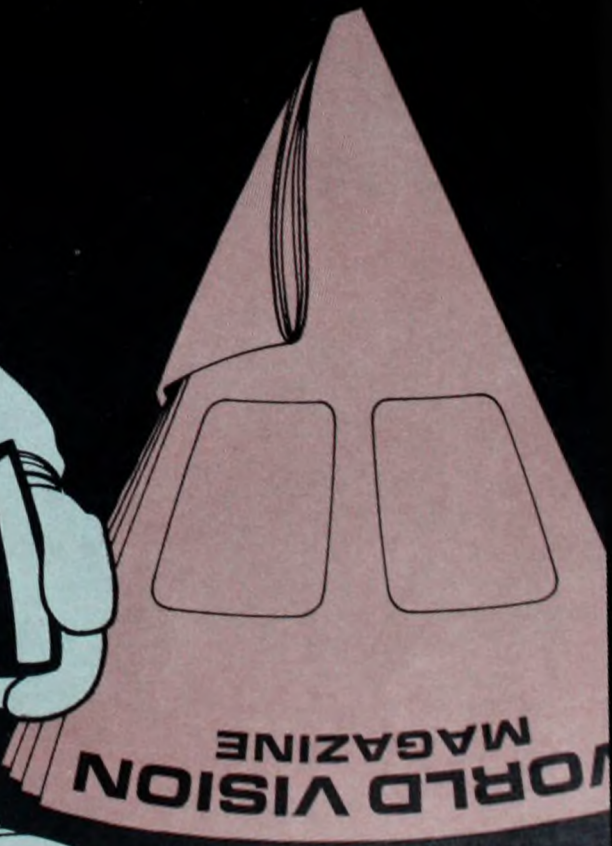
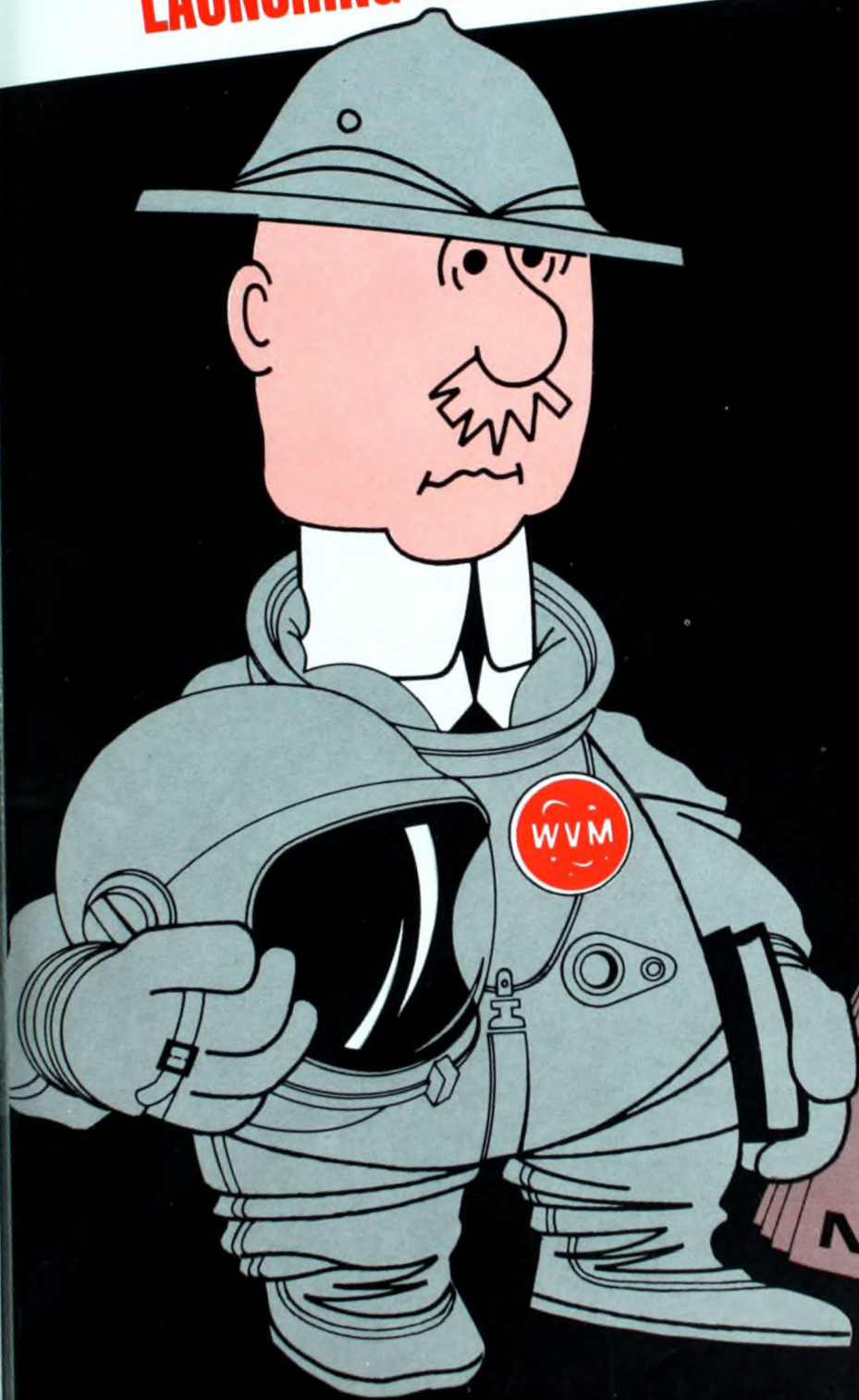


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MAGAZINE/JANUARY 1968

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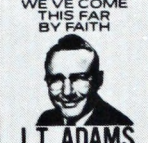
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158-WHITE SISTERS *SING How Great Thou Art* and 11 others



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355-MARY JAYNE *SINGS His Name Is Wonderful* and 9 others



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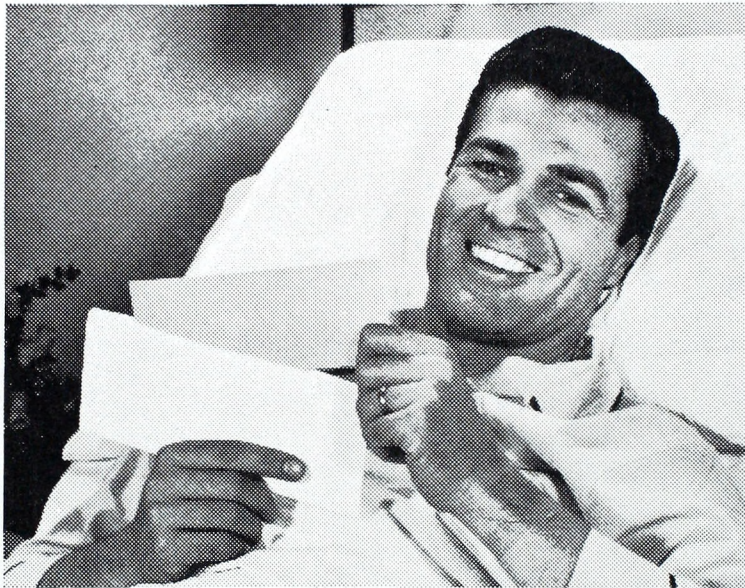
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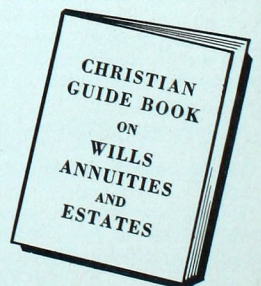
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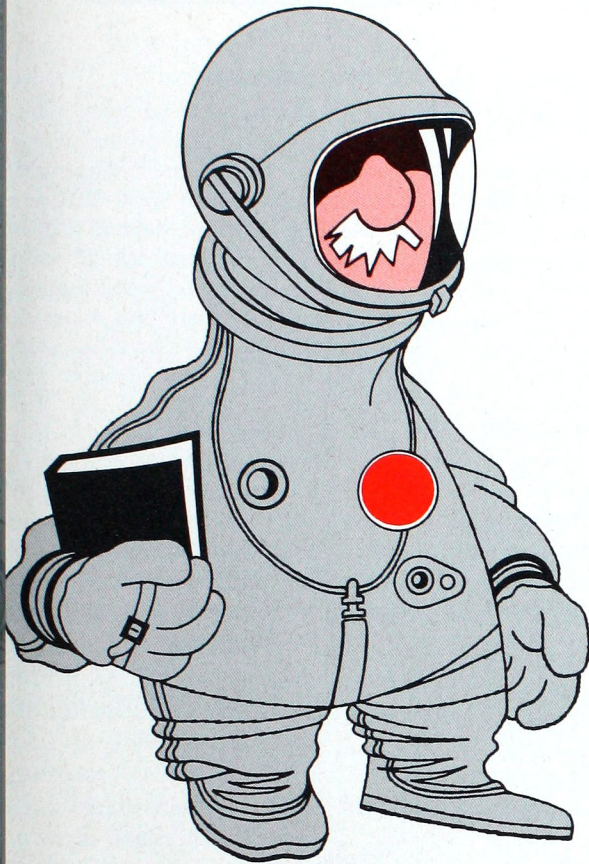
WORLD VISION

MAGAZINE

JAN - 1968

VOLUME 12

NUMBER 1



CONTENTS

EDITORIAL VIEW 47, 48

With "Time's Horses Gallop" Dr. Rees begins the new year looking at the problems and opportunities time gives us daily.

ARTICLES

HOW WOULD YOU FEEL IF . . . by Thomas W. Klewin 8

An Army chaplain after an encounter with a young Vietnamese man takes a look at "the American way of life" and its impact on the world.

THE GOSPEL GOES DOWNTOWN by William J. Petersen 10

Today's most treacherous mission frontier, says the author, is not the dense jungles, but the crowded streets of the inner-city. He outlines a program that he says is working on this frontier.

INTER-MISSION DIPLOMAT by Donald H. Gill 14

First in a series of articles about agencies that serve missions groups, this article takes a look at the Evangelical Foreign Missions Association.

HERE ARE CHRISTIANS WHO PROVE THAT FAITH WORKS by John L. Peters 16

Why would a communist leader in India claim that Christian missions often prepare the way for communism? What happens when missionaries talk more than practice? Problems and positive answers are explored by the author.

WHO KILLED THE CONGRESS? by C. Peter Wagner 20

A veteran missionary to South America takes a look at two Protestant continent-wide meetings—one that happened in Peru and one that was cancelled in Brazil. The author discusses the why's and what it means in Latin America.

IS THE MISSIONARY OUTDATED HERE? by Kenneth S. Roundhill 22

A missionary in Japan probes the question of the right and need for the missionaries "who came uninvited."

FEATURES

PIECE OF MIND 7

OVERSEAS OPPORTUNITIES 42

TRAVEL TIPS 31

MISSIONS BOOKSHELF 40

FACTS OF A FIELD 33

CRACKS FROM CULTURE SHOCK 45

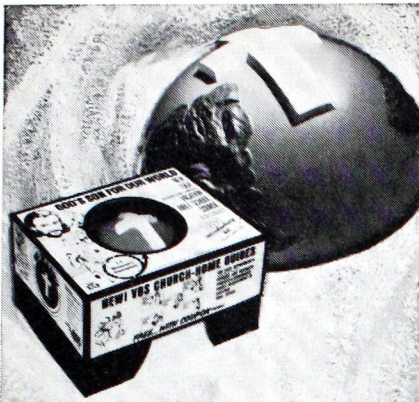
PERSONALITY PROFILES 34 I CAN'T FORGET 39

PHOTO CREDITS: page 22-25 Japan National Tourist Association.

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

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Round two on Greek military regime

Sir: I have just received the November issue of *World Vision*. I have been greatly disturbed with your report entitled "Greek Protestants Fearful of New Military Regime."

It is absolutely false that the magazine, "Star of the East," published by the First Evangelical Church of Athens and for years printed at our own print shop in Athens has been forbidden to be published. Rev. Michael Kyriakakis, the editor, simply refused to publish it with the designation that it was a "Protestant" magazine—as asked by the new government, at the beginning of its rule. There is a great difference between the one and the other.

When we explained that the word "Protestant" is offensive to the evangelicals of Greece, the press office of the present Greek government reverted to the old rule whereby evangelical publications of distinctively evangelical content should be designated as "evangelical" instead of "Protestant." In view of this reversal, the "Star of the East" is about to be republished.

Never before in the 25-year history of our organization have we found any government of Greece more cooperative and understanding than the present one. They want us to do everything we can to help them in their desire to bring about a spiritual awakening in the land, which they feel is of paramount importance.

Spiros Zodhiates, President
American Mission to Greeks, Inc.
Ridgefield, N.J.

A difference of opinion

Sir: In "Reformer's Blind Spot," December 1967, is it Melancthon or is it Melanchthon? And, if one looks in vain in Luther for any "hint of the church's responsibility to move beyond Christendom," is it right to say, "If not mission, at least . . . lamely articulated"? If Luther said nothing about the church's mission, he was not "lamely" anything! I hate to be negative but "Reformer's" in the title is late "Reformers'" (plural), and the editorial suggests the title might be plural too.

I liked "Christmas Out of Your Stocking" but is it really theologically correct to say "that in Jesus God has gone the limit of His ability to go and has given the limit of His ability to give"? Merry Christmas.

Dr. H. Lindsell
Wheaton, Illinois

Facing-up to it

Sir: I have just finished reading *World Vision Magazine*, November, 1967.

I want to congratulate you for being willing to face and discuss serious issues which face the church today—population control, ecumenism and the relations between Mexico and U.S.A.

This is helpful for the church at large and a refreshing change from writing that tends to gloss over the problems.

The Rev. Dr. Fred Manthey, Jr.
Scranton, Pa.

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piece of mind

is contributed this month by James Monson,

director of admissions for the Institute of Holy Land Studies, Jerusalem, Israel. He formerly taught at Institute Biblique de la Ubangui, a theological school of the Churches of Christ of the Ubangui, Congo.

'Let's Get Rid of the Trappings'

A five-year-old Congolese girl stood before me, barefoot in the hot tropical sun. She was dressed in the only garment she had, a heavy and uncomfortable red snow-suit which had come to her country from "mpoto," white man's land. Here in this simple scene I saw a symbol of the cultural and religious dilemma which faces Africa today.

During the past century Africa has been taught, by word and by example, to put on the garment of Western "civilization." In order to be part of this world, Africa has been rudely pushed into the uncomfortable 20th century while unconsciously forfeiting and sometimes denying her ancient historical and cultural heritage. Now, at long last, the intelligentsia of this great continent is awakening to the fact that Africa must be reborn in the hearts and minds of her people if they are to restore to themselves and to future generations their greatest loss, their self-respect as Africans. The question which we must ask but cannot answer is, what place, if any, will the Christian gospel find in this cultural rebirth of Africa?

Speaking of Africa, *Time Magazine* recently made this startling report, "A decade after the continent's leap toward independence, Christianity faces a new and ominous hostility on the part of black leaders, who resent the churches as vestigial relics of colonialism. . . . As fast as possible, black priests and ministers are being trained to take over white-founded mission churches. But many missionaries are doubtful whether these steps will be enough to keep alive a faith that, for too many political leaders, remains a symbol of the day when Africa was simply a continent to colonize" (Feb. 17, 1967, p. 56).

Independence, which has been expressed in political life, is now rapidly being "proclaimed" in the religious and cultural life of Africa. Indeed, it is here, in the very being and faith of a people, that true independence is ultimately asserted. Because of the intermingling of Christianity with Western civilization, including the political and economic ambitions of the 19th century colonial powers, contemporary African leaders are taking a hard look at Christianity.

Following World War II a Belgian chaplain took several groups of Congolese soldiers through what was then Palestine on their way back to central Africa from fighting in North Africa. The Congolese were profoundly moved by what they saw. They realized that the Bible was not simply the missionaries' book, but came from God and revealed to all men Jesus Christ.

Although study in the land of the Bible can greatly broaden the ministry of African church leaders, the problem does not end there. Those who desire to assist the Christians of Africa must examine their own ideas.

Many Christians in Western countries have come to believe that in becoming a Christian an African automatically takes on (or at least should) Western patterns of thought, Western social mores and even a Western political philosophy. These persons forget that when a Congolese, for example, becomes a Christian, he is still a Congolese. His house, his dress or his vote need not change in order to enter Christ's Kingdom.

The unfortunate result of imposing an outward change in place of an inward reality is illustrated in an incident in Congo when a foreign journalist was accosted by a Congolese rebel who jerked out a gun and shouted, "I'm going to kill you." The journalist tried to remain calm. "Here," he said, "have a cigarette." "No!" replied the Congolese. "I'm a Protestant. I don't smoke!"

Many would answer the criticism leveled by African leaders by reviewing what the Christians of the West have done during the past century to help Africa. They ask why these efforts are not now recognized and appreciated.

However, we must remember that the mere giving of our substance or even our lives can never satisfy the demands of love. Paul tells us, "Though I give my body to be burned and have not love, it profiteth me nothing." We must remember that love is not pity. The true measure of love is found in our innermost attitude toward another person, not in our sense of pity for him because of his pressing needs, physical or spiritual. Pity can only degrade and ultimately destroy. It makes the other dependent, frustrating him as he seeks independence. Love, on the other hand, brings all humanity and all cultures to one level. Recognizing that all have sinned and yet that all are created in the image of God, it points men to a common Christ, Savior of all who will put their trust in Him. Jesus Christ, the Word made flesh, testified to this in His humble exchange with the Samaritan woman at the well. The very Son of God placed Himself on that common level of all humanity by the simple statement, "Give me to drink."

It is here that Africa has seen our fault. It is precisely here that she has revealed the arrogance and the weakness of our 20th century approach to life and to the world. It remains to be seen if we will learn the lesson which God through Africa is trying to teach us.

HOW WOULD YOU FEEL

by Thomas W. Klewin

"You Americans can afford the luxury of talking about God and heaven and the soul. You have everything you need to take care of all your wants. But how would you feel if you never got enough to eat and never had enough money

The words poured from the lips of an angry, frustrated young man—angry at the world, at his country, and most of all at his lot in life. He was a Vietnamese student and an innocent victim of the warfare bitterly raging throughout South Vietnam.

His home was a small country village in the heart of the delta region. The Viet Cong have periodically overrun his village and exacted their tribute from his people. Because he was a college student and conversant in both French and English, he was suspected by his own people and considered a dangerous menace by the Communists. He had no place to go but Saigon. His future was uncertain and beclouded. Whatever his dreams may be, they will have to wait until the Communists are defeated.

I met him in the famous marketplace of Saigon. He'd volunteered to act as my guide and interpreter in the hope of earning a few of the precious American dollars I was carrying in my pocket. He didn't know I was a military chaplain, but he soon learned of my interest in the Christian churches and the refugee work they were doing.

'I was the symbol of the promised land'

To him I was the symbol of the promised land he dreamed about. He knew Americans are well fed, well clothed, well housed and own every conceivable luxury. His vision of the perfect life encompassed the same kind of material-filled world where all needs and wants and even whims can be fulfilled.

There was little resentment against me or even against the United States—only envy at my good fortune and bitterness at the slow progress his own coun-

try was making toward the day when he too could have a world overflowing with material things.

Wherever I traveled in Asia this young man's hopes were reechoed by the people I met. Each one seemed to say: "Someday I'll have that kind of life. Someday the good things will also be mine."

But the words of that young Vietnamese come back to haunt me. They point a finger at us in America and say: "You've taught us to want material things. Your life tells us happiness can come from possessing things. If your material possessions give you a sense of security, then we want that kind of security too."

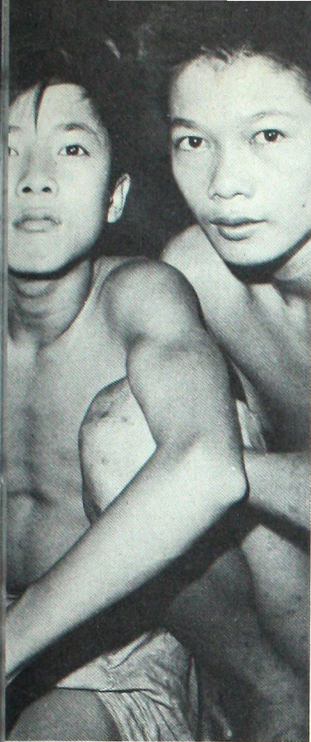
Since that trip I've often wondered why our Christian convictions about the primacy of God and the hope of eternal life fail to shine through the trappings of our day-to-day living. The young man in Vietnam had seen thousands of Americans as they traveled in his land. Few had left an impression that faith in Christ rates priority in the life of an individual.

The young man was frankly surprised at my interest in the state of the Christian church in South Vietnam. He had automatically assumed I would ask to see the shops where my American dollars could purchase oriental bargains. He couldn't comprehend the idea that I didn't need my suitcase stuffed with "bargains" to make my trip a success.

If I had expressed an interest in a tour of the city or asked him to help me find the city's night life, he could have understood. But my interest in the Christian church left him a little disbelieving.

Chaplain Thomas W. Klewin has 15 years of service with the U. S. Air Force. He spent more than three and a half years in the Orient, mostly in Japan making official visits to every country from there to Pakistan.

IF...



I learned two lessons from those few days in the capital of that war-torn nation. I discovered how easy it can be to get all wrapped up in the physical evidences of life in a country as wealthy as ours.

As I rode home in our giant Air Force Globemaster I recalled the words of a man of God who wrote: "Lord give me neither poverty nor riches . . . lest I become full and deny Thee and say, 'Who is the Lord?'"

Suddenly I realized an inherent danger confronting every child of God who lives in the Great Society. It doesn't require any consuming passion for money, a singlemindedness in acquiring material things, nor even any extra expending of energy to live a material-oriented existence. Everything in our modern American way of life is automatically geared toward a total involvement in things we can see, hear, smell, taste, sense and touch.

In the eyes of that Vietnamese student I was a rich man simply because I happened to be an American. I possessed all the necessary status symbols to belong to the materially elite—I owned a car, lived in a house, owned several suits of clothing, wore a 17-jewel wristwatch, carried a transistor radio and camera, slept between sheets, ate regularly and well and had money left over in my wallet.

An angry Asiatic student made me realize how much I really possess, how relatively easy it is to relegate God to the fringe areas and transfer basic trust from Him to the by-products of our modern, sophisticated economy—excellent medical care, good living, social security, insurance and a bank account that allows me to buy whatever I feel I need.

I learned a second lesson from that young man. He

dreamed of a life hedged about by material security. Yet he was wandering the streets of Saigon earning a few dollars from his work as a guide and interpreter for the Americans—*because* there is no real security in material things. The Viet Cong had taken his village from him, denied him the opportunity of putting his education to use as a teacher, threatened his very existence as an educated Vietnamese.

'I took a long hard look at my wallet'

That's why I pointed him to the Christian churches, few as they are, in Saigon. No one can take Christ away from His own, nor deprive the Christian of eternal life. Christ can never be cut off from us by any guerrilla warfare, nor can He be wiped out by any booby trap. He is the only real security available in the world.

Sitting in the comfort of my airplane high over the jungles of a war-torn country, I reached for my wallet and took another long hard look at it. It offered me so much. At least it seemed so in the eyes of a young Vietnamese. Yet it was illusory. What would it profit me if I were taken captive by the Viet Cong, or if I stood face to face with death?

The last time I saw my student interpreter, I held out my hand and said: "I could give you whatever's left in my wallet, and you could buy yourself a few things you really want. But I'd leave you little. I'd rather leave you with the memory of one American who asked you to visit a few churches with him. That's my real hope for your country—the cross shining on its church steeples and faith in Christ shining in the hearts of your people." |||

THE GOSPEL GOES DOWNTOWN

by William J. Petersen

What do you think of when someone says, "Christian missions?" A dense jungle? An isolated island? Hundreds of dark-skinned children reaching hungrily for a Bible?

A place of potential danger?

Today the densest jungle is not a jungle of trees. The most isolated island is not surrounded by water. Today the habitat of hordes of children is not under the banyan trees, and the place of greatest potential danger is not in a cannibal village.

Today's greatest mission field may actually be the inner city.

This is what the American Sunday-School Union discovered a few years ago.

No johnny-come-lately to the missionary scene, ASSU is one of the oldest missionary societies in the United States. Founded in 1817, it has for 150 years been probing America's frontiers—mostly in rural areas—planting Sunday schools, guiding young people, and sowing Christian literature around the world. Today its 150 missionaries spread across 40 states are cultivating 1500 Sunday schools with an enrollment of 65,000

William Petersen is executive editor of Eternity magazine and author of Another Hand on Mine.



Typical inner-city playground provides for fun, not for safety.



Regular city church services seldom reach these children who crowd the heart of America's cities.

in areas that have few or no churches.

For this reason, ASSU has become better known in such places as Bear Wallow, Painted Post and Bonesteel than in New York, Chicago and Los Angeles.

Discovering today's greatest field

But ASSU's directors recently spotted a new frontier right under their noses—the inner city, the core of that red-hot volcano which every summer spews out violent eruptions.

After a few years of experimenting with pilot projects in its headquarters city of Philadelphia, ASSU has now branched out into Chicago and Los Angeles and is ready to move next into New York City, Baltimore, Milwaukee or Washington, D.C.

With a multiracial staff headed by former businessman E. William Brook, ASSU's urban ministry has already worked in Negro, Korean, white and mixed neighborhoods with equal success, but the blueprint for success is different from the 150-year-old ASSU rural formula. In rural areas ASSU begins Sunday schools from scratch; no church is there to help. The missionary's aim is to build the Sunday school into an indigenous church that can "go it alone."

But in the city it's different. There, ASSU works with

existing churches, for there are many of them. Some are large edifices where white congregations formerly filled vast auditoriums, but today only a handful of members remain. The rest have moved to the suburbs. Those that remain find themselves unable to grapple with the immense problems of an inner-city ministry. There are also many Negro churches, which are often long on enthusiasm but short on trained workers.

With both kinds of churches ASSU has found an eager reception. Lutheran, Methodist, Presbyterian, Baptist and many other denominations are already using the services of ASSU to help them reach their neighborhoods.

Something else is different too. Sunday school is held in the afternoon. For one thing, teachers are often recruited from suburban churches and they are usually busy in their own church on Sunday mornings. Secondly, some of the city churches already have a morning Sunday school which reaches their own scrubbed-up membership. A different kind of approach is needed to reach the community.

When ASSU hears a cry for help from the pastor of an inner-city church, it dispatches a staff member to canvass the neighborhood, asking questions like: Do you attend church regularly? How many are there in



Sunday afternoon and Sunday school time for these youngsters.

GOSPEL GOES DOWNTOWN

your family? Do you have a Bible? Would you attend an afternoon Sunday school?

Assured of the need for a Sunday school effort in the community, ASSU swings into action, recruiting teachers from the home church first, then from suburban churches and from city Bible schools. Next step is teacher training, in order to develop both the spiritual and the educational qualifications of the teachers. Finally comes publicity. Circulars are distributed house to house and to children playing in playgrounds and on the sidewalks. Sound trucks broadcast the news and the interracial teaching staff prays earnestly that God will accomplish a miracle in the asphalt jungle.

Sometimes the miracle doesn't come overnight. Sometimes only a handful respond the first week. In other areas 50, 75 or 100 may jam the Sunday school auditorium in eager but noisy anticipation.

As quickly as possible ASSU trains an indigenous staff, realizing that in the long run such a staff is superior to imported professionals.

Fifty-three-year-old George Scott is a good example. A Christian for many years, he once had a Sunday

school in his own home, but it never had the success he had prayed for. Finally it collapsed.

A heart attack forced him to give up his job as a baggageman with a railroad. Disheartened at having to close his own Sunday school and restless because of his inability to return to work, he thought his whole world had tumbled upon him.

Then he heard about the urban ministry and volunteered his services. He was appointed a community visitor to knock on doors, invite boys and girls to Sunday school, talk to parents about Jesus Christ and share their problems.

On Sundays he became a veritable Pied Piper. Retracing the route of the calls he had made during the week, he would return to the church, trailed by 30 to 40 singing Sunday schoolers.

When ASSU began planning work in Los Angeles and Chicago, George Scott again volunteered his services. His years of service at the railroad had earned him a pass. Once again his offer was accepted and Scott was used effectively in both cities. As a Negro he broke down barriers between predominantly white churches and the colored neighborhoods. And he was uncannily exact in his ability to pinpoint potential problems.



Called a "veritable Pied Piper," George Scott (center) has proven that the inner-city youth are "reachable."

After Scott went calling house to house in Chicago's inner city, the pioneer Sunday school there opened with 100 in attendance.

Perhaps even more dramatic has been the influence on Lucille Roane.

Five years ago, when the urban ministry was still experimental, Mrs. Roane was the first woman who said she would be glad to let her children come to the Sunday school. That meant something, for Mrs. Roane had 12 children.

Mrs. Roane came to Sunday school too. Before long, not only had several of her children made professions of faith in Jesus Christ, but she had too. Eager to understand more of God's Word, she opened her home to a Bible study group and joined the teacher training class.

Today she is teaching a primary class of boys and girls in the same Sunday school where she received Jesus Christ as Savior.

While there have been hundreds of professions of faith through the Sunday schools, the real lasting results are seen when the youngsters become teenagers and face the problems of inner-city life.

Some of these inner-city youngsters who were converted through the program are now entering Bible

schools or colleges preparing for missionary service.

While by definition ASSU specializes in Sunday school, it certainly isn't limited to it. Other avenues it uses include its youth program "Pioneers for Christ," vacation Bible schools summer camp program, mid-week clubs and remedial reading groups.

Of all of them, vacation Bible school is probably the most popular with inner-city children. "You don't need a clean shirt to come," they say.

The long, hot summer is shortened further by a week at camp—Bible conference as it is called. Away from home and undesirable neighborhood environments, young people frequently find a new life, a life they never knew existed before.

As they return to the neighborhood from the conference grounds, young people frequently beg their counselors, "Please pray that I can be strong enough to stand for Christ." Living in the shadow of rumbles and riots, it isn't easy.

A century ago ASSU played a big role on the frontier in taming the wild west. Who knows but what the planting of Sunday schools in the inner city might similarly tame the savage city, today's most treacherous frontier. |||



Mrs. Lucille Roane, talking with girls at ASSU Bible conference, came to know Christ when she brought her 12 children to ASSU Sunday afternoon sessions.

Afternoon sessions allow Sunday school teachers from local churches to have a dual ministry.



INTER-MISSION DIPLOMAT

by Donald H. Gill

From its headquarters overlooking one of Washington's busiest intersections, the staff of the Evangelical Foreign Missions Association carries on a constant program of missions diplomacy. Its functions include intramural troubleshooting, government relations, conference planning and leadership, information and communication and a variety of other services to its membership.

Heading up this embassy-like activity is Dr. Clyde W. Taylor, EFMA's executive secretary, who also serves as general director of the National Association of Evangelicals. Much of EFMA's history is reflected in Taylor's dual role, since the EFMA grew directly out of the organization of NAE back in the middle '40's, when Taylor was picked to set up the NAE Washington office.

Strategic location

The choice of a central Washington location at 14th and G Street, N. W.,

was deliberate. The office is just two blocks from the White House and about halfway between Capitol Hill and Embassy Row. Numerous government departments and agencies, as well as scores of non-governmental organizations having interests and activities around the world, are within walking distance of EFMA's headquarters.

Taylor and his assistant, the Rev. Wade Coggins, tend to reflect Washington's worldwide scope of interest, its involvement in international relations, its orientation to problem-solving diplomacy and its willingness to accept political realities for what they are, at least as a starting point.

EFMA has a membership today of 64 missionary agencies, up from 40 just ten years ago. Its member organizations have a total missionary staff of 7111 persons working throughout the world.

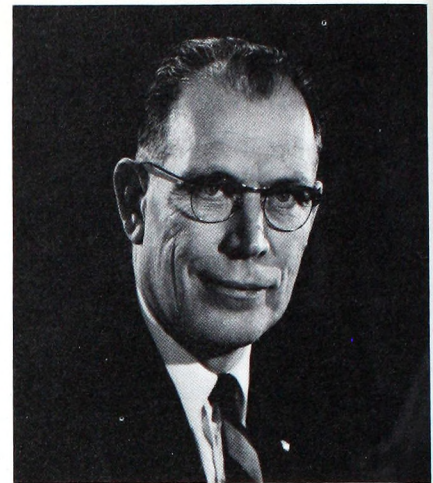
Much of EFMA's current activity is in inter-mission relations. Concerns of this nature brought EFMA into being in the first place, and nothing has happened in the past two decades to eliminate the need for such services.

Inter-mission relations are handled on three levels. First there are matters among two or more missionary agencies in EFMA's membership. Secondly, there are matters involving the Inter-denominational Foreign Mission Association (IFMA), which represents another 44 evangelical mission agencies. Thirdly, but less frequently, there are matters involving mission boards outside the membership of EFMA and IFMA.

In handling inter-mission relations EFMA operates under an official statement of its position on "comity." At one time this term primarily suggested the geographical divisions of field re-



Wade Coggins assists Taylor in handling the diverse problems.



Clyde Taylor, EFMA chief, spearheads a program which represents 64 agencies.

sponsibility. In order to avoid duplication of effort, mission boards made it a general policy to begin work only in areas not covered by other Protestant agencies.

Changes in population mobility and rapid urbanization in most areas overseas have altered this pattern, so that geographic comity is rarely a factor any more, except in certain primitive areas. In addition, mission agencies have been shifting the weight of responsibility toward the national churches on most fields, so that it is not so much a question of inter-mission relations but of interchurch relations on the field.

Personal matters tend to be sticky

There are, however, other dimensions to the question of comity which involve EFMA's services from time to time. These include personnel situations, which by their very nature tend to be sticky.

In one case a member mission agency found it necessary to discipline one of its very talented field leaders in Southeast Asia. Rather than submit to discipline the missionary applied for membership in another mission which was also a member of EFMA. The matter was so tense that it threatened a break in relations between the leadership of the respective agencies. As a result of several sessions between Clyde Taylor and the leadership of the two boards, along with voluminous correspondence, the worst aspects of the matter were solved. The missionary did make the move to the second agency, but attitudes between the two agencies remained friendly.

Some problems don't go away easily, however. This same missionary has recently been disciplined by the second board. As a result he has applied for

membership in a third mission, and is being considered favorably. What's more, the third agency is likewise a member of EFMA. So Clyde Taylor again has his work cut out for him. He is currently in touch with the three agencies, attempting to get them together so that they can learn from each other's experience.

Comity also involves mission promotion. Member agencies are required to exercise care that they represent their work fairly, and they are prohibited from taking any credit for the work of any other mission agency. In-fractions become a sort of policing responsibility of the EFMA.

In relations with mission organizations outside its membership, the EFMA is guided by its very explicit statement of faith. Because the Interdenominational Foreign Mission Association holds an almost identical doctrinal position, there is a rapidly growing cooperation between the two groups in recent years.

But cooperation with other missions is quite another thing. Agencies related to the National Council of Churches or to the World Council of Churches are not regarded as being bound to a similar doctrinal position. Furthermore, the presence of liberal or neo-orthodox theology among the mission agencies of the larger denominations, along with frequent predominance of humanitarian concerns, makes the EFMA doubtful that any extensive relationships at this level will be constructive or fruitful.

Overseas liberalism creates concern

EFMA is also concerned about the tendency for doctrinal liberalism to spread to the younger churches overseas. To guard against this, it has concentrated on maintaining relations with churches and mission operations overseas which clearly ascribe to its statement of faith. At the same time it maintains a distance from churches and mission agencies whose position may be more nebulous. The EFMA's statement of faith includes its belief in the inspired Bible, the triune God, the deity of Jesus Christ, the salvation of sinful men by regeneration, the ministry of the Holy Spirit in producing a godly life, the final resurrection of both the saved and the lost, and the spiritual unity of believers in Jesus Christ.

Another aspect of EFMA's diplomatic function is the handling of government relations, which can frequently be classified as "sticky." Cur-

rently the staff is concerned about India's tighter policy regarding visas for missions personnel. Although Indian officials assert that policy has not changed, procurement of visas is getting tougher.

The EFMA is taking steps to determine India's underlying policy in the matter, to see whether that policy might be modified, and if not, to see how best to work within its limitations. Whatever the outcome, EFMA has a role in pursuing the best long-range interests of its member agencies who have work in India, and beyond that in protecting the interests wherever possible, of the growing Christian church in India.

Missionaries serving in troubled areas sometimes benefit from EFMA's intervention through government channels. When Colombia was the scene of frequent persecution of Protestants, numerous representations were made both to the U. S. State Department and to the Colombian Embassy in Washington. Official contacts were



On the job overseas, Taylor represents EFMA at a Kenya meeting.

usually carried forward under the auspices of the National Association of Evangelicals, in order to avoid repercussions upon mission agencies and to bring the weight of the NAE's domestic constituency to bear on the matter.

There is no way of measuring the total effect of EFMA's services during those troubled years. But it is known that one U. S. diplomat at a high-level diplomatic function remarked to the Colombian Ambassador that most Americans knew more about the persecution of Protestants in that country than they did about Colombian coffee. The ambassador was visibly shaken, and he soon made it a point to relay

this information back to Bogota. Eventually the persecution let up, and today the reports of harassment of Protestants in Colombia are very infrequent.

On various occasions Taylor and Coggins have intervened by one means or another to plead the cause of Christians in Spain, Greece, Italy, Russia, Congo, the Arab countries, Israel, Burma, Japan and numerous other nations. The situations covered run from outright persecution to tangled questions of tax treatment of missionaries, or the ownership of property by mission agencies.

In carrying out its responsibilities EFMA utilizes the services of several spinoff organizations which it has helped get started in recent years. These regional organizations vary, however, in their responsibilities and their method of operation.

Growth of regional off-springs

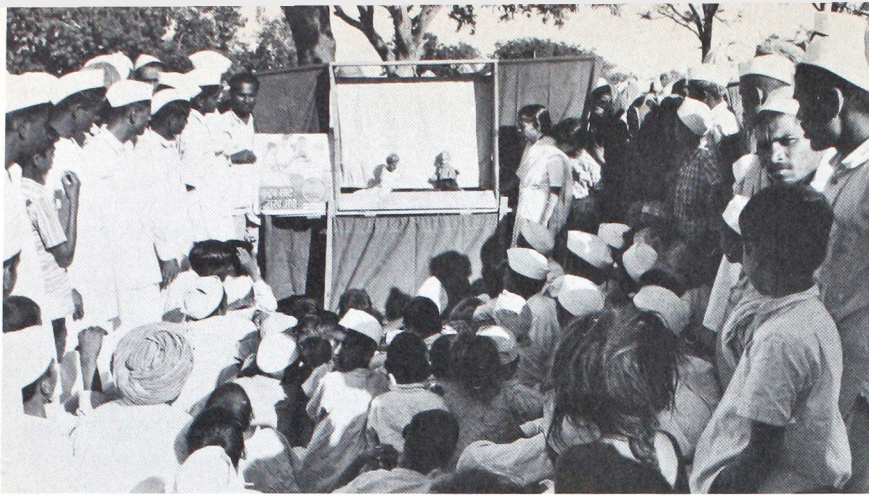
In Africa, for instance, EFMA and IFMA jointly sponsor the Africa Evangelical Office in Nairobi headed by the Rev. Kenneth L. Downing. This office arranged for the conference in 1966 from which an African association of evangelicals emerged. The stated purpose of the office, and of the association, is to encourage evangelical churches and missions "in their stand for the truth as it is in Jesus Christ." The office also promotes the formation of evangelical fellowships in the various African nations.

The regional arrangement for Latin America is very different. In this case the office is based in Wheaton, Illinois, and is known as the Evangelical Committee for Latin America. Again, it is jointly sponsored by EFMA and IFMA. It operates under the direction of the Rev. Vergil Gerber, a former missionary to Latin America. Primary function of this office is to interpret developments in Latin America to the leadership of evangelical mission organizations.

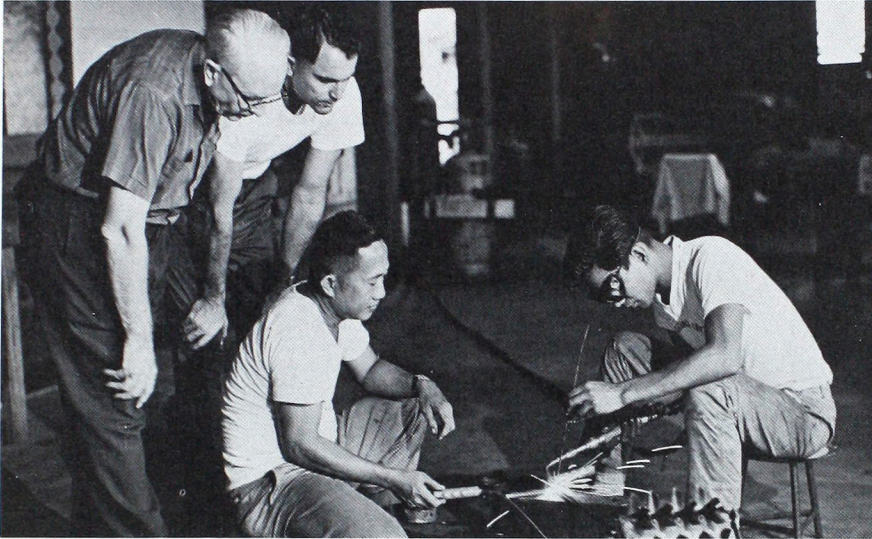
Because of strong feelings of independence on the part of the national churches in Latin America, ECLA does not actively promote the formation of permanent evangelical organizations for Latin America. Exceptions to this are two specialized organizations, one covering literature and the other broadcasting, which help to coordinate various evangelical efforts in these two fields.

In Asia, where national evangelical organizations have had a longer his-

Continued on page 38



A puppet show presents a family planning program. Puppets are made by lepers.



A farm research center in the Philippines builds simple farm implements.



John Peters (left), author of the article, examines a rice huller in Galindo, Colombia.

HERE ARE CHRISTIANS WHO PROVE

by John L. Peters

What in the world has fertilizer—and animal husbandry and hybrid seed and improved poultry and family planning—got to do with the gospel? You're called to go into the uttermost parts of the world and *preach*, aren't you? Then stay with your calling! Be a minister! Let secular agencies attend to secular concerns!"

So spoke—with heat and passion—a deeply spiritual, considerably disturbed friend. I listened with respectful attention. But let me explain why I finally felt I had to ignore his well-meant exhortation.

For instance, I was visiting a rural area in South India some years ago. As I moved about, I met an old pastor who was preparing to start on his circuit of "charges."

"How many congregations do you have?" I asked.

Overburdened 'circuit riders'

"At present, I am trying to serve 38," he replied.

"Why do you have so many?"

"Because there are so few younger men who are entering the ministry."

Dr. John L. Peters is president of World Neighbors. He has been general secretary of the Nazarene Young Peoples Society, an army chaplain and pastor.

"Unless we are willing t

HAT FAITH WORKS

Besides, it takes that many congregations to pay the small salary I need for my family."

"How do you get around to all these charges?" I continued.

"Well, I go by foot or bullock cart to those nearby. And I go by bus — and then on foot, for the bus doesn't go near some of my villages — to those more distant."

He looked tired. He sounded discouraged. And his story (far too typical) illustrates a serious weakness in the Christian enterprise abroad.

Most of the people in Asia, Africa and Latin America, for instance, still live in rural areas. Throughout these sectors missionaries and others have established small churches. Most of the members of these churches come from the poorer classes.

For years these converts were not asked to support their mission-appointed leaders. In fact, they could not do so — a survey in rural Madras State several years ago revealed that the rural Christians had a per capita income of less than ten cents a day.

In recent years it has been recognized that a local pastor supported by an "outside" agency, such as a mission board, is something of an anomaly. His people feel no real responsibility

toward him. And he, too often, lacks a meaningful relationship to them. So such outside support is being stopped.

This is sound psychology but disastrous economics. Many poor congregations are simply unable (and otherwise unprepared) to assume the financial burden thrust upon them. Younger men with family responsibilities cannot exist on the reduced pittance now available. For them, no matter how deeply committed they are, the ministry has ceased to be a possible vocation.

The results are conspicuous: overburdened "circuit riders" such as the old minister mentioned above, an increasing dependence upon untrained local leadership, a general deterioration in the quality of religious life, the deepening irrelevance of the Church itself.

It is agreed that outside subsidiaries are not the answer. They engender dependency and promote alienation. The alternative, then, is some system whereby local people may help themselves, pay their own way and come to know the pride and freedom of self-sufficiency. For a dependent and poverty-stricken "church" becomes inevitably an object of scorn by the wider, non-Christian community. It exerts

only a negative influence on the society about it. If it has no hope of supporting its local leadership, undertaking its wider obligations, maintaining its institutions and providing for the future of its children, it is a bankrupt and barren agency. It "cumbereth the ground."

Indeed, it is even more culpable. For, like the fig tree which Jesus cursed, it has put forth leaves of promise but is unable to produce the fruit of accomplishment. And, in that failure, it has opened the door to disaster.

To clarify what I mean, let me tell you about a conversation I had with Mr. T. C. N. Menon, the then Communist member of parliament from Kerala. Kerala is the state in South India which usually elects a Communist state government.

Mr. Menon, I discovered, was young, aggressive and personable.

Why become a Communist?

"Why," I asked him, "did you become a Communist?"

"Well," he said, "as a young man, I was deeply concerned about the needs of my people—our poverty, the inequity I saw. I wanted to do something. I early got into the freedom movement,

e, we have already done too much."

PROVE FAITH WORKS

was in the Air Force during the war, began to read as widely as I could. And I must confess that most of the materials I found to read were Communist materials."

"Finally," he continued, "I came to see that what I wanted was communism. Here is a total way of life. It challenges the best in me. It asks all of me. It satisfies me intellectually and spiritually. And it promises what I am looking for. So I'm a Communist."

"Do you honestly believe," I asked him, "that communism is going to take the world?"

"This isn't a matter of personal opinion," he answered. "This is inevitable. The inexorable laws of history will make it so. The logic of social change will bring it about. Of course communism will take over the world."

I pressed the issue. "Would you be willing, if you felt it worthwhile, to risk a nuclear war to attain your goal?"

"That's not a relevant question any more," he answered. "We don't have to. We're winning without it."

Mr. Menon is, I trust, no prophet. In fact, he turned out to be a poor politician. Since I talked with him, he has been defeated . . . by another Communist, one further to the "left" than he, a Chinese-oriented Communist!

But he did help answer a question which troubled me.

The district which regularly elected him, for instance, has more Christians than any other sector of India. All of India is about three percent Christian. Mr. Menon's district was 30 percent Christian. But they voted Communist. I wondered why.

"Before we separate, Mr. Menon, I'd like to ask you something more. I am



Former landless laborers dig wells on their own land provided through World Neighbors.



A lesson on how to build a beehive will perhaps lead to a profitable industry.

We had simply served and loved. Their decision to accept Christ had been voluntary and unsolicited."

a Christian. I always thought Christianity and communism were antithetical. How, then, does it happen that you, a Communist, are elected year after year from a district in India that has a greater concentration of Christians than any other section? Would you mind explaining that to me?"

He laughed.

"Oh," he said, "that's not a difficult question to answer. Christians, because of their faith, come to expect more. They have been taught that life can be better than they have known it. And they are not satisfied with what they have had. Besides that," he continued, "Christians believe in education. And when they learn to read, they discover that what they have really been looking for is communism."

"Perhaps our greatest advantage," he continued, "is that we have identified ourselves with the masses. And it doesn't make any difference what the priest or the minister says on Sunday morning, I am with them seven days a week. I listen to them. They listen to me. They know I am going to fight their battles for them. And I can count on their votes. I hope it won't confuse you further when I tell you that we couldn't elect a single Communist to Parliament without the Christian vote."

I left that young man convinced that the unfulfilled promises of the Church have been the building blocks with which the enemies of the gospel have erected their high towers.

We have, for instance, gone out with a revolutionary book, the Bible, to disturb the thinking of men who had long accepted their ignoble lot as one ordered by the gods or ordained by society. We told them of a Heavenly Father who loves all men equally. And then, far too often, we left them to wonder why their children sickened

and died while ours grew healthy and strong.

We taught hungry and illiterate men to pray, "Give us this day our daily bread." And then we returned to our laden board while they went back to try to quiet their clamorous stomachs and crying children.

Unless we are willing to do more, we have already done too much.

This is why I, as a minister of Jesus Christ, have been associated for the last 16 years with World Neighbors, a program once called "secular."

Working through pastors, priests, doctors, nurses and lay leaders in more than 40 different mission groups, my associates and I have been able to introduce improved methods of cultivation, literacy, village industry, family planning, nutrition and sanitation into village areas in 21 "developing nations." The result—in many areas—has been a wide-scale improvement in local income, a trebling of local church support and a significant increase in local pride, influence and service.

Need more than words to help

In Uganda, for instance, the curriculum of a "farm school" was merged with that of a seminary. The resulting program, called "Christian Rural Service," has proved so successful that its director has been elected to the bishopric and the program itself has been adopted by the dioceses of two new nations, Rwanda and Burundi. The new bishop wrote, as he rejoiced in the spiritual revival which was sweeping his area, "The little seed you planted in 1962 is becoming a mighty tree."

A program in India has resulted in a trebling of local income, and in the building—by local groups from their own resources—of churches, schools and clinics. And similar programs in Latin America and the Philippines

have greatly advanced the stability and influence of Christian communities in those areas.

Two missionaries serving a rural sector of Paraguay encountered strong opposition when they first entered the community. They were the only foreigners, and they represented something the people did not understand. With the aid of World Neighbors they launched a community development program. As a result, they were accepted into the work of the community by civic, religious and political leaders. These missionaries report, "Today our fellowship with the community is unequalled in Paraguay. . . . We have attempted to make the love of Christ transcend the confines of culture and religion."

Not long ago, in an area where "proselyting" is forbidden, more than 250 Asians were baptized by local ministers into the church. No one had, in fact, "proselyted." We had simply served and loved. Their decision to accept Christ was voluntary and unsolicited.

Even more recently, in an area where we have been serving for only a year, the local bishop reported to one of our workers. "Before you came," he said with wonder in his voice, "we had an evangelistic program that had been going on here for over twelve years—without a single convert. But during this last year, we have baptized 103 new Christians. I just don't understand it."

We think we do. For evangelism is "good news to the poor"—in every aspect of their being.

Men are total persons with total needs. To neglect one aspect is to weaken all. And no ministry is truly Christian unless it is seriously concerned with the total man.

"Missions" is all-inclusive. |||

“Who Killed The Congress?”

Sao Paulo, Brazil was to have been the site for the Third Evangelical Congress for Latin America from January 6 to 12, 1968. Its purpose was to facilitate cooperation among Protestant forces throughout the region.

Expectations were high among the sponsors. But a curious thing happened.

Just prior to the preparatory meeting late in September a cable arrived in Lima from Dr. Jose Ferraz, president of the organizing committee for the Congress. The cable stated that Ferraz would be unable to travel to the preliminary meeting in Lima and that he found it necessary to postpone Latin America's Third Evangelical Congress!

What had happened?

Leading churchmen throughout Latin America and in Washington, New York, Geneva and elsewhere are still searching for the reasons why.

Behind the planning for the congress is an important fact. Latin America has resisted the intrusion of interchurch agencies from outside the region and consequently is without any regional councils of churches. Nor does it have any regional organization participating in the World Evangelical Fellowship. In other words, Latin America is without any inter-church organization to coordinate Protestant effort and witness throughout the entire region.

The Sao Paulo conference was planned as another of several attempts to correct this situation and to provide Latin America with an organization for coordinated effort.

The tradition of Evangelical Congresses in Latin America dates back to February 1916 when the "Congress on Christian Work in Latin America" was held in Panama City. Some North Americans and Latin Americans were disturbed that Latin America had been excluded from the renowned World Missionary Conference in Edinburgh six years before. Latin America was considered a "Christian continent" and thus not a true mission field. Despite the presence of the Roman Catholic Church in all of the Latin American republics for some four hundred years, those who lived there knew full well that the continent was far from being Christian. Few admitted it then. All do



Sao Paulo, Brazil, where the congress was to have been held.

by C. Peter Wagner

C. Peter Wagner has served as assistant director of the Andes Evangelical Mission, editor of the monthly magazine Vision Evangelicas and director of Emmaus Bible Institute in Cochabamba, Bolivia, and is currently on the faculty of the School of World Mission at Fuller Seminary in California.

today. Latin America was and is a mission field.

What to do and how?

Over 300 delegates and official visitors gathered in Panama. For ten days they discussed Latin America as a field for the growth of the Protestant church with more detail and insight than it had ever been discussed before.

Historically it was an important moment, the first time ever that such a wide spectrum of geographically and denominationally diverse elements from Latin America had met together. Facts were digested, opinions exchanged, goals set and plans made for the extension of the Protestant Church throughout Latin America. To carry out the decisions, the Committee on Cooperation in Latin America (which had been organized in New York in 1913 and which had inspired the Congress) was reconstituted and empowered to act.

After Panama, regional conferences were set up by the CCLA, as it came to be known, in several Latin American centers. National committees for cooperation resulted in eight republics by 1919, and some later developed into full-fledged church councils.

In 1925 the scene shifted to Montevideo, Uruguay, where the Congress on Christian Work in South America was held; then four years later the Hispanic American Evangelical Congress met in Havana, Cuba.

No other large-scale meetings were held for twenty years. The CCLA instead focused its efforts on building specialized organizations which would deal with specific tasks on a continent-wide basis.

Modern Latin American church history pays scant attention to these early accomplishments at bringing Protestants together, chiefly because they were engineered largely by those residing outside of Latin America. As far as Latin Americans themselves are concerned the authentic congresses started in Buenos Aires in 1949.

Brazilian churchman Benjamin Moraes said in his opening address as President of the Second Evangelical Congress in Lima in 1961: "The first Congress, held in Buenos Aires in 1949, constituted the first major opportunity for the churches of Latin America to get to know each other, to consider their common heritage . . . and to make plans of action in a continent which received the Gospel a century ago, but continues to grope in spiritual darkness."

From almost every point of view, the Second Congress in Lima surpassed the first. The delegates there decided that the Third Congress should be convened five years from then, and the Brazilian Evangelical Confederation offered to host it.

Scornful of the tyranny of schedules

However, Latin Americans are delightfully scornful of the tyranny of schedules and few noticed that the year 1966 had arrived without the convocation of the Third Congress. Nevertheless, toward the end of 1966 the Brazilian Confederation, led by Jose Ferraz, called a meeting of an organizational committee for March 10-11, 1967. The Third Congress was in orbit.

But Latin America is a continent on the march. *Mañana* is today. History is sprinting ahead. Two events in particular deeply affected Latin American Protestants in the years following the Second Congress in Lima.

The first was a major move of the World Council of Churches-oriented segment of Latin American Protestants to set up an organizational umbrella designed to gather all Latin American Protestants under its shadow. Many had predicted it and some evangelical leaders had been raising their voices for years in attempts to forestall it. Some had expressed the opinion that the best sort of ecumenism for Latin America was the type written with small letters which would allow local cooperation in task-oriented projects, but which would not necessarily align itself with existing international structure. Ruben Lores, one of Latin America's top-ranking evangelicals, reflects this same point of view in a recent statement in *World Vision Magazine*. "My humble opinion," says Lores, "is that not one of the strategies of the international organisms seems to be an expression of a real work of the Spirit of God." He would "point an accusing finger to the international ecclesiastical organizations on the right as well as the left, which in a veiled or open form seek to impose their schemes."

Warnings go unheeded

Warnings of this sort were not heeded. A meeting held in Rio de Janeiro in September 1963 drew up what is known as the "Declaration of Corcovado" expressing the feeling for the need of a continental confederation of evangelicals. Then in a subsequent meeting held in the Crandon Institute in Montevideo in December 1964 the blow fell. An ecumenically oriented

organization called UNELAM (Provisional Committee for Latin American Evangelical Unity) was launched. Although it has been kept discreetly quiet, UNELAM is financed heavily by funds from the World Council of Churches and the National Council of Churches of U.S.A. and is headed up by the Rev. Emilio Castro, a brilliant Methodist pastor from Montevideo.

Minutes of the meeting which gave birth to UNELAM relate it intimately with both the Second Congress in Lima, and the still-future Third Congress. They state: "The Second Congress in Lima marks a definite stage in this process of unification of efforts." They then point out deficiencies in the fulfillment of the mandates of the Congress and conclude that "its results in the life of the Church have been practically nil." These disappointments led to the two meetings just mentioned and the formation of UNELAM. One of the stated purposes of UNELAM was to "convoke and organize the Third Latin American Evangelical Congress . . ."

Second important event

The second important event has to do with the Second Vatican Council, the aggiornamento of the Catholic Church, and the efforts of some of the more radical Protestants to bring about a reconciliation of the two branches of Christianity. Few object to private, unpublicized dialogues between churchmen of both faiths, but many object strongly to public worship services conducted jointly by priests and pastors.

Predictably, conservatives reacted strongly against any attempts or ideas of structuring all Latin American Protestantism under UNELAM and to promote undesirable Protestant-Catholic relationships. This caused a certain polarization process which undoubtedly had been latent for some time, but which now was out in the open for all to see. The reaction seemed most intense in the countries nearest to the Montevideo/Buenos Aires axis of the UNELAM movement: Brazil, Bolivia, Peru and Chile. The church councils in each of those countries felt that this was an uninvited ecumenical push.

Emerging points of view

But, what to do with the Third Evangelical Congress? The UNELAM group was backing it, even to the point of offering to pick up the tab for any fir-

Continued on page 44

FROM
MODERN
JAPAN
COMES
THE
QUESTION



IS THE MISSIONARY OUTDATED HERE?

by Kenneth S. Roundhill

I intend from now on to work for the abolition of the missionary system." The words are those of a missionary, not a Communist agent.

The missionary to Japan is out of step with the times — an anachronism, says this missionary — and his presence is a serious hindrance to the growth of healthy independence in the church.

He himself continues to teach in a seminary only because apparently no national can be found to replace him. He urges the church to stop calling missionaries to Japan from abroad.

Now, any missionary worth his salt is surely laboring to do himself out of a job and to see himself replaced by nationals as soon as possible. Two friends of mine were able to establish an evangelical witness among students in another Far Eastern country. As soon as there was capable local leadership, they left.

Frankly, we tremble

Some of us frankly trembled for the work, but today it is a thriving, independent student movement. If this is what our friend is arguing for, then I can see his point. But, is he?

During my 16 years in Japan most of the missionaries I have come to know were never invited here in the first place. They certainly did not wait for the postwar church to invite them.

General MacArthur's stirring appeal

for 1000 missionaries may have got some of them thinking. Some were G.I.'s who, while serving their country here, had their eyes opened to the desperate need and glorious opportunities of postwar Japan. Their conscripted service for their country later came to be a call of God that could not be denied.

They were no more invited by the Japanese than Jesus Himself was invited to the earth by an expectant Jewry. They were sent, not drawn.

There is an embarrassing amount of room left in Japan for uninvited missionaries. With the paucity of national evangelists and the lack of encouragement for them in country areas, if the pioneer missionary did not tackle the prejudice-packed smaller cities and remoter towns head-on, Japan would today be missing some of its finest Christian leaders.

A missionary I know belongs to one of several missionary societies with a burden for the largely untouched rural areas. One day he was seen putting up posters announcing some coming tent meetings. The curiosity of a sorely troubled girl was aroused.

She came and was converted the first

Kenneth Roundhill and his wife are missionaries with Worldwide Evangelization Crusade on loan to Inter-Varsity Christian Fellowship in Japan.



night. She has been a consistent Christian ever since, laboring for years as a children's evangelist and recently setting up a Christian home.

Did the Japanese church invite the foreigner who initiated the Every Home Crusade with its vision of placing gospel literature in every home in the country? By the end of March 1967 more than 35 million tracts of every kind had been distributed, covering 82.1 percent of Japan's homes. Movements like this are a stimulus, to the whole church, a handmaid to all and a hindrance to none.

One of the greatest contributions of the foreign missionary to the growth of an evangelical church in the postwar era is in the realm of literature. Word of Life Press with its extensive publishing department and Christian Literature Crusade with its several distribution outlets in bookshops throughout the empire were both started by foreigners.

Word of Life Press now has a national staff of over 100 and the founder is still its director. Since its beginning in 1950 it has produced roughly 520 titles, including books and tracts, with book titles now touching the 300 mark. The total number of books comes to about 2½ million and tracts to about 75 million.

Word of Life has been responsible for the printing of the new Japanese Bible

(only the New Testament so far) which is being produced by conservative scholars. Some 78,000 have been sold to date, with a total production figure of the two different sizes now reaching 153,000 copies.

How to assess the value?

It would be impossible to adequately assess the spiritual wealth that has come to an ardently reading Christian public through this dedicated ministry. When I taught in a seminary in Tokyo 16 years ago the students had almost no conservative and scholarly theological texts in Japanese. That could not be said today.

The founding of Bible schools and seminaries is not the least of the fruit of modern missions supposedly outmoded. Not long ago the pastors of one denomination were embarrassed to find more young people were applying to the Bible school for full-time ministry as a result of foreign missionaries' influence than as a result of the ministry of Japanese pastors.

When the Rev. Mr. Koji Honda, the Billy Graham of Japan, was finally freed from the burden of a large city parish to give himself to the larger ministry of citywide and nationwide evangelism, that stimulus came from a farsighted foreigner. And who first introduced him to the Savior? An English lady taught him and other students the English

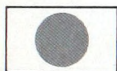
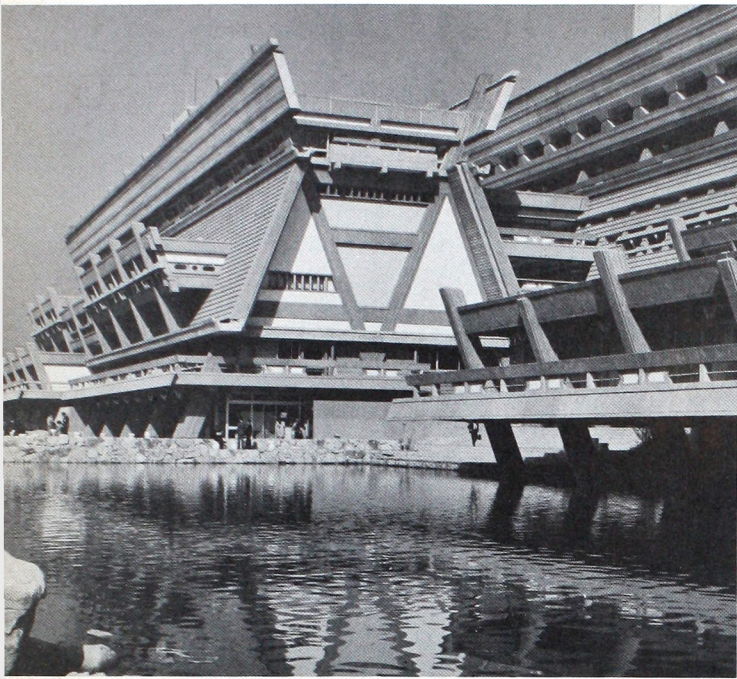
Bible and gave them cups of tea. Which he liked best he did not know.

The lady may have known very little Japanese, but her efforts were the first step that led Honda Sensei to the Savior.

There is still room for a ministry of this kind where the Japanese are eager to learn English as their second language.

The mother of a well-known missionary came to Japan to visit during a time when the wife was not well. She took a flat near the family in order to help where she could, and on the side began to teach English and Bible to some students. She found this so rewarding—the Japanese have a profound respect for gray hair—that she remained after the need for her in the home was past. Even when her children shifted to another area, she remained to be with her beloved students and continued to lead them to the local evangelical church.

Many retired teachers in North America are kicking their intellectual heels and wondering how best to keep their disciplined minds from dullness and their sensitive spirits from lethargy. You may be one of these. You could be out in a country like this reveling in a most satisfying and exacting ministry. Why not invest the remainder of your healthy years in a productive teaching ministry abroad? Otherwise you may die early from lack of something worthwhile to do.



OUTDATED MISSIONARY

24

In Japan today there are at least 346 university colleges and 413 junior colleges serving about 1,400,000 students. In many of these colleges there is an open door for foreign professors to teach conversational English, and the only qualification in most cases is some kind of a degree from abroad. You *should* be able to speak English, and guided conversation is what they need most of all.

Desire for English opens doors

A missionary couple in one large university city touches about 1000 students every week in five or six different colleges. The arrangement is that they will teach English if they are also permitted to have an English Bible class on campus. As a result of contacts on campus they now have a flourishing downtown church, where not only students but also graduates continue to come.

Are they out of step with the times? To my mind, they are right in step with opportunity—an opportunity that is not available to the national Christian, unless he is very well trained abroad. This is one thing the foreigner can do that no one else can do.

We long to see convinced Christians on the staff of every major university in the country. Think of the adventure of such a ministry. Think of the leadership potential among students destined to either run or ruin the country.

Uninvited guests come to serve

There is no reason why we should let these key positions of influence be filled by Roman Catholic priests—or by footloose and fancy-free tourists who only want to make enough money to move on to the next place of exotic amusement, caring nothing for the spiritual needs of the students with their amazingly free and open questions about the so-called "Christian" West.

Neither Hi-B.A. (High School Born Againers) nor New Life Youth Fellowship was invited to Japan. Yet both have more than justified their existence. Both movements concentrate on the high school age group. Teens here as elsewhere are most responsive to the gospel, but probably no country's educational system imposes sterner demands upon their time. Determined foreigners are trying every means to crack this wide open, and their dedicated national staff are proof of the validity of their claims.

Camp work too has come to stay. Foreign missionary staff in missions like TEAM and Far Eastern Gospel Cru-

sade can tell of thrilling rewards. Years of patient labor have gone into development of camp facilities and programs. Summer months are now filled with graded conferences for seekers and believers. The amazing potential of camp life is now being shared with others in an annual camp seminar.

What would have happened to the thousands who have confessed Christ through radio ministry if some farsighted foreigners had not come to exploit the air waves for the gospel? The Pacific Broadcasting Association was launched by six missionaries of two mission societies. According to the director of this association, most of Japan's Christian broadcasts began through the initiative of foreigners. This is apparently true also of Catholic broadcasting.

PBA releases programs today on about 100 stations in Japan and seven abroad.

These broadcasts can be heard almost anywhere in the country and in some cases have a 90 percent local coverage. A nationwide broadcast began last May with about 65 percent coverage and was expected to reach 80 percent by October.

My critic of missions says that missionaries invited to Japan by existing churches are bewildered because the Japanese do not know how to use them and their gifts effectively. Missionaries are just attached to parish churches and



left to stagnate, he says. Consequently the number of missionaries coming to Japan has declined sharply. One simple solution, he suggests, would be to do what the Chinese church did and terminate the missionary system completely.

Why the missionaries stagnate

I seriously question a system that permits any missionary to stagnate and lose heart when the existing needs are so vast and the opportunities are so many.

I would also question the validity of any missionary's call when he is dependent upon the spiritual state of the host church to justify his feeling needed.

Is he only a thermometer measuring and reflecting the prevailing temperature, or is he meant to be a spiritual thermostat injecting needed warmth?

I know of three postwar churches which came out of the labors of one missionary who deliberately went to areas where the evangelical witness was weak. One of the three is now under national leadership. In greater or less degree that story can be repeated again and again. Is there still no room for that kind of missionary, when the number of Protestant Christians still hovers around half a million in a nation of 100 million?

One of the most vibrantly alive con-

gregations in Tokyo resulted from the labors of one missionary who was handicapped in the language. But with the help of a godly woman interpreter and church friends at home who faithfully prayed for specially designated people on the field, that church is now a radiating center of life to many. It has for years been enjoying national leadership of the highest caliber. Is there no room for missionaries like that today?

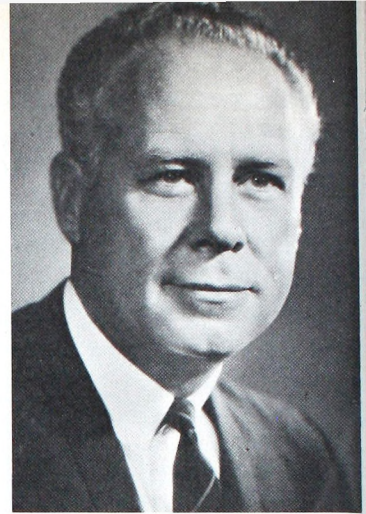
The need is for missionaries of the right kind, not a cessation of the missionary system. No new organizations are needed. There are enough mission societies in Japan today to permit dedicated Christians of many differing shades of theological opinion to come without offending sensitive doctrinal tastes. Some of these missions are experiencing the travail—and the thrill—of bringing to birth a New Testament church with no ecclesiastical or financial hamstrings in the West. Some are now in the throes of those pains that inevitably accompany a growing work, with all the necessary adjustments in culture and testing in essential character for both national and foreigner.

How long this land will remain so wide open to the right kind of foreign missionary one cannot even guess. But today it is open—and very much so—to the kind of missionary the land really needs. |||



globe at a glance

Dr. Pierce resigns as president of World Vision



ASIA

NEW GUINEA— Lost tribe discovered

Twelve government patrolmen discovered 120 Puyari natives in the Western Highlands, a restricted region of New Guinea.

The patrol was camped in a clearing when two groups of Puyari tribesmen numbering 30 in all, converged on the camp. One of the 30 had evaded a previous patrol of the area during 1938-39. The arrival of the tribe thwarted plans to send out guides to discover the exact position of this "lost tribe."

The natives were curious about the equipment the patrolmen carried. The patrol reported that they shook their heads often and clicked their tongues. A spade was the main item of interest, although the radio came a close second.

SINGAPORE— Follow-up congress set for fall

First official regional follow-up to the 1966 World Congress on Evangelism held in Berlin is scheduled for November 4-12, 1968, in Singapore. Plans for the regional congress were announced by Billy Graham during his recent crusade in Tokyo. Dr. Stanley Mooneyham, coordinating director of the Berlin congress, will serve in a similar capacity in Singapore. Mooneyham said that the congress will be planned and administered by Asian committees.

HONG KONG— Mission fellowship launched

The Hong Kong Evangelical Missions Fellowship is the newest mission entity here. Representing seven evangelical missions working in Hong Kong, the group was formed in consultation with the Chinese Churches Evangelical Fellowship which expressed the desire that missionaries only join it as indi-

viduals. Missions forming the fellowship are Assemblies of God, Christian and Missionary Alliance, Oriental Missionary Society, Overseas Missionary Fellowship, Pentecostal Assemblies of Canada, Conservative Baptist Foreign Mission Society and Evangelical Free Church.

SEYCHELLES ISLANDS— New radio station goes up

A new international missionary radio station is to be built on the Seychelles Island in the Indian Ocean, according to an announcement by Robert H. Bowman, president of Far East Broadcasting Company. The strategically located short-wave station will be operated by Far East Broadcasting Associates of Britain as part of the international network of Far East Broadcasting Company Stations.

EUROPE

SPAIN— New chapels seek unreached migrants

Assemblies of Brethren, often called Plymouth Open Brethren, founded five new chapels in Barcelona aimed at reaching the thousands of migrants who are flocking to the big, industrial city. Besides donating the money for construction of the chapels, every Brethren congregation in the heart of the city sent 40 to 60 members to form the core of the chapel congregations.

The congregations are going from door to door inviting people to their services and handing out literature. Their target group is the poor who come to this northwest city hoping to get rich. It is estimated that some half million migrated to Barcelona in the last five years. Until this recent Brethren work, no organized effort had been made to meet the spiritual needs of these people.

The five new chapels are located at the northern edge of the western section of Barcelona where the newest migrants seem to settle.

In addition to the migrant ministry, the Brethren in cooperation with other Protestants in the city opened their first Protestant school in 28 years in September with 55 children. (All Protestant schools were closed in 1939 after the civil war.)

The Brethren churches form the biggest Protestant denomination in Spain. Three of their congregations in Barcelona number more than 4000. (All Brethren congregations practice adult baptism except the Brethren in Switzerland.) It is estimated that the strongest Protestant influence in Spain is centered in Barcelona.

NETHERLANDS— Bible school enrollment revealed

The number of students enrolled in theological and Bible schools in Africa, Asia and Latin American increases between two and three percent yearly, reported Dr. James F. Hopewell, the American director of Theological Education Fund. This means, he explained, that most of the 1400 Bible schools on these continents now have 30 to 50 percent more students than they did ten years ago.

BOARD NEWS

TEAM urges re-thinking—

Reconsider evangelism and church-planting needs in the world's larger cities urged the Advisory Committee of The Evangelical Alliance Mission at its annual meeting in November.

The committee recommended that TEAM's foreign field councils give attention to the evangelization of an emerging level of people who are them-

Dr. Bob Pierce has announced his resignation from the presidency of World Vision, Inc. for reasons of health. Dr. Pierce served at the helm of the worldwide Christian service organization from its founding under his leadership in 1950 until his resignation early in December 1967.

In making the announcement Dr. Pierce said he would continue in active service with the organization, as health permits, although resigning his administrative responsibilities. Three years ago Dr. Pierce took a year's medical leave, then resumed administrative leadership of the organization.

Dr. Richard C. Halverson was named acting president. A close friend and long-time associate of Dr. Pierce, Halverson is pastor of the Fourth Presbyterian Church of Washington, D.C. and a member of the World Vision Board of Directors. Bob Pierce became widely known to the Christian com-

munity through his service on the Chinese mainland, and later during the heat of the Korean conflict. His exposure to the needs of orphaned children led him to begin the program which now sponsors 23,500 needy children in 340 orphanages and childcare centers in 19 countries.

For the past four years Dr. Pierce has spent much of his time in Vietnam, frequently traveling in and out of battle zones, in order to help establish World Vision's program of service there.

Through films, radio broadcasts, printed publications, personal speaking engagements and other means Dr. Pierce has stirred the conscience of the Christian public to respond to many thousands of needy, less fortunate, helpless people in tangible ways which reflect the love and concern of Jesus Christ.

selves capable of initiating and developing a program of church expansion.

National pastors and laymen are being encouraged to spearhead more vigorous evangelistic efforts in Tokyo, Taipei, Seoul, Salisbury, Lisbon and other large metropolitan areas where TEAM missionaries are working.

The Advisory Committee, made up of foreign field leaders on furlough, meets annually in the Chicago area. Strategic missionary problems and opportunities are discussed. Recommendations are then forwarded to the field councils.

DATA and VITA merge—

The technical assistance programs of DATA and Volunteers for International Technical Assistance merged into one program October 15, reported a representative of the two boards of directors.

The resulting program is being carried out under the auspices of VITA from its offices in Schenectady, New York.

DATA after discontinuing its international technical assistance program, launched into another area of service. It is to become the referral division of Involvement, Inc. of Palo Alto, California. This is a new organization formed this year by DATA's founder, Wil Rose. Its aim is to promote nationally the idea of volunteer service. Involvement will utilize DATA's experience in matching individuals who want to serve as volunteers with specific opportunities for service as identified by the volunteer service agencies of the United States.

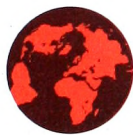
Wycliffe takes first step to Dallas—

Temporary offices have been set up in the Republic Bank Tower in Dallas for the coordination of a hundred acre development project that will be Wycliffe Bible Translators' new headquarters.

cliffe Bible Translators' new headquarters.

Dan O'Brien, a 17-year veteran with Wycliffe and the first of 200 headquarters personnel to relocate in Dallas, is liaison man for all construction activity. Present offices are in Santa Ana, California.

The new facilities will have one of the world's finest artifact museums representing the current primitive civilizations of the world. Other facilities are to include libraries, executive offices, conference rooms, auditorium, housing, communication headquarters and a cultural-educational complex.



people make the news

Dr. **H. H. Savage**, noted missionary pastor, died December 3 in Michigan. He had been president of the Conservative Baptist Foreign Mission Society and the National Association of Evangelicals and was also founder of the Maranatha Bible Conference.

Evangelist **Billy Graham** has cancelled speaking engagements scheduled for early 1968 on the advice of his doctors. In December he suffered his fourth attack of pneumonia. Doctors report that his resistance is very low and they have prescribed a complete rest.

The Rev. **Russell Reinert** is the first blind man ever accepted for missionary service by Wycliffe Bible Translators. He is one of a few blind men who have become missionaries and is the first minister ever placed by the Christian Service Corps. He and his wife are serving in a newly-opened home where missionary children live and are educated while their parents are on field

Presbyterians approve salary increase—

The Presbyterian Board of World Missions approved a budget for 1968 totaling \$5,062,000 which includes a substantial raise in salary for all missionaries. Child and tuition allowances were also increased.

Action to increase salaries came after consultation with missionaries. They were asked to assess their own maintenance needs.

In a move to encourage missionaries to live among the people they serve, the Board added \$1,500 to the Korea mission budget to be used for rental funds for housing.

assignments.

Ken Anderson, writer and religious film producer, just completed work on the script for an evangelistic motion picture drama aimed at relating the Gospel to the needs of rural African youth who migrate to the large urban areas. He plans similar films for Germany and India in the near future.

Aaron Gamede, 46, son of a pioneer Bantu evangelist, has been appointed Minister of Education in the cabinet of the new Swaziland nation. He founded the African Teacher's Christian Fellowship and edited *Africa's Hope* before his appointment.

Victor Smadja succeeds the late Dr. Jacob Blum as speaker for the daily Hebrew broadcasts of Trans World Radio. Africa Inland Mission recently announced the Rev. **A. John Gratton** becomes associate home director and begins a campus ministry among students.



Devaluation of pound a blow to missions: British must increase giving by 15 percent to continue present work

The British effort to restore faith in the pound will heavily tax the sterling of the British faithful. Of every six hungry children in the world fed by British Christians one is apt to lose its rations. British missionaries fear their incomes will be cut by about 15 percent. Help to overseas churches will have to be reconsidered, unless British Christians greatly increase their giving.

Christian Aid, Oxfam and Save the Children Fund, the three main aid organizations of Great Britain, say they will need 1.4 million dollars more yearly to continue their present work.

It is still difficult to say how many more dollars will be needed if British missionary work is to continue on its present scale. A conservative guess is that giving must be increased by at least one million dollars yearly in the British Isles. Mission organizations which barely kept their budgets balanced prior to devaluation will have to face a heavy deficit or pour new financial burdens upon the shoulders of its (underpaid) missionaries.

Some of the older and larger ecclesiastical mission organizations were the first to openly confess their problems. The United Society for the Propagation of the Gospel (USPG) announced that it will have to raise an extra \$280,000 per year to maintain overseas work at the present level. So serious is the new situation for the Church Missionary Society (CMS) that a special committee meeting was called to consider the effect of devaluation upon its work immediately after the government announced its plans.

The CMS already faced financial problems. In 1964 it still was able to use \$150,000 for special projects. In 1966 it was only able to add \$55,000. Since then the budget had to be cut even further.

Mr. Bernard Nicholls, CMS's publicity officer, said: "From the statements already made by African and Asian countries in which the CMS has a responsibility, it is clear that the society must have a considerably increased in-

come to continue the present amount of work being done in those countries."

The International Leprosy Mission in Britain announced that its executive committee might increase its sterling output to bring the grants and salaries back to what they would have been worth before devaluation. To do this, however, would mean cuts in capital expenditures for new hospitals and other buildings and for research into the causes and cure of leprosy.

Not all the British missionaries are affected by the fall of the pound. A few who work in countries which followed the British example and devaluated their currency too, won't feel the difference. In those countries American and continental European missionaries (except from Denmark) will even be

better off, because their salaries will be increased by the percentage of devaluation. But British and New Zealand missionaries in the other countries will need an extra dollar for every six they previously received.

This blow to British mission work comes at a moment when young churches are asking for more and more aid. Speaking for the young churches, the moderator of the East Javan Church in Indonesia, the Rev. Ardi Sujatno, said: "Ten years ago we felt too proud to ask for help. But seeing the tremendous opportunities and realizing that without help they would be wasted, we now see that it is a privilege to be helped. Only together with the older churches can we reap the present harvest."



WV NEWS
FEATURES

'How to do it' session for leaders held in Kenya

"If you don't have a goal, any road will get you there."

"You can't measure results without some prior objectives against which to measure them."

Sounds like advice from a business management seminar? Wrong. This is the kind of advice the Rev. Olin Hendrix is giving to mission leaders. Hendrix recently made a world tour in behalf of sound management principles in the work of missions.

When Hendrix heard that over 60 people were registered for the Kenya course, some coming from as far as Zambia and the Congo, he felt flattered. Later he quipped that when he saw the beautiful setting for the seminar at the Baptist Center in Limuru, he decided they were coming for a vacation.

The four-day course was no vacation, however. The days were solidly packed with alternate lectures and discussion periods, and the participants went home with many new ideas.

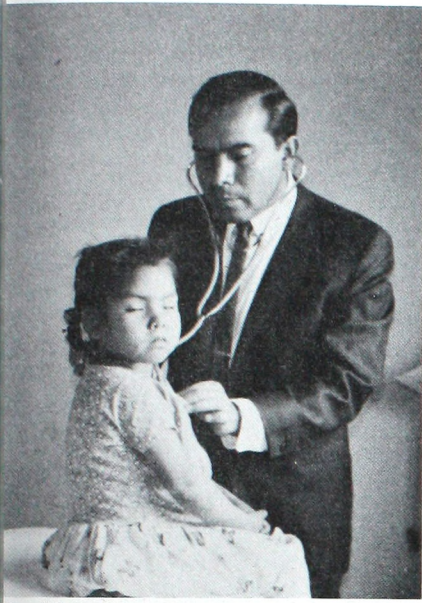
Hendrix pointed out that "management is amoral."

"It is a work which we perform; a set of skills which we acquire; a set of tools for the spiritual man. The skills are not spiritual but they are for spiritual men," he said. "There are some things that God will bless as a supplement that He will curse as a substitute."

The Rev. Kenneth L. Downing, executive secretary for the Association of Evangelicals of Africa and Madagascar, who organized the seminar in Kenya, was pleased with the response. He reported that a number of the mission executives who attended said they wished it had taken place 20 years earlier. Among the 61 participants were eight mission field directors and one mission general field secretary. There were also five top-ranking African church officials, three hospital administrators and three bookshop managers.

Plans are already being made for another to be held next year.

One-man clinic grows to country-wide service



Dr. Montejano examines a shy patient at his rural clinic in Mexico.

The "good neighbor" policy between the United States and Latin America is being implemented these days by members of the Christian Medical Society. CMS doctors on both sides of the border are conducting rural clinics in Mexico.

One good neighbor is Dr. Enrique Montejano Alfaró, a 35-year-old obstetrician and gynecologist in Puebla, Mexico. Dr. Montejano teaches his specialty in the local medical school and sees patients in his office like other practitioners. But for the last two years he has carried an extra work load: a one-man clinic, built with his own money, serving the poor people in a small village near Puebla.

Dr. Montejano has treated nearly 2000 patients in his clinic.

The idea for starting a clinic occurred to Dr. Montejano when he was still a medical student in Puebla University. He was a new Christian then, and he "wanted to start a hospital for poor people." But the idea did not really take form until 1965 when 12 doctors met with Mel Alexander, Western Regional Director for the Christian Medical Society in the United States. Mel came to Mexico to organize short-term mission trips for California doctors. These neighbors to the north were beginning to fly into Mexican villages

with medical teams. These "Limited Group Missions" brought physicians, dentists, public health instructors and interpreters, and at the same time told the village people that Christ was sending them.

This was the kind of thing Dr. Montejano had dreamed about. He resolved to begin his own clinic, not on a short-term basis but on a permanent basis. His wife Marta agreed that a clinic was something they could do together. She could do the clerical work and talk with the patients.

The Montejanos wasted no time. They put up a plain brick building for consulting and diagnosing and moved right in. The clinic still needs more furniture. And there wasn't enough for a waiting room right away, so patients still wait in the garden where Marta tells the children Bible stories.

A busy day for Dr. Montejano includes classes at the university from eight to eleven a.m., patients at his in-town office until one p.m., out to the rural clinic for three hours, then back to the office around five p.m. In the evenings he teaches nurses and sees more patients.

All doctors can have busy schedules. The problem is to find time for the meaningful activities. A growing number of Christian doctors in the United States and Mexico are finding meaning in the work they do, for free, in Mexican villages. This summer, CMS medical-dental teams treated 10,000 patients during just two weeks of intensive work in Nuevo Leon.

The Mexican government has welcomed CMS projects. The voluntary help of these Christian doctors complements the Mexican government's own programs of health care for the needy.

The ministry of healing is accompanied by a ministry of evangelism, whether the CMS doctors work in teams or individually. In the two-week campaign last summer, 5000 people heard presentations of the gospel and over 100 were known to make positive decisions about Christ. A national evangelical pastor said, "We are thankful that the people here associate our church with your medical work. In the villages where I serve, our numbers

have tripled over the last three years you have been here."

If neighbors from up north can be so effective in Mexico, Mexican doctors themselves are even better suited to combine evangelism and medicine. Dr. Montejano has already seen four patients converted to Christ in his clinic and is hoping now to have a full-time pastoral worker join forces with him.

Last March, 75 Mexican physicians and dentists met in Morelia and organized the first Mexican chapter of the Christian Medical Society. Dr. Montejano was among them. Other Christian doctors have also been giving unsparingly of themselves to their Mexican countrymen. Now, in cooperation with doctors from the United States and Canada they are finding ways to reach and help the *barrios* and the village slums that have never been helped before.

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WV NEWS
FEATURES

Indonesia will keep doors open to missionaries

Suharto fears bloodbath

General Suharto, president of Indonesia, opened a recent meeting of religious leaders with a request that Muslims and Christians find a way to relieve the growing tensions between them. He stated that he was not willing to listen to the Muslim suggestion to close the Indonesian borders to missionaries or financial help. "Every faith is universal," he said, "and should be able to have international contacts."

Suharto asked the four faiths represented at the meeting — Protestantism, Catholicism, Islam and Hinduism — not to proselyte from one another. Their task, he said, was "to give attention to the conversion of the heathen tribes who still live in animism."

He warned that the present tensions could result in a national disaster. He clearly feared a new bloodbath if the Muslims listened to the call from their leaders to start a holy war against Christians.

Relations between Muslims and Christians greatly deteriorated during the past four months. In October young people started fighting in the streets of Medan, North Sumatra. Travelers from that city claimed that a least 17 youths were killed. The fight started when two of the local newspapers got into a backbiting religious dispute.

On one side was the paper of the Muhammadiyah Muslim movement. On the other side was the newspaper of the Protestant political party, Parkindo. Government officials, fearing a new bloody conflict, forbade the newspapers to continue their articles.

In Toradjaland on the island of Celebes, where thousands of Christians were killed by Muslim troops during the 1950's, an 80-year-old teacher in the Toradja church said the Muhammad had divorced his wife. Muslim youngsters were so infuriated that they demolished 15 churches in Makassar, South Celebes.

In Manado, North Celebes, where there is a larger percentage of Christians, young people in Protestant youth organizations wanted to take revenge by destroying the mosques. Pastors prevented the attack.

After the attack on Protestant churches in Makassar, pastors accused General Solichin of refusing to take steps to prevent the attack. Soldiers looked on without interfering while churches were looted, pastors charged.

Solichin retaliated by forbidding the Indonesian Council of Churches to hold its yearly meeting in Makassar. However, General Suharto intervened for the churches and ordered Solichin to allow the meeting.

Small incidents have been reported in other cities. Churches in Kebajoran, near Djakarta, were stoned, as were cars of Roman Catholic priests in Solo, Central Java. In Atjeh, Sumatra, Muslims harassed Christians in the city of Melaboh because they were building their first church.

However, no missionaries have been molested, except for newly-arrived A. Schipper who lost all his furniture when he was on a trip through the bush.

Muslims now claim that Christians offer their people food if they promise to become Christians. Church leaders deny this.

The continued growth of Protestant churches increasingly irritates Muslims. The government fears new bloodshed if ways are not found to relieve the growing tensions between the Muslims and Christians.

Many sanguine observers feel a full-scale Christian revival is sweeping Indonesia in the power of God's Spirit. Less optimistic people feel there is a restlessness with a mood of conformity through which the Christian community is gaining followers in a mass movement that requires careful sifting.

Ken Short of Far East Broadcasting investigated a possibility of erecting Christian radio stations in Indonesia under the sympathetic but very fluid framework of the Suharto regime.

Formerly a Christian worker in Indonesia and speaking the language, Short was in a position to question many people in Djakarta, Surabaya and Malang about stories of Christian revival and Muslim resurgence. Since the aborted Communist coup in 1965 and the bloody massacres that followed in reaction to the coup, eliminating an

estimated minimum of 800,000 people, religion is the "in" thing in Indonesia today. Communism and atheism per se are discredited and indeed identify an individual as being against the national interest. For more than a year the government has been screening the general population through boards of review, trying to unearth Communist cadres and fellow-travelers. Answers are easy for the declared Muslim, Christian or Bali-type Hindu, but not for the bulk of the population who are neo-Muslims, or half-converts called "Abunggan." It was from these followers of Indonesia's mystic cults who closely follow old animistic customs under a veneer of Islam that the Communist party pulled most of its four million pre-coup adherents. With exceptions it is in this nether element that Christianity is finding its current popularity.

Short reports that the government requires students to register a religious affiliation before they can graduate. The result is that the Abunggan, whether recanting his Communist allegiance or as a student seeking acceptance in the community, is registering as a Christian and seeking membership in Protestant churches with minimal membership requirements.

There was talk of hundreds of thousands of Christian converts in Java, according to Short, and a report of some 40,000 awaiting baptism around Malang. However, Short was not able to find evidence of such overwhelming revival, although some churches report sharp increases in attendance. People he talked to were not able to be specific as to where these large numbers of converts were.

By contrast Short reports remarkable revival in Timur where teams of evangelists from Java have been preaching. Converts to Christ are estimated at 80,000, and spiritual phenomena characteristic of the Acts of the Apostles have been heard of.

Short believes that radio will be one means of reaching thousands who are disposed toward Christianity out of sheer convenience. Scattered throughout Indonesia are 124 small radio stations, each limited to 200 watts of power. There is some hope for one, and possibly three, licenses being granted for Christian stations which can be operated in conjunction with the Far East Broadcasting Company. If these small stations can be located in East, Central and West Java they will cover a large population.

TRAVEL TIPS

***Remember U.S. Customs** allows a \$100 exemption for each member of families traveling together providing they are out of the country more than 48 hours. Also, in case you are a connoisseur, original works of art, such as paintings, sculptures and the older antiques (produced before 1830) are duty free. But proof of authenticity may be necessary!

***Another customs consideration.** If you own imported articles such as cameras, binoculars, watches, etc. you can register these foreign-made articles with Customs before leaving the U.S. to be sure you won't have to pay duty upon re-entry.

***Wondering what it's like elsewhere?** Some average winter temperatures in different locations: Singapore 80°, Saigon 81°, Mexico City 55°, Hawaii 72°, Fiji 79°, Vienna 34°, London 40°, Geneva 32°, Brussels 38°, Lisbon 53°, Capetown 69°, Cairo 60°, Jerusalem 49°, Hong Kong 61°.

***For another kind of travel insurance** list your numbers. They provide extra protection in case of loss or theft. Record the serial number of your passport. Also the serial number of your travel ticket. Travelers checks are added insurance. Record their numbers as well. List your credit card numbers, also the number of your driver's license and other personal documents.

Keep these numbers in a separate place. Better still, have them available in two or three locations.

***Shopping bargains en route.** Best bargains can be had by planning ahead. Devaluation of the British pound makes some British items a better bargain by almost 15 percent. Also, know which items to get at each location.

***Avianca advertises a "Green Hell" tour.** It promises 18 days and 2500 miles up the Amazon by flying boat or plane to observe "primitive tribal customs" in native villages, plus a view of rare animals, birds and fish, dense Brazilian jungles and Inca ruins — all with first-class comfort throughout! Price is \$998 plus fare to Brazil. It's interesting how many people want to see the things that many a missionary considers commonplace!

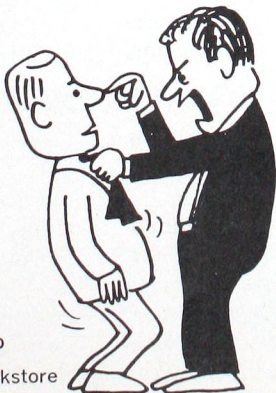
***Meanwhile Wycliffe Associates offers a "Pastor's Tour" program.** You get your choice of a 10-day Jungle Camp tour or a 10-day tour of Mexico and Guatemala. The Jungle Camp tour includes several days with trainees in Wycliffe's Jungle Camp, plus sightseeing in Mexico City and a visit to the Translation Workshop at Ixmiquilpan. For further information write: Wycliffe Tour Director, Box 2000, Santa Ana, California 92707. Price of either tour is \$175 plus your fare to Mexico City.

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FACTS OF A FIELD

Cameroon, West Africa... called "ethnic crossroads of Africa," has 80 different tribes, including Sudanese, Bantus and Pygmies... first Western contact in 1472 by Portuguese sailors... controlled by Germany 1884-1916... divided into mandates—the small western part administered by Britain, the large eastern section given to France... East Cameroon independence January 1, 1960... united with West Cameroon into a democratic government composed of two federal states on October 1, 1961... name Cameroon comes from Portuguese word for shrimp, Cameroun is the French spelling.

* * *

Despite its diverse racial character Cameroon, unlike most African countries, has been characterized by a congenial ethnic and racial situation (neighboring Nigeria is now fighting a tribal civil war). For example, the state government of West Cameroon has a House of Chiefs whose function is similar to that of the English House of Lords. The violence that broke out before and just after France granted independence to East Cameroon was the result of political, not tribal, differences.

Cameroon's problems are common to under-developed have-not countries seeking to survive in an industrial world.

Twenty years ago newspapers were

a rarity. Today every progressive chief's compound and teacher's dwelling has a transistor radio.

Economy: Based on soil cultivation... chief exports are cocoa (among world's leading producers), aluminum (using ore from Guinea), coffee, rubber and peanuts. There is a growing middle class. The government is tackling the problems of diversifying and improving production.

Transportation facilities—roads, railroads and airports—are being built to improve communication and to encourage tourism. (Because nearly every type of flora and fauna indigenous to Africa's tropics is found in Cameroon, many hunters equipped with gun and/or camera are discovering this country. The government wants this trend to grow.)

Climate and health: The wet climate (coast rainfall averages 150 inches a year, has been as much as 33 feet) and warm temperatures, plus a shortage of doctors (latest figures, one doctor for every 30,000 inhabitants), create serious health problems. Malaria is prevalent in many sections.

Education: Literacy rate only 5 to 15 percent. East Cameroon education based on French system, instruction in French. West Cameroon, on the British system with instruction in English and French being introduced. Missionary schools extremely important. Church-sponsored education in Baptist, Presbyterian and Roman Catholic institutions increasing.

Religion and missions: Almost half of the people are animists, 20 percent are Roman Catholic, 14 percent are Muslim and six percent are Protestant. Islam predominates in the north.

Roman Catholics are centered in the southeast. Both have recently intensified their efforts. Islam especially has begun to use more effective methods of proselyting.

First missionaries came in 1841 (Joseph Merrick and Alfred Saker of the London Baptist Mission). First baptisms November 5, 1849. First American group, the American Presbyterian mission, came in 1885. Also active now is the North American Baptist General Missionary Society.

The growth Protestantism witnessed during the first half of 1900's seems to be slowing down in some areas. Most spectacular growth has been in West Cameroon where church membership was about 4000 at the start of World War II and now numbers 26,000.

Trends in missions and the national church: Church growth, like cultural growth, will likely be dynamic-dramatic movements rather than logical systematic programs familiar to Westerners.

The Reformed and Presbyterian Churches have merged and there is some association between Baptists of West and East Cameroon. In most instances, church leadership is in the hands of Cameroonians.

Dr. G. A. Dunger, professor of missions at North American Baptist Seminary and former missionary to Cameroon observes that the emergent African church will by natural, indigenous tendencies "increasingly develop characteristics marked by neutral-to-negative responses to the western church." He adds, however, "This need not impair a genuinely wholesome relationship."

CAMEROON VITAL STATISTICS

AREA: 183,400 square miles (slightly larger than the state of California).

POPULATION: 5,210,000 in 1965, increasing at an annual rate of one percent. 1968 estimate 5,367,900.

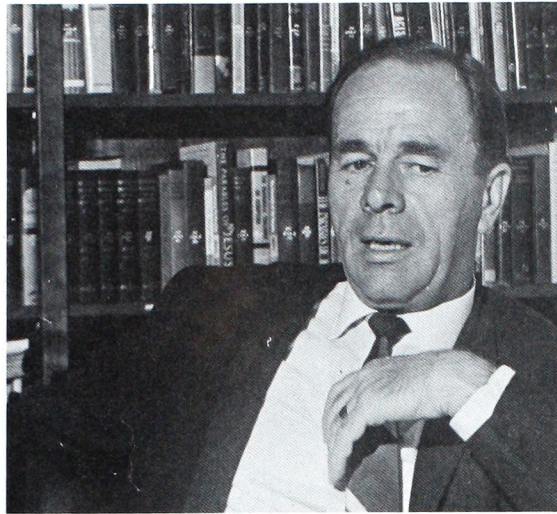
OFFICIAL LANGUAGES: French and English. African languages: Sudanese languages in the north and Bantu languages in the south.

CAPITAL: Yaounde (population 90,000 or about the size of Abilene, Texas). Largest City: Douala (a seaport of 200,000 people).

FLAG: Green, red and yellow vertical bars with two gold stars in upper left corner representing the two states, East and West Cameroon.



PERSONALITY PROFILES



Derham of Great Britain

Beyond National Fellowships

► The afternoon Morgan Derham arrived in London's East Ham district to take up pastoral duties at his first charge he stood in his backyard and watched his parish being bombed. That was Saturday, September 6, 1941. The blitz of London was beginning. Next morning he watched his congregation being evacuated.

Derham stayed—and often held services in bomb shelters during the war.

He still works in London, but his parish has grown to include all of Great Britain, and indeed, the world. Today he is general secretary of the British Evangelical Alliance. He also serves as editorial secretary of the World Evangelical Fellowship. He rides a commuter train from his home in Coventry to his office in London. ("I read going in and sleep going out," he says.)

Born in London in 1915, Derham grew up in the city. During high school days he came to Christ through the "Crusaders," a Bible club movement for non-church young people. He soon became an officer and began speaking to Crusader groups and other youth meetings. It was the beginning of a lifelong involvement with young people.

Derham left school at 17 and joined the London metropolitan police force. After four years he entered Bible college to train for the Baptist ministry. But he considers those years in police work a valuable part of his ministerial training. "Every ministerial candidate

ought to have a spell in a secular occupation," he maintains.

After four years in East Ham and three years at a suburban church in Upney, Derham became editorial secretary for the Scripture Union, a youth movement which works both in and out of the churches in Britain. Its many-faceted ministry includes camps, beach missions and work with children in the schools, as well as Bible reading and publishing activities. Derham headed the Scripture Union publications ministry for 19 years, until he became general secretary of the Evangelical Alliance in 1966. In his role as editorial secretary for the World Evangelical Fellowship, Derham has just completed a three-month world tour through Europe, Africa, Asia, the United States and Canada.

Derham believes evangelical strength in England is growing. This doesn't mean that Britishers are flocking to the evangelical churches. (Only seven to eight percent go to church regularly, but when they go it means something, he says.) What it does mean is that a growing percentage of ministers are evangelicals, and this is happening because the liberal seminaries are not getting students.

In the British Commonwealth he sees two interesting trends. One is increasing desire among evangelical Christians to be more closely related in some kind of fellowship or association. Another trend is the emergence in the historical denominations of

evangelical "renewal" groups. The latter, he says, is not a protest movement but a renewal movement within the historic churches. Their purpose is revival. In England they are called revival fellowships.

Derham finds problems both in separatistic and inclusivistic movements in the church. Concerning what he calls the "new style internationalism of the World Council of Churches" he says, "The conciliar movement officially disclaims any intention to create one super-church, but at the same time it is obvious from the total picture that its basic motivation is the establishing of some form of unified structure for the Christian church in every land, and ultimately throughout the world. A great international religious bureaucracy has been set up which, with the worthiest of intentions, is nevertheless being exploited as a channel for the spreading of 'another Gospel' and a view of the Church which puts unity before truth.

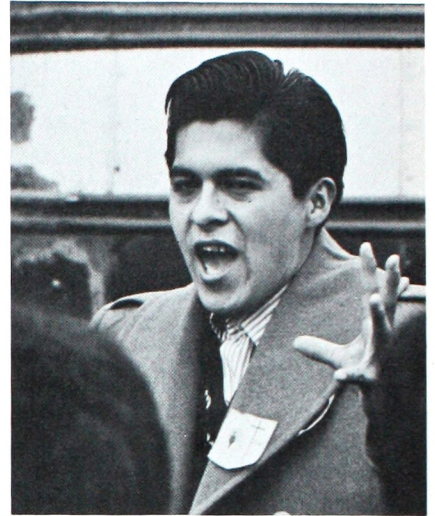
"The proper evangelical answer to this," he says, "is not to set up an alternative in the form of a rival power-structure based on Western concepts of Christian organizational unity. It is to demonstrate another and deeper kind of unity—a fellowship which finds its inspiration in a common submission to Christ in His Word; a fellowship which can tolerate great diversity of outward form and structure without threatening the continued existence of any . . . a fellowship with the minimum of central machinery and the maximum of disseminated local responsibility."

Though no longer directly affiliated with the Scripture Union, Derham is still involved in its camp ministries. Every Easter time finds him heading a two-week sailing camp for Scripture Union young people.

For a week each summer and another week in the fall Derham goes sailing with his family in his 14-foot dinghy. He has a son, 23, at Cambridge and a daughter, 21, who recently completed a year of voluntary service in Malawi.

Rojas of Peru

Beyond Evangelism-in-Depth



▶ A warm Costa Rican sun flooded the seminary chapel of the Latin America Mission. More than 100 Latin American leaders had gathered for the two-week "continental workshop" on evangelism-in-Depth.

The Peruvian delegates listened intently. Evangelism-in-Depth would come to their country in December. Will EID help us discover and train the leaders we so much need?" they asked themselves.

Hundreds of miles away, God was preparing the answers. Peruvian men, women and young people would merge as leaders during the ensuing movement in their country. One of them was Nehiel Rojas, a third-year student majoring in philosophy at the National University of Lambayeque, in Peru's northern coastal city of Chiclayo. Though Nehiel hopes to become a pastor, he is completing teaching requirements so as to be able to support himself. Meanwhile he also teaches a course in basic theology in the Pilgrim Holiness Bible Institute in Chiclayo, where he stays in a small second-floor room.

Nehiel comes from a Christian family. His parents and brothers and sisters live in a humble dirt-floor home in Chiclayo. His father is very active in the local Pilgrim Holiness Church.

How did Nehiel (pronounced Nay-ell) get involved in the EID movement in his country?

"All this was new to me," Nehiel told us, "the emphasis on youth work, the organization, young people taking responsibility, and interchurch cooperation. Before Evangelism-in-Depth came to my country, our church elders did all the leading. The youth groups seemed 'lukewarm' and completely isolated. Most of us didn't have a clue that other evangelical churches existed."

How did the changes come? It all began last January when Nehiel and his committee laid plans for the Evangelism-in-Depth training retreat for youth.

"It was one of my richest experiences," he said with a smile. "I hadn't

known before how to organize, nor had I really planned ahead. Our advisor (Youth for Christ's staff worker Fernando Lay, who served as coordinator of youth work for Evangelism-in-Depth) got us started early. We had more than a month to get ready. We prayed together and worked hard. It was thrilling to see God answer our prayers. The 40 youth leaders that attended the meetings of great benefit and blessing."

After the retreat, intensive training took place within each church's youth society. United rallies were planned—some for edification of the young people and some for evangelization.

"In Bagua Chica," Nehiel continued, "we sold literature from house to house after the rally. In my own city of Chiclayo some 20 came forward the night of the evangelistic campaign. We also helped arrange some of the 100 meetings featuring the Quito Missionary Children's Choir, and rejoiced to see 100 of our countrymen find the Savior.

"My discouragements? Probably the greatest one has been that some of the pastors haven't supported us. I want to be a minister myself, and I realize, through these experiences, how necessary it is that a pastor be interested in his young people—and have a good program for them.

"Yet," he added thoughtfully, "even a good program isn't enough. We need young people who will kneel down and pray."



Kessler of the Netherlands

Beyond Statistical Studies

▶ Jean Baptiste August Kessler, Jr.—Gus to his friends—was supposed to follow in his father's footsteps and become one of the top leaders of the Shell Oil empire. Instead this millionaire's son was disinherited and became a missionary to Peru and the first chronicler

PERSONALITY PROFILES

of Protestantism in that country.

Of Dutch origin, Kessler was born and educated in England. At Cambridge during the war he earned a degree in natural sciences as preparation for leading an oil company to golden glory.

But his father's wealth left Kessler strangely empty. His studies gave no answers to the questions that plagued him.

A fellow student introduced him to Inter-Varsity Christian Fellowship. Here he met young people whose happiness and radiance seemed far more real than the laws of physics or the geological layers he studied.

The moment came when a friend explained the gospel to him and he knelt down and gave his life to Christ.

His newfound faith filled his emptiness but soon became a source of new trouble. God called him to become a missionary. His friends called him a fool. His father threatened to disinherit him. He became even more restless, until one day he told his father, "I have to be more obedient to my heavenly Father than to you."

After Cambridge he went on to All Nations Bible College. There he met Marjory, daughter of a famous mission farm director in Peru. Their hearts met.

A small British mission, the Evangelical Union of South America, accepted them as candidates for Peru.

One year later Kessler and his fiancée went to Peru, where they were married. Because his father had disowned him, they learned to live on a skimpy British missionary income. He worked with the Peruvian Evangelical Church.

The work wasn't easy, but he loved it. Then internal problems split the church. He was dismayed. He wondered how this could have happened. He wondered too why the church had failed to train a national ministry. It had not lacked foreign help. Yet the Pentecostal congregations, almost without foreign help, had been much more successful in training evangelists.

How could he best help his church? He knew he couldn't evangelize Peru all by himself. The Peruvian Christians had to be evangelists. Then he saw the way clear before him. He would study the problems of the South American churches and try to point them to a new way.

In the meantime some of his prayers were answered. His widowed father flew over to meet his children and grandchildren to tell them that he too

had given his heart to Christ. Kessler's mission allowed him an extra furlough to study at Utrecht University in Holland.

His mother had left him a big sum of money, far too much for his personal use. Most of it he put into a fund which helps support the Netherlands Bible Institute, Scripture Union in Holland and many other evangelistic enterprises. With the rest he secured the financial future of his children and still had enough to continue his studies.

Last June Kessler received his doctor's degree, cum laude, an honor the old Dutch university seldom gives. Dr. J. Verkuyl, a former missionary now holding a chair at the Amsterdam Free University, said Kessler's dissertation in English, "A Study of the Older Protestant Missions and Churches in Peru and Chile," is a "model for future books on the history of young churches."



Fuchida of Japan

Beyond the Tragedy of War

The end of the war and the defeat of Japan ended Fuchida's military career. He returned to his home village near Osaka and took up farming.

Summoned to Tokyo to testify in the war crime trials, Fuchida was handed a pamphlet as he got off the train in Shibuya station one day in 1949. Intrigued by the title, "I Was a Prisoner of Japan," he read the remarkable story of Jacob DeShazer, the Doolittle raider who exchanged hate for love through reading the Bible in a Japanese prison camp. Fuchida went to a bookstore and bought a Bible.

When he went home he began reading it. "Every night I read the Bible," he says. "I read while plowing in the rice fields. One night I read that Jesus died and that He prayed, 'Father, forgive them, for they know not what they do.' I realized I was one of 'them' for whom Jesus prayed."

On April 12, 1950, at the age of 47, Fuchida began a new life.

Fuchida now heads an evangelistic association called "Christ for Greater Japan" and spends all his time traveling in Japan and the United States, sharing his witness for Christ.

Many of his contacts are with Japanese Americans in Chicago, New York, Los Angeles and other large cities, and also with new Japanese immigrants in Canada.

Fuchida is currently engaged in follow-up activities of the recent Billy Graham crusade in Tokyo. He also travels with the documentary film "One Came Back" which records the 1966 Pearl Harbor commemorative events, recapping the World War II tragedy and relating it to Fuchida's conversion.

Two years ago Fuchida was asked if he would consider heading Japan's air force as commander-in-chief. He turned down the invitation in order to follow his higher calling as an ambassador of Jesus Christ.

36

► Mitsuo Fuchida, who led the 1941 attack on Pearl Harbor, visited Honolulu again recently. It was another proof that time can heal many wounds. Fuchida's return 25 years after the history-making attack was an evidence of Christian love.

Fuchida points out that he was acting under orders that December 7, 1941 when he led 360 planes and 550 officers and men in the surprise attack that crippled the American fleet in the Pacific and plunged the U.S. into war.

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Kathy is part of a new force of "revolutionaries," Christians spending two years of their lives sharing their skills and faith in Christ with those in need. These "revolutionaries" or Christian Corpsmen are penetrating the world in an assault against physical and spiritual poverty.

Kathy is a teacher in the jungles of Peru. After graduation (Wheaton '66) she spent two months at Christian Service Corps headquarters in Washington, D. C. Training consisted of language, culture and personal evangelism, with the major part of her time spent in language. Kathy's Spanish instructor was from Chile. She lived with a family from Bolivia. So by the time she left for her assignment Kathy had developed some real insight into the life of the "Latina Americana." And she had already shared her faith in Christ with people of her new culture.

Kathy's plans for the future? After her two years as a Christian Corpsman she thinks she may stay as a "fulltime" missionary. But if not, she will return home with new perspective of her responsibility as a Christian to her world.

Kathy's just one of this dynamic force now serving in Asia, Africa, Europe, North and South America. There's Madelene Cory in Spain and Alyce Bruton in Liberia. Joan Branjord's a nurse in Iran. Helen Worthing's an artist in Costa Rica and Pamela Toomey serves as a secretary in

Cochabamba, Bolivia. The Russ Reinerts are houseparents in Mexico City. Somewhere there's a place for you.

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INTER-MISSION DIPLOMAT

Continued from page 15

tory, cooperation is handled through the World Evangelical Fellowship, an international body to which the NAE belongs. The Rev. Dennis Clark serves as WEF's international secretary and makes his headquarters in Toronto, Canada.

Information services

Information is another important function of EFMA. Wade Coggins edits and publishes *Missionary News Service*, a summary of mission news which is mailed twice each month to the leadership of EFMA's member organizations and to other subscribers.

Another service is publication of the *Evangelical Missions Quarterly*, under joint sponsorship of EFMA and IFMA. Edited by James Reapsome under the direction of an editorial board, it focuses primarily on matters of missions policy.

Discussions are currently under way, and a proposal is being drawn up, to combine the information and publications activities, together with additional research services, under an organizational entity known as Evangelical Missions Information Service.

EFMA also operates Universal Travel Service in Chicago which specializes

in missionary travel. Several EFMA member organizations use the services of this travel agency directed by A. S. Bowker.

In New York City, EFMA operates a Purchasing Office headed by G. Allan Small. As another service to its members and to other Christian organizations and churches it manages the discount purchasing of a great volume of equipment, automobiles, supplies and parts. It also advises on the purchase of particular equipment for use overseas under special conditions and varying climatic conditions.

Possibly the most effective of all EFMA's services are the conferences and seminars it conducts. EFMA holds a retreat for mission executives at Winona Lake, Indiana, each fall. The addresses, papers, discussions and debates during these sessions have done much to establish a common spirit and outlook on the total task in which the separate missions are engaged.

Church growth seminars have become a standing EFMA activity from year to year. Other sporadic conferences are centered around particular subjects or special organizational objectives. Largest of these special conferences was the Congress on the Church's Worldwide Mission held at Wheaton, Illinois, in April 1966.

Finances are not a great problem with EFMA. Yet in another sense they are always a problem. The budget for the central office in Washington, and

for certain other EFMA activities amounts to almost \$40,000 a year, including about \$8000 it raises for joint EFMA-IFMA activities. Most of the total comes from dues and assessment on its member agencies. This system relieves the staff from going to the Christian public with an appeal to support "another Christian organization," and it saves the valuable time of the staff from endless fund-raising activities.

A drawback in financial system

One drawback to this system is that it fails to provide for new demands for services in keeping with the expanding needs of member agencies. On the other hand, lean financing has kept EFMA from involvement in the kind of bureaucracy which tends to be an "industrial hazard" among adequately financed church-related organizations.

Several of EFMA's service functions are self-supporting. The travel agency earns its own keep and puts a small margin of earnings back into the parent organization. The purchasing office is self-supporting in theory, but it does need subsidies to cover its overhead from time to time. The news and publishing operations come close to carrying their own weight.

The question is frequently raised as to why EFMA and IFMA might not merge their offices and increase the efficiency and service of both organizations. The answer seems to be twofold: (1) the EFMA includes in its membership some Pentecostal and other denominational boards about which certain IFMA members have reservations, and (2) a segment of IFMA's membership is not fully convinced that the EFMA's position, its statement of faith notwithstanding, has kept it from certain shades of doctrinal compromise. This latter concern stems partly from the fact that the IFMA boards serve many churches affiliated with the American Council of Churches. Over a period of years they have been exposed to numerous charges by Dr. Carl McIntire and others that virtually all organizations outside the ACC itself have been drawn into compromising positions.

EFMA makes no issue of this matter because it feels the charge itself is entirely without substance in fact. EFMA rests its case on its own statement of faith and on the record of its performance over the years. Meanwhile it follows a policy of serving the evangelical cause on the broadest base possible. |||

38

EVANGELICAL FOREIGN MISSIONS ASSOCIATION MEMBERS

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*American Leprosy Missions, Inc.

Assemblies of God

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Bethany Fellowship, Inc.

*Bethel Mission of China

Bible & Medical Missionary Fellowship

*Bible Meditation League

Brethren Church (Ashland, Ohio)

Brethren Church (Winona Lake, Indiana)

Brethren in Christ Missions

Child Evangelism Fellowship Int'l

Christian Literature Crusade

Christian & Missionary Alliance

*Christian Nationals' Evangelism Commission

Christian Reformed Church

Church of God World Missions

Conservative Baptist Foreign Mission Society

Conservative Baptist Home Mission Society

Eastern Europe Mission

Evangelical Free Church of America

*Evangelical Literature Overseas

Evangelical Mennonite Church

Evangelistic Faith Missions

Far East Broadcasting Company

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Mexican Militant Mission

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Nazarene Church

Open Bible Standard Missions

Oriental Missionary Society

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Pentecostal Assemblies of Canada

Pentecostal Holiness Church

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Pocket Testament League

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United World Mission

Wesleyan Methodist Church

Woman's Union Missionary Society

*World Gospel Crusades

World Gospel Mission

World Radio Missionary Fellowship

*World Vision, Inc.

Worldwide Evangelization Crusade

Youth for Christ International

I Can't Forget...

by Lois Carper
Unevangelized Fields Mission, Congo



... the day my seven-year-old daughter asked me, "Mommy, are we *evacuating* from Congo?" It was 1960 when we were being evacuated for the first time. Now, with three more evacuations in her experience, the word is a familiar one to her. And I have learned a few things meanwhile that would help to make the process a little bit easier. Here are a few tips on evacuating, in case you ever need them. (Let's hope you never do.)

Tip No. 1: Be mentally prepared. To live in Kisangani (formerly Stanleyville), or anywhere in Congo, is to live with the thought of possible evacuation. It is well to have a mental list of the things most precious to you that you would like to take with you if you can. At the same time you make your mental list, mentally throw all these things away. You may have to leave without them. Or you may end up with quite a different collection of things from what you had planned.

Take the case of my friend who in November 1964 arrived in Kinshasa with her last will and testament but without shoes for her two-year-old girl. Or another friend who left the diary of her martyred husband but got out with a bit of cheese. Or my daughter and I last summer when we had to leave our suitcase but managed to hang onto a basket with a wood carving, an oil painting, a stamp album and a Teddy bear.

Tip No. 2: Keep baggage to a minimum. Concentrate on personal curios and keepsakes that cannot be replaced. Most evacuation planes are crowded, and your chances of taking much baggage are slim. At the first indication of a possible evacuation, pack the things

that are on your mental list. If you must pack more than one small bag, have an order of preference in case you cannot take everything. You may be fortunate like the Belgian professor who got on a nearly empty American troop transport plane and was able to load two refrigerators of previous scientific specimens. Or you may be crowded on the floor between wounded soldiers and civilians as we were last time and not have room for anything but the scantiest hand baggage.

Tip No. 3: Don't plan to pick up anything at the "last minute." That last minute is always a hectic one no matter how long you have waited or prayed for an evacuation. I have left without some of my most used (toothbrush and Bible) and most treasured (pictures) possessions because I mistakenly thought I would pick them up just as we were leaving. Your delay may endanger the lives of other evacuees or those who have come to evacuate you.

Tip No. 4: Wear several layers of clothing. It may be uncomfortable and hot, but it is one of the most practical tips I have learned in four evacuations. Did my daughter and I worry because we had to leave our suitcase? Not in the least. When we got to our destination, we peeled off a dress and several sets of underclothing, and we were still fully clothed with a change to spare. The inconvenience of wearing this multiple wardrobe for several days was fully compensated for by the convenience of having a change of clothing, suitcase or not.

Are you ready? Hurry! The truck is at the door. Climb on and keep your head down as we race toward the airport!

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MISSIONS BOOKSHELF

SPIRITUAL LEADERSHIP by J. Oswald Sanders (Moody Press, 1967, \$2.95) is reviewed by Dr. Ted W. Engstrom, executive editor of *World Vision Magazine*.

Here is a volume which it seems to me is "must" reading for every Christian leader. The spiritual principles identified and the practical suggestions given are immensely helpful and stimulating. I cannot recommend this volume too highly for all who are called by God to posts of leadership in His holy service.

In this stimulating volume author Sanders quotes from a large number of successful Christian men, including the Apostle Paul, Charles E. Spurgeon, F. B. Meyer and many of our contemporaries.

As the publishers indicate, "The world situation today demands a strong voice from the Church, and this can come only from leaders who are endowed with divine authority and whose lives are sacrificially devoted to Jesus Christ."

In this study, Mr. Sanders addresses himself, in brief and succinct chapters, to such issues as:

- The Search for Leaders
- Criteria of Leadership Potential
- Qualities Essential to Leadership
- The Leader and His Praying
- The Leader and His Time
- The Peculiar Perils of Leadership

Get this book and let it be a part of your working library. You will find yourself referring to it frequently for refreshing reminders and new challenges.

REVOLUTION IN EVANGELISM by W. Dayton Roberts (Moody Press, 1967, 127 pages, \$1.25) is reviewed by Robert E. Coleman, professor of evangelism, *Asbury Theological Seminary, Wilmore, Kentucky*.

This little book tells in flowing style something of the men and methods of Evangelism-in-Depth.

Beginning as a national movement eight years ago in Nicaragua, in succeeding years it has mobilized for action the evangelical forces in eight coun-

tries of Latin America, and the concept under various names is now emerging in other cultures around the world.

Its basic philosophy is summed up in the formula hammered out by Ken Strachan: "The growth of any movement is in direct proportion to the success of the movement in mobilizing its total membership in the constant propagation of its beliefs."

Working through local leadership in the local congregation and utilizing every available means for effective witness, Evangelism-in-Depth has demonstrated what great things can be done when Christians will unite around their common mission, that of confronting men with the claims of Christ.

If this is revolutionary, as the title of the book suggests, it is not that the concept is new. As a matter of fact, the strategy of this movement is as old as the Book of Acts. However, this apostolic pattern has been so largely ignored by the modern Church that its renewed application in our day would certainly result in a revolution in evangelism. I can only hope that such will be the case.

HIGHLIGHTS OF CHRISTIAN MISSION by Harold R. Cook (Moody Press, 1967, 256 pp., \$4.95) is reviewed by Donald McGavran, dean of the School of World Mission and Institute of Church Growth at Fuller Theological Seminary, Pasadena, California.

Here is a profitable book for those who want a quick view of the highlights of Christian missions across 19 centuries.

For a thousand years, Dr. Cook reminds us, missionaries were monks. At other times "conquest and conversions went hand in hand, and multitudes were added to a very nominal Christianity." On the other hand, at the beginning of Protestant missions, when the Moravians were the pioneers, there were more missionary graves than Christian converts.

Highlights of Christian Mission does not purport to be an exhaustive history. Within its compass of 256 pages, the treatment of each epoch is necessarily very brief. For example, chapter 19 on Foreign Missions in Latin America is only 15 pages long, and the vast labors among Indians in that continent are described in only two pages. One valuable feature is the brief description of the land and the people of each area which missions entered.

While being fair to the state churches of Europe (Presbyterian, Lutheran and

Anglican) and to the Church of Rome, his history is written from the standpoint of North American missionaries and the newer denominational and interdenominational boards of the free churches of America.

This volume gives, in a very brief compass, a readable account of the main outline of Christian missions over 1900 years.

CHRISTIAN MISSION IN THEOLOGICAL PERSPECTIVE, edited by Gerald H. Anderson (Abingdon Press, Nashville, 1967, 286 pages, \$2.50) is reviewed by Dr. Paul K. Jewett, professor of systematic theology, Fuller Theological Seminary, Pasadena, California.

Christians are shocked today to realize what a small minority they are—demographers' predictions indicate the church will diminish, not grow, in size and influence.

We might have expected that with development of modern technology, medical science and communications the task of missions would become easier. Instead, it has become more difficult. The church today encounters new problems in its mission enterprise which our forefathers never dreamed of, problems so radical as to compel the reexamination and restatement of the entire aim of Christian missions.

Shaking off the shackles of imperialism is, for many, all one with abandoning Christianity. Resurgence of world religions and spreading secularism oppose Christianity on the one hand and ignore it on the other. In view of all this, what is to be done? Should the church change its method, adjust its message, or what?

Genuinely agitated by such questions, and in response to the request of the World Council of Churches in 1956, the Division of World Missions of the Board of Mission of The Methodist Church began to hold annual consultations on "The Theology of Mission" under the initiative of the then general secretary, Dr. Eugene L. Smith. Out of this consultation has come the series of essays appearing in this book.

The editor, who is professor of church

history and ecumenics at Union Theological Seminary, Manila, Philippines, stresses that the essays represent only a selection, with no systematic development of any major theme. Rather they constitute a critical and sensitive probing of several areas of major concern in missionary thinking today, "the greatest attention being given to the doctrine of the church," as it relates to the basis and aim of mission.

Besides a preface and an excellent bibliography, the editor has also included two appendices giving statistics which illumine the immensity and urgency of the task of Christian world mission.

The book contains twelve essays by ten authors. All are Methodists of professorial rank, with the exception of D. T. Niles, chairman of the North District of the Methodist Church of Ceylon, and general secretary of the East Asia Christian Conference.

First, for all of these analysts the time is gone when the church can speak of "having" or "supporting" a foreign missions program. The church does not "have" missions; the church "is" mission. And the idea that the flow of missionary energy is from Europe and America to the foreign lands of Asia and Africa, with its inevitable paternalism, must be abandoned.

Secondly, the "absoluteness of Christianity," or "the scandal of particularity," or the "decisive significance of holy history" is affirmed in one way or another by all the authors of this book. None would identify the saving message with a literal view of the meaning of the Bible, but neither would any reduce Jesus to a *primus inter pares*, a religious genius.

Thirdly, this book uniformly sets forth the Christian mission as concerned both with this world and with the world to come. Gone are the days when missionary effort can have as its sole aim "saving souls."

As might be expected, in the overall balance of the book, the social dimension of the mission of the church is more clearly defined than the spiritual. The latter is present, but this reviewer could wish that it had been given more express articulation.

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OVERSEAS OPPORTUNITIES

Where Do I Fit In?

First, Get With It

Choosing a career? Wondering where God might use your particular talents? Good. That's the place to start. Everyone begins by wondering how and where he can fit in best.

But is it not true that everyone ends up with equally good answers.

You probably have some kind of feeling that God who made you has a plan for your life—that somewhere there is a place where you will fit best. And you are right. He wants you to find the place of greatest happiness and fulfillment.

But how do you find that "right" spot? Is it possible to know for sure where God wants to use you? Yes, it is. "Whoever is willing to do what God wants," said Jesus, "will know..." (John 7:17, TEV).

Begin by maintaining a close daily relationship with God, through prayer and Bible study. Keep tuned into His frequency if you want to hear what He has to say to you.

But there is more.

Know yourself

Before you can find the particular slot where you will fit best you must know yourself. Begin by asking some pointed questions: What are my basic interests? What are my real talents? What do I do well? Where am I needed? Whom should I contact? What are the steps to actually getting there? How does this process itself serve God?

If some of your answers are hazy, the next question to ask is, Where can I go

to find out about myself? I want to plan on a solid basis of information as to my real interests, not just my dreams.

When you have established your real abilities and personal interests you will find your vision and insight expanding in different ways.

Then get on top

The person who finds his way to a key point of service, well suited to his capabilities and interests, usually has both information and imagination. It takes enough imagination to see the possibilities, and enough information to locate the situation that best suits him.

Without this combination of imagination and information a person will probably feel locked in. Only one or two possibilities will be considered, when really there may be thousands.

Sort and sift

But the range of possibilities can also be a problem. From so many alternatives, how do you know which is the right training, the right field of endeavor, the right organization, the right job situation into which you can fit?

The idea is to sort and sift the possibilities until you come up with the combination that makes the most sense for you.

God uses our own thinking processes, along with His Word, to help us arrive at His choice for us.

Possibilities overseas

Career opportunities overseas are in-

creasing rapidly. More than 2 million Americans currently work overseas.

Only about 40,000 of the North Americans serving abroad are career missionaries. This means that only one out of every 50 persons serving overseas is engaged in full-time missionary service. But many thousands of others are assisting in Christian witness abroad while engaged in secular professional careers.

International contacts are increasing so fast that most Christians fail to realize the great number of opportunities for young people, for mid-career specialists and for retirement age people to study, work and witness abroad.

Get some momentum

On the basis of these tentative conclusions you can take further steps. Usually the next step is to collect further information. If you have a particular type of career in mind, what training will be needed? Where is that sort of education available? Would the training itself help answer other questions and provide the kind of skills and contacts that would help put you on the way to the career you have in mind?

It is helpful to get firsthand experience, if possible, in the field you are interested in. A part-time or summer job or volunteer work may confirm your choice, or it may help direct you to something for which you are better suited.

The main thing is to get under way.

42

DR. WORVIS



Case Studies

The following are four average Christians facing career decisions. Study the situation of each, and try to figure out how he or she could take further steps toward an appropriate satisfying career choice.

Tom

Tom is 20 years old, single, a junior majoring in education at a midwestern university. He is active in sports and is captain of the basketball team. He became a Christian when in junior high, but knows that his Christian experi-

ence has grown cool since entering college. Attendance at church on Sunday morning is the only Christian contact he has established. Although he is majoring in education he does not feel that he wants to be a teacher. He has wondered about service in the Peace Corps after graduation, but feels he should first pay off a loan of \$1500 which is helping finance his college education. He wishes that somehow he could make up his mind about a vocation.

Dick

Dick is 34 years old, married, with two children ages 4 and 2. He is a computer systems engineer with a large company which is now expanding its operations overseas. Dick is wondering whether to try for a position which has just opened up in Lebanon, and for which he is qualified. Dick's wife, Lucille, likes the idea of an overseas assignment herself, but has qualms about the children. Both Dick and Lucille are actively involved in church activities and would have to find others to carry the load. Dick is really wondering whether the overseas assignment would be a means of Christian witness, and he wants to know God's will in the matter.

Harry

Harry is in a hurry. He is 67 years old, but feels he has a number of years of service left, the Lord willing. Most of his working years were spent as chief accountant for a large electric utility.

He is a specialist in business systems as well as accounting, and helpful to install many effective new procedures in the company prior to his retirement last year. Harry's wife passed away three years ago, and he now devotes most of his time to advising two small companies on their accounting systems, and in doing some bookkeeping. But he would like to locate some situation in which he could feel he is using his talents in direct Christian service.

Janice

Janice is a high school senior and is currently looking over the courses at the university where she has won a scholarship. She is inclined toward courses in journalism and public relations, but her parents keep suggesting studies that would lead toward nurses training. Her older brother has completed medical training and is now interning at a nearby hospital. He has applied to a mission board for service in Kenya. Janice, however, does not feel she would like a nursing career. She prefers creative writing and found her work with the school newspaper very interesting. She has good grades and feels she could do the work required for either journalism or nursing. But she wants to know God's will in the matter.

As you go over the above case studies, ask yourself how each of these people might take another step forward in determining God's will for their situation, and how they might help assure a healthy career choice.

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.



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THE CONGRESS

Continued from page 21

financial deficit, but the majority of evangelicals in Latin America did not feel that their best interests could be served by UNELAM. Some, in fact, felt that UNELAM was using them only as a means to help serve its particular ends. Two points of view emerged.

Some evangelicals thought that the best approach would be to ignore the Third Congress and let it be a meeting of only those in agreement with UNELAM's ecumenical principles and program. Others thought that evangelicals should stick with it and trust that the overwhelming weight of the numbers they represented on the grass-roots level would ultimately prevail.

The Peruvian Council led the way with the latter approach. They sent their General Secretary, Dr. Herbert Money, to the organizational meeting in Sao Paulo, March 10-11, 1967. He was under instructions to make certain that the Congress would be evangelical in tone, and if possible be based on the principles set forth in the World Congress on Evangelism in Berlin. On both counts the evangelicals were successful in that meeting.

Events began to move fast. A top-level joint meeting of UNELAM, ISAL (Latin American Church and Society), MEC, ULAJE and others was held in Panama in May. In a report in *The British Weekly*, Julio Sabanes expressed the group's renewed determination to push ecumenical concepts to the grass roots. In June the President of the Bolivian Evangelical Association met with the Peruvian Council to discuss the situation.

In July the Chilean Council asked the Brazilian Confederation to postpone the Congress a month. Peru and Ecuador agreed. In August the official invitation was sent by the Brazilians all over Latin America. The dates were changed from December 1967 to January 1968. The Councils of Uruguay and Argentina registered "vehement complaints" with UNELAM. On September 4, Emilio Castro wrote to UNELAM's members expressing his surprise at the change of dates.

The Congress is postponed

But the committee that gathered in Lima on September 25th knew nothing of the latest developments until they received the cable from Jose Ferraz. The Congress had been postponed. Was this simply a polite way of saying that

it had died? There is currently some talk now about July of 1969 as a target date for the Congress. Will it ever take place?

Predictions are difficult. But it does seem that those representing the more radical point of view are losing what chance they previously might have had in offering leadership to Latin American Protestants on a large scale.

Before he knew of the postponement, Dayton Roberts of the L.A.M. editorialized in the November-December *Latin America Evangelist*: "Sao Paulo offers evangelicals a golden opportunity to take the leadership without extremism, to propose a revolution that is spiritual and social but not violent nor cynical, to express social concern in the context of Christ's love for a world lost in sin. In short they will have a chance to be prophets and priests among their own people without falling in behind those who advocate political and theological radicalism."

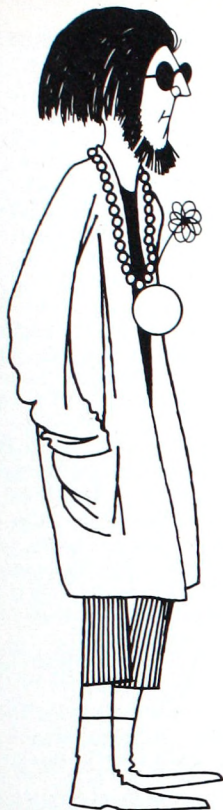
At the moment the Congress appears to be dead, but it is sure to come to life again in some form or other. The Latin American church will have its meeting. The question being asked is: Who will control it? Disclaiming any UNELAM effort at control, Emilio Castro wrote on October 11: "We are walking the hardest road of self-effacement as an organization in order better to serve ecumenism as a movement." On October 25 a group of leaders from Chile, Brazil and Peru met in Santiago to study the possibility of setting up a South American Evangelical Fellowship which would fill the needs for coordination of conservative evangelical efforts to promote fellowship and evangelism better than UNELAM.

Although the race may not always be to the swift, this question in Latin America may well be decided by the leadership that proves most agile. Emerging cooperation in Latin America depends on the ability of leadership to bring persons together for consultation, and on the ability of pivotal leaders to move throughout the continent in their appointed rounds of personal diplomacy. Mobility of leadership may be a key factor in the future of the Church in Latin America.

"If the Church is to be effective in mission, it must do its homework on the world to which it was sent. The life and habits of society change more and more rapidly, and the strategy of the Church must change with them."

Basil Moss, *Mission and Communication*

CRACKS FROM CULTURE SHOCK



It used to be that we could leave the language problems to the Wycliffe translators. But anyone who has tried to talk to students these days knows better.

Take the case of a missionary who had turned spiritual counselor and was visiting the campus of a major U.S. university. He was asked to meet with certain students who were in the process of planning their careers.

On that same day a recruiter for one of the nation's biggest industrial corporations was on campus, seeking to attract prospective employees. Through an error, the numbers of their counseling rooms got switched.

The spiritual counselor was alone in his cubicle when the door opened. He looked up to see a well-bearded young man.

"Hey, man, are you here to sign me on with the big one?"

Thinking he detected a spiritual interest in the question, the counselor, masking any surprise at the language, replied: "Yes, I guess you could say that. Come on in.

"Okay, man, but I'm pushed," came the response. "And I'm not sure that I'm hip on your 'big daddy' organization either. So just spill it to me, Let's start with fringe benefits."

By this time the spiritual counselor

was making mental notes. He had never had the questions put just this way before.

"I guess the most important fringe benefit is peace of mind," he ventured. Then, taking dead aim on a scripture verse, he added, "It's peace that passes understanding."

The frown returned.

"Are you buggin' me, man?" he asked. "We can't even get through *this* place on that. In this scene understanding is practically god. And anybody who comes out for peace is more than likely due for a session in front of the judge's bench."

Feeling he wasn't being basic enough to suit the needs of this particular student, the counselor decided on a question of his own.

"Do you realize that God has a plan for your life?" he asked.

"Man, you really push the words around, don't you," the student replied. "You better not fit me into your plans until I sign up. I don't know that I want your rat race."

"What I am talking about is the way out of the rat race," the counselor said with a tone of authority.

The frown was permanent by now.

"Either you're upside down and out of it, or you're a new breed of recruiter. I can't figure your cut, but there are some other clowns in our fraternity house you should meet. You tied up tonight?"

It all sounded too intriguing for the counselor to resist. So he agreed.

Just then the door flew open and another student poked his head in.

"Are you the Peace Corps recruiter?" the newcomer asked. "These room assignments are all messed up."

Hearing the reference to the Peace Corps, the bearded student dropped his frown for a moment.

"Yeah, man, that's his word all right. He can tell you all about it." There was irony in his voice, but not the least hint of malicious intent.

Now the second student looked puzzled. As the bearded one left, the newcomer asked, "Well, can you tell me about overseas assignments?"

Somehow this crazy situation seemed familiar.

"Yes, I guess you could say that," the counselor responded. "Come in."

—Dr. Stonewall Hurdler

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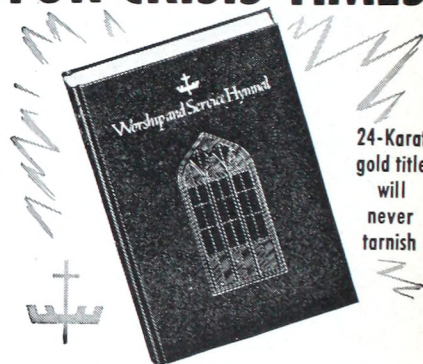
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Reins Relinquished

The news that Dr. Bob Pierce has resigned from the residency of World Vision International has been received with mingled surprise and regret by thousands of his friends near and far. The resignation, verbally communicated to the Board of Directors in October, was formally tendered and accepted in December. Hospitalized repeatedly during the past four years, Dr. Pierce cited his physicians' repeated warnings against continued strain and physical hypertension as reasons why he was relinquishing World Vision's multifaceted administrative responsibility. He made it clear that, health permitting, he would continue in a relationship of service to the organization he founded 17 years ago. Special assignments, speaking engagements, counseling in overseas situations and needs—these he will accept from time to time as strength allows.

A Turning Point

Since Dr. Pierce at age 53 can with reduced strain, hopefully look forward to years of significant activity, this is not an attempt to summarize his extraordinary life or to assess all the facets and force of his remarkable personality. It is nevertheless appropriate to set down some facts and observations.

Two decades ago, when Dr. Pierce first visited China, he little thought that this was to be the watershed of his life. A beaten, unwanted girl, thrust into his arms by a troubled, frustrated missionary, who already had more orphans than she could support, became the signboard of his future and the index to his destiny. Orphans in thousands, lepers in hundreds, clinics and hospitals in scores—these were to receive the compassionate attention of World Vision in an Asian arc that stretched from Korea to India. Moreover, the day was to come when this crusade of compassion was to leap the wide Pacific and embrace growing numbers of centers in Latin America.

"Dr. Bob," as he is familiarly known to his many friends, was still a novice at the task of child-care when he saw the words of a prayer that he promptly wrote on the flyleaf of his Bible: "LET MY HEART BE BROKEN WITH THE THINGS THAT BREAK THE HEART OF GOD." If that prayer made a compelling and continuing impression upon him, it likewise smote and softened the hearts of countless Christians who heard his voice. On radio and television, in the pillared cathedral and in the plain white church

on the hill, in summer conference tabernacle far from "the madding crowd" and in open-air assembly amid the teeming life of big cities, the powerful, picturesque, piercing challenge of this man's message moved them first to emotion and then to action. Homiletician, logician, precisionist—he is none of these. But portrayer, persuader and activator—this he is *par excellence*.

A Dreamer of Dreams

Nor is that all. He is a dreamer of dreams, a man of imagination and initiative. His artistic tastes, which he has in abundance, are almost never intellectualized. His feeling for a thing is not primarily reflective; it is visceral. In sensing what people will go for he almost never misses.

Some World Vision projects, to be sure, were not so much thought up by Dr. Pierce as they were thrust upon him. Providence nudged him, and he recognized the signal. This was true of the ministry to pastors, which, in the form of large conferences, has proved to be an immeasurable inspiration and enrichment to thousands of overseas church leaders. It all began with the plight of pastors in Korea during the war. A slain minister's widow had come to Dr. Pierce, offering him a ring, the only thing of material value she possessed, and urged that something be done to bring some of the pastors together for a few days of rest, prayer, fellowship and study. She had approached the proper person. She had pressed the right button. Thus began, in cooperation with Korean Christian leaders, the ministry to ministers that has taken World Vision teams of speakers and specialists into more than a score of nations in Asia, Latin America and Africa.

A Massive Debt

Leadership such as he has given, accompanied by nearly incessant travel, the strains of prolonged absence from home and family, and the emotional overdraft of a fiery disposition, exacts a heavy toll. Dr. Pierce has paid it. From this point of view the officially less burdensome life to which he now turns is richly deserved.

And the debt owed to him by World Vision—and the world—is exceeded only by the debt he owes, as do all of us, to the Lord whose mercy is the hope alike of orphans and of kings.

PSR

Time's Horses Gallop

In a *Wall Street Journal* cartoon is an evening scene in which a wife says to her husband: "The plumber was very pleasant to talk to. We chatted for hours." Having but lately felt the pain of paying a plumber's bill, I had no trouble getting on the cartoonist's wave length!

But there's more than a chuckle here. There is a solid challenge. It's a challenge, moreover, that should hit home to us as we farewell an old year and meet a new one. Time is expensive. It's the chit-chat that can be so terribly cheap, so tiresomely trivial.

I.

Time is *mystery*. Nobody can get on without it, yet everybody has difficulty explaining it—including the philosophers. We require all sorts of adjectives in order to refine and illuminate it: work time, leisure time, day time, night time, good time, bad time and endlessly on. A lecturer in philosophy under whom I once studied defined time as "the form of thought under which we relate events to each other and to ourselves." Perhaps you disagree. Try a definition of your own. It isn't as easy as buying a pencil in a dime store. There's mystery here.

II.

Time is *opportunity*. The Greeks had a word for time (*chronos*) which might be translated *duration*. But it said nothing about quality or character. From this word we derived "chronometer"—a timepiece. But the Greeks had another word for time (*kairos*) which meant *meaningful* time or, even stronger, *critical* time. This is Paul's word when he speaks of "redeeming the time" (Eph. 5:16).

We have plenty of chronometers in the world. Our need is for "kairometers"—devices for telling us how critical or opportune are the situations in which we find ourselves. For example, a friend of mine, who teaches theology in an Asian country, has just written, "Now is the *kairos* of American disengagement in many ways and in many places around the world." Agree with him or not, his use of *kairos* is consistent with that of St. Paul.

God offers us the seeing eye and the open mind, but we are slow to take tests for our color blindness or to order a prejudice to move over and make room for a new idea. So the opportunity for *meaningful* achievement is missed.

III.

Time is *equality*. In the durational sense, time plays no favorites. It levels us. It bestows its favors impartially: 60 seconds to the minute, 60 minutes to the hour, 8,760 hours to the year. You have as *much* time as I do. I have as *little* time as you do. It's the management of time—not its measure—that makes the difference between us. Arnold Bennett wrote about "Living

on Twenty-Four Hours a Day." That's what everybody has to live on. It is time's compulsory democracy.

Time is *relativity*. This is not to be a "trip" into the far-out physics of Einstein. Our meaning at the moment is much simpler, much closer to the fingertip of ordinary mortals. Is an hour for Johnny over his books the same as an hour on the ball field? In a jail cell time *crawls*; under a romantic moon it *flies*. Your watch will gauge it the same way in each situation but not your emotions.

Whole communities of people—nations, if you will—are sometimes caught up in the relativity of time. Speaking of the swift industrialization of urban Africa Canon Max Warren writes:

Here is a revolutionary change of outlook, different from what has occurred elsewhere only in the telescoping of the change into so short a period of time. What proceeded gradually in the Western world over several thousands of years is, in Africa, occurring in the lifetime of the individual. The bearing of all this on the task confronting the Church in Africa is obvious.

Communicating the gospel and planting the Church must be seen in the new frame of reference created by these fast-moving times.

IV.

Time is *urgency*. Jesus felt it: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Pioneer missionary Robert Moffatt felt it: "We shall have all eternity in which to *celebrate* our victories, but we have only one short hour before the sunset in which to *win* them."

1. We urgently need more laymen with a sense of mission. They could start with Frank Laubach's *Wake Up or Blow Up!* or Lew Davis' *The Layman Views World Missions*.

2. We urgently need fewer missionary societies. Let's blow the whistle on new organizations and do something sensible about blending and merging a good many that are already in the field. It would cost in pride but it would save us dollars—and in Christian image.

3. We urgently need faster transfer of responsibility and leadership from foreign missionaries to indigenous leaders. Some areas might profit by the withdrawal—at least for a while—of *all* the missionaries. Let them be redeployed in unoccupied areas where they can profit by lessons learned "the hard way" in the places from which they have come.

4. We urgently need a rebirth, among Christians of the West, of a sense of responsibility for the Church worldwide. But this new child must be baptized a *servant* not a *master*.

And the time is *now*; for, in Richard Le Gallienne's vivid phrase, "Time's horses gallop down the lessening hill."

PSR