SERVICE AT 11:00 A.M.

SERMON:

MISSIONS UNLIMITED

ALL VISITORS WELCOME?
Lonely little orphans... hungry... shivering... sick and alone. War has multiplied them by the thousands. In Hong Kong... Korea... and now in Viet Nam. Their frightened eyes plead hopefully. Is there anyone who cares?

YOUR help could lift a child like this from the cobblestones. YOU could provide a home for him; give him food and clothing; an opportunity for education.

If he survives at all, he'll be a leader in ten or fifteen years. HOW he'll be leading, and toward what, could be up to you.

YOU could provide for his Christian training now. YOU could help turn him from gangsterism and point him toward God.

Your help can make the difference.

Money invested in World Vision provides this kind of help around the world. And it also earns an attractive return for you.

World Vision Annuities earn up to 7.4% interest (depending upon age) • Mission Security Agreements earn 5% interest • Also, there are Memorials • Wills • Pre-deeded Property • Insurance Gifts • Short-term Trusts and other investment plans. Write today for your FREE copy of "Your Guide to Faithful Stewardship" and select the plan best suited to you.

□ Please send the newly revised FREE BOOKLET, "Your Guide to Faithful Stewardship," outlining various plans for investing in the Lord's work.

I am interested in: □ investments □ making a will

name ____________________________
address ____________________________
city ____________________________
state ____________________________ zip code ____________________________
birthdate ____________________________ occupation ____________________________

if you prefer not to clip the coupon, please make your request by post card or letter.

MAIL TO: STEWARDSHIP DEPARTMENT
WORLD VISION, INC., BOX O, PASADENA, CALIF. 91109
The Truth Comes High

Why do Christians have trouble with truth? Not simply with biblical and theological truth, but with truth in general!

I

The reasons are many. Christians, for example, are still finite. Finiteness means limitation. Only God is infinite. The absolutes are with Him and in Him. We may confess them, but we do not fully comprehend them. Even Christians sometimes have difficulty allowing God to be God. They want to assume that role for Him. It never works.

For some Christians difficulties with truth may arise from lack of commitment. We may glibly say that we are committed to “the truth, the whole truth, and nothing but the truth,” but in fact there are hidden and sometimes hideous reservations. Says a distinguished psychiatrist: “The first law of mental hygiene is this: be honest with yourself.” In this realm reservations and rationalizations are “a dime a dozen.”

Closely connected with lack of commitment is the reluctance to believe that truth is often costly. “Buy the truth, and sell it not,” we read in Proverbs 23:23. The other day when I quoted this line to a devout lady, she looked mystified. Asked if she realized it came from the Bible, she said no. When she asked me what it meant, I told her that it was a figurative way of emphasizing the priceless value of truth. I could have added that it teaches by implication how costly it is to acquire and follow truth. Saul of Tarsus, for instance, found that if he embraced “the truth as it is in Jesus” it would cost him all the favor and standing he had with the Sanhedrin.

Prejudice is yet another factor that beclouds truth in the minds of Christians. Prejudice means pre-judgment. It is decision registered before the evidence is all in hand. It is a position taken with only part of the facts admitted. The remainder of the facts is either deliberately disallowed or unconsciously ignored. Was the Peter of Acts 10 prepared to take the Gospel to the Gentiles and to eat and drink with them in the house of Cornelius? No. He was ready to stand up to the Lord and argue against it. And the reason? Hatred for Gentiles? No. Ill will? No. It was prejudice. At this point his mentality was that of the “establishment.” He was for the status quo, no matter how ridiculous the Cross of his Lord had made that status quo.

II

From these and other considerations several consequences flow. For one thing, we are all challenged, and challenged all the time, to re-examine our commitment to truth. Without fully realizing it, we may be hedging and weasling. On the other hand, we must be cautious lest we misjudge those whose grasp of truth has not carried them as far as we ourselves have been compelled in conscience to go. Concretely, this would mean refusing to impute to Peter a hostility to the Gentiles which in fact was not there. In the light of the new situation created by the Cross it was prejudice that had Peter in its grip. It was hurtful, to be sure, and it cried out for correction; but it needs to be seen for what it was—prejudice, not perversity.

Truth lays vast claims on all of us. Truth is that which conforms to the reality that God wills in the order of creation of which He has made us a part. It is God in character and God in action. One of the hardest aspects of reality for us to grasp is that in which we see God working His purpose out through men who neither know Him nor confess Him as God. Isaiah does not hesitate to call Cyrus, a heathen ruler, one of God’s “anointed” ones. He was anointed to perform a service in the far-reaching purposes that God had for His people Israel. Thus God declares: “I gird you, though you do not know me” [Isa. 45:5]. Thus, too, the arrogant and ruthless Assyrian is called the “rod” of God’s anger against Judah.

III

A case in point is the judgment day that has now come to the United States of America because of the long denial of basic civil rights to multitudes of her citizens. If our own people do not know that this is judgment day for us, the rest of the world does. It is easy for those of us who are pious defenders of the old order to cast aspersions on the non-Christian and even irreverent attitude of some of the leaders in the civil rights movement. Easy, indeed, but is it altogether wise? When injustice, hypocrisy, and the subversion of human dignity are at stake, God, in an overruling sense, may be making greater use of the irreverences of a James Baldwin than He is of the outmoded cliches of a United States senator who denounces him.

When the President of the United States is obliged,
It is easy to advertise that "all" visitors are welcome in our churches. Subconsciously we assure ourselves that we are faithful to the demands of the book of James. But until we evidence a truly all-encompassing love where we live, work and worship, our mission outreach to the world will lack the ring of truth.

Bob Pierce
President
Richard C. Halverson
Vice President

MAGAZINE STAFF
Paul S. Rees
Editor
Theodore W. Engstrom
Executive Editor
Donald H. Gill
Associate Editor
Elizabeth S. Poehlman
Editor's Assistant
Dorothy C. Haskin
Editorial Researcher
Eva Jordan Blair
Editorial Assistant
Larry Burr
Advertising Manager

VOLUME 9  NUMBER 6

World Magazine is published monthly by World Vision, Inc., a non-profit religious corporation. It is a member both of the Associated Church Press and the Evangelical Press Association. Subscription is $2.00 for one year, $5.00 for three years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 25 cents. Send all editorial correspondence to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Send subscription information and change of address to World Vision Magazine, P.O. Box 181-K, Toronto, Ontario, Canada. Send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1965 by World Vision, Inc.

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

CONTENTS

THE EDITORIAL VIEW  1

THE OLD ORDER CHANGETH By Byron S. Lamson  4

SOCIAL JUSTICE AND EVANGELISM By Donald A. McGavran  7

QUOTE UNQUOTE  9

SEARCHING THE SCRIPTURES By William Fitch  10

FACING THE IMPOSSIBLE By Horace L. Fenton, Jr.  12

GLOBE AT A GLANCE  18

MISSIONS IN MEMORY  20

THE GROWTH OF THE UNITED CHURCH OF CHRIST IN JAPAN
By William Woodard  21

FREEDOM AND ORDER: ONE NATION'S EXPERIENCE
By Mary C. Werner  22

REVIEWERS REPORT  31

NEXT MONTH

How do you account for it?
The Pentecostal movement in Latin America is growing faster than anything else in sight. Mission authorities have ventured various reasons for such phenomenal growth, but John T. Seamands selects one factor above all others. In his article in the July-August issue of World Vision Magazine, Seamands analyzes the growth of the Pentecostal movement and shows what it means to the rest of the Church—in Latin America and throughout the world. Another article in the July-August issue shows how one non-denominational mission agency handled the question of charismatic gifts as it relates to the life and work of that mission in Latin America. Be sure that your subscription is in order so that you will receive your copy of World Vision Magazine promptly.
out of respect for the facts, to make the admissions that he did in his March 15 address to the Congress and to the nation, the full weight of the Christian community should be thrown behind the insistence that constitutional democracy is not an empty shibboleth but a practicable reality.

As the President said, this is not a “Southern” problem. This is an “American” problem. To call it “political” is to miss its deeper-and-tones. To call it the “work of communist agitators” is to confuse a fractional truth with a far larger reality. To say that the Church should ignore it is to say precisely what pious churchmen said to John Wesley when he fought the institution of slavery in the British Empire.

To hold that Christians, whether they think of themselves as conservative evangelicals or otherwise, can sidestep it, is to hold exactly—and exasperatingly—the opinion held by many devout Methodists, Baptists and Presbyterians in the “abolition” fight of a century ago. Defenders of the status quo said then what they say now. Some of them argued flatly: change is wrong. Some of them insisted loftily: change, if it must come, cannot be legislated. Some of them pled pathetically: change must not be hurried.

Yet a hundred years earlier John Woolman, that high-statured, perceptive Quaker, had gone home from a meeting that concerned itself with slavery to write in his Journal:

Many Slaves on this Continent are oppressed, and their Cries have reached the Ears of the Most High. Such are the Purity and Certainty of His Judgments that he cannot be partial in our Favour. In infinite Love and Goodness, he hath opened our Understandings, from one Time to another, concerning our Duty towards the People; and it is not a Time for Delay. Should we not be sensible of what is required of us, and, through a Respect to the private Interests of some Persons, or through a Regard to some Friendships which do not stand on an immutable Foundation neglect to do our Duty in Firmness and Constancy, still waiting for extraordinary Means to bring about their Deliverance, it may be by terrible Things in Righteousness God may answer us in this Matter.

It is by “terrible Things in Righteousness” that God is now answering us “in this Matter” of American racism in 1965?

IV

We are gravely ill-informed if we think that “Little Rock” and “Birmingham” and “Selma,” as well as many an unsavory racist episode in our northern states, have no bearing on the work of the Church in its world outreach and witness.

Let two voices be heard from outside the circle of Christian missions. Less than a decade ago, Mr. Harold R. Isaacs, working as a research associate with the Massachusetts Institute of Technology, produced a book called *Scratches On Our Minds*, in which he warned:

... laugh, cry, or gape, what confronts us is no mere speedy change of scenery, flag, costume, posture, or facial expression, no frantic flashing of new pictures on the propaganda screens. It is the beginning of a change in the underpinning of the total relationship between Western and Asian and African men. For nearly three hundred years this underpinning was the assumption of Western superiority: a vast political-military-social-economic-racial-personal complex was built upon it. Almost every Western image of Asian and other non-Western peoples was based on it. This assumption can now no longer be made or maintained. The whole structure based upon it is being revised. All the power relations that went with it are being changed. This is history in the large, a great continental rearrangement, bringing with it a great and wrenching shift in the juxtapositions of cultures and peoples. Western men are being relieved of the comforts and disabilities of being the lords of creation; Asian and African men can no longer merely submit, nor live on the rancors of subjection, nor revitalize their own societies by the ideas or sanctions of their own more distant past. All must move from old ground to new, from old assumptions to new ones, and as they move must constantly refocus their views. They will all be engaged, for some time to come, in more or less painfully revising the images they have of themselves and of each other.

The other voice is that of Senator J. William Fulbright of Arkansas:

This question of the moral strength of our people is not just a domestic matter. It has grave implications in our international relations.

The reshaping of our images across the lines of race and color will not take place without resistance. It is conceivable that it will not take place at all—with disaster as a consequence. In this event what will be supremely calamitous will be the failure of the Christian community in the hour when it had its chance to lead the way, to set the pace, to incarnate the truth.

Yes, truth comes high. It is often harsh. It is much easier to settle for a half truth.

Yet only the truth will ultimately reign. P.S.R.

From Geneva to Madras

Bishop J. E. Lesslie Newbigin, of the Church of South India, who has spent about a decade in a secretarial relation to the International Missionary Council and (latterly) to the Division of World Mission and Evangelism of the World Council of Churches, returns to South India to become the Bishop of Madras. No one who knows the conscience and the convictions of Dr. Newbigin will be surprised. More than once he has expressed disapproval of the ministerial ambition that rates the institutional above the pastoral, the administrator above the evangelist.

One of the insights he will carry with him, as he returns to the diocesan task, is expressed in his own words:

The instruments which the living Spirit of God chooses for his ministries may sometimes surprise us. . . . They may be, like the first apostles, regarded as unlearned and ignorant men. But—and here I speak from experience—if they are those whom the Spirit has chosen and anointed, they will, even if they are men of very little education, develop patterns of service and leadership of which the Good Shepherd will not be ashamed.

P.S.R.
It is a hot Sunday afternoon in the most primitive part of Southern Rhodesia. The trees are stunted and vegetation is sparse, for this is a semiarid, often near-famine area. Seven hundred people are seated on the ground. The barefoot preacher in shorts and white shirt stands with Bible in hand, earnestly proclaiming the gospel message. Before he finishes the sermon, a hundred or more of his congregation rush forward to confess their sins.

And so the Church is being planted by Africans, with the encouragement and full cooperation of wise missionaries who have already written the home board from their original field of service in Portuguese East Africa (Mozambique): “Your laborers in this field are missionaries with a call to establish a church and pass on to new fields.” Referring to the national pastors and evangelists, pioneer missionary Ralph Jacobs continued: “Some of their sermons were just as clear... and as powerful as are preached by our best preachers at home... We are about to place several extra burdens upon them hitherto borne by the white missionaries.”

Following the Tribes

This new field in Southern Rhodesia is a missionary development from Portuguese East Africa. African evangelists and missionaries followed a great Mozambique tribal movement into Rhodesia in 1941. They were able to communicate with the wandering settlers who carried with them the Sheetswa language. There were conversions on the second Sunday the Gospel was preached, and an almost constant revival continued for several years. Schools were established with the generous aid of a friendly government. Sorely needed nursing and dispensary programs, together with a recognized hospital, were subsidized by government. The church was intimately related to all these services.

Twenty years swiftly passed. In September 1961, central Africa was a scene of great unrest. There was intertribal warfare in the Congo and bloodshed in Angola. Thousands of refugees were existing in miserable concentration camps without adequate food or medical care. Southern Rhodesia, the most peaceful spot in central Africa, was also seething with discontent. But the sounds of war were not apparent in its southeastern section where Free Methodist missions are located near the borders of Mozambique and the Union of South Africa.

It was here that some 20 African church leaders representing churches in Rwanda, Burundi, Portuguese East Africa, Transvaal and Natal joined with delegates from Southern Rhodesia and North America for serious consultation regarding the work of their churches. Each delegation was accompanied by a missionary interpreter. By previous agreement, both the missionaries and Free Methodist leaders from North America became “observers.” Committee reports, sermons, addresses, special music, were presented largely by the African leaders. A layman from Natal and the senior bishop of the North American Free Methodist group were elected co-chairmen of the conference.

Recounting Mission History

Study panels had previously been organized by the churches of each country represented. On succeeding days these panels reported on the local history of the Christian movement and related this to the development of their Free Methodist mission and national church.

Byron S. Lamson has been general missionary secretary of the Free Methodist Church for 20 years. He served as secretary of arrangements for the development of the World Fellowship of the Free Methodist Church about which he writes here and in his book To Catch the Tide. Other books he has authored are Venture!, Lights in the World, The Holiness Teachings of Jesus and Modern Prayer Miracles.
It was time for the Southern Rhodesia committee to report. To the North American mission delegation, the tropical spring climate of September was oppressively hot, and especially so in the cement block building with its corrugated iron roof, where conference delegates assembled. Large conference tables, placed in the form of a horseshoe, enabled the delegates, missionaries and North American representatives to face each other on a basis of equality. This simple physical arrangement further encouraged the African leaders to understand that here was something new—a conference conducted largely by Africans and for Africans!

The tall, slender headmaster of Lundi Central School spoke. He was simply but tastefully dressed in European costume. His finely chiseled features and impeccable English, together with his keen native intelligence and perceptive insight into the political and religious situation, combined to command conference respect. He listed the problems faced by the church in Rhodesia as follows: (1) In this drought area where the population is sparse and the people poor, churches are poorly attended and supported. (2) Generous government subsidies for the schools attract the best educated Africans. For the teachers there is an adequate salary. This is a great temptation to candidates for the ministry who can look forward only to a relatively poor income as long as the denomination maintains its self-support ideal and emphasis. A poorly trained, inadequately paid ministry cannot win and challenge educated Africans. (3) There is no high school—no opportunity for advanced training for 95 percent of the sixth standard graduates. Sickness, ignorance, poverty and the dark night of heathen superstition almost blanket the tiny light of Christian witness.

Another speaker was Professor Joseph Chauke who emphasized the strength of the heathen customs of bride purchase and witchcraft. He noted that beer-brewing is often forced on Christian wives by their heathen husbands. The growth of the church is discouraging, he said, since the churches are established in rural areas. The best educated Christians migrate to the cities for good-paying jobs, and the Church seems unable to follow them there. The picture he painted was dark.

An Even Longer List

Soon delegate Epayeneto from Rwanda reported. He is the dynamic superintendent of one of Free Methodism’s fastest-growing fields. He lives and works in the midst of intertribal warfare and killings. He also listed problems facing the church in his field. It seemed that his list of needs was longer than the one from Rhodesia. He paused a moment, a bright smile spread over his face, and then he proceeded to literally roll up his sleeves as he told about his evangelistic outreach program. In spite of difficulties, he said, God was giving great success. Epayeneto’s plan of operation is centered in the district superintendent. A clearly defined line of responsibility runs down through district pastors and “under-shepherds” to local churches and schools. On this level, primary age children and older “learners” are taught by the catechists. Evangelistic teams are on call and available to any church or school where God’s Spirit is working and the people are earnestly inquiring about the way of salvation. There is a constant stream of converts preparing for baptism as the Free Methodist Church continues its rapid growth.

Here Africans sat across the table from Africans telling one another of their problems and sharing suggestions for overcoming obstacles. African delegates pulled out their notebooks and began to record the success stories of their brethren. There was a lively exchange of questions and answers. This was the real Church assembled under the leadership of the Holy Spirit, girded for action. We from North America had a box seat out on the growing edge of the Church where the Christian movement comes into first-hand conflict with the powers of darkness. This is the “tide” of God flowing in the new Africa today.

Same Picture, Different Settings

In capsule form, this is what our World Fellowship is all about. With a few allowances for cultural differences, similar conferences have been held among our churches in the Asian and Latin American areas. The results have been beyond the expectations of our groping Mission Board that in October 1958 started the ball rolling by asking the denominational board of administration to set up a World Planning Council for Free Methodism. After approval and four years of intensive study, prayer and consultation by national and area leaders on each field, the first World Fellowship Quadrennial Meeting convened in Detroit, Michigan, in June 1964. Acting on recommendations from the area fellowships, delegates prepared the final draft of a constitution for World Free Methodism for presentation to the North American General Conference.

We shall never forget the telling impression made by our overseas churchmen on that body. They explained the document, answered questions, gave sound arguments for its adoption, and served on the special committee that studied the constitution. When the General Conference at last gave a unanimous vote of approval, the enthusiasm of the men from overseas knew no bounds. Their joy was contagious. The General Conference then proceeded to enlarge its plans for the outreach of the Free Methodist Church in North America, largely influenced by the drive and optimism of the younger church delegates.

No ‘Superchurch’

In summation, the parent body approved a plan whereby general conferences with powers equal to its own could be established under certain conditions in various parts of the world. Fearful of the dangers inherent in the development of one over-arching world

continued on page twenty-four
Does social action constitute evangelism? The author speaks to this question. "It is time," he says, "to recognize that calling all kinds of good actions evangelism simply confuses the issue...."

A most important question in mission theory today is the relationship between concern for social justice and the propagation of the faith.

On the one hand, we live in a world where many aspects of society are sub-Christian. For example, here in the United States the inheritance from a sinful system of slavery still plagues the churches and hampers the development of a Christian civilization. Many Christians want this iniquitous denial of civil rights ended and are giving their lives and money to liquidate it.

Social injustice exists in every country of the world, in many of them in more aggravated form than here in the United States. For example, despite constitutional provisions in India, the lot of 60 million scheduled caste people [former untouchables] is still miserable. They suffer social disabilities far greater than those borne by Negroes in America. They live in abject poverty. Few of their boys and fewer still of their girls have an opportunity for schooling. They are, for the most part, landless labor. They do the dirty work of India—gathering bones, tanning hides and cleaning latrines. To crown it all, the iron of servitude has bitten so deeply into their souls that they believe themselves to be inferior.

**Christianizing the Social Order**

Many other illustrations of social injustice can be found. The relation between the classes and the masses in almost every land screams for rectification. To meet this part of the world's need, many Christians consider themselves called to battle for social justice. They argue that since they are "Christianizing the social order," they are engaging in evangelism. "You can Christianize individuals," they would say, "or you can Christianize the framework of society."

On the other hand, we live in a world where enormous numbers of people yield Christ no allegiance.
and know nothing about him. They base their lives on false and inadequate doctrines about God and men. Hundreds of millions are victims of animism. They fear the spirits of trees, rivers, fields, mountains and diseases. Their religion is largely placating evil spirits. Their ethic is largely local custom. They have no scriptures, no house of worship, no revelation, and no hope of eternal life.

‘Nominals’ Everywhere Need Christ

If nominal Christians are not unknown in the United States where churches, Sunday schools, Bibles, and huge amounts of Christian literature are available, and where every church has its band of devoted, dedicated Christians, how many more nominal Hindus, nominal Moslems, and nominal Buddhists are to be found! Their total runs into hundreds of millions. The nominals here in America are considered in urgent need of Christ. Why should the much larger numbers of them elsewhere not be?

Other hundreds of millions are materialists. “Their god is their belly.” The Marxists, self-confessed materialists, are only a small part of the total. Some in Europe and America, many more in Asia, Africa, and Latin America—despite their considerable ethical achievements—profess to believe that God and the spirit do not exist.

Among all these, vast church-planting evangelism is urgent. These millions are those for whom Christ died. To meet this part of human need, many Christians consider themselves called to proclaim Christ and persuade men to become his disciples and responsible members of his Church.

Social action and evangelism! Tension exists between these two activities of the Church. With 150 years of Christian missions, propagating the Gospel has built up a large following and large resources. Those called to social action are today trying to reinterpret ‘missions’ to include social action. They seek to obtain for social action part of the resources now given to missions as evangelism. Confusion reigns as to what mission really is.

Preaching to ‘Conditions’?

“Industrial evangelism” is much talked about. The Christianization of parts of the framework of society is held to be essential mission. It is said that “the ends of the earth” are not necessarily geographical. There may be non-Christian living conditions next door. The Gospel must be “preached” to those conditions and they brought under the lordship of Christ must be converted and rectified. All this thoroughly confuses evangelism and social action.

An interesting case of such confusion arose recently when a Christian deeply committed to social action said, “Concern for social justice is most effective evangelism. It makes the oppressed see that Christians not only preach brotherhood but practice it. Why assume, therefore, that concern for social justice is not a means to convert?” The question is fair and the answer to it simple. As a matter of record, concern for social justice has not converted. Industrial evangelism does not propagate the faith. It does not add to existing churches or found new ones. It does not lead multitudes to put their faith in Jesus Christ and form living Christian communities, which enlist others. Industrial evangelism to date is an exploratory Christian activity which does not persuade many non-Christians to be baptized and live as committed Christians.

Factory Families for Christ

With the urgent need to win the masses to Christ, we have nothing but sympathy. Truly, Christians must find a way to present Jesus Christ so that factory populations by families and communities enlist with Christ, form Christian cells (churches), go out to convert others and found other cells. The test of whether a way has been found is whether it (in fact, not in hope) multiplies practicing Christians and churches.

Some may reply, “This talk of converting people offends us. It is proud and aggressive. The Christian should simply be there, quietly living as a Christian, worshiping as a Christian, meeting the issues of life as a Christian. Rather than seeking to aggrandize the Church and get people to join his church [a subtle form of ego inflation], he should simply pour himself out in quiet, kindly service and efforts to better the common lot of both pagans and Christians.” To them, it must be said, “If quiet living as a Christian does in fact extend the faith and the Church, if under today’s circumstances that mode of mission is more effective, there is no quarrel between you and us. But if quiet living is in fact denial of the universality of the Gospel, then your retreat into quietism should be branded for what it is—denial of the lordship of Christ.”

Churches for Laborers

The Pentecostal churches in Brazil and Chile, without calling their efforts industrial evangelism or trying to Christianize the framework of society, are doing much more of both than other churches in the world. They are churches of the laboring masses. Working men feel at home in them. Their leaders are homy-handed men accustomed to wield hammer and pickax.

Pentecostals are multiplying churches in an apostolic fashion. One can reasonably expect that they will win a sufficient number of the proletariat to influence the course of civilization in Latin America. Changing the framework of society becomes increasingly possible as living churches multiply in Chile and Brazil. This is true industrial evangelism! It converts and transmits potency to the new Christians, who proceed promptly to bring other laboring men and women to potent, relevant Christian living.

Is there, then, no place for “concern for social justice” which attacks the evils in society just because men are God’s children and their social structure should not deny them opportunity to live as such? Certainly there is a place! Christians should work to Christianize the social structure.

continued on page twenty-six
Christ, Our Leader

Men love leaders. The strong man who excels others in his mind and muscle always commands a following. As long as he is winning, men will live and die for him regardless of his cause. Whether it be Communism and Stalin, or Empire and Churchill, or any other similar combination, men today the world over are looking to the leadership of some one man to bring them to peace and prosperity and to the realization of the ideals that they cherish.

Through the resurrection we have a Leader better than all others that can be named. Neither age, nor accident, nor malice, nor failure can hold Him back. Not only have we His authority for propagating His message, but we have also His leadership in the enterprise.

The same leadership that inspired the apostolic church to sacrificial loyalty is ours today. The Risen Christ is still marching on and beckoning us to follow. Whether in the pulpit, in the shop, in the field, or in the office, whether in the slums or in the schoolroom, whether in the sands of Arabia or in the mountains of Tibet or in the jungles of South America, whatever be our location or occupation, He calls for the same unquestioning faith and the same unwavering allegiance that He demanded from His first followers. He offers the same guidance and protection to us that He gave to them. Because He has conquered death, He leads us in the train of His triumph, and we can follow Him devotedly and jubilantly.


New Syndrome?

The Peace Corps recently quoted for the benefit of Congress a volunteer’s statement that all Corps workers abroad eventually suffer from what has been labeled “culture shock.” Exactly what this is has been described for us rather humorously in the following statement by a young Peace Corpsman working in a Latin America slum.

“I live in a picturesque bamboo house which I built myself. I buy my water from a picturesque boy with a burro loaded down with water cans. I read and write under a kerosene lantern, sleep on a cot and cook on a camp stove. There comes a day when all this suddenly becomes no longer picturesque, no longer quaint, but furiously frustrating and you want like crazy to just get out of here, to go home.”

That “culture shock” is not confined to Peace Corps workers, any missionary will tell you. It is perhaps hard to repress a smile at the sudden enthusiastic publicity which is given by the Peace Corps to the discovery of a syndrome with which the vanguard of the Church has long been well familiar. Sooner or later, the endless tedium of life in a strange and often hostile context obliges the would-be missionary to sit down and make assay on the facts of his call. Have I really been called of God? And is the conviction of that call big enough to keep me, like Joshua, with outstretched spear “till the going down of the sun”?

It is precisely at this point that the question of motivation looms in its rightful importance. . . .


Everywhere Is Home Base

...I am often shocked by the evidence that even in well-informed church circles there is still so little conception of the quality and quantity of Christian leadership in the so-called younger churches. The Church of South India . . . has nine hundred ordained clergy. Less than 10 per cent of them are foreign missionaries. . . . The churches of Asia have already two hundred foreign missionaries sent out from their own lands to take the Gospel to others. The home base of foreign missions is in every place where Jesus is acknowledged as Lord. We need and we must expect and welcome the witness of Christians from other lands in face of the new paganism of Europe and America, just as they need and welcome and expect our witness in face of theirs.


JAPAN AIR LINES

Choose from daily DC-8 Jet flights to Tokyo via Hawaii from Los Angeles or San Francisco. See your travel agent for reservations.
BLESSED are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that mine eyes were directed to keep thy statutes.

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will be theeh with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will not utter.
When Christian came to the House of the Interpreter, he was shown many wonderful things. Bunyan tells us that “Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books was in his hand, the law of truth was upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head.”

This is John Bunyan’s picture of the Christian minister; and he shows him as a man of the Bible. He holds “the best of books” in his hand. It is a true insight. Every true preacher must be a minister of the Word; and only as this Word is hidden in his heart will he be able to declare its truth to others with authority and grace.

**Called To Preach the Word**

No book can compare with the Bible. Other books are ephemeral; the Bible is for all ages. Others in the course of time exhaust themselves; this book is inexhaustible. It contains a revolutionizing, regenerating, renewing power at its heart, and when faithfully presented and proclaimed is always an instrument of uplift and blessing. And it is this Word we are called to preach. The Bible is the Word of God. Nothing, therefore, is to be demanded of God’s people that they believe and obey, unless it be founded on the Word of God. We are to be preachers of the Word—“The Word, brilliant with eternal youth, voice without weakness, eye without dimness, the untouched, unharmed, scatheless Word of God.”

But if we are rightly to preach the Word, we must be diligent searchers of the Scriptures. We must search the Scriptures patiently, tirelessly, fearlessly and lifelong. We must do so if we want to know true victory over sin, joy in service, a love for souls, guidance in our lives, power in our testimony and an ever-deepening love for our Lord and Saviour. And as we thus search these holy oracles of God, we find ourselves being searched. Constantly we are led to pray, “Search me, O God, and know my heart.” The searchlight of the Spirit of God flares into the deep, dark recesses of our lives. We see ourselves as our Lord sees us and by his grace are enabled to turn from our sin and to follow after holiness in the fear of God. We search the Scriptures; and we find ourselves relentlessly being searched by the Scriptures. The careful study of the Word must always be accompanied by as careful a study of self.

All this we see in the 119th Psalm. The Psalmist expresses here his overflowing love for the law of God. He tells us of his delight in searching and obeying the divine Word; and he shows us also how his deepest thoughts are searched by Him who searcheth all things.

The blessings which flow from searching the Scriptures are specifically given as cleansing (v. 9), understanding (v. 169), comfort (v. 50), fellowship (v. 63), liberty (v. 45), peace (v. 165), guidance (v. 105).

These blessings are linked with specific disciplines of search and study. In this Psalm there has been preserved for us a kind of working outline of one man of God. The whole Psalm is just a piece of autobiographical writing in which this man pours out his heart to the Lord and outlines the pattern of his discipline and the quality of his search. It is a very interesting study to go through the Psalm and note the many verbs he uses, verbs of action and decision—all of the verbs of what a true searcher of the Scriptures should be. Here are some of those verbs: seek, rejoice, meditate, keep, choose, long for, delight, remember, consider, love. These are action verbs, all of them outlining the kind of discipline that this servant of God employed in his search of the Scriptures. Clearly this must be our pattern as well. The treasures of the Word of God are never going to be yielded to a casual or indifferent study. We must take time. We must hunger and thirst after the truth; we must search, dig, probe to the heart of the Scriptures.

**The Word Cleanses, Heals**

Wherever the Word of God has come, it has brought a cleansing and healing ministry with it. This can be seen at those great periods of history where the Bible has forced its way into the heart of society and been welcomed and obeyed. Think of the world into which Christianity came in the first century. Dissoluteness flooded the community; the favorite amusements were in the amphitheatre; the social structure was built on slavery; marriage had fallen into disuse; abandonment of infants was common; and paganism was helpless to quicken or renew. But the Word of God entered and produced effects which have borne fruit abiding until today. The Word of God searched the very heart of humanity, exposing its selfishness and sinfulness, and pointed to life.

During the Rwanda revival, an African pastor slept and dreamed, and in his dream he saw a board set for a meal and 12 cups around the table. Into the room the Saviour silently came and began to pour the contents of a large bowl into the cups of the invited guests. But into three of them He only looked and did not pour. Then as silently as He had come He passed again. In his dream, the African Christian arose and went forward to see why the Saviour had not poured

---

William Fitch is a native of Scotland where he earned his master’s degree with honors in the classics, a Bachelor of Divinity degree, and a Ph.D. in systematic theology at the University of Glasgow. He served two parishes in Scotland before being called to Knox Presbyterian Church, Toronto. He is the author of Enter Into Life and The Beatitudes.
It's fun to pretend to be a missionary strategist, but the pretense may prove very sterile. We can stand enthralled before maps of the world; we can have planning sessions until doomsday, but the fact is that each of us needs to learn how to gear the lessons which have been taught us by the experience of believers in other parts of the world to the impossible situation we face—and we really haven't done much until we have come to this stage. What we are interested in here is not just a formula for missions; we want to know God's way of enabling his children to do the impossible. In particu-
lar, we want to know the application of Evangelism-in-Depth and its implications to our own particular situation.

The problem we face, and will face for the rest of our lives is: how can I spend my life most effectively? It isn't as though we can afford a mistake. We have only one life to invest. If a man has the promise of unlimited funds, he need not be worried about making poor investments, but when he has just one limited sum to invest with everything standing or falling on the success of that investment, he wants to be sure of what he is doing. Life, as it lies just ahead of many of us, looks so very puzzling. There's a bewildering amount of need in the world—so much that obviously we can't make our decisions on that basis alone. One week a call may come from Macedonia, the next from Appalachia!

Besides, we've witnessed withering attacks on the Church by its enemies and serious doubts concerning it in the minds of some of its friends. Many on both sides of the fence are asking, "Is the Church really relevant to the world situation today? Can that relevance be demonstrated in time?" The situation we face is a complicated one indeed. More than that, we face the impossible.

These questions are hard questions, not easily dismissed or lightly answered, and it would be foolish to claim, even for a moment, that a movement like Evangelism-in-Depth holds all the answers to our doubts, or provides all the solutions for our problems. But what is happening in other lands today does have something to say to us, and we ought to hear it.

**A Challenge to Students**

As you who are students in a theological seminary study carefully some of the thrilling developments in the missionary enterprise, as you see evidence in some parts of the world that God's people are still doing the impossible by his power, you may well hear answers to some of your questions, and these answers may come along the following lines.

The Gospel of Christ can be taken to every creature. We've always known that, of course. The Gospel, on which we have staked our lives, presumes it; but you have had your moments of doubt and, for some of us, in times like these doubts often threaten to overwhelm us. What we have presented in these days is no formula for the automatic dispelling of such doubts. You are faced with incontrovertible evidence, I believe, that your fellow believers in other lands, not allowing themselves to be unduly hindered by similar doubts, are actively engaged in proving that the Gospel of Jesus Christ can be taken to every creature in our day. It is evident, too, that as they have been engaged in this tremendous task, the blessing of God has come upon them in unusual measure. Are we drawing the wrong inference if we deduce that the blessing of God will come upon us in like fashion, as we move ahead in the conviction that our God-given task can be realized in our day?

If the Gospel of Christ can be taken to every creature, then there is no more important thing in all the world than to become involved with the Lord Jesus in the accomplishment of that task. The final test of the way you spend your life is the degree to which you give yourself to the fulfillment of His purpose for the world. Any vocation which allows you to do that to the utmost is a good vocation; any vocation which hinders you in that is a poor one, no matter what salary it pays or what fringe benefits it offers.

**Help Still Needed**

There are unlimited opportunities for service in the missionary enterprise at home and abroad. To be sure, some doors have closed. It is likewise true that much local church work has been transferred from the hands of missionaries to those of the national church, as it should have been long since. Not every area of the world is as needy as it once was. However, what we have seen happening, particularly in Latin America, means that for a long time to come there will be need for help—experienced, consecrated, gifted help for the Church of Christ in every land. And when that help is offered in the right spirit, and by people who are willing to be servants for Jesus' sake, it will be welcomed.

The upsurge of evangelistic activity, the all-out thrust which characterizes parts of Latin America today and other areas of the world as well, is not reducing the number of opportunities for missionary service; it is multiplying them. In the fields of student work, gospel literature, radio-TV, youth work, children's work, educational programs, Christian social concern—in every area of activity need for competent help is intensified when the Church begins to take its task seriously.

I have come to the conclusion that there is no kind of training, no type of experience, no form of interest which can't be used for the glory of Christ in the missionary enterprise today. Moreover, there is nothing more exciting than to get in on what the Lord is doing, to be involved in what the Church of Christ is accomplishing by the power of the Holy Spirit in our time. Evangelism-in-Depth represents to you not a call to a particular mission or to a movement, or even to some other part of the world. But it does confront you clearly with the fact that God is on the move today; that obstacles and impossibilities are being overcome; that needs are greater than ever, and that it can be the sheer joy of your life to be involved in an enterprise which not only has worldwide proportions but eternal significance. What more could a man ask?

**A Word to Pastors and Christian Workers**

The distinction which I am making between students and pastors is not a hard and fast one, of course. Some students are already pastors and you pastors will be students for the rest of your lives—I hope! But in a continued on page twenty-eight
Second Pastor Leaves
For Moscow Chaplaincy

The Rev. James L. Barkenquast of Philadelphia, a pastor in the Lutheran Church in America, has left for a three-year assignment in Moscow as Protestant chaplain to the English-speaking community there.

Barkenquast is the second Protestant American clergyman to serve in the Russian capital since the Communist revolution. He succeeds the Rev. Donald V. Roberts of the United Presbyterian Church in the U.S.A.

The ministry is sponsored by the two denominations as well as the American Baptist Convention and the Protestant Episcopal Church. The work is coordinated by the National Council of Churches.

Services are held alternately at the British and United States embassies and from time to time at the apartment of the pastor.

Roberts went to Moscow in 1962 with his wife and infant daughter to serve as the chaplain to the English-speaking community there. In his apartment, he dedicated what is known as Christ Church.

The church serves a mixed congregation of approximately 150 people. It includes Canadians, Britons, Africans, West Germans, Indians, Dutch, Australians, Japanese, Swedes, Norwegians, Danes and Indonesians as well as Americans among its nationalities.

The denominational representation of the church is widespread as well, including Anglicans, Quakers, Methodists, Baptists, Unitarians, Lutherans, Mormons, Christian Scientists, Presbyterians and Swedenborgians.

In an article appearing in Presbyterian Life earlier this year, Roberts said:
"I would say that Moscow life has helped to produce among Protestants in the foreign colony a fellowship that transcends political, racial, cultural, economic, language and theological barriers. I have not done this. It has come as a gift.... We are experiencing what so many Christian people are finding in other places of the world: a breakdown between what we have traditionally considered sacred as against what we have regarded secular. For instance, the desk on which I am writing this article has also served as the altar for morning worship. The bread we buy from the neighborhood bakery, baked according to Communist recipe, is also the bread we break in Communion. The rubles we give in offering have been translated into gifts of support for famine relief agencies in Europe, Africa and Asia."

Roberts was pastor of the First Presbyterian Church of Tonawanda, New York, before he was called to serve as chaplain in Moscow.

His successor, a native of Toledo, Ohio, was editor of curriculum for the Lutheran Church in America's Board of Parish Education at Philadelphia just prior to his Moscow assignment. Barkenquast is a bachelor.
United Church of Zambia Appeals to Selma Christians

The interracial United Church of Zambia (formerly Northern Rhodesia) appealed to the white Christians of Selma, Alabama, to speak out for racial justice and the Christian principle that "all men are one in Christ."

A letter signed by the Rev. Calin M. Morris, president of the United Church, said, "We presume neither to judge nor condemn you because we know something of the cost of standing by the Gospel's insights on race and the agony of having to adjust deep-seated racial attitudes. This appeal comes to you out of the solidarity of guilt and the fellowship of a common suffering."

The Zambian church went through a time of crisis on the race issue before integrating earlier this year.

The appeal, sent to Dr. Theodore L. Tucker, African secretary for the National Council of Churches in the U.S.A., and forwarded to the Selma ministerial association and to Martin Luther King, Jr., stated:

"Though the price of an open and public witness may seem daunting, we have learned that to be silent in an hour of moral and spiritual crisis is to forfeit the right to a hearing for the Gospel in the future."

Recent racial incidents in Selma have jeopardized the spreading of the Gospel in Africa, the appeal said. "The harsh spirit finding expression there appears to deny the very basis of the Gospel which missionaries, sent and supported by your churches amongst many others, have brought to Africa. The missionary voice in Africa is muffled by the strident cries in Selma."

Presbyterian Urges Continuous Reform

The Right Rev. Robert B. Catford, newly elected moderator of the Presbyterian Church of Tasmania, reminded delegates at a state general assembly meeting earlier this year:

"The mark of the Reformed church to which we belong is that it is a reformed church, rather than a church reformed once and for all. Calvin's phrase was 'a Church reformed and always being reformed.'"

The moderator's message bore down on the Church's willingness to perform its mission.

"The aim of the Reformers was a church not bound to traditions but bound only to obey God's Word, reforming itself to fulfill its mission in each new age."

He went on to say, "We of the Reformed tradition need to ask ourselves whether we have done this, or whether we have made a new tradition of the Reformation itself... A Reformed church is one which practices reformation, not one which fossilizes one great Reformation into a new tradition."

He reminded the delegates that "cherished structures, practices, even doctrinal forms which once served the mission of the Church may have to be reformed as we obey God's Word to go out in mission today."

He told them that if the Church really goes into the twentieth century and meets its needs, "it will not be long before we have to reform our disunity."

CUBA IMPRISONS TWO MISSIONARIES

Two Southern Baptist missionaries, one a veteran of 35 years, were among 40 Baptist clergymen and 13 Baptist laymen seized by the Cuban government earlier this spring for alleged espionage in the United States.

All those jailed, except the two missionaries, were Cubans.

The two Americans were the Rev. Dr. Herbert Caudill, 61, and his son-in-law, the Rev. James D. Fite, 31. Their wives and Fite's three children, including a month-old infant, were reported to be free.

Efforts to free the two men were immediately begun by the Swiss Embassy which handles U.S. affairs on the island.

A spokesman for the Western Cuban Baptist Convention, of which all the jailed men are members, said that of 72 Baptist ministers in western Cuba, two thirds have been jailed.

Dr. Caudill is a teacher at the Cuban Baptist Theological Institute. He and his wife also make their home there. Fite is a teacher at the Institute and pastor of a suburban church.

A statement issued by the Southern Baptist mission board's executive committee said that the executives were "stunned" and "shocked" that the men "would even be considered as being involved in subversive activities."
WORLD WIDE PICTURES presents

The Restless Ones

Filmed against the backdrop of the
Billy Graham
Los Angeles Crusade
inside the bright, turbulent world of today’s youth...
a motion picture that tells the world the truth

Fall premieres across America
Watch for announcement in your area
GLOBE at a GLANCE

Committee Chosen for World Congress on Evangelism

Five continents are represented by the 55 evangelical Protestant leaders who have been named to the sponsoring committee of the World Congress on Evangelism to be held in West Berlin, October 26 - November 4, 1966.

The committee members were announced by Dr. Billy Graham, evangelist and honorary chairman of the Congress, and Dr. Carl F. H. Henry, editor of Christianity Today and chairman of the Congress.

The Congress is expected to attract 1,200 delegates, observers, and newsmen to the famed Kongresshalle, a stone's throw from the Berlin Wall. Strategy, purpose and methodology in world evangelism will be discussed at the Congress.

Southern Presbyterians To Fight World Hunger

The Board of World Missions of the Presbyterian Church in the U.S. (Southern) has reminded its church members that feeding the hungry is part of the mission of the church.

The board observed that hunger is related to "matters such as population explosion, use of surplus goods and reduced acreage." It said Presbyterians should be continually informed about such issues and "use their Christian faith as a critique of our public policies."

Dr. Laubach Urges Formation Of 'Companies of Compassion'

Dr. Frank C. Laubach, 80-year-old literacy expert and originator of the "each one teach one" method of learning to read, has urged the formation of "companies of compassion"—groups of 100 people each who would push forward the fight against illiteracy.

Dr. Laubach underscored a point he often makes: that in areas feeling the pressure of population explosion, the "hungry, writhing masses" are also desperate for education.

He noted that governments of developing nations are "desperately eager for help because they do not have teachers or books or money or knowhow."

Senior African Pastors Take Experimental Courses

Twenty-six senior African pastors have returned to Africa after completing experimental courses in Britain, the United States, or Switzerland. The courses were designed by the World Council of Churches and national councils of churches in the three countries to help ministers between the ages of 30 and 50 who have not had the educational advantages of younger pastors.

By having the pastors work in parishes, attend lectures and discussions at seminars and summer conferences and camps, the program aimed to widen the outlook and experience of the pastors and to introduce them to modern techniques of youth work, social service and pastoral care. The program, which has been hailed for its success, continued over a nine-month period.

Three Groups Seek Missions Coordination Here and Abroad

Ways to coordinate missions efforts here and abroad are being studied by the overseas mission boards of three Presbyterian and Reformed denominations.

Representatives of the United Presbyterian Church in the U.S., the Presbyterian Church in the U.S. (Southern) and the Reformed Church in America met recently to discuss cooperation in such matters as recruitment, placement, and training of missionaries and the development of common policies in countries where two or more churches are involved.

Kilimanjaro Medical Center To Be Dedicated

The cornerstone of the first unit of the Kilimanjaro Christian Medical Center, Moshi, Tanzania, is to be laid at a public ceremony on June 20. The project will cost 140,000 pounds. It has been officially encouraged by the Tanzanian government under its five-year medical development plan.

High officials of the government will be present at the ceremony, as well as members of the Lutheran World Federation's Executive Committee which will be meeting in the same country this month.

The project has been supported largely by the Lutherans, but large sums towards the capital cost have come from agencies in Germany and Sweden and from a private American donor.

Moslem Leaders Discuss Updating Islam

The second Pan-Islamic Congress was held in Cairo this spring. The objective of the meeting was to study how adherents to the 1,300-year-old Islamic religion can come to terms with conditions of modern life without compromising Koran teachings.

Moscow Radio Calls Missionaries 'Colonialist Masks'

Moscow Radio broadcasts in English beamed to Southeast Asia recently have described Christian missionary activity as a remnant of colonial domination.
DETROIT—A former Peace Corps official has suggested that a “church corps” of volunteers be organized to fill needs that cannot be met by a governmental voluntary agency. Dr. Samuel D. Proctor specifically suggested that the Corps work with displaced persons in Congo and Israel.

DENMARK — The Danish Missionary Society needs 42 new missionaries for India, Tanzania and Formosa.

HONG KONG—The Lutheran World Federation has built a centralized vocational training center on a site donated by the Hong Kong government. The center will be headed by Johannes Rasmussen, a Danish educator. Initial enrollment is expected to be 400 with an eventual enrollment of 1,000.

JOHANNESBURG—“The Presbyterian Leader,” a publication of the Presbyterian Church of Southern Africa, has come out openly in defense of the government’s apartheid (racial segregation) policy.

NUREMBERG — A German Lutheran clergyman has proposed that churches sell their art treasures to finance mission work in developing countries.

TIWAENO—Auca Indians in this Ecuadorian jungle settlement have made several attempts to reach their savage downriver relatives in recent months. The Auca “missionaries” themselves were killers until a few years ago.

The first in a series of broadcasts described the Church and missionaries as a mask used by colonialists to retain their influence in the young countries and to continue their colonial plunder.

Taiwan Celebrates Centenary Of Protestant Missions this Month

Centenary celebrations will be held throughout Taiwan this month in commemoration of the arrival of the first Presbyterian workers from Scotland and England on June 16, 1865.

The Protestant centenary celebrations will also mark the end of an 11-year period of “planned church growth and the beginning of intensive, prayerful consideration of the responsibility of the Christian community in the second century of the Christian era in Taiwan,” according to the centenary committee report.

The Scottish and English groups were followed by the Canadian Presbyterians a few years later. Until World War II these groups were the only ones working on the island. Since 1949 more than 60 missions and independent groups have begun work in Taiwan with over 500 Protestant missionaries serving there.

Although there are about 1,600 churches on the island, less than five percent of the people are Christian.

WCC, Roman Catholics Hold Informal Discussions

Two informal, private consultations on social issues and missions were held this spring between the World Council of Churches and the Roman Catholic Church.

According to the WCC information office, both consultations were “private and off the record.” There is no plan to publish reports or conclusions of the meetings. However, the information office said that there is a possibility that excerpts from some of the speeches may be published later in the WCC periodical, Ecumenical Review.

The first meeting was a consultation on church and society. The agenda included the study of theological issues involved in defining Christian responsibility for society. The second meeting allowed an exchange of views regarding the theoretical and practical issues which face the churches in their worldwide mission.

Scripture Union Increases Number of National Staff

Scripture Union, a worldwide movement encouraging Bible reading and Bible study, has announced an increase in the number of national Christians who are taking leadership in the movement.

Within recent months a Filipino has been appointed to the Far East staff; the Scripture Union Committee in Ghana has been granted full autonomy; the Rev. P. S. Sanjeeva Rao has been appointed as the first Indian general secretary of the movement in India.

The Scripture Union office in the United States is located at 239 Fairfield Ave., Upper Darby, Pennsylvania.

HCJB Completes Hydroelectric Power Project in Ecuador

HCJB, the pioneer missionary radio station in Quito, Ecuador, has just completed its 2,000 kilowatt hydroelectric plant to provide power for its transmitters.

The power plant took five years to complete. The actual plant was transferred from Seattle, Washington, where it was purchased from the Municipal Power Co.

Africa Inland Mission Marks 70th Anniversary

The Africa Inland Mission, at work in East Africa since 1895, celebrates its 70th anniversary this year.

It was in 1895 that Peter Cameroun Scott landed at Mombasa with a party of eight missionaries. Within a year Scott was dead, but he had already established four mission stations among the Wakamba people.

Rev. C. E. Hurlbut became general director following Scott’s death. Under his direction, missions were established in Tanganyika, Congo, Uganda and the Central African Republic. In 1949 work was opened in Southern Sudan.

The Africa Inland Mission is an interdenominational faith mission which now has 500 missionaries on the field.

Scripture Distribution Lags Behind Population Growth

An American Bible Society report released this spring said that with an estimated 150 million Scriptures in circulation at the present time, 2.85 billion people still have no Scriptures.

The report went on to say that if Bible distribution is maintained at the 1962 rate of 51 million, 60 years would be required to get a Scripture into each person’s hand—if there were no increase in population and if a printed Scripture used every day could last that long.

Lutheran World Federation Plans All-Africa Conference

“A Living Church in a Changing Society” will be the theme of the third All-Africa Lutheran Conference to be held in Addis Ababa, Ethiopia, next October.

Bishop Josiah Kibira of the Northwestern Diocese of the Evangelical Lutheran Church in Tanganyika, will be the keynote speaker.
The choice of a lifetime...

for you who will follow a vocation of service to God...is the right seminary, one equipped to guide you faithfully as you lay the foundation for your life's work. The teachers of Dallas Theological Seminary...each a known and respected leader in his field...are committed to the historic faith of the church and the infallible inspiration of the Scriptures. The Bible is the central textbook; the Holy Spirit is the only authoritative interpreter of the Word. A sound biblical background is the essential ingredient in the curriculum at

Dallas Theological Seminary

Courses leading to Th.M. and Th.D. degrees

Please send me additional information.
☐ Current catalog
☐ "Going to Seminary?"
Office of the Registrar, Dept. WV
Dallas Theological Seminary
3909 Swiss Avenue, Dallas, Texas 75204

NAME

STREET

CITY

STATE ZIP

Exeter Hall, London, in the year 1888 was filled to capacity with a sympathetic throng of Christians gathered to pray down God's blessing upon a young Chinabound missionary. An unusual feature of the proceedings was the fact that the father of the candidate had been asked to give the farewell address. He was Dr. J. Grattan Guinness, head of the Harley House missionary training center in East London and a longtime friend and confidant of Dr. J. Huston Taylor. His daughter Geraldine was about to sail for the Orient under the China Inland Mission.

"This gathering is one of the saddest and gladdest at which I have ever been present," Dr. Guinness told the assembly. "It is one thing to send out other people's children, but quite another to send out your own. We have had the privilege of helping over 300 missionaries reach the foreign field, and we are now about to part with this loved one, not as an act of self-denial on her part or ours, but as a free offering to the Master. ... For Christ's sake, very gladly do we send her forth."

' Anything but This, Lord—'

In China, crushed by her first glimpse of heathendom under the Ming dynasty, Geraldine's heart was grieved beyond words. She was sickened by the horrible examples of sin, especially by the wicked mistreatment of children...things too dreadful to relate.

A single white woman in the remote province of Honan was looked upon with suspicion by the timid women and followed by rough crowds of threatening men. Many were the wonderful providences of God she could relate concerning her own safety.

"Our little span of life," the young missionary once wrote home, "what can it accomplish? Thank God it can be lived, all of it, He using us just as He will, and when and where."

On one of the CIM's twice-a-year fast days, Geraldine slipped into an old Chinese barn for privacy. And there she was led by the Spirit of God to re-dedicate her life to the work in a most singular way. "Lord, Tibet—the closed land where none may go, may I not go? Lord, I will go anywhere, do anything, give everything for Thy sake!"

In the strange stillness that followed, not unlike the one that overshadowed Elijah's deliberations on Mount Horeb, the Spirit searched out the one area of her life she had never yielded. An unusual one. Not this, Lord, she thought, frantically. Surely not this!

Years before, Hudson Taylor had occasion to send his 11-year-old son on an errand to the Guinness home. Instead of a house servant answering the door, it was flung open all of a sudden by a demure little Irish girl in pinafore and pigtails before whom the boy with the blue eyes and shock of fair hair stood transfixed. All through his college years and subsequent medical internship, Frederick Howard Taylor never lost that pristine glimpse of the girl he somehow knew would one day be his wife.

Before Geraldine Guinness sailed for China, he had gathered up courage to tell her of his feelings, but had been firmly, though courteously, repulsed.

Now, in far-distant Honan, amid the most primitive surroundings, God seemed to be demanding a preposterous thing. Marry someone with whom she was not in love! She was overcome by a queer feeling of rebellion. Her own independent spirit decreed otherwise. But Lord, I hand it all over to Thee, was her heart's reply at the end of that momentous day.

Sequel to a Prayer

Dr. Howard Taylor could have become preeminently successful, as the titled surgeons under whom he served had predicted. Instead he chose to join his father's mission organization and sailed for China where he ultimately wooed and won the girl who had stolen his heart long ago.

United to serve, together they carried out a career in missions that resulted in untold blessing to multitudes.

Geraldine's abilities as a writer had long since been uncovered. She became official historian for the CIM. After her marriage to Dr. Taylor all her writings were prefaced by the name "Mrs. Howard Taylor." Her service as a missionary provided her with a great backlog of material. Hudson Taylor had her

continued on page thirty-two
Has the United Church of Christ in Japan increased its membership during the postwar period? This is the question I have been asked to discuss and I shall try to be brief and factual. For those too busy to read beyond the first paragraph, or who “don’t like statistics,” the answer is in the affirmative. The United Church has grown; its growth has been about average in comparison with other Protestant denominations in Japan.

The United Church was founded under considerable government pressure in 1941 by the merger of some 34 denominations. It is frequently said that these denominations were forced by the government to merge. This is incorrect. The 34 participating denominations organized the United Church because their leaders were convinced at the time that this was in the best interests of the Christian movement in Japan. They merged rather than dissolve. The Anglican Episcopal Church chose to dissolve rather than merge. Its local churches, however, did not dissolve. They continued to exist, just as many other churches outside the merger existed. There was a great deal of pressure on everyone to unite, but no denomination or local church was ever forced to join the United Church.

**Government Dominated**

During World War II, like everything else in Japan, the United Church was completely under the domination of the government, and little or nothing could be done by the headquarters to mold the denominationally heterogeneous groups into a harmonious, united body. Inevitably there was a great deal of dissatisfaction among the local churches in regard to the wartime leadership. Local leaders often felt that they were being pushed around. They were. Japan was at war. Japan was a totalitarian country.

It was no surprise, then, that following the establishment of religious freedom in the fall of 1945, many local churches withdrew, either singly or in groups. In fact, before many years had passed more than half left the church, and it was something of a miracle that the ones who sincerely desired union were able to stay together long enough for it to become a truly united church as it is today.

**Survival Despite Withdrawal**

There were times when the Tokyo headquarters did not know which churches were in the United Church, and which had withdrawn. Nevertheless, it did survive, and today it is the largest Protestant church in the country. According to the latest statistics, as of March 31, 1964, it had a total membership of 193,435 of which 105,636 were resident members. Figures show that most of the Protestant denominations in Japan are very small. The United Church is the only one having more than 50,000 members.

**Object of Criticism**

Because of reasons that cannot be discussed here, this church has been the object of much outspoken criticism by conservative and fundamentalist Christian leaders, both Japanese and foreign, but mainly foreign. Among these criticisms one of the most serious is the charge that the United Church has not grown and does not grow. This is an effective attack. On the mission field or in the homelands a church that does not grow is spiritually dead. The fact is, however, that the United Church is not spiritually dead — at least not if growth is any proof to the contrary.

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

continued on page thirty
It was in the early gray of the morning, August 1, 1834. An exquisitely carved and polished coffin was lowered into a deep, deep grave. The place was Jamaica, and the coffin bore the insignia of the people's degradation: the slave-chain, a slave-whip, a slave-hat and iron collar. Exultingly they sang:

Now, Slavery, we lay thy vile form in the dust,
And buried forever, there let it remain:

And rotted, and covered with infamy's rust,
Be every man-whip and fetter and chain.

At midnight slavery had died in the luxuriously beautiful island of the West Indies. Now the land rang with doxologies.

But the transition was orderly. "Out of the oppressed slaves set free in one day to equal rights and liberty, not a human being committed himself in any of the dreaded offenses." This high praise came from Sir Lionel Smith, governor of Jamaica at that time.

Broken by Chains, Toil
Perhaps when freedom came they were too broken and bruised to offend in anything, for they had been so completely downtrodden. Hard toil from morning till night was the rule in all weather while Sundays presented the only opportunities for cultivating their own patches of ground. An old historian describes their punishments:

They be whipped by the overseer with lancewood switches till they be bloody, and several switches broken. After they be whipped till they be raw, some put on their skins pepper and salt, to make them smart; at other times their masters will drop melted wax on their skins, and use exquisite tortures. For attempting to escape from their masters, they put iron rings of great weight upon their ankles, or pot hooks about their necks, or a spur in their mouths; or at other times half the foot was cut off. Rebellion was punished by burning to death. At
Negro slaves. Their hearts were torn by whipping. No services could be conducted before 6 a.m. or after sundown, but the missionaries did what they could. They could not preach or teach when they erected their chapels, and masters were fined for teaching a hymn tune. Some were charged with rebellion, for a month for teaching a hymn tune, and others were accused of insurrection and its behavior. Many of the early missionaries to Jamaica had found that concern for evangelization and emancipation were inseparable.

Early Testimony

Active Christian missionary efforts among the slaves began during the latter part of the eighteenth century. The Moravians, and later the Methodists, at the invitation of friendly plantation owners, established a Christian testimony among the slaves. A freed slave from the United States, George Liele, went to Jamaica in 1783 and gathered together the first Baptist congregation on the island. Reinforcements for this work later came from the Baptists in Britain.

The Moravian, Methodist and Baptist missionaries were deeply and strongly in favor of the emancipation of the Negro slaves. Their hearts were torn with anguish by all they saw.

Bitter opposition soon developed and violent persecution met them at every turn. They could not preach or teach under penalty of fine, imprisonment or whipping. No services could be conducted before 6 a.m. or after sundown, effectively shutting the door on the slave population.

No one was allowed to use his building for services, and masters were fined if they permitted their slaves to be taught. It was difficult in the extreme, but the missionaries did what they could covertly. There were times, though few and far between, when they had little interludes of freedom, when they erected their chapels, and numbers were reached for Christ.

Witness at a Cost

But missionaries who went to Jamaica learned to "count the cost." The story is told of one who was imprisoned for a month for teaching a hymn tune to some slaves and failing to note the exact minute of sundown. We read of some being charged with rebellion, handcuffed, and dragged about the island with every form of indignity heaped upon them.

William Knibb, the great missionary and reformer, went to England to plead their cause.

"If I fail in arousing the sympathy of England," he cried, "I will go back to Jamaica and call upon Him who hath made of one blood all nations upon the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in Heaven, I will fall at the feet of the Eternal crying: 'Lord, open the eyes of Christians in England to see the evil of slavery and to banish it from the earth.'"

God Answered Prayer

But the plea was heard. The passionate prayers of the missionaries through the years were answered. Although their contacts with the slaves had been so limited, on that never-to-be-forgotten liberation night of July 31, 1834, it was their hymns a newly freed people sang in the churches where they gathered. They blessed the hands and hearts that had labored and bled for them.

The story of the love of Jesus was before this an imperfectly realized one to these people. It had been only at the risk of punishment that they had ever heard it, but it had been wonderful to their ears. Now they could hear of the "golden streets" and the "palms of victory" and the "white robes and harps of heaven" without trembling at the remembrance of the cruel whip and the branding irons. They were free! So great a freedom lifted andewed them into true worship and praise. Emancipation was followed by a new surge of spiritual interest all over the island!

Another Freedom Gained

Midnight, August 6, 1962. . . . Jamaicans stood in reverent silence, with mingled feelings and thoughts, as the Union Jack slowly descended from the flagstaff for the last time after more than 300 years. Then all lights were extinguished.

Suddenly, and in a blaze of glorious light, the new Jamaican flag in its rich colors of gold and green and black, unfurled for the first time. All over the island, at the midnight hour, resounded the strains of the new National Anthem:

Eternal Father bless our land,
Guard us with Thy mighty hand,
Keep us free from evil powers,
Be our light through countless hours;
To our leaders, great Defender,
Grant true wisdom from above,
Justice, truth be ours forever.
Jamaica, land we love.
Jamaica, Jamaica, Jamaica, land we love.
Teach us true respect for all,
Stir response to duty’s call.

What is undivided love? Love which shows no special favour to those who love us in return. When we love those who love us, our brethren, our nation, our friends, yes, and even our congregation, we are no better than the heathen and the publicans. Such love is ordinary and natural, and not distinctly Christian. We can love our kith and kin, our fellow-countrymen and our friends, whether we are Christians or not, and there is no need for Jesus to teach us that. But he takes that kind of love for granted, and in contrast asserts that we must love our enemies. Thus he shows us what he means by love, and the attitude we must display towards it.

OLD ORDER continued from page six
organization, the delegates struggled with the problem of coordination of general conference legislation in areas of doctrine and piety. It was also felt that unity of action in Christian literature, ministerial training, youth work and evangelistic outreach was needed. In developing the idea of and plan for a Constitutional Council, the organizing conference avoided a “superchurch” danger, leaving the general conferences the highest ecclesiastical authority. On the other hand the general conferences limited themselves by subscribing, as a condition of membership in the World Fellowship, to the basic principles of Free Methodism.

The Constitutional Council is probably the most creatively new part of the plan. Each General Conference, on a prescribed membership basis, elects representatives to the Council. The primary responsibility of the Council is to define the legislation of any general conference that is suspected of violating the basic principles of Free Methodism. The Council, as a representative body holding the interests of each general conference in clear view, may, by a mutually agreed procedure, submit its opinion and judgment in any specific case, to the member general conferences for final decision. In other words, the Constitutional Council is a body, appointed by the general conferences themselves, to inspect all legislative action of the respective general conferences and to preside over all voting by general conferences on amendments proposed to the Constitution.

Practice Made Official
The organization of the World Fel-
lowship made official what had long been mission policy regarding the development of the indigenous church. It is what its name implies—a fellowship, not of missionaries or fields, but of the Free Methodist Churches of the world. The bishops of the church, participating freely in both the area and the world conferences, gave meaning to the entire proceeding.

The World Fellowship of Free Methodist Churches and the effect of its inauguration can be described briefly as follows:
1. It is the vehicle for continued joint planning and service between the Free Methodist Churches of the world.
2. “A changed relation.” It is not a North American church engaged in overseas missionary work. As one Latin delegate said: “We are undergoing a change in the relationship between the mother church and the national churches—moving from paternalistic attitudes to fraternalistic…The World Fellowship came just in time…We can learn not only from America but also from India, Japan and from Africa.”
3. Apart from the religious values, the Area and World Fellowship Conferences contribute much to the reservoir of international goodwill and understanding. As such, the international tensions are reduced and a spirit of understanding and cooperation between nations strengthened.
4. Representatives of the several overseas churches learned from one another the problems each face. They began to pray intelligently for each other and for the church in America. The result was, as one African delegate expressed it, “A profound love has been born in my heart for the peoples of the world… I forgot that I was black.”
5. We need each other. World problems are forcing us together for counsel, prayer and action. The world community is being splintered and divided. The Church is the one great fellowship that overleaps the narrow boundaries of color and national loyalties, including all whose sins have been forgiven through faith in Jesus Christ. A strong mutual love and trust have resulted from the confidence in her children expressed by the North American mother church in its approval of the World Fellowship.
6. This is no retreat into an ecclesiastical cave but rather a clear facing of world need. Economic prosperity too often is accompanied by loss of idealism, and by adult and juvenile delinquency. There is a new morality in Asia as well as in North America. The more speedy evangelization of this lost world is the announced objective of the Fellowship. Concern for world need is everywhere apparent.
7. Delegates from the younger churches hailed the Fellowship as a sort of anniversary. The children were growing up. This was a time of rejoicing, a time for each church to plan its own program of outreach according to its organizational structure, but at a greatly increased tempo. Missionaries report a new tone and morale among national leaders, with more aggressive evangelistic drive.
8. The role of the missionary is changed to one of training, advising and counseling. As rapidly as possible national leaders will assume many responsibilities presently held by the missionaries, who in turn will be released to pioneer new types of service or open new fields to the Gospel.

Thus Free Methodism is uniting in a fellowship of national churches and general conferences for mutual sharing of information, counsel and service. Its aim is to bear a “clear, united witness to Jesus Christ and the Scriptures, in line with historic Methodism,” and thus serve as an integral part of the Kingdom of Christ.|||

The Bible is still the best seller in Norway. Last year 95,000 copies of the New Testament and 41,000 complete Bibles were sold in that country.

CORRESPONDENTS WANTED!
Challenging opportunity to serve a growing evangelical news service to pastors. Write for details to:
PASTOR'S RESEARCH SERVICE
1022% Villa Street, Racine, Wisconsin

FLANNELGRAPHS from GENESIS to REVELATION
Make your talks dynamic, your teaching easier with Story-O-Graph Bible characters. REALISTIC, LIFE-LIKE DRAWINGS, full COLOR, large size, 13 colorful hand painted backgrounds. Vis-U-Fold . . . Aluminum Telescopic Tripod and fabric board folds into compact roll. Write for FREE folder and price list to:
STORY-O-GRAPHS P. O. Box 145M, Dept 3 • Pasadena 16, Calif.
WORLD VISION FESTIVAL OF MISSIONS WILL INFORM YOU ABOUT IMPORTANT TRENDS AND HAPPENINGS IN THE FAR-FLUNG MISSION POSTS OF EARTH.

National leaders from overseas will bring messages direct from their people to you. You will hear first-hand reports from many mission fields around the globe... from such leaders as Bishop M. M. John, Bishop Alexander Mar Theophilus, Pastor Zacharie Alenge, Dr. Benjamin Moraes, Mrs. Paul Carlson and Mr. Elijah Phunthsog. Bring the family and enjoy a week of inspirational messages, heart-warming rallies, musical moments, cultural displays and National costumes.

THE WORLD VISION KOREAN ORPHAN CHOIR WILL BEGIN THEIR THIRD TOUR OF THE UNITED STATES WHEN THEY APPEAR AT THE FESTIVAL OF MISSIONS AT WINONA LAKE. PLAN TO HEAR THEIR FIRST PRESENTATION JULY 11 IN THE TABERNACLE.
SOCIAL JUSTICE

continued from page eight

William Wilberforce, Toyohiko Kagawa, Frances Willard and Martin Luther King have poured out their lives in highly desirable Christian activity. That is no reason, however, to confuse meaning and call their efforts evangelism. Christian social action is important in its own right. It does not need to take shelter under the prestigious word "evangelism."

It is theoretically possible that if the Church were to manifest great concern for social justice and were to redeem some section of society from its bonds, notable growth of the Church would follow. This, however, is not what one usually finds. The social reformations in England did not give rise to the Baptist and Methodist churches. It was the other way around.

When burning faith in Jesus Christ had remade several generations of laboring men, and Baptist, Quaker and Methodist churches had multiplied exceedingly across England, then social reforms became possible. The battle for brotherhood raging in the United States today depends for its success on numerous Christian churches among the Negroes and tremendous efforts of millions of Caucasian Christians.

On the other side, it is worth noting that Wilberforce’s campaigns to free the slaves were followed by great church multiplications in the West Indies and eventually in Africa. Evidence supports the belief that winning the battle for brotherhood in the United States will have a favorable effect on the spread of the Christian Church in Africa. It creates a climate in which the Church can grow. Nevertheless, such preliminary activity should neither be called "evangelism" nor substituted for it.

Experimentation Needed

Those intent on pleasing the Lord of the Harvest should try experiments in presenting the Gospel. In the complex, rapidly changing society of the twentieth century, readiness to experiment marks the Christian. But as soon as he sees that some new mode of commending the Gospel does not in fact communicate it, the obedient Christian lays it aside. It was a good try which did not work out. A chemical mixture intended to cause apple trees to fruit furiously but which had the effect of stunting them would merit speedy dismissal.

Focusing attention on unsuccessful experiments, and carrying them on decade after decade, is a luxury which only wealthy churches and missionary societies can enjoy. When the source of income is assured and it makes little difference what is done so long as it has promotional value, than “missions” can indulge in all kinds of interesting and attractive ventures. If they wish to do so, they can enjoy themselves and call this “evangelism.” These good ventures do not bring in churches which in turn extend the faith, build the Church, and remake the framework of society in a more Christian world; but no matter—a splendid program of mission work is being carried on.

Poor churches, however, made up of Nazarenes, Wesleyans and Pentecostals, by obedience (Acts 13:51; Matt. 10:14; Luke 9:5; 10:11), or by necessity, or by both, abandon unsuccessful experiments and hurry on to where men obey the Gospel gladly, are baptized, and form living, multiplying, society-changing churches.

Does concern for social justice convert? Well, does it? That is exactly the question.

Everything Is Not Evangelism

It is time to recognize that calling all kinds of good actions evangelism simply confuses the issue. Each is a distinct action and should be used under suitable circumstances.

Evangelism creates new churches, new centers of life, new parts of Christ’s Body, which in turn plant other churches. Social action is existing churches rectifying the social order. It does not create new centers of life; it is what parts of the existing body do.

In a society largely Christian, there is much room for the churches to Christianize parts of its social framework as well as to continue vigorous evangelism. In a society largely non-Christian (Africa south of the Sahara, for example) the primary need and the chief responsibility is to multiply churches. Social action done by new churches will be small and local. But by the time society has become substantially Christian, the possibility of its changing the national framework will have arrived. The only place large social action is possible is in countries where the majority of the population are members of Christ’s Church. The unevangelized billions of the earth still call for mission considered as church-planting.|||

Obedience is the one qualification for further vision.

—G. Campbell Morgan
"Charity begins at home" is an expression that has been tossed around since it was first used by Sir Thomas Browne, an English author and physician of the 17th century.

But it is more than a slogan. It is a truth backed by Scripture. We are told that "the disciples...determined to send relief unto the brethren" [Acts 11:29]. Again we are told, "do good unto all, especially unto them who are of the household of faith" [Gal. 6:10].

Giving, however, does not end there. We are to help...

Neighbors. "Say not unto thy neighbour, Go and come again, and tomorrow I will give; when thou hast it by thee" [Prov. 3:28].

Ministers. "Take heed to thyself that thou forsake not the Levite [caretakers of the Tabernacle in the O.T.] as long as thou livest upon the earth" [Deut. 12:19].

The poor. "Send portions unto them for whom nothing is prepared" [Neh. 8:10].


The least. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" [Matt. 25:40].

Christian love is all-encompassing. Naturally, we have a responsibility to help those near us first, but beyond these our love, our giving, our prayers can encompass the entire world. Just as God loves the world so can we endeavor to expand our love and subsequent giving.

She Liked 'The Mighty Mystic'

Sir:...I thought the article on the Indian mystic, Sadhu Sundar Singh [February issue], especially good. There's a great truth in his very original idea, "As a boat must be in the water but cannot be filled with the water, prayer keeps the world away from us, so that we are not drowned in it." There are two other nuggets of truth quoted, too, which reveal depth in a soul... North Vancouver, B.C. Mrs. H.F.C.

Read on the Field

Sir: I have been reading *World Vision Magazine* on loan from a fellow missionary. I feel the format, contents and perspective are tops. Please send me a subscription and bill me later for it.

Santo Domingo J. Allen Thompson Dominican Republic

Hurray for the Art Work!

Sir: I enjoy *World Vision Magazine* so very much... and am especially impressed with the art work! It makes things really alive.

Chicago, Ill. Miss Peggy Fuhrman

She'll Renew Her Subscription

Sir: After reading the March issue [editorial], "After One Year," the last paragraph on Facts of a Field, and explanation of articles, I have decided to renew my subscription.

Twinburg, Ohio Elfrieda Kuhn

'Erin Go Bragh!

Sir: Next year I'll provide a bit of green... and am especially impressed with the art work! It makes things really alive.

Chicago, Ill. Miss Peggy Fuhrman

Copies for the Library

Sir:... We have not been keeping per- manently the magazine of the various missions, as they would bulk up too fast, and most of the material is somewhat ephemeral, but we note that *World Vision Magazine* has become a rather substantial publication in missions, and we feel that we should preserve it and bind it.

Arnold D. Ehlert
Head Librarian
The Bible Institute of Los Angeles
La Mirada, Calif.

WHY should a Christian be interested in missions? There can be but one valid answer — because he yearns to please his Lord and because a love for the lost has come into his heart. Are the lost any more lost in the rain forest than on your street? Does the fact that they wear no clothes and live 5,000 miles away make them more precious to God? No, of course not. But the fact is that I can raise $1,000 to buy a jeep for a missionary more easily than I can get one church member to give himself to a life of constant witness. How can this be?

—Lester J. Soerheide, Latin American Evangelist.
God Waits for Action

The Word will also expose vanity (v. 37), lying (v. 29), covetousness (v. 36), pride (v. 69). When God gives us light on any one thing, he waits to see whether we will obey or not, and he gives us no more light until we have taken action on that already given. Are we willing to follow his light? Are we willing to pray,

Search me, O God, my actions try,
To mine my ways make clear.

Some of the greatest expressions of worship in all the Bible are to be found in the 119th Psalm. And this is surely most meet and right. When the Word of God indwells us, it becomes easy to pray. Our Lord has said to us, “If ye abide in me, and my words abide in you, ye shall ask what ye will.” The ability to ask—which is a true part of worship—is the outcome of the indwelling of the Word and of our indwelling in our Lord. We lift up holy hands without wrath or doubting as the Word of God instructs and directs us. There is power in the Word to create heart hunger after God; and such heart hunger is of the very essence of worship and praise. Every part of life is filled with praise. Evening and morning, day and night, weekday or Lord’s day, our praises are instructed and directs us. There is power still comes through spiritual channels. Those who hunger and thirst—and no one else—are still those who are filled. But, like the believers in Latin America, you may live by faith, that is, by the things the Lord wants to say to us about our impossible pressures and problems.

a. The remedy begins with prayer. I refuse to be intimidated here by the fear which so many seem to have of doing things. The problems of the inner city are great, but some of you could perhaps there are some basic elements that could be learned in the lands to the south of us which might have an application to your local situation. As I have watched the Lord at work in Latin America, and then have been besieged (literally!) by pastors here in the homeland looking for a way out, it has seemed to me that perhaps the following represent some of the things the Lord wants to say to us about our impossible pressures and problems.}

THE IMPOSSIBLE

continued from page thirteen particular sense you pastors are facing the impossible today, too. I don’t need to document that statement for you; you are prepared to do it very adequately yourselves! If you had time to talk and I had time to listen, each one of you could give me a long list of the impossible situations you are facing now in your service for Jesus Christ—pressures which seem almost unbearable. We are especially conscious in our own time that the problems of the inner city are great, but some of you could make a strong case for the fact that the problems of suburbia are even greater. You feel on occasion harried, oppressed, crushed by situations which seem to have the word “impossible” written all over them. Is there any answer to these things? Does the theme we have been talking about have anything to say to your situation?

I am not rushing to answer that question affirmatively. Evangelism-in-Depth, as we have seen it function in other lands, is no cure-all for our problems and our pressures. We have been careful to say day after day that it rep
that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don’t wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the “tongues” of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you something that you can’t go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.
UNITED CHURCH
continued from page twenty-one

In all fairness to the conservative critics, however, it must be said that responsibility for any misunderstanding regarding the United Church's growth in membership lies squarely at the door of the church itself. In issuing its annual statistical reports no effort has ever been made to help outsiders understand what has happened. The only conclusion anyone could possibly draw from reading the reports was that the church has not grown. The public has been told that the total membership of the church in 1942, omitting overseas churches, was 184,469 (resident membership—91,589) and that in 1964 it was 193,435 (resident membership—105,636)—a net increase of less than 10,000 in 18 years! Obviously, on the basis of such information, there is only one possible conclusion: the church apparently has not grown.

Statistics Are Deceiving

The difficulty with these statistics, however, is that they take no account of the withdrawal of more than half of the churches and preaching places that constituted the church in 1941. The fact of this large number of secessions is incontrovertible, and the membership naturally did decline; but it does not make sense to charge the churches of a denomination with failure to increase their membership when more than half of the constituent local churches have seceded. The only question that is worthy of consideration is whether the churches and preaching places that remained in the United Church have increased their membership. It is this point that we must now briefly consider.

Loss Overcome, Gains Made

The 1942 membership of the local churches that participated in the establishment of the United Church and have remained in it for the past 23 years was approximately 111,000; the resident membership was some 53,000. In other words, the total membership loss due to both wartime attrition and secessions in terms of their original membership was about 72,000; the resident membership loss was some 38,000. Today, the total membership of these churches, plus the new ones they have established, is approximately 193,000. The resident membership is 105,000. In other words, the total membership of the churches that constituted the United Church between 1942 and 1964 increased some 82,000 or 74 percent. The resident membership increased 52,000 or 98 percent. Thus, the church made up all its losses due to the secession and attrition, and gained about 10,000 in addition. These are not spectacular increases, but neither is there anything in this record to be ashamed of, particularly in view of the problems and difficulties that the church confronted.

Comparisons Are Deceiving

The dictum that comparisons are odious is nowhere more true than in the field of religion, although the charge that the United Church has not grown, and is not growing, can only mean by implication that it has not grown as much as the conservative and fundamentalist-oriented churches have grown. To prove that this implication is incorrect, it would be necessary to show that on the average the other denominations are no better and perhaps a little worse. This would do no good, and conceivably could do harm. The writer has made a careful study of the growth of the churches in the postwar period and is prepared to defend the statements made above with statistical tables. He is also prepared to show that while some other churches have splendid records, others have not done so well. Such comparisons, however, are beyond the scope of this discussion, which is concerned solely with the growth of the United Church of Christ in Japan.

Too much can be drawn from statistics, as we suggested earlier. Church growth numerically is only one part of the picture. But one thing is certain. If the churches and missionaries would learn to work and pray together, all would grow in grace and there would be neither time nor inclination to criticize. They might be considered worthy "vessels of the Word."
Remnants of the West
The Responsible Church and the Foreign Mission by Peter Beyerhaus and Henry Lefever (Eerdmans Publishing Company, Grand Rapids, Michigan, 1964) is reviewed by Leland D. Hine, professor at California Baptist Seminary, Covina, California.

This book, which discusses the relationship between mission agencies and the churches they have established, will be valuable to young people thinking of missionary service, to pastors anxious to interpret modern missionary problems to their people, and to lay persons who want a deeper understanding. The person without background may find parts of the book tedious although it is not technical. It is not a difficult book, but the uninstructed may wonder why some points are labored at such length.

Structurally the book surveys the missionary principles of a number of pioneers, indicating their concern for establishing self-supporting, self-propagating, indigenous churches. Then it surveys what actually happened on gating, indigenous churches. Then it establishing self-supporting, self-propagating pioneers, indicating their concern for missionary principles of a number of missions.

If the parent does not help, he is derelict in his duties. If he helps too much, he retards the child's development. On the other side, the young Christians were colonials with their submerged feelings of inferiority and resentment with a fierce desire to be independent. They also assumed that the mother church was wealthy and ought to carry the burden. Western money was often used to build a structure in buildings and organization which the local Christians could not possibly support. In Korea where care was taken to build a structure which could be relatively self-supporting from the beginning, Western theological controversies split the church.

The problem is fantastically complex. In many ways it compares to the relationship between parent and child. The parent is never quite ready to recognize the competence of the child, and the child is much more anxious for the privilege than the responsibility. If the parent does not help, he is derelict in his duties. If he helps too much, he retards the child's development. If the child demands extreme independence, he breaks a valuable relationship and usually goes astray. If he remains subservient, he never grows up.

The book does not solve the problem, but it clarifies the issues and makes valuable suggestions. The new church must be recognized as a full church by the same criterion by which we would recognize a church in the West—that is by its faithfulness to the Gospel, not its age or wealth. A church must be indigenous but, again, its faithfulness to the Gospel is the criterion by which we judge rather than the extent of its adaptation to a particular environment. Solutions can be found only as all churches, old Western and young Asian and African, recognize their responsibility to the universal church and their common mission to the world.

continued on page thirty-two
On the whole, the book is fair and helpful. It does, however, lean slightly to the Western church viewpoint without quite catching the full depth of Asian and African concern. It is true that the younger churches are influenced by secular movements in their own countries but are we not equally guilty? It is true that too much Western money spent on church buildings, trained ministry, etc., can leave the mission church with an impossible burden. It seems, however, that the authors completely missed the kind of missionary work done by agricultural and educational missionaries which helps to raise the economic level of church members to the place where the church can become self-supporting and self-propagating. True, the ultimate responsibility for these things rests with the local leadership, but often the example of the missionaries has spurred secular authorities to action. A church does not have to be Western in style to be responsible, but a minimum level of economic attainment, educational competence and physical health is necessary. Possibly Western money and personnel should, in our time, go primarily for these things.

In His Footsteps
On Our Way Rejoicing! by Ingrid Hult Trobisch (Harper & Row, New York, New York, 254 pages, $3.95) is reviewed by Dorothy C. Haskin, staff writer, World Vision Magazine.

This is a warm, easily read story of the incredible family of Pastor Hult (Lutheran), his wife, 10 children and 24 grandchildren, all consecrated to Christ.

Pastor Ralph Hult and his bride as young people went to be missionaries in Africa. After his first furlough the circumstances of the Great American Depression kept him on the family homestead in Missouri. During that time his 10 children were born. During World War II, however, he was again able to answer his call to Africa. Despite a shipwreck which delayed his plans, he returned to Dar es Salaam, capital of Tanganyika, without his family, and died there of malaria a few months later.

From then on his dreams were fulfilled by his children, three of whom—including the author—announced their missionary intentions at a memorial service for their father. It is inspiring to read of the many aspirations his children were able to make a reality.

Mrs. Walter Trobisch, the oldest daughter and missionary to Africa, writes of the experiences of the family in a glowing, happy style. Even when tragedy of death or illness struck the family, faith made everything a matter of going on their way, rejoicing in the God of love.

This book—filled with adventure, love, heartbreak and happiness—is good reading for believers and non-believers, young and old, men and women, for it is a wonderful story of vital faith.

MISSIONS IN MEMORY

continued from page twenty

compile an early history of the CIM which was published in two volumes. Besides this she authored many books, most of them biographical in content. Her style was flowing, interesting and deeply perceptive. Occasionally she collaborated with her husband. God is still using her works to challenge people of our own day and age.

The life story of Mrs. Howard Taylor bridges two centuries, for she lived through 87 years until on June 6, 1948, she received the long-awaited call—"Enter thou into the joy of thy Lord."

Train Up a Child, the superb new Cradle Roll Calendar packet featuring 24 full-color baby portraits by artist Frances Hook, will be available in March. Sunday-school leaders will welcome this well-planned program for effective outreach.

Key item is the 24-page undated picture-calendar with spiritual guidance hints for parents' use. Other items in the packet are visitation seals, full instructions, and a file card for noting information about the child and family. The packet will be enclosed in clear plastic.

Price: $2.50 each

At your Christian Bookstore, or
LIGHT AND LIFE PRESS, Dept. 250
Winona Lake, Indiana 46590

Chapel for Quiet Meditation

FOR PHYSICAL AND SPIRITUAL REFRESHMENT

COME TO WINONA LAKE

June 18 to Sept. 5

SUMMER SCHEDULE

| June 21-27 | Oriental Missionary Society |
| July 2-11 | Youth for Christ |
| July 11-14 | World Vision |
| July 18-25 | Moody Week |
| July 25-August 1 | Bible Conference |
| July 25-August 7 | International Union of Gospel Missions |
| August 6-8 | Christian Business Men's Committee |
| August 8-15 | Bible Exposition Week |
| August 15-22 | Evangelistic Campaign |
| August 22-29 | Free Methodist Youth Advance |
| August 29-September 6 | American Association for Jewish Evangelism |
| September 3-5 | World Home Bible League |

CONFERENCE PROGRAM

| July 25-August 2 | Family Week |
| August 1-8 | Bible Exposition Week |
| August 8-15 | Christian Heritage Week |
| August 15-22 | Evangelistic Campaign |
| August 22-29 | Free Methodist Youth Advance |
| August 29-September 6 | American Association for Jewish Evangelism |

Write today for program and hotel rates:
WINONA LAKE BIBLE CONFERENCE
Winona Lake, Indiana
One of life’s most important questions . . .

"WHERE WILL I PREPARE FOR THE FUTURE?"

More and more pastors and Christian leaders are recommending.

BIOLA COLLEGE
LA MIRADA
CALIFORNIA

Because of the great need for Christians in all walks of life, Biola is striving to give Christian young people a well rounded education in the spiritual, academic, cultural, and social aspects of their lives so that they might be qualified to do the task to which God has called them.

Majors are offered by the following Divisions: Biblical Studies, Education (including Physical Education and Psychology), Fine Arts, Humanities, Science, and Social Science.

WRITE TO: DIRECTOR OF ADMISSIONS • 13800 BIOLA AVENUE • LA MIRADA, CALIFORNIA
There was a faint whimpering in the brush at the outskirts of the village. A missionary investigated and found a tiny, naked baby wrapped in sodden newspaper. The skin-and-bones body was caked with dirt, covered with festering sores and almost dehydrated from lack of food. Can you tell which of these happy, well-fed youngsters was that baby?

AT WORLD VISION’S BABY HOME in Seoul, Korea, these precious orphans are learning to give thanks for daily rice. Korean children seldom ever taste bread, but even the tiniest youngster knows how to smile happily in appreciation for love and comfort. They also learn to read and write and to love God as their Heavenly Father and Jesus as their Saviour.

YOU and/or your group can provide this kind of happiness for some unwanted, unloved child. Thousands of people, just like you, have discovered they get a large measure of happiness too in sponsoring an orphan.

Wouldn’t YOU like to share in the joy that comes with giving a child a hand-up?

Clip and mail the coupon today!

☐ I want to buy a share of happiness for a child by sponsoring an orphan at $10 a month* for at least one year. Enclosed is $ for months. I would like a boy, a girl, between the ages of years to years. I understand you will provide complete care for this child. Please send photo and full information.

☐ I want to help buy happiness for children by contributing to the general orphan fund. Enclosed is my gift of $.

Dr. Bob Pierce, President
WORLD VISION, INC.
BOX 0, PASADENA, CALIF. 91109

*THE ORPHAN FUND IS A NON-PROFIT CORPORATION.