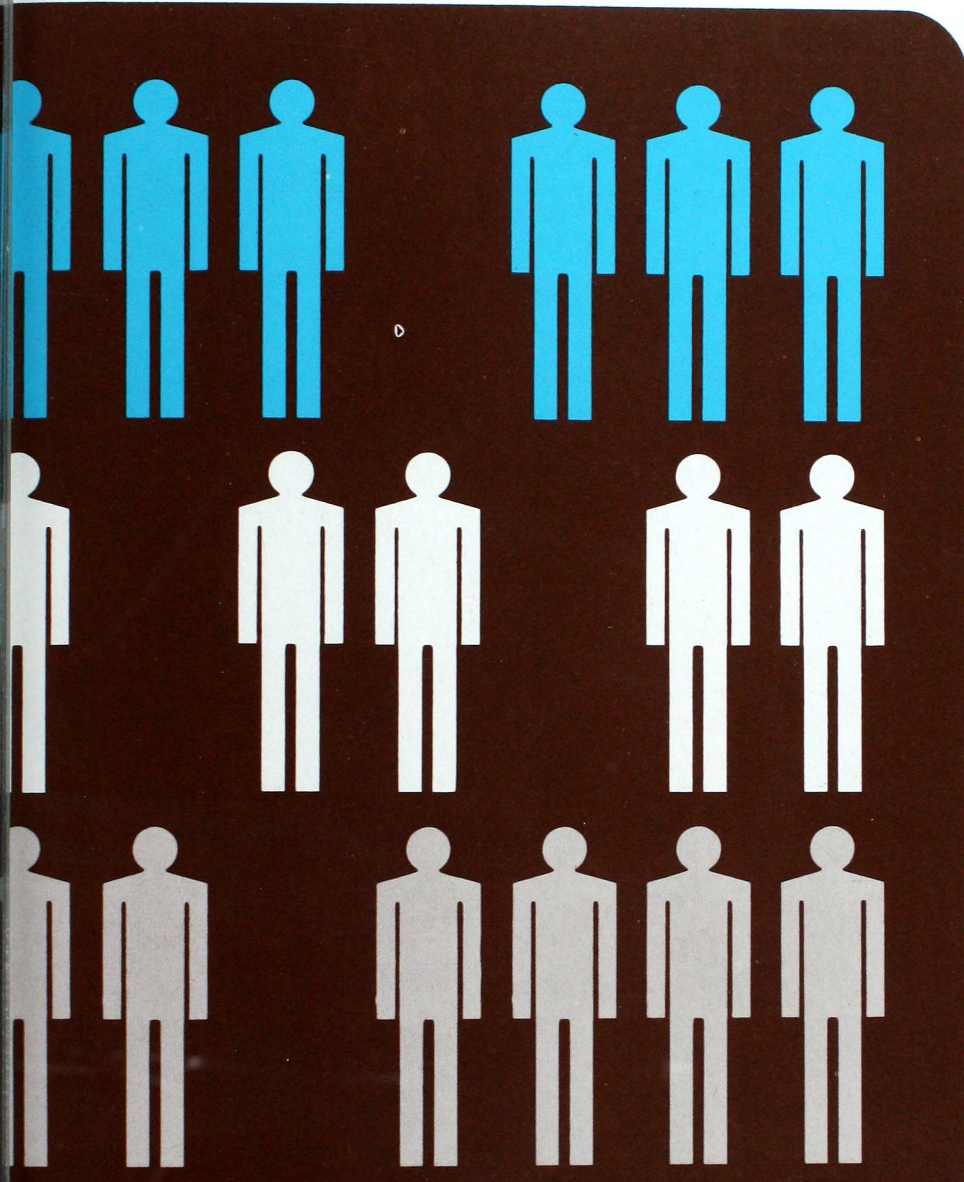
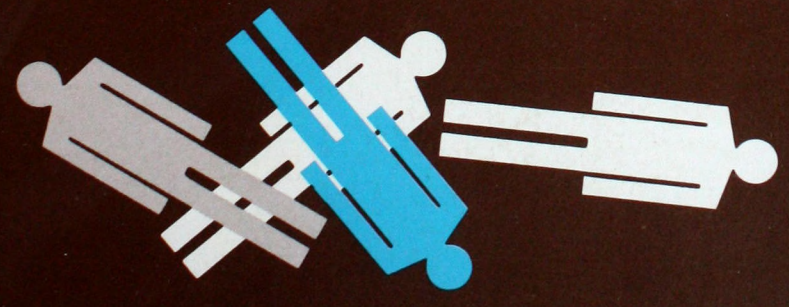


WORLD VISION

FEB. * 1966
MAGAZINE



Dropouts / problem for missions



25 CENT

Are you making a living, or shaping a life?

You don't have to compromise your standards to stay in business. Of course, it's hard not to. Somebody's always trying to push you into a mold. You're not supposed to be different . . . not too different anyway.

But what would happen if you figured out what you really believe about God's way to be a successful businessman . . . and then stepped out on it? What would happen if you let God be God in your business practices?

We come to you on your radio every day but Sunday to give you courage in your daily witness. Our Bible study ministry is

LET GOD BE GOD

*in your business
dealings*

planned to bring the standards of God into your decision making . . . to give you the authority to actually do what you know in your heart is right. We do this because we don't believe in pressing everyone into a mold. In fact, we believe God created each person a totally unique individual. We believe the most important business in the world is shaping a life—not just for now, but forever. But you can't do it unless you let God be God in your life.

Write for our station log, and let us help you shape a life.

Back To The Bible Broadcast

Box 233, Lincoln, Nebraska • Box 10, Winnipeg, Manitoba



'Tell Me... About Prayer'

When President Grant lay dying, he said to his old friend O. O. Howard, a distinguished Christian general in the Civil War, "Tell me something more about prayer."

It is a fair request, spurred alike by humility and by hope. For always there is something more to learn about this amazing function and force by means of which, as Tennyson put it, more things are wrought than this world dreams of. Here is the fusion of mystery and reality.

I

Prayer is *responsive*. God is always there ahead of us. He is prior fact. He awakens longings. He evokes our highest askings. He makes of the prayers of men the garden of His delight and cultivates it sedulously. "Call unto me, and I will answer thee."

II

Prayer is *creative*. To be sure, there have been prayers that were too selfish to be generative of anything worthy, too escapist to be productive of anything courageous. That, however, is far from the whole story of prayer. The counterfeit always has a built-in beep that signals the real. Thirty years ago Dr. H. M. Lichliter wrote:

Our fathers and mothers prayed, with the simplicity of little children, believing in God the Father as a God of understanding and love. They found spiritual healing, a recovery of courage, and the restoration of joy. It was not technique; it was communion.

Prayer, far from being an opiate, is a stimulant.

III

Prayer is *purgative*. Christian prayer is an invited intimacy with the Father-God who is loving and holy. It is communion that derives its special character from what God has shown us of Himself in Jesus Christ, who is nothing that we need if He is not Saviour from our estrangement and ego-centeredness.

In His presence the pride that is discovered is the pride that dies. The resentment that is cancerous is the resentment that is cured. The pettiness that is probed is the pettiness that is purged. Contrite and believing prayer is the soul's immersion in the sacrificial "mind of Christ," who on the Cross made His pure soul an offering for our sin. "The blood of Jesus Christ his Son cleanseth us from all sin."

Prayer is Clinton Stollard's theme in verse when he says of it that it is

*From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.*

IV

Prayer is *expansive*. It is Isaiah in the temple, convicted and concerned with his own discovered need, but not resting there; going on, instead, to see with sharpened vision the clamant needs of others near and far, and to say to God, "Send me." It is the disciples, under the tutoring of Jesus, being told, "Lift up your eyes, and see how the fields are already white for harvest" (John 4:35 RSV) . . . "Pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:38 RSV).

Prayer widens the walls of the heart. It gives spaciousness to the soul. Sensitive, guided prayer escalates its askings to a level where it becomes authentic partnership with Christ in His redemptive passion for the world of lovable-unlovable, clever-stupid, confident-helpless twentieth century mankind.

"Prayer," wrote S. D. Gordon, "opens a whole planet to man's activities. . . . A man may go aside today, and shut his door . . . and as really spend a half hour of his life in India for God as though he were there in person. . . . He may give a new meaning to the printed page being read. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus."

Do you doubt that? If you do, there is no mathematical calculus by which you can be convinced. Those who know the art of the heart, which is loving intercession, will not doubt it. For to them prayer is not saying, "Tell you what I'll do, God; let's make a deal!"

Prayer on the contrary is being caught up into the livingness of the "God and Father of our Lord Jesus Christ" and sharing in His purpose of reconciliation for the children of men.

Prayer, then, is mission. It is not an adjunct to mission. It belongs. It is an integral part of it. It brings the world within our ken. It lays the world upon our heart. It broadens our sympathies and empathies into a vital participation in the whole community of Christ's witnessing servants.

*Away in foreign lands they wondered how
Their simple word had power.
At home the Christians, two or three, had met
To pray an hour.*

*Yes, we are always wondering, wondering how,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.*

P.S.R.



Dropouts. We hear much about school dropouts and job dropouts. But what about missionary dropouts? Why are they unable to adjust to conditions on the field? On page four, R. E. Thompson examines the reasons why these men and women return home prematurely.

Bob Pierce
President

MAGAZINE STAFF

Paul S. Rees
Editor

Theodore W. Engstrom
Executive Editor

Donald H. Gill
Associate Editor

Elizabeth S. Poehlman
Editor's Assistant

Eva Jordan Blair
Editorial Assistant

Dorothy C. Haskin
Staff Writer

Wally Seferian
Art Director

Larry Burr
*Advertising and
Circulation Manager*

VOLUME 10 NUMBER 2

World Vision Magazine is published monthly by World Vision, Inc., a non-profit religious corporation. It is a member both of the Associated Church Press and the Evangelical Press Association. Subscription is \$2.00 for one year, \$5.00 for three years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 25 cents. Send all editorial correspondence to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Send subscription information and change of address to World Vision Magazine, Box O, Pasadena, California 91109. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario, Canada. Send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1966 by World Vision, Inc.

While the editors are responsible for the contents of World Vision Magazine, it does not follow that viewpoints expressed by the authors necessarily represent those of the editors.

WORLD VISION

FEBRUARY 1966

MAGAZINE

CONTENTS

THE EDITORIAL VIEW

'TELL ME . . . ABOUT PRAYER'

'SANCTUARYISM'

ARTICLES

MISSIONARY DROPOUTS—
IS LEADERSHIP TO BLAME? by *R. E. Thompson* 4

The missionary dropout problem is greater than we think, and it may be that the individual missionary is less to blame than mission leadership.

THE PASTOR GETS A LIFT by *Arthur L. Herries* 6

Extensive benefits accrue to the local church which sends its pastor to the mission field either to serve or to observe.

PRECEDENTS BY PAUL by *Gerald B. Griffiths* 8

The Apostle Paul's *modus operandi* was the simple one of meeting people where they were and identifying with them in life. Does his method have possibilities for us?

UHURU! THEY CRY by *Josephine Read* 11

Birds of prey hover over Africa. A missionary to newly independent Kenya seeks prayer to help fight off the predators.

CHURCH GROWTH OR ELSE! by *Alan R. Tippett* 12

Among the churches of Melanesia this missionary anthropologist found principles of church growth—and non-growth—at work. They appear strangely like the ones we see at work in our own communities.

WITNESS TO NEPAL:

THE DRAMATIC TRIANGLE by *Ernest W. Oliver* 18

Emerging from the ancient land of Nepal is a new triangle of influence involving government, church and mission.

SEEING EUROPE? DON'T MISS PORTUGAL by *Dorothy C. Haskin* 32

The ancient land of Portugal holds treasures for every tourist and special joys for the Christian tourist who observes the work of the Christian church there.

REGULAR FEATURES

QUOTE UNQUOTE 10

NEWS FEATURES 14, 15

GLOBE AT A GLANCE 16, 17

EMPHASIS MISSIONS 21

FROM THE MISSIONS BOOKSHELF 31

'Sanctuaryism'

The word is not mine. It is not even Webster's. It appears on the first page of a book that is fresh from the publisher. It is called *Between Sundays*.

And this is how it begins: "Christianity is made for the road not the sanctuary!"

A few sentences more, and we arrive at the bit of word-coinage that forms our caption and the solid indictment with which it is associated:

"Sanctuaryism" has isolated Christianity from life. Church now means the building; and the average American, Christian or otherwise, consciously or unconsciously relates Christian faith to what goes on inside the building at certain stated times in certain technical ways. And he fails to see any connection between that and what goes on downtown Monday through Saturday.

In case you have already made the guess that only a layman would write like that, you must now be told—and the telling is a pleasure to the editors of this journal—that our author is the Rev. Dr. Richard C. Halverson, senior minister of the Fourth Presbyterian Church, Washington, D.C., executive director of International Christian Leadership, Inc., and, by no means least important to us, vice president of World Vision's board of directors.

"Sanctuaryism!"

An Old Disease

My Thorndike-Barnhart Dictionary gives five shades of definition to the word "sanctuary," whose root lies in the Latin for "holy." The order of these definitions is interesting: 1. "a sacred place," a "church"; 2. "part of a church around the altar"; 3. "a sacred place of refuge or protection"; 4. "any asylum or place of refuge"; 5. "immunity from the law."

The fifth meaning usually applies to such immunities as those which may be described by the adjective "congressional" or "diplomatic." Even here the principle of sanctuary can be easily abused, as when delegates to the United Nations in New York City persistently disregard the city's traffic and parking ordinances. When the traditional right of *not* being tried by a foreign court is wilfully presumed upon, then the law of sanctuary has become an ignoble "sanctuaryism."

"Sanctuaryism" is an old disease that appears in a myriad of modern varieties.

When the apostolic Church in Jerusalem, soon after Pentecost, tried for a while to snuggle the Christian faith within its Jewish bosom, it was "sanctuaryism"—an idol of which the Apostle Paul was the master wrecker.

When the Reformers of the 16th century were largely content with the idea of state churches—churches which in time became top-heavy with institutions and degenerate with political involvement—it was "sanctuaryism."

When "foreign missions" in the 19th century be-

came heavily intertwined with the imperialist ambitions and the colonial policies of the great powers (this generalization must be allowed to stand despite the exceptions that can be cited), it was "sanctuaryism."

The New Varieties

And what of today's forms of it?

When we evangelicals raise our voices to high decibels in denunciation of the "social gospel," reserving our approval for rescue missions on skid row, orphanage work, and hospital philanthropy, while we speak in dulcet tones—if we speak at all—against corruption in government, against the exploitations of privilege in the power structures both of business and of labor, against the intolerances and injustices of the racists—is there no "sanctuaryism" in this?

Or, at the national level, when the United States, taking refuge behind the "Monroe Doctrine," a 140-year-old instrument that has never been given official status either in national or international law, undertakes to "police" the length and breadth of the Americas—is there no "sanctuaryism" in this?

Or when our theological intellectuals, seminary professors and students alike, rail at us simple souls who still believe in the Church's age-old message of sin and grace, insisting that our outmoded vocabulary fails to "communicate" to contemporary man, while they fill the air with such mystifying jargon as "demythologizing," "deliteralizing," "linguistic analysis," "desacralization," and "religionless Christianity"—is there no "sanctuaryism" in this?

Ah, my soul, there is something of it in all of us! With incredible ease we find it possible to escape into one sort of asylum or another—even if it's only a phrase, a catchword, a saccharine slogan. What comes hard are the rough edges of the Cross of Christ, concerning which there must arrive the "moment of truth" when debate ends and something must be *done*.

The Operative Cure

The day was May 31, 1792. The place was a Baptist chapel in Nottingham, England. The preacher was William Carey. The text was "... lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." The outline was: 1. Attempt Great Things for God; 2. Expect Great Things from God.

But now, the sermon over, the people were filing out as usual. In dismay and passion Carey turned to his friend Andrew Fuller and cried: "Are we not going to *do* anything? Oh, Fuller, call them back, call them back! We dare not separate without *doing* anything!"

That was the beginning of modern Europe's first foreign missionary society. To India went Carey. And after him, to use Vachel Lindsay's colorful couplet,

An endless line of splendor,

These troops with heaven for home.

Dr. Halverson is right: the Gospel is not simply for the sanctuary but for the open road. P.S.R.

MISSIONARY DROPOUTS— IS LEADERSHIP TO BLAME?

By R. E. Thompson

IN the business and industrial world there is no more serious problem than personnel turnover. This is the major cause of setback in production. Proud is the firm that can report a minimum in personnel turnover. In a recent tour of the Upjohn Company of Kalamazoo, our guide proudly stated that in its 50 years of existence the Upjohn Company had never laid off an employee. Few mission agencies could make such a boast. The problem of missionary dropouts is bigger than many of us would suspect. The loss to the cause of Christ because of dropouts is incalculable.

We usually tend to blame the dropout problem on the individual missionary—his spiritual failure, his lack of preparation, or his inability to live and work with others. Perhaps we ought to be looking elsewhere—at the mission leadership.

In this age of organization and mechanized devices, the mission executive has studied the opportunities, the challenge, the methods and plans but has failed to

give much-needed attention to personnel. He needs to be reminded that, apart from people, nothing of lasting value will ever be accomplished. The divine method is people. The Bible is a record of how God accomplishes His purpose through people. As leaders in the greatest enterprise in the world, mission executives need to reconsider their attitude toward people.

The importance of people has been recognized by all great leaders in the industrial world. A. H. Smith, former president of the New York Central Railroad once defined his industry this way: "A railway is 95 percent man and 5 percent iron."

Andrew Carnegie stated: "You can take my steel mills, my banks, my money, but leave me my men and I will build it all again."

Let us examine our attitude toward people:

Do other people's failures annoy us or challenge us?

Do we use people or cultivate people?

Do we direct people or develop people?

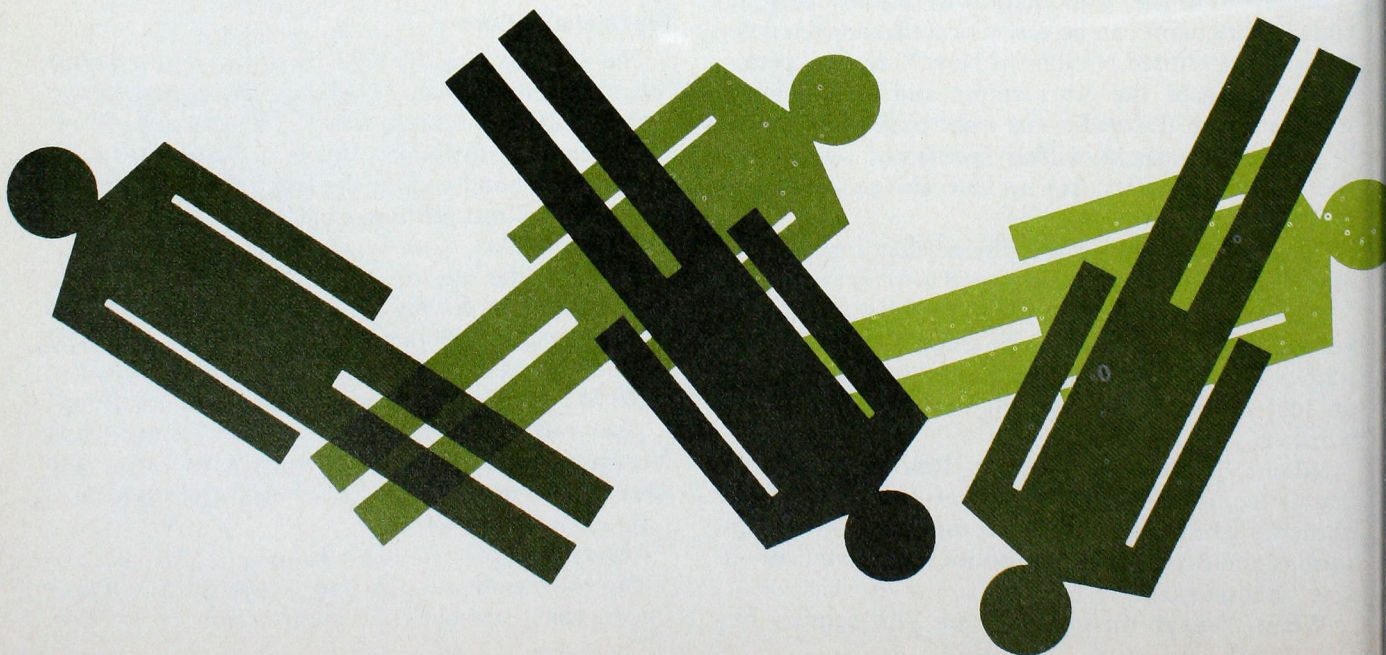
Do we criticize or encourage?

Do we shun the problem person or seek him out?

We all have a well-developed attitude toward others. It is either a negative or positive one—and the person knows it.

Every mission executive should take a course in

R. E. Thompson, founder of Missionary Internship, Inc., was a missionary in China for 30 years, serving for a time as director of the China Inland Mission (now Overseas Missionary Fellowship) in North China. Missionary Internship provides intensive missionary training in local church situations before overseas assignment.



human relations. I have found the study of Paul as a person very challenging. See how he writes to the believers in Thessalonica: "We were gentle . . . as a nurse cherisheth her children: being affectionately desirous of you, we were willing to impart unto you . . . our own souls, because you were dear unto us."

Where there has been a minimum of personnel turnover it will be found there has been a maximum of thought and effort in the area of the employees' needs.

The Leadership Problem

The principal cause of unrest and frustration among workers can be laid at the door of leadership. An examination of this subject revealed that the following were the causes of frustration in the minds of workers:

1. Failure to give credit for suggestions.
2. Failure to correct grievances.
3. Failure to encourage.
4. Failure to ask employees for their opinions.
5. Failure to inform employees of plans and progress.

Often—indeed, too often—missionaries tell me, "I have never had anyone sit down and counsel with me." People have very deep human needs. It is within our power to meet those needs. A warm handshake, a smile, a few words of appreciation, a short time of sharing, an assurance that you are concerned—that you are praying—will carry many a nearly frustrated young worker over the rough places.

A pastor wrote me regarding a missionary his church was supporting. The missionary was in difficulty with the mission board.

The problem arose when it looked as though he were falling into serious doctrinal deviations. Unfortunately, no adequate time was taken to talk this over with him carefully and come to a full understanding of just what he was thinking, but instead action was taken to drop him from the mission. Indeed, they reacted almost in panic and dropped the man before they fully understood just what he did think.

Hudson Taylor, in a letter to Mr. Broomhall from Hong Kong in 1879, revealed great understanding of the responsibilities of leadership in relation to fellow-workers when he wrote:

The all-important thing is to:

1. Improve the character of the work.
2. Deepen the piety, devotion and success of the workers.
3. Remove stones of stumbling, if possible.
4. Oil the wheels where they stick.
5. Amend whatever is defective, and supplement, as far as may be, what is lacking.

This is no easy matter where suitable men are wanting or only in the course of formation. That I may be used of God, at least in some measure, to bring these things about is my hope.

Sensitivity to People

Of all the qualities which add up to good leadership none is discussed less than *sensitivity*. Yet no quality better fits a person for responsible leadership.

Sensitivity is a constant awareness of the other person and his needs—the ability to see as the other person sees and to feel as he feels. Sensitivity is the imaginative projection of one's own consciousness into another person's experience.

This quality is acquired. It can be developed. Yet our natural tendency to be self-centered or project-conscious mitigates against the development of this excellent quality. The person who has developed sensitivity is concerned for people more than projects. Sensitivity to others and their needs is expressed by listening more than by talking. So the art of listening is important!

The people to whom we are related in business or other activities are often seeking a sympathetic ear. They have much they would like to share. Our responsibility is to create an atmosphere in which they can feel free.

When a would-be politician asked Justice Oliver Wendell Holmes for advice on how to get elected to office, Justice Holmes wrote him: "To be able to listen to others in a sympathetic and understanding manner is perhaps the most effective mechanism in the world for getting along with people and tying up their friendship for good. Too few people practice the 'white magic' of being good listeners."

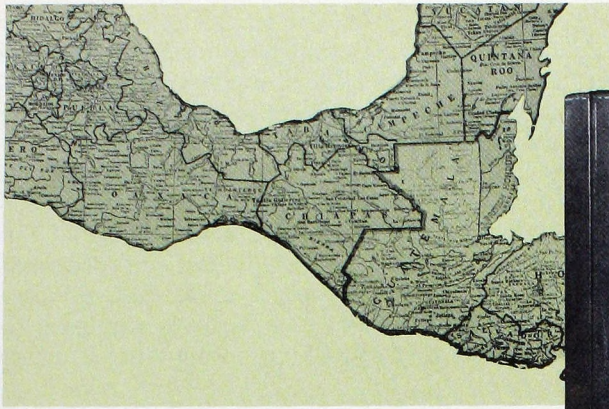
Everyone has deep personality needs amounting to hunger. Unless these are met, the individual is unsatisfied. Sensitivity is the ability to sense these needs and to seek ways and means of meeting them. A person sensitive to the needs of others will go out of his way to give them recognition even if it is only the expression of personal gratitude. A "thank you" given in the presence of others can meet a hunger in human personality; namely, the hunger for recognition.

A mission leader is, in fact, pastor of the flock. Accordingly, he must have a pastor's heart and the pastor's gifts. While the development of an aggressive program is his responsibility and the details of organization must have his care, all is secondary to the care of the individual worker and his family. Actually the program and the functioning of the organization is dependent on the people involved.

Many times I have listened to worried, frustrated missionaries as they have shared with me their field experiences, and again and again they have stated: "If only Mr. So-and-So had taken the time to listen to me. I needed someone with whom I could share my problems." The result: a casualty.

Take the case of Miss Jones, a nurse from a church where she was very active and a home where her opinions were accepted. Upon her arrival on the field she discovered everyone was very busy, with little time for socializing. While working at the language she was very lonely. Being a talkative person, she found her fine language teacher good company. An attachment developed, and she did not resist his approaches. There was nothing more serious than a kiss, but it was wit-

Continued on page twenty-three



THE PASTOR GETS A LIFT

By Arthur L. Herries

For a pastor, there is no experience comparable to a personal tour of a mission field. One of the greatest investments for the cause of Christ that any local church can make is to send its pastor to one of the fields in which it is interested, and to give him enough time to make an adequate survey of the work and the need. He will return with a renewed zeal for the missionary cause of Christ. His church will be renewed in its vision.

I can speak with some authority on this subject from my own experience. Not long ago, I was invited by the Central American Mission to conduct a preaching mission and a survey of part of their work in Central America.

Throughout my ministry I have been vitally interested in the missionary cause. I have always felt that a church had little or no Christian vitality unless it had a dynamic missionary vision. But enthusiasm for the trip was dampened by a series of articles which made me doubt that I would find a strong witnessing ministry in the foreign field. We were told that governments were placing many restrictions upon missionary activity and that riots in Central America had a devastating effect upon the cause of Christ. But these doubts concerning missionary work vanished when I arrived on the field and could see for myself what was going on.

Variety of Ministries

Perhaps the best expression to describe what I saw is "dynamic vitality." There is no other phrase which so adequately portrays the cause of Christ as I saw it in Central America. It was true of the institutional work which I saw. It was also true at radio station

The Rev. Arthur L. Herries is pastor of St. Paul's Union Church, Chicago. He holds a Th.B from Princeton Theological Seminary and a Th.M from Eastern Baptist Seminary.

TGNA in Guatemala City, where I saw the production of outstanding Christian programs. These consisted of music, preaching, Christian counseling, Bible readings, and many other forms of witness which are on the air day in and day out without interruption. Many of those participating in these programs were nationals. In Guatemala City is a large Bible institute where the nationals come for training for full-time Christian service. There is also a fine hospital ministry which the mission carries on.

As I journeyed throughout the rural areas of Guatemala, I found a number of Bible institutes and conference areas where nationals were being trained for Christian service and witness. I also visited the publishing house in Guatemala City which is owned and operated by the mission and which publishes Sunday school quarterlies with color pictures, as well as many other visual aid materials which assist in the presentation of the Gospel of Christ.

Dynamic vitality is also to be found in the churches. The first Sunday that I was there, I was awakened early in the morning by Herbert Cassel, field secretary of the Mission and a long-time friend. We began our visit to the churches in Guatemala City, preaching as we went from one location to another. By the time the day was over, I had visited and preached in 10 churches. They had large congregations and were staffed by nationals.

Nationals in Charge

In the course of my three-week survey, I visited many other churches in several countries. At the headquarters I learned that there are now 700 churches, all of which have their own national pastors, are operated by their own boards, and are maintained by their own people. I did not expect to find such extensive indigenous work. It was thrilling to see the effect of the

ministry of the nationals. The missionaries were in demand as consultants in these churches. They were also used to open up new fields, where they established churches among the nationals, aiding them in methods of administration, teaching, preaching. But it was clear that the churches belong to the people.

I was also surprised at the strength of the Christian education program being conducted under missionary supervision throughout many of the areas of Central America. Churches would gather together from various areas of the field as a Christian education deputation team conducted seminars, study classes and visual aid demonstrations throughout the day. In the late afternoon, these newly trained leaders would go to the village square with a bookmobile to sell Christian literature and to conduct children's classes, using much of the material that they had been handling throughout the class sessions. In the evening, the people would gather for an evangelistic meeting. Many came to a saving knowledge of Christ as the Gospel was presented. These new converts were then welcomed into the churches that were near their homes. The program of Christian education then became a dynamic tool in the hands of the local churches in nurturing these people in the faith.

Activity in the Jungle

Perhaps the highlight of my tour was the experience I had in a jungle area far back in the high mountain region of northern Guatemala. We drove to the end of the automobile road and there on a high plateau transferred all of our equipment to men who served as porters. They carried our material up over the mountain trails, through passes, down into valleys, and then across even higher ranges until we reached the town of Barillas. As I joined the missionaries on this 25-mile horseback trip into such primitive surroundings I expected to find a small work at the end of the trail. But instead I found a strong missionary center.

Over 600 Indians and Ladinos (those of Indian and Spanish parentage) were gathered together for a one-week Bible conference. Each day it was my privilege to expound the Scriptures, with Herbert Cassel acting as my interpreter. An Indian interpreter would then take my message and later in the day it would be preached again to a gathering of Indians who understood only the Canob dialect. At the close of that week, the entire group of Indians and Ladinos marched through the village streets to an open field where a little stream had been dammed up for a baptismal pool. There, while hymns were sung, William Veith baptized 21 new converts who were added to the congregation.

In this faraway outpost, a radio station had been established. We had brought with us 50 pre-tuned radio sets to be distributed by the nationals throughout the jungle villages. I later learned that the first set which I presented was the instrument by which the first radio convert was made. Barillas also had a large Bible school building under construction which was being used for

the training of Indians and Ladinos of that area for ministerial work and Bible school teaching.

A Witnessing Church

Perhaps the dynamic vitality of this field was best expressed by the personal witnessing which characterized many of the congregations. During the Sunday services, the pastor would often ask a number of questions. I asked Herbert Cassel what these questions were. He said that the pastor usually asked the people, "How many chapters of the Bible have you read this week? How many of you have prayed daily throughout this week? How many of you have witnessed to someone about Jesus Christ throughout this week? How many of you have led someone to Christ throughout the days of this week?" It was amazing to see the response of the people to these questions. I sat and wondered how well the sending churches in America would respond to these questions were they asked regularly from the pulpit.

The vitality of the mission church was an unusual challenge to my own ministry. Some of the greatest effects of my mission tour became evident after I returned home. I told the people about my experiences and then set before them some of the needs. I mentioned specifically that the mission printing establishment lacked a special kind of press that would enable it to publish books and pamphlets comparable to those being produced commercially in our own city. At the end of the service one of the women of the church came to me and said, "Am I too late?" I asked her what she meant. She replied, "I hope I am not too late to be the one to buy the printing press for the station." I was overcome with this immediate response. The next day I received a check in the mail for the total amount.

Later on a man gave funds to replace the worn-out radio transmitter in Barillas. Not long after that, one of the members of our church wrote me to ask if she could have a share in the ministry. I told her of the need for a tractor in order to raise food to feed the students who would attend the Bible institute in Barillas. In the return mail came a check for the full amount and an additional amount to "supply gasoline for the operation of the tractor."

But I think the greatest fruit of my visit to the field is to be found in the decision made by a couple to whom I spoke after my return. The young man is an electronics engineer holding a fine position in one of the outstanding companies of America. His wife is a graduate nurse. When I told them of the need for missionaries in Central America, they began to pray together about the challenge. Soon they said, "We would like to go." This couple is now leaving America for the very field that I visited. They will carry on a joint ministry for the cause of Christ.

The dynamic vitality of the field has brought a response from the local church in America and the cause of Christ prospers as a result of one pastor's visit to a mission field.

|||

Precedents by Paul

By Gerald B. Griffiths

Of all men who may claim to have changed the course of the world's history, St. Paul must surely take the first place. He altered the basic ideas of western civilization: the whole of our history bears the marks of that busy career of impassioned teaching which the Jewish tentmaker undertook after his conversion to faith in Jesus Christ. . . . We see in him a man beside whose achievement even a colossus like Napoleon seems a pigmy and Alexander the Great the creature of an instant."

Thus a writer of esteemed judgment wrote of the apostle Paul whom many of us regard as the greatest missionary of all time. This being the case and since we, too, are called to be Christian missionaries (some of us in full-time capacities on the field; others as ministers of the Word at home and the rest of us in our homes, at work, and in our social contacts), there is much we can learn from Paul, his methods, his motives and his general pattern of life.

To be an ambassador of the Lord Jesus Christ is no easy task. We need to be inspired and instructed. A

The Rev. Gerald B. Griffiths recently returned to Great Britain from Johannesburg, South Africa, where he was pastor of the Rosebank Union Church. He is currently involved in a conference ministry in Great Britain. Formerly he held the pastorate of Spurgeon's Tabernacle, London, and of Charlotte's Chapel, Edinburgh.



Statue by Bertel Thorvaldsen, Danish Sculptor (1770-1844)

source of both inspiration and instruction is found in I Corinthians 9:1-23. Here the Apostle Paul indicates the basic method and motives of his effective Christian witness. He speaks first of his method, which we will discuss in this article. His motives will be dealt with in a following article.

Paul sums up his basic method in verse 22: "I have become all things to all men that I might by all means save some." He was ready to do almost anything to get alongside men and women to tell them of the Lord Jesus Christ. He gives two illustrations of what he has already done.

I. He Limited Himself Financially

Paul refers to his personal finances in verses 1-14. As an apostle he was entitled to look to the churches to maintain him while he preached the Gospel to them. He gives four reasons why Christian congregations should honorably maintain those who preach the Word to them:

1. There is a secular precedent for it. In the workaday world everybody gets paid: soldiers don't go to war at their own expense; farmers don't plant a vineyard without eating the fruit; shepherds don't keep flocks without drinking the milk (vv. 6, 7).

2. There is the Old Testament law, "You shall not muzzle the ox when it is treading out the grain." The ox was allowed to munch grain as he separated the chaff from the wheat with his hoofs. This Old Testament law was applied to Christian workers as well. Ploughmen and reapers share together in the fruits of harvests, and preachers who sow the precious seed of God's Word share in the wages their congregations reap from their daily employment.

3. There is also the precedent by which the priests who served at the altar were given certain parts of the sacrificial animals for their own use and a percentage of other gifts. Ministers and missionaries should similarly share in the gifts of Christians.

4. Paul clinches his case for the worthy maintenance of the Christian ministry by citing the highest of all authorities: "In the same way the Lord commanded that those who proclaim the gospel should get their living by the gospel." Paul is thinking of the words of our Saviour as recorded in Matthew 10:9: "Take no gold, nor silver, nor copper, nor two tunics, nor sandals, nor staff, for the labourer deserves his food."

His Right Not Exercised

But now, having demonstrated his right to be maintained by the Corinthian church while he ministered God's Word to them, Paul reminds them that he had never accepted a penny from them. All the time he was in Corinth he earned his own living as a tent-maker. Why? Because it would have hindered the work of the Gospel if he had accepted gifts from his low-income group of Corinthians. Paul's Judaizing critics might have whispered to these poor Christians that Paul was after their money. Pagan priests were often

greedy, lazy spongers, and the apostle was no doubt anxious to prove his own sincerity by being financially independent. But whatever the cause, Paul's motive is clear: he did not want to do anything to prejudice the Corinthians against the Gospel. He wanted his life to count as much as possible in bringing others to the Lord Jesus Christ. So he tightened his belt and worked harder.

Paul limited himself financially in order to commend the Gospel to the maximum number of persons; he lived below his rights. Every Christian should be ready to do this.



Some of us must accept cuts in our *income*. In full-time Christian service, for instance, we must not look for our commercial value. Ministers and missionaries must accept this limitation. Trained teachers, doctors and dentists must be prepared to say goodbye to the bigger salaries of their old college friends in the secular world and work for a pittance on some lonely mission station, without the amenities of our Western mode of life. Trained native teachers and ministers—in Africa and elsewhere—must make the same sacrifice if Christian schools and other institutions are to be adequately staffed.

All of us must accept a cut in our *expenditure*. Financial sacrifice should not be confined to full-time Christian workers. We all have the same debt to pay for our salvation; we all have the same command to take up our cross daily; we are all commissioned to make disciples. Shame on us if we think we can live in self-indulgence and luxury while our fellow Christians endure hardness on the mission field, or in the ministry at home! Our income may not be a penny less because we are Christians; it may be much more. But our spending should be less. We must limit ourselves in our spending in order that we may make our greatest contribution to the spread of the Gospel.

We Christian people can live more simply than our non-Christian colleagues and neighbors. I once received a £5 note through the mail from a Christian lady who explained that she had just been reading the advertisements in the Saturday evening paper. She had read down the entertainment columns and other columns of particular interest to ladies. She realized as she read that she had no desire for many things that were "musts" for other women. She became conscience-stricken. Her note read: "The enclosed £5 is for any good work you wish. Tonight's advertisements in the *Evening News* have made me feel I live cheaply. And it isn't fair that I should feather my nest on God's grace. This five pounds is conscience money."

Christians do not need many of the stimulants which people without Christ need—like luxury clothes, expensive houses and cars and the latest craze in holidays—to boost their morale. Christ gives us a deep rest from the clamors of pride and passion. He enables us to live simple, contented lives. And the financial saving effected by spiritual blessing should be at the

Continued on page twenty-four

QUOTE  UNQUOTE 

Free To Be Insecure

Nationalism puts the *gringo* [foreign] missionary on the spot. Should the Yankee go home? Richard Shaull says, "This revolutionary situation demands, I believe, a new and unusual type of missionary. As the present trend develops, many of those who are now there will find themselves more and more insecure and frustrated as they are confronted with situations which they can neither understand nor relate to their Christian faith. The need at this moment is for people who are free to live in a situation of almost total insecurity, in which everything is in a state of flux; people who are able to understand why they are disliked as North Americans and live by the forgiveness of their sins in such an atmosphere. The present moment demands men and women who are able to understand the revolution sympathetically, and to deal imaginatively, in terms of Christian faith, with the issues and dilemmas which people face in it. For those who do not have these qualifications, it is simply better for all concerned that they not go there."

—His Magazine, October 1965, pp. 22, 23, quoting Richard Shaull, *The Revolutionary Mood in Latin America*, CCLA, New York, 1962, pp. 19, 20.

Hardly a Conversation

The world is living fast. Everywhere is great scientific achievement. There is fear in every sensitive heart. There is drivenness, want of satisfying emotion, increase of unreason, rebellion, loss of regard for personality, easy dismissal of the spiritual as irrelevant or even non-existent. There is gnawing loneliness, and vague, intense bitterness, besides the eternal fact that "most men live lives of quiet desperation." Bishop Huddleston says, "The issue of our day is the issue of communicating to a pagan, post-Christian world: a world which has heard a language and relegated it to the four walls of a church; a world which will only hear the language again if it can come with a freshness, a stimulus, a shining sparkle." Are these three things characteristic of our church and our people—"freshness, stimulus, shining sparkle?" You and I know well that they are not. And that means that this kind of a

church cannot change this kind of a world. It can hardly get into conversation with it.

—Sam Shoemaker, *Extraordinary Living for Ordinary Men*, Zondervan Publishing House, Grand Rapids, Mich., 1965.

That Word Again

I have come to distrust the much celebrated word "indigenization," for it has driven Asian Christians to superficiality. For different groups of the church with different interests of their own the word "indigenization" even comes to take on different shades of meaning. And it is at this point that the superficial understanding of the term concerned leads to terrible abuse. It is precisely because the gospel cannot be made *indigenous* that it has remained at once unique and universal throughout the historical upheavals and changes of the last two millennia . . . it is the *incarnating* of the gospel that we must be concerned about. This

is the most basic point. No matter what you do in the areas of literature, art, music, architecture, liturgy, and theology, the ultimate thing is not whether it has a native or indigenous touch or flavor or not. The ultimate criterion is whether it is a humble and obedient instrument which serves to manifest the pain and love of God incarnate in Christ our Redeemer. Our eyes should be directed to what Christ has done for us in his love in the Incarnation and not to what we can salvage out of our own resources. Our discipleship should be turned to the discovery of what the incarnating love of God in Christ is saying to this or that particular form of culture, philosophy, or religion, and not to how much or how little we can make use of them in our communication of the gospel.

—Choan-Seng Song, *Practical Anthropology*, Vol. II, No. 3, pp. 140, 141.

Whoever possesses the world's resources and notices that his brother suffers need and then locks his deep sympathies away from him, how is the love of God lodging in him! I John 3:17 (Berkeley version)

10

INVESTIGATE
the benefits of
JOHN BROWN UNIVERSITY'S
Annuity Plan

Here is an investment that will give you a lifetime income and help educate young Christians at the same time. Your dollar return from John Brown University's Annuity Plan is as great as that from other supervised annuity programs. INVESTIGATE—then INVEST in a John Brown University Annuity.

the DYNAMIC Christian College in the Ozarks

Send in the coupon for additional information.

JOHN BROWN UNIVERSITY

I am interested in an annuity

name _____ age _____

address _____

city _____ state _____



In the Beautiful Ozarks

JOHN BROWN UNIVERSITY

Siloam Springs, Arkansas

UHURU!

THEY CRY

By Josephine Read

After years of struggle and unrest, a new nation was born on December 12, 1963. At midnight, the British flag was hauled down and amid great rejoicing the nation's own flag (a very beautiful one) was raised!

The hated word "Colony" was dropped from the name of the country, and Kenya Colony became Kenya. Uhuru (freedom), the cry which had been on the lips of the people for so long, was at last an accomplished fact!

It is a thrilling experience to witness the birth of a nation. For the Christian, it is a serious responsibility, for it is a call to pray "with all prayer" for that nation—its people and its leaders, for what a complex, difficult task the leaders have!

Before the days of British rule, the laws of the land were those of the tribal chieftain and the elders. In Kenya there are some 80 tribes. Each of these has its own language, rulers and laws. War among tribes was common. The perimeter of loyalty and obedience for each person was his tribe. National unity was unknown.

Now the foreign colonial power is gone. There is "uhuru." Eighty tribes are free from foreign domination.

Prime Minister Jomo Kenyatta and the other leaders of government have a tremendous task ahead of them, and they need the prayers of God's people everywhere that they may have wisdom, understanding and patience to lead the people, rule the country, build a nation.

Josephine Read has been a missionary in Kenya since 1944, where she teaches in a primary school, translates Sunday school materials into the Swahili language and assists in the office of the Africa Inland Mission under which she serves.

Many Tribes and Nations

In addition to the 80 different tribes of Africans, there are Asians (including East Indians, Arabs, Goans and Pakistani) who have their different languages, religions, and cultures. There are also Europeans (a general name given to all people with white skin). How to unify such a heterogeneous group and at the same time draw the loyalties to one head, one set of laws, is only one phase of the government leaders' task.

We Christians know that of infinitely more value to this new nation than the money sent to it by the United States government will be our prayers in their behalf.

An attraction which draws tourists from all over the world to East Africa is the magnificent animal life—the big game and the beautiful birds.

In Africa there are also many birds of prey. They hover above, their sharp eyes particularly on the lookout for the young animals or fowl.

At one time I raised my own chickens, and I often fought against these predators. The huge birds would locate my baby chicks and swoop down for the kill. Many times I saved the mother hen and her brood by running out quickly, clapping my hands skyward, and crying out against the enemy in their behalf.

Hovering Birds of Prey

As I think of that wonderful continent of Africa in these days and its many young nations, I see many birds of prey hovering overhead, ready to swoop down and devour them. I need not name these birds of prey. They are well known.

Christians, let us raise our hearts

and our hands to the God of Heaven in behalf of the newborn nations, crying out against the enemy. Pray that their precious freedom may not be lost by alliances of deceit, or aid with invisible chains attached.

Above all, pray that many more of Kenya's people may come to know the freedom which is in Christ Jesus—"being made free from sin" by His blood, servants of God, bringing forth fruit unto holiness. Pray that they may know by experience: "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his own inheritance."

Replacing the word *uhuru* on the lips of the people is a call now made famously by the prime minister. It is "*Harambee!*" which means, "Let us all pull together!" My call to you is "*Tuombe!*" which means "Let us pray together."

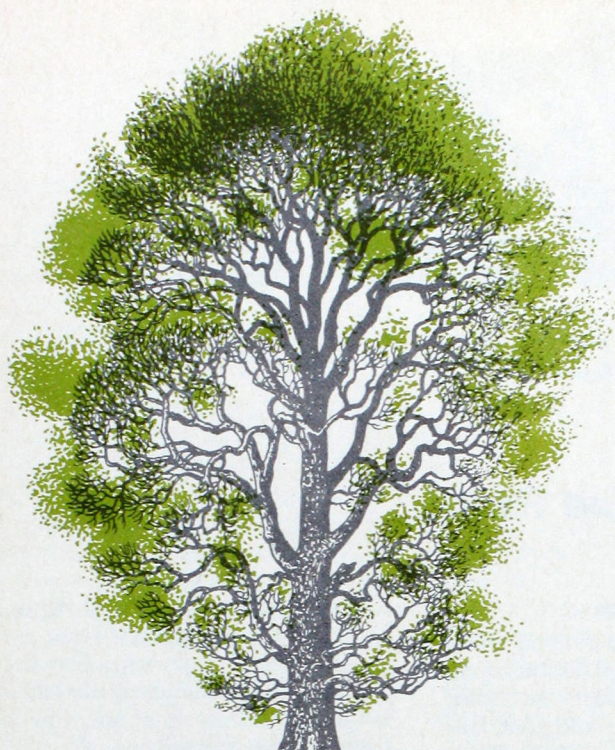
Even Kenya's national anthem is a prayer:

*O God of all creation,
Bless this our land and nation.
Justice be our shield and defender;
May we dwell in unity,
Peace and liberty;
Plenty be found within our borders.*

*Let one and all arise
With hearts both strong and true.
Service be our earnest endeavor,
And our Homeland of Kenya,
Heritage of splendor,
Firm may we stand to defend.*

*Let all with one accord
In common bond united,
Build this our nation together
And the glory of Kenya
The fruit of our labour
Fill every heart with thanksgiving.*

Christians, let us pray together (*tuombe*) for the land of Kenya, its leaders and its people. |||



CHURCH GROWTH



OR ELSE!

By
Alan R. Tippett

When we say that a church on the mission field is growing, what do we mean? Perhaps the general statistics of that field show a steady rise year after year, and yet this may be accounted for by a phenomenal rise of interest in the Gospel in one newly opened locality. This growth hides the painful fact that in numerous localities of longer occupation the church is quite static. Only a careful analysis of independent village congregations can provide the data needed to reconstruct the true situation.

This article looks at a few of the relatively common static village congregations on the mission field and raises a few basic questions for consideration. It is based on village depth studies undertaken by the writer personally in Melanesia and, though the names of the villages are not disclosed, each village mentioned is an actual place where the writer lived in a leaf house for six weeks or more. These types are by no means peculiar to Melanesia.

When we ask if a church is growing, whether we think of growth in *quantitative* terms of evangelical expansion, or *qualitative* internal growth in grace within the fellowship, or in terms of *organic* growth in the emergence of an organized indigenous church, it is on the level of the village congregation that the verdict of growth or non-growth must be given. Annual reports and decisions of synods, assemblies and boards may express ideals, desires and programs, but only at the grass roots level of the village congregation can growth or non-growth be really studied. The central committee may modify its official terminology from "mission" to "church" orientation; but if there is no corresponding change towards indigeneity in the village congregation the new terms are mere verbiage.

Quantitatively Static

One problem of area "M" is that the quantitative growth of the church has ceased. It has ceased before the winning of all the pagans of the region. This was a difficult field in many ways but for some decades the various denominations working in the area have enjoyed a steady intake from paganism until they number roughly 20,000 today. Now the growth has dropped to a mere trickle with some 20 percent of the total population still unreached for Christ.

Religious life in these Christian villages is well-organized with some pastoral leadership and regular means of grace. The congregations are well fed. They are recipients of the ministrations of the pastorate but not themselves actively evangelistic. They recognize the need for evangelism. They desire their church to

Dr. Alan R. Tippett is associate professor of missionary anthropology at the School of World Mission and the Institute of Church Growth, Fuller Theological Seminary, Pasadena, California. His article deals with problems of church growth which he found during recent depth studies of Melanesian villages where he lived with the people, sharing in their life and worship. The principles which he found at work in that culture find application in the culture in which we live.

How do young churches measure their growth?

have outreach. They have set aside some of their number to go far afield as missionaries among tribes on the fringe of their island world. They have local prayer groups which engage in prayer daily for their selected evangelists. They have accepted this position and the mission pays for it. They see their own burden-bearing in terms of prayer. Yet all around them are pagan pockets. Many villages are half-Christian and half-pagan. Here there are no evangelists. The members of the local congregations, who pray for their evangelists further afield, are oblivious to the cry for evangelism at their door. They have settled down to Christian-pagan co-existence and quantitative growth has ceased.

These Christians mix with the pagans in communal work projects, in trade exchanges and fishing drives. They obtain their water from the same communal sources and meet together there. They are jointly organized for civil and festival functions. Yet they are quite unaware of these opportunities for winning their neighbors for Christ. This is not a criticism from a distance. I mixed with them and attended their trade exchange. Though their concern for the far-distant evangel is deep and sincere, they are quite oblivious and unconcerned about the opportunities for evangelism at their door, because they have settled down to a state of co-existence. Nothing will terminate quantitative growth from paganism quicker than indifferent resignation to the presence of that paganism near at hand. The churches in "M" are static.

Qualitatively Static

Another depth study conducted in the village of "R", a second-generation Christian community, permitted appraisal of the quality growth within the church. The members of the congregation were classified for our purposes along an axis from *nuclear* Christians at one pole to *nominals* at the other. The former comprised the devotional and active core of the church. The nominals were Christians in name only, and next to them were the *marginals*, the fringe of the congregation, which attended occasionally. Records kept over a period of time revealed a slow drift of average members to marginality and of marginals to nominality. It was an active drift and the church was quite unaware of it, because the nuclear core was constant and the same persons were involved in everything. Average and marginal members had no opportunity of active participation and tended to drift slowly towards mere nominality. This congregation was considered to be strong, but it was qualitatively static. It badly needed a revival to bring the average and marginal members face to face with Christ. Unless a congregation makes conscious effort at moving its members towards the nuclear pole, they will slowly drift in the opposite direction to nominality. This is

a common problem with second-generation congregations on the mission field. We must continually keep in mind that each new generation must be won for Christ.

Organically Static

Island "W" is some distance from the mission station, but the life of the village in which I stayed was largely directed from the mission station. The folk were economically established and paganism had vanished from the area. Yet, organically, the congregation had no desire to become a church. It was crippled by its own resignation to mission paternalism. They had put a little cross in the church. The missionary had suggested it, but the people told me he had *decided* the matter. The mission was represented in that village by a catechist and a teacher, both in mission pay. They decided most of the church business and led most of the meetings, organized any programs, trained the choir for any special singing, and represented the congregation at conferences held in other places.

The natural capacity of the congregation was untapped. When I suggested the place needed a Sunday school—meaning they already had the competent personnel in the congregation to staff the school—they simply said "Yes! The Mission should appoint us another teacher." Stewardship was choked because the mission plantations provided for so much of the district revenue and permitted the local congregation to avoid the financial obligations which were well within its economic capacity.

This village community had the potential, in education, personnel and physical resources, for achieving the indigenous goal—self-support, self-determination and self-propagation—but it was thoroughly resigned to a state of dependence on a paternally orientated mission. This mission is anxious to stimulate the growth of indigenous churches, and has changed its official terminology to suggest this; but at the village level things are still organically static.

The Winds of Change

The three cases that have been outlined indicate something of the type of problem that has emerged for missions in this post-war period. They are not new problems, but the speeding up of change in our day has brought them more into focus. Although the Church grows rapidly in many places, once we break down our statistics we become painfully aware that it is static in others. It can be quantitatively, qualitatively or organically static. Yet in any of these respects it could be growing—even in these days of change.

Anthropological research in religious change indicates that local Christian communities of the second-

Continued on page twenty-eight

Koreans End National Evangelistic Campaign With Mass Meeting in Seoul Stadium



Over 30,000 Koreans gather in Seoul Stadium for final rally of the Nationwide Evangelistic Campaign.

Over 30,000 Korean Christians rallied in Seoul Stadium recently to mark the end of a year-long Nationwide Evangelistic Campaign.

The ROK army and navy bands and a massed women's choir provided music for the almost festive occasion during which different churches and Christian school groups waved flags and banners denoting their home locations.

Dr. Hong Hyun-Sul, president of the Methodist Seminary and chairman of the campaign, presided at the rally. Dr. Han Kyung-Chik, pastor of the Young Nak Presbyterian Church, brought the message based on the rally theme: "Our Living Road is Christ."

Greetings were given by the Korean premier, the chairman of the National Christian Council and Dr. Leighton Ford, an associate of Billy Graham, on behalf of the Christian community around the world.

The year-long crusade aim was the evangelization of all of South Korea. It was the result of the dream of Dr. Helen Kim, long-time president of Ewha Women's University. Almost every Protestant evangelical church in South Korea participated in the 12-month evangelistic effort.

Special meetings in local churches and in local districts, meetings and discussion groups with high school and university students, witness through

literature and radio, factory prison and hospital evangelism were all a part of the campaign.

Campaign goals were "to work to bring unity in the Church, a revolution in society and hope to our people."

Figures gathered in the fall indicated that the campaign had led to a marked growth in the church, making a total of 1,740,938 Protestant Christians in South Korea.

Loosening of Religious Restriction Seen in Spain

Great "toleration" for minority churches—if not full religious freedom—will result in Spain from the recent declaration of religious liberty by the Vatican Ecumenical Council.

This was the consensus of a poll of Spanish Baptist leaders by editor Gai-

ner E. Bryan, Jr., of *The Maryland Baptist*.

The statement of a Spanish bishop of the Catholic church in Spain supports Bryan's findings.

Bryan's poll followed his return to Spain from Rome where he covered the Vatican Council for his newspaper.

He said Spanish Baptists are of the general opinion that the Catholic religious liberty document is "basically satisfactory" but that the "Spanish Catholic hierarchy will find ways to restrict it."

Minority religious groups in Spain—of which Baptists are predominant—hope there will be progress, the editor reported, in such areas as recognition of the right of Protestant bodies to hold property and for ministers to perform marriages and funerals without sectarian restrictions.

The Bishop of Salamanca said during the council in Rome that the inter-confessional atmosphere in Spain will in due course become more cordial under the influence of the Vatican Council, and especially of the Decree on Religious Liberty.

"First of all we must examine the practical proposals of the decree," said the Spanish bishop at a press conference.

"If it recognizes that religious minorities have full right to practice and to preach their faith both in private and in public," the bishop said, "then we must apply the decision to the non-Catholic groups living among us."

He also indicated he thought the Statute for Protestants would "definitely" be passed. The bishop said in his view the work of the council would have a positive effect on the contents of the Spanish statute.

Meanwhile, at Albacete, Spain, opening of the nation's 41st Baptist chapel, serving some 250 persons, was announced by Rev. Jose Cardona, secretary general of the Evangelical Defense Commission.



HAVE YOU PLANNED YOUR VACATION? Why Not Attend a Christian Ashram?

A vacation with a purpose for the whole family.

UNITED CHRISTIAN ASHRAMS, a movement founded by Dr. E. Stanley Jones over 30 years ago, is growing in numbers and enthusiasm. Ashrams are held in many parts of the world. This year there will be 23 in the United States, Canada and Mexico. Write for the 1966 schedule.

Have you heard the record by Dr. Jones, *WHAT HAPPENS TO THE SELF?* Learn how you can find the answer, a personal answer to a personal question. (\$2.98 postpaid)

UNITED CHRISTIAN ASHRAMS
60 Bluff Road
Barrington, Rhode Island 02806

Christians Unite in Criticism of Rhodesian Declaration of Independence; Few Support It

Criticism among churchmen outweighs support of Rhodesia's unilateral declaration of independence.

Among those who are critical of Rhodesia's action are the Methodist Church, whose bishop was deported from Rhodesia in 1964; the World Council of Churches' Commission on the Churches on International Affairs; the Christian Council of Rhodesia; all major British Roman Catholic journals and British Anglican church leaders.

Among those few churchmen who supported the declaration of independence which established minority white rule was Dr. D. K. Wood, an Anglican clergyman who served as Archdeacon of the Mashonaland region of Rhodesia from 1946 to 1960.

Charges Black Tyranny

Dr. Wood charged that the "real tyranny" in Rhodesia was attributable to the Black Nationalists.

Said Dr. Wood, "The whites have had to defend the blacks against their own people. That sort of thing happens elsewhere in Africa; and it is true, I am sure, to say that an ordinary, un-intimidated black African would rather be governed by whites for a considerable time to come."

Ralph E. Dodge, bishop of the Methodist Conference of Rhodesia, has been living in Zambia since his deportation in 1964 for championing African rights.

In a recent dispatch to *World Vision Magazine*, the bishop's wife, Eunice Dodge, recounted the background to the Rhodesian situation as she understands it:

"Ian Smith and his party in Rhodesia are trying to turn back the clock of time," she wrote, "because they want life to stay the way it always has been since the white man became master in that part of Africa."

Little Social Mixing

Because of the tradition of separating people of varying skin colors, very little social mixing has taken place, Mrs. Dodge said. "Consequently most white Rhodesians know only the Africans who serve them — the gardener, the cook, the baby-sitter, the housekeeper, the milkman, the postman, the grocery deliveryman, the garbage collector."

Mrs. Dodge wrote, "The average white Rhodesian judges all Africans by

those who work for him. Because many servants do not understand English well, they often fail to carry out orders and are therefore considered stupid."

She continued: "Any person who works as a gardener in Rhodesia has had little or no formal education, and not many cooks have gone beyond the sixth grade. Many have not had more than a third grade education."

News Strengthens White Position

Mrs. Dodge said that the "Congo chaos" convinced many white Rhodesians that all Africans are savages and barbarians.

She reported that in the months preceding independence, Rhodesian news focused on any incidents anywhere on the continent which could be called "uncivilized." The inference was made — and believed by many white Rhodesians — that any independent African state governed by black Africans is unsafe, Mrs. Dodge said.

"When Ian Smith suddenly called for elections," the Bishop's wife reported, "the people were told they had just two choices: Ian Smith and his party or Congo chaos. Obviously no scared whites voted for chaos."

Preparation Period Urged To Stem Dropouts

Increased emphasis on the preparation of the missionary and his wife for the tasks to be faced at the mission front was called for recently by Dr. Andrew S. Burgess, professor of mission at Luther Theological Seminary, in a report delivered at Chicago, Ill., to executives of three Lutheran mission boards.

Dr. Burgess cited frustration as the main reason why some missionary careers end before their time, thus creating an additional need for workers.

He said a training program should be devised to aid missionaries in their transition from life in the U.S. to life in the field.

Responsibility of the receiving church, Dr. Burgess said, is "to genuinely accept the missionary, integrate him into the local fellowship of Christians and arrange for his language study."

But before he leaves his homeland,

said the professor, the new missionary should be well grounded in the language, history, religion and culture of the mission country to help ward off the frustration which often comes from new problems he must face.

He indicated the frustration often comes from an unfamiliarity with the locale and its people and because this often brings a feeling "he is unwanted."

Another speaker at the Lutheran conference was Dr. George F. Hall of the Lutheran School of Theology. He urged that missionaries going overseas "spend part of the period of time usually called language study as regular students in a university" of the country in which they serve.

Such a plan not only would further their adjustment and orientation to their adopted country, but would also give them an opportunity for Christian ministry to fellow students.

Reduced Rates Film and Filmstrips

"Strength for
Thy Labor"

25 minutes—16mm—color—sound
Free Will Offering

A national pastor in South America tells of his discouraging battle against religious fanaticism and communist penetration. Strength and hope come with the arrival of PTL and the forceful impact of the Word of God.

COLOR FILMSTRIPS WITH NARRATION:

SPECIAL OFFER—ONLY \$1.50 EACH

SOUTH AMERICA CHALLENGE

Fascinating pictures and report of history-making PTL campaigns in Latin America.

VALLEY OF DECISION

Multitudes reached in Germany by PTL Teams.

PEACE AND FRIENDSHIP

Person-to-person contacts with Communists by PTL Teams at Youth Festival in Helsinki.

Filmstrips
each 80 frames,
lecture script
and 33 rpm record

Pocket Testament League

49 Honeck Street, Englewood, N.J. 07631

globe at a glance

BRITISH GUIANA—After 162 years of colonial rule, British Guiana will officially gain its independence on May 26. Colonial Secretary Anthony Greenwood announced the action after 17 days of talks with leaders from the small South American colony.

BOMBAY, India—Renaming Christian churches "Communities" in the interest of Christian unity has been suggested by Archbishop Juhanon Mar Thoma, metropolitan of the Mar Thoma

Syrian Church. He made his proposal while speaking at the celebration marking the 25th anniversary of the Mar Thoma community.

MIAMI, Florida—Christian Community Service Agency of Dade County was formed here recently by representatives of nine Protestant denominational social centers to strengthen their efforts in resettling the influx of Cuban refugees which has stepped up as a result of United States airlifts.

IVCF Seeks Expanded Witness To College Professors

Dr. John Alexander, general director of Inter-Varsity Christian Fellowship has called for concerned laymen to pray that members of university and college faculties will be drawn to Jesus Christ. He also asked prayer for Inter-Varsity Christian Fellowship as it seeks to be an effective instrument in reaching these "strategic" people for Christ.

In making his appeal, Dr. Alexander said: "University faculty men are very influential people. The thoughts they think and the philosophies they adopt have a profound impact on students. Those students go on in the years ahead to have a great influence on society. If you want to reach a nation you must reach its college students; and the surest way to reach students is through their teachers. . . . Many a Christian student has lost his faith at a state university because of the influence of non-Christian professors. Conversely, some non-Christian students have come to Christ because of the influence of a Christian professor."

Dr. Alexander, a professor for 20 years at the University of Wisconsin and the chairman of his department when he resigned last year to work with IVCF, said he is "alarmed" at the small number of Christians who carry a burden for university teachers and the large number of Christians who have written off university men as hopeless.

Service Center Needs Increase with Viet Nam

Viet Nam war has created an increased need for the varied services of a Christian center in Okinawa which has ministered to 420,000 U. S. service-

men during the past five years.

To cope with the increased needs, and to give a broader character to its work, the Ishikawa Service Center in Koza has strengthened its professional staff.

Ishikawa Center is part of a network of Christian centers which minister to off-duty, off-post servicemen throughout the Far East. It is operated under the auspices of the Ministry to Service Personnel in the Far East, a program of the National Council of Churches.

The Center is housed in a modern building erected in 1962, with an addition completed in 1964. There are recreational facilities of many types, a music room, a lounge for relaxation and fellowship, and other features offering a variety of leisure time activities.

LAM Announces Pastor Retreats

A series of pastor retreats in different countries during 1966 has been announced by Latin America Mission. Highlight of the series will be an international institute of evangelism in San Jose during August. Other institutes are scheduled in Ecuador and Paraguay.

Taiwan Church Plans Joint Mission Program

Representatives of the Taiwan Lutheran Church have joined with those of three other major Protestant confessions at Tainan, Taiwan, in recommending that their churches and co-operating boards combine programs and resources for a united mission effort.

The recommendations climaxed a 12-month joint survey of the overall situation in Taiwan and the churches' witness in that nation where Christians constitute only four percent of the total population.

Representatives urged their churches that "inasmuch as in them lies, they covenant to act jointly in Taiwan for Christ's mission to His world and that increasingly in this mission, the burdens should be jointly borne and resources jointly used."

Brazil Evangelical Campaign Harvests 1,000 Decisions

Continuing a movement which began in 1960 after a visit to Brazil by evangelist Billy Graham, a locally led Protestant group at Aracaju and an evangelistic campaign in surrounding towns have brought nearly a thousand decisions for Christ.

This campaign was one of several crusades in north Brazil held in late 1965.

Largest of the series, it was conducted in the local football stadium. A 78 percent increase in the total evangelical community was reported as a result of the campaign.

Bible Translations Need Accelerates

More than 600 new translations and revisions of the Scriptures are under way by the American Bible Society and associate societies around the world.

Dr. Eugene A. Nida, secretary for translations of ABS, said in a recent New York address that at least one book of the Bible now has been translated into more than 1,200 languages.

Dr. Nida said that 25 years ago not more than one fourth of the translating work was done by nationals, but today that figure has risen to 50 percent.

Catholic Spokesman Says Disunity Hampers Mission Work

Christian disunity is hampering missionary work among non-Christian peoples, according to a speaker at the

NASHVILLE, Tenn.—A decline of 144,792 pounds of clothing reported from January through June 1965, over the same period in 1964, has caused concern that American Protestants are donating less used clothing for overseas relief than in previous years. "Donors are apparently still disaster-oriented, and in 1965 there were fewer disasters calling for clothing," explained Melvin B. Myers, director of the Material Resources Program of Church World Serv-

ice. "Somehow donors will have to develop the same sense of urgency about continuous pockets of need that exist throughout the world."

SAO LUIZ, Brazil — A new presbytery has been organized by the Presbyterian Church of Brazil, linking congregations in two northeast states, Maranhao and Piaui. The presbytery area has a combined population of about three million.

ZENTSUJI, Japan — Ground has been broken for a \$375,000 library-class-

room building on the 22-acre campus of the 15-year-old Shikoku Christian College, the only Christian college on Shikoku.

TOKYO, Japan — Dr. Hachiro Yuasa, chairman of the board of Tokyo's International Christian University, has been awarded the coveted Order of the Rising Sun Second Class by the Japanese government. The recognition was given in salute to Dr. Yuasa's 41 years of service to Japanese education.

recent Chicago, Ill., Catholic Youth Organization convention.

"How can non-believers be expected to choose from so many Christian churches?" Auxiliary Bishop Harold R. Perry of New Orleans submitted at a Mass for delegates to the CYO national convention.

\$3 Million Mark in Medical Supplies Breaks Records

The \$3 million mark in shipments of drugs and medical supplies was passed this year, helping Medical Assistance Programs, Inc., celebrate its 10th anniversary.

MAP, formed in 1956 at Wheaton, Ill., is the service agency of Christian Medical Society. It receives donations from American pharmaceutical and medical and dental supply industries and sends them to missionary doctors and hospitals in 68 nations.

First donation in 1956 was valued at \$22,500. Increasing annually, donations and shipments total more than \$12 million for MAP's 10 years.

Seven Mission Tours Put Believers at the Scene

Firsthand view of mission work of their church will be combined with a vacation around the world for Methodists when a series of Methodist mission tours begins in May.

Accommodating a maximum of 360 persons, the seven tours — one with three sections — are part of an expanding tour service of the Methodist Missions Board, designed to meet the growing number of requests from Methodists who want to combine travel with "a plus."

Three of the tours will be related to a national meeting, the Seventh Assembly of Women's Society of Christian Service, May 12-15 at Portland, Ore.

Nigeria United Church Inauguration Act Reexamined

Reexamination of inaugurating a United Church of Nigeria is scheduled this month.

Decision on a proposal, originally scheduled Dec. 11-12, to unite Anglican, Methodist and Presbyterian churches was put off by a committee representing the participating churches Nov. 24 at a meeting in Ibadan.

An official statement released in Lagos said the inauguration committee decided to defer the act of union "following a report of a delegation of the Methodist churches in Lagos and taking into consideration the views of the Methodist members of the committee."

Japanese Christians Plan Medical Workers Institute

Japan Medical Association is seeking to expand its service of cooperative medical endeavor in Southeast Asian countries through establishment of a medical institute in Japan that would include a "resting home" for medical workers returning home, and a "training home" for medical workers preparing for overseas service.

Establishment of a medical institute, the association reported, would be a valuable facility to aid preparation and orientation of medical workers from Japan and other nations preparing themselves for medical missions in Asia.

People Make the News

■ Dr. George Thomas of Burlingame, Calif., former moderator of the Presbytery of San Francisco, has been named to the top evangelism post of the United Presbyterian Board of National Missions. He succeeds the Rev. Harry Rine de Young, who resigned because of illness, from the chairmanship of the board's division of evangelism.

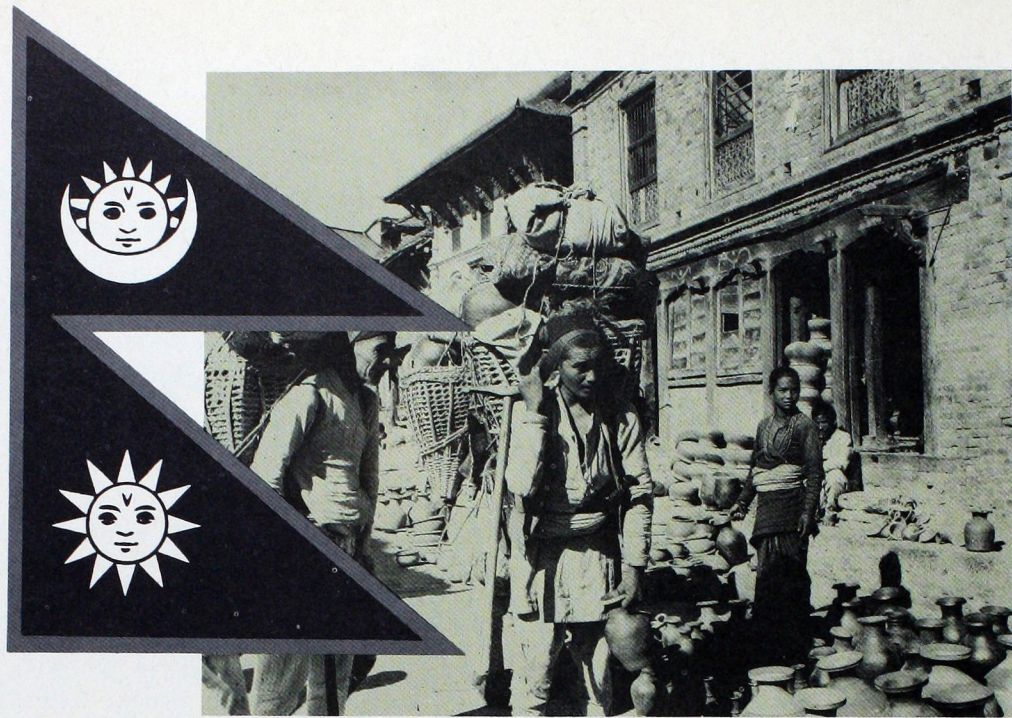
■ Rev. Bertil Envall of the Church of Sweden Mission in Kuala Lumpur was elected the first bishop of the Evangelical Lutheran Church in Malaya at a recent church convention. Superintendent of the church of 1,375 baptized members since it was constituted at the beginning of 1963, Mr. Envall was the first missionary sent to Malaya by the Swedish board when it started work in the country in 1961.

■ Appointment becomes effective April 1 for Dr. Herbert G. Schaefer, since 1957 director of the Ethiopian mission of the American Lutheran Church, to a Department of World Mission staff position at Lutheran World Federation headquarters at Geneva. The 41-year-old Canadian clergyman is a former missionary to India.

■ W. Ray Kyle of New Windsor, Md., one of the world's leaders in material aid relief services, died recently in Washington, D.C., at the age of 43. As national director of nine Church World Service centers across the nation, Mr. Kyle was responsible for collecting, processing and shipping clothing, medicine and food to 60 countries.

■ Death of Dr. Lyde B. Stuntz, 79, Methodist missionary to India and Pakistan for 41 years, died recently in Monroe, La., his home since retirement from active missionary service in 1965. Dr. Stuntz was first assigned to Punjab in northwest India in 1915. For 30 years he worked in evangelism, education, administration and other phases of mission service.

■ The Rev. Curtis W. Ringness, head of the Assemblies of God Department of Benevolences, is secretary of the denomination's Department of Home Missions at Springfield, Mo. He succeeds Rev. R. L. Brandt, who resigned to become pastor of First Assembly of God Church, Billings, Mont.



WITNESS TO NEPAL THE DRAMATIC TRIANGLE

By Ernest W. Oliver

We were flying into Kathmandu together. Although we represented different interests, our purposes were not entirely dissimilar. My companion was a United States government specialist in local administration, working in Thailand. He was coming to Nepal to learn the methods employed in the "Panchayats," the ancient Hindu system of local rule under the five elders of a village. I don't know how much he learned during his visit. I only know that I left him standing at the Kathmandu airport grumbling about the carelessness of an airline which had left his baggage behind at Calcutta!

But I, too, was coming to Nepal to learn something. Missionaries should

Ernest W. Oliver is executive secretary of the Regions Beyond Missionary Union. While training for work in the Congo, he was called to Nepal which was then a closed land. In 1935 he got as close to Nepal as possible, taking up work in North Bihar, India. He served as RBMU superintendent in North India from 1947-61, also working as executive secretary of the United Mission to Nepal from 1954-61.

always come with a twofold purpose: to learn as well as to teach.

This time, however, my "learning" was to be different from that of the resident missionary, for I had come to learn about the development of the United Mission to Nepal and of the church in that land.

Immediately I can hear the missionary strategists protest: "The day of division between Mission and Church is over. Out of that era have come all the evils of paternalism, the underdevelopment of the Church and the immense problems of devolution. It must be Church—Church with a mission; not Mission and Church, or Church and Mission!" Such thinking has no greater protagonist than myself. In fact, as one of the designers of the Constitution of the United Mission to Nepal in 1954, I had given priority to the article which purposes "to hand over the whole work of the Mission to the Church at the earliest possible opportunity."

But after five fruitless years of trying to fulfill that purpose, we realized that

it would be most harmful to try to place upon the Church responsibility for the multiplying and extending of the service institutions of the United Mission. The Church and its leaders must be free in the Spirit for the ministry of the Word and the proclamation of the Gospel. So this aim of the United Mission was changed. Its major purpose was now "to minister to the life and witness of the Church in every possible way." But the service institutions would be operated by the board of managers and its delegated committees and executives. The United Mission has contracted with the government of Nepal to run these institutions effectively, in cooperation with the government's plans for health, education and agriculture. The United Mission's institutions could be taken over by the Nepali government at any time.

Four years ago when I left Nepal, we were beginning to see through the mists of this three-way relationship involving Government, Mission and Church. I was anxious to learn just what progress had been made. . . . How right were

we to continue the "Mission" approach?

This three-dimensional relationship should be examined in the light of Government and Mission—Mission and Church—Church and Government, for this is the only logical way to disentangle lines that seemingly cross each other.

Government and Mission

The government of Nepal willingly accepts the service offered by the United Mission to Nepal. Throughout the past 10 years there have been periods when the government has deliberately restrained the Mission in some of its activities, but no one visiting Nepal today can deny the increasing confidence of the government in Mission institutions, or of its cooperation.

The latest project of the United Mission is the Butwol Technical Institute. Latest plans include not only the training of Nepali artisans but also the installation of a hydroelectric plant which will serve the local community. The Mission has set up this institute along a new modern highway cutting through the dusty plain I frequently crossed on foot during previous journeys to Tansen. The dedication of the Butwol Technical Institute was one of the high spots of my visit. In front of me, at the dedication service, were the first 15 young apprentice lads from many parts of Nepal—among them a budding carpenter, an aspiring electrician, and so on. They knew full well that this was no purely secular institute—that here, along with the best technical training available in Nepal, they were learning of the relationship of industry to God, and particularly of One who was once known as the carpenter of Nazareth. Since my visit, I have heard that two of these lads have been baptized and are now ministering in Nepal.

Requests are coming in to provide other educational institutions. There is a need for a boys' boarding school, possibly in Pokhara, to match the growing high school for girls operated by the United Mission in Kathmandu. From another district comes the request to take over a middle school, also a call from the east to provide a missionary teacher for a government high school.

The United Mission is fulfilling the purpose for which the government gave it permission to enter. In many places I saw this fulfillment. I saw it in the large hospitals and growing dispen-

Continued on next page

GOD'S AFTERWARD

By Eva Jordan Blair

The scene was curiously reminiscent of the one following the apostle Peter's release from prison. The same wonderment. The same rejoicing. Only the climate and era were different: this was Nepal in the year 1965.

Into the rented room where 125 Nepali Christians were assembled for prayer strode a man newly released from four and a half years in a Kathmandu prison. His swarthy face crinkled into a broad smile of happiness, Pastor Prem Pradhan greeted his overjoyed congregation with deep emotion. Contributing to the pathos was Pastor Prem's little son who clung tightly to his father's side as though fearful of losing him again, according to missionaries on the scene.

The spirit of rejoicing followed the New Testament pattern of "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks . . . in the name of our Lord Jesus Christ." Many were the prayers which ascended in Nepali, Hindi and English.

Prem Pradhan had become a Christian during a term of service with the Indian Air Force. He joined a group of evangelical believers at Darjeeling. It was not long before he felt God's call to do the work of an evangelist, and he entered the Bible college at Allaha-bad for training. Later, he settled with his wife and two children at Tansen. While there, he envisioned for himself a wide, itinerant ministry throughout the whole of Nepal. He was impatient to begin.

Suddenly the blow fell. Pastor Prem was arrested along with eight other Christians in November 1960 on charges of breaking a Nepalese law which forbids the changing of one's religion. At first, Prem had high expectations that through the intervention of his friends, the foreign missionaries, his release would shortly be effected. But as the weeks grew into months and he heard several of his fellow prisoners threaten to recant in order to regain their freedom, he became bitter as well as impatient.

A whole year passed before the matter came to trial. It ended in Prem's receiving a stiff six-year sentence while

every one of his eight companions was released!

After Prem had served four and a half years of his sentence, first at Tansen, then at Kathmandu, God saw fit to answer the prayers of many round-the-world intercessors who had been alerted to Prem's plight by efforts of the Regions Beyond Missionary Union and others. But the answer waited until the Nepali pastor had gone through much soul-searching and suffering.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. . . . During their initial reunion, the 125 Nepali Christians had opportunity to observe Pastor Prem closely. How good it was to have him in their midst again! To be able to reach out and touch him . . . to listen to the familiar voice. They remembered him as a gifted leader and organizer, passionate in his devotion to the cause of Christ. A little headstrong, perhaps, and impatient to get



things done. Four and a half years in prison had wrought a change that was hard to put into words. The old determination was still in evidence, but there was a mellowness about this man that had gone unnoticed before. The pruning knife had done its skillful work. Pastor Prem had been transformed into a gentle, patient servant of Christ.

Since that memorable day—more than six months ago now—many have been blessed and brought to the Lord through Prem Pradhan's powerful witness to the grace of the Lord Jesus Christ.

THE WITNESS TO NEPAL

Continued from page nineteen

saries. I saw it also in the splendid work being done by lone German nurses assisted in each case by a Nepali colleague. Under this plan a large village was chosen and an apartment rented in one of the long rows of brick-and-mud houses. The nurse moved in with her colleague, giving out simple medicines, conducting classes in hygiene, at all times giving faithful witness to Christ.

The weekly visit of the doctor gives authority to the effort and provides the needed help and advice. There is room for scores of such nurses throughout the land, fulfilling a service the government cannot give and at the same time providing a Christian witness to those without Christ. Protests by government officials that the missionary medical or educational workers are simply using their positions to propagate the Christian religion are seldom heard. From all I learned, opportunities to witness are legion, and they are being used effectively.

Mission and Church

The Mission has no church machinery to thrust upon national leadership.

The church is made up of believers from many countries who are engaged in many tasks. The Mission institutions are Christian entities governed by Christian principles. Every function of those institutions is open to the direction and power of the Holy Spirit in its outworking, from the necessary collection of fees, to the personal counseling of patients, scholars and cooperating farmers. Those Christians, foreigner and national, engaged in the Mission's institutions recognize collectively their responsibility to the Lord in their particular tasks and unitedly try to make the institutions vehicles of evangelism and Christian testimony. In the church they are joined with believers who work in government and private institutions in the locality. The life of the church—its worship, its edification, its witness and its discipline—is the responsibility of the entire body of believers, irrespective of nationality, but its leadership in pastoral and administrative authority is in the hands of nationals.

I worshiped with the church in Tansen. For convenience, the congregation meets in a large room of the building rented by the Mission for a domiciliary midwifery center. We filed in and took our places on the customary floor mats. Present were Nepali, Indians, British, Norwegians and Australians. The pastor, a man who served a year in jail for being baptized and who subsequently spent two years in a Bible school in North India, took his place at the front. Foreign missionaries share the church's ministry on exactly the same basis as the nationals. This is the Church, the Body of Christ in Nepal, dependent upon the Holy Spirit for the gifts which minister to its life.

The Nepal Christian Fellowship is the meeting ground of all Christians in Nepal. After the annual conference this year, one of its leaders reported "a grand spirit of unity and zeal for the Lord's name." They tackled all the problems of constitution and of discipline in the Spirit of the Lord.

Church and Government

What happens when a church with its Lord's commission to evangelize meets a government which legally pro-

hibits changing one's religion? During my stay in Kathmandu I went to the central jail and talked to Pastor Prem Pradhan, held for baptizing Nepalis. We talked together of the faithfulness of God during the four and a half years of his imprisonment. God had used him as a witness to other prisoners. He talked freely of the mission field he had found in the jails of Tansen and Kathmandu. I bade him farewell and assured him of the prayers of the many in Britain and the United States as he faced the remaining 18 months of his sentence. A month later he was suddenly released. It was an amnesty on the king's birthday. How the church rejoiced with him and for him as Pastor Prem came out to face life again in an environment of freedom! It was supposed that restrictions would be placed upon him; limitations of movement, even deportation, but almost certainly the prohibition of preaching. After days and weeks of apprehension, the realization gradually dawned upon us that this pastor had been released to go and come as he liked. He began a tour of the congregations, witnessing to them of God's faithfulness, sharing with them his convictions of God's purpose for the Church in Nepal.

Did this mean that the Nepali government had decided to recognize the Church or that it realized that it had been wrong in prohibiting its activities? Possibly not, but it had obviously decided to carry this particular issue no further. Christian churches are, in some cases, bodies registered with the government, and one must recognize the fact that an unusual growth of these churches will excite government notice and activity. Thus the purpose of the church in its evangelistic outreach heads for collision whenever its outreach is fruitful to a large degree. Government holds the power of repression and each Christian is aware of this in his witness. Christians in government service realize it more than anyone and call for our prayers.

We thank God for all his Spirit has accomplished in Nepal and we are grateful for the Spirit's continuing challenge to young missionaries to join this work. |||

20

SCANDINAVIAN & HOLY LAND TOUR

Join us for a tour to Scandinavia and the Holy Land, personally conducted by **Einar Waermo**, internationally known Gospel singer, and Tour Director **Ed Fallert**.



Waermo

Departing from New York May 2, 1966
Only:

\$915

Write or call for free brochure



"Now you can join your friends on world trips for education, thrills and spiritual profit. Money need no longer be a problem at the reduced rates - available now to readers of World Vision Magazine."

For details, write or call: **Ed Fallert**

WESTERN WORLD TOUR & TRAVEL
205 South Western Avenue
Los Angeles, California 90004
Phone: 388-2297 (Area Code 213)



FLANNELGRAPHS from GENESIS to REVELATION

Make your talks dynamic, your teaching easier with Story-O-Graph Bible characters. REALISTIC, LIFE-LIKE DRAWINGS, full COLOR, large size. 13 colorful hand painted backgrounds. Vis-U-Fold . . . Aluminum Telescopic Tripod and fabric board folds into compact roll. Write for FREE folder and price list to **STORY-O-GRAPHS P. O. Box 145M, Dept 3 • Pasadena 16, Calif.**



EMPHASIS MISSIONS

AT PARK STREET CHURCH—BOSTON

Few churches have made a greater impact on the cause of missions than Park Street Church, Boston, Massachusetts. Each spring the 10-day missionary conference held there links the 155-year-old church to the ever-expanding challenge of world missions.

Last spring under the enthusiastic leadership of its pastor, Dr. Harold J. Ockenga, the conference brought together 103 missionaries representing 45 nations.

Total missions giving was \$321,031. This sum is 150 times what was given for missions in 1935. In the years following the first annual missionary conference in 1940, more than \$4.5 million has been received in pledges and offerings for the work abroad.

Eight years after the 1809 founding of the Park Street "meetingplace" as it was then called, near the scene of the historic Boston "tea party," the church held its first ordination service for five young missionary candidates. The same year it laid plans to establish one of America's first Sunday Schools for unchurched children.

Advance Plans Laid

From these small beginnings has grown a church with a world-wide outreach, and one of the most significant missionary conventions in the United States.

Plans for the convention which is held every year following Easter begin a year in advance.

This advance planning period helps each of the hundreds of participants to understand his place in the program. It coordinates the activities of ushers, committees, the women who serve luncheons, the young people who are responsible for the annual conference banquet.

Speakers must know when and how long they should speak, whether they may use pictures, what fields they should cover and what the ultimate aim should be.

Cottage prayer meetings are organized three months ahead of the conference. "Since this is the work of God," Dr. Ockenga says, "we must look to Him to undergird and empower."

Brochures announcing the convention program are distributed two months ahead. Arrangements are made for lodging and entertaining of out-of-town participants. The final week of preparation is given over to readying the exhibit room, taking an inventory of all printed material and attending to other last-minute details.

The Conference in Session

Opening of the conference is always scheduled for a Sunday. A pulpit exhortation by the pastor sets the pace. As many visiting missionaries as possible are gathered on the platform and introduced briefly.

All Sunday services are given over to missionaries and guest speakers. During the week, meetings begin at 10:45 a.m. and run through 10:45 p.m.

An outdoor service is held each day at 4:30 p.m. to attract the crowds going home from work. There is a daily prayer meeting between 6 and 7 p.m., followed by a missionary film showing.

On the last day of the conference, suspense mounts as offerings are received at the close of each service.

Ushers distribute pledge envelopes while Dr. Ockenga carefully explains the method of giving by the pledge system.

As envelopes are returned, ushers take them to an adding machine at a table where several people tabulate figures. From the platform a new total is announced every minute.

The congregation reacts with enthusiasm as a sudden leap is made from the hundreds into the thousands and, ultimately, into the hundreds of thousands of dollars.

After pledges are received, a freewill offering is received from the congregation. Every cent goes to missions.

No missionary receives an honorarium for his work at the conference. The mission he represents benefits, or a group of missionaries is given a gift.

This annual missions giving at Park Street Church is in addition to the regular support of the church's program.

"God will be no man's debtor," Dr. Ockenga declares, "when we seriously do as He has commanded us."



**DO YOU HAVE
\$300, \$500, \$1000,
or more to invest?**

*... and would you like to
put these funds into effective
and profitable use? Then,*

**you should know about
MOODY ANNUITIES**

Christian men and women are often concerned about the matter of investing their funds. Some do not wish to become involved in stocks and bonds because of the fluctuation and uncertainty of economic conditions. But they are interested in **security** and an **assured income**. Moody Annuities meet both of these requirements. This is what you should know about Moody Annuities:

(1) . . . they assure an income up to 8.6 percent (depending on your age) and this for as long as you live. To support this guarantee are the resources of Moody Bible Institute. In more than 55 years, the Institute has never missed an annuity dividend payment. *And in addition,*

this extra dividend . . .

(2) your annuity funds are carefully put to work in the great program of Moody Bible Institute, and thus you share directly in the blessings of this world-wide gospel ministry.

**WOULD YOU LIKE TO
RECEIVE DOUBLE DIVIDENDS
ON YOUR MONEY?**



We'll be happy to send you the FREE booklet, **DOUBLE DIVIDENDS**, which explains the Moody Annuity Plan in detail. It contains a chart showing income rate for all ages, explains tax benefits and tells you all about the many ministries of Moody Bible Institute in which you'll have a share.

Clip and Mail Coupon Today!

WRITE: Annuity Department Dept. 2W6

MOODY BIBLE INSTITUTE
820 N. LaSalle Street • Chicago, Illinois 60610

Please send me, without obligation, **DOUBLE DIVIDENDS**, story of Moody Annuity Plan. Please send folder, **WHERE THERE'S A WILL**, relating to stewardship.

Name _____ Age _____

Address _____

City _____ State _____ Zip Code _____

Join the Zondervan Home Record Club and

PICK ANY 2

of these superb inspirational albums



FOR ONLY 98¢

Christian music is a ministry for increasing family awareness of Christ's presence in the home. Here is a bargain opportunity to start your collection of inspiring hymns and gospel songs with your choice of any two Hi-Fi or Stereo albums from this superb selection by outstanding artists.

YOU GET BOTH FOR JUST 98¢

Pick any two—Hi-Fi or Stereo—and you will be billed just 98¢, plus small handling and shipping charge. You also become a member of the Zondervan Home Record Club, receiving free Club Newsletters each month offering the latest and best in our constantly growing collection of inspirational records. You agree to buy only two additional albums within the next 6 months at the regular Club price of \$3.98 for Hi-Fi or \$4.98 for Stereo.

21. Messages in Song—George Beverly Shea sings: Blessed Assurance, In the Garden, Balm in Gilead, Jesus Is the Sweetest Name I Know, 10 more.

45. Majestic Sweetness—Don Hustad, pipe organ: The Holy City, Onward Christian Soldiers, The Sands of Time, Open the Gates of the Temple, 10 others. *

70. I Will Trust and Never Be Afraid—Paul and Bob, country style duets: Count Your Blessings, Tell Mother I'll Be There, It's Not an Easy Road, 9 more. *

79. Dual Tones in Brass—Clarence and Howard Jones, trombone and trumpet: Like a River Glorious, Open the Gates of the Temple, 10 more.

77. Songs of Triumph—Back to the Bible Broadcast Choir and Quartet: Going Home to Live with God, He Wore a Crown of Thorns, 11 more. *

12. Howard and Dorothy Marsh with the Dick Anthony Orchestra—Amazing Grace, The Old Rugged Cross, How Great Thou Art, In Times Like These, 8 others. *

68. Oh, What A Day—Curt Davis, Organist on the Hammond: Master the Tempest Is Raging, Oh, What A Day, Go Tell It On the Mountain, Going Home, One Day, 9 others. *

30. Softly and Tenderly—Helen McAlerny Barth sings: God Did a Wonderful Thing for Me, Blessed Calvary, Give Me Jesus, and 9 others.

63. This Is My Story—115-voice First Baptist Church Choir, Dallas: This Is My Story, And Can It Be?, Under His Wings, When We See Christ, 10 others. *

10. Rock of Ages, Cleft for Even Me—16 Singing Men: Amazing Grace, Surely Goodness and Mercy, When We All Get To Heaven, I Belong to the King, 8 others. *

25. Silver Strings—John W. Peterson on Electric Steel Guitar: I Believe in Miracles, Only One Life, He's Coming Soon, 9 others. *

91. Unto Thee Will I Sing—Jack Holcomb, with electric organ: In Times Like These, Only Jesus, Some Golden Daybreak, and 8 more. *

All records Hi-Fidelity *—available in Stereo also

GET 1 RECORD FREE FOR EACH 2 PURCHASED

Once you have purchased the 2 additional albums discussed above, you receive a bonus album free for every two you order through the Club! This privilege continues as long as you remain a Club member.

SEND NO MONEY

Simply fill out and mail the coupon below, indicating the two records of your choice by number. You must be completely satisfied with your albums, otherwise return them within ten days and disregard our bill.

FILL IN, CLIP AND MAIL THIS COUPON TODAY

	Zondervan HOME RECORD CLUB Dept. 2W6	
	Grand Rapids, Michigan 49506	
Please enroll me in the Zondervan Home Record Club and send me the two albums listed below. I understand that I will be billed only 98¢ for both, plus small handling and shipping charge, if not returned during the 10-day trial period. I agree to buy 2 more albums of my choice during the next 6 months at Club price of \$3.98 for Hi-Fi and \$4.98 for Stereo, plus small handling and shipping charge. I understand that after I buy two more records, I am entitled to one FREE album of my choice for every two I purchase through the Club.		
PLEASE SEND ME THE FOLLOWING 2 ALBUMS (list by number)		
<input type="text"/>	<input type="text"/>	
NAME (please print)		
ADDRESS		
CITY STATE ZIP		
Enroll me for <input type="checkbox"/> REGULAR Hi-Fidelity <input type="checkbox"/> STEREO Regular long playing (33 1/3 RPM) play Hi-Fidelity albums. Stereo record players play either Hi-Fidelity or Stereo records. Records shipped outside territorial U.S.A. are dutiable.		

MISSIONARY DROPOUTS

Continued from page five

essed by a fellow missionary. A station meeting was held to discuss the matter. Much feeling was stirred up. The leadership on the field could not handle the matter; it was referred to the home board. As a result, Miss Jones was called home after only 10 months on the field. The home board appeared unable to help. Finally, the young lady was sent for counseling to a man with a pastor's heart. For three months he counseled her and prayed. Miss Jones returned to the field and became a successful missionary.

Question: Why could no one on the field minister to this woman's need?

Causes of Frustration

Frustration is the major contributing factor to dropouts on the field. Feelings of frustration are subtle in their beginnings, but if allowed to continue they grow devastatingly. It is usually possible to resolve the problems causing frustrations once they are identified. The older missionary must recollect his own early experiences before he can sympathetically counsel a frustrated young missionary. It is going to take time, however. Those in leadership positions must be prepared to give time to it.

Let us consider briefly a few of the areas where frustrations easily take over:

1. *Language.* To find oneself dumb and speechless is distressing to many people.

2. *Loneliness.* Older missionaries are busy; new missionaries, jobless and often speechless. During the period prior to coming to the field the new missionary was very busy. There were many preparations, many speaking engagements, much encouragement from friends. Now little time is given by older missionaries to fellowship, counseling and encouragement.

3. *New customs.* These especially affect setting up a home in a new land. The wife meets most of the frustrations in this area, and often is ill-fitted for the demands made upon her.

4. *Uncertainty regarding the future.* Often the boundaries of service and the type of service "hang in the balance" awaiting a decision by the mission leadership. There is often a lack of job description, resulting in confusion on the part of the new missionary as to

how much freedom or initiative he can have.

5. *Nationalism.* Especially when expressed by national believers. It is expected from outside but not from inside the church.

6. *Group decisions.* These often may run counter to personal ambitions and personal understanding of God's leading.

7. *New climate.* The new climate often affects the new missionary's physical condition, resulting in tiredness, sleeplessness, or illness.

8. *Loss of vision and zeal.* A breakdown in daily Bible reading and prayer may result in this kind of frustration. Satan is out to discourage.

Frustration can be either a devastating experience or a challenge. To the new missionary, admitting these frustrations appears to be admitting failure. Someone with experience and a heart for young missionaries should be alongside to explain, encourage and support.

Need for Careful Screening

There are various types of breakdown which lead to dropouts. Some are due to physical and psychological factors built into the individual. If sound principles of screening and selecting candidates are followed, the weaknesses may possibly be discovered before the missionary reaches the field. In the process of selection risks of this sort must be avoided. But even when care is exercised misfits do get on the field.

I know of one young missionary whose wife became seriously ill shortly after arrival on the field. She became totally incapacitated. The mission doctor advised that they return home. The wife was carried on a stretcher onto the plane. When they reached a point halfway across the Atlantic (the point of no return), the wife began to recover. When they reached New York she was able to walk off the plane, and was soon restored. It is possible that in this case the wife's sense of call was not clear and that she was spiritually or psychologically unfit. If this was the case, then a risk was accepted which resulted in the loss of two workers.

Even the best efforts in selection through paper work are inadequate. Candidates should be observed in a work situation over a period of time before a final decision is made regarding their acceptance. They ought also to have the commendation of a church in which they have ministered. In other words they should have an internship.

What can we do for the casualty? Do not let the field leadership think that the home leadership can do something they could not do. Wherever we have a worker who has failed, remember the scriptural exhortation in Galatians 6:1: "Ye which are spiritual, restore such an one in the spirit of meekness." Our duty is to restore, not to neglect or discard. Is the fact that we have casualties an evidence we do not have the necessary leadership on the field to handle these problems?

There are some casualties who need the best possible medical help. If this cannot be found on the field, they should be sent home for such help.

There are those who have broken down because of complex psychological reasons. These, too, must be brought to where they can get real help.

But how true it is that "an ounce of prevention is better than a pound of cure!" My concern has been with prevention. I am sure this can be accomplished by good relationships between experienced workers and newcomers and by constant attention to the need for clear lines of communications. Here are a few guidelines to prevent dropouts:

1. On the field, a good orientation program in language and culture should be set up for new missionaries.

2. An experienced man and an experienced woman with tender hearts should be appointed to spend time with the newcomers.

3. New workers should not be sent into isolated situations.

4. Time should be taken to introduce newcomers to national workers.

5. Much help should be offered to newcomers in setting up their home.

6. The social life of the young worker should not be overlooked, and a constant concern for his spiritual life should be evident.

I would advise men and women in positions of responsibility on the field, while on furlough, to take a course in leadership training. Helpful reading material in human relations and related subjects is plentiful. Courses in these areas of concern and reading of this sort will pay big dividends to the ongoing cause of missionary endeavor by helping mission field leaders help potential missionary dropouts become valuable missionaries themselves. |||

PRECEDENTS BY PAUL

Continued from page nine

Lord's command for his good works.

We must also accept a reduction in our surplus: It is a Christian's duty to provide for his own family. The apostle tells us that he who does not provide for his household is worse than an infidel. The word "provide," however, is a relative term. The book of Proverbs teaches us to be prudent. We must provide against a precarious old age, we must provide against fluctuations and collapses on the market. Yet, we must search our hearts as to what is a Chris-

tian surplus, and how a man's will should read when his great ambition in life is that the maximum number of people should hear the Gospel through his earning capacity. John Wesley's word to his converts is a word to us all: "Earn as much as you can, to save as much as you can, to give as much as you can."

Money talks, we say. It does! Let ours talk for God. None of us needs to feel useless when we have money to invest in Christian witness.

Let us not shrink from a smaller income if we can thereby better proclaim the Gospel. Let us not shrink from a

smaller expenditure and a smaller bank balance if we can thereby release money to broadcast the Good News of salvation. It is worth tightening our belts if by this means some may be saved. What gift can be too costly to bring a soul to glory? Our Saviour gave himself!

II. Paul Accommodated Himself to Other People

"For though I am free from all men, I have made myself a slave to all," Paul points out in verses 19-21. As a free Roman citizen, the apostle could have lost patience with difficult Jews and benighted Gentiles. But instead he toiled with endless patience to make it as easy as possible for different cultural groups to accept the Gospel. He identified himself with each new set of people—as far as he could honorably do so. Look at what he says about his evangelistic work among Jews and Gentiles:

1. "To the Jews, I became as a Jew." Paul approached the Jews along their own background. Acts gives us samples of Paul's preaching to Jews. He found common ground with them in the Messianic promises in the Old Testament. The Jews were expecting the Messiah predicted by the prophets. Paul therefore demonstrated that Jesus of Nazareth was the promised Messiah by showing how the Old Testament promises had been fulfilled in His life, death, resurrection and ascension.

"To those under the law I became as under the law . . . that I might win those under the law." The apostle took great care not to antagonize the Jews by his behavior on points that were morally and spiritually indifferent. "The law" of which Paul speaks in verse 20 is the ceremonial law. The Jews had their own feasts and fasts, their foods and washings, and their rite of circumcision. These laws were outmoded now that Christ had come, and Paul could have bluntly denounced them and had nothing to do with them. Where their observance involved violation of a principle, Paul shunned and censured observance of these laws, as his letter to the Galatians shows. He did not have a Gentile like Titus circumcised, though he permitted circumcision in the case of a half-Jew like Timothy. In all things relatively unimportant, the apostle was silent and accommodating.

Recognition of the point at which Christian accommodation ends and compromise begins requires a knowledge of biblical principles and the wis-

Continued on page twenty-six

BARRINGTON LIFE INCOME PLANS



Do you want to make investment decisions when you are 65 - 75 - 85, or do you want worry-free, dependable income without any investment problems? We suggest that the way to a carefree retirement is the Barrington way of estate planning.

You select the plan that meets your special requirements.

**Annuities • Life Income Plan • Deposit Agreements
Trusts • Other Plans**

When you invest in one of these plans you receive added income for life, and important tax savings, plus the opportunity to help educate young men and women for significant Christian service throughout the world. Many of our students become ministers and missionaries. Others serve in business, government, the professions, industry, etc. But wherever they serve they witness to Christ's redeeming grace.

Write for free booklet "Tax Discounts for Educational Gifts"
BARRINGTON COLLEGE, Barrington, Rhode Island

Barrington College
Two Middle Highway
Barrington, Rhode Island

Please send me the booklet "Tax Discounts for Educational Gifts."

Name _____

Address _____

City _____ State _____ Zip Code _____



What is Moody Bible Institute?

Moody Bible Institute is an undergraduate professional school that trains and educates qualified and purposeful young people for specific Christian vocations. It is not a school of general education, or an all-purpose school . . . it specializes. MBI is an excellent choice for a young person seeking preparation for Christian service as well as those who have no immediate vocational goals but are seeking the Lord's will. The historic curriculum is Bible centered with *more* hours of Bible offered in the new degree program. On such a foundation the MBI student's character is strengthened, his mind broadened and God's will clarified.



The Spiritual Atmosphere . . . "At first I wasn't sure of God's leading regarding my future area of service, but the prayer bands of Missionary Union matured my thinking for foreign missions."
—David Bixler, Senior, Foreign Missions Major



The Friendly Counseling . . . "I must admit I wasn't prepared for college level work, but the sympathetic counseling of teachers and deans helped me set the right habits and skills I needed."
—James Callecod, Senior, Pastoral Training Major



The Practical Training . . . "It scared me to think of presenting the claims of Christ to strangers but my Chicago assignments taught me how to communicate the gospel effectively."
—Connie Zeller, Junior, Christian Education Major

Read what MBI means to students!



Quality Education . . . "What impresses me is the excellent and modern facilities, the quality of the teaching staff and the thoroughness and depth of the curriculum."
—Galen Call, Senior, Pastoral Training Major



The Bible and Missionary Emphasis . . . "These are so necessary and so neglected today. I am thankful for the central place of the Bible at MBI and the emphasis of missions and evangelism."
—Jan Showers, Senior, Foreign Missions Major

**RETURN
COUPON . . .** for complete information on areas of study, costs, degree program and student life.



Director of Admissions
Moody Bible Institute
820 N. La Salle Street
Chicago, Ill. 60610

Please send me full information and literature.

Name _____

Street _____

City _____

State _____ Zip _____

High School Grade _____

2W6

MOODY BIBLE INSTITUTE

820 N. La Salle St.
Chicago, Ill. 60610

Where a thousand friends are waiting to greet you!

The Story You'll Never Forget!



26

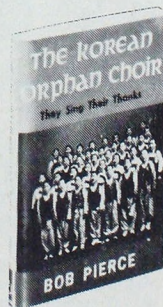
THE KOREAN ORPHAN CHOIR

by Bob Pierce

The heart-tugging, heart-warming saga of these gifted Korean orphans . . . their fascinating experiences as a group; their unforgettable lives as individuals.

The Korean Orphan Choir has travelled throughout the world with Bob Pierce, president of World Vision and recognized authority on modern missions. In this book he captures the drama and the poignant beauty of their trials, travels, and triumphs. It is profusely illustrated with photographic reproductions of the orphans, celebrities for whom they have performed, picturesque places they have visited.

The *Korean Orphan Choir* is a spiritual tonic to anyone who has felt a lack of human warmth in our modern world.



paperback, \$1.00

at your favorite bookstore
ZONDERVAN
 PUBLISHING HOUSE • GRAND RAPIDS, MICH. 49506



PRECEDENTS BY PAUL

Continued from page twenty-four

dom to apply them. It is enough for us now to note that Paul went halfway to meet Jewish prejudices, that he never argued on secondary matters, and avoided giving needless offense. A fine tact and courtesy shone through his attempts to commend the Gospel to his fellow Jews.

2. The apostle showed the same patience, the same imagination and compassion, in his witness to the pagan Gentile world where the Old Testament was unknown and where there was no expectation of a Messiah. "To those outside the law, I became as one outside the law," he wrote. At Athens, Paul did not talk as a Jew, but as a sophisticated citizen of the Roman empire. When he spoke on Mars' Hill, he did not begin with Old Testament prophecies as in the synagogues. What did Athenian philosophers care about Jewish prophecies! Paul found common ground with the Athenians first; he quoted Scripture to them later. He quoted one of the Greek poets and spoke of the God of creation, of whom they had knowledge. Only after establishing communication did Paul lead on to the God of redemption, who had sent his Son to be man's Redeemer, and who, if refused, would be met at the last day as Judge.

"I have become all things to all men, that I might by all means save some." This summary of Paul's missionary method is translated in *Living Letters* like this: "Yes, whatever a person is like, I try to find common ground with him so that he would be willing to let me tell him of Christ."

Meeting on Modern Grounds

We must find common ground with those whom we would win for Christ, and build on it. The common ground may be an interest in scientific discovery and the wonders of creation. Or it may be the modern breakdown in morals and its spiritual explanation. It may be the longing for recognition—for warm, human kindness.

A city missionary tells of an illiterate prisoner he visited in an English prison. The prisoner explained that he could neither read nor write. The missionary suggested he should use his time in prison to learn. "Who will teach me?" the prisoner asked. "I will," volunteered the missionary, without stopping to consider that he had never taught anybody to read and write. But having promised,

he went ahead. He bought an illustrated alphabet book depicting A for "Apple," B for "Bee," C for "Cat," and so on. Twice a week for nine months the missionary gave an hour to teaching this middle-aged man to read and write. The prisoner wrote his first letter to his wife with the help of the Bible. After nine months, the missionary had the joy of kneeling with the prisoner in his cell and leading him to Christ.

On the first Sunday evening after his release, the ex-convict brought his wife to the church where the missionary was preaching. That night the wife accepted Christ. For years now both husband and wife have been active in Christian work. But the point to be remembered is this: before the prisoner listened to the gospel message, a missionary spent more than 70 hours showing him that he loved him enough to teach him to read and write.

We Christians must be concerned about *transmission*. We must do all we can to get on the right wavelength. The gospel message must be received as well as proclaimed. We must ask God to make us so sensitive and responsive to the feelings and needs of others in this rapidly changing world that we shall present the good news of salvation to them in a way they will readily understand and find easiest to accept. We need to keep in close touch with our Lord and be flexible to His every direction.

(To be continued)

We must get "sweatily involved," person to person, in terms of "I care about you." The greatest expansion of the Gospel has always been when we meet people as persons.

—R. Calvin Guy, professor of missions, Southwestern Baptist Theological Seminary

THE ADVANCED STUDY SERIES

A comprehensive study of the Gospels. Designed for those who want to know the Gospels in depth. Personalized instruction. 40 exams to guide your study. 664-page textbook with 5 matching notebooks. Geared to meet the needs of the pastor, Director of Christian education, Sunday school worker, and the mature Christian layman. An excellent aid to witnessing, sermon preparation and your personal devotional life.

Write for:
 Illustrated brochure describing the Advanced Study Series. Catalog of 39 other courses.

Name _____

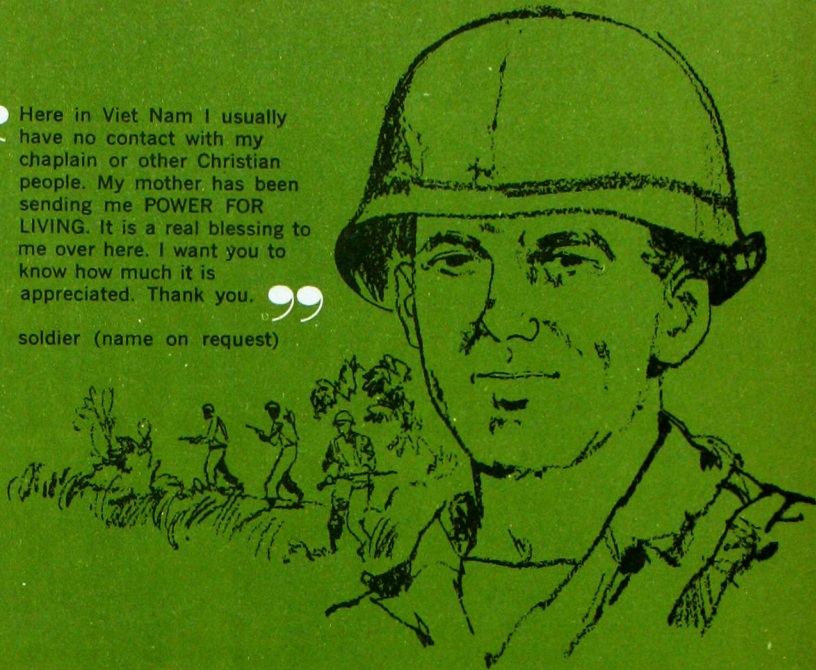
Address _____

City _____ State _____ Zip code _____

Moody Correspondence School Dept. 2WA6
 820 N. LaSalle St., Chicago, Illinois 60610

“ Here in Viet Nam I usually have no contact with my chaplain or other Christian people. My mother has been sending me **POWER FOR LIVING**. It is a real blessing to me over here. I want you to know how much it is appreciated. Thank you. ”

soldier (name on request)



POWER PENETRATES

This "best-seller" take-home paper gets through to the hearts and lives of men and women — everywhere. By means of true-life articles, it shows how Christ gives salvation, strength, and victory... today. No wonder **POWER** is joyfully read and then passed along to friends, neighbors, servicemen.

REACH ADULTS IN YOUR SUNDAY SCHOOL WITH THE MESSAGE OF CHRIST'S LIFE-CHANGING POWER

- Thrilling reports of God's power in action
- Realistic answers to real-life problems
- Inspiring flashbacks to heroes of the faith
- Plus an outstanding guide for daily Bible reading

JOIN THE 1½ MILLION READERS ENJOYING THESE 5 SCRIPTURE PRESS PAPERS EACH WEEK!

- POWER FOR LIVING** — Chock-full of stirring true stories (little fiction) for adults.
- TEEN POWER** — Challenging true stories and fiction to stir teens to action for Christ.
- COUNSELOR** — Junior-slanted; more than 60% of stories are true, others action fiction.
- PRIMARY DAYS** — Bible story and life-related story make Bible truths live for Primaries.
- BIBLE-TIME for 4s and 5s** — Unlocks Bible truths for preschoolers.

FREE SAMPLES / MAIL THIS COUPON or see your Christian Bookstore



SCRIPTURE PRESS

SCRIPTURE PRESS PUBLICATIONS, INC.
 Wheaton, Illinois 60188 • Dept. WVP-26

Please send me

- Free samples of **POWER FOR LIVING**.
- Free samples of papers for _____ department.
- Sample packet of all 5 take-home papers.

Name _____

Address _____

City, State, Zip _____

Church _____

Position _____



CHURCH GROWTH

Continued from page thirteen
generation mission fields are frequently faced with three possible alternatives:

1. The local congregation remains as subordinate to the paternalistic mission, everything being done by the paid mission agent or directed from the station through him. *This possibility is static*, but it cannot remain so indefinitely.

2. The local congregation emerges from paternalism as the church in the local situation, coming into encounter with the problems at its doors, making its own decisions, looking into its own financial responsibilities, and becoming aware of its own self-hood. *This possibility is dynamic* and full of opportunity.

3. Frequently a local group, aware of its own self-hood, but unable to break free from mission paternalism or control, reenforces its self-hood with neo-pagan dimensions and becomes a Christ-pagan breakaway movement. *This possibility is revolutionary*. Sometimes an independent church emerges

but more often it is destructive or heretical or secular when the revolution ultimately crystallizes into something permanent. In any case it represents a serious loss to missionary effort and devotion.

Missions are in this type of confrontation today and all who are involved should be aware of these possibilities. The Church of Jesus Christ can only really grow properly in the second or dynamic situation. The first means ultimate rejection of the mission. A mission has to learn to die that a church may grow. The third is beset with dangers and uncertainties. Let us note that when local prophets arise and lead these breakaways they win social segments, and time after time those very units they win have been total village Christian congregations. When a congregation stops growing—is underfed within, loses its evangelical outreach and fails to emerge organically—it is most vulnerable.

What Can Be Done About It?

We have seen that these processes

take place at the grass roots level. It may well be asked, what can the missionary do at that level? There are at least two things he can do, although how he does them will depend on the pattern of the field in which he labors.

The most active agents in change are the village leaders, both the elders and indigenous pastors. In that the missionaries have responsibility for pastoral and lay leadership training, they ought to see that such leaders are trained to meet this type of confrontation. It is more important that they should be trained for encounter in their local environment than in involved theological issues of the Western academic world. A missionary entrusted with this training needs to establish himself in indigenous thought, identifying himself culturally and itinerating through the areas where his graduates are eventually to be stationed. This is important when missionaries are set in sedentary institutional posts.

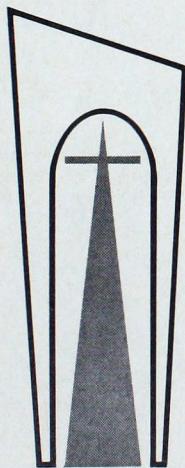
When the missionary has the general supervision of an area and is responsible for directing village pastors, he needs to stress continually that village congregations have to be won and re-won for Christ with each generation. The imagery of "fields white unto harvest" not only means harvesting today, but also a *sequence of harvests*. No generation can live on the experience of its predecessor. Many of our second-generation problems arise from this erroneous assumption. The congregational outreach into paganism, the spiritual growth within the fellowship, and the organic growth of the structure and leadership of the young church all depend on this winning of each generation. What farmer would buy a field with the intention of harvesting only a single crop?

Our recent depth studies in Melanesia revealed need for action in both these respects. This will probably apply to other areas, too. The most urgent need among second-generation congregations is the stimulation of church growth in all its forms. Renewed growth among the thousands of second-generation congregations will determine the character of the young churches for the next decade or more—possibly the most crucial decade to date in Christian world mission. |||

Most foreign missionaries were reached and taught first in the Sunday Bible School. Future missionaries are in our Sunday schools now.

COVENANT RETIREMENT CENTERS

28



SPONSORED BY BOARD OF BENEVOLENCE
EVANGELICAL COVENANT CHURCH
OF AMERICA
5145 NORTH CALIFORNIA AVENUE
CHICAGO, ILLINOIS 60625

Covenant Retirement Centers are more than superb retirement communities. They are a way of life. They offer custom-designed retirement plans to fit individual needs featuring beautifully appointed suites and semi-suites. They provide complete active retirement service with companionship, recreation, security and independence within a Christian environment.

Covenant Village

NORTHBROOK % Mr. Harvey E. Anderson
2745 Techy Road • Northbrook, Illinois

Covenant Palms

MIAMI % Mr. Victor Person
8400 N.W. 25th Avenue • Miami, Florida

Mount Miguel Covenant Village

SAN DIEGO % Rev. G. Marlan Enns
325 Kempton Street • Spring Valley, California

Hearthstone Manor

FOLSOM % Mr. L. Dow Coffman
6700 Oak Avenue • Folsom, California

Mountain View Covenant Center

DENVER PROPOSED

Applications are available to persons of varying economic levels. Information is available by writing the center of your choice.

NEW AMERICAN TEMPERANCE PLAN

PAYS \$100 WEEKLY...

even for life to Non-drinkers and Non-Smokers!

At last—a new kind of hospitalization plan for you thousands who realize drinking and smoking are harmful. Rates are fantastically low because “poor risk” drinkers and smokers are excluded. Since your health is superior there is no age limit, no physical examination, no waiting period. Only you can cancel your policy. No salesman will ever call. Starting the first day you enter any hospital, you will be paid \$14.28 a day.

You do not smoke or drink— so why pay premiums for those who do?

Every day in your newspaper you see more evidence that drinking and smoking shorten life. They're now one of America's leading health problems—a prime cause of the high premium rates most hospitalization policies charge.

Our rates are based on your superior health,

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

READ YOUR AMERICAN TEMPERANCE PLAN BENEFITS

1. You receive \$100 cash weekly— TAX FREE—even for life,

from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

2. Sickness and accidents are covered

except pregnancy, any act of war or military service, pre-existing accidents or

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

3. Other benefits for loss within 90 days of accident

(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

Actually, no other is like ours. But compare rates. See what you save.

DO THIS TODAY!

Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

Application to Buckingham Life Insurance Company
Executive Offices, Libertyville, Illinois

AT-100

AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) _____
Street or RD # _____ City _____
County _____ State _____ Zip _____
Age _____ Date of Birth _____ Month _____ Day _____ Year _____
Occupation _____ Height _____ Weight _____
Beneficiary _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY	BIRTH DATE
1.					
2.					
3.					
4.					

1. _____
2. _____
3. _____
4. _____

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

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X** _____

AT-IAT

Mail this application with your first premium to

#5055

AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois

IMPORTANT: include your first premium with application.

LOOK AT THESE

AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each adult 19-59 pays	\$380	\$38
Each adult 60-69 pays	\$590	\$59
Each adult 70-100 pays	\$790	\$79
Each child 18 and under pays	\$280	\$28

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

foot prints

By David R. Nicholas

Our time . . . is never enough for our needs. Yet God's time is always perfect. There is always enough of God's time for God's tasks.

Whereas we easily become tangled in our plans, we cannot become tangled in God's program.

To the finest detail, the Divine designer constructs the use of our time. His program is ready for our agreement to do his will and to live according to his plan.

It all depends on what we want to do. Repeatedly we find that we are pressed for time. Yet amazingly enough we always go where we want to go. We excuse ourselves from doing God's work but seldom from doing our own will.

As the clock ticks on, the population continues to explode, and the task God needs done grows. Is our consecration matching the clock?

Wesley believed he could turn the world upside down with a hundred dedicated Christians. Our Lord accomplished such a feat with only 12 dedicated disciples.

God's present problem with his Church is not a lack of Christians but the lack of *dedicated* Christians: Christians who will give without counting the cost . . . Christians who cannot live without keeping their eyes on the Cross . . . Christians who fully realize that their time is in God's hands.

MOODY'S SCOFIELD BIBLE CORRESPONDENCE COURSE

PROVEN BIBLE STUDY

Gives you a comprehensive knowledge of entire Bible . . . modern learning techniques in adult study. Ten college credits. Certificate awarded. Over 30,000 have enrolled in Scofield course. 123 lessons in 6 cloth-bound textbooks.

Please send me: Illustrated folder describing Scofield course. Catalog of 41 other courses.

Name _____

Address _____

City _____ Zone _____ State _____

Moody Correspondence School Dept. 2WS6
820 N. LaSalle Street, Chicago 10, Ill.

There has never been a time when the world has needed the Gospel of Jesus Christ with its message of love and reconciliation as it needs it today. And the Church has never been in a more advantageous position to furnish it. We have the resources, and it is essential that we share them. If we Christians are sincere in our mission, if we are truly committed and willing to be used, God will surely show us the way to bring the world's spiritually hungry and the food together.

—Mrs. Porter Brown

FREE SAMPLE COPY
SUCCESS WITH YOUTH
 THE WHAT-TO-DO, HOW-TO-DO-IT MAGAZINE!
 FOR Youth Workers
 CWSB Box 413 L Redondo Beach, Calif.

RUSHING TO RUSSIANS
 for 32 years. We need your financial help to continue supporting our missionary work among Russians and others. Write for free, new booklet by Peter Deyneka on recent trip to Russia. CHRISTIANITY IS ALIVE IN RUSSIA.
SLAVIC GOSPEL ASSOCIATION
 Peter Deyneka, General Director
 Dept. W, 2434 N. Kedzie Blvd.
 Chicago, Ill. 60647

DIVIDENDS for TIME and ETERNITY

Through the PCB Annuity Plan you:

1. GAIN INCOME FOR LIFE—GUARANTEED TO YOU OR FOR A LOVED ONE—UP TO 8.6% PAID ANNUALLY OR SEMI-ANNUALLY.
2. HELP TRAINED CHRISTIAN WORKERS CARRY THE TRUTHS OF THE BIBLE WORLDWIDE THROUGH YOUR INVESTMENT.



DIVIDENDS FOR TIME have been paid to annuitants always in full and always on time ever since the PCB annuity plan was established in 1925.

DIVIDENDS FOR ETERNITY are being measured now by the lives of students who have completed their training to go forth and bring the good news of the gospel of Jesus Christ literally to the ends of the earth. Some friends in years past have given to make it possible for trained graduates to go and reap a harvest. Who can tell the extent of eternal dividends which await the one who gave and thus "laid up treasures in heaven?"

WRITE TODAY FOR INFORMATION:

Dept. **PHILADELPHIA**
 W **COLLEGE OF BIBLE**
 1800 Arch St., Phila., Pa. 19103

Please send free booklets:

- "PCB ANNUITY PLAN"
 "Making Your Will—What You Should Know Before You See a Lawyer"

Name _____

Street _____

City _____ State _____ Zip _____



Tax benefits can be substantial, especially if appreciated real estate or securities are exchanged for annuities or life income agreements.



FROM THE MISSIONS BOOKSHELF

Remarkable Testimony

TARIRI: MY STORY From *Jungle Killer to Christian Missionary* as told to Ethel Emily Wallis (Harper and Row, \$3.95), is reviewed by Dr. Ted W. Engstrom, executive vice president, World Vision, Inc., and executive editor, World Vision Magazine.

Here is one of the most moving stories in contemporary missionary annals. It is a simple, clear and stirring first-person testimony of the grace of God in the life of a Peruvian Indian chief who has been brought from deepest paganism, with absolutely no background of Christianity, into a glowing, vital experience with Jesus Christ.

The great Chief Tariri has long been a legendary figure among the Indian tribes of Southern Peru. Through the influence of two stalwart, brave missionary women, workers with the Wycliffe Bible Translators, this remarkable man, who had never before even seen a white person, came gradually to know the Gospel. A few years ago he finally made a full commitment of his life to the Saviour. Since his conversion he has affected hundreds with his testimony, not only among his own people, but reaching far across South America—and now through this written testimony, across the English-speaking world.

This glowing witness, taken by tape recorder in the Shapra dialect of the Candoshi Indian language and edited by Ethel Wallis, an accomplished missionary journalist, reveals the strange and wonderful inner feelings of a pagan finding complete peace and fulfillment in the Saviour.

This remarkable book—which reads like sheer fantasy—belongs among the missionary classics of all time and should be circulated widely. It ought particularly to be given to young people to read. It will change their thinking and, we trust, challenge fellows and girls to give their lives to Christ for missionary service.

The publishers, Harper and Row, should be congratulated on the excel-

lent missionary books they are publishing, this being the latest in a series including such titles as Homer Dowdy's "The Bamboo Cross"; Elizabeth Elliot's "Through Gates of Splendor"; Russell Hitt's "Cannibal Valley"; Ethel Wallis's "The Dayuma Story," etc.

No Tea Party

All the Bandits of China by Barbara Jurgensen (Augsburg Publishing House, Minneapolis, Minn., 1965, \$3.95) is reviewed by Dorothy C. Haskin, staff writer, World Vision Magazine.

The title may seem odd, but it is the right title, for all the bandits of China could not keep Oscar and Mina Hellestad from serving God in China. It is a simple story because it recounts a ministry that was not especially sensa-

tional. At the same time, the Hellestads were always in danger from the roving bandits.

Oscar Hellestad went to China in the early 1900's and met Mina Nold there. Even the place of their wedding had to be moved because of the bandits. From then on they fled from them. Mina was kidnapped, their home was repeatedly looted, and they even faced starvation when their city was under siege.

Warmly scattered throughout the narrative are glimpses of the spiritual side of the work which made the Hellestad's sacrifice worthwhile.

The book also contains vivid pictures of life in China, and a clear, valuable presentation of the political situation from the days of the bandits until the Communists took over and the Hellestads retired.

Writer Barbara Jurgensen has a clear, anecdotal style. She gathered the information about the Hellestads from stories Oscar Hellestad told when visiting in her home, and from letters written in China. She is a graduate of St. Olaf College and has had more than 100 articles, poems and stories published in 21 national magazines.

A BOB PIERCE
Production for
World Vision

VIET NAM PROFILE

DEPICTS THE DRAMA
OF GOD AT WORK
IN THE MIDST OF WAR

18 months in the making
80 minutes; full color

Original music composed and conducted by RALPH CARMICHAEL

FLY OVER BATTLEFIELDS • WITNESS WAR'S DEVASTATION • SEE HEROIC WORK OF CHAPLAINS
• THRILL TO ANSWERED PRAYER WITH MOUNTAIN TRIBESPEOPLE • MEET PEOPLE OF VIET NAM
• WATCH MISSIONARIES AND VIETNAMESE CHRISTIANS IN THEIR EVANGELISTIC MINISTRY

To schedule a showing in your church write to World Vision, Box 0, Pasadena, California. 91109

SEEING EUROPE? Don't Miss Portugal

By Dorothy C. Haskin

The flavor of the Crusades, majestic beauty of castles, narrow hilly streets—these are some of the sights you may see if you include Portugal in your European itinerary. More and more tourists are finding that Portugal is worth the extra effort it takes to get there. The Christian tourist will be interested in the vital Christian witness which has been established there.

It was my privilege to go from Lisbon in the south to Porto in the north with my missionary friend, Violet Lopes. We went in the smallest possible car. To travel in that country, a car has to be small. Sometimes we skittered along a highway bordered with green fields. Other times we climbed hilly streets so narrow that I could have reached out and touched the bright blue glazed tile buildings on either side.

The beauty of Portugal is varied and breathtaking. There are wide, wind-swept ivory-sanded beaches . . . exquisite castles towering on the mountains . . . squat, picturesque villages.



Built on several hills, the city of Lisbon has a fascinating air about it that makes the tourist instantly aware that he is in the Old World.

vals are held throughout the land, the most famous being the yearly gathering at the Shrine of our Lady of Fatima, held on May 12th and 13th. This is the scene of several reported apparitions of the Virgin Mary to three small children in 1917. In 1930 the Vatican declared the apparitions worthy of belief, and the festival was given official sanction.

Pilgrims Seek Answers

The shrine is sufficiently close to Lisbon for you to take a bus to see the throng of pilgrims crowding the square in front of the church. As in other countries, there is a commercial aspect of the festival with hawkers selling an assortment of charms. A heart-touching part of this spectacle is the sight of the sick and crippled who come hopefully, begging for answers to prayer.

Despite the official status of Catholicism, purportedly there is religious freedom in Portugal. Protestant churches and missionary organizations are permitted to operate providing the leaders obey regulations. (When I was there I met a man who had been recently released from jail for conducting an evangelistic meeting in a small town, without the proper permit.)

The first Protestant church dates from 1839. Now 11 groups are known to have work there, with Pentecostals, Brethren, Baptists and Presbyterians, in that order, being the largest. Protestant work is conducted in a quieter, less public manner than it is in some other parts of the world. This is all the more reason why missionaries and national Christians would be encouraged by visits from their fellow believers in Christ.

Before planning a trip to Portugal contact missionaries there to find out the best time to visit and what special work and events you should see. When I was there, I was privileged to attend an inter-church meeting of *evangelicos* (as the Protestants are called) in Figueira da Foz. It was attended by those of different Protestant backgrounds ranging from Anglican to Pentecostal.

Your presence at a Protestant church or mission encourages the national Christians by showing that you care enough to visit them. Also, as you journey through Portugal, you are able to give the witness that is open to all at any time or place, that of a life lived in the fragrance of His love. (See II Cor. 2:15.)

32 Where Crusaders Settled Down

Reminders of the crusaders who went through Portugal on their way to the Holy Land remain in names like Belem and Nazare, which are Portuguese for Bethlehem and Nazareth. Some of the crusaders, getting no further than Portugal, settled down and named these spots after their unfilled goal. At Belem you can see the tower built in 1520 to protect the river traffic approaching Lisbon, while at Nazare the peasant girls dance and coquette.

One of the most romantic places to visit is the University at Coimbra, north of Lisbon. Established in 1537, it is rich in tradition. The library contains one-half million books, some over 500 years old. The massive doors are 20 feet high, the main rooms are richly decorated with golden leaves on blue or red, and the bookshelves are 14 feet high. Ladders with which to reach the books are skillfully painted to match the decor.

Officially, Portugal is a Roman Catholic country. Numerous church festi-

NOW!
you can
have in
your home
 a real-life
 performance
 of the

Life of Christ

on records

*CAST OF THOUSANDS
 OVER 2000 AUTHEN-
 TIC SOUND EFFECTS
 ORIGINAL MUSIC
 SCORE BY COPEN-
 HAGEN SYMPHONY
 ORCHESTRA*

A MASTERPIECE FOR ALL AGES

After more than three years of dedicated efforts, LOR Productions has captured for all time a recorded real life performance of the life of Christ. Now, for the first time ever, you can introduce into your home life a daily format for family worship.

RELIVE THE LIFE OF CHRIST DAILY

Non-sectarian and non-denominational, the realism of the truly inspired performance of the cast of thousands plus the majesty of the original musical score created by Tempo International, performed by the Copenhagen Symphony Orchestra, sweeps the listener along as an active participant in the greatest story ever told... truly... **YOU ARE THERE**... every step of the way.

ACCLAIMED BY RELIGIOUS LEADERS

THESE recordings are superbly done... one is greatly impressed with the fine dramatic presentation of the scriptures. It is our hope "Journey to Bethany" will prove to be a very successful project.

----- **EUGENE L. SMITH, EXEC. SECT'Y, WORLD COUNCIL OF CHURCHES**

It creates a feeling of reality without sacrificing reverence and dignity.
 ----- **WALTER R. ROEHR, LUTHERAN SEMINARY CONCORDIA**

Journey to Bethany will lift to new heights the expectation of those who hope someday to visit the Holy Land. These records stimulate the sanctified imagination with lively joys of participation.

-- **CARL F. H. HENRY, EDITOR, CHRISTIANITY TODAY**

A most remarkable spiritual experience... Jesus seems very real... wonderful tool for Church and Sunday Schools, as well as family.

----- **RICHARD C. HALVERSON, MINISTER, FOURTH PRESBYTERIAN CHURCH, WASH.**

Six volumes, 11 L.P. records,
 Stereo or HI FI, 22 sides, over
 6 hours of inspiration.

\$119⁹⁵

SEND COUPON TODAY FOR 10 DAY
 FREE TRIAL OF

Journey to Bethany

We feel "Journey to Bethany" should be in every home. Therefore, we urge you to take advantage of this special offer. Fill out the coupon and receive all **ONLY \$119.95** 6 volumes on a free 10 day trial. Act promptly... receive the spiritual gift that will enrich the lives of your loved ones as well as yourself.

Send me JOURNEY TO BETHANY, all 6 vols, 11 L.P. records HI FI STEREO

LOR DISTRIBUTORS, INC.
 8831 SUNSET BLVD., DEPT. WV26
 LOS ANGELES, CALIFORNIA 90069

SEND NO MONEY

I understand I may keep it 10 days without obligation. I will either return the library in 10 days or make payment as indicated:

\$119.95 plus \$1.05 postage.

\$10.45 month for 12 months.

(Note: remit payment now, we pay postage. Full refund if returned within 10 days.)

\$119.95 payment in full enclosed.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP CODE _____

(Calif. residents add 4% sales tax)



ANNUITANTS ARE MISSIONARIES with a WORLD VISION

If you are interested in security and peace of mind, consider the advantages of World Vision's Single and Joint Annuity Plans.

THEY GIVE YOU:

- Substantial Income Tax Savings.
- Estate Tax Savings.
- Savings on probate costs, bonding and executor's fees.

THEY ALSO GUARANTEE:

- A fixed income for life for yourself.
- A fixed income for life for a survivor, through the Joint Annuity Plan.
- Support for an orphan or missionary, in memory of your devotion to Christ.



WORLD VISION, INC.

919 W. Huntington Dr., Monrovia, Calif. 91016

Canadian friends mail to:

WORLD VISION OF CANADA, Box 181-K, Toronto 12, Ont.

Please send me, without obligation, your "Gift Annuity Plan."

Name _____

Address _____

City _____ State _____ Zip Code _____

NOW IS THE TIME...

to provide for
retirement and your
ongoing stewardship



1966