

WORLD VISION

SEPT. * 1966
MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



Interview With Timothy Kamau of Kenya

**In Indonesia:
Black Market
in Bibles**

**Theological
Parasites
in Missions**

**JUDSON'S
DARKEST
HOUR**

by John Pollock



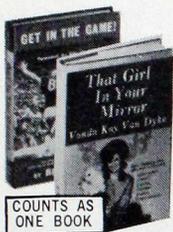
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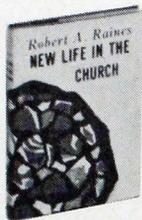
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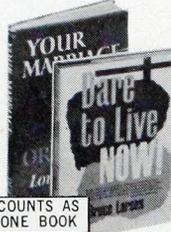


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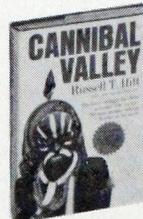


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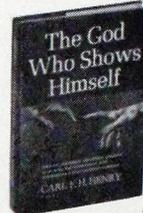
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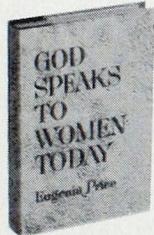


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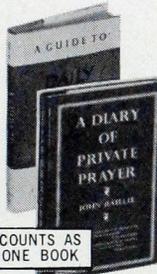


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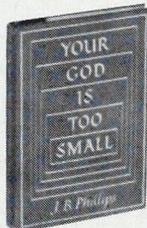


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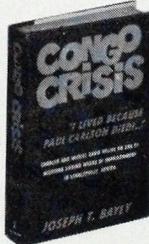


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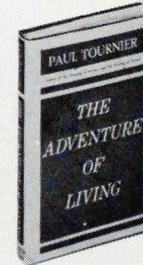
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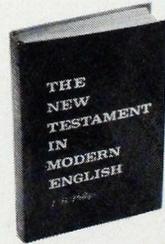
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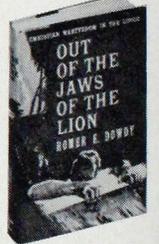
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The mission movement was born in men who had discovered a genuine, personal relationship to Jesus Christ. That was true in the first century, writes author Cal Guy, and it was true in the beginning of the modern mission era. But many mission boards today, he holds, are practicing missionary strategy based on unacceptable theology.

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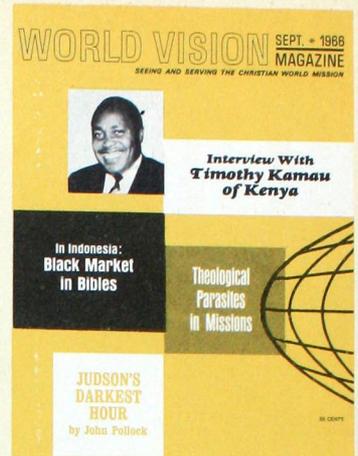
When teenager Gil Moegerle of Pennsylvania became lost behind the Iron Curtain he never suspected that his misfortune would turn out to be just one more remarkable incident in the experiences of the Teen Teams witnessing to youth in Europe. This is the story of the American youths sponsored by Youth For Christ who have presented Christ in more than 50 countries of the world.

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After 12 years of devoted effort in Burma, missionary Adoniram Judson found himself imprisoned and faced with a miserable existence in jail which could only end in death. After many months in shackles, Judson's morale began to sink. Then...

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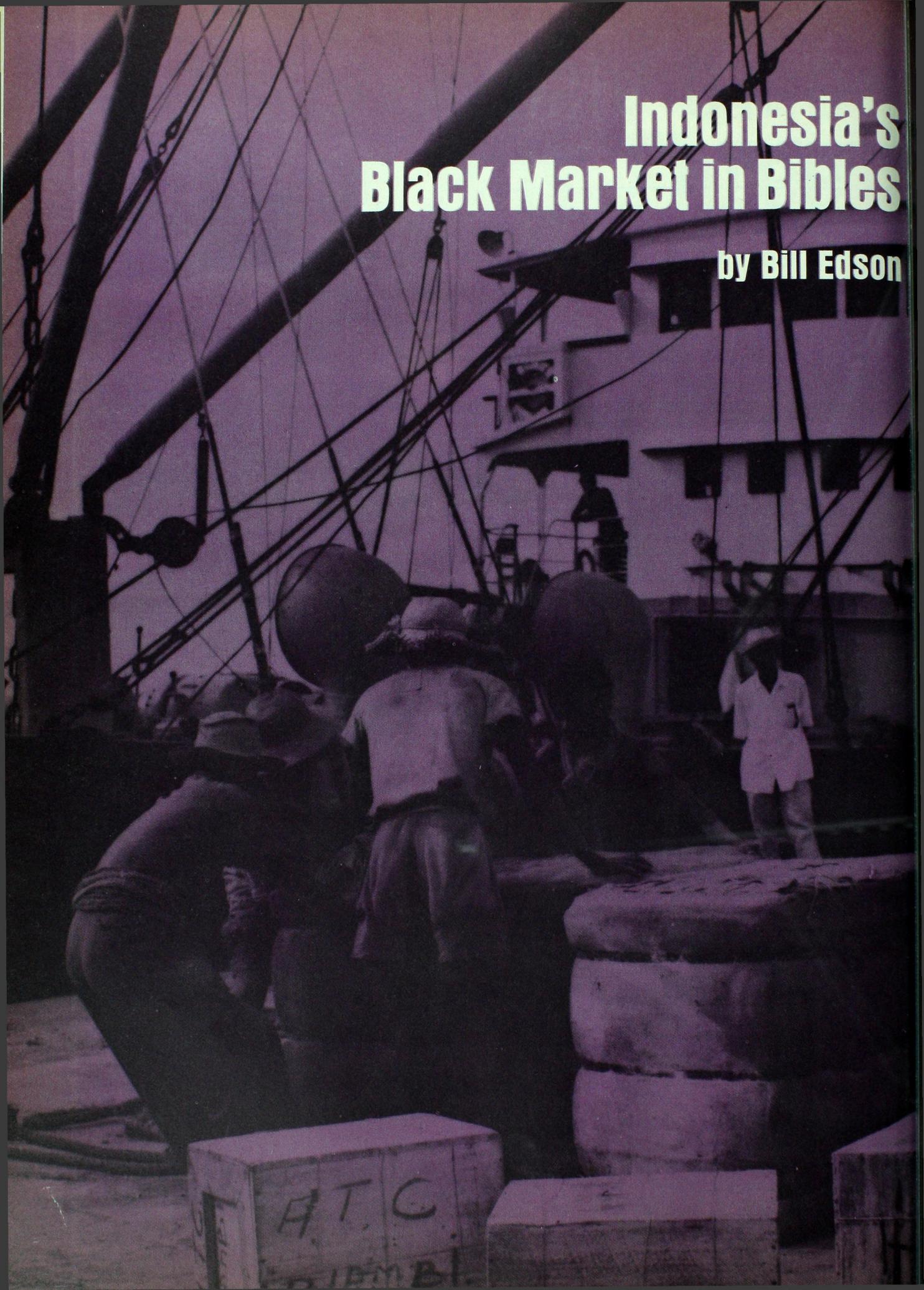
NUMBER 8

World Vision Magazine is published monthly by World Vision, Inc., a non-profit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$3.00 for one year, \$5.00 for two years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 35 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California, 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1966 by World Vision, Inc.

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Indonesia's Black Market in Bibles

by Bill Edson



Imagine yourself strolling along Main Street in your hometown on a somewhat sombre day. Suddenly you are aware of somebody hissing at you.

"Ssst. Over here!"

You turn to see a shadowy figure beckoning from an alleyway.

"Come here! I have something to show you."

Intrigued by the man's demeanor, you move in a little closer. He surreptitiously flashes a familiar book at you.

"Look! A genuine leatherbound Bible. I'll sell it to you cheap. Only \$4,600."

This may sound farfetched in America, but something of this sort is actually taking place in Indonesia.

It is difficult for Americans to imagine the Bible as a commodity on the black market. But in Indonesia today, reports indicate there is a thriving black market for Bibles, some selling for 460 times the original value.

Black market Bibles form only part of the bewildering events experienced today in Indonesia following the abortive attempt by Communists to take over the country last September. Failure of the coup, the subsequent annihilation of up to two million persons believed to be associated with the Communists and the unbelievable economic chaos throughout the country's 3,000 islands are creating remarkable circumstances never equaled in history. Christians of the world could well take note of what is happening behind the daily news headlines.

Political volcano rumbling

The political volcano which erupted last fall has quieted down, but in the aftermath there is emerging from below the surface a spiritual awakening that appears unbounded.

Execution of hundreds of thousands of alleged Communists is said to be one factor which contributed to the remarkable religious resurgence now under way in the island nation. When the systematic annihilation of Communists began, thousands of citizens fled to the churches for safety, hoping that an association with religious groups would relieve them from the threat of execution.

Also a new freedom of expression came to the people when the Communist-wooing government of President Sukarno was cast out of office after the coup was blocked.

"Before this attempted coup, criticism of the Communist Party was interpreted as criticism of the government. Indonesians were afraid to use their faculty of critical evaluation," said Dr. George Steed, Overseas

Missionary Fellowship superintendent in Indonesia since 1953, in a recent Philadelphia interview.

Along with this "release of tension" described by Dr. Steed, Indonesians have begun to feel a desire to learn more about Christianity. They have found, too, that the Bible, rarely available before to the people, now fills a vacuum left by the destruction of good reading material in recent political upheavals.

Heini Germann-Edey, a missionary leader who spent 17 years in Indonesia, said recently, "The desire for the Gospel has never before been so great."

Indonesians rethink lives

The recent experience with Communism has compelled the Indonesians to "rethink the meaning of their lives," according to Dr. Marcel Pradervand, general secretary of the World Presbyterian Alliance. He made this comment in a report at Geneva upon returning from a three-week visit to Reformed churches in Indonesia and the Philippines.

"Unprecedented mass movements to the churches have been one result," Dr. Pradervand said. He cited instances where from 200 to 450 groups of converts have been baptized.

Germann-Edey reported that in some areas 10,000 to 20,000 persons want to become Christians. In Timor, he said, there were reported to be 17,000 persons awaiting baptism. He cited another instance where a single baptismal service was conducted for 2,040 converts.

Many thousands of these new Christians are converted Moslems.

Germann-Edey tells the story of an entire Moslem town that turned to Christ. This took place even before the intense political turmoil. Villagers, Germann-Edey learned, have now constructed their own church. There was once a suggestion that their former mosque might be used as a church but for obvious reasons they decided against that. The mosque is now a school.

It all began when the chief of the village went to the provincial capital to attend a Communist congress. During the congress, a faithful Indonesian evangelist placed Gospel tracts in the vehicle parked outside the meeting place. When the chief embarked on his return trip to the village—discouraged and dissatisfied with the Communist proceedings—his enthusiasm was at a low ebb. He was mentally seeking for something that would answer the need he felt. Communism seemed to have failed him.

Stopping at an inn, the chief noted a tract on the floor of his jeep. He read it and later studied it deeply. He decided Christianity might have something that could meet his need. The chief retraced his steps, hoping to find the source of the tract.

In his search, the man found a Gospel center and got further information. But he decided he wanted to know more. Somewhere he got hold of a New Testament and was greatly thrilled with what he found within its covers.

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Billy D. Edson, a native Californian, has been turning out news stories since 1945 when at the age of 15 he edited a youth newspaper in his El Monte church. He entered the fourth estate as a professional in 1952 when he became a public information specialist with the U.S. Air Force in the Far East. Since then, Edson has worked as reporter and editor of several California weekly and daily newspapers. He is now assistant editor of World Vision Magazine.



Interview With Timothy Kamau of Kenya

Question: Pastor Kamau, how would you describe developments in Kenya since the Mau Mau uprising a few years ago?

Pastor Kamau: First of all, let me say this. What is happening in my country, Kenya, today is just by the grace of God. Back when our president, Mr. Jomo Kenyatta, was released and governmental power was transferred to him, he began to tell his people to forget the past. We had been fighting to gain independence. When at last the British government agreed to give us our independence he said he did not want to hear that this man was a "home guard" or here are the loyal people, or here are the Mau Mau. All were Kenyans. All he wanted was to forget the past and build the new nation. You can see that this wasn't the people's will alone—it was the Lord's will. So what is happening in Kenya today is by the grace of God.

Question: But how was it possible to move from such a revolutionary situation to a more stable form of government?

Kamau: Well, for one thing we have the good leadership of Christians who are in politics. We have 80 Christians in our parliament and 40 of them are very active in their churches. There are Anglicans, Presby-

terians, Methodists and other churchmen. All the churches are represented there, including my own, the Africa Inland Church. We have also some Catholics, but the majority are Protestant.

Question: Are there racial tensions in Kenya today? Are there intense feelings against the whites?

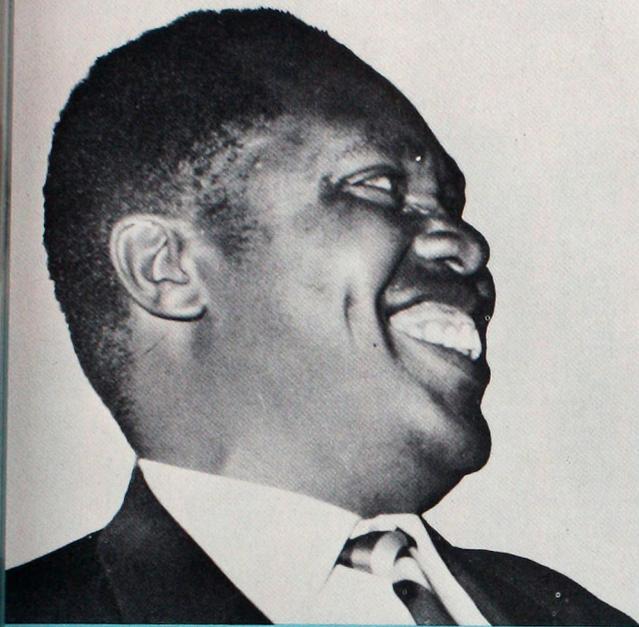
Kamau: Against the whites? We had better say against white government, because there are few Africans who are still against the people. All over Kenya there are people who have been leaning to the eastern countries. Now, the government has been looking out for this, because we do not want discrimination in our country. We want people to live together. What we don't want is white people to rule over us.

But we do want missionaries, and we want investors. Our president said, "If you force people to go, you will not have investors." So we have been trying very hard to establish freedom. Even on my broadcast I have the freedom to challenge policies as long as I do not mention names.

Question: Would you tell us something about your radio ministry?

Kamau: Our AIM studio has over two hours a day free time to preach the gospel on the one government station, the Voice of Kenya. It is picked up throughout East Africa and some of Central Africa. A survey showed that over four million are listening to VOK in Kenya and part of Tanzania, and over two million are

Timothy Kamau is the main African radio pastor of the Radio Department of Africa Inland Mission. In addition to his radio ministry—which the President of Kenya has told Kamau he follows regularly—the pastor now hosts a monthly Christian television program for the Voice of Kenya television station. Kamau became a Christian in 1946. He attended Bible school at Kijabe, where his father was pastor, until his graduation in 1955 at which time he joined Pocket Testament League as translator.



listening to the religious programs.

Question: What kind of people are listening to your broadcasts?

Kamau: Most of the responses come from educated young people. People out in the bush villages are listening too. In one place one person heard the gospel by radio and received Christ. He won others to Christ and organized a church in that place. From another village a person wrote to me, "We have no church here. The only church we have is our radio."

Question: Do you know whether any influential people—the opinion makers—listen to your broadcast?

Kamau: Yes, they are listening. Last year when I was interviewing President Kenyatta he suddenly looked at his watch and reminded me it was time for my broadcast. He told me that he listens and receives blessings from the broadcast. Also the attorney general has told me that he listens and especially enjoys the hymns.

Question: You mentioned earlier the need for missionaries. What kind of missionaries do you need?

Kamau: We need missionaries in many fields. Teachers in secondary schools, although we have enough in primary schools. Teachers in home economics, vocational training, radio, Bible and Christian education. This, in particular, for the unreached areas. Also we need medical workers, secretaries and printers. In all

these fields we need missionaries. If you people in English speaking nations don't respond and send missionaries to young independent countries, I don't know what will happen.

Question: You mentioned printers. What would these printers produce?

Kamau: We have a great need for literature. We do not have a single Bible commentary or Bible dictionary in Swahili. Mr. Arenson of the AIM and I have been talking together about translating one good commentary into Swahili. The Swahili language serves Tanzania, Uganda and part of the Congo as well as Kenya.

You will find in my country educated young people are not wanting to be pastors. Without good salaries it is difficult. We need books that our pastors can read. Although they do not read English they can read Swahili. If funds were forthcoming, they would be used for translation and printing in Nairobi so books could get to the people as quickly as possible.

Question: You mentioned your need of pastors. Why are young people not interested in becoming pastors?

Kamau: It is a financial problem. The churches do not have enough money to pay their pastors. These young people are not going into the church but into secular work. But they carry their testimony with them. Field-educated pastors are needed. We have Scott Theologi-

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Theological Parasites in

MISSIONS

by Cal Guy

The mission movement was born in men who discovered a genuine, personal relationship to Jesus Christ. It was true in the first century. It was true also in the beginning of the modern mission era.

But many a mission board today is practicing missionary strategy based on an unacceptable theology, sociology and ecclesiology. Even the most evangelical boards are deeply affected by what is defined as "necessary" involvement in social service. And many are neglecting basic spiritual responsibility to a degree which they do not realize.

The modern missionary movement owes much to the pietists who emphasized personal relationship

rather than creedal, correct but cold theology. Conflict soon developed between the confessional church and the pietist movement in which men found new warmth and new relationship to Jesus rather than to a theology, however correct.

The pietist movement is usually connected with August Francke and Philip Spener in the early part of the eighteenth century. Out of its warmth came the ministry of Ziegenbalg and Plutschau to India. The movement received additional fervor and definition from Count Zinzendorf and the Moravian movement.

This in turn had a great influence on John Wesley. Out of the Wesleyan revivals six things of great importance to England emerged: the Methodist Church, the Low Church party in the Anglican Church, prison reform, the end of the slave trade, the modern Sunday school movement, and the modern missionary movement. Wesley died in 1791, just as the modern era of

Robert Calvin (Cal) Guy has been a professor of missions at Southwestern Seminary since 1946. Born in Jackson, Tennessee, Cal Guy has served as pastor for several churches and has had articles published in numerous religious periodicals. Cal Guy has traveled to Mexico, Hawaii, South America, the Orient and Central America during his years of Christian service.

missions was beginning.

Currents across the Atlantic moved in a similar direction. Revivalism became an answer to inroads of rationalism. The Rev. Timothy Dwight became president of Yale in 1795. The school had become known for its immortality and infidelity. When the students were given the opportunity to pick a subject for their annual debate they were greatly surprised that the new president allowed their choice: "Are the Scriptures of the Old and New Testaments the Word of God?" Rationalism and deism were the vogue on campus. The students, in prideful intellectualism, were prepared to cut the Bible to shreds. Student after student declared that the Old and New Testaments could not be called the Word of God.

Then President Dwight spoke. "He had little difficulty in demolishing every argument of the students. . . . Deism was defeated," says Jerald Brauer in his book, *Protestantism in America*. A new movement was beginning.

By 1797 the Second Awakening was in full swing. It had a great influence on missions. By 1810 S. J. Mills and Adoniram Judson were calling American Congregationalists into missions. Baptist missions in America were organized in 1814. In Germany too there was religious revival in the first third of the nineteenth century, with similar effects. All of these forces converged in the modern mission era.

The first century of modern missions was the time of beginnings. Zealous men went to the corners of the earth. They did not go in great numbers but they saw great results.

Hawaii serves as a good example of what happened. The Great Awakening in Hawaii took place in 1835. The mission there was only 15 years old at that time. Within 30 more years it swept 50 percent of the population of the island into the churches. It had great spiritual depth.

Christian community declines

But Hawaii also illustrates the broad trend which set in after mid-century. From a membership of 50,000 in 1865 the Christian community declined to less than 5,000 in 1898.

Many factors caused this decline. The importation of workers from Japan and the Philippines diluted the Christian community. Many Hawaiians died. Others turned away from the church. One reason for their turning was probably the overly stringent moral demands of the Puritans. Another reason was the weakened theology of the last half of the nineteenth century.

The influence of a liberal theology in Hawaii began with the return of missionary children educated in liberal schools on the East Coast. In 1860 some of the students preparing for missionary service wanted to finish their studies in Europe where they could get German rationalism firsthand.

In 1877 the Rev. C. M. Hyde went from America to become president of the North Pacific Missionary Institute in Honolulu. He served for 22 years. When he

died, four-fifths of the pulpits on the island were filled by Hawaiians whom he had trained.

Hyde had an admirable manner of life, but he was unquestionably identified with the liberal wing of the American Board of Commissioners for Foreign Missions. He was said to be much more in sympathy with the broad humanitarianism of Mark Hopkins than with Calvinism as he had seen it in his schooling.

This again brings us to the influence of theology on missions. The missionary movement of the nineteenth century was just maturing when the work of Charles Darwin made its impact on the theological world. His book *On the Origin of Species by Means of Natural Selection* was published in 1859. It aroused a storm of controversy.

In 1871 *The Descent of Man* suggested that the human race derived from an animal of the anthropoid group. These conclusions of a competent naturalist made a deep impression on some theologians, especially those who were swayed by the earlier currents of deism and German rationalism.

Darwin's influence

Darwin's theories in natural science reinforced the sociology of Herbert Spencer. Moved by genuine concern for the well-being of man, fighting some of the destructiveness of the industrial revolution, and laying hold on some of the opportunities for material improvement which the revolution provided, Spencer and his followers began to preach inevitable social progress. (The 1860's became known in the world of social ethics as the "soup and soap" era.)

This was a corollary to the doctrine of inevitable upward progress in natural evolution. It seemed to furnish scientific undergirding for all the utopian societies which had been dreamed of from Plato and through Sir Thomas More.

The major mission boards began to be influenced in many ways by the theological presuppositions of that age. Europe and the eastern seaboard of the United States were centers for both theological speculation and missionary administration.

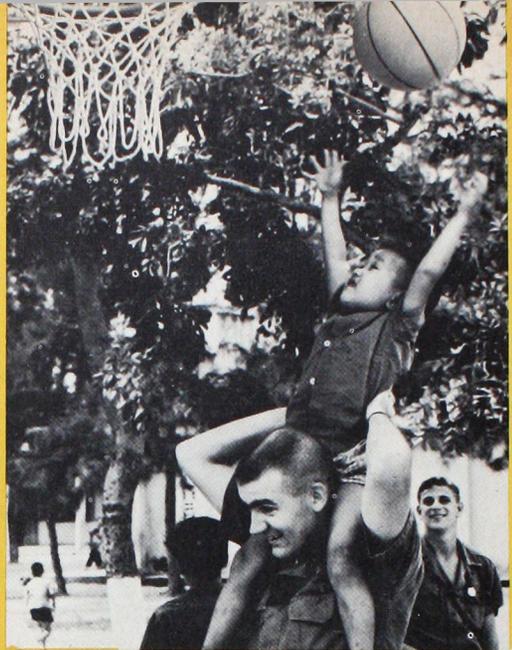
This does not mean that all mission administrators or all missionaries were liberal in their theology. In fact, as one of my students summarized one day, history seems to suggest that the men who got the most religion went to the mission field. But the tide of thought was to de-emphasize the supernatural and to emphasize the natural and the material.

Theologically it may be said that God, sin and redemption passed from the center of the stage. Attention shifted to man and his needs. Social welfare was stressed instead of the biblical call to repentance.

A few incidents of the life of Christ, like the two occasions when he fed the multitudes, were magnified to become the major emphases of the New Testament. Evangelism without medicine became almost suspect. Somewhere during these years the call to repentance and commitment to Christ became almost an embar-

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HOW YOUR GI CAN BE A MISSIONARY



**BY
THOMAS A.
KLEWIN**

Some people just look. Others see. The church's outreach into the non-Christian world would be much more effective if some of my compatriots could really see. For I belong to a group which constitutes the largest untapped mission resource within the church today. We travel and live in more non-Christian countries, mix with a greater number of non-Christian people than any other group.

I happen to belong to the military. To the United States Air Force.

Statistics are frequently cold, impersonal and meaningless. Yet military statistics have something to say to every Christian in America. They contain the seeds of possibility which

Chaplain Thomas W. Klewin has had 15 years of service with the U. S. Air Force. He spent more than 3½ years in the Orient, mostly in Japan, making official visits to every country from there to Pakistan. Since entering the Christian writing profession three years ago, Chaplain Klewin is credited with publication of approximately 150 articles and stories.

could grow into a stronger witness for Christ in areas where the ministry of Christian love is so desperately needed—among the homeless and displaced, the widowed and orphaned, the hungry and the sick.

Currently the U.S. military numbers more than three million men. Add their dependents and the total swells beyond five million. Approximately 40 percent of those in uniform are now stationed somewhere overseas. About 400,000 of them are in the Orient where communism is still highly aggressive and a threat to the Christian church. It is also an area where poverty and all its accompanying ills are the rule rather than the exception.

Primary mission

It's true that these men, like myself, have a primary mission—to forcibly restrain and contain the spread of communism and to guarantee freedom to those who want it.

But their influence, like mine, need not be restricted to what they can contribute to the military power of our country and the security of free nations. We can leave a more lasting and permanent contribution than the mere armed protection we afford.

Many of the military are serving a portion of their military commitment in overseas areas where missionaries and the charitable institutions of the church are in short supply and the demands are overwhelming. Yet only a small handful ever reach out a hand to help.

Too few can see the real needs of people around them.

An Air Force captain stationed in New Delhi, India, described it well when he commented on the reactions of visiting military personnel to that land of perpetual hunger and poverty.

Two kinds of men

"I watch two kinds of men come here on leave. The first can't wait to find Mr. Gopal's brass shop—the jeweler just down the street who sells beautiful Indian star rubies at bargain prices. They look at India as a big shopping market where they literally load up on inexpensive items to take back through customs. In a way they're grateful for the low wages in India because this gives them the chance to buy cheaply.

"And then there are the others. They start out the same way—looking for handmade items. But after a while they get sick—heart-sick, that is—from stepping over thin bodies in the street

where so many are sleeping out of sheer exhaustion and malnutrition. The orphan children begging for just a nickel finally get to them. They retreat into their hotel room and catch the next plane back."

But when Christians see the poor they hear Christ saying, "Whatever you have done to the least of these. . . ." They can't spend all their money on themselves with this need staring them in the face.

Those Christians will never be the same again. Their vision will compel them to help in whatever way they can to bring the Gospel and the accompanying ministry of love to those in need.

It doesn't take many military personnel to move mountains once they've seen the point. I've often wondered what would happen if 100 families who read this magazine would take the time to burn into their teenage son's heart the necessity of possessing this kind of vision.

Great scroungers

The GI is a great "scrounger" once he is convinced the cause is good. The Christian GI is also generous with his time and money when he discovers something worthwhile to which he can contribute himself and his possessions.

Someone back home wrote to a GI named Bill about Ragpicker's Village in the slums of Tokyo where the outcasts of Japan are shunted. They also told him of the brave woman who had spent some 40 years in reaching the children of the corrugated tin village. Once Bill saw those children as "Millie" had for some 40 years, the wheels of love began to turn. As if by magic a dozen GIs appeared one Saturday morning with paint and brushes—and also a back seat filled with fruit and candy.

The people watched in wonder and amazement as 12 young Americans rolled up their sleeves and went to work. Twice a month that long two-hour trip was made with saws, hammers and other tools, together with the usual supply of food and goodies for the children.

Even now "Millie" finds a check in the mail from one of those 12 who couldn't forget the vision. And one young GI was the key to it all.

If the young Christian is to be effective as an unpaid worker for Christ in the mission field, he must somehow be ejected from the "golden ghetto" of his

American base into the world where he is stationed. The military community is too complete—it offers food, shelter, recreation and buying opportunities so that the military man need not set foot off his base.

But if he has been given the vision by his family and church he will make the necessary probing efforts. If he is armed with names and addresses and is bombarded with inquiries from home as to when and how he will find those mission stations he will be compelled to do something. Soon he is committed by what he sees to be a part of the mission outreach of the Christian church.

That vision will remain with him long after he returns to the United States. He will always remember that Christians have banded together to continue that work and he can still play a role in helping.

If the Christian message is to use every available resource the GI must be included—trained at home, encouraged to search and directed to specific places where his limited assistance will be magnified by the Christ who blesses.

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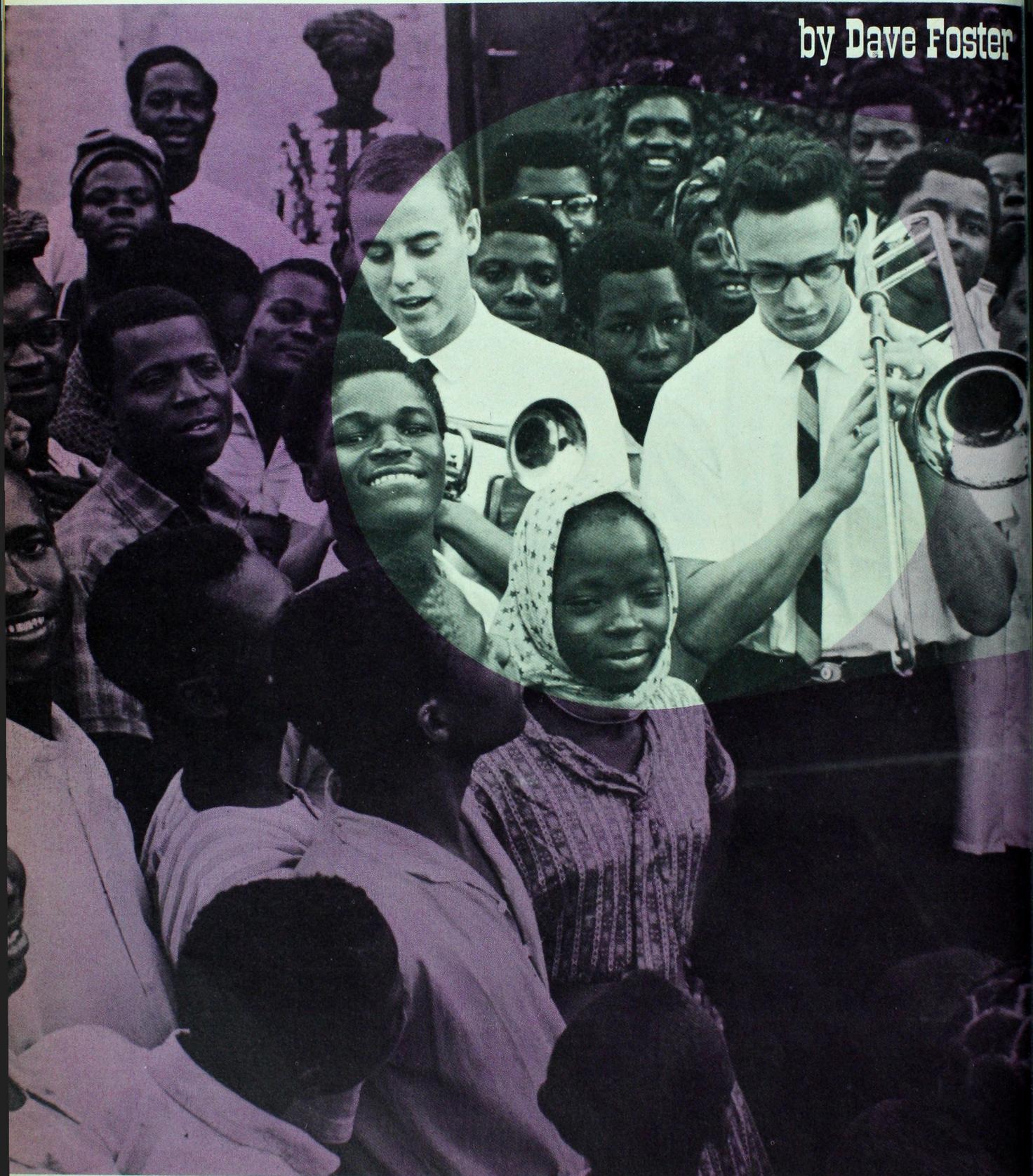
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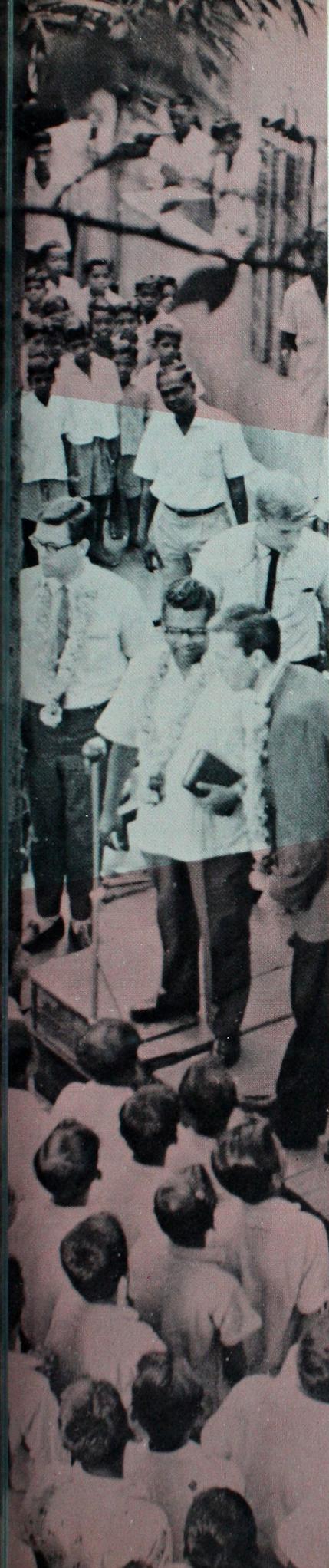
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TEENS IN THE SPOTLIGHT

by Dave Foster





Teenager Gil Moegerle of Beaver Falls, Pennsylvania, was lost behind the Iron Curtain. It wasn't as serious as it may sound. He had simply mistaken directions in a large East European city. The lady who finally helped him identified herself as a professor of English at a nearby high school.

"What are you doing here?" she asked, unaccustomed to meeting an American.

Gil was immediately on his guard.

"I am here with a group of young people," he answered truthfully, if somewhat evasively.

When pressed about what they were doing, he added, "We sing together and play instruments."

He felt he dare not say that they were having meetings with local Christians, or that they sang to glorify God who is "outlawed" in that area.

"Perhaps you can bring your group to our school," suggested the teacher.

Invited to Communist high school

"Well..." began the uncertain young American, wondering all the time how he had managed to get himself so entangled.

But after checking with the group's leader and auditioning with the professor of English and her high school principal, Gil and his friends became the first Youth for Christ Teen Team ever to conduct an assembly in a Communist high school.

The Teen Team ministry involves a teen-to-teen approach in evangelism around the world. During the past six years, carefully selected teenagers have presented Christ in more than 50 countries on every continent of the world. Team members are usually college students who take one semester from their studies. They have proved themselves to be some of the more effective short-term missionaries of modern times.

The Rev. Dave Foster is a noted evangelist and an accomplished chalk artist. In 1964 he was leader of Youth For Christ's Europe-Israel Teen Team which toured at the invitation of the Israeli Prime Minister's office. Trained as a commercial artist, at London School of Art, he left a productive career in advertising to devote his abilities to the presentation of the Christian message to young people.

They have frequently gone through doors long closed to Christian leaders and missionaries.

One key missionary in a predominantly Roman Catholic country arranged for a Teen Team to become the first Protestants to present Christ on the government-controlled television network.

'Send teams any time'

"Send me Teen Teams at any time," says that missionary. And since his center of operation is a convenient stopover point for many teams in transit, he has made good use of a number of them.

Perhaps because they are considered "just a bunch of kids" they are granted more privileges than other missionaries. The Communist high school appearance was one case in point. Another team was given permission to minister in a Buddhist monastery in the Orient, and another was allowed to present Christ to the students of one of the most exclusive international schools in Switzerland.

One team met the late Prime Minister Nehru of India. Another was welcomed to Liberia by President Tubman. Mayor Willy Brandt was on hand to greet a Teen Team which ministered in the high schools of West Berlin. From the Premier's office in Israel came an unprecedented invitation, described by one Jewish leader as "the first in two thousand years." This resulted in another team tour of Israel sharing its philosophy of life and faith in Jesus Christ with modern Israeli youth.

Commented Dean Merrill, a member of the Israel team, "Our main purpose was education rather than compulsion. The people of Israel learned by our coming that true Christianity is not a whitewashed ogre of hatred and anti-Semitism but rather a relationship to One who once walked their land."

Earlier this year a widely representative group of Youth for Christ leaders from across the world discussed the possibilities of developing the ministry still further. They decided that within the next four years many teams will be interchanged to and from countries other than the U.S. As they talked enthusiastically about this in their Inter-

national Council meeting in Seattle, Washington, none was more thrilled than YFC's Overseas Vice-President Wendell G. Collins.

In 1960 Collins had crossed the Atlantic to get reactions to this concept from Christian leaders in Europe and the Middle East. Some were suspicious, others willing to give it a try. None were overwhelmingly enthusiastic. But, back in the U.S., he felt he had enough positive response to at least organize a prototype team with which to test the theory.

In March 1961 Collins again boarded a transatlantic jet, this time with six teenagers in tow. At their first stop in Beirut, Lebanon, it seemed that the ministry was doomed before it could begin. In spite of previous promises, nothing was prepared. However, the team was given the opportunity of a single appearance before pastors and high school principals.

That was the beginning. Enough invitations piled up to fill the next 24 days with 83 meetings. In school after school the Americans presented Christ to their Arab counterparts and personally counseled with some 300 young people. Although they did not realize it as they winged their way home from Lebanon, their ministry had laid the foundation for a permanent program.

"It takes more than top talent to carry a teenager through five grueling months of five or six meetings a day," says Collins, "living in the homes of the nationals, changing diets, lack of sleep and constantly making personal appearances." Daily prayer and team fellowship is given priority. At these times problems are dealt with as soon as they come up. A major test came in one of Europe's key cities.

The incident was comparatively small, involving a non-Christian national who seemed to have a personal gripe against Americans. He insulted one of the girls. She was upset. The male members of the team were furious. Resentment built up to such an extent that Collins found he had a crisis on his hands. The kids were ready to call the whole thing off and catch the next plane home.

"Fine," Collins told them, finding it difficult to hide his extreme disappointment but not attempting to talk them around. "But before we go perhaps you would sing just one song for me."

The last thing they felt like doing was singing, but their loyalty to Collins prevailed. It would be hard to refuse.

"Sing 'So Send I You'" he suggested.

So they began to sing what was supposedly their last song together. Eventually they came to the lines,

*So send I you to leave your life's
ambition,
To die to dear desire, self-will
resign,
To labor long and love where men
revile you...*

They got no further. On their knees, through tears, they learned a new definition of dedication, and stayed to finish the job God had given them to do.

"That was the moment," remembers Collins, "when I knew God was going to enlarge and multiply the ministry of Teen Teams."

To date, 20 Teen Teams comprising a total of 125 young people have left the United States for every part of the globe. One U.S. Embassy official who heard a Teen Team sing at an official reception told me, "Quite apart from their spiritual ministry, these young people are the best kind of representatives our country can send to create goodwill overseas."

The Israel Teen Team met with a group of distinguished guests in the lounge of a resort hotel near the Sea of Galilee. As they finished their presentation, a well dressed lady came to me weeping.

"I am a hard woman," she admitted, "and I don't shed tears easily. My experiences have made me that way."

As if to explain her claim, she showed me the inside of her forearm where I saw the familiar tattoo mark of her concentration camp number.

'Love I've never known before'

"But," she added, "today I have shed tears unashamedly because in these young people I see personified a kind of love I have never known before."

One team on its way to Berlin stopped over in London and sang to a crowd in Hyde Park, famous for soapbox oratory. As they finished, a good-looking, dark-haired young man pushed through the dispersing crowd to the team's leader.

"You're Wendy Collins!" he exclaimed.

"That's right," admitted the surprised and puzzled Collins.

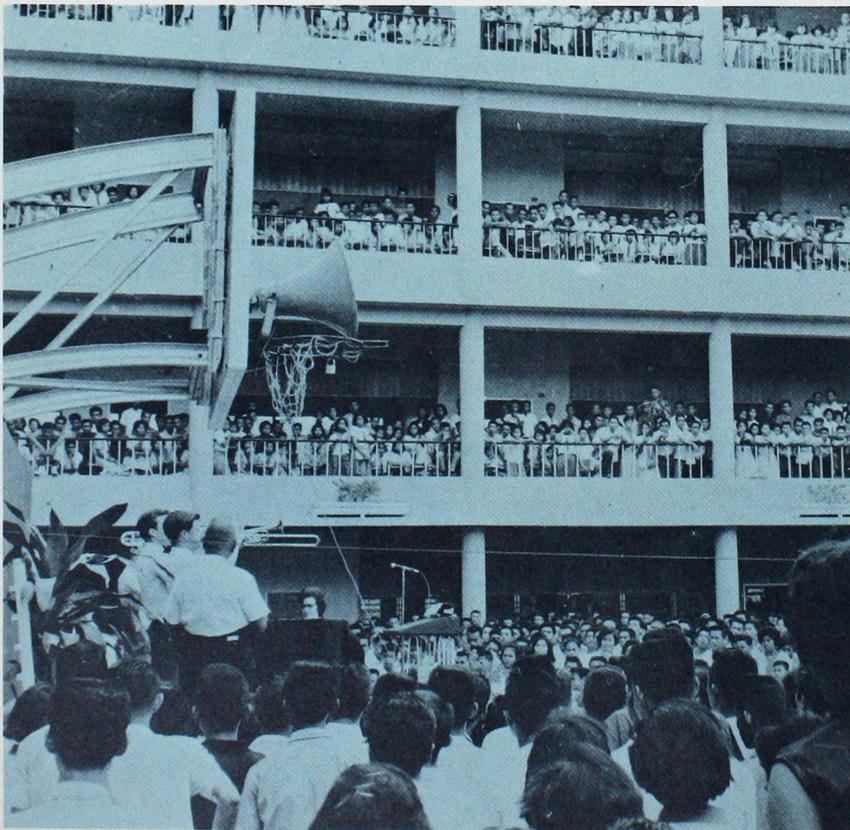
"You once brought a team like this to Athens," said the young man, identifying himself as a Greek.

Again Collins agreed, remembering the ministry of his prototype group.

"That's when I committed my life to Christ," announced the young Greek enthusiastically. "And now I am here in a British Bible school training to return to my own people with the Gospel."

Things like that convince Collins that God can do a lot through "just a bunch of kids."

12



Large crowds listen as members of the Teen Teams present Christ through word and music.

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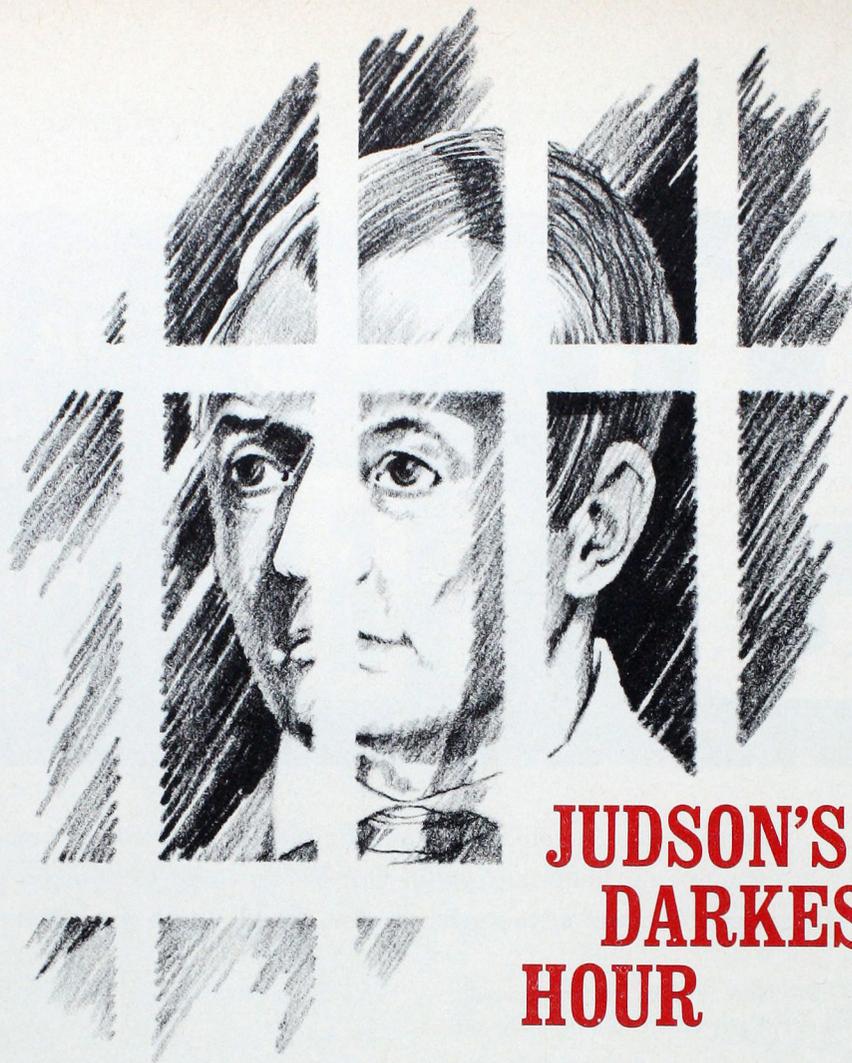
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M9



JUDSON'S DARKEST HOUR

by John Pollock

The American couple sat down to their meal nervously.

On this June day of 1824 in the Burmese capital of Ava, 400 miles from the sea, Adoniram and Ann Judson, both in their thirties, lived by sufferance of the Burmese king in a little house he had allowed them to build. The home was of teak, which could not keep out the heat of the day, but it was within sight and sound of the royal palace.

The king was contemptuous of their message as Christian missionaries and suspicious of their motive. But richly dressed nobles and even the king himself would condescend to listen to their words occasionally when they visited the royal audience rooms. Yellow robed Buddhist monks filed past their rough veranda, begging bowls in hand, on the way to the bazaar. Occasionally a priest accepted an invitation to listen to the American teacher's earnest declaration that the Truth could be known and that the Way was not a path of merit leading to ultimate Nothingness but a

living Person who brought Life.

For 12 years the Judsons had struggled, first in Rangoon, and for the past six months at Ava the capital. Their work had at last begun to show the small beginnings of a Christian church in a Buddhist land. Now all was at hazard again because war had broken out between the Burmese and the British, who had sent an invasion force from India.

The three or four British residents of Ava had already been thrown into prison. This is why the Judsons were

This is second in a recent series of biographies of famous Christian missionaries which John C. Pollock has written for World Vision Magazine. Pollock is the official Billy Graham biographer and has, in addition, compiled books on the lives of D. L. Moody and J. Hudson Taylor. He is a Church of England clergyman and he and Mrs. Pollock reside in Devonshire, England. During World War II, Pollock was attached to Lord Mountbatten's staff in Southeast Asia where he gained much of his knowledge about life in Burma.

nervous as they toyed with their food. The Burmese knew no distinction between the subjects of King George IV and the fellow citizens of President James Monroe.

The Judson dinner had barely begun when a Burmese officer rushed in, accompanied by a knot of men. They were led by a brute whose spotted face and depraved features proclaimed him a jailer—a murderer reprieved on condition that he torture and kill as required.

Despite Ann's protests and her hurried offers of money, Adoniram Judson was thrown to the ground. A cord was deftly wound round his upper arms and chest and tightened until it cut. Then they hurried him away. When Ann sent their Burmese assistant, a convert and true friend, to follow the party and again offer money, the words were barely out of his mouth before the jailer tripped Judson on the pathway and tightened the cords until he could barely breathe.

At the jail he was stripped of most of

his clothes, manacled and placed alongside the other white captives already in the death prison. The tiny compartment was packed with local criminals and crawling with vermin. He was soon joined by his sole American missionary colleague, the bachelor Dr. Price.

June heat and the small size of the windows made misery enough. But at nighttime an atrocious contraption, a long bamboo pole attached to a pulley, was thrust between the fettered legs of each prisoner and jacked up until the weight of his body and the irons had to rest, all night long, on his shoulders and hands.

In the weary months that followed, Judson survived only through Ann's indomitable courage. Though expecting a baby she daily spent weary hours walking through Ava to petition officials and nobles. She brought him his only food. She smuggled in his New Testament, and she kept up his courage by brief visits, made at the risk of being arrested herself and sent into slavery.

Years earlier, on his first voyage from America, Judson had been imprisoned in the hold of an English ship after its capture by a French privateer. He had been tempted then to regret his refusal of the assistant minister's post at the largest church in Boston in preference for the hazards of missionary life.

Such temptation had long lost its force. At Ava he was proving in appalling conditions the accuracy of some gallant words which he had penned in a comfortable New England home when facing the prospect of being the first American preacher in Asia. "O the pleasure which a lively Christian must enjoy in communion with God!" Judson had written.

"It is all one whether he is in a city or a desert, among relations or among savage foes, in the heat of the Indies or in the ice of Greenland; his infinite Friend is always at hand. He need not fear want or sickness or pain, for His best Friend does all things well. He need not fear death, though it come in the most shocking form, for death is only a withdrawing of the veil which conceals his dearest Friend."

First days in death house

In those first days in the death house, as his cramped limbs, chilled with loss of circulation, were lowered to the ground in the morning, Judson knew that his dearest Friend was beside him. When the bell began tolling the afternoon hour at which victims would be

led out to be beaten or mutilated or crucified, and a ghastly stillness settled on criminals and prisoners of war alike, waiting to know who should be chosen next, Judson proved the peace that passes understanding.

Days lengthened into months. Conditions became slightly better, thanks to Ann's persistence, but a tide of frustration began to mount in Judson's mind.

His beloved converts were scattered. He could no longer go out under the shadow of a golden pagoda to engage passersby in religious conversation. He could do no work on the Burmese dictionary which would enable American reinforcements to learn the language. Nor could he continue the Burmese translation of the Bible which he knew was an essential preliminary to the growth of a strong church.

What was worse, his imprisonment, unlike the Apostle Paul's, did not seem to be furthering the Gospel. It was a mere accident of war. It meant little to anyone in Ava.

Had Judson been called upon to suffer publicly for his faith, or to withstand attempted brainwashing like Geoffrey Bull in China a century and a quarter later, or even to perform hard manual labor in slavery, he could have borne it. To be condemned to lie everlastingly doing nothing in a fetid jail day after day made him depressed and irritable. His faith remained, but his joy was gone.

It returned when the white prisoners were flung back into the inner prison. Their feet were again made fast in the stocks, like Paul's and Silas's at Philippi, and a rumor was strong that they were to be executed at three in the morning. As the hour approached Judson grew calm. When he led the others in prayer his joy at the prospect of the immediate presence of Christ was muted only by sorrow for his wife.

The rumor was false. Then came a period of fever which prostrated his body and spirits. Again he was saved by his wife's intercession. He was allowed to move into a little bamboo hut—until an awful day when the weakened Judson and the others were taken away.

They were to be burned alive as a sacrifice to the spirits who should then give the Burmese victory over the English. No announcement was made, however, of their intended fate.

Judson's fetters were removed, together with the shoes and socks with

Continued on page 18

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globe at a glance

PORTUGAL—Two recent incidents have led Baptists to hope for "the beginning of more freedom" in this Catholic controlled country. Newspaper coverage was given to an annual sunrise service and publicity was given to the dedication of a church building. Missionaries report that this has never before happened here.

INDONESIA—Out of the recent political turmoil has come a new national Christian organization, Movement for the

Infant Nation Open to Gospel

GUYANA—This nation barely three months old has guaranteed freedom of religion to its 650,000 people.

Its people, widely divergent in both nationality and culture, represent many faiths — Hindu, Moslem, Protestant, animist.

This northeastern country of South America, formerly British Guiana, is reported open to the Gospel. "We thank God for the apparent open door here," says a Southern Baptist missionary to Guyana.

Mainland China Receives Bibles

DETROIT—"A large edition of Chinese Bibles was printed in Japan and shipped into China recently. We are told that in Shanghai an edition of the Chinese Bible has been printed for circulation over the entire nation," reported Ezra L. Longway of the Seventh-Day Adventist Macao Mission at the 50th World Conference of the denomination.

Longway also reported that in many places in mainland China Adventist churches are allowed to hold regular religious meetings.

"They are still allowed to pay tithe as usual," said Longway.

"Each church operates on its own basis without any communication or anything to do with its sister churches," continued Longway. "Where our church has been asked to hold its services in halls designated by the government for religious services we share with other faiths."

Thailand Encourages Missions Programs

BANGKOK, Thailand — Minister of Education here presented a "token" gift of \$500 to the Protestant missions working in this predominantly Bud-

dhist country. This was one of several such gifts given to the various religious groups in Thailand.

The gifts were presented at a meeting of religious leaders sponsored by the Department of Religious Affairs for the purpose of encouraging discussion on mutual problems and to create better understanding.

"The donations given are exceedingly small in comparison with the great work being done by each of the religious groups for the education and religious well-being of the people," said M. L. Pin Malakul, minister of education. "But I ask you not to look upon them in that light but rather as a gesture of goodwill on the part of the government."

American Rabbis Initiate 'Missionary' Program

TORONTO, Ont.—Central Conference of American Rabbis approved a "missionary" program to seek the unaffiliated, both Jews and non-Jews.

First phase of the program will be an educational campaign. Other plans include establishment of information centers, printing of pamphlets and newspaper advertisements. The program was approved here at the group's annual general meeting.

Japan Christians View Korean Church Progress

TOKYO — Asian Evangelical Lay-Christian Conference in Seoul, Korea, hosted the largest number of Japanese Christians to visit Korea since the war.

One hundred and one Japanese businessmen, laymen, ministers, students and foreign missionaries attended, reported the Fellowship of Asian Evangelicals, the sponsoring group.

At a reception given for the group Vice Minister of Home Affairs, Duk Wang Kim stated, "We've seen with our own eyes how atheistic Commu-

nists burned our churches, murdered our ministers and Christians . . . many of our own relatives. The 2,000 churches in North Korea have all been destroyed or turned into pigpen show-cases for visiting socialists."

Prewar there were only 100 churches in Seoul, today there are about 700, mostly built by Presbyterian elders and pastors—refugees from the Communist persecution in the North.

Addressing the group on "Christianity and Social Changes in Asia," Dr. Won Sul Lee, director of higher education in Korea, proposed to the Japanese delegation a "Each-one-of-us-to-become-a-missionary movement" as the only true solution to the social, economic and political problems that confront Asia.

Unreached Tribe Invites Missionary Message

KENYA — Formerly hostile to any outsiders, the Masai tribe has asked World Gospel Mission to begin a work in their vast tribal lands.

WGM answered by initiating monthly trips by their doctor, a nurse and one or two African workers, reports George R. Warner, president of WGM.

The work begins at Naikarra, one of the few permanent settlements of the Masai.

Warner states that in addition to the medical work they plan to start a school for Masai children. Both ministries will be accompanied by Bible teaching and evangelism.

Masai are a nomadic people known for their large herds of cattle. Up until this time they have rejected the pressures to change their tribal way of life or beliefs.

East Africa Anglicans Coordinate for Action

UGANDA — Churches of Uganda, Rwanda, Burundi (Anglican) have an-

Proclamation of the Gospel. First major effort of the group was, a week-long evangelistic crusade. More than 160 persons served as personal counselors.

MONTE CARLO—Permission from the Polish government recently to produce Gospel radio programs in Poland marks the first time an iron curtain country has allowed such production. The programs, produced by Baptist Union of Poland, will be beamed back to Poland over Trans World Radio.

PASADENA, Calif. — Experts in data processing, social systems theory, information and communication systems and technological planning are being recruited here to work with mission leaders on the application of modern technology to the task of world evangelism. The project has been undertaken jointly by World Vision, Inc. and Fuller Seminary School of World Mission. (See "Computerize Evangelism?" *World Vision Magazine*, March 1966). Mr. Ed-

ward R. Dayton of Fuller Seminary is coordinating the program. Scientists and executives with applicable background who wish to take part in the project may contact Dayton at Fuller Seminary, 135 N. Oakland, Pasadena.

LIBERIA — A teen team representing Monrovia's Youth for Christ and Gospel Station ELWA climaxed their tour of the United States by participating in the Youth for Christ International Convention at Winona Lake, Indiana.

nounced plans for a ten year development plan to make its mission more relevant in this rapidly changing area.

Plan calls for establishment of a secretariat and provisional advisory board which will be charged with development of effective administrative machinery. A major aim will be coordination of the work of the several branches of the church.

TV Used in New Child Evangelism Approach

DOMINICAN REPUBLIC — Associated Evangelical Group is producing a weekly children's television program. It is screened each Sunday at 12:15 noon over Radio-Television Dominicana, the national government network.

Format includes a humor section, stories and adventures, a Bible lesson on flannelgraph and a music section.

The program is an outgrowth of the recent Evangelism-in-Depth campaign during which a Christian magician became popular on the local television station.

New Film Dubbing Increases Outreach

LOS ANGELES — Titles from Cathedral Films' Living Christ series are being translated and dubbed in Japanese, Mandarin, Cantonese, Portuguese and Spanish. The new program is called Living Language Films.

"Living Language Films plan is a forward move in mass evangelism on the mission field," reports Mrs. Coral Baker, who with her husband uses film extensively in their work in India.

Prints are now being prepared in French, Korean, Hindi and Tamil. The films show Christ speaking the language of the people who view them.

"Many are making decisions for Christ after these showings," writes a missionary in Japan. In Dominican Re-

public, 72 film showings resulted in 410 professions of faith.

Missionaries report that in some places 10 times as many people are being reached through these films as through previous methods.

The program was initiated by Ed Steinkamp, a retired businessman, and Dr. James K. Friederick, founder and president of Cathedral Films, who died July 12.

Churches Join Together To Combat India Famine

TENNESSEE—First joint Protestant-Roman Catholic shipment of wheat is en route to India.

Two overseas relief agencies, Catholic Relief Services and Church World Service, are conducting a nationwide appeal on behalf of famine and drought victims in India.

Both agencies have combined with other international and government social agencies to form the Action for Food Production Committee for the coordination, support and technical guidance of agricultural development projects in India.

It is estimated that various United States food assistance programs will channel close to 30 percent of the estimated 1966 U. S. wheat crop to aid India.

World Gospel Crusades Adds Youth Ministry

UPLAND, Calif.—World Gospel Crusades is expanding to include youth ministry. Called "World Youth Crusades," the department will conduct its outreach through the facilities of WGC at the new international headquarters here.

People Make the News

Co founder of one of the world's largest Christian publishing firms, B. D. Zondervan, Sr., died July 4 at the

age of 55. In addition to Mr. Zondervan's activities at Zondervan Publishing House, he was director in 11 corporations. ■ Wycliffe Bible Translators' board of directors appointed Dr. Ben Elson to the newly created post of executive director. Dr. Elson, previously deputy general director for North America, will assist General Director W. Cameron Townsend. ■ Government of Liberia invested Mrs. Josephine Carmichael, 90-year-old American Negro, with the country's highest decoration for her gift of \$15,000 to a hospital in Liberia. Mrs. Carmichael's grandfather came to the United States from Liberia as a slave and her sister served as a missionary in the West African country. ■ Appointed principal of the Teacher Training College of the Sudan Interior Mission at Kaltungo, Nigeria, Simon Sayomi becomes the first Nigerian to be given full administrative responsibility for a post-primary SIM educational institution. ■ New director of the Mennonite Central Committee Viet Nam Christian Service Program is Paul A. Leatherman who succeeds Atlee Beechy. ■ Gregorio Tingson, well known Asian evangelist, is reported recuperating satisfactorily from a heart attack suffered during a preaching engagement in Memphis, Tenn. Before coming to Memphis, Tingson spoke at Peoples Church in Toronto and prior to that had conducted an evangelistic crusade in Viet Nam. ■ New moderator of the Presbyterian Church U. S., Dr. Frank H. Caldwell, began his duties with a missionary trip to Brazil. ■ Mrs. Charles E. Fuller, familiar to millions through the Old Fashioned Revival Hour broadcast, died June 11 in Pasadena, Calif. Mrs. Fuller read selected letters on the broadcast and edited the monthly magazine "Heart to Heart Talk." Old Fashioned Revival Hour is the world's oldest continuous religious broadcast.

Judson's Darkest Hour

Continued from page 15

which Ann had kept her husband supplied. The men were roped together two by two and driven like animals down the sandy, flinty road which was baking in the midday sun. On feet which for nearly a year had been allowed no exercise but a brief fettered hobble round the yard and which were now unwontedly bare, blisters grew fast and soon burst. Every step was a torture, and the jailers moved their prisoners fast.

Judson's morale collapsed. As they passed high over a watercourse he contemplated throwing himself and his companion to death. "The parapet is low," he gasped. "There can be no sin in our availing ourselves of the opportunity."

A modern biographer of Judson doubts this story, which he had read in the reminiscences of a fellow prisoner writing 30 years after the event. He considers it "difficult to conceive" that even in temporary desperation such a man as Judson could have contemplated both the sin of suicide and the treachery of leaving his wife alone in a hostile land. But Ann Judson confirms the story herself as it was told to her the next day by her husband: "So great was his agony, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act alone prevented."

The Lord's words, "I will keep thee in all thy ways," proved true even when Judson was physically past controlling himself. His Lord was at his side. He was intervening in other ways too. The Bengali servant of one of the prisoners caught up with the column and saw their distress. He pulled off his turban, tore it in two and handed half to his master and half to Judson, who tied it

around his feet. The servant supported and half-carried Judson the rest of the way.

The prisoners were by now in such poor shape that the eight mile journey planned by their jailers had to be broken by a night's rest. A kindhearted Burmese woman risked official wrath to refresh them with fruit. By next day, when they had reached the ruined bamboo dwelling which was to be set on fire as soon as they were chained to stakes inside, the situation changed.

The high government leader who had plotted their execution had fallen from favor and was summarily executed!

Judson's darkest hour passed. The place of intended immolation became a prison where captivity was less rigorous than at Ava. But Ann, who had followed him into the countryside with their baby daughter, fell seriously ill.

Judson was able, however, to look forward with hope, for the British forces advanced slowly up the Irrawaddy. "Here I have been for 10 years preaching the Gospel," he remarked to a fellow prisoner, "to timid listeners who wish to embrace the truth but dare not—beseeching the emperor to grant liberty of conscience to his people, but without success. And now, when all human means seem at an end, God opens the way by leading a Christian nation to subdue the country. It is possible that my life will be spared. If so, with what ardor and gratitude shall I pursue my work. And if not, His will be done: the door will be opened for others who will do the work better."

Judson's life spared

His life was spared. The door was opened, and in a way he could not have foreseen. The Burmese territory newly annexed by the British (who permitted missionary work unreservedly) contained a race, the Karens, of whom Judson had known nothing at the time of his imprisonment. The Karens were mostly animist, not Buddhist, and listened to the Gospel with open ears. The Karen church became the principal base and spearhead of Christianity throughout Burma.

Adoniram Judson bore marks of the iron fetters for the rest of his life. The long imprisonment had marked him in another way too. He could not bear to be idle.

When the American mission grew large and missionaries developed a tendency to concentrate in the larger centers, Judson pushed out into the

wilds. He traveled endlessly among the Karens and Burmese whenever his health permitted. He grudged the time which administrative duties, and even the translation work and scholarship which he loved, forced him to spend at his base.

Wherever he went he preached and baptized. He was in a hurry, as if seeking to recover the years lost in prison. Judson would not wait until a convert had grown old and wise. When any man he met on tour sought baptism, having heard the Gospel from a native evangelist, Judson would question him and his neighbors closely. He believed that if the man had been born again the fact would be evident in his transformed life and baptism need not be delayed. Judson was seldom deceived, and the Karen church grew fast.

Before the prison years, evangelization had depended almost entirely on his own labors. When Judson's feet were bound in the stocks, the Word of God had seemed shackled. He sought therefore to extend himself by urging his converts to go out two by two through the jungle paths to distant villages. He was among the first missionaries to teach that a church must be self-propagating. Thus the Karen church grew and became strong. Its members were outward looking, willing to suffer hardship, danger and long absences from home to enable others to know Christ as the One who delivers from fear and despair.

Judson's 20 months of stench and frustration in Ava's jails had not been futile after all. |||

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WV NEWS
FEATURES

London Crusade Hailed by England

Special to World Vision News Features

As the Greater London Crusade rolled into its final week Billy and the team were hard pressed to crowd into the last few hours all of the invitations that were coming in.

Graham addressed about 400 members of Parliament and members of the executive committee at a breakfast at the Grosvenor House. At the noon hour of the same day, Billy spoke to a gathering of England "VIPs" which included 60 of London's social, business and political leaders. All this in addition to his regular appointments, and the main service at Earls Court which was videotaped in color for release in the United States at a later date.

With five days to go attendance reached the 700,000 mark, and with good weather the 125,000 which were expected at Wembley were to swell the total to near the million mark. Billy preached to more people during the month of June in London than he ever addressed in that brief a period before.

Real miracle is not in the great crowds or in the compilation of impressive statistics. While team members say they are grateful for statistics, for they are, after all, people, they are more thankful for the stories of changed lives.

For example, a young blonde beatnik who, like many young people in the London area, had been experimenting with narcotics, came forward two evenings in succession. He was duly counseled, but was unimpressed and unmoved.

He ran from the counseling room one evening shouting, "It's all rubbish, there's nothing to this business!"

A young clerk in one of the book stalls heard him and called him back to her stand. "What's this you're saying about 'a lot of rubbish?' Why, I came forward, was counseled, and Christ is wonderful to me! There must be something wrong with you. Perhaps you didn't repent of your sin, or maybe you didn't surrender your all to Christ."

This brought the beatnik up short. He seemed shocked by the sincere testimony of the girl and her concern for him. After the service they went out together for coffee and the girl explained in more detail how to "receive Christ." After their time together she directed the youth to a full knowledge of Christ's redemptive power.

Even though thousands who have come are not conversant with the Scriptures and the way of salvation. they come searching and with open minds. The Holy Spirit which drew them, if their hearts are open, will lead them on.

We trust that Earls Court which is twice or three times the size of the previous 1954 effort will have a lasting impact upon the spiritual life of England, and that "Swinging London," as it has been called, will be changed to "Singing London," and that the theme shall be: "To God be the glory; great things He hath done."

—Lee Fisher,
With the Graham Team

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Delegates to the World Vision Pastors' Conference in Argentina register. More than 600 pastors, Christian leaders and wives attended the five day conclave.



WV NEWS
FEATURES

Argentine Clergymen Applaud World Vision Pastors' Conferences

by Myron Voth

Instituto Biblico, Buenos Aires

BUENOS AIRES, Argentina — *Des-tribalizacion* (breaking up of the tribes) is a good Spanish word that describes what happened at the national Pastors' Conference sponsored here June 28 to July 1 by World Vision, Inc.

Almost every denomination in Argentina was represented in the conference of about 690 pastors, church workers and wives.

Denominational molds gave way to the Holy Spirit-endowed ministry of the four main speakers of World Vision which has its headquarters in California. Team members were Dr. Bob Pierce, Dr. Paul S. Rees, Dr. Kyung Chik Han of Korea and another American, William Read.

Jesus Christ was the central figure of the conference and all groups sat at His feet to learn of Him.

Argentina represents a young evangelical church. While several groups have worked here for almost a century, a majority of the local churches represented were inaugurated in the past 25 years. This newness helped to make the World Vision Pastors' Conference especially significant for Argentine evangelicals.

First, new churches and young pastors desire more and better teaching on the preaching and pastoral vocation.

Dr. Rees spoke on this theme and the pastors remarked favorably on the help they received from him. He not

only counseled the pastors, but exemplified his teaching with his expository Bible teaching and homiletical style.

The Argentine church, being young, also needs edification on world mission. Dr. Han from Korea fulfilled a triple purpose in this vein at the conference.

First, he taught Bible principles of stewardship.

Second, he radiated a godly life which broke down all race and language obstacles.

He communicated to everybody without saying a word. Almost all the pastors in attendance commented on the spiritual fragrance Dr. Han left, even though they could not speak his language or English. People liked to get close to him, just to feel his nearness to God.

Third, he opened the pastors' eyes to God's great work on the other side of the world. Since Argentina is on the South Atlantic Ocean and Korea is on the North Pacific Ocean, there exists a great distance between the two countries. Dr. Han, however, joined our hands and hearts, showing us that the Lord of the harvest has some of our finest collaborators in Korea.

Being young, the Argentine church is experiencing new growth. The Rev. William Read did a scholarly job of enlightening the pastors on church growth. Notebooks were filled with figures and facts about how churches are growing in South America.

Theological Parasites

Continued from page 7

rassment. Meanwhile every social service was lauded. It was a fairly subtle change but mission strategy in nearly every major denomination showed the impact of it.

Many factors of the era made this possible. The peace of Britain made men believe the world was getting better and better because Britain had enough army-navy to keep most of the brushfire wars localized. No major conflagrations developed under her watchful eye. The industrial revolution was giving more of the fruits of the earth to more of the people of the earth. The so-called Christian nations were assuming a "burden" for the welfare of the "pagans." This was a major part of the "white man's burden."

The "parliament of religions" idea gradually developed and led eventually to the Jerusalem Conference of 1928. Christians were shamed out of their claims for the uniqueness of Christ and were urged to join in the creation of a brave new world by an eclectic religion. "The best from each for all" could have been the motto. Perhaps the strongest expression of this "service and union with all religions for the better-

ment of the entire world" is seen in W. E. Hocking's *Re-Thinking Missions*, published in 1932.

By this time the work of most missions was heavily involved in social service. This severely limited the effectiveness of basic evangelism, defined as gathering converts into worshiping congregations.

The theological response to this trend was enunciated in Hendrick Kraemer's book, *The Christian Message in the Non-Christian World*. It is one of many books since issued which define the uniqueness of the Christian message and Christ as the only hope of salvation.

The missionary movement was born in an atmosphere of personal fellowship with Christ, in an unashamed supernaturalism. Evangelism and missions tend to be destroyed by the spirit of rationalism and liberalism. However much good liberal theologians may accomplish by social emphasis, they have never proved able to gather large numbers of unbelievers into worshiping congregations.

To this degree they are parasites. The organism out of which they grew tends to be destroyed, or at least greatly diminished, by their work. It is time the church fully understood this. |||

An Interview With Kamau

Continued from page 5

cal College. We are trying to get in just as many as have BA's in the near future. We want professors with degrees in various fields to add to our entirely theological training. We want to make it so the pastors can go and teach in the secular schools. In those schools a young man who has good education will get more than 300 shillings (approximately \$42). Pastors have been getting much less because the money does not come in (from the local churches).

Question: This must limit the church greatly. How do you plan to extend the Christian witness in Kenya?

Kamau: Instead of people coming to the church, the church is going to the people. Young people are about 64 percent of the existing population. Many between the ages of 20 to 30 are coming into the city. We need evangelical youth hostels where young people can stay for three to six months while they are adjusting to city life. The liberal churches have been active in establishing hostels, but evangelicals have been slower to respond. We need about \$30,000 just to get a building—excluding other operational expenses. If we can get the building, that would help. We are expecting to accommodate about 60 at a time—they will be coming and going. During a full year we would probably accommodate over 300. Of course, Africans can sleep three in one room. Africans don't need one room for one person to sleep like you do. (Laughter.)

Question: What type of sports are these young people interested in? Would there be a place for a sports program in the hostel?

Kamau: Athletics and other sports are carried on mostly in the schools. If someone is doing very well, there are places where they can get training. If these young people have a good man in this hostel, then many will go there to do these things (sports). This will depend mainly on the person. We do not have anyone now.

Question: In cases like this, do the missionaries work with or under Kenyan nationals?

Kamau: Well, in our radio department, for example, we have two missionaries, full-time workers. We are looking for another man who can come and direct. We work together in using the radio as the work of the Lord. In other fields, medical missionaries and Africans are working together to help churches to stand on their own feet.

Until now our church was indigenous, but in new projects that is not practical. Radio is a project. The church has been trying to help all it can, but because of economics, churches cannot carry such a project. If we wait until Africans can carry it, the project would collapse. There are several needs like this.

Question: But who makes the decisions about the projects—the youth hostel ministry, for instance?

Kamau: The hostel will be administered by the church (the Africa Inland Church). In all our councils we have missionaries. We have joint commissions. We are working together—the African council and the white missionaries. We have a saying, "Get the milk while the cow is eating," and we want to get good milk out of this cow. (Laughter.) If we do not invite the missionaries to the council we will not get their advice. These are the places to get their ideas. |||

Black Market in Bibles

Continued from page 3

Germann-Edey said the man was converted "then and there."

He immediately returned to his village and started testifying to the satisfaction he found in Christianity.

"And the Holy Spirit started to move in that village," Germann-Edey related. The village people sent a request for someone to teach them and explain Christianity.

In a short time, 300 villagers were converted and baptized. Many of them then participated in two and one half months of further instruction in Bible study, prayer meetings and singing. Two members of the team had to leave for a year, but when they returned they found that 300 more had indicated their desire to be baptized.

Hunger for the scriptures has created an opportunity for black marketing the Bible. In Borneo, for instance, some copies of the Bible, reportedly printed in quantity at government expense, are selling for as much as 35,000 rupiahs.

Indonesian Bible Society is currently working to catch up on the demand for scriptural material for Indonesians. For more than six months now, IBS, using its own equipment in Jakarta, has been producing portions of the New Testament.

The Bible Society is presently gaining production experience by printing scripture portions and is planning to print whole Bibles beginning in 1968. By 1970,

IBS reports, a total of 100,000 Bibles will be produced annually.

Meanwhile, what is happening to Indonesians who seek the truth about Christianity?

Under the guidance of their new president, Lt. Gen. Suharto, Gen. Abdul Haris Nasution, chairman of the nation's highest lawmaking body, and foreign minister Adam Malik, the country is embarking on a difficult program of rejuvenation. Its leaders hope this program will raise it out of its present economic plight within three years and return its 105 million people to the level of living for which the nation was admired in the times before its years under Sukarno's "guided democracy."

Looking back on the miraculous deliverance from communism, Dr. Steed said in his interview that "even the newspapers declared their conviction that God had intervened."

Why did God step in?

Dr. Steed believes "He is giving the church *another* chance to get on with the job of reaching this generation of Indonesians with the Gospel."

There remains some uncertainty about the stability of the government, despite the successful election of Suharto, Nasution and Malik by the Provisional People's Consultative Congress in June.

But God has said in the Book of Revelation, "I have set before thee an open door, and no man can shut it."

Not only has the door been opened, Germann-Edey stresses, but "God has taken it off the hinges." |||

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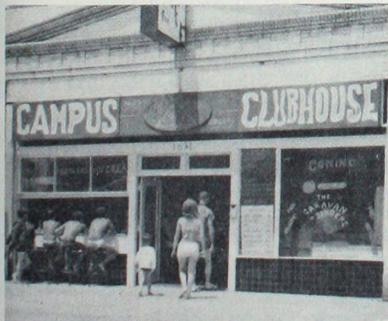
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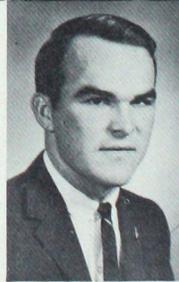
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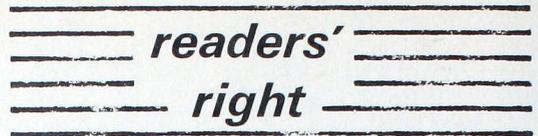
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SABENA



'Now, about that editorial . . .'

Sir: The June issue of *World Vision Magazine* carried an editorial by Donald H. Gill, associate editor, which made several commendatory statements about the Congress on the Church's Worldwide Mission; but which also had such a derogatory tone that we, members of the Congress Committee, are prompted to present several questions.

If the editorial, "They Played It Safe in Wheaton," had been printed in a magazine known to be frankly antagonistic to evangelicals, there wouldn't be much concern. However, for a magazine that purports to serve the interest of missions to have so completely missed the purpose and the thrust of the Congress is disappointing and even alarming.

1. How can Mr. Gill be uninformed about:

(a) earlier cooperation between IFMA and EFMA on many levels of activity when the joint session held in 1963 was a major news story in the evangelical press that year?

(b) the carefully spelled out procedures for the formulation and adoption of the Wheaton Declaration which were presented verbally and in writing to assembled delegates, press representatives and observers?

2. What kind of missionary vision, based on scriptural principles, does he propose to spell out since he detects so great a lack on the part of mission leaders? Does he have anything less nebulous than his editorial?

3. Is it a symptom of fear or is the stance merely defensive to recognize the wiles of the enemy and the resources in Christ in order to wage better spiritual warfare, or did Mr. Gill not read the available material carefully enough to note that the purpose of the Congress was not to set forth detailed strategy but rather to clarify areas on which confusion exists and to relate the whole task of missions to the Word of God, its mandate, its message and its method?

Mission leaders in both EFMA and IFMA will be asking whether the views of the editorial correctly reflect the views of *World Vision*. Many questions have already come to us and this is but the beginning. It would clarify matters considerably if these questions and your answers would be given as full coverage in your magazine as the editorial received.

Wheaton, Ill. *Louis L. King,
Milton Baker, Vernon Mortenson,
Congress Committee Members*

Sir: As a member of the Full Congress Committee of the Congress on the

Church's Worldwide Mission, I received a copy of Vernon Mortenson's recent letter to you commenting on Don Gill's editorial in the June issue of *World Vision Magazine*.

I must say that I was deeply disappointed by the editorial, because I felt that it contained inaccurate reports and such a distortion of what actually transpired in the Congress. I therefore heartily concur in the letter sent you by Vernon Mortenson and the other members of our committee.

It seemed strange to me that the report on the Congress by Dr. Eugene Smith, a recognized leader in the ecumenical movement, provided a much more accurate and discerning report than one written by the representative of one of our evangelical mission agencies. (I would, of course, not agree with the observations made by Dr. Smith regarding ecumenical unity in the latter part of his article.)

Palto Alto, Calif. *Norman L. Cummings,
Home Director,
Overseas Crusades, Inc.*

Sir: For some time I have wanted to congratulate you on your editorship of *World Vision Magazine*. It certainly is fulfilling its motto in a most remarkable way. I am deeply appreciative of the challenge it is continually to the church at large.

There is another reason for writing now, however. It is in regard to the World Congress. The editorial in *World Vision Magazine* by Don Gill disturbs me. I hope that it disturbs the rest of the evangelical mission family sufficiently so that they do more than just write to you—that we actually do something about it. I think he is very accurate that we did not go far enough. We are seriously working on that.

First, he says that The Declaration is "defensive." At the same time he criticizes it for not being "self-critical." I will not go into the areas where I completely agree with him; there are a number. Certainly in a Congress of that size there are administrative problems in drawing up any kind of a document that has built-in barriers.

However, it is significant to me that one of the observers from the World Council of Churches admired the procedure that was being used, as compared to that which has been used in other types of gatherings such as this.

It seems to me that the opening statement is very self-critical. To go beyond that into specifics with the 150 or 160 missions represented would be very difficult. I hope that it does not stop there, but at least a start was made. However, as far as

the document being defensive, I just counted up the declarations and excluding the number which are simply affirmations, only three out of 39 declarations could be interpreted by the reader as being defensive. At least ten of the 39 are an urgent appeal for research, study, review, reevaluation.

He says that we were drawing up statements of heresies outside our own numbers. It is the very fact that the heresy is creeping within that brought about the concern. For example, in the discussion group which I led there were ten missions represented; five missionaries within that number left their missions over the issue of universalism. These are evangelical organizations, not "outsiders."

It is interesting to me that the degrees of "separation," the "Billy Graham issue" and dozens of other points of eschatology and ecclesiology never came up for discussion. As one who has worked in both IFMA and EFMA (in fact worked ten years to try to bring the groups together), this is in itself a miracle.

The irony of it is that we were immediately attacked from the right by such men as Dr. McIntyre, attributing the whole Congress to one of compromise.

Don Gill's attitude seems only to play into the hands of the right. In one of the most significant moves in the entire post-war period, we need every bit of commendation and encouragement that we can get.

Philip E. Armstrong,
Home Office,
Detroit, Mich. Far Eastern Gospel Crusade

'That editorial was great . . .'

Sir: First of all, let me note that the editorial was excellent!

You said many of the things that needed to be said. And you said them so well. I guess I was most impressed with your incisive observation about the convention's refusal to search out and confess failures and the remarks about the overly defensive stance of the declaration. Somehow it seems so sad to me, when you think of the power 1,000 delegates could generate, that the results were so anemic.

As for the defensive stance, what is it going to take to pull us out of our isolation? So often evangelicals see the world, the theological liberals and the Roman Catholics as academic straw men rather than as individuals — or as friends who might be able to teach us some things. No wonder we're often about as relevant to man's spiritual needs today as the old workhorse is on a 500-acre Minnesota grain farm.

Thanks for all you are doing with the magazine. It's about the only evangelical publication that I really can't wait to get each month. My prayers are with you.

Minneapolis, Minn. Jim Huffman,
The Minneapolis Star and Tribune

A good analysis. I concur.
Newton, Kan.

Maynard Shelly,
The Mennonite

Sir: I just read your editorial "They Played It Safe in Wheaton." It's terrific—thank you for it.

The whole magazine is exciting.
Elgin, Ill.

Joseph T. Bayly,
David C. Cook Co.

Sir: The occasion of this letter is to compliment you, and to express my deep appreciation for the editorial which appears in the June issue of *World Vision Magazine*, and is entitled "They Played It Safe in Wheaton."

While I did not personally attend the Wheaton conference, I have observed with a good deal of interest the various pronouncements that have come from it, and find myself in total and complete agreement with what you've expressed here. It seems to me that it is high time we were willing to venture a little bit, in terms of these times, rather than, as you have suggested, "play it safe."

At any rate, congratulations. I thought it was a terrific editorial and wanted you to know it.

Grand Rapids, Mich. Floyd W. Thatcher,
Vice President, Publications,
Zondervan Publishing House

Sir: Concerning the magazine, I've been nothing but delighted at the good piece of work that I believe *World Vision Magazine* has done.

I'm especially happy to see you have taken the provocative route as was illustrated by your editorial, "They Played It Safe in Wheaton."

Wheaton, Ill. Dave Breese,
President,
Christian Destiny

Congo Christians offer challenge

Sir: We especially enjoyed the account of the African Christians in the Congo written up in the June issue of *World Vision Magazine*. This was a real challenge to our hearts and we shared it with others in an effort to have them realize what we might have to face some day and what a comfort God's Word was to them.

Mr. and Mrs. Reed B. Miller
Camp Hill, Pa.

Magazine deeply appreciated

Sir: A word to tell you that I deeply appreciate your magazine in your recent effort to print stimulating and preachable missionary articles.

I as most pastors, need information and illustration. Your magazine serves a real purpose when it becomes more than just an organizational report (which because of the bulk of material, I glance at and discard).

The Lord bless you in this venture of printing a real missionary digest.

of the observers from the World Congress
Skaneateles, N.Y. Pastor T. W. Ertle,
First Baptist Church



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FROM THE MISSIONS BOOKSHELF

A Missionary Statesman and Saint

T. J. Bach: A Voice for Missions by Tom Watson, Jr. (Moody Press, \$3.50) is reviewed by Frank Kline, head of the Department of Missions, Seattle Pacific College.

This remarkable story tells of a Danish engineering student who was converted by reading a tract.

He traveled to the United States, became a missionary to Venezuela (1906-1926) and eventually became the director (1928-1946) of a missionary organization with worldwide outreach.

Dr. T. J. Bach was at once a missionary statesman and a lovable saint—a combination not often found.

The story of his life is inevitably linked with the development of The Evangelical Alliance Mission (TEAM), formerly known as the Scandinavian Alliance, which has grown from a small beginning to a corps of more than 800 missionaries serving around the world.

Author Tom Watson, Jr. has succeeded in capturing the distinctive flavor of a life totally yielded to Christ. The book also has the virtue of being honest, showing that Dr. Bach was definitely human, and always the first to admit it! He was as quick to forgive when he had been wronged as he was to seek forgiveness when he became aware that he had caused another to stumble—a formula for true victory.

One of the best features of the book is the use of some of Dr. Bach's pointed sayings as chapter headings. One of the best is:

Without the Truth there is No Knowing and without the Way there is No Going but without the Life there is No Living.

The book gives some evidence of having been hastily written. The first few chapters lack coherence. Appeal would be greatly enhanced by inclusion of some pictures.

Reading the book, however, is a rewarding experience not only for those who knew Dr. Bach personally, but for all who find in the lives of God's great ones an inspiration to "press toward the mark."

Church Growth in Korea

Wildfire: Church Growth in Korea by Roy B. Shearer (Eerdmans Publish-

ing Co., \$2.95) is reviewed by the Rev. Paul P. Fryhling, pastor of First Covenant Church, Minneapolis, Minnesota.

I am not Presbyterian, so why be excited about a book which is so obviously the account of Presbyterian missions in Korea?

This question is quickly answered by anyone who reads just a few paragraphs of the foreword by Kenneth Scott Latourette and the opening of Roy B. Shearer's text itself.

Here is a fascinating record and analysis of one of the most absorbing missionary phenomena of all time within a carefully defined geographical area. Shearer is a skilled technician, an indefatigable researcher and a venturesome analyst.

One of the amazing things about the book, so filled with statistics, graphs and historical documentation, is that it has the movement and intriguing spirit of a contemporary novel.

The missionary movement in Korea is seen not as an isolated religious phenomenon but lucidly woven with the stirring, often heartrending history of that land which in 1894 and 1904 was the battleground where Japan defeated China and Russia respectively.

The political and social aspects of the people from the time Japan annexed Korea (1910) until its "liberation" to Russia and the United States (1945) and on to the further struggle with communism that split Korea at the 38th Parallel are shown to be relevant to church growth.

The reader will be similarly impressed with the significant correlation shown between church growth and sociological characteristics of a given area, not only the general personality traits and temperament, but facts such as strength of family units, economic independence and propensity for education.

While emphasizing the importance of methodology, selecting the location that seems most potentially profitable, Shearer makes a strong case for evangelism.

Bold conclusions concerning missionary policy and strategy begin showing through early in the book and continue at regular intervals so that by the

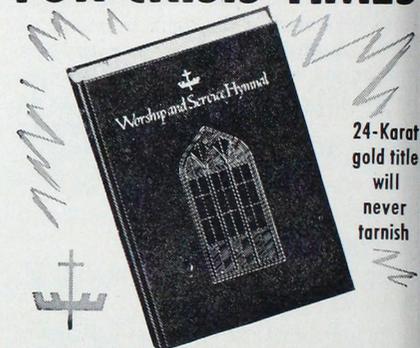
time one reaches the chapter titled "Conclusions" they appear as a kind of refrain.

Not all mission leaders will agree with the proposals, but none will be exempt from dealing with them until, on as thorough study and analysis, he can show alternative policies and methods that will better advance the church's ultimate task.

Shearer's conclusion is that "nothing wins men to Christ like good church growth. Many do not yet realize that a powerful, growing church made up of people from a responding population will win more Christians, even from a relatively nonresponsive area of that same nation, than will a handful of professional personnel, both foreign and national, no matter how good servants or evangelists they may be."

Until someone can disprove that conclusion we shall have to assume that author Roy B. Shearer has not written amiss.

FOR CRISIS TIMES



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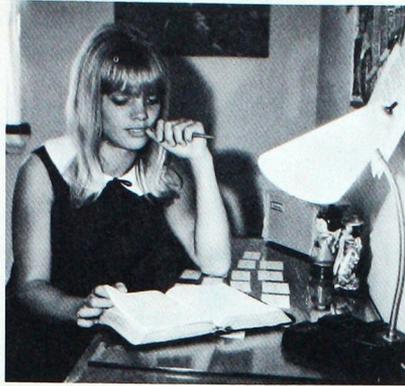
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Missionary to YOUR Campus

by Ted W. Engstrom,
Executive Vice President,
World Vision Inc.



On campuses around the world there are millions of young people concerned about religion and about the future. They want a positive answer to frustration and discontent.

Who is the person who can offer the one thing that can satisfy these cravings? Who takes it to the thousands on your campus? Is there anyone who meets the need among your fellow students? Who is the missionary to your campus?

In this restless, war-torn age, fraught with uncertainty and frustration, young people ask these searching questions.

Why go to college?

Why go anywhere?

Why be a Christian?

Why not accept the current philosophy of sun, suds and sex as the end-total of life?

Why indeed?

Because, regardless of world conditions, these young people are still ones for whom Jesus Christ died (see I Tim. 1:15)!

Since you are a believer, God has a magnificent purpose for your life. This supreme purpose for you is to be a constant, assured witness of the death and resurrection of His Son. The commission Jesus gave to his followers 2,000 years ago is just as truly yours today, "You shall be my witnesses" (Acts 1:8, *Amplified New Testament*).

During the more than 15 years I shared in and directed the work of Youth For Christ International, personally dealing with thousands of high schoolers, I learned that the best person to win a teenager is another teen. In the same way, I believe the best person to win a collegian is another collegian.

Your years in high school and college are years of preparation not only for future service but for service now—today. Now is the time to witness and to win your campus compatriots who are searching for meaning in life.

Four simple steps are necessary for you to become an effective missionary to your campus.

1. *Make sure you know what you're talking about.* You may hear it said that it isn't enough to go to church, to be baptized, to be an ardent church worker, but you must be "born again." All right, what does that mean? Until you have settled this for yourself and you are certain that you know Jesus Christ personally, you cannot help someone else to settle it for himself.

2. *Make sure you know the scriptures.* When dealing with a friend about his salvation, your opinion is not enough. He won't think that your opinion is any better than his opinion. And it isn't. So store up pertinent scriptures in your heart. Memorize them. Or mark them with red in your New Testament and carry it with you. But let the Bible do the talking, for, as scripture says, "The entrance and unfolding of Your words gives light" (Psa. 119:130, *Amplified Old Testament*).

3. *Make sure you know that faith saves.* When you mention Christ, your friends will change the subject to religion. They will begin discussing their doubts. Be patient, answer whatever objections you can, but switch the subject back to faith. No one was ever won to Jesus Christ by someone winning an argument.

4. *Make sure you depend on the Holy Spirit.* The wonderful part about being a Christian witness is that the Holy Spirit really does the work. He will show you the way to witness if you ask Him and permit Him. If you observe a quiet time regularly, the Holy Spirit will lead you to the right person to speak to.

He will guide you in what to say, and you may have the great delight of leading that person to a definite relationship with Jesus Christ.

There is no greater privilege—or responsibility. |||

Youth Around the World

Korean teenagers put junk to work for needy children

SEOUL, Korea — Moved by the story of less fortunate children on an islet off Koje-do, a group of 280 school girls here are foraging through trash bins during out of school hours for the purpose of raising money to assist underprivileged children.

They gather used tin cans, bottles and any other type refuse that may have some commercial value, though ever so slight.

Considering the fact that scrap iron sells for approximately 1½ cents a pound and broken glass for 1 cent a pound, the total of \$12 which the junior and senior high school age girls toted up last year is a considerable contribution. The entire amount was sent to the poor children of the islet.

Maryland campus leaders plan prayer breakfasts

COLLEGE PARK, Maryland — Ted Levin, 1965-66 student body president of University of Maryland, reports that student leaders are currently in the process of planning 10 to 15 campus prayer breakfasts this fall as a prelude to the huge state Student Leaders Prayer Breakfast scheduled in February.

Levin said attendance at prayer breakfasts is "one of the most rewarding and meaningful experiences I've had."

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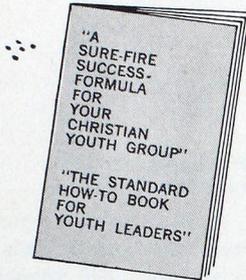
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Ask Us What We Think...

QUESTION

On Campus: Are you "out" if you are a Christian?



STEVE
PONDER

In most situations anyone who stands up for what he believes on my campus is "out of it." My fellow students are predominantly conformist. To be "in" you must wear certain clothes, smoke a particular brand of cigarettes and so on.

There are many nonconformists also on my campus who live what they believe. Why can't we as Christians also live what we believe? I do believe some people who are Christians are "out" on campus because they are hypocrites or do-nothing Christians. Christ meant for us to live an active positive life.

In that sense of the word I think we should be "out" on campus and live what we believe.

Steve Ponder
history major
University of Southern California
member of the football squad



RICH
MASTERS

Why is the Christian looked upon as some eccentric individual?

He is looked upon as being different because he is.

The Bible says a man in Christ is a "new creature" (II Cor. 2:17). Here then is the reason why being a Christian has often been tagged "out." In truth it is the nonbeliever who is "out of it."

The campus is an especially unique place where Christians find it difficult to uphold their Christian testimonies. But fortunately for young Christians God provides the remedy in the form of the power of the Holy Spirit which strengthens His believers.

Rich Masters
college sophomore
majoring in psychology
plans a career in
Christian education



CASEY
DeFRANCO

In my opinion a Christian on campus is not "out." If he is, then it is his own fault because he is usually afraid of being laughed at and ridiculed by his friends or by his teachers. The Christian boy or girl should be a leader and show others that he is not a "stay-at-home" with a long face and a sermon. God's love is a great gift and it should be shown in every walk of life, especially on the campus.

Being friendly and taking part in activities—but, most important, letting Christ live in us—will never be "out" with youth.

Casey DeFranco
Senior Van Nuys High
majoring in business education
member of Theater Arts

Scholarship aids coed training for Christian literature overseas

EAST LANSING, Michigan—"It is a rather humbling thing to know you are being prepared for God's service," wrote Diane Stough, 20, in an article which won for her a \$250 scholarship from David C. Cook Foundation.

"He has given me an education in missions, and seems to be leading toward a journalism degree from Michigan State University." The scholarship will be applied to her tuition to MSU where she will major in journalism this fall.

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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BOANERGES RIBEIRO



Civil Rights and Mission

Editor's Note: This is being written in Brazil.

Various forms of violence associated with the "Mississippi March" in June were reported in detail and with special prominence in the South American newspapers. Asked to comment on the significance for missions and for missionaries of the U. S. civil rights struggle, a highly respected Brazilian Protestant minister has made observations that I want to share with our readers.

The Rev. Boanerges Ribeiro is pastor of the Calvary Presbyterian Church in Sao Paulo, editor of the official organ of the Brazilian Presbyterian Church and an alumnus of the Campinas Seminary. From 1961 to 1964 he lived in the United States where he did graduate work at the College of Journalism of Syracuse University.

P.S.R.

Up in the Serra da Canastra Mountains the air is cool and invigorating. As we walk along the dusty path, I can see, far away in the plain, the silvery glister of the lakes.

This is in the western region of the state of Minas Gerais, in Central Brazil. As a matter of fact, these mountains are, rather, the wall of Central Brazil's plateau. Eventually, they will build Brasilia, the new capital, in this plateau, 3,600 feet above the sea level.

The year is 1938. I am a student from the Presbyterian Seminary of Brazil, and I am 19 years old.

The resilient old man who leads the way is my grandfather. Right now he is amusing himself as he sees how hard it is for his sissy citified grandson to walk the scanty twelve miles of mountain path, from the village to the ranch. Whenever I stop to wipe my forehead, I can see an almost sardonic smile in his steely blue eyes.

I try to get a respite with a question: "Say, grandpa, did you ever own slaves?" "Nope" he says. "Never thought it right to own human beings, as if they were a thing."

And, after a pause: "My father used to have slaves around, though. Needed them in the plantation, you know. No more slaves today, the Lord be praised."

This vignette of my youth came back vividly when I was asked to comment on the impact of the U. S. civil rights crisis on missionary work in Brazil.

Americans will never understand how easy it is for a white Brazilian to travel or to eat alongside a Negro,

unless they start from the spiritual basis of human co-existence.

To belong to the human race is something that imparts dignity. The Brazilian *feels* this, even when he cannot articulate it.

I seriously doubt that most of the white parents in Brazil would consider with delight the prospect of negro in-laws. But, prejudice or no prejudice, Negroes *are* human beings as well as whites.

You will never hear or read, in this country, the expression "the Brazilian Negro." There is no such thing. If you are a Brazilian — you are a Brazilian. Period!

And this is why the question so many times pops up: "Preacher, how do you explain racial discrimination in the United States? It is a Christian nation, is it not?"

But then, as the news of the civil rights crisis explodes every day, you can see another reaction: Brazilians are proud of those white preachers that go to jail fighting for the rights of the American Negro. Every Brazilian in our predominantly Roman Catholic country can identify with those preachers — even knowing that most of them are Protestant ministers. And, as well, with negro ministers fighting for the rights of their race.

I would say that the fight for civil rights might give American missionaries a higher rating in Brazil.

Boanerges Ribeiro

Toward Better Broadcasting

The Far East Broadcasting Company is currently recruiting some 38 scientists to serve on survey teams in the Orient. The skills being sought fall into three categories: anthropology, psychology and political science. Teams of three men each will eventually be stationed in India, Japan, Indonesia and the countries of Southeast Asia. Other teams will study available information on the Soviet Union and mainland China. One team will be assigned to U.S. military personnel serving in the Far East.

The purpose behind this undertaking is to procure the kind of information which will make Christian radio programs to these areas more effective. FEBC feels that information currently available concerning attitudes of people in its various program areas is inadequate. As a result, Christian radio broadcasts are not as effective as they could be.

In order to procure the kind of staffing it needs to do the job, FEBC is setting up a special training program in cooperation with Stanford University. The

plan includes training at FEBC's short wave facilities in northern California.

FEBC is to be commended for this forward-looking step. The time is overdue for the concept of "feedback" to be applied to Christian communications. Too often Christians send out the message, in one form or another, without making any careful reading of the response. Thus, any seeming success leads only to a simple duplication of the techniques in other areas—whether or not they apply.

Science today offers better tools by which attitudes can be understood. Furthermore, there is a primary relationship between understanding attitudes and effectively fulfilling Christ's instructions to "preach the Gospel." Missionaries cannot afford to overlook the help that science offers.

The Far East Broadcasting Company has made an impressive move in the right direction. Others will surely follow. DHG

The Gain in Spain is Plain

For ten years following World War II, Spain was practically cut off from the outside world. Its history of relations with fascist regimes, along with the repressive measures applied internally, made it difficult for General Franco to establish good relations with his European neighbors, or with Canada and the United States. Spain was forced out of the United Nations from 1946 until 1955. During that period Protestants in Spain were repeatedly harrassed, sometimes openly persecuted.

Then came a series of events which brought Spain into extended contact with the outside world. The United States established military bases in Spain. This fact in itself necessitated certain agreements regarding the practice of religion.

Meanwhile the flow of tourists to Spain was increasing steadily. And more of those tourists were asking the embarrassing question, "Where is the nearest Protestant church?" Spanish officials began to see a certain connection between economics and religion.

The European Common Market was coming onto the scene and Spain wanted in. But Spanish officials were told quite directly that such a closed society (with low wage scales and a relatively lower standard of living) would have no place as a Common Market member.

With the era of Pope John XXIII the Catholic hierarchy in Spain began to feel restraints on its support and encouragement of the repressive measures applied to religious minorities. The actions of Vatican II made it even clearer that such measures were now out of vogue in Rome.

Thus the Franco regime was feeling pressures of several sorts: economic, political, diplomatic and religious. All of these prodded the government toward a more open social system and greater freedom of religion. Results eventually appeared.

Today a visitor to Spain will find most of the Protestant churches open, whereas several years ago many of them were closed under the seal of the Spanish government. There is also more freedom for the churches to publish literature and to carry on Christian education.

In light of this progress it is interesting to recall that Sunday March 15, 1959, was set aside as a worldwide day of prayer for the Protestant churches of Spain. At that time churches were closed, Bibles confiscated, and repressive laws were strictly enforced. If today's improved situation is interpreted as an answer to prayer, it is instructive to note how comprehensively God works. In fact, recent advances in Spain may remind us that economics, politics and diplomacy are still within the Father's domain. DHG

The Threat of the Cultic

When form becomes a fetish and a formula becomes a password, a cult is in the making, if indeed it has not already arrived.

How much of today's Christianity, whether in the traditional churches of the West or the generally newer communions of Africa and Asia, is becoming cultic?

An eminent Indian churchman, writing about Christianity on the Indian scene, declares:

Both in the city and the village the Christian goes to his church on Sundays and is happy in the "Christian ghetto." He pays what he can for its support. He meets fellow Christians and is generally happy in their presence. But this sense of oneness often does not arise from their oneness in Christ. The Christian caste or communal basis is the stronger bond of union. After the Sunday service each returns to the unhappy world where he either forgets about his Sunday Christianity or leaves it aside for the sake of convenience. Normally he is not bothered about the fact that he has to live his religion all the days of the week. He is not usually any different in his office from his non-Christian friends. He too wastes much of his office time by idling or by gossiping. Of course there are exceptions. But exceptions also can be found among secularists and followers of other religions.

Note the devastating sequence: "goes to his church on Sundays . . . is not bothered by the fact that he has to live his religion all the days of the week." This is not evangelic; it is cultic.

Thirty-three factory and office workers, all of them professedly Christian, came together for an informal conference. A report of the meetings included the following:

During the discussions most of the participants made it clear that they never felt any sense of responsibility or duty in their work. . . . One of the questions for group discussion was "How can we point others in our offices to our Master?" Many of the participants thought that this was an irrelevant question. "Tell us who the Master is. We do not know the Master," was the answer of many Christian employees. And most of these were regular communicant members of the church!

Let's not be deceived: when carrying the name "Christian" can have so little bearing on the stuff and shape of daily living, when it has ceased to generate distinctive motivations, when it no longer issues in behavior-patterns that are creatively and convincingly different from those of society in general, then Christianity, in the measure in which this is true, has gone cultic. No longer a life-force, it has become a residual form. It is more of an escape from reality than an engagement with reality.

What is true at the broad level of Christian practice is similarly true in the narrower field of doctrinal orthodoxy. Necessary and useful is zeal for the theological "purity of the Church." "The faith once delivered to the saints" is not to be left to the small

mercy of the innovators and the deviators. It must therefore have defenders.

Here enters the peril. Saying the right words, repeating the proper phrases, clinging to the correct formulas becomes the magical key to acceptance in "orthodox" circles. But the orthodoxy that *believes* soundly without orthopraxy that *behaves* soundly is "sounding brass and a tinkling cymbal." It may be, in particular circumstances, a graver offense to the Almighty than creedal error.

A stout warrior for the "fundamentals," having prepared a public attack on a minister whose orthodoxy he challenges, has his attention called to certain inaccuracies in the charges he is getting ready to make. His defense for refusing to bring his proposed attack into line with the facts: he had prepared his manuscript and it was too late now to revise it!

When an ethically cloudy orthodoxy is content if only the right words are rightly pronounced, then the Christianity it represents has turned cultic.

How can this drift toward the cultic be reversed?

Three things would immensely help:

1. *To dig into the New Testament with freshness, vigor and confidence.* All over the world there is too much reading about Christianity and too little study of its one authoritative source book. On the mission fields this need includes that of producing simple commentaries for the use of the least educated but literate Christians. They must know firsthand the practical effects as well as the faith-benefits of the Gospel.

2. *To get rid of the illusion that all church members are "in Christ."* To be in the Christian tradition is never a value to be despised. To be "in Christ" is more: it is a vitality—a gift of new life—for which there is no substitute. It is here that religious education makes a poor showing compared with conversion. Of the changed person, made new in Christ, it has been said: "It is not his wits that win but his life and witness."

3. *To face the grim possibility that Christianity, in wide areas of its influence, can fail in this century as it has failed in earlier centuries.* This is not the same as saying that Christ's Church can be destroyed. We have His own pledge that this will never be. But it is to say that as North Africa was once a vast area of Christian work and witness and was succeeded by an alien faith, so the cultic, sentimental, irrelevant, unconvincing Christianity found in too many quarters today may be "cast out and trodden under foot of men." Tangless and tasteless, like salt without worth, it is rejected.

A picture one dreads to contemplate is that of a religious community clutching at its orthodoxy while it withers in its futility.

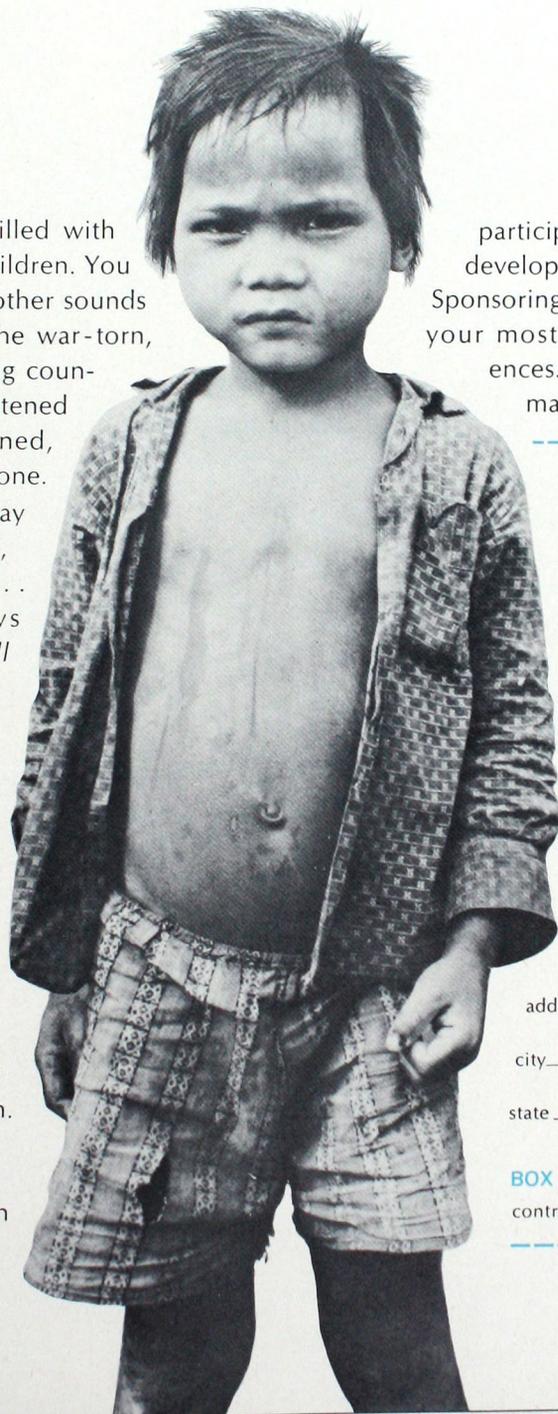
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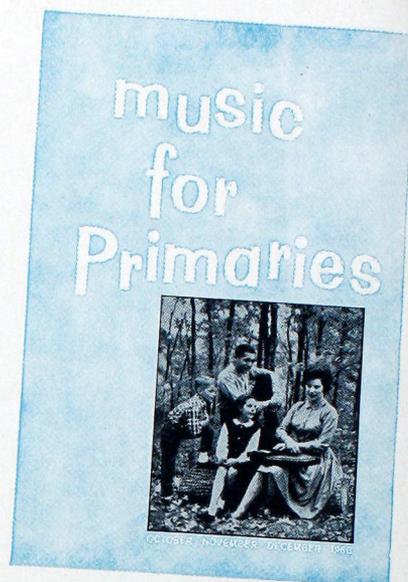
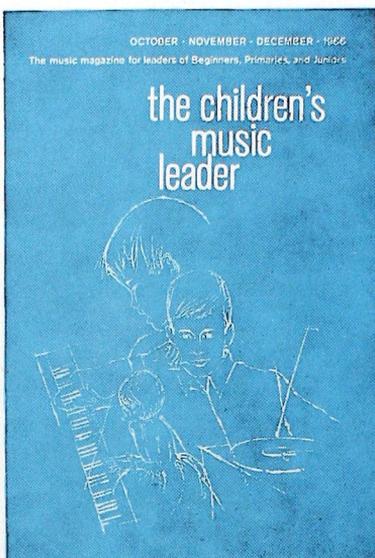
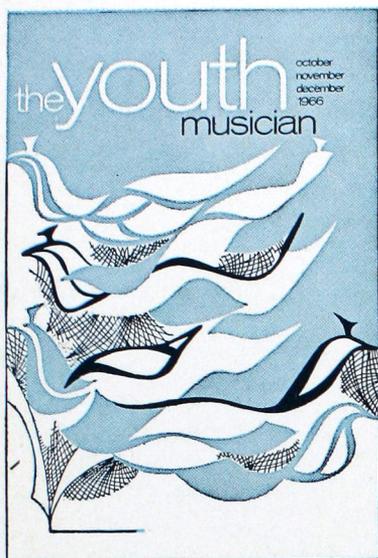
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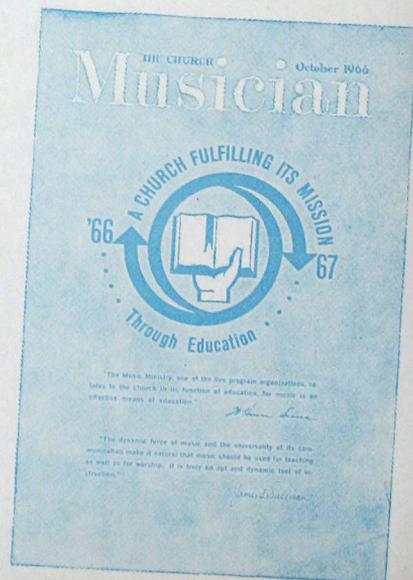
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