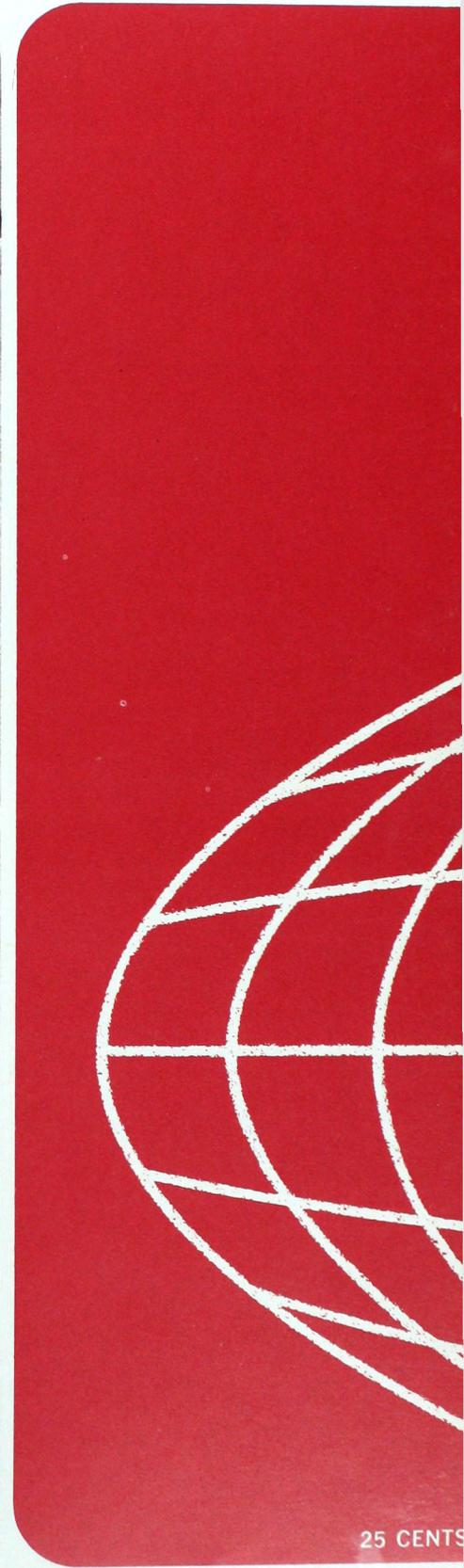


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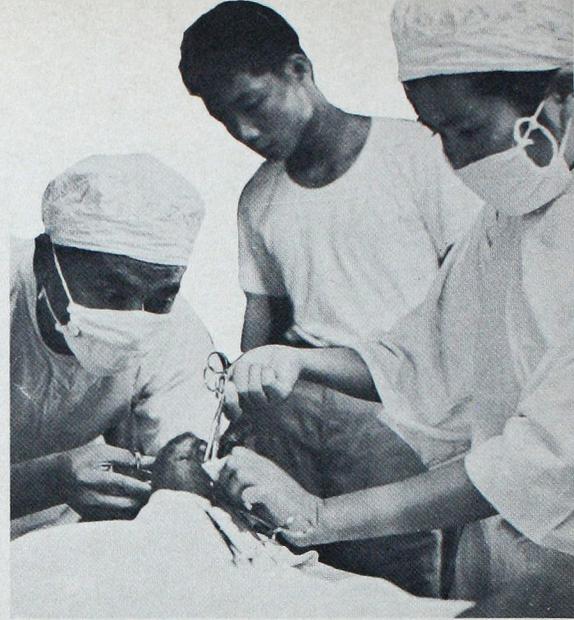
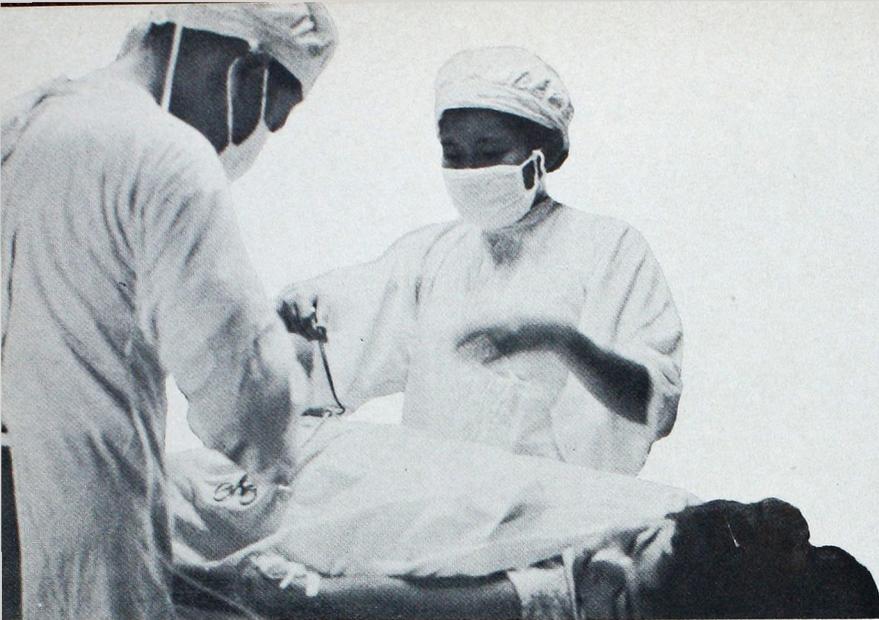
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MAGAZINE



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



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Publicity Pluses and Minuses

When the powerful news media such as *Life* and *Time* place the picture of Congo-slain Dr. Paul Carlson on the covers of their magazines, there is the Christian impulse to say, "This is excellent recognition of the role—and the risk—of the missionary in today's world."

But then, having seen the cover, one turns to the text of the story and by the time he has finished his mind has done at least a half-turn, and he finds himself wondering—trying to sort out the pluses and the minuses of publicity such as this.

For example, the *Time* copy writer will pay ungrudging tribute to Dr. Carlson in one paragraph and in another will say, "The rebels were, after all, for the most part, only a rabble of dazed, ignorant savages."

Factual as this description is, it is given without any attempt to set this lawless, desperate sort of cruelty in the context of that swift social, economic, and political change which has hit Africa with revolutionary force. "Scarcely, if ever," as Elspeth Huxley has written, "has the civilization of one continent hit that of another with such tornado force as Western civilization has hit Africa—leaving no time for readjustment and with so little mercy."

It is almost impossible to exaggerate the extent of the stresses and strains produced by the mechanization and industrialization that the science and commerce of the West have brought to Africa. As one writer has recently observed, the whole vast midland of the African continent is trying to adjust in a single generation to the Industrial Revolution to which Europe and North America have been adjusting for 200 years. The effect is shattering, in many cases disastrous.

True, in this process the worker has begun to suspect his native animism, if indeed he has not abandoned it, but in most instances no system of taboos, no religious faith, has taken its place. On this a perceptive newspaper writer has raised the question:

"What is to happen to a people which has lost one faith and not yet found another? They felt that the root cause of the frustration was the lack of a meaning—a pattern—and a consequent lack of confidence in life. Africa had no written record of the past. Her mental stability rested upon her animism and ancestor worship. When these are undermined, the bottom drops out of her primitive philosophy."

Moreover, the implied explanation of Congo atrocities found in an indignant reference to "a rabble of dazed, ignorant savages" is inadequate on another count. It fails to reckon with the appalling force of the black man-white man psychology which is currently playing so potent a part in everything that is taking place on the African scene.

Even a half-informed Congolese, readily deploring the slaying of a Dr. Carlson, would still resent the *Time* writer's slur, and this on two grounds:

First, because he remembers what his father or grandfather has told him about the incredible cruelties which white men inflicted on the Congolese when they first "took over" under the "protectorate" of Leopold II and, after 1885, under the "Congo Free State." A just-published "Fact Sheet" on Congo-Leopoldville recalls that the Congolese were "beaten, chained together and marched endless miles to the rubber plantations, tortured and maimed if they did not produce their quotas."

Who were the "savages" then?

Secondly, your Congolese will resent the epithet of "savages" on the lips of the white man because the Congolese happens to know something of what today's white man is capable of in his treatment of the black man in "Christian" America.

The Paul Carlson cover issue of *Time* had scarcely reached the newsstands when an angry African in Los Angeles sent off a query to *Time's* editor:

"As a Nigerian, may I ask you if you have forgotten the three civil rights martyrs of white Mississippi in the heart of 'civilization'?"

We Caucasians, including those of us who are Christians, will have our own way of reacting defensively to such a thrust. But to refute it to our satisfaction is to miss the point of it. It doesn't need formal refutation so much as it needs understanding.

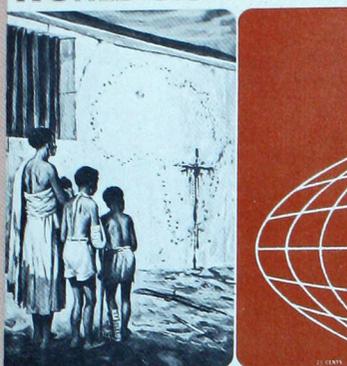
Five years ago a distinguished missionary leader, Canon Max Warren of the Church Missionary Society, in the course of a brilliantly penetrating lecture on Africa and missions, warned:

"The revulsion of Africa against the white man, unless it can be checked, its dynamism redirected, its spirit disinfected, and Africa's faith in the white man restored, will yet fill our newspapers with horror items beside which the Mau Mau obscenities will seem like Sunday School tales."

For missions the publicity value (forgive the coarseness of the phrase) of Dr. Carlson's death does not lie in the cruel circumstances in which it occurred. It lies in a very different direction. It needs to be understood in a frame of reference far larger than Stanleyville. It speaks with solemn and dramatic eloquence of missions in the agony of crucifixion—dying to itself, to its own past (both its best and its worst), to the sins of those who have sometimes been its own representatives and of those Europeans and Americans who have been its scandal and its contradiction.

Yet, withal, dying to live!

P.S.R.



Africa! Continent in conflict! Where horror and hope are strangely intertwined! Where the free-wheeling passions of the few can easily be misread as the intolerable barbarity of the many! Where rebel deeds of desperation speak of "the dark that lurks in the hearts of all men"—save as they are ruled by Christ! Where Christian missions are agonizing "missions under the Cross!"

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WORLD VISION

FEBRUARY 1965

MAGAZINE

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NEXT MONTH

"It takes an incurable optimist not to be overawed by the tremendous obstacles which the missionary enterprise faces today," Horace L. Fenton, Associate General Director of Latin America Mission, told the student body of Fuller Theological Seminary at its annual missions conference. In March, World Vision Magazine will print his opening lecture of the series, "The Challenge of the Impossible." An article by Canon A. S. Neech, originally scheduled for this month, will ask the question whether the various ministries of missions are as integrated with the national churches as they should be. In a style all her own, Corrie ten Boom will tell about her recent series of exciting church meetings in East Germany. From far-off New Zealand John Pritchard, in "Ministry to Missionaries," will raise the question, "Do not missionaries, too, need a pastor?" The pastor of a large city church makes his first trip to Asia and Europe. Out of a mass of impressions what does he select as the concerns which most forcibly gripped him? Paul R. Fryhling of Minneapolis will give us his answer.

Which Comes

Ahead of What?

If we may rely on "The Wall Street Journal," the facts of dog life USA are these:

Dog population: 26 million (up 6 million in 10 years).

Annual spending on dog food: \$530 million (about 50 percent more than Americans spent on baby food and approximately \$100 million more than dog owners spent 10 years ago).

Annual spending on non-food items: \$800 million (which does not include the millions of dollars paid to veterinarians and to kennel operators).

If there are benighted readers of this journal who do not know what comes under the head of "non-food items," this may as well be for them "the moment of truth." The canine accessory group includes bathrobes at \$5, pajamas at \$2.98, cashmere sweaters with mink collars at \$40.

Moreover, the "Toodle-oo" line of dog cosmetics includes eleven shades of nail polish. Manufacturers of another line of princely dog toiletries offer color shampoos, creme rinses, hairdressings and a choice of perfume scents.

Let's return to that figure of \$800 million. Remember that this is not to keep "Fido" alive. This is to give "Phydeaux" an elegance probably never before achieved in history.

Eight hundred million dollars!

Then consider this quotation from a bishop in one of our wealthiest Protestant denominations: "The United States mint does not make a silver coin small enough to represent the weekly contribution of each member of our communion to foreign missions."

A query that will not down is this: "Is our affluent society proving to be a curse to the Church when in fact the Church should be a rebuke to a society whose affluence can carry it to such absurd extremes?"

Jesus said, "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you" (Matthew 6:33). Alas, familiarity has given beveled edges and soft contours to those words which once fell on our ears like hammer strokes or rubbed our minds raw like an abrasive.

Emerging from that searching sentence are three things we ought never to forget:

1. Putting things before the kingdom of God is life's commonest tragedy. Too many of us, even in Christian circles, are wrong in our approaches to life's real problems simply because we are wrong in our appreciation of life's real values. We capitalize the secondary and minimize the primary.

2. Putting the kingdom of God above things is life's highest necessity. Life simply will not catch its

rhythm, will not sing out its true harmony, until God is put first.

3. Gaining the mastery over things by relating them to the kingdom is life's greatest victory. The condemnation of every materialistic philosophy, of every worldly career, is that it makes life the servant of things instead of making things the servant of life. This is not victory; this is defeat.

David Livingstone said, "I will put no value on anything I have or may possess except in relation to the kingdom of God." There is insight. There is victory.

The Livingstone quotation brings to mind a story associated with the Livingstone funeral. As the body of the indomitable missionary-explorer was being borne to its final resting place in Westminster Abbey, a grief-stricken man was observed in the crowd that lined the streets. On questioning, it was revealed that he and Livingstone had been friends in their youth. He, however, had scorned Livingstone's choice of a career for Christ in remote and risky Africa. The marks of dissipation and disillusionment were on his face as, with a voice choked with emotion, he said: "I put the emphasis on the wrong world."

Which comes ahead of what?

It is a question that even America's Christians have no right to slight.

P.S.R.

'Quenched Lamps'

In 1925 I sat in the famous old Crystal Palace in London while Dr. Dinsdale Young, of Central Hall, Westminster, preached the annual sermon on Britain's "Bible Sunday." He was recognized by all of the denominations as one of the most richly endowed and powerful preachers of his generation.

In one of his several books of sermons he discourses on a text from which I have never heard anyone else preach. Taken from the account of Israel's apostasy under King Ahab and referring in particular to the abuse of the temple, it reads: "Also they have . . . put out the lamps."

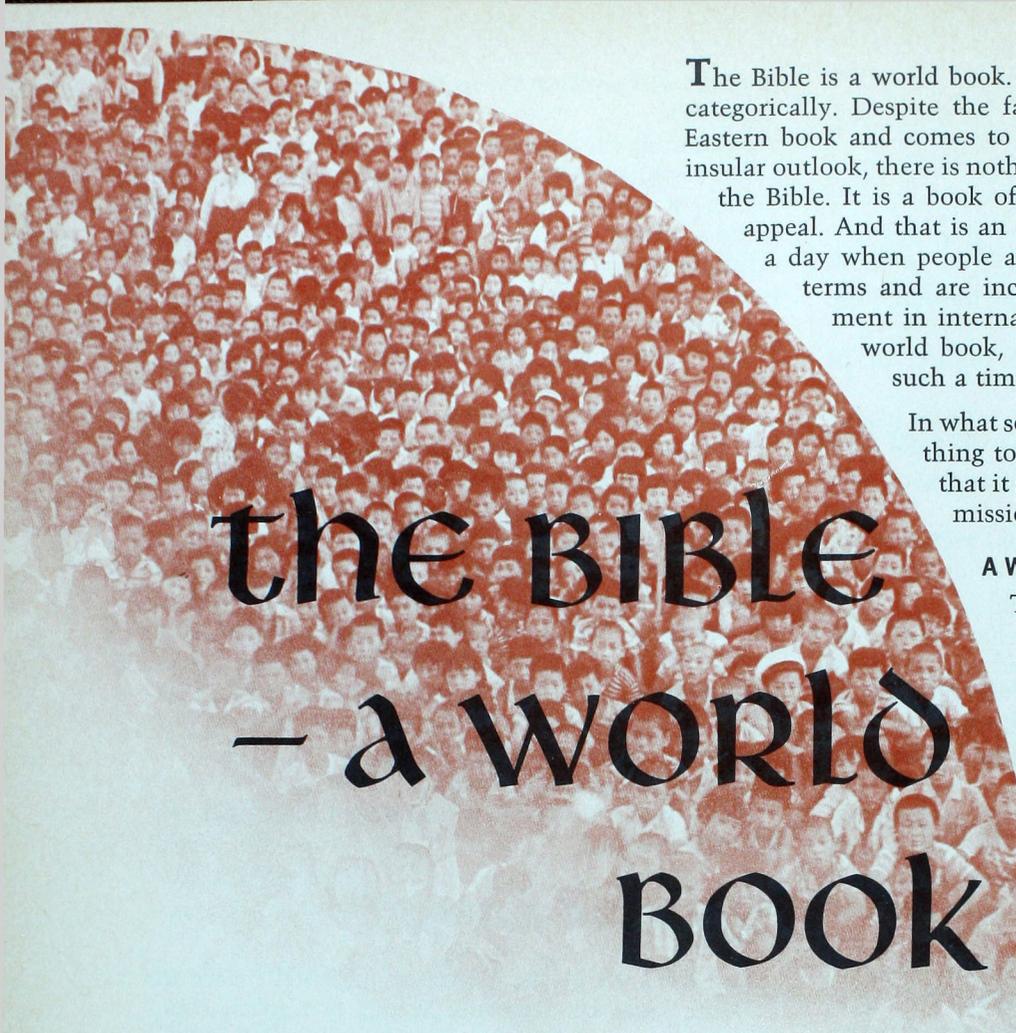
Here is Dr. Young's outline:

- I. Evangelical Doctrine Is a Lamp Which Some Have Put Out.
- II. Worship Is a Lamp Which Some Have Put Out.
- III. The Bible Is a Lamp Which Some Have Put Out.
- IV. Christian Morality Is a Lamp Which Some Have Put Out.
- V. Entire Sanctification Is Another Lamp Which Some Have Put Out.
- VI. Consecrated Home-Life Is One of the Lamps Which Many Have Put Out.
- VII. The Lamp of Immortality Some Have Put Out.

If you are tempted to dismiss this as the bare bones of a monotonous outline, I can understand the temptation. But don't yield to it.

Think again. And again!

P.S.R.



The Bible is a world book. That can be stated quite plainly and categorically. Despite the fact that it is, humanly speaking, an Eastern book and comes to us from a people with a notoriously insular outlook, there is nothing small or narrow or sectarian about the Bible. It is a book of cosmic dimensions with a universal appeal. And that is an important factor. For we are living in a day when people are thinking more and more in world terms and are increasingly conscious of their involvement in international affairs. If the Bible were not a world book, it would certainly not be a book for such a time as this.

THE BIBLE — a WORLD BOOK

BY FRANK COLQUHOUN

In what sense is the Bible a world book? The first thing to be said in answering that question is that it speaks very plainly in terms of a world mission and a world message.

A World Mission

To begin with, then, *the Bible entrusts the Church of God with a mission to the world.* In its pages is recorded the final imperative which the Lord Christ gave to his disciples to evangelize the nations. It is a significant fact that each of the four Gospels ends with a record of that worldwide commission (Matt. 28:18-20; Mk. 16:14-18; Lk. 24:45-49; Jn. 20:21-23). A most constructive piece of Bible study is to compare these four passages and note what together they have to say to the Church regarding (1) the *task* which is to fulfill in Christ's name; (2) the *sphere* it is to occupy in the fulfillment of that task; (3) the *message* it is charged to preach to mankind; and (4) the *power* it is to appropriate in order to accomplish its mission.

This teaching is supplemented by our Lord's words in Acts 1:8, where the world character of the Christian mission is thrown into clearer relief by contrast with the narrow and limited outlook of the disciples. "Lord," they had asked him, "will you at this time restore the kingdom to Israel?" (v.6). Clearly their horizon was severely restricted as yet. They were thinking in terms of their own nation and its destiny. Jesus, on the other hand, was thinking in terms of the world—not nationally but internationally. "You will bear witness for me," He declared, "away to the ends of the earth" (N.E.B.).

A World Message

It follows from this that *the Bible also entrusts the Church with a message for the world.* It is a message illimitable in its range, a message for every man, a message which embraces the whole of humanity. What is that message?

No better summary of it could be found than in the familiar words of John 3:16, the Bible in brief: "God so loved the world that he gave his only begotten Son..." Almost every word in that remarkable verse is pregnant with meaning. It contains most of the keywords of the Christian Gospel. As Dr. A. T. Pierson pointed out in one of his outstanding sermons, there are ten words in the verse which are prominent and these ten words fall into five pairs of a complementary or contrasting character. (1) There is one pair of words that has to do with two of the persons of the Godhead—God the Father, and God the Son. (2) There is a second pair which expresses the Father's attitude towards this world—he *loved* and he *gave*. (3) A third pair refers to the objects of the divine love—the *world* (general) and *whosoever* (particular). (4) A fourth pair is concerned with the human response to what God has done—*believe* and *have*. (5) The last pair points to the extremes of human destiny resulting from rejecting or accepting Christ—*perish* and *life*.

Our particular concern here is with just one of those words. The object of God's love is the *world*, and that word therefore defines the dimensions of the Gospel. The Gospel is built on a universal scale. It is good news for all mankind. Again and again that word *world* confronts us and challenges us in the New Testament. Consider the following by way of illustration:

"Behold, the Lamb of God, who takes away the sin of the world!"

"God was in Christ reconciling the world to himself."

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Words such as these leave us in no doubt as to the universal scope of the Gospel. As Charles Wesley sang with passionate conviction:

For all, for all, my Saviour died!

For all my Lord was crucified!

A World Book

From all this it is clear that the Bible speaks to the Church in no uncertain voice with regard alike to its mission and its message. Because that is so, we are hardly surprised to learn that whenever the Church has given the Bible its rightful place—that is, when it has both preached it and promoted its study—it has also actively and faithfully discharged its missionary obligation.

This is one of the points made by Dr. A. M. Chirgwin in his valuable book published ten years ago entitled *The Bible in World Evangelism*. Biblical renewal and evangelistic advance, he argues, always go to-

gether. A rekindling of interest in the Bible is a normal accompaniment of missionary adventure. "Where the Bible is discovered afresh as God's saving word to men," he writes, "there evangelism seems to develop."

He illustrates this thesis from the history of the Church, demonstrating that the periods of rediscovery of the Bible, or of renewed interest in it, have either preceded a new Christian forward movement, or else gone along with it. He points to the centrality of the Bible in the life of the Early Church, with the result that the whole *laos* or people of God was active in witness for Christ. When at a later stage the laity lost interest in the Bible, or were deprived of it, the Church went to sleep and passed through a tragically dark period. With the Reformation, the Bible again came into its own as the book of the people and was everywhere read and studied. The result? Not only was the life of the Church purified but its mission was clarified and the preaching of the Word of God became a dominant feature of the reformed churches.

Much of the same thing happened in connection with the evangelical revival two centuries later. The movement itself was due to a return to the biblical message; and one of the immediate outcomes of the revival was the birth of the modern missionary movement which, as Chirgwin says, "transformed the face of Christendom and showed Christianity for the first time in generations as a dynamic religion, claiming the whole world for its Lord."

A Universal 'Weapon'

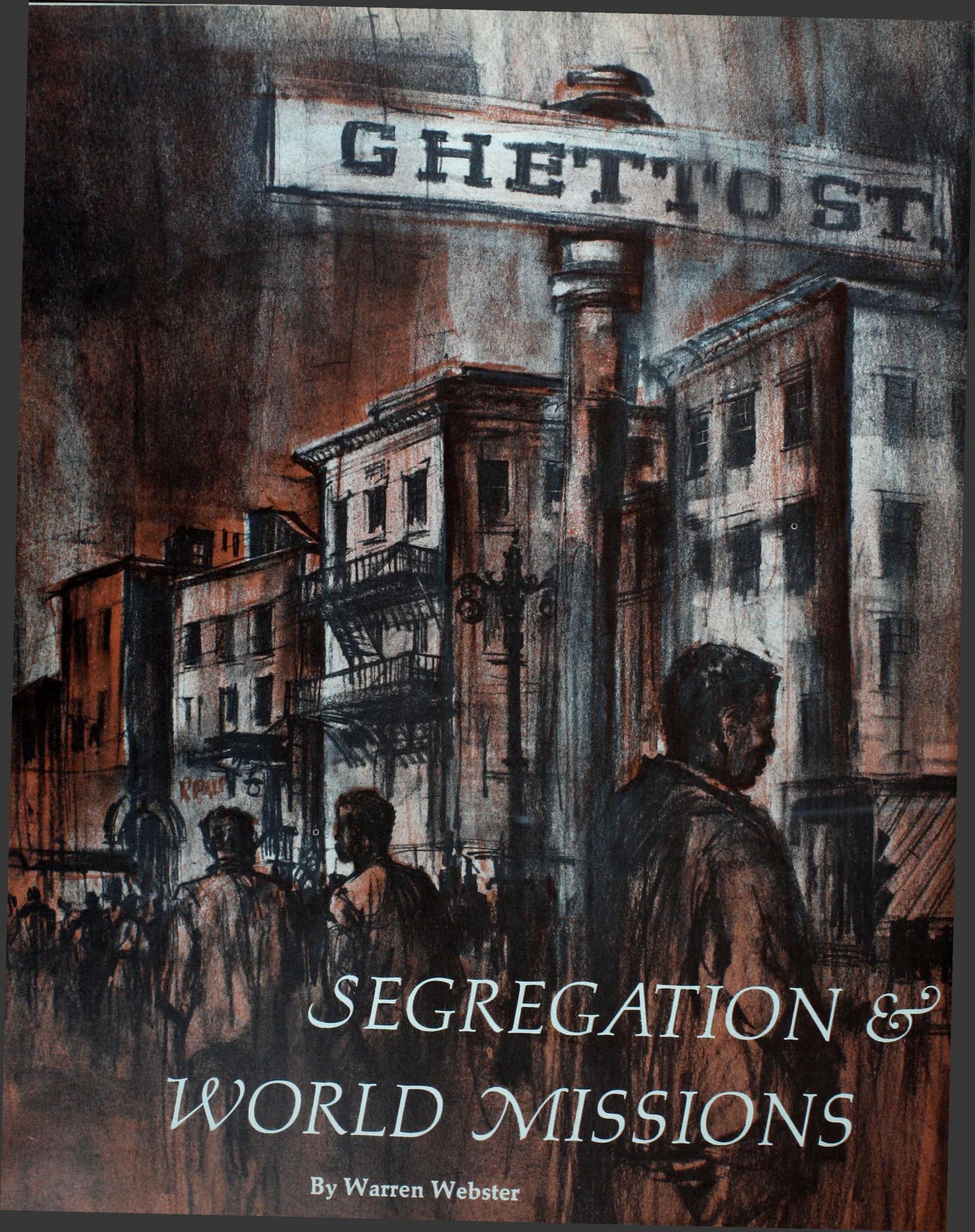
One further point must be kept in mind in connection with our subject. The Bible not only supplies the great incentive to missionary endeavor throughout the world: *It is itself a potent and penetrating missionary weapon*. That is why the Christian Church has consistently used the Bible as a main instrument of its evangelistic activity. "What is more," comments Chirgwin, "the times when the Church has gone to its evangelistic task with the Bible open in its hands have been precisely the times when it has won many of its greatest conquests. The Bible has in fact been the cutting-edge of its advance."

This fact is particularly relevant to our own day with the quite amazing advance in world literacy. The United Nations have launched a drive to teach 330 million adults to read out of the 700 millions estimated to be at present illiterate. Here obviously is an unparalleled opportunity for the Church to give these new literates the Bible in their own tongue—and to do so on a scale never attempted before.

Yet the task represents a colossal undertaking. So much still remains to be accomplished in this field of Bible distribution. The work of translation alone is woefully incomplete. We often boast that the Bible (in part) has now been translated into over a thousand tongues. That is true. But the Bible in its entirety is available only in a little more than 200 languages;

Continued on page twenty-three

The Rev. Frank Colquhoun is Canon Residentiary of Southwark (England) Cathedral and vice-principal of the Southwark Ordination Course. He is a member of the Council of the Evangelical Alliance and a director of the Billy Graham Evangelistic Association.



GHETTO ST

*SEGREGATION &
WORLD MISSIONS*

By Warren Webster

The newspapers of Asia and Africa carry almost daily reports of racial unrest in the United States. What happens today in New York or Birmingham is on the front page of tomorrow's paper in Cairo, Karachi and Djakarta—complete with photographs of police dogs, fire hoses, bombings and burning crosses.

Here in Pakistan a prominent national paper is running a series of articles on the plight of the Negro in "Christian America," depicting his struggle to realize the rights guaranteed in the American Constitution but often denied him in practice by his white co-religionists.

There Is Something Wrong

An international Muslim magazine, commenting on the Negro's fight for equal opportunities in education, could not refrain from concluding: "If a university campus—supposedly an institution for learning and education—has to be turned into a military camp in order to convince white 'scholars' of the virtues of human brotherhood and equality, there is something wrong with them."

The resultant damage to the "American image" of democracy and fair play is serious enough in the eyes of world opinion, but the negative implications for the world mission of the Church are even more disastrous. Perhaps nowhere is this more true than in the Muslim world.

No Racially Segregated Mosques

The religion of Islam historically has been largely free of race and color prejudice. This is often adduced as an evidence of Islam's superiority and proof of its claim to be the world's final and greatest religion. Muslims truthfully can boast that in all of Africa there is no such thing as a racially segregated mosque, and throughout the world Muslims of all races freely pray and worship together. It is little wonder that in parts of Africa Islam is gaining converts 10 times as fast as the Christian churches and is growing among Negroes in America also.

More than one Muslim, when confronted with the claims of Christ, has replied in effect, "Why should I leave the brotherhood of Islam where men are not looked down upon because of race or color in order to become a mere 'second-class citizen' of the Kingdom of God like the segregated colored people of Christian America and Protestant South Africa?" If one could reply by making a clear distinction between the terms "Westerner" and "Christian" and then proceed to demonstrate that Christians are not denying equal rights and opportunities to their colored neighbors, it would be a strong argument in support of the leavening and life-transforming power of the Gospel in the face of selfishness and hate. But as long as Chris-

tian pastors and churches are actively aligned with the forces of bigotry and discrimination against the Negro the whole world will sneer and continue to mock the missionary when he speaks of the Truth that makes men free.

The Great Contradiction

There is something incongruous and contradictory about Christian churches sending missionaries half-way round the world with the Gospel of Christ and refusing to worship with the colored people of their own communities. If the contradiction is not readily apparent to the sending bodies, you may be sure it is seen and recognized by the literate peoples to whom the missionaries are sent.

In the Muslim world, Western vulnerability in the area of race relations encourages the Muslim to believe that in Islam lies the only hope of the colored people of America and Africa and thus he repudiates Christianity. The phenomenal growth of the Black Muslim movement in the United States over the past decade is a case in point.

More and more Muslim writers are underlining the need for Islamic missions to the Negro. The following appeared recently in a Pakistani paper:

"In fighting against racialism, the American Negro has Islam as his greatest champion. Indeed such of the American Negroes who have embraced Islam are to be found in the very front ranks of these freedom fighters. Bitter experience has taught them that Christianity has not solved the racial problem. It is high time that we form an Islamic Mission for the Negro to see that the message of Islam reaches each and every American and South African Negro who is fighting for basic human rights."

The Christian Church's unhappy involvement in racial segregation and discrimination is the delight of her enemies and the dismay of the missionary. As one servant of Christ in the Orient wrote: "The missionary movement carries about its neck the mighty millstone of our inconsistency as it operates in the colored world, and it staggers more and more beneath this weight." Another messenger of the Cross sums up the plea of many missionaries in these lines:

"Would God that friends of segregation
For awhile could leave our nation,
Come with me across the seas,
Work by my side with Javanese;
Or, if not here, some other clime
Where Christ is preached—Oh, just one time!

"In times of swift communication,
Nation cannot hide from nation
What it does. Within brief hours
Headlines shout how hatred's powers
Close love's doors with jarring thud
Because of race, because of blood.

Continued on page thirty-two

Warren Webster, two-term missionary to West Pakistan under the Conservative Baptist Board of Missions, is a graduate of the University of Oregon and of Fuller Theological Seminary.

In April 1904, some missionaries and Indian pastors gathered together for prayer at Sialkot in the Punjab. They were distressed by the low spiritual ebb of the Christian Church in the state, the worldly and indifferent Christians, the slack ministers and Christian workers, the want of evangelistic fervor and zeal.

The news about the revival in Wales, then taking place, filled them with hope. They decided that they would not leave the place until they knew definitely from God what they should do to meet the situation in the Punjab.

In that meeting the Punjab Prayer Union was formed. Those becoming members pledged themselves to set apart at least half an hour every day to pray for a spiritual awakening.

A Vision of Christ

Before the year closed, on December 18, 1904, God revealed Himself through a vision of Christ to a Sikh boy of 15 named Sundar Singh. This boy sought for peace by the study of the scriptures of India and by the practice of Yoga. He had sat at the feet of Hindu religious teachers. But he had not found the peace for which his soul craved. The vision of Christ which he now saw revealed to him that Christ was the living Saviour of mankind and that he should follow Him. This he did and found the peace for which he had hitherto striven in vain. On September 3, 1905, he was baptized and joined the Christian Church.

8 We need to ask whether this is a mere coincidence—the earnest prayer of missionaries and Indian pastors and the vision of the living Christ which was granted to Sundar Singh. I cannot but believe that God in answer to the prayers of his people raised up from an unexpected quarter a witness to His power and love.

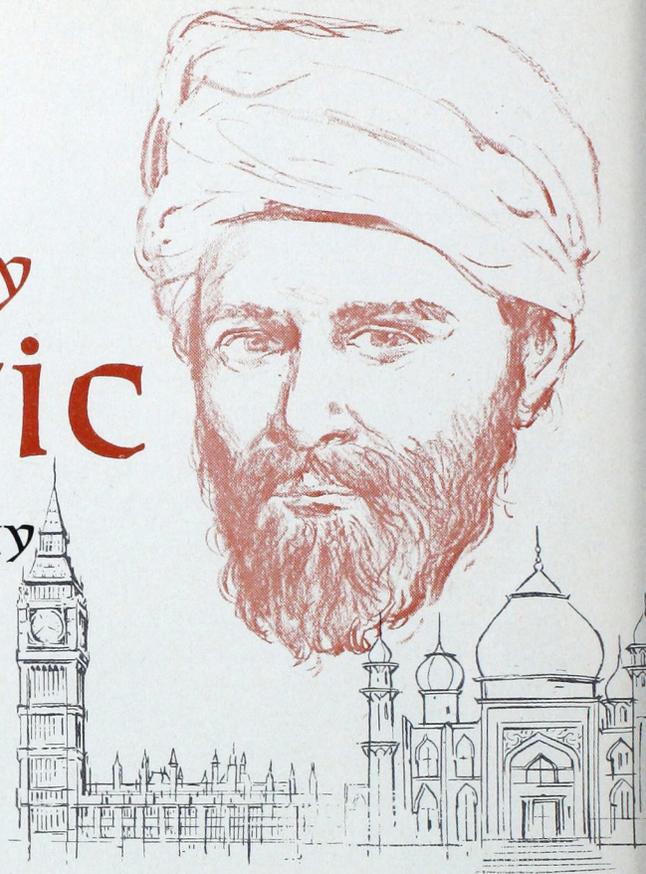
Sundar Singh began immediately preaching Christ to others. His influence for good steadily increased and in the course of the years spread throughout the world.

The Rev. S. Selvaretnam once said to me, "When I visited Holland, I met Princess Wilhelmina (who was for over 50 years the ruler of Holland). The Princess said to me, 'I feel very close to you.'" Selvaretnam was somewhat surprised and admitted to her, "I don't understand. This is the first time we have met." And she answered, "I constantly read Sadhu Sundar Singh's books. You come from his country. That is why I say I feel very close to you."

The Right Rev. A. J. Appasamy, retired, was for many years the bishop of Coimbatore, South India. A graduate of Hartford Theological Seminary, U.S.A., and of Queen's College, Oxford, England, he has devoted much of his energy since 1922 to writing books. These include expositions of the Gospel of John, primers of Christian doctrine, and three books about Sadhu Sundar Singh.

THE MIGHTY MYSTIC

BY A. J. APPASAMY



Chronicling the Great Life

Some sketches of Sundar Singh's life (including one by Canon B. H. Streeter and me) had been published from time to time, but there was no full-length biography.

In 1949 it became clear to me that the time was now ripe for a complete biography. Sundar Singh died in 1929. Many of his friends were slowly passing away. I was one of the few people who had known him intimately. I first met him when I was a post-graduate student in theology at Queen's College, Oxford, in 1920. I heard his addresses in Oxford, London, Paris, Lausanne and Geneva. In 1923 and again in 1928 I spent a week with him each time in his home at Subathu near Simla.

When I wrote to people asking for materials, they responded promptly and generously. Several books about him in English, German, Swedish, French and Tamil were sent to me. Shorthand reports of his addresses, newspaper cuttings about his meetings in various parts of the world and his letters to his friends as well as their reminiscences of him also came. They needed considerable study.

As a bishop I had little time for literary work. When I was not on tour I got into the habit of going to bed early, waking up in the middle of the night and working at the book for about a couple of hours every day for some years without any disturbance. This biog-

raphy of Sundar Singh was published by the Lutterworth Press in London in 1958.

I may say that the work on this book was a continual inspiration to me. It was good to lay aside for some time the normal work of a bishop and to live in the company of a man of God. I also found it helpful to speak frequently about his life and work in the churches of the diocese. Most of our people were keenly interested in him.

All Things by Prayer

Some of the letters which people wrote about him gave beautiful glimpses of the intense life of prayer which lay behind his ministry, so widely blessed of God. Mrs. Brillong, a Swedish bishop's wife, wrote: "Never shall I forget how I saw him once in our small chapel, lost in meditation, his figure clad in his Sadhu garment, looking towards the altar, inwardly and outwardly almost perfect, rejoicing in God and as near Christ as it is possible to be. After his blessed stay here I felt surer than ever before that this little chapel was a House of God. He indeed had consecrated it."

Pastor Otto Lauterburg of Switzerland wrote: "If in the morning after his two hours of prayer and meditation on a Bible passage he enters the room for breakfast, one feels that something of his peace and benevolence is coming upon one and that one has been led into a good way for that day."

Sundar Singh made it a rule to give at least one address on prayer in every city he visited. He gave an address on prayer in the Uppsala Cathedral in April 1922, which is well worth quoting. He took as his text the verse: "Pray without ceasing" (I Thess. 4:17). Archbishop Soberblom stood by his side and acted as his interpreter. He has printed the address in full in his book, *Sundar Singh's Budskap*:

Prayer is communion with God. It is not asking God for things; it is opening our hearts to Him; it is asking God for Himself.

As a boat must be in the water but cannot be filled with the water, prayer keeps the world away from us, so that we are not drowned in it.

The language of prayer is the language of our heart, not Swedish or English or Hindustani. God speaks to us in a language which every heart understands...

From such a life of prayer sprang his incessant evangelistic activities all over the world. His work as a preacher was so effective because it was so deeply rooted in prayer.

Spreading the Fire

Even as a boy, the soul-winner's fire was kindled in him. As we have already seen, he was baptized on September 3, 1905, when he was exactly 16 years old. Thirty days after his baptism he became a Sadhu* and decided to preach Christ. He was particularly attracted to Tibet, Nepal, Sikkim and other states in the Himalayas, all of which were at that time closed to the Gospel. From 1912 to 1917 he wrote detailed reports of his

*From the Hindu word for "holy man."

work in these countries, which were published in *Nur Afshan*, an Urdu Christian paper. Fortunately an English translation of these reports is now available in the Central Library in Zurich. I studied these voluminous reports with minute care. They showed me how fully he was occupied in preaching the Gospel under circumstances of extraordinary difficulty. He was a Sadhu and never carried any money with him. He depended on God from day to day for his food. If people did not offer him food he would go hungry. Sometimes he had to sleep in a cave or under a tree or in some broken-down house when people refused to give him shelter under their roof for the night. On two or three occasions he was imprisoned and persecuted for his missionary work. He realized the presence of Christ ever more clearly in the midst of his suffering and persecution than at normal times.

In Perils Oft

He wrote in one of his reports:

Travelling by way of Khaibar Pass, I went to Afghanistan. Here the people troubled me very much, first believing me to be a spy and then because I preached the Gospel. In one place the villagers had made complete arrangements for my murder, when one person secretly informed me about the intention of the people... Rising by night, I fled in another direction.

As I went, there were perfect torrents of rain, and I was drenched through. On the evening of the next day I arrived at another village, dead tired, hungry and thirsty and wet through. Besides, it was hilly country, with the cold of the month of February, no place to stay for the night except a ruined hut, full of mud and cow-dung. Here I shivered throughout the night. The people were so hardhearted as not to offer me either fuel or bread. I was sure that before morning I should contract either pneumonia or rheumatism, but thank the Lord, in spite of all this exposure, I took no harm.

The next morning, when I was drying my clothes in the sun, those very people who had designed my murder, followed my track; the people of the two villages together came to see me; and I feared escape would be now impossible. But the Lord changed their hearts in a wonderful way. From among those would-be murderers one came out and fell at my feet and said, "We were sure you would have perished with cold, but you are not even sick. Certainly your God is with you and you are His servant. Forgive us our bad treatment of you."

Then they took me back to their village and I served in their midst for a week. When I left them, they presented me with a turban and a coat. I hope the Lord will fructify the seed sown there.

The Sword of the Spirit

Again Sundar Singh reported:

When I was passing through the hill forest named Bheelera, I saw four men sitting by the side of the road. One of them sprang at me with a big knife in his hand. Seeing no possible way of escape, I bent my neck. Then he refrained from striking, but snatching my blanket from my shoulder, he cleared off.

Continued on page thirty

JAPAN'S

NEW RELIGIONS

How New and How Numerous Are They?

By William P. Woodard

"Hundreds of New Religions
Mushrooming in Japan"

"Japan Becomes Hothouse of
New Religions"

"Followers of Sun Goddess
Prostrate Themselves Before Mac-
Arthur"

Such were the sensational headlines which greeted the Japanese public day after day as they opened their morning papers in the years immediately following World War II. New religious groups were springing up all over the country. They proclaimed their nostrums from street corners and in open lots strewn with rubble. The Japanese people were almost as bewildered by them as were the foreigners. The groups were a bizarre touch to an already grim situation that met the eye as the people sought to clear up the debris and bring some order out of chaos. "New religions?" asked a visitor from overseas. "What is a new religion?"

Unionized Worship

The new sects and movements were very much of a mystery in those days—and also something of a joke. Today they are accepted as a matter of course. In 1951, some of the larger and more important ones organized the "Union of New Religious Organizations of Japan," and it was not long before the union was admitted into the Religions League on a basis of complete equality with the Buddhist Federation, the Secular Shinto Federation, the Christian Liaison Committee and the Associa-

tion of Shinto Shrines which then composed the League. One of the founders of a prominent sect has been on the Religious Juridical Persons Advisory Council of the Ministry of Education since its organization in 1951.

Today the sect leaders participate as a matter of course in various community activities along with representatives of the long-established religions.

No One Knows How Many

There is no such thing as an authentic list of these new sects and movements. Each writer makes his own catalogue based on his own definition. None of the lists is complete. No one knows how many there are, and there seems to be no good reason to be much concerned about the exact number. Some of them are so very small—having only a few hundred members—that they are not so important as any number of individual shrines, temples and churches (Christian and Shinto) that have many hundreds and even thousands of members. A few of them, perhaps 20, have between 100,000 and a million followers. A mere handful have more than a million. In any case, the total number of followers is unknown and unknowable. It may be as large as 15-20 million, assuming a guess is worth anything.

The Triple Parishioner

"Why," it has been asked, "have these millions of people left their traditional faiths to join these postwar sects? Why have they done this when

William P. Woodard, one of Japan's senior missionaries, is the director of the International Institute for the Study of Religions, Tokyo, Japan. He is co-author of The Kami Way, an introduction to Shrine Shinto.

Christianity has been unable to attract more than a few tens of thousands?"

In the first place, most of these sects are either Buddhist or Shinto in origin. A few are Christian in origin. In spite of all that has been said about them, most of them are simply new *sects* or *movements* and not new *religions*—at least not in the ordinary meaning of the term.

In the second place, as a general rule, Buddhism and Shinto in Japan are not exclusive faiths. Being affiliated with a sect of Buddhism, for example, does not preclude a person from being a parishioner of a Shinto shrine, or even of a Christian church, at least not so far as traditional Buddhism is concerned. Consequently, to become a member of a new sect is no problem at all because it does not affect the traditional temple and shrine affiliations. In a way, becoming a member of a new sect might be compared to putting on an additional kimono without removing the one already being worn.

Tradition Hangs On Hard

Joining one of these sects is usually quite a different matter from becoming a Christian and thereby cutting off relations with the traditional family faith. Soka Gakkai, the sect about which so much is being written these days, is a noteworthy exception, but even it is in the Buddhist tradition. Consequently, it is incorrect to think that the followers of these sects necessarily have left their old faiths in order to join a new one. Only in a very few cases, Soka Gakkai being the most notable example, is anything in the nature of a serious break with traditional religious institutions required.

Lacking: Convictions and Faith

In the third place, a majority of the Japanese people, especially the young people, are seriously lacking in even the rudiments of what might be called religious training. Naturally, then, there is a notable lack of religious convictions or personal religious faith as these terms are understood by the readers of *World Vision Magazine*. Most Japanese go through life without ever making an overt affirmation of faith.

Probably a large percentage of the adherents to the new sects are experiencing for the first time in their lives something akin to a genuine religious

faith; but in relatively few cases have they given up their temple or shrine affiliations.

Accounting for the Unaccountable

Many learned reasons have been advanced by scholars and others for the emergence and phenomenal growth of the new sects in postwar Japan, but most of them are not impressive. They seem forced.

Given a lack of vitality in the traditional faiths—also due in part, at least, to government control—it was inevitable that, once complete religious freedom was established, many movements would come to the surface, organize as new sects and flourish. Unusual postwar social conditions unquestionably constituted a favorable environmental factor, but as basic reasons for their emergence such factors are secondary to the removal of government control. Therefore, let us see what really happened in the religious world in Japan between 1939 and 1951.

Surgery on Sects

In preparation for Japan's participation in World War II the Japanese government enacted the Religious Organizations Law (1939) and reduced the number of Buddhist sects from 56 to 28 and the number of Christian denominations from some 35 to two, one Catholic and one Protestant. Christian denominations that would not merge were obliged to dissolve (except for the Holiness groups and Seventh-day Adventists, however, whose local churches generally continued to exist as religious societies). Consequently, during the war there were 43 instead of 103 officially recognized religious bodies. This figure included the 13 sects of Shinto.

With the establishment of religious freedom in 1945, a number of things happened, some of which were truly amazing. (1) Most of the Buddhist and Christian sects that had been forced to merge were re-established. (2) Religious groups that had existed somewhat covertly within the framework of officially recognized sects in order to benefit from their government recognition became independent. (3) Religious leaders and their followers who had genuine differences of opinion over doctrinal matters withdrew and established new sects. (4) Disgruntled priests and followers who had a grudge against their sect headquarters or who did not want to pay their regular as-

sessments seceded. (5) Some Shinto shrines reorganized as sects. (6) Hundreds of Protestant foreign missionaries poured into the country and started new denominations—50 or 60 of them. (7) Religiously inspired people in and out of the traditional faiths, who felt what they described as a divine call to serve or to save mankind, started an amazing variety of movements. (8) Quacks, crackpots, crooks and others, who saw in religion a chance for personal prestige and in the tax exemption provisions of the loosely constructed Religious Corporations Ordinance a chance for financial gain, set up pseudo-religious organizations.

The Flower Fades

Naturally, in a few years, the total number of religious bodies incorporated with the Ministry of Education exceeded 700, and no one knows how many were incorporated on the local prefectural level. Some religious groups were not incorporated at all. Thus it was that Japan suddenly became known throughout the world as a "hot-house of new religions."

The enactment of the Religious Judicial Persons Law in 1951 brought an abrupt end to this religious carnival, and the number of sects incorporated with the Ministry of Education suddenly dropped to about 400.*

Analyzing the Ingredients

What are these new sects like? What makes them attractive to the Japanese people? Why do they grow so rapidly? To answer these questions adequately would require a separate article on each of the larger sects, because they are unusually unique. Here we can only look at the group as a whole.

The most notable characteristic of these new sects is that there is invariably a founder who is living and teaching, or a successor who remembers the founder and is acting in his place as spiritual head of the movement. Needless to say, the leader, who frequently is a woman, has a dynamic personality which imparts to the followers confidence, faith, enthusiasm and a sense of spiritual power. In many cases the founder is regarded as being more than human.

There is a center, an easy-to-enter

Continued on page twenty-four

*Today the total is 377: 165 Buddhist, 39 Christian, 144 Shinto, 29 unclassified. An additional 45 small Christian sects are not classified.



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"not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."
John 17:15



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'Except the Apostles'

No more significant statement can be found, even in that great book of missions—the Acts of the Apostles—than that which follows the account of Stephen's martyrdom: "There was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad through all the regions of Judea and Samaria, *except the apostles*: therefore they that were scattered abroad went everywhere preaching the Word" (Acts 8:1-4; 11:19, 20).

With what divine care is this fact framed into sacred history! The Spirit of God records a general scattering abroad, but records also that in that scattering *the Apostles are not included*. Those then that went everywhere preaching the Word were simply ordinary believers. Behold them, the elect dispersion, driven by the red hand of persecution into the remote parts of Judea and Samaria, and afterward to the Phoenician coast, to Cyprus, to Antioch. Without one ordained apostle even to lead the way, they preached the Lord Jesus; and God, who by His Providence dispersed them, by His grace set His seal upon their work, for "the hand of the Lord was with them, and a great number believed and turned unto the Lord" (Acts 11:21).

—Arthur T. Pierson, *God and Missions Today*, Moody Press, Chicago, 1955.

You Have Done Nothing!

When Napoleon addressed his troops in his Piedmont campaign, he said: "You have gained battles without cannon, passed rivers without bridges, per-

formed forced marches without shoes, bivouacked without strong liquors, and often without bread. Thanks for your perseverances! But, soldiers—you have done nothing, for there remains much to do!" By Calvary's blood and agony, by the crying need of millions; yea, by all the glories these unreached souls may miss, let us lay aside all pettiness, forget our paltry sacrifices, and cease our criminal negligence. Our Napoleon cries out for the self-disciplined, the sacrificial, the man with a passion that is stronger than death—"for there remains much to do."

—L. E. Maxwell, *Born Crucified*, Moody Press, 1945.

Millions Have Yet To Hear

It is widely assumed that the only frontiers left to our generation are the arctic regions and outer space. . . . How many thousands of square miles of jungle remain to be explored in Bolivia alone and how many thousands of square miles more in Brazil, which is eight times as large, to say nothing of other countries of South and Central America! These jungles contain hundreds of *known* unreached tribes: how many unknown? The dedicated efforts of many missionaries will be required in the years ahead. In unison we cry out for more to come, to be challenged for this work. How often have I pleaded by letter and from behind the pulpit to heed the command, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15)!

—Bruce Porterfield, *Commandos for Christ*, Harper and Row, New York, 1963.

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WORLD VISION DATELINE

FEBRUARY 1965



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**We can't do all that needs
to be done . . . but the
one thing we must do is
what we can.**

—Bob Pierce

Providing a Warming Place

**"Our purpose in World Vision is to provide the opportunity for pastors to be together to warm their hands and hearts on the fire of Christian love."
—Bob Pierce**

From cities, rural towns and Indian villages high in the Andes, national pastors from churches throughout Bolivia and Peru are trekking this month to either Cochabamba, Bolivia, or Huampani, Peru. There they will attend the first World Vision Pastors' Conferences to be held in those two South American nations.

Five hundred pastors are expected to convene February 8-12 at Huampani, 20 miles from Lima, the capital of Peru. Seven hundred are expected to gather February 15-19 on the grounds of the Bolivian Indian Mission, six miles from the city of Cochabamba.

Ministering to the pastors at both conferences will be Dr. Paul S. Rees, World Vision's vice-president-at-large; Dr. William Fitch, pastor of Knox Presbyterian Church, Toronto, Canada; and Dr. C. Devasahayam, registrar and professor at Serampore Theological College, Serampore, India.

Dr. Fernando Vangioni, Latin American evangelist, will speak at the Peruvian conference. Dr. Benjamin Moraes, pastor of the Copacabana Presbyterian Church, Rio de Janeiro, will speak at the Bolivian conference as will the Rev. Frederico Munoz, ex-pastor of the Maranatha Church, Lima, Peru, and now a worker with the Pocket Testament League and a member of the board of directors of the Latin America Committee at the Service of Evangelism (CLASE).

In both countries sponsoring committees represent all Protestant churches of each country. Chairman of the Bolivian sponsoring group is Pablo Zurita, a teacher at the Baptist seminary in Cochabamba. In Peru, the committee chairman is Brigadier F. Allemand, of the Peruvian Salvation Army and head of the executive committee of the Concilio Nacional

Evangelico del Peru (the National Evangelical Council of Peru).

Program coordinator in Peru will be Dr. Herbert Money, secretary-general of the Concilio Nacional Evangelico del Peru. Coordinating the program in Bolivia will be the Rev. C. Peter Wagner, assistant director of the Bolivian Indian Mission.

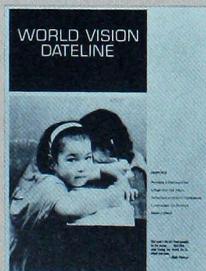
According to Norval Hadley, president's assistant who represented World Vision at planning consultations in Bolivia and Peru in November-December, the political and spiritual situations in both countries are "just ripe" for the conferences and for the evangelistic thrust by the churches which, it is hoped, will result from them. Mr. Hadley noted a spirit of anticipation, unity and cooperation among those responsible for the conferences.

In every land where pastors' conferences have been held, pastors have been encouraged and strengthened in their own lives and ministries. For them a conference with other pastors is a unique experience and one which World Vision thrills to provide for them. But World Vision does not do the work alone. It is but the servant of the churches and mission agencies on whose goodwill it depends. Moreover, it has been the perceptible presence of the Spirit of God that has made past conferences powerful tools of God for the working out of his purpose in the lives of his chosen pastors.

Pray with us that nothing shall interfere with God's work this month in the nations of Bolivia and Peru. Pray that Cochabamba and Huampani will become as Bethel, where men feed upon the bread of God, and as Peniel, where they see his face.

In Dr. Pierce's words, pray that this might be a time when these pastors might "warm their hands and hearts on the fire of Christian love."

Cover Photo: Dateline



Thanks to the rooftop schools run by several mission organizations which receive some financial help from World Vision, this little lass in the Kowloon Walled City, Hong Kong, will receive an education. Her school, like many others similar to it, are literally on the rooftops of the teeming tenements of the city. In them, children receive both a Christian and a general education from national teachers. The rooftop facilities are also used for adult vocational education classes and church services.

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

Dr. Bob Pierce, President (On Leave)

Dr. Richard C. Halverson, Acting President

Dr. Ted W. Engstrom, Executive Vice President

Dr. F. Carlton Booth, Secretary-Treasurer

Claude W. Edwards

The Rev. Cliff Barrows

U. S. Senator Frank Carlson

Dr. Paul S. Rees



A member of the staff at Immanuel Hospital, Bandung, Java, X-rays the broken leg of a 14-year-old patient. The portable X-ray machine was shipped to Indonesia through World Vision.

The Gospel Touches Bones

An X-ray machine shipped to Indonesia by World Vision is bringing much joy to patients and staff at Immanuel Hospital in Bandung, Java.

Heini Germann-Edey, with World Vision in Indonesia, relayed by letter the appreciation of Dr. Siregar and the physician's staff. In his letter, Mr. Germann-Edey said that the patients are finding that "the Gospel is not only for the ears but touches the hearts and bones of people in such a practical way."

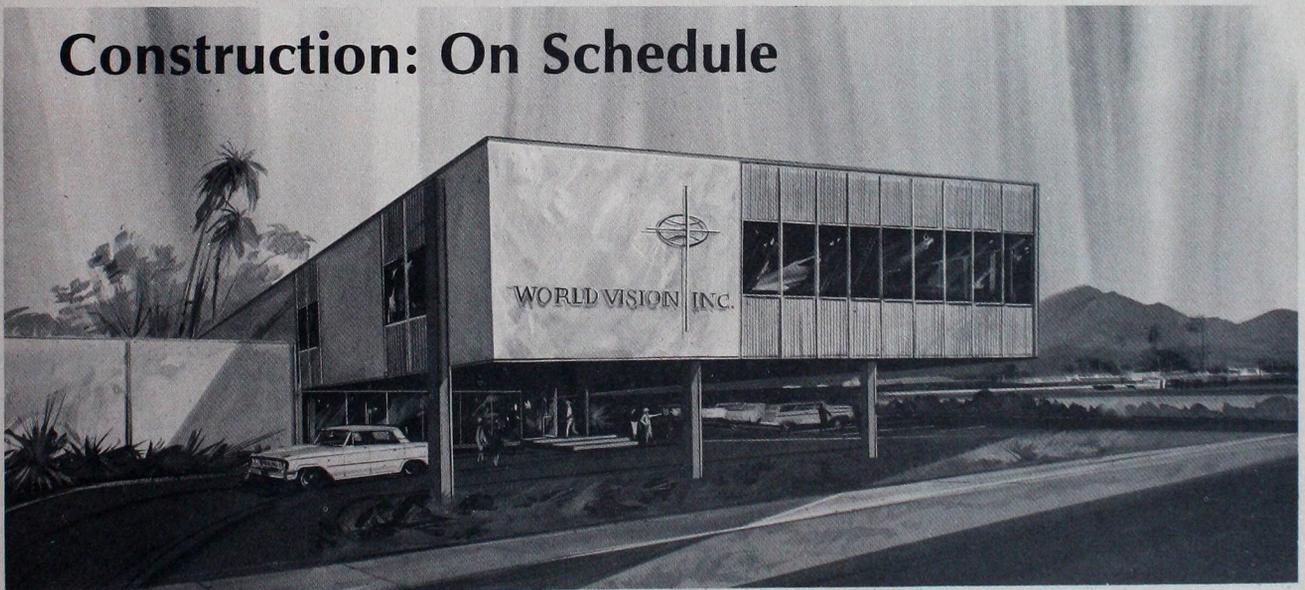
Mr. Germann-Edey pleaded in his letter for additional medical equipment, especially for young doctors who are just leaving medical school and going to the outer islands to serve. It is impossible for these young medics to buy equipment even if they had the money.

"The equipment so desperately needed out here, and which in many cases may be unused or outdated in America," Heini Germann-Edey said, "is the regular equipment needed in the operating and delivery room, such as forceps."

In the same letter, World Vision's Indonesian representative told of the multi-purpose polyclinics which are located in outlying or isolated areas of the archipelago. These polyclinics are designed with a central waiting room, which is used for Sunday church services, and two wings—one for pediatric and maternity care, the other for general practice.

It is through these centers that World Vision channels its truckloads of medicine and vitamins. The week that Heini Germann-Edey wrote his letter, 12 tons of the health-restoring and health-giving materials had been sent out by World Vision headquarters in Pasadena.

Construction: On Schedule



Everything on schedule! That's the word on the construction progress at the site of World Vision's new International Center in Monrovia, California. That means that the World Vision state-side staff will be moving into its new building in the spring.

The new center will greatly expand

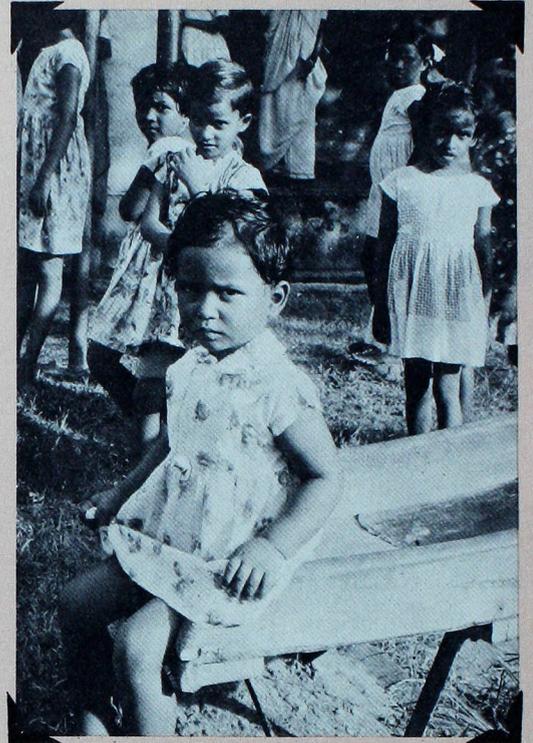
World Vision's work area and its efficiency in serving the Church around the world. All World Vision facilities—including its warehouse for emergency goods for overseas—will be housed under the one roof.

Continue to pray that God will prosper the construction of the new building.

If you would desire a share in providing these much-needed facilities, send your contribution to World Vision, Inc., Box 'O', Pasadena, California 91109. For information on providing a memorial gift, write to the attention of Evon Hedley, Director of Development.

Dr. Ted Engstrom and Evon Hedley returned from their survey trip of World Vision's fields of service in the Orient with many rolls of exposed film. Mr. Hedley took some of the pictures himself; others were taken for him and Dr. Engstrom. Here we present just a few of the pictures as they might appear in one of the photo albums the two men most surely will compile and present to World Vision's president, Bob Pierce.

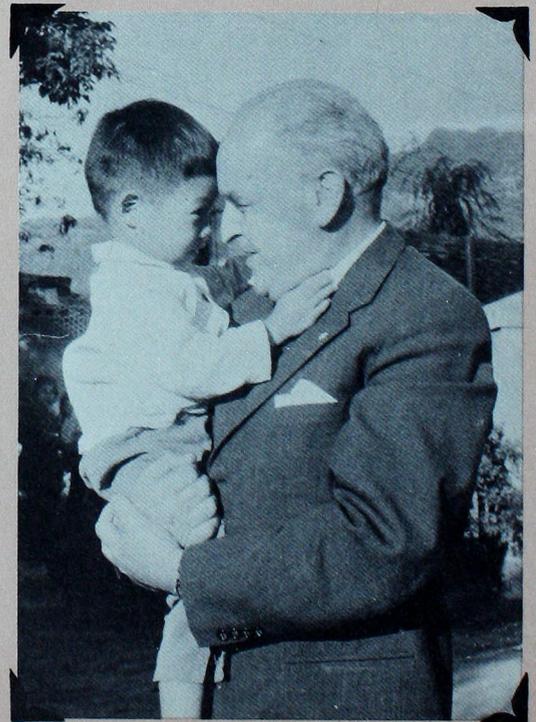
A Page from Our ALBUM



"I'm not sure I like your camera," this little miss at the Salvation Army orphanage, Calcutta, India, seems to be saying. Children at the orphanage are supported by World Vision.



"Heave ho! And away we go... to school!" These Hong Kong "water children" live most of their lives on the crowded waterways of the city. These youngsters are pulling away from their boat schoolhouse which is supported by World Vision.



The Rev. Paul Walstad, general director of the Norwegian Missionary Alliance which is staffing World Vision's Children's Hospital in Seoul and which has cooperated with World Vision in other work, holds a "tete-a-tete" with a bright Korean tyke at World Vision's Green Meadows Orphanage, Seoul.

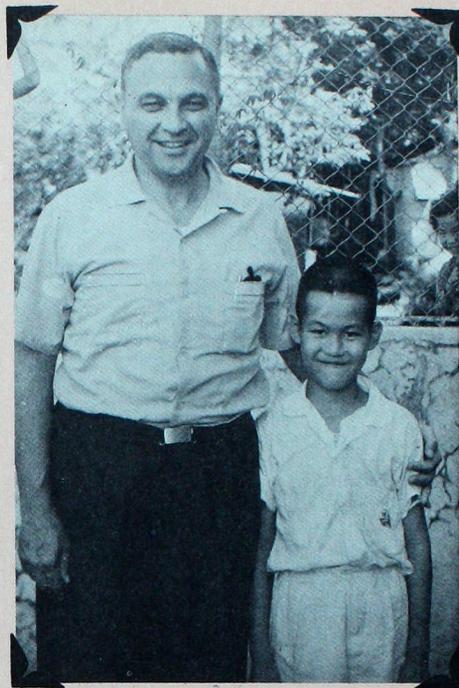
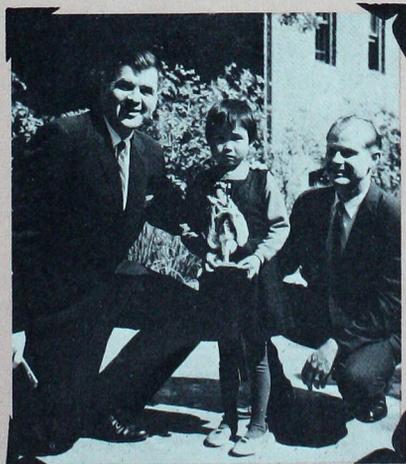


"Heel and toe, heel and toe..." These charming little ladies at the Green Meadows Orphanage, Seoul, Korea, performed a folk dance for their American guests.



These smiling young Indonesians are students at the World Vision Bible School in Malang, Indonesia. The director is at the upper left hand corner, and Dr. Engstrom stands at the upper right.

Big surprises come in little packages. The serious little girl standing between Dr. Engstrom and Marlin Nelson, World Vision's Korea director, is the orphan sponsored by Jo Ann, Dr. Engstrom's 11-year-old daughter. Myung Shin Sik comes from Pusan, far from Seoul, but Marlin Nelson surprised Dr. Engstrom by having the girl brought to Seoul to visit him. She holds a doll which Dr. Engstrom had bought for his little girl but which he gladly gave to her little Korean friend because he knew Jo Ann would have liked him to.



Pals—that's what Evon Hedley and this little fellow became during Mr. Hedley's visit to Timothy Institute, Macau. The little fellow—nine years old—had been a pickpocket before he was brought to the institute for love and care.



Mrs. Gladys Donnithorne, that grand lady who has brought much light into the darkness of the Kowloon Walled City, Hong Kong, discusses some plans with the Chinese evangelist who works with her.

Reflections on Pastors' Conferences in India and Pakistan



Dr. Richard C. Halverson, acting president of World Vision, addresses pastors at the conference in Kottayam, Kerala, So. India.

By Dr. Richard C. Halverson

Eight hundred pastors plus the metropolitans of two ancient churches and bishops from five denominations gathered in a reception for the pastors' conference in Kottayam, Kerala, South India. One was deeply conscious of the presence of the Holy Spirit and the binding love of Jesus Christ as one after the other testified to his faith in Christ and his hope for the church, or as we visited in little groups during the afternoon.

All distinctions—racial, denominational, linguistic and color—seemed to dissolve as we discussed together the same Lord and testified to the reality of his redemptive work in our lives. I was conscious of a radiant joy in the faces of many of the "priests" of the ancient Syrian or Jacobite church, whose headquarters are at Kottayam. I felt love for these men and their love for me as we visited together in complete freedom about our common faith in Jesus Christ. It was an unusual privilege to spend a few minutes in the home of the Metropolitan of the Mar Thoma Church, the other branch of this ancient church, which traditionally was founded by St. Thomas, the Apostle. As we rose to leave, the metropolitan asked to lead us in prayer, and my heart warmed as he prayed for me personally, for our pastors' conference team, and for the many

hundreds of congregations represented by the pastors at the conference.

The people themselves seemed unusually earnest as they listened to the addresses brought by the team, composed of Dr. Paul Rees, Dr. Frank Gaebelein, Bishop Sobrepena of the Philippines, and myself. Interpreters were unnecessary inasmuch as the pastors spoke English, and one was conscious of the Christian culture of Kerala which has the largest Christian population (almost 40 percent of any state in India.)

Dr. Rees' messages on "Men of Action from the Book of Acts" ministered with deep penetration to the pastors' personal lives. Dr. Gaebelein's discussion on expository preaching and his examples of such preaching proved exceedingly practical for all of us. Bishop Sobrepena's messages on evangelism were stirring and challenging. I personally enjoyed great liberty in speaking on the "Laymen's Role in the Mission of the Church."

The conference in Hyderabad, West Pakistan, was as different as it is possible for two consecutive conferences to be. Here we were in the midst of a predominantly Muslim population where a very small minority (about 500,000) are Christian. Our messages were translated by Pakistani pastors and the at-

tendance, reflecting the small Christian minority, was about 150, including the missionaries. Whereas in South India many of the hymns used were familiar (although they also used national music), most of the singing in Pakistan was unfamiliar, and we found it compelling and beautiful as it came from the hearts of the Pakistani people themselves.

No one escapes a sense of tremendous destiny in these pastors' conferences as he realizes they bring together Christians from most of the Christian groups, representing hundreds of congregations from the entire nation. Certainly no investment that is made through World Vision has a greater potential for awakening in the worldwide Church than this. Unlike other conferences and councils which, in the very nature of the case, bring together relatively few pastors who bear some administrative responsibility, these pastors' conferences draw together men who on no other occasion are able to meet with fellow pastors to pray, read and study the Word of God, and share their common faith.

God has certainly blessed World Vision in a unique way in trusting to us this remarkable strategy for the Church in these critical days of history.

How Will You Remember Them?

When someone you know goes to be with the Lord, you want his memory to live on after him, perpetuating his Christian testimony, continuing his witness for the Lord. A floral tribute, no matter how beautiful, cannot accomplish this.

A gift to missions lives on and on, perpetuating those principles your friend believed in, through the continuing work of the Lord.

World Vision will send the bereaved family a reverent and lovely memorial certificate, showing that your gift will help to keep the memory of the loved one alive.

You will be sent an acknowledgment and a receipt recognizing your gift, which will be tax deductible.

In Appreciation...

In the fall of last year, Marlin Nelson, World Vision's representative in Korea, received an official letter of appreciation from the governor of Chunpuk Province in Korea. The letter, written on a large scroll, was inscribed in Korean and in English. It praised Mr. Nelson for World Vision's ministry to orphans (450 in that province) and for the work that "tightens closely more friendship between the Republic of Korea and the United States of America." The letter was signed "on behalf of the people of Chunpuk Province" by the governor, Lee Chung Woo.

Let Us Pray

"An intercessory foreign missionary is one who cannot go in person to the foreign field so sets himself apart to pray for the definite details of foreign missionary work."— Alfred E. Street, missionary in China from 1892 to 1922.

Continue to pray for the Pastor's Conferences in Peru (Feb. 8-12) and Bolivia (Feb. 15-19). Pray that no political uprisings will interfere with the conferences and that national pastors will be built up in Christ.

"Except the LORD build the house, they labour in vain that build it" (Psalm 127:1) and except the Lord be in the planning and printing of **World Vision Magazine** and **Dateline** we labor in vain to produce them. Please pray for the Lord's directive blessing on Dr. Paul S. Rees, editor-in-chief, and on the editorial staff.

Pray that World Vision orphans who are old enough to leave their orphanage will find God's place for them.

Back Emergency-Mission-of-the-Month projects with your prayers. Recently, gifts helped the North African Mission with correspondence courses reaching Moslems in Algeria, Morocco and Tunisia. Pray that an increasing number of young Arabic-speaking men and women will study the course and come to know Christ.

Continue to pray for the health of Dr. Bob Pierce and Heini Germann-Edey. Pray, too, for those who are taking up their responsibilities during their illnesses, Dr. Richard C. Halverson in the United States and Gene Daniels in Indonesia.

Broadcasts to reach the estimated 725 million Chinese are taped by the Far East Broadcasting Company in Hong Kong and aired from Okinawa. Pray that Chinese Christian workers will dedicate themselves to the unselfish task of making these tapes and reaching their fellow men.

A medical missionary requests that she may be alert to testify to the needs of those who are dying. This means making extra rounds at night when she is tired. Pray that all medical missionaries may be given the strength to make this last-minute witness.



Monthly Memo

and the wonderfully committed missionary servants in their high and wonderful calling before God.

One of the mission groups with which World Vision works closely is the Norwegian Missionary Alliance with headquarters in Oslo, Norway, led by its General Secretary, the Rev. Paul Walstad. Personnel from this group, for example, head up much of the medical work supported by World Vision in Korea and Taiwan. These Norwegian doctors and nurses are among God's choice servants on the field today.

The hospital program in Puli, Taiwan, among the Taiwanese aborigines (a generation ago they were headhunters) is typically significant. This vibrant, effective ministry is led by Deacon Bjarne Gislefoss and his doctor wife, Dr. Ahlfild Gislefoss. Here, in the heart of Taiwan, hundreds of tubercular patients are treated monthly and an average of over 250 patients per month profess faith in Jesus Christ. Similarly, in the World Vision Children's Hospital in Pingtung, Taiwan, staffed by Dr. Kristopher Fotland, Dr. Olaf Bjorgaas and other Norwegian doctors and nurses, tender, compassionate care is given and Christ is presented to each patient.

The new World Vision Children's Hospital in Seoul, Korea, is likewise staffed by excellent, competent Norwegian missionary doctors and nurses (led by Dr. Jon Steen-Johnsen) working with highly-qualified Christian Korean medical people. What a wonderful testimony it is to see Koreans, Norwegians, Americans and other Christian servants working so closely and harmoniously together!

Please pray earnestly for every one of these choice servants who give of themselves so completely in serving Christ in these so-important ministries.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice President

EMM Helps Bring the Gospel to 28 Million People

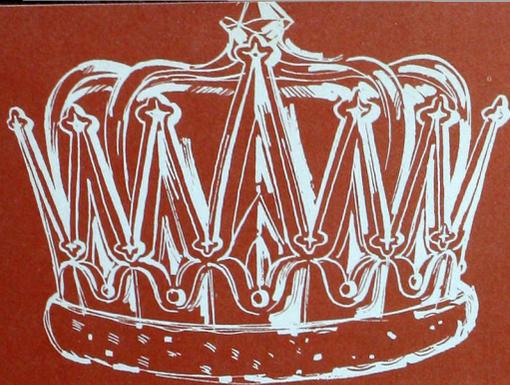
Missions serving people in Algeria (pop. 10,150,000), Morocco (pop. 10,780,000), Tunisia (pop. 4,000,000) and Guatemala (pop. 3,500,000) were recent recipients of Emergency Mission of the Month aid.

The North Africa Mission until recently had offices in Algeria, Morocco and Tunisia. But after being expelled from Tunisia by the government, the Mission decided to close its doors in Morocco and Algeria as well and to open one central office in Marseilles, France. From here, N.A.M. will conduct its Bible correspondence course and Arabic radio programs. Since 1961, the Mission has had over 30,000 requests for the Bible study course. Arabs, for centuries militantly Moslem and content with their own culture, have now become more curious about the rest of the world. This makes them more willing to investigate the Bible.

The sudden, unexpected expense of moving its offices to Europe found N.A.M. lacking necessary funds. A new spurt of interest in its Bible course added to the need for more money immediately. EMM helped in the crisis.

Halfway around the globe in Guatemala there was another emergency... at TESCA (The Evangelical School of Central America), where classes range from primary to junior college. TESCA also had special night classes for student ministers. Virgilio Zapata, founder and director, told EMM decision-makers of the school's need for a bus. Having one would enable more children to attend classes of instruction in how to reach their friends and neighbors for Christ. Only about four percent of Guatemalans are **evangelicos**, and trained Christians are urgently needed to strengthen the national church.

World Vision's Emergency Mission of the Month is made up of compassionate men and women or groups of people who contribute \$10 each month to minister in Christ's name to needy people in critical areas of the world. A different crisis or emergency project is selected each month. EMM helps the starving... aids in the rebuilding of homes for leprosy patients... takes the Gospel to the lost. Always it is a ministry of faith prompted by love.



To Whom Will You Leave This Treasure?

Like most thoughtful, conscientious Christians, you're planning to make a will. No doubt you've already decided who should inherit your house and your real estate. You've probably apportioned all your possessions in your mind, but aren't you forgetting something?

What about that special treasure? The legacy that's beyond all price? What will you do with the gift you inherited through God's Only Begotten Son?

If you prize the gift of eternal life—the surety of heaven—above all your earthly possessions, you'll want to do what you can to help others inherit the kingdom also.

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Fill out the coupon and send for this FREE booklet today. Learn how you can leave a legacy of Christian love and care to generations yet unborn.

Don't Thank Us

We are in receipt of your letter thanking us for being sponsors, and we do appreciate it very much—but don't thank us! How great a privilege it is for us to be able to help in such a small way. We wish we were able to take more than one orphan, and perhaps someday we can.

Our little Oh, Byung Kil has been a real blessing to each member of our family, and we're glad our Lord has allowed us this opportunity. It was a wonderful thrill when Byung Kil wrote and said, "I already know Jesus as my

Saviour." We may never see him here, but someday we know we will meet.
Orlando, Fla. Mrs. Frank E. Smith

Good Handling Praised

... We are well pleased with the way the money [from sponsors] is used to purchase gifts for the children [orphans in Korea]. Your handling of this immense operation of caring for so many children in so many countries is most admirable. It is a most wonderful ministry. May God's blessings be on you and all the staff.

Byram, Conn.

Isabel P. Boyden

Magazines for Nationals

Many national pastors and Christian workers overseas are interested in receiving **World Vision Magazine**. However, many of them cannot afford a subscription. Others are located in countries which will not let them send the national currency outside the borders.

To provide these pastors and workers with magazines, World Vision has established a magazine subscription fund to which readers of the magazine are asked to contribute. If you would like a part in this magazine ministry to Christian nationals, send your contribution to: World Vision, Inc., Box 'O', Pasadena, California 91109. Specify that your contribution is for the magazine subscription fund.

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1818

In February of this year, *Obookiah*, an eager, lovable native of Hawaii, died. The murder of his parents and an only brother at the close of the 18th century had brought the 12-year-old lad under the control of an uncle who was a pagan high priest. Later, recording his loneliness and extreme unhappiness during that time, *Obookiah* told of his thoughts of escape . . . of sailing away to another part of the world where he could rid himself of his terrible grief. Often he would wend his way down to the warm, golden strip of beach where he would squat, knee to chin, staring at an infrequent sail on the horizon. One day the friendly captain of an American vessel yielded to the boy's entreaties, and when the schooner sailed away from the islands Henry *Obookiah* was on board. In America, a Christian family in Connecticut befriended the young Hawaiian, and *Obookiah* soon found Jesus Christ as his Saviour and Lord. With the aid of friends, he sought to educate himself for what he felt was to be a life of Christian witness in his native islands. Instead, God saw fit to take him unto Himself, and *Obookiah* lies buried in a cemetery in the United States mainland. But "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways of past finding out!" (Rom. 11:33) *Obookiah's* life inspired the sending to Hawaii of the first Protestant American missionaries—17 in all—the year following his death.

1859

Jonathan Goforth, stalwart of Canadian Presbyterian foreign missions, was born on February 10 on a farm near London, Ont., the seventh in a family of 11 children. Exactly 49 years later—in February of 1908—he began his famous journey into Manchuria with the express purpose of carrying the revival blessing which had attended his ministry to the Church in China and Korea. On reaching Mukden, however, he found that no special prayer preparation had been made for the slated meetings. Throwing himself down on the floor beside his bed, Go-

forth poured out his heart to God: "What is the use of coming here? These people are not seeking *Thee*. They have no desire for blessing . . ." An Inward Voice seemed to answer—"Is it your work or Mine? . . . Call upon Me and I will answer thee, and will show thee great things, and difficult, which thou knowest not!" (Jer. 33:3 RSV) How swiftly was the Word fulfilled! Very early the next morning, the spirit of God began his mighty work of reviving the Manchurian Church. The lesson Jonathan Goforth learned was a never-to-be-forgotten one: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). It is recorded of this man, so tremendously used of God, that before his death at the age of 77 he had read the Bible through not less than 73 times.

1860

The oldest republic in Africa, and certainly one of the most unique in the world, is *Liberia*. A little larger in area than the state of Ohio, it was founded in 1821 by efforts of the National Colonization Society in America to establish a colony for liberated slaves. In 1847 it became an independent state after the pattern drawn up by the founding fathers of America. From its inception, much interest was shown in it by Christians in America, and various missions were formed as a result. In February 1860, two missionaries set sail from Baltimore, Maryland, under the Evangelical Lutheran Church. These two, the Rev. Morris Officer and the Rev. Henry Heigerd, succeeded in establishing the first missionary settlement about 30 miles from the capital city of Monrovia. A grant of 100 acres was secured from the Liberian government and on this site was founded the Muhlenberg Mission—a home for the offspring of recaptured slaves. It is interesting to note that the government enrolled the first 40 children as soon as the building was completed. The following year (1861) marked the establishment of a native Christian church whose pastor had been a child among the first colonizers in Liberia.

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Carlson of Congo

By L. Arden Almquist

Editor's Note: What follows is the substance of the memorial address given by the author at special services held at North Park College, Chicago, and First Covenant Church, Los Angeles. The poem it contains was written by Dr. Almquist when he was living alone at Wasolo, to which Dr. Carlson later came.

"Let Christ himself be your example as to what your attitude should be. For He, who had always been God by nature, did not cling to His prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man. And, having become man, He humbled himself by living a life of utter obedience, even to the extent of dying, AND THE DEATH HE DIED WAS THE DEATH OF A COMMON CRIMINAL. That is why God has now lifted Him so high, and has given Him the name beyond all names, so that at the name of Jesus 'every knee shall bow,' whether in Heaven or earth or under the earth. And that is why, in the end, 'every tongue shall confess' that Jesus Christ is the Lord, to the glory of God the Father" (Phil. 2:5-11, Phillips translation).

It pops out at you, that line, the moment you open your Phillips translation of the New Testament to Paul's letter to the Philippians, as though it had been written for this very day.

"AND THE DEATH HE DIED WAS THE DEATH OF A COMMON CRIMINAL." Phillips puts it in italics, which makes it stand out even more on the page.

This was Paul Carlson's death. Accused of being a spy, though innocent, denied a trial, condemned to public execution, he died in a hail of bullets.

In the midst of our doubts about humanity that this episode brings—pointing up as it does the utter depravity of man without God—this man restores our hope. A Belgian co-prisoner said, "There was a man."

Our world needs men who are *men*. We are a little sick of the kind of spineless mediocrity that an affluent society and welfare states tend to produce. And when we see a man who is a real man, we know instinctively that this is what each of us was created to be.

But Paul Carlson was no humanist, proudly representing the best of the highest species to emerge on the planet

Dr. L. Arden Almquist is executive secretary of world missions for the Evangelical Covenant Church of America. He developed the Wasolo medical center in Northwest Congo where Dr. Paul Carlson served. Dr. Almquist holds degrees both in theology and medicine.

Earth. Nor was he merely a humanitarian filled with a desire to do good for a people less fortunate than those who sent him among them. He was a humanitarian, to be sure, in the best of that tradition. He was, moreover, eminently faithful to the noble Hippocratic oath which he had taken as a physician.

But neither of these traditions adequately explains the man. He can only be understood in the line that introduces our text: "Let Christ himself be your example."

Paul Carlson was a dedicated believer in Jesus Christ as Saviour and Lord. As Saviour, because he knew that apart from the indwelling presence of Christ in his own life, he himself was capable, as every man is, of doing the kind of ugly things that men did to him in his own final weeks of suffering and death. He accepted the fact that he himself was a sinner, and that this was why Jesus died, and joyously embraced the wondrous grace of God.

What made him different from most of us was the fact that he was not content to regard Christ as Saviour alone. He obeyed him as Lord. In the words of our text, he lived "a life of utter obedience, even to the extent of dying."

Most of us are content with a formula of faith that declares that we believe in Christ as Saviour but we fail to acknowledge him as Lord, and so we fail to obey.

Paul Carlson took Christ as his example. And what does that earlier Paul, the first Christian missionary to the Gentile world, say of Christ? He says: "He did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave."

Paul Carlson did not cling to his prerogatives as a Western man, educated in anthropology, trained as a physician and surgeon, certified in tropical medicine and the French language—he stripped himself of the privileges which his cultural and educational background qualified him to exercise, and became a servant of the Congolese people. There were times when he was the only doctor for 100,000 people. He served them unstintingly, and when taken by the rebels, he remembered Jesus' words: "Do not return evil for

evil . . . do good to them that hate you and despitefully use you," and he fed them and gave them drink and treated their wounds. That the Congolese villager recognized that he had indeed become "Black Like Me" is eloquently borne out by the expressed wish of the Congolese Church and villagers that his body be buried on their soil. "He belongs to us," they said.

Paul Carlson might well have written the following poem:

Prisoner

I am a prisoner.
From within the walls that hold me
Let me cry out:
I am a prisoner of Congo
And I cannot escape!
"Stone walls do not a prison make"
Was truly writ for me,
For I am held by human need, and
not by stone.
I am not mortar bound, but mortal tied.
My prison is vast and I am free
To roam rough roads and jungle trails
at will.
I do not lack for light of sun
Nor sight of stars, nor kiss of breeze . . .
Yet I am imprisoned truly.
I am prisoner of a woman who
Six times has felt the pain of childbirth
And never once its joy. This time
She counts on me to hear a baby's cry.
I am encircled by a band of children—
Hot-bodied babes, malnourished tots,
Worm-sluggish students—
To each of whom I bring a hope
for health.
I am the captive of a devoted Sister
Smiling her Madonna-like smile
through white hood,
Risking brutal theft of the chastity she
offers Christ
To minister to those who hate her race.
And I am held by Him who came
proclaiming
Release to all the captives of the earth.
I am a prisoner of Christ in Congo—
And I would not escape.

But what does his life and death have to say to us?

The contemporary Paul and that earlier one are saying to us today: "Let Christ himself be your example." Do not cling to your prerogatives as a Western man. Strip yourself of every

privilege and become a servant to the world!

The servant has entree to every enclave. The janitors in many segregated schools are Negroes, and many people staying in hotels do not bother to clad themselves when the bellboy enters the room.

Let us strip ourselves of the privilege of maintaining the inflated values of our real estate and embrace as our neighbor the colored family that moves into our community!

Let us strip ourselves of the privilege of our agricultural abundance and find dignified ways of sharing our substance with the hungry people of the world!

Let us strip ourselves of the privilege of our learning and in humility teach the illiterate peoples of the earth to read so that they may read the Good News of the love of God from his Word for themselves and open their eyes to better living here and now, and for eternity!

Let us strip ourselves of the privilege of fighting other Christians over fine points of doctrine and worship, and together fight that common enemy who holds men prisoners of darkness and evil!

Let us strip ourselves of the privilege of keeping our children and grandchildren near us, and thrust out an army of young people dedicated as Paul Carlson to the declaration of the Good News of salvation in Christ, to a world whose lostness the tragic events in the Congo have made only too obvious!

And let us strip ourselves of the privilege of having one doctor to every 750 persons, and send a host of dedicated physicians to take the place of Paul Carlson and join the scattered few in their overwhelming task of bringing sight to the blind, healing the victims of leprosy and malnutrition, of making the lame walk, as did our Lord Jesus Christ, and as did Paul Carlson!

We have the wherewithal. Who knows, to paraphrase the words of Mordecai to Esther, but what we have come to the kingdom for such a day as this!

We claim Christ as Saviour. Let us follow Him as Lord in perfect obedience. Let us accept the servant role so beautifully described by Isaiah, to which he calls us. In this form, the Good News will be accepted. And in the end, "every knee shall bow, whether in Heaven or earth or under the earth, and... 'every tongue shall confess' that Jesus Christ is the Lord, to the glory of God the Father." ||||

A WORLD BOOK

Continued from page five

and quite apart from that, there are well over 1,000 languages without the Bible in any shape or form.

No wonder the United Bible Societies of the world have recently set themselves a new target—to treble their annual production and distribution from 50 to 150 million copies.

Here in Great Britain the Archbishop of York, Dr. Donald Coggan, has just launched a big "Feed-the-Minds-of-Millions" campaign with a view to meeting the call of the hour in the realm of the written word. He has appealed for giving on a princely scale with a view to raising a million pounds (say three million dollars) so as to give immediate help to the British and Foreign Bible Society and the principal societies concerned with the production of Christian literature.

Dr. Coggan writes: "The new-found ability to read will open the doors to knowledge and power for some 500 million people in a single generation. This is the greatest opportunity in history to spread Christianity into all the corners of the earth. According to the knowledge gained from books, the future of many nations will be steered towards good or evil, violence or peace."

Doubtless, the same challenge is being faced by the Church in the U.S.A. and elsewhere. The fact that this sort of thing is happening is encouraging in itself. It not only reflects a realistic outlook on the part of the Church. It is also an indication of the increasing recognition that the Bible is indeed a world book, and that in its message lies the only hope for the future of mankind. ||||

I do not regret leaving home and friends. If I had it to do over again, I would do it with more pleasure—yes, with all my heart. —Mrs. John G. Paton



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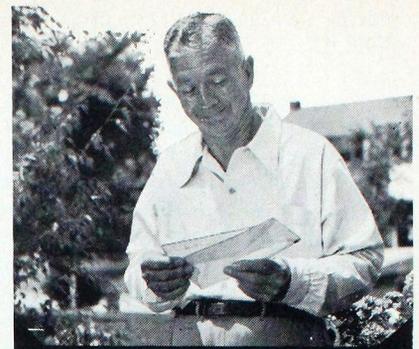
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JAPAN'S NEW RELIGIONS

Continued from page eleven

local church, sanctuary or meeting place which is open most of the day, usually seven days a week. Someone is always on hand to welcome and counsel whoever calls. The most successful groups have imposing headquarters or main temples which attract people from all over the country.

These are lay movements, led by creative, vigorous and uninhibited laymen. A feeling of friendliness exudes from the members as well as from the leaders. Very obviously everyone has a keen personal interest in each newcomer. There is a clear desire to incorporate the inquirer into the fellowship as quickly as possible, and to share the faith with newfound friends, but this does not mean a long period of training. The feeling of being a part of the group is developed almost immediately. Chances to serve with others are frequent and numerous. Opportunities to grow in the faith proceed as the feeling of fellowship deepens. When a leader of one of these sects was asked how the faith of his sect was spread, he seemed surprised at the question and said, "We don't have to think about that; our members bring their friends."

Promises for Now

The central teaching, the basic appeal, is always simple, easy to understand and closely related to everyday life. Moreover, there is almost certain to be some emphasis on the immediate benefits, or even the promise of worldly advantages that will accrue to those having faith: i.e., better health, prosperity, a happier home, growth in character, inner contentment.

The programs or activities of these groups are varied and flexible. They are made to meet the convenience of the people. The meetings are early in the morning for some—some as early as five o'clock—late in the evening for others, and during the daytime for the rest.

There are many different activities of a seemingly social or secular character which keep the members coming to the center. A new web of life relations is created for them. All the successful sects are highly organized.

Finally, there are numerous ways to bring the follower in touch with the Unseen and develop the spiritual life

of the sect adherents both at the sanctuaries and in their daily activities.

Learning from the Mistaken

What significance do these new sects have for the Christian churches in Japan?

I know Japanese Christian workers who answer this question emphatically and without any hesitation by saying, "None." But this is a very shortsighted attitude. These groups have much to teach Christian workers.

One of the most obvious and easy lessons to be learned is the necessity of developing a spirit of friendly interest in people, especially people who are not Christians. It seems that some Christians think it is un-Christian for a Christian to have non-Christian friends. One can't help but wonder whether such people think that Jesus made a mistake by being friendly with publicans and sinners. There is a need for more concern about the whole life of the members and a need to welcome with genuine hospitality all who come in contact with the Church.

A second lesson that can be learned is that of flexibility. As long as the churches of Japan insist on following a Western pattern of church life that is ill-suited to the country, the growth of the churches will continue to be slow. To concentrate on a two- or three-hour period on Sunday morning, as if there were something sacred about the hours from nine o'clock to noon on Sunday, is self-defeating. The churches must be opened all day long, seven days a week. There should be someone on hand to talk with and to counsel anyone who comes in. Activities should be developed to meet the needs and interests of the present members so that they will continue to participate in the life of the church.

A third lesson is that the message must be simple if the people are to be attracted. Jesus' teaching was simple. The Gospel is being buried in Japan today by a deluge of theology that is incomprehensible and very much out of place.

A fourth lesson is that the churches must be saved from professionalism. Christianity, for Protestants at least, is fundamentally a laymen's movement. The disciples were not priests but laymen. Jesus himself was a lay-

man. Andrew said to Peter, "Come and see." When the laymen assume their proper responsibility, the Word will spread like fire.

Finally, it would seem that the success of these movements suggests the need for some brave pioneering in the field of Christian evangelism. It should not be church-centered but life-centered evangelism. For example, tens of thousands of Japanese young people go to flower arrangement classes on Sundays. Why not have flower arrangement classes in the church? There is a need for a Christian center that will serve the needs of the people at all levels 365 days a year. No one knows whether it would succeed since no one has ever tried this. Most of the new postwar sects are life-centered. Should those who preach Christ be satisfied with anything less?

Lessons for America

These are some of the lessons the Church in Japan can learn from the new postwar sects. But what can your church learn? This is a far more important matter to you than what the Christians in Japan learn. Are you concerned about the Gospel in Japan? Are you praying for the churches? Are you helping them by your gifts? Do you ask, "What more can I do?" I hope so, because there is something very important that you can do. The greatest obstacle to the Gospel in Japan is the failure of America to be a Christian nation. The next greatest obstacle the churches of Japan face is your failure to win the Japanese within your gates—the students, the visitors, the permanent residents—to Christ. When you do that, you will not need to pray for the conversion of Japan, because the Japanese will come of their own accord saying, "We, too, would see Jesus." |||

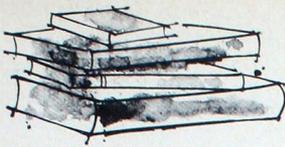
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REVIEWERS REPORT

Pictures of Man

Atheism, Humanism and Christianity, by Hanns Lilje (Augsburg Publishing House, Minneapolis, Minn., 1964, 77 pages, \$1.75) is reviewed by Dr. J. Christy Wilson, Sr.

Note of this small book should be taken by American theologians and others interested in the philosophical basis of Communism, both because of the importance of the subject and the prominence of the author, who is a leading thinker among the churchmen of our time.

Hanns Lilje is the well-known bishop of the Evangelical Lutheran Church in Hanover, Germany, and this book is translated from the German. The author has also been president of the Lutheran World Federation and prominent in the leadership of the World Council of Churches.

Basic to the subjects treated in the small volume is the nature of man. Both atheism and humanism give a distorted picture of man as compared to the Biblical image of his nature and destiny.

Atheism is discussed under its three forms: militant, philosophical and practical, the former being the form which Christianity encounters as a basis of Communism. Not only atheism, but Marxist, secular or material humanism is basic in Communist thought. As the presiding bishop of the Evangelical Lutheran Church in East Germany, these matters have been forced upon the author's thought.

The discussion of the various forms of humanism and their effect upon Communist thought brings in a number of authors with whom most readers in America are not familiar. The appendix gives quotations from many of these to give us a better understanding of their position.

Philosophical Marxism makes the claim to absoluteness as does the Christian faith. It is interesting to note, however, that Karl Marx was anything but a proletarian. He is quoted as saying, "I detest the common people." He also despised Russia—which is indeed a strange anachronism.

The only sense in which the Christian faith can be made intelligible for our day is its concern for man and its understanding of the individual. Christ is himself actually the "Good Samaritan" and in him, as Karl Barth says, we see the humanity of God. Is Christianity ready to receive the gift of God, unconditional and fearless humanity? In other words, is contemporary Christianity prepared to go through with the implications of the truth that Jesus was "very man of very man"—and this without surrendering for a moment the theological confession that He was "very God of very God?" After all, man's concern about God is less important than God's concern about man.

Words To Win By

How to Teach One and Win One for Christ, by Frank C. Laubach (Zondervan Publishing House, Grand Rapids, Mich., 1964, 90 pages, \$1.95) is reviewed by Norman Rohrer, former managing editor, World Vision Magazine.

He's old and gray now, but he keeps insisting "We can teach the silent billion to read! It can be done . . . it must be done. Now!"

Frank C. Laubach has done his share of the teaching since he began his literacy work among the Moros of the Philippine Islands in 1929. He introduced the enormously popular "Each One Teach One" principle which capitalizes on the system of making letters of the alphabet look like the objects they represent.

In this book you sense the simplicity and patience which must have endeared the author to his understudies in many parts of the world.

As you read he teaches you. He shows you how to teach another and how another can teach another. He shows you how to witness in a strange tongue . . . how to encourage your student and win him for Christ . . . how to mobilize a church and a school . . . how to let literacy training add a whole new dimension to trips abroad.

Dr. Laubach, head of the Laubach Literacy Fund, Syracuse, N.Y., sees half the world right now deciding whether to go Communist. "They are waiting to see which way the balance will go," he says, adding this frantic exhortation to the reader: "You are now putting yourself on one side or another. Your failure to act now would help send the world plunging toward doom. Enough of you joining this army will save our age—for *this is God's will—and you know it!*"

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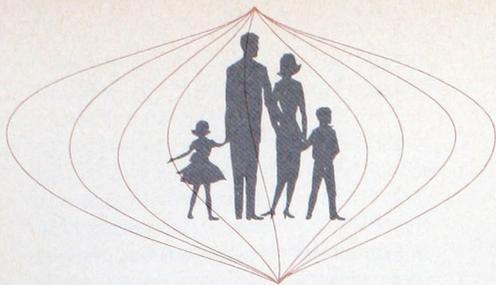
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THE GLOBE AT A GLANCE

Religious Liberty Law Opposed in Spain

Two incidents this past fall were reported by the Spanish Baptist Mission as possible indications that the hierarchy of the Spanish Roman Catholic Church and the right-wing Falange (Spain's only political party) are reacting strongly against a pending law which would insure religious liberty for Protestants in Spain.

The two incidents: (1) The English-language Immanuel Baptist Church in Madrid received a written police order forbidding a church dinner in a local restaurant. (2) In Cartagena, two evangelical pastors were fined 5,000 pesetas (\$83.33) each for distributing Gospels in booklet form on the city streets.

Though the proposed law has not been published, the Spanish press has said, "The new law will guarantee that non-Catholics will receive everything they need for the normal development of their religious life . . . Spanish Protestants will not be restrained in their consciences."

Conflicting interviews of Cardinal Bueno Monreal, president of the Spanish Commission of the Ecumenical Council, have declared his opposition to, and later his support of, religious liberty in Spain.

Protestants in 'French' Africa Want Church Union

A strong movement toward union among young Protestant churches in the newly independent French-speaking African nations was reported at a Paris meeting by Pastor Charles Bonzon, director of the Evangelical Society.

Addressing the interdenominational agency's general assembly, he said that this unity movement has been particularly promoted by the autono-

DUMAGUETE CITY—Six hundred young Christians from all parts of Asia met in this Philippines city recently to seek a new understanding of the role of youth in the revolutionary situation of Asia today.

PHILADELPHIA — The Overseas Missionary Fellowship (formerly the China Inland Mission) has opened its membership to people of any race who are suitably qualified and who evidence a call from God to serve in countries other

than their own. The action was taken because of an increasing interest by youth in East Asian churches in missionary service in countries other than their own.

SEOUL—Celebration of the 75th anniversary of the Anglican Church in Korea began on All Saints Day (November 1, 1964) and will continue to Michaelmas Day (September 29, 1965). Dr. Charles J. Corfe was the first Anglican missionary in Korea.

mous new churches which originated through the work of the society's missionaries.

He said that young African churches are showing a growing impatience with denominational divisions brought about by some 150 years of missionary activities by diverse church groups.

Discussions looking toward a united Protestant Church are already going on in such countries as Malagasy, Zambia (formerly Northern Rhodesia), and South Camerons, Pastor Bonzon told the delegates.

Lebanese Revivals Bring 362 Decisions

The two concerts of Irene Jordan, New York Metropolitan Opera star, given this fall in the auditorium of the American University in Beirut, initiated a highly successful Baptist evangelistic campaign which resulted in 362 decisions for Christ throughout the country.

Miss Jordan amazed her audiences by telling them, "I have come not simply to give you a concert, but to honor my Lord, Jesus Christ."

Lutheran Missions Board Sets 'Tight, Realistic' Budget

The Board of World Missions of the Lutheran Church in America plans to operate this year on a "tight but realistic" budget totaling \$5,823,000. Though the budget is \$400,000 less than the 1964 figure and will necessitate "severe pressure on operating subsidies and capital spending," it also allows for new programs, according to John V. Lindblom, board treasurer.

Included in the total is \$107,500 for seminaries, literature programs and mass communications in Jamaica, India, Japan, Hong Kong and Taiwan.

Council Urges ABS To Develop Bible Study Helps

The American Bible Society has been asked by its advisory council to develop materials and concepts that would help individuals use the Bible constructively in their personal lives.

An "improved concept of Bible use" is needed, said the council's report issued at a two-day meeting in New York, to help people "read with open minds to discover what God has to say directly to them through the inspiring pages of Holy Scriptures."

In other parts of its report, the council commended ABS's new program of campus ministry begun this year. It noted that as a part of the program, Bibles were provided to some 78,000 foreign students now studying on American campuses.

Swedes Increase Missions Budget By Two Million Kroner

The Church of Sweden Missions Board increased its 1965 budget by two million kroner, or approximately \$387,000. The rise is due to the increased requirements of the church's seven missionary regions in Africa and Asia. A large item of expenditure is medical care in South Africa where a tuberculosis hospital with 136 beds is to be erected at Ngalonde.

Ministers Exchange Visits To Mark Anniversary

Two Anglican clergymen, one a Maori from New Zealand and the other the great-great-grandson of the Englishman who first carried the Gospel to Maoris, exchanged visits recently to mark the 150th anniversary of the beginnings of Christianity among the New Zealand Maori tribespeople.

COLOMBO—The Cabinet of the Ceylon government has approved a proposal making Buddhism the state religion. It is expected that legislation will be introduced in Parliament to amend the country's constitution to provide for a state religion.

ROSHIMA—The Japan Alliance Church (Christian and Missionary Alliance) has sent its second missionary to Nagasaki to aid in the work begun in 1959 among Japanese immigrants there.

HUAMPANI—Peruvian evangelical leaders and representatives of CLASE (Latin America Committee at the Service of Evangelism) will meet February 13 and 14 to discuss plans for a united, nationwide evangelistic effort. The gathering will take place following the World Vision Pastors' Conference in the same city.

LONDON—A Polish clergyman, the Rev. Z. Pawlik, in an address at the Baptist Church House, said that a new Bible revision in modern Polish will be pub-

lished in 1966 to celebrate the 1,000th anniversary of Christianity in Poland. The four Gospels have already been published.

SALTILLO—The Coahuila (Mexico) Baptist Association this fall received special recognition from the governor of the state of Coahuila for their state fair booth which featured Bibles and religious books. This year was the first year the Baptists had been given permission to have a display at the fair.

Canon Rimu Hamiora Rangiihu, vicar of Wairoa-Mohaka in the New Zealand diocese of Waiapu, and the Rev. R. E. Marsden of Pendeen, Cornwall, were the exchangees.

Rev. Marsden's great-great-grandfather, the Rev. Samuel Marsden, preached to the Maoris for the first time on Christmas day, 1814.

Literacy Experts Plan Conference in Zambia

Some 30 literacy experts from several nations will gather at Kitwe, Zambia, next June to exchange ideas and to study new developments and techniques of teaching adults to read and write. Plans for the gathering were made at the executive committee meeting of the National Council of Churches' Committee on World Literacy and Christian Literature, better known as Lit-Lit.

American Keswick Schedules Missionary Leadership Seminar

A Furlough Missionary Leadership Seminar is scheduled for February 13-21 by America's Keswick, Whiting, N.J. The conference will combine victorious life messages with up-to-date leadership seminar sessions.

Conference personnel are the Rev. James Hatch of Columbia Bible College, Dr. Clarence Didden of Limerick, Pennsylvania, and the Rev. Olan Hendrix of the Far Eastern Gospel Crusade.

Muslim Leaders Hope To Have Mosque in Rome

Leaders of the Muslim Social Service Association in Italy have expressed hope that one day it will be possible to erect a mosque in Rome.

"The question is a delicate one in this city which is the throne of St. Peter's," a statement from the group

said, "but in view of the city's universal character we think Rome ought to have a mosque." The leaders noted that Pope Paul VI has often referred to the necessity for dialogue between Christians and men of other faiths. There are 5000 Muslims in Rome.

Ministry to the Unchurched Called 'First Task'

The first task of the church is not to reunite various segments of Christendom but to unite men outside the church to Christ, Dr. Carl F. H. Henry, editor of *Christianity Today*, told a gathering of Baptists in the Metropolitan Baptist Church, Washington, D.C., recently.

"Until Christ returns in judgment and blessing," Dr. Henry said, "our job is to evangelize a lost generation."

He told the group, "Any impression that unbelief can be overcome more effectively by ecumenical integration (union of churches) than by faithful proclamation of Jesus Christ's triumph is false."

Southern Baptists Start Pastors' School in France

A new pastors' school in Massy, near Paris, France, was dedicated in the fall by the French Baptist Federation.

The seven-room house in which the school is being conducted was purchased with funds contributed by Southern Baptists through their foreign missions board.

A former Roman Catholic priest, Alfred Poyetton of St. Etienne, will be the only resident student. Six other students, serving pastorates in various parts of the country, will travel to the school to attend lectures and receive guidance in their studies two days every two weeks.

Brazilian Baptists Prepare Evangelistic Crusade

Brazilian Baptists are praying for and preparing a nationwide evangelistic crusade to be held this spring. The general theme of the crusade is "Christ, the Only Hope." To facilitate the campaign, the country will be divided into zones with all churches in a given zone having their evangelistic meetings simultaneously. Dr. Ruben Lopes, president of the Brazilian Baptist Convention, is chairman of the crusade.

30,000 Baptists To Attend Miami Conference

Some 30,000 Baptists from 70 nations are expected to attend the 11th Baptist World Congress in Miami Beach, Florida, June 25-30. The meeting is sponsored by the Baptist World Alliance. Dr. Billy Graham is to address the congress twice during its sessions. Four evening sessions will be conducted in the 70,000-seat Orange Bowl.

Episcopal Women Give Nearly \$5 Million in Three Years

Women of the Protestant Episcopal Church gave a total of \$4,790,921 during the last three years to their "United Thank Offering" campaign to further mission work in the United States and abroad.

Religious Organizations Get Biggest Share of Charity Gifts

Religious organizations received the biggest share of the \$7.5 billion listed by U.S. taxpayers on their 1962 federal income tax returns as itemized charitable deductions. According to the Internal Revenue Service, \$4.6 billion was listed as contributions to churches and other religious organizations or agencies.

The 1962 tax returns are the latest to be analyzed.

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THE MIGHTY MYSTIC

Continued from page nine

When I had gone about a furlong, he called me back. I thought to myself there was now no hope for me, but it turned out exactly opposite to my imaginings. When he said: "Who are you?" I told him about myself and my purpose in touring these parts and read him the story of the rich man and Lazarus. This thought struck him to the heart: that if the rich man who had never robbed was in hell, then what would be his own fate, who had robbed hundreds of times? He then repented on the spot and asked for my forgiveness. He returned my blanket to me. He made for me some tea flavored with salt and gave me some dried fruit to eat. It was as though the Lord had taken out for me "meat from the eater and sweetness from the strong" and "spread a table before me in the presence of mine enemy."

I prayed with him, but he was very distressed. Then he took off his coat, spread it under me and, going to one side, he began to weep over his condition. When I woke up in the morning he told me all about his evil life and, showing me a lot of bones in a cave, said: "This is my sin." Then I pitied him very much. But for myself I thanked God that He had been with me, otherwise today my bones, too, would have been found on that heap....

30

To Earth's Remotest End

After the year 1917, Sundar Singh's name became widely known and he was flooded with invitations to visit many parts of the world. He was eager to preach in every country, but he would actually go to Burma, China, Great Britain, the United States, Palestine, Switzerland, Scandinavia, Germany, France and Holland. Even the largest churches and halls in which he was announced to speak would be generally well filled an hour before the meeting, and hundreds of people would be turned away for lack of accommodation.

What drew such multitudes to his meetings? What made them listen spell-bound to his addresses? His was a picturesque figure, tall, handsome and serene, often reminding people of Jesus Christ. His yellow robe, fine turban and bare feet even in the coldest weather set him off from the rest of men.

He was not an eloquent speaker in the sense in which we ordinarily understand it. His knowledge of English was

limited and there were many grammatical mistakes in what he said. But every address was the result of several hours of prayer and meditation.

He had a creative mind and interpreted the Bible in a fresh and original way. The thousands of men and women who came to hear him knew that he had suffered much for Christ. His addresses were always testimonies to the saving power of Christ. They were not learned expositions of the Bible which he gave after much study of books, but they came out of his life. Even folk who saw him and heard him once or twice carried with them unforgettable memories of a striking personality, uniquely detached from the world and absolutely surrendered to Christ.

One of his favorite verses was the word of Christ: "Lo, I am with you always, even unto the end of the world." Men and women saw in him clear evidence of the abiding presence of Christ.

The Page and the Pen

After 1922, there was a breakdown in his health. He could no longer travel widely or bear the strain of a far-flung ministry in the terrific glare of unsought publicity. But he decided to write devotional books and thus continue his worldwide ministry.

Six slim volumes, beginning with *At the Master's Feet*, were written and published. They sold in enormous numbers and were translated into 40 languages. I hope some enterprising publisher will bring out an omnibus volume of all his devotional books in English as has been done in German. I am informed that the German omnibus volume is having a steady circulation.

Biographies Multiplied

Three Christian scholars in Europe took Sundar Singh's theology quite seriously. They were Canon B. H. Streeter, Dr. Nathan Soderblom (the Archbishop of Uppsala for some years)

and Professor Friedrich Heiler of Germany. Canon B. H. Streeter was a distinguished theologian in Oxford. In collaboration with me he wrote a book entitled *The Sadhu*. This was published in England in 1921. It went through eight editions and was translated into several languages.

Sundar Singh stayed in Archbishop

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Soderblom's palace for ten days in 1922. The Archbishop made a careful study of the Christian religion as well as of the religions of the world, and he was able to interpret Sundar Singh effectively against the spiritual background of India. He wrote a book in Swedish about Sundar Singh, *Sundar Singh's Budskap*, bringing out in particular the significance of his theology. The Swedish book of the Archbishop ought certainly to be translated into English.

Dr. Heiler, professor of the History of Religions in the University of Marburg, wrote in German in 1923 a book about the inner life and the Christian theology of Sundar Singh, with the title, *Sadhu Sundar Singh. Ein Apostel des Ostens and Westens*. The German book had a wide circulation and 15,000 copies were sold. It was translated into English under the title, *The Gospel of Sadhu Sundar Singh*. This English translation did not have a large circulation, and many people are not aware of its existence.

It is curious that even in India, the native land of Sundar Singh, the path to a clearer understanding of his creative personality comes via Germany. Professor Heiler has a larger collection

of the addresses of Sundar Singh in different languages than any other person I know in the world. He has studied them all with a well-equipped mind and a deep religious experience. The many comments which he makes on the place of Sundar Singh in the golden succession of Christian mystics and saints are stimulating.

In his last article, published in 1929, Sundar Singh gave a testimony about what the Bible had done for him. He said:

It is now about a quarter of a century since this precious book introduced me to its Author, and all this time I have found my Saviour to be exactly the same as recorded in this book. He has been to me all that we read concerning Him there. Language difficulties and textual criticism have not hidden its truth nor hindered in the least its life-giving influence in my heart because of these words—"They are spirit and they are life."

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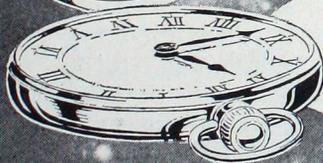
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SEGREGATION

Continued from page seven

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'If a nigger is my brother,
Let his keeper be another.'
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Unchain our hands to do our task." *

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*From a poem by Ross Coggins in Indonesia.

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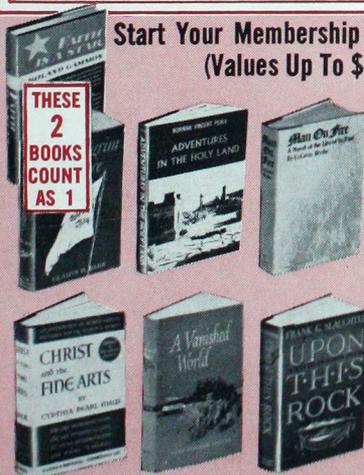
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102. Where Freedom Walks—Gregory Loren with the Ralph Carmichael Orchestra and Chorus: This Flag I Love, America the Beautiful, In God We Trust, plus 9.



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



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66. Were You There?—Fague Springman and the Concert Orchestra of London: Were You There?, Steal Away, Ride On King Jesus, Swing Low, 7 more.



37. A Mighty Fortress—The Lutheran Hour Choir: All Glory Be To God On High, Beautiful Savior, Our God, Our Help In Ages Past, Christ Is Arisen, 10 more.



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



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



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