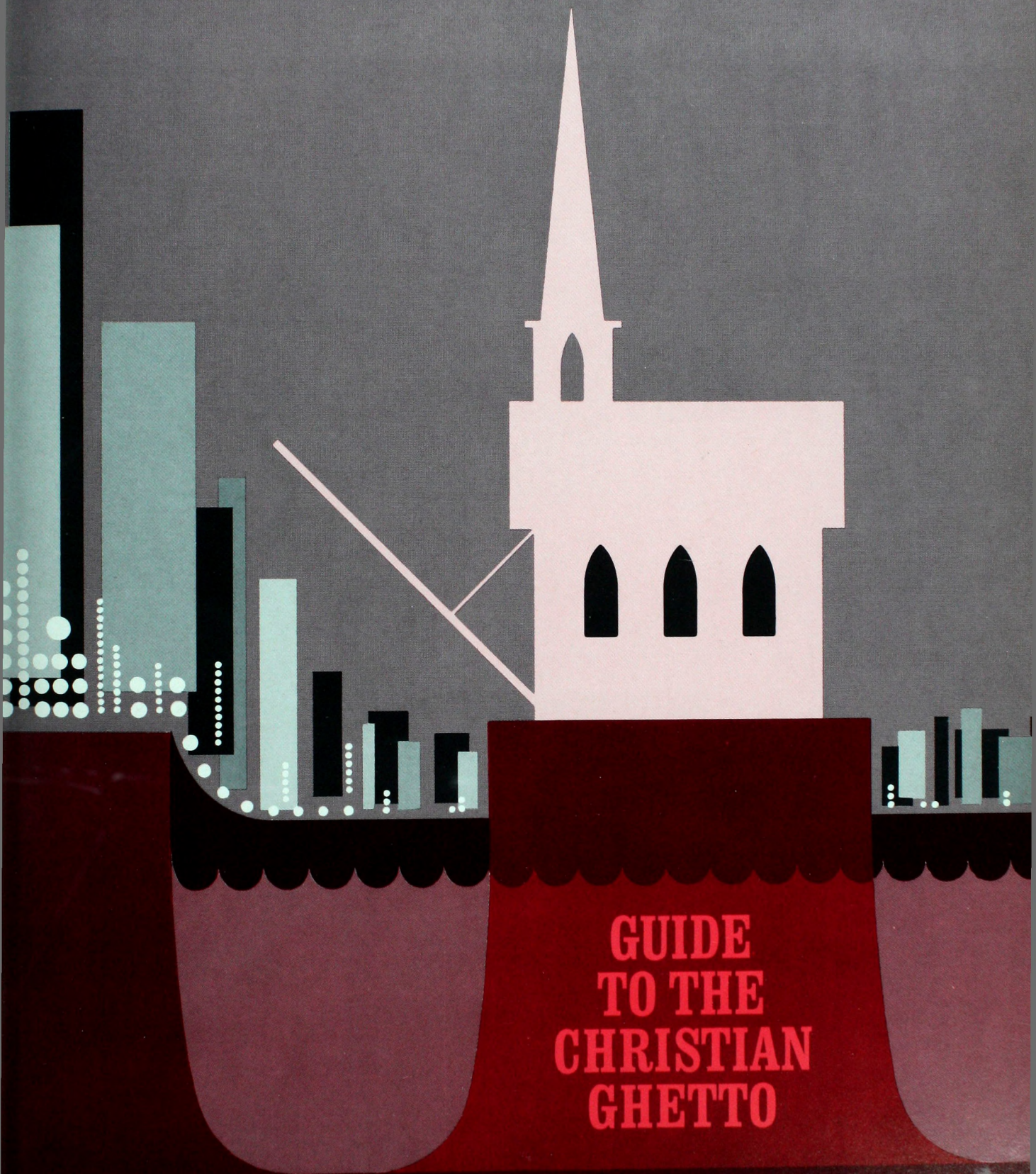


WORLD VISION

MAGAZINE / JUNE 1967



GUIDE TO THE CHRISTIAN GHETTO

VICTIMS OF THE LONG MARCH by John Pollock

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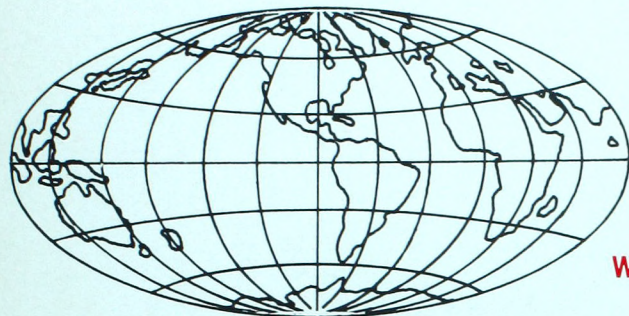
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WORLD VISION MAGAZINE

JUNE 1967

VOLUME 11

NUMBER 6



CONTENTS

EDITORIAL VIEW 31, 32

In "The Cross, the Cash, and the Commission" Dr. Rees discusses stewardship and the current crop of Protestants who "shuns 'musts' as it shuns a plague." From Colombia, South America, he writes of a "Continent on a Teeterboard" and the current situation in this predominantly Roman Catholic country.

COLOMBIA: WHERE THE BIBLE WAS POISON by David M. Howard 2

A nine-year veteran of mission work in Colombia writes of past persecution and present opportunity in the light of the upcoming Evangelism-in-Depth project.

VICTIMS OF THE LONG MARCH by John Pollock 6

John and Betty Stam's missionary career ended in bloody death in a peaceful world that did not yet comprehend the changes the Communist Chinese would make at the end of their "long march."

GUIDE TO THE CHRISTIAN GHETTO by Samuel Moffett 9

In this message given at the World Congress on Evangelism, Berlin, Dr. Moffett spotlights one of the greatest hindrances to evangelism—the self-contained Christian.

CHURCHMEN WRESTLE WITH YOUTH CRISIS by Lloyd E. Mattson 12

Half the world's people are 25 or under. The problems this fact presents to the church's outreach were studied by evangelical leaders early this year at Winona Lake, Indiana.

DON'T BOGGLE AT BELIEF by R. G. Cochrane 14

The problems and inconsistencies of unbelief are discussed by Dr. Cochrane, veteran missionary doctor and leader in leprosy research and treatment.

RAIN IN JULY by Hazel Hunrichs 16

Rain out of season and an impassable road bring together two sorrowing women and changes lives in this true story told by one of the women, a missionary in Brazil.

NEWS FEATURES 18

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World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$3.00 for one year, \$5.00 for two years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 35 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1967 by World Vision International.

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COLOMBIA: where the Bible was poison

by David Ho



On the wall of my office in Cartagena, Columbia, hang two favorite pictures. One shows the late Dr. R. Kenneth Strachan, general director of the Latin America Mission and architect of Evangelism-in-Depth, sitting on a log in the backwoods of Colombia conversing with Victor Landero. Victor is one of God's choice servants, a humble unlettered layman whom God has touched by His Spirit in a unique way and used in a phenomenal advance of the church in recent years.

Victor Landero and Ken Strachan represent different worlds in many ways, yet they come together in the common task of evangelism, whether on a worldwide scale through Evangelism-in-Depth or on a local scale in the remote forests. This picture encourages me to rejoice in what God is doing in Colombia in these days. It represents the men and methods that God has raised up to spread the gospel. While Ken is no longer with us to provide the God-given leadership which has made an impact all over Latin America, faithful men like Victor have been called by God to carry on the work of total evangelism in a land such as Colombia.

The second picture shows the late Ernest Fowler, veteran of 32 years in missionary work, conversing in the high Andes of Colombia with a Yukpa Indian chief, Papa Marte. A few feet from the spot where I took that picture, Ernest lies buried today, the victim of a bandit's bullet in August 1966. Chief Papa Marte had responded to the gospel in his limited way years ago, but for some 20 years no one was available to give him the Word of God or any teaching in his own language.

In 1965 Ernest had again entered that vast mountain range to reestablish contacts and try to plant the church of Christ among these primitive peoples. The elderly chief and a few of his followers were overjoyed. Then Ernest's ministry was suddenly and tragically cut off. No one remains up there to give the Word of God to these isolated people. This picture represents to me the unfinished task in Colombia, a task as vast as the 18 million inhabitants and the nearly half a million square miles, and as personal as old Papa Marte.

Running just to stand still

What is the situation which the church of Christ faces in 1967 in this land of fascinating history where the blood of martyrs has stained the soil and where the church is growing beyond all expectations? As elsewhere in Latin America things are changing fast. As Tad Szulc of the *New York Times* put it several years ago, these republics are "forced to run at top speed just to stand still." No area of life remains untouched by the rapid social changes which are sweeping the continent.

The political life of Colombia enjoys a measure of stability at the present unknown in some former eras.

David M. Howard is assistant general director of the Latin America Mission, directing the mission's work in Colombia where he has served since 1958.

The country is now more than halfway through its 16-year experiment in coalition government known as the National Front, whereby the presidency is alternated every four years between the Liberal and Conservative parties and all government posts from Congress on down through governorships and municipal officials are divided equally between the two parties. Dr. Carlos Lleras Restrepo took office in August 1966, as the second Liberal president under the agreement. He will serve for four years and will be followed by a Conservative until 1974. While this system has rendered the government nearly impotent at times, measures are being taken to make it more flexible. President Lleras has proved to be a courageous innovator who is seeking necessary reforms and taking agonizing steps to improve the country. While the economic situation is tight, and the man in the street feels the pinch, President Lleras is a professional economist who understands the intricacies of Latin American finances and is boldly moving to stabilize the economy.

Colombia has appeared with some frequency in the world press as a prime target of communism as one of its next "victims" in Latin America. The question is often asked as to how accurate this is. Probably no one can answer that question with absolute certainty.

Fidel Castro hero of the masses

Things appear relatively calm on the surface. But those of us who live here know that communism is not inactive. Marxist slogans appear splashed across walls in red paint. Red Chinese, Cuban and Russian literature can be bought in every city. Leftist agitators are ever present to take advantage of any riot that may break out. Communist settlements for the training of workers are scattered over the countryside in remote places. And Fidel Castro is still a great hero to vast masses of the people, contrary to what the western press would have us believe. No one knows their timetable, but one thing is certain: the Communists are here, biding their time, training for their day of opportunity and doing what they can to hasten that day.

What of the persecutions that the church of Christ suffered during the decade from 1948 to 1957? While certain restrictions and some pressures still exist for the evangelical church, the violent persecution has ceased, and for this we can be deeply thankful. The new ecumenical atmosphere created by the Vatican Council and the attitude of dialogue developed by Pope John XXIII has gone a long way to alleviate former tensions. To the average man the Bible is no longer a feared book. A few years ago I saw an intelligent university student literally jump back in terror when I produced a Bible during a conversation with him. He had been forbidden ever to touch that poison book. Today Bibles are freely sold on the street. In recent book fairs in various cities the sale of Bibles has outstripped practically every other book.

When a Jesuit priest, formerly a mortal enemy of the Protestants, invited some of us to participate and even

to lead a Bible study group in his church, we could only accept with amazement and thanksgiving to God for an opportunity to witness in such a unique situation. When the same priest asks repeatedly for the showing of Billy Graham and other evangelistic films in his church, and then opens contacts in schools, hospitals and other key places for these films, the amazement grows with the opportunities. When a private showing is requested for the archbishop himself and he arrives with 70 priests and nuns to view the film, hear Billy Graham preach two full-length sermons and receive a complimentary copy of *Decision* magazine in Spanish, what can one do but thank the Lord for a new climate? While some sincere brethren have criticized such "dialogue," we feel it is a God-given opportunity that cannot be turned aside.

'Chewing on straw'

Recently I was startled on the streets of Cartagena to see large signs announcing the sudden death of a certain leading Jesuit priest with whom I had become acquainted. I recalled that at one of our last conversations, as we discussed together the Word of God, he confessed that within the last two years he had begun to read the Bible for the first time in his life. Then he stated, "After reading the Bible, when I turn to my books on dogma, theology and church history, I find that reading them is like chewing on straw." Who knows what God may have done in the heart of that man through His Word, which is quick and powerful?

When Ernest Fowler was murdered, one of the most beautiful tributes and expressions of sympathy received by our mission came from a local priest in Sincelejo. He referred to Ernest as a great leader in God's work and signed himself "Your brother in Christ."

Ernest had lived through the years of violence and

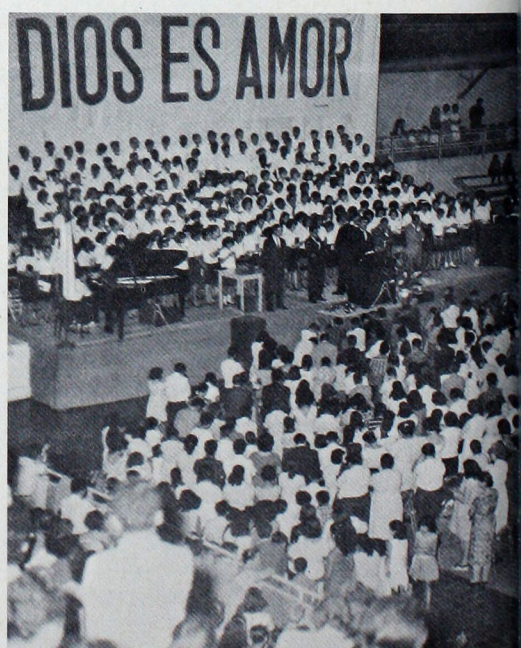
persecution and the only time I ever saw him really angry at another person was when a priest had violated human and private rights in the home of a dying evangelical woman. Under police protection the priest had administered extreme unction against her wishes. I saw Ernest accost that man later on the street and give him a piece of his mind in righteous indignation and in no uncertain terms that left the priest astounded. I wonder how Ernest would have felt today if he could have heard the homage paid to him by many who wear the robes of the priesthood.

City-wide campaigns with open-air activities, unheard of in the memory of most Christians in Colombia, are now beginning to sweep the nation. SEPAL of Colombia (Overseas Crusades) has coordinated such campaigns in the largest cities during the past year. In Cali several churches reported over 100% growth as a result. Medellin, the most clerical city of Colombia and capital of the province that provides the most priests for the country, in November 1966 witnessed the first city-wide campaign and evangelical parade in its history. In Bogota, Luis Palau, Argentinian evangelist with SEPAL, preached from the steps of the national capitol in December 1966, to a crowd estimated by the leading newspapers of the city at 20,000. A parade of 15,000 evangelicals, complete with picturesque floats, streamed through the main streets of the city, and crowds averaged 8000 a night in open-air meetings held in the Colegio Americano.

Curiosity about the once 'banned' Book grows

This new atmosphere of ecumenicity goes beyond mere toleration. It reaches the point of a sincere and active effort to interact with Protestants — to find out what we believe and why we believe it, to become acquainted with that previously banned book which

4



the Protestants use as their sole basis of faith and practice.

With the decline of persecution it became apparent that one of the results had been a purging of the church. Those who went through the fires had come out as gold; those not willing to pass through the fires had turned back. The result was a purified church which was stronger than ever. Also many had been scattered abroad (as in the Book of Acts) and had gone everywhere preaching the gospel. The church began to grow in a way previously unknown in the 100-year history of the church in Colombia.

According to the latest evangelical census prepared by Dr. James E. Goff, information secretary of the Evangelical Confederation of Colombia, between 1960 and 1966 the church's baptized membership grew from 33,156 to 63,810, an annual growth rate of 11.5 percent. Compared with the population growth rate of 3.2 percent per year, this is a healthy and encouraging sign. The total evangelical community is calculated at 255,240, or 1.37% of the population of Colombia. While the growth has been encouraging, the percentage ratio indicates how great is the task which still lies ahead.

'Great exhibition of Satanic power'

Does the church still face problems? Certainly! More than 100 years ago George Bowen, a missionary to India, wrote, "When Christianity assumes an aggressive attitude, the first result is a great exhibition of Satanic power." This has been true in Colombia. Satanic attacks on Christian leaders have been vicious. Our church association that had six ordained pastors at the beginning of 1966 (in addition to many unordained men and lay workers) had only one ordained pastor left in January 1967. Three had been lost through sin which resulted in their being disciplined,

one had resigned for economic reasons, and one had been killed in a bus accident.

What of the future? Most leaders today agree that the opportunities for preaching the gospel in Colombia and the response of the people in general are greater than ever before in history. The great campaigns mentioned above are a foretaste of what lies ahead. The rapid growth of the church all over the country, the open response of people who previously looked upon Protestants as heretics to be shunned or attacked, the grass-roots movement of lay leadership developing in the churches, and numerous other factors give rise to a new optimism as the church looks to the future.

The Evangelical Confederation of Colombia has formally voted to launch an Evangelism-in-Depth movement for 1968. Compared with the eight countries where Evangelism-in-Depth has previously been carried out (Nicaragua, Costa Rica, Guatemala, Honduras, Venezuela, Bolivia, Dominican Republic and Peru), Colombia will be by far the largest in terms of both geography and population. But a purified, active vigorous and united church such as exists today in Colombia is ready to rise to the occasion. Each denomination or mission is now considering its own responsibility for the nationwide movement.

And so, as I sit in my office in Cartagena and contemplate the picture of our beloved colleague Ernest Fowler, thinking of the unfinished task which he represents, I am challenged by the immensity of the task. Then my eyes move to the other picture and I am reminded that God has raised up consecrated and Spirit-filled laymen, and that He has given them vision and methods such as in-depth evangelism. When these elements are combined with God's timing for a given country, great and impossible things can be expected. We believe God's time for Colombia has arrived. |||





VICTIMS OF THE LONG MARCH

BY JOHN POLLOCK

It was a prosaic, peaceful world, though locally there had been disturbances from bandits and Communists. America was immersed in the New Deal, England with preparations for the Silver Jubilee of King George V. Hitler was not yet a menace and the League of Nations still had respect. War, bloodshed and murder were not much in mind, and as for new names on the roll of Christian martyrs, the possibility, in October 1934, seemed so remote as to be almost absurd.

A young American and a middle-aged Englishman were closeted with the district magistrate of Tsingteh, a decayed little town a few hundred miles from Nanking. The American and the Englishman were missionaries of the China Inland Mission.

Martyrdom was far from the thoughts of John Stam, the young American, as he listened to his senior colleague asking the magistrate whether it would be safe for John to bring his wife and their month-old baby to live in Tsingteh. The magistrate admitted that there had been banditry, for the countryside was half-starving, but was soothing in his protestations of security.

John Stam remarked that they did not want to meet the Communists, who had been passing through the next province during their famous "long march" after defeat in South China.

"Oh, no, no!" the magistrate exclaimed. "There is no danger of Communists here. As far as that is concerned you may come at once and bring your family. I will guarantee your safety, and if there should be any trouble you can come to my *yamen*."

A month later John and Betty Stam and the baby, Helen Priscilla, made their home in the disused Tsingteh mission compound in the middle of the town, with a background of distant mountains.

John Stam was 28, a tall athletic New Yorker whose Dutch extraction showed in his fair hair and blue eyes. Betty, a year younger, had been born in China, daughter of an American missionary doctor, and they had met at Moody Bible Institute in Chicago. Both were unusual personalities. Betty, for instance, could write verse of distinction. And John, in Chicago, had deliberately tested his faith, like the young Hudson Taylor at Hull 80 years earlier, by concealing his financial needs from his family and friends and depending only on God in prayer.

'Talk about Him to everybody'

Betty had served her first year in China before John reached Shanghai. On October 25, 1933, a year to the day before the meeting with the magistrate, they had been married at Betty's home in North China. Two happy, unpretentious missionaries at the start of a lifetime of service, they were unreservedly dedicated to their call but aware how much they had to learn, ready for the hardships and setbacks of Christian work in a

foreign land yet young enough to extract enjoyment from any situation. Their aim was simple: to "talk about Him to everybody, and live so closely with Him and in Him that others may see that there really is such a person as Jesus."

Tsingteh was their first station on their own away from seniors. The opening ten days were much like any other missionary's introduction to a new location in China, with inquisitive Chinese crowding around so that privacy was impossible. The Stams visited the few Christians, preached in the little chapel, administered famine relief and spoke on the streets to the chattering, restless press of peasants, soldiers and townsfolk.

Early on the eleventh morning, December 6, 1934, Betty Stam was bathing the baby when a man ran in at the door. Out of breath and urging them to hurry, he panted that the magistrate had sent him to warn that the Communists, whom everybody had thought to be beyond the mountains, were advancing on the city after a surprise flank march behind the government army.

Communists scale the walls

John at once sent for coolies and chairs, intending to join the stream of refugees who were hurrying down the street to escape to the safety of the hills. Before the Stams had put together their few necessities a distant burst of firing proved that the battle had reached the town, where the Communists quickly scaled the walls and opened the gates. As the chair-coolies loped into the courtyard the Stams heard that the magistrate had fled. They bolted the door, realizing that escape was now impossible. Scattered shots, the crackle of flames and the screams of townsfolk in the street made this all too obvious.

John told the servants to kneel. He began to lead in prayer, but the prayer was interrupted by a thundering knock on the door. Red soldiers demanded admittance. John spoke to them courteously. Betty, as calm as if the soldiers were inquirers for the faith, offered them tea and cakes. These were brusquely refused. John was tightly bound and taken across to the Communist headquarters. Betty and the baby were brought in later.

John and Betty stood together, bound, yet serene despite the suddenness of the catastrophe. The Stams had been allowed none of the mental or spiritual preparation which would have been theirs had these events occurred 30 years earlier, when the martyrdoms of the Boxer Rising were fresh in memory; or 30 years later, when the witness of Paul Carlson and the Congo martyrs rang round the world. The Stams faced death unwarned but their captors saw no trace of fear.

Liquidate imperialists and Christians

The Communists discussed the Americans' fate in their hearing. They were imperialists and should be liquidated. Moreover, the Communists detested Christians. To make an example of two Christian leaders

A frequent contributor to World Vision Magazine, John C. Pollock is the official Billy Graham biographer and has compiled books on D. L. Moody and J. Hudson Taylor. A church of England clergyman, he and Mrs. Pollock live in Devonshire, England.

should strike terror into the hearts of the rest. The Reds had no compunction about murdering Americans, for the affair would merely increase the embarrassment of Chiang Kai Shek's government in Nanking.

The one difficulty was what to do with the baby. Betty heard them say that it had best be spitted on a bayonet in front of its parents.

A bystander, an old farmer, protested: "The baby has done nothing worthy of death!"

"Then it's your life for hers!" said the Red leader.

The Stams had never seen him before, and certainly had no claim on him, but their serenity and courage had gripped him. "I am willing," he said.

A moment later the man's severed head rolled across the floor.

The Communists abandoned Tsingteh, sacked and burning, and marched their prisoners to a town named Miaosheo. The looting and terror resumed while the Stams were left under guard in the postmaster's shop. The Stams had lived in Miaosheo and the postmaster knew them by sight.

"Where are you going?" he asked.

"We do not know where *they* are going," replied John, "but we are going to heaven."

That night the Stams were locked with their guards in an inner room of a deserted mansion. John was tied to a bed-post, but Betty was left free with the baby.

Communists put on a show

Next morning they were ordered to leave the baby and to strip off their outer garments and shoes — though John managed to give Betty his socks. Then they were both bound tightly and led down the street while the Communists yelled ridicule and shouted to the townsfolk, many of whom had heard the Stams preach here in happier days, to come and see these Christians die. On a little hill outside the town they came to a clump of pines. A Communist began to harangue the trembling crowd, pouring scorn and blasphemies on all that the Stams held dear.

He was in full tilt when a man stepped boldly forward.

The Stams recognized him as Mr. Chang the medicine-seller, a nominal Christian who was known as "rather unwilling to witness for the true and living God." This once weak disciple fell on his knees and boldly pleaded for their lives. The Communists pushed him away. He persisted.

"Are you a Christian then?" they said.

Chang knew what his fate could be. "Yes," he replied.

He was dragged away to be butchered, and now it was John Stam's turn to intercede, for Chang. For reply John was ordered to kneel. People in that crowd said afterwards there was a "look of joy on his face."

The Chinese executioner, in time-honored style, held the sword level with both hands, whirled round and round to gather momentum, and struck. Betty was seen to quiver for a brief moment, then she fell on her

knees beside the body. A few moments later her head too was on the ground and the Reds were driving the crowd away.

Two days afterwards, when the Communists had left to spread their trail of bloodshed and fire further across the province, an evangelist of Miaosheo named Lo, whose leadership hitherto had been indifferent, returned with other refugees. Lo had heard rumors of the murder but found difficulty in obtaining facts because no one dared side with the Christians for fear lest the Reds return.

Dead messengers but a live message

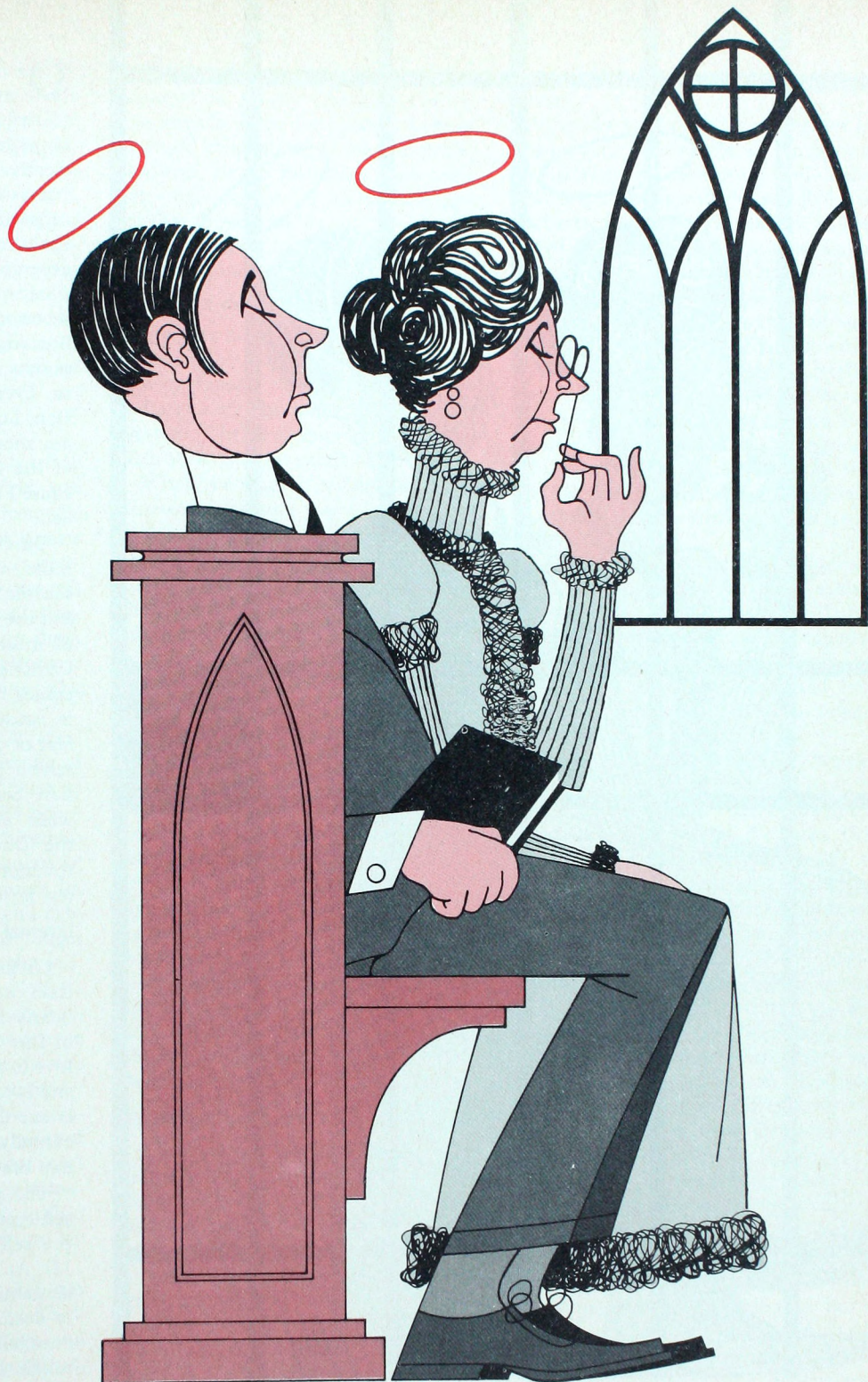
Following clues, he discovered the Stam baby, hungry but warm and alive in her zip-fastened sleeping bag in an abandoned house. He left her in the care of his wife.

Next he climbed the hillside where the headless bodies still lay, stiff and grotesque. He went back to the town and brought coffins, followed now by a crowd made braver through his courage. Lo and two other Christians, a woman and her son, placed the bodies in the coffins and bowed their heads in prayer. This formerly unsatisfactory, halfhearted evangelist then turned to the crowd and told them that the Stams lived "in the presence of their heavenly Father. They came to China and to Miaosheo, not for themselves but for you, to tell you about the great love of God that you might believe in the Lord Jesus and be eternally saved. You have heard their message. Remember it is true. Their death proves it so. Do not forget what they told you — repent, and believe the gospel."

Many of the crowd were weeping as Lo set out on a hundred-mile escape through the Communist-held territory, with his wife, to bring little Helen Stam to the nearest missionaries.

In the years that followed, many millions of men and women were to die by violence. But John and Betty were martyred in time of peace when such an event seemed incredible, and they died because of their faith. As always, the blood of martyrs was the seed of the church. The shock of their death turned timid Evangelist Lo into a courageous preacher. The story of their steadfastness prepared their fellow-missionaries in China for the testing times of the Sino-Japanese and Pacific wars.

The impact on the student world was enormous, for the Stams had been fresh from college. One of those who gave herself for missionary service as a direct result of reading about the Stams was an American girl who became Mrs. Hector McMillan. Thirty years later she escaped death by inches in the Congo a few moments before her husband became one of the Stanleyville martyrs. As Ione McMillan had pledged herself to fill the gap in the missionary ranks left by the Stams, so her son, young Kenneth McMillan, as he lay wounded near the body of his father, pledged himself to return as a missionary to speak of Christ's love to the murderers.



GUIDE TO THE...



CHRISTIAN GHETTO

by Samuel Moffett

Of all the hindrances to the proclamation of the gospel of Jesus Christ, the "Christian ghetto complex" is perhaps the most dangerous and deadly.

It is easier, of course, and more self-satisfying to blame our evangelistic setbacks on external enemies: perils of geography, difficulties of communication, opposition of false religions, persecution by unfriendly governments. But while all of these are powerfully obstructive, the greatest enemy is within. Even in the heat of the Reformation, Luther had the honesty to say, "I am more afraid of my own self than of the Pope and all his cardinals. Because I have within me the great pope, Self."

Other internal hindrances may be more obvious: spiritual indifference, sacerdotalism, heresy, to name a few. But the sin of self-containment, or lack of meaningful contact with the non-Christian world, is more deadly. It comes in many forms. But whether it is caused by willful indifference, or fear of contamination, or ignorance, or selfish preoccupation with the Christian community itself, the result is what contemporary theologians call the Christian ghetto complex. It is all the more dangerous because it is so often unrecognized.

Internal obstacles to evangelism

Of the internal obstacles to evangelism, self-containment is the most nearly fatal, for it so closely partakes of the very essence of sin — that is, a love of self that crowds out love of God and love of neighbor. Self-containment is sub-Christian, or perhaps more accurately, pre-Christian, for the Christian life begins with the new birth.

The pattern of the new life is the self-emptying Christ (Phil. 2:3-8), not the self-satisfied Pharisee (Luke 18:9-11). At no point is the Christian self-contained; he is either Christ-sustained or dead. As for Christian mission and evangelism, self-containment and outreach are mutually exclusive. The church that is turned in upon itself has turned its back on the world to which it was sent by Jesus Christ.

Self-containment is a basic denial of all that is Christian. The problem is that few will admit to having this disease.

The classic example of a Christian ghetto is the fate of Eastern Christianity under the Muslim conquerors. While often compassionately described as the inevitable result of persecution,

this is not altogether true. It was, in the final analysis, the deliberate choice of the church. What finally produced the withered ghettos of the Nestorians and the Copts was not so much the sword of Islam as the law of Islam, which permitted conquered Christians to worship but forbade them to propagate the Christian faith. Faced with a choice between survival and witness, the church chose survival. It turned in upon itself. It ceased to evangelize. It survived, but what survived was no longer a whole church.

Never-never land of liturgy

In Czarist Russia the church made its own ghetto, but in the mind, not the body. Isolating themselves from the agony of the people, Orthodox priests argued about the color of their vestments and about how many fingers should be extended in the benediction, until the revolution broke in on them and brought them, too late, out of their never-never land of liturgy into the world as it really is.

There is self-containment of race, for example, and self-containment of liturgy. Separatism is another form of self-containment. So also is its opposite, preoccupation with church union. There is also the self-containment of the great state churches, too intent on national prestige, ceremonies and subsidies to notice that they no longer have worshippers. And there is the self-containment of the small free churches, so busy protecting their freedom from the world that they have ceased to have any influence in the world. There is self-containment by creed, and self-containment by sacrament. There is the self-containment of old, tired churches who no longer want to send missionaries, and the self-containment of younger, nationalist churches who no longer want to receive them.

No matter what form it takes nor how plausibly its forms may be justified, self-containment is always and inevitably a hindrance to evangelism.

Take racial self-containment, for example. This is probably the single most explosive issue in the world today. When racial discrimination penetrates the church it becomes more than a crime against humanity, it is an act of defiance against God himself (I John 4:20). Eleven o'clock Sunday morning has been called the most segregated hour in America. I do not believe this is true, but that such a statement could be made at all is indictment enough.

The fact that there is any racial discrimination in the Christian church has already done irreparable damage to world evangelism. If present trends continue, future historians may some day single this out as the decisive factor that drove a whole continent, Africa, away from Christ and into the embrace of Islam.

High-caste denominations

Another form of this sin is self-containment by caste. Christians would like to pretend that this is limited to India and its Hinduism, but our own western, Christian suburbs are riddled with it. It is more subtle in the west.

When the Church of England in the nineteenth century could be described as the Conservative party gathered for prayer, and when a recent study of American church unions can point out that they never really cross class lines but usually remain a high-caste denominational phenomenon (R. Lee, *The Social Sources of Church Unity*), it can hardly be claimed that Christians have bravely broken down the barriers of class. So self-contained has the church's social structure become in America that some sociologists assert that it purposefully excludes the lowest classes of American society from its evangelistic efforts. "Church programs are not designed to appeal to them and ministers never visit them . . .," say Vidich and Bensman in *Small Town in Mass Society*. "The ministers and laymen . . . either do not see the unchurched or they have no desire to pollute the church membership with socially undesirable types."

No evangelism by separation

Christians sometimes shut themselves behind a language barrier. Evangelical jargon can be as unintelligible outside the inner circle as military alphabetese is outside the Pentagon. In a world where "redemption" means green stamps, and "sin" means sex, the very words with which we try to proclaim the gospel sometimes only obscure it. It can be dangerous therefore to read nothing but evangelical literature. The man who lives in a one-vocabulary world too long loses the ability to talk meaningfully to anyone but

Dr. Moffett is professor of historical theology at Presbyterian Theological Seminary in Seoul, Korea. This article is the text of a message delivered at the World Congress on Evangelism in Berlin last October and is reprinted by permission. Copyright 1967 World Wide Publications.

his fellow believers; this is not evangelism.

Another kind of self-containment is separatism. It is as old as the Syrian desert where Anchorites chained themselves to rocks or walled themselves up in caves. It is also, alas, as new as the latest church split in Korea. As a search for purity, separatism may have a touch of justification, but its fatal flaw is self-containment. It faces inward, not outward. It leads to negativism and withdrawal and self-righteousness. It talks evangelism, but its Christian outreach has lost its winsome appeal and has built into it a self-defeating pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended.

There is no such thing as evangelism by separation. Every Christian should belong actively to at least one non-Christian organization in his community — that is, one not specifically Christian. Moreover, he should join not just to evangelize it but to understand it.

This last point is important. We defined the sin of self-containment as lack of meaningful contact with the non-Christian world. Perhaps this should be qualified. It is possible to have contacts that are meaningful but only to one side. That kind of outreach only soothes the conscience or feeds the ego; it does not really break through the self-containment barrier. The Christian who is willing to meet the world only on his own terms, who feels no need to understand any position but his own, is still in his Christian ghetto and living to himself. His so-called contact with the world is counterfeit and artificial. His approach to others is gingerly self-protective and carefully encapsulated from contamination.

Its defensiveness precludes any real meeting of minds. Its self-interestedness prevents the meeting of hearts and breaks down the one indispensable approach for any evangelism worthy of the name Christian, that is, the way of love.

There may be worse sins than self-containment, but few can more quickly blunt the growing edge of the church of Jesus Christ. The Bible counts it as the accursed sin. This is no light condemnation. Its sign is the barren fig tree (Mark 11:12-14), heavy with leaves for its own self-beautification, but sterile and without fruit. When Jesus saw it, he cursed it. |||



CHURCHMEN WRESTLE WITH YOUTH CRISIS

by Lloyd E. Mattson

China's youth have captured world attention in recent months. Incredibly organized, they streamed in from hundreds of miles to terrorize cities and towns, serving the political purposes of a troubled communist dictator. They were leadable and responsive.

Organized youth nearly wrecked the Congo. "We are still crying, two years after their high water mark nearly got me at the battle of Bukavu," says missionary Phil Claar, "crying for youth leaders to lead us . . . here in Congo."

Fathers shoot sons

"I was in the village when it happened," says Yosta Butso, from the village of Dukas, "but I did not look to see, I heard it all with my ears. The fathers stood 27 of their sons in a row and shot them, each one. They could not trust their own sons after all the havoc the young fellows of Jeunesse had done to their parents."

Youth in the Congo were very lead-

able. Unfortunately, the wrong leaders won their loyalty.

Less organized but no less ominous is American youth, as evidenced by news photos from riot scenes in the cities. The faces in the photos are young faces, frustrated, angry, rebellious faces. Youth looks for challenge.

Like it or not, the age of youth has come to the world. Half of the world's three billion people are 25 or under. The church is awakening to this, and taking a fresh look at its world mission. Adjustments must be made if the energies of youth are to be channeled away from anarchy and violence into decency and order. There must be a new look at missionary recruitment and training, a deeper understanding of youth problems and viewpoint, an honest appraisal of the church, if youth evangelism is to meet the world crisis.

Leaders huddle on problem

In early February of this year a significant segment of American mission-

ary concern met at Winona Lake, Indiana, to consider the church's world outreach to youth. It was a quiet, three-and-one-half day seminar with neither brash trumpets preceding nor bold resolutions following. Dr. H. Wilbert Norton, professor of missions at Wheaton College Graduate School, set the tone for the seminar in his introductory remarks. "This is a *huddle*. It is not just an inspirational meeting."

Men and methods

Seminar speakers included key Christian leaders from several areas of leadership: Dr. Clyde Taylor, general director of N.A.E.; the Rev. Leslie Thompson, director of publications, West Indies Mission; Dr. Lars Grandberg, president of Northwestern College, Iowa; Dr. Harold Lindsell, associate editor of *Christianity Today*; the Rev. Louis King, foreign secretary, Christian and Missionary Alliance; Dr. Marvin Mayers, anthropologist, Wheaton College; Joseph T. Bayly, David C.

Cook Publishing Co.; Dr. David Moberg, Bethel College, Minnesota; and Dr. Raymond Buker, Sr., Conservative Baptist Theological Seminary.

Significant leadership was given by Dr. Ted Ward and Dr. Norman Bell of Michigan State University Learning Systems Institute through the organization and evaluations of research groups. Findings of these groups were framed in six major propositions and 20 hypotheses.

Some findings were discomfoting to the Christian establishment. "Because of the lack of commitment and consequent lack of activity by evangelical Christianity, youth today (inside and outside the church) consider the complete demise of the church group cannot be long in coming."

One proposition was accepted by all. "Solutions (to world youth outreach) are not clear. There are few gross successes in youth ministries and fewer which can readily be transported for copying elsewhere."

Youth more tolerant than adults

A penetrating session found international students from the Philippines, Hong Kong, Kenya and Japan joining with representatives from various parts of the United States on a panel to answer from youth's point of view questions concerning the church's outreach to world youth.

Response of this panel indicated that youth can be more charitable toward adults than adults normally are toward youth. All panel members came from church backgrounds, and they recognized the basic worth of the church in spite of hypocrisies and shortcomings.

The panel concluded that youth requires honesty and intellectual integrity. Sunday school teachers and pastors must upgrade presentations of Christian truth. Church leaders must relate *personally* to young people. More thought must be given to recruiting and equipping youth for world service.

Speakers and research teams devoted much thought to American youth, both

in terms of needs for more effective evangelism, and more effective life challenge for Christian youth.

Devastating materialism among Christians was cited as an obstacle to missionary outreach, not only as a deterrent to increased missionary budgets, but as a determinative factor in youth's choice of lucrative careers at home rather than sacrifices required for missionary service.

Atrophied orthodoxy

Atrophied orthodoxy was also suggested as a debilitating element in the contemporary scene. While theology is sound, the sense of urgency has been lost. Second and third generation Christians have not experienced personal deliverance as did the reformers and pioneers of revival.

Dr. Clyde Taylor pointed out another weakening element. "We are altogether disproportionate in our attention to youth. I have gone to countries overseas and I have found out of a huge staff . . . of two or three hundred (missionaries) there would be half a dozen particularly assigned to youth work." Commenting on the relatively few assigned to evangelizing university campuses in world cities, Dr. Taylor said, "We begin to realize that somehow we just have not done our arithmetic."

Another hindrance to effective youth outreach was described by Dr. Taylor. "Every nation is different and I think we are going to have to make up our minds to this. There is no stereotype program or plan that is going to work. Even in two contiguous nations (conditions) may be quite different."

Communication problems were discussed in depth. Familiar, beloved Bible terminology from English translations may be largely untranslatable in other tongues. Theological jargon, catchy gospel cliches, cultural moral concepts and national or tribal customs must be appraised in presenting the Christian message effectively in a given area.

Reviewing the problems related to the training of missionaries, Dr. Lars Granberg made a plea for "open adults, adults who understand the essentials — the Lordship of Christ, the authority of the Scripture, that Christ came to bind up the brokenhearted. And that he did not prescribe a specific framework or methodology, but rather a spirit of creativity, moving in a sensitivity of persons so that the gospel could be meaningfully communicated in terms of personal needs."

Small beachheads were reported of effective youth work in several parts of the world. The overwhelming nature of the task in the light of rapid urbanization was explored. How do you reach *millions* of youth in Tokyo or New Dehli or New York?

Small beachheads held

Questions and problems like these were aired and explored in depth. A remarkable aspect of the seminar was pointed out by Joe Bayly in a post-seminar evaluation. This was the absence of self-interest or promotion of causes which might be expected in a company representative of such a diversity of interests.

Perhaps few delegates were aware of the quiet, dedicated man who moved behind the scenes arranging chairs. Though the seminar was jointly sponsored by Christian Service Brigade and Pioneer Girls, week-day programs for Christian youth, the germinal force behind it was Joseph Coughlin, Boys Brigade secretary of missions. The Winona Lake seminar was the latest in more than 20 such gatherings held around the world to challenge and instruct Christian leaders for a world outreach to youth. For thirty years Mr. Coughlin has given leadership in this area of ministry to which God called him as a boy.

Hand-to-hand combat

The Rev. Louis L. King of the Christian and Missionary Alliance summarized well the heart burden of Joe Coughlin and each delegate to the Winona Lake seminar. "The battle must begin with a return to the basics: prayer and dependence upon God's sovereign Holy Spirit. We must dismount from our organizational steeds and prepare to slug it out in hand-to-hand combat. Some of us must be willing to step aside and let the in-betweeners carry the sword; we must come from behind the fortifications of deception and pretense and dare to be transparent and utterly honest.

"The Now generation stands in the valley of decision, a billion and a half strong. As here at home, so overseas, it is concentrated in the great urban centers. Tokyo, Manila, Djakarta, Hong Kong, Singapore, Saigon, Bangkok, Calcutta, Bombay, Karachi, Kinsasa, Rio de Janeiro, Buenos Aires, Lima. The church of Jesus Christ hesitates, a bit uncertain, considerably undecided.

"May God give us the courage to do the right thing!" |||

Lloyd D. Mattson served 15 years as a pastor before joining the Baptist General Conference staff where he has been director of camping and boys' work and since 1965 secretary of the Board of Men's Work. He writes "Cap Matt" column in *Venture*, the *Christian Service Brigade* magazine for boys, and has written a counselor training manual, *Camping Guideposts*.

DON'T BOGGLE AT BELIEF

by R. G. Cochrane

Unbelievers often pour scorn on our belief in God. Our idea that "the world and all that is therein" was created by God is an outmoded theory. Like a child's belief in Santa Claus, they tell us, we shall eventually grow up and discard it.

The psalmist looked up into the clear night sky and reflected, "When I consider thy heavens, the work of thy fingers, the moon and the stars..." (Ps. 8:5).

Our world is a member of a small cluster of stars of 19 galaxies (a galaxy is a community of stars) which stretch for three million light years in diameter (a light year is the distance light travels in one year and is equivalent to 5.88 trillion miles), and beyond this are clusters and clusters of stars, the largest of which is 30 million light years away. Our universe extends for three billion light years, and beyond that, I am told, is a cosmic curtain through which no observation can penetrate. And what does the Scripture say? "It is he that sitteth upon the circle of the earth... that stretcheth out the heavens as a curtain" (Isa. 40:22).

The Bible does not pretend to be a scientific treatise. But it does outline creation, and it answers three important questions. One is the origin of the universe, another the origin of life, the third the origin of man. Compared with other speculations on these questions, the biblical story of creation is logical and credible.

Is creation credible?

Look at the human heart. If a man lives to be 70, his heart will beat three billion times. What a machine! Consider the brain. It is more perfect than any electronic device invented by man.

Look at some of the smaller creatures such as the ant and the bee. For civic organization, for perfect defense, for astonishing hygiene, these creatures have no equal. Ponder the amazing radar system of the bat. Or the unerring navigation of a certain species of duck which migrates thousands of miles to an island which, in comparison with the distance of the flight, is the size of a pocket handkerchief. Consider the salmon at spawning season. From many hundreds of miles away they make for the same river every time, and generation after generation follows the same path through the ocean.

How do the philosophers describe God? The "ground of all our being." What does the Hindu say? The "ultimate essence" in whom the spirit of man is absorbed, through aeons of time, into the impersonal Spirit, losing his personality in the sea of nothingness, the philosopher's Nirvana. But what does the Bible say? Throughout the Scriptures man is taught that God is our Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). The prophet Isaiah says, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. 40:28). And Jesus said, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:9).

A chance meeting of proteins

Those who still believe that the world came by chance and that man is a mere speck of nothing in this vast limitless universe will have "no star to guide or compass to direct." But "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Ps. 91:1).

Materialistic philosophical speculations in regard to the origin of man go right back to the possibility of creating living matter from its protein and nucleic acid components. But it surely stretches credulity to the extreme to believe that life arose—whether in the lowest form or in the highest intellectual being—as the result of a chance grouping of protein molecules in the form of a most complicated protein chain in helical arrangement.

To disbelieve the existence of an intelligent, all-understanding Providence who produces such paragons of orderliness as we see in nature and in man seems utterly illogical, particularly as men of science have found nothing to erase the relevance of the Genesis account in respect to the origin of life. If anything, the biblical account offers our scientific age a noteworthy alternative to the speculations of a swift, or slow, "spontaneous generation." To believe in God as the source and fountain of all life, and in his Son Jesus Christ, who was the very image of the Father, gives an explanation of existence both in regard to the purpose of this life and in regard to future fellowship with Him. Unbelief may seem to be an easy way out of the puzzlement of life but, in the last analysis, the man who refuses to believe, or who refuses even to think about believing, will find himself at the end of life declaring with the Preacher, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Eccles. 1:14). The man who disbelieves ends up in despair and faces death.

We boggle at the thought

Yet it is possible to have complete belief in God as the Creator of the universe, as the Sustainer of life, as the One in whom we live and move and have our being, and still be far from him, still be ignorant of his love, still be frightened lest we incur his wrath, still be indifferent. We put aside these thoughts with the exclamation, "I cannot understand and therefore I cannot know."

Men and women who choose not to accept the vicarious death of Jesus Christ on the cross are denying the

Dr. R. G. Cochrane is founder of The Leprosy Study Centre in London and author of the standard text on leprosy. Since his retirement in 1965 from the study center he has returned to India to active leprosy work at the Danish Missionary Society's leprosy hospital at Vadathorasalur, southern Madras.

fundamental fact that through all the ages, through all the religions in the world, whether they be the crude gropings of a primitive people or the more intellectual searchings of a sophisticated people, runs the red streak of blood. God, if he is a righteous God, cannot countenance iniquity. His law must be respected, or else there is no righteousness, no truth, no communion with God the Father. The human mind does not balk at the thought of millions who have shed their blood in two world wars so that the world might be free, but we boggle at the thought that the blood of God's Son was shed for the sake of all mankind.

Yet all the way through the Bible are two thoughts woven inextricably into each other: the mercy of God and the justice of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:16-19).

The legacy of belief

That sums up the whole Christian gospel and underlines the fact that God came into the world in Jesus Christ in order to take upon himself the sin of the world, so that we can shout with Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1-2). "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

If we think in these terms, the full force of the wonderful love of God will fill our spirits. Our whole body, mind and spirit will respond to the indwelling presence of his Holy Spirit, and we will worship him, saying, "Holy, holy, holy, Lord God Almighty." |||



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rain in july

by Hazel Hunrichs



Rain! I opened my eyes and sat up. It couldn't be! It was July and it just didn't rain in Brazil at this time of year!

I looked across at my husband and whispered, "Bill, wake up. It's raining!" Bill stirred sleepily and leaned on his elbow.

"What did you . . .," he began and stopped. That thundering on the tile roof could mean only one thing.

Gumbo mud and a lonely grave

"With this much rain we could never get up that plateau road," he said worriedly, picturing the steep, rocky road, the slippery gumbo mud, the water rushing down the deep ruts.

"But, Bill," I said, "we must get to Burity by the 11th, and that's only three days from now. I have wanted so much to put flowers on our Marjie's grave for her birthday on the 11th."

"I know, dear, it will be a big disappointment for you."

A flood of sorrow swept over me for the loss of our only child.

Fifty miles from home we had stopped to visit overnight at a friend's ranch home. We had planned a three-week preaching trip to the ranches on the plateau with a visit first to the Indian village of Burity where our little girl was buried.

That whole day was heavily overcast, with occasional showers, and it was cold and damp in the large ranch house.

About noon of the second day the sun came out bright and warm.

"A couple of days of this and you can start off," Senhor Garibaldi said, glancing up at the cloudless sky. Then, chin on hand, elbow on knee, he spoke quietly out of a long silence.

A second grave

"Friends, I think I have told you something about my sister who lives about twenty miles away. You knew she lost a daughter in May, but I don't think I told you that she is in a deeply depressed state. I am afraid that she will lose her mind if we cannot find some help for her." Garibaldi paused, then went on. "This rain seems to be a sign. I have been wondering if you could help her. She sees no one, and she wouldn't be pleased to have you visit her, but I think she will be courteous."

Bill was interested at once, but I remained silent.

Garibaldi continued. "I thought we could go over there tomorrow and stay

overnight. If the weather continues good, you could go on from there as well as from here."

"We'll do whatever you think best," said Bill slowly, glancing keenly at me. "What about her husband? Would he think we are intruders?"

"Not at all. Lesandro would welcome you heartily, and especially if he thought you could somehow help Floriza in her present trouble."

"Tell us something more about your sister."

"She is a few years younger than I," replied Garibaldi. "She is quite well educated, a little better than most of the ranch women. They have, or had, only three children—not like my tribe, my twelve," Garibaldi smiled.

"Their son is married and has gone to a ranch of his own. Then there is Joanna who is at home. She is 20 years old. Gracinha was 23 when she died in May of pneumonia. She was never just right—I think an injury at birth was the cause. She had to be cared for like a baby. Now my sister not only has to reconcile herself to the girl's death but adjust to another way of life. She just isn't doing it and I am afraid for the effect on her mind, the way she is going. She is making a saint of her daughter's picture, putting candles and flowers by it, and she spends most of her time in front of the picture."

Willing mind, unwilling heart

Bill had been watching me as Garibaldi spoke. Now he asked hesitantly, "What do you think, Hazel?"

I forced a smile and said with only the slightest hesitancy, "I think we should go if there is any possibility that we may help her."

"Do you think I can help the poor soul?" I asked Bill later. "Somehow I feel terribly incompetent and frightened about it all."

"I think you can help her," he replied slowly. "It could be the reason for this unexpected delay."

The sun shone brightly the next morning as we left the ranch and started up the highway. After turning onto the ranch road we slithered for miles through mud and water, some-

Hazel Hunrichs and her husband, William, served 22 years in Brazil with South American Indian Mission. The story happened in 1939 and is true. Since their return to the United States in 1944, Mr. and Mrs. Hunrichs have worked with migrant peoples in central California.

times leaving the road to skirt a swampy patch, bouncing along between small trees and over bushes, then coming back into the road again. At last we topped a small hill and drew up in front of a ranch home. The door was partly open but there was no one about.

A slight frown clouded Garibaldi's face as he climbed out of the car.

A chilly greeting

"Floriza," he called, "you have guests."

Quietly the door opened and a tall, handsome woman, dressed all in black, stood in the doorway. She was frowning. Garibaldi went to her, put his arm about her and kissed her on the cheek. She leaned against him for a moment, then drew away as she glanced toward the car.

"I want you to meet my friends, Floriza. They are the American missionaries I have told you about."

There was no welcoming smile on her face as she was introduced to Bill who had stepped from the car at her approach. I came from the other side and grasped Floriza's hand, tentatively placing my other hand on her shoulder in the friendly gesture of the country, but Floriza drew herself away from the touch.

"Please come in," Floriza said quietly. We entered the living room which was typical of all better class ranch houses. A sofa stood against the far wall, with a half circle of straight chairs facing it. In the center was a small table holding a vase of paper roses bunched tightly together. Bill and I sat together on the sofa while Garibaldi and Floriza sat stiffly on the chairs. It was close and dark in the room with all the shutters tightly closed.

An embarrassed silence followed the greetings. Lesandro, it seemed, was out in the camp but would be home for the noonday dinner.

As the morning progressed, I felt the antagonism of the woman we were visiting. Dinner was an ordeal despite Senhor Lesandro's friendliness. Floriza and Joanna remained silent throughout the meal.

During the afternoon I sat reading and feeling very much alone. All the men were out in the camp inspecting the cattle. The book dropped into my lap and I sat gazing out the front door at the hills in the distance. Over those hills was Burity and the little grave I

Continued on page 26



globe at a glance

LONDON—To provide skilled personnel for religious broadcasting in underdeveloped countries was one of the goals set by the International Christian Broadcasters at their conference held here in April. The Rev. J. Hywel Davies of the Evangelical Radio Alliance reported to Religious News Service that "such areas as Kenya, Indonesia, Malawi, to mention just some, have plenty of opportunities for religious broadcasting but few trained personnel to carry it out. We therefore decided to do something to help them obtain experienced nationals to do this work and this means that a training program of some kind is necessary." Details of the program have not been announced.

NAIROBI—Churches here and abroad were challenged recently by Kodwo E. Ankrah to become more involved with the

FAR EAST

South Vietnam Montagnards begin language studies

Use of four "mother tongues" is key to the Highlander Education Project recently started in South Vietnam by Dr. Sarah C. Gudschinsky working with Wycliffe Bible Translators.

"Use of the mother tongue in the first years of education is an essential bridge to learning a second language," Dr. Gudschinsky said.

For the past two months an enthusiastic group of language specialists has worked at the Linguistic Research Center in Kontom to prepare primers and textbooks for *montagnard* pupils in elementary grades. Language groups represented are Bahnar, Jarai, Koho and Rade.

Highlander Education Project is a combined effort of the Ministry of Education of the Government of Vietnam, USAID Education and the Summer Institute of Linguistics with which Wycliffe Bible Translators is affiliated.

'Hands off politics' helps church

Refusal of the Vietnamese Evangelical Church to enter the political arena has proved an impetus to membership, reports Dr. Arnold T. Olson, president of the Evangelical Free Church of America.

Premier Diem once urged the church to form a political party, the American was informed by the Rev. Doan Van Mieng. The Vietnamese churchman told Diem the purpose of the church was not to form a political bloc but to help people. As a result, Mieng told Dr. Olson, many Vietnamese have turned to Protestantism. The Christian and Missionary Alliance of the United States was a major factor in the growth of Protestant congregations.

He said the Vietnamese church also has benefited from the movement of people from rural areas to larger centers, by the openness of the Vietnamese army to evangelization and the prayers of Christians in other countries. The Evangelical Church of Vietnam has 345 congregations and 50,000 members, Dr. Olson was told.

Burma Church thriving

Fears that Christian work would collapse in Burma following recent government actions were described in April as "completely unfounded" by Canon David Paton, general secretary of the Missionary and Ecumenical Council of the Church Assembly (Anglican).

He had spent a day in Rangoon visiting with Burmese leaders of several denominations. His conclusion from their conversation was the church in Burma is "thriving." Canon Paton also reported Anglicans, Roman Catholics and Baptists in Burma are cooperating in trying to work out their future role in society.

A year ago, the Burmese government ordered all foreign missionaries who had gone to Burma after 1948 to get out of the country.

Canon Paton said a Baptist leader told him the nationalization of church institutions had been a "liberation" rather than a disaster for his denomination. "It has forced us to consider afresh what should be the work and witness of the laity as a whole," the Baptist leader told the canon.

India No new missionaries to Nagaland

Concerned with reports April 11 that armed rebel tribesmen from Nagaland have made contact with Red Chinese—

perhaps foreshadowing escalation of the state's long-simmering guerrilla war—the New Delhi government has decided not to admit new foreign missionaries to the land where tribesmen are demanding independence from the Indian union.

In a statement before parliament, External Affairs Minister Mohammed Chagla indicated also that the existing four foreign missionaries in Nagaland had been ordered not to carry out evangelistic activities. He said the missionaries will be allowed to continue so long as they pursued "the legitimate vocations of teaching and nursing."

Reports circulating in India said two parties of Naga rebels, one of 100 to 150 men and the other of 27 men, had crossed into China through Burma.

The Naga rebellion has a long history of bloodshed dating back more than 10 years. It involves a secret army and government, a separate state governed by "moderate" Nagas, and alternating fighting and negotiations with underground leaders demanding complete independence, all casting a pall of suspicion over foreign missionaries who over the past century have figured in the conversion of some 200,000 Nagas from headhunters to Christians in the state of 370,000 people.

LATIN AMERICA

Colombia Organization serves Indians

Twofold purpose of the recently formed *Asociacion Evangelica Pro-Indigenas de Colombia* will be to train Colombians for Indian work and to publish literacy and Bible study materials for aborigines, according to Dr. Jose Fajardo, executive secretary.

The association enjoys the support of some 20 groups in Colombia. In-

refugee problems of Africa. He estimated more than one million people in Africa are living in exile from their native country. Ankrah, refugee secretary for the All Africa Conference of Churches, explained that because of their social work churches were involved with the refugee nearly as soon as he arrives in his host country. Ankrah urged formulation of a continent-wide policy on refugees. Currently, Ankrah reported, AACC has a "crash program with a target of \$10 million to be raised on a worldwide basis" during the next five years. AACC has a membership of 95 national Christian councils and Protestant denominational groups.

NEW YORK—To head its new program of student summer terms abroad, the foreign department of the Christian and Missionary Alliance has chosen Ronald L. Griffiths. He ex-

cluded on the association's executive board is Mrs. Eve Fowler of Latin America Mission, widow of Ernest Fowler who was slain by bandits last August while conducting linguistic work among the Motilon tribe.

The organization was framed at a November conference. Dr. Fajardo, connected with the Cumberland Presbyterian work, eloquently urged delegates at the close of the conference to carry forward the work among Indians that Ernest Fowler had not lived to see established. He proposed setting up a fund in Fowler's memory to which Colombian churches and missions would contribute.

Cuba **Missionary's eye surgery successful**

Surgery performed by a team of two American doctors who secretly traveled to Cuba is reported to have saved the sight of Herbert Caudill, 63-year-old missionary who is imprisoned in Havana. Caudill was already blind in one eye.

Dr. William S. Hagler of Atlanta, Georgia, said he performed the surgery for retinal detachment. Dr. Hagler and Dr. Harry Taylor of Norfolk, Virginia, went from the United States to Cuba, via Spain. They reported they were treated cordially in Havana and left behind \$2000 worth of drugs and medical instruments as a token of appreciation to a Havana eye clinic.

Caudill, David J. Fite and 40 Baptist pastors were arrested April 8, 1965, for alleged illegal currency exchange. Caudill was sentenced to 10 years in jail, Fite to six years. Four months ago Caudill was released conditionally to seek eye treatment in Havana.

Dr. Hagler said he presumed Caudill will be permitted to convalesce at home from the operation.

pects to form two teams, one of which is to go to Latin America. This year's teams will be formed from Alliance college students on the East Coast. Plans are to extend recruiting to all campuses the following summer.

LOS ANGELES—Mission officials of the United Church of Christ have added another name to the list of personnel who have been expelled from Rhodesia since the Smith regime declared independence. The Rev. E. Neill Richards is the third missionary asked to leave since July 1956. A fourth UCC missionary left Rhodesia after he was arrested and fined for a sermon he had preached. No reason for the action accompanied the government's order for Richards and his family to leave the country within seven days. Richards taught at Epworth Theological Seminary in Salisbury.

UNITED STATES

Conference Notes

A convocation sponsored by the Board of World Missions is scheduled July 15-21 in observance of the 100th anniversary of the first missionary sent overseas by the Presbyterian Church. Southwestern College, Memphis, Tennessee, is to host the conference.

Two hundred delegates attended the 14th annual convention of Evangelical Literature Overseas at Wheaton College, Illinois. Thirty speakers and instructors led the delegates representing 26 countries and the U.S. in special lectures and study hours on all aspects of church literature endeavor from the power of new literates to the need for quality literature production for adult readership.

Conference ground of the American Baptist Assembly at Green Lake, Wisconsin, is scheduled site of the 20th annual Christian Writers and Editors conference which is open to all interested individuals.

Lineup of speakers at the two Festivals of Missions sponsored by World Vision International includes Dr. Bob Pierce, Dr. Ted W. Engstrom, Larry Ward, Dr. Paul S. Rees, and the Rev. David Morken. Dates of the conferences are July 2-8, Forest Home at Forest Falls, California and August 28 to September 4, Maranatha Conference, at Muskegon, Michigan.

AFRICA

Sudan **New attitude in Sudan?**

Darrell Welling, of Sudan Interior Mission, Khartoum, has reported indications of a government change of attitude toward mission programs.

He reported on a recent meeting

called by the minister of interior and defense for invited heads of mission and church groups. Representatives included two Roman Catholic bishops, three Egyptian Coptic bishops, one Greek Orthodox bishop, one Anglican bishop, a pastor from the United Presbyterian church, one from the United Presbyterian mission and the SIM representative.

The minister told of the government's new attitude toward Christians, reported Welling. He said the government would encourage theological schools to train Sudanese to take leadership in the churches.

Since the interview, Welling reported, the Roman Catholics opened a theological seminary at Khartoum. SIM has added two rooms to the Omdurman compound with the aim of having short-term Bible courses for southern elders, deacons and evangelists.

Kenya **Plea for early church union**

The Presbyterian Church in East Africa has in Nairobi voiced its desire for "one church renewed for mission in East Africa" and voted to work for inauguration of union not later than Easter 1972.

Five churches have discussed union for several years. Two previous plans have proved unacceptable to the Anglicans, Presbyterians, Methodists, Lutherans and Moravians. The Lutherans recently proposed starting a new effort toward organic union and at their General Assembly meeting March 14-16 the Presbyterians concurred.

Rhodesia **Warning on racial segregation**

The Christian Council of Rhodesia has warned the new nations constitu-

Continued on page 23



WV NEWS
FEATURES

NAE convention hears initial plans for a second World Congress on Evangelism

LOS ANGELES — Plans for a second World Congress on Evangelism were announced on the closing night of the National Association of Evangelicals 25th anniversary convention here April 6 at the Statler-Hilton Hotel.

More than 1000 registered delegates and observers attended the public sessions of the three-day convention. Conducted simultaneously with the NAE conclave was the annual convention of the Evangelical Foreign Missions Association.

Plans for a second world congress, patterned after the Berlin congress held last year, were disclosed at an April 5 luncheon meeting by Dr. Stan Mooneyham of the Billy Graham organization. Dr. Clyde W. Taylor, general director of NAE, said at a banquet the following night the congress in 1970 will possibly be held in an Asian country.

Dr. Taylor said the rudiments of the proposed meeting had been agreed upon, but he did not know who would sponsor the meeting.

"I would assume the Billy Graham organization and all the others would join in this event, as they did at Berlin," said Dr. Taylor.

The anniversary program was marked with the adoption of a 25th anniversary manifesto and a 25th anniversary covenant. The manifesto set forth the threefold objective of Christians associated with NAE. Twenty-five years of "cooperation without compromise" were celebrated in the adoption of the covenant.

The threefold mission to which the manifesto referred is: "evangelism unto salvation," "evangelism unto holiness" and "evangelism supported by service." The manifesto is explicit that this threefold mission of the church is to

"all men of whatever station and rank, of whatever race or condition — for God is no respecter of persons."

"While giving primacy to the saving power of the gospel in the life of the individual, evangelicals in their best tradition have a deep concern for social action and the amelioration of the ills of the community," said the manifesto.

First and foremost consideration in the mission of the church, declares the manifesto, is evangelism to salvation, "for God desires that none should perish but that all should come to a knowledge of Him whom to know is life eternal. Without Him men do perish and unless saved they are lost."

But salvation without moral renewal is meaningless, suggests the message of NAE. "We have not been called to lawlessness, nor unchastity, nor any other form of man-devised morality," it says. "Our freedom under the gospel is never license, but always a freedom from our former inability to obey God and a freedom to yield our members wholly to Christ in purity, sanctity and honor."

The covenant reiterated the desire of the delegates from nearly 40 denominations to strengthen the ties that have united conservative Christians in fellowship and in many forms of service.

"In our multi-diversity founded on a common acceptance of the infallibility and plenary authority of Scripture we shelter without offense varieties of biblical understanding, as those of the Calvinist, Arminian, Wesleyan, Anabaptist and charismatic traditions. Together we stand on God's revelation in Scripture of redemption alone in Jesus Christ the Son of God, by grace through faith.

"We affirm our diversities result

from human fallibility and that one day when we know as we are known we shall more adequately see the proper coalescence of all things in the unitary truth which is of God."

In other NAE action, the Rev. Billy A. Melvin was appointed executive director and William C. Jones, a Los Angeles publisher, was named "Layman of the Year."

Meanwhile the Evangelical Foreign Missions Association, an arm of the NAE, conducted its convention at the Statler-Hilton. Its seven sessions included two business meetings and five workshops on "mobilization."

Ed Dayton of World Vision and other staff members made a presentation outlining plans for the Missions Advanced Research and Communication Center.

A literature study session explored training programs to develop national leadership for the publication of the gospel through the written word. Missionaries in this case would be used to train talented indigenous writers to communicate effectively in the language and cultural background of the countries where they live.

Horace A. Fenton of Evangelism-in-Depth reported on the effectiveness of that program and the New Life for All project in Nigeria.

The Silver Anniversary Convention of NAE also heard Dr. G. Aiken Taylor, editor of *The Presbyterian Journal*, tell delegates an evangelical alternative must be provided for churchmen who cannot agree with the ecumenical Consultation on Church Union now under study by 10 Protestant denominations.

Leaders of the COCU discussion are preoccupied with "a this-world application of the consequences of com-

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mitment, in a visible manifestation of unity," Taylor said. "The evangelical Christian cannot see any benefit to be derived from the organic merger of churches which outweighs the doctrinal compromises necessary to achieve such merger."

The COCU is a merger plan that would bring together 10 denominations, possibly by 1970, into one unified church of 22 million members, making it the largest Protestant denomination in the United States.

The Rev. Billy Graham, speaking at the 25th anniversary banquet, brought the convention to its conclusion.

During the banquet and a press conference preceding the fete, Graham said he notes an apparent growing division between liberal Protestants and the more conservative Protestants within denominations as well as without. He predicted the trend would intensify.

"I think the church stands on the threshold of momentous decisions and events," he said.

Drawing a comparison between modern Christendom and the status of the seven churches of the Book of the Revelation, Graham said, "As God visited the church of the first century He will visit the last."

a spiritual breakthrough in world evangelism," Hogan told his fellow executives. He reminded the group that the Spirit of God is like the wind which "bloweth where it listeth."

Nobody disagreed. However, one member of the group did point out that computers and other modern tools are means which the Spirit can use in our times to accomplish His purposes.

The setting for all this discussion was a seminar sponsored by the Missions Advanced Research and Communication project, usually known as MARC. The project began two years ago under the joint auspices of World Vision and Fuller Theological Seminary. World Vision recently agreed to accept administrative responsibility for the program.

MARC will continue under the direction of Edward R. Dayton, who estimates that the project eventually will require an annual budget of \$200,000. The project has been notable for the type of talent it has attracted. Dayton himself left a high paying job in industry and entered seminary to train for a pastoral role.

In addition, MARC recently acquired the services of Edward L. Gruman, a systems engineering specialist from the communications industry. Support personnel have also been added.

The seminar sponsored by MARC in Los Angeles involved addresses and discussion by a wide range of systems engineers, management theorists, planning specialists, theologians and researchers.

The missions represented have used modern management tools in varying degrees. Some of the men present were quick to assert that their organizations had done little in this field. Phil Hogan on the other hand, who serves as executive director of the Foreign Missions Department of the Assemblies of God, has been concentrating on applying the best and latest management practices for many years.

However, discussion revealed that the need goes beyond the application within individual mission agencies. The missionary task confronting the church today demands information systems, research programs and inter-agency cooperation beyond the magnitude of anything that exists today.

It is in this connection that MARC is preparing to play a leadership role. As one priority it will concentrate on the development of an information and communication system to serve mission agencies.



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MARC Stimulates Discussion of Mission Management

Several weeks ago J. Philip Hogan persuaded his board to budget \$202,000 for the coming year to operate a computerized administrative system for the Foreign Missions Department of the Assemblies of God in Springfield, Missouri. The following day Hogan attended a seminar in Los Angeles where he warned a group of thirty mission executives not to expect too much from computers.

The points scored by Hogan in Springfield and Los Angeles were not as inconsistent as they may seem at first. He feels that modern technology has a proper place in the total missionary task of the Church, but he is deeply concerned lest the new tools be overrated.

"I'm interested in using every tool available toward reaching the world with the message of Jesus Christ, but I'm not interested in pretending that computers are the only way, or even the most important way, to approach

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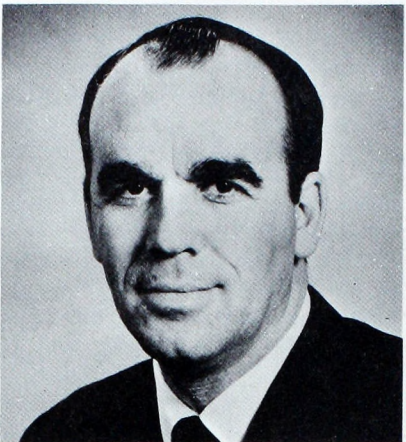
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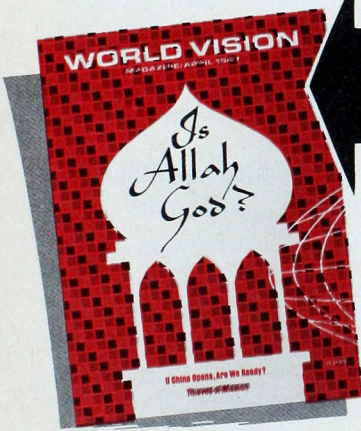


The Rev. Billy A. Melvin was named executive director of the National Association of Evangelicals by its Board of Administration at the N.A.E. convention in Los Angeles April 5.

The Rev. Hong-Kyu Pyen, 68, pastor and former president of the Methodist Theological Seminary at Seoul, Korea, has been elected bishop of the Korean Methodist Church, autonomous since

1930. Dr. Frank C. Laubach, 82-year-old "apostle to illiterates," is scheduled to go in June to South Vietnam to help teach refugees and captured Viet Cong how to read. The annual Assembly of the National Evangelical Council of Peru has elected the Rev. Robert Anderson as general secretary, replacing Dr. Herbert Money when he retires at the end of 1967. A series of 14 articles written on "The Spiritual Foundations of Freedom" by Mrs. J. Wayne Fuller, Southern Baptist missionary to Jordan, has been published in a Jordanian newspaper. In ceremonies at St. Laurent's Cathedral, Archdeacon Gabriel Josoa was consecrated by the Anglican Church in Tananarive, Malagasy, as its third bishop.

DIED: The Rev. Barend Richters, 56, of leukemia. Since 1944 director of the Missionary Center of the Reformed Churches of the Netherlands. Under his leadership this church expanded its work from Indonesia to Rwanda, Argentina, Brazil, Iran and Pakistan.



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Globe at a Glance

Continued from page 19

tional commission that its plans for a racially segregated country constitutes "an offense against Christian ideals of the brotherhood of all men under the Fatherhood of God."

Text of a resolution adopted by the council at Bulawayo was released by Bishop K.J.F. Skelton of Matabeleland, president of the council. It said also an apartheid-like national policy "would be against the economic and political interests of our land."

Ivory Coast

Publications center forms

Formation of an inter-mission publications center for French-speaking Africa has been announced in the April issue of *Africa Now*, published by Sudan Interior Mission.

First venture of its kind, the center was agreed upon at a conference held at Yamoussokro, Ivory Coast, attended by delegates from 15 church and mission groups. The project will be known as the Centre de Publications Evangelique and is scheduled for construction at Abidjan, Ivory Coast's capital city.

Two major undertakings of the new organization will be publication of *Champion*, a French-language adult magazine, and *Tam Tam*, French magazine for children.

EUROPE

Spain

Religious freedom moves ahead

Spain's 31 million people are definitely moving in the direction of providing legal rights to Protestants and Jews relative to public worship and the dissemination of their faith, according to Don W. Hillis, associate director of The Evangelical Alliance Mission.

"My recent visit to Madrid has convinced me that we face a new day of opportunity in Spain. I do not know of a single Protestant church in Spain that is closed today," Hillis reported.

Hillis said he feels that a new spirit of optimism has gripped the hearts of Spain's 30,000 Protestants. They seem ready to make greater efforts to evangelize their neighbors.

Germany

Germans seek missionaries

One hundred fifty new missionaries for Africa, Asia and Latin America are being sought this year by German mission organizations.

The announcement was made in the

annual report of the German Missionary Council to the synod of the German Evangelical Church. At least 32 of the missionaries should have full theological training and preferably a doctor's degree.

Included in the request is the need for a student pastor in India and a request for three professors to teach theology in seminaries in Makumira, Tanzania, and Madras, India. Bible colleges need at least 17 teachers. German mission boards are looking for eight doctors, a number of administrators and a carpenter to instruct students at a technical school.

Murderer offered a home

Wilhelm Hamelmann, 65, has offered a home to a murderer of his family, Czeslaw Godlewski, 45, who just completed a 20-year prison term. German authorities do not want to release him because he has lost his Lithuanian nationality and is a stateless citizen.

Shortly after the war in 1946, Godlewski was a member of a band of homeless young people from Poland and Lithuania who roamed the German countryside. They attacked Hamelmann's isolated farm and machine gunned his wife, four children, parents and parents-in-law. Hamelmann him-

self was wounded four times.

Recently Hamelmann, who has remarried and again has four children, heard that all the killers had been freed except Godlewski. German authorities wanted to expel him to Poland or Russia, but neither will accept him.

Hamelmann who owns a drugstore and is an elder of an Evangelical Free Church in Bremen has approached the authorities with the request to let Godlewski stay in his home. He wrote in his request, "Christ died for my sins and forgave me. Should I not then forgive this man?"

Monte Carlo

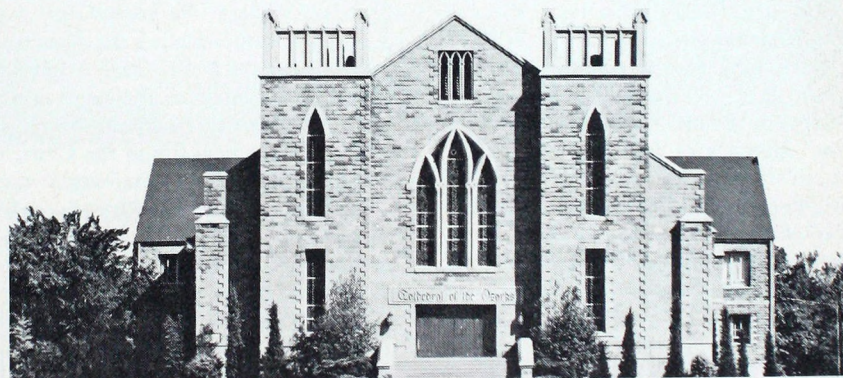
Trans World Radio celebrates

Trans World Radio in Monte Carlo celebrated its first anniversary of medium wave broadcasting April 1.

Under the direction of Dr. Paul Freed, president, the 400,000-watt medium-wave facility has optimistically embarked on its second year of twice-daily gospel programs. TWR now broadcasts in German, French and English, Arabic, Dutch, Faroese, Hungarian, Italian, Portuguese, Spanish and Yugoslavian languages.

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Two European church groups chart courses for conservatism and cooperation

Fourth German Synod a blow to East Germany a gain for conservatives

Never before has the harassed East German Church dealt such a prestige blow at the communistic government than during the last general synod. For months the communistic newspapers bombarded the church with articles aimed at breaking East and West German church unity. Ulbricht, proud that his country reached seventh place among the industrial nations, tried hard for world recognition of his state. He fiercely tried to cut the last link between both Germanies, the church. Bishop Friedrich-Wilhelm Krummacher of Greifswald, the latest in line of a famous family of conservative theologians, made it abundantly clear that the church would in no wise bow for Ulbricht's demands.

German church unity is still very young. Not until 1946 did the independent German provincial churches formed a federation with an All German synod at the top. It accepted the name German Evangelical Church. This unity has always been a thorn in the communistic flesh.

In a long speech Bishop Krummacher attacked Ulbricht's claim that there could not be any unity between the churches of East and West Germany because of political and moral differences. His synod not only accepted his words, but put them in an extremely strong resolution which can

only be interpreted as a severe blow to Ulbricht's prestige.

This Fourth Synod, however, was so preoccupied with unity, that it had no time to discuss the biggest problem the West German Church faces at the moment, the growing conflict between modern theologians and conservative evangelicals within the church.

Nevertheless the election of Bishop Hermann Dietzfelbinger as successor to Dr. Kurt Scharf, the moderator, may

indicate that the German Church is moving into a theologically more conservative direction. Dietzfelbinger represents the more conservative element.

His election has been claimed as a clear victory for the conservative element within the church. Under his leadership the German church will probably show more responsibility toward the rest of the world than under Scharf, who was preoccupied with inner German affairs.

National Evangelical Anglican Congress explores 'starting points' for cooperation among mission agencies

"Missionary societies, as autonomous voluntary agencies, are, in the present situation, the best means by which the Church of England may engage in mission to the whole world." Thus spoke 1000 delegates of evangelical Anglicans at their biggest congress ever held.

The Church of England is served both by an official mission agency and by other autonomous mission societies.

The Congress also recommended that a suitable working party be set up to explore "definite starting points" for closer cooperation among the agencies.

The National Evangelical Anglican Congress resulted, as chairman John Stott said, from the remarkable development of evangelical life in the Church of England since the second world war.

"During the past 20 years evangelical Anglicans have grown in numbers, scholarship, cohesion and confidence,"

Stott said. In the greater London area alone there are some 40 priests who were converted during a Graham crusade, either before or after their ordination.

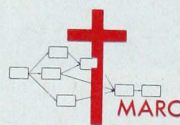
After three days with 14 hectic plenary sessions, besides worship services, the congress accepted a 10,000 word statement, containing the marching orders for a renewed Anglican evangelical thrust. It gives abundant evidence that Anglican evangelicals accept a new responsibility both within the Church of England and in the world at large.

Great Britain as a mission field was not forgotten. Dioceses were urged to designate special mission areas, calling for support from the wider church, and the maximum flexibility in matters of organization and liturgy. In addition the congress asked the church to recognize and support some clergy and laity as full-time evangelists.

The statement shows that evangelical Anglicans, once "the light of the world from a rather remote light-house," according to Norman Anderson are now willing to accept more cooperation with non-evangelicals in their church and certainly with evangelicals outside of it. Congregations were urged to work together with nearby congregations, even if there are theological differences. "Polemics," the resolution says, "have at times in the past led us into negative and impoverishing anti-attitudes from which we now desire to shake free."

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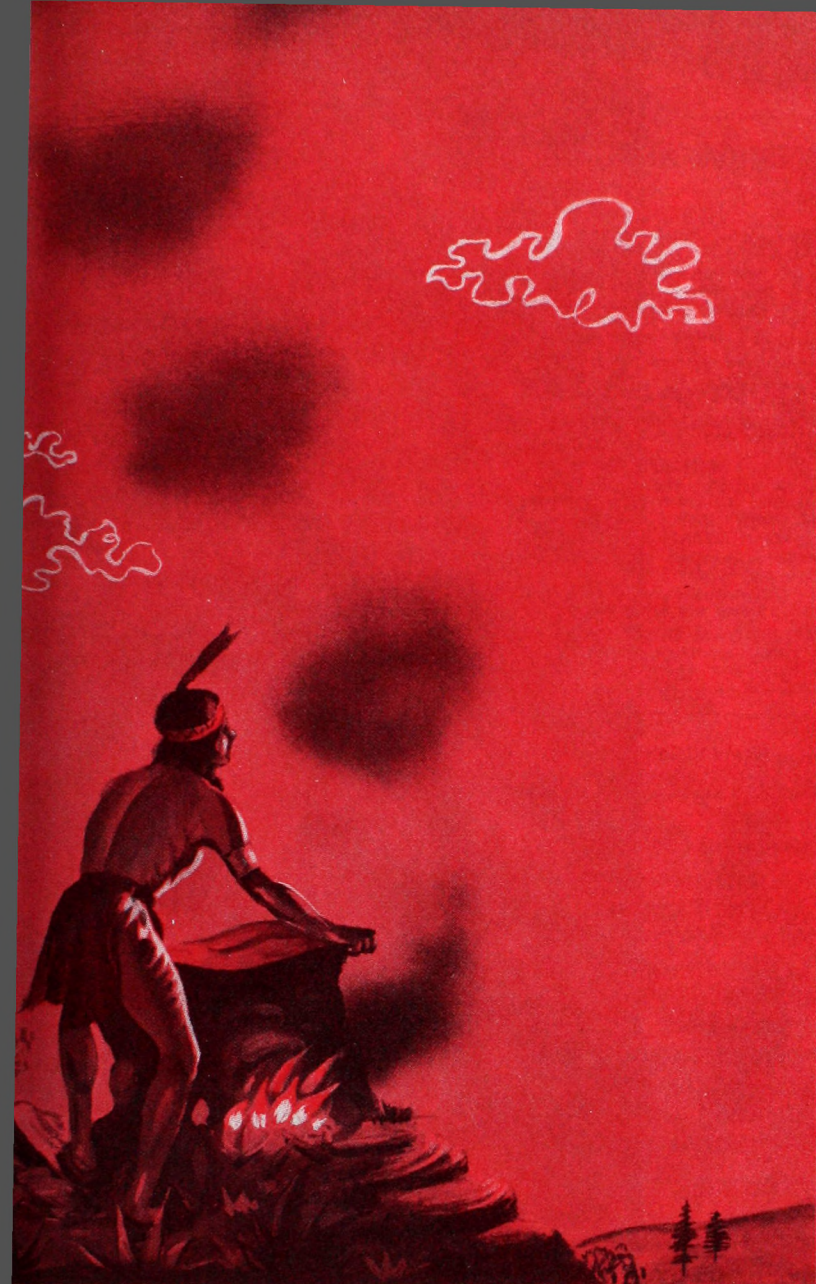
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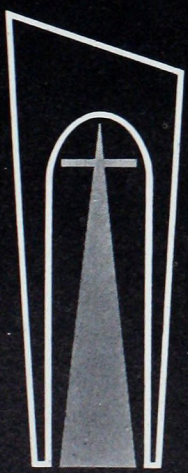
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Rain in July

Continued from page 17

had wanted to be near today. A slight noise brought me back to the present. In the next room I saw Floriza rising from her knees from before a table. As I watched, the woman wiped tears from her eyes and left the room.

My heart went out to Floriza and to Joanna as my own sorrow and disappointment swept over me again. With a prayer in my heart, I wandered out to the kitchen where preparations were being made for the evening meal. I went to the table and offered to help Joanna with some vegetables for a salad. Quietly I began to tell them of my life and family.

"We lost our only daughter three years ago in Burity. She would have been eight years old today. I had wanted very much to be in Burity to put some flowers on her grave today, but the rain hindered our going up the plateau road."

There was silence in the kitchen. Then Floriza crossed the room and laid her hand on my arm. "Come with me a moment," she said. "I want to show you something." I followed her into her bedroom. She closed the door and led me to a large table on which stood three large pictures in handsome frames. One was of Christ, one of the Virgin, and in the middle was one of a young woman. Before all three were flowers and fresh candles ready for lighting.

The unbelievable emptiness

"This is my daughter who died in May," she whispered, choking back the tears. I gazed for a moment at the picture of the young woman. It was a sweet face, very like Joanna's, but there was a vacancy in the eyes and a slight slackness to the mouth.

"I'm sorry," I began sympathetically.

Floriza turned sharply and said, "You have lost a child, yes, but you don't know what it is to have to care for one like a baby for years, then have all your work taken from you."

I put my arm around her. "But I do, Dona Floriza, I do."

We sat down on the bed.

"Before Marjie was born we were in the wild Indian country far to the north of here," I said. "For weeks we were almost entirely without food. Our little girl was born very weak a few months later. She lived, but because of

Continued on page 29

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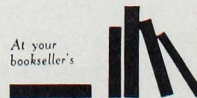


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Rain in July

Continued from page 26

a lack in her body she developed very, very slowly. She finally walked but not until she was past three. At four she was like a child of less than two. I watched her constantly as we were living in very rugged country where many things could have harmed her. At four and a half she was taken from me very suddenly with diphtheria. I felt just like you do, that I had no work any more."

Floriza had sat quietly, head bowed, hands clenched tightly in her lap. Now she looked up. There were still tears in her eyes.

"What did you do?" she asked.

I hesitated. "After the first shock, I began to look for something to do. I found children who needed clothes, so I sewed for them. I cooked food and took it to tired mothers, and I looked for those who were in trouble and tried to comfort them. It all helped some."

Comfort in a book

I reached into my pocket and took out a leather-bound New Testament. "I found comfort in this too," I added softly.

Quietly in the fading light, I began to read the 14th chapter of John's Gospel, "Let not your heart be troubled, ye believe in God, believe also in me . . ."

"I want to leave this Testament with you, Dona Floriza, and I'll mark some places you can read when you need comfort."

She leaned against me for a moment.

"Thank you, I would be happy to accept it. You have done me a great deal of good. I'll never forget you."

She patted my hand. The frozen look was gone from her handsome face, and a look of almost peace was in her tortured eyes.

"We must go back now. The men will be in and hungry."

Joanna looked up quickly as her mother came briskly into the kitchen, and a look of amazement passed over the girl's face.

A different face

Supper that night was a much more cheerful meal. Lesandro kept looking at his wife. Garibaldi nodded his head when he saw the difference in his sister, and sent a look of thankfulness toward me when he caught my eye.

As we sat about the table after the meal, Garibaldi turned toward his brother-in-law and asked if they would

like to have Senhor Guilherme read from the Bible and explain it a little, and have prayer. Lesandro, who had many times talked with Garibaldi about the Bible, nodded a ready assent. They looked quickly at Floriza. She stiffened slightly, glanced at her visitor and said, "I would be honored. And please explain clearly what 'accepting the Lord' means."

Bill took out his Bible and for half an hour read and explained various passages. He paused as Lesandro leaned forward across the table.

What 'accepting the Lord' means

"Senhor Guilherme, I want to accept this Savior you have been talking about. I have been thinking about this for a long time, ever since Garibaldi made that decision a year ago." He turned and put his arm about his wife. "How about you, my dear?"

Tears started to her eyes, but she brushed them bravely aside. "I'm not sure I understand much about it yet, but I do want to learn, and we will learn together."

Their hands met Bill's outstretched hands across the table, and he held them as he prayed.

When I stepped from my room next morning, I noticed that all the shutters were opened. Early morning sunshine flooded the previously dark house. Dona Floriza came to the table wearing a fresh lavender and white dress in place of the somber black one of the day before. Across the table Garibaldi was smiling, but there were two tears in his kindly eyes as he watched his sister place a steaming bowl on the table and sit down at her place. Then Lesandro came to the table. As he passed his wife he patted her gently on the shoulder, stooped and dropped a light kiss on her cheek.

Halfway through the meal, Floriza turned toward her husband. "Sometime today," she said softly, "will you hang Gracinha's picture in the living room, please?"

Lesandro nodded his head, but the hand that held his coffee cup was not quite steady.. |||

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Medellin, Colombia

This city of nearly a million souls, nestling in a charming valley between two Andean ridges of western Colombia, is famous for three things: the beauty of her orchids, the dignity of her culture and the tenacity of her Roman Catholic tradition.

Perhaps now another tradition is in the making. For the third time Medellin has been the place of meeting for hundreds of pastors and other Christian leaders who form the Protestant task force in a land of change and challenge. Fewer than 500 were present for a similar conference in 1963 and a still smaller number in 1960. More than 600 are registered for the conference now ending. In each instance the figures include a small but vital minority of pastors from Panama and Ecuador.

Places and Perspectives

Taken in its largest natural setting — that of the South American continent — this assembly of *evangelicos* seems ineffectually small. Colombia itself is almost twice the size of Texas, and her eastern neighbor, Brazil, is bigger than the United States if we omit Alaska. With its 200 million people, South America is a "continent on a teeterboard," to borrow the phrase of a United States history professor who has lived and lectured here. So taut and tumultuous are conditions in these southern countries that one of our officials in Washington said recently, "Our real need is to defuse Latin America's time bombs before they blow up in our face." These "time bombs" are poverty, hunger, disease, illiteracy, agricultural primitiveness, urban unrest, social and economic inequities.

Looked at in its smaller, national setting, this gathering of Colombian Protestant leaders does not seem so insignificant. When we were here in 1960, a decade of persecution and harassment for Protestants was coming to a close. Examining some notes I made at that time, I find that we had 62 pastors present who had been imprisoned on charges brought against them by hostile Roman Catholics, 26 who had been shot at, 23 who had experienced the loss by murder of one or more of their members, and 28 whose church buildings had been burned or dynamited. Although episodes of persecution still occur here and there, the era of flagrant and violent opposition by Roman Catholics has passed.

On this changed climate of Roman Catholic-Protestant relations Dr. James Goff, highly knowledgeable Presbyterian missionary, makes an interesting observation. He is with us in this conference, as he was seven years ago. Someone asked him if Vatican II accounts for the abandonment of persecution as a tactical weapon against the Protestants. He said that this had contributed of course, but that the simple lifting of press censorship throughout the country had done more than

anything else. When the newspapers were free to report the facts, the people of the nation—especially of the cities—refused to support violence against their fellow Colombians who are Protestants.

Protestants and Processions

In Bogota, the country's capital, something happened earlier this year that made history even as it made the headlines. In connection with a week of united evangelism there was a Protestant procession along one of the principal streets of the city. Everything was orderly. Everything was peaceful. The press and the police were cooperative. Thousands of people witnessed the procession. Thus tribute was paid to two important developments in the nation's life: the growing measure of religious liberty and the growing strength of the Protestant community.

A word should be said about the areas of concern that have claimed special attention in this conference. We have had one series of addresses on the place and use of the Bible in the life and work of the minister. By special request of the committee on arrangements, we have had two papers (or one paper in two sections) on the urgent subject of Christian unity. Prepared by a Latin American evangelical, it was received with resounding acclaim by what appeared to be an overwhelming majority of the listeners. It was a plea for (1) the freedom of Latin American evangelicals to interpret the New Testament teaching on unity and separation without being bound by North American patterns on either of these points, (2) greater recognition of the sovereign place of the Holy Spirit in guiding the evangelical churches of South America to adopt their own forms of cooperative action, and (3) a warning that the churches under the Southern Cross are not to be "pushed" by any of the outside agencies that seek to organize "councils" or "associations."

Program and Pattern

When speakers *compliment* one another, it is usually a sign of grace; but when they *complement* each other, it is a sign both of grace and of guidance. This sign, we believe, was given in the Medellin conference. Pierce, Vangioni, Lores, Halverson, Rees—"each of us," as St. Paul puts it, simply "performed the task which the Lord allotted to him" (I Cor. 3:5, NEB). The result was an orchestration of thoughts and themes whose impact drew warm comment from many a pastor.

North of the Rio Grande, "Columbia" may be "the gem of the ocean." South of it, and in spite of the dying down of violence, Colombia is the cockpit of fiercely struggling forces wherein the victory may yet be determined by the strength of a Christian witness that lives its way unto death and dies its way into life under the saving command of Jesus Christ. —PSR.

The Cross, the Cash, and the Commission

With a twinkle in his eye Borden Parker Bowne, the Boston University philosopher, once called philosophy chiefly "a disease of words." Words can be twisty and tricky, as in the case, years ago, of a small flour mill in the Upper Midwest that advertised on its stationery, "Next to the Largest Flour Mill in the World." The slogan rested, tongue in cheek, on the fact that this company's little mill stood on property that adjoined what at that time was the world's biggest mill.

More sophisticated but not more deceptive are today's communications techniques, which come (if you wish) complete with Madison Avenue's "hidden persuaders" and Marshall McLuhan's glossy (though often "guessy") explanations.

If anybody cares to be straightforward about it, it comes down to this: words are supposed to have meanings, but if the same word means different things to different people, what can result other than confusion?

For specific illustration, take the word "stewardship." Some of our Bible translators, far from befriending us, only befog us. Open the Authorized Version to Luke 16:1, and you read, "There was a certain rich man, which had a *steward*." But open your New English Bible to the same verse, and you will read, "There was a rich man who had a *bailiff*." The trouble is that on the U.S.A. side of the ocean a "bailiff" is not a managing trust officer; he is a minor courtroom functionary.

I.

Whatever our terminology, we need to *capture the stewardship insight*. Whether we use "steward" or "bailiff," the Greek word from which it comes means (1) an administration and/or (2) an administrator. A steward is one who is given, who manages, and who must render an account for, a trust.

Is this the point where we begin to talk about money? Far from it! This is the point where we must get straight on something more ruthlessly basic than money. To the informed and committed Christian the whole of earth and of life is a trust from God, to be received gratefully and to be used responsibly. God is the owner; we are the owned. This is true of our world: "The earth is the Lord's" (Ps. 24:1). It is true of ourselves: "... ye are not your own" (I Cor. 6:19). Just the twin fact that we are creatures and God is the Creator should be proof enough that all of us are tenants rather than owners. We are managers, not originators.

The Apostle Paul, however, added to this concept of trusteeship the supreme Christian dimension when he wrote: "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." For the Christian, therefore, the Cross of Christ

means the revaluation of all values and the casting of the whole of life into the form of debt.

"Jesus paid it all,
All to Him I owe."

Hence the United Stewardship Council of the United States and Canada was justified when, some years ago, it defined stewardship as "a consciously accepted philosophy of relationship between God and man which makes for activity for God *on the basis of obligation*."

Here, then, is the insight we need: stewardship is not the leaving of a tip on God's tablecloth; it is the confession of an unpayable debt at God's Calvary.

II.

The stewardship insight leads logically — and costingly — to *the stewardship imperative*. St. Paul put it this way to the Corinthian Christians: "Moreover, it is required in stewards that a man be found faithful." "It is *required*!"

The current crop of Protestants shuns "musts" as it shuns a plague. To our shame! We whine for our rights and whimper about our duties.

Slice it any way you will, Christians are men and women who are under bonds to Christ. When the sense of stewardship possesses them, they know that they are not only to be responsible to God for every dollar *spent* but to be responding to God in every dollar *made*. The acquiring of wealth, no less than the giving of it, comes within the compass of stewardship.

III.

Something, moreover, needs to be said about the stewardship *indicator*. In the Old Testament it was the tithe. In the New Testament it is the tithe *plus*. This plus makes it *grace* rather than *law*, and *token* rather than *sum*. Instead of saying that tithing makes a steward, it is far closer to the gospel truth to say that stewardship makes a tither.

Recently we saw a Christian businessman given a citation as "Layman of the Year." It was announced that nine-tenths of his income is set aside for Christian causes. One-tenth for living expenses and nine-tenths for Kingdom-of-God investment! This is what might be called "planned poverty." The wealth to which it leads has no index on Wall Street. It consists of redeemed lives, the world around, made possible by the holy materialism of consecrated cash.

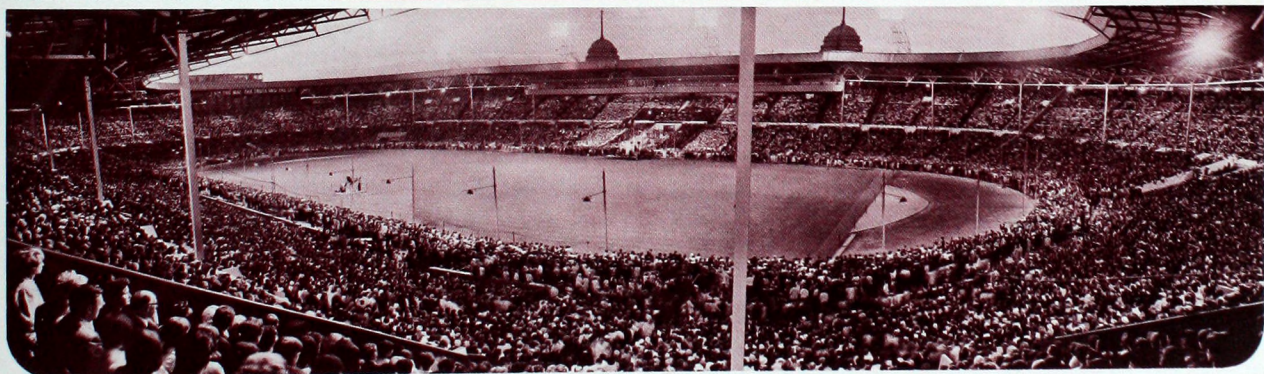
Our Lord's commission to go and "make disciples" carries with it the obligation to make money (or its equivalent in goods) an agent of mission. We cannot serve God *and* mammon. What we can do is to serve God *with* mammon.

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