

WORLD VISION

MARCH*1966
MAGAZINE

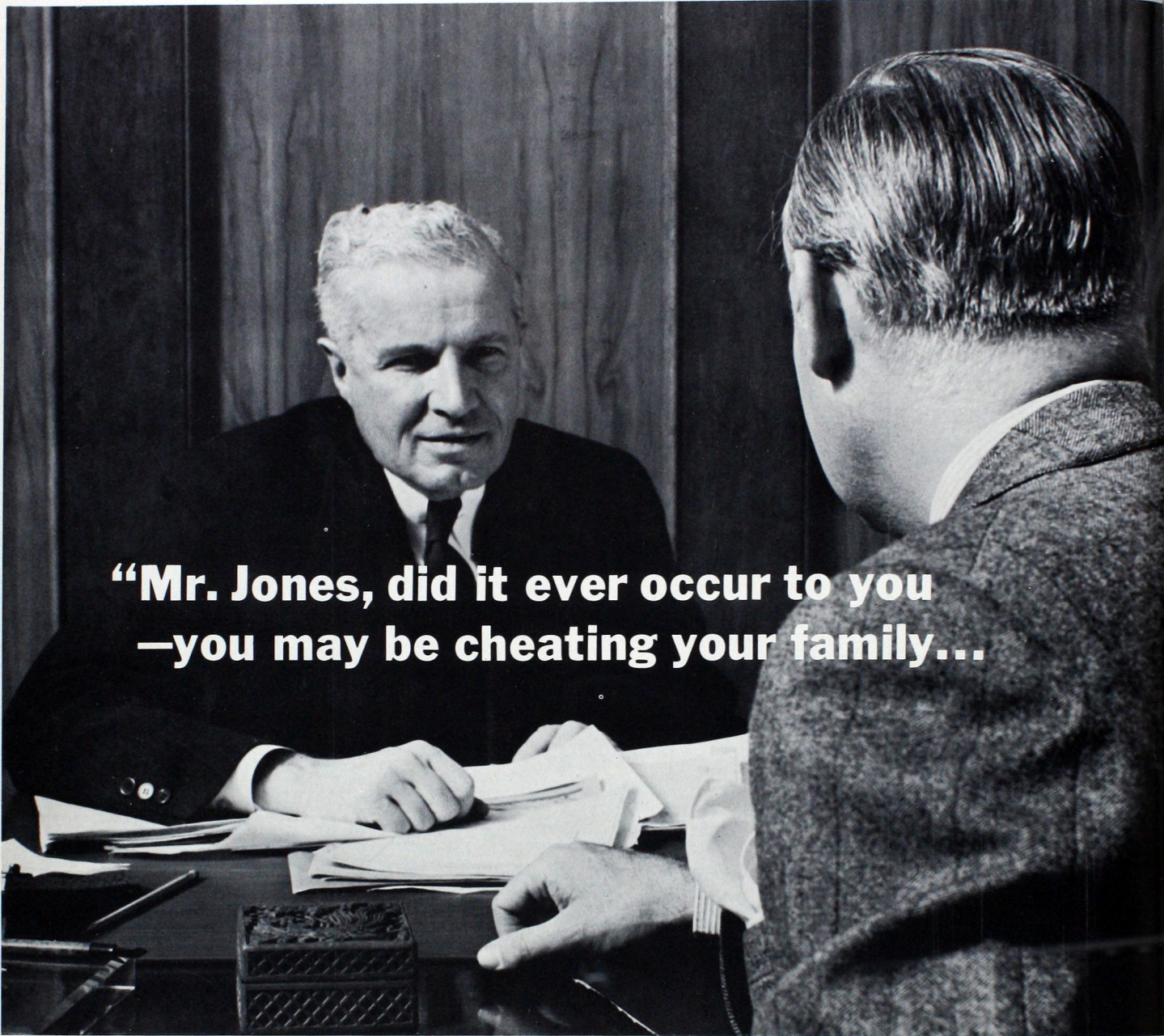
The collage features several key elements: a circular inset with a green sine wave graph on a grid; a black silhouette of a film camera; a grey microphone with a white light cone; and a television screen displaying a group of seven people in formal attire. The background is a dark green with faint patterns of numbers and lines.

**TECHNOLOGY
SERVANT OF MISSIONS**



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



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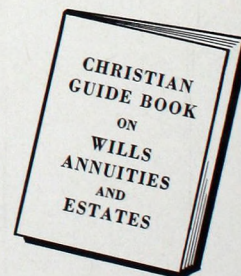
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Technology: The Titanic Tool

Technology is many things: a "Cal Tech" laboratory in Pasadena, a General Motors assembly line in Flint, a mock-up of the supersonic "Concorde" in France, a "cracking" plant in Kuwait, a new hybrid grain in Venezuela, the intra-uterine device for birth control in India.

Technology is applied science. And this, beyond anything the human species has ever known, is the age of science.

In no area of man's experience is this phenomenon of technology more socially revolutionary than in the broad field of communications: press, film, radio, television. As Daniel Lerner observes, in his *The Passing of Traditional Society*, "No modern society functions efficiently without a developed system of mass media."

I

Think of this from the point of view of the *factual*. The plain and immensely important fact is that in publishing, in filming, in broadcasting, and in televising, new records are being set all the time because, on the one hand, the apparatus of production is being improved and, on the other hand, the number of literate receptors is being vastly increased.

The "leap forward" in communications is swift, scintillating, and sometimes shocking. When the communications satellite "Early Bird" made it possible for the United States to blanket Europe with a strong, clear TV signal, President Johnson, never slow to size up a dramatic situation, asked for prime time to beam a speech directly to Europe. He had later to be reminded that in his haste he had violated diplomatic protocol by addressing foreign peoples without first notifying their governments!

Asia has more than a thousand daily newspapers, with a combined circulation in excess of 50 million. Japan has more than 5 million television sets. Africa, slowest to feel the impact of technology in communications, is moving ahead with increasing tempo.

II

Or, think of communications technology from the point of view of what is *potential*. We live in a day when breakthroughs are not terminal. They are but way stations.

The *Saturday Review*, in an early 1966 edition, pays serious tribute to the knowledge and prophetic sensitiveness of General David Sarnoff, chairman of the board of the Radio Corporation of America, who says that he now foresees what the *Review* calls "a one-world concept of mass communication." Sarnoff holds that we are presently able to "transmit across vast distances all types of information—print and picture, the spoken word, telegraphic messages, televised im-

ages, and even the esoteric language of computers."

"We are then," say the editors of the *Review*, "on the threshold of radical change in the ways we communicate everywhere on the planet." They feel that General Sarnoff's suggestion amounts to a call for the "unification of all present communications media—television, radio, newspapers, magazines, and books—into a single integrated electronic medium that would serve a global audience with instantaneous sight and sound."

The mind boggles, the tongue stammers, at possibilities so unprecedented as these.

III

Or, to carry the matter forward into an area that must always be of concern to the Christian, think of communications technology from the point of view of the *theological*.

One possible biblical implication of the picture and prophecy offered by General Sarnoff is that here we see the stage being set for a future consummate gesture of human pride in the reign of Antichrist. "An earlier generation," Bishop Lesslie Newbigin has discerningly noted, "was inclined to dismiss the New Testament figure of Antichrist with a disdainful smile. To our generation he is an uncomfortably familiar figure, delineated—for instance—in Big Brother of George Orwell's novel, 1984."

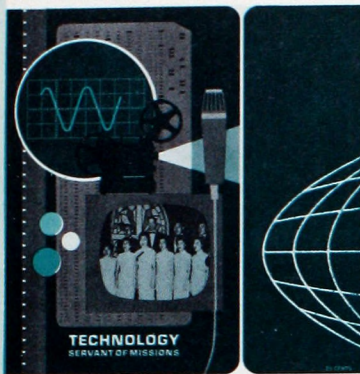
There is a second implication: only as technology in communications is informed, gentled, and heightened by the Spirit and purpose of Jesus Christ will it be kept from contributing to the further depersonalizing and secularizing of twentieth century man. At this point Christians must not shirk their responsibility.

A third implication would appear to be urgent: in every lawful way let Christians, in effective concert, take hold of the mass media and work through them to declare God's good news in Jesus in order hopefully to build up in faith and fervor *all* of the people of God, and thus make known among "all the nations" the new life Christ gives in a "kingdom" which is "righteousness, and peace, and joy in the Holy Spirit."

It is encouraging to see the IFMA (Interdenominational Foreign Missions Association) and the EFMA (Evangelical Foreign Missions Association) drawing closer together in consultation and collaboration on a variety of interests and projects. But this is not enough. This can leave us in petty contentment. Wider consultations, boldly and imaginatively entered upon, with not the slightest compromise of gospel essentials, are called for by the gigantic issues, threats, and hopes of our time.

Technology is a tool. Let's not surrender it to the wrong hands.

P.S.R.



Technology; Servant of Missions. Our March cover graphically portrays what this entire thematic issue describes for you... how modern technical advances can be applied to the spiritual task: "Go ye into all the world and preach the gospel to every creature."

Bob Pierce
President

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VOLUME 10 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 to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California 91016. Send subscription information and change of address to World Vision Magazine, Box O, Pasadena, California 91109. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario, Canada. Send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1966 by World Vision, Inc.

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WORLD VISION

MARCH 1966

MAGAZINE

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Improved Means and Unimproved Ends

Consider the way in which, too often, we improve the means by which we do things without improving the quality of what we do with these means. The latest in television gadgetry and color moves us no farther along the road of progress unless what we send out is better in content than what we once communicated on a five-party line.

Looking into that future for communications so startlingly portrayed by the board chairman of RCA (see editorial on page 1), Richard Tobin somberly asks: "How many dismal Westerns per night will flow by esoteric laser beam from Radio City to one of the emerging nations thirsting for American culture?" Improved means to unimproved ends!

Two thoughts emerge at this point.

The central message of the Gospel, with which the Church is entrusted, is the unimprovable *end* for which the best *means* of communication are not too good. Yet seldom do we find gospel radio, or television, or films, or publications, that are outstanding for technical excellence. There never was much excuse

for this sloppiness; there is less than ever today.

But, secondly, why do we wait for the occasional day or hour when the Gospel can be offered directly? Why do we not take seriously the responsibility of putting the Christian stamp on forms of expressions that are not traditional but which for our day may be, in the long run, as potent as a "Lutheran Hour" message or a "Back To The Bible" meditation?

Mr. J. Arthur Rank, Britain's famous movie magnate, told a friend that at one time he had dreamed of producing one really great religious film each year. "And why haven't you done it?" asked the friend. "Because," he replied, "To produce a notable religious film there must be Christian story writers, Christian producers, Christian actors and actresses, Christian cameramen." Sadly he added, "I cannot find enough of them."

Let young Christians, career-minded, take a long look at that statement. Let them apply it to art, music, journalism, books, radio, television. These are the constantly improved means. What remains is to bring them more nearly into harmony with the best ends. P.S.R.

Holy Ground, Unholy Tension

While world attention is focused on Viet Nam and the Far East, the possibility of armed conflict in the Middle East seems to be growing. Ancient animosities, dating back to Bible times, are a greater threat than ever before. Skilled observers at the eastern end of the Mediterranean fear the possibility of renewed conflict between the Arab states and the little nation of Israel.

For the past fifteen years the armistice lines around Israel have been maintained through a sort of "arms balance." Three western nations, including the United States, Britain and France, undertook in 1950 to assure that neither the Arab states nor Israel would gain a military advantage which might invite an adventure in aggression.

But that was before the Arab nations discovered they could procure weapons from the Communist bloc nations. In 1955, after being refused arms from the United States, Egypt turned to Czechoslovakia, and since that time the leading Arab states have gone to Soviet bloc nations for modern weaponry. Additional armaments and technicians have been moving to the Arab nations from Britain, Germany, France, and Austria. Meanwhile, according to reports, Israel is being further fortified with jet airplanes and medium range missiles from France.

Thus the ancient hostilities between Esau and Jacob have come to involve the armaments of modern war-

fare. But the policy of maintaining stability through an arms balance becomes more and more uncertain, and peace in the Middle East becomes more precarious.

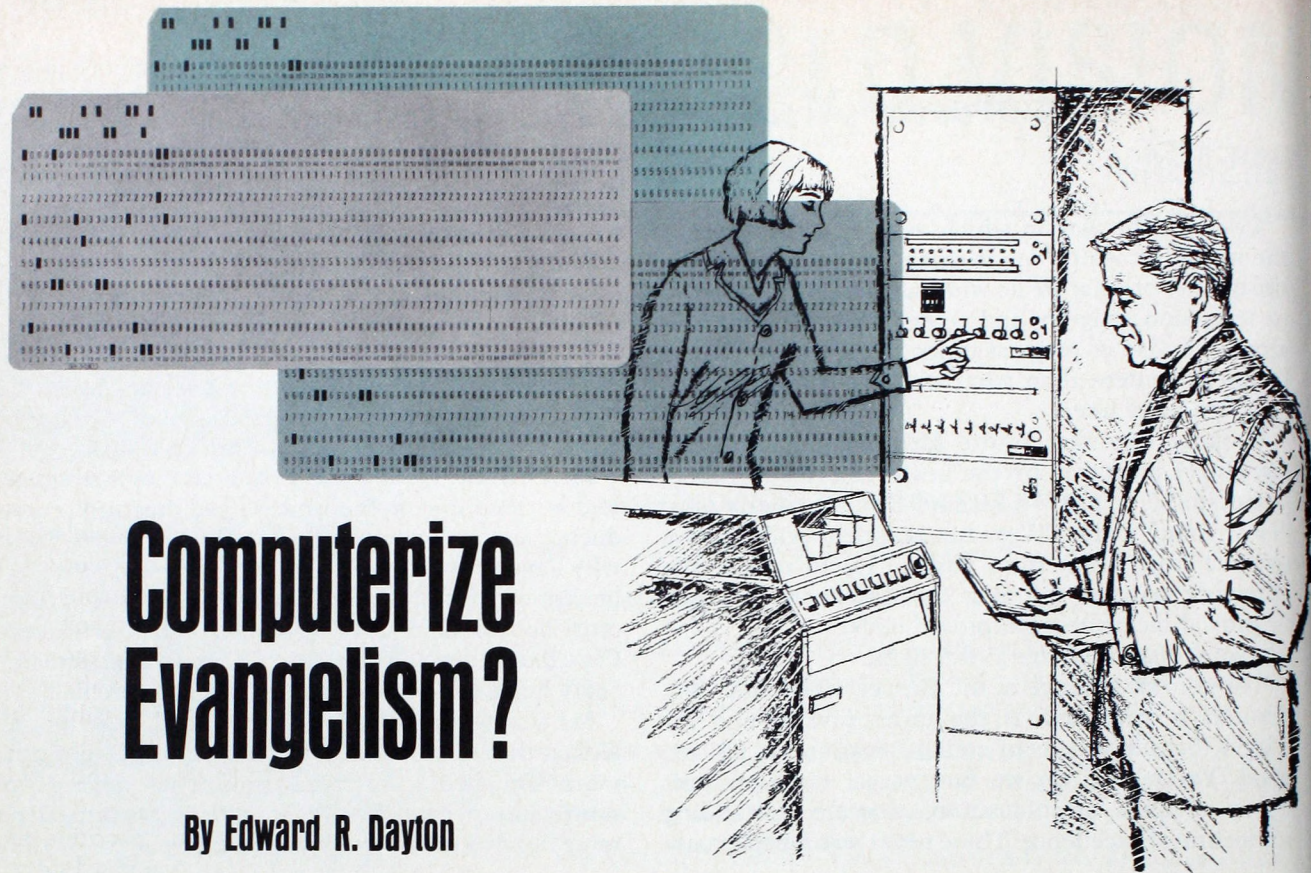
This illustrates the limitation of any foreign policy which deals only with military hardware and related economic factors. There is little evidence that much has been done, or much attempted, to lessen the underlying tensions which have characterized the Middle East for thousands of years.

From the Christian viewpoint this failure stings all the more. Christianity itself has failed to dissolve the animosities of the Middle East. Although this is the area where Christianity was born, where Jesus Christ lived and died to relate man to God and to his fellow men, Christianity's performance in the Middle East has been in distinct contrast to the love which was personified in Christ.

Nowhere in the world is a demonstration of Christian love needed more than in the Middle East today. Yet this task must be approached with a full measure of humility. Dwight Baker recently pointed out in our pages that "until a genuine effort is made to prove, by humble example, that Christianity's past treatment of the Muslims and the Jews was a grotesque caricature of the true faith, little of lasting consequence will be achieved."

Where the Middle East is concerned, the U.S. needs to rethink foreign policy, and Christians need to apply Christian policy.

D.H.G.



Computerize Evangelism?

By Edward R. Dayton

A panel of missionary leaders and scientific experts recently discussed the possibility of applying Space Age techniques to our spiritual task.

If modern man is able to mobilize his God-given talents to send an Apollo spacecraft to the moon, what can keep the Church from using man's space age technology to present God's eternal Son to the entire world? Does any of the experience obtained on tremendous efforts, such as the Apollo Program, hold any promise for the missionary movement?

With these questions and ideas as a background, a group of prominent missionary leaders recently met with a group of scientific executives under the sponsorship of World Vision, Inc. and the School of World Missions of Fuller Theological Seminary.

Ted Engstrom, executive vice president of World Vision, pointed out at the conference that there has

never been a better opportunity for evangelizing the world than in our present day.

Certainly we have a wonderful Holy Spirit-given message. We have the *men*; Christian churches are established in almost every country in the world. Money is available; the Church finds within its membership thousands upon thousands whom God has blessed with material wealth. *Means* and *methods* are everywhere at hand; radio, television, transportation and modern business methods make the world smaller each day. And ours is a God of *miracle*. One who is always ready to respond to the prayers of Spirit-led men seeking His will.

Down to Earth Resources

With all these down-to-earth practical resources within reach of the Church, what is needed to evangelize the world in our generation? What *is* needed?

The conference coordinator posed a general question for the executive scientists: "If you had the task of organizing the resources of the Christian community toward the task of world evangelization, how would you go about it in terms of your secular experience?"

Ed Lindaman, a manager on the Apollo Program to put men on the moon, answered first: "We would use the *systems approach*, looking at the problem in its entirety."

The steps to be taken were outlined by Lindaman as follows:

1. *Identify the total environment.* What are all the factors involved in the problem of world missions?

Edward R. Dayton has spent 16 years in the aerospace industry. Until recently he was manager of the Engineering Systems Division of Lear Siegler Inc. in Grand Rapids, Michigan. He is now technical assistant to the president of the LSI Heating Divisions while he is also a fulltime student at Fuller Seminary, Pasadena, California.

Where are the missionaries? How are they being used? What actions are getting the best results? What resources are available?

2. *Make a "model."* Not a model like a model airplane, but a mathematical description of all the factors that come to bear on the task. Just as we might build a model of a ship to see how it will sail, so we can build a "model" that can be tested on a computer.

3. *Derive a solution.* Given a description of the task, what are the possible solutions?

4. *Test the model.* Apply some of these solutions to the model and see which ones work toward a solution and which ones are faulty.

5. *Establish controls for the solution.* What kind of things are we going to need to make the solution work?

6. *Set up the maintenance and logistics within the environment.* In other words provide all the things that will be needed in the task of world evangelism, but provide them in a way that will fit the need.

During the discussion it was emphasized that when we talk about world evangelism we are primarily talking about the work of the Holy Spirit, but this should not keep us from appreciating that there are many facets of the total task that can be described in terms of results. At the same time we should not get the idea that because Christian businessmen and scientists say their tools can be used for world evangelism that this in any way detracts from the work of the Spirit.

Mission Leaders See Possibilities

Donald McGavran, dean of the School of World Mission at Fuller Seminary, led his missionary colleagues in a discussion of what they had heard. The mission leaders were greatly enthused by the possibilities of the ideas presented, but they pointed out that the work of Christian missions is being carried on by hundreds of different missionary organizations with widely differing interests, and in many cases varying definitions as to what constitutes true evangelism.

Eugene Erny, president of the Oriental Missionary Society, spoke to the problem of defining what we mean by "evangelize." He supported the concept that evangelism is presenting the Gospel of Jesus Christ in such a way that men will respond and be saved. This would mean that some outward affirmation would be made in the form of a church—not necessarily a building, but a company of believers.

As the discussion progressed, it became evident that there are perhaps three questions to be answered:

1. *What are the total resources of the Christian world, and how are they deployed?*
2. *What should be the objective of "world evangelism in our generation?" How can we know whether we are working and aiming in the right direction?*
3. *What approach should be taken to the overall problem? Given the resources and given the desired definition of evangelism, how should we go about it?*

The Communication Barrier

Panel member Ralph Winter, whose early career was in the engineering field but who later went on to seminary and a doctorate in linguistics, pointed out that there is a real communication barrier between the "theological community" and the "scientific community." The theologian deals with ideas and concepts. The scientist demands facts — *data*. The theologian tends to believe that his work cannot be categorized into bits and pieces of data. The businessman attempts to operate with as many facts as he can possibly obtain. The scientist cannot make a "model" of his problem until he is able to reduce his ideas to quantitative statements — numbers.

In Winter's opinion this communication barrier can be reduced by recognizing that there are indeed many facts of missions that can be classified and analyzed.

Participating in the conference was Wil Rose, president of DATA, a Christian organization widely recognized for its ability to exchange technical information between missionaries and technical experts. This group has 1200 laymen enrolled as consultants.

The meeting closed with the suggestion that a joint study be undertaken by World Vision and the Fuller Seminary School of World Mission with the assistance of DATA. The purpose of the study would be to:

- Frame a set of questions that would provide meaningful data to make a model of the task of world missions.
- Establish means to gather the data over a reasonably short period of time.

Can the business and scientific tools used to make possible a trip to the moon be used in the task of evangelizing the world in our day?

Christian scientists and businessmen say "Yes!"

The World Vision - Fuller Seminary study may bring mankind closer to the answer. |||

"Missions are being carried on amidst the third great revolution of mankind, the first being from a hunting to an agricultural economy, and the second, industrialization of the West. This third revolution, marked by automation, atomic power, electronics, and the fantastic development of rockets and space travel, is upon us and is pushing nations hither and thither at bewildering speed." Professor Donald A. McGavran, Dean of The School of World Mission and Institute of Church Growth at Fuller Theological Seminary.

They Belong Together...

Communication with Imagination

By Bob Pierce

Some months ago, in a press conference in Asia, I made this statement:

"The old is done in missions. The Gospel is unchanging, but the threadbare methods of the past must now be put aside. We live in an explosive, unprecedented day of change. Nations are virtually being born in a day; new generations are rising to question the usually unchallenged concepts of the past.

"In particular, we must find some way to communicate directly with the non-Christian mind. Too often we have merely talked to ourselves. As the Church we have raised and proudly answered questions about which the non-Christian world 'couldn't care less.' Somehow we must communicate Jesus Christ in relevant, convincing terms to this 'new man' of the world who is not basically interested in theological discussion."

Let me be the first to confess that I do not know the full implications of my own statement! Only the One for whom we speak knows the special opportunities for enlarged Christian witness which are now possible through the utilization of today's satellite communications, global television, the marvels of electronic

data processing—and in days ahead through the application of tomorrow's scientific achievements.

No doubt there are some who react to this sort of statement with the vague feeling that it somehow leaves out the work of the Holy Spirit—that it reduces spiritual ministry to dimensions of strictly human effort.

This is perhaps a natural reaction, for all of us tend to think of the way we do things (and especially the way we have always done things) as the right and only way. We equate, and often illogically, our methods with our message.

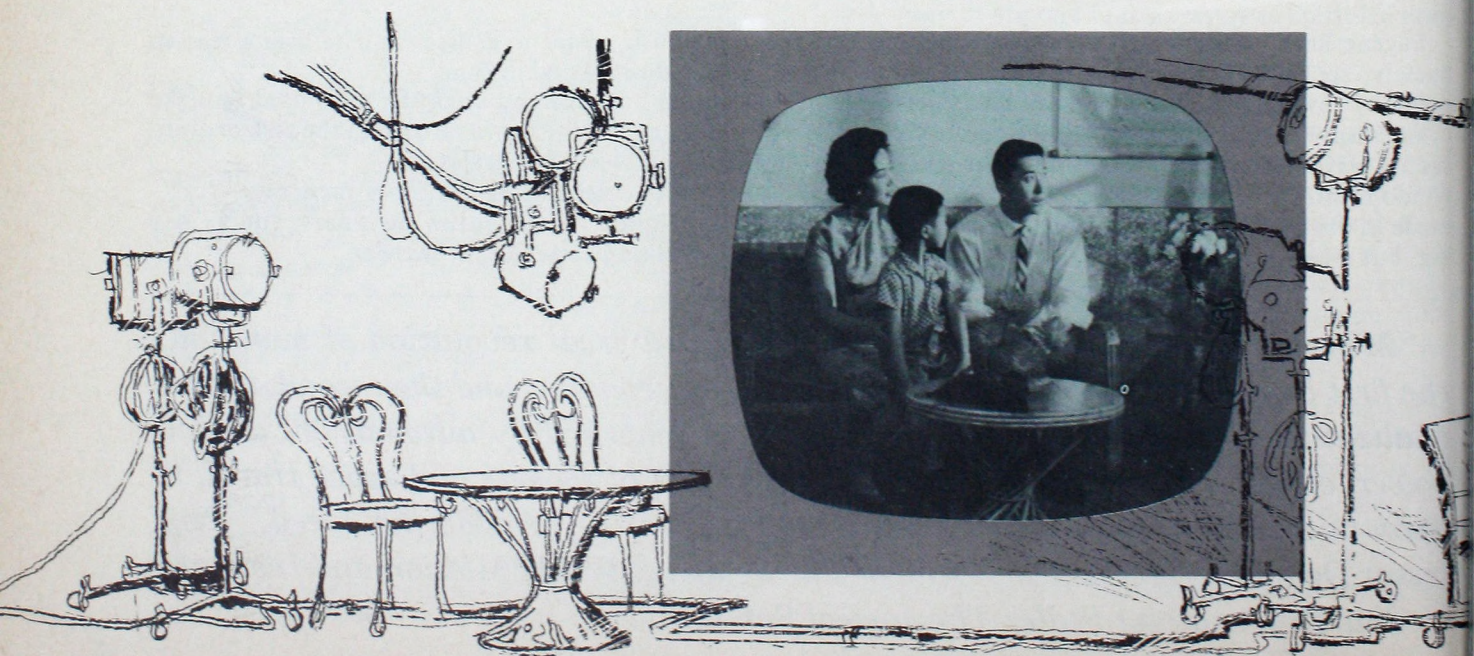
We see a reminder of this in the way some of our own friends once reacted to the very thought of utilizing radio for Christian witness. There were those, good and godly people, who may have been otherwise quite progressive in their thinking, whose first reaction was: "Send the Gospel over the airwaves? Never! Don't you know that the devil is the 'prince of the power of the air'? You'll be playing right into his hands."

To this we can add the more recent (but sometimes equally negative) reactions to television in its earliest days.

We may smile at these attitudes . . . until we stop to wonder how our own reactions to new ideas will look and sound in the light of tomorrow's developments.

Perhaps it will help us prepare for tomorrow, and condition us to greater objectivity and openness as we face new opportunities for communicating Christ, if we note specific examples of how these once-feared

Dr. Bob Pierce, president of World Vision Inc., has watched with intense interest the developing technology of Far Eastern countries since he formed World Vision 15 years ago to begin relief work in Korea. Dr. Pierce frequently travels to Asian countries and has become known for his knowledge of the people and their cultures.



media of communication—radio and television—have been utilized in the proclamation of the missionary message.

Radio: 'CBS' In Korea

Space will not permit us to mention the many fine radio ministries scattered around the world. But I do cite one outstanding example in detail: that of the "Christian Broadcasting System" in Korea, led by my good friend Otto DeCamp.

In 1954, Presbyterian Missionary DeCamp launched HLKY in Seoul as Korea's first independent station. From that humble beginning, with a 5,000 watt transmitter and a 4½ hour daily program schedule, HLKY now has a power output of 10,000 watts with 18 hours of Christian broadcasting each day beamed to Seoul's 3,500,000 people.

More than that, HLKY has been joined by four branch stations: HLKT in Taegu, HLKP in Pusan, HLCL in Kwangju and HLCM in Iri.

Today, after 11 years of broadcasting, daily programming totals 530 hours per week, reaching a potential listening audience of more than 10 million persons.

The network, now proudly referred to by missionaries and Korean Christians as "CBS—Christian Broadcasting System," plans to expand to add new studio facilities in Kwangju and to begin another branch station in Taejon (an area with some 400,000 population).

Later it is hoped to build another station to serve the south coast of Korea with its heavily populated islands and also to boost the power of HLKY so that it may reach out over all central Korea and also penetrate deep into Communist North Korea.

In addition to its ministry of Christian encouragement to believers, who still represent only about seven percent of Korea's total population, the stations have been most important in evangelistic outreach. Of a recent group of 16 persons presenting themselves for membership in the Young Nak Presbyterian Church

of Seoul, five indicated they had been won to Christ through the ministry of "The Hour of Hope" conducted by Dr. Han Kyung Chik, pastor of the church, over HLKY.

Television: 'Heavenly Melody' in Taiwan

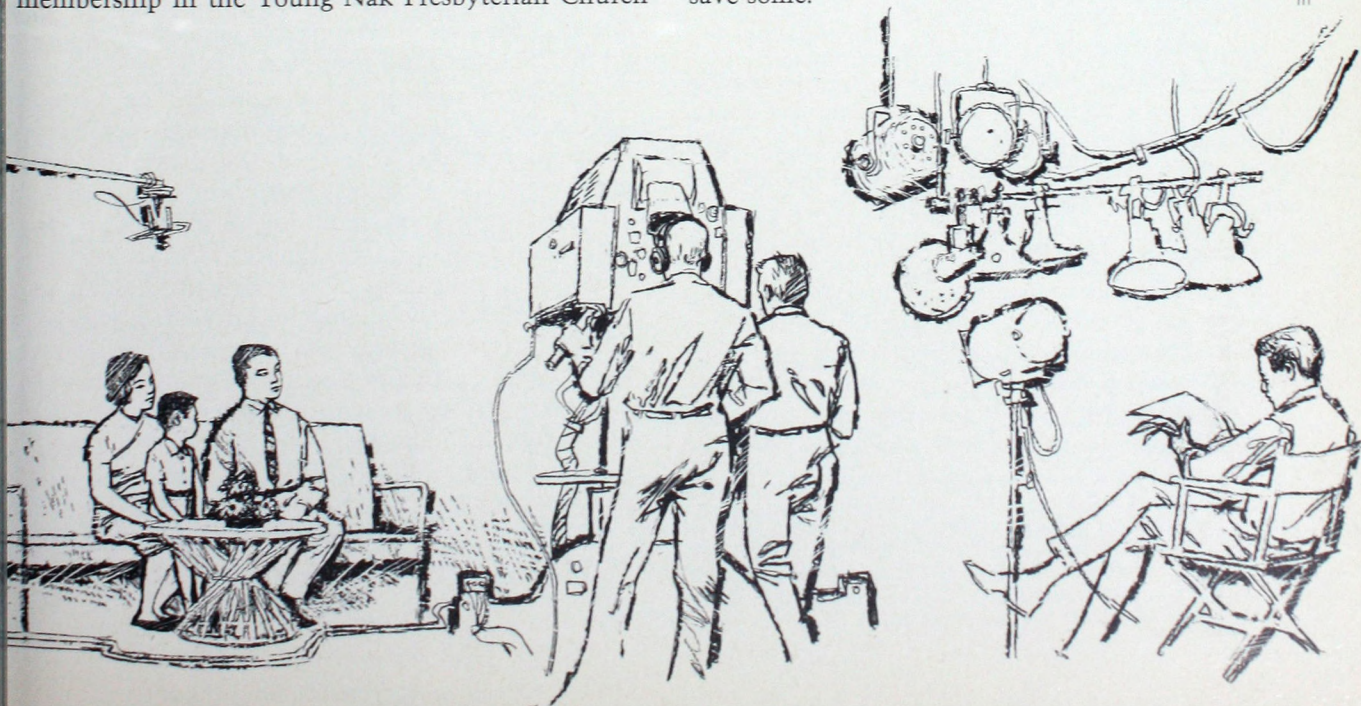
Television, of course, is still in its infancy in many parts of the world. It is most encouraging, therefore, to see the Church in various areas moving out in aggressive and effective witness via this medium of communication.

One of the most popular television programs in Taiwan (Free China)—and one which has been hailed as the best produced telecast in the country—is a Christian production, "Heavenly Melody."

Aired at prime time (7 p.m.) on Friday evenings, "Heavenly Melody" has met with a remarkable response. Although it is produced by an American missionary, Leland Haggerty of Overseas Radio and Television, it is essentially an effort of national Christians endeavoring to reach their own people for Christ. It features outstanding music, occasional dramatic productions and lively sets, and periodically it makes use of children with the added element of human interest which they provide.

In addition to the television outreach, Overseas Radio programs its own Christian radio station 20 hours each day, and has a unique "Studio Classroom" with over 8,000 Chinese students learning English, and at the same time being exposed to the Gospel. It also sends the Gospel deep into Communist China over the Voice of Free China, Radio Singapore and the Far East Broadcasting Company outlets.

New ideas? There have been many of them — and what has been and is being accomplished through radio and television may be just a sample of opportunities which lie ahead as we seek to "by all means save some."



ON THE

The Case for Christian-Owned Stations

By Clarence Jones

GOSPEL broadcasting overseas is like a diamond with many facets. Each face reflects some of the beauty that makes up part of the jewel. It takes all of them together to reveal the shape and structure of the whole gem.

This "gem" called gospel broadcasting overseas, or missionary radio, has at least eight main facets:

1. Station operation
2. Recording studios
3. Receiver building and distribution
4. Communications networks (aviation and between mission outposts)
5. Program producers who purchase time
6. Correspondence courses
7. Training courses
8. Suppliers and service agencies

There are many satisfying reasons for owning and operating a missionary radio station overseas. By the same token, the thorough investigator can see additional attractive angles and areas important to the whole Christian communication task.

First Missionary Radio Station

HCJB was the first missionary radio station installed overseas, going on the air Christmas Day, 1931. From the start it has been owned and operated by The World Radio Missionary Fellowship, a corporation set up expressly for this purpose. It was the forerunner of a trend since the advantages and benefits of *owning* a

station far outweigh the many problems and difficulties involved in its operation. Today nearly 50 such stations are functioning overseas and in North America as missionary radio "voices," each one the special responsibility of a Christian group convinced that *owning* the station is in the paramount interests of the Gospel.

Various strong and solid reasons back up this "Christian ownership," now a proven working pattern and philosophy.

In Nicaragua, a group of local national believers banded together under the leadership of Francisco Dona, a Christian businessman, to secure a license to broadcast from the government. Aided by the Latin America Mission, the result is a vibrant voice on the air for Christ on a full-time basis.

Such an effort at the grass roots level promotes cooperation and tends to tie together the sporadic and scattered attempts of many different local groups to get "on the air" with the Gospel over their local community radio stations. And higher production standards result, too.

This has happened, in one form or another, in a dozen other Latin American locales so that "voices for Christian truth"—controlled by evangelical missions and cooperating groups—are sounding out a strong and consistent testimony for the Gospel in Spanish, Portuguese, French and English.

Where long-entrenched religious tradition dominates nations, making it difficult and sometimes impossible to secure radio time for airing gospel programs on commercial or government stations, the best ap-

Dr. Clarence Jones is president of International Christian Broadcasters and serves as president of World Radio Missionary Fellowship. He is widely known as the founder of radio station HCJB ("Voice of the Andes") Quito, Ecuador, the first missionary station to enter the field of television broadcasting.

Continued on page ten

FAIR

The Case for Using Secular Stations

By **Barnerd Luben**

The Church must take the redeeming presence of Christ into the life of all the world. This means that the message of the Gospel must be heard by those outside the Church as well as those who are already within.

If the Church pays attention only to itself, if it keeps on saying the same things in the same way to the "gathered community," if it neglects Christ's call to the secular world, it will be like the unprofitable servant who hid his treasure.

This summarizes the attitude toward radio ministry which has developed for Radio, Visual Education and Mass Communication Committee of the Division of Overseas Ministries of the National Council of the Churches of Christ in USA.

What is the most effective way in Christian broadcasting to reach the unreached? RAVEMCCO believes the answer lies in existing secular outlets for several reasons.

First, the Church must boldly take its place in the secular world. It must enter the marketplaces, the legislative halls, the universities and the homes of the nation via the same wavelengths others use: the newscasters, the advertising agencies, the musicians, the storytellers, the politicians, the educators and all the other contemporary radio voices in the world today. The message will not be heard at its best in the relative isolation of a Christian radio station. The Church

must mingle with people in activities of their everyday life if it is to get the best hearing.

Commercial Station Listeners

In almost every instance, the people to be reached are tuned in to these commercial or government stations. These are the media of any country reaching the masses who by and large are without Christ. It is but reasonable to use the stations which already have the listening audiences. It is true that people can turn the dial when a Christian program comes on, but this is all the more challenge to do such quality programming that the audience will want to listen. There is the added advantage of people coming to accept the fact that the Christian faith is not something foreign and outlandishly peculiar but rather a faith that is indigenous—a part of the life of many of their fellow countrymen.

If one could choose between mediumwave, local secular stations or shortwave Christian stations, the choice would be easy indeed. Except in special cases such as Indonesia, the vast majority of people are listening to their local mediumwave stations. This takes advantage of the least expensive and most readily available receivers.

Having said this, why then does RAVEMCCO put its resources into Christian stations as well as into programming for secular outlets? The answer lies in a basic understanding of the diverse policy of RAVEMCCO, in its stance toward the churches of Asia, Africa and Latin America. As a committee of the Division of Overseas Ministries of the National Council of Churches of Christ, RAVEMCCO is a specialized

Barnerd M. Luben, executive director and executive secretary of Radio, Visual Education and Mass Communication Committee of Division of Overseas Ministries of the National Council of Churches USA, is constantly in touch with developments in radio and other facets of mass media communications. And he is a former missionary in Japan.

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CHRISTIAN-OWNED STATIONS

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proach is that of ownership by evangelical interests where possible.

Even where local commercial station managers have been sympathetic to the Protestant group desiring to purchase or obtain radio time, their fear of possible advertising boycott, along with hierarchy disapproval, has closed the door.

In Colombia and elsewhere, after actually signing contracts to broadcast the Gospel, commercial radio stations have cancelled out under rising pressure and threats of interests opposed to the evangelical message.

The Gospel by Shortwave

Trans World Radio has been fruitfully broadcasting from Monte Carlo, Monaco, for years, covering the European, Near East and Russian listening radio audiences with the Gospel by shortwave. Prior to this, and even now, the only other potential radio outlets for the millions of listeners in Europe have been commercial stations like Radio Luxembourg, Radio Europe No. 1, and a few others.

These superpowered transmitters push the few gospel programs they do accept into the most unfavorable early or late listening period in their schedules, and charge exceedingly high rates far beyond the capacity

of most evangelical groups to pay. Europe needs more Christian-owned stations.

On the Pacific island of Okinawa, the Far East Broadcasting Company operates a 100 kw transmitter at Okuma, on the northern tip of the island. Strategically chosen, this spot offers the closest air contact with the Red China mainland. Every day the Gospel is poured into the heart of China, blasting the bamboo curtain and bringing hope and Christian joy to many Chinese believers.

Commercial interests would not find such broadcast ventures profitable from a business standpoint. Only Christian missions and government radio establishments like the "Voice of America" have compelling, though different, reasons to maintain their messages on the air for Communist-fettered countries.

Africa is a prime example of the manner in which newly developing nations sense the urgent necessity of getting their political "voices" on the air. It is said that the primary requisites of a newborn nation are (1) a premier, and (2) a powerful radio transmitter to join the concert of nations.

In Africa, three Christian-owned radio stations stand today as towers of testimony to the Christian gospel, free from the bitter hatreds and raging conflicts of political or racial groups. They are ELWA in Liberia (Monrovia), operated by the Sudan Interior Mission;

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USING SECULAR STATIONS

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ministry of nine cooperating churches in Canada and the United States, reflecting the missionary policy of these churches.

Policy Decisions in Programming

This policy is built upon two supporting principles. One is the recognition of the autonomy of sister churches overseas. They are not branches of the churches in the West, but are independent and self-governing. It follows that the Christian councils they create are also autonomous, forming their own policies and programs. As such, RAVEMCCO respects the independent nature of these councils and works with them through their broadcasting and audiovisual committees.

The second and related principle is that these sister churches in Asia, Africa and Latin America carry the responsibility for Christian nurture and for evangelism. The churches of each country or region determine how best this may be done. In other words, RAVEMCCO is guided by the churches of an area when determining what form or channels the mass media should take. And these channels remain under the control and in the service of these churches.

RAVEMCCO believes this policy to be the most desirable and the most effective. When the indigenous churches are fully involved in making policy decisions in programming, in promotion and follow-up, then

Christian radio is much more effective.

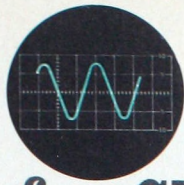
Having thus sketched RAVEMCCO policy, it follows that working relationships are based on mutuality and provide a practical demonstration of the unity of the Church as the Body of Christ. Churches recognize their interdependence in the immense task of world evangelism and thus bring together their gifts and responsibilities in mutually agreed upon policies and programs.

This mutuality finds expression in the planning stages of any project to which RAVEMCCO is related. Out of broad and long experience the organization lends its counsel and encouragement, both through its consultants overseas and its New York staff. If a project is mutually satisfactory and the local churches through their Christian council require human or financial resources, RAVEMCCO shares these resources with them. Again in line with basic policy, it should be carefully noted that these should not be called RAVEMCCO projects. They are projects of the overseas churches working cooperatively through their Christian councils or similar organizations.

Portable Reception in Africa

Now let us see how this has worked out in a practical way. The developing pattern in Africa illustrates the wisdom of placing programs on local stations. In a recent letter from Nairobi, RAVEMCCO consultant H. T. Maclin urged greater support for a training pro-

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Attack By Air

A Strategy for Christian Communication

By E. H. Robertson

The initial hesitation about using radio for the communication of the Gospel has long since past.

Whether in the naive form of objecting to the use of a medium which so obviously belonged to the "prince of the power of the air" or the fear of providing an alternative to going to church, the old complaints have been overruled.

Television revived some of the old apprehension, but not for long. Today almost all Christians agree that the mass media must be put to use . . . but for what? There are three answers to that question:

1. For the communication of the Gospel. It is the first time in history that Christians have been able to take the Lord's command as literal and obey it by going into *all* the world preaching the Gospel.

2. For serving the community. Quite apart from religious broadcasting, Christians see that the mass media may be used for such health-giving operations as literacy programs, the dissemination of accurate information, the dispersing of ignorance and superstition and as a means to help people keep alive and healthy.

3. For the development of moral responsibility in broadcasting. Whether or not the churches use radio or TV, these powerful media will be used and Christians are concerned that they are used responsibly.

In any attempt to sketch out a strategy for Christian broadcasting, it is important to keep these three objectives in mind.

More than 40 years ago when the first transmissions were being made by the BBC, evangelicals were broadcasting gospel messages from the top of the Andes and Dutch Reformed Christians

were building a broadcasting system for their country.

Three Approaches

Today we may note three different approaches.

1. *Gospel stations.* Latin America has the largest number of these, beginning with Quito, Ecuador, the "Voice of the Andes," and spreading into every country of Central America. Stations which have sometimes pioneered radio in their country have been owned by church groups and operated entirely by them. Usually they have not been commercial, but have depended upon the generous support of Christian people, mostly in North America.

The strength of this system is obvious. It's your own station and you can do as you please. You can do responsible broadcasting, whether religious or secular. You put on a balanced program, in which you serve the community and keep standards high.

Real advantage to this arrangement is you can program religious material at prime periods. International stations like CORDAC, "Radio Voice of the Gospel" in Ethiopia, or TEAM, Far Eastern Broadcasting Co. in the Philippines, have developed this strategy. It is important their programs should not sound "foreign" and every effort, therefore, is made—especially by RVOG—to see that religious programs are made in countries to which they are broadcast.

2. *Sponsored broadcasting on commercial stations.* This strategy originated in North America, and in other parts of the world it is frequently used to broadcast North American programs. The West Indies—especially the English-speaking islands—are typical examples. The churches make the programs and buy time to broadcast them.

Weakness of this method is the totally unplanned character of the religious output. The station takes no responsibility, but simply places the program according to payment.

3. *Public corporations.* Europe has developed a form of public corporation

which might today dominate radio and television. It tends to exclude commercially sponsored programs, or at least to reduce them to a minimum.

Newest Method

BBC, which employs a religious broadcasting department of 31 executives—mostly ordained men from all principal denominations, is a prime example of this newest method. They are not directly responsible to any church committee. Their job is to insure that religion has its recognized place in the general output.

Advantages are enormous, but churches often respond with the idea that religious broadcasting is too completely taken out of their hands. The public corporation is sometimes accused of favoring the majority church or of being too cautious in its presentation of new ideas in religion. However, this does not seem to be borne out in practice. More often than not the public corporation, because it is not dependent on the approval of the churches, will attempt to reflect the new and growing movement within the Christian community.

There are advantages and disadvantages in all the above approaches. Gospel stations are by no means finished. In fact, in somewhat modified form they seem to be growing.

Lutheran World Federation, which owns the Addis Ababa "Radio Voice of the Gospel," is developing work in Asia and intends to cover most of the world in this way.

The "Voice of the Andes" has gone into television. New stations are opening up, especially in other developing countries. Korea has a Christian network which covers the country.

Building Good Reputation

Gospel stations are tending to build up a reputation on other than religious programs to give their religious broadcasting more than a Christian audience. Korea has chosen news, and FEBC

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Rev. E. H. Robertson has his home in London. He is executive director of World Association for Christian Broadcasting and a frequent contributor to the organization's journal, *The Christian Broadcaster*.

SCREENING THE GOSPEL FOR MILLIONS

By Roy Baker

NEARLY 54 million persons throughout the world view motion picture films every day in more than 212,000 fixed cinemas and several thousand mobile movie units, according to the UNESCO report on world communications.

These statistics point up the Church's need for harnessing the potential of the motion picture in its work of promoting gospel evangelism.

"Visual communication is universal and international; it knows no limits of tongue, vocabulary or grammar, and it can be perceived by the illiterate as well as by the literate," it has been said by Gyorgy Kepes in "Language of Vision."

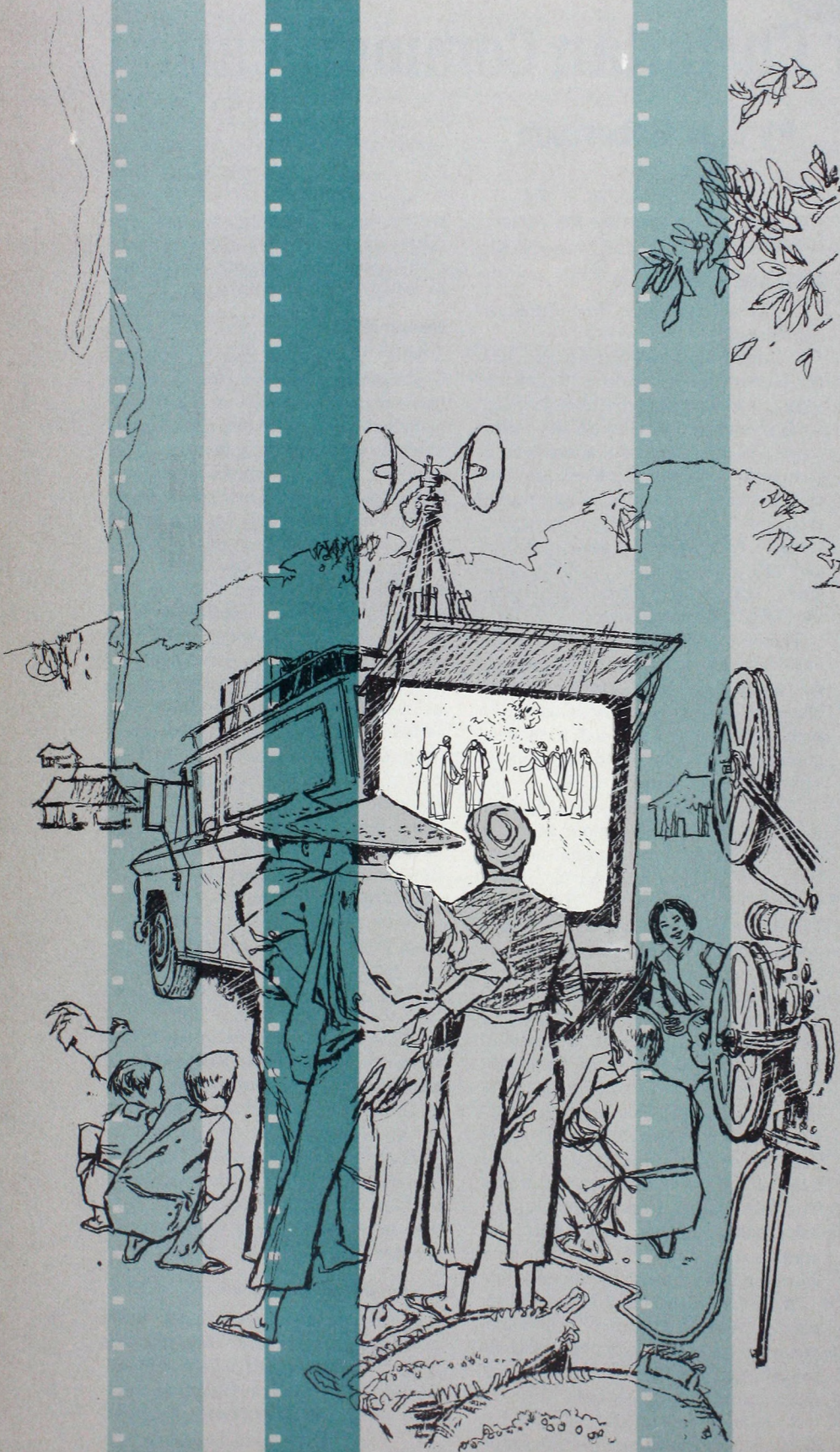
Slow To See Potential

Despite the great potential of Christian movies, the Church has been slow to exploit the cinema and the motion picture as effective tools for communicating the Christian message. On the other hand, communism was one of the first to recognize the propaganda value of motion pictures. Lenin said in 1922: "Of all the arts, the motion picture is the most important to us."

Ever since, the Communists have been marshaling the motion picture across the world in their efforts to brainwash and convert the minds and hearts of the masses.

The above cited UNESCO report points out that chief gains in cinema

Roy Baker is founder and director of Asian Screen Inc., a ministry which uses Christian films to reach leaders in government, education and the military in Asia. Born in New Zealand, Baker used films extensively in Youth for Christ rallies in New Zealand, Australia and India before launching his specialized film ministry in 1961.



attendance were registered in the Soviet Union and in developing countries where increasing mobile units help to enlarge the audience.

The report states also that two Asian countries, Hong Kong and Lebanon, have the world's highest cinema audience levels, averaging 23 visits per person annually. Japan, India and Hong Kong lead the world in cinema production.

Years ago the Church was in the forefront in use of the cinema.

In the early part of the 20th century, Herbert Booth of the Salvation Army produced a motion picture spectacle which was probably the first gospel film ever made. Depicting the story of the early Church martyrs, it was shown to thousands of viewers. As a result many were brought to Jesus Christ. Not until 1922, however, did the Church realize the challenge to explore this lost art.

Church Revives Movie Interest

Dr. John R. Mott, famous missionary statesman, stirred renewed interest when he said: "The area covered by the cinema in the mission field is so much greater than the area it is physically possible for the missionary to reach. Cinema is spreading rapidly to out-of-the-way parts of the world.

"The forces arrayed against Christianity all over the world are gigantic, well organized and unscrupulous. They must be fought with weapons that are as efficient as their own," Mott declared.

The Church caught the challenge, but missed the point of Mott's idea.

The Church did not make motion pictures for the mission field. Instead, it made motion pictures about missions for the people back home, to inspire them to give more for the spread of the Gospel.

Yet Mott was suggesting that the motion picture be harnessed for the propagation of the Gospel in different countries throughout the world so that people could see the Word at work in their own indigenous environment, hear it in their own tongue.

Explore Wider Movie Use

But not until after World War II did the Church begin to capture something of Mott's vision. Men like Dr. Frederick of Cathedral Films, Dr. Irwin Moon and associates of Moody Institute of Science and Ken Anderson of Ken Anderson Films began to explore the wider use of the motion picture on the mission fields of the world.

With this realization, motion picture making for world evangelism has increasingly become an effective tool for reaching the minds of masses of people—literate and illiterate—of Asia, where Asian Screen, Inc., flourishes, of Africa and South America in communicating to them the Gospel.

With the ever-increasing use of missionary radio, with the wider circulation of the Scriptures and Christian literature, the motion picture continues to hold the record for the greatest number of people reached each year. It is imperative, therefore, that the Church harness this effective medium in the universal telling of the greatest story ever told.

\$19 Million per Year

The 1965 report of the Society of Motion Picture and Television Engineers states that religious films production has reached the mark of \$19 million annually. This is a tremendous amount of money for religious film production and 90 percent of this remains in America to aid promotion of the Christian faith among some of the most highly educated people in the world—people who have no difficulty in reading the Bible for themselves, who hear the Word on television or the radio at any hour of the day or night.

But what of the millions who never once have heard the name of Jesus Christ?

Many of the films produced in America each year are suitable only for domestic consumption, but there are films that could be used with dubbed-in translations for presenting the Gospel to people in all parts of the world. Aside from this, there is a wide open field for use of existing films with English soundtracks.

For example, in India where there is a vast diversity of languages, Moody Institute of Science has recently discovered that their films in English are reaching thousands of people monthly through such organizations as CARAVS and Asian Screen, Inc. Many of these people would not otherwise tolerate preaching of the Word.

Cathedral Films, which produced the motion picture "I Beheld His Glory," has discovered that this film is a mighty tool for preaching the Gospel around the world.

Gratified with the success of "Something To Die For," Ken Anderson has gone on to make other films, like "Tashi from Tibet," which is already being

widely circulated on the mission field.

Films Appeal to People

Basically these films appeal to the people, the masses of Asia and Africa, because they love a story. A story that is well told, professionally presented with the gospel message portrayed through dramatic situations on the film, can very clearly communicate in minutes what might otherwise take hours or days to learn.

This is a day of good tidings for those who preach Christianity.

Never in the history of modern missions has there been so much at the command of missionaries in the field of mass media and, especially, in the area of motion pictures to communicate the

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Next Step In Gospel Movies

Next step in bringing the Gospel by motion pictures to people of the world is to produce them in countries of the people to whom they are designed to communicate, according to a recent report of Radio, Visual Education and Mass Communications Committee (RAVEMCCO) an inter-denominational agency which invests its efforts in this type of evangelization.

"The time has come when films relating the Gospel to the life of the people are desperately needed. Such films cannot be Western importations," the report declares. "They must be made in Asia, Africa and in Latin America in the culture and idiom of the people."

Over the past 15 years, biblical films used to reach hundreds of thousands have come from the Western world. Language deficiencies have been overcome by live narration in the proper language when the film is shown or by well produced magnastriped (dubbed) soundtracks. This is no longer adequate, RAVEMCCO states.

Initiating the new trend, a series of half-hourly evangelistic films dealing with contemporary problems of life, was completed in Japan for use with Japanese people. Though the films are produced in Japan, they are sufficiently representative of other Asian countries that they are enthusiastically received as an effective tool of Christian communication wherever they are used. |||



DIA: Tapes Multiply the Message

By Gwen Young

The Christ of Latin America is a dead Christ.

At least it would seem so as tribal Indians, the growing middle class, the "intellectuals," the very rich and the very poor all meet together to worship a Christ hanging on a cross or lying in a golden casket.

But 26 missionary radio stations in Latin America using tools provided by Difusiones InterAmericanas (DIA) are at work around the clock to dispel this misconception. By recorded gospel programs and other means, they are proclaiming throughout the burgeoning Spanish-speaking world the good news that Jesus Christ lives.

Gospel Travels 186,000 MPS

As the story of Christ is wafted at 186,000 miles per second, circling a continent 24 hours a day, hearts are pierced by Truth. Lives are transformed. Men are redeemed.

In Chile, a tottering old man stum-

bles slowly across the dirt floor of his home to turn on his radio receiver. He listens quietly, wrinkled hands folded in his lap. Later he writes missionary radio station Trans World Radio in Bonaire: "I am a poor man of scant resources, but when I tuned in my radio and heard your message, I forgot my poverty and realized that I am a rich man because of Jesus Christ."

In Colombia, missionary Katherine Morgan travels down the Putumayo River in a motor-driven dugout canoe. She stops at a house along the river bank and is surprised to hear a radio blaring above the noises of the jungle. But the words from the "talking box" are from the pioneer missionary radio station HCJB in Quito, Ecuador—a station which has broadcast the Gospel to more people than any other nonprofit missionary radio stations in the world.

And deeply hidden in the swampy, hilly Amazon region of Brazil, members of an isolated family commit their lives to a living Saviour in front of a radio which has brought them the Good News.

Missionary radio got a great boost when representatives from five missionary radio stations met in Quito,

Ecuador in 1951 to form the Pan American Christian Network. Their vision was to equip a coordinating center in San Jose, Costa Rica where gospel programs could be sent, duplicated and distributed to missionary radio stations and to anyone interested in buying time on commercial stations throughout the Spanish-speaking world.

DIA Is Organized

Clarence Jones, co-founder of World Radio Missionary Fellowship, envisioned the network as a means of realizing the potential program production of radio station HCJB. To the network he lent his valuable experience and insight.

At that time Dayton Roberts, Phil Smith and Dave Solt of the Latin America Mission needed programs for their new station TIFC in San Jose, Costa Rica. They, too, saw the possibilities of the network and enthusiastically supported its founding.

Its ministries soon expanded to include other aids to communicators of the Gospel besides that of taped radio programs in Spanish. The center in San Jose began offering films, audiovisual aids and training through radio workshops, classes and correspondence

Gwen Young of Burbank, California is a former World Vision Magazine staff member who now serves in Latin America through World Vision sponsorship with Difusiones InterAmericanas (DIA) in San Jose, Costa Rica.

courses. The best in Spanish sacred music was edited from program tapes and long playing records were manufactured and distributed to many countries of Latin America.

Many evangelical mission boards and agencies back DIA's ministry. One hundred Christian organizations, gospel broadcasters and leaders are members of DIA and benefit from its services.

At DIA headquarters in San Jose, Costa Rica, today, approximately 1000 tapes are duplicated and distributed each month to 25 countries of Latin America.

Under DIA sponsorship, 19 radio workshops have been held in nine Spanish-speaking lands, attended by 500 pastors, laymen and others interested in communicating the Gospel by radio.

45,000 DIA Recordings

In 1964, 45,000 DIA records were manufactured and distributed throughout Latin America. And last year (1965), DIA's first book *Principios de Radiofonia Evangélica* (Principles of Gospel Broadcasting) rolled off the press.

Instrumental in DIA's organization from its very inception was Robert Remington, an engineer and a graduate of Princeton Theological Seminary. With his restless drive to get the Gospel on the air, Remington was chosen to spearhead the work in Costa Rica.

"It seemed to me then, as now," says Remington, "that if we could tape good programs and make them available to anyone—any place—then this would be a real contribution to the use of the media throughout the Spanish world."

As a coordinating center for missionary radio stations and for others involved in mass communications, DIA was established to make communications work more effective... to help distribute the efforts of many to a larger mass audience.

Director Remington believed that "by pooling our resources, avoiding duplication of endeavor and by the widespread distribution of effective programs, we can share our best talent with the largest audience."

Today DIA is doing just that. A staff of nine nationals and missionaries is busy duplicating gospel radio programs, promoting modern methods of communication and encouraging nationals to use these vital tools to evangelize their own people.



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globe at a glance

Rev. David Chung Heads Korea Television Ministry

SEOUL, Korea—Rev. David B. Chung, Korean Methodist minister, has been named manager of the new but growing Christian television ministry in Korea.

Mr. Chung will coordinate and enlarge the Christian programming being done on government and commercial TV stations. Both government and commercial stations offer free time for Christian broadcasting on Sundays and other days. Unlimited prime viewing time is offered to the churches for paid use.

In their TV ministry, Korean churches are utilizing nonchurch facilities while in their radio ministry they maintain an extensive network of church-owned and operated stations.

Born in North Korea, Mr. Chung received his college education at Kwansei Gakuin University, Nishinomiya, Japan, his theological training in Korea. In 1957-58, he took a special course in audiovisuals at Drew University Theological Seminary, Madison, N.J.

India Faces Worst Famine Conditions

NEW YORK—"Worst famine conditions it has known in half a century" will be faced by India during these months of spring and early summer, directors of Lutheran World Relief have been told.

Rev. Ove R. Nielsen, an assistant executive secretary in the overseas material aid agency, outlined the forecast in a recent report to LWF's nine member board.

He called attention to the existing famine in the country, noting that "many millions of people there eat only once a day."

Similarly stressed was India's rapid

KOREA — Korean Methodist Church has sent out seven commissioned missionaries during 1965, it was reported at the recent Methodist Board of Missions conference in the United States. Three young women are joining two others already working in Pakistan. One family has gone to Sarawak and another to Bolivia. They are fully supported by the Korean church.

KANSAS CITY — Missionary nurse Dorothy Davis, formerly of Huga,

population growth. Nielsen pointed out that in two decades the population total has swelled by more than 132 million persons.

Food shortages have been further aggravated, Nielsen said, by drought.

As an illustration of escalating prices for "almost essentials," he asserted a lower middle class urban dweller with a family of five must spend as high as 75 percent of his income for "a bare subsistence diet."

In response to the looming need, World Vision Inc., Monrovia, California, has received the approval of the governments of India and the United States to serve as a relief agency in the famine beset nation.

Australian Churchmen Receive Commission for U.S. Campaign

SYDNEY, Australia — Seventy Australian Baptist pastors taking part in a Missouri statewide evangelistic campaign in the United States received a special commission March 7 in special services at Central Baptist Church here in Sydney. The clergymen—representing all Australian states—will join U.S. pastors later this year for a series of 280 meetings in Missouri churches affiliated with the Southern Baptist Convention.

French Confessions Make Lord's Prayer 'Common'

PARIS, France—France's three Christian confessions — Roman Catholic, Protestant and Eastern Orthodox—have approved use of a common text for the Lord's Prayer.

First public use of the common text was during the "Week of Prayer for Christian Unity" in January.

The common text is said to be the result of work begun two years ago by a joint Catholic-Protestant committee

Colorado and a graduate of Pasadena College in California, has received the Order of the British Empire medal by Queen Elizabeth II. Miss Davis has been a Nazarene missionary nurse since 1940 at a church hospital in Manzini, Swaziland.

CARCAVELOS, Portugal — More than 100 underprivileged children in Cascais, a village near this suburb of Lisbon, are learning carpentry, homemaking, singing, creative crafts and sports through

assisted by experts of the three confessions. It is planned to be used in all French-speaking areas of the world.

Opposition to Racial Restriction Brings Missionary Ouster in Africa

NEW YORK — A missionary's long record of outspoken opposition to racially restrictive measures was attributed as cause for the ouster from Chikore, Rhodesia, of Rev. Donald K. Abbott, as "a prohibited immigrant."

The expulsion was revealed here recently by the United Church of Christ Board for World Ministries.

Rev. Chester A. Marcus, Africa secretary for the United Church board, said he is appealing the expulsion order, although there appears little hope that it will be reversed. Rev. Abbott was assistant head of the United Church's mission in Rhodesia.

Marcus said the missionary has written many letters to newspapers in the U.S. and Rhodesia protesting the country's racial policies and condemning the Smith government's takeover.

"I'm surprised he stayed this long," said Marcus.

Forty Students Become Walking Witnesses in Nigeria

KADUNA, Nigeria—Forty students from the Baptist pastors' school here—in a modern parallel to Luke 10—went forth "two and two" recently to conduct a religious survey in scattered bush villages.

With each carrying only a change of clothing, a sleeping mat, and a little food money, they walked and witnessed. In some villages they were refused permission even to spend the night and were asked not to return. But in many they were welcomed.

In one village 12 people professed faith in Christ before the students

efforts of a group of Protestant seminary students, Roman Catholics, Presbyterian and other missionaries who have pooled their talents to instruct the poor in a specially constructed community for the needy.

PHILIPPINES—First Filipino missionaries sent abroad by the Christian and Missionary Alliance of the Philippines were commissioned recently. The Rev. and Mrs. Carlos Cristobal are being sent to Indonesia.

moved on. Since the visit, the students have learned that these 12 have won 13 more. Now they want a pastor to live among them and develop their new faith.

Clerics Doubt War Alternative To Communist Takeover

SYDNEY, Australia—"Even a Communist government in Viet Nam, with a measure of neutrality toward both the West and Communist China, would be better for the Vietnamese people than a continuation of the war."

This was recently reported as the opinion expressed here by 24 Anglican and Protestant clergymen from all the states of Australia.

Signers included ministers of the Methodist, Congregational and Presbyterian churches, Churches of Christ and the Church of England (Anglican). Rev. Alan Walker, a Methodist, was chairman.

The clergymen said the Australian government should align itself publicly with "the continuing initiatives for a cessation of bombing, a cease-fire and a phased withdrawal of Western troops."

Statement followed swiftly a letter sent by the Australian Council of Churches to Prime Minister Sir Robert Menzies asking the government to assist in bringing about conditions for negotiating peace in Viet Nam.

Nationals Receive Diplomas At Ecuador Theological School

GUAYAQUIL, Ecuador—Five men ranging in age from early 20's to 50 received diplomas at the Baptist theological institute here in the school's second graduation exercises since its founding five years ago. All of this year's graduates are first generation Christians and all have gone on to become pastors of churches or missions.

LONDON—Congregational Union of Great Britain and Ireland is launching a study to find a means of reversing the downward trend of Sunday school enrollment in the denomination which has seen membership fall about 8,000 per year. Survey will start with the churches investigating their religious education programs.

NEW YORK—North American churches have pledged a half million dollars for a "teacher development grant"

Young British Missionary Shot in Viet Cong Ambush

DA NANG, South Viet Nam—World-wide Evangelization Crusade missionary John Haywood, 29, in charge of the mission's leprosy program in this area, was shot to death by Viet Cong who ambushed a convoy on the main highway to Hue in the mountains north of here.

Mr. Haywood was on his way to see officials of the U.S. Operations Missions (USOM) at Hue about obtaining livestock for his leprosarium. Three Vietnamese were reportedly killed with him. The truck they were traveling in carried rice.

The young missionary had been married less than a year to Simone DuBois Haywood, a Swiss missionary. They were expecting their first child within a month.

Court Rules Church Taxes Illegal Charge to Atheist

KARLSRUHE, Germany—Germany's Federal Constitutional Court has ruled the government cannot tax an atheist to cover church taxes for his unemployed wife.

Church taxes—membership fees—traditionally have been collected in Germany through municipal revenue authorities. The agencies compute them on a 10 to 20 percent surcharge on individual income taxes and turn the tax over to the churches.

The court upheld a verdict declaring unconstitutional some aspects of the West German government's practice of levying "church taxes."

Officials of Protestant and Catholic churches expressed surprise over the outcome of the trial which tested the levying of "church taxes" on a husband, who is an atheist, for his wife who has no taxable income of her own.

program designed to double the number of national instructors on African theological college staffs. The number of nations on African theology school staffs now is reported at less than 25 percent.

CAIRO—Five Oriental Orthodox churches sent delegates here to discuss ways and means of implementing resolutions and recommendations made by a summit conference of the churches' leaders held in Addis Ababa, Ethiopia.

People Make the News

■ Elected bishop of the Methodist Church of Liberia was Rev. Stephen Trowen Nagbe, 32, regarded as one of that country's most outstanding young churchmen. ■ Dr. Bob Pierce, president, World Vision, Inc., missionary relief organization internationally headquartered in Monrovia, Calif., is again in Viet Nam on his ninth mission. ■ First Ghanaian Baptist to be ordained to the ministry is Joshua Antwi Ageyi-Boadi, instructor at the Ghana Baptist Seminary, Abuakwa. ■ Brian Mansfield Dunn, 25, was struck and killed by a spear hurled through a window in a Seventh-Day Adventist medical dispensary in the British Solomons. ■ Atlee Beechy, dean of students and professor of education and psychology at Goshen College, Indiana, will be directing the Mennonite Central Committee's new inter-Protestant relief and service effort in Viet Nam for a seven-month period ending August 1966. ■ Named to head up the Assemblies of God home missions department is Rev. Curtis W. Ringness. ■ Evon Hedley, formerly director of development for World Vision, Inc., is now executive director of Christian Business Men International with headquarters at Lombard, Ill. ■ Sister Mary Luke Tobin, S.L., the Roman Catholic educator who was first American woman auditor at the Vatican Council, is scheduled as a speaker at the Seventh Assembly of the Woman's Society of Christian Service, May 12-15, at Portland, Ore. ■ Dr. Paul W. Brand, born in India of missionary parents, has been appointed chief of the rehabilitation branch at the Carville, La. Hospital for treatment of Hansen's disease. He will be assisted by his wife, Dr. Margaret Brand, noted ophthalmologist and specialist in leprosy-related eye problems.

USING SECULAR STATIONS

Continued from page ten

gram in view of the unequalled opportunity to air Christian programs over government broadcasting systems. These stations are seeking quality Christian programs and the Christian councils are seeking help in training personnel to produce such programs. Some government broadcasting systems are, in fact, urging the Broadcasting and Audio-Visual Services of the All Africa Conference of Churches to step up its program of training.

H. T. Maclin has commented, "What has brought about such an unparalleled opportunity? Two factors have changed the situation almost overnight. The first is independence. . . . Independence brought drastic changes. The new national governments insisted on producing nearly all that was heard from the local stations and the relays from Europe practically stopped.

"But to jump from a four hour production schedule to 12 or more so fast was more difficult than had been realized and local groups, including the church, were asked to help. From the usual 30 minute microphone-in-the-pulpit on Sunday morning the churches were quickly asked to step up their production schedule.

"The second factor is the extensive use of radio through all the African nations. Transistorized radio sets can be made cheaply enough that the lowest-paid salary worker can afford one and has one."

There are three Christian radio stations in Africa. Even if it were possible to set up another, RAVEMCCO would not encourage it in view of the unusual local station opportunities.

Secular Stations in Brazil

Brazil furnishes an interesting example of the value of local programming through another secular channel, commercial radio.

Pioneered by Christian businessmen, the development of "incognito" stations has been a creative approach to the problem of modern proclamation of the Gospel. These commercially successful stations, Christian owned and managed, use all types of formats—including news, music, drama and interviews—to serve the varied tastes and interests of a diverse population. The unique feature, however, is that the station owners give prime time to the religious programs.

The commercial station, once established, requires no operating budget from the churches and can be a powerful Christian witness in the community.

There are a few areas of the world where the use of secular radio outlets for Christian programming is restricted. When a government has monopoly of all radio and allows a minimum of programming by the churches, or prohibits it entirely, the churches have no choice except to use shortwave outlets outside the country for their radio ministry.

Near East Council of Churches is a case in point. When local doors were closed, the radio ministry of NECC looked beyond homeland borders for transmis-

sion facilities. Now daily programs are broadcast by shortwave over RVOG (Radio Voice of the Gospel).

In South East Asia, too, government restrictions on Christian broadcasting in several countries became determining factors as the Christian councils worked together in setting up SEARV (South East Asia Radio Voice). Scheduled to begin regular broadcasting this year, SEARV is based in the Philippines and will provide the voice for various Christian councils in that part of the world.

Privately Owned Radio Facilities

In the early 50's, conditions in the Philippines and Korea indicated station ownership by the churches.

In the Philippines there existed some opportunity for programming on privately owned stations in the Manila area plus a university in Dumaguete City to supply talent for Christian broadcasting. The national church decided that a 1,000 watt station should be established on the university campus as a pilot project in mass education and evangelism as well as a training ground to provide competent Christian programmers.

Two other factors strongly affected this decision. Manila radio was not adequately serving Dumaguete, yet the Dumaguete church was in the best position to follow up the radio broadcasts. The station's impact on the community and its service to the church was such that the project was extended to a full broadcast day on 10,000 watts of power.

Meanwhile competition for time on private stations in Manila became so great that cost and limited opportunity for the type of broadcasting to which the national churches are dedicated led to the establishment of a second 10,000 watt station to serve those parts of the Philippine Islands which the first station could not reach.

The same considerations brought about the establishment of a five station network in Korea. High standard of HLYK's advertising has become a model for other Korean stations.

RAVEMCCO is firmly committed to the coordination of all the media in the service of the churches. Radio should not be employed as a medium alone and separate. A unique experiment carried on in Hokkaido by the Japan Christian council working through HOREMCO (Hokkaido Radio and Mass Evangelism Committee) illustrates this point very well.

A thoroughly prepared approach planned with a particular area in mind calls for a coordinated use of radio, films, literature, posters and mobile vans, as well as special meetings. The value of this unified program for evangelism has been amply demonstrated.

Does RAVEMCCO believe in programming over secular outlets? The answer is, "Yes, definitely—wherever possible."

Does RAVEMCCO believe in owning stations? The answer is, "Yes, whenever the churches of a given area believe this to be the best way to reach their nation."

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ARMS Ham Operators Bring Home Closer to Missionaries

PHILADELPHIA, Pa.—To a missionary working alone in a remote jungle outpost or in some isolated spot on foreign soil, there is nothing like some word from loved ones back home to boost the morale of God's laborers overseas.

Now those serving in out-of-the-way places are within instantaneous communication with family and friends back home through the facilities of ARMS, Amateur Radio Missionary Service, which makes its headquarters here.

Even in this modern age, it sometimes takes weeks to get a personal message through and back from the remote jungle areas in South America to New York or Los Angeles by ordinary channels. Yet messages—even something as unofficial as the first gurgling greeting of one's faraway grandchild—can be instantly transmitted across the ocean to any outpost where there is an ARMS operator on the job.

In one instance a missionary was flown back to the U.S. from his station in Nicaragua for treatment of a rare type of tumor. By means of ARMS, the anxiety of the man's wife left behind at the mission was alleviated.

Dr. Don Stokes in the New Jersey hospital where the missionary was treated used the ARMS network to relay the cheerful news that no malignancy was involved in the ailment, thereby saving the anxious wife many hours of wonder and worry.

The original group of ARMS operators came together in March 1957 through the efforts of Dr. William Mierop of Collingswood, New Jersey.

Dr. Mierop, himself a ham, happened to contact the Wycliffe Translators' Peruvian base at Yarina-cocha one night while idly exploring the 10 meter band. The ensuing conversation triggered the idea of using amateur radio to bring assistance, encouragement and news from home to Christian missionaries around the world.

In February 1958 a license was secured by ARMS to operate a headquarters station and call letters W3CBM were assigned to it by the Federal Communications Commission.

Today there are approximately 300 ARMS members scattered throughout 13 countries including the United States and its territories.

ARMS is constantly expanding its reach to other countries and other peoples in a continuing effort to bring home a little closer to the missionary.

STRATEGY

Continued from page eleven

in Manila has chosen music.

Other world stations on a commercial basis are specializing in religion at an international level. ELWA has done this effectively from Liberia; and TWR, first from Tangier, later from Monte Carlo. More recently Trans World Radio has added a powerful transmitter on the island of Bonaire, Netherlands Antilles.

The Dutch situation seems to combine advantages of public corporation and church-owned radio. The Protestant community supports this arrangement by means of which a responsible program and considerable amount of acceptable and effective religious broadcasting is provided. The "pillar system" operating in the Netherlands alone makes this possible.

Brazil has recently adopted a new technique. A few evangelical businessmen have invested their money in a group of 1300 stations which will become commercially solvent, and which will be turned to use for responsible broadcasting as well as being sympathetic to requests for evangelical programs.

So long as these stations are owned by good businessmen instead of church committees, and so long as the owners can resist undue pressure from churches, this system should prove out.

No matter the system utilized, key to the future lies in good programming. If the churches can well learn how to make excellent programs, they have little to fear in either radio or television.

Good programs require time, patience, money, skill and support. If these are forthcoming, a great future lies ahead in any system.

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FROM THE MISSIONS BOOKSHELF

He Is In Heaven by Angeline Tucker (McGraw-Hill Book Company, 1965, \$4.95), and **Doctor Among Congo Rebels** by Dr. Helen Roseveare (*Christian Literature Crusade*, 1965, \$1.25), are reviewed by Dorothy C. Haskin, staff writer for *World Vision* magazine.

November 1964 was a time of shock for the Christian Church around the world, for those were the days of martyrdom for Dr. Paul Carlson, J. W. Tucker and other missionaries, both Protestant and Catholic. Hundreds of Christians were maltreated or murdered by Congolese rebels.

Several personal stories of these days are now in print. The two books reviewed here portray the suffering of Christian missionaries, and the martyrdom of Carlson and Tucker.

Congo Martyrs

The first book, written by the widow of J. W. Tucker, tells warmly and simply the story of his martyrdom, the days of hope and waiting, ending in his being clubbed to death, and his body tossed into a river.

Although it is essentially a simple missionary story, *He Is In Heaven* provides interesting reading.

Mrs. Tucker tells of first meeting J. W. Tucker at the Central Bible Institute (Assemblies of God) in Springfield, Mo., of their inconvenient courtship in Africa, of their years together serving the natives. The book also recounts stories of native Christians and colorful African incidents.

This is a story which every Christian should know. It would be a tragic one apart from the great hope of the Resurrection which is seen in every reaction of Mrs. Tucker during this time of personal crisis.

Among Congo Rebels

The second book is the account in diary form of a British woman doctor's experiences during the Congolese rebellion. She tells of her early experiences in the Congo under WEC (Worldwide Evangelization Crusade), of the

frightful days of the rebellion when she was mistreated, of the martyrdom of Dr. Paul Carlson and J. W. Tucker.

As Dr. Roseveare said, "The wickedness knows no end." It is a lucid account of horror upon horror, and the very simplicity of its telling grips the reader.

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THE GOSPEL IS A RECORD

BY MARGUERITE CARTER

22

GAWE belonged to the headhunting Ilongots, one of the most feared tribes in the Philippines. He and his wife lived in a *nipa* hut in the mountains of northern Luzon with his pigs, chickens, dogs and squealing children. He spoke only his own dialect, seldom seeing any but his own villagers. He had no conception of life beyond his garden, his family, the sky above, and someday the great unknown—death.

Would he ever hear the Gospel of the Lord Jesus Christ?

Yes, for while there was no missionary living in his village or any nearby village a native Christian had gone through once and left a small record player with 10 gospel records. Day after day Gawe listened to the black discs—one of the modern-day shortcuts in communications.

Gospel Recordings, founded by Miss Joy Ridderhof in 1937, has given over

Marguerite Carter has been executive secretary of Gospel Recordings Inc. since 1950. A Canadian by birth, she was graduated from Victoria College, British Columbia and moved to Los Angeles, California to serve a time as secretary of Biola School of Missionary Medicine.

4 million gospel records to missionaries for distribution in more than 160 countries. The records are available in more than 3,350 languages and dialects. In each tongue from five to 10 records are made, presenting the way of salvation and giving instruction in Christian living.

The records go where missionaries are not going. To cite a couple of instances: in a limited area in West Africa are 5,958,000 known tribespeople reached by only 69 missionaries, while in Guatemala there are only two young lady missionaries to serve some 80,000 Otavalon Indians. A missionary in Capetown, Africa meets newly docked ships and gives records to Japanese immigrants en route to Brazil.

Difficulties in Recording

The first step in making the record is recording of the message. One short story will give a picture of the difficulties often encountered.

Joy Ridderhof and Ann Sherwood went to the Philippine Islands, going through all the trouble of acquiring passports, visas and shots, waiting on the Lord for his provision, acquiring equipment, setting up a primitive stu-

dio and assembling the necessary personnel, which in one case consisted of only three people. Mrs. Maggay was a neat, cultured little Filipino, immaculate in starched white blouse and full, loose skirt, who spoke both English and the Ibanog language. Then there was a little old man, toothless but alert, who spoke little English but was fluent in the Ibanog language and Palanan Negrito. A little Negrito with bright brown eyes and naked but for a red loin cloth completed the trio.

Miss Ridderhof first spoke the message in English, "God, the Creator of earth and sky and everything in them, has sent a message to all men that dwell upon the earth." Mrs. Maggay translated the sentence into Ibanog, followed by the little old man who repeated it in Palanan Negrito, then the little Negrito recited it in his own language. It took hours to record the entire message. Each sentence was not only relayed to the Negrito but everything he said was translated back to Joy Ridderhof so she could be certain that he had understood.

The same process is repeated over and over again in the far corners of the earth, but it is only a beginning. The

tape is sent back to Gospel Recordings headquarters in Los Angeles, where it is edited.

One Record Per Second

Once edited it has to be made into record form and pressed. A newly adapted speed press makes one record each second. Then the records are packaged and labeled to be sent to the missionaries.

At the time the missionary places his order, he must also obtain the necessary record players. These vary in price from \$3.50 to \$14.50, according to whether it is hand-driven, spring-driven or battery-driven. These boxes are wooden soldiers of the Cross.

Once he receives the record players, the missionary must prayerfully decide where they should go. Then he must make the necessary journey, often over extremely rugged trails, to the selected village. There he carefully shows either a trusted Christian, or an important headman, how to operate the "talking box." He leaves with a prayer in his heart that God will give the increase as the gospel message is repeated over and over again.

Fascinating Results

The results are fascinating. The Rev. James Cail of the Sudan Interior Mission writes:

"Recently I visited Worumo where I had left a phonette. I had intended to leave it there only a month but with the press of things I had left it there longer than I had planned. I went to see the chief and told him I had come to get the phonette. Since the interest at this village had never been too encouraging, I thought they would have tired of it a long time back. I was totally unprepared to hear the chief tell how much they liked it and did not want me to take it away. They brought it out [it looked well worn and since it was metal it was quite scratched and a bit dented though it had been new when I left it there] and asked me to play it again before I took it away.

"I asked them if the message was clear and if they understood it. They said they all believed. I had heard that before and it did not impress me though they did seem to mean it more than some. Then they started telling me about their desire to follow the Lord. *That was different!* I asked them who Jesus was, what He had done for them, where He was now, and what would they do about their sins. The answers reflected the genuine faith of

those people as a result of listening to that little box for four months.

"The chief asked me how much it would cost to buy one for their village. I told him about four dollars and he said they would collect the money to buy one. He said he would have the money in two weeks, so I decided to leave this one until they could bring me the money for it, then I could put it in another village."

A born-again Arab girl in Africa who had no contact with Christians used the records to win others to the Lord. She wrote, "Even though I am born a Moslem during my school-days in Christian schools I learned that there is no other way but through Christ. Since then I have been baptized and christened Mary.

"But yet, there are still many of my kith and kin in the darkness. When I was given part of your religious records to send to my friend, I was able to win some souls to Christ.

"Therefore I would be delighted if you can send me your records in Yoruba, English and Hausa because I still have many Hausa friends near me."

Spread Word Like Wild Fire

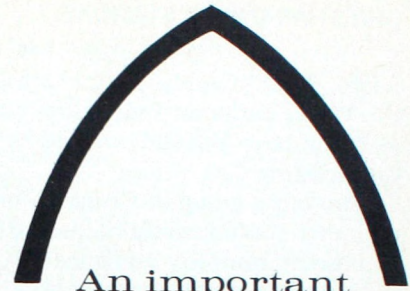
"With this," the girl continued, "I will be able to spread the words of God like a wild fire. May God Almighty, Father of our Lord Jesus Christ, bless your work so that at the end you may be given the delight of paradise."

From Brazil a missionary wrote, "Since returning to our station on the Amazon River, we have seen that the records previously distributed have been instrumental in etching the Gospel deeply into the minds of the listeners from ear to heart. Where we leave a phonette and then return later, the folks without fail know the hymns by heart and even part of the sermons by heart."

Indeed these gospel records are a shortcut in communications, a concise message repeated in three and one half minutes. In 1950 Wycliffe Bible Translators told Miss Ridderhof that it might take another 100 years to get the Scriptures into all the world's languages. Meanwhile, by the use of gospel recordings, thousands are hearing for the very first time the message of Christ.

Joy Ridderhof sings, "O for five thousand tongues to sing my great Redeemer's praises." This is "precept upon precept, line upon line, groove upon groove" becoming a reality.

**Isaiah 28:10, special translation*



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CHRISTIAN-OWNED STATIONS

Continued from page ten

Radio VOG in Addis Ababa, Ethiopia, controlled by the World Lutheran Federation; and Radio CORDAC in Bujumbura, Burundi, owned by the Central Africa Broadcasting Co.

Who but a group of Christian broadcasters owning their own station would be interested in reaching such an obscure minority audience? HCJB engineers built and installed the transmitter for Frank Drown at Macuma, and then furnished him with a sufficient number of fixed-tuned radio receivers, operated by flashlight batteries, to pass out to his Jivaro converts.

As in many other areas of procedure, this matter of Christian station ownership is not an "either/or" proposition. There are some excellent alternatives to owning a missionary radio station or studio overseas. Circumstances sometimes make the difference. For example—

1. Sometimes governments will not issue a broadcast permit to a religious group—fearing controversy, or because they maintain exclusive air rights for their own state religion.

2. In certain areas of the world, all radio and TV frequencies have been previously assigned and none now exist for new installations—Christian or otherwise.

3. If time cannot be purchased for gospel programs, the only hope is in trying to purchase a local station—usually a very expensive procedure.

On the other hand, where existing commercial or government radio stations will sell or give time to Christian groups—these should be used, by all means. Many large Christian program producers in the U.S.A. and elsewhere are doing just this with excellent results for the Gospel.

The constant danger of a Christian-owned radio station is that it may lose contact with the man in the street—that it will unconsciously program itself to please believers in its audience, forgetful of the non-believers. This possibility must be frankly faced and avoided by the management of a Christian-owned station—overseas or domestic—if it is to really carry out its God-given purpose and opportunity.

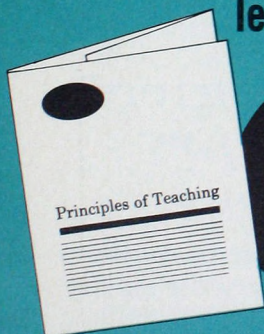
"Christian-owned" is no magic label involving a panacea for solving problems inherent in radio station and recording studio operation. It offers no special license for shoddy production or questionable procedure. It guarantees no easy or sudden success that is not long-fought and hard-won by battles of faith and prayerful dedication.

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EMPHASIS MISSIONS

AT FIRST BAPTIST CHURCH — LAKEWOOD, CALIF.

"The key to any church's involvement in missions is its pastor," says Rodney Toews, Christian education director at the First Baptist Church of Lakewood, California. "Our church lives, breathes and talks missions because we are fortunate to have at the helm a man who thinks in terms of a world dying without the knowledge of Christ," Toews went on to say.

The pastor, Rev. Harold S. Carlson, a little embarrassed when confronted with this remark, made an attempt to depreciate his own part in his suburban church's missionary outthrust. "Many factors are involved," he declared, "but primarily it is one of teamwork. I'm surrounded by the most cooperative group of people any pastor could wish for."

First Baptist of Lakewood meets in a large, attractive edifice on Arbor Street, built in 1960 at a total cost of more than half a million dollars to supply the needs of a rapidly expanding congregation.

Carlson visits a different mission field every year in order to familiarize himself with world needs. Last year it was South America, the previous year Alaska. Korea is on his schedule for this spring. Three years ago the church presented its minister and his wife with tickets for a round-the-world trip. The stimulus resulting from this journey continues to work effectively in Lakewood's missionary program.

As he travels, Pastor Carlson makes careful note of urgent field requirements. He shares these with his congregation on his return. It might be an X-ray machine for a hospital in Ethiopia . . . operating lamps for a medical center in Assam . . . a stove for a missionary guest house in the Philippines . . . a piano in the Aleutians. He simply describes the need. The spontaneity with which his people respond is "truly wonderful," Carlson will tell you.

On their field trips Carlson and his wife live among the missionaries, taking limited part in their activities, so that their "sharing" on the homefront is warm and down to earth. One Sunday, at the close of the morning service, Carlson was awestruck to find that

unsolicited contributions to the needs he had mentioned amounted to \$1,600.

Health reasons do not permit Harold Carlson to engage in full-time activities in a foreign climate. But he has been told by missionaries more than once that he is doing more for the cause of missions in his present role than he could ever accomplish on the field.

Called to the pulpit of the Lakewood church in October 1951 from a satisfying pastoral and radio ministry in St. Paul, Minnesota, he has witnessed exceptional growth in every department of the Lakewood church. In 1960, the new, modern sanctuary, capable of seating 1,280, was dedicated. In 1961, he baptized his 1,000th candidate since his installation in the Lakewood pulpit 10 years earlier. In 1965 the membership passed the 2,200 mark. Total Sunday school enrollment today is nearly 2,000, with 3,600 the church's ultimate goal on completion of the new Christian education building.

Heading the church's missions committee are Dr. and Mrs. Keith Knopf who, like their pastor, are unable to qualify for foreign service yet have given themselves unreservedly to the work of promoting and aiding world evangelism. At the outset of his medical career, Dr. Knopf and his wife assumed full responsibility for the support of two medical missionaries. Their home is a perpetual "open-house" to missionaries. Pastor Carlson credits this couple with much of the church's enthusiasm for missions.

Every class and organization in the church promotes missions. At the beginning of each fiscal year, a contest is held to select the best missions theme for the succeeding year. This year the theme is "Reaching Today's World Today." At the same time a financial goal is set; currently it is \$100,000. Lakewood Baptist encourages an every-member contribution of five percent over and above the tithe. The congregation is also encouraged to dispense with the conventional mailing of Christmas cards and to donate, instead, 15 cents to a Christmas fund for mis-

Continued on page twenty-nine

What's Your M.Q.?*

1. HCJB in Quito, Ecuador, was the first privately owned missionary radio station in the world. True False
2. TEAM (The Evangelical Alliance Mission) operates a network of radio stations in the Near East and parts of Europe. True False
3. Christian films have not met with a good reception in the mission field. True False
4. JAARS is an air-ground communications and air transport service maintained by Wycliffe Bible Translators for missionaries. True False
5. Thus far Christian television has not been successful owing to lack of funds. True False
6. Bible correspondence courses as follow-up for missionary radio are being used successfully in Moslem lands. True False
7. Transistorized radio sets have not been effective in promoting the Gospel in jungle areas. True False
8. Previously inaccessible tribes are now hearing the Gospel in their own language by means of small portable record players. True False
9. Christians in Communist-dominated lands are secretly tuning in to gospel broadcasts emanating from the Philippines, Monaco, Ecuador and other points. True False
10. Call letters for the Sudan Interior Mission radio station in Liberia were taken from the theme "Eternal Love Winning Africa." True False
11. Headquarters for Trans World Radio are in New York. True False
12. Documentary films showing missions at work in other lands are not popular in America. True False

*Missions Quotient

(For answers turn to next page)

Christian Population Tops 700,000

TOKYO—Christian population in the island nation of Japan now exceeds 794,586, according to Japan Christian Yearbook. The Christian community comprises just over eight tenths of one percent of the general population, divided among Catholic churches of 333,265 communicants and Protestant groups of 461,321. Japan has 5,967 Protestant and 993 Catholic churches.



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SCREENING THE GOSPEL

Continued from page thirteen

Gospel. If this great medium is not harnessed, if it is not used on the mission field for the mission field, then "some evil may befall us."

Hollywood producer Cecil B. De Mille stressed such a need when he said, "We must use everything that the genius of man and the providence of God has given us to communicate the Gospel."

The Church must mount up this force for communication.

Just as Christians pray for missionary doctors, missionary writers, radio technicians, they must pray for missionary motion picture men and women. Men and women who will take this powerful medium and recast it to fulfill Christ's great commission to take the Gospel to every creature in all the world. |||

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QUOTE UNQUOTE

The young Christian, gifted with the ability and willing to train for the communications field, could well consider whether God's will for him would be in one of the 700 commercial-educated TV stations or one of the 6,000 U. S. radio broadcasting outlets. Who can measure the influence of the station manager, the programming director, the news analyst whose voice and person the public learns to respect and heed?

—Our Most Neglected Opportunity, *United Evangelical Action*.

At a time when the world "missionary" has been becoming current coin (among secular writers) and has been properly used without any sense of incongruity or embarrassment, eminent churchmen, and some not so eminent, have been busy apologizing for the word, though as yet none in this country has gone so far as our transatlantic friends by trying to camouflage missionaries under the title of "fraternal workers." . . .

The word "missionary" only began to be used in its modern sense in the middle of the seventeenth century. It is a hybrid word, but its Latin root simply means someone who is sent, while that upon which he is sent is a "mission." This is the nearest English and the nearest Latin equivalent of the Greek *apostolos*, though, in the Vulgate, the Greek word is taken over direct into the Latin. It would have been admirable if the word "apostle", in its original simplicity, could have been the word used to denote the apostolic nature of the Church's existence. But this was not to be. We cannot reverse history. The word "missionary" is the only possible equivalent of that cen-

tral heart of the Christian vocation which is the "sentness" of the Christian—sent with the Gospel.

It does no harm that the word carries with it the tang of the frontier. It is a word which carries an implied challenge to all who are unwilling to face the frontier situations in which they live and work. It is a wholly admirable word. Long before William Booth, Martin Luther had said, "Why should the devil have all the best tunes?" Today the secular world is saying, "Why should Christians have all the best words?" Curious, isn't it?

—Max Warren, *Frontier*, Winter 1965-66

What Is Your MQ? Answers

1. *True.* "The Voice of the Andes" went into operation on December 25, 1931.
2. *False.* TEAM operates Christian radio stations in the Far East.
3. *False.* On the contrary Christian films are well received.
4. *True.* The letters stand for Jungle Aviation and Radio Service.
5. *False.* One privately owned station and several commercial stations are telecasting with a wide measure of success.
6. *True.* North Africa Mission is one of several using this follow-up to gospel programs beamed to Moslem lands.
7. *False.* Transistorized radios are proving highly successful among jungle tribespeople.
8. *True.* Wycliffe Translators and Gospel Recordings are among a growing number of missionary enterprises using this method to evangelize.
9. *True.* The Far Eastern Broadcasting Company operating from the Philippines and Korea has received letters of appreciation from believers behind both the iron and bamboo curtains.
10. *True.* ELWA went on the air in January 1954.
11. *False.* Trans World Radio headquarters are in Monte Carlo, Monaco.
12. *False.* Demand for such films usually exceeds the supply.

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500 Delegates, Observers 'Involved' In Missionary Medicine Conference

More than 500 delegates and observers attended the 4th International Convention on Missionary Medicine in Wheaton, Ill., which focused on the one-word theme "Involved."

An air of expectancy hovered over the auditorium as the conference sponsored by Medical Assistance Programs, Inc., heard the initial address by Dr. Horace L. Fenton, general director of the Latin America Mission. Then came a procession of mission authorities which included Dr. Eugene Nida, noted for his work in Linguistics and translations; Dr. Paul S. Rees of World Vision, Inc.; Dr. Paul W. Brand, Carville, La. leprosarium, and a number of widely known medical men from India, Cameroun, Swaziland, Korea and Indonesia.

Mingling of Joy and Pain

Involvement, said Dr. Brand regarding the convention theme, is a mingling of joy and pain so refined that it is almost like settling oneself into an extremely hot bath: there is the experience at one and the same time of the ache and agony of a tired body and the ecstasy of extreme relief.

Brand was formerly director of ortho-

pedic surgery at the Christian Medical College, Vellore, India, where he developed a new technique for restoring the use of hands disabled by leprosy. The world famous expert on Hansen's disease stressed the need for personal commitment to Christ.

"The man who commits himself," he said, "achieves the impetus to carry on." He likened his own allegiance to Christ to a cell in the human body, in contrast to a single water amoeba. The amoeba owes allegiance only to itself, but "each cell in my body," Dr. Brand said, "is totally committed to my body."

Missionary Health Workshop

Some 100 missionaries and their families participated in the workshop on missionary health. Within this framework, health problems of missionaries both mental and physical were aired professionally.

Reasons for missionary dropouts were uncovered. It was demonstrated statistically that the heaviest loss occurred at the end of the second term of service. Education of children accounts for many leaving their field before their term is up.

EMPHASIS MISSIONS

Continued from page twenty-six

sions for each card they would normally send to a friend.

Last Christmas this fund provided \$10 checks for 110 missionaries.

During Lakewood's annual missions conference each Sunday school class is given a booth project which is graded according to age, challenge, and other factors. Friday is youth night when young people dressed in colorful native costume serve food typical of the country they represent. Trophies are awarded for the best presentations. Meanwhile numerous missionary speakers are featured on the week-long program from Sunday through Sunday.

The women of the church have a sewing department where furloughed missionaries can be completely outfitted by competent seamstresses. Often the women will arrange a coffee klatch or informal luncheon for some visiting lady missionary.

"Thinking missions" is an essential ingredient in the Christian education

program. Training begins at kindergarten level and continues on through high school and college years to the adult departments. Emphasis is: *this generation must reach the people of the world today.* The church has a long-range goal of 100 young people in Christian service by 1975.

Rodney Toews has initiated what may well become an accepted procedure for Christian education. He attempts to correlate the overall curriculum with the public school program of social studies. This means that the child with an academic knowledge of, say, the Navajo Indian, has a much keener sense of perception and a greater enthusiasm for the lessons he is learning at his church. "We are pioneering in this field," Pastor Carlson points out. The potential is enormous, Toews feels.

Carlson had one final observation to make which constitutes a challenge to the average church leadership. "Pastors are missing the boat," he says, "when they do not seek to involve their people in missions. It is not as difficult as they think." |||

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To See
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STEP BEYOND THE TORII

By
Dorothy Haskin



On glowing Ginza (Tokyo's principal shopping center) the tourist can contrast the old and the new. One contrast which quickly catches the eye is the sign in both English letters and Japanese characters.

Nowhere in the world can you see greater contrasts in less space than in Japan. I could stand at my hotel window in downtown Tokyo and see a young man riding a modern bicycle, his short loose jacket flaring behind him, and a stack of wooden boxes containing lunches on his head. He is riding past the *Kabuki* theatre where the drama being enacted within dates back to the sixth century.

On the roof just below my window is an orange *torii*, sign of the gateway to a Shinto shrine. The *torii* or gateway is rightly a symbol of Japan, for Japan is the gateway to the Orient.

The first-time visitor to this island kingdom has much to see.

In Tokyo there is the *Ginza*, main downtown shopping district, where you can buy French imports. Or take an inexpensive taxi to Asakusa Kannon Temple. This is one of the oldest temples in Japan, founded about 1300 years ago in honor of the goddess of mercy. Leading to it is a long street full of fascinating tourist shops. Also there is the Tokyo Tower, the world's highest, from which you will get a magnificent view of the city.

You will want to see rural Japan as well. It is easy to go by trains because they run according to schedule. Also, dating back to American occupation, the names of stations are given in both Japanese and *Romaji* (English letters).

Your trip is not complete without a

visit to Atami, where you can stay in a typically Japanese hotel (but sufficiently used by tourists so that few Western amenities are maintained). You need not stay overnight. It is customary to go to a hotel to take a bath. You will find your room with its *tatami* floor, sliding *shoji* doors, and picturesque garden, a delight.

Or take a train to Kyoto, former capital of Japan. Here the main point of interest is the Nijo Castle. Built in 1603, it contains figures of the Shogun and his court attendants. In the corridor the floor is called the Nightingale Floor because as you walk on it, it makes a musical sound. Its original purpose was to warn the Shogun if anyone tried to walk up behind him unexpectedly.

Naturally you will want to visit Hiroshima, which has an extensive museum dedicated to the explosion of the A-bomb.

As a Christian tourist you will want to go behind the *torii* and see your missionary at work.

There are an estimated 3700 missionaries in Japan where the Protestant gospel has been preached slightly over 100 years and where less than one percent of the population is Christian.

You might take a train to Wakayama Ken (the Florida of Japan). You can visit Nachi Falls, which is actually

worshipped as a god, and see the first Christian grave in this district. You may wonder why a grave is of interest, but many people had said to the missionary, "I would become a Christian, but where would I be buried?" The Buddhist cemetery would not permit a Christian funeral so the missionaries had to buy land for a Christian burial place. This is one of the problems of becoming a Christian in a non-Christian country.

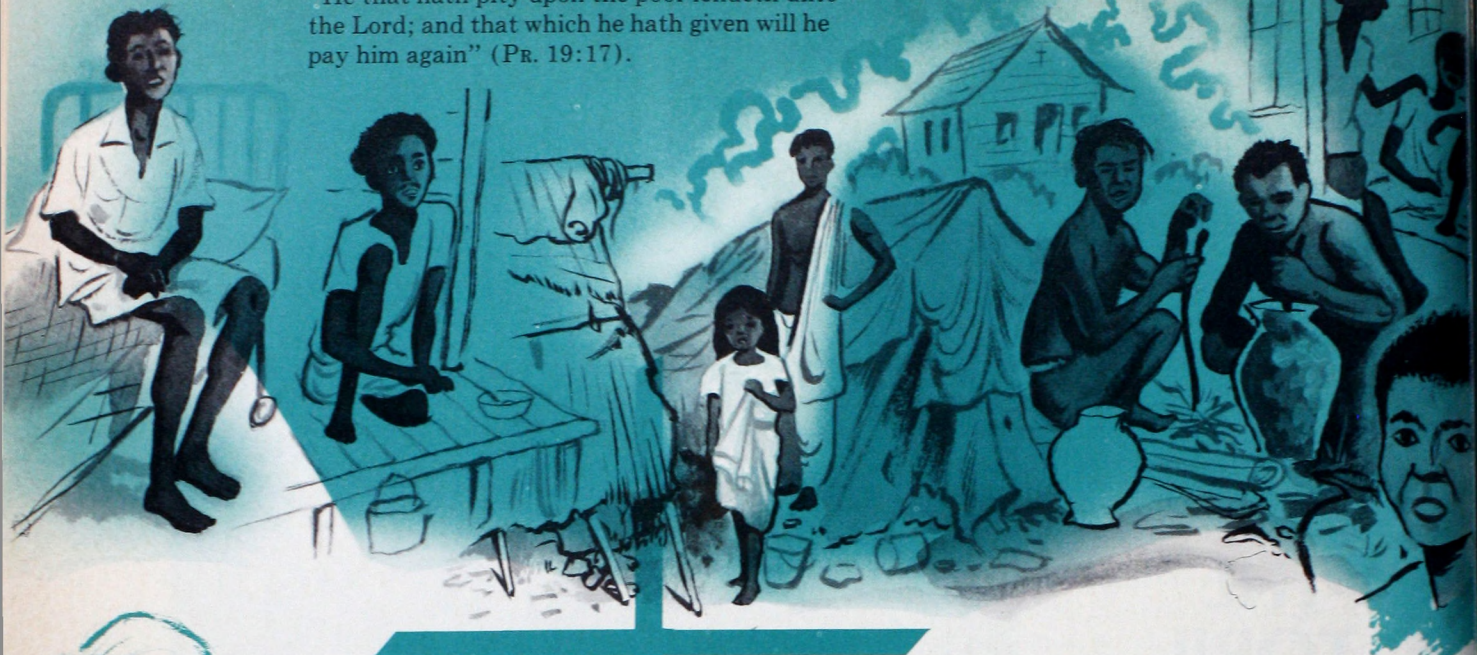
Or you can go to Shikoku, the smallest of Japan's four islands and visit churches begun by Mabel Frances, a Christian and Missionary Alliance missionary who first came to Japan in 1909.

She couldn't find anyone who would teach her Japanese, but she bought a book and a servant girl pronounced the words for her. Now the island is dotted with churches which she was instrumental in opening.

Or you can continue on to Yamaguchi-ken. There you will have the thrill of seeing the Japan Sea, a mild greyish body of water. You can walk along its shore and see villages of fishermen who have never heard the Gospel of Jesus Christ. You will also see a former liquor store now a Christian book store.

It is all there, the new and the old, for your enjoyment, once you decide to visit Japan.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Pr. 19:17).



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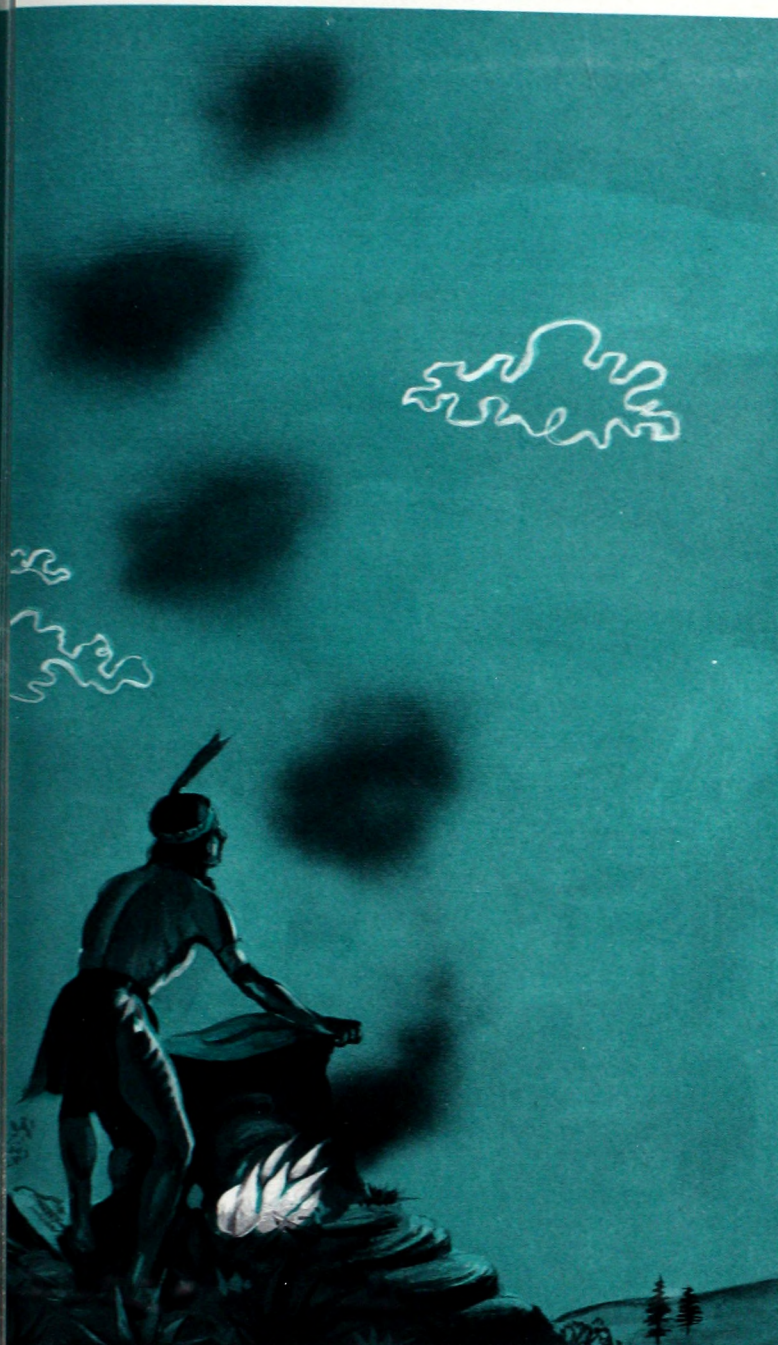
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You don't change the message...You change the method

Smoke signals carried the news only as far as eye could see. Today, different methods of communication make it possible to see events as they are happening anywhere in the world.

There's a different method available for communicating the good news of salvation too. A method that crosses the wastelands of the mind and breaks through the barriers of false concepts. It helps today's "untouchables" see the truth.

These "untouchables" are all around us. We live and work next to them. They are well-dressed, well-educated, successful, attractive people... but untouched by the gospel of Christ. They are business men, stu-

dents, professional people, scientists, ... people in all walks of life. To most of them science is reality; faith merely a theory, to accept or reject at will. How do you reach them? There is a way, a method that really works. It's SPACE AGE EVANGELISM.

Carefully prepared materials show how you can reach "untouchables" in your community with a SPACE AGE EVANGELISM program, how to present Moody Gospel-Science Films in a prescribed sequence to bring the full impact of God's Word to just such skeptics as these. The new format—only 28 minutes in length—fits into any church activity, service club, industrial lunch hour program or home situation.

SPACE AGE EVANGELISM adds a new effectiveness to the presentation of the gospel message. Amply proved at the New York World's Fair, SPACE AGE EVANGELISM can be equally effective in your own community.

Begin this exciting new plan in your church and/or community today.

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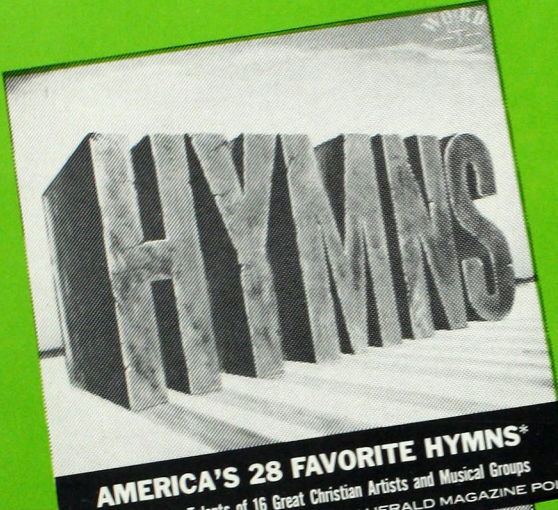
- Please send the free SPACE AGE EVANGELISM packet with full information on how to reach "untouchables" in my area.

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America's 28 Favorite Hymns

SELECTED IN A NATIONWIDE POLL

Recorded by 16 famous soloists, choirs and orchestras

AMERICA'S 28 FAVORITE HYMNS*
Featuring the Talents of 16 Great Christian Artists and Musical Groups
*SELECTED IN THE 1962 CHRISTIAN HERALD MAGAZINE POLL

2 Great LP Records (A \$7.96 value) **\$5.98** (HI-FI) | Stereo Album (A \$9.96 value) **\$7.98**

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When a nationwide poll to select America's best-loved hymns was announced, the response was enthusiastic from coast to coast. Perhaps you were among the tens of thousands of Christian music lovers who voted for their favorites, naming the ones which have meant the most in spiritual refreshment, as well as in listening and singing pleasure.

Now you have the unique opportunity to bring the 28 top choices . . . AMERICA'S 28 FAVORITE HYMNS . . . into your own home. Here is the best in Christian music to play over and over again to your heart's content. Here are the top 28, on two magnificent LP records—a permanent collection for your record library, featuring Christianity's finest, dedicated musical artists.

FREE BOOKLET WITH ALL THE WORDS PLUS STORIES ABOUT THE HYMNS

Imagine the inspiration and enjoyment you and your family will experience as you

hear these great hymns . . . the pleasure of singing along as the familiar words and music unfold. Included with your two records, you receive a booklet with the words of all 28 hymns . . . plus interesting stories about the authors and how many of these beautiful hymns came to be written.

From the very first selection, *The Old Rugged Cross*, sung by Claude Rhea to the twenty-eighth, *Holy, Holy, Holy* by the powerful Moody Chorale, you'll find enrichment in every minute. Who wouldn't be thrilled by the Lutheran Hour Choir's voices blending on *A Mighty Fortress Is Our God* . . . by Frank Boggs singing *Amazing Grace* and *What A Friend We Have in Jesus* . . . by the beautiful harmony of the Serenaders Quartet on *Rock of Ages*?

NOW — A WONDERFUL OPPORTUNITY FOR YOU TO SAVE MONEY

Without doubt, if you tried to buy these hymns separately, you'd spend forty or

fifty dollars—if you could even find all of them. But now you can have all 28 on the two long-playing records . . . not at the usual price of \$3.98 each . . . but both, the complete album (worth \$7.96) for just \$5.98 as an introductory special offer. (If you wish *stereo* instead of *hi-fi*, you pay just \$7.98 for the two records that are worth \$9.96.)

Don't miss this extraordinary offer. You need send no money—we'll gladly send your album C.O.D. Pay just \$5.98 (or \$7.98 for stereo) plus a small amount for postage. (If you do send payment with your order, we'll take care of the postage!) Either way, your complete satisfaction is unconditionally guaranteed. Tear out the coupon . . . check whether you want hi-fi or stereo . . . then print your name and address and mail it today. We'll rush your albums (and your booklet with all the words) to you promptly so you can hear and enjoy them right away.

HERE'S THE COMPLETE LIST OF 28 HYMNS:

- | | | |
|---|--|--|
| <ol style="list-style-type: none"> 1. The Old Rugged Cross
Claude Rhea 2. How Great Thou Art
Bill Mann 3. What A Friend We Have In Jesus
Frank Boggs 4. In The Garden
Ralph Carmichael and his Orchestra 5. Amazing Grace
Frank Boggs 6. Rock Of Ages
Serenaders Quartet 7. Sweet Hour Of Prayer
Paul Mickelson Orchestra 8. Abide With Me
Dick Anthony Choristers 9. Beyond The Sunset
Bill Pearce & Dick Anthony (vocal duet) | <ol style="list-style-type: none"> 10. Whispering Hope
Charles Magnuson & Lew Charles (piano & organ) 11. Just A Closer Walk
Dick Anthony Choristers 12. A Mighty Fortress
Lutheran Hour Choir 13. Nearer My God To Thee
Bill McVey 14. God Will Take Care Of You
Flo Price 15. Have Thine Own Way Lord
Haven of Rest Quartet 16. Just As I Am
Billy Graham Crusade A Cappella Choir 17. Onward Christian Soldiers
Paul Mickelson Orchestra 18. Jesus, Savior Pilot Me
Haven of Rest Quartet | <ol style="list-style-type: none"> 19. My Faith Looks Up To Thee
Bill Mann 20. Blessed Assurance
Claude Rhea 21. Ivory Palaces
Moody Chorale 22. I Need Thee Every Hour
Abilene Christian College A Cappella Choir 23. Lead, Kindly Light
Dick Anthony Choristers 24. The Love Of God
Frank Boggs 25. Near The Cross
Jerry Barnes with the Kurt Kaiser Singers 26. Jesus, Lover Of My Soul
Bill Mann 27. Faith Of Our Fathers
Frank Boggs 28. Holy, Holy, Holy
Moody Chorale |
|---|--|--|

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