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The Wonder World of Words

Speaking of the Protestant Reformation, H. G. Wells once remarked: "It is not too much to say that paper made that revival of Europe possible."

"Paper!" Martin Luther's "Ninety-Five Theses" spang against the door of the Wittenberg cathedral!

Words! Words reduced to print, serving as holy incendiaries, setting Europe aflame!

Of such is the kingdom of words!

The wonder world of words is a world of *universal humanity*. Living beings communicate. But only *human* beings have the capacity to turn sound effects into a coherent system of symbols, called words.

The Leaning Toward Learning

The wonder world of words is a world of *fundamental psychology*. God has so constructed the human psyche that, for one thing, it is *curious*. It asks questions; it seeks answers. It has a built-in urge to communicate and to be communicated with. It has a leaning toward learning. This fact was never so obvious, never so important on a world scale as now.

According to UNESCO, there are 80 million new readers in the world every year. Long before UNESCO tooled up, Dr. Frank Laubach was putting vigor and vastness into his literacy program. The good doctor's eyes twinkle as he says, "One foolish man asked me how I made the illiterates want to learn. I replied, 'That isn't our problem. Our problem is how to chase them home at night when we are tired out.'"

Man's mind, moreover, is *retentive*. Impressions that come to him become part of the mind's inventory. They are retained and they are recallable—even though the recollection may not be at will.

At this point a significant fact emerges. It is that, other things being equal, we tend to attach higher authority, and therefore credibility, to what we see in print than to what we hear in speech. Also, with many people the recallability factor is heightened. Thus an African, newly literate, insists to his European friend that Moscow is the only city in the world that has a subway rail system. When the European attempted to be equally insistent that other cities had similar systems, the unconvinced African replied, "Oh, no, Moscow is the only city in the world with trains like this. *I read it in a book!*"

It was in print. It must, therefore, be true. Such is the psychology of the printed word, with its singular power to make and to recall impressions. This psychology, one scarcely needs to add, works both ways: for truth or for falsehood, for God or for the devil.

Furthermore, the wonder world of words is a world of *amazing technology*. The entire realm in which printer and publisher operate has been revolutionized in the last 30 years. This is true of every phase of the business—writing, production, art, distribution, promotion.

Can Christian writers and publishers ignore this fabulous development, this colossal phenomenon, of our times? Not unless they want to default to the Communists, the pornographers, and the secularists. John Crispin of the English journal, *The Christian*, is right when he says, "Unless the Christian press is going to be directed at an ever-decreasing minority of people with the time and inclination to wade through unattractive material, it has a responsibility to be interesting." Pertinently, London's *Daily Telegraph* recently commented that the Communist literature being circulated in India was "beautifully produced and ridiculously cheap in price."

We must remember that in literature, as elsewhere, scientific technology is morally neutral. It is simply a tool. Whether it is to be good or bad, virtuous or vile, depends on whose hands are on it and for what purpose.

Three Locations of the Word

The point should be made, finally, that this wonder world of words is, for the Christian forces today, a world of *staggering opportunity*. Recently in the quarterly journal of the Christian Literature Crusade I saw a list of 23 countries in which there are specific needs for literature personnel: translators, production managers, copy-writers, teachers for writing schools, bookshop operators, bookmobile operators, bookkeepers and mail-order supervisors.

All of these technical skills, let it be added, must be illumined by those biblical and theological insights that will give the printed message, whatever its form, the healing grace of a Gospel and the enduring relevance of a Saviour who is Christ the Lord.

In the first chapter of St. John's Gospel three locations, or forms, of the Word of God are disclosed. In v. 14 we have the Word "made flesh." Here is the *incarnated* Word. In v. 23 John the Baptist quotes from Isaiah 40:3. Here is the *inscribed* Word. Finally, in v. 29, John cries, "Behold, the Lamb of God which taketh away the sin of the world." Here is the *intoned* Word.

To alter the order slightly, the Word in *Person*, the Word in *pronouncement*, and the Word in *print!*

And these three, in the wonder world of words, are a telling and triumphant trio.

P.S.R.



His eagerness to read is obvious. But where will the words lead him? To what cause, or to what person will they ask him to be committed? The booklet in his hands could influence his entire life....As never before in history Christians must produce and distribute publications in many languages which will lead readers to faith in Jesus Christ.

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WORLD VISION

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MAGAZINE

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Unsegregated Martyrs

Just a year ago the name of Dr. Paul Earle Carlson carried such potent news value that it shouldered bishops and prime ministers from their places in the headlines. How different it had been a few months earlier! Whoever heard of Wasolo, the site of his tiny mission hospital? And who cared that he was the only doctor for 100,000 people in the surrounding area? The Paul Carlson of the early summer of 1964 was unknown to the world, unnoticed by the press, unsung by society (whether African, European, or American).

Then came his arrest by the Simbas, his confinement at Stanleyville and the trumping up of spy charges against him. The weeks of suspense, during which the world's press held him in a focus that was extraordinary, ended grimly in his death by gunfire late in November.

The subsiding of the phenomenal publicity that attended Dr. Carlson's final weeks of life must have left the thoughtful friends of Christian missions with a disturbing question: will the message conveyed by this man's life and death strike home in some significantly continuing way to those who most need to get this message?

The other evening I went with a few friends to visit Dr. Carlson's grave. His body rests in a tiny burial plot only a mile or two from where I am having the privilege of addressing the annual conference of the Evangelical Church of the Ubangi. The bronze plaque, recently affixed to the headstone, has for its chief inscription John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

Grace on a Gravestone

From the point of view of contemporary missions the most meaningful feature of this beautiful inscription is that the language used is not English (as it is in the case of other missionaries buried there) but Lingala, the language of the people. Here is telling and timely symbolism. What is symbolized is the principle of *identification*, apart from which the work of the white missionary from the West is all but futile in today's Africa. Dr. L. Arden Almquist, who was Dr. Carlson's predecessor at the Wasolo Hospital, speaking at one of the several Carlson memorial services held in the United States, said:

Dr. Carlson had, in effect, "stripped himself of all privilege" (Phil. 2:5, Phillips) in order to become a servant of the Congolese people, even as Christ had stripped himself of the privileges of Heaven to become a man among men upon earth. . . . In so doing, he accepted complete identity with the people he came to serve, a fact they recognized in asking that he be buried among them. "He belongs to us," they said.

While we are speaking of the necessity of being "stripped . . . of all privilege," it should be understood that this includes the "privilege" of having *all* the publicity for martyrdom focused on the white man of God from the West. African Christians have a right to feel that they, too, are paying the price of blood for the ongoing Christian witness. After all, on the very day that Dr. Carlson was arrested at Wasolo, his two wonderful Christian Congolese nurses were killed by the rebels on the spot.

Admittedly, the publicity given to Dr. Carlson's case was measured with an uneven hand. The newspaper psychology behind it is, I suppose, that Westerners are interested in Westerners. Yet the fact that we find it understandable does little to make it less irritating to many Africans. For no one really knows how many thousands of African believers have laid down their lives in the difficulties of the past two years.

Grace Before Glory

Take Pastor Yona, for example, over on the Rwanda border. I have just learned the story of how this Anglican minister's witness was silenced. Early last year a jeep carrying five men arrived one night in front of his house. He and a schoolmaster friend—also a Christian—were ordered to climb aboard. A short distance away, near the bank of a river, they were told to step down. Knowing the fate that was in store for them, Pastor Yona asked permission to make an entry in his diary. "We are going to heaven," he wrote, and then proceeded with care to give the time of night it was, where certain church funds could be found, and so on. This entry completed, he requested that his diary and the few francs he had in his pocket should be delivered to his wife.

One of the rebels was ordered to take him away, but not until he and his friend had sung, "There is a Happy Land . . . where saints in glory stand." Prodded by the guard, Pastor Yona took leave of his friend. As he was being marched back toward the bridge, he was singing:

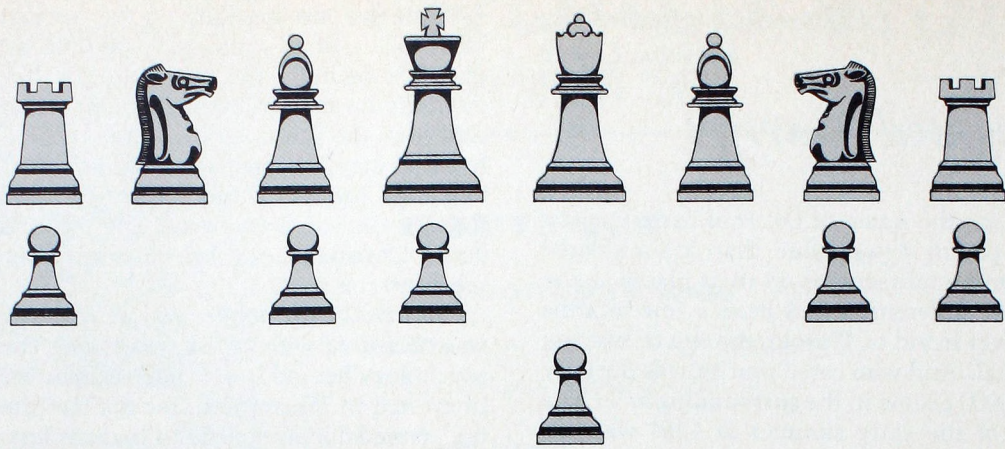
*There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way
To prepare us a dwelling-place there.*

At the bridge they shot him and threw his body into the river.

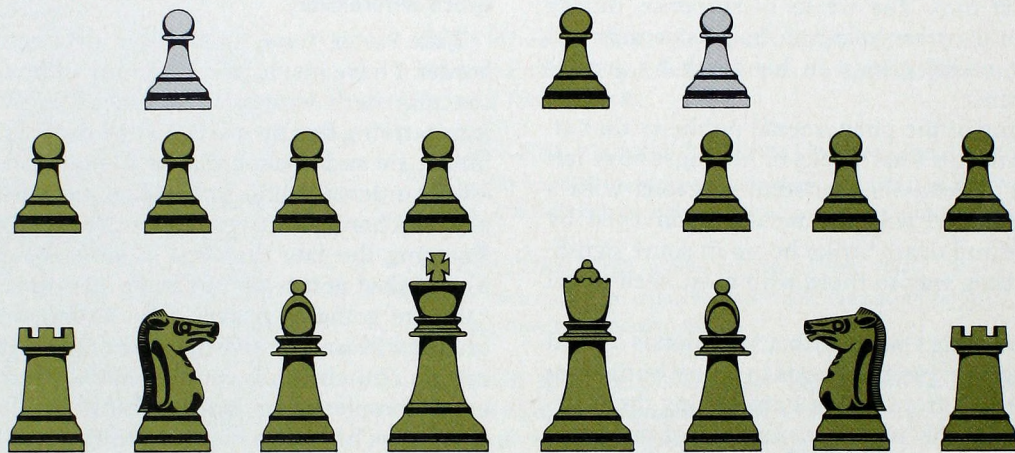
The observant schoolmaster, who at that moment felt sure that he would be the next to be executed, remarked about Pastor Yona's murderers: "They were all amazed; they had never seen anyone go singing to his death or walking, as he did, like a man just taking a stroll."

Andrew, the schoolmaster, for reasons the rebels did not give, was released and sent home.

The world knew everything about the death of the white missionary, Dr. Paul Carlson; it knew nothing about the death of an African national, Pastor Yona. Yet, in the reckoning of God they marched side by side in the unsegregated company of the martyrs. P.S.R.



WAR WITH WORDS



BY FRANK C. LAUBACH

The man who first said, "Tell me what you read and I will tell you what you are," spoke a profound truth. What people see or hear 20 to 50 times they begin to believe. Soon they are practicing what they believe to be true.

Communism is a good illustration of this. When Lenin took over Russia he said: "The people will never believe or understand communism unless they are indoctrinated with communism on the printed page." This is why he required every man, woman and child in Russia to become literate.

Two and one-half million "volunteers" were recruited to attack illiteracy; they taught without pay. Functional literacy, about politics and agriculture, was included. All children were required to attend school.

Dr. Frank C. Laubach went to Mindanao, the Philippines, in 1915 as a Congregationalist missionary. There he developed the "Each One Teach One" literacy method. By 1964 he had worked in 103 countries with 312 languages. He has authored over 35 books and numerous articles and literacy materials. The Story of Jesus has been translated into 100 languages.

The Russian alphabet, which had some unfortunate irregularities, was made nearly perfect.

By 1935 the literacy rate in Russia had risen from 13 to 90 percent. Now the U.S.S.R. is among the six most literate countries in the world, more literate than the United States. Such things are possible in a rigid dictatorship. But it did not require threats or punishment. It was the most popular thing the Communists did.

With this rising literacy came an enormous increase in books and periodicals. In 1913 there were only 3 million copies of newspapers. Twenty years later there were 39 million copies—exactly the same as the United States at that time. Now, according to Russian officials, it is doubtful if any other people on earth read more than the people of Russia.

What They Read They Believed

Everything the Russians were given to read, taught, or implied, the Communist plan for a better state for everybody. Severe censorship kept out everything else.

The result? Most people in Russia are convinced that they have the best form of government, just as firmly as Americans are convinced that they have. This belief is ingrained in their Russian outlook by a million repetitions.

Not only Russians are being molded by what they read, but we are, too. We can foretell what our children will believe—what they will say and do, what they will praise and condemn—just by examining what is being planted in their minds by means of books, periodicals, television and radio. The seed we sow in minds is seed that will grow. In fact, we can predict the future of our country by an analysis of what we print, what we show on television, and what we say on the radio. These media are educating our children more efficiently than the schools. And they are educating adults day after day after day.

Some foundation, or the church, should undertake a prophecy of our future based upon the truth St. Paul gave us that "whatsoever a man soweth, that shall he also reap." With computers to aid us, we could foretell a great deal about the future of our nation, of all nations, by analyzing what is being planted in minds day after day after day. If we know what our people read we can predict, almost as precisely as we can predict the orbits of the planets, where our nation is heading. We can know right now, by what people are reading and seeing hour after hour—

Whether our nation will plunge into war
Whether cigarette smoking will increase
Whether alcoholism will increase
Whether sex vices will increase
Whether juvenile delinquency will increase
Whether law violation will increase
Whether murder will increase
Whether atheism will increase

If this is true—and it is—then the outlook is grim. A flood of unchristian thought is the menace that faces our nation. It is a far greater menace than Communist influence, and it is a menace of our own making.

Is Good Fascinating Enough?

What can we do about it? Fight this evil which is being sown by men who spread temptation for profit? Yes, if we can find a way to arouse public opinion and secure proper legislation. But stopping evil is not enough. The biggest thing is to make *good* as fascinating to minds, young and old, as evil. This is much harder than fighting evil, as building a house is harder than burning it down. It takes far more time and talent and dedication to create good than to condemn evil.

It is among the masses of people who need simple language that the greatest amount of planting needs to be done. My experience has been that we cannot retrain writers of choice English to ruin their style by cutting their sentences in two and replacing beautiful, difficult words with basic words. We must therefore train an army of writers who will communicate with the enormous multitudes of lower education.

There is an increasing number of writers who do write this way. It is a pity that so often they belong to some sect and so reach a relatively small portion of the common people. We may thank God that Billy Graham and Norman Vincent Peale have found out how to break into the newspapers. We must learn how to write the daily news from a Christian viewpoint as the Communists write news in Russia with a Communist slant.

New Literates Need Bible—Plus

There is a vast world waiting for simple Christian reading matter in a thousand languages in Asia, Africa, and Latin America. Millions upon millions are learning to read in those languages, but there is little for them to read. Thank God for the Wycliffe translators and the Bible societies who are providing the Scriptures for those people. But they need other reading material beside the Bible. They need simple periodicals written by Christian writers and editors as simply as Hearst writes in America for the masses. They need a tremendous lot of "know-how" books that will show them how to rise out of their poverty.

I am convinced that if enough money and enough people are invested we can fill this stupendous vacuum with Christian reading matter and we can see these people become Christian even while teaching them to read; we can educate them in Christian ideals while helping them out of poverty. We can make a Christian world out of the half who are emerging from illiteracy and poverty, just as surely as the Communists educate Russia and China to their philosophy.

Among those hungry, pathetic multitudes the words of Jesus are so true: "The harvest truly is plenteous, but the laborers are few." These masses know that literacy is their only doorway of escape from poverty and exploitation. Thank God, most of the governments where I have worked in over a hundred countries are so frightened at the threat of Communism that they welcome our help to lift their people out of hunger and make them good law-abiding citizens.

Our small-scale efforts of the past must be increased immensely. We know how to train native writers. We must train thousands upon thousands of them in a hundred countries. We know how to print the books. We need to write and print millions upon millions more of them, for we must provide for half the world. We need thousands upon thousands of distributors and colporteurs to reach a billion people.

This requires enormous amounts of money. Where shall it come from? Not from the government, for government cannot teach religion. It must come from the Christian people. Americans are giving lavishly for causes which they understand. They could give a billion dollars for world literacy if they realized that it was their best investment toward making the world Christian, and toward bringing peace and justice to mankind.

Our big task is to help Christians see where they can make their most worthwhile investment for Christ.

FEED THEIR MINDS

By The Archbishop of York



Sometimes facts and figures are startling. Consider these, for instance:

By 2000 A.D. (only 35 years away!) the population of the world will have doubled to 6.267 billion. During this time it will have increased by more than the total growth of population since Man appeared on earth. In 1850 there were 32.7 acres per head of population; in 1950 there were 14.3; in 1962, 11.4; while the prediction for 1970 is 5.7 acres.

There is also an explosion of knowledge so vast that the Russians say they need a computer simply to tell scientists what has been written on a given subject, so that needless research may be avoided.

These explosions of population and knowledge must be set alongside the fact that 700 million people in the world cannot read or write. The United Nations is undertaking to teach nearly half a billion persons to read during the next 10 years. So the third explosion is one of literacy.

As these hundreds of millions learn to read they become aware of a new appetite, a hunger for something to read. Mind and spirit cry out and there is an enormous responsibility on the nations of the world to stimulate and then feed the minds of countless people.

Following Christ's Example

When our Lord saw the crowds his heart went out to them. He wanted to feed them because he loved them, and since he knew that man does not live by bread alone but by every word that proceeds from God, he fed their minds on the Word of God. He made it very clear, too, that the Word of God was not limited to "religion" as such, but was concerned with man's whole life. He knew what was in man and so he could fulfill all man's needs out of his great compassion.

The task is huge and urgent. The Church like her Saviour must go out in love on God's mission where the need is, which is wherever men and women are learning to read and write—and the need is also desperate in the more literate nations.

What do literates want? That is easy to answer: things to read including books, papers, magazines, text books, stories. What do they get? That is where the pressing challenge comes in. They are getting tons of

biased political propaganda, pornography, prejudice and passion.

These people must now be offered a flood of material to bring truth, love, joy, peace, knowledge and respect for others into their lives, along with expert guidance in such things as agriculture, history, town-planning, health and other subjects. Above all, the Bible is needed so that the love of God may spread in their hearts, and compassion and mercy warm their lives. Commentaries to help their understanding of the Bible in their own language must be provided, too.

The Christian Church should be especially alert to this situation and must continue to pioneer in providing literature, instruction, information, the Bible; it should also be aware of the need for trade books, engineering instruction, health and planning, maintenance handbooks—a thousand-and-one forms of reading. New newspapers, magazines and periodicals in local languages, along with means to distribute literature are huge demands full of consequences.

Feeding the Multitudes

The United Bible Societies of the world have set themselves to triple their annual production and distribution of Bibles to 150 million copies. The British and Foreign Bible Society now produces some 15½ million, having at least doubled their output between 1959 and 1963. So many sales are subsidized that loss is great. To carry on this program its income must be increased by more than one million dollars annually.

The World Council of Churches seeing the challenge presented by illiteracy and the need of the general masses who can read, has moved to action in Christ's name. Great Britain is being asked to contribute the sum of \$700,000.

"Feed the Minds of Millions" is a campaign inspired by the Bible societies and the churches. It is out to raise at least \$8½ million so that the existing work can be maintained and new work begun. The Bible societies aim to triple to 150 million their output and distribution of the Scriptures. The Archbishop of York's Fund is concerned with that part of "Feed the Minds" program dealing with all other literature. This fund aims to collect at least \$2.8 million, and has promised its first \$700,000 to the International Christian Literature Fund of the World Council of Churches.

This campaign competes with a flow of literature of the widest range going to people from Russia, China, and the West. Some of it is good, some bad, some edifying, some degrading, some truthful, some prejudiced.

The minds of millions are hungry and receptive. Our Lord said, "Give ye them to eat." |||

The Most Reverend and Right Honorable F. Donald Coggan holds the high post of Archbishop of York in the Church of England. A graduate of Cambridge and Oxford Universities, he has authored six books, the most recent being Five Makers of the New Testament (1962) and Christian Priorities (1963). As president of the United Bible Societies, he presided at the first worldwide Church-Bible Leadership Conference which was held in Driebergen, Holland, in the summer of 1964.



Scribes for a Wakening World

By Roland E. Wolseley

- A young American, a widow with five children, became editor of a nondenominational newspaper for newly literate adults.
- A Swedish missionary in Africa turned to Christian literature as a specialty, contributed to religious publications while studying in the United States, then returned to Africa to become director of an important

Roland E. Wolseley is chairman of the magazine department, School of Journalism, Syracuse University, which includes programs in literacy and religious journalism. In 1952-53 he was the first head of the department of journalism at Nagpur University in India which offers training in literacy publications work. Dr. Wolseley has authored or co-authored 16 books and has published articles in more than 125 magazines in the United States, India and other countries.



literature center and author of a recent book on Christian literature writing and publication.

- An American newspaper woman turned her skills to church journalism and after being specially prepared became a world-roving missionary for a major denomination; she now trains nationals in Christian writing and editing in many countries.
- An Indian religious journalist, following training in the U.S., returned to India to teach journalism, and later became editor of a religious weekly in India as well as executive editor of a literature council.
- An American housewife, well into her middle years, became a writer of religious short stories and articles for both adult and youth publications.

These are the compressed stories of the careers of only five of the thousands of ministers of literature at work today in many parts of the world.

Although the millions of people on the globe who need food, clothing, proper sanitation, education, love, understanding and moral guidance cannot get these things through literature alone, religious literature can be a major factor in helping achieve them.

The ministry of literature—that is, working in the missionary field of literature in any country—begins with the spread of literacy. Pamphlets, wall newspapers, magazines, books and other printed matter have little value if those who receive them cannot read. But wherever literacy exists, however small or large the degree, there must be reading matter.

The ministers of literature must decide what kind of publications to produce; what sort of content to include; how to produce that content; how best to finance such literature, and how to distribute it effectively. It takes only a few words to say it, but what vast labor and what seemingly unsolvable problems are implied in that statement.

So, You Are the Editor . . .

Let us look a little more closely at only one aspect: obtaining the services of persons who can write skillfully. You are chosen, let us say, to edit a Christian monthly for children of some Asian country. Your nation, being only 25 to 35 percent literate, has few writers. Most of these yearn for commercial success and write mainly for adults. Or they are journalists with only limited knowledge of literary techniques. Almost none of them writes for children, such writing being notoriously low-paying and also far more difficult than is realized.

The church body authorizes you to proceed and provides an appropriation of funds. This sum is for printing, mailing and the other usual publication costs, including a modest amount with which to pay your writers. . . . Where do you find those writers?

You may not be an old hand at periodical editing yourself, so you are likely to appeal first to church school teachers for short stories, poems, playlets, games, articles and other such material for children. Such educators sometimes are competent enough as curriculum materials writers, or as interpreters of the

Bible. But usually they have no skills at literary creation of the more popular type. Except for an occasional game or article, their materials cannot be used.

You then go in search of secular writers' clubs and groups, of individual professional authors and journalists. You invite them to contribute. The few persons who respond turn in technically competent work, but it is secular. It lacks the motivation you need. It upholds too many actions and ideas that are contrary to your beliefs and to those of the church that publishes your periodical.

Reprinting: The Easy Way Out

You turn, then, to the easy and, for the time being, necessary way out of having no copy at all: you reprint the work of authors of children's religious literature as found in the books and magazines of other countries. You must go to the trouble of finding it, and obtaining permission to use it, the complicated process of sending for issues from various lands, corresponding about your wishes to reprint, and having translated what you use. If you are fortunate, you can include one or two suitable pieces by your own countrymen but most of your material comes from elsewhere.

Not only can this procedure be costly but it fails to develop local authors. So you realize, after awhile, that a more permanent solution would be to train at home the writers you need. You and your church board colleagues ponder the question of whether the training at home is adequate or if you should attempt to find talented people who can afford to go abroad for study or who can obtain financial aid to do it.

This administrative problem goes far beyond our scope in this article, but it shows how complex are the duties of Christian journalists. Add to this such matters as printing and engraving, circulation operations, record-keeping, obtaining advertising accounts, and you can see that there is far more to the ministry of literature than just the urge to write a pretty, little story in which righteousness is victorious in the end.

Translations Miss Their Audience

Even an able, experienced and skilled Christian writer in the U.S. may not always be able to write for overseas publications because he understands only the culture and society of his own country. Even if his English is translated, he must know how to write simply. He must understand the place of Christianity in the other country; how its tenets may have been adapted or modified, and the customs of those who practice it—their dress, food, and daily habits; the way native churches are run.

Training, then, is vitally important. Whether it takes place in the writer's own country or in another depends on finances and on the facilities for such preparation. The U.S. for many years has been a source of trained personnel in both literacy and literature work, led by such groups as the Committee on World Literacy and Christian Literature, Evangelical Litera-

ture Overseas, and the Laubach Literacy Fund, Inc. Literacy workshops frequently are sponsored by local and state organizations, such as women's clubs, colleges, and church bodies, and by national groups, like the National Council of Negro Women.

The Training That Counts

What happens when someone is trained for Christian literature work? This depends, of course, upon which type of preparation is obtained. The two major possibilities are (1) formal training in college, and (2) attendance at workshops and short courses.

The first possibility is long-range and usually a regular part of study for a degree, although it need not be. More than 100 persons have chosen this method at Syracuse University alone, which is one of the leading training locations, since it has had a postgraduate program in both religious and literacy journalism since 1949. Such study can lead to a master's or doctor's degree, and takes from one to three years of full-time work—often more, depending upon the applicant's background and aims.

Basically such training consists, at the master's degree level, of study and practice in standard journalistic, literacy and literary techniques and, as needed, of study of such areas as sociology, geography, religion, history, and languages. The techniques are applied, wherever possible, to their use in the religious world. Added to them are specialized courses in religious writing, research in religious and literacy journalism, writing for new literates, and literacy methods. Students produce literacy materials, such as small newspapers and booklets, as well as religious journalism materials.

Preparation in Depth Needed

Scores of writers and editors other than those who went to the pioneering program at Syracuse have been prepared at colleges and universities offering standard journalism education without the application of specialized courses. Any college with a journalism or English department, or even only a few journalism courses, can provide limited preparation. But for a life-long career, such as some of those noted at the head of this article, thorough preparation in depth is needed. One would not prepare for the pastorate or a medical career with a few courses in theology or anatomy. Mass communications has become so complex that sound preparation is called for. But such training is costly and not within the reach of all.

The second possibility, a compromise plan, is one that sometimes leads a person to more substantial training later. This introduces the would-be missionary of literature to the field and provides him with a few elementary techniques. The plan calls for attending a series of the one- or two-week writers' conferences intended to help both the new and the experienced Christian writer. At these it is possible to get a

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Literature Bottleneck U.S.A.

By Paul E. Little

Ninety-five percent of the literature produced by Christian publishers today is for Christians. This came to light in a survey I undertook recently to try to discover effective Christian literature that could be used with the 82,000 foreign students studying in the U.S.A.

"What do you have that communicates the Gospel meaningfully to students from Hindu, Buddhist or Moslem backgrounds?" I asked literature agencies and missionaries around the world. Again and again came the reply, "Most of what we have is for the Christian, not the non-Christian."

The same is true here in North America. Major Christian publishers are loaded to the gills with material for Christians, but have relatively little for non-Christians. Much of what is available is written in such Christian jargon that the average biblically illiterate non-Christian doesn't know what it's talking about. To him it's "Protestant Latin," to use Eugene Nida's phrase. Or even Christian gobbledey-gook.

We must remember that we haven't communicated, either verbally or in print, unless the other person understands what we've said. Fortunately, a few publishers and tract societies are becoming concerned, but a long road lies ahead.

What You Say, How You Say It

How can we crack this communications barrier? The crying and desperate need is for writers who have something to say, and can say it in a way that will both appeal to and be understood by the non-Christian.

The first step in becoming such a writer is to listen to the non-Christian to find out what's on his mind and why. Many of us have been so eager to talk we haven't learned to listen. We've mistakenly thought that because we are admonished to abhor the friendship of the world, which is enmity toward God, we

could not be a friend of publicans and sinners as our Lord was. This tragic mistake has led us into holy huddles in which we talk to ourselves. Because we have no contact with the non-Christian as a friend our attempts to communicate with him are artificial and unrealistic.

We must realize that we live in a post-biblical age in which we cannot assume a background of biblical knowledge which will help the reader or listener to interpret what we say. A neighborhood Bible study group recently decided to study the first epistle of Peter. "Who and what is First Peter?" a non-Christian asked on the way home!

Writing Within Our Framework

Paul didn't quote the Old Testament to the Athenians on Mars' Hill, in Acts 17, because it would have been a meaningless point with his pagan audience. But Peter and Paul started out with the Scriptures in addressing Jews in Jerusalem because this was their framework. The apostles always began where people were. So must we. Our age is much closer to Athens than Jerusalem.

So if you want to have a share in cracking the communications barrier, ask God to give you a solid friendship with a non-Christian neighbor, business associate, worker or student. Find out what makes him tick. Why does he consider the Church irrelevant? What is his conception of Christianity? How did he get it? What are the things in life that bother him? What is he looking for in life? Is he completely satisfied? If so, why? If not, why not?

As you prayerfully get to know your friend, you'll come to understand a whole segment of the non-Christian world. As you think through how the Lord Jesus Christ is relevant to him and help clear away the fog in his cloudy thinking, you will be in a stronger position to talk to others. At the same time you will be developing the "feel" for the non-Christian which ultimately may enable you to write effectively for a non-Christian audience. Much of our speaking and

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Paul Little is Director of Evangelism for Inter-Varsity Christian Fellowship. He also serves as Assistant Professor of Evangelism at Trinity Evangelical Divinity School in Deerfield, Illinois. In addition, he is a frequent contributor to numerous Christian periodicals.

A Literate Nation Reads

Japan is the most literate nation in the world today. The people are avid readers. They read books incessantly whether the books are pertinent to their task or not.

The thousands of bookstores of the nation are always full of young people seeking something to read. The second-hand bookstores are jammed. Everyone has a book to exchange for another.

The Japanese must have something to read while he walks along the street, or as he sits in a waiting room, or stands in the crowded trains. Life is drab unless he has a book, paper, or magazine in his traveling bag. He is going to read something.

Many newspapers in Japan have over a million copies in circulation daily. These papers are delivered by airplane into the distant places. People are going to read. The Communists and the Catholics fill the reading places, saying, "Everybody must have a chance." There are children's newspapers delivered to the home daily and papers for the high school students placed in the school library. The newsstands are groaning under the weight of reading material. A literate nation will read. —Ross Kida, *The Many Faces of Japan*, Nazarene Publishing House.

A Second Front

"Darkest Africa" now has bright TV screens and gleaming fleets of Mercedes-Benzes, but by any standard its spiritual light is still but a feeble flame. Leopoldville is full of graduates of mission schools, men who have left the bush for higher-paying jobs. One would expect in such a select population to find Protestantism thriving marvelously. Actually, less than one percent of the capital's citizenry is in Protestant churches on Sunday morning, and if perchance two percent were to enter next Sunday, few indeed of the newcomers could get a seat, for the churches are nearly all full. And it is these full churches in Leopoldville and on our mission stations—that hide the fact that 99 percent of the people (perhaps 90 percent in the bush) are not being reached.

It is time for a change. The govern-

ment has released hundreds of missionaries from primary school supervision and dispensary duties. Mission building needs generally have been met. Theoretically, missions are now freer than ever before for a direct ministry to the churches and to the unconverted. Actually, there is little evidence that such a ministry is getting more attention than in more-demanding past years.

Is it not time for us to recognize that the great work of evangelization begun eighty years ago is yet far from finished? Freed as we are from many binding obligations, can we not now rededicate ourselves to a "Second Front" of evangelism? There must be literally millions of unconverted Congolese who have been helped by us physically, intellectually, morally or financially, and who have a warm heart for us as missions and as individuals. This is an altogether different and better situation than the missionary pioneers knew. For us there is a people prepared. For us there are open roads and open doors and open churches with pastors and Christians who share the task.

—Willys K. Braun, *Congo Mission News*, April-June, 1965.

Famine for the Word

Traveling into the interior [of Hungary]...we observed a number of churches that had been closed. Some were boarded up, others turned into warehouses. Everywhere people gathered and listened eagerly to the Word of God. A lady in her late thirties exclaimed: "I remember some of those passages. How good they sound!..." Some young people had never heard....

After the evening meal at the home of relatives in the village of Baja, word went out that a gospel service would be held. I was thrilled by the response. Many crowded in to hear the Word. But I was saddened to see that the only Bible among them was tattered and about two-thirds intact. The words of Amos the prophet seemed to cry out, "I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). —Rev. Moses Vegh, *Bible Society Record*, April 1965.

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Michiko Komatsu will tell you how to make a wish come true in Japan. Just tie an *omikuj* fortune paper to the "message tree." There is similar sorcery in the way this lovely Japan Air Lines hostess anticipates your every wish even before you ask. She makes you feel serenely at home in the classic Japanese atmosphere found aboard your DC-8 Jet Courier. In traditional kimono she serves you with a personal warmth you have never before experienced.

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The New Africa: UNLIMITED OPPORTUNITY UNLIMITED UNLIMITED

By Peter F. Gunther

What kind of image do you have of Africa? A country filled with backward, primitive, uneducated people on a perpetual warpath, living deep in the jungle forests amid poisonous snakes and wild animals?

Africa does have forests and snakes and wild animals in certain areas. It also has the world's largest desert, one of the world's highest mountain peaks, the world's largest lake and the world's longest river. There are many tribes which are nomadic, backward, primitive, illiterate, like the 60,000 Masai people of Kenya. There have been tribal wars and plenty of needless killings, such as the world witnessed so recently in the Congo and Rwanda. . . . But is this Africa?

To me Africa is tremendously exciting. Our largest continent, stretching 5,000 miles from north to south and 4,700 miles from east to west, consists of 44 different countries. Thirty-six of these have attained their independence—32 of them in the last 10 years—and the African population has jumped from 250 million to 299 million. Of these, some 55 million (or one in five) live in Nigeria. Another 68 million are French-speaking people scattered throughout the continent.

And listen to this! On the Ivory Coast 45 percent of the population are under 15 years of age. In Nigeria, 43 percent are under 15. More or less the same ratio exists elsewhere in Africa where the birth-fatality rate has dropped from 75 to 30 percent in the last few years.

The average African today is clean-featured, alert, ambitious, seeking a better way of life, facing the future with pride and great hope. This has brought about a fantastic shift in population from the bush to the larger metropolitan areas. Take Abidjan, capital of the Ivory Coast, for instance. In 1936 this sleepy town had about 10,000 people. In 1964 there were 300,000. Predicted figure for 1970 is 400,000. This means that 10 percent of the country's population will be living in one jam-packed seaport city. The same is true in Leopoldville where one out of every 10 Congolese has converged on the capital city. Lagos, in Nigeria, has in-

creased its population in recent months from 450,000 to 600,000.

This population shift means activity. Imagine trying to provide housing for all these people while at the same time cleaning up the slums! But it is being done. Simple yet modern single-dwelling units, as well as apartment buildings, are springing up everywhere. In South Africa, the government has moved entire sections of Africans and Asians from the slum areas to these new residential areas. The same process is going on in country after country throughout Africa.

Another interesting change taking place is the economic growth. The Ivory Coast claims an annual gain of 10 percent. One of the most expensive places in the world is Abidjan where coles cost 40 cents apiece, and a scoop of ice cream, 50 cents. Rent for a simple, ordinary home, I was told, is \$400 per month. Cost of living isn't as high elsewhere in Africa. In fact, in places like Rwanda, a watchman working a 12-hour shift may still get only 20 cents a day. But, in general (with the introduction of industry, the building boom, road construction and the like), the economy of the country, as well as the cost of living, seems to be moving upwards.

Literacy Expands at Rapid Pace

A few years ago *Time* magazine reported that the literacy rate in parts of Africa was as low as 3 percent. I suppose this hasn't changed much among some of the nomadic peoples of West Africa, but in most places the literacy rate is increasing fast. Ghana has a goal of 100 percent literacy in seven years. In South Africa, the literacy rate now stands at 80 percent among its African population between the ages of seven and 21. The tiny country of Rwanda, hemmed in by the Congo, Uganda, Tanzania and Burundi, maintains a population of close to 3 million people; it has made education the most important item on its budget. In 1960 Nigeria had one university. Today there are five. One of these opened its doors to 224 students; three years later there is an enrollment of 2,400.

Educational subjects are usually taught in one of the major languages. English and French have suddenly become "prestige" languages. In some parts of the country, an African may not understand what he is reading, but he doesn't want to be seen reading his

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Peter F. Gunther, director of the Moody Literature Mission since 1963, is a graduate of the Bible Institute of Los Angeles and holds two degrees from Wheaton. He is the compiler and editor of The Fields at Home, a Moody Press book. The Moody Literature Mission which he directs distributes Christian literature in more than 100 countries through more than 100 mission agencies.

Reaching the Modern Mind of Asia

By
Dennis E. Clark



Red and yellow Japanese lanterns danced to the humid breeze moving through the packed streets of the Ginza, Tokyo. Multi-colored neon signs flickered their advertisements. Unending crowds of young people strolled the sidewalks, milled in and out of the coffee shops, and clustered round the still open bookshops. Not far away the bookstore street of the city grew dim as one by one the 200 bookshops began to close. The browsers made their last purchases before streaming into the subways and suburban railways on their way home. Then hanging by straps, held up by the swaying crowd, they read.

Tokyo's youth are symbolic of a "modern mind" which is evolving in the great cities of Asia. In each nation the cultural undertones are diverse, the ancient religions of the East add further social diversities, but an increasingly clear tune can be recognized as common to all. Everywhere there is curiosity about scientific developments, a great questioning about ancient faiths, an agnosticism bordering on atheism, and a skeptical look at religious values.

"Is there a God?"... "Who knows?"
"What kind of job have you got, my friend?"... "That is the problem! I am still looking."

"Where are you going tonight?"...
"I'm studying, if I fail my exams, no job, no marriage for me. My friend committed suicide last year when he failed."

Are local Christians communicating to this new generation in Asia? Are books really written in a style which commands reader interest and which communicates the Christian gospel in relevant terms?

Gaps in Overseas Evangelism

Over the past 15 years evangelical publishers and bookstores in Asia have seen a phenomenal growth of new titles and sales. But general analysis of publishers' lists indicates that the majority of new titles are for Christians, and many are translations or adaptations of Western-authored books. The excep-

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tions are mainly tracts and a sprinkling of pamphlets.

A closer look at evangelical publishing in Asia indicates that some progress has been made, but it also reveals gaps which need to be closed.

In India, ELFI (The Evangelical Literature Fellowship India) stimulated the founding and growth of two new language publishers, encouraged other language bookstores to develop a publishing program, and became a major factor in inaugurating important co-operative publishing projects.

The All-India Bible Commentary is a monumental work which has taken 10 years to produce. Written in India for publication in seven languages, it covers the whole Bible and is aimed at Christian leaders and teachers who do not normally read English.

The Book Clubs introduce many Christians to a regular book purchase plan and operate in seven languages.

The Christian Evangelical Education Fellowship grew out of ELFI and is now completing a graded teaching curriculum from beginners through seniors. The initial publication is in English which becomes the key to the seven regional languages.

Writers' workshops sponsored by ELFI developed into the Christian Writing Institute which assists Indian Christian authors to develop editorial and writing skills.

Reaching Out to the Non-Christian

Distribution workshops have helped bookstores increase their sales and have pushed men out selling from house to house.

In the Muslim world, including Pakistan, Iran and Lebanon, publishers have been more active in the production of evangelistic literature. However, in Pakistan Christian books in Urdu have been banned, after being in circulation for many years. This area probably has the greatest number of titles especially written for non-Christians.

In Turkey new activity is reported in evangelistic publishing.

Malaysia has a very weak publishing program for Malays, primarily because of old laws prohibiting proselyting. In Indonesia, a phenomenal demand for Christian books has stimulated the largest publisher, *Bandan Penerbit Kristen*, to produce 5,000 and sometimes 10,000 copies of book titles.

Turning to the great community of overseas Chinese, a steady flow of publications streams from the *Christian Witness Press*, the publishing arm of

the Christian and Missionary Alliance, and a number of other agencies located in Hong Kong and Taiwan.

In the Philippines, English is still read widely but publications in regional languages are appearing in increased quantities.

In Japan, the *Word of Life Publishers*, Inter-Varsity Christian Fellowship and others have produced a number of titles, some of them large books like the "New Bible Commentary."

This survey is incomplete but it reveals an impropportionate production of materials for Christian communities which represent only 2 or 3 percent of the total reading public—in contrast to the great readership reaching for books on the shelves of bookstores in Lebanon, Istanbul, Bombay, Djakarta, Bangkok, or Tokyo.

The situation can be summarized by asking two questions:

1. How can Asian evangelical publishers make a transition from Western-dominated publishing and Western-authored books to a production of relevant Christian publications authored in Asia either by dedicated Christian nationals, or by team collaboration between seasoned missionaries and nationals? And along with this transition, what realignment of priorities will provide a fresh emphasis, with an increased proportion of evangelistic material, for the modern non-Christian mind?

2. How can publications be marketed to the secular reader ensuring wider readership?

Challenging Possibilities

One solution to the serious famine of original material for publication would be special assignment of priority book titles aimed at non-Christians. Along with this there should be a projected series of pamphlets. To produce this material a group of men and women would go into retreat for a month and work on the manuscript. The group should include at least one skilled writer, one person with evangelical theological training, and someone well-versed in the modern, non-Christian mind. This project needs to be programmed separately in each major cultural area.

The written material would be widely tested by researchers who would read the script to non-Christians and pick up their reactions. In its final form it would be published for mass circulation. In the first phase, one good title widely distributed may reach more

readers than a number of titles inadequately advertised and sold only through Christian bookstores.

The solution to the problem of sales lies along several lines. Libraries are widely used in India. Many readers are too poor to buy books and small homes have no bookcases. Students and young people crowd into the libraries for their reading material. The librarian of an Old Delhi library claimed the turnover of books on his shelves was higher than in any place in the world.

One publisher in Calcutta, the *Evangelical Literature Depot*, is planning to place "Red Dragon," a popular new title written by a Bengali Christian, in all the libraries of Bengal.

Many libraries will accept gift books. In Indonesia, the first shelves of every new library opened in 1962 were stocked with Marxist titles donated by the Russian embassy. In Iran and Turkey, chief librarians had their attention drawn to the scarcity of books on Christianity. "Would you be interested in a grant of Christian books to strengthen this section?" they were asked. "When will you send them?" was the enthusiastic response.

Library placement of well-bound, hard-cover Christian books throughout Asia carries a guarantee of a wide-reading public. But considerable finances are needed to underwrite such a project.

Books for Enquiring Minds

Secular bookstores are interested in profit. They do not favor "propaganda." Christian publishers should use a secular publishing name and they should employ modern business methods, with an attractive profit motive, to break into this market. This calls for national salesmen and a vigorous marketing program. Coca Cola is in every city of Asia; why not Christian books?

The remaining years of this decade call for increased finances and more trained personnel for literature work. Perhaps more urgent still is a change of emphasis to provide millions of non-Christian readers with the message of Jesus Christ which will lead them to saving faith and the radiant joy of true believers.

A frightening mass of people, now numbering 800 million, are rapidly moving toward total literacy. What will they read? What will take the place of their shift of faith away from their ancient religions? Why not adopt a book project and share in communicating the Gospel of Jesus Christ to the modern non-Christian mind in Asia? |||



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In 1456 Johan Gutenberg carefully set the world's first book in moveable type. That book was a Bible. It was set in print just a few decades before the Reformation swept across Europe.

From that time on the printing press has been the right arm of Christian work and outreach. Today Christian literature is more important than ever in the cause of missions.

In 1953 the challenge of global distribution of Christian literature gripped



National readers respond eagerly to literature written and distributed by their own people. Here an Ethiopian writer and literature worker chats with Ethiopian students at an ELO book stand.

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the imaginations of missionary leaders and evangelical publishers. The result: *Evangelical Literature Overseas*, more popularly known as ELO.

Designed to promote and coordinate the production of Christian literature, ELO operates from headquarters in Wheaton, Illinois.

ELO representatives lead on-the-field workshops to train Christian nationals in the performance of duties associated with the printed page. How-To-Do-It booklets are circulated freely. Field surveys, too, are conducted at frequent intervals to keep ELO up to date with gospel literature needs in various language areas.

To prepare North American young people for rapidly expanding opportunities in overseas literature evangelism, ELO has developed an attractive new program named TYPE (Training Youth for Printed Evangelism). So far, more than 250 names are enrolled on the literature correspondence course. Scholarship aid is available to students

displaying outstanding ability. TYPE also provides a personal counseling service, and aptitude tests are given to assess basic interests and talent.

Lit-Lit Gives Global Aid

Lit-Lit is the common abbreviation for the Committee on World Literacy and Christian Literature, which operates under the Division of Overseas Ministries of the National Council of Churches. This committee has provided funds to help in the production of every type of Christian literature—from tracts to theological treatises—in many languages and in many lands.

Paper shortages have been relieved and a number of presses put to work by money channeled through Lit-Lit. Scholarship funds have helped provide specialized training for gifted nationals. The committee also coordinates a broad literacy program.

Gearing to Greater Challenges

Christian Literature Crusade with offices in Great Britain, Canada, Australia and the U.S.A. is designed to assist on-the-field missionaries and national workers in the production and distribution of Christian Literature. CLC has representatives in 28 different countries, and is gearing itself to meet challenges in other areas.

One distinctive feature of this work is the large number of Christian nationals engaged in operating book centers, reading rooms and mobile libraries, in addition to the preparation of gospel literature in a score of different languages.

One Woman's Vision

Other Christian publishers have been finding an active role overseas. The late Dr. Henrietta Mears of Gospel Light Publications maintained a far-sighted vision of a literature translation work that would promote the study of the Scriptures on the mission fields of the world. That vision was realized in the summer of 1961 with the launching of GLINT (*Gospel Literature in Native Tongues*), a non-profit missions organization which aids in the adaptation, translation and distribution of Bible lessons in a number of national languages.

To date GLINT has served under volunteer workers. It has now reached the stage, President Cyrus N. Nelson

reports, where the work needs full-time executive leadership.

Tracts Get Face-Lifting

A printer in his off-time set out to improve the writing style and appearance of gospel tracts.

The idea gave birth to *Good News Publishers*, a non-profit literature venture to which printer Clyde Dennis devoted his whole time in writing, designing and publishing.

For more than a quarter of a century the presses of *Good News Publishers* have turned out tons of material. Today, subsidiary branches of the work are located in Switzerland, Nigeria and South America.

The Swiss branch alone has an annual output of gospel literature in 28 languages for distribution in 75 countries.

'Africanizing' Christian Books

Moody Literature Mission serves as the literature and colportage arm of Moody Bible Institute, Chicago, Ill. Its program is worldwide in scope.

Director Peter F. Gunther, following a recent trip to Africa, stated that the new national governments are concentrating on English, French and Arabic. It is important for the literature missionary to take advantage of this fact. He also pressed for the training of African nationals in the various functional phases of publishing.

"The African is no longer interested in reading material written and produced in other countries," Gunther said. He stressed the need for locally oriented anecdotes, illustrations and artwork. As a result steps are now being taken to "Africanize" a number of Moody Press books.

Through Closed Doors

World Literature Crusade, founded by Dr. Jack McAlister, conducts "Every Home Crusades" in various countries overseas.

Teaching as well as evangelism has a vital part in WLC's program. Distribution of Christian tracts and literature are complemented by Bible correspondence courses which are available to each new convert or inquirer.

WLC also endeavors to penetrate countries that are closed to the Gospel by means of traders, nomads, underground evangelists, and other daring

distributors with hearts burdened for the lost.

Free Translation Service

Sunday school lessons and youth programs in a wide variety of languages have been dispensed by the *Scripture Press Foundation* of Glen Ellyn, Illinois, since its inception in 1935 through the united efforts of Drs. Victor E. and Bernice T. Cory. One of its services to field workers is the provision of translation material free of charge to qualified translators.

'Pix' Booklets Have Successful Mission

By the end of 1965, over one million copies of a special pictorial booklet on the life of Jesus will be printed in four countries by *Literature Crusades*, missions literature branch of the David C. Cook Foundation.

"Sunday Pix" booklets have had successful sales in many parts of the world.

In West Pakistan, which is predominantly Moslem, the illustrated story of



This elderly Indian avidly pores over his copy of "The Story of Jesus," a reading primer prepared by Dr. Frank C. Laubach for the David C. Cook Foundation. His copy is one of 180,000 printed in all the major languages of India.

Abraham is being distributed. A pictorial magazine for children in Asia is being published in Burmese and Persian as well as in several Indian dialects.

Another experimental project is the publication in Spanish of a 32-page pictorial for distribution in Venezuela.

Six teams of workers from the United States are engaged in a two-year literature program in India, Pakistan, The Philippines, Venezuela, Colombia and Kenya, Africa. Over 100 tons of material were prepared for the drive.

That Declaration on Religious Liberty

By a decisive vote of 1,997 to 224 the Second Vatican Council gave preliminary endorsement to the Declaration on Religious Liberty. The impact of this action is bound to be felt in so-called Catholic countries, especially Spain where church-state relations have been closely tied to the actions of the Ecumenical Council.

The statement, setting out the policy position of the Roman Catholic Church on religious liberty, had tough sailing since the first session of the Council. Last November conservative elements among the Council Fathers stalled off action on the issue. Pope Paul then promised that the subject would be given immediate attention in this final session.

Opposition to the position set forth in the Declaration came mainly from Spanish and Italian bishops. The Catholic hierarchy of the United States was solidly behind the statement and gave leadership toward its passage.

Although there were amendments to be added, Protestant observers agreed

that the Catholic Church had chosen its basic position which could not be altered by further amendments.

The Declaration maintains that civil authorities should provide religious liberty for everyone, and it endorses the freedom of assembly for worship. It opposes religious persecution and states that man should be free of legal or social restraint in the public exercise of his religion.

The statement not only applies to so-called Catholic countries but also to Communist countries and to countries where some form of Protestantism is the state religion.

The Franco government of Spain had indicated that it was ready to grant Protestants greater freedoms, by way of legal "status," once the Ecumenical Council approved the Declaration on Religious Liberty. Eventually the Declaration could have similar effects in neighboring Portugal, and it will undoubtedly have bearing on certain countries in Latin America.

Jungle Flights Are Routine For JAARS Mission Pilots

Florida's famous Miami International Airport, one of the busiest in the world, has become the maintenance and supply base for a unique air service, Jungle Aviation and Radio Service (JAARS).

The service, an arm of the Wycliffe Bible Translators, ferries supplies to missionaries in remote areas of South America, the Philippines, New Guinea and St. Lawrence Island, a little speck of land above the Aleutians in the Arctic just 37 miles from Soviet Siberia.

Started in March, the Miami base became fully operational in August with the arrival of Bernard May, director of flight operations. May brought with him the latest addition to his 30-plane fleet, a souped-up DC-3 purchased from a steel company which had used it for executive transportation.

South America—Twice a Month

With the DC-3, the 33-year-old native of Boothwyn, Pa., makes twice-a-month, week-long trips to the main airstrips in Peru, Bolivia, Ecuador, Colombia and Brazil.

From those dirt strips, smaller planes—mostly Helio Couriers with floats—take over and land on jungle rivers or football field-size clearings with medicines, clothes, food, radio equipment, Bibles and a variety of other supplies.

That's the kind of flying May has been doing since 1956 in Peru where JAARS got started 17 years ago.

May, who attended King's College and did graduate work in psychology at the University of Delaware, was flying as a charter pilot for a hobby when he heard that Wycliffe wanted pilots. Wycliffe also wanted secretaries, so May's wife could have an active role, too.

They went through the Wycliffe school of linguistics at the University of Oklahoma and then on to Northrop Aeronautical Institute in Los Angeles where May got a mechanic's license.

Jungle Camp—Then Peru

After that, May and his wife had six months of jungle training at "jungle camp" in Mexico. From there they went to Peru where the need for JAARS is readily apparent.

There some tribes with whom the missionaries work are as far as 650 miles from the nearest missionary base.

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globe at a glance

Congolese Methodist Bishop Reports Ongoing Church Work

Bishop John Wesley Shungu, the first Congolese national to serve as a Methodist bishop, wrote in the July-September issue of the *Africa Christian Advocate* that the tragedy and setbacks suffered by the Christian church in Congo during the rebel uprising led to "a strong sense of the guidance and protection of God's spirit."

Bishop Shungu said he foresees an even greater spiritual growth among church leaders and churchgoers as a result of the trouble the church suffered.

Bishop Shungu noted that church programs interrupted by the rebel terror are now reviving and conditions are improving everywhere.

"From Kindu (Central Congo) has come one of the best reports," he wrote, "telling that during the period of suffering the church continued its work, and people became more interested in hearing the Gospel."

"Schools flourished, and the sale of Bibles reached new peaks. Church offerings increased, and people felt there was true value in their relationship with Christ and his Church."

Council Would Coordinate Baptist Mission Work

A constitution for a proposed Baptist Council on Cooperation in World Mission was drafted earlier this year. The council would coordinate the work of 12 national Baptist bodies around the world.

The constitution comes before the 12 Baptist national conventions for ratification at their next regular sessions. The council will become operative when seven of the groups ratify it.

Baptist groups involved in the cooperative council are: Burma Baptist

MIAMI—A Spanish-American Evangelism Crusade is being conducted in this Florida City during November under the ministry of the Rev. Fernando Vangioni, an Argentinian member of the Billy Graham Evangelistic Association and president of CLASE.

PORT OF SPAIN—A new Assembly of Reformed Churches in the Caribbean was inaugurated in this Trinidad city. The United Church of Canada and the Presbyterian Church in Canada were

represented in the move which brings together for cooperative work many of the churches in Jamaica, Trinidad, Grenada and British Guiana.

SYDNEY—The Australian Council of Churches has asked all Australians to support voluntary relief programs among some 400,000 refugees in South Vietnam.

HAMBURG—The 1965 Evangelical Mission Yearbook published here reports that the number of German Protestant

Convention; Association of Baptist Churches in West Congo; Joint Committee of Swatow Baptist Churches in Hong Kong; Council of Baptist Churches in North East India; Bengal-Orissa-Bihar Baptist Convention, India.

Also Samavesam of Telugu Baptist Churches, India; Japan Baptist Union; Okinawa Committee on Relations, Convention of Philippine Baptist Churches; Twelfth District of the Church of Christ in Thailand (Chinese Baptist Churches); Karen Baptist Convention in Thailand; and the American Baptist Foreign Mission Societies.

Presbyterian College Directs Brazilian Literacy Project

Agnes Erskine College (Presbyterian, U.S.) in Recife, Brazil, has contracted with the United States and Brazilian governments to direct a five-year literacy project aimed to teach one million adults in northeast Brazil to read at a newspaper reading level.

The program, part of the Alliance for Progress, was first conceived by Brazilian and American Presbyterians.

A portion of the new readers will be given an opportunity to continue their education through elementary school, and those finishing that level will be encouraged to enroll in Brazilian secondary and vocational schools.

Directing the work will be Miss Edla Loiveria, president of the Alice Erskine College.

Texas Doctor Gives Month to Missions

Dr. Coyle Williams, an orthopedic surgeon from San Antonio, Texas, gave a month of his time to the Presbyterian Medical Center in Chonju, Korea, this summer.

During his month's stay, Dr. Williams performed 80 operations, ex-

amined 372 orthopedic patients in the out-patient clinic of the hospital and lectured daily to doctors on the hospital staff. He also trained surgeons at the center in the latest orthopedic techniques for treatment of polio and cerebral palsy in children.

Dr. Williams paid his own expenses for the trip and gave his services free because he believes "Christians should tithes their time as well as their money for the work of the church."

352 Attend Wycliffe Linguistics Courses

Summer Institute of Linguistics courses at the Universities of Oklahoma, North Dakota and Washington were attended by 352 students representing 29 mission boards, according to a report of the Wycliffe Bible Translators.

Wycliffe accepted 127 new members from the three schools.

India-Pakistan Conflict Fails to Halt Mission Work

During early stages of the India-Pakistan hostilities Protestant foreign mission officials indicated that there were no plans to halt mission work in the battle areas.

Instead, indications were that mission boards would increase their support to institutions in the war zone in case all communications with that area would be eventually cut.

The early fighting was in an area where there is the largest concentration of Christian missions, hospitals, schools and colleges in all Asia.

A spokesman for Church World Service said he foresaw increased misery and suffering in Calcutta if the hostilities were to continue. Almost half of Calcutta's population before the hostilities was composed of refugees.

missionary personnel overseas has increased from 180 to 1,339 since World War II.

LONDON — The Full Gospel Business Men's Fellowship International worldwide conference will convene here November 20. Highlight of the conference will be an intensive laymen's witness throughout England and Europe.

WHEATON — The fourth International Convention on Missionary Medicine will be held December 27-30 on the Wheaton

College campus. The convention is part of the ministry of the Medical Assistance Program (MAP) of the Christian Medical Society.

STOCKHOLM — The Methodist Church of Indonesia became the 21st member church of the World Methodist Council at a meeting of the council's executive committee here. The Indonesian body was granted autonomy by the 1964 General Conference of the Methodist Church in the United States.

PHNOM PENH — Only two Protestant missionaries remain in all of Cambodia, the Alliance Witness, organ of the Christian and Missionary Alliance, has reported. Earlier this year the Cambodian government refused to renew the visa for Mrs. David W. Ellison, missionary there for 35 years. Only the Rev. and Mrs. N. B. A. Ens remain in the country.

SAIGON — The Pocket Testament League has begun a Scripture distribution and evangelism campaign in Viet Nam.

The refugee population is expected to increase if the war continues.

As of September 30, the Bengal Refugee Service, which serves Calcutta, was to be turned over to the National Christian Council of India. Fears were that the hostilities would curtail council plans for refugee rehabilitation programs.

Anglican Bishop Requests Prayer for Sudan

Dr. Oliver Allison, Anglican Bishop in the Sudan, writing from Khartoum to church leaders in England, appealed for prayer for strife-torn Sudan.

In the same letter Bishop Allison reported that no word had been received about the two assistant bishops in the southern Sudan who fled for their lives with other refugees when they were attacked by government insurgents.

Bishop Allison also referred to the burning of the Bishop Gwynne College in south Sudan and the killing of seven people who had taken refuge in the Anglican cathedral in Juba in the south.

For months Protestant and Roman Catholic mission authorities have been receiving reports of death and displacement caused by the fierce civil war there. Thousands of refugees reportedly have fled from southern Sudan into Congo and Uganda.

Methodist Task Force Begins Congo Service

A 15-man Methodist missionary task force has begun work at several locations in the Congo.

The team, which has been in the process of selection and training for two years, will serve for the next three years. It is comprised of single men who are to serve as a flexible, mobile missionary force ready to work in places of difficulty and danger and

ready to change assignments and types of work as situations demand.

The 15 men are primarily teachers, although two are social workers and one is working in the field of construction and industrial arts.

Lutherans Plan Consultation On Indigenization of Worship

Plans are being laid by the Lutheran World Federation's Commission on Worship and Spiritual Life for an international consultation on the indigenization of Christian worship.

The commission decided to seek support for such a consultation after receiving reports that stressed the necessity of indigenization efforts, especially in Asia, Africa and Latin America.

A subcommittee submitted reasons for holding the consultation. Among the reasons were the following:

■ The worship service is where God and man meet, and their encounter "must not be obstructed or confused by cultural, linguistic or other negative factors."

■ At a time when "non-Christian religions and the spheres of culture which they influence seem to be awakening to a new consciousness of their role," the Church must act to counter "the suspicion that it is solely or mainly an exponent of Western cultural tradition."

■ In the face of the growing strength of secularism, atheism and religious indifference, there is an urgent need to seek forms of expression for worship life that will make Christian preaching and theology "meaningful and relevant for modern man" on all continents.

The sub-committee proposed that LWF not undertake to carry out the indigenization of worship but rather to define principles to follow along this line.

The proposed consultation would bring together a group of experts on the subject, primarily from the areas of the younger churches, to consider the theological grounds and practical possibilities for indigenization in such matters as church architecture, liturgy, preaching and music.

People Make the News

■ Dr. Clate A. Risley, Chicago, has been named secretary of the Department of Christian Education for the World Evangelical Fellowship. His job will be to develop a program of assistance for missions and national churches around the world with their Christian education problems. ■ Dr. James Dickson, president of the Taiwan Theological College and missionary of the Presbyterian Church of Canada to Taiwan for 38 years, has left Taiwan for an indefinite furlough.

■ Dr. Ronald O. Hall, Anglican Bishop of Hong Kong since 1932, will retire in June 1966. ■ Dr. Carl Lund-Quist, former secretary of the Lutheran World Federation died this summer after a five-year illness. ■ The Rev. Robbins Strong of New York has been named acting director of the Division of World Mission and Evangelism of the World Council of Churches. He will temporarily replace Bishop J. E. Lesslie Newbigin who is returning to the Church of South India as head of the Diocese of Madras.

■ D. M. Miller, a council member and former general secretary of the Africa Inland Mission, died recently. He served many years as chairman of Keswick-in-Wales Convention and was a founder-member of the Council of the London Bible College. ■ Ernest Kevin, principal of the London Bible College, also died recently.

MISSIONS in MEMORY / NOVEMBER

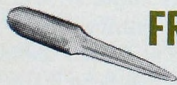


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MEET TRANSLATOR TOWNSEND

A small, nondescript young man, with sandy hair and a light frame, William Cameron Townsend in 1917 was an unlikely prospect for the appellation “missionary statesman,” an honor that would be attached to him in later years. But this was a year of decision for Townsend, as well as one of vision.

In his junior year at college, Uncle Sam began calling for recruits to wage war against the Kaiser. Townsend was faced with a choice: to join his comrades in a human struggle, or to wage war on an ancient enemy with a supply of God’s ammunition. “Bibles over bullets” won out—and all because of the acid remark a veteran woman missionary tossed to the captive males in her audience. Said she: “*You big cowards, going away to war and leaving the mission field to us women!*”

The taunting jibe stung with a forcefulness that led to the founding of a monumental adventure in linguistics—the Wycliffe Bible Translators, Inc. Nothing like it had ever been considered: the Gospel into all the world... to every tribe and tongue... in this generation. And to William Cameron Townsend God committed his blueprints for its accomplishments. But first he must serve an apprenticeship.

Shyly peddling Bibles on the dusty streets of Antigua, Townsend soon found that he could not depend on his Spanish dictionary for communication. *Señor Jesus* was an all-too-common name in Guatemala. He dropped to his knees in the security of his own room and agonizingly confessed to failure. *I’ve come 2,000 miles*, he told the Lord, *to tell these people about you, and I can’t do it.*

Two thousand miles to tell, only to end in failure? Several years passed before he received his unique assignment. Then it was *2,000 tongues to go!* He had been working among the Indians of Guatemala, had completed the first translation of the New Testament in Cakchiquel. The year was 1929, and there had been many converts among the Cakchiquel Indians. Townsend caught a vision of Amazonia with its many primitive tribespeople who had

never heard the Gospel of saving grace. . . . “I shall go wherever You say, even though the task seems impossible,” he told the Lord. Instead, he was temporarily laid aside with tuberculosis, and Mrs. Townsend with a serious heart condition.

It was during this time that God’s blueprint for the work of the Wycliffe ministry unfolded. Without the aid of linguistic scholarship, he had pioneered in the Cakchiquel language and had discovered many important linguistic structures. He felt distinctly led to improve a curriculum for a school of linguistics. Restoration of health came as an answer to prayer and he joined a long-time missionary friend, L. L. Legters, on a pioneering trip to Mexico. It marked the beginning of a worldwide work among the remote and primitive peoples of the world... a new era in the history of missions.

Today some 308 tribal groups are served by Wycliffe translators.

Summer Institutes of Linguistics are held in four different countries. Training camps function in the arctic wilderness and in the tropical jungles, and for new recruits there are boot camps which carry out a carefully planned toughening-up program.

Wycliffe workers are chosen for their dedication to the cause of Christ rather than for any outstanding ability. They must be prepared to pay the price of a life laid down, if necessary. Already some of the pages of Wycliffe history are crimson-stained. The thrilling story of the five young linguists who died trying to make friendly contact with the wild Aucas of Ecuador needs no repeating. “God has written another chapter,” said Wycliffe translator Rachel Saint, “that all the world knows now.” And from deep in the heart of Ecuador has come the earnest of a great harvest.

Today, Townsend is calling for acceleration of the Wycliffe program—into the highways and byways, compelling men in love. Anyone can learn the seemingly intricate processes of language breakdown, Townsend will tell you... anyone, that is, with a willing mind and a dedicated heart. |||

FROM LATIN AMERICA COMES A Plea for Penetration

By Juan Escobar

A half century of work by evangelical missions in South America has produced a church of roughly five per thousand of population. But despite good intentions we have become a church with a negative mentality. Unfortunately, our attitude of separation from the world has not been counter-balanced by a positive, full surrender to the Lord.

We keep away from things we were taught to consider worldly: movies, plays, dances, strong drinks, sports; reading non-Christian books, magazines, newspapers; taking part in politics, and so on. But the ironical consequence of this separation is that we are negative, too, as to our Christian duties. We barely make church once a week; we hastily and shallowly read our Bible; we do not read the good available literature dealing with Christian doctrines, gifts, duties, stewardship, blessings; we don't pray very much; we give a minimum offering, to say nothing about tithing. Of course, as always, there are some exceptions.

This double insulation, from the world and from God, explains our lack of a vital testimony so that our words are innocuous. But we cannot really avoid the world around us, so we tend to imitate it—especially the world's religious ways. We bear the name Christian but our duty as Christians is neglected, so the name is turned into a reproach. The lost crowd around us shouts its ridicule against such a God-dishonoring church.

Literature for Evangelicals

James says that "a whole forest can be set ablaze by a tiny spark of fire" (3:5, Phillips). Literature could do that for this church; but what if the people don't read? In that case, the best literature is useless.

However, there are some steps that can be taken through Christian litera-

Juan Escobar, retired captain in the Peruvian Armed Forces, is an itinerant preacher for the Peruvian Evangelical Church in the Greater Lima area. He has translated books into Spanish for Moody Press and other publishers.

ture. There is a good stock of excellent doctrinal, historical and apologetic literature in the Christian bookstores. To this should be added some encouraging, cheering, challenging, sanctifying literature, written by illuminated, anointed men of God, which would lead Christian readers to repentance, to their Bible and to the God of the Bible.

Then, too, there is the need to set up Christian libraries. Unfortunately, no such libraries are to be found in most areas of Latin America.

So much is to be done! We cannot escape the need for a concerted effort to produce the kind of literature which will meet the deepest needs of great masses of people in Latin America.

Such literature would lead Christians to enjoy the Word of God, the warmth of the Holy Spirit. They would become aware of the meaning of the thundering words of our Lord Jesus Christ, "All authority is given unto me in heaven and in earth" (Matt. 28:18b), and delight in yielding to the will of God the Father.

But how to get Christians to read this literature! The common excuse on the tip of the tongue is that evangelicals are poor and have no money. They are persuaded of that. Therefore they must be persuaded of the contrary.

One suggestion would be the employment of specially trained colporteurs, who would take on their job as a priesthood. They must know very well the Bible, people, and their books. They would go from house to house and from church to church. Experience demonstrates that so-called poor evangelicals will buy expensive books when persuaded to. Most heretical bodies use that system successfully. The Lord said: "For the children of this world are considerably more shrewd in dealing with their contemporaries than the children of light" (Luke 16:8, Phillips). Some business concerns call their salesmen public relations officials or "sales engineers." These officials are specially trained for persuading potential customers. Perhaps the church should do the same through "Christian literature counselors."

Another aspect of this policy is to ask the help of ministers to encourage the brethren to read evangelical literature. This might be a little complex. Perhaps the older pastors would resist it. But there is hope in the young ministers. This same emphasis could be made in the seminaries and Christian conferences, as well as in the individual churches.

Magazines, newspapers and pamphlets could also help in this work, with feature articles and special announcements. The campaign should employ all available means.

Literature for the Non-Christian

Literature for evangelism is quite another need. In this case the question of persuading the reader is more complex and further from our reach and means. Young people, politicians and other leaders blame the Church as the originator and the defender of the prevailing order. Consequently, none of them will read even our most excellent literature, even though they don't want to yield to the solutions pressed on them by Communists.

But despite their refusal to listen, our debt is still in force. It is not canceled. We are debtors "both to the wise, and to the unwise" (Rom. 1:14). Science should not be considered as a serpent to flee from like Moses' rod, but rather as a tool in Christian hands. Missionary churches have outstanding men of science as members. They should be engaged in writing scientific books, readable by science-minded unbelievers. Once the subject is fully dealt with from the scientific standpoint, it should be stated that facts beyond the reach of science are the subject of faith which the God of nature has been pleased to reveal.

By no means is it suggested that literature can do what belongs to the Holy Spirit.

This kind of literature published in good textbooks would be used and discussed at scientific centers among unbelievers and believers; the latter, of course, would be previously acquainted

Continued on page twenty-five



Africa Ya Kesho

By Edward H. Arensen

20

No matter what happens in this world there will always be room at the top and there will always be room for the pioneer."

The man who penned these words was certainly right, at least as far as Africa and pioneers are concerned. Although the days of David Livingstone are long gone, Africa still makes room for the pioneer.

Our second term of service under the Africa Inland Mission in what was then called Tanganyika Territory was spent pioneering a new station. A little boat carried us and our baggage across the blue waters of Lake Victoria and dumped us out on the sandy white beach of a peninsula facing Emin Pasha Gulf.

The Rev. Edward H. Arensen has been with the Africa Inland Mission for 25 years, doing general mission and education work in Tanzania before becoming editor-in-chief of Africa ya Kesho, the popular Christian magazine in Swahili.

We set up our tents a few hundred yards from the water's edge. Our African friends came and built us a little grass house alongside of them. It was a wild place. Hippo from the lake grazed around our tents at night and lions left their footprints on the path. The leopards coughed and snarled in the forest. We got a small dog and they ate it. We got a large dog and they ate that, too. We had some chickens and the leopards ate them as well.

As the years passed we built a permanent home and schools and a church. Then roads came into the area. The lions, leopards and baboons had to move out. Civilization took over and soon all we could do was look back and say, "We were pioneers."

New Pioneering Age

When that assignment was finished we received a new one. This assignment has been just as much a pioneering effort as the first. Now we live in

the Kenya Highlands. Nairobi with its supermarkets is only 35 miles away by a good highway. We have electricity, running water and all the amenities of the civilized world. Yet we are still pioneering. Pioneering in the field of literature.

For many years our early missionaries tramped from hut to hut and from village to village with the Gospel of our Lord Jesus Christ. They established bush schools and taught the Africans to read and write. Eventually bush schools were superseded by government schools, a system which today covers all of East Africa.

Within a single decade the need for Christian literature became not only apparent but urgent. There were thousands of avid, hungry readers. Slow readers, perhaps, but believing readers. If it was written, it was to be learned, quoted and believed. To provide literature for this newly emerging nation of literates became one of the most chal-

lenging in our missionary experience.

Other missions had begun publishing popular magazines discussing the news and politics of the hour. These publications also aimed at the salvation of souls through Jesus Christ. Thus in January 1961, it was our assignment to publish just such a popular type magazine in Swahili, which is the trade language of East Africa. Its usage as a trade language covers some 20 million people.

The magazine was called *Afrika ya Kesho* meaning the "Africa of Tomorrow." Some of our readers asked us, "Why Africa of tomorrow, why not Africa of today?" Our answer was that *Kesho* is a forward-looking magazine, looking beyond today. It points farther than this evening's sunset. In fact, it points to eternity itself.

Kesho has one major objective, the proclamation of God's good tidings. Since its beginning, 10,000 copies of *Kesho* have gone out each month. It goes to every corner of East Africa. Even the Moslem isle of Zanzibar had its *Kesho* dealers before the recent revolution. A missionary on vacation to this "isle of spice" was traveling through a remote village when he spotted a bookseller. He stopped and found that the man was selling copies of *Kesho*.

Unlimited Outreach

The truly amazing thing is the outreach of this magazine missionary. It goes where no missionary could go. We have received letters from students in Moslem academies and Catholic high schools. Letters come from people in convents and from men in jail. They come from Congo and from all parts of Tanzania, Uganda and Kenya. Some letters come from African students overseas, from hundreds of English-speaking students in America and England. We find that they appreciate a subscription to *Kesho*. They enjoy reading something in a familiar language and are thrilled to get news of their homeland. At present over 500 subscriptions are going to these overseas students. A post card received from an African student in a California college says: "It keeps me up to date with the home news and indeed I enjoy reading it. Keep up the good work."

The very fact that we can have a monthly contact with these students is thrilling. They are the future leaders of East Africa.

Search for Readership

Distribution is a major problem, and one with which we are still contending.

The primary outlet is through street dealers. Thus the magazine must be saleable. Covers and materials have to attract the non-Christian buyer, the man on the street. Many *Kesho* covers are pictures of local political leaders, the most popular men in these newly independent nations. We also carry lead articles on the issues of the hour.

A short time ago, when Kenya was having a spate of labor strikes, the lead article was entitled, "What Are Strikes?" The article discussed capital, labor, unions and strikes. Most of our readers had no background whatsoever for these new events in their own land. The article suggested mediation as the best way to settle labor affairs. Then the magazine's editorial revealed that strikes are nothing new. In fact, the children of Israel went out on strike against God in the wilderness. They demanded things of Him and threatened to go back to Egypt if they didn't get them. Only Moses, the mediator, kept them headed for the Promised Land. Then it was pointed out that the natural man is on strike with God. It's a useless strike and man can only be the loser. But Jesus Christ, God's Son, came to be the Mediator between God and man. Thus we were able to tie-in the happenings of the day with man's basic need to get right with God.

Many Christians also sell *Kesho*. A schoolteacher or a Christian lay worker may take a certain number of copies a month to sell on commission. Others do it as service for the Lord.

Fellowship by Mail

These dealers become very friendly with us via the mails. One wrote to us after receiving his first consignment of magazines. "You will rejoice to know that I sold all of the magazines quickly, but it sure took a long time," he said. We are still trying to figure that one out. Another letter in English began: "Receive too much greetings for a long time." Then the writer went on for two pages telling how his business of selling *Kesho* was progressing. As a final touch he signed his letter: "Your Cousin, Isaiah." These dealers, and their fellowship in spreading the Word of God, mean a great deal to us.

Another means of distribution is through the various schools. Schools which have sufficient funds and Christian headmasters purchase their own subscriptions. Where schools do not have funds, we give subscriptions as our finances permit. Through a special gift we were recently able to put five

copies a month of *Kesho* into 100 schools for six months. These 100 schools have a combined total of over 14,000 students. Most of the schools are non-Christian. In fact, one report came back telling us that five of these schools have a student body that is 96 percent Moslem, yet all of them are happy to receive *Kesho*. There are 12,512 schools in East Africa today. Only 925 of these schools now receive the magazine. To reach the rest is another challenge.

More Than Linguistic Aid

We were surprised when a letter came to us from the University of Prague, behind the Iron Curtain. We were even more surprised to find that the writer was not an African student but a Czechoslovakian girl. She explained that she was studying African languages and had been given a copy of *Kesho* by an African student. She was interested in learning Swahili, and *Kesho* was the first publication she had been able to find in this language. She asked for additional material. We sent her a regular subscription to *Kesho*, together with a Gospel and other tracts in Swahili. Later we received a letter from her written in simple Swahili, thanking us for the help. We trust that along with the linguistic aid she also got the real message of *Kesho*.

Kesho is also sold through mission bookshops and various other agencies. It is put into hospitals and prisons. Some companies buy it for their employees. East African Breweries has a subscription. So does a local coffee company. Yes, *Kesho* goes where no missionary can go. Its 10,000 copies are read each month by 100,000 readers, for it is estimated that each copy is read by 10 people. But the publication is only getting started. In an awakened, educated, independent East Africa there will be an ever-increasing need for Christian literature.

Sometimes we think back to our days in the Tanganyika bush. We'd like to walk again along the quiet trails, to hear the leopards cough and the baboons' harsh bark. We'd thrill again to the fish eagle's scream from its perch in the mienzie tree. We miss the quiet, happy fellowship with our African neighbors, and the privilege of ministering directly to them. Yet God has set before us an open door. *Kesho* is God's means of reaching men in the closing hour of this age of grace and we still have the privilege of being pioneers—pioneers of the printed page. |||

WAKENING WORLD

Continued from page eight

start. One is taught basic techniques in fiction and non-fiction writing (short story, play, poetry and novel-writing are included in the fiction area; article, fact book, and other factual writing are in the non-fiction category).

Often the instructor is a successful professional, such as: Elizabeth Yates, biographer and novelist; Robert W. Root, author of books on religion and race, critic, and university professor; Mrs. Barbara Bates, children's book writer; Robert Walker, editor of *Christian Life*; and Ralph W. Seager and Edith L. Pierce, authors of numerous books of poetry. Various American and foreign writers and editors now working in the field started at such conferences, which are held annually at Ridgecrest, N. C.; Glorieta, N.M.; St. David's, Pa.; Elgin, Ill.; Green Lake, Wisc.; and Chicago, Ill., among other places.

Instruction Through the Mail

Limited technical training is available to the person who wishes to make a contribution through religious literature but cannot travel to a conference or enroll in a course. This training may

be obtained through correspondence courses. Few of these are distinctly concerned with religious writing, but the Christian Writers' Institute in Chicago and the Christian Authors' Guild, Judson College, Elgin, are. Regular English and journalism correspondence courses, secular in content and aim, are available from Oklahoma, Wisconsin and Minnesota universities, as well as others.

Literacy courses, concerned chiefly with creating literates, can be obtained in several areas of the U.S. Richard W. Cortright lists a dozen major programs offered in California, New York, Washington, D.C., Tennessee, Connecticut, Texas, Kentucky and Maryland.

The tools to be used against evil, ignorance, and poverty must produce more than tracts, Bible lessons, and theological dissertations. They must also produce newspapers, magazines, books, brochures, pamphlets, leaflets and every other form. And these must contain biographies, devotionals, short stories, novels, articles, poems, plays, curriculum materials, essays, editorials, and all other literary types as well as drawings, paintings, and photographs. All these should carry the best Christian message, constructively and not destructively, as deftly or as directly as

the chosen audience requires.

The literature missionary can consider himself or herself as taking part in a modern crusade, but one equipped with typewriter and paper instead of crossbow and lance.

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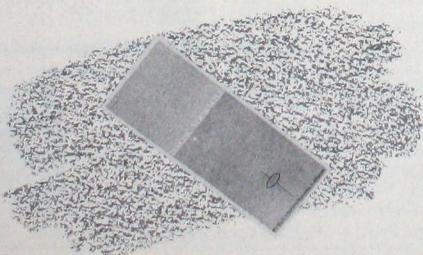
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LITERATURE BOTTLENECK

Continued from page nine

writing scratches where people don't itch. This can only be corrected as we realize that separation from the world is not isolation from the world. We must come to know those of the world to whom we've been sent.

Start To Write Or You Never Will

Second, after you feel you have something to say (and remember technique is no substitute for this and is much more easily picked up than the "something to say"), *start to write*. The jour-

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ney of a thousand miles begins with the first step. Most of us are victims of negative thinking in one way or another. Negative thinking is more powerful than positive thinking. My first attempts at writing were preceded by frequent demurrings, "I haven't prepared enough... I'm not capable," etc. etc. A friend said, "You're so interested in saying the last word on everything, you're not willing to say the first word." His rebuke stung my pride, but I got my pencil out to begin.

Look at it this way. It would take an awful lot of breath for me to speak this message to as many people as are reading it. Paper is no substitute for people and only the person who knows people will communicate effectively on paper. But paper can multiply one's message tremendously. For instance, when I write for *His* magazine, publication of the Inter-Varsity Christian Fellowship, I know 40,000 students will read what I say. That's a lot of breath!

If you've got something to say, most editors will be glad to help you whip it into shape. That's their business. The thing that kills them is the manuscripts that take forever to say nothing!

Along the way, indulge yourself in a little self-education. Get a copy of Rudolph Flesch's "The Art of Readable Writing," published by Harper and Row, and "The Elements of Style" by Strunk and White, published by MacMillan. If you can, attend one of the Christian writers' conferences sponsored by such well-known periodicals as *Christian Life* and *Decision*.

Select Your Audience

Select a particular person and write with him in mind. It might be a harried housewife, a successful business man, a materialistic laborer, a playboy student, a beatnik or a thoughtful intellectual. Address yourself to him to attract his interest and then show how the Lord Jesus Christ can meet him. With indifferent pagans there must be an appetizer before they are ready for the main course of the Gospel.

Set yourself a target of 500 to 1000 words maximum. Most writing needs to be tightened to sharp conciseness. Sleep on what you've written. Rewrite it and polish it again. Be colloquial. Write as you would talk. Illustrate what

you're saying. Make abstract ideas concrete. Talk about Chevrolets rather than cars.

For a good example of colloquial writing read J. B. Phillips' "Is God at Home?" published by MacMillan. Several of these little shredded Ralston tidbits have been effectively published as tracts by Pikes Peak Tract Company of Colorado Springs.

After you've written something, send it to a Christian magazine interested in articles for non-Christians. If you think it could be used as a tract send it to the American Tract Society, Oradell, New Jersey.

Whether you write or not, you can distribute. Get some tracts from a good society or some evangelistic booklets from Moody or Inter-Varsity Press and give them to your non-Christian friends. Tell them you'd like to know their reactions. You'll be guaranteed a conversation on the Gospel, will have imparted it to them via the printed page, and in the conversation will gain further insight into the non-Christian world.

Perhaps your Sunday school class could take on as a project the covering of every home in a designated area with a well-written tract or booklet. Be sure to include a card offering a free Bible correspondence course or indicating where further spiritual help may be obtained, leaving an open door for possible follow-up.

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THE NEW AFRICA

Continued from page eleven

native dialect. If this attitude and trend continues, some experts feel that in 10 years a high percentage of Africans will have some knowledge of the major languages, especially of French and English.

There is a good deal of news-reporting about Communist activities in Africa. This is especially true during the time a new government is being formed, with pressures from the East as well as the West. Communism hasn't given up in Africa, but a number of countries have had more than their share of revolution and tribal warfare; they want a stable government. Thus communism has less influence than it had even a year ago.

Urban Missions a Growing Need

There is a religious force in Africa, however, that is gaining in momentum. Nasser claims that the Muslim religion is indigenous to Africa, and since all Africans are brothers, all ought to be Muslims. Christianity, on the other hand, is considered a Western religion. In West Africa today Islam now gains converts at a 9-to-1 ratio over Christianity. No doubt many of these become Muslim in name only, but one group of Mecca-bound Muslims walked 3,400 miles across the African desert, from Senegal to the Red Sea, to carry out the prayers and ablutions decreed in the sacred ritual.

Most of our evangelical missionary activity in the past was focused on the tribal people of the bush. This was a slow, often discouraging, process. The missionary had to learn the local tribal language, reduce the language to writing, translate the Scriptures, give medical aid, provide education. But progress was made. In many places there is now a nucleus of well-trained African leadership with a growing church.

But what about the growing metropolitan areas? Heretofore, evangelical missions haven't felt any particular call to the cities. Only recently has urban missionary activity become a vital part of some missions. Consequently we haven't been able to keep pace with the growth of the cities. The bush missionary is still desperately needed, but, at the same time, we need to employ every method at our disposal to reach the African cosmopolite in his new surroundings, often newly educated and steeped in materialism.

There is need for further develop-

ment in the field of gospel radio, especially with today's output of 5 million transistor radios—a demand that is growing at the rate of one million a year. Television, too, is making remarkable progress, again affording an excellent tool for propagating the Gospel.

African Leaders in Training

Another great need is for the training of African leaders in all areas of Christian activity. Nationalism is understandably strong, so it is essential that the African be given his proper position of responsible leadership and involvement.

As far as Christian literature is concerned, I feel we must make a fresh and aggressive attack at every level. Here are some important points to ponder and pray over:

1. Train more African writers and editors in graphic arts, printing, economics, business administration and marketing.

2. Strive for African authorship, but at the same time take full advantage of the "prestige" languages by "Africanizing" our literature from abroad and pushing distribution to the hilt.

3. Work out a "priority" publishing program with year-by-year, as well as long-range, goals.

4. Develop a literature evangelism program that has continuity so that an initial contact through an inexpensive piece of literature will make it easy for the reader to obtain additional literature on the simple gospel plan of salvation.

5. Involve every Christian, regardless of occupation, in a literature distribution program, reaching people in every strata of society.

6. Establish literature distribution centers with an "in-depth" outreach in key spots—through mobile vans in the marketplaces and small villages, church book tables, Christian information centers of reading rooms, colportage, newsstands, etc.

7. Most important is diligent prayer together with hard, persistent work.

The task is not easy. Even the new literates don't flock around you for something to read. We must have a planned strategy, an attractive product bathed in prayer, that will take the Gospel of salvation to 299 million Africans in the power of the Holy Spirit. |||

Christ has taken our nature into heaven to represent us; and has left us on earth, with His nature, to represent Him.

—John Newton

PLEA FOR PENETRATION

Continued from page nineteen

with the books, so that they may carry on to climax the evangelistic task. The same thing could be done through magazines. Not the so-called "religious" periodical, but a type attractive to unbelievers.

Four centuries of disappointment have produced an anti-religious mentality in Latin America, around a small conventionalistic religious core, structured since childhood; impervious to reason, common sense and the truth. This complex environment presents a challenge and an open door to a courageous, anointed Church of Christ.

There is a wide-open door in educational work. The high percentage of illiterates makes a great demand for teachers. This implies an expensive and long-term evangelizing policy, but it is sure to pay off because it is biblical.

There are some tiny sprouts of Holy Spirit-begotten churches in the slums. We also see some young groups among older churches, eager to learn Christian truth; they have compelled the older leadership to organize a type of evening Bible institutes for those who work in the day and desire to study at night. Teachers and teaching aids are in great demand. |||

Come, Lord Jesus

Because of little children soiled,
And disinherited, despoiled,
Because of hurt things, feathered,
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Tormented beast, imprisoned bird,
Because of many-folded grief,
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Because the word is true that saith,
The whole creation travaileth—
Of all our prayers this is the sum:
O come, Lord Jesus, come.

—Amy Carmichael, *Toward Jerusalem*.
Christian Literature Crusade, Fort Washington, Pennsylvania.

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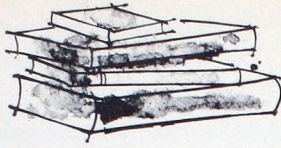
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REVIEWERS REPORT

In One Full Volume

A History of Christian Missions, by Stephen Neill (*The Pelican History of the Church, Volume Six, Wm. B. Eerdmans, Grand Rapids, Michigan, 1964, 622 pages, \$7.50*) is reviewed by F. Carlton Booth, professor of evangelism, Fuller Theological Seminary, Pasadena, California.

Anyone familiar with the life and work of Bishop Neill will concede at once that he brings to the writing of this remarkable volume distinguished competence. Educated at Cambridge he became a fellow of Trinity College in 1924 and went that same year to South India as a missionary. Twenty years as an evangelist, lecturer to educated Hindus and Muslims, theological teacher, and finally as Bishop of Tinnevely, an Anglican diocese with about 120,000 Indian Christians, brought him into touch with most of the problems facing the Christian missionary in the modern world. In 1944 he returned to Europe where, in addition to working on his many books, he has taken a leading part in Christian missions in a number of universities. Since 1962 he has been Professor of Missions and Ecumenical Theology in the University of Hamburg.

It is probably true that few of us realize the extent to which Christ's bidding has been carried out over the past 2,000 years—and it is just here that Professor Neill's book makes its outstanding contribution. It provides a readable history of the worldwide expansion of the Church through all denominational and interdenominational agencies—Roman Catholic, Orthodox, Anglican and Protestant. While writing from an obviously Anglican bias, the author is scholarly, fair and forthright in presenting all aspects of the missionary enterprise in all its varied approaches through every century.

He admits in the preface that "to write the whole history of Christian expansion in one volume is a difficult task," and that he was compelled to make "a resolute determination to omit." In doing so he has kept the main lines of Christian advance steadily before our eyes.

The division of the book into two sections has helped to do this. Part One

covers the period from the first through the seventeenth centuries, and deals with material much of which can be gathered elsewhere. In fact, a fair criticism might be that for the average reader there is in these 200 pages a too-detailed recitation of people, places and projects pursued by the various branches of the Church. Yet it must be added that Part Two would be possible only against the background of, and in full recognition of, the heritage described in Part One.

Following a few pages of introduction to Part Two the author launches at once into the five-pronged work of William Carey and those who followed in the train of "New Forces in Europe and America, 1792-1858." With understanding and insight, the work in almost every section of every continent, from Greenland to Tierra del Fuego and from Ghana to Korea, is surveyed and appraised. Then follow chapters 10 through 12 which deal with "The Heyday of Colonialism, 1858-1914" and end with "Yesterday and Today, 1914 and After." The two remaining chapters are headed "From Mission to Church" and "Conclusion." Pages 579 through 622 constitute both an extensive bibliography, much of which is annotated, and a complete index (20 pages) which in itself renders the book indispensable as a reference source.

In his conclusion as in each of the other chapters, Professor Neill sweeps back and forth across the world tracing, in country after country, the progress of the Gospel to date. He shows that whereas only three religions have been "always and essentially missionary—Buddhism, Christianity and Islam... the great days of Buddhism... ended long ago... Islam's period of most rapid expansion came to an end five centuries ago... yet in country after country the Christian church evinces the power of a dynamic minority, and is increasingly taking root not as a foreign import, but as the church of the countries in which it dwells" (p. 559).

He points out that "the twentieth century is the American century," but for Latin America it is "the Evangelical century." Here he quotes W. S. Rycroft (*World Christian Handbook*, 1962, p. 48) who says that "Protestantism is the most powerful and transforming spiri-

tual influence in Latin America today." Thus the author concludes (p. 569) that "there is no ground for exaggerated pessimism. Yet it has to be recognized that in the middle of the 20th century the existence of the church is threatened as it has not been threatened for a thousand years." Marxism, materialism and the renaissance of the ancient religions of the East he lists as some of these threats.

Then over against each menace he mentions such bright signs of hope as: (1) the younger and older churches working together today in a "Partnership of Obedience" to a common calling—to make Christ known to the ends of the earth and to the ends of time; (2) a great rediscovery of the place of the laity in the life of the church, and (3) a renewed sense of the missionary significance of the church.

I think he is remiss in not mentioning somewhere within the compass of this work the increasing power of radio in bringing to all nations the message of Christ. But again we recognize that not everything could be included.

We rejoice that throughout the book is heard the call to evangelism and evangelistic work until in God's own "good time the end will come and the Son of Man will appear a second time, apart from sin unto salvation." This moving treatise ends with Professor Neill quoting two lengthy passages of Scripture dealing with the eternal purpose of God: Ephesians 1:9-12, 22-23 and Romans 11:33-36. I could wish he had included also the words of our Lord in Matthew 16:18: "I will build my church and the gates of hell shall not prevail against it." This bold confidence is everywhere expressed in these pages. Here is a book which every Christian who knows the English language should read.

Against All Odds

William Carey Missionary Pioneer and Statesman by F. Deaville Walker (*Moody Press, Chicago, 1965, \$3.95*) is reviewed by Dr. C. Adrian Heaton, president of California Baptist Theological Seminary, Covina, California.

When William Carey first landed in India in 1793, the odds against his becoming the greatest missionary since the Apostle Paul were as great as the odds against David defeating Goliath. But he had learned to "expect great things from God, attempt great things for God."

In beautiful English and with careful documentation, F. Deaville Walker

wrote this volume originally published in 1925. The Moody Press of Chicago has just republished it as one of "The Tyndale series of great biographies."

The first half of the volume reports Carey's first thirty-two years in England. His boyhood curiosity which led other children to nickname him "Columbus" and his life-long personality trait—"the ability to plod"—are detailed.

As a young probationer, Carey proposed at a ministers' meeting the debate topic, "Whether the command given to the Apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world..." This proposition was later developed into his famous pamphlet with the long title: "An inquiry into the obligations of Christians to use means for the conversion of the heathen, in which the religious debate of the different nations of the world, the success of former undertakings, and the practicability of further undertakings are considered."

In 1792 he was able to overcome much opposition and led in the formation of the first Baptist Missionary Society. Then, in spite of resistance from his wife, the rejection of his father, and the doubts of his friends, he sailed for India.

There he struggled against the British government, the East India Company, resistance of the natives, and the frailty of his many associates, and the natural hardships of fire, famine and disease.

He succeeded, however, in establishing a Christian community, mastering many languages, translating the Bible into many tongues, building printing factories, establishing a college, com-

paring a Bengal and a Sanskrit grammar, as well as writing other text books and beginning a botanical garden.

He also carried on long struggles against such social evils as the caste system, Sati (burning of widows) and infanticide.

Over and over, near the end of his life he whispered, "What hath God wrought!" He said to his colleague Marshman, "I have not a single desire ungratified."

Walker said, "His tremendous sense of vocation and the overwhelming conviction that God had called him, enabled him to overcome all the down-

ward pull of life in the tropics" (p. 249). He died in 1834.

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NEWS FEATURES

Continued from page fifteen

And that distance is all in the mountains and jungles where the only possible transportation has been by boat or by foot—a journey requiring months. But with float planes, it's just a four-hour trip, and by radio there can be daily radio contact with home base.

JAARS has a hangar, office and warehouse in Miami now and a staff of three families which includes the two pilots and a mechanic and their wives who do the office work.

"We think we're making a contribution," May said of their support of 1,600 Wycliffe people working with more than 300 tribes.

A Baptist who grew up in a Christian home, May thinks it is little sacrifice on his part to risk what some pilots might consider to be rough flying conditions.

The Different Is Routine

It's pretty routine to dodge logs floating in the rivers where the float planes land. There always are the rugged mountains and the jungles to contend with. And there are no hard-surfaced runways, either.

But even May, the father of three children, classifies as out-of-the-ordinary such experiences as the time he had a mid-air collision with a porpoise when he was coming in for a landing. (The big water mammals breed in the upper Amazon.)

Or the time a six-foot boa constrictor stowed away while the plane was in a jungle field and made his appearance as the plane reached 22,000 feet.

In that moment of panic, a woman missionary aboard the plane tried to open the door and jump out. But May calmed her while her teenage son captured the snake, put him in a plastic bag, and gave him to a zoo when he got to the States.

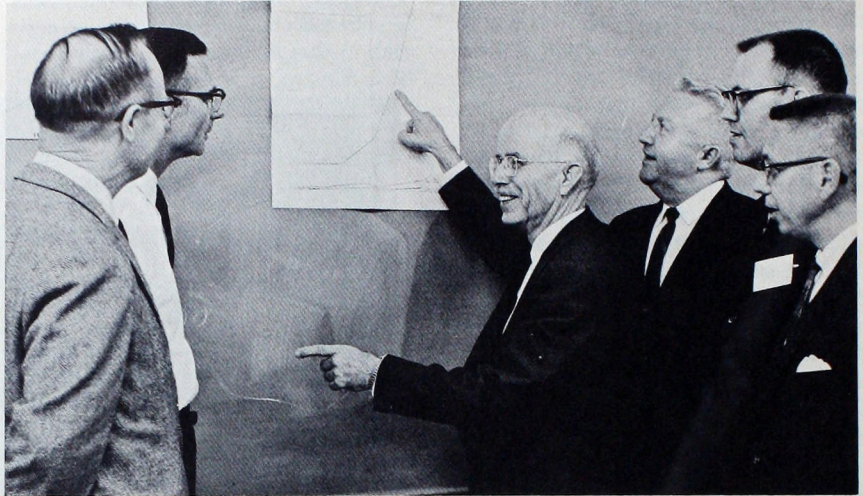
Church Statistics Go From Fog to Facts

Missionary reports to the home constituency are frequently misleading and over-optimistic, according to Dr. Donald A. McGavran, dean of the School of World Mission at Fuller Theological Seminary. He appealed to missionaries to dispel the fog which usually surrounds reports on church growth overseas.

McGavran's appeal was directed to the Seminar on Church Growth held at Winona Lake, Indiana, under the joint sponsorship of the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Missions Association (IFMA). Participants in the seminar were some 130 missionaries representing 35 different evangelical mission agencies.

Causes of the fog surrounding the facts of church growth overseas are

lack of it). This information must go beyond simple "field totals," he said. Information should show which homogenous units within any field are growing and which are not. To demonstrate his point Dr. McGavran produced numerous charts showing patterns of growth in various mission areas. He guarded against hasty conclusions and urged sufficient field study to determine the real reasons for patterns of growth.



Donald A. McGavran, director of the Institute of Church Growth and dean of the School of World Mission at Fuller Theological Seminary, discusses church growth figures from Mexico with missions and seminary leaders attending the Seminar on Church Growth, Winona, Ind.

numerous, according to Dr. McGavran. The lack of accurate membership accounting is chief among these reasons, he said.

Good Accountants Needed

We would never think of letting our missionaries play "fast and loose" in the accounting of money, but we are not very particular about their practices in accounting for church membership in their various areas of responsibility, he said.

To cover up for this lack of hard facts on church membership many missionaries employ foggy, indefinite terminology in reporting on their work. McGavran pointed out that even such important terms as *church*, *evangelism*, *witness* and *outreach* are assigned widely different meanings in different situations.

As a result most missionaries and mission agencies are without a clear standard of success by which they can measure the effectiveness of their efforts. Simple assertions of the need for faithfulness in all situations will not solve this problem.

McGavran called on missions to dig out and put down on paper the hard facts concerning church growth (or

Along with his appeal for facts McGavran sought to elevate church growth as the primary concern of missions. Other activities including education, medical care and welfare work, important as they may be, must not detract from the priority on church growth, he warned.

The series of lectures by Dr. McGavran was supplemented by specific case studies from participating missionaries.

Chief Concern: Church Growth

McGavran took time to point out the biblical basis of church growth. His evidence was drawn mostly from the book of Acts, which, he said, sets the pattern for the church in our own day. The picture of the early church is a picture of rapid growth, with Christians buying up strategic opportunities for multiplication. But the church today is all too often satisfied with small growth, and sometimes sanctifies it, McGavran said.

The effect of McGavran's emphasis was demonstrable. "I'm heading back to my field to make charts," said a missionary from Rhodesia. "I've been trying to make this point with my superior for a couple of years. Now, I know how," he added.

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More Proposals on Seminaries

A few concrete proposals concerning missions in our seminaries would seem to be in order now that a climate has been established by your series of articles on the subject.

Two key themes pervade my suggestions: breadth and integration. By adding a few courses (and deleting some!), and by restructuring others, we should be able to develop a basic curriculum which would give missionary candidates the insights and abilities they need and which would also give future pastors a much more balanced view of the worldwide ministry of the Church. Such a program is necessary to combat the disastrous dichotomy between Church and Missions which is one root of much of the failure of the evangelical churches.

The four areas of study concerning us are: biblical-theological, historical, cultural and linguistic.

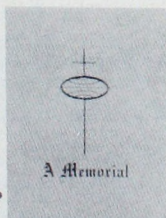
Repairs Needed

One aspect of biblical-theological studies is in need of repair: the theology of the Church. The view of the Church

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usually given in such courses is both static and superficial, and this is bad for both pastor and missionary. On the other hand, the missions curriculum contains such essentially remedial courses as "Indigenous Church Principles" or "Missionary Principles." I suggest that these courses be merged into a single, thorough study of the Church in its dynamic aspects, in its relationships internally and externally, between individual Christians, between congregations, and between the Church and the world.

In the second area, involving historical studies, there is also a desperate need for integration. Instead of a course in Church history (meaning Western Church history), plus an elective course in history of missions (meaning devotional-biographical sketches of Western missionaries), there ought to be a single, well-articulated, required course in the history of the Church universal.

Cultural Sense Needed

Cultural studies correspond, in the preparation of the missionary, to the courses in sociology, social psychology, and the other social science courses that are given to future pastors to enable them to minister effectively in an American setting. This equivalence ought to be reflected in the curriculum: studies in *cultural anthropology* (and a bit of *physical anthropology*, to help overcome racism, would not be amiss), *world religions*, and *area or regional studies* should be offered to give the future missionary insight, sensitivity, appreciation, humility—in short, a much-needed sense of cultural relativity.

In linguistics, the courses must not be designed primarily to make the missionary's field study of the language shorter, but to make it more efficient and effective.

The point of this approach is that the missionary aspects of the candidates' training are not icing on the cake, but the very dough of his daily bread. Their place in the program should reflect this significance. I think it would be a step in the right direction to give B.D.s with two majors: home church work and overseas church work—with all candidates sharing the core of the curriculum.

One obstacle to such a program as I propose is the difficulty of obtaining

adequate teachers. Here I suggest imaginative cooperation between seminaries and mission boards. The best missionaries should be made available to such a program. The seminaries would have to show flexibility in the use of such men when they were available. Professors of theology and church history would have to do some spadework in unfamiliar fields. Men of diverse interests would have to get together and resolve their thinking. It would not be easy to implement a program of the kind outlined here, but I foresee, potentially, gains that would make any sacrifice worthwhile.

—Charles R. Taber

Teaching Assistant in Linguistics,
 Hartford Seminary Foundation
 Hartford, Conn.

The number of missionaries on the field depends entirely on the extent to which someone obeys the command and prays out the laborers.
 —Andrew Murray

Teachers

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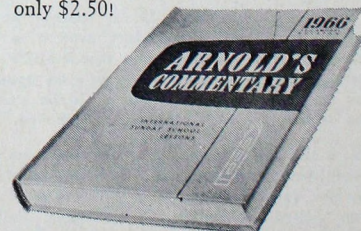
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Baptism Vs. Gift

Sir: Referring to the July August issue of your magazine and David M. Howard's article therein (p. 8), may I make the following comments regarding section III, statement 3: Mr. Howard may be confusing the speaking with other tongues at the time of receiving the baptism of the Holy Spirit with the gift of tongues. This speaking with other tongues is the "overflow" of that great blessing which every believer can enjoy (Acts 2:4, 38, 39; Acts 10; Acts 19:6). Anyone who truly seeks to be filled with the Holy Spirit invariably speaks with other tongues as a natural sequence, not because he wants the tongues.

To be able to continue praying in other tongues subsequently is to give a new dimension to prayer...Prayer in the Spirit also edifies one's own soul. I Cor. 12-14 was written to the Corinthian church to correct the misuse of the gifts of the Spirit. ...While I agree with warning against counterfeit, let us not dwell so much on the negative side that many are discouraged from seeking the infilling of the Holy Spirit with all its positive blessings.

Cherokee Sound
The Bahamas, W.I.

Rev. D. M. Hugh
Missionary

Too Scholarly for Her Taste

Sir: Thank you for beginning *World Vision Scope* as a separate publication. I find *World Vision Magazine* a little too scholarly and impersonal. I do enjoy "Scope" as it unfolds the day-by-day drama of how God is working to reach individuals for Christ. I don't mean to imply criticism of your magazine as I'm sure you were led of the Lord to begin this venture, but I do appreciate the human-interest angle of "Scope."

Anaheim, Calif.

Mrs. R. L. Hyde

On the Other Hand . . .

Sir: *World Vision Magazine* is so, so interesting and inspiring—I don't want to miss a single copy!

Colorado Springs, Colo.

Celeste Hall

Tribute to the Editor

Sir: I have just seen the June issue of the *World Vision Magazine*, particularly your editorial, "The Truth Comes High." I feel constrained to write to say how much I appreciate the courage and the inherent truth of what you have written. Ever since

I read it, events have focused its relevance still further. . . .

Upper Darby, Pa.

Colin K. Becroft
Executive Director
Scripture Union

She Asked for It!

Sir: I received my first issue of the *World Vision Magazine* and have read it through several times. The layout and organization are well done. My favorite article was "Frank Laubach: Apostle to the Illiterates" by Browne Sampson. I am concerned and vitally interested in literature work and progress. I would love to read more articles concerning the growth and use of literature! I also enjoyed David C. Le Shana's story, "Tell Me His Name Again" (Sept. '65).

Santa Clara, Calif.

Pat Weaver

Another Bouquet . . .

Sir: Thank you so much for another good issue (September) of *World Vision Magazine*. So many of the articles and features were very much appreciated. I was particularly happy for the report of the United Mission to Nepal, and also for the first-person story, "Tell Me His Name Again." May the Lord continue to use you to His glory in this ministry of missionary education. . . .

Ridgefield Park
New Jersey

Edwin L. Frizen, Jr.
Executive Secretary

Interdenominational Foreign
Mission Ass'n

PTL Viet Nam News Flash!

God has called the Pocket Testament League to Viet Nam. As so many times in our history, PTL has once again entered a war-torn country to conduct campaigns of Scripture distribution and evangelization. We are working among the American Marines, Infantry, Air Force and Navy, Vietnamese soldiers, refugees from Viet Cong terror, and the civilian population.



Glenn Wagner distributing gospels at Nguyen Tri Phuong, Vietnamese army training center. Photo by Mr. Garth Hunt.

Glenn Wagner, veteran PTL Foreign Secretary of so many crises campaigns all over the world, is on the scene with Dr. Andrew Loo, our veteran Chinese representative. Here is Wagner's first report of the conditions and the pressing need:

★ ★ ★ ★ ★

"This is Glenn Wagner reporting from Saigon. Black clouds of smoke billowed skyward nearby as our plane ferried into the airstrip. One of Saigon's worst bombings of a police area reportedly killed 4 and wounded 17, just 100 yards from our headquarters. This is war — death, blood, sweat, tears and misery surround us.

"Shipped 3,000 Scriptures for the beginning of Vietnamese Campaign. Christian workers report need for great quantities of Scriptures to be given to American and South Vietnamese soldiers and refugees in hospitals, training centers, outposts and camps. Government and military cooperation assured.

"This is another Korean war with the exception that this war is all about you. There is no front line and it is difficult to know who your real enemy is.

"Pray for a mighty spiritual arsenal to meet the soul needs of these ravished people."

☆ ☆ ☆ ☆ ☆

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

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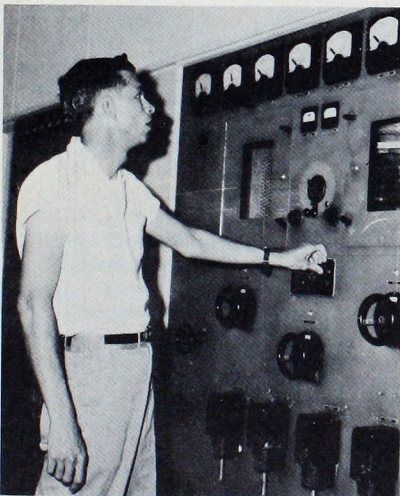
Find Yourself a Place

By
Dorothy C. Haskin

One of my friends, a graduate nurse, was engaged to marry a doctor. But it was to be two years before he finished his internship. She could have spent it counting the days, fussing at the slow passage of time. It would have been a waste of time!

Instead, her church paid her way to a hospital in the Orient where she spent 20 months teaching student nurses. Then she went Hong Kong where she bought a fabulous trousseau at cut-rate prices!

This nurse is one of the many people who go to different mission fields of the world as missionary specialists. Some stay for a limited time. Others



A radio technician tests equipment on Okinawa which is used to proclaim the Gospel behind the Bamboo Curtain.

make long-term commitments. But all of them serve the Lord in some position we usually do not think of as missionary work.

By considering the ways others have served, you too may find yourself a place on the mission field.

It is possible, if one has teaching credentials, to go to a foreign country without losing one's standing. Rather, one is often given extra credits.

Edna Wingerd saved her money, paid her own transportation and took school supplies with her to Japan. Arrangements were made to pay her the small stipend given a Mennonite Central Committee worker—one who goes to a foreign country to do welfare work for two years. She taught a small school of six missionary children, kindergarten to fifth grade. Through her service she relieved three missionary wives, who knew the Japanese language, to do other missionary service.

As a secretary, Lou Wall applied to Overseas Crusades. They sent her to Manila where an English-speaking secretary was needed. (There are an increasing number of countries where one can do missionary work without learning a second language.) She spent two and one-half years in the Philippines, then went to Tokyo where she served in the World Vision office for three months during the Tokyo Christian Crusade.

Keep the Records Straight

Secretaries and bookkeepers are in great demand on the mission field. No one can run a business as large as some mission stations—which often contain a school, hospital, church, perhaps a store, as well as homes—without adequate office help.

Often missionaries with specialized training have to postpone their appointed tasks to give a year to office work because no one else is available for that work.

One of the big developments in missionary endeavor during the past 50 years is the use of radio to proclaim the Gospel. The world is circled by an ever-increasing number of Christian radio stations, which require technicians to oversee the installation and maintenance of the mechanical equipment of the station. Then the stations also need the services of full-time script writers, musicians and announcers.

Wycliffe Bible Translators was organized with the avowed purpose of reducing primitive languages to writing and translating the Bible into those languages. However, they need other types of workers to back their translators.

One big need is for pilots. Don Smith is stationed at Limoncocha, Ecuador, deep in the heart of the jungle. He flies missionaries, missions-minded tourists, state officials, and other visitors from Shell Mera (the last jumping-off place by bus) to Limoncocha.

Another young man at this station has an agricultural ministry. He oversees vegetable gardening and pig-raising for the missionaries. But he also endeavors to teach the tribespeople the principles of farming. It is difficult to reach these people as long as they lead a nomadic life. In order to give them regular Bible study they must live in villages.

Certainly no one can start his missionary service as an executive, but there are executives in each mission.



A missionary dentist goes from village to village in Ecuador caring for children's teeth.

Don Johnson, who is in charge of the station at Limoncocha, is an example. Whenever a Christian young man comes to me and asks, "How shall I prepare myself for the mission field?" I answer, "Take executive courses at your college or university. These principles will be invaluable to you on the field."

Many who have gone to the mission field to fill a specialized place have found that they are also able to win others to Christ. Sometimes their witness is more readily accepted than that of the preaching missionary.

If your training and skill do not fit you for one of the jobs mentioned above, there are many other needs.

Your own pastor or the missionary chairman of your church could give you further information to put you in touch with the appropriate mission agency.

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