

# WORLD VISION

MAGAZINE / FEBRUARY 1969

## ISRAEL: IS THE SPIRIT MOVING?

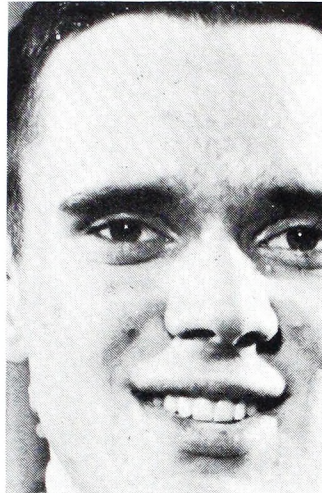


40 CENTS

# Honest to themselves and to God



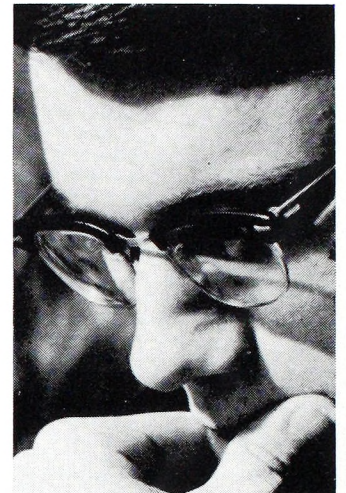
"There is too much emphasis on negative Christianity."



"We want to know how to live."



"Why can't we just relax and be natural, instead of straining so hard?"



"I'm afraid I'm not going to make it in my new job."

## Hunger for the power of God . . . for spiritual renewal

Today men and women ask honest, searching questions about life, about God, and about themselves. Christians, too, share an uneasy suspicion that there must be more to the Christian life and witness.

ANYTHING CAN HAPPEN, a candid 40-minute motion picture, attempts to lead to some possible answers. The film pleads for honest commitment to Christ and openness to the Holy Spirit. To stimulate fresh thinking about God's plan for the life of your church, and for a revival of honest relationships between God and men, write for an early showing of ANYTHING CAN HAPPEN. The film is produced and distributed by the National Association of Evangelicals.

### **ANYTHING CAN HAPPEN**

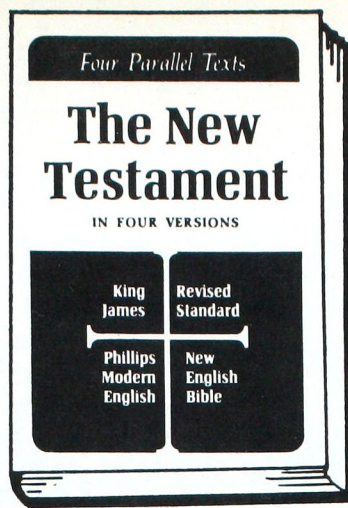
Yes, schedule ANYTHING CAN HAPPEN for one of the following dates:  
 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

I understand this is subject to confirmation, and that the film is distributed on the basis of an offering to the ministries of NAE.

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
 NAME OF CHURCH \_\_\_\_\_

Mail this coupon to: National Association of Evangelicals, Box 28, Wheaton, Ill. 60187

**You may have this unique,  
time-saving four-version  
New Testament . . . FREE . . .**



**By joining  
CHRISTIANITY TODAY's  
family of paid subscribers**

**Clip and mail the coupon below to request your gift  
copy of THE NEW TESTAMENT IN FOUR VERSIONS**

“The New Testament In Four Versions” contains a new approach to Bible study for both preacher and layman alike. In one glance . . . across facing pages and in parallel columns . . . you can compare the words of the entire New Testament in four famous translations.

The first column contains the **King James Version** with its majestic classical language. Next to it, verse by verse, is the **Revised Standard Version**, incorporating new knowledge of the original Greek texts. Then the **Phillips interpretation** in its free-flowing contemporary style. And in the last column, the **New English Bible** with its completely new rendering of the original.

This 864-page volume, in permanent library binding, is truly an indispensable aid to anyone who loves the Scripture. It cannot be purchased anywhere at any price . . . but

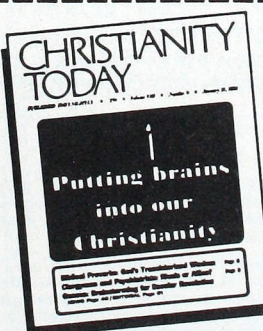
**. . . you can receive your own copy as a gift by subscribing now to CHRISTIANITY TODAY**

This practical working New Testament is a natural gift to expect from **CHRISTIANITY TODAY**, which itself is one of the outstanding authorities on Biblical knowledge. Each fortnight, leading Protestant writers bring you fresh viewpoints, relating Christian truths to contemporary life. **CHRISTIANITY TODAY** also keeps you abreast of religious news . . . interprets the spiritual and moral trends of our times . . . reports on significant books, plays, movies . . . and provides articles of major importance for your continuous use and reference as a mature Christian.

It is America's most widely read publication edited for the Christian leader, with over 150,000 subscribers and a staff of editors and contributors that is virtually a “Who's Who” of evangelical Protestant leadership. Every other week, you can enjoy **CHRISTIANITY TODAY** by subscribing now at nominal cost.

**Use Coupon To Order Now**

. . . and to be assured of receiving your copy of “The New Testament In Four Versions,” **FREE** with your subscription.



**CHRISTIANITY TODAY, Dept. B-025**  
Washington Building, Washington, D. C. 20005

Please enter my one-year subscription to **CHRISTIANITY TODAY** at \$6 and send me — **FREE** — “The New Testament in Four Versions”.

I am enclosing \$6\*.

NAME.....  Minister       Layman

ADDRESS.....

CITY..... STATE..... ZIP CODE.....

\* Add \$1 extra per year for subscriptions outside U. S. & U. S. Possessions

**Check here if you prefer:**

2 years at \$9\*

3 years at \$12\*

# WORLD VISION MAGAZINE / FEB. 1969

## DRUGS IN OUR SOCIETY

A series of seven  
color/sound filmstrips  
combining photo and  
graphic arts

COMPLETE SET includes seven filmstrips, four 33 $\frac{1}{3}$ -rpm records, eight study guides.

A MUST FOR YOUR YOUNG  
PEOPLE!

Price \$62.00 plus tax where applicable.

### GIVES STRAIGHT FACTS ABOUT

- Alcohol • Tobacco • LSD
- Marijuana • Narcotics
- Barbiturates, Amphetamine,  
and other Rx drugs
- Methedrine ("Speed")

Please send DRUGS IN OUR SOCIETY to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Ordered by \_\_\_\_\_

J. D. AUDIO VISUAL  
1700 E. Walnut Pasadena, Ca. 91106

## Covenant Retirement Centers



SPONSORED BY BOARD OF BENEVOLENCE  
EVANGELICAL COVENANT CHURCH  
OF AMERICA  
5145 NORTH CALIFORNIA AVENUE - CHICAGO 90425

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 PALMS - miami

%Director - 8400 N.W. 25th Avenue - Miami, Florida 33147

### COVENANT VILLAGE - northbrook

%Director - 2625 Techy Road - Northbrook, Illinois 60062

### MOUNT MIGUEL COVENANT VILLAGE - san diego

%Director - 325 Kempton St - Spring Valley, California 92077

### THE SAMARKAND - santa barbara

%Director - 2663 Tallant Rd - Santa Barbara, California 93105

### HEARTHSTONE MANOR - folsom

under development  
% Director - 6700 Oak Avenue - Folsom, California 95630

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

## CONTENTS

### EDITORIAL VIEW 47, 48

This month in his continuing series on Mission Without Myth Dr. Rees dissects "The Myth of Mission Without Racism." In a little different approach he invites the reader to try on for size "Those Next Towns" in preparation for a sermon or missions presentation.

## ARTICLES

### IS THE SPIRIT MOVING IN ISRAEL? by Dwight L. Baker 8

A veteran Israel-watcher explores the implications of changes in attitudes toward religion that seem to have resulted after the six-day war.

### HE DOES SOMETHING ABOUT IT by Donald H. Gill 14

Bob Fenn, Dallas businessman, takes a stab at doing something about world needs.

### CONGO BOOK BOOM by Levi O. Keidel, Jr. 16

A missionary to Congo reveals a literature explosion in Congo where "people virtually weep tears for the privilege of buying books."

### SUDDENLY . . . I LOST CONTROL by Alan Redpath 19

Noted evangelical relates his reactions following a stroke - the doubts, the lesson.

### HIT-AND-RUN IMPRESSIONS by Claude H. Thompson 22

A theology professor recounts his firsthand encounter with world need.

## FEATURES

### READERS' RIGHT 4

### PIECE OF MIND 7

### GLOBE AT A GLANCE 26

### FACTS OF A FIELD 33

### WORLD TRENDS 35

### MISSIONS BOOKSHELF 36

### PERSONALITY PROFILES 38

### CRACKS FROM CULTURE SHOCK 41

### TRAVEL TIPS 43

### OVERSEAS OPPORTUNITIES 44

**PHOTO CREDITS:** Cover, Consulate General of Israel; pages 8-13, Israel Government Tourist Office; page 10, Fon H. Scofield, Jr., Southern Baptist Foreign Mission Board; page 14, Hiroji Kubota; page 43, The Philippines Tourist and Travel Association, Inc.

**COVER PHOTO:** Following the centuries-old traditions of the Jews a rabbi blows the ram's horn in David's tomb in Jerusalem. Today there are indications that the young Israeli nation's rejection of its religious traditions may be changing to a curiosity about them.

**Bob Pierce**, founder; **Paul S. Rees**, editor; **Theodore W. Engstrom**, executive editor; **Donald H. Gill**, associate editor; **Shirley Gall**, copy editor; **M. Ann Woodward**, assistant editor; **Wally Seferian**, art director; **Janet Lee Williams**, layout artist; **Howard Payne**, advertising manager; **Myrtle M. Leimer**, circulation manager; **John Hoagland**, researcher.

World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription rate \$4 for one year, \$7 for two years, \$9.50 for three years, \$15 for five years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 40 cents. Special rate for missionaries: half price plus \$1 per year for overseas. Send all editorial correspondence, subscription information and changes of address to World Vision Magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1969 by World Vision, Inc.

While the editors are responsible for the contents of World Vision Magazine, the viewpoints of the authors are not necessarily those of the editors or of World Vision International.

VOLUME 13

NUMBER 2

Important information for people 65 or older  
and their children and relatives:

# Protect your income and savings against big hospital bills



YOU CAN ... NOW ... FOR ONLY \$2.90 PER MONTH ... WITH AMERICAN LIFE'S

## \$10,000 Medicare Supplement Plan

- Pays you IN ADDITION to all other insurance.
- GUARANTEED RENEWABLE for life or until \$10,000 paid per person.

This message is of special interest to men and women 65 or older who are automatically covered by the U.S. Government Medicare Hospital Plan.

It tells about the wonderful new \$10,000 American Life Medicare Supplement Plan which gives you full protection, in accordance with the benefits described, against big hospital bills.

It pays hospital costs which Medicare does not cover.

U.S. Government Medicare Plan A pays only PART OF THE COSTS after 60 days and NONE OF THE COSTS after 90 days of hospital confinement. This is why it is important that you have the full, low-cost additional protection of the new American Life Medicare Supplement Plan.

We never know when one of a score of diseases or accidents may strike, requiring a long hospital stay—such as heart attack, stroke, cancer, vascular disorder or a broken hip. Statistics show that people 65 years or older are hospitalized at least twice as long as those under 65.

How about you? Do you have enough income to cover big, unexpected hospital bills? Do you have enough savings to handle such long-term emergencies which could cost you thousands of dollars?

Just one long hospital stay may plunge you into poverty, cause you to lose your life savings and make you dependent on others.

But you need not be exposed to these hazards!

Now... for only \$2.90 a month per person... you can protect your income and your life savings against such perils with the new \$10,000 American Life Medicare Supplement Plan.

This new, low-cost plan pays up to \$10,000 tax-free benefits per person under an easy-to-understand policy. The money is paid directly to you (or to the hospital, if you prefer). No matter how long you stay in the hospital, there's no time limit for each confinement up to \$10,000 total benefits per person.

SONS, DAUGHTERS, RELATIVES: You can protect your loved ones 65 or older against

the burden of a big hospital bill (as well as a drain on your own income and savings) by taking out a policy for your parents or relatives NOW. Just fill in the application form today and have the person to be insured sign it. We will gladly bill you for the low quarterly, semi-annual or annual premiums after you have received your policy.

ENROLLMENTS CLOSING—MAIL APPLICATION TODAY  
NO MEDICAL EXAMINATION REQUIRED  
NO SALESMAN WILL CALL

Send no money until after you receive your policy

The present enrollment offer is open for a limited time only. Regardless of whether you participate in the U.S. Government Medicare program (if you are under Social Security or Railroad Retirement you are automatically covered by the U.S. Medicare Plan A insurance), you are eligible to enroll under the American Life Medicare Supplement Plan. But you must enroll now to collect the benefits. As long as you are 65 years or older, there's no age limit. Both husband and wife

can enroll (a spouse can join when reaching 65) and enjoy equal benefits for the same low premium per person.

Upon acceptance of your enrollment, we will send you your American Life Medicare Supplement Plan Policy and your Hospital Identification Card. You will also receive a premium payment notice covering the first quarterly premium at the rate of \$2.90 per month per person (the cost will be even lower if you pay the premium for six months or a year). Upon receipt of the policy, if you are not completely satisfied, you owe nothing.

Don't risk your income and your savings. Don't saddle your children or relatives with your hospital debts. Don't miss this wonderful opportunity to be financially independent.

### Can I have confidence in American Life Insurance Company?

Yes! For over 40 years, since 1928, American Life Insurance Company has faithfully served policy holders. Serving policy holders from Coast to Coast; noted for fast claim service. American Life is licensed under the laws of its state of domicile and carries full legal reserves for the protection of all policy holders. Policies are effective and honored by the Company regardless of your state of residence.

Founded in 1928

## AMERICAN LIFE

221 North La Salle Street



Over 40 years of Service

## INSURANCE COMPANY

Chicago, Illinois 60601 • FR 2-5722

AL-6710

### ENROLLMENT FORM

**\$10,000 AMERICAN MEDICARE SUPPLEMENT PLAN • SPECIAL—APPLY NOW IF YOU ARE 65 OR OLDER**  
to: AMERICAN LIFE INSURANCE COMPANY • 221 N. LaSalle Street • Chicago, Illinois 60601

Please enroll me (and my wife or husband if named below) in the \$10,000 AMERICAN MEDICARE SUPPLEMENT Plan. Please send my policy and Hospital Identification Card now. I understand this protection will begin as soon as the first quarterly premium of \$8.70 per person is paid.

My name \_\_\_\_\_ (please print) My Date of Birth \_\_\_\_\_

My address \_\_\_\_\_ (street) \_\_\_\_\_ (city) \_\_\_\_\_ (state) \_\_\_\_\_ (zip code)

ENROLL YOUR SPOUSE HERE:  
First name of wife or husband \_\_\_\_\_ ; date of birth \_\_\_\_\_

SIGN HERE X \_\_\_\_\_

- Please send me a free copy of Social Security Administration Booklet OASI-35, on Government Medicare.
- Please send extra enrollment forms for my friends or relatives.

FOUNDED 1928 • PROTECTING AMERICAN FAMILIES FOR OVER 40 YEARS

PLEASE DO NOT SEND ANY MONEY. You will be billed later.

C-966

WV-19

**WEST VALLEY** *Klepinger's* **DODGE RAMBLER**

16213 San Jose Avenue, Los Gatos, Telephone 356-3131



**RECORDING MICROPHONE SNAP-ON ADAPTER**



**\$1.95**  
EACH

Plan your next recording session with confidence using this new, unique, recording microphone snap-on adapter which allows you to use any existing microphone stand for your pencil mikes. Just snap this flexible NYLON adapter onto the shaft and slide your mike into the expanding collar varying from 2 5/8" to 1 1/8". Felt liner included to hold 3/4" and smaller mikes snug in the adapter. For complete independence the adapter fits the angled end of a conventional music stand by Hamilton & other makes. Adapter \$1.95. 60" collapsible stand \$3.25. Tape recorder accessories case size 18"x8"x3" of cycloc plastic \$9.95. Write for brochure. Pat. app. for. H&H Plastics, Dept. WV, P.O. Box 5396, Sarasota, Florida 33579.

**WAR FOR SOULS IN VIETNAM**



- Full color sound filmstrip, 53 photos, 15 minutes
  - Excellent for missionary programs, youth groups and special services
  - Vivid account of PTL's teams at work with the Word among civilians and military.
- Filmstrip and Record \$5.00

**THE POCKET TESTAMENT LEAGUE, Inc.**

49 Honeck Street  
Englewood, New Jersey 07631

**Evangelicals — why don't they care?**

Sir: My husband and I wish to commend you on an article that appeared in your December issue. The article was "Brother to Brother" by Jim Hefley. We are very interested in the area of race relations, but whenever we have mentioned this interest to other evangelicals, we have been met with raised eyebrows. They seem to feel that you are showing "liberal tendencies" if you express such feelings.

It has always been incomprehensible to me that we evangelicals, who should possess the most Christian love toward others no matter what their race, have for the most part not even shown human compassion—much less Christian love! We, as evangelical Christians, are missing a great opportunity to win men and women to Christ if we continue to sit back and let the liberals do all the work in this area.

Again, I say "thank you" for a fine article and the courage to print it. It is the first such article that I have seen in any evangelical publication.

Mrs. Dolores J. Dunlap  
Azusa, California

**Challenge of R.A. contributions**

Sir: The article by Ernest W. Oliver on Roland Allen was excellent. It truly reflects the contribution of a man born out of due time. It should not be regretted that possibly all the answers are not to be found in his writings. We should be challenged by his positive contributions.

A disfunction should not be made between the two emphases of Roland Allen: the place of the Holy Spirit in missions and the non-professional clergy. For the

New Testament teaching on the Holy Spirit is that he gives gifts for the ministry. It is not training nor ordination, but the possession of the necessary spiritual gifts that qualifies a man for the ministry. That is why Roland Allen was impressed with the immense value of older men "even if they were illiterate."

The call for a courageous attempt to understand the relationship between theological education and church growth may be evolving. The recent development of decentralized theological education in Latin America and the Caribbean is a bold step in this direction. Some mission leaders have become quite enthusiastic about the program.

Samuel F. Rowen  
Assistant to the General Director  
West Indies Mission, Inc.  
Coral Gables, Florida

**How to meet so large a problem**

Sir: In my hands is World Vision Magazine, October issue. I read with great interest your Editorial Correspondence, "Influencing A Conglomerate" and the Editorial View, "The Myth of Exclusivism." Please receive my heartfelt congratulations and deep appreciation for the sentiments and ideas you have presented on these pages of the World Vision Magazine.

It is my prayer that these will be used mightily by God to bridge the gap between the conservatives and the liberals. As you very well know this spirit of exclusivism is one of the greatest problems confronting Philippine Christianity today. It is my earnest hope that aside from the multifarious ministries of World Vision

**CAN YOU QUALIFY?**

— Special Offer —

*Life of Christ* — by Cathedral Films in color with lip synchronization in several languages.

— Limited Time —

75% of cost given to each qualified applicant.

Write for Questionnaire - Application

**LIVING LANGUAGE FILMS**

A Division of Steinkamp Foundation  
2345 Roscomare Road  
Los Angeles, California 90024

that you and the members of your staff will be greatly instrumental in bridging the gap which separates the conservative exclusivists from the liberal exclusivists. I am one hundred percent convinced of the wisdom of your pronouncement.

We need both proclamation and demonstration of the love of God in our present day world where the poor become poorer and the rich become richer.

The Philippines, as stated by our own President, is literally sitting on a social volcano which may erupt violently if the churches of Jesus Christ lose their prophetic ministry by not prodding both the public and private sector to bring social justice to the poor and the underprivileged. It is primarily because of this conviction that I have accepted membership in the Peace and Order Council in the Social Action and Economic Development Executive Committee.

You will be interested to know that in our first meeting of the Peace and Order Council I said to the President that it is extremely difficult, if not altogether impossible, to change the structure of society without first causing a transformation in the hearts of men and that no greater power can produce that transformation than the power of Jesus Christ.

The greatest need of our country today, without overlooking the economic and the social ills confronting us, is a religious revival which can cause men to place their dependence more upon God rather than on the material things of life.

May God continue to use you vigorously in bringing reconciliation between the fundamentalists, conservatives and the liberals. In a divided world like ours the Church of Jesus Christ cannot afford the luxury of being disunited. We can only speak with authority about unity to a divided world if the churches of Christ are united in the proclamation and the demonstration of the love of God.

*Dr. Jose A. Yap, Administrative Secretary  
Philippine National Council of Churches  
Manila, Philippines*

*Continued on next page*

## FREE BOOKLETS!

The New Testament, originally written in Greek, can best be explained by a native Greek. Take advantage of this by enrolling in the Expositor's Class and receive free monthly 32-page Bible study booklets in English by Spiros Zodhiates, President of



**AMERICAN MISSION TO GREEKS**  
Ridgefield, N. J. 07657, Dept. WV

# FRIENDS OF MISSIONS



## We want YOU to know...

why and how we serve those engaged in the propagation of the Gospel.

This is our FIFTEENTH YEAR of serving MISSIONS, CHURCHES, AND OTHER CHRISTIAN ORGANIZATIONS.

*Write for our Information Packet. (Associate Member I. F. M. A.)*

**MISSIONARY SERVICES, INC. 900 N. Franklin St. Chicago, Ill. 60610**

**When you write to advertisers, please mention  
World Vision Magazine**

# Pastor... pause a moment

"The Gospel is neither a discussion nor a debate. It is an announcement. . . . Moreover, it is not in the first instance an announcement of what has happened to me or to us. It is an announcement about God—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. *When the church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission.* Being now able to say, 'We are justified by faith,' they can go on to say, 'We are ambassadors for Christ'."

—Paul S. Rees, World Vision Magazine

NOTE: The above statement is the guiding principle of World Vision Magazine. To help you establish this principle in the hearts of your members, we offer attractive group subscription rates to World Vision Magazine. Paste coupon below on post card and mail to:

GROUP RATES DEPARTMENT  
WORLD VISION MAGAZINE • 919 W. HUNTINGTON DR.,  
MONROVIA, CALIF. 91016

Please send me your group rates to World Vision Magazine. I want to increase the mission-consciousness of my church. I understand there are savings up to 38% by ordering subscriptions as a group.

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

M02

**6<sup>th</sup> Bible Lands Prophetic Pilgrimage** SPONSORED BY THE  
**American Association for Jewish Evangelism** AND THE  
**Moody Bible Institute**



**April 9-May 15, 1969**

37 wonderful days visiting 3 continents and 11 countries:  
 England, France, Switzerland, Italy, Greece, Turkey, Egypt, Lebanon, Cyprus, Syria and Israel.

Speakers: Drs. William Culbertson, Ralph M. Gade, and J. Palmer Muntz

Refundable \$100 deposit will hold your reservation. Time payment plan available. For full information write today to:

**Dr. Ralph M. Gade**

**A.A.J.E.**

320 WEST OHIO ST.  
 CHICAGO, ILL. 60610

**readers' right** CONTINUED

**First time around**

Sir: I would like to report that I enjoyed your November issue immensely. Having been out of the States for four years on missionary assignments in Japan, I had not been privileged prior to that time to see the magazine. Most certainly it speaks forthrightly concerning world missions. Thank God for this.

*Robert C. Dawkins  
 Field Representative  
 Berean Fellowship International  
 Dallas, Texas*

**Missed on the list**

Last night I was thinking that I hadn't gotten World Vision Magazine for a while and I think that I must have been dropped from the list. I am sorry to have missed any issues as I could have passed them on with the recommendation for subscription. Could you please check and see if the November issue was sent to me and if not start with that one. Enclosed is my check for \$3.75.

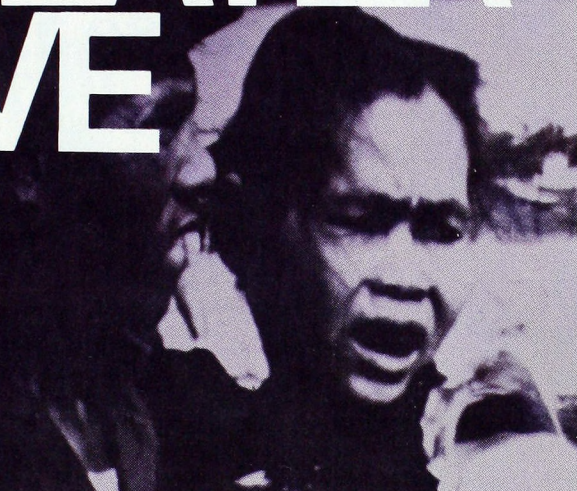
May I mention special appreciation for Paul Rees' editorials. They have more food for both mind and heart than any contribution in any magazine. Of course, I may be mesmerized by the author's reputation . . . every Japanese evangelical speaks his name with a happy mixture of love and respect. It's a shame he ever has to leave Japan.

*Joe Meeko  
 Conservative Baptist Home  
 Mission Society  
 Japanese-American Ministry  
 Lafayette, California*

**NO GREATER LOVE**

A Larry Ward-Ron Plant Film Production for World Vision International. 28½ minutes; music by Ralph Carmichael

FILMED IN VIETNAM



**Today's effort toward a better tomorrow in Vietnam**

A different kind of motion picture experience. It stars courage, hope and love and takes its theme from the world's Best Seller. It shows people sharing, caring and loving enough to lay down their lives for a friend. It rewards the audience with a deeper appreciation and understanding of God at work in Vietnam.

Reserve this deeply moving documentary film now for showing in your church, your service club or meeting hall. Available on a freewill offering basis.

WORLD VISION INTERNATIONAL  
 Film Dept.

Box O, Pasadena, California 91109

Please reserve 'No Greater Love' for showing at

\_\_\_\_\_ (name of church or organization)

\_\_\_\_\_ (church or org. address)

on: \_\_\_\_\_ or \_\_\_\_\_ or \_\_\_\_\_ (date) (date) (date)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

M 029

Sound comprehensive lifetime  
**money planning**

may enable you to give more for Christ.

Send name, address and age to: Financial Opportunities — Suite 1701, Union Bank Center, 5th & Figueroa, Los Angeles, Calif. 90017

**YOUR BOOK**

or Publication Printed

**TWIN CHRISTIAN PLANTS**

40 years in So. California—Non-profit Mexico branch in 24th year.

**CHURCH PRESS** Box 551, Glendale California 91209

Write for your  
**FREE COPY of LIVING TAPES MAGAZINE**

- Enjoy informative news and articles such as:
- Getting the best results from your Tape Recorder
  - Crusade for Quality
  - Tapes for Missions — Tape Ministries
  - News of Tape Conferences
  - Tape Tips — New Equipment News
  - Many useful features

Write: Living Tapes Magazine, P. O. Box 3818, Van Nuys, California 91407



# piece of mind

a forum for expression of personal opinion, criticism and dissent.



Our contributor this month is the Rev. Hector Espinoza, president of the Mexico Institute of Evangelism and national director of the Mexico Every Home Crusade.

## IT'S ALL THE MISSIONARY'S FAULT

This morning an American missionary came to my office. It was a visit I will hardly forget. There was deep concern in his heart and a strange sound in his voice. I had never heard a missionary speak like that.

He had just returned from an extensive trip into the interior of the country, and painfully reported on the lack of initiative and little sense of responsibility of the average Mexican Christian. "There seems to be a general attitude of 'let the gringo do it,'" he told me, "particularly when it comes to the business of launching far and deep into new evangelistic endeavors." Then he added, "But I am wondering if it is not the missionary's fault . . ."

With unusual sincerity for a missionary when speaking to a national, and also with deep conviction, he elaborated: "We missionaries have taken over our role as leaders and directors so decisively that the national Christian has grown accustomed to maintaining a secondary place."

"And besides," he continued earn-

estly, "just exactly when is the time for the 'gringo' missionary to leave?" He kept on, but I was not listening any more. Here was something I could heartily agree with. He was talking about my kindred, my church and my country, and it was all true. I had been aware before of this tragic lack of responsibility in many of my fellow leaders. But then, weren't we all, within the evangelical context of this country, accustomed to being only second-rate leaders?

Is it not true that most organizations, before making a major decision, first have to consult the omnipresent foreign missionary? All this, of course, results in the national leader seldom if ever spontaneously engaging in aggressive projects or ideas of his own for the general advance of the work.

And of course he was also right when he mentioned the important factor of missionary mobility. A number of passages from the Book of Acts came rapidly to my mind, especially those that mention how the early missionaries moved ever onward limiting their edification ministry to only a few years until the local leaders matured enough to carry on.

There was no doubt in my mind that this good friend was talking about a problem well known in most mission fields. Since the mission board has given so much for the sound establishment of outposts of evangelical testimony in "faraway" Mexico, there is the deep-settled conviction among both missionaries and nationals that there is no money in Mexico to support the work. The missionary continues to support the work wholly or in part, and since he is pouring money into it he feels entitled to have a word of authority as to where, how and when this money is to be spent. The result is the general spirit of despondency prevalent in the national church of which my missionary friend was talking.

Now I began to understand why he said it's all the missionary's fault. But the more I thought about it, the more I felt that part of that blame must be shared by us nationals, since we are indeed guilty of the lack of initiative and poor sense of responsibility which he was talking about.

Here then was the answer to many of those embarrassing questions which the national leader and the foreign missionary seldom like to face honestly. Because, after all, whose fault is it?

Whose fault is it that the national

is always so dependent on leadership and resources provided by the foreign missionary?

Whose fault is it that the national is seldom willing to go into the remote and isolated areas of his own country to evangelize his countrymen who have never heard the gospel but unashamedly lets some strange foreign missionary do it?

Whose fault is it that there is not a greater sense of urgency on the part of the average national Christian to evangelize his own country, or even to become a missionary himself and take the gospel to other lands?

Whose fault is it that whenever a national Christian is encountered with the challenge of taking the gospel to even the remotest areas of the country he immediately looks to American dollars and to the foreign missionary to do this task?

Whose fault is it that while a country like Mexico is blessed with several million national believers and hundreds of missionaries, there are countries like Yemen which have not a single believer or a single church or missionary; or a country like India where there are over 185,000 towns and villages without a single Christian witness of any kind?

And as I thought on this an old conviction became even more settled within me. The missionary is no doubt God's man for this hour, but he is here to help, not to do what is my duty as a national Christian to do. The missionary must be a pioneer, exposing new areas to a challenging Christian witness. As a vital part of his missionary task and vision, he must create national missionaries, just as the Christian in the homeland is under duty to win souls.

He must saturate any given area with a faithful presentation of the gospel of Christ, train local leaders and then move on to win others and train them. As soon as the missionary ceases to move on and on into more needy areas, he ceases to be a missionary and becomes like any other national leader. Deeply ingrained in the Great Commission is the idea of 'going' not staying.

Only thus, as he spreads the missionary vision, trains national talent and gives opportunity for active participation on the part of the national Christian, will the national realize that if anyone will ever evangelize his country, it will be he and not the foreign missionary.

# IS THE SPIRIT MOVING IN ISRAEL?

BY DWIGHT L. BAKER



*A quiet moment on the Sea of Galilee.*

Streams of immigrants have been pouring into tiny Israel for the past 20 years of its statehood. By 1968 more than two million had arrived from 100 different countries.

In this miniscule land, roughly the size of New Hampshire, miracles of development are the commonplace. Humming factories spew out products for export, from shoelaces to sparkling cider. Green ore is mined where King Solomon first found copper, oil flows from new wells, and the Dead Sea yields up its treasure of chemicals. Land under cultivation has increased fourfold and irrigation sprinklers water five times more fields than when the state was born running just two decades ago.

Yet, while accomplishing the incredible, Israel has notably failed in two major areas. She is still no closer to convincing her Arab neighbors that peace is in the best interests of all than when the shooting stopped in 1948. And she has laid aside that for which the Hebrew people are renowned since they first entered the Promised Land — her faith in God.

Peace must be left to the diplomats and the politicians with the prayer that it will soon cease being a dream and become a reality. But what of God, the Jews and history? Have they drifted apart never to merge and move again in the same direction? What pilgrim to Israel is not shocked to arrive in the land of the patriarchs and the prophets to find agnosticism, irreligiousness, or at best, indifference bristling all over with scarcely so much as a nod in God's direction?

Glancing backward to the time of the Hebrews' first migration some 4000 years ago, we see that it was not until their faith was purified and refined that God permitted the desert wanderers to possess the Promised Land. Later, returning from exotic Babylon following their exile, the Jews, renewed

---

*Dwight L. Baker, a Southern Baptist minister in Israel since 1950, has a doctor's degree in the field of Islamics and Judaism.*

---

in faith, entered Jerusalem hard on the heels of their prophets.

But how do we read today? Ezekiel paints a vivid picture of striking likeness to the Israel of this hour, portraying a sprawling valley heaped with dead men's bones drawn from the extremities of the universe. Then comes the word of the Lord: "I will cause breath to enter you, and you shall live . . . I will put my spirit in you."

Who then can contend that the unbelief of the Jews today is strange and beyond understanding? If indeed their return to Israel in unbelief is suggested in prophecy, and is today a glaring reality, is it unreasonable to monitor any indications, however faint, that point to regathered Israel's arousal from her valley of spiritual lifelessness under the aegis of God's Spirit-wind?

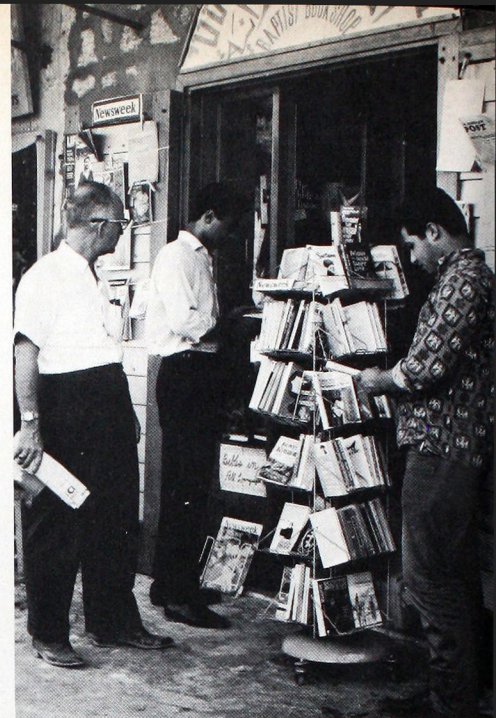
For the first two decades of statehood Zion watchers detected little worthy of note that could be described as a Spirit movement among Israelis (see Rabbi Herbert Weiner's book, *The Wild Goats of Ein Geddi*). For the first 20 years the mood was materialistic and secular. On a bus traveling from Nazareth to Haifa in 1951, a farmer from a Galilee kibbutz (communal farm) related to a newcomer how the little Israeli David singlehandedly felled the giant Arab Goliath and scattered his armies. God didn't fit into his story.

Young people delighted in trumpeting their agnosticism and boasting of the adequacy of their life without God. Others were merely indifferent. The formally religious were usually so belligerent and offensive in their faith that they became the butt of antireligious jesting and the recipients of the secularists' scorn. This was the religious posture of Israel for 20 years.

Then came the Six Day War of June 1967, after which old claims of self-sufficiency rang hollow and unconvincing to Israelis themselves. The man on the street is no longer turned

*Continued on next page*





Dwight Baker (left) at the Baptist Book Store in Nazareth.

# ISRAEL

From nightlife in modern Tel Aviv (above) or shopping for brassware in ancient Nazareth (below), Israel provides a variety of experiences.



on by antireligious slogans or by quips of the God-who-needs-him? variety. Following the unexpected swift conclusion of the war, after the first wave of pride, second thoughts began to surface rapidly. Few continued to buy the idea that Israel was made up of supermen, predestined to perpetual triumph. Perhaps, some mused, gods might win wars in six days, but not men. Would it not be more credible to believe that the God of Abraham, Isaac and Jacob, as of old, had a decisive hand in the victory?

A Haifa businessman's concern that Israel's struggle for survival may not yet be ended found expression in more subdued humility: "We will win if we deserve to win." Less the words of a braggart than those of a man daring to hope for divine intervention in the affairs of Israel.

At the floodlit Wailing Wall on a cold Passover evening in April 1968, two men stood reading aloud familiar words from the Torah, how God, in earlier days, had rescued His people from Egypt and propelled them to freedom in their old land. The elder worshiper began another reading, swaying gently in cadence with the words, "until the Spirit be poured upon us from on high. . . ." His nearby prayer fellow was startled at the words and stopped to listen. He was not Jewish but a Catholic priest who had come to the Wall to pray without his priestly garb. Anxiously, with appropriate respect, he interrupted and asked, "My friend, do you believe God's Spirit is present?" Without annoyance the Jew responded: "Yes, there is Spirit. There is some Spirit. But there will be more."

Almost before the dust of battle had settled or the rubble was cleared from the streets of Jerusalem following the June war, Israelis of all shades in the spectrum of faith poured across former barricades, freshly bulldozed away, making their way to the Wailing Wall, now redubbed the "Western Wall," for wailing in reunited Jerusalem is a thing of the past. The day the Old City fell, General Moshe Dayan, Minister of Defense and idol of the fighting man and the younger generation, stopped at the Wall to write and plant a prayer between the stones of the temple built by Herod. It did not escape the notice of the Israelis, for Moshe Dayan was not known to be a man given to prayer.

### The strange effect of an old wall

At the Wall the same week, a middle-aged lady looking for someone to talk to blurted out to a chance acquaintance her own bewilderment at what she had just experienced. "I am not religious. I haven't prayed for years. But just now as I prayed at that Wall my knees turned to water and it was all I could do to keep from sinking."

As the Israeli visits his ancient shrines, so recently held by Jordan, and recalls the mighty acts of God in history, a hunger, rarely acknowledged, appears to be satiated before these tables of his faith. Could history alone revive such devotion before ancient rows of stone? It would be difficult to imagine.

During the past 20 years the Israelis' search for identity has led them into strange byways, including the renunciation of their Jewishness (religion) by some while holding on to their Israeliness (nationality). But today the generation gap is slowly filling and the links holding God, the Jews and history together are once more appearing and receiving acceptance by these same Israelis who once enthusiastically burned time and energy to deny them.

The Jew today is the master in his own land for the first time in 2000 years. For the first time in history, Christians

*Continued on next page*



live as a minority in a Jewish land under a Jewish government. For centuries just the opposite situation prevailed, with the Jews living as guests in Christian lands, and shabbily treated ones at that. The Jews were expelled from Christian lands, had their homes, businesses and finances plundered, saw their offspring snatched from their mothers' breasts, endured forced conversions, suffered massacres, and finally survived by a breath Hitler's mad "solution to the Jewish problem" when six million were stuffed into lethal gas chambers and sent up in smoke from belching ovens.

Today the Jew protects Christian shrines, lives with Christians all about him and talks freely to them for the first time without fear or suspicion. The day when the Christian was the Jew's tormentor is over and the Israeli knows it. Despite the past, he exhibits no urge for revenge

The new position of close proximity with the Christian heartland, the encounter with endless numbers of Christians especially from abroad, and his role as protector of Christendom's shrines is taken seriously by the Israeli. Acting to guarantee free access to and protection of the holy places of another's religion is a new experience. So the Jew of the post Six Day War responds by making it his business to learn something about the Christian faith and to study the history of Christian sites. These efforts encourage a new openness, with the Israeli taking the initiative, in relations between Jews and Christians. The scale is yet small and can scarcely be called dialogue, but dialogue may be just around the corner.

The rigid religious complexion of Jerusalem was perhaps the first casualty resulting from the June war. Old patterns of compulsory religious observance in the Holy City no longer bind individuals as the gates to the old and new city swing wide to admit thousands of sightseers from Israel and abroad, as well as the newly acquired Arab citizens from eastern Jerusalem and residents from the West Bank of the Jordan. It is almost proverbial how that formerly, if uncautious drivers invaded certain ultra-orthodox strongholds of Jerusalem on the Sabbath, they would have their carelessness rebuked by a stoning from the zealots (a few areas yet are best avoided). Today the extremists stand helplessly, although reluctantly, aside throughout most of Jerusalem as endless streams of Jews, Arabs and foreign tourists pour into western Jerusalem on the Sabbath. As this flow increases, the Sabbath in Jerusalem is slipping from the control of the ultra-orthodox and the city is coming more and more to resemble the Saturdays of other pluralistic nations.

On the popular as well as on the intellectual front there is a fresh interest in reconsidering the historical Jesus and regarding him as an authentic Jew. For years only the scholars cared or dared to peer into the life of Jesus of Nazareth and speculate upon who and what he was — which ranged from one of the many false messiahs to a wise and compassionate teacher. More writers today are agreeing with Buber, Klausner and Flusser in concluding that Jesus was a loyal son of the family and expressing a warm bond of kinship with him as a brother.

However, all spiritedly join in rejecting hellenized Christianity. For the departure of Christianity from the teachings of Jesus and from the practices of early Jewish believers toward the Gentile west, acquiring pagan elements along the way, they blame the Apostle Paul and denounce him as a renegade Jew. One article published recently in *Ma'ariv*, a Hebrew language magazine, was captioned, "Jesus Yes, Christianity No!"

More than 150 Arabs, Jews and missionaries met at the Baptist Village in Petah Tiqva, Israel last October for their



# ISRAEL



At the Western Wall of the Temple Mount, one of the most sacred Jewish sites in the Holy Land, many who come to pray write their prayers on a slip of paper and tuck it in the ancient stones.

annual conference, held at the time of Sukkoth, the Jewish Feast of Tabernacles. "Can you imagine hearing a prominent Jewish psychiatrist preaching to Arabs and Americans that Jesus of Nazareth is the Messiah of Israel?" asks missionary Ray Register. "Yet, just such a man addressed the conference, at the invitation of an Arab pastor who was in charge of the program. Such experiences overshadow the occasional turmoil of political tensions in this area of the Middle East, and reaffirm for us that the love of Christ is the only hope for peace."

Is it correct then to assert that the religious complexion of Israel is measurably changing since the Six Day War? While premature conclusions are both unsafe and unwise, it is possible to detect a breakthrough toward the acceptance of religion as a vital life force and the acknowledgment of God's presence and hand in the affairs of Israel.

#### '... can't get rid of Jesus.'

Going a step further, three observations already briefly shared may be brought more sharply into focus. First, Israelis are exhibiting an almost compulsory curiosity about Jesus. As one veteran Christian in Israel exclaimed, "the people here somehow just can't get rid of Jesus." The impression is strong that they must somehow deal with him. Criticize him or praise him, yes. But forget him, no.

Second, there is a growing openness towards Christians. Dr. Robert L. Lindsey, veteran missionary in Israel, suggests three categories in which Christians are grouped in the eyes of Israelis. One, Christians may be regarded as the enemy. The Christians' treatment of the Jews in history — including forced conversions, exile and suffering and death — leave no room for mystery concerning the reasons for this category. Two, Christians may be regarded as not harmful. Dr. Lindsey believes that most Christians in Israel are grouped in this category by Israelis. This represents some progress. Three, Christians may be regarded as friendly. Lindsey does not think that Christians in Israel will achieve such acceptance for some time, but hopefully, they are moving closer.

Third, some Israelis are taking a second look at Christianity. It is perhaps enough to observe that there is a certain willingness to inquire further into Christianity the faith now that it can no longer be used to spark anti-Semitic outbursts against the Jews as in the past. However, there are yet many in Israel who believe there is no point in dialogue between the synagogue and the church. These advocates claim that there is nothing to talk about and all they ask from the church is that it stop maligning the Jewish people as "Christ crucifiers" and renounce its centuries-old anti-Semitic attitudes. Certainly if the church is ever to communicate with the synagogue in a manner that is mutually satisfying, the church must purge itself completely and irrevocably of all traces of anti-Semitism. That these evidences are strongest in the more fundamental churches, as one recent survey indicates (see Charles Y. Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism* [N.Y. 1966]) is cause for serious concern.

Of all that might be said concerning signs of breakthrough of a Spirit movement in Israel, it should be emphasized and underscored that God has not canceled out the Jewish people as major role players in His unfolding plan for the ages with its strong escatological significance. Few expect a surprise ending, but the question that has magnetic attraction is whether or not this is it. As the actors perform with mounting spirit, who can resist the hope that with the presence of some spirit, there will be more? ●

# HE DOES

---

**Dallas businessman, Bob Fenn, looks at the world ...sees the same needs others see ...but from his men's wear shop he does something about it.**

---

**B**ob Fenn is looking for a new generator. Not for his car. That one is working fine. What Bob wants is a 100,000-watt generator which can be put to work generating electricity for the World Vision Children's Hospital in Seoul, Korea. The item costs about \$12,000. He is also looking for measles vaccine, blankets, playground equipment, refrigerators, bicycles, educational scholarships and funds for several projects in Korea.

On a recent trip to Korea and other parts of the Far East there were some 25 items that Bob Fenn identified as urgent needs and he determined to help round them up with the aid of Christian friends, businessmen, churches and various business organizations and service clubs. The generator was on his "most wanted" list.

Fenn is not a minister or professional missionary. He runs a men's and boys' clothing store in a fine modern shopping center in Dallas. He has discovered, over a period of years, that life involves a lot more than business as usual. He has been exposed to the needs of the world and has become deeply involved in attempting to meet those needs. As a result, Bob feels that he lives a much more full and complete life than most businessmen — even those who may be judged more successful by the annual reports of their corporate empires.





# SOMETHING ABOUT IT

BY DONALD H. GILL

What's more, Bob Fenn has proved he can deliver, many times over. In 1961 he was in Tokyo and discovered that the Yodagawa Christian Hospital, in spite of its fine facilities, was hampered by the lack of a nurses' home. Bob was so impressed by the need that he and his friend Gil Thomas made a project of it. Back home they rounded up support among other friends at the First Presbyterian Church of Dallas. The eventual result was a gift of \$30,000 which built the nurses' home in Tokyo.

In the course of this project so many people got involved that Fenn's key role in getting things started was somehow overlooked. When the check was presented there were Japanese nurses present and great fanfare. But Bob and Gil were completely overlooked. They were not discouraged, however, because the project was completed and their goal was met, even if others got the credit.

Several years later Bob visited the hospital in Tokyo. As he entered the hospital he saw that a large crowd had gathered and everyone was clapping. Fenn says he looked around to see if the Emperor had arrived or something. Then someone nudged him and said, "This is in *your* honor." The nurses in Tokyo were well aware of the part he had played in adding to their facilities. That meant much more to Bob Fenn than accolades at home.

Fenn began life in Detroit, Michigan. His parents were divorced when he was only five years old. He has many stark and unforgettable memories of those early years. On one occasion, when he was only ten, he got roaring drunk and remembers the laughter of his friends and the distress of his mother. Through that experience he acquired a distaste for liquor and became known as the Pepsi Cola Kid. He was often the one chosen to steer the others home after a party.

At only 19 Bob married his wife Dolores. It was partly through her influence that he came to personal acceptance of Jesus Christ. "She showed me what Christianity was like but she never bugged me about it," Bob says.

In 1952 Bob and Dolores spent ten months in Florida on a business ven-

ture and while there they responded to an invitation to surrender to Christ, under the pastoral guidance of the Rev. Larry Love at Bethany Presbyterian Church, Fort Lauderdale.

Gradually Bob became more and more aware that God was writing the script for his life, and the more he understood it the more exciting it became. A series of contacts led him to a job in a department store in Dallas. Later he made inquiries about starting his own business and discovered he would need \$50,000. After various contacts he found he could raise only \$20,000 and reported that fact to the man whose business he wanted to buy. Because he had confidence in Fenn, the man took him down to the bank and co-signed a note for the other \$30,000.

After moving to new quarters five years ago Bob began doing business under his own name, and since that time his place in the trade has been growing rapidly. He serves a cross section of Dallas businessmen and now has frequent visits from out-of-towners, Christian professional men, ministers, missionaries and overseas nationals who make their way to Bob Fenn's to get outfitted.

In the meantime Bob has become equally well known for his projects in helping procure equipment, financial support, welfare goods and sponsorships for needy children in other parts of the world. He also chaired a committee and did the necessary contact work to raise funds for five chalets at Trail West, the Colorado young people's camp operated by Young Life.

On one recent occasion the youth minister from Bob's church dropped by Bob's store during the middle of the day. He had a problem. The youth group that they were running on Saturday night was beginning to get negative reaction from some of the adult members of the church. What were they to do? Should the program continue? The youth minister was in a quandary.

Bob quietly shared his best advice with this young man. "If the Lord has called you to do it," he said, "and if the Lord is blessing the program, you better keep going." Bob encouraged the continuance of the program. What's

more, he promised he would back it up with his support.

Then to top it off, Bob promised more tangible support. He suggested that they run a men's style show for the young people. He indicated he would be willing to supply the suits if the youth minister would round up the men to serve as models.

As if that wasn't enough, Bob then promised to contact Buddy Dial, half-back of the Dallas Cowboys, to serve as one of the models. The youth minister left the store with his chin up and walking on air. Bob's quiet ministry of encouragement had again helped to thrust forward an evangelistic program — this time right in his own community.

One of Bob's biggest thrills was his contact with Japanese young people during the Tokyo Crusade sponsored by World Vision International several years ago. At the suggestion of Larry Burr of World Vision, Bob spent many hours at the hotel, talking to numerous students who were eager to converse in English. By this means he was able to share with them his experiences as a Christian and to guide them toward Jesus Christ. Before the crusade ended Bob had walked down the aisle with 14 of those young people.

Fenn makes it a policy to keep new projects ahead all the time. Once he has one thing moving he goes on to another. Thus he is always involved in helping other Christians to identify the needs which he has observed in his trips abroad. He has developed a capability of showing them how to do something about those needs. In a kindly way he stirs the Christian conscience. He won't let his friends be among those who pass by on the other side.

Now that he has become effective in matching American resources with needs in other parts of the world, Bob Fenn is looking for other men to share his concern and help pass the word along. He's not about to set up any new organization or attempt any grandiose campaign. Rather he is beginning to think in terms of a small network of Christian men who will simply do what Bob himself has done: get exposed to need and let others know about it. ●

# CONGO BOOK BOOM

BY LEVI O. KEIDEL, JR.



*A pastor and his young people — the most avid readers — inspect the pastor's latest consignment of Bibles and New Testaments.*

# 100 TONS OF PAPER... 150 LANGUAGES...A MILLION PIECES OF LITERATURE

**B**ooks are so high on the priority list in Congo today that a man will go without a decent Sunday shirt and save his money to buy a Bible.

The village of Tshintshianku (population about 1000) was virtually wiped out when the national army moved in to put down a tribal rebellion. Virtually every house was reduced to rubble. After the war, survivors who had escaped by hiding in the forest sent us word: "Come sell us Bibles and hymnals; ours were destroyed in the war."

We went in the van and found the pastor and his wife in a tumbledown shack beside the cement-block church. His house had been demolished. They insisted on entertaining us for the night, though almost all their personal possessions were gone. We sat on pieces of log for chairs. She found three white sweet potatoes and cooked them in her only utensil — a small white enamel dish. She turned her head-carrying basket upside-down at our feet so that its flat bottom would serve as a table, and my two Congolese co-workers and I ate our supper of three sweet potatoes.

Many who had just come out of the forest came to buy Bibles and hymnbooks. Two women came late at night from a distance when they heard of our arrival.

Yet in an atmosphere like that, those who had suffered so much were filled with praise that they had been spared suffering, their bodies were strong and they could start building again.

"I've never seen anything like it," said Mr. Mutshiuka, the national who travels with me regularly. "These people are weeping tears to buy books."

The insatiable appetite of this nationwide market has put the squeeze on production.

When we established our distribution network in Kasai Province 13 years

---

*Levi O. Keidel, Jr., missionary to Congo with Congo Inland Mission, is currently on extended leave in the United States.*

---

ago, there were 115 titles extant in the Tshiluba language. During the four years I directed it, perhaps 20 new titles were printed. Just before I came on furlough I counted the Tshiluba titles still in stock in the central depot. They numbered 55. At the mission press a backlog of almost 40 titles waited to be printed.

The squeeze is acutely felt by LECO, a publishing house jointly supported by 23 Protestant missions. In an effort to keep pace with the growing market, it has tripled production in the last five years. Last year its printing facilities converted 100 tons of paper into over a million pieces of literature in over 150 different Congo languages. At present they still have a one-year backlog of printing jobs.

In Congo during the early fifties successful itinerant booksellers carried, as part of their indispensable equipment, containers for testing and storing eggs. At that time we were selling books from a large wooden box in the back of a pickup truck. School children, packed around the back of the truck, would spend all their money for books, then run home and get eggs to use in place of currency to buy more. A tin cup filled with water was used to sort out eggs that had been robbed from setting hens.

What was hatching in those eggs gave us little concern. We were much more concerned with what was hatching in the minds of those millions of school children who were just learning to read. What would be the dimensions of our literature market when these children became adults?

Belgian colonialists were still brooding on the Congo nest, and in the realm of mass education they were doing their job well. More than 75 percent of the country's school-age children were in class. This rate was among the highest in Africa. Obviously, the newly acquired skill of reading had given these children a voracious appetite for

literature. We began to ask ourselves, "With a nationwide mass-education program picking up such momentum, what kind of literature market will we have in the future?"

Now, after 15 years, we are beginning to define the proportions of that market.

When I returned to Congo from furlough in 1956 I began selling literature from a large cupboard mounted on the side of a Chevrolet carryall. Demand for literature made this venture so successful that I was invited to visit all Protestant mission stations in sprawling Kasai Province. Purpose of the tour was "to study problems of distribution and to offer advice on bookshops and literature selling."

Most of the approximately three million people who inhabit this area speak the Tshiluba (pronounced cheelooba) language. About 40 percent are literate. Estimated per capita income is \$80 a year.

The six-week 1700-mile trip was made toward the end of 1958. Its most significant result was not the greatly increased interest in literature caused by book fairs and selling exhibitions. Nor was it the \$400 worth of Christian literature sold. It was the exuberant remark of Mr. Kabeya, a Congolese journalist who made the tour with me. As he watched how his people bought literature from the carryall cupboard, he said, "The next time we make a trip like this, we'll plan it for six months instead of six weeks. We'll stop at every one of these population centers and sell books. We'll have a four-ton truck full of books following us to keep our cupboard full."

The tragic events which followed Congo political independence in 1960 only augmented the market for literature. One missionary said interest in buying Scriptures was at least double anything he had known in his 32 years in Congo. A chief problem of book-

*Continued on next page*

# BOOK BOOM

Continued

sellers was keeping enough small currency to change large bills. In the first year following Independence Day, over 100,000 Bibles, Testaments and Scripture portions were sold in the Tshiluba language alone. Mr. Kabeya was right. The pickup book box and the carryall side cupboard were no longer sufficient. It would take a four-ton truck.

We returned to Congo in 1962 with a Ford F-600 truck mounted with a specially constructed closed steel bed. On one side was a large built-in display cupboard for selling books retail along the road. Inside were temporary living quarters — and storage cupboards for two tons of books.

We established headquarters and a supply depot at the city of Luluabourg, centrally located in the Tshiluba language area. Local church leaders in some 40 larger population centers of Kasai Province helped us pick men whom we could set up in the bookselling business. In larger towns we rented quarters in business districts and set up bookstores. In smaller towns we supplied sellers with storage boxes and they sold from their homes.

From the beginning they understood that their bookselling was to be a strong arm of the church for evangelism. After six years, this distribution network has indeed become an established arm of mission and church outreach.

Paul Misumbu, a progressive commercial trader at Luluabourg, had for years spent most of his earnings on fetishes and medicines in search of peace and security. He heard of one of our booksellers, went to him and bought a Bible. He read it, then came back to discuss it with the seller and was converted. Later his wife came to Christ. They have been baptized, and are active members in the Presbyterian church. He has a great burden for the salvation of his relatives and loved ones.

At the town of Luisa, three soldiers from a nearby army camp came to our bookseller and bought New Testaments. After reading them the soldiers returned to the seller saying they felt bad about some of the things they had done and they wanted to know what to do about it. The seller led them to Christ.

At the town of Port Francqui, government and city leaders came and bought Bibles. When they began at-

tending church regularly in the following weeks, the general public began to take notice that something unusual was happening.

Sellers are scattered along two circuits, reaching out in opposite directions from Luluabourg: a northwestern loop of about 800 miles and a southeastern loop of about 450 miles. They are given stock on consignment.

Wholesome secular books are an important part of their stock. These high-profit items make a valid contribution to the social development of the country, and they bring many non-Christians into contact with the bookseller. We insist, however, that the predominant number of titles in any given stock be of Christian literature. The van makes one circuit trip each month. Thus every seller is inventoried and restocked every two months.

A Bible costs the equivalent of five days' salary; a hymnbook, a day and a half's salary; a Christian magazine, a quarter of a day's salary. Over the first two years monthly sales averaged \$2500, and they have slowly increased from this level. Monthly volume includes 400 to 600 Bibles and 4000 to 8000 copies of the Christian-oriented magazine, *Tuyaya Kunyi* (Where Are We Going).

## No advertising needed

To sell an equivalent volume of literature in the United States, where per capita income is 40 times greater, it would be necessary to sell \$100,000 worth of literature a month, year after year, to a defined market of 3 million people, 40 percent of whom can read, without spending a dime for advertising.

In spite of such sales volume we are not totally self-supporting. Our regular 35 percent profit margin covers all operating expenses and salaries, including a maintenance and replacement fund for the truck, but does not include the allowances of two full-time missionaries engaged in the work.

Maintaining such a bookselling operation has its costs. These include traveling through war-threatened areas; looking down the loaded gun barrel of an ill-tempered soldier; crossing crocodile-infested rivers on sagging decrepit bridges and ferries; using a power winch to pull a tree from across the road, upright an overturned vehicle, or pull ourselves through quagmires of mud or sandpits under a sun so hot the motor stalls; spending long nights along river banks listening to sounds

of the jungle and fighting off hordes of malarial mosquitoes.

Similar distribution systems have now been set up in at least two other better-developed areas of the country.

The current widespread hunger for literature gives us a unique opportunity to literally "sow down the land" with the printed message of the gospel. This should serve the dual roles of evangelism and Christian nurture. Our long-range objective is to build a self-supporting literature program into the structure of the indigenous church, so that it fulfills its potential for evangelism and Christian nurture for the church into the indefinite future.

While the limits of this book market are as yet undefinable, our sellers often demonstrate unusual dedication to get books to their people. One man kept his books stored in metal footlockers in his home. An outbreak of war became imminent. He and his wife buried the metal chests in the hard dirt floor of their home, then fled with other villagers to the forest for refuge. After the war subsided and stacks of dead bodies had been buried, they returned, unearthed the boxes and went into business again.

"This work of bookselling is precious to us," a pastor said. "It's something we have needed for a long, long time."

Before we set up the distribution network, the only place Christian literature could be purchased was on scattered mission stations. Now our 45 or so sellers make literature reasonably available to the majority of the entire population. Scores of thousands of people who formerly had no way of buying Bibles and hymnbooks now have them. We have no competitors; we are alone in the field. There is no other Tshiluba-language magazine available to the masses.

During the nationwide Evangelism-in-Depth program carried out in Congo during the last two years the Tshiluba language area and one other language area have been the most responsive parts of the country in terms of commitments to Christ. During May of last year a visiting evangelist held mass rallies in the locality of the city of Tshikapa; over 6000 conversions were recorded. We believe that this response is partly the result of more than half a million Christian books, booklets and magazines which have been bought by the people of this language region since the distribution network began making literature available to them in late 1962. ●

**Alan Redpath** nine years pastor  
of Moody Bible Church, is currently president of  
the British branch of Unevangelized Fields Mission  
among other mission activities.



**Suddenly,  
as I was writing,  
I lost control of my hand.  
It wandered all over the paper. I called  
out to my wife, but in a few moments I had lost my speech.**

My right side was paralyzed, and I found myself unable to walk. So I was put into bed and a doctor was called immediately.

I had little doubt as to what had happened, and he confirmed the verdict: a cerebral hemorrhage. I did not lose consciousness nor suffer any pain at the time. My mind remained quite clear, but I was completely helpless. My speech returned in part in a few days, and within two weeks I was able to walk a little with help.

It was Saturday, September 5, 1964 — one of those rare occasions when we were all together as a family. Daughter Meryl and her husband and two children were with us — they would be leaving soon for Central Africa Republic for their first term of service with Africa Inland Mission. We had just had lunch and a time of family prayer. I retired to my study to arrange

*Continued on next page*

# Suddenly...

Continued

final details for a wedding I was to conduct that afternoon and to complete my preparations for the following day's ministry at Charlotte Chapel.

Then came the stroke.

In November I was due to visit Overseas Missionary Fellowship fields in the Philippines and other parts of Southeast Asia. Tickets were in hand and all vaccinations and other formalities were completed. Would I be able to travel? A thorough examination in the hospital would be necessary to discover the extent of the damage. During one of these tests a main nerve in the back of my neck was damaged, with the result that my diaphragm was put out of action and my left arm went into shock. For seven or eight weeks I suffered intense pain.

The specialist's verdict on the stroke: a main artery taking blood to the brain had snapped. I was "a very lucky man" because the hemorrhage had stopped just in time; had it gone a fraction further it could have proved fatal. There was a general hardening of the arteries, though my blood pressure had remained quite low and I had had no trouble with my heart whatsoever.

He suggested that I forget about further work and take life gently. If I was prepared to do this I could expect to live until I was 90. If I insisted on going back into harness, I would probably have five years, possibly ten, but it was unlikely I would live to age 70.

Medically, I knew the worst. Now came the slow process of convalescence. In an illness of this kind one's inner defenses are knocked down. Physically, mentally and spiritually I was reduced to childhood. I could walk only with difficulty. I could not concentrate or think clearly. I could not pray or read my Bible. It was indeed a dark, grim experience.

Most comforting to me in this experience were the letters, cablegrams, and telephone calls which came to our home, assuring me of the prayers of God's people. Among these was a phone call from Billy Graham from Nebraska the day after my stroke. Another phone call was from Dr. Stephen Olford in

New York on Monday morning. He had heard the news just as he went into his evening service and had called the whole congregation of Calvary Church to prayer on my behalf. He set his alarm clock to awaken him at three a.m. Monday in order to call me at eight a.m. London time.

The love, thoughts and prayers of hundreds of Christian people throughout the world were a tremendous encouragement. The folk at Charlotte Chapel were kindness itself. My wife and I—in fact, our whole family—felt the strength of Christian fellowship as never before in our lives.

But my reactions to the illness, I confess, were not the most spiritual! We often say from the pulpit, "We should never ask, 'Why?' in such an experience, only 'What?'" In other words, not "Why has God allowed this?" but "What lessons can I learn from it?" I am afraid I found myself asking "Why?" very often. Why had God allowed this to happen to me in the midst of a busy life, and so early in a new pastorate when He was apparently giving real blessing and the church was filled twice each Sunday? These and other questions were constantly going through my mind. The depths of despair to which I sank were beyond description. For days I could do nothing but weep.

**"I did not question God's ability to work a miracle, ... but had I any right to expect Him to?"**

People wrote to me saying that if only I had enough faith, I could be healed at once, completely! I must confess I did not find much comfort from such comments. I did not question God's ability to work a miracle in this dramatic way, but had I any right to expect Him to reverse for my benefit laws of nature which He had created?

What about the possibility that this illness was a chastening from heaven rather than an attack from hell? I recalled I Corinthians 11:30-32, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we

should not be condemned with the world."

Had the Lord made some mistake in permitting this illness? Is there any exception to the truth that "all things work together for good to them that love God" (Rom. 8:28)?

**"I found myself being attacked by tremendous temptations such as I had not known for 20 years... Sinful thoughts, temptations to impurity, bad language, and a very low boiling point were all the shattering experiences of those days."**

Then I found myself being attacked by tremendous temptations such as I had not known for 20 years or more. It seemed that the devil took advantage of my helplessness to throw everything he had at me. Sinful thoughts, temptation to impurity, bad language, and a very low boiling-point were all the shattering experiences of those days. My wife and family suffered from having a husband and father who had reverted to childhood.

After weeks of darkness and complete despair I remember one day crying out to God, "Oh, Lord, deliver me from this attack of the devil. Take me right home! I would rather be in heaven than stay here any longer and know that the last memory my family would have of me would be of a man living like a cabbage. Please get me out of this situation!"

Then, for the first time in months it seemed, the Lord drew very near—though I am sure He was there all the time, even if I was unconscious of the fact. I had no vision of Him, nor any dramatic touch of healing, but a deep conviction came to my heart in which He said: "You have this all wrong. The devil has nothing whatever to do with it. It is I, your Savior, who have brought this experience into your life, to show you two things. First, that this is the kind of person, with all your sinful thoughts and temptations which you thought were things of the past, which you will always be but for the grace of God. Second, I have never intended

to make you a better man, but I want to replace you with Myself, if you will only allow Me to be God in you, and admit that you are a complete failure, and that the only good thing about Alan Redpath is Jesus."

That, of course, was a truth which I had known in theory and indeed had preached for some years. Now I knew it in experience. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). How that verse lived in my life in a new way from that day!

As I looked back over the corridor of memory at my past 25 years of ministry in London, Chicago and Edinburgh, I saw that a pattern had been developing in my life which I had imagined was spiritual, namely (to quote the chorus) to "work like any slave for God's own Son." I never had a regular day off a week, never had time for my family or my children, for I was always too busy in Christian work for that.

Sinful man that I am, I had imagined that it was all so spiritual! The Lord showed me that I was putting work before worship. The busyness of a barren life had taken its toll and my priorities had become all wrong — even my quiet time and my Bible study had become less disciplined than in former years. And this had all built up tremendous pressure in the ministry which God had given me.

**"I had become so proud of being orthodox, . . . but alas, not nearly so concerned about my obedience to the doctrine which I preached. How frightfully easy it is to demand a greater measure of obedience from a congregation than one is prepared to give in one's own life!"**

Furthermore, I saw that I had become so proud of being orthodox in doctrine — a sound, conservative evangelical — but alas, not nearly so concerned about my obedience to the doctrine which I preached. How fright-

fully easy it is to demand a greater measure of obedience from a congregation than one is prepared to give in one's own life! How humiliating to make such a discovery!

Moreover, I had become much more concerned about the knowledge of truth than the knowledge of God, much more interested in turning to my Bible to find neat outlines for sermons than to seek food for my own soul. Paul's great life ambition was "that I may know *Him*" (Phil. 3:10), not "that I may know *truth*." The Lord Jesus had become a much more theoretical and doctrinal Christ than a saving, experimental Christ in my day by day life.

As I lay in bed with such reflections, how ashamed I was that God had given me such privileges and I had been so neglectful of them. How I thanked Him for calling me aside for stillness, and how I praised Him for suffering. "It is good for me that I have been afflicted" (Ps. 119:71). He began giving me promises such as Psalm 138:7-8, "Though I walk in the midst of trouble, thou will revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands," and Psalm 118:17-18, "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death." A wonderful sense of peace came into my heart.

The tensions and strain of the years somehow seemed to roll away from me. I was still desperately weak, but from that time on I began to experience the divine touch of His healing hand. Slowly but surely, gently and lovingly, He restored me to health and strength. Oh yes, there were long months when patience was tested and faith tried to the limit, but I saw perfectly clearly that the Lord's chastening hand had been upon me for a purpose which could only be revealed through the experience I had passed through.

As I look back upon it all, I would not have missed it for anything the world could give me. If the Lord had healed me dramatically and instantly, what blessing I would have missed! When I cried, He strengthened me with

might in my soul, and without reversing the laws which He Himself created, He allowed them to work on my behalf in the richest experience of spiritual, mental and physical recovery.

When I saw the specialist some time later, he was absolutely amazed. He said he had never known anybody who had suffered such damage to recover so completely. He could not find one symptom of my illness, apart from slight damage to my right hand. It still does not work very well for writing — a very minor matter, but perhaps a constant reminder of what was to me a Peniel experience when I saw God face to face and my life was preserved.

What the specialist could not be expected to understand, I could see clearly: hundreds of people had been praying for me. The Lord had chastened me sore; the Holy Spirit had spoken to me and shown me the danger of a life lived with wrong priorities. I shall be eternally thankful for the whole experience.

By no means least is the fact that what appears to be disaster has been turned into a wonderful door of opportunity for ministry. Realizing that I could no longer undertake the administration involved in the pastorate of such a large church as Charlotte Chapel, my wife and I were faced with a decision either to take a small pastorate which would involve less taxing of strength, or to believe that God still had a place for me in the front line of battle in a wider ministry. We felt it right to choose the latter course.

At the end of 1966, reluctantly, yet convinced that I was in the will of God, I resigned from the chapel and from a localized ministry. Now, visiting various mission fields each year, preaching to missionaries and nationals in many different countries, ministering the Word throughout the world, I marvel at the wonderful ways of God. Truly He has guided me with the skillfulness of His hands.

I believe the Lord has taught me this lesson above all: never to undertake more Christian work than can be covered in believing prayer. Each of us has to work out what this means in personal experience in relation to our own ministry, but I believe it is an abiding principle for us all. To fail here is not to act in faith but in presumption. ●

# HIT-AND-RUN IMPRESSIONS



Views from Thompson's camera: woman at Kali Temple, Calcutta (top left); children waiting at a street library for a Hong Kong rooftop school to open (top right); more children waiting (bottom) this time at Quang Ngai, Vietnam.



*an amateur world traveler... reflections of a theology professor following his world tour*



**W**e saw hungry babies in Djakarta. But we also saw Christian love at work in the same city. We walked among prostitutes, criminals, narcotic addicts in the Walled City of Hong Kong. But Archdeacon and Mrs. Vyvyan Donnithe, as well as Mr. and Mrs. Erwin Raetz, have carried God's love through a milk bar, schools and Christian witness into the center of this forbidden city.

In Seoul we saw refugees living in tents along the Han River. But there are vital Christian congregations, overflowing colleges and seminaries, and a host of witnesses for Christ throughout the land.

In Taiwan the old dream of returning to mainland China fades with each passing year. Yet sturdy Christian leaders—Chinese and missionary—take the gospel into peace villages, clinics, universities, churches, rural areas, hospitals and broadcasting centers.

There are slums in Manila, just as in New York, Los Angeles and Atlanta. But the Philippines is the only Christian land in Southeast Asia, with over 90 percent of the population identified with the churches. True, more than 90 percent of this membership is Roman Catholic. But the winds of Vatican II will sooner or later blow new life into this ancient church. In the meantime, Christian groups must continue to serve in these slums—with new forms of ministry for a new day.

There is racial strife in Japan—as in America—and all over the world. We

---

**by Claude H. Thompson,** — professor of systematic theology, Candler School of Theology, Emory University in Atlanta, Georgia.

---

drove through the Korean section of Osaka where murderous riots were touched off when a Korean man was left unburied on the street for three days. But squarely within that area is a joyous Japanese pastor of a Kyodon Church (United Church of Japan) bringing hope, food, education and Christian love to all races. And his church has a crematorium where the dead of the non-Christians are also cremated.

We saw war-blasted Vietnam with multitudes of homeless and fearful people. But nurses, doctors, teachers, social workers and other Christian servants minister within the shadow of death.

As we walked within the human sea of Calcutta, we saw multitudes asleep on sidewalks and felt the mood of depression in this land of hunger, poverty and disease. But we also saw happy children in the Salvation Army home, vigorous life in the Carey Baptist Church, and a Christ-like ministry in the Mar Thoma medical clinic.

While officially Greece offers freedom of religion, the Greek Orthodox influence in government often makes it difficult for evangelicals. Yet both groups meet in fellowship to worship God and serve man. And a vigorous lay movement has brought many to a personal faith in Jesus as Lord and Master.

Rome is the bulwark of worldwide Catholicism. But it was a delight to have dinner with Roman Catholic priests, Southern Baptists, members of the Church of God, and lay secretaries in Catholic churches. Christ was more evident than demoninations.

Palestine may still be torn by hate, daily gunfire and a persistent threat of

*Continued on next page*

It's yours **FREE!**

The story of  
INTERNATIONAL GOSPEL LEAGUE'S  
**New Life for  
Leprosy Victims**



Ministering to the whole man, spreading the Good News of salvation, leading people out of bondage, superstition and fear.

This is the "work of an evangelist" and INTERNATIONAL GOSPEL LEAGUE has been doing it since 1906!

We support ■ Leprosy Rehabilitation work ■ Vocational Guidance Centers ■ Baby Homes ■ Orphanages ■ Health Clinics ■ Malnutrition Wards ■ Tract Depots ■ International Food-For-Peace Centers and emphasize the training and support of national ministers.

Send for **FREE** folder today!  
Learn the full story of this 63 year-old Christian work.

INTERNATIONAL GOSPEL LEAGUE  
Box 519, Pasadena, California 91102

Please send the **FREE** story offered above and the folder on your work.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

WV029

## HIT-AND-RUN IMPRESSIONS

Continued

open hostility. Jordanian Christians seemed especially apprehensive. But in spite of dark days the presence of the Master was evident as we talked to individual Christians, and prayers are being offered for the peace He came to provide.

In the midst of London, where religion is said to be at a low ebb, various vital centers of faith shine as lights in a dark world. John Stott at All Souls Church in London preaches to crowds of university students each week, and other evangelicals point to a "revival" in this land of the Wesleys.

But is the impression only one of contrast? What of hope? Does anything emerge with sufficient clarity to pinpoint it? Yes, there are indelible "impressions" of the trip:

1. *Any distinction between evangelism and social action must be eliminated.* In Saigon, for example, Christian love is seen in hospitals, clinics and schools, and in the provision of food, blankets, medicines, clothing and other emergency needs. In one military hospital, with over 2000 injured South Vietnamese soldiers, wheelchairs, crutches, soap and personal items, food, clothing and medicines are provided in the name of Christ. Here, every Sunday evening for several years, under the direction of Chaplain Jim Livingstone, some of these men have accepted Jesus as Lord and Savior.

A curious bit of ecumenism also was evident when Mme. Nguyen Le, the distinguished widow of an equally distinguished South Vietnamese general, herself a practicing Buddhist, arranged with President Thieu for Protestant Christians to supply Buddhist soldiers with the Gospel of John! Her spirit reflects a Christian love which even her religion might not admit. Could she be one of those from the "east" who "sit down with Abraham, Isaac, and Jacob in the kingdom"?

A further symbol of the unity of evangelism and social action was seen as we visited Quang Ngai. In the midst of a refugee center was a church. Though still unfinished, it was a witness to Christian faith which brought nurses, missionaries and other servants to these uprooted people. A representative of the Board of Missions of the United Methodist Church said that the evangelicals in Vietnam were carrying on a "spiritual" ministry but that the Methodists were doing a work of

"service." But we saw the union of both in Quang Ngai. The same can be said of Korea, India, Singapore, Hong Kong and elsewhere.

2. *Racial and cultural prejudice is worldwide.* We saw it in Japan between Koreans and Japanese. It was evident in Taiwan, between mainland Chinese and the earlier residents of the island. In Hong Kong there is perpetual tension between Communists and non-Communists, all forced to live in an area where contact is inevitable. A divided Korea dramatizes the history of conflict — apparently to be unsolved in our generation. In the Philippines it has a religious tone — tribal groups against Christians, tensions between Protestants and Catholics. And the struggle between groups within Protestantism at times breaks out in open opposition.

The complicated racial backgrounds of the people of Indonesia, Thailand and Singapore make it difficult to cite specific spots of friction. But in these multiracial areas the differences are more "felt" than cataloged. In Greece the evangelicals feel a special coercion under the power of the Orthodox-directed government.

Americans might well be silent. In our shameful treatment of minorities — Indians, Spanish-speaking Americans and especially the Negroes — the policy of segregation is a disgrace of the first order. Until our churches are inclusively open to any person — black, white, brown, yellow or mixed — we shall still fall short of being actually Christian.

3. *The passion for education is widespread, especially in Southeast Asia.* There is no problem of dropouts. Schoolrooms are crowded and children go to schools in shifts. Education has become an exciting game. True, there are tragedies. The competition is so great that suicides are high among children who "fail." Yet the country with the highest literacy rate in the world is in Asia — Japan.

The strategy of the west, including that of the Christian church, has run second to that of the Communists. Their open bookrooms offer inexpensive literature flavored with Marxism — and a policy of persistent indoctrination means that Communist influence is far more extensive than the official movement would indicate. "The children of this world...wiser than the children of light."

One of the great open doors of opportunity is the illiteracy of the non-west.

Possibly not again in the twentieth century will such a chance come to the church to teach people to read, and to provide the Bible for them. As we talked with Frank Laubach in Hong Kong, we found him, a man of 80-plus, busy training teachers. He was personally instructing a refugee who had swum to freedom from Red China. And he did it with the zest of a man of 30! It was the work of God.

4. *Southeast Asia emerges as one of the most strategic areas of the world.* A missionary, "Spotty" Spottswood in the Philippines, uses this figure: Take a string 2500 miles long, place one end in Manila, and swing it in a circle. You will include one-third of the land area of the world, and two-thirds of the world's population. Only one out of five persons will be white. All of these lands are under the influence or domination of communism.

#### 5th largest nation in the circle

The world's fifth largest nation, Indonesia, is within this circle. Here nationalism, internationalism, democracy, religion, social and economic justice, merge into one drive toward the future. Christians, Muslims, Buddhists and those with no religion are all brought together in a call for a national socialism — hostile to communism but cool also to western domination.

Japan, destined either to direct the future of Southeast Asia or to be resilient as it blows in the bamboo wind, already is the second power in industrial and economic influence in the world. And less than one percent of her people are Christians! It may be that our whole strategy needs to be rethought: should we give major attention to the training of Japanese Christians rather than sending so many Americans there as missionaries?

And what about communism? We might try to blink our eyes and think it will disappear. But it is here to stay. And whether we like it or not, even the Chinese brand is a *de facto* part of our world. It could be that our policy of isolation, rejection and condemnation helps to create a situation more intolerable with the passing years. At least Great Britain, while not approving communism at all, has learned to live with the fact that Red China is a part of the human race.

One thing is certain: unless the Christian gospel is presented as more revolutionary, both in personal salvation and social reform, we shall miss the

motive of the gospel on the one hand and lose the battle with Marxism on the other.

5. *The era of ecumenical Christianity is imperative.* One of the things I like about World Vision is that it is inter-church. Since I write from within a church committed to the worldwide ecumenical movement, I have a dual comment: So often Methodism has been ecumenical toward the "brand-named" churches — Episcopal, Presbyterian, Lutheran, etc. I have pleaded for an inclusion also of the more conservative denominations. I should also like to appeal to the more conservative denominations to follow Christian charity and practice as we unite in the name of Christ to minister to a fractured world.

I felt especially happy to have a young Baptist Chinese minister interpret my message in a Baptist church in Hong Kong. I know that what he said was far more important than my words. And the way he led the people in singing was magnificent! My wife and I were deeply moved in the Holy Communion service in the Anglican Church across the street from the United States Embassy in Saigon. A former student, Dr. Chong Nahm Cho of Seoul, member of the Oriental Missionary Society, became one of our beloved witnesses as he put our hesitant English into Korean. The welcome I received as I preached in the Church of God in Athens "warmed the heart" of this Methodist. As we climbed St. Thomas Mount in Madras, I remembered the ancient ministry of this saint of the undivided church and prayed again for the healing of the seamless robe of Christ.

And could the gospel reach over into Buddhism? As I handed an American half-dollar to a little Buddhist monk in the monastery at Kyung Ju, Korea, he said: "President Kennedy." Then he asked: "What is the writing?" I read slowly: "In God we trust." He nodded, and repeated: "In God we trust."

6. *Finally, we must first go to our knees, then to our study, and then to our feet in ministry.* On our knees in prayer we shall find the compassion and motivation of Christ. In the study we shall learn how to confront a seeking but confused world for Him. And on our feet we shall walk the way He leads in the twentieth century.

These are my impressions. This flight so moved my wife and me that we shall never be quite the same again. And we thank God!

# LEARN THE BIBLE DIRECT FROM FAMOUS TEACHERS

## A Complete Bible Study Program on Records

The Audio Bible Studies long playing record albums are created especially to provide you with a pleasant, easier and more practical way to better know and understand the Bible.

### ● Suddenly the Bible comes alive!

As you listen and learn, the most famous Bible scholars of the twentieth century will guide your pilgrimage through the Bible, its contents and great teachings. You'll enjoy an in-depth understanding of the Bible—as if you were there actually living the life and times of Jesus Christ.

### ● You'll hear Bible Scholars from these famous schools

Asbury Theological Seminary, Barrington Bible College, Bob Jones University, Calvary Bible College, Fuller Theological Seminary, Gordon College, Houghton College, Moody Bible Institute, Prairie Bible Institute, Stonybrook Schools, Wheaton College, and many others.

Absolutely **FREE**



We will mail this long-playing record album for you to keep always —without cost or obligation!

### vw-2-9 Audio Bible Studies

9000 Sunset Bl., Los Angeles, Calif. 90069

YES, mail me the long playing record album absolutely free with information on how I may own the complete Audio Bible Studies.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_



# globe at a glance

WEST IRIAN, NEW GUINEA

## OUTREACH MAY LEAD TO NEW FATAL CRASH

A December 31 airplane crash which killed six missionaries may prove to be the turning point in reaching the people of a remote interior valley in West Irian (Indonesian New Guinea), according to Missionary Aviation Fellowship in West Irian.

It began in mid 1966 when these people asked neighboring tribal Christians to come over and tell them about "God's talk."

The invitation was a decoy. Two of the Christians were ambushed and murdered near Ninia. Stan Dale, a missionary with the Regions Beyond Missionary Union, went with government police to investigate and was critically wounded.

Dani messengers ran to Pat Dale and reported the attack. Mrs. Dale's urgent radio call was picked up by Missionary Avia-

### AFRICA

**IVORY COAST** — Sudan Interior Mission's French-language magazine *Champion*, moved from Lagos, Nigeria to Abidjan, capital of Ivory Coast. Except French Somaliland and Mauritania, *Champion* is circulated in each of the 22 African countries where French is the official language. Reason for the move here, according to SIM officials, was to "make it easier to obtain French-speaking staff and remove snags in distribution."

**CONGO** — Congo Inland Mission this year plans to repair and rebuild Mukedi station including the hospital which was destroyed by fire during the Kwilu rebellion. Secondary school teachers, nurses, evangelists and a builder-mechanic are needed by CIM to fulfill its 1969 program.

**CONGO** — The Church of Christ in Congo in December opened a \$125,000 complex of buildings at Mbandaka including the area's only Protestant high school for girls, which has an enrollment of 160. Some \$70,000 was spent on the school by the 250,000-member Congolese church, plus \$55,000 on the office buildings, not including cost of land and equipment.

**NAIROBI, Kenya** — Three-year-old Christian Broadcast Training Center moved in December from temporary quarters into a permanent home here. Twenty-five students have been graduated in the last two years. All but one are working as full-time broadcasters in church-related and government studios. The center, under the direction of an American United Methodist missionary, the Rev. H. T. Maclin, is owned and operated by the All Africa

Conference of Churches. Much of the annual budget comes from RAVEMCCO, the communications agency of the National Council of Churches U.S.A. Funds for the permanent building were granted by the Central Agency for Development Aid of the Evangelical Church in Bonn, West Germany.

**TANZANIA** — Lutheran Coordination Service-Tanzania was formed by 11 churches and mission agencies in December to coordinate and facilitate assistance to the 490,000-member Evangelical Lutheran Church of Tanzania. LCS-T also plans to sell its services to other missions and groups of missions. The move was viewed by members as "a major step toward clarification of mission relationships and recognition of the united Tanzanian church."

**MUHUKURA, Tanzania** — A health center at the refugee settlement here was formally opened by Tanzania's minister of state. Construction of the center is part of a two and a half year resettlement project for 10,000 Mozambique refugees. The project is a joint program of the government of Tanzania, the United Nations High Commissioner for Refugees and Tanganyika Christian Refugee Service which administers the refugee program on behalf of the World Council of Churches and in cooperation with the Christian Council of Tanzania.

**SOMALIA** — Sudan Interior Mission field staff here fear that if the Suez Canal remains closed, which is probable, the Christian witness in this country may be "greatly curtailed" as it becomes increasingly difficult to get medicines into the country. Medical work has been the most effective witness in this almost 100 percent Muslim country.

**LUANDA, Angola** — Early in December an English-speaking Baptist church with 16 charter members was organized here by the first fraternal Southern Baptist missionaries to Angola. The church will assist the work of the two-year-old, 100-member Portuguese-language church with which it shares quarters and pastor.

**DURBAN, South Africa** — Recent synod of the Anglican Church in South Africa highlighted discrepancies in the Anglican stand on apartheid policies.

Discrimination in Anglican employment and education policies was charged by black and white members of the clergy. Resolutions aimed at correcting these practices were rejected by the delegates. However, the synod did approve a resolution condemning the government's apartheid policy.

Some of the problems included the difference in pay between white and black ministers. One instance given stated that a nonwhite minister with eight years of experience received \$100 monthly compared to \$230 for a white minister with the same experience.

An African clergyman, the Rev. T. Naledi, stated, "The Anglican Church is known as the main church fighting the apartheid policy, but we must set our own house in order first." Non-white ministers now outnumber white by a ratio of five to four, Naledi said. He also pointed out that the Dutch Reformed Church, which pays more to its ministers, is attracting many non-white ministers from the Anglican Church.

### LATIN AMERICA

**MEXICO** — The thirteenth completed New Testament to be translated by

ing Dale to a hospital where five-hour surgery saved his life. In September 1968, in a valley close to the first attack, Stanle with Phil Masters and their guide Ndenggen were attacked and killed on the trail — apparently in reaction to the “new y” which they were known to teach.

On the last day of 1968, on a routine flight from MAF’s southern coastal base to the interior, the plane went down in the very area where the three had been killed. The natives who for 48 hours sheltered 10-year-old Paul Newman, the only survivor of the crash, were from the same village involved in the killing of Stanle and Masters in September.

When these tribesmen brought Paul to the helicopter-borne rescue team, an entirely new attitude was evident. “We beg you for friendship,” the natives pleaded.

Paul’s entire family was killed in the crash: Gene Newman, field accountant for MAF in West Irian, his wife Lois, Steven (5), Joyce (3) and Jonathan (1). Also killed in the crash was pilot John Voht of British Columbia.

This crash occurred only nine days after another fatal accident in Palawan, Philippines involving MAF pilot George Raney and missionary Merle Buckingham of the Association of Baptists for World Evangelism of Philadelphia. Raney and Buckingham are each survived by a wife and three children.

Apparent cause of the Philippine accident, according to a report issued by MAF headquarters in Fullerton, California, was a power failure at low altitude.

These fatal accidents are the second and third in the 24-year history of Missionary Aviation Fellowship. Its worldwide operations involve nearly 50 aircraft. Reason for the crash in West Irian is under investigation.

In another area of New Guinea Wycliffe Bible Translators report “total loss” on the first helicopter to be used by translators in New Guinea. The copter went down in a grassy area. One of the rotors failed on landing and the copter shook itself to pieces. Pilot John Mabry received only minor injuries. The helicopter had been in service 10 months. (See World Vision Magazine, January 1969, page 30.)

Wycliffe Bible Translators was distributed in December to the Trique Indian tribe. Translation of the Trique New Testament was done by Robert and Gwen Longacre who began working on the Trique language in 1947.

**ASUNCION, Paraguay** — The first permanent group for united evangelical action in this country was formed here in late November under the name Comité Central Evangélico en el Paraguay (CEEP). It is hoped CEEP will give evangelicals a platform in this conservatively Roman Catholic country. CEEP represents nine evangelical missions and national groups.

**SAN JOSE, Costa Rica** — Initial organization began here in November for an in-depth survey of Southern Baptist work in Latin America. The Rev. Charles W. Bryan, a regional secretary for the Southern Baptist Foreign Mission Board, explained, “The question is: Are the results in Baptist growth and influence commensurate with the opportunities and available resources?” The study is being done by a Latin America survey committee of Southern Baptist missionaries who serve in the area.

## EUROPE

**LONDON** — Dr. John Haggai, president of Evangelism International of Atlanta, Georgia, announced here that his organization is currently negotiating to acquire buildings and property of a hotel in Switzerland for an international training center for national Christian leaders, particularly those from countries where missionary endeavor is restricted or forbidden. Tentative plans call for the first class to begin in September of this year.

**ZUESSOW, East Germany** — Government interference with religion was charged here by Evangelical Bishop Friedrich Wilhelm Krummacher at the synod of the Church of Griefswald. The bishop said that in many places Christian high school students are being harassed and brought into conflicts of conscience by one-sided ideological pressure. He also charged that religious publications were frequently confiscated and that religious instruction of children was seriously interfered with.

“All of this endangers the cooperation of Christians and non-Christians in our state. Since we feel co-responsible for our state we are not prepared, like so many others, to take the easy way of keeping our mouths shut,” stated the bishop.

## ASIA-SOUTH PACIFIC

**VIETNAM** — Plans are currently under way for a meeting of a 50-member commission to formulate a coordinated program to meet the needs arising from the Vietnam war. The commission was recommended by James MacCracken, executive director of Church World Service, and accepted by a divisional committee of the World Council of Churches at a meeting December 6 in Geneva.

The commission’s membership will be drawn from the Christian community in Vietnam, representatives of the East Asia Christian Conference, Christian service agencies concerned with assistance to the Vietnamese and the World Council of Churches. Purpose of the commission will be to formulate a coordinated program for recommendation to member agencies.

**SINGAPORE** — Seventh-Day Adventist Sa-

rawak Mission dedicated a new aircraft here January 2. The Cessna 180 is to be used in Borneo jungles, flying into seven interior areas where Adventists maintain schools and churches. This makes the third plane that the Adventists have in service in Asia. Funds for the plane were given by church members in the United States.

**NEW DELHI, India** — Demands for an official commission to investigate “anti-social activities” allegedly being carried out by foreign missionaries in the border areas were rejected by the minister for home affairs who told the Parliament that such a commission “was not likely to serve a useful purpose” since the government had no evidence that all missionaries were engaged in such activities.

He also rejected a proposal for an anti-conversion law, stating that the present laws which prohibit conversion of women and minors and conversions resulting from fraud, force or inducement were sufficient.

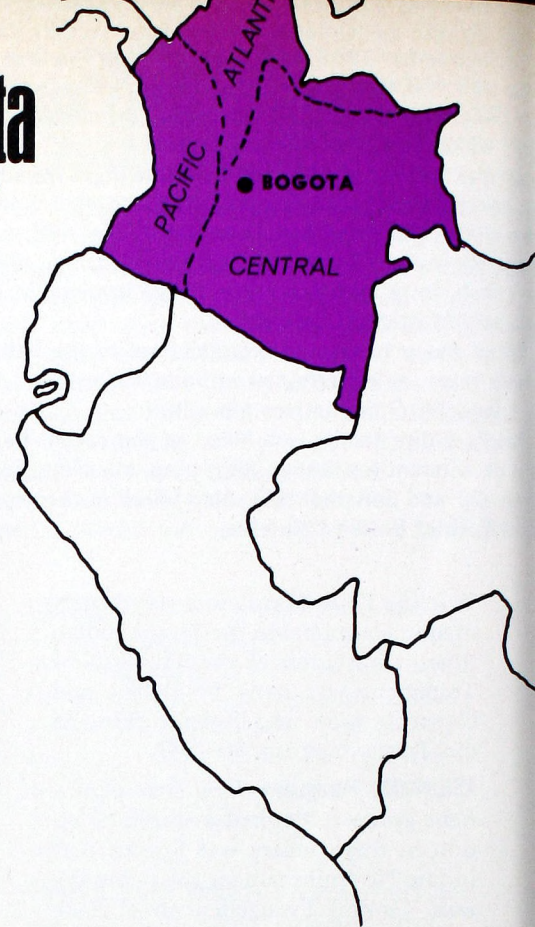
**INDIA** — More than 25 mission boards and agencies were represented at a consultation called by the Asia Department of the NCC’s Division of Overseas Ministries. The consultation resulted in an agreement on principles to govern a special program being undertaken by the Southern Asia Department. It was decided that mission boards must move faster to change the quality of their relationship to churches here; the boards should move away from traditional denominational ties to multilateral relations; where funds are shared they should be channeled through the highest judicatory of the Indian church; planning should be

*Continued on page 32*

# 10,000 Protestants march in Bogota



More than 10,000 Protestants marched through the streets of the capital, some carrying posters with portions of Scripture printed on them.



An event Protestants thought could never happen in predominantly Catholic Colombia happened in December when more than 10,000 evangelicals converged on the capital city of Bogota for the final 15 days of the year-long Evangelism-in-Depth campaign. Ten thousand Protestant believers marching through the streets of Bogota as witnesses to their Lord brought a variety of reactions from the Christmas shoppers who lined the streets.

Some were surprised, some indignant. Some showed respect and wonder, some laughed. An estimated 30,000 people stood quietly in the enormous Plaza Bolivar, where the parade terminated, and listened to Paul Finkenbinder speak. Some responded to the invitation to accept Christ. Bogota's leading morning newspaper commented: "30,000 evangelicals paraded yesterday in their largest demonstration in this country. . . . After their service of hymns and prayers, the believers left the Plaza quietly and in order. They carried biblical texts which made this religious act (though criticized severely in the evening masses of the San Francisco Church) nevertheless a lovely sight to behold."

Burton Biddulph, national coordinator for E/D in Colombia, appraised the

program trimming there was some negotiating with the transit companies to extend service.

Added to these were the familiar budget problems. Believers, who had already given more than ever before, were asked to give again. The target was 150,000 pesos (nearly \$10,000 U.S.).

And there was sickness. Song leader Juan Isais missed several nights because of a throat infection. Soloist Manuel Bonilla fought a cold; musician Raleigh Harris played each night despite a slipped disc. And the speaker, Paul Finkenbinder of the Assemblies of God, preached despite the flu. Despite everything the campaign was a success. Besides the nightly meetings there was a daily radio program, a banquet for senators and special meetings for children.

It was estimated that 75 percent of the new believers came to the meetings because of the advertising they had seen or heard. More than half of the budget was allocated for advertising, which included eight five-minute daily radio broadcasts by Paul Finkenbinder, television messages, flyers, posters and banners.

At the nightly meetings there were 1674 recorded decisions for Christ. Counselor coordinator Bob Lazear said

parade and the December 1-15 capital-city campaign: "Perhaps E/D's greatest achievement is the way in which it has triggered a new enthusiasm in our believers to go out and witness. So many have been afraid since the years of Catholic persecutions. . . . We have seen a mass movement onto the streets. I think that this is the secret of effective and really lasting evangelism."

The parade was just part of the Bogota campaign — a campaign which was beset with problems. Behind the scenes 23 committees worked long days and into the nights making arrangements. Despite bad weather 200 attended counselor training classes. A small army under the direction of Ken Chapman cleaned the Exposition Hall and moved in 7000 chairs. Christians had to walk to their churches on November 29 to spend a night in prayer, because buses were on strike.

One of the biggest problems was the Exposition Hall which was chosen for its space. Acoustics in the hall, with a four-second echo, had sound coordinator Lorentz Emery working long hours on the sound systems.

The original program had to be streamlined since bus service, when available, shuts down by nine p.m. in many places in Bogota. Besides pro-

after the campaign, "My heart has been warmed by the quality of the counseling and the way in which the Holy Spirit has guided the right counselor to the right seeker. The spirit of the pastors has been really beautiful. They have divided up the cards without jealousy or fights and have accepted the job of follow-up as a sacred trust from God."

The December 1968 Bogota campaign was the climax of an evangelism program which began officially with an all-night prayer meeting December 31, 1967.

Joining in the countrywide evangelism endeavor were 650 evangelical churches of Colombia. These churches donated the time of 22 of the leaders for the year-long program.

The basic problem facing the churches was how to evangelize 20 million people with a potential force of 250,000 believers. The method used to accomplish this was the Latin America Mission-developed program called Evangelism-in-Depth, which had proved successful in other Latin American countries. At the request of the Colombian churches LAM sent 11 advisors and provided \$80,000 for the campaign.

Immediately after the December 31 all-night prayer meeting churches began to organize prayer cells. These cells of about four members each grew until at the end of the national campaign there were an estimated 7184 cells. LAM reports that this is more than in any other countrywide E/D program.

In January and February of 1968 Colombia was divided into Atlantic, Central and Pacific zones. Each zone was divided into regions. Then regional committees were organized and national coordinators appointed for work among children, youth, university students and women.

March saw the nationwide training of pastors, church leaders, missionaries and workers in 22 training institutes.

These trained leaders and advisors returned to their local congregations and began training the members during the months of April, May and June. More than 20,000 people participated in the lay evangelism training. Also during this time special camps for young people were held.

July and August saw a church, which in the past has been persecuted for even holding a service in a town, going out to each house, down each street, sharing their witness. Evangelistic campaigns were held in the churches in



One evangelical carried on his private advertising campaign wherever he went.

coordination with the house-to-house visitation. Special efforts were made to reach university students, professional people, children, women, schools, hospitals, jails, rural groups, fishermen and illiterates. During this time 19 regional crusades were held. Pastor Adelmo Chavez described the situation in his church: "Three weeks ago 42 Christians surrendered their lives to the Lord during our Sunday services; eight others made professions of faith. We have never seen numbers like this before."

During September and October united campaigns, which included processions and special follow-up efforts, were held in the large cities.

LAM'S Colombia field director Dick Boss shared his experience at Cartagena.

"It's one thing to hold local church meetings, and quite another to contemplate a large-scale united campaign, especially when nothing similar had ever been held in Cartagena before. We didn't know what kind of public reception we'd get nor where to find the resources.

"For our meeting place, we settled on the old bullfight ring that is also used as an open-air theater. It is located in the center of the city and seats almost 3000.

"Layman Mario Paredes was delegated to talk to the manager, and at first received a cold shoulder, even though we offered to pay well. Mario spent an hour witnessing to the manager about

our purpose and message; the man did an about-face. He not only offered the theater at a good price but he also promised a platform, PA system and many other extras that would have cost us much time and money.

"The manager's reaction set the example for the whole city. Newspapers, radio stations and printers offered us sizable discounts without our asking. The mayor gave us permission to parade through the center of the city and provided police protection. One Catholic priest even offered free publicity on his radio program.

"Twenty-five hundred came out to see the Billy Graham film 'Lucia' which we showed the first night. The believers had outdone themselves selling tickets, passing out flyers, putting up posters and preparing themselves as counselors, ushers and choir. Above all else, they prayed.

"The attendance averaged about 2000 each night. Over 400 came forward and signed decision cards. The churches are busy now, trying to conserve the results. I know of four new Bible study groups that have started in different parts of the city as a direct result of the regional campaign in Cartagena."

What was happening to Dick Boss and the believers in Cartagena was repeated all over Colombia.

Then came the month of November when almost every evangelical church and mission board in Colombia, under the leadership of a dedicated staff and Dr. Jose Fajardo, evangelical educator and chairman of the national committee coordinating the campaign, geared themselves for the all-out final campaign in Colombia's capital city, Bogota.

During the year including the Bogota meetings more than 20,000 Colombians made professions of faith.

Currently each denomination is participating in a strong follow-up campaign in an effort to conserve the results.

The theme song adopted for the year-long endeavor and sung in the churches sums up the spirit of the past months in Colombia.

*Colombia will be won for Christ,  
If united, we battle for Him;  
A country that honors the Blessed One  
And shows the power of God;  
Let us battle with holy enthusiasm;  
Let us preach Christ everywhere;  
Colombians, to the work,  
Your country to save;  
For Christ is returning soon.*



# Persecution may follow growth

by Malcolm R. Bradshaw, missionary to Indonesia currently studying at Fuller Theological Seminary.

The delegation from Indonesia contributed to the mood of optimistic conviction at the Asia-South Pacific Congress on Evangelism. In conversations with Indonesians at the Congress, however, the fact came up repeatedly that extremist elements in the country are mounting a campaign to suppress the recent growth of the church and that stepped-up persecution is very possible in the near future. However, one man told me, "We are seeing God at work. How can we retreat?"

I met a pastor from the Reformed Church who went to an animistic Dayak tribe 500 miles inland in central Kalimantan. In six months 1600 new converts were baptized. The care of this people movement has been turned over to a team of students from the Indonesian Bible Institute at Batu, East Java.

In South Sumatra both the Reformed Church and the Methodist Church are seeing rapid growth among Javanese migrant farmers. I have the impression that recent baptisms there amount to several thousand. These are converts from "Javanism," a mixture of Islam and ancient Javanese mysticism.

A young man was there who pioneered in the evangelization of the Serawai, a Muslim tribe in Southwest Sumatra. It is estimated that about 3000 have been baptized. However, they are encountering sharp opposition.

Mennonites from the Muria Mountain area report large numbers coming into the church. One entire village of 3000 was mentioned. Most of these in central and east Java are people of nominal Muslim backgrounds who were sympathetic to the Communist Party in its heyday. They have felt the bitter revenge of Islam which resulted in the murder of several hundred thousand suspected Communists in 1966. By contrast, the gospel of forgiveness witnessed to by Christians is offered them and is finding a ready response in some areas.

My greatest surprise was to hear that 40,000 Karo Batak animists had been baptised in 1968. There is reason to

believe that the majority of this tribe of 150,000 will be won.

The moderator of the Reformed Church in West Indonesia told me that the census in 1960 indicated there were six million Christians in the nation. The latest census places the figure at over nine million.

Indonesia is in a church growth stage of the first magnitude, but most of the men I spoke to expressed concern as to whether all of these new people could be adequately disciplined.

It was a disappointment to hear that the laymen's gospel teams which have been instrumental in evangelizing multiplied thousands of animists and nominal Christians in Timor have be-

gun to cool off, perhaps due to lack of teaching in the Scriptures. Their dedicated labor is desperately needed in this area where church membership is reported to have increased from 450,000 in 1964 to 650,000 in 1967. On the other hand it was encouraging to hear that there are the first signs of awakening in the old Reformed Church of Ambon (taken over by the Dutch Protestants from the Roman Catholic Portuguese in 1602). Gospel teams have begun visiting Muslim villages, and have distributed Christian literature, thus showing a concern for the Muslim half of the Ambonese tribe.

The new missionary energy of the Indonesian church is beginning to be felt in Asia. Several teams from Indonesia recently visited West Pakistan preaching and giving testimony to God's wonderful work. Unprecedented crowds gathered in church compounds in most of the large cities. Pakistani delegates to the Congress reported conversions and the beginnings of revival in the churches of Pakistan. Plans are under way for teams from Pakistan to visit Indonesia.

## COMING UP

### FEBRUARY 8-15

Missionary Leadership Conference, 4th annual, Keswick, Conference Grounds, Whiting, New Jersey.

### FEBRUARY 18-26

The Christian and Missionary Alliance missionaries and church leaders meet in Bangkok, Thailand to discuss world evangelism and church growth.

### MARCH 28-31

West Coast Church Growth Seminar at Biola College, La Mirada, California. For information write Norm Cummings, Overseas Crusades, Box 66, Palo Alto, California 94302.

### APRIL 8-11

Mission Administration Seminar at Wheaton, Illinois, sponsored by the Business Administration Committee of IFMA.

### JUNE 7-13

Space Age Communications Con-

ference at Arrowhead Springs Hotel, San Bernardino, California.

### JUNE 8-14

Student Missions Leadership Workshop at Wheaton College, Wheaton, Illinois. For information write Student Foreign Missions Fellowship, 130 North Wells, Chicago, Illinois 60606.

### SEPTEMBER 2-5

Church Growth Seminar at Winona Lake, Indiana. For information write EFMA, 1405 G. Street, N.W., Washington, D.C. 20005.

### SEPTEMBER 3-6

Lutheran World Federation Commission on Stewardship and Evangelism annual meeting at an as yet undetermined place on the East Coast.

### SEPTEMBER 8-14

United States Congress on Evangelism, Minneapolis, Minnesota. For information write U.S. Congress on Evangelism, Box 3686, Loring Station, Minneapolis, Minnesota 55403.

### NOVEMBER 20-30

Latin America Congress on Evangelism, Bogota, Colombia.





# people make the news

Dr. **Kenneth Scott Latourette**, 84, died December 26 after being struck by a car in front of his home in Oregon City, Oregon. Latourette's life work was described as "probably the greatest service of Christian scholarship to these times and one of the most valuable services in the history of the church."

Latourette altered plans to become a lawyer to go as a missionary to China in 1909. He returned to the States in 1912 because of ill health. He taught at Yale University in various posts until his retirement in 1953. He also served on the board of the American Baptist Foreign Mission Society to which he was elected president in 1946.

Probably Latourette's best known literary work is the seven-volume *The History of the Expansion of Christianity*. A *New York Times* book reviewer called it "the most monumental work of its kind undertaken, and so successfully completed in modern times."

Also dead in a Philippine plane crash December 22 Missionary Aviation Fellowship pilot **George Raney** and **Merle Buckingham** of the Association of Baptists for World Evangelism. Another plane crash in West Irian, New Guinea, December 31 resulted in the deaths of MAF pilot **Meno Voth**, MAF accountant **Gene Newman**, his wife **Lois** and three of their four children. (For details see *Globe at a Glance*, page 26.)

Bodies of the three American missionaries missing and presumed dead since October 13 have been found in the wreckage of their small plane 130 miles east of Mbandaka, Congo, a region of dense rain forest. Dead are Mrs. **Harrison Goodall**, Mrs. **Birney C. Hoyt** and pilot **Max L. Meyer**.

**Henry Frank Garber**, who served for 35 years as a member and chairman of the Eastern Mennonite Board of Missions and Charities, died December 23 at the age of 81.

**Watchman Nee**, founder of the Little Flock or Assembly Gatherings indigenous Chinese churches, who was sentenced to 15 years imprisonment in 1952 by the Chinese Communist regime, has not been fully released although his sentence ended April 1967. According to *Asian News Report*, which quotes sources in Hong Kong, Nee is now in a Shanghai prison and

is allowed home once or twice a month, a concession granted because of his completed sentence, but may not stay overnight. ANR reports that he is paid a small salary by prison authorities for work he performs which mainly consists of translating technical books into Chinese.

Dr. **Hollis F. Abbott** has been elected general director of World Gospel Mission. He is a former missionary to India and has served as director of field ministries for WGM. He succeeds Dr. George R. Warner who held the chief executive post for 33 years.

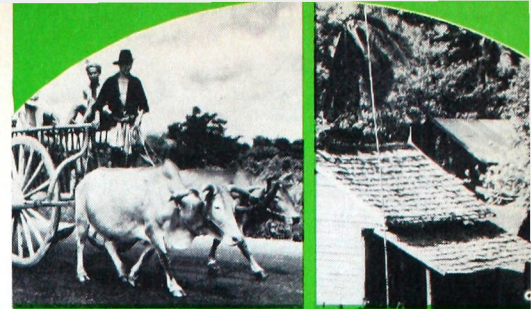
The Rt. Rev. **Robert H. Mize, Jr.**, an American evicted last summer from South West Africa by the government of South Africa, began in late December his new duties as assistant Bishop of Matabeleland with special ecclesiastical responsibility for the Republic of Botswana. No reason was given for Mize's expulsion from South West Africa where he had served for eight years as Bishop of Damaraland. Botswana is a newly independent nation bordered by South West Africa, Rhodesia and South Africa.

The Rev. **Ivan B. Fagre**, an American Lutheran clergyman who from 1963 to 1968 was a faculty member at Japan Lutheran Theological Seminary in Tokyo, has been appointed director of the Lutheran Missionary Training Committee. The committee was formed in August 1968 to provide pre-service training for missionaries of the Lutheran Church in America, the American Lutheran Church and the Lutheran Church-Missouri Synod.

The Rev. **Valdo Galland**, since 1961 general secretary of the World Student Christian Federation, assumed responsibilities January 15 as secretary for Mission and Service for the New York office of the World Council of Churches.

A first in the history of the Honduras Baptist Convention occurred when a missionary, the Rev. **Arthur R. Haylock**, was elected president of the convention.

Bolivia honored Bishop **Sante Uberto Barbieri** with the country's highest award recognizing his 20-year leadership of United Methodists in three Latin American countries and his service as a president of the World Council of Churches.



The Christian & Missionary Alliance in its response has nearly 900 dedicated men and women serving on 24 world mission fields.



Now you can invest in this world-wide ministry through



reasures

tomorrow

## GIFT ANNUITIES

Be thrillingly and gloriously involved! Join those of retirement age who, for more than 50 years, have supported this ministry with these benefits—

1. You receive generous, guaranteed-for-life income returns. (Never a payment missed!)
2. Your assets go to work immediately helping the Alliance take advantage now of existing opportunities to advance the cause of Christ.
3. Your gifts result in substantial tax savings.

Look into "Treasures Tomorrow" Gift Annuities today.



Office of Stewardship  
THE CHRISTIAN & MISSIONARY ALLIANCE  
260 West 44th St., New York  
N.Y. 10036 Dept. WV 29

WITHOUT OBLIGATION, please send me the helpful "Treasures Tomorrow" booklets checked . . .

Charitable Gift Annuity  Making Your Will

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Age \_\_\_\_\_ Tel. \_\_\_\_\_

Continued from page 27

done with the church in India which will lead to selective disengagement of some programs and new engagement in others; more attention should be given to community development programs; mission boards, especially those related to work in North India, should lose no time in preparing to relate to the new United Church of North India expected to come into being in 1970.

**SOLOMON ISLANDS**—Jemuel Afia, general secretary of the South Sea Evangelical Church in the Solomon Islands, said here during a lecture that the 60-year dependence of the church on missions must end. "Now the time has come to bear some of the full responsibility," Afia stated.

He outlined the way in which the four-year-old church has been gradually taking over the work of evangelism, women's bands, visiting and church finance. There are more than 300 local churches on Malaita, Guadalcanal, San Cristobal, Rennell and Bellona.

Afia stressed the need for short Bible courses for young people who wish to go out in evangelistic teams.

Jemuel made clear that missionaries are still needed by the church, especially Bible teachers, school teachers, carpenters and associate workers of many kinds.

## NORTH AMERICA

**WYCLIFFE BIBLE TRANSLATORS:** Acquisition of 65 acres in Dallas, Texas in late 1968 marks the beginning of a WBT major midwestern center.

The land, located in the southwestern area of Dallas, is to be used as a year-round linguistic training center. It will also eventually be the site of a museum reflecting the heritage of the 440 tribal groups with which Wycliffe's linguists are currently working. Part of the land will be reserved for future retirement facilities for members of Wycliffe.

**CHRISTIAN EDUCATION SEMINAR:** December 4-6 at the Scripture Press Foundation in Wheaton, Illinois, 239 missionaries, mission executives, college and

seminary professors and students representing 42 countries and 72 mission boards and organizations sought for ways to more effectively make disciples through various educational and teaching ministries. They jointly formulated a series of steps to raise the quality of Sunday schools, youth work, Bible institutes, camping, Christian education conferences and Christian homes.

**MEDICAL MISSIONARIES MEETING:** An approximate 350 missionaries, physicians, dentists, nurses and medical personnel in training met in Wheaton, Illinois in December.

Dr. Warren L. Berggren, assistant professor for the Harvard School of Public Health, said medical missions can have a broadened impact through more effective use of public health measures. He illustrated this point by describing a three-day retreat he had run where women learned how to prepare low-cost meals. "This center can teach 500 mothers a year for what it costs to treat 10 children for malnutrition at the hospital," he pointed out.

It was noted at the convention that 1969 marks the 150th anniversary of the first missionary physician's departure from the United States for service abroad.

## FOR YOUR INFORMATION

### An occasional feature reporting miscellaneous items and services now available.

■ Security Travel Service, Inc., a new corporation formed by Evangelical Foreign Missions Association designed to provide from New York complete travel service, visa procurement, and accommodations in New York. Address: 120 Liberty Street, Suite 1000, New York 10006 (phone 212, 964-8614).

■ *North American Protestant Ministries Overseas Directory*, 8th edition, 1968; an exhaustive listing of the North American Protestant missionary force by sending agency and country, including missionary service and support agencies; fully indexed. From Missions Advanced Research and Communications Center, 919 West Huntington Drive, Monrovia, California 91016 (\$2.50 prepaid, \$2.75 if billing is requested).

■ "The Beacon," a periodic news bulletin reporting latest developments in areas of interest to the missions force including medicine and health, food and nutrition, aviation technology, building materials, survival equipment and missionary education. For information on obtaining "The Beacon" write Missionary Information Exchange, P. O. Box 664, Warren, Michigan 48092.

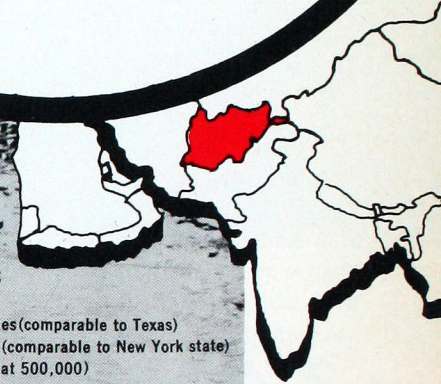
■ *Radio Programming, A Basic Training Manual* by G. Ralph Milton, director of research for RAVEMCCO, the overseas mass media agency of the National Council of Churches, USA. Published by Geoffrey Bles, Ltd., London. Written for people who use English as a second language and intended as a textbook for students in the developing nations where radio is still the main broadcast medium. Illustrated, 384 pages.

■ *Christian Servicemen's Centers*, a pocket-size directory listing servicemen's centers, addresses, telephone, and director's name. Available from Overseas Christian Servicemen's Centers, P. O. Box 19188, Denver, Colorado 80219 (Worldwide, 4c each, 100 for \$3; Pacific only, 2c each, 100 for \$1.50).

■ "Indexes of Living Costs Abroad" is now a regular feature in the Bureau of Labor Statistics' monthly publication *Labor Developments Abroad*. National Foreign Trade Council which previously supplied the indexes is discontinuing the service. Annual subscription for *Labor Developments Abroad*, \$2.75 from Superintendent of Documents, United States Government Printing Office, Washington, D.C. 20402.



# AFGHANISTAN



## AFGHANISTAN VITAL STATISTICS

**NAME:** Kingdom of Afghanistan  
**AREA:** Estimated at 260,000 square miles (comparable to Texas)  
**POPULATION:** Estimated at 16 million (comparable to New York state)  
**CAPITAL:** Kabul (population estimated at 500,000)  
**OFFICIAL LANGUAGES:** Persian and Pushtu  
**FLAG:** A tricolor of red, black and green vertical stripes with white in center showing mosque between two flags and within a wreath  
**MONETARY UNIT:** The afghani of 100 pul (one pul is worth two cents)

## FACTS OF A FIELD

**AFGHANISTAN** has been called "the only absolutely pioneer mission field in the world today." In its known history as a nation no Christian missionaries have ever been allowed to operate within the borders of this Muslim land. Its government officially states there are no Christians in Afghanistan.

This landlocked mountainous nation in central Asia is bordered by the Soviet Union, China, India, Pakistan and Iran. Just over 350 miles wide and 770 miles long, it has never been completely mapped or charted. No complete census has ever been taken.

A series of central mountain ranges runs east to west. Climate ranges from subtropical to temperate, with clearly marked seasons. Vast stretches of desert in the south contrast markedly with fertile valleys in the central plateau and northern lowlands. Temper-

atures in Kabul may vary as much as 70 degrees in a single day. The air is dry and clear. Measured precipitation is 10 to 12 inches, mostly snow. High winds are common.

**HISTORY.** Afghanistan has for centuries been a crossroads for conquerors and empire builders. Parts of it were taken by Darius the Persian in the fourth century B.C. and retaken by Alexander the Great on his way to India. Successive rulers included Greeks, Turks, Chinese, Muslims, Mongols, Timurids, Uzbeks, Moguls and Persians.

Afghanistan's beginning as a political unit came in the eighteenth century, under Persian rule. British forces defeated the Persians in the First Afghan War (1838-42) and the Russians in the Second Afghan War (1878-79). Definite boundary with India was established under Abdurrahman Khan,



*In Kabul there is a school where the blind not only learn to read but acquire a trade.*

## FACTS

who was succeeded in 1901 by his son Habibullah. Habibullah's son and successor, Amanullah Khan, declared Afghanistan independence in 1919.

**THE PEOPLE.** Large numbers of Indo-Aryans are believed to have migrated into and through this area between 2000 and 1000 B.C. Diverse tribes from central Asia moved in later. Arabs came from the south in the seventh century A.D., bringing Islam with them, the Turks arrived from the north at about the same time. Mongols penetrated in the thirteenth century and Turko-Mongols in the fifteenth. From these many different directions came similar cultural elements. The Pushtun people (60 per cent of the population) are referred to as true Afghans. Persian is the language of culture and government.

**ECONOMY.** Farming and livestock raising are the way of life for most of the people. Two million (one-eighth of the population) are nomadic or semi-nomadic.

The country has eight airports, two with international landing fields, but

it has no railroads and very few roads or navigable waterways. Mercantile goods are carried mostly by ponies, camels and donkeys.

The land is rich in untapped minerals and is self-sufficient in food except for sugar and tea. Chief exports are Persian lamb skins and raw cotton. Petroleum products and machinery are imported. Economic aid is received from both Communist and non-Communist countries.

### HEALTH AND EDUCATION.

Most of the country's physicians are located in Kabul, the capital. The government is making progress in extending medical aid into remote areas, training students in medicine, constructing clinics and hospitals and providing welfare centers for the disabled.

Although education is free and theoretically compulsory, only 30 percent of the adult population is literate. Only one out of 15 males completes the six years of primary school. Schools are not coeducational. Most teachers are male. Only Kabul and

the provincial capitals have secondary schools. Several technical schools, two teacher training schools and one university offer higher education.

**RELIGION.** Almost 100 percent of the Afghans follow Islam, the official religion. Eighty percent of these affiliate with the Sunni sect. There are minor colonies of Jews, Zoroastrians and Hindus. There are no Christians, according to the Afghan government.

**MISSIONS.** No missionaries, either Catholic or Protestant, have ever been allowed to take up residence in Afghanistan.

No Christian missionaries are permitted inside Afghanistan. Although Christian teachers, doctors, nurses and technicians are permitted to work in Afghanistan under government contract, they are strictly forbidden to engage in preaching, proselyting and personal witnessing among Afghans. Permission has been granted for the American colony in Kabul to hold religious services for its own personnel, with the understanding that Afghans would not be present. ●

## THE IMPORTANCE OF CLEAR GOALS

**CHURCH ORGANIZATIONS ARE BECOMING MORE "GOAL CONSCIOUS."** But it is still a question whether this concern will turn out to be too little, too late. Church structures being what they are, there is always a tendency to settle down to the status quo. The reorienting of energies toward the most important goals is always difficult. Human nature has its own inertia. And human organizations, whether Christian or otherwise, consequently contain this inertia. Energy is always needed to divert activity from lesser to higher goals.

**THEN COMES THE QUESTION OF SELECTING THE BEST GOALS.** Christians must always keep in mind that "the good is the eternal enemy of the best." The Church is particularly susceptible here. It is so easy to find many "good" things to absorb the energies of the Christian community. But are these activities related to the best and highest goals to which the Church can give itself? Perhaps this question should be raised at every board meeting. One way or another, the question of the right goal must be settled if the Church is to fulfill its ministry in the world.

**BUSINESS AND INDUSTRY HAVE LONG RECOGNIZED THE IMPORTANCE OF GOALS.** Clear goals. Objectives against which performance can be measured. Without such clearly stated objectives corporate entities know that they will bog down into meaningless motion. The presence of clearly stated goals produces concentration of effort, and this concentration usually brings measurable results. Business enterprises aim at dollar profits by providing particular goods or services to the public. This is their ultimate goal, and to attain it subsidiary objectives must be set. Then corporate energies must be harnessed to the attainment of the objectives.

**THE SAME POINT APPLIES AT THE PERSONAL LEVEL.** People with clear goals are the most likely to succeed in what they are doing. Without well defined objectives the individual drifts from one activity to another. Energy is siphoned off into actions which are unrelated to any forward movement in terms of goals. Thus the individual is apt to be left without a sense of personal growth. Yet he may be quite unaware that his sense of defeat is related to his failure to think in terms of personal goals.

35

**THE IDEA OF GOALS IS DISTINCTLY CHRISTIAN.** It has roots in Scripture. Man is created as a purposeful creature, according to the Bible. The first chapter of Genesis reflects the fact that God assigned man to subdue nature. This is a goal which man still pursues, whether it be in space exploration, the building of dams for flood control, electrical power and water for urban use, or research into new foods that can be derived from the ocean.

**JESUS CHRIST SET A CLEAR GOAL FOR HIS CHURCH.** From the start, Christianity operated under a clearly stated goal: "Go therefore and make disciples of all nations." The Church is most really itself, most authentic, most alive when its energies are being channeled toward that end. Evangelism is one of the vital signs of Christianity. It is also one of the vital signs of the individual follower of Christ. Where there is little or no concern to relate others to Jesus Christ as Lord and Savior, the health of a believer or of a Christian organization may be in doubt.

**SO IF THE CHRISTIAN COMMUNITY IS TO BE EFFECTIVE,** if it is to fulfill its ministry to the world, the personal and group goals of Christians must be brought in line with the ultimate objective of bringing the world to Jesus Christ. This must involve a searching reexamination on the part of churches and other Christian organizations. Only when subsidiary goals are brought in line with the ultimate goal will Christian energy be spent in the right direction.

Investing \$300, or more, can bring  
**A DOUBLE  
 BLESSING**  
 for You and a Loved One!

**MOODY  
 SURVIVORSHIP  
 ANNUITIES**



**1 Security and  
 peace of mind**

are provided by the comforting assurance of a guaranteed, unchanging, generous income for your lifetime—and for the lifetime of a surviving loved one. Much of the income is *tax exempt*.

**2 Inner joy of an  
 eternal spiritual  
 return**

—that deep inner satisfaction coming from the experience of having a continuing share in the Lord's work through Moody Bible Institute's many soul-winning ministries.

**We live in a rapidly  
 changing world . . .**

Returns from securities and other investments fluctuate, but not Moody Survivorship Annuities. Payments are constant, assured, for you and your survivor.



**Safe, Sound,  
 Satisfying . . .**

*Not once in 62 years has  
 the Institute missed a  
 payment or been late  
 with a check.*

Write: Annuity Department 2W9  
**MOODY BIBLE INSTITUTE**  
 820 N. LaSalle Street • Chicago, Ill. 60610

Please send me, without obligation:  
 Double Dividends, story of Moody Annuity Plan.  Information on Life Income Agreements.  Folder relating to Wills.

Name \_\_\_\_\_ Date of Birth \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**CLIP AND MAIL COUPON TODAY!**



**GARDEN OF THE OKAPI** by Richard Johns (Zondervan Publishing House, 1968, 148 pages, \$2.95) is reviewed by Dorothy C. Haskin, writer of more than 50 published books.

A very real side of missionary life is represented in this book of Christian fiction. Missionary Jim Fletcher faces the death of his wife, problems arising from visits to his station by non-Christian foreigners who plan to hurt the pygmies, destructive forces of nature and a deep sense of failure arising from his inability to reach the Bambuti with the gospel of Christ.

The style is easily read. The plot is full of action, moving from suspenseful incident to meaningful incident. There is no preaching as such, but spiritual matters are given a rightful emphasis. The background of the Congo, with descriptions of the Bantu and Bambuti people, their manner of living and the flora and fauna are colorfully presented.

A glossary of African terms would have been helpful, for instance one indicating the difference between the terms Bantu and Bambuti.

The writer, Richard A. Johns, received his B.A. degree from North Texas State University, spent time in the U.S. Army Field Artillery and upon his discharge worked for General Dynamics in charge of all catalog-type publica-

tions. Since 1961 he has been a full-time free-lance writer. In January 1965 his story "The Legacy" was presented on the NBC television network. His first book, *The Thirteenth Apostle*, was published by Broadman Press in August 1966.

**PROTESTANT CROSSCURRENTS IN MISSION** by Norman A. Horner (Abingdon Press, \$4.50) is reviewed by Donald McGavran, *The Fuller School of Missions and Institute of Church Growth, Pasadena, California.*

This book sets forth today's great issues in missions. It fairly portrays the basic presuppositions and theological foundations of the two wings of the Church as it regards its mission to the world.

Dr. Horner, the editor, says, "The Protestant missionary enterprise has undergone more radical change in the last fifteen years than in the previous century." Facing the new world which came into being with the collapse of European empires after 1945, leaders of the family of Protestant churches have come to very different conclusions as to what needs to be done. Conclusions are naturally based on one's deepest convictions about God, the world, sin, salvation, the atonement, revelation, the authority of the Bible and other doctrines.

Dr. Horner's statement quoted above would be more exact were he to say, "The left wing of the missionary enterprise has undergone more radical change in the last fifteen years than in the previous century." It is precisely this divergence which is producing cleavage in the church as it carries out what it conceives to be the will of God.

Back of the different programs are three questions: (1) How much has the world really changed? (2) How can one respond to these changes without sacrificing the *sine qua nons* of Christian mission? and (3) What are these *sine qua nons*?

To these basic and complex questions *Protestant Crosscurrents in Mission* brings six of the leading minds in missions today. First come Lindsell, Shepherd, and Glasser—household words in the evangelical wing of the church. On the liberal side are Scherer, Shaull and Stowe. Each man states his convictions forthrightly and without equivocation. Plain speaking marks the essays. The key issues in mission today

are clearly seen. The book is a joy to read. It is free from the compromise and double talk which stain many documents concerning what God wills His servants to do as they face the non-Christian world. Dr. Horner has placed us all in his debt by providing this illuminating volume.

The whole gamut of issues in today's world are discussed. The vast enterprise in all its complexity passes in review. Ultimate objectives, institutional tools, proximate goals, theological and biblical considerations, historical forms of the enterprise, churchly missionary societies and interdenominational missionary societies, the ecumenical movement within the World Council and the even more "ecumenical" movement within evangelical churches are all presented. This is a rich book.

It should be studied by thoughtful leaders in 10,000 congregations. Missionaries all around the world should read the book. Missionary training institutions would do well to put this meaty volume on their required reading lists. The insight of mission executives will be deepened as they peruse *Crosscurrents*.

The volume will certainly reveal each side to the other. Readers will see the depth and thrust of their own and the other side.

There is much overlapping in the two main views of missions. Evangelization, social action, institutions, philanthropy, church growth, growth in grace, church-mission relationship—all are present in each version. The differences lie in what is considered central and irreplaceable.

What readers must constantly weigh is the question: *What are the absolute essentials?* Is belief in Jesus Christ, becoming a baptized Christian and a responsible member of a Christian church a matter of eternal consequence? Granting that it is always pleasing to God to work for a more humane society, can essential Christian mission be that which works for a more humane order only, or is it always that which aims to bring lost men into vital, open and meaningful relations to their God and Savior Jesus Christ?

*Crosscurrents* must be read holding up each view of mission there presented against these absolute questions. Answers to the absolute questions must be given on the basis of the clear meaning of the Bible. *There* is the tribunal before which this debate must be settled.

## DO YOU FIND IT HARD

to speak to others about their SALVATION? their FEARS? their TROUBLES? their SORROWS? Many Christians do. And yet they sincerely want their lives to be an influence for the Lord. There is a way of approach that is courteous and effective. Use our leaflets and booklets specially prepared for spiritual needs. Only Bible verses used with appropriate headings. Sample titles: GOD'S MESSAGE TO YOU, FEAR NOT, FOUR THINGS GOD WANTS YOU TO KNOW, WORDS OF COMFORT, WHY READ THE BIBLE?, etc. Send for free samples. Make use of the WORD.

### AMERICAN SCRIPTURE GIFT MISSION

1211 Arch Street, Room W, Phila., Pa. 19107



## ACCORDIONS and AMPLIFIERS

**BIG SAVINGS ON ACCORDIONS & AMPLIFIERS!** Save up to 1/2 or more on famous make accordions. Over 40 standard & electronic models. Buy direct at low discount prices. Get 5-day home trial. Small down payment, easy terms. Free Gifts. Trade-in allowance. Money back guarantee. Write for catalogs and Discount price list. Accordion Corporation of America, Department WV-29 5535 W. Belmont Ave., Chicago, Ill. 60641.

## BINDING SERVICE

BIBLES, RESTORATIONS, PERIODICALS, HYMNALS. Highest Quality. Customer satisfaction. Write for price list and information.

NORTHWESTERN BIBLE BINDERY  
Drawer 370, Mills, Wyoming 82644

## JEHOVAH'S WITNESSES

Have you any J.W. friends, neighbors or relatives to whom we may send our series of booklets especially designed to win them for Christ? Will you obtain for us the names of J.W. ministers from the church notes of your newspaper—his address from your telephone directory?

HAROLD T. ZELLNER  
38 E. Walnut St.  
Nazareth, Pa. 18064

## GOSPEL BY TAPE

Now loaned free sermons by outstanding pastors and teachers for study groups, missionaries, rest homes, shutins, etc. This service provided by the Jefferson Park Bible Church of Chicago. Card brings first tape plus listings. Address

MARTIN WAHL  
7008 Farragut Ave., Chicago, Ill. 60656

## TAX-FREE INCOME

Guaranteed for life! Example: \$2,000 at age 64 yields 5.1% (\$102.00 annually), of which \$79.46 is TAX FREE. Annuities \$300 up. On your death, this money will be used for charities of AMERICAN MISSION TO GREEKS, Ridgefield, N. J. 07657. Write to Dept. WV — for Annuity Information, stating birth date and sex.



## Witness with . . . Scripture Tracts

100 assorted 25¢  
500 assorted \$1.00  
SCRIPTURE WITNESS  
102 Sussex Street  
Newton, N. J. 07860

Write to:

If you are not a praising Christian, you are disappointing God . . .

For a book to stimulate you to praise the Lord acceptably, order . . .

**PRAISE POWER** 50¢ ea. or 3 for \$1

order from: DON GOSSETT  
Box 2, Blaine, Washington 98230

Give Your New Year an Extra Push — Advertise in World Vision Magazine

## BURIAL INSURANCE

Leave your loved ones a cash estate — not a pile of bills . . .

\$2,000 Policy to age 80. No salesman will call on you. Money Back Guarantee. For FREE details write Crown Life of Illinois, 203 N. Wabash, Chicago, Illinois 60601. Dept. 2268

if you want to invest in training Christian workers—

INVEST IN **Grace**

where 1 out of every 2 graduates works in full-time Christian service!

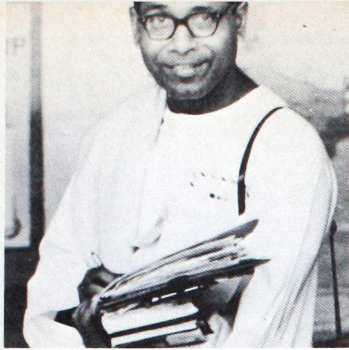
The need for expansion grows! More students anxious to serve Christ require more buildings, more furnishings, more faculty members, more facilities.

Write today for various investment plans with excellent returns —



**Grace**  
BIBLE INSTITUTE

1515 S. 10th St., Omaha, Neb. 68108. Dept. WV029  
Accredited by the Accrediting Assn. of Bible Colleges



Subodh Sahu of India

# PERSONALITY PROFILES

## India's Christian guru

It is a sultry, moonless evening in a little town in central India. Hindu deities have sat on inviolable thrones here for decades, surveying with disdain what the feeble church tries to do. Last week was goddess Durga's festival; soon it will be Lakshmi's night of lights.

Subodh Sahu, the Christian preacher, has arrived for one day during the lull. He has spent the earlier hours of this day with two young men, training and encouraging them in the ways of discipleship and evangelism. Now it is time for the non-Christians.

While a tape recorder drones Christian hymns in Hindi from the doctor's verandah, the people of the town wend their way in the dark to the compound.

The preacher, in white dhoti and long shirt, sits quietly on the verandah. After a prayer, he is invited to speak.

The sermon strikes you in one way. It is a clear recital of Christian doctrines. The great truths march into place with precision, knocking aside all kinds of objections that might arise in the listeners' minds.

It ends without anything to demonstrate success. A local tycoon stands, uninvited, to express pompous general agreement with the preacher, but really to brush the sermon subtly aside and dissuade inquirers.

A few people do gather afterwards to talk or listen. The rest wend their way into the dark while the Christians fold up chairs.

For Subodh Sahu it is but one engagement in a busy year. He has just come from Sagar Convention in mid India, and before that he was addressing a missionaries' retreat in the

Himalayan foothills. Next it will be Singapore and Indonesia.

His story and work provide one index to God's dealings in India in recent times.

There was nothing exceptional about his story at the start. One of ten children, he was brought up in a Baptist family in the eastern state of Orissa, but had little personal understanding of the heart of the gospel.

A dirty shirt almost kept him from coming to Christ. When Subodh was 15, children's evangelist R. T. Archibald erupted into his high school in Cuttack and won his heart. But Subodh almost rejected the invitation to join the missionary on a river picnic because he had only a dirty shirt — he could not afford to wash it with soap more than once a week — and he dreaded the westerner's despising the smell. That picnic was the turning point in his life. He decided he wanted to know the Christ he saw in Mr. Archibald.

Conversion led to a strange experience, years later, when he was sitting civil engineering final examinations. "I was appearing in the subject of higher statistics and was busy writing when I saw the person of the Lord, standing by my side and calling me by my name."

The Lord said to the astonished student: "Subodh, I want you to go and preach the gospel. Many are dying without hearing that I died for them."

Unknown to the others in the examination room, Subodh disputed with God.

In succeeding days the call of God was like the ocean's roaring within. "But how can I go and preach?" he argued. His widowed mother needed him. But the Lord said, "Go to her and find out that I have prepared her long ago."

Unknown to Subodh, she had dedicated him to God twelve years before, when he was gravely ill. Since then she had prayed secretly every day, "Lord, when will You call my son?"

His news brought tears of joy. She produced a few annas — hardly cents in value, yet a widow's treasure — and gave it as her offering. "Go, son," she said. "Don't worry about us. Go and preach, and the Lord will look to our needs."

Subodh Sahu took to the road. He

found a Christian guru who "would allow me to live with him so that he would train my whole life into evangelism." He learned how to talk to non-Christians. It was a life of simplicity and faith. Once he was healed of cerebral malaria after prayer.

Training was followed by wider forays into parts of India where his mother tongue, Oriya, did not serve. By listening intently he learned to speak Hindi, Urdu, Bengali and Assamese.

Later, as his worth became recognized, he served with Youth for Christ, then as evangelist of the Evangelical Fellowship of India, and later as copastor of Carey Baptist Church in Calcutta. Still in his mid-forties, he is today one of the outstanding evangelicals of India and Asia.

In Calcutta he had an experience which he plainly calls filling with the Holy Spirit, and this gave him new power in preaching. Though he has not aligned himself with Pentecostal doctrines, he gladly acknowledges his debt to Pentecostal friends.

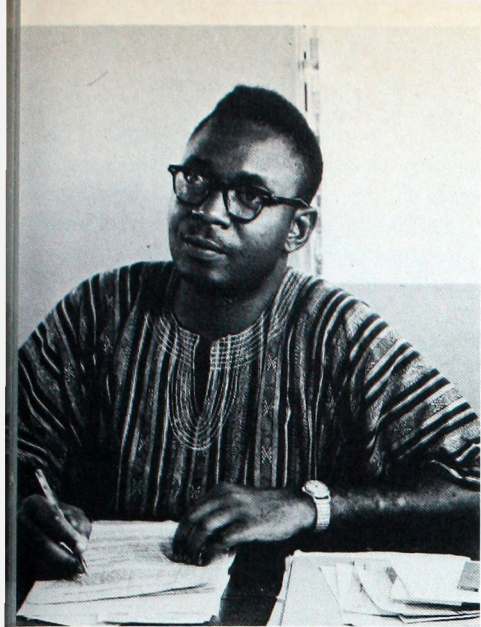
Two years at London Bible College under the sponsorship of World Vision convinced him of the need to preach doctrine. His aim since has been to "teach the gospel and not merely proclaim." His reasoning is designed to close the escape routes of the mind and shut his quarry in to the claims of Christ.

Subodh Sahu is also a teacher of teachers. Much of the year may be spent on training courses for small groups, preferably not more than three men at a time, where he practices the disciple method — a costly school of evangelism in which the teacher is exposed to his students 24 hours a day.

He also serves on several key committees. He was, for example, in the inner group of the 1968 Congress on Evangelism in Singapore.

When he comes home to Bhubaneswar it is to duties as honorary pastor of a union church. He seldom seems to rush. Indeed, he wears a dhoti in order to slow down. "And when I walk slowly I try to think slowly." But there is purposeful urgency in the gait, for he senses that God has great blessings and great trials ahead for the Indian church and now is the hour to prepare.





James Bolarin of Nigeria

## He writes for Africa

James Kayode Bolarin, editor of Africa's leading Christian magazine, *African Challenge*, almost didn't become a writer at all. His first ambition was to become a missionary doctor.

Son of a pastor, he early gave his life to Christ as a result of his father's preaching. A narrow escape from death in a thunderstorm convinced him that God had a purpose for his life.

He had gone into the bush to collect firewood for his parents when a violent tropical storm broke. He took shelter under a large kola tree, and then something told him to run. As he sprinted to a small deserted hut some distance away, there was a blinding flash and a crash of thunder, and the tree under which he had been standing a moment before was uprooted and flung to the ground.

He realized it was a miracle he had not been killed, and he rededicated his life to God for whatever He should want him to do.

At first he thought it was to be medicine. He started to work among leprosy patients at a Sudan Interior Mission hospital, studied hard and determined that one day he would qualify as a doctor.

Then an evangelist came to the area and young Bolarin was asked to act as interpreter for the evangelist. For more than a week he interpreted the speaker's messages into the local Yoruba language. And as he listened and

interpreted, the messages gripped his own heart. He felt the Lord calling him to the work of the ministry.

He resigned from the hospital and spent the next three years studying at the SIM's Bible college at Igbaja, Nigeria. After college he became the pastor of the church at Oke-ode in Western Nigeria.

The work at Oke-ode grew. Pastor Bolarin had five churches under his care. The church won an international award for its Sunday school, and the main church at Oke-ode became too small for the congregation. A large building extension program was started. Pagans and Muslims were being converted to Christ.

Down at the busy seaport of Lagos a crisis had arisen at the SIM's *African Challenge* headquarters. The young African who was being groomed to assume editorial responsibility for the magazine was drowned trying to rescue his son from the sea.

Where could another such man be found?

The SIM's Yoruba District Council recommended 26-year-old Pastor Bolarin.

His church was reluctant to let him go. The young pastor hesitated. Could this really be the Lord's leading for him? What did he know about journalism?

He and his wife prayed over the matter, and then he announced to his congregation: "Instead of preaching to one congregation, I shall be helping to reach churches and their members all over Yoruba land. Through literature we can reach thousands of pagans and Muslims who would never go to church."

With his family he moved to Lagos and began to study journalism by correspondence. He also attended evening classes. It was a strange new world to him — this world of galley proofs, subheads, points and double column intros. There were so many new things to learn.

He even had to study his own native language!

The *Challenge* published an edition in Yoruba, the language spoken by the 11 million trade-conscious people of Western Nigeria. But the Yoruba language has three main dialects, each claiming to be correct. It is also a tonal language, and so it has to be written with great care to convey the correct meaning.

In July 1957 Bolarin was appointed acting editor of the *Yoruba Challenge*

and arrangements were made for him to study journalism for a year in London, England.

He returned to become editor of *Yoruba Challenge* and to be appointed to the management board of Niger Challenge Publications. He also attended a special course in journalism at the University of Lagos sponsored by the International Press Institute (Geneva) for those in executive posts. He seized the opportunity to witness for Christ.

A Muslim in the course admitted, "You have shown me what a true Christian is like."

In 1964 he was appointed editor of the *African Challenge*.

Bolarin recalls: "When I came to the *Challenge* I was the only African on the writing side. There was one African in the counseling department, working under a missionary, and all the distribution of the magazines was done by missionaries."

Today all the *Challenge* writers are Africans who have gone through Bible school, the counseling department has been completely Africanized, and much of the distribution is done by Africans.

Evangelical Literature Overseas presented Bolarin its 1967 Achievement Award, citing him "for efforts in literature that have served as an inspiration to others, whose leadership in Christian communications has resulted in the acceleration and effectiveness of literature endeavors locally and regionally, and whose spirit of dedication has stimulated many to greater effort."

He is a frequent speaker at literature workshops seeking to encourage and enthuse potential African writers.

He not only enthuses others. He is himself the author of several tracts and booklets dealing with subjects which bother African Christians.

Hundreds of readers write to the *Challenge* every week.

There was the reader from Ghana who wrote: "I had made up my mind to search for an evil spirit which will help me get money and all that I need. But since I started reading through your *Challenge* I have asked God to take over the control of my life."

And the young man from Nigeria: "Praise the Lord because I have Jesus Christ to be my personal Savior and Lord. I am now living for Him."

No wonder James Bolarin declares, "God has raised up the *Challenge* in English and Yoruba to meet the needs of my people today."

Continued on next page



Benjamin Moraes of Brazil

## **Man with a Multiple Ministry**

The Rev. Dr. Benjamin Moraes is not only the pastor of Rio de Janeiro's dynamic Presbyterian Church of Copacabana, but he is also a celebrated university professor and an honored public official. He graduated with bachelor's degrees in law and theology at the same time in 1931, at the age of 20.

But he has rarely worked as a lawyer — because, he says, "Above all I like being a pastor." When he was asked, "So if you could start again . . . ?" he replied unhesitatingly, "I would be a pastor again."

Following graduation from the former United Theological Seminary in Rio de Janeiro, he became assistant pastor of Rio's First Presbyterian Church for three years. Since 1936 he has been pastor of the Copacabana Presbyterian Church.

"I decided not to have an attorney's office, because I felt that the pastorate was the chief aspect of God's call to me. But the times were difficult and the church was unable to pay a reasonable salary, so I decided to teach." He taught Portuguese, English and French in a secondary school in Rio, where he still lives.

He began teaching penal law at the University of Brazil (Rio) in 1939 and at Guanabara State University in 1949. He still holds both chairs.

Dr. Moraes has done graduate work in France and in the United States and has traveled throughout Europe, Latin

America and the Orient in cultural and religious missions. He received a doctorate in law in 1942.

When the new state government of Guanabara was inaugurated in 1965, Dr. Moraes was chosen as Secretary for Education and Culture. Though it was an unusually difficult job in a very delicate position, he was able to bring about numerous reforms during his 20 months in that capacity.

In government circles he is not only a public administrator — his influence makes him a chaplain to a strangely different but nonetheless real flock. "I have never thought of myself except as a pastor, no matter what the work of the moment was," says Moraes. As a result he has always been recognized as a spiritual force, both in the government and in the university.

Recently the governor invited him to be one of the directors of the Guanabara Bank of Development (Bancopeg), a state fund for financing very special projects. His job is to select those projects that are of the greatest public interest and recommend their financing.

Strange work for a pastor?

"No work is strange for one who can do it in the name of God and as a service to his neighbor," declares Dr. Moraes. "This is a new frontier indeed, and I see it as a part of my Christian ministry."

Moraes has combined government service with pastoral ministry overseas as well as in Brazil. He was one of the featured speakers at a pastors' conference sponsored by World Vision in Bolivia in 1965. When he was asked to take part in two pastors' conferences in India the following year his government appointed him a cultural representative to the government of India. In this capacity he made important contacts for his government in the capital city and lectured to university students in Bombay and Calcutta as well as ministering to hundreds of pastors in conferences in Poona and Nagaland.

When Moraes came to the Copacabana pastorate in 1936 there were 200 members listed on the rolls. "But actually over half of them had moved away or were unknown and were placed on the inactive roll," explains Dr. Moraes. Today the church has a congregation of 600 communicants and 500 non-communicants. In the last five-year period this church has formed and con-

stituted two new churches under his pastoral leadership. "It is now time to start the third new church," he says.

Dr. Moraes has just been reelected president of the Brazilian Bible Society, a position he has held since 1958. The Presbyterian Church of Brazil made him its stated clerk from 1946 to 1950 and its moderator from 1954 to 1958. He has also been a member of the Theological Education Fund Committee (1959-1963). He was vice-president of the World Presbyterian Alliance from 1954 to 1959 and president of the Latin American Evangelical Conference in Lima, Peru in 1961.

Among his writings are several works in the fields of law and religion.

Dr. Moraes strongly believes in a team ministry plan. "If we are saved together, if we are brought together by the blood of Christ, why can't we think and work together? We don't have to agree in every detail, I grant, but that need not separate us. Of course, we are not perfect, but God's Son and God's Spirit can keep us united in work."

He has two youthful assistant pastors, the Rev. Cassio Martins, 32, who is responsible chiefly for Christian education and administration, and the Rev. Nehemias Marien, 36, who is mainly responsible for counseling and visitation. The three have a weekly planning meeting to keep their work synchronized. He is an enthusiastic helper of youth.

The majestic sanctuary of the Copacabana Presbyterian Church is located in the midst of hundreds of skyscrapers. Copacabana is said to be the most densely populated spot in the world, with almost 800,000 people crowded on a narrow strip between the world-famous beach and the mountains. A highly complex residential and business section, with tourists in and out by the thousands every week, it is a place of tremendous pressure and tension and of spiritual and material need.

"We need many churches here in Copacabana. We keep our sanctuary open all day, five days a week, with one of the pastors always available. In a year's time more than 3000 people enter it (not including the regular service attendants). They are looking for rest, meditation, hope, peace, since the noisy and crowded life is always pushing in upon them. Many have already become members of the church. This is my parish." ●

# CRACKS FROM CULTURE SHOCK



The tax man cometh.  
Again.

On little cat's feet

he creeps into the new year,  
with memories of the last.

And with 7 to 10 percent surcharge  
of devilish glee, he swoops down  
on company profits.

He spoils the fun of capital gains.

His hand is everywhere.

His eyes pierce the very soul of  
enterprise.

He grasps at the throat of initiative.

He demands the firstfruits

of every undertaking, until millions  
of burdened citizens agree,  
with a sigh:

"Taxation with representation  
ain't so hot either."

Please note that personal integrity will face one of its sternest and finest tests on or before April 15th — unless your fiscal year does not coincide with the calendar year, in which case you face the same stern test at some other moment.

Some sociologists argue that it is the Puritan streak in our culture that makes our tax system work so successfully. Well, bully for the American conscience. Praises to the hardy souls of our colonial ancestors. Think what beautifully sturdy scruples must be incorporated into our national genes! The honor system must be indestructible.

However, it seems that this point is not quite so solidly established that the IRS is ready to dismiss its enforcement staff. Once in a while the revenue men run across someone who has made a mistake in his return — a fairly serious

mistake, perhaps, such as the inability to prove deductions claimed, or the failure to recall certain income.

In specific cases of this nature it seems the IRS is willing to introduce supplementary supports for the time-honored system. For instance, they sometimes very politely confiscate automobiles or farm equipment. Or perhaps they put a freeze on a certain bank account, or slap a lien on the home of the taxpayer in question. Any of these actions may lead to litigations — meaning many weeks or months of legal proceedings designed to prompt the memory of the taxpayer. If all this fails to bring desired results, it is reported that the IRS sometimes gets rough. And just to be sure they do not fail to jog memories where necessary, the IRS now employs mammoth computer systems to catch the slightest oversight.

But of course it is the integrity of the citizenry that really brings in the money.

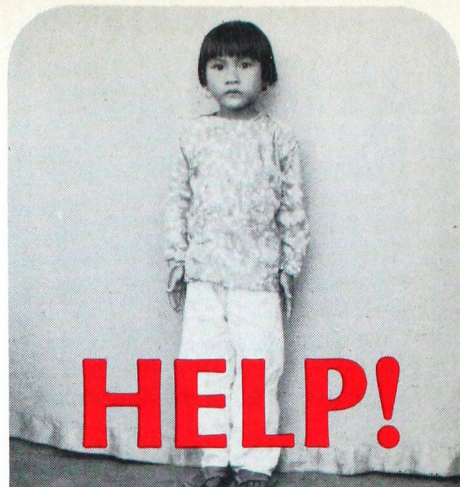
All of this raises questions about the revenue-raising methods of the Church. While there are some denominations that long ago caught the message (and some apply it quite effectively), most churches have really not thought it through. Year after year one hears references to "voluntary giving," as if the idea had some biblical support. The Church will always have trouble moving forward with its program unless it takes a lesson from the IRS. Is there any reason why the Church shouldn't employ the same sanctions to fund its treasuries?

Somebody will object even if the Church could gain the sanctions of the law in its collections (as they do in West Germany by the way) the net take would not be any greater. He forgets that once the principle is established the levy can always be increased.

Admittedly, the citizen may feel that things are closing in on him if this course is followed. And his attitudes toward other aspects of the work of the Church might cool a little. He might become less personally involved in Christian activities. Ecclesiastical professionalism might be increased somewhat, to be sure. But these are petty objections compared to the net effect, in terms of sheer power, that would result from the installation of a taxing system in the Church.

Of course it would be better if Christians would give out of a free heart gladly. But if they don't?

—Dr. Stonewall Hurdler



## Nearly 2,000 Despairing LITTLE TOTS Now without Sponsors In War-Torn VIETNAM!

It would hurt you to see the precious little children at the center of war, hunger, despair and sickness in Vietnam.

Aided by an army of wonderful Christian sponsors in the U.S., Canada and Australia, we help care for more than 6,500 of them—bearing the financial burden of clothing, educating them, and seeing that they have a genuine Christian upbringing.

### Short Nearly 2,000 Sponsors

Right now nearly half of these despairing little Vietnamese tots under World Vision Childcare are without sponsors. In Jesus' name we ask you to help us continue to relieve the tremendous suffering of one child.

### It Takes So Little

You and your loved ones can sponsor a Vietnamese child for only \$12 a month (\$13.00 in Canada). Will you help lift one little tot out of fear and need into a new world of Christian love?

Fill out the coupon below.  
Mail it quickly.

World Vision International A74-0296  
Box 0—Pasadena—California—91101

YES, I'll sponsor a needy child at \$12 per month (\$13.00 in Canada). Please send photo and history of my child. I understand I may discontinue my sponsorship if my circumstances should change.

I'd like to sponsor a little girl.

I'd like to sponsor a little boy.

I cannot sponsor a child at this time however here is my contribution of \$\_\_\_\_\_ to the work of World Vision Childcare.

Please send me more information about sponsorship.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip Code \_\_\_\_\_

# HAPPINESS FOR SALE!



Know the joy of sponsoring an orphan in Greece. Specify boy or girl. Only \$15 a month. You receive child's letters, picture, and history. Write to:

**AMERICAN MISSION TO GREEKS**  
Ridgefield, N. J. 07657, Dept. WV

When you write to advertisers, please mention World Vision Magazine



SOON ON THE WAR PATH...  
... FOR CHRIST

BECAUSE...  
INDIANS CAN BEST EVANGELIZE INDIANS

Will you help them receive their missionary Bible training?

Send your gift today to:

**THE AMERICAN INDIAN BIBLE INSTITUTE**  
4123 E. WASHINGTON  
PHOENIX, ARIZONA 85034

## GETTING YOUR MESSAGE ACROSS NEEDS EXPERIENCED HANDS



Advertise in World Vision Magazine  
Among hundreds who do are:

- 29 schools and colleges
- 39 publishers
- 50 missionary groups

Contact Howard Payne, Advertising Manager  
(213) 357-1111



## DISCIPLESHIP TRAINING CENTER

# Theology plus people involvement

"We are not interested in training people to perpetuate the status quo. The Discipleship Training Center is seeking to pioneer a new type of program." So explains David H. Adeney, dean of the one-semester-old Discipleship Training Center based in Singapore.

Many of those attending the Center have given up well paid positions in the business or academic world to attend the Center.

"It does not make sense to many people," says Adeney, "for a Japanese physicist to drop his studies for a Ph.D. and come to the Center, or for a Malaysian pharmacy graduate studying in Australia to refuse a position as manager of a business and head for Singapore, or for a Filipino and a Chinese engineer to go into student work with no guaranteed salary and then come here for further theological training, or for a successful Australian-born Chinese teacher together with four teachers from Malaysia, Indonesia and Hong Kong to leave the security of their homes and profession to join the Discipleship Training Center."

One after another of the D.T.C. students tell of being misunderstood by parents and friends, of obstacles overcome before they finally arrived at 24-28 King's Road, Singapore to become the first D.T.C. student body.

There are almost as many reasons for coming as there are students. "The problem is that seminaries in Asia do not often attract them," says Adeney. "Sometimes liberal theological teaching is the reason—yet even sound theological training in the West may not be wholly suited for Asians."

He points to the expense of international travel as one reason western seminaries may be out of reach for the dedicated young Asian. Another more basic reason, however, is that after several years of studying in the West it is often very hard for students to readjust to life in their own countries.

The need for hard study and high academic standards is recognized by the Center in its three-year course. But the dean of the Center explains that to have notebooks full of theological data is not sufficient.

"D.T.C. members must therefore not only study the current situation in Asia and in the Church, they must themselves go out to the homes of the people," says Adeney.

"One of the main purposes will be to examine Christian witness in Asia today, to recognize the strengths and weaknesses of all present systems, and to prepare men and women for service in the Church of the Asia of tomorrow," continues Adeney.

The graduate-level theological training school currently includes study for the London University Diploma of Theology to be taken after two years, with a possible B.D. later on, accompanied by study of subjects which emphasize sensitivity, people problems and need.

Doctors, teachers, businessmen and others will be welcomed for shorter periods of study (minimum of six months) if they are unable to attend the three-year course.

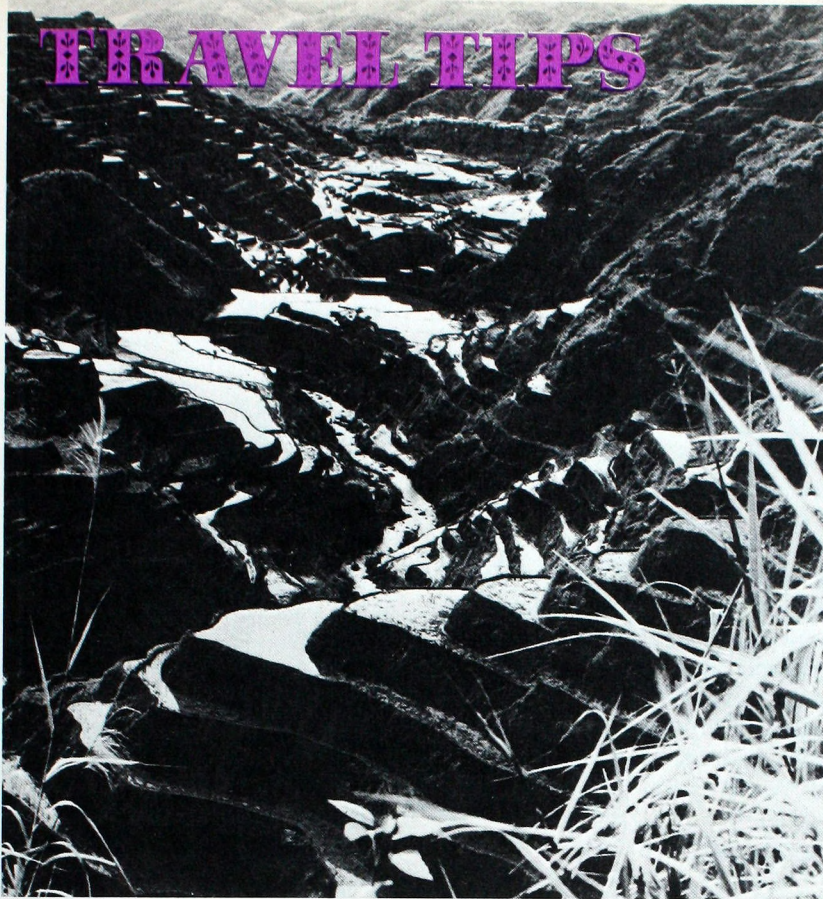
A library of books and tapes being developed at the Center will be used as back-up for special research and writing.

The Center is sponsored by Overseas Missionary Fellowship and Singapore Bible College. Before joining D.T.C. as dean, Adeney served as associate general director for the Far East of the International Fellowship of Evangelical Students.

The program of D.T.C. is not a hard and fast, fully charted system — and with reason. "Much of the vision that God has given has yet to be worked out," explains Adeney. "We have much to learn and we must be flexible."

The Center will be working with the churches of Singapore in developing its program.

## TRAVEL TIPS



*Spectacular Banawe Rice Terraces of the Philippines, carved out of mountainsides thousands of years ago, are called by many the eighth wonder of the world. Whole mountain ranges are terraced for rice cultivation, from valley floor to sheer 7000-foot peak. You can reach here from Baguio by car or bus.*

\* **Singapore and Taiwan** have jointly initiated a program to increase travel to both countries. The welcome mat is out to foreign visitors. Travel formalities and restrictions for visitors to Singapore have been simplified and relaxed. Since last fall the seven-day no visa rule for visitors arriving by air has been expanded.

\* **Korea is attracting more tourists.** Hotel facilities have been expanded. Twenty modern tour buses (from Sweden, by the way) are now operating in Seoul, the capital. The Korean Tourist Bureau has a program to provide for the entertainment of visitors in Korean homes. Another plus: the KTB offers guides free of charge, providing visitors assume basic costs such as taxi fares and meals, which are very reasonable.

\* **Hong Kong is much more** than a source of flu epidemic. Visitors find the economy bustling.

Following the riots a year or so ago things stabilized. Hotels were at 100 percent capacity recently. Officials hope that new hotels being built, along with those on the drawing boards, will be enough to handle tourist increases expected in 1969 and 1970. Meanwhile, Hong Kong's modern air terminal is already undergoing a three million dollar improvement to increase traffic flow.

\* **The National Student Travel Association**, 70 Fifth Avenue, New York, New York 10011, is offering a wide variety of tours to Europe this summer. The Classic Hobo Tour takes 41 days, costs \$750, and includes France, Spain, Italy, Switzerland and Holland. The Eiffel Tour winds up in France (where else?), gets as far east as Yugoslavia and Greece, and costs \$1120 for 54 days. Then there is a tour into Eastern Europe and Russia priced at just \$540 for 21 days.

# BE WITH US FOR EASTER IN JERUSALEM OR

Join any of our Christian Fellowship Tours

- **CLASSICAL BIBLE LANDS**—Monthly departures
- **HAWAII RETREAT**—June 28-July 8, 1969
- **SOUTH PACIFIC-ORIENT MISSIONS FAMILIARIZATION SEMINAR**— August 29th-September 16th (South Pacific) September 16th-October 9th (Orient)
- **NORTHWEST U.S.A. and CANADIAN ROCKIES**—June 14-24, 1969
- **AFRICAN ADVENTURE**—April 16th-May 7th

**ALL CHRISTIANS ARE INVITED TO SHARE OUR MOUNTAINTOP EXPERIENCES!**

Outstanding Ministerial leadership on all tours; Biblical interpretations throughout; unsurpassed Christian Fellowship; professional care enroute; highly educated, experienced guides and lecturers.

Personally escorted by **MRS. ALICE PLETZ**, Director of Christian Fellowship Tours.

THERE ARE MANY THINGS THAT MONEY CANNOT BUY . . . WE SPECIALIZE IN THESE IMPONDERABLES.

Write today for full information — Clip and mail coupon.

Mrs. Alice Pletz, Director  
Christian Fellowship Tours  
215 Travis Building  
San Antonio, Texas 78205

WITHOUT OBLIGATION, please  
send me complete information

EASTER IN JERUSALEM

CLASSICAL BIBLE LANDS TOURS

HAWAII RETREAT

AFRICAN ADVENTURE

NORTHWEST U.S.A. & CANADIAN  
ROCKIES

SOUTH PACIFIC-ORIENT MISSIONS  
FAMILIARIZATION SEMINAR

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ZIP \_\_\_\_\_

# OVERSEAS OPPORTUNITIES

## How To Get There

### business employment overseas

In *Guide to Employment Abroad* by Hill International Publications, East Islip, New York, you'll find a list of 110 U.S. companies which hire qualified U.S. citizens for foreign employment. The product or service of each is listed and varies from retail sales and computer products to baby foods and hotel chains. See especially pages 18 through 26.

### a manpower register ...

... is maintained by the *International Fellowship of Evangelical Students*. It exists to assist if you sense a call to serve our Lord unrelated to an official mission board. They invite correspondence with: The Secretary of Manpower Register (Miss Tonie Venes), I.F.E.S., Case Postale 6, 1000 Lausanne 5, Switzerland. You are classified on the basis of your training, preferred country of work and desired position or job as indicated by the form you file with the Register. If you're suitable, you are so notified.

### professions missions need ...

... is part of the information you get from *Inter-Varsity Missionary Handbook*. Of 195 mission boards surveyed about half are denominational boards.

Personnel needs total over 8000. Section III of this handbook lists hundreds of vocations needed by mission boards — also tells you how many of each are needed and which boards need them. The addresses of the major boards (ask for "Foreign Mission Board Directory") and the handbook can be obtained from Miss May Koksma, Secretary of the Missions Department, I.V.C.F., 130 North Wells, Chicago, Illinois 60606. The major categories are business and administration, education, evangelism and church development, medicine, nursing and dentistry, linguistics work and translation, literature, radio and recording and technical and industrial skills. Price is \$2.50.

### like to travel?

If you're looking for a witness while you travel, and want to see more of the world, get a copy of *How to Travel and Get Paid for It* by Norman Ford (\$1.50 from Harian Publications, Department D, Greenlawn, Long Island, New York 11740). You can go over this 72-page manual dozens of times and see something new at each pass through. Subjects? How to get jobs with transportation and travel companies, how to travel with service organizations, companies, government and in the foreign affairs field. It gets into the subject both by geography and by topics.

### the key book

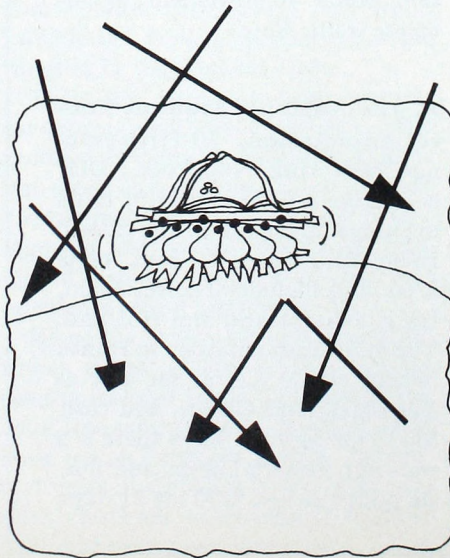
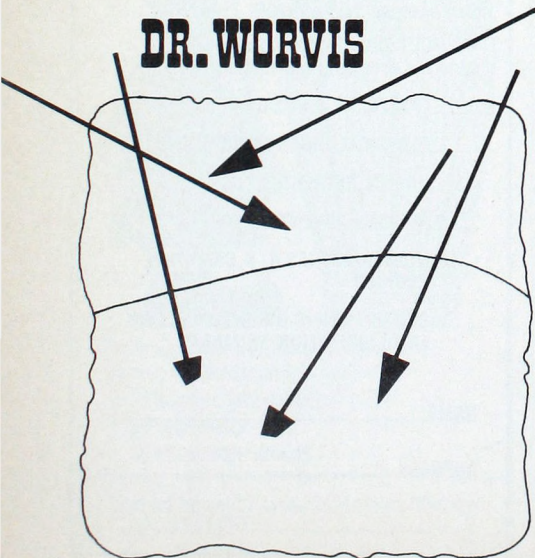
The new *North American Protestant Ministries Overseas Directory*, 8th edition, is off the press and available for \$2.50 from Missionary Research Library, 475 Riverside Drive, Room 627, New York, New York 10027, or from Missions Advanced Research and Communications Center, 919 West Huntington Drive, Monrovia, California 91016. This helps in thinking about getting overseas to a place of service. It tells what boards are working where, how heavily committed they are in each country and how to contact any North America-based missionary sending or support agency.

### short terms

*Missionary Assistance Corps* terms of service vary from three months in the summer to two years. Workers must meet their own expenses. There are openings for evangelism workers, librarians, teachers, builders, medical personnel, architects, engineers, house-parents, secretaries, etc., etc., in South America, Africa, Europe and Asia. Write Dr. Herbert Anderson, Conservative Baptist Foreign Mission Society Candidate Office, Box 5, Wheaton, Illinois 60187.

Also contact the *Christian Service Corps*. It's a kind of "evangelical peace corps" which wants to know what's

**DR. WORVIS**



needed and who's available to fill the need. It recruits workers, assists in selecting and placing and training them, and in raising finances. Assignments are made to fields throughout the United States and abroad through denominations as well as independent missionary sending agencies. Contact Mr. Robert N. Meyers, Director, 1501 11th Street N.W., Washington, D.C. 20001. Ask for *Venture Unlimited* and *Question and Answer Booklet* which deals with their philosophy and approach, requirements for corpsmen, how funds are raised, terms of service, what to do next, etc. CSC is interested in knowing about candidates in the fields of agriculture, art, business, communications, construction, counseling, education, language, literature, medicine and health, the ministry, music, social work, etc., etc. Mention their latest *CSC Personal Needs* sheet. Their periodical is *The Christian Corpsman*. These people probably know as much as anybody about the immediate needs in a great many places.

### trainees in europe

Living with a family is the main fea-

### Need More Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, write:

World Vision Readers' Service  
919 West Huntington Drive  
Monrovia, California 91016

Ask for "You Can So Get There From Here," an overseas opportunities check list prepared for our readers.

ture of the program of the *Mennonite Central Committee* for sending young people to Europe as trainees. The period overseas lasts a year and affords opportunity for firsthand observation of another country, its people and its culture. It's basically designed to be a learning experience in understanding and participating in the cultural and religious life of the community. There are four weeks of free time for touring and sightseeing but it's mostly farm, factory, office, household or institutional work. The applicant's interests, training and skills are considered in these arrangements. For latest information about future programs, contact Trainee Program, Mennonite Central Committee, Akron, Pennsylvania 17501.

### want to do some reading?

Look into *Careers of Service in the Church* by Benson Y. Landis. It doesn't deal with *just vocations* overseas but looks at the whole field of vocations as related to the established churches. Especially get into the section "Missions Overseas" beginning on page 102. It contains statistics and a general overview of a subject. Get it from J. B. Lippincott Company, Philadelphia or New York, \$3.50.

Also look at *Jobs That Take You Places* by an experienced executive traveler, Joseph Leeming. It will be in the 371.4's in the library or available from David McKay Company, New York. This author speaks directly to the subject of overseas employment from a professional point of view. Note the categories of openings from page 17 on.

### in retirement? ...

... and looking for a place of service abroad? Get acquainted with *How to*

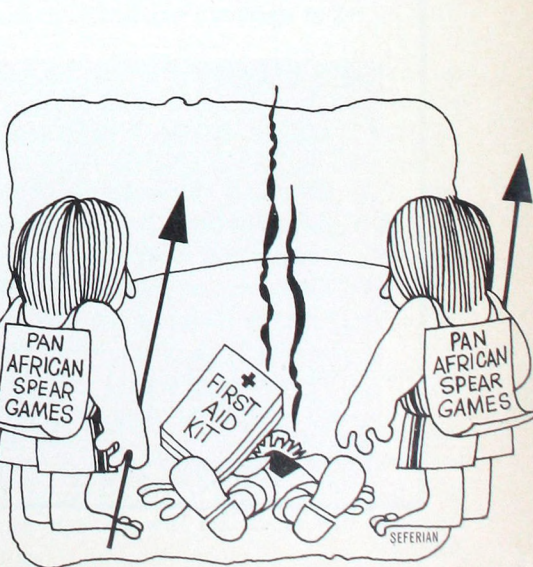
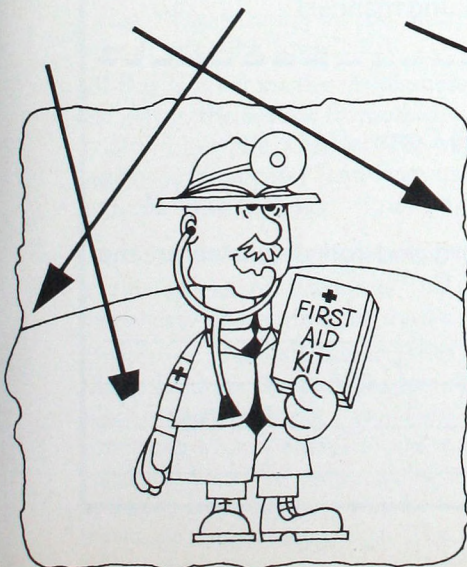
*Serve God in Retirement* by the Foundation Press, 111 North Sycamore Street, Santa Ana, California 92701. Learn about the idea of a "second career." Learn how many others have served God overseas in later years and what steps to take if God is leading you that way.

### requests for workers ...

... from dozens of countries come into the offices of mission boards and organizations recruiting candidates for mission work. Last year the Department of Missionary Personnel for the Foreign Mission Board of the Southern Baptist Convention received many such requests from their fields. Types of work varied from preaching ministries, music and education (including English language teaching in Venezuela, Guam, Malaysia, Okinawa, and the Philippines) to missionary medical workers, agriculturists, clerks, social and publications workers and houseparents for missionary children. Inquire by writing to the office at Box 6597, Richmond, Virginia 23230.

### uncle sam ...

... is the nation's largest single employer, hiring about 2,500,000 persons. New hires run to about 300,000 individuals annually from around 3 million applicants. Five percent of the government employees work outside this country—that's about 120,000 people. Write for *Federal Jobs Overseas* from the U.S. Civil Service Commission, Washington, D.C. 20415. Single copies are free and will include what's available and how to proceed and qualify. Also listed are the main government agencies that hire for overseas employment and how to get in touch with them.



send today  
for a ....

# FREE

LONG PLAYING RECORD  
WORTH \$4.98

CONTAINING SAMPLES  
OF A MARVELOUS NEW  
CHARACTER DEVELOPMENT PROGRAM

***If you have ever wanted to own your own business, but couldn't find just the right product or opportunity, INTERNATIONAL MARKETING CORPORATION may have the answer!***

Here's what International Marketing Corporation (one of the fastest growing firms in the Franchise Field) offers:

- A product needed by every home
  - Exclusive, protected territories
  - Leads from our National Advertising
  - National and Regional Training Meetings
  - Complete marketing plans
  - Unlimited profit potential
- Plus----- the satisfaction that comes only through significant contribution to others!

IMC, based in Waco, Texas, is now appointing Distributors and Salesmen to market the Audio Library Program. The Audio Library is the only Program of its kind available to the modern day parent who wishes to provide a vi-

brant, character building Christian atmosphere in the home! Families of all faiths attest to the value of the Library. Tens of thousands of homes have utilized the Program's impact since its release several years ago.

The Program is endorsed by such men as **BILLY GRAHAM, PAUL HARVEY, DR. LOUIS EVANS**----- and thousands of families throughout North America!

Today, more than ever before, parents recognize the need for assistance in instilling in their children positive traits of----- Character----- Faith----- Integrity----- Honesty, so necessary for successful living! The Audio Library will do all this and more in an exciting, entertaining manner!

### FOR FURTHER INFORMATION

If you'd like a sample of this outstanding program — send the enclosed coupon today! We'll send to you at no charge your LP, plus our Free packet of information about the opportunity available with I.M.C. (or if you can't wait — call (817) 772-7130 or (817) PR2-5285.)

Charles Bisbee, Pres.  
International Marketing Corp.  
P. O. Box 7813  
Waco, Texas 76710

WV 2-9

Please send Free Record and full details about the opportunity with I. M. C.

Name -----

Address -----

City & State ----- Zip -----

Phone -----



# Those Next Towns

"Try this one on for size," as a friend of mine sometimes says when he has a fresh idea he wants to propose to you. In this case it's an outline for a talk on missions — "home" or "foreign" — which sometime might help to get you going in your preparation.

Your text is: "Let us go on to the next towns" (Mark 1:38).

## Introduction:

1. Mark is the gospel for activists. Not reflective, as John is. Mark is "where the action is."

Note the verbs in this opening chapter: Jesus—"came" (v. 14) . . . "called" (20) . . . "entered" (21) . . . "rebuked" (25) . . . "left" (29) . . . "healed" (34) . . . "rose" (35) . . . "went" (35) . . . "moved" (41) . . . "stretched" (41). "Immediately" is used not less than nine times.

2. Mark gives us the picture of Christ as the *unresting* Redeemer. "The next towns!" Always that new frontier to be crossed, that untouched community to be reached.

Jesus was the "Prince of Peace," but He was also the passionate performer: "I must work the works of Him who sent me" (John 9:4). He combines the serene with the strenuous, tranquility with toil, rest with restlessness.

Unrest comes in varieties. It's not all the same.

- I. There is the restlessness of *conflict*.

Bad interpersonal relations

Involvement in group hostilities

Deep, insistent, unresolved inner conflict

One man said the only harmony within him was "harmony with chaos." Another was obliged to confess, "I'm working in too many directions. I need to be at one with myself."

All this is far from the restlessness of Jesus. On the contrary, it is the sort of turmoil and warfare on which He would "blow the whistle." He would stop it. He would heal us at the center (and keep us renewed in that healing), enabling us to say, "Come on, world, do your worst!"

- II. Or, there is the restlessness of *covetousness*.

In this species of discontent the mainspring is *greed* — the sweaty chase after the dollar.

Illustration: Not all missionaries who leave home and native land are the ambassadors of Christ. At a busy airport in western India I stood for a moment next to an American whose "sample" case was "decorated" with the baggage checks of many airlines. My query about his business drew the reply that he was a traveling salesman for an American liquor firm. The lure of fat profits made a "mission" agency out of a distillery and a "missionary"

of a drummer. Was the restlessness of Jesus like that? No!

- III. There is the restlessness of *compassion*.

This gets us into the secret of Christ's urge to reach out, to widen the horizons of His ministry, to spread the good news of God's kingdom of forgiveness, reconciliation, and fulfillment.

The key is found in v. 41. Jesus was "moved with pity" (RSV), or, in the better rendering of the King James Version, "with *compassion*."

"Compassion" means, literally, *to feel with*. Not simply *to feel for* — that's *pity* — but *to feel with*.

It means: Be *identified*. One of our American Indian tribes (the Iroquois, if I remember correctly) has the saying: "Never judge any man until you have walked six weeks in his moccasins."

It means: Be *involved*. The priest and the Levite in our Lord's parable had some pity for the man who lay beaten by the roadside. But they "passed by on the other side" — neither identified nor involved. Not the "good Samaritan." He had "compassion." That meant empathy. And it meant action.

## Conclusion:

Pick up the suggestiveness of the word "towns" in the text. A more precise rendering of the word in Greek would be the "village towns." Think of India. More than half a billion people, four-fifths of whom live in villages. At any given time there are probably not more than 2000 foreign missionaries active in India. If there were twice that many, *they* couldn't evangelize the nation. Indian Christians must do it. But more workers from abroad — of the right kind — are needed to help inspire and train the Christian nationals to get on with the urgent task.

Or, apply "towns" to the smaller satellite communities that lie on the edges of our great cities. The current word is "suburbia." Prosperous, plush, playful — and putrid. Last December President Johnson received a report from his special commission on "suburban problems." Describing it, the Minneapolis Star headlined: "DECAY, CRISIS IN U.S. SUBURBS." They are not *all* plush: 40 percent of the nation's poor live there. And, says the commission, crime, decay, and pollution problems are growing *at the same rate* in the suburbs as in the central cities.

Something roughly similar is happening in Rio de Janeiro, Mexico City, Bombay, Tokyo, and Johannesburg.

Without Christian penetration — Christian "cell" ministries, youth clubs and camps, house parties, worship services that throb with life, literature that is sound, smart and relevant — the latter end of our towns and cities will be worse than their beginnings.

PSR

# Myth of Mission Without Racism

(Tenth in series on Mission Without Myth)

Item: "One clergyman wrote that the slaves wanted 'nothing more than to free their children from slavery.' This is what the masters feared and why many of them opposed the conversion of Negroes." — Melvin Gingerich, in *The Christian and Revolution* (1968), under caption of "Slavery and the Church."

Item: "African workers were made to feel not only their lack of knowledge but also their *blackness*. They discovered in dismay that the color of their skin put a terminus to their possible advancement."—Colin Morris in *The End of the Missionary?* (1962), referring to the development of the Rhodesian copper mines in the nineteenth century.

Item: "Whereas the early missionaries appeared before the African people as their champions, with the growth of large European communities and greater numbers of missionaries being involved in serving them, it seems to Africans that the missionary as the voice of protest has become more and more softened until now, with few exceptions, they are viewed as supporters of the European position." — President Kenneth Kaunda of Zambia.

Item: "I lived just a few yards from a great evangelical church. I had lived two-thirds of my life before I ever received an invitation to come in. As a child whose family had just moved into a fast-changing white neighborhood on the edge of a Negro ghetto, I sat on the stairs of this church and played. I looked into the downstairs window as white face upon white face sat around the tables at church suppers. I can vividly recall one day that I, a poor black child whose family was on welfare, yelled into the church window, 'We're hungry. Give us something to eat!' only to have a beautiful white lady come out and tell my brother and me how rude we were."—The Rev. Michael E. Haynes, minister of the Twelfth Baptist Church, Boston, member of the Massachusetts legislature, in an address to the Park Street Church missionary conference in April 1968.

Such cases and "quotes" could be multiplied indefinitely. They are admittedly one-sided. In the nineteenth century, as in the twentieth, we have had courageous souls and prophetic spirits who opposed the color bar, denounced slavery, and warned against segregation. Many of them suffered for the bold stand they took. It is important to recognize these historical roots of the "white supremacy" mentality, the poisonous fruit of which is being eaten so bitterly today. Even those who are part of the missionary enterprise cannot escape the consequences of it.

## The Barrier of Prejudice

Prejudice comes in two styles: *with* and *without* malice. The malicious type may be called an irrational and unfounded *hostility*. The nonmalicious form consists of *opinions* that rest on insufficient knowledge.

A prejudice can be crude or it can be sophisticated. An illustration of the *crude* is found in the emotional outbursts

of some American whites who protest that desegregation means what they call the "mongrelizing" of the white race. The stone-cold fact is that there is not now, nor has there been for centuries, a "pure" race.

A *sophisticated* prejudice appears in a bit of conversation between two Africa missionaries who were talking about an African Christian. "You can trust him," said one to the other, "for he thinks just like an Englishman!" Three queries are in order: (1) Are you *sure* about that? (2) Why *should* he, since he is an *African* in Christ and not a European? (3) If he does, does he realize that in today's Africa he has slashed in two the influence he should have as a Christian national?

Many white Christians are casting aside this barrier of white prejudice. For too large a number, however, it is an exercise still waiting to be tackled.

## The Burden of Initiative

In the struggle for civil rights in the United States, which began in earnest 25 years ago, the burden of initiative has been carried by the deprived, not by the privileged; by the colored, not by the white. It should have been the other way round, especially where the Christian church was concerned, but it wasn't. The full consequences of that melancholy fact have yet to be measured.

What can we do now, we who are members of the white community and, additionally, are concerned with the church's world mission?

1. *We can be more open about the mistakes of the past and the stubborn prejudices of the present.* We — and I include myself — have not been free of the streaks and stains of racism, mostly with blacks, sometimes with Jews, not infrequently with Asians.

2. *Here on the U.S. scene we who call ourselves evangelicals can put a stop to the artificiality of being organizationally lily white.* Last year, in that talk which Congressman Haynes gave at Park Street Church's missionary conference, he said: "The evangelical . . . colleges — Gordon, Eastern Nazarene, Barrington, Berkshire, and all of the rest, including Wheaton, Bob Jones, Kings College, Moody — need to get some black faces on their faculties and staffs, and get more black students in their schools." He is right.

3. *Mission boards can begin taking qualified nationals into the highest circles of policy-defining and decision-making.* Overseas Missionary Fellowship has set a fine example. It deserves to be followed.

The gospel is far more than social justice, but it is never less. It is the descent of a saving mercy down the vertical shaft of the Cross. But the Cross has a horizontal bar as well. It calls for a demonstration of Christ's love in race relations and an application of it in social justice.

We are fascinated by a myth if we think that the history of missions has been free from racism.

But it should be!

PSR