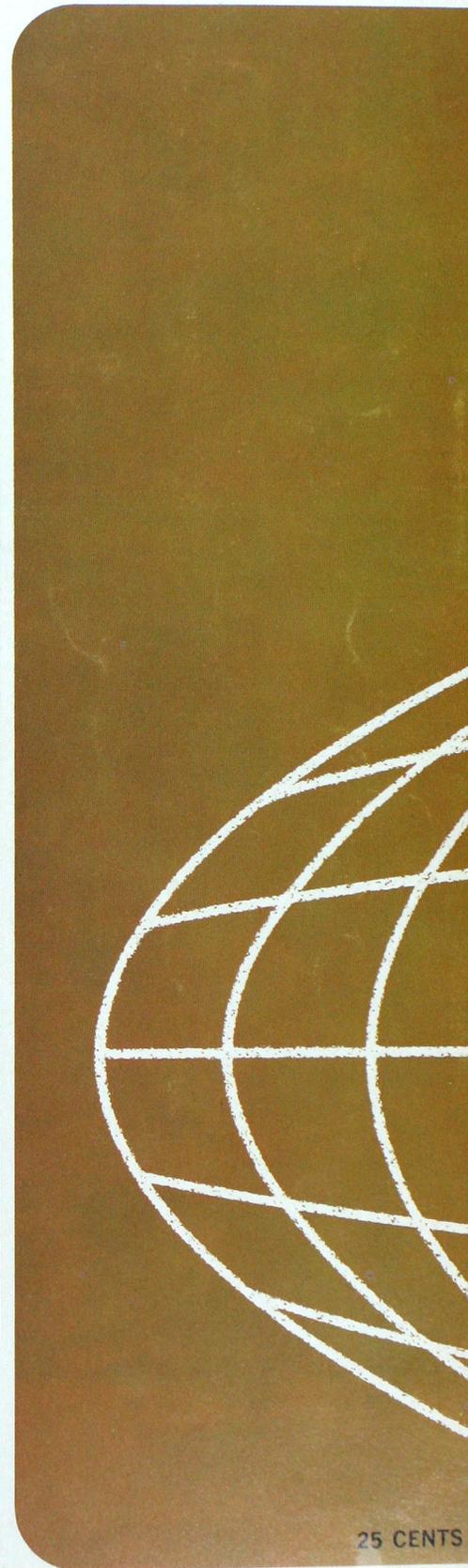


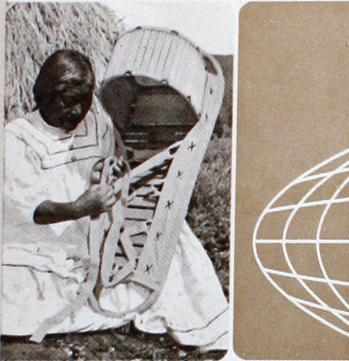
WORLD VISION

MARCH * 1965
MAGAZINE



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

A "world vision" should be an extension or expansion of a "home vision." Concern for foreign missions must not be an easy escape from the impinging needs at home. How much of a world vision do you have? Is it one that encompasses family, neighbor, home town, nation, world?

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VOLUME 9

NUMBER 3

World Vision Magazine is published monthly by World Vision, Inc., a non-profit religious corporation. It is a member both of the Associated Church Press and the Evangelical Press Association. Subscription is \$2.00 for one year, \$5.00 for three years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 25 cents. Send all editorial correspondence and subscription information (including change of address) to: World Vision Magazine, 117 E. Colorado Boulevard, Pasadena, California 91101. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario. Send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1965 by World Vision, Inc.

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Important!



Dr. Bob Pierce and the editorial staff of World Vision Magazine have the pleasure of announcing a new Associate Editor. Effective February 1, this position has been taken by Donald H. Gill, of Washington, D.C., who from 1954 to 1964 was Assistant Secretary of Public Affairs of the National Association of Evangelicals. A Canadian by birth (1928) and a citizen of the U.S.A. by naturalization, Mr. Gill has gained wide respect as a Christian journalist. His formal associations, in addition to NAE, have been with International Christian Leadership and High School Evangelism

Fellowship. With Gordon College as his alma mater, he has pursued studies at Gordon Divinity School, Boston University, and Winona Lake School of Theology. Mr. Gill is married and has three sons, twins (12) and their brother (9). Having recently spent two months in Rome covering the third session of the Vatican Ecumenical Council, our new Associate brings to his task a wide and wealthy background of contacts and insights.

After One Year

One year ago *World Vision Magazine* put on a new face and fared forth in a new and ampler dress.

What sort of year has it been?

In the flux of world events it has been another year of turbulence and tension:

- Aggravated strain between Arab and Jew.
- Threat and counterthreat between Indonesia and Malaysia.
- Deeper (but still indecisive) involvement of the United States in the South Vietnam struggle.
- Strained relations within the NATO community of nations.
- New occupants in the seats of the mighty at the Kremlin.
- New nations coming to birth in Africa and their sister nations, barely born, torn with tribal strife and revolutionary violence.
- Prime Minister Nehru, chief executive officer of the world's second most populous nation, removed by death.
- A national election putting a new government in power in Britain.
- A national election in the United States continuing, by an overwhelming vote, the party in power.
- Red China keeping up its running feud (real or staged) with its co-Communist colossus, Russia, while it bares its fangs at every turn to those of the West who walk freedom's ways.

In the flow of church history it has been another year of confusion, complacency, compromise, and concern:

- Confusion as seen, for example, in the variant positions taken by churchmen over the Supreme Court ruling on school prayers.
- Complacency as shown in the growing tolerance and permissiveness of millions of church members regarding the moral erosion at work on the stage, in the films, in literature, and in the enormously sensitive area of chastity and of marital fidelity.
- Compromise as illustrated by the willingness of a Bishop Robinson in England to abandon the personhood of God and a Bishop Pike in California to give up the doctrine of the Trinity.
- Concern as exemplified by the unprecedented frankness of Roman Catholic leaders assembled for self-examination in Vatican Council II, and as exhibited by certain outspoken non-Catholics who have asked probingly where in Protestantism there is evidence of an equal willingness to take a long, hard, critical look at itself.

On the front of world evangelization it has been a year of rethinking, readjustment, and reaction:

• Further theological reflection has been at work on the nature of the Church, the relationship between the Church (universal) and the churches (particular), and the relationship between churches and missions.

• The readjusting of forms, policies, and structures required by the new situations in the mission world may be illustrated by the action taken at the Singapore meeting of the Council of the Overseas Missionary Fellowship (formerly the China Inland Mission) by which in future the Society will accept missionary candidates from among the nationals of any country on the same basis on which Europeans and Americans have been previously accepted. This is facing up to realities. It is catching step with the tempo of the times.

• Reaction by the world of color against the dominance of Western whiteness or, in different form, of a self-conscious nationalism against the "foreignness" of the Christian mission has been seen in the expulsion of missionaries from the Sudan and the slaying of missionaries (and Christian nationals as well) in the Congo.

Running through all the ebb and flow of this exciting twelvemonth have been events of cheer and signs of hope:

- The "charismatic" movement (not without its own perils) which has helped to lift significant sections of the Church above the sterility that always results from neglecting the Holy Spirit.
- The increasing involvement of the laity in the total life and witness of the Church.
- The mounting tide of interest in Bible study and in the application of biblical insights to practical living and serving.
- The continued access which Dr. Billy Graham has to the masses on the one hand and, on the other, to particular sectors of our society such as student groups and leaders in public affairs.
- The growing awareness on the part of younger evangelicals that, while the Church's mission is the proclaiming of Christ's redeeming Gospel, the stand-up-and-be-counted influence of its members must tell on the side of social justice.

And that, sketchily put, is the sort of year it has been!

To be sure, the editors might add that some of our readers, especially among our honored senior citizens, have not approved our change of cover and make-up. They miss the pictures, they say. And some readers have complained that here and there a feature has been dropped which they found highly useful, such as "Facts of a Field." (It will be back before long, better than ever, we hope!) And some have chided us for going "high hat" in articles that, we frankly admit, are designed to do three things (and in this order): *challenge our brains to think, bend our knees in prayer, and animate our feet for action.*

P.S.R.



Editor's Note: *The following article was presented as the first in a series of lectures by the author at the annual missions conference at Fuller Theological Seminary, Pasadena, California, in November 1964.*

It takes an incurable optimist not to be overawed by the tremendous obstacles which the missionary enterprise faces today. (And let's say right from the beginning that the term "missionary enterprise," as I use it, has no reference to exotic scenery or strange languages. Geography, as such, means less today in the cause of missions than it ever did. Every land is a mission field, our own land neither more nor less than many other countries of the world.) It's possible to develop a first-class case of mental, emotional and spiritual depression just by reading what even the proponents of missions say about the task today.

Take, for example, the symposium, *The Prospects of Christianity Throughout the World*, as edited by Bates and Pauck and recently published by Scribners. The title itself is noncommittal, but, while the individual writers struggle manfully to try to make out a case for hope as we face Christianity's prospects today, the fact is that their struggle is a pathetic thing indeed, and their attempted optimism does not bring much encouragement to the careful reader. Much of it seems like whispering in the dark, a sad and utterly ineffective effort to keep our spirits up.

Facing a Threat

We may turn away from a book like this, soothing our wounds by reminding ourselves that what the writers mostly convey is a sense of ecumenical confusion and an uncertainty as to what the task of the Christian faith in the world really is. In this sense, it is almost a relief to face up with Bishop Stephen Neill's insistence that "there is no ground for exaggerated pessimism" as we face the missionary task of the Church today (Neill, *History of Missions*, p. 569). We can be thankful for the encouragement which comes from a statement like that, but we must be equally grateful for Neill's sobering insistence that "it has to be recognized that in the middle of the twentieth century the existence of the Church is threatened as it has not been threatened for a thousand years" (Neill, *op. cit.*, p. 569). This represents a valiant attempt to be honest. His is not the more sensational warning given by Bishop Dodge in his *The Unpopular Missionary*, nor the implied threat inherent in James Scherer's *Missionary, Go Home!* Bishop Neill is endeavoring to interpret to us the day in which we live and in which we

THE CHALLENGE OF THE IMPOSSIBLE

By Horace L. Fenton

The Rev. Horace L. Fenton, Jr., D.D., is associate general director of the Latin America Mission. He is well known in the United States for his Bible teaching and missionary conference ministry. Before coming to his present post, Dr. Fenton served in Costa Rica under the LAM, teaching in the Biblical Seminary in San Jose and serving as field director in charge of a number of LAM ministries.

are called to be ambassadors of the Gospel of Christ. And the only conclusion one can reach after examining Neill's findings and those of other equally serious-minded students is that any careful thinker in the realm of missions is brought face to face with what can only be termed "the challenge of the impossible." The title is not intended to be lurid or dramatic; it is understatement, not overstatement.

It will be a healthy thing for us to remind ourselves of some of the barriers the missionary task faces today. There's no need to deal with them extensively; we face them so often in missionary literature and in missionary experience that they are bywords, not to say clichés, with us. At the risk of overexposure to our problems, we must in all honesty face them again:

1. The population explosion. The figures no longer stun us. Or, having stunned us, they leave us numb, unable to be challenged, stirred, stimulated by them. But in the hope that we are not altogether past understanding and response in these matters, let's remember that the population of the world was approximately 250 million people at the beginning of the Christian era, having taken some 600 thousand years to reach that figure, according to some demographers. It took 16 centuries to double the population of the world, and by 1650 it stood at 500 million. This figure doubled in only two centuries with the one billion mark passed by 1850. Then the figure was doubled in 80 years thereafter and had grown an additional 50 percent (to three billion) between 1930 and 1962. Now scientists predict that this will double itself once more in 40 years (*World Almanac for 1963*, p. 95).

In Latin America — the area of my own special concern — the growth has been even more dramatic. In 1940, the population of this part of the world stood at 124,500,000. In 10 years, this had grown to 155,400,000, and in another 10 years, to 203,950,000, with the rate of increase accelerating constantly (*Statistical Abstract of Latin America, 1963*, pp. 10, 11; Center of Latin American Studies, University of California at Los Angeles). The little country of Costa Rica, where I have spent most of the last 16 years, is growing more rapidly than any other country in the world, with an annual net increase in the population of approximately four percent.

Some experts estimate that the world population will reach 6.9 billion by the year 2000, and one author points out that "in about half a lifetime the population increase will exceed the total achieved in almost a million years!" (Rev. John O'Brien, S. J., "The Population Explosion Demands Worldwide Action," *Christian Century*, 1964, p. 43). Father O'Brien points out that there are now approximately three births in the world per second and two million a week. Every year the net increase in the world's population is equal to the population of Great Britain or France. At the present rate of increase, he points out, in 650 years every inhabitant would have but one square foot of

land surface to stand on! He also reminds us that the population of Latin America has doubled in 40 years, and that by the year 2000, there will be approximately 650 million people in that area.

We look at the figures not as demographers but as Christians called to participate in the missionary task of the Church. To us, these are not statistics; these are souls! And they are not just the teeming multitudes of Asia or even of Latin America; they are here at home — people who aren't being reached and who never will be reached, across the street or across the world, if in the missionary enterprise we continue to move ahead at our present pace to reach this ever-expanding throng. If we are to limit ourselves to present methods, techniques and tools, the job of world evangelization is an impossible task, and we ought to be honest enough to say so.

2. The phenomenal advance of Marxism. What is happening to Russia in these very days we can only guess. Certainly it is too early to take much encouragement from recent events [the ouster of Khrushchev] however strange and puzzling they may be. But the fact won't be denied: since 1917 the spread of Marxism has been an unparalleled phenomenon. And a Christian dare not observe this onward march in a detached, disinterested fashion. You may or may not agree with Neill when he says: "The most obvious threat (to the Christian faith) is that of Marxism" (Neill, p. 569). But you cannot face history and disagree with this statement that "the real conflict with Marxism is spiritual. If atheistic Marxism wins out there will be no more Christianity..." (Neill, p. 569). In the face of this, we can take scant comfort from divergences between China and Russia, or from sudden changes of the personnel in the Kremlin. This diabolical movement has survived blood baths, purges and internal strife before, and it has gone ahead claiming more and more of the world's surface and more and more of the world's people for its godless philosophy. This is not merely a philosophy to be reckoned with; it is a rival to be respected, an enemy who gives no quarter, a system which is determined not only to hinder the cause of missions but to banish God from his universe.

3. The resurgence of ancient religions. Only a generation or two ago, we were proudly telling ourselves that these religions were dying; reminding ourselves that they had within themselves the seeds of their own destruction; fully expecting that men would soon be without these particular alternatives to Christian faith. How wrong we were! A resurgent Islam has made liars — and fools — out of us. The religions of the East have made a comeback that would be impressive if it were not so terrifying. Neill's summary of the situation is underkeyed and all the more chilling for that fact: "The ancient religions have pulled themselves together, have rallied their resources, and seem to be making themselves and their adherents increasingly

impervious to the Christian Gospel" (Neill, p. 564). And this resurgence has been linked to, and often caused by, a new upsurge of nationalism which has seen the Christian faith as an enemy and has therefore opposed it with unparalleled ardor.

Meanwhile, the Roman Catholic Church, for all its weaknesses, is now exposed more fully than ever before by the windows which it itself has opened. Despite the fact that it is "running scared" in many parts of the world, it still displays a tenacious sort of vitality which stimulates in us not so much fond hopes of eventual reunion as expectation of increased opposition to the Gospel of Christ. And while we argue and debate indigenous church policy, or pay careful lip service to the idea of a policy of devolution, the Roman Catholic Church demonstrates her convictions by having nearly 300 African bishops present at the first session of the Vatican Council (Paul Hopkins, "Africa," *Eternity*, January 1964, p. 28). In the face of resurgent religions and of religious nationalism, our task seems harder than it has ever been, so difficult that it seems well-nigh impossible.

But all these things would not be so bad if it were not for...

4. The confusion in Protestant ranks. Here we find not merely confusion as to details of eschatological interpretation or similar difficult but relatively peripheral matters, but confusion as to the source of our authority. Consequently, while only the theological extremists would deny that we have a trustworthy revelation of the truth of God, nevertheless something of the certainty seems to have gone out of much of our evangelical preaching. In the sounding forth of our message today there seems to be more of a consciousness of the problem of authority than of certainty that the truth of God has been revealed to us. It is not merely a question of the advance of theological radicalism (a term I heard Billy Graham use for the type of thing which Bishop Robinson has popularized), but the subtle and pervasive influence of the so-called neo-universalists propounded by many who otherwise seem to have so much in common with us, but whose theme song seems to be, "We don't really believe in universalism, but—" In their argument there follow all the usual questions about the nature of God and about the ultimate reconciliation of all things in Christ. This is always characterized by an attempt to equate the universal triumph of Christ with universal salvation. While this sort of thing needs to be refuted (not just because, as some claim, it will ultimately cut the nerve of the missionary enterprise—surely that's not an adequate motivation!—but because it disregards, in a cavalier fashion, so much of scriptural revelation), we listen in vain for a strong voice to dispel successfully this universalistic miasma, this theological confusion, which is so tragically characteristic of our day.

But the confusion is not only in the realm of doctrine but of ethics. Witness our slowness to see the race issue as a moral problem—or, more accurately, a

spiritual problem—at its heart. Result: nations, races, cultures have every reason to suspect that the Christian faith has no word to speak to what seems to them a most burning issue, or that if we have such a word, we are afraid to speak.

We are weaker for all of this at a time when strength is not merely desirable but essential if the Church is to survive and to conquest.

5. Younger churches already manifesting the weakness of their spiritual parents. Here again, the tragedy is that like seems to beget like, and the apathy which we have excused and explained away in our own country begins to show itself on some of the mission fields of the world. Neill has strong words to describe the situation:

At three points the younger Churches are failing to rise to their vocation. They are far too complacent (like the Churches in the West) and far too easily content with the low level of spiritual life that prevails in all of them. Secondly, they are sadly lacking in strategic vision. At the Whitby Conference of 1947, the leaders of the western Churches, having admitted the full spiritual equality of their brethren from the younger Churches, turned to them to ask them for their plans for the total evangelization of their countries. It was clear that no such plans were in the minds of the majority of the leaders of these Churches; and up till the present time, there is very little sign of the development of this kind of strategic thinking. Thirdly, most of the younger Churches have extremely little interest in evangelistic work and in the cause of the furtherance of the Gospel. It might be expected that those who have been newly won for Christ would be eager to share their new discoveries with others. In the first generation it is often so. The experience of many Churches shows that with the second generation this impulse has died away, and is not easily recreated. (Neill, pp. 574-575).

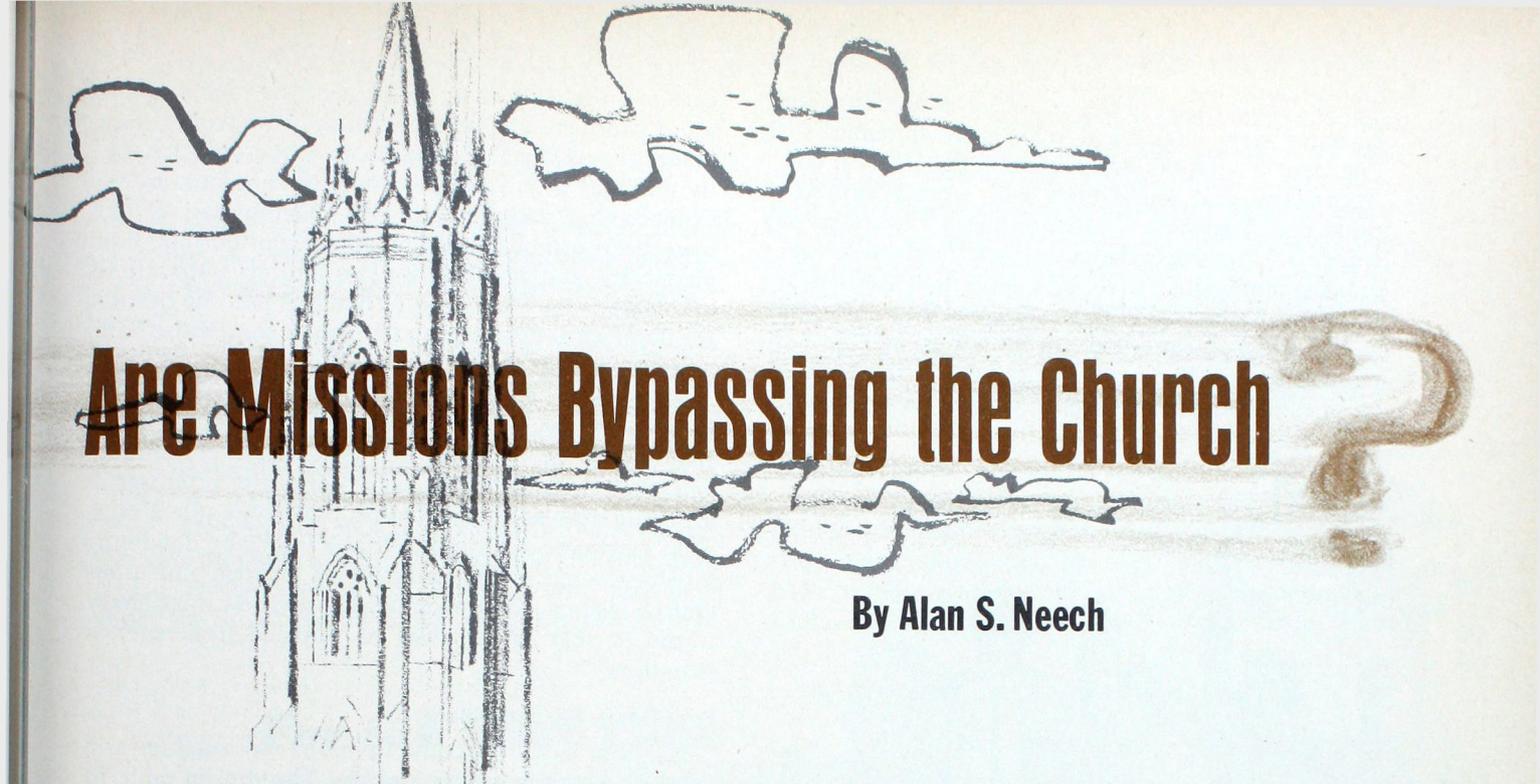
Reporting on the situation in Asia, Neill comments: "...it has to be admitted that the Christian Churches in Asia are engaged in a holding action rather than in rapid and continuous advance" (Neill, p. 564).

From another part of the world, speaking particularly of mass evangelism, another witness testifies: "In most of Western Europe, the days of mass evangelism seem ended. Germany is one of the countries where it is yet possible to reach crowds, but even there, people are becoming meeting-weary.... The tragedy is that with the passing of the evangelical era and the period of the pentecostal emphasis, a new age is approaching with seemingly little evangelistic fervor. At the same time, a theological void seems to be developing" (Jan van Capelleveen, "Europe," *Eternity*, Jan. 1964, p. 22).

And of such evangelism as is being carried on today, Neill makes this damning comment: "The greater part of what is commonly called evangelism either takes place within the boundaries of the Church or is no more than a series of forays outside it" (Neill, p. 570).

This is the world in which we have been called to serve the Lord and to make known His Gospel! If the

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Are Missions Bypassing the Church?

By Alan S. Neech

In an area where direct evangelistic work has produced little or no results, the tendency has been for missionaries to cast about to find some other approach, some other means of preaching the Gospel. So they have said, "Our preaching is unproductive. Let us open a school." Reasons, and seemingly sound reasons, too, are given why educational work is essential. When schools have failed to produce converts, missionaries have begun other kinds of work such as medical work, trade schools, orphanages and so on. Some will say at once that this is an oversimplification of things and that all such institutional work was begun to help Christians and so build up the Church. But a careful reading of history will show that in a majority of cases the original intention of these was evangelistic.

First the Church

Over the years, by the help of the great missionary councils and by experience in actual situations, God has led us to see that our emphasis must be on the church itself and that non-Christians can best be reached through the church. Missionary conferences began to debate such questions as how churches grow, the effectiveness of group conversion, how the church can become a witnessing church. Slowly we learned that the day of missions has gone and that this is the Church age. In some circles the very words "missionary" and "missions" became almost smear words.

With this new concept of the church becoming the deep conviction of a great host of people, both missionaries and others, a number of decisions were put

into effect which caused much heartburning. In some instances it was felt that the church could best grow if missionary personnel and financial support were withdrawn. Sometimes this was done at once, like a radical surgical operation. In other cases various schemes for gradual withdrawal were introduced.

Left Without Leaders

But there were still missionaries who wanted to serve, and funds were still available. In some of the smaller, newer missionary societies with earnest and eager personnel, church groups had hardly begun to be formed. So both groups began new undertakings. One or two of the "old line" denominational churches started expensive projects and programs and employed the best of the trained leadership in the church to run them. In certain areas where small Christian groups were to be found scattered over a wide area, the church was supposed to care for them pastorally and also to press on with evangelistic work. But the local church was left with inferior leadership and very few resources, while the mission carried on its own schemes in the same area apparently with every resource. In a country where motorized transport is extremely expensive, and reaching isolated groups of Christians remains one of the major problems for indigenous churches, this policy, as can be imagined, caused a great deal of dissatisfaction.

The Tail Wags the Dog

New slogans began to be heard at missionary conferences. New kinds of enterprises, like the schools, hospitals, and other programs of an earlier age, were hailed as the open sesame which would unlock the doors to church advance, reach the untouched, even bring about revival in the churches, and so solve all

Canon Alan S. Neech is overseas secretary of the Bible Churchmen's Missionary Society under which he served as a missionary for 27 years in the Diocese of Lucknow, North India. He is known in India for his convention ministry and his connections with the Evangelical Fellowship of India.

our problems. Many of the missionaries of the younger societies were challenged with such statements as, "Are you frustrated? Here's a wonderful field for you." Arguments, and sound ones, too, were advanced to prove that "literature," "radio ministry," "work among students," "correspondence courses," and even "stewardship campaigns," are God's appointed methods for this time. But are they? Most certainly they are insofar as any particular method can be said to be God's appointed means. But are they essential to the building up of the local church? Again, most certainly "yes" if



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they are conceived and used aright. The trouble is that even while paying lip service to the concept of the church, many missionaries seem to ignore the very thing they claim to be building up.

'We Would Never Have Started It'

For instance, in a day when more and more young missionaries are coming "to work among students" and when groups of Christian students are being established in many parts of the land, how many of them are effectively linked with the local church? Missionary medical work, whose solid achievements cannot be too highly praised and where deep satisfactions are the rewards of those engaged in it, is also said to build up the church through its influence on those trained under its auspices. But how far is this true? And to what extent is the work of hospital and church integrated?

Missionaries begin their projects, and abandon them, too, with little or no reference to the local church. When one young man was disappointed that he could find no Indian to carry on his work while he was on furlough, Indian clergy and leaders said to me, "We would never have started such a work. Why should we now carry it on?"

Some people have said, "I can do my work just as

easily in the hills as in the heat of the plains. There, too, I can have my family with me and avoid the expense of sending my children to a boarding school." In this way small communities of missionaries not even having membership in a local Indian church have been established. It is all so comfortable, both physically and spiritually. The church with all its problems is far away, and difficulties become matters for theoretical discussion rather than something hammering on your door.

There is no doubt whatsoever that those working in a local church have the most difficult of all Christian tasks in India today. The dead weight of nominalism, the problems of a weak community often set in a hostile atmosphere, grinding poverty, endless criticism and some situations left as a legacy by devolving missions—such is the daily lot of bishops and other church leaders. Small wonder that the new missionary wants to stay as far away as possible from such a situation.

First Chair, Second Fiddle

Not that he can become involved too quickly—and therein lies some of the trouble. The dining table in the mission house is no longer the place where policies are discussed and decisions made. That is now done in diocesan boards and councils, or their equivalent, and the probation time before the new missionary gets there is often long and irksome. Even if he does arrive, it will hardly ever mean achieving power and authority. How difficult it is to play second fiddle! It was so much easier years ago when missions were philanthropic agencies as well as church-planting and building societies, when the white man had a certain status and prestige and every missionary had some sort of authority and position. Rather than being in a place of submission and humble following, how much easier it is to have one's own dispensary or radio program!

A Plea for Apprenticeship

Nowadays the demands are enormous and not always rightly understood by leaders of the Indian church. For instance, younger missionaries should be informed of what is going on and there should be pastoral care for them which is often quite absent. New drugs and the onward march of progress have taken away many of the dangers and discomforts that our forefathers knew. We are challenged to a different kind of sacrifice.

Becoming a missionary in the first place, apart from obedience to the calling of the Lord which is basic, seems to demand qualities of leadership, initiative and a certain amount of self-assertion. Going on being a missionary calls for increasing humility, for self-effacement and a growing conformity to the spirit of Him who said, "I am amongst you as one that serveth."

These are the kind of people the church calls for, needs and loves. No matter what their form of service, it will build up the church and demonstrate the glory and the grace of God.||||

Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8).

Invited by the bishop of Magdeburg, with full cooperation from the side of the authorities, I could speak in July 1964 in the largest Lutheran churches in East German. In 30 days we had 29 meetings in cathedrals packed to overflow.

Never in my life have I seen such full churches. When a meeting was to start at seven in the evening, there was no place to sit by five most of the time and no place to stand by six. Loudspeakers were provided outside the buildings so that we could reach passersby.

For the First Time BEHIND THE IRON CURTAIN

Latecomers brought little folding chairs with them to sit on outdoors. The Lord gave us beautiful weather. And so God gave unusual blessings in 10 of the biggest towns in East Germany: Berlin, Dresden, Jena, Karl-Marx-Stadt, Leipzig and others.

Encouragement in Numbers

A German man wrote: "I never saw so many Christians together in a church building. What a strengthening of my faith it was to see how God worked in the hearts. And I saw that many people are still believers."

But not only Christians came; and where I could speak three or four evenings in one church, the numbers increased.

The joy of the Lord was my strength. (See Neh. 8:10.) Never before has the Holy Spirit given me such joyful messages to bring as he did in this country. All talks were taken on tapes, and these are now being passed on to places which I could not reach at that time.

Because I had been a victim of a Nazi concentration camp during the war, the Communists trusted me.

Corrie ten Boom is a worldwide traveler and lecturer with a special mission to prisoners. Born in Haarlem, the Netherlands, she was brought up in a family which decided to aid the Jews fleeing Hitler's Gestapo during World War II. She herself was a victim of Nazi terror in the Ravensbrueck concentration camp in Germany. She is the author of several books including A Prisoner and Yet . . . , Common Sense Not Needed, Amazing Love and Not Good If Detached.

As a matter of fact, many Christians had never believed the things they heard about the cruelties that had happened in these concentration camps. What had been said by the officials they had often seen as propaganda. Now, as illustrations of the Gospel message, I told of my own experiences, and many believed.

I think that was very useful, for Christians are the only people who can bring the sins of their nation to the Lord: "If my people, which are called by my name, shall humble themselves, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Songs of Praises

In Karl-Marx-Stadt I had a climax of joy. The large church was filled to capacity, and outside many people were standing or sitting on vegetable boxes that had been brought there by the cooks of a restaurant next to the church. The cooks themselves were sitting there



By Corrie ten Boom

with high, white cooks' caps on their heads. I could not do any counseling afterwards. The pastors took care of that part of the work, and surely I was exhausted after speaking for more than one hour in such a packed building.

After the talk, during the singing of the last hymn, I left the church. I crossed the big square and heard the singing of 3,000 or more people in the church. Germans sing beautifully! I heard their voices ringing through the microphones together with those of 1,000 people who stood outside. They sang: "Nun danket allen Gott [Now thank we all our God]," an old German hymn. Many had tears in their eyes. What a sight it was in that place in Karl-Marx-Stadt!

An Unexpected Crowd

The next day I was invited to come to the head of the police.

"Why in the world have you done this so unexpectedly?" I was asked. "And why didn't you inform us? Suddenly we had to regulate the traffic for so many

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MINISTRY TO MISSIONARIES

By John Pritchard

Who ministers to our missionaries? We who are at home greatly profit from the ministry of men who are called by God to bring His messages to others. But who ministers to the missionaries?

There is a tendency to think of them as in some way different from the ordinary rank and file of Christians. We may not say so, but we are prone to think that they have reached a degree of sanctification beyond that of the ordinary believer. Surely they are not subject to the same temptations, they are not troubled by fluctuations of mood, or by the many petty things that bother members of the home churches. We may need to be reminded that just as crossing the sea does not make a man a missionary, neither does it turn a very ordinary Christian into a victorious, Spirit-filled, fruit-bearing, spiritual giant.

After all, missionaries are very ordinary people. They are little different from other Christians. The differences lie in their circumstances rather than in themselves. They live and work in heathen lands where the power of Satan is generally felt to a far greater extent than in so-called Christian countries. They cannot refresh themselves by attending a convention or by going to hear some great preacher. In most cases they have little opportunity for Christian fellowship such as we have. They by no means live a charmed spiritual life.

On the Firing Line

On the contrary, missionaries are the special targets of the fiery darts of the wicked one. Occasionally news reaches the home constituency that a missionary has fallen into grievous sin and is being retired from the work; or it may be that distressing personal differences

John Pritchard, one-time pastor of the Baptist Tabernacle in Auckland, is lecturer in theology, New Testament exegesis and pastoral theology at the New Zealand Bible Training Institute, Auckland, New Zealand. In 1962 he visited India and Pakistan to address missionary conventions and national pastors' conferences at the invitation of the Evangelical Fellowship of India.

have rent a work asunder. Such happenings are all too common in the work at home. But when such news comes through from the mission field, it is greeted by shocked surprise and often by censoriousness. Of course such occurrences are distressing and regrettable in the extreme. They ought never to happen. But on what grounds do we assume that they are less likely to happen among missionaries than among workers at home? All this serves to emphasize the need of vital spiritual ministry to missionaries.

What kind of ministry do they need? The question can be given a completely adequate and all-embracing answer. They need the ministry of the Holy Spirit himself. If we read the fourteenth, fifteenth and sixteenth chapters of John's Gospel, we shall see the type of ministry that is needed. The very name Jesus gave the Third Person of the Trinity answers our question. In fact the name suggests to us something about the ministry itself and the manner in which it is effectively exercised. The Holy Spirit is called the Comforter, or Paraclete, and the name means "one who is called alongside." The Spirit-filled minister to missionaries will certainly get alongside them rather than talk down to them, as some great preacher.

Some time ago a visitor went to minister to a group of missionaries gathered together in conference in India. His ministry was very simple and ordinary, but great blessing came. Many missionaries afterwards testified that they had

been blessed because their visiting minister had not only spoken to them from the platform in inspirational sessions but had sat with them, taking part here and there in routine discussions and business sessions. Simply and naturally he had "come alongside."

The minister to missionaries must be prepared not only to give addresses but to give himself. He must be prepared to give himself in personal interview and brotherly conversation. For the minister this is no spiritual sight-seeing tour. It is sacrificial service, and he must bleed if he would bless.

The Holy Spirit will lead in the messages that are to be given. They must be Bible messages. The Spirit's ministry will bring comfort, strength, refreshment. It will be as rest to the weary, food to the hungry, water to the thirsty and comfort to the sad. Of course there will be conviction of sin and reproof, where needed, for this is part of His essential work. All this is made clear in the chapters we have already mentioned. The human messenger, however, will be careful not to be harsh or critical in his presentation. For the greater part, the members of his audience will be devoted and loyal Christian workers who urgently need the gracious, refreshing ministry of the Spirit.

Not There To Judge

Sometimes missionaries have commented that they have received messages that have unnecessarily wounded rather than healed. Messengers have wrongly taken it for granted that their hearers have failed in the realm of personal relationships or in some other way. The preacher needs to remember that if the Holy Spirit wishes missionaries to be convicted of sin and failure, He will bring such conviction through the straightforward ministry of the Word. It is quite unnecessary for the speaker to imagine situations which may be far from the experience of the weary, waiting missionaries who eagerly listen for God's Word.

Continued on page twenty-four





The Chain of Witness

It is easy for twentieth-century American Christians to take Christianity and the church for granted. They know that for sixteen hundred years Christianity has been an influential component of European history, as well as of three centuries of American history. It is so familiar a part of our cultural landscape that few Christians ever bother to wonder how it became so familiar; nor do even persons who value their faith highly ever express gratitude for those who conveyed the faith to them. So in effect they forget that the genealogy of each Christian's faith can be traced back to some previous Christian who was a witness. For some Asians I know, and even a few Americans, this is a matter of great personal reality. They know personally the one who brought the message of Christ to them, or to their parents. For others, like myself, there is no personal knowledge involved. Who was that unknown Christian who was responsible for the conversion of some unknown ancestor of mine at some time and place in old Sweden? Whoever he was, I am thankful for him, and for his predecessors in the faith, who were articulate missionaries to my pagan Nordic ancestors. And they in turn were just carrying on the missionary thrust of Christianity which was initiated in Jerusalem in the first century, and notably by Paul of Tarsus.

—J. Robert Nelson, "Tolerance, Bigotry, and the Christian Faith," Religion in Life, Autumn 1964, p. 545.

The Reason We Go

...The uniqueness of Christ is not something that we claim on behalf of Christ; it is the claim which He made for Himself. Christ Himself said, "I am the way, the truth and the life; no man cometh unto the Father but by me." He Himself said, "I am the light of the world. . . I am the bread of life. . . I am the resurrection and the life." Now, one of two things is true. Either Christ is what He claims to be, or He is not. Either he is God, or He is the greatest liar and deceiver this world has ever seen. Those of us who have put our trust in Him have found Him to be all that He claims to be. We have dis-

covered in Him the way, the truth and the life. And therefore in confidence we travel to the far ends of the earth to invite men by personal faith and commitment in Christ to discover for themselves that all His claims are true indeed.

—John T. Seamands, The Supreme Task of the Church, 1964, Eerdmans, Grand Rapids, Michigan.

God's Word on Our Path

I have been asked what is meant by "Biblical theology of missionary work." Personally I take it to mean a conception of missionary work that is as closely as possible related to what the Bible tells us. Every age needs a fresh encounter with the Bible, because every age has its own questions and problems. Nothing is more healthful than to listen to the Bible time and again, not because we want to hear the answer to our question from the Bible (theological ventriloquy through the medium of the Bible is a favorite but rather tiring and useless pastime), but because we want to miss nothing of the light that God's Word sheds on our path.

—Johannes Blauw, The Missionary Nature of the Church, 1962, Lutterworth Press, London.

Every Christian a Missionary

The Christian's responsibility does not end with selecting and sending missionaries around the world. Today more than ever before persons from Western countries are traveling about the world, whether on business or as tourists. People they meet on their travels often think of all Westerners as being Christians and accordingly judge this religion and find it wanting. Their misunderstanding is aided sometimes by Christians who feel they can leave their religion at home when they go overseas and behave as they never would around their friends and neighbors. Christians away from home should keep in mind their missionary responsibility and act in accord with their Christian principles. Those who do will be valuable partners on the staff of missions.

—Lew A. Davis, The Layman Views World Missions, 1964, The Bethany Press, St. Louis, Mo.



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The Grim and



the Glorious

12

A city pastor records impressions of a first visit to the mission fields

By Paul P. Fryhling

Traveling around the world in 60 days with special observation of missionary work hardly qualifies one as an expert on either missions or world affairs. It does, however, provide an unforgettable introduction to the beauty and grandeur of the earth; it reveals that there is much joy even in some of the most unlikely places where the Christian witness has done its redemptive work; it impresses one also with

The Rev. Paul P. Fryhling is the senior minister of the First Covenant Church, Minneapolis, Minnesota. He is the author of Steps to Crucifixion and Prelude to the Cross. His sermons and articles have appeared in national periodicals and in the symposium, 88 Evangelistic Sermons.

the staggering, sobering needs among many of the world's people.

These disturbing and gratifying impressions create in one an earnest desire to advance all the good possible among people abroad—people who are now no longer vaguely defined as “the mission field”—and perhaps to return for a longer sojourn; but failing that, most certainly to pray with a realism that is born out of a new personal affinity and true Christian affection.

Many friends, including members of my church, who made it possible for my family and me to travel around the world, have repeatedly enquired, “What impressed you the most? What was your most outstanding experience?” The unfolding panorama of

natural wonders and man's noteworthy achievements, the appalling sights of human want and misery, and the challenging encounter with the spiritual poverty of humanity all made their telling impact upon us. Some were gratifying, others disturbing.

Where Is Christianity?

I was hardly prepared for the first disturbing impression. In Japan, especially Tokyo, *the so-limited evidence of Christianity* is almost overwhelming. More than a century after being introduced to Japan, Christianity claims barely one percent of the population. The new visitor will look long and hard to find the churches. But even where there are churches aplenty, large and ornate, as is the case in teeming Manila, spiritual ignorance and moral apathy enshroud the multitudes. There is a sad disparity between formal religious observance and improved moral purity or even physical cleanliness.

Saddening indeed it was to observe *the futility of false gods and the sterile religious performances of paganism*. Jesus' evaluation of the multitudes is still currently accurate, “. . . distressed and scattered like sheep without a shepherd.” Whether at wayside shrines or in the temples of Japan and Taiwan or in the mosques of Jordan and Turkey, one cannot but grieve for those who go through the motions with sincere effort but who have no possession of joy, victory, or peace. No one comes away from the pagan shrine with beaming countenance.

In the Darkness of Poverty

Hard by the religious futility is *the oppressive, ever-present magnitude of poverty*—poverty beyond description to a comfortable Westerner. Vast numbers of poor, undernourished, sickly, overburdened people were living in vermin-infested hovels. People in whose eyes no light was discernible were walking on a treadmill that began in emptiness and ended in worse than nothingness. These are human beings, persons of never-dying personalities. By what mystery did the spiritual entity that is I become embodied where conditions are not like these? Who can see such and fail to be disturbed?

The need for personnel, both professional and lay, permanent or for shorter terms, to infuse these cultures with the spirit, the hope and the glory that are in Christ cries from the ground and from the souls of benighted beings.

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WORLD VISION DATELINE

MARCH 1965



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Let Us Pray

We cannot decide whether or not we
will live or die; we can only decide
what we will die for. — Bob Pierce



Hello, I'm a Sponsor, Too

Pictured at one of the sponsors' luncheons are: left to right, George Hahn of the World Vision staff, Mrs. James More, Mrs. Robert Costello, Mrs. Jessica Johnson of the World Vision deputation staff, Mrs. Louie Louvau and Miss Carolyn and Miss Kathy White, students at Westmont College who sang for the group.

By Jessica Johnson

Special Representative, Deputation Department

A new facet has been added to World Vision's orphan sponsor program in recent months. It is the Foster Parent Fellowship through which we are seeking to promote a more personal and practical relationship with our orphan sponsors.

Those who support orphans have a vital heart-interest in this important outreach of World Vision's ministry. The sponsors are interested and enthusiastic about everything relating to the children they love.

Luncheons for sponsors were planned as a medium to bring these members of the World Vision family together. In this informal and pleasant atmosphere, sponsors in the same city meet for the first time. Strong bonds of Christian fellowship are formed and prayer partnerships are developed. The luncheon and an informative program are planned for their enjoyment. Recent filmstrips taken at various orphanages are shown. Sponsors are introduced and encouraged to tell the group about their children and to share the blessings of their sponsorship experience with others.

Sharing these experiences has proved to be a contagious blessing. Friends, whom our sponsors are invited to bring with them, become acquainted with the work of World Vision and some immediately ask to sponsor a needy child.

The first Foster Parent Fellowship luncheon was given in San Diego, and the second in Santa Barbara. Other luncheons are planned for major cities in California, and as God leads, perhaps other states will be included.

Perhaps the greatest motivation and encouragement to continue these luncheons comes from the sponsors themselves. Dozens have written notes of thanks and appreciation for the blessing received. Typical of these is this note:

Dear Mrs. Johnson,

I had such a good time at the luncheon with the other sponsors of World Vision children. Thank you for asking me.

It was nice to talk with the others and to hear what others have done. I decided to try to sponsor a Korean orphan child when I heard how much joy the family of a friend had in being a sponsor.

I have a patchwork quilt in the making for my little girl [orphan]. I hope I can sew some more for her. . . .

Happily a new friend,
Miss D.L.N.

P.S. So you can do it again (I hope) I enclose a check for five dollars.

Cover Photo: Dateline

"There's someone coming, and we're all wondering who it is. It might be the mailman or maybe the delivery man or maybe a friend who has come to say hello." Like children everywhere, the little Korean orphans on our cover like to have company and delight in knowing they are loved and cared for. Will you help provide love and care for an orphan baby, child or teenager in Korea, India, South America, Africa or somewhere else? You can, through World Vision's orphan sponsorship program. Write today for more information to Sponsorship Department, World Vision, Inc., Box O, Pasadena, California 91109.

**WORLD VISION
DATELINE**

VOLUME 2

MARCH 1965

NUMBER 1

Published monthly by World Vision, Inc., a non-profit religious corporation. Business office: 117 E. Colorado Blvd., Pasadena, California 91101. Subscription is free. All correspondence and changes of address should be sent to: World Vision, Inc., Box O, Pasadena, California 91109. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario, Canada. Send change of address at least 60 days in advance of your moving date. Make sure to enclose address label from a current copy along with new address.

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Member of the Associated Church Press and the Evangelical Press Association.

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

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LILLY ENDOWMENT, INC.

914 MERCHANTS BANK BUILDING
INDIANAPOLIS, INDIANA 46204

October 20, 1964

Week by week, World Vision staff members have grown more excited about the new International Center as they have observed construction progress.

In December, some of the executive staff drove to the building site in nearby Monrovia, California, to see the prepoured walls raised into place. In January, Executive Vice President Dr. Ted Engstrom reported that the steel beams were in place.

... And so the progress continues.

It is only a matter of weeks now before the great moving day will be here, and World Vision will leave its cramped Pasadena quarters.

Meanwhile, gifts are coming in to finance the construction of the International Center: \$25,000 from a midwest endowment fund, \$15,000 from a friend of World Vision in Michigan, and smaller gifts from individual supporters of World Vision's worldwide work for Christ.

If you desire a part in providing this vital "nerve center" for World Vision, send your gift care of Evon Hedley, Director of Development, World Vision, Inc., Box 0, Pasadena, California 91109.

Dr. Evon Hedley
World Vision, Inc.
117 East Colorado Boulevard
Pasadena, California

Dear Dr. Hedley,

It is a pleasure to inform you that the Directors of the Lilly Endowment, Inc., have asked me to send you the enclosed check in the amount of \$25,000 which represents a capital grant for the new International Center.

We are convinced that World Vision is one of the most effective interchurch agencies co-ordinating and supporting a world-wide "heart-to-heart" ministry in the name of Christ. We are pleased to share in the new International Center project which will be a means of enhancing this ministry.

Cordially yours,

Charles G. Williams
Charles G. Williams
Director for Religion

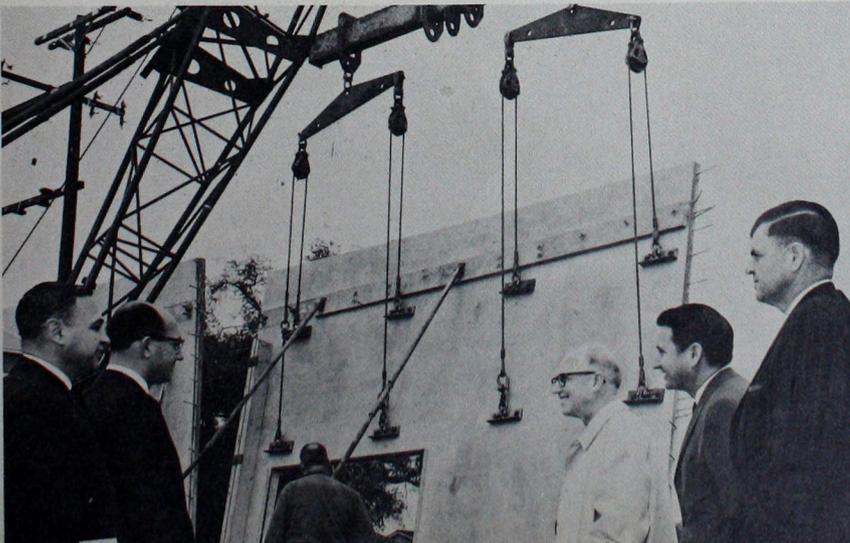
lv

Encl.

cc: The Rev. Richard C. Halverson

We'll Soon Be Moving

Watching workmen raise the walls at World Vision's International Center, Monrovia, California, are: left to right, staff members Evon Hedley, Norval Hadley, Dr. Paul S. Rees, Larry Burr and Dr. Ted W. Engstrom.



Enclosed is my gift for the new International Center.

Please send me information about memorial gifts for the new International Center.

Name _____

Address _____

STREET

CITY

STATE

ZIP CODE

Since its inception, World Vision has been concerned about God's whole program for the world, including the imperative, "Heal the sick" (Matt. 10:8). World Vision has obeyed that imperative by helping in the tender care of the ill in the far corners of the world. Its compliance to Christ's command can continue only as you provide the means. Send your contribution to World Vision, Inc., Box O, Pasadena, California 91109.

Complying to Compassion's Command



Puli Hospital for the aborigines of Taiwan meets a great need of these people, 80 percent of whom are believed to have T.B. It was originally organized by missionary Lillian Dickson and her friends. Mrs. Dickson, above, enters one of the early wards of the hospital. Ten of these wards are being replaced by a four-wing concrete building. So far, two wings have been completed.



The hospital is staffed by Deacon Bjarne Gislefoss and his wife, Dr. Alfhild Gislefoss of the Norwegian Alliance Mission; Dr. Lin and Dr. Lee, fulltime Taiwanese doctors; and Dr. William Sia, who comes once a week for surgery. Four Taiwanese nurses and 52 aboriginal student nurses complete the staff.

World Vision gives full financial support to this worthy medical enterprise.

The Korean Orphan Choir and Dr. Bob Pierce visited the Janata Medical Hall in Calcutta, India, when the choir was on its world tour of compassion and comfort.

The clinic was originally opened by two members of the Mar Thoma Syrian Church in South India who went to Calcutta to study medicine. They started it as a milk distribution center, but shortly after this beginning, medical treatment was added to the program. At present the clinic, consisting of two 10 by 12-foot rooms, is staffed by Dr. A. Thomas who last year treated 29,300 patients. In 1953, Dr. Pierce learned of Janata Medical Hall, and World Vision began helping in its work.





Nurse Iris Ericksson oversees the feeding of a patient at the World Vision Clinic in Taejon, Korea (located about 100 miles south of Seoul). Because of the limited medical facilities in the district, the superintendents of the 14 World Vision orphanages there requested a place where orphans could receive care. The clinic was established in March 1960, by Mr. and Mrs. Arne Sky and placed under the management of Miss Ericksson. While she is on furlough in Sweden, Miss Manghild Lunde is in charge.

The clinic provides care not only for World Vision-sponsored orphans but for any orphan needing medical care. The more serious cases are transferred to the new hospital in Seoul or sent to the Children's Wing of the Presbyterian Hospital in Taegu.



members at the Skin Clinic, Seoul, Korea, which is headed by Dr. Lew Joon.

Dr. Lew Joon was educated in Japan and America and is a skilled researcher. The clinic was built in 1958 by World Vision in cooperation with Severance Hospital and Yonsei University. World Vision makes sizable monthly contributions to the clinic, and patients are charged a small fee. There are 28,000 registered patients.



In 1952-54, World Vision raised the \$35,000 necessary to build the 80-bed Children's Wing of the Presbyterian Hospital, Taegu, Korea. World Vision continues to subsidize this portion of the hospital.

Free care is given only to orphans, many of whom need surgical care. An average of 1,000 children are seen each month in the outpatients' clinic. This medical ministry is under the direction of Dr. Howard Moffett.



Dr. Olav Bjorgaas and Dr. Kristoffer Fonden help thousands of patients through the medical ministry at Ping Tung, Taiwan (Formosa). The work there consists of the Children's Christian Sanatorium, the Ping Tung Clinic and Hospital and the leprosarium in nearby Kaohsiung.

This work was started nearly 11 years ago by Dr. Signe Berg. Later the clinic was turned over to the doctors of the Norwegian Alliance Mission.

Missionary Lillian Dickson interested Dr. Fonden in the work in 1954, and in 1956 World Vision began contributing monthly funds to the work.

Last year an average of 230 inpatients and 809 outpatients were treated monthly.

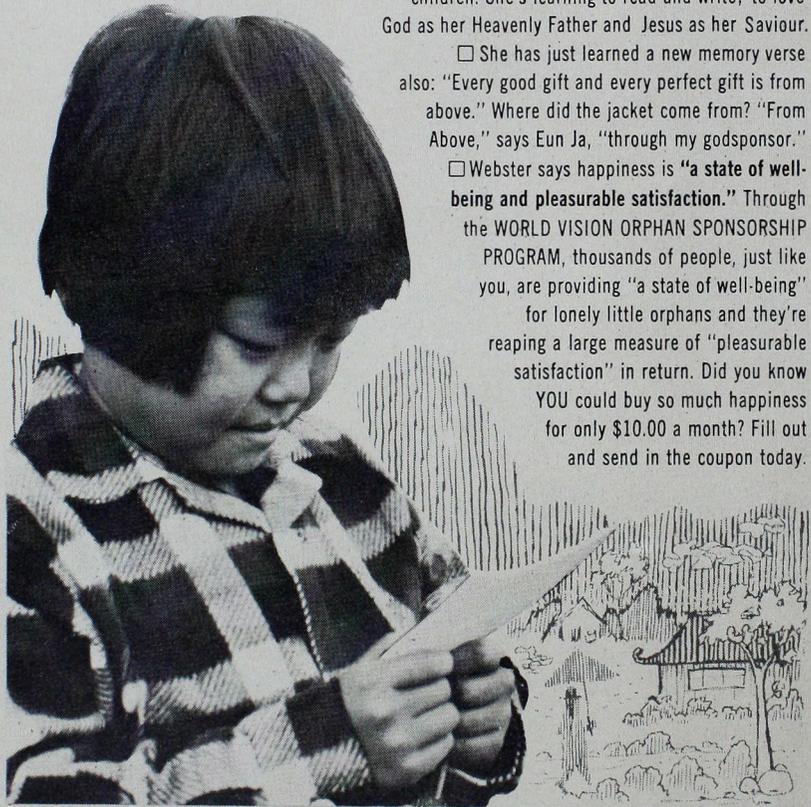


Dr. Jon Steen-Johnson and members of the staff stand in front of the Children's Hospital near Seoul, Korea.

Land for the hospital was dedicated July 30, 1959. The hospital was dedicated October 1, 1964. The hospital now accommodates 80 patients, but it is hoped that it will eventually take care of 150. With World Vision providing the operational budget, the hospital is managed by medical missionaries under the Norwegian Missionary Alliance. Any orphan, whether or not he is sponsored by World Vision, is eligible for care at the hospital.

Yes, you CAN buy happiness

a Letter means such a lot



□ Happiness for Eun Ja is a warm, wonderful knowing that somebody out there loves her. Somebody whose caring snuggles her in like the jacket that came with the letter. Someone who sees that she has warm clothes to wear, enough food to eat and a bed of her own. □ Eun Ja can remember where there was no happiness. She can remember sleeping on bare boards with only a few rags for cover. She can remember when every waking moment was filled with hunger pangs and she thought everyone's stomach hurt that way . . . all of the time. □ Then a missionary found her and took her to an orphanage. Through the WORLD VISION ORPHAN SPONSORSHIP PROGRAM, a godsponsor began to love her and provide for her needs. Even little Eun Ja knows that a **godsponsor** is more than a sponsor. Godspponsors are very special people who help to provide for an orphan's well-being . . . both now and for eternity. □ Now Eun Ja lives in a Home filled with happiness and other children. She's learning to read and write, to love God as her Heavenly Father and Jesus as her Saviour.

□ She has just learned a new memory verse also: "Every good gift and every perfect gift is from above." Where did the jacket come from? "From Above," says Eun Ja, "through my godsponsor."

□ Webster says happiness is "a state of well-being and pleasurable satisfaction." Through the WORLD VISION ORPHAN SPONSORSHIP PROGRAM, thousands of people, just like you, are providing "a state of well-being" for lonely little orphans and they're reaping a large measure of "pleasurable satisfaction" in return. Did you know YOU could buy so much happiness for only \$10.00 a month? Fill out and send in the coupon today.

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

* [\$11.00 in Canada]

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

name _____ please print
address _____
city _____
state _____ zip code _____

Dr. Bob Pierce, *President*
WORLD VISION, INC.
BOX O, PASADENA, CALIF. 91109
or Box 181-K, Toronto 12, Ont.

YOUR CONTRIBUTIONS TOWARD ORPHAN CARE ARE TAX DEDUCTIBLE

Next Stop: The Orient

Bernard Barron, director of World Vision of Canada, this month begins his tour of World Vision work in the Orient.

Mr. Barron, with his wife, Dr. Beverly Barron, and their son, Paul Andrew, began their overseas ministry in December.

Their first stop was South Africa, their birthplace, where they spent Christmas at home for the first time in ten and a half years.

After speaking throughout South Africa on behalf of World Vision during January, February and the early part of this month, Mr. Barron and his family will leave for the Orient March 21. They will visit World Vision work in India, Hong Kong, the Philippines, Formosa, Japan and Korea. They will return to Toronto April 30.



Bernard Barron

Larry Ward Returns

After a two-year absence from the World Vision staff, Larry Ward, formerly Vice President (Information) of World Vision, has returned. His new duties are as Presidential Associate to Dr. Bob Pierce. From time to time his reports on Dr. Pierce's travel and work will appear in **Dateline**.

Larry Ward



Thy Word for Their Hearts

When we started learning Bible verses, one of the first we encountered was: "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119:11).

In Korea there are thousands of people who as children have hid — or are hiding — God's word in their hearts, thanks to the ministry of the Bible Club Movement, which World Vision helps support.

In November of last year, the movement celebrated its 35th anniversary. In December, it held a union Bible Club baccalaureate in the Yung Nak Presbyterian Church, Seoul, for the 1700 boys and girls graduating from grade and secondary school level Bible clubs in the Seoul area.

The Rev. Francis Kinsler, director of the work, wrote: "It is a thrilling sight to see so many youths growing up in the churches with this Christian educational program, especially when we remember that the great majority of these boys and girls come from non-Christian homes."



TREASURE HUNTING can be fun

Your Sunday School class, Missionary Society, Ladies' Aid Society, Youth Group or Men's Club could arouse fresh interest within the group by holding a new kind of treasure hunt.

Jewelry goes out of style. Collections lose their thrill. Things like this get put away on closet shelves, in attic trunks or bureau drawers. Why not hold a treasure hunt for old gold, diamonds, stamp and coin collections. Take them out of the hiding places "where moth and rust doth corrupt" and send them to World Vision. Let them help "lay up treasures in heaven" by converting them to cash for use in missionary work. Please do not send costume jewelry.

World Vision will send a letter of acknowledgment which can be posted in your group's meeting place.

Send your treasure to World Vision, Inc., Box 0, Pasadena, Calif. 91109, or World Vision of Canada, Box 181-K, Toronto 12, Ont.

Coming Soon —

Festival of Missions--No. 2

Remember last year's World Vision "Festival of Missions" at Winona Lake Bible Conference Grounds, Winona Lake, Indiana? If you were there, you couldn't forget. And if you were there, you'll want to return.

You may.

Festival of Missions—No. 2 is scheduled for July 18-25, 1965. Dr. Bob Pierce will be there as well as Dr. Richard C. Halverson, Dr. Paul S. Rees, Dr. Ted W. Engstrom and other World Vision personnel.

World Vision expects to present the beloved Korean Orphan Choir during the "Festival," too! Dick Anthony will return as music director, with the Dick Anthony Choristers and the Melody Four Quartette. Dr. F. Carlton Booth will be song leader.

Again, national pastors, evangelists and missionaries will present the mission needs and challenges of their countries from a national's point of view. Already Bishop Alexander Mar Theophilus of the Mar Thoma Syrian Church in India, and Bishop M. M. John of the Church of South India have accepted invitations to share in the "Festival."

Will you be there, too?

Write now for information and early reservations either to World Vision, Inc., Box 0, Pasadena, California 91109, or to Winona Lake Bible Conference, Winona Lake, Indiana.



The Rev. Raymond C. Ortlund, pastor of Lake Avenue Congregational Church, Pasadena, California, presents a new microscope to Evon Hedley, World Vision's director of development. The microscope will be sent to Dr. A. Thomas for use in the Janata Medical Clinic, Calcutta, India. World Vision supplies monthly support for this significant ministry and service of love. Vitamins for clinic use will be included in the shipment of the microscope which the members



MONTHLY MEMO

Sixteen thousand pairs of Hush Puppies! These shoes — to be distributed to children in the Orient — were a recent gift to World Vision from a Michigan shoe manufacturer. In the same week, more than two million multi-vitamin tablets were received from a Southern California pharmaceutical house. One of

the nation's largest canneries recently gave tons of cans of soup.

All of these gifts are used in World Vision's "relief ministry." We are recognized by the Agency for International Development (AID) as an agency eligible for shipping assistance from the U.S. State Department. Hundreds of thousands of dollars worth of hospital supplies and equipment, medicines, food supplements, clothing, canned goods and other relief items are supplied through World Vision channels in many underprivileged countries. This free distribution opens doors for the national church and supporting missionary personnel to indicate that this is given in the name of the Lord Jesus Christ. Often this provides an opportunity for a solid witness for Christ.

An entire department of our headquarters is devoted to AID ministries. The procurement of needed equipment, medicines, food supplies, etc. is handled by Hal Stack. Assignments of donated materiel are made by a special World Vision staff committee. From the very beginning, our president, Dr. Bob Pierce, has made certain that overseas distribution is channeled through evangelistic agencies and the national church in various countries.

A large warehouse for temporary storage, packing and shipping is a major part of our new World Vision International Center in Monrovia, California. Thousands of tons of goods will be received, repacked, assigned and shipped from this Southern California center.

Won't you pray that this part of World Vision's ministry may be the means of opening many hearts to the Gospel and that hosts of hungry-hearted people without Christ may receive the greatest of all gifts—eternal life?

Ted W. Engstrom

Ted W. Engstrom
Executive Vice President

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The wife of India's Prime Minister prays six hours each day. Shastri's wife, known as Mrs. Lalita, rises at 2 a.m. to spend six hours in prayer before the rest of the family awakens. Mrs. Lalita is a Hindu.

The Pastors' Conferences in Peru and Bolivia are over. Now with our prayers we must nourish the seed sown in hearts so that the wicked one will not snatch it away (Matt. 13:19).

Recent Emergency Mission of the Month gifts helped build Bishop Moore College in South India. Pray for the spiritual growth of each student.

Another EMM gift was sent to **Indonesian News of Hope**, a radio broadcast taped for Moslem listeners. Pray that Moslems may be saved through listening to the program.

EMM also made a smaller gift to help an Afghanistan student through college. No missionary witness is allowed in Afghanistan. Therefore, pray that this young man, who must be nameless, may be a fervent witness to his family and friends.

With war raging and the government so unsettled in Viet Nam, the orphans in the two World Vision homes there

should be constantly remembered in prayer.

The new World Vision International Center will soon be dedicated. Pray that everything done in it will be to the glory of God. It is located near a freeway, and it is Dr. Pierce's hope that even the sign will be a testimony.

The World Vision Korean Orphan Choir has to vacate its present quarters this month because the property is being sold. Pray that God will guide regarding a place for the choir members to stay until World Vision is able to build a new home for the youngsters.

Pray for World Vision's evangelistic work throughout the world in orphanages, hospitals, clinics, schools, leprosariums and institutions. Wherever World Vision gives money, it gives the Gospel.

According to Bliss Isely's history of "The 34 Presidents of the United States, Men of Faith," George Washington's concern for our country was so great that he spent an entire day in church, fasting and praying, because of the passing of the Boston Port Bill by the British Parliament. Let us pray for our country in its grave hour of peril from materialism, Communism, secularism and apathy.



World Vision FILMS

World Vision makes available missionary films to provide a dramatic, educational and missionary emphasis to the program of the local church and other groups interested in world-wide missions. These films are available for a \$5 service charge to cover handling and maintenance and with the understanding that you receive an offering for your own church or denominational missions program.

The following films are now available:

DEAD MEN ON FURLOUGH, THE FLAME, OF SUCH IS THE KINGDOM, OTHER SHEEP, NEW CHINA CHALLENGE, THE RED PLAGUE, and A CRY IN THE NIGHT. (World Vision's latest release, "SO LITTLE TIME" is available under a special policy of a freewill offering with a \$35 minimum.)

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WORLD VISION FILMS

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MISSIONS in MEMORY / MARCH

Ask an Irishman what March the 17th means and like as not he'll tell you what any "broth of a boy" should know, "Shure, an' it's Saint Patrick's day we're celebratin' with the wearin' of the green an' all! For 'twas the saint himself—God rest his soul!—who drove the snakes from Oirland!"

Protestant and Catholic alike will be seen sporting the shamrock on the 17th—people of Irish vintage, that is. And is this not strange when the date does not commemorate the birth of an Irishman "a-tall! a-tall!" but the death of a Scot who long, long ago found lodging in the hearts of his onetime enemies in that emerald jewel of a land just a giant's handclasp away from Europe?

Captive of the Irish

The story begins when the fighting Irish made one of their frequent forays into Scotland (only on ancient maps it is designated "Scotia") sometime in the third century A.D. Among their hostages was a sturdy youth named Patrick who providentially survived escape and recapture, eventually succeeding in outwitting his captors.

Though history has not preserved for posterity a clear picture of the Holy Spirit's initial dealings with this young man, we do know that Patrick, though no longer bound by the restraining manacles of man, found himself once again a bond slave. Only this time his Lord and Master was Jesus Christ.

Missionary to the Irish

Burdened by a desire to carry the Gospel to the scene of his former captivity, Patrick, after a period of training, followed the heavenly vision to its inevitable conclusion, and God enabled him to lay a solid foundation for future development of the Church in Ireland.

According to V. Raymond Edman in his book *The Light in Dark Ages*, Patrick was "a Bible-reading, Bible-believing, Bible-preaching missionary." For centuries thereafter, Ireland—not Rome—was the progenitor of the Christian religion in pagan Britain and western Europe.

A peek into a 60-year-old edition of the *American Encyclopedia of Missions* reveals that the Irish Church during those early years was exceedingly missions-minded. According to this book, the land of the shamrock spearheaded the greatest evangelistic thrust of that era.

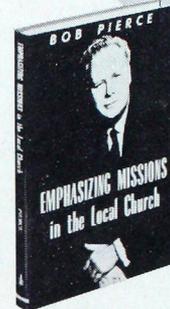
It seems that Irish temperament and Irish intellect, being incomparably "superior" to the Romans in point of knowledge, had extraordinary power in conveying the Christian message to their continental cousins. Irish monks, the *Encyclopedia* points out, were listened to "with profoundest reverence" by their fellow Celts... the rural population of Gaul (France). They penetrated Switzerland and Germany and were largely instrumental in rooting the Gospel in those lands.

So wear the green with pride and dignity on the 17th of this month if you or your forebears were born in the Emerald Isle. And thank God for a Scot named Patrick who helped raise the framework of the Church in the West.

More Famous Names . . .

March 21, 1748, was the date given by John Newton, self-confessed libertine and slave-trafficker, for his miraculous experience with God. Newton's transformed life was the means of handing down to posterity the exquisite hymn, beginning—"How sweet the name of Jesus sounds in a believer's ear!" // On March 3, in the year 1870, when the state of Iowa was beginning to burgeon into spring, Lettie Burd, later to be known and loved the world over as Mrs. Charles E. Cowman, was born. The author of such outstanding devotional books as *Streams in the Desert*, *Springs in the Valley*, *Consolation* was instrumental with her husband in founding Oriental Missionary Society, an organization dedicated to the promotion of indigenous gospel work in the Orient. // And March 4 recalls the martyrdom in 1963 of Wycliffe Bible translators Elwood Jacobsen and Gaspar Makil in Vietnam, near Saigon.

What more can one say? Space and time would fail to tell of other names linked significantly to this month who "through faith conquered kingdoms, enforced justice, received promises... won strength out of weakness... suffered mocking and scourging, and even chains and imprisonment... they were killed with the sword... of whom the world was not worthy..." (Heb. 11:32-38, RSV). —E.J.B.



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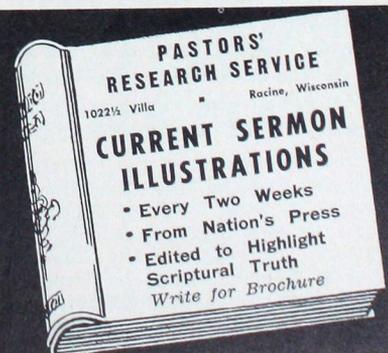
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ASIAN PASTORS: NEW DIMENSIONS IN UNITY

By Frank E. Gaebelein

Early on the morning of October 25, 1964, three members of the World Vision team, Dr. Richard C. Halverson, pastor of the Fourth Presbyterian Church of Washington, D.C., Bishop Enrique C. Sobrepena of the United Church of Christ in the Philippines, and Dr. Frank E. Gaebelein, co-editor of *Christianity Today*, met, along with the Rev. Walter Corlett, pastor of the Carey Memorial Church of Calcutta, at the Madras Airport.

A flight of several hours took them across South India to Cochin, beautifully situated on the Arabian Sea, where the next morning they were joined by the fourth member of the team, Dr. Paul S. Rees, vice president at large of World Vision. On Dr. Rees's arrival the team was met by Bishop M. M. John of the Diocese of Kottayam of the Church of South India, and they all proceeded by car 60 miles to Kottayam, Kerala, where the World Vision Pastors' Conference was to be held.

Kerala State combines with its great tropical beauty the distinction of having a larger Christian population than any other part of India and also a higher rate of literacy. The journey through the countryside with its many rivers, abundance of palms, flowers, rice fields dotted with workers, and towns and villages was fascinating.

Personnel: 700 Plus

The conference was held in the Cathedral of the Church of South India in Kottayam. Over 700 pastors were present, most of them from the Church of South India and the Mar Thoma Syrian Church. Some members of other groups, such as the Salvation Army and the Jacobite Syrian Church, were also in attendance. Bishop M. M. John of Kottayam was the host, and Bishops Mathew Mar Athanasius and Theodosius Mar Athanasius of the Mar Thoma Church were among those acting as

Headmaster of Stony Brook School, Long Island, for 41 years, Dr. Frank Gaebelein is presently co-editor of Christianity Today. Among his books are The Christian Use of the Bible; Philemon, the Gospel of Emancipation and The Practical Epistle of James. He is chairman of the board of "Evangelical Books."

chairmen of the meetings. Bishop I. R. H. Gnanadasan of the Church of South India gave a devotional message each morning. This was followed by addresses by members of the team. Bishop Sobrepena spoke on "Evangelism," Dr. Halverson on "The Witness of the Laity in the Life of the Church," Dr. Rees on "Men of Action in the Book of Acts," and Dr. Gaebelein on "The Preacher as Expositor."

To address these many hundreds of pastors, the majority of them wearing the white robe which is the garb of pastors in South India, was an inspiring experience. Addresses were delivered in English and were followed with careful attention. Many pastors took notes, and many came to speak with the members of the team. When the meetings were thrown open for prayer, a spirit of liberty in the Lord was manifest. Public question periods were helpful.

It was apparent to the members of the team that theirs was only one aspect of the conference. Of great importance and blessing was the opportunity for fellowship and prayer afforded the pastors by such a gathering. Here were men from different cities, towns and villages gathered in close fellowship. The times of informal discussion of problems and sharing of Christian experience were certainly one of the major benefits of the week.

No Neglect of Hospitality

The team was overwhelmed by hospitality. Daily there were luncheons and dinners with various church leaders, including pastors as well as bishops. An afternoon tea in the open air was attended by the entire conference. Members of the team were also entertained at the Mar Thoma Theological Seminary and at the Jacobite Syrian Theological Seminary.

The conference left an indelible impression of the oneness of believers in Christ regardless of their church affiliation. Little was said about denominations; much was said about the grace of God, the work of Christ, the ministry of the Holy Spirit, and the Word of God. On the last morning of the conference the early communion service in the Cathedral was a moving experi-

ence of the unity that transcends denominational differences.

Following the first conference, the team went back to Cochin for a brief rest. Bishop Sobrepena returned to the Philippines, and the other members of the group flew to Karachi, West Pakistan. Arriving there early Sunday morning, November 1, they filled preaching appointments in Holy Trinity Anglican Cathedral, a Scottish Presbyterian church and a Baptist church.

The next day they were driven by the Rt. Rev. Chandu Ray, the Anglican Bishop of Karachi, to Hyderabad, where the second conference was held at the chapel of the Pakistan Bible Training Institute, whose principal is the Rev. Geoffrey Bingham, widely recognized Bible teacher and convention speaker in India and Pakistan. One of the joys of this week was fellowship with Bishop Ray and also with various missionaries who attended the conference along with the national pastors. This was a smaller retreat, the total present being about 200. Groups represented included Anglican, Presbyterian, Methodist, Baptist and Salvation Army.

Prayer of the Opposition

In the ancient city of Hyderabad, with a population of some 600,000, we were in the heart of Islam. Throughout the day the call to prayer sounded from the minarets. Comparatively few women were seen in public, and one realized the challenge of the Church vis-a-vis Islam with its implacable opposition to the Christian Gospel.

Because English was not generally spoken by the pastors attending the conference, the addresses were translated into Urdu. Each member of the team had a translator, and one of the personal blessings of the speakers was that of fellowship and prayer with their translators. The relationship was one of mutual dependence upon the Holy Spirit. Inspiring was the singing set to national tunes and accompanied by Pakistani instruments. While we could not follow the words, the fervor of the singing was contagious. Times of testimony at this conference revealed that a deep work was being done. An example is the testimony of a pastor who confessed that his ministry had been shallow and comparatively prayerless. He told of his spiritual renewal and personal blessing. Again one felt the unity of the Spirit in the bond of love.

The Rev. Walter Corlett of Calcutta and his assistant pastor, the Rev. Subodh Sahu, joined the team in Hyde-

rabad during the latter part of the week, and Mr. Sahu spoke at an evening meeting.

On to Gujranwala

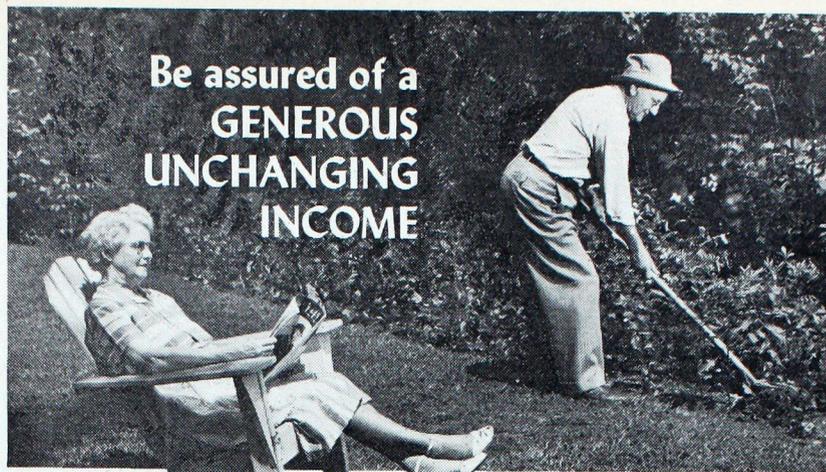
Following this conference, the team returned to Karachi for a day of rest. Dr. Halverson left for a missionary conference at his church in Washington, and Dr. Rees, Mr. Sahu and Dr. Gaebelein proceeded to Lahore, where they had preaching appointments on Sunday, November 8. On Monday they were driven to Gujranwala, where the second Pakistan conference was held at Gujranwala Theological Seminary. Originally founded by Presbyterians over 100 years ago, the seminary now has a faculty representing a number of denominations, including Presbyterian, Methodist and Anglican, and it has a national head, the Rev. Nisar.

This Gujranwala conference was attended by pastors from many denominational groups. The chairman was the Rev. Carl Davis, a Baptist missionary in Lahore. Members of the team were entertained by Dr. and Mrs. Wilbur Christy and Dr. and Mrs. E. Hoyt Smith, members of the faculty of the seminary. The group numbered about 150 and met in the chapel of the technical school at Gujranwala. This was an intimate conference, similar to that at Hyderabad. Again the addresses were translated into Urdu, with the exception of those of Mr. Sahu, which were most acceptably given in Urdu.

The messages were received with deep attention. Question periods evidenced a particularly lively interest. There was evidence of deep and sober thought when, after a searching evening address by Dr. Rees, members of the conference left the chapel in silence. Once more the singing was inspiring. Despite the language barrier, the spirit of unity and fellowship was manifest.

New Dimensions Added

As one to whom these pastors' conferences were a totally new experience, I feel that participation in them has been one of the major blessings of my experience of over 40 years in Christian service. The conferences opened for me new dimensions in the unity of believers. They have shown me anew that Christians need not know one another long to realize their oneness in their common commitment to their living Lord. My life has been enriched through new friendships in Christ that, despite barriers of distance, will prove an enduring blessing. |||||



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BEHIND THE IRON CURTAIN

Continued from page nine

people and for so many cars. The policemen had an unusually difficult job to do."

I answered, "Yes, that is true, and they did it in such a correct and kind way. Will you please thank your men in my name for the splendid job they performed."

"Of course," he answered, "we would not put anything in the way of the Christians. But what about tonight?"

"Tonight it will be worse, and tomorrow night it will be still worse, and I expect that your men will act in the same correct way and put nothing in the way of the Christians."

"All right," the head of police said, "but please, keep as many people inside the church as you can, and don't speak so loud."

I promised and tried to obey, but what the loudspeakers did, I don't know.

I was in Ravensbrueck again. This is the concentration camp where I was a prisoner during the war. During that time I could bring the Gospel to the dying prisoners around me. This time I was in the church outside the camp. Now I could bring the same message to people who were not standing in the shadow of a crematorium but who needed the Lord Jesus just as much—the Lord Jesus who is the way through life and death and who came into the world a light that whosoever believes in Him will not remain in darkness.

Yes, God indeed did set before me an open door!!!!

CHALLENGE OF THE IMPOSSIBLE

Continued from page six

terrifying situation in which we live no longer impresses itself upon us, it is not merely because we have grown numb to the dire predictions of our prophets, or insensitive to the clamant headlines of our daily newspapers, or just plain tired of being reminded of the perils of our times. Rather, it is that we have come to the place where we no longer take seriously our mission in the world, having come to the conclusion that if we cannot change our situation, we shall have to learn to live with it. We can now listen unmoved to the disturbing facts of which Neill reminds us: "It is still the fact in 1963 that one-third of the people in the world have not so much as heard the name of Jesus Christ, and that another third have never heard

the Gospel presented in such a way as to be intelligible and to make on them a demand for personal and existential decision. There is plenty still to be done. We are still faced... with the tragic reality of disobedient Churches and an unfinished task" (Neill, p. 575). There was a time when such an analysis might have moved the Church to renewed activity. This does not seem likely to happen today.

You see, our trouble is not without but within. The population explosion poses a tremendous problem for the Church, but not an insuperable one. The advance of Marxism in our day is an awesome thing, but it has no final terrors for any force which knows itself to be stronger. The resurgence of ancient religions and the revival in Roman Catholicism are noteworthy phenomena of our times, but they would present no ultimate threat to a Protestantism which demonstrated the power it claims to possess.

The Problem Is in Us

The thing which makes our task seem so impossible lies not in our adversaries, but in us. It is we who in this crucial time find ourselves lacking a strategy to get the job done, plagued by personnel shortages which don't seem to characterize our enemies and dogged by an inability to pray and plan and work together in some visible manifestation of our unity in Christ.

Is this a black picture I have presented? I hope so! I meant it to be such in the interests of accuracy. Yet I present no summons to despair. We dare not become like the artisans of Ephesus, afraid for their jobs and sadly suspicious that their god might be dragged down from the heavens. From such a mood of cynicism and despair may the Lord deliver us!

It is no accident that my title is "The Challenge of the Impossible" rather than "The Problem of the Impossible." It is no new thing for the Church to face the impossible, and when it sees a challenge rather than the certainty of defeat in the world's dire condition and in the equally dire condition of the Church itself, it is at long last in the place where the God of the impossible can manifest his power.||||

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MINISTRY TO MISSIONARIES

Continued from page ten

In a recent booklet, Miss Corrie ten Boom expressed her feeling about a certain group of missionaries. She said, "They have given all, but they have not taken all. They have given homeland, time, money, luxury and more, but they have not taken all the riches abundant which the Word gives from the boundless resources of God's promises."

A ministry to missionaries should bring to them the answer to the prayer which Paul prayed for the Christians at Ephesus: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead" (Eph. 1:18-20).||||

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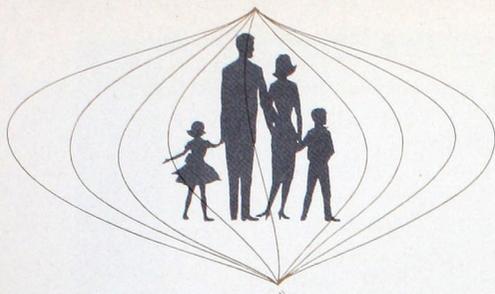
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THE GLOBE AT A GLANCE

Billy Graham To Chair World Congress on Evangelism

Evangelist Billy Graham will be honorary chairman of the World Congress on Evangelism to be held in West Berlin, October 26 – November 4, 1966.

The congress will be sponsored by *Christianity Today* magazine.

The seven objectives of the congress are: to define biblical evangelism; to expound the relevance of Christ's Gospel to the modern world; to stress the urgency of evangelistic proclamation throughout the world in this generation; to discover new methods of relating biblical evangelism to the present; to study the obstacles to biblical evangelism and to propose the means to overcome them; to discover the types of evangelistic effort currently employed in various countries; to summon the Church to recognize the priority of its evangelistic task.

OMF Becomes Interracial, International Organization

Overseas Missionary Fellowship, known for years as the China Inland Mission, has chosen to open its ranks to qualified people irrespective of national or racial origin.

According to *East Asia Millions*, the official magazine of the fellowship, the decision to make the organization international has poured new meaning into the name Overseas Missionary Fellowship:

"OVERSEAS, in the sense that the mission of its members is to countries other than their own homelands. All — whether Westerner or Asian — would be called upon to cross political frontiers for the Lord's sake.

"MISSIONARY, in the sense that its members are personally commissioned

NEW DELHI—The Roman Catholic population of India has increased 21 percent since 1956 making a total of 6,515,592, or 1.5 percent of the total Indian population which was 442,000,000 in 1962. Roman Catholics comprise about 62 percent of the total number of Christians in India.

TOKYO—Japanese Christian leaders are concerned about the recent organization of the Komeito (Clean Government Party) by the Buddhist Soka Gakkai sect.

The party has a 100 percent record of success in elections. Party leaders claim membership of about 15 million people.

CARCAVELOS—Evening training classes for laymen are being conducted by the Evangelical Presbyterian Church of Portugal here in an effort to relieve the shortage of trained clergy.

BERLIN—A report by the Synod of the Evangelical Church of Anhalt in East Germany showed that while there was a decrease in church life—including mem-

by the Lord of the Harvest and sent to preach the Gospel, make disciples, and plant local churches.

"FELLOWSHIP, in the sense that it is a body of Christian men and women united in a common faith and purpose, called by God to the work and the Fellowship, and qualified for membership on the basis of spiritual life, temperamental compatibility, natural ability, and formal training."

Germans Increase Missionary Personnel

The number of German Protestant missionary personnel working overseas has increased from 180 to 1,225 since the end of World War II, according to the 1964 *Evangelical Mission Annual* published in Hamburg, Germany.

Until 1958 overseas work was largely in the hands of German missionary societies, but in that year the Lutheran Church of Luebeck, West Germany, sent a clergyman and a doctor to India. Later, other regional churches commissioned missionaries or assumed financial sponsorship of mission groups.

Northern Nigerian High Court Upholds Religious Freedom

The High Court of the Northern Region of Nigeria recently reversed a lower court's conviction of a Baptist pastor for allegedly insulting and inciting contempt of another faith.

The original charge against Pastor Paul Samu grew out of a rivalry between leaders of Islam and Christianity to convert the Gwari tribe.

The whole village in which Pastor Samu lived had embraced Islam, but after the pastor's visit to one home, two of the people became Christians. They later refused to have Muslim leaders

conduct a naming ceremony for a child in their home. This was reported to the local court, and Pastor Samu was summoned and convicted.

Samu's lawyer, a Muslim, used a section of the constitution of the Federation of Nigeria in pleading to the high court for a reversal of the conviction.

1965 Marks Salvation Army's 100th Anniversary

New Year's Eve services in 71 areas of the world where the Salvation Army preaches the Gospel in 157 languages launched the year-long observance of the Army's 100th anniversary.

Meanwhile, the Finnish Salvation Army celebrates its 75th anniversary.

WCC To Disburse \$3 Million For Indigenous Literature

The World Council of Churches will disburse \$3 million to church groups around the world during the next five years for the production of indigenous Christian literature.

It is expected that about one-fourth of the total will be used to train Christian writers in various countries and language areas.

Bishop Lesslie E. Newbigin, director of the World Mission and Evangelism Division, said the fund was necessitated by the enormous increase in the number of literates and the corresponding demand for reading material.

Assemblies of God Add 12 To Home Missions Force

The Assemblies of God have added 12 missionaries to their home missionary force, making a total of 376 who are now under appointment by the Home Missions Department.

ership, attendance, baptisms, weddings and attendance at catechism classes—during the last 10 years, those people remaining loyal to their church increased their religious activities and giving.

TOKYO—Four million Bibles or Bible portions were distributed in 1964 in Japan, according to a report by the Japan Bible Society.

BERRIEN SPRINGS—Seventh-day Adventists will begin training airplane pilots for mission service next summer on the

grounds of their university located in this Michigan town. Courses for aviation mechanics and pilots will be conducted at the Tom Dooley Memorial Field, now under construction.

LONDON—A former Chinese Buddhist, the Rt. Rev. Roland Koh, has been appointed Anglican bishop of Jesselton, Sabah (formerly North Borneo), by Dr. Arthur Michael Ramsey, Archbishop of Canterbury.

CALCUTTA—Archdeacon M. D. Srinivasan of Andaman and Nicobar Islands

was consecrated in St. Paul's Cathedral here as Assistant Bishop of the Calcutta Anglican diocese. The ceremony was part of the observance of the 150th anniversary of the Anglican Church in India.

LONDON—The Society for the Propagation of the Gospel and the Universities' Mission to Central Africa have united to form the United Society for the Propagation of the Gospel.

U. S. Church Membership Outpaces Population Increase

For the first time in three years, church and synagogue membership in the United States during 1963 grew faster than the population—by 1.1 percent. The total growth was 120,965,238.

The 1963 statistics, contained in the 1965 *Yearbook of American Churches* published by the National Council of Churches, are based on reports from 253 religious bodies in the 50 states and the District of Columbia. Of these, 224 were Protestant—two more than reported the previous year.

Protestant church membership showed a gain of 3.2 percent over 1962 while Roman Catholic membership grew 2.4 percent. The Protestant figure included 500,000 members of one denomination which reported for the first time.

India Facilitates Clergy Visits to Military Units

Special provisions have been made by the Indian government to facilitate visits of Protestant and Roman Catholic clergymen to military units where the small number of Christian personnel makes it impractical to station a full-time chaplain.

Lutheran World Relief Aids Work in India

Directors of Lutheran World Relief, overseas aid agency supported by U.S. Lutherans, has approved a \$25,000 grant to support Christian relief work in India and has agreed to cooperate with other denominations in providing a mobile milk canteen for children in Calcutta slums.

Assemblies of God Move Network Facilities to California

The recording facilities of Latin American Radio Evangelism (LARE), a Spanish-language radio and television network of the Assemblies of God, have been moved from El Salvador to Costa Mesa, California.

The move to the U.S. will make an expanded ministry possible, according to the Rev. Paul Finkenbinder, radio and film missionary to Latin America.

Southern Baptists Field 22 New Missionaries

The Foreign Mission Board of the Southern Baptist Convention appointed 22 missionaries and employed six missionary associates at its last board meeting of 1964. The appointments push the number of missionary personnel to 1,906, including 39 missionary associates.

Spanish Baptist Church Grows Despite Opposition

The First Baptist Church, Madrid, Spain, baptized 45 persons in 1964 and plans to hold baptismal services each month this year until the remainder of the more than 100 persons who have made public professions of faith have been baptized.

The growth in the 400-member church continues despite current efforts by certain groups in Spain to pressure the government to prevent new religious freedom laws in the country.

Women To Finance Memorial To Dr. Ida S. Scudder

A thousand-seat auditorium is being erected in Vellore, India, in memory of the late Dr. Ida S. Scudder. The audi-

torium is being financed by gifts from women's missionary groups of many U.S. denominations.

Dr. Ida Scudder founded the Vellore Christian Medical College, which was the first accredited co-ed Christian medical college in the country.

Trans World Radio Wants Broadcast in Finnish

Trans World Radio, the Christian radio station in Monte Carlo, has been seeking to include programs in Finnish in its broadcast schedule.

Norwegian Sunday Schools Celebrate Anniversaries

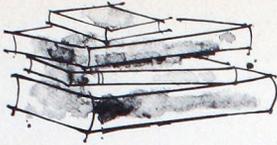
A triple anniversary was recently celebrated by Norwegian Sunday schools. It included the 120th anniversary of the first Sunday school in Norway, the 100th anniversary of the Church of Norway Sunday school in Oslo, and the fifth anniversary of the Norwegian Sunday School Federation.

WCC Seeks Aid for East Pakistanis in India

The World Council of Churches has appealed to member churches for \$193,500 to provide for relief and rehabilitation programs for 276,000 East Pakistani refugees in India.

The refugees are in 97 camps, of which 28, housing approximately half of the total, are in Assam. The remainder are scattered across eight Indian states.

The money will also aid refugees who chose to return to East Pakistan before the December 31, 1964, deadline given by the East Pakistan government.



REVIEWERS REPORT

No Straps Attached

Missionary, Go Home! by James A. Scherer (Prentice-Hall, Englewood Cliffs, New Jersey, 192 pages, \$3.95), is reviewed by Dr. L. Arden Almquist, executive secretary of world missions for The Evangelical Covenant Church of America.

Of the many volumes that have emerged from the current "agonizing reappraisal" of the Christian world mission this one deserves the widest audience.

Dr. James Scherer, dean of the school of missions of the Lutheran School of Theology in Chicago, writes from both knowledge and experience, clearly and candidly, with one foot firmly planted in history and the other as firmly planted on the contemporary scene.

It isn't that there is much new to be said about revolution, nationalism, the resurgence of the non-Christian religions, and those triple bugaboos that plague the younger churches born of Western missionary effort: institutionalism, sectarianism and professionalism.

It is rather that he succeeds in saying better than most that the church in the twentieth century can no longer afford to be strapped to a nineteenth century mentality and methodology.

If Scherer is unusually perceptive, it is because he accepts at the outset: "There is only one way to gain true perspective on the missionary task, and that is to subject it to the scrutiny of God's Word.... This means that men engaged in the task of witness, service, and church-planting must immerse themselves in the thought of the apos-

ties in order to lay hold on the mind of Christ. It also means that existing practices must be held up to the light of God's Word and measured by apostolic practice." (p. 25)

In proceeding to do so he has to agree with those who cry, "Missionary, go home!" that we have been tried and found wanting. But he does not succumb to despair. Rather, he emerges confident that the rediscovery of the New Testament apostolic mind and method will enable us to recapture the initiative and create the new forms necessary to restore dynamic and relevance to the Christian world mission. One such sign of hope he finds in the 200 missionaries which the younger churches of Asia have themselves fielded. In a particularly fine line he declares, "The boundary to be crossed is not that between political nation-states but that between faith and unbelief." (p. 143)

No prophet of doom, he would nonetheless confine to deserved graves the non-pulsating cadavers of structures related to the colonial era of missionary expansion. He rightly perceives that pietism rather than the Reformation was the progenitor of modern missions and was the first to separate mission from colonialism. But he also points out how pietism's eagerness for a pure church led its missionaries both into resisting the spontaneous expansion of the church and making the converts dependent on themselves, thus fostering a paternalism that easily made peace with colonialism.

Nor is the indigenous church sacro-

sanct. He sees it as the Hegelian response in the nineteenth century to the pietistic thrust of the eighteenth. It is the task of the twentieth to find a new synthesis, which it can only do by a return to New Testament apostolicity.

He applies this principle with consistency, whether addressing himself to the question of institutionalism, ecumenism or the missionary as a person. (On pages 70-72 there is an excellent summary of the qualities of a missionary, which he lists as apostolic mentality, superb intellectual equipment, gift for communicating the Christian faith and sharing the Christian life, life commitment, spiritual depth, and costly identification.) Again, the apostolic mind would turn us from an ecclesio-centric to a Christocentric focus, from pragmatism to reliance on the Holy Spirit, and from an emphasis on self-nourishment to concern for the world.

The title is a bit forced, but then, it is probably the publisher's choice and not the author's as in the case of Ralph Dodge's *The Unpopular Missionary*. Scherer fails to say (or I failed to find it) that the cry of "Missionary, go home!" is actually diminishing in many areas. A case in point is the insistence of the Congolese church and community that Dr. Paul Carlson, martyred in Stanleyville, be buried among them. "He belongs to us," they said.

Evangelicals in the tradition of what Dr. Henry Pitt Van Duesen calls the "Third Force" will generally tend to fear that the pooling of personnel and resources by the various denominations, which Dr. Scherer suggests, will require the kind of structures that may in turn become the bureaucratic institutions that he himself would bury.

One wonders, too, if the specialization he suggests for penetrating the natural social groupings of the nations may not in its turn have difficulty maintaining the apostolic mind he so aptly champions.

Continued on page thirty-two

28

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THE GRIM AND THE GLORIOUS

Continued from page twelve

The cruelty of all this was made piercingly sharp by the sudden contrast of mushrooming prosperity side by side with the penury—prosperity that is quite unconcerned about a neighbor's human distress. In the great cities of Tokyo, Hong Kong, Berlin, Stockholm and London prosperity has sidetracked the urgent need or desire for religion. The challenge of our day in these spiritually deficient communities is to prove that Christ is relevant and his kingdom can attract men even "when every prospect pleases." The garish display of material and sensuous overabundance in western Europe and the United States multiplied this disturbing factor, particularly since our real concern for people's needs is in inverse proportion to our prosperity. As if to prove the bitter truth of this, the difficulty we had in feeling easy about our own ample comforts immediately upon our return has by now, after but two short months, considerably decreased.

Missionaries Are 'With It'

Against this somber background the gratifying impressions glow all the more brightly. All of us, but especially my teen-age daughters, were impressed by the caliber and the progressive spirit of the missionaries. Almost to a man (or woman) the many we met were poised, skilled, often ingenious, people-oriented and motivated by God's compelling Spirit as well as by a sincere human empathy. To quote our teenagers, "The missionaries were 'fun people.' They were 'with it,'" if you will excuse the less-than-ecclesiastical nomenclature. We were proud of the image the missionaries created of the vital Christian Occidental. The little boy's prayer was not wrongly stated when he prayed, "Lord, bless the missionaries; they're having the time of their lives out there!" One honestly felt that it was not only dedication that kept them "on the field"; they simply loved every day of it, and they loved the people, too.

Add to this the almost unbounded cooperation and mutual encouragement among missionaries from various bodies and nations. This spirit of oneness becomes a beacon of light that might well shine into our stateside maze and fog of ecclesiastical demarkations. The times were rare indeed when we were in any group where all the people

were of one denomination. As never before, I am convinced of the vital work of the nondenominational missions and service agencies such as World Vision, Oriental Missionary Society, Far Eastern Gospel Crusade, Orient Crusades, et al, a fact which most denominational missionaries have long since understood but which we at home have been slower to realize. It is still true, however, that the missions-minded denominational church bodies are conducting the greater portion of the missionary endeavor on the community level. This is as it should be, for Christ commissioned the Church to "disciple all nations . . . baptizing them . . . teaching them . . ."

More Than One Way

There is an encouraging variety of up-to-date methods and means being employed to reach people, supplementing the community church and the public gathering: mountain resorts and camps for all ages, special English seminars for schoolteachers, the printed page, radio and television, student centers near universities, as well as Inter-University Christian Fellowship and Campus Crusade for Christ groups on the campuses.

Of equal magnitude with the caliber and spirit of the missionaries noted earlier is the openness of the Orientals to the Christian message and to Christian people generally. By this I do not mean to imply that they are turning to Christ en masse; they are not. Yet there is perhaps more freedom to express the evangelical witness—in Japan and Taiwan, at least—than anywhere else among the non-Christian lands today. The Japanese town of Samukawa, for example, was proud to have the little Covenant church constructed, although none of the town's leading men are yet Christians. In Hiroshima, on the nineteenth anniversary of the atom bomb blast, we were welcomed, applauded and eagerly interviewed for radio release concerning our spiritual motivations and impressions.

Magnitude Beyond Belief

We had expected to be deeply moved by the experience of observing missions around the world firsthand, but we were hardly prepared for the magnitude of the impact upon us. It has required considerable discipline to compress a select number of the major impressions into this article now twice the length requested. Space forbids me to but mention the heart-tugging mem-

ory of the love-inspired work of Christians meeting both the spiritual and temporal needs of the poor refugees in Taiwan and Hong Kong . . . the rooftop schools atop the crowded resettlement estates and the school within Kowloon's forbidding Walled City . . . the food distribution and medical clinics . . . the "water mission" among the crowded junks and sampans. World Vision, Oriental Missionary Society, Lutheran World Federation, China Inland Mission, C. and M. A., the Free Church, World Relief Commission of N. A. E. and Church World Service are among God's channels effectively used in these areas of need in the Orient, as is Eastern European Mission among the refugees in Berlin.

Laymen's Opportunities

Nor can we adequately unfold the almost limitless opportunities for laymen to live out the witness of Christ in schools, hospitals, professional and business centers, in addition to the encouragement the missionaries gain by having such lay assistance in the work among the nationals.

I would encourage Christian young people to plan for at least two years of service abroad, either in their career field or a related one, for the sole purpose of expressing Christian love and testimony among the nationals and to give lay service to the mission work in the area. Indeed, such a venture for Christ need not be limited to youth. To serve with complete dedication will revolutionize and energize one's life. It will never be the same old life again. It will be a life "transformed by the renewing of your mind, that you may prove what is the will of God, what is good, acceptable and perfect. This is your spiritual service" (cf. Rom. 12:2). The vision, zeal and stewardship engendered by such an experience will become a driving force for Christ. God will be "at work in you to will and to do of his good pleasure" (cf. Phil. 2:13). The words of the pioneer missionary to China, Peter Matson, are still urgently real, "Some must go. Some must help go. Some must let go." We must be prepared and willing to do all three!!!!



RUSHING TO RUSSIANS

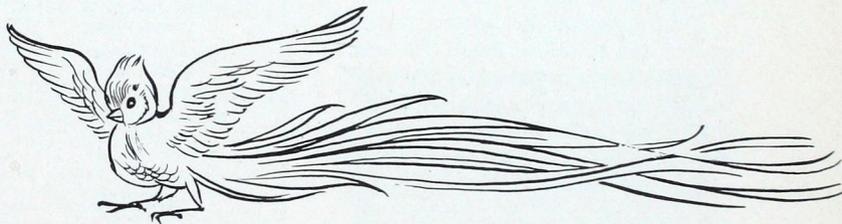
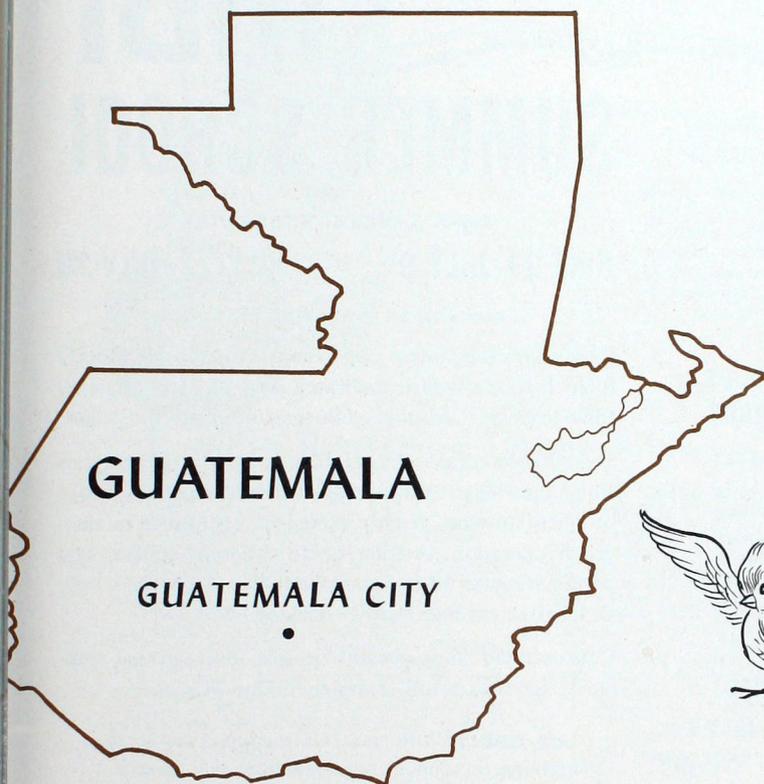
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How-to-do-it Shorticles for Youth

4. Guatemala Gathering

By Dorothy C. Haskin



Bring a little of Central America into your group activities. Have a missions-slanted evening featuring Guatemala.

1. Invite as speaker either a missionary on furlough from Guatemala or a Guatemalan studying in the United States.
2. If the speaker is a woman, ask her to wear the national dress of the tribe with which she works or with which she is familiar. There are more than 20 Indian tribes in Guatemala, and each one has its own distinctive dress.
3. Suggest that the speaker bring whatever curios he may have of Guatemala, such as flags, woven cloth or pottery.
4. Issue invitations either shaped like the map of Guatemala (see sketch) or like a **quetzal** (see sketch).
5. Add either sketch to the announcement in the church bulletin.
6. Arrange to have a marimba player to provide music. (The marimba is the national instrument of Guatemala.)
7. Use bananas as table decorations. If using place cards, make them out of yellow construction paper and cut them in the shape of bananas.
8. Make a copy of an Indian idol out of heavy wrapping paper and place in a prominent place. (You can find a picture of a Guatemalan idol in **The World Book Encyclopedia** and perhaps in some other encyclopedia.)
9. Decorate the room with bougainvillea.
10. Serve coffee, tamales, beans, squash, sweet potatoes and bananas for refreshments.
11. Have the facts under the heading "Glimpses of Guatemala" printed on a large white card and tacked on the wall.

Glimpses of Guatemala

Guatemala is about the size of Louisiana.

The population is about three and one-half million, the same as the City of Chicago.

Sixty percent of the people are Indian and 40 percent are Ladinos, or those with white, Negro and/or Indian blood.

Spanish is the official language. In addition there are 20 languages spoken by different Indian tribes. Missionaries are working on translations in all of these languages. Twelve are being reduced to writing, and the New Testament has been translated into four languages.

There have been 60 revolutions in Guatemala in the last 20 years.

The illiteracy rate throughout Guatemala is 62.3 percent while among the **evangelicos** (those belonging to Protestant churches) it is 25 percent.

The per capita income is \$163 per year.

There are 25 missionary agencies working in Guatemala.

There were 1,100 **evangelico** congregations in 1961 with

a total church membership of about 80,000, or two percent of the population. During Evangelism-in-Depth, a nationwide evangelistic campaign in 1962, a conservative estimate of 15,000 joined churches.

There are 12 Bible schools or seminaries and between 35 and 40 Protestant church-related schools, especially on the primary level.

The national church is active. Most, if not all, of the missions are establishing or already operating indigenous programs. For instance, while the Friends have 12 missionaries in Guatemala, the 63 organized churches are part of a national, indigenous organization; the Church of the Nazarene is fully organized under national leadership; several indigenous Pentecostal assemblies were in existence before the first Assemblies of God missionary arrived in 1937. TESCA is a national organization to promote national **evangelico** schools. There is religious freedom in Guatemala.

REVIEWERS REPORT

Continued from page twenty-eight

These objections aside, this book is a must for mission executives, missionaries, seminarians and laymen alike.

Chronicle of God's Presence

Thirty Years with South Sea Cannibals, by John G. Paton (Moody Press, Chicago, Ill., 1964, 317 pages, paperback, \$1.29), is reviewed by Dorothy C. Haskin

This reprint of the autobiography of John G. Paton, missionary to the New Hebrides Islands in the South Pacific, is as up to date as when it was originally published in 1886. The last seven chapters were added by a friend after Paton's death in 1908.

Conditions which Paton faced when he first arrived in the New Hebrides remind one of conditions in the Congo today. Paton's possessions were frequently stolen or destroyed. Other missionaries were martyred. Paton's life was repeatedly threatened. His house was burned. "Killing stones," a primitive means of attack, were thrown at him. No modern television program could be more exciting—or more challenging—than this book.

Yet through all the dangers, the Lord spared and sustained Paton. He wrote, "I never could say that on such occasions I was entirely without fear. . . . Still, I was never left without hearing that promise in all its consoling and supporting power coming up through the darkness and the anguish: 'Lo, I am with you always.'"

He lived to see the savages become Christians, to translate parts of Bible into two languages and to see 25 of the 30 islands in the group occupied by missionaries, with 17,000 natives serving Jesus as their God and Saviour. Of these, 330 were consecrated to the work of teachers and evangelists.

32

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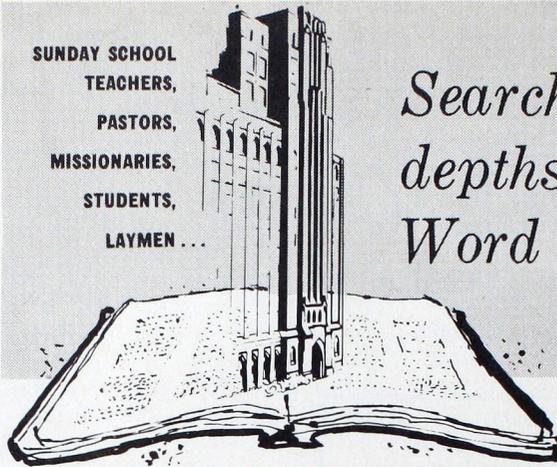
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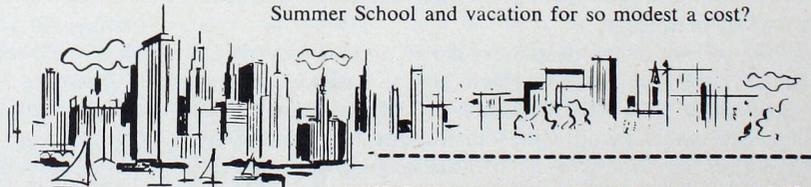
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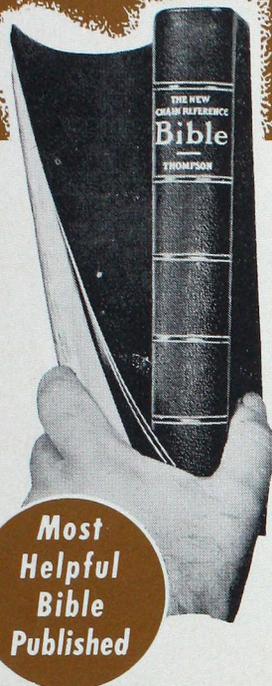
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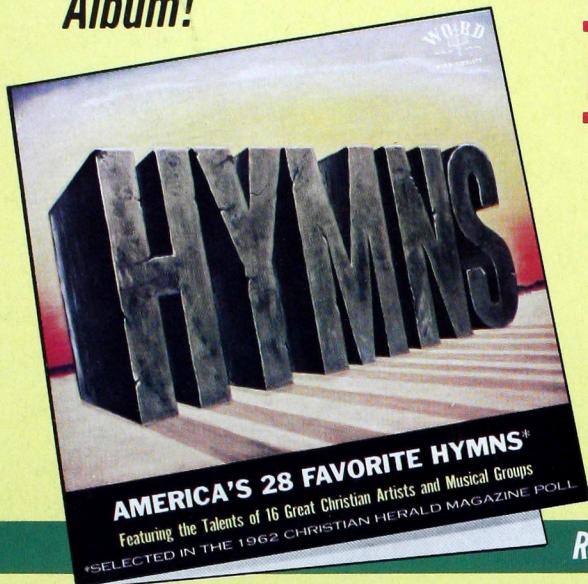
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Claude Rhea | 10. Whispering Hope
Charles Magnuson &
Lew Charles (piano & organ) | 19. My Faith Looks
Up To Thee
Bill Mann |
| 2. How Great Thou Art
Bill Mann | 11. Just A Closer Walk
Dick Anthony Choristers | 20. Blessed Assurance
Claude Rhea |
| 3. What A Friend
We Have In Jesus
Frank Boggs | 12. A Mighty Fortress
Lutheran Hour Choir | 21. Ivory Palaces
Moody Chorale |
| 4. In The Garden
Ralph Carmichael and
his Orchestra | 13. Nearer My God To Thee
Bill McVey | 22. I Need Thee Every Hour
Abilene Christian College
A Cappella Choir |
| 5. Amazing Grace
Frank Boggs | 14. God Will Take
Care Of You
Flo Price | 23. Lead, Kindly Light
Dick Anthony Choristers |
| 6. Rock Of Ages
Serenaders Quartet | 15. Have Thine Own
Way Lord
Haven of Rest Quartet | 24. The Love Of God
Frank Boggs |
| 7. Sweet Hour Of Prayer
Paul Mickelson Orchestra | 16. Just As I Am
Billy Graham Crusade
A Cappella Choir | 25. Near The Cross
Jerry Barnes with the
Kurt Kaiser Singers |
| 8. Abide With Me
Dick Anthony Choristers | 17. Onward Christian Soldiers
Paul Mickelson Orchestra | 26. Jesus, Lover Of My Soul
Bill Mann |
| 9. Beyond The Sunset
Bill Pearce & Dick Anthony
(vocal duet) | 18. Jesus, Savior Pilot Me
Haven of Rest Quartet | 27. Faith Of Our Fathers
Frank Boggs |
| | | 28. Holy, Holy, Holy
Moody Chorale |

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