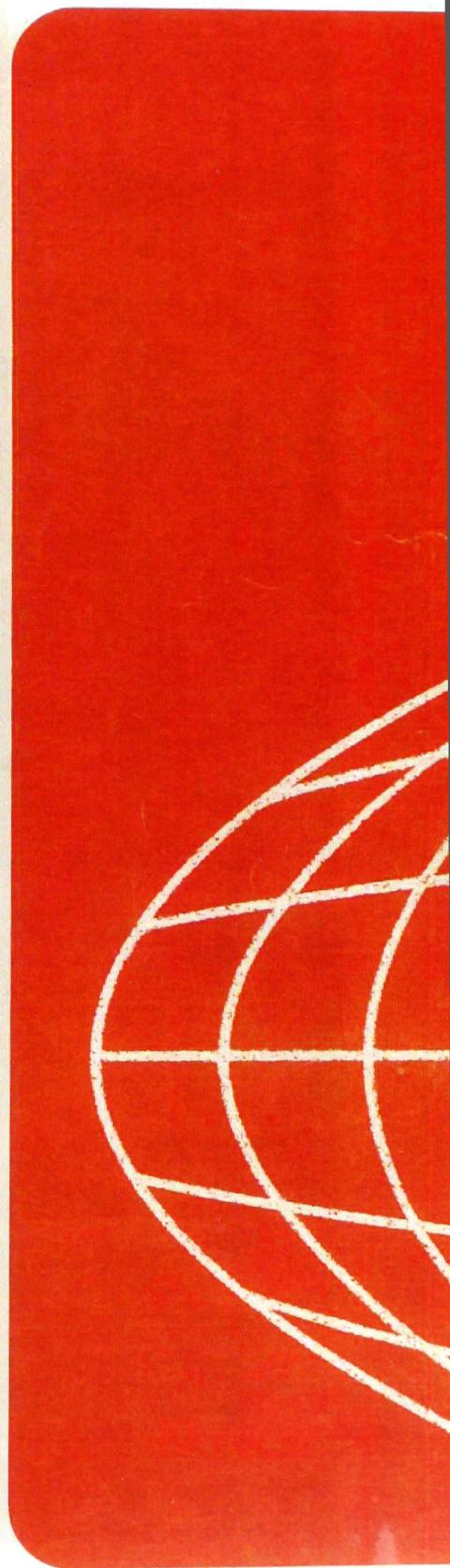
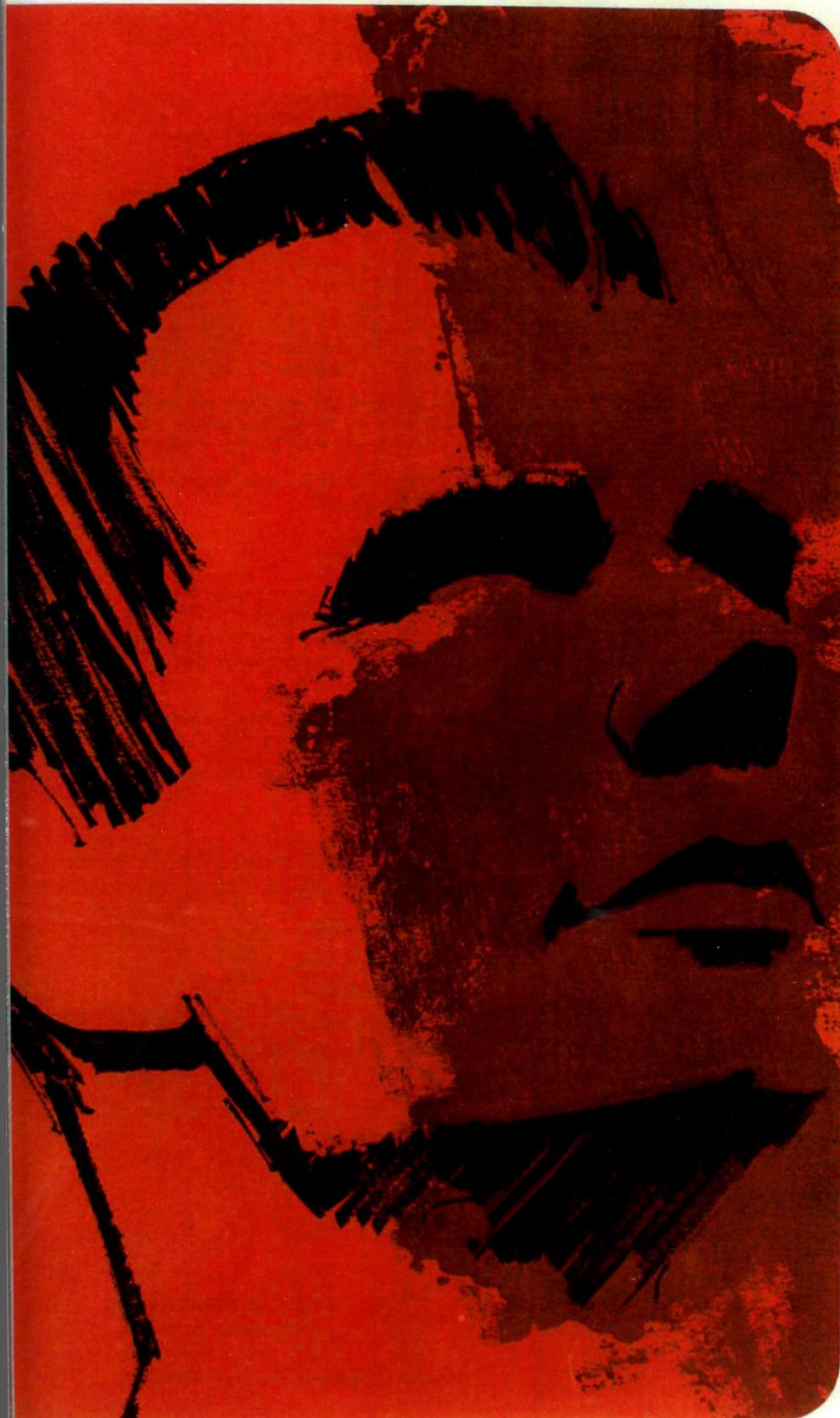


WORLD VISION

MARCH 1964

MAGAZINE



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

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Carole Hansen of Yankton, S. D., a 1963 graduate, will enter field of elementary music teaching this fall.

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Salute to the Serious

World Vision Magazine, emerging in a new form and entering a new phase, wishes herewith to declare itself in faith, hope, and love.

This we believe and at this we aim, God being our helper:

- I. That the unreduced faith and witness of the historic Christian Church, derived from Holy Scripture and set forth in such confessions as the Apostles' and the Nicene Creeds, are alike valid and needed, even in an age as rootless and revolutionary as our own. They are not beyond examination, but they are beyond repudiation.
- II. That the Great Commission—to "preach the Gospel," to "make disciples," to "baptize," to "teach"—far from being fulfilled, calls us now, amid staggering population statistics, to listen to its summons with compelling seriousness and with undaunted obedience from which too often the Church has held back.
- III. That since all men are one in their need of salvation and since the Gospel is one in its answer to that need, the mission of the Church is one mission to this one world.
- IV. That the situation created by (1) the ending of the era of Western colonialism, (2) the eclipsing of the prestige of Western "Christendom" in the eyes of Asians and Africans, and (3) the rise of the indigenous Christian community in all of the major areas of the world, calls for a drastic reappraisal of our methods in mission and a guided redeployment of our resources both of money and of men.
- V. That there is a growing demand by the Christian nationals of our indigenous churches for a pattern of witness and fellowship that breaks free from the sectarian tradition of the West, in view of which it is necessary to think boldly and to act biblically to ensure an authentic work of the Spirit of God in creating those formations of life, worship, and witness in which the solidarity of Christians will be made increasingly manifest.
- VI. That this concern for a firm and focused witness before the non-Christian community shall not sacrifice to considerations of unity either the truth of the Gospel or the holiness of the Church, since it must be remembered that in the New Testament there is stress on error as well as truth and apostasy as well as catholicity.
- VII. That it is the duty of Christians to serve the whole body of Christ by scrupulous fairness in the handling of divergent viewpoints, by vigilant efforts to define terms with clarity, and by prayerful desire to be saved at all times from pride of heart and hardness of spirit.
- VIII. That ultimately the Holy Spirit of God is the "Missionary" who effectually works through Christ's people to bring to pass the evangelizing purpose of the Father-God, teaching His Church to pray, interpreting to His Church the Scriptures, and empowering His Church for mission.
- IX. That, as someone has pertinently said in another context, "our problem is less to find clever ways of getting new things well said than effectual ways of getting right things well done."

The Editors

WORLD VISION MARCH 1964
MAGAZINE



Our artist has made visual our slogan: "Seeing and Serving the Christian World Mission." The upward, outward look, the eagerness of a passion to serve, the firmness and fervor of high purpose, the readiness to form a partnership of obedience with others who also see—here is the spirit in which the whole Church should reach out to the whole world.

Bob Pierce *President*

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NEXT MONTH

"World affairs tomorrow belong to Asia," says the Right Reverend M. L. Loane, Anglican Bishop of Sydney, Australia. Our next issue carries his article, "All the World," a frank discussion of haunting problems in missions throughout Asia and a call to fresh forms of obedience to our Lord's command.

There exists in Africa today an unpublicized threat to the Christian Church. Be sure to read next month's article: "Islam's Bid For Africa," by John T. Seamands, Department of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky. Dr. Seamands deals with the vigorous Ahmadiyya Movement—a fanatical group of Muslims who have pledged their lives to the spread of Islam.

Dauntless at Easter

"After the storming and sack of Rome," wrote St. Augustine, "my zeal was kindled for the house of God."

What might have been disillusion—and *was* for masses of men—was turned to dedication.

Whence this dauntless, conquering faith?

On any fair reading of history it was the Resurrection: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep... thanks be to God who gives us the victory through our Lord Jesus Christ" (I Corinthians 15:20, 57).

Armed with this faith, sustained by this hope, the Church of the first century shook off the doubt and dismay that fastened upon it at the Crucifixion, and went forth on its mission of conquest. Into the train of this victory march have been swept the Pauls and the Augustines, the Luthers and the Calvins, the Wesleys and the Booths, the Foxes and the Zinzendorfs, the Careys and the Livingstones, and scores of millions of lesser luminaries whose lives have been part of that Light that, in Goodspeed's fine phrasing, "*is still shining in the darkness for the darkness has never put it out*" (John 1:5).

Admittedly uneven, sometimes unsteady, often unimpressive, has been the Church's march in the mission appointed for her by her Lord. Human sinfulness being the grimly global fact that it is, she must always cope with the unideal. Add to this the historical fact that some eras are singularly and staggeringly tough and resistant: barbaric, it may be, or sodden, or cynical, or complacent.

At times the army of the Lord, far from giving the impression of invincible phalanxes or of charging cavalry, has been reduced to a "thin, red line." Its defeat and disappearance have been confidently predicted. Call the roll of the prophets of doom from Julian the Apostate to Voltaire the Deist to Huxley the Humanist.

Yet every mortician self-appointed to give the Church the burial "devoutly to be wished" by its enemies has found his services going begging. The Church has what is for him an inconvenient and incredible way of living on. To one Prophet only is it amenable: "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18).

What is really in question—in our time, as in every previous generation—is not the Church's survival, but the vigor and effectiveness of her impact on the society in the midst of which her witness is given. How profoundly, pervasively, and passionately does she herself believe in the Resurrection? Not, mind you, in the *idea* of it (the Egyptians of four millenia ago had it as a concept) but in the *event* and *fact* of it.

To be sure, the Resurrection as *event* is given meaning by the character and the claims of the One who arose. The "scandal" of the Christian Gospel goes beyond "God on a cross:" it includes the act of this incarnate, redeeming God who, in a "supreme episode of glowing and emergent intensity," has mastered death and left behind Him an empty tomb.

It was this fact and the significance of it as attesting Christ's lordship in all realms—from the demonic to the angelic, from the terrestrial to the celestial—that lit up the minds and kindled the hearts of the early Christians. A few of them argued for the fact, "theologized" about it. Most of them were too ill trained for that. They witnessed to it. They sang it. They preached it. They lived it. They suffered for it. They died by it. First and last, they held it—and were held by it.

No watered-down version of this faith will sustain the Church amid the demonic forces and the delirious disorders of our day.

Only as the Church stands at Easter unabashed will it stand everywhere else undaunted. P. S. R.

Today's Missionary –

a New Breed of Man

by Harold Lindsay



The whole world is in social, political and religious revolution. What this revolution consists in, and what the competing options are, is another matter. These options are important, however, because this "brave new world" has, in a measure, outmoded the old type missionary and constitutes a call for new vessels if the challenge of the age is to be met through the Gospel of Jesus Christ.

Foremost in the revolution of our day is the rise of relativism in the western world. It has supplanted the traditional absolutism of the Bible and through its victory has produced an erosion of ethics, morality, and true religious faith. Secularism is also a dominant force in the mood of the hour with its opposition to religion in any form. Humanism with its emphasis on man and its de-emphasis of God has gained ground everywhere. Add communism, the cults, nationalism, scientism, and the resurgence of the ethnic faiths to all of this and one can understand why the old world of the nineteenth and early twentieth centuries has vanished and will never return.

In addition to the philosophies which compete for the allegiance of the minds of men there has been the tremendous technological advance rising out of the industrial revolution spurred by the interchangeable part. The technological revolution, through the inventions of radio, airplanes, and the like, has diminished

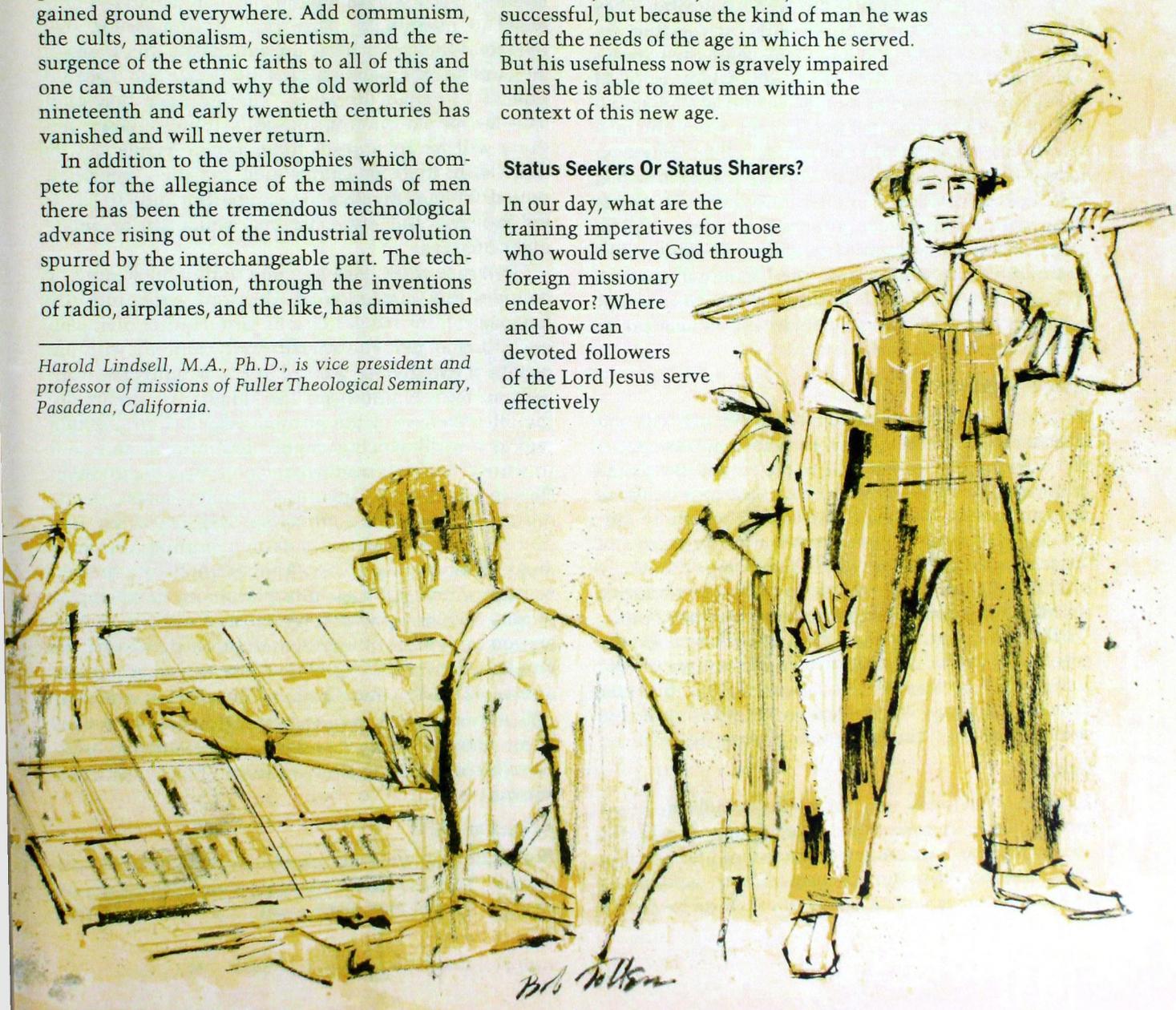
the size of the world and brought opposing cultures so close to each other geographically that nothing that happens 20,000 miles away is irrelevant any longer. At the same time that the world has been unified geographically, disunity has spread its leaven so that a world which is almost one in terms of geography has become a thousand different worlds, each small world at odds with the others and sometimes at odds with itself.

In the kind of world such as we have described the missionary to which the Church of Jesus Christ has become accustomed is an anachronism. In a sense he is the "stone age" man of yesteryear. However good his intentions and however useful he was in past decades, the old type missionary seems somewhat futile and ineffective in today's world—not because he was a failure yesterday, for the missionary of that day was truly sacrificial and successful, but because the kind of man he was fitted the needs of the age in which he served. But his usefulness now is gravely impaired unless he is able to meet men within the context of this new age.

Status Seekers Or Status Sharers?

In our day, what are the training imperatives for those who would serve God through foreign missionary endeavor? Where and how can devoted followers of the Lord Jesus serve effectively

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and efficiently in the discharge of their stewardship?

Up to this point foreign missionary work has been the "white man's burden" and has been shouldered by European peoples generally. They have established national churches everywhere. And these churches are no longer happy with the old line missionary. They want men who do not identify western culture with the Gospel, or assume that they have all the answers, nor do they wish for the mere reproduction of western

who do the actual broadcasting whether it be through music, preaching, or what have you. Sandwiched in between are those who write scripts, manage and oversee the operations, answer listeners' letters, correct and return Bible answer and correspondence sheets, and otherwise attend to the multiform operations that are common to a radio ministry. All of these workers are evangelists, some directly and some indirectly. But they minister through the eargate rather than through

"Those who wish to serve where the 'fraternal worker' concept has been put into operation have no choice but to become a new kind of missionary"

religious forms and customs. They want men who are willing to subject themselves humbly to the national churches and who will take their orders from those churches, and work harmoniously under the aegis of national leadership. In short, they want "servants" of Jesus Christ, not masters of the Lord's vineyard. They want men who will "identify" with their people, become a part of them, live like them, share their status, and even their economic way of life. And most of all they do not want foreign money to control their activities, or be the indirect agency through which the missionary can dominate the younger churches. Whatever money is sent must be sent without strings attached to it, and the national churches must be free to decide how, when, and for what purposes, the money will be used. It takes a new breed of missionary to fill this bill! There are those who oppose the "fraternal worker" idea; but those who wish to serve where this concept has been put into operation have no choice but to become a new kind of missionary.

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Today's Imperatives

This revolution has likewise altered the methods and approaches to missionary work which means that if the missionary is to make an impact upon the people he hopes to reach he must be able to use new methods and approaches. These are imperatives which he cannot neglect except at the expense of his ministry and the near certainty that he will be handicapped seriously and fail to be the kind of missionary this age demands, whether it fits into the older missionary ideal or not.

What, then, are some of these imperatives for the missionary of the coming twenty-first century? Let's look at a few of them without assuming that the order in which they are listed suggests the priority of one over the other or that the list is complete in itself.

In Radio

Radio is a relatively new missionary medium. It has tremendous potential when used rightly. It calls for men who have been trained in the techniques of radio. These special skills run the gamut from technicians skilled in the mechanical side of the work to the people

the eyegate and direct personal contact. This work calls for the highest skills, and the deepest consecration is a *sine qua non*.

In Literature

Literature is a second medium which demands a new breed of missionary. This kind of ambassador may operate a book store (how unevangelistic this seems to be!) and be otherwise engaged in the sale and distribution of Christian literature. This business operation calls for special training and skills. It presupposes that there will be an inquiry room where people can be dealt with, their objections met, and the Gospel presented. It opens the door to a counseling ministry, both for believers and non-believers, which can be amazingly effective.

Literature work does not stop with a book store. It includes the translation of Christian works into the language of the people. This in turn requires men who are bilingual and who are culturally at home with the people of two diverse ways of life. It is indirectly evangelistic, but communism has taught the missionary the effectiveness of the printed page as a propaganda tool in a world which is rapidly becoming literate, and in which men will read whatever is available to them. The production of literature includes books, tracts, magazines, pamphlets, and Bibles. Magazines like *African Challenge*, with a circulation running into hundreds of thousands, is a striking example of a literary venture which provides information on the raising of infants, advice to parents, agricultural and other information, as well as the presentation of the Gospel for non-believers and material for those who have already received Christ as their Saviour. This form of endeavor calls for men who can operate printing presses as well as for those who can translate, edit, proofread, bind, distribute and sell the product. This is another imperative!

In Student Work

The student world cries out for the new breed of missionary. This is a world of young people whose hearts seek for knowledge, justice, and a way of life. These

young people oppose racism, imperialism, and domination by outside masters. They are acquainted with many of the anti-Christian philosophies of life. The missionary cannot minister the Gospel of Christ to them without a knowledge of what these other views are, and without an apologetic which will commend the Gospel to them. This kind of missionary must be trained in depth, not just superficially. He must have spent time and energy in adequate preparation so that he can meet these keen minds with empathy and understanding. He will not need to beg the question but face honestly the inquiries they level at him and patiently woo and win them. He must appreciate the radical nature of youth and sense that the men of tomorrow are the youth of today; that those who will lead these nations in the future are now students in this hour of anguish and turmoil, looking for direction and a way of life they can believe in, fight for, and even die to establish.

In Inner-City Parishes

Then the great cities of the world stand out like hideous monsters against the lovelier background of the rural farm and pastoral hinterland. Millions upon millions of people are leaving the rural areas to flock to the cities where they are caught up in the whirl that only those who live in cities can understand. This is true in Africa, Asia, South America and even the islands of the seas. Whereas the missionary of yesterday went to less populated areas, the Pauline principle of reaching great centers of population once again presents the great challenge for the new breed of missionary. And this suggests a form of mass evangelism and giant campaigns. It requires men trained and gifted in this form of missionary operation. It demands planned operations which take hundreds of hours of preparatory and follow-up work, before and after the campaign itself, and which bring men face to face with Christ. It may involve "evangelism in depth" such as that practiced in Latin America; it may follow the form of indoor campaigns such as those held by Bob Pierce and Billy Graham all over the world. Surely if the people of the cities are to have the Gospel, mass evangelism is one answer.

In Open-Air Campaigns

Another form of mass evangelism is open-air campaigning which is specially designed to reach adults, children, laborers on lunch hour, and idlers on the beaches. Properly executed, this is a form of endeavor governed by principles which need to be learned and employing special techniques the absence of which assures failure. How do you follow up open-air converts? How do you give an invitation? How do you handle those who interject questions or halt the meeting? What approaches have proven themselves by experience? It can easily be seen that it is an imperative to train men for this kind of work in this new age of revolution. The old methods and imperatives have outlived their usefulness. The new age is upon us.

What To Do About It

Someone will quickly ask the question, "What concrete proposals do you have to offer which will meet the challenge of the new age?" While no one can offer a complete answer to this question, there are several suggestions which can be made.

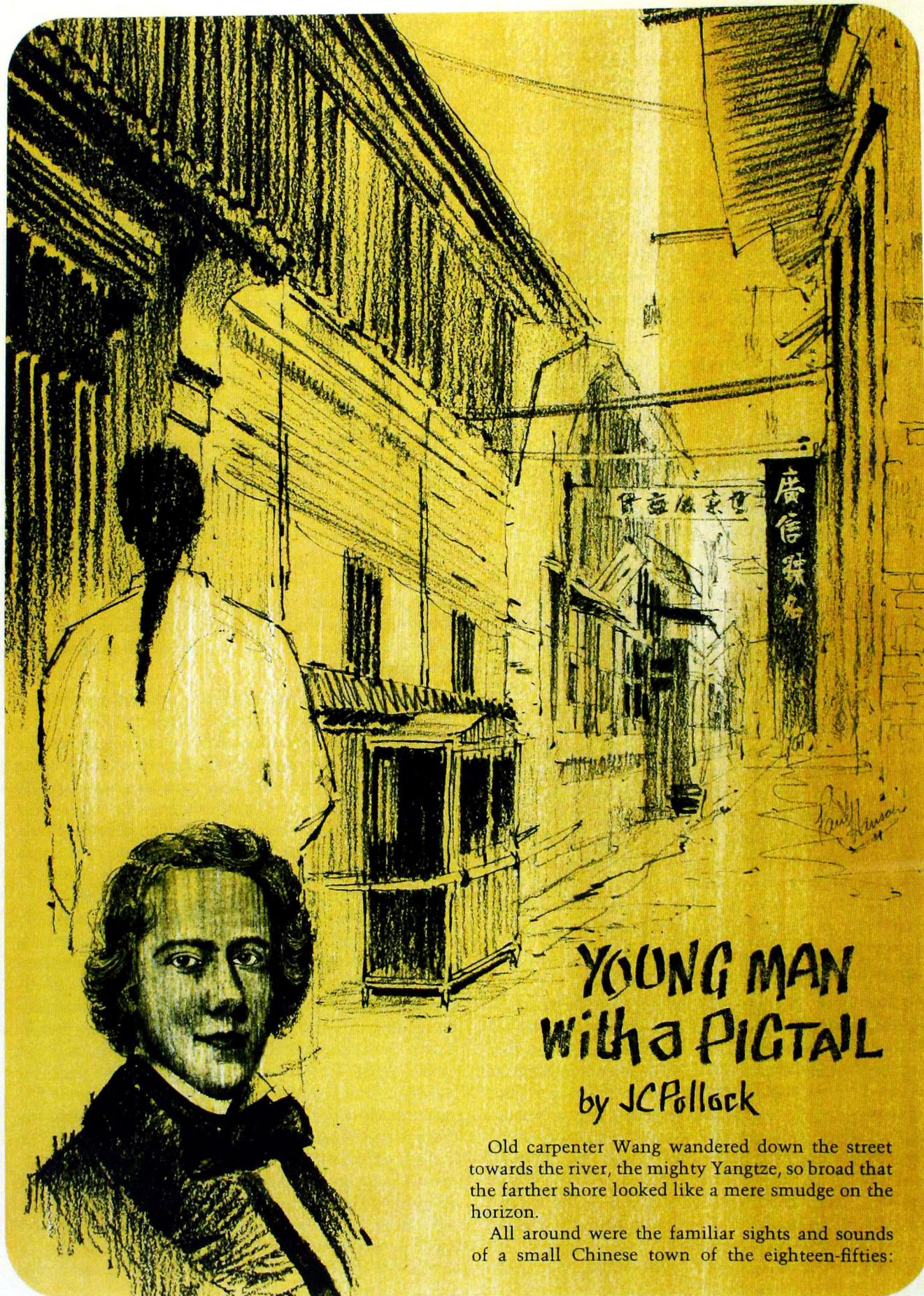
First: I suggest that evangelicals pool their resources to establish a missionary training school in the United States to which candidates from all boards can be sent for a period of not less than two years of intensive training. This training would include pre-field language work, cultural anthropology, indigenous church planting, theory of church growth, summer field service and boot training, along with related subjects directly concerned with the evangelization of the world.

Second: I suggest that evangelicals, in concert with each other, enlarge and strengthen the existing program for world literature. In an hour when the anti-missionary forces are literally pouring billions of dollars into materials for people to read, and at a time in history when people are rapidly becoming literate, this is an essential ingredient of the missionary outreach.

Third: I suggest that evangelicals work together in training an indigenous ministry *on the field* by strengthening theological institutions which already exist and by creating new institutions so that hundreds and thousands of national workers can be trained and sent out to their own people in the next twenty-five years.

Fourth: I suggest a strengthening and enlargement of the radio missionary outreach, together with a more extensive implementation of the work of agencies like Gospel Recordings, both of which are designed to bring the Gospel into the homes of men in a way, and by means, which no other methods are able to do. This suggestion should then be implemented further by a mass assault on strategic groups of people through mass evangelism, team groups to villages, house to house visitation, and home Bible study courses.

What has been written is only suggestive. It simply touches the periphery of a subject which demands that tough-minded, consecrated Christian statesmen take a hard look at it and come up with new and exciting answers to the age old problem of fulfilling the terms of the Great Commission. It requires intelligence, perseverance, hard work, ingenuity, and the touch of the Holy Spirit. It is not satisfied with old answers. It looks creatively into the future and anticipates needs before they arise. But two considerations remain unchanged in the midst of this quest: The Gospel of Jesus Christ is the same Gospel as always; and God must ever have consecrated men who will respond to His challenge to take this Gospel to those who have never heard, but to do it in this age by methods and strategy which can meet the challenge of the age and more effectively and efficiently finish the job of world evangelization. |||||



YOUNG MAN with a PIGTAIL

by J.C. Pollock

Old carpenter Wang wandered down the street towards the river, the mighty Yangtze, so broad that the farther shore looked like a mere smudge on the horizon.

All around were the familiar sights and sounds of a small Chinese town of the eighteen-fifties:

loose-trousered peasants carrying their baskets on long bamboo poles across their shoulders, vendors shouting their wares, women hobbling in tightly bound little feet; a teacher in the robe of his class trod delicately to avoid the offal, scavenger dogs snarled and fought. Wang knew no other world. He had heard of Outer Barbarians beyond the Middle Kingdom, and pitied them that they could never taste civilization, though he had been told that a few of the more adventurous traded with the Celestial Empire.

His eye caught sight of a knot of excited townsfolk, and as he drew near he saw an extraordinary sight—a "foreign devil." No wonder the crowd was amused: the young man had sandy hair and large grey-blue eyes, a most odd combination for a human being, and even odder were his clothes, black trousers like a coolie's, only narrower, black coat, complete with pleats and buttons back and front, reaching to his knees, leather boots. And no pigtail.

The foreign devil answered questions patiently and began to preach . . . about one Jesus who came into the world and died on a cross, like the poor criminals, Wang supposed, whom sometimes you saw suffer the "death of a thousand pieces." Wang caught snatches. But he could not pay close attention; he was absorbed in study of the foreign devil's amazing clothes, and edged closer to get a better view until almost next to the man, who evidently spotted this rapt interest and directed his talk right at him.

The foreigner paused.

Wang spoke up. "Yes, yes," he said, "What you say is doubtless very true. But, honorable Foreign Teacher, may I ask you a question?"

The young foreigner looked delighted.

"Foreign Teacher, I have been pondering all the while you have been preaching. But the subject is no clearer to my mind. The honorable garment you are wearing has upon one edge of it a number of circular objects that might do duty as buttons, and on the opposite edge, certain slits in the material probably intended for button-holes?"

The Foreign Teacher seemed disappointed. "Yes, that is so," he murmured.

"The purpose of that strange device I can understand," Wang continued. "It must be to attach the honorable garment in cold or windy weather. But, Foreign Teacher, this is what I cannot understand. What can be the meaning of those buttons in the middle of the honorable back?"

"Why, yes," chorused Wang's neighbors, "in the middle of the back!"

The poor deflated preacher (who had no idea why a Victorian frock coat always had three buttons in the small of the back) soon wandered sadly away, for after Wang's question he was quite

"To put on Chinese dress, pigtail and all, would scandalize brother missionaries, infuriate western merchants who would consider he betrayed the British Empire by demeaning himself in the eyes of the natives. . . ."

unable to draw the crowd back to the great subject of the Good News he risked his life to bring to inland China, where no foreigner might lawfully go.

Hudson Taylor, the Foreign Teacher as Wang had called him, was only twenty-three. He came from Yorkshire, England, and had been in China two years. He was small and of sickly physique, which to-day probably would never have passed the doctors. He was impulsive, warm hearted and merry, though with a streak of introspective melancholy. His consuming passion was to win Chinese to Christ. He felt thoroughly impatient with the little band of missionaries then in China, who clung to the coast attempting to reproduce for the Chinese the Church life and Church buildings of America and England.

Hudson Taylor had gone inland. Yet his attempts were failing because he was a foreigner. . . . "In the middle of the honorable back"—the words flung themselves at him, summing up the absurdity of wearing western dress in the China of those days, where everything foreign was utterly despised.

To put on Chinese dress, pigtail and all, would scandalize brother missionaries, infuriate western merchants who would consider he betrayed the British

Empire by demeaning himself in the eyes of the natives. Hudson Taylor, however, had already seen what would not be generally accepted by missionaries for another two generations: as he wrote some years later: "Why should a foreign aspect be given to Christianity? We wish to see men and women truly Christian but truly Chinese in every right sense. We wish to see churches of such believers presided over by pastors and officers of their own countrymen, worshipping God in their own tongue, in edifices of a thoroughly native style."

A century ago such words were revolutionary. Their spirit remains per-

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tinent for if differences of dress are no longer a wall between westerners and orientals, other barriers remain, or are thrown up. Western superiority, western confidence that we know best, still bedevils many missionary situations, and Hudson Taylor points to the way out—the way of Identification. And to the cost: when he adopted Chinese dress, pigtail and all, he lost the respect of his western contemporaries. But he won the love of the Chinese, could travel widely, be heard quietly, free from urchins who jeered "Foreign Devil!" and earnest inquirers who ruined open-air sermons by awkward questions about buttons.

Furthermore, Hudson Taylor is proof that youth is no bar to being God's recipient of new insights. He is a lasting example of the lead that young men (or women) may sometimes give the Church of Christ if they are walking close to Him and will let Him grant them imagination, courage and persistence, even when, like Hudson Taylor, they are obscure in name and background, without wealth or influence or particularly good health.

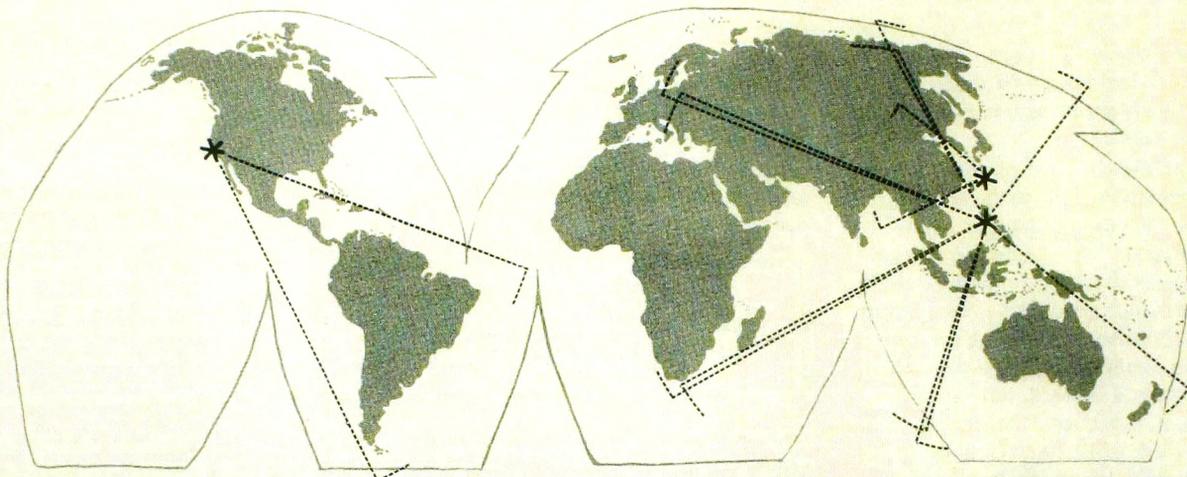
The long life of Hudson Taylor, founder of the China Inland Mission (now the Overseas Missionary Fellowship) and one of the greatest of all missionaries, teaches many other lessons, such as the Principle of Faith immortalized by his words, "Depend upon it, God's work done in God's way will never lack for supplies." And, particularly apt in the modern America of

Continued on page thirty

John Charles Pollock is Anglican vicar of Horsington, Somerset, England. While a minister, he is best known to North Americans as an author. Books from his pen include: *A Cambridge Movement* (1953); *The Cambridge Seven* (1955); *Earth's Remotest End* (1960) and *Moody, a biographical portrait of the pace setter in modern mass evangelism* (1963). Just out is the Reverend Mr. Pollock's book: *Hudson Taylor and Maria*, issued January 1, 1964 by McGraw-Hill, New York.

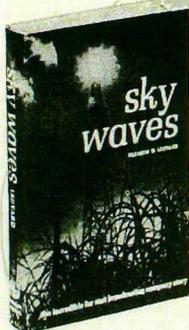
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Authority or Status?

Every community must have those in authority over it. The paradox which Jesus insistently introduces is that the highest authority has to be combined with the lowliest service. In other words, once and for all He detaches authority from status (Mark 10:42-44). In the Church the highest authority rests with those who have renounced status and are indifferent to it. It is only the Church in servant form that can have any effective spiritual authority in the community at large. It is only the ministry in servant form that can have any effective authority in the Church. St. Paul never doubted his authority and never hesitated to use it. But he was quite clear that it derived from Christ and that he held it only because he never ceased to proclaim "Christ Jesus as Lord and ourselves as your servants, for Jesus' sake" (II Corinthians 4:5). The only authority that counts ultimately is the authority of holiness, and the way to holiness is not the upward path to power but the downward path to ministry.—*The Reverend Canon Douglas Webster, Theologian—Missioner of the Church Missionary Society, The International Review of Missions, October 1963. Used by permission of the Commission on World Mission and Evangelism of the World Council of Churches.*

Discrimination On Another Front

It has been my experience as a missionary to see baptism being administered to European children whose parents never came to church, whereas it was refused African babies on the ground of their parents' lax attendance. One of the greatest shocks to many African Christians visiting England or America comes from the realization that the missions seem to have imposed patterns of churchmanship which the "sending" churches themselves could not obey. The African candidates for the ministry are often informed of the sacrifices missionaries have made to follow God's calling. They are, however, seldom told that the churches in Europe do not have to wait for men to make similar sacrifices before they can have pastors. When educated Africans join the so-called European churches (and this happens increasingly), they often find nominal Christianity ac-

cepted, with all its compromises.—*The Reverend Paul D. Fueter, Director, Centre de Litteratur Evangelique, Yaounde, Cameroun, Africa, in Frontier, Autumn 1963. William B. Eerdmans, Grand Rapids, Mich., North American agents.*

Involvement vs. Withdrawal

Some Christians affirm that their task is to concentrate on church matters and avoid dealing with what they term the "economic grievances and animal appetites" of man. They desire to live with revolution as one lives with the remembrance of a bad dream. Theirs is the posture of withdrawal, and escape into pietism or science or art. They say: "We must preserve our faith. We must keep ourselves free from corruption, especially from political corruption. All world systems are evil. Unless you withdraw from them you cannot attain holiness." And yet, the Christian can no more successfully withdraw from the political questions of his day than a fish can withdraw from the water in which it lives. In fact, any form of escapism is but a tacit political vote for the *status quo*, possibly a vote for the reactionary.—*From Missions in Crisis, Fife and Glasser, Inter varsity Press, Page 30.*

A Miracle Or Else!

The detonation of the super-megaton bomb was a milestone, indeed a great thunderclap in an ominous chain of events. If there was once an art of warfare, we live in the day of the science of warfare. In the last 20 years the remarkable achievements of science have been fully mobilized for means and methods of war, and each of the two greatest powers possesses a destructive strength, not only to destroy the other, but to destroy humanity many times over. Mankind has followed this development in helpless anxiety. If this race can last indefinitely without an all-out, cataclysmic thermonuclear war—whether initiated by design, by accident, or by helpless acquiescence in a chain of worsening events—it will be one of the greatest miracles of all history.—*From The Power Struggle and the United Nations, Andrew W. Cordier in Christianity and the World Revolution, edited by Edwin H. Rian, Harper & Row, N.Y.*



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Perhaps you have a little "_____ " in your class who ruins the lesson for everyone else. OR it could be the material you are using!

"WHY" is on the lips of every child. Without "whys" there is very little learning or

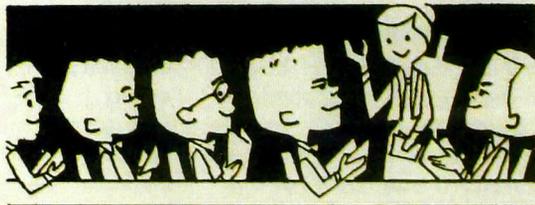
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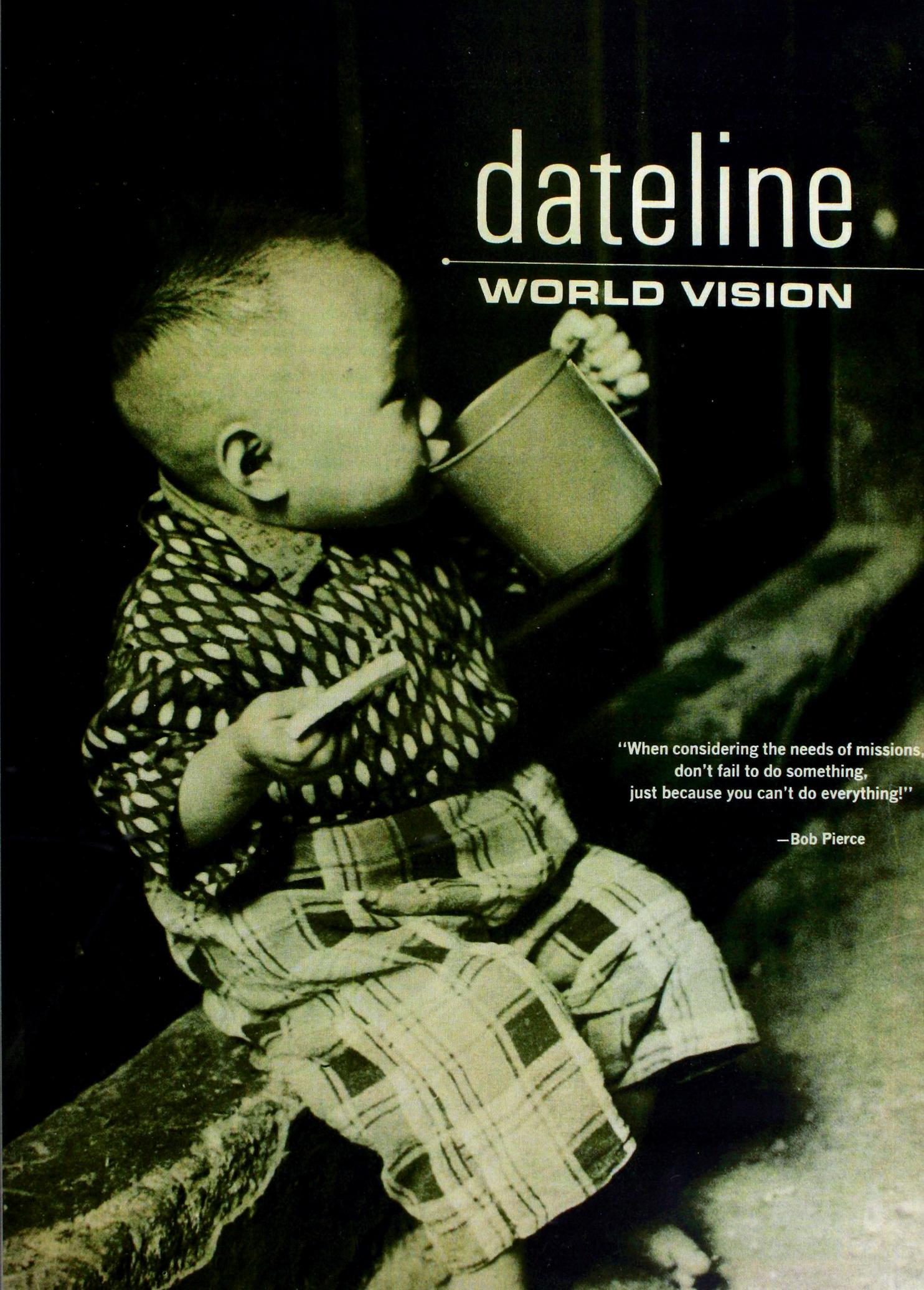
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dateline

WORLD VISION

"When considering the needs of missions,
don't fail to do something,
just because you can't do everything!"

—Bob Pierce

to heal, to teach, to preach

Now well into the new year, World Vision's numerous projects present a wide variety of endeavor.

They are grouped in the areas of five basic objectives: Evangelistic Outreach, Christian Leadership Development, Emergency Aid, Missionary Challenge and Christian Social Welfare Services.

World Vision's family of orphans has grown to 19,607 in 19 countries. And for each child, provision is made for an emphasis on spiritual training along with the educational program.



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"So Little Time," newest feature-length motion picture, caps World Vision's services of missionary challenge to the churches of North America.

Requests for World Vision films from its library are being received from Christian leaders overseas. In some cases the sound track will be remade so audiences can hear the narration in their own language. Special areas of need: The Philippines, Norway and Korea. Approximately \$250 are needed for each of six prints.

To meet the ever-increasing need for room, two more wings must be added to the World Vision-built hospital in Puli, Formosa.

Some 1,400 students attend the Mar Thoma (St. Thomas) College at Tiruvalla, Kerala, India. They have no facilities where the group can gather to worship and have asked World Vision for help to build a chapel.

The Association of Evangelical Theological Seminaries in South Brazil needs \$300 a year to supplement its library. This is a project to which World Vision has committed itself by faith. This one donation contributes to the entire evangelical church of South Brazil.

Dr. Pierce, with interpreter, at Japan Keswick.

Out of the 1961 World Vision-sponsored Tokyo Christian Crusade grew the dynamic Japan Keswick Convention. Last month, Feb. 25-28, the spiritual retreat met in Hakone for the third year. Again, as in the preceding two years, World Vision was happy to answer the call of the Japanese Committee to provide personnel and a portion of the financial expense required for the Convention. World Vision's President, Dr. Pierce, and Vice President at Large, Dr. Paul S. Rees, were speakers at the Convention, together with Dr. Alan Redpath of Edinburgh.

Cover Photo: Dateline

Unique among the world's marginal urban areas is Hong Kong's "Old Walled City." An estimated 200,000 people live in this walled-in area, with scarcely any police protection and working for a pittance, surrounded by dope houses and gambling dens. World Vision has a ministry here where the boy on our cover is found—an evangelistic, educational and medical ministry through aid to the West China Evangelistic Band, working with other groups in grim surroundings.

World Vision, Inc. is a missionary service agency meeting emergency needs in crisis areas of the world through existing evangelical agencies. The organization, begun in 1950, is directed by the following eight members of its board of directors:

Dr. Bob Pierce, President
Dr. Richard C. Halverson, First Vice President
Dr. Ted W. Engstrom, Executive Vice President
Dr. F. Carlton Booth, Secretary-Treasurer
Claude W. Edwards **The Rev. Cliff Barrows**
U. S. Senator Frank Carlson **Dr. Paul S. Rees**

Pastors' Conferences Enter New Areas

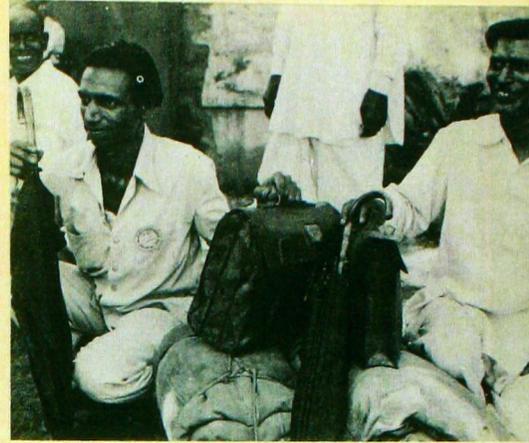
Two Pastors' Conferences are planned for India next month in areas where World Vision has never held these spiritual retreats for national pastors.

A four-day retreat in Guntur, Andhra Pradesh, will open April 3 for an estimated 800 Indian pastors and church workers.

Scheduled to address them are Dr. Bob Pierce, President; Dr. Paul S. Rees, Vice President at Large; Dr. Richard C. Halverson, First Vice President of World Vision and Pastor of the Fourth Presbyterian Church, Washington, D.C.; and the Rev. Alfonso Olmedo of Argentina, Vice President, Baptist World Alliance.

Dates of the Assam Conference are April 13 to 17, where the same speakers will address the conferees gathered in that North India meeting.

The conferences are World Vision's first in both areas, following two others held earlier—one each in Calcutta (1958), and Madura (1959). The conferences are World Vision's 44th and 45th since 1953 when this ministry began. The Indian delegates this year will join some 35,000 other registered attendants who have gathered in 16 countries on three continents for this phase of World Vision's ministry.



Mid-Summer High Point: 'Festival of Missions'

The Sound of Something New

In the conventional missionary conference, North Americans address North Americans about the needs of nationals abroad.

Next summer, the "World Vision Festival of Missions" will strike a new note in the old refrain.

To be held on the beautiful conference grounds of Winona Lake, Indiana, July 19-26, the "Festival" will feature national

speakers from Europe, Africa, South America and Asia.

There will be seminars and workshops for all, led by competent specialists. Included are sessions on missionary medicine, journalism, music, education, building and related skills.

There will be missionary film programs, exhibits of teaching aids and a host of items to help pastor, teacher, and layman.

You are invited to register for the conference as early as possible. To do so, write to World Vision, Box 0, Pasadena, California for further details.

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Nurse Iris Erickson, in charge of Taejon (Korea) World Vision Clinic, poses with little Kim Yong Sim—once a starving baby abandoned on the streets. Approximately 20 babies every month are abandoned in 250,000-population Taejon. In Taegu, some 60 babies are abandoned each month. Many are suffering from acute malnutrition and infectious diseases. Most critically needed here are liquid vitamins for orphaned babies. Miss Erickson was honored last year by the governor of Chong Nam Do province for her outstanding medical work.



In Hong Kong, World Vision has purchased a warehouse to handle the relief distribution program there. Half the amount is being provided by the West China Evangelistic Band, under the direction in Hong Kong of Archdeacon and Mrs. Vyvyan Donnithorne, and half by World Vision.

Letters to 'Box O'

Emergency Treatment

Our middle boy, Brad, has been bitten by a rat. The rodent got away, so Brad had to undergo a series of painful anti-



Brad, middle son of Roy and Bea Challberg, endures painful anti-rabies injection at hospital in Korea after rat bite.

rabies injections. He took it like a man and is well along to full recovery.
Seoul, Korea Roy Challberg

An Extra Gift

I rejoiced when your letter came asking for something "extra" this month for I had saved, at \$2.50 a morning, a special gift to you for Christmas, in memory of our blessed Lord's birth.

I didn't have help during cotton-picking so I am happy to send you \$50 that I made by doing my housework. I think World Vision is doing one of the greatest jobs for our Lord in the world. I wish every American would read the book **Let My Heart Be Broken**. It did something to me that I hope never to get over. . . .

Dyersburg, Tenn. Mrs. S. Wilson

Faithful Listener

We listen to your (radio) program every Sunday morning. . . . Your programs are a real blessing as well as a challenge to us.

We were very much impressed by one of your programs several months ago in which you elaborated on the possible atomic destruction of our country. . . .

Evansville, Ind. John Brown

Giving Is Joy

We aren't buying any (Christmas) gifts this year. We have all we need. After looking at World Vision Magazine we have no heart to spend anything on our dear ones who also have enough. There is enough joy in just knowing Him Who came to bring "joy to the world."

Port Angeles, Wash. Mrs. L. Wilson

Letter of Appreciation

(This message was sent to all sponsors of World Vision orphans in Korea by the country's Minister of Health and Social Affairs.)

In recognition and appreciation of your outstanding contribution to the improvement of the welfare of the Korean people, particularly of your meritorious assistance for the care of the orphans in the child welfare institutions with the deep concern and unselfish services under the Christian spirit and humanitarian love through the interdenominational agency of World Vision founded by Dr. Bob Pierce, I am proud to present to you this letter of appreciation on behalf of the Korean people.

Hi Sup Chung, Minister
Ministry of Health & Social Affairs
Republic of Korea

Asks To Be Thankful

My seven-year-old daughter prays for the children of other countries that have very little to eat and wear. She asks the Lord to help her be thankful for what she has.

Richmond, Va. Mrs. M. W. Butler

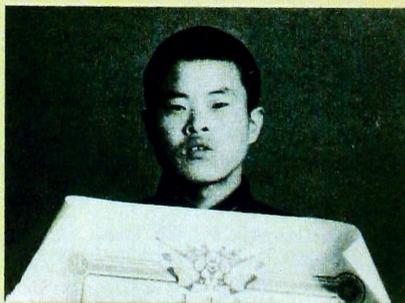
Gives and Prays

With great pleasure, and a grateful heart, I send you this dollar sent to me during my Christmas mail. . . . It is more blessed to give than to receive. I'll be praying for your work.

Norfolk, Va. C. Escoe

Congratulations

Being in the midst of misfortune and under adversity, Joo Yung Kwon, a Korean orphan in Taroleaf Orphanage, showed himself honest and diligent. So this is to highly congratulate his good



deeds, and at the same time award this commendation as a model of all orphanages of Korea.

Mary Lee
President
Korea Social Welfare Association



It will be my delightful privilege each month to prepare this informal "inside information" to appear in the "Dateline World Vision" supplement to the magazine.

My purpose will be

to bring you behind the scenes of World Vision activity, to alert you to the program, progress and burdens of this missionary service ministry, and to keep you abreast of the activities of our president, Dr. Bob Pierce, and his co-workers.

Listeners to World Vision's weekly radio broadcast know that our president spent the early weeks of 1964 in a Pasadena hospital undergoing special tests, treatment and care. We are grateful to God that He has strengthened Dr. Bob so he could return to his demanding schedule.

Last month that schedule took him to two large and significant conferences in South India, including the famous Maramon Conference, which was attended by more than 50,000 Indian Christians and the annual Japan Keswick Convention. Next month he leads the World Vision team of speakers in two pastors conferences in India. Fuller reports are included in this issue of Dateline.

I trust you'll see "So Little Time," our new 90 minute full color motion picture. It has been acclaimed "missionary spectacular," and we believe it presents uniquely the challenge of the missionary task in today's complex world and society.

Through every media we can employ — our broadcast, publications, films and public services—we seek to enlist prayer support for the cause of our blessed Lord. Prayer is the primary emphasis in the offices of World Vision in Pasadena, California, Toronto, Canada and in eight other countries across the world. We know that God works when people pray. This is His method of working. In our many prayer times together we pray for you friends and supporters of the missionary cause. Won't you pray for us? Thank you—and God bless you!

Ted W. Engstrom
Executive Vice President

T. W. E. was welcomed to World Vision last August. His experience administratively (12 years as executive director then president of Youth for Christ International) and editorially (11 year editor of the Christian Digest and editorial director of Zondervan Publishing House, writer for numerous Christian periodicals, author of more than 20 books) fits him splendidly for the immense task of implementing the ministries World Vision undertakes.

You Have Never Seen
A Motion Picture Like

"SO LITTLE TIME"



A SPECTACLE UNPRECEDENTED
IN SCOPE
AND TIMELINESS



IN DRAMATIC SOUND AND LIVING COLOR
— 90 MINUTES

A Presentation by
BOB PIERCE / WORLD VISION
Pasadena, California



"SO LITTLE TIME" IS
A WESTMINSTER FILMS PRODUCTION

THE AWESOME BIRTH
OF A VOLCANO



THE LAWLESS WALLED CITY
OF KOWLOON



DEATH AND DESTRUCTION
IN INDONESIA



MAGNIFICENT MUSIC WITH THE
FAMED KOREAN ORPHAN CHOIR

NOW SHOWING

WRITE FOR SCHEDULE OF
PREMIERES & BOOKING
INFORMATION. BOX "O"
PASADENA, CALIFORNIA

LET US PRAY

Pray for the success of two Pastors Conferences in India convening next month. One in Andhra Pradesh (April 3-6) will draw an estimated 800 pastors. Another in Assam will be held April 13-17. Pray for the national ministers expected and for the speakers: Dr. Bob Pierce, Dr. Paul S. Rees, Dr. Richard C. Halverson and the Rev. Alfonso Olmedo.

○ For the ministry of World Vision's newest film: "So Little Time." Pray that

viewers will be drawn to a fuller missionary commitment and that God will use this tool for the benefit of the missionary outreach of many groups.

○ That conditions of poverty in Indonesia will be relieved, allowing the continued ministry of Christian nationals and missionaries there. Scant food supplies and soaring prices have created conditions in which graft and thievery abound. World Vision Representative Heini Germann-Edey reports that for the first time he has had to deal with major theft problems involving even trusted

friends. People are so desperate to stay alive that they often throw morals to the wind and take what they need.

○ For equipment still needed in World Vision's new Children's Hospital in Seoul, Korea. Pray for Dr. Jon Steen-Johnsen as he undertakes to direct this medical project.

○ For the expanding outreach of the World Vision Radio Broadcast. These informative weekly missionary reports by Bob Pierce are provided as a service to the Church in North America.

You can memorialize a loved one with a gift to train nurses half a world away



White-Capped 'Heart Hunters' of Formosa

Eager to Learn, Happy to Serve

In 1959, World Vision undertook by faith to build the beautiful Puli Hospital in Formosa.

In the midst of its lovely setting, this large-scale medical project was soon jammed beyond capacity with aboriginal patients having leprosy, tuberculosis and poliomyelitis—many in terminal stages. Reliable estimates place the number of lepers on the island at 14,000 with only some 2,500 able to receive medical attention. Eighty per cent of the people suffer with T.B.

There are seven tribes among the mountain people, some of whom as recently as 12 years ago practiced headhunting in connection with the marriage ceremony.

Today at Puli Hospital there are approximately 30 girls from among these aboriginal tribespeople studying to be nurses and to minister to their own people

of the love of Christ. Many of the graduates of this program have already gone back to their tribes to witness of Christ and to teach the people methods of sanitation, proper care of infants and the basics in nutrition.

The hospital needs immediately a nurses' home for these students and facilities for the dedicated Christian doctors. Funds needed are \$5,000 for the entire project.

Through a special memorial fund, friends of World Vision can donate \$50 or more as a memorial to a loved one. A bronze plaque inscribed with the name of the loved one in whose name the gift is given will be placed in the nurses' home and donors will be sent a beautifully-engraved card showing the name of the one remembered.

The true way to mourn a loved one is to care for the living in his or her name. How better could you do it than through such a memorial to bless a needy person in Christ's name half a world away?

For more information, write to: Stewardship Dept., World Vision, Box O, Pasadena, California.



These students gathered for the opening of "Campus Crossroads" in 1954. The two-story student center opposite the University of Taipei, Formosa, was originally purchased by World Vision and directed by Overseas Crusades, Inc. Recently World Vision allotted funds to renovate the building so it could more effectively carry on its ministry. The building has a study room, a useful library and a counseling room.



World Vision's Bible Investigation Correspondence School was begun in Korea by Doug Cozart and is directed by Marlin Nelson. More than 27,000 children have graduated from BICS and 9,570 have completed the memory verse course consisting of 108 verses each. There are now 15,013 enrolled in the nine-lesson Bible Study Course of the BICS and 16,000 enrolled in the Scripture Memory Course—a total of 31,013. Most of these are orphans, but not all. Some are convicts in 14 military prisons. Photos show inmate receiving diploma from Mr. Nelson and a paper grader.



Funds from World Vision's Emergency Mission of the Month were dispatched to help destitute Christian families in Japan when a mine disaster robbed them of their "rice-winner." Photo shows a survivor, right, reunited with fellow miners after his rescue from Mitsui Mikawa coal mine at Omuta, Japan. An explosion snuffed out 452 lives.

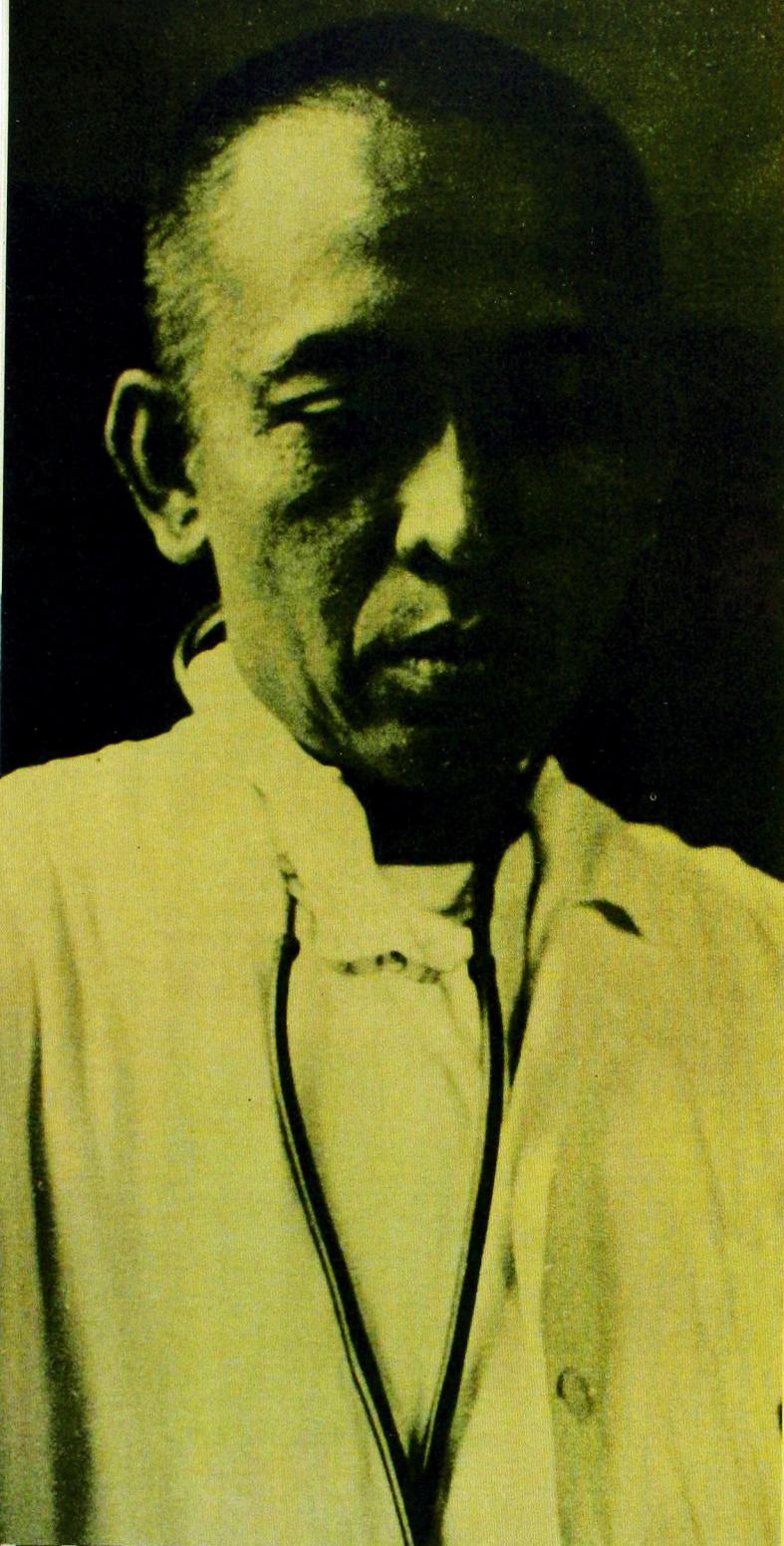


19



Familiar faces, those of the 34 youngsters of World Vision's Korean Orphan Choir. Here they pause to pray, led by Dr. Pierce, before singing in studios of radio station HLKY, Seoul. The manager is Peter Lee. A proposed trip to America next fall would be the Choir's third visit. HLKY is a complex of five studios directed by missionary Otto DeCamp. Needed immediately is radio equipment to keep pace with expansion opportunities.





You wouldn't refuse if a frail baby's longing cry pierced the blackness of the night . . .

If a fevered little brow needed a cooling and comforting touch of love . . .

If a little body lay thin and wasted and you had the medicine to give . . .

You wouldn't refuse. You'd reach out to help. And you'd be glad you did.

So please consider:

World Vision's family has grown to more than 19,000 homeless youngsters. We thank God for the wonderful privilege of caring for these children and for the sponsors in Canada and the United States and throughout the world whose prayerful monthly gifts make this ministry possible.

Yet out of this immense family there are still 1,300 youngsters needing sponsors. Help is needed—urgently.

Won't you consider having a part as the sponsor of a child? You may begin sponsoring a child right now by filling out the coupon below and by sending just \$10 each month (\$11 in Canada). Sponsors can be individuals or groups.

You wouldn't refuse to help an orphan who raised appealing arms to you because he had no mother or father to whom to turn.

You'd reach out to help.

You'd be glad you did.

So please . . . won't you help those who reach out to you now?

*You
wouldn't
refuse*

World Vision, Inc., Box 0, Pasadena, California

Canadian friends mail to:

World Vision of Canada, Box 181-K, Toronto, Ontario

I Won't Refuse

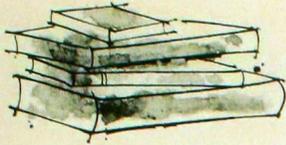
. . . This emergency plea. Enclosed is my (our) gift of \$10* for the first month's participation as a sponsor of a little child.

Name _____

Address _____

City _____ State _____ Zip Code _____

*\$11 in Canada



REVIEWERS REPORT

The *Theology Of The Christian Mission*, edited by Gerald H. Anderson (McGraw-Hill Co., 1961, 341 pp., \$6.50) is reviewed by Leland D. Hine, professor of church history, California Baptist Theological Seminary, Covina.

Christian missions, like every other enterprise, has been severely threatened by the rapid and massive changes of our century. Gone are the simple days when it seemed that Western civilization and its religion were obviously superior and destined to sweep the world for good. The setbacks of recent years have not only shaken our confidence and our culture but have caused many to question the Christian mission. Ought we to proselyte from other religions? Have missions been a failure? Just what is the "Good News" we have to preach, and how do we separate this Gospel from our cultural values? How may we effectively communicate our faith to others?

Anderson's book will aid the minister and well-trained laymen in thinking through to a theology of missions which will stand up in our complex world. An excellent introduction states the problems and outlines the contemporary discussion carried on within the International Missionary Council and by leading writers on the subject. Part two is a very brief historical section which helps give perspective.

The three major parts are on "The Biblical Basis," "Christianity and Other Faiths," and "Theory of the Mission." The six essays on the Biblical Basis are by outstanding contemporary biblical scholars each of which goes far beyond a few proof texts to justify the book. There is a serious attempt to expound the scriptural warrant and imperative for missions.

The eight essays dealing with Christianity's relationship to other faiths present almost every current view such as: (1) That God is at work equally in every faith, (2) That God is at work in every faith but His purposes are fulfilled only in Christianity, and (3) That Christianity is absolutely unique. In all, one is forced to realize that our easy assumptions of superiority will not

work in these days and new and responsible ways must be discovered to preach the redemptive love of God in Christ without falling into the syncretism of our age.

The last section presents theories of missions ranging from the very conservative opinions of Harold Lindsell of Fuller Theological Seminary to the very liberal views of Paul Tillich. Again one is impressed that new ways must be discovered to keep old values. The "liberals" are right that we have carried our cultural superiority into our mission program, that we have included too many of our own ideas in the Gospel, and that we have failed to recognize the sin in the Christian Church and in ourselves or to identify with non-Christians as fellow-sinners. The "conservatives" are right in insisting that our Christian faith cannot be translated into abstract principles and merged with other religious systems. Without an historic Saviour we lose our distinctive and have no Gospel.

Both the strength and the weakness of the book is its diverse character. No one can possibly agree with all of the essays. The discriminating reader, however, will listen carefully to each author but construct his own theology of missions in view of the valid insights of each. The pastor who is willing to go through this painful process will rise above making his people feel guilty enough to give toward the mission budget and will be able to communicate something of the continuing excitement of the Christian mission to his people who need to escape from the enervating complexities of our modern world.

The Middle East Today, by Don Peretz (Holt, Rinehart and Winston, New York, 1963, 483 pp., \$7.50), is reviewed by J. Christy Wilson, 20 years a missionary in Iran and former chairman of the Near East Christian Council. He is now Dean of Field Education Emeritus of Princeton Theological Seminary, New Jersey.

The author states that this volume is written as a text for introductory col-

lege classes on the Middle East. The writer of the book has taught such classes and failed to find any one textbook that covered the subject in an adequate way. There are abundant books on different phases of the life and on the individual countries of this part of the world which has become so much a part of our thinking and is so important in world movements today.

The area which the author describes as the "Middle East" is shown clearly on the inside covers of the front and back of the book, and includes that part of the world from Egypt and Turkey on the West to Iran on the East, with Syria, Lebanon, Israel, Jordan, Iraq and Arabia in the center. To those who are familiar with Christian history this same area could be designated by the term "Bible Lands," but this would not occur to the author of this volume.

The book is of value by giving the most comprehensive picture of the Middle East in short compass and in terms that can be easily understood. One of the best features is the description of political conditions during and since World War II. Careful research has made the facts and statistics the most dependable that can be obtained, though on characteristic of statistics on this part of the world is that they are nearly always inaccurate because of the lack of literacy and no census facilities and the inaccessibility of much of the area.

From the standpoint of evangelical Christians, the one big blind spot in the book is that little or no mention is made of Christian missions or their effect upon this part of the world. Either the author does not know or thinks it would not come within the scope of his treatise to mention that modern education was introduced to these lands by Christian missions and that modern medicine with hospitals and training of nurses came through these same missions. The great educational institutions of higher learning in many lands of the area were founded by Christian missions. Though the evangelical church is relatively small in these lands it has been established in each of them. Not even to mention these and similar facts gives a picture that lacks something to make it a well-rounded view of life in this most interesting area of the world.

Supplemental book list, page 29



In 1964, Park Street Church, Boston, will hold its 25th Annual Missionary Conference. Our missionary interest and activity antedated the beginning of these conferences but have radically increased through the conferences. Among the many things which I have learned through these twenty-five conferences and scores of others which I have held are the following:

First, *that missions make the church.* Park Street Church is known around the world. Our members who travel abroad discover this. One member who was introduced in several Asian countries as a director of one of the world's most famous companies, was unnoticed. But when, by inadvertence, he was introduced as a member of Park Street Church, he found himself immediately accepted in the Christian community and from thenceforth always insisted on being so introduced.

Park Street Church is orthodox but its orthodoxy did not make the church. It was founded to reverse the tide of Unitarianism which swept New England at the

Harold John Ockenga, since 1938 pastor of Park Street Church, Boston; holder of the M.A. and Ph.D. degrees, Univ. of Pittsburgh, besides seven degrees from six other colleges and universities; author of Our Protestant Heritage, The Church In God and 10 other books; chairman of the board, Fuller Theological Seminary, Pasadena, Calif.; pres. of the board, Christianity Today; trustee of Gordon College, Beverly Farms, Mass.

What 25 Years of Missionary Conferences Have Taught Me by Harold John Ockenga



Above: Dr. Ockenga reads amounts (never donors' names) of faith promises at close of conference in Park Street Church, Boston.

Left: Pastor Ockenga inspects curios at conference exhibitions staged by missionaries supported by the Church.

Right: Park Street Church's missionary O. R. Degelman operates a bookmobile in Japan for 'The Evangelical Alliance Mission.

end of the 18th century. Its original creed was the Westminster Confession of Faith and the Apostles' Creed. It has not veered from its orthodoxy in the many years of its existence. Out of this orthodox movement came scores of other Congregational Churches which are Trinitarian. Yet Park Street Church is not known primarily for its orthodoxy.

' On The Freedom Trail '

Park Street Church has a famous building. Henry James said, "It is the most impressive mass of brick and mortar in America." It is located on the Freedom Trail as stop No. 3. It has tens of thousands of visitors yearly who come merely to look at the architecture, but this is not the source of its fame.

Park Street Church is an historical church. William Lloyd Garrison gave his orations here against slavery when all of the buildings in Boston were closed to him in 1829. Charles Sumner gave his great oration on the war system of the nations in Park Street Church. "America" was first sung in Park Street Church on July 4, 1831. Many national organizations have been constituted in Park Street Church, such as the Ameri-

church and release spiritual power which rests back upon the congregation.

Second, *that God has a program for His church.* This I learned from the Bible, especially from the post-resurrection commandments of our Lord Jesus Christ. Whatever we may think about the Ten Commandments, we cannot evade the fact that He commanded His followers to take the Gospel to every creature and to make disciples of all nations. If we love Him, we will keep His commandments. In His post-resurrection ministry, the Lord definitely interpreted the meaning of His incarnation, His life, death and resurrection in the Gospel. As a result, only one Gospel is taught by all of the writers of the New Testament, including Paul, who says; "I received my Gospel not by a man but by revelation of Jesus Christ." In addition to the Gospel which is to be preached and the program which is to be effectuated, the Lord promised the power to accomplish this end: the presence of the Holy Spirit. The Holy Spirit came on the day of Pentecost and the church is utterly without excuse if it does not carry on this program. The program is outlined in these various forms of the Great Commission. It is composed of (a) worldwide missions, (b) evangelism (c) Christian education, and (d) the application of Christian truth to all realms of life. This is the program which God intends a local church to pursue. When it does, it has the assurance of divine blessing.

' Only Two Emphases '

Third, *that the local church is the key to world missions.* Over against the common denominational practices of central board control of apportionments, of block giving and of secretarial mediation, I have learned that the important thing is the participation of the local church. In our day we are emphasizing the ecumenical movement, the world church, the great organizations, the merger of denominations and of missions. The tendency is to overlook the local church. Biblically there are only two emphases upon the church: one is the local assembly in which all the life, privileges and ministries of the church are present. The other is the universal church which is the body of Christ. To superimpose any mediating organization is to limit the missionary appeal. For illustration: A board places an apportionment on a church and asks that it give this apportionment in mass to the board and the following happens: The people contribute to the local church, the local church contributes to the board, the board contributes to a national church, the national church divides it up in its subsidiary works and the local church is five times removed from the objective. There can be very little inspiration and challenge in such a practice.

Fourth, *that the individual must have personal contact with the missionaries.* Missionaries are the most wonderful people in the world. They are the princes and princesses of the church. They are the great of God. If we bring

Continued



can Education Society, the Prison Reform Society, the Handel and Hayden Society and humanitarian movements like the Animal Rescue League, but it is not famous for these events.

Park Street Church is known for its missionary activity. I have been in many sections of the world. Wherever I go, I find the effect of this missionary witness. In the Hawaiian Islands, the Constitution of the Westminster Abbey of Protestantism, namely the Kaiwaha Church, was formed in the vestry of Park Street Church. Go to Egypt, to Ethiopia, to Kenya, to Tanganyika, to South Africa, to the Congo, to Nigeria, to Liberia, to Ecuador, to Brazil, to Bolivia, to Mexico and to thirty or more other nations, and you will find the work of the missionaries of Park Street Church. These and their converts pray constantly for the work of the

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24

these missionaries into contact with
our people so that they hear them
speak, entertain them in their homes,
carry on personal correspondence with
them, a great inspiration will be given
to the members of the local church.
From these missionaries we learn how
to praise God, for praise seems to be
constantly on their lips. From them we
learn how to sacrifice, for their lives
are one perennial sacrifice. From them
we learn dedication, for they exemplify
single-mindedness in the service of the
Lord. On our own roster of missionaries
we have graduates from the finest edu-
cational institutions in America. These
graduates could be earning enormous
sums of money at home in secular pro-
fessions and activities. The example of
their dedication is a powerful influence
for sacrifice and dedication on the part
of the individual in the congregation.

' One Day's Commitment '

Fifth, I have learned that the mission-
ary conference is the most effective
means of conveying the missionary
challenge. The Bible speaks of the geo-
metrical increase of power which comes
from united faith and action. If one can
chase a hundred and two can chase five
hundred, or if one can chase a thousand
and two can chase ten thousand, we do
not have mathematical increase but
geometrical increase of power. By
means of the missionary conference
lasting a week or ten days in which half
a hundred or more missionaries are con-
centrated as speakers, with appropriate

exhibits and pictures, there can be con-
veyed to a vast number of people the
burden of human need and the oppor-
tunity of proclaiming God's Word. At
the end of such an intensive period of
education and indoctrination, hundreds
if not thousands of people are ready to
participate to some extent in the mis-
sionary endeavor. It is just as anoma-
lous to refuse to give them an oppor-
tunity as it would be for a business man
to spend time advertising and selling
his product and then not to ask a person
to commit himself on the dotted line.
We give opportunity to our people to
make such a commitment and now one
day's commitment will amount to
nearly \$300,000.

Sixth, that the faith pledge should be
used in missionary giving. The faith
pledge is the signing of a pledge envel-
ope on which is stated that the amount
declared is what the individual intends
to give in the coming year, God help-
ing him. He does not have the money,
he does not know where the money is
coming from, but in faith he believes
that God will enable him to earn it and
to give it. On the basis of such faith
pledging we have committed ourselves
to the support of missionaries year after
year. Every year, in twenty-five years,
we have found that more money has
come in than has been declared in the
faith pledges. These pledges are between
the individual and God. No reminder,
no bill, no dun is ever sent to the indi-
vidual. It is between him and God
whether he fulfills his pledge of faith. I

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repeat, always we have received more money in the course of a year than the faith pledges have totalled. God does enable His people to fulfill what they believe they can do.

'Fellowship of Sacrifice'

Seventh, that blessing is connected with obedience. This blessing, first of all, is spiritual. There is a fellowship of God's people which may be called the fellowship of sacrifice. This transcends any other kind of fellowship which may be gained from holding chicken pot-pie suppers, or elephant fairs, or bazaars, or any other thing. It comes from faith and sacrifice. Another spiritual benefit is the dedication of youth. In such missionary emphasis it is inevitable that scores of our young people will present themselves for service at home or abroad. As a result, we now have sixty or more members of our church serving on the mission field and we have had scores of our young people enter into Christian service. At every missionary conference, one hundred or more will express such dedication.

Moreover, it is my conviction that the promises of Scripture connect material blessing with faithfulness in giving. Matthew 6:33 is connected with food, raiment and shelter. Malachi 3:10 speaks of the devourer and the fruit of our trees. Second Corinthians 9:6-10 speaks of sowing and reaping, and Jesus specifically says that if we give, men will give unto us, pressed down, shaken together, and running over. These promises and many others imply a material blessing. We do not understand this to mean that if we give for the purpose of receiving material blessing, we shall receive it but we do take it to mean that if we act upon the promises of God, God has obligated Himself to bring about a certain blessing. We can do the right thing with the wrong motive and be just as wrong as if we were doing the wrong thing. But if we do the right thing with the right motive, we may expect divine blessing. We affirm this not because of our faithfulness but because of God's.

It is evident that the measure of our worship of the Lord Jesus is the measure of our sacrifice. It we truly love Him and worship Him, we will keep His commandments and we will subordinate all things unto the ends which He has established, namely that the Gospel shall be preached to every kingdom, tribe, nation and people before the end comes.

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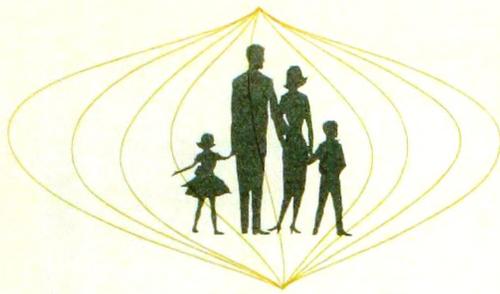
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THE GLOBE AT A GLANCE

Subject to the Laws of Nepal

The following is a carefully prepared assessment of the situation in which Christians find themselves in Nepal. It comes to the editor from the Rev. E. W. Oliver, formerly executive secretary of the United Mission to Nepal.

When the agreement with the Government of Nepal was re-written in 1958 there was much discussion about the activities of missionaries—the government seeking to bind them completely and the United Mission's officers seeking to retain liberty to worship and witness within such limits as did not endanger the government's obvious responsibilities to maintain law and order. Those representing the Mission knew that there was a point beyond which they could not go—they could not agree to refrain from witnessing personally to those they met. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19-20). It was finally agreed therefore to write into the document the words, "The members of the Mission shall, during their stay in Nepal, be subject to the laws of Nepal." This recognizes at once the government's right to impose laws and to punish those subject to them, and the missionaries therefore recognized their responsibility to keep the law, and to suffer the penalty where conscience did not allow them to keep it.

Within a year of the agreement being signed, local action was taken at Tansen to imprison those who had been baptized and the one who had baptized them. While this was, first, the action of the police and then the action of

ATLANTA—Some 1,000 Georgia residents symbolically burned away their tensions, hates and fears at special services in Grace Methodist church here. They wrote on note pads things "to forget... mistakes to be corrected... sins for which to be forgiven." Then they filed past a flaming urn and touched their notes to the flame.

CRACOW—A survey published in this Polish city reveals that many Polish young people, although still nominally Catholic, have given up many religious practices and display a skeptical attitude toward

religion. According to the study, conducted by a Catholic priest and a social research worker, Polish youths are interested in knowing more about God, have little interest in Confession or regular attendance at Mass.

AMMAN—King Hussein of Jordan presided, in a radio message prior to Pope Paul's visit, to preserve the Holy Places and to facilitate pilgrimages to them. He asked Jordanians to give a "clear picture of your unity and of the heavenly peace between Christianity and Islam."

magistrates to determine the sentence to be imposed under a law which had been long in existence, nevertheless it was felt that there were people in the government who viewed the affair with grave misgiving. No action was taken by the government to try to place the responsibility for the conversion of these Tansen believers upon foreign missionaries, although evidence is not lacking that some of those imprisoned were unsuccessfully coerced to say that missionaries had forced them to be converted. On the other hand it is also clear that the government took no action to release the prisoners.

It was hoped that the long awaited revision of Nepal's laws would contain a greater measure of "freedom of religion." The new laws were promulgated by the King of Nepal in August 1963. Social reformers, including many eminent men of India, welcomed the introduction of laws that provided for the virtual abolition of caste distinction and the introduction of monogamy. On the other hand, however, the Hindu religion's place in society was made even more inviolate by the new law which not only provided that preaching of other faiths must not disrupt Hinduism or disturb Hindus, but also provided definite prison sentences for those attempting or achieving conversion for themselves or others. In addition, where foreigners are concerned, such prison sentences would be followed by expulsion from the country.

No foreign missionary or mission body has any right to question a government sovereignty with regard to its territory or its laws. They are guests within the land, even though, in many cases, they are "paying guests," for they give freely of their service and skill to

alleviate distress and suffering and help to educate citizens of this Himalayan kingdom. Such service does not exclude the missionary from the realm of the function of the laws of Nepal. He cannot claim exemption on the basis of diplomatic privilege. His hospital or school is not an island in which the host nation has no legal right to arrest, as is the case with a duly accredited ambassador.

There is no alternative—the missionary in Nepal is "subject to the laws of Nepal," and the interpretation of those laws is in the hands of the judicial officers of the country. It is really quite irrelevant to exclaim that, as a nation contributing in membership to the Charter of the United Nations, Nepal cannot really entertain such restrictive practices in regard to the freedom of religion. Other member-nations have equally restrictive religious or racial practices and rightly claim sovereignty over their own country and people.

The plain position is that Christians, missionaries and nationals alike, are subject to the laws of the country. It is a position known to the Lord Who called them and sent them to Nepal, and Who will still send others to share in the work He has given us to do.

I believe that as our colleagues live and work subject to the laws of Nepal, and witness personally to those with whom they come into contact, they are faced with a tremendous challenge to faith. "The weapons of our warfare are not carnal" (and carnality in this regard could be the seeking of special privilege from government), "but mighty through God to the pulling down of strongholds" (2 Cor. 10:4). I believe that all Christians gathered together regularly for prayer in Nepal and

BURG—A list of 1964 mission projects costing \$625,000 was drawn up here for Germany's new Evangelical Association for World Mission. EAWM was organized in 1963 by the Council of the Evangelical Church in Germany (EKID). The German Evangelical Mission Council purpose is to coordinate mission activities of the country's Protestant territorial churches.

monastery near here in an outburst of fighting between Greek and Turkish Cypriote factions.

BANGKOK—Buddhist leaders in Thailand have banned all "striptease" shows, liquor counters and gambling tables at fairs held in Buddhist temples. Reason: They are dangerous to the morals of people and are undermining the culture.

LONDON—Anglican, Protestant, and Jewish religious leaders were among a group which called upon British people

to mobilize public opinion in favor of world disarmament.

AKRON—The Pennsylvania-based Mennonite Central Committee has laid plans to feed some 13,000 Paraguayans, Indians and Mennonites in the drought-stricken East Paraguay and Central Chaco areas with U. S. government surplus products.

PARIS—The Eleventh World Day for Leprosy was observed Jan. 30. The observance was originated in France in 1954 by M. Raoul Follereau.

ASIA—Two Greek Orthodox monks and a boy novice were killed and three monks wounded at Galaktrofousa

outside will witness the Lord working to make known His Gospel. Who are we to demand that suffering shall play no part in the Holy Spirit's strategy? We continue to call for recruits as medical workers, teachers and agriculturists to carry out the program given us by the Holy Spirit, aware that response to that call may involve suffering with the Church in Nepal.

We can walk quietly and confidently as "subject to the laws of Nepal" because we recognize a Higher Sovereignty, to which all men and nations are subject.

Triple Jubilee in '63

The Mar Thoma Syrian Church of South India celebrated last year three notable events in the history of Christian missions, viz. the birth of David Livingstone, the landing of Adoniram Judson in Burma and the meeting in Kallisserry, near Tiruvalla, of 12 men 75 years ago to found the Malabar Mar Thoma Syrian Christian Evangelistic Association—allegedly the oldest indigenous missionary society in India.

One of the speakers at the Church's celebration of the establishment of its missionary arm was Dr. John T. Seamands of the Department of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky.

Dr. Seamands was in Kerala State from October 22 to November 18, speaking as many as five times a day to an appreciative audience.

Two projects are in view for this year: the calling out of 75 young men and women for evangelistic training and the collection of 75,000 rupees as a jubilee thank offering to be used for

starting new mission posts outside Kerala.

Recommends Consultation

The Evangelical Alliance of Spain is asking new missions entering the country to consult with Alliance leaders to determine needy areas where fruitful work could be carried on.

The executive committee of the Alliance "offers its services to any missionary society or body interested in evangelical work in Spain."

Committee members include: a British missionary, an American missionary and five Spanish evangelical leaders.

\$400,000 In Relief

A total of 1,140,000 pounds of relief supplies valued at some \$400,000 was sent overseas by Canadian Lutherans in the year ending Oct. 31.

This report, issued by J. George Keil, executive secretary of the Canadian Lutheran World Relief, said food and clothing went to Austria, Algeria, Jordan and Hong Kong while cash grants assisted earthquake victims in Yugoslavia and a mechanic-training institute sponsored by CLWR in Siantur, Sumatra, Indonesia.

Try 'Saturation Evangelism'

Gratifying results were reported following attempts at "saturation evangelism" in the poverty-stricken town of Arcoverde, Brazil. The special effort in this northeastern interior region lasted for a month, during which every house in town (about 5,000) was reportedly reached with the Gospel.

During the campaign a series of outdoor meetings was held, using film strips followed by messages over a loud-speaker system. Evangelist for the concluding meetings in the Presbyterian church was Orlando de Moraes. The report was submitted by missionary William S. Smith.

Missionary Slain

Miss Irene Ferrel, 42, missionary with Baptist Mid-Missions, was slain by rampaging guerrillas in Kwilu Province of the Congo in late January.

Ruth B. Hege, her associate at the compound in Mangungu, lost her right hand. The women were stationed about 300 miles southeast of Leopoldville and about 60 miles southeast of the Kwilu, capital of Kikwit.

The Rev. Peter Buller said he flew over the compound earlier and saw Miss Ferrel signalling frantically for help. But the station had no landing strip and he could not land. "Then we got a letter telling us she was dead—killed by an arrow," he said.

The guerrillas were led by former Education Minister Pierre Mulele. The Congo government said he had Red Chinese support.

The Goal Is Reached

Southern Baptists designated 1963 World Missions Year, and it became triumphantly so with the realization of a 15-year-old goal of having more than 1,750 active foreign missionaries under appointment. The Foreign Mission Board closed the year with an overseas staff of 1,805 (including 25 missionary associates).

MISSIONS in MEMORY / MARCH

MARCH—Month of Martyrs

According to an old saying, the motto of March is: "Courage and strength in times of danger."

Perhaps it is not altogether coincidental that in history this "slayer of winter" is filled with episodes of cruel torture by evil men upon virtuous souls struck down because of their faith in Jesus Christ. Church history—both ancient and modern—abounds with stories of martyrdom in March.

One such incident occurred just one year ago. On March 4, 1963, two young missionary families were traveling by car on a highway north of Saigon, Vietnam. They were under appointment by the Summer Institute of Linguistics and the Wycliffe Bible Translators to study the language of the mountain people of

Vietnam, to prepare alphabets for them and to make primers to teach them to read. They planned also to translate parts of the Bible into the mountain languages.

Elwood and Vurnell Jacobsen, with infant daughter Kari (Americans), and Gaspar and Josephine Makil, with their four children, Thomas, Carol, Jessie and Janie (Filipinos), were on a highway reported to be safe from guerrilla raids by Viet Cong. So they considered not in the least suspicious a roadblock which brought them to a sudden halt.

A glance at the soldiers told them at once they were Communists. And just as they got out of the car, nationalist troops approached from another direction. The Reds retreated with a burst of gunfire which felled three men—two of them Elwood and Gaspar.

Thomas was shot in the leg, an injury from which he later recovered, but Janie was wounded mortally and died that night.

Valiant was the word for the widows. "Our minds are at peace," Mrs. Jacobsen wrote in the midst of the pain. "Our God had purposed this way to call Elwood and Gaspar into His presence. It is my prayer that Elwood may accomplish even more by his death than he could have by his life."

Both women have remained in missionary work—Mrs. Jacobsen in Saigon ("I had my own call to Vietnam") as manager of Wycliffe's group house, and Mrs. Makil in her native Philippines in similar employ on Mindanao Island.

A few months before his death, Elwood had written in his diary: "Our being chosen by God is for the purpose of obedience...."

That obedience required more than he may have anticipated—even his obedience unto death in the similitude of his Lord.

"It is the cause, and not the death, that makes the martyr"—Napoleon I.

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SUPPLEMENTAL LIST

Continued from page twenty-one

Take My Hands, By Dorothy Clarke Wilson—the history of Dr. Mary Verghese, a young woman of South India who overcame a devastating physical handicap to become a surgeon-in-a wheel chair. (McGraw-Hill Book Co., New York; 1963; cloth; 217 pages; \$4.95).

To Light A Candle, By Welthy Honsinger Fisher—the autobiography of the American missionary in India and China who founded Literacy Village.

(McGraw-Hill Book Co., New York; 1962; cloth; 279 pages; \$5.95).

Back Of Beyond, By June Kjome—a picture of mission work in Zululand, South Africa, as seen through the eyes of a missionary nurse. (Augsburg Publishing House, Minneapolis; 1963; cloth; 237 pages; \$3.95).

Go Ye Means You, By Norman Lewis—a series of brief inspirational missionary messages. The book is especially suited to young people. It can be read in a couple of hours, but one reviewer found himself stopping often to pray.

(Moody Press, Chicago, Ill.; 1962; paperback; 128 pages; 39¢.)

Church Growth In Mexico, By Donald McGavran with John Heugel and Jack Taylor—an examination of the question why some churches in Mexico expand and multiply while others remain static and unproductive. The pointed observations cited should be helpful to evangelical leaders in other parts of Latin America as well as in Mexico. (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; 1963; paperback; 136 pages; \$1.95.)

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Dawn in The Jungle

A story by Dorothy C. Haskin based on the true experiences of an Ecuadorian Indian boy

Juanga stood in the half darkness outside his father's hut in the Ecuador jungle. The eerie light of dawn seemed to creep across the clearing, turning what had looked like mounds of black dirt into men sprawled out in a drunken stupor.

At Juanga's feet sat his bride of only a few hours, watching him sleepily through half-closed eyes.

I can't live here. I can't! Juanga thought. I'm a Christian and can have no part in the evil ways of my father's village.

"Juanga," spoke a low voice. The teen-age boy turned to find his father, the witch doctor, stealthily moving toward him. The old man took his arm.

"My son, someday you will be the witch doctor and the chief of this tribe. You will be rich!"

Juanga stiffened. "No father," he said, "I want to go back to school."

"Ah, but your wife!"

Juanga's father had called him home from the missionary school and had forced him to marry Tsapiki, thinking then that he would be content to remain in the jungle.

"I'll take Tsapiki with me," Juanga replied. "It is best that I learn Spanish. The big government stalks us like a tiger. We should learn to talk with them."

"You learn more than Spanish at that school," his father scolded.

"Yes. I learn Christ."

Gathering courage, Juanga tried to talk to his father of the Lord Jesus. But the witch doctor scornfully turned away, staring out across the clearing as the dawn flickered through the tall, vine-entwined trees.

Juanga waited two days then fled with Tsapiki back along the trail to school. The missionary gave them a plot of ground on the compound where Juanga cleared the land, built a bamboo shack and planted corn and a few other crops.

He attended school faithfully, but classes made him restless. Yet he endured it all for the exciting moments when the missionary would talk about Jesus. "Jesus-talk" was like the coming of the dawn to the jungle.

When school was finished, he told the missionary, "I take my wife and go out, I know not where, to live the Christian way."

The missionary smiled as the words recalled the story of the Patriarch Abra-

ham who "obeyed... and went out, not knowing whither he went." He told Juanga the story.

The young Indian's spirit rejoiced. Surely he was following the leading of the Lord! Like Abraham!

Juanga and Tsapiki trudged along for two days, following the stream to a spot where no one lived. There he again hacked down trees, cleared away the brush and built a house. At night, by the flickering light of a candle stuck into a bottle, he read the New Testament and taught Tsapiki how to pray. Just the two of them alone in the wild jungle of Ecuador.

Some months later they had their first visitor. He was Catan, a hunter from Juanga's village. Catan ate Tsapiki's broiled catfish and listened as Juanga explained to him about his way of living for the Lord Jesus. Catan decided: "I shall get my wife and come here to live. I like the 'Jesus-way' of peace."

Catan's was but the first of many families to join Juanga and Tsapiki. Within five years a Christian village had sprung up around their hut. Prayer and singing were not unusual.

Like Abraham, Juanga had dared to obey God, even at great cost. And like Abraham, he had been blessed beyond his greatest expectations.

ACROSS

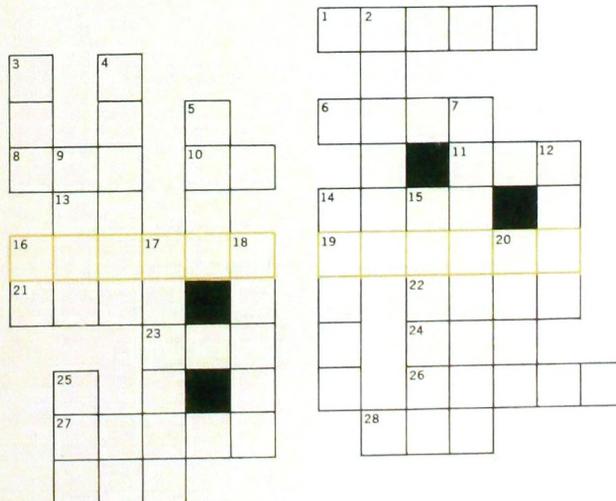
- 1—Denied Christ
- 6—An Edomite 1 Sam. 22:18
- 8—Father of Abner 1 Sam. 14:50
- 10—Brother of Hul—Gen. 10:23
- 11—A good king—1 Kings 16:8
- 13—___ meon, who blessed baby Jesus Luke 2:25
- 14—Son of Noah Gen. 10:1
- 16—March 29, 1964 Holy Day
- 19—Land surrounded by water
- 21—Wife of Boaz Ruth 4:13
- 22—An army man 1 Chr. 11:29
- 23—Son of Lod Neh. 7:37
- 24—Son of Keros—Neh. 7:47
- 26—Chosen to thank the Lord 1 Chr. 16:41
- 27—Captain of the host 2 Sam. 17:25
- 28—First 3 letters of writer of last book of O. T.

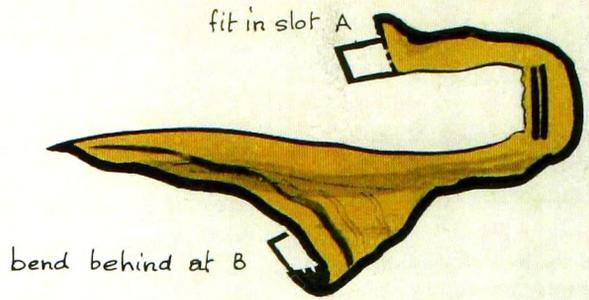
DOWN

- 2—Was not for God took him (add "s") Gen. 5:24
- 3—Son of Jacob Gen. 30:6
- 4—The Messiah
- 5—The physician disciple Col. 4:14
- 7—One of Paul's teachers Act 5:34
- 9—Twin brother of Jacob Gen. 25:24
- 12—Son of _____ 1 Chr. 6:44
- 14—Companion of Paul Acts 15:40
- 15—Received Elijah's mantle II Kings 2:14
- 16—Judah's firstborn Gen. 38:3
- 17—The doubting disciple
- 18—Answered Peter's knock at the gate Acts 12:13
- 20—Son of Caleb 1 Chr. 4:15
- 25—Son of Noah Gen. 6:10

Find the place of the mysterious stone faces

Somewhere on an island in the Pacific Ocean rest more than 150 great stone statues. They were built by an unknown people long ago. What is the name of the island? You may find it by working the simple puzzle below. It lists men and women mentioned in the Bible.



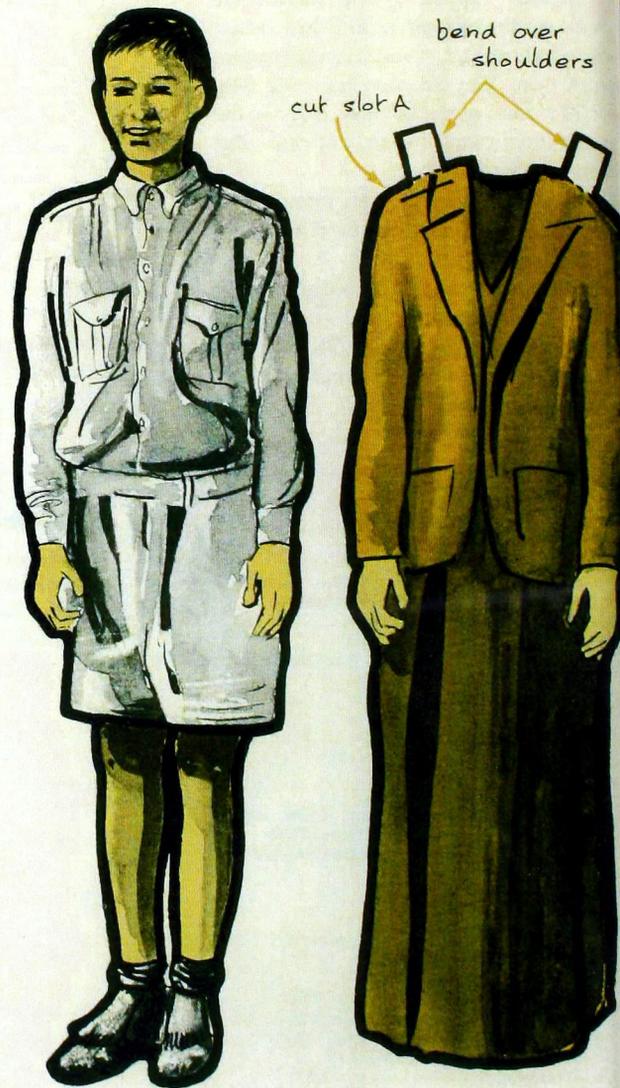


Yasin of Arabia

Yasin is a happy little Arab boy living in Saahab, a village of Jordan. Each morning before school he must do his chores. He puts on his **Kaffiyahs**—the clothes that protect his head from the hot sun. He milks the goats and waters the family camel named Zenboor.

At school Yasin writes his lessons in Arabic, but he is learning English too. He is saving his money to buy books. After school, Yasin runs out to his father in the field. He rides home on Zenboor while his father walks alongside.

On the way they pass the rough stones of an old fort. Yasin looks up at the walls which are pink in the light of the setting sun. It is a beautiful sunset; but Yasin is hungry. "Come on, old camel," he says. "We cannot make a meal of these stones!" Many boys and girls like Yasin have never heard about Jesus Christ. Won't you pray for boys and girls in Jordan?





127. Korean Orphan Choir on Tour—Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



33. His Eye is on the Sparrow—Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.



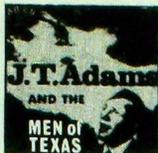
128. Brighten the Corner—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.



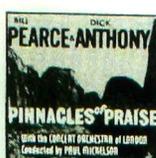
130. Spirituals—Frank Boggs: Lily of the Valley, Go Down, Moses, Climb'n Up the Mountain, Jacob's Ladder, Everytime I Feel the Spirit, 14 all-time favorites.



117. His Name is Wonderful—Haven of Rest Quartet: Nearer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.



131. J. T. Adams and the Men of Texas—A ringing tenor voice brings new depth to 12 outstanding hymns: When The Roll is Called, Up Yonder, Amazing Grace.



80. Pinnacles of Praise—Bill Pearce, and Dick Anthony Duets with the Concert Orchestra of London: Saved, Saved; Only Jesus; Jesus Led Me, 8 others.



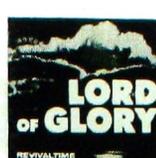
92. Chimes At Dusk—Lew Charles at the silver-toned Maas Chimes, bearing messages of joy, inspiration in: Living for Jesus, Jesus Shall Reign, 'Tis So Sweet, 16 hymns.



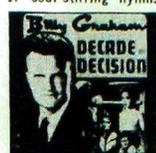
121. The Mickelson Touch—Paul Mickelson and his Orchestra, deeply spiritual music: Beneath the Cross of Jesus, My Task, Swing Low, 8 more outstanding favorites.



126. Symphony in Brass—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I am, To God Be The Glory, many more.



129. Lord of Glory—The far-famed Revivaltime Radio Choir, with piano and organ: Under His Wings, Wonderful Savior, Great Physician, 17 soul-stirring hymns.



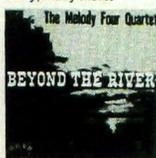
65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.



106. To God Be the Glory—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



63. Yesterday's Voices—Paul Harvey narrates. Actual voices, sermons of Dwight Moody, Ira Sankey, Billy Sunday, W. B. Riley, George Truett, etc.



51. Beyond the River—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



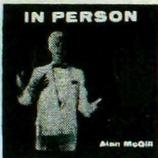
132. Solitude—The Dick Anthony Choristers, outstanding male voices: Jesus, The Very Tho't of Thee, Nearer Still Nearer, Hiding in Thee, plus 9 other hymn classics.



133. Music To Live By—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.

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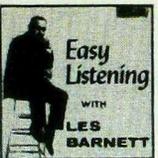
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134. In Person—Alan McGill sings a new challenge to seek and worship Christ: Lead Me Gently Home, Jesus Paid It All, The Unveiled Christ, plus 9 favorites.



135. Old Time Religion—The unforgettable voice of Bob Daniels, supported by the Ralph Carmichael Orchestra and Chorus. 13 all-time favorites from by-gone days.



136. Easy Listening—A thrilling sermon in music by outstanding organist, Les Barnett: He Leadeth Me, God Be With You, Blessed Assurance. A treasury of favorites.



107. Handfuls of Music—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When the Saints Go Marching In, Saved by Grace, plus 11.



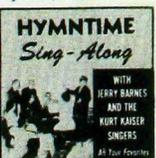
86. Praise the Almighty—Lutheran Hour Choir: The King of Love My Shepherd Is, O Rejoice Ye Christians Loudly, Jesus Lover of My Soul, 9 others.



137. Beside Still Waters—Lew Charles at NBC Pipe Organ: Old Rugged Cross, Sweet Hour of Prayer, 16 hymns for reflective listening, music for meditation.



68. Great Stories from the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



104. HymnTime Sing-Along—Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life.



98. I Found The Answer—Jack Holcomb, favorite tenor of hymn-loving people, sings: Open Your Heart, I Found The Answer, If I Gained The World, 10 popular hymns.

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