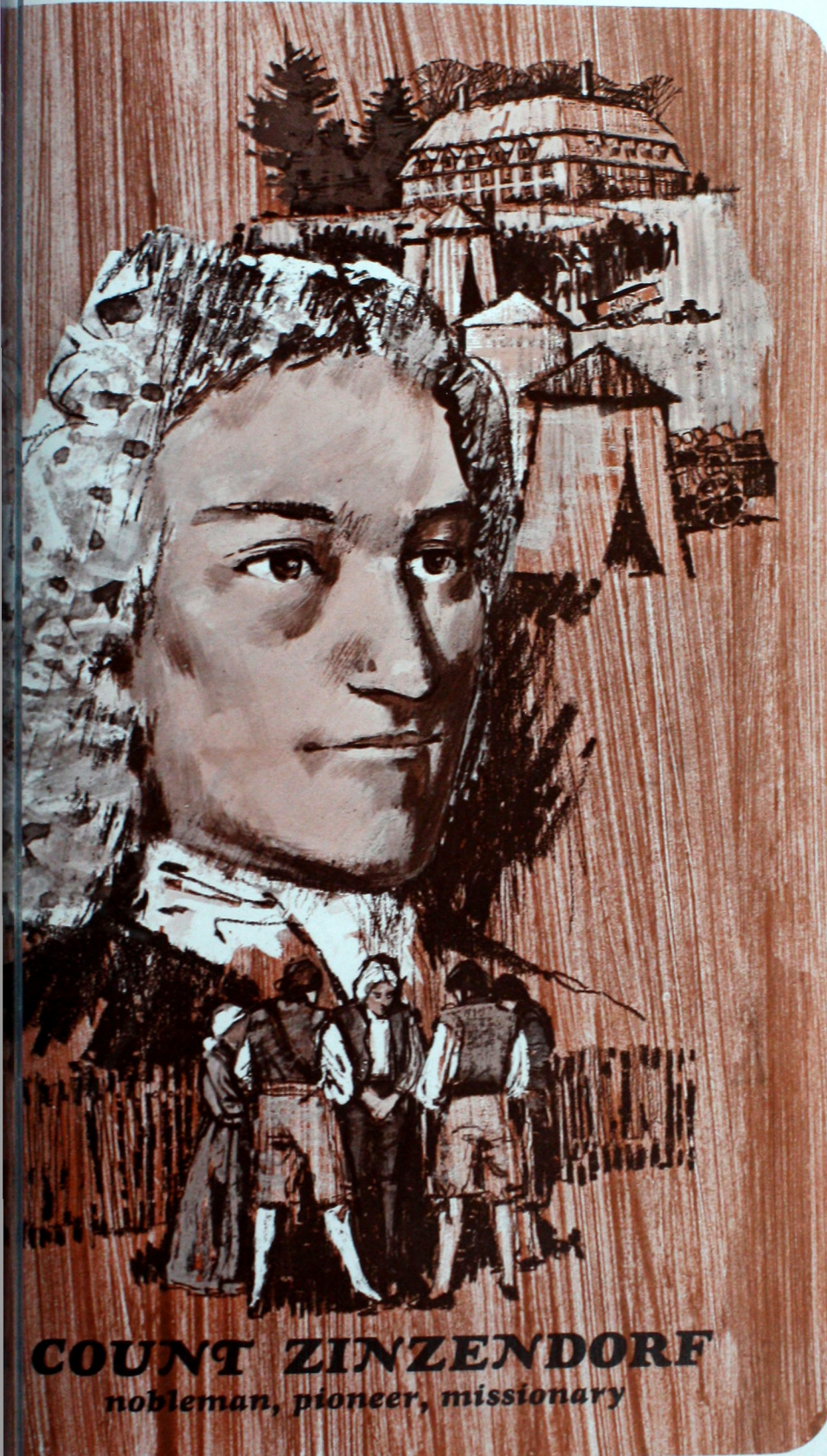


WORLD VISION

MAY * 1966
MAGAZINE

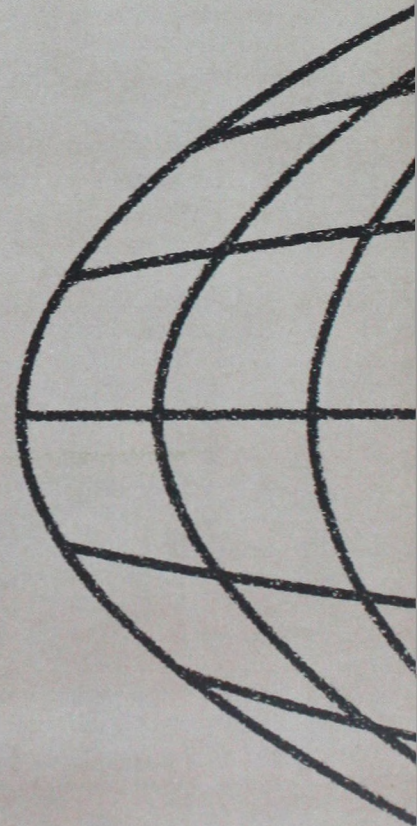


COUNT ZINZENDORF
nobleman, pioneer, missionary

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Overseas

The Myth of
Christian Italy

Why Missions
Are Merging



25 CENTS

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'The Boy Who Believes in the Holy Ghost'

May 29 will be Pentecost Sunday!

Who cares?

If that sounds irreverent, it is no more so than the irreverence of neglect from which the day suffers in our American churches generally.

I.

Britain's Dr. Norman Maclean used to recall an unintentionally amusing incident that occurred one day in the course of an examination at the Colinton Parish School. The teacher had required the class to memorize the Apostles' Creed, and to repeat it clause by clause, with each pupil having his own clause. As the recitation began, the first boy said, "I believe in God the Father Almighty, Maker of heaven and earth." The second boy said: "I believe in Jesus Christ His only Son our Lord." The recitation went on until it reached the point where one of the boys had said: "from thence he shall come to judge the quick and the dead." Then there fell a silence that indicated something had gone wrong. The silence was broken by the next boy in line, who said to the examiner: "Please, sir, the boy who believes in the Holy Ghost is absent today."

On which Dr. Maclean comments: "Lots of folks are absent when it comes to that clause."

So they are, alas!

Arthur Hurd says the doctrine of the Holy Spirit has been the "undiscovered country of Christianity, the dark continent of the Christian life, the land where our spiritual resources lie, but lie undeveloped."

Today some of our churches are beginning to re-discover those primal resources which are theirs in the person and power of the Spirit of God—but far from enough!

II.

One thing we could now do is to examine, at greater depth, what the Bible says about the Holy Spirit.

Professor D. W. Dillistone, in the midst of a careful survey of the biblical data, makes the suggestion that in these two words—adjective and noun—we have a profound double symbol: "Holy . . . the symbol of an intense purity" and "Spirit . . . the symbol of a boundless grace."

In the Old Testament this connection may be traced in such a sequence as we have in Isaiah 6 and 61. In chapter 6 the vivid and controlling focus is upon the holiness of the Lord: "Holy, holy, holy, is the Lord God of hosts." Here is the firm texture of what He essentially and eternally is.

But the focus of attention is different in Isaiah 61: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-

hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (v. 1).

Thus in the Holy Spirit we see one who is *firmly holy*, searching, judging, convicting; we see one who, at the same time, is *freely gracious*, heralding hope, healing the broken, liberating the enslaved.

As "holy," He leads a man to cry, "Woe is me"; as "Spirit," He leads a man to exclaim, "Here am I, send me."

III.

Take another approach. In the life and work of our Lord this twosidedness of the Holy Spirit is repeatedly in evidence. At work in Jesus, the *Holy Spirit* drives the money-changers from the temple and blazes out in hot condemnation of the "scribes and Pharisees." But there is another side. At work in Jesus, the *Holy Spirit* welcomes home a penitent prodigal, binds up the wounds of a waylaid and battered traveler, and tenderly sends forth a woman of ill repute into the society of the forgiven.

Take note of this: it was not until the distinctive character of the Holy Spirit had been decisively revealed in the words and acts of Jesus Christ, not until the norm of the Spirit-filled life had been spelled out as a life that bears the likeness of Jesus, that it was possible for the Christian mission *in and to* the world to get under way. The risen Lord, on the day of His triumph, gave to this mission its simple, superb, summoning expression: "Receive the Holy Spirit . . . As the Father hath sent me, even so I send you" (John 20:22,21 RSV).

IV.

To sum it up, let the Holy Spirit of God freely work, in church or person, and three things will emerge: *sanctity, responsibility, and vivacity.*

Because He is the Spirit of holiness, He convicts of sin—sin in its refinements as well as its crudities, sin in its social subtleties as well as its personal sordidness.

Because He is the Spirit of grace, He heals and sends out the healed to be healers; He cleanses and sends out the cleansed to make holiness attractive, not repulsive. He breaks that He may make whole, and sends forth the broken-made-whole that they may wake up the proudly whole to their need of being broken.

And all of this—if Pentecost be present—takes place in a climate of incredible vivacity. The Spirit is wind and fire. His ministry is passionate. It need not be noisy but it cannot be prosy. It need not be traumatic, but it cannot be tepid. For, as the author of *Ecce Homo* put it long ago, "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

Let's bring back "the boy who believes in the Holy Ghost!"

PSR



Our May cover portrait depicts Count Nicholas Ludwig von Zinzendorf, pioneer in Christian missions. The Moravian movement which he founded during an encampment at his Herrnhut estate had a powerful influence on the church in the 18th century and its impact is still felt in modern history.

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Support Disciplined Planning

If missions were a business, it would not be the one to pick as the business most likely to succeed. Indeed, if industry and business were run like missions we might still be in the early stages of the industrial revolution.

As Dr. Donald McGavran observed during a recent luncheon conversation, Protestant missions are much like Topsy, whose explanation of her existence was simply, "I spect I grow'd." About the same explanation applies to the Christian missionary enterprise today.

There is a tendency, of course, to take refuge and comfort in the knowledge that Christianity has in fact "grow'd." But this leaves many huge questions unanswered. How much greater could the growth rate have been? And how much greater could it be now? Is the current rate of growth consistent with the objective of evangelizing the world? How can the growth rate be increased?

Precise answers to these questions are not now available. The reason: most missionaries and mission executives simply do not think in such terms. Too many have been satisfied with a partial view of their situation. They feel called or assigned to a limited task—to a particular field or area, or to a specialized job. The larger facts of the industry, so to speak, are left unconsidered, uncollected and unassessed.

Helpful contributions have been made by the Missionary Research Library, the Institute of Church Growth and certain other groups which have shown awareness of the administrative problems which missions face today. But the problems remain untouched for the most part.

Missionaries on the field complain that their home office administration is shortsighted and inflexible. Outdated procedures are too often regarded as cast iron principles. There is no elbow room for young men who see visions and old men who dream dreams. Increased effectiveness is sacrificed on the altar of older routines.

It is time for a fresh approach, one based on "disciplined planning." Hit or miss methods, trial and error techniques will no longer suffice. The cause of the Gospel of Jesus Christ is in direct competition with other movements of our times. Some of these are highly organized, some are not. But they are effectively capturing the attention and devotion of great segments of the world's population.

The Gospel of Christ is worthy only of the very best in planning and management skills. Yet so much has happened in this field, even in the past ten years, that most missionary leaders are not even aware of the tools with which missions could now be outfitted.

Perhaps the biggest part of the problem lies in the way Christians think about themselves and their task. The theological approach, necessary as it is to any real understanding of Christian truth, has somehow be-

come associated with a fog factor. Deficiencies in planning, decision making and management are often accepted and glossed over with spiritualized explanations.

This led one missionary, with an engineering background, to describe himself recently as a man without a country. When he left the field of engineering and entered seminary he found himself in another world, characterized by a way of thinking quite foreign to him. It took him five years to adjust, he told us.

Objection will be made that the sovereignty of God makes up for human inadequacies and provides for growth quite apart from man's engineering of things. This is legitimate comfort but not a legitimate excuse for poor work. The sovereignty of God clearly includes human ingenuity as a key part of the master plan for Christian outreach to the world.

Business, industry and government have been quick to utilize new management and planning skills. Why not missions? We sanctify Christian mission as the most important task in the world. Must we not treat it accordingly?

Protestant missions could well take a suggestion from Pope John XXIII. We need to "throw open the windows" and expose ourselves to new light and fresh air. Only under such conditions will we get on with the job in the way that our times demand. *DHG*

Hail the Irregulars!

I met him at a pastors' conference in Colombia. He was short, shy, and a bit disheveled. Technically, he had no business coming to the conference. If anybody had asked for his ordination papers, he could not have produced them.

Yet if anyone deserved to be there, he did. Only a finicking formalist would have ruled him out. He is a farmer-businessman turned evangelist.

In his primitive area of northern Colombia God has used him to carve out forty congregations of believers in less than ten years. They meet in dwelling houses, apply themselves to Bible study, pray for the sick, speak with tongues, give generously of their meager substance, accept responsibility for lay witness in the community.

And so they grow. So they multiply. So they glow with the love of Christ and with zeal to win their neighbors.

They are irregular, but not wild. They are aflame, yet teachable. They have links with one of the most respected mission societies working in Latin America.

All this could be documented. All the names could be given. For our purpose here, to do so would add nothing.

Let's just be thankful for God's irregulars! *PSR*



THE MYTH OF CHRISTIAN ITALY

BY ROYAL L. PECK



When Pope Paul VI told the nobility of his court that "present day Rome is not a truly Christian city," he put an official seal on what has long been the contention of Protestant missionaries in Italy.

Roman Catholic appraisal of religious life in its own backyard has become more and more outspoken. Although the Vatican officially continues to claim Italy as a "Christian" people, organs of the Roman church are openly bringing to light facts that show this is a myth.

A Priest Laments

A priest in the province of Bologna laments: "On weekdays my church is deserted; on Sundays there are few people . . . and these are mostly women; absent are the young people and men, except on two occasions, Easter and Christmas. . . . What little religious tradition that remains is more superstition than religion." In the face of these facts he concludes that the Church of Rome cannot avoid the burning question: "Are our liturgical services producing a truly Christian people?"

L'Osservatore Romano, semi-official organ of the Vatican, editorializes: "We (Italians) are a people who through the ages have not known the lacerations and ruinous eclipses of deadly heresies. . . . But we are a people which, due to an easy traditionalism, do not easily give ourselves to firm discipline. The threat of diffused indifference, which comes from religious ignorance, does not lead to a declared atheism . . . it leads to practical apostasy. This creeping apostasy . . . is helped by the spread of two poisons: anticlericalism and communism."

The Church's Counterattack

Vatican Council II was a direct outgrowth of the dangerous position in which Catholicism finds itself, not only in Italy but in almost every country outside North America. Since World War II many countries with a traditional Catholic majority have been swept behind the iron curtain by popular acclaim. In Latin America centuries of religious syncretism have begun to reveal the gaping flaws of Catholicism. Pope John XXIII realized that something had to be done, and done quickly, if the church was to win back the allegiance of its millions of defectors. Vatican II was to be the instrument for a massive modernization effort to better equip the church for its counterattack.

Column upon column of free publicity was given the Vatican in the world press during the four-year Council. In Italy, however, it was a rare day when Council affairs were front page news. In one of the nation's leading weekly magazines, *L'Europeo*, a reader

in Luxembourg deplored the silence of almost the entire Italian press as far as the Council was concerned. The editor replied: "The indifference of the press is none other than a reflection of the public's indifference. . . . In Italy one is born a Catholic, lives a Catholic, dies a Catholic. But only one in a thousand takes his Catholicism seriously."

The people of Italy were indifferent to the Council because religion means little to them. Catholicism is social status, not a faith. Thousands of priests, monks and nuns in Italy were indifferent to the Council because being steeped in a tradition of conservatism they were in no mood to abandon medieval attitudes. The Italian hierarchy, however, became the arch-foe of change.

Adverse Effect on Catholicism

The Italian clergy know what they are talking about. Any further loosening of the bonds that tie Italy to the church is bound to have an adverse effect on Catholicism. Christianity, through the Roman church, has never in its long history been able to produce the kind of Christian society that expresses itself in the day-to-day life of the Italian masses. Temporal power she has in great abundance. Outward allegiance of the people is profusely hers. But, in spite of all this, from the time of Constantine the Great the church has never been able to convert the pagan heart of the people. Luigi Barzini in his best selling book, *The Italians*, comments that most tourists detect in Italy "a pagan, slightly irreverent, sacrilegious" spirit that makes the life of Italy emit "a slight odor of sulphur and brimstone."

When Constantine the Great handed the scepter of secular power to the Bishop of Rome by uniting church and state, the Italians joined the forces of the strong with great public display. But historically Italy has been the hotbed of the Roman church's fiercest opponent, anticlericalism. This is no accident. It is evidence that the Italian heart has never been conquered. On the other hand it shows that when the chips are down the Italian will not bite the hand that feeds him.

One has but to read the works of Dante, Boccaccio, Machiavelli, or a contemporary like Roger Peyrefitte, to be convinced that the practical life of people and priest, except for rare and happy exceptions, has been and is corrupt and carnal. Writers of every age testify that Christianity has yet to penetrate the warp and woof of Italian society.

Fertile Field for Communism

Communism has found Italy to be a fertile field. This is not difficult to explain. Barzini analyzes the Italian character (a character which the Church of Rome has assimilated but not changed) very well. "They tend to be concrete people, never allowing their imagination to stray too far, preoccupied with concrete problems, situations, men and things as they are. They cultivate tangible pleasures, the pleasures of the

Director of Italian Bible Institute in Rome, Royal L. Peck is Italy field director for Greater Europe Mission and is a member of the organization's coordinating committee for Europe. He graduated from Wheaton College in 1949 and received his BD degree from Northern Baptist Seminary in 1952.

senses. . . . This intense preoccupation with solid, measurable, sensible reality is readily perceived by anybody having even a superficial acquaintance with Italian life."

Apart from the change of the new birth, this is the rudiment of every Italian's approach to life. This makes Italy a difficult terrain for those preaching the supernatural, whether they be Roman Catholic or Protestant.

Italy's postwar recovery has been phenomenal. The past 10 years have given a higher standard of living for everyone. Yet, in spite of this economic miracle, millions of Italians have a marginal subsistence. True, nearly 40 percent of Italian families possess a TV (equal to TV diffusion in France). Five million of the 13 million families own automobiles. Car registrations are increasing at the rate of 2,000 per day. Italians attend more movies per week than any other nation in Europe. Yet most of these same people live nearly hand to mouth. They are not quite poverty-stricken, but they are certainly not comfortable.

To many Italians communism means the difference between poverty and minimal well-being. The Italian Communist Party is a huge service organization. It secures government jobs for its devotees; it helps the public cut through bureaucratic red tape; it meets the southern migrant as he gets off the train in northern industrial cities, houses him and even lends him money to tide him over; it provides thousands of adult recreation clubs and each year sends great numbers of children on seashore or mountain vacations. It champions the little man in the struggle for civil and religious liberty.

6

Communists Increase Popularity

Little wonder then that the Communist Party has never failed to increase its popular vote at the polls in every national election for the past 18 years. In return for a vote, communism solves concrete problems and helps Italians to face more easily "solid, measurable, sensible reality." It is meeting the Italian right where he lives and thinks.

As a service organization Roman Catholicism is not doing less than communism. Its disadvantage is that it wants not only the vote of those who accept its aid but also their souls. It does what Italian communism does not try to do. It seeks to control the most intimate part of family life. It insists on dictating to the conscience. Italians want personal freedom along with their materialism. Communism presently offers this. Catholicism does not.

We must not overlook, however, the great advance that the Roman church has made in Italy since Cardinal Roncalli became Pope John XXIII. It will be a long time before a majority of Italians become "good" Catholics. But many impartial observers in Italy are convinced that the church is on its way toward regaining control of the religious life of the country.

Resurgence of the Church

Resurgence of the church is manifested in (1) a relaunching of papal primacy, in forms adapted to the times, (2) a neoclericalism designed to assure the authoritative presence of the priest on every level of military and industrial life, (3) a new emphasis on the laity as a means of extending the church's influence in society, (4) a new biblical and missionary fervor, and finally (5) a reassertion of the myth, "Italy, the Christian people." The latter has a notable side effect, promoted by the hierarchy, in a sense of great suffering and scandal at the thought that any Italian should not be a Roman Catholic.

The cause of true biblical Christianity faces a critical moment in Italy. In a paper prepared for a conference of evangelicals held in Rome last May, Waldensian pastor Luigi Santini issued a stern warning: "Italian Protestantism is today living in the hour of 'to be or not to be.' In this difficult and impassionate hour we must ask ourselves, 'What is our real reason for being in Italy?' . . . The post-risorgimento Christian heritage is rapidly disappearing. Tomorrow the communities that will be alive will be those that have never doubted the obligation of evangelization; the others will have ceased to exist."

Pastor Santini's criticism might be a bit severe. But 106 years of Protestant missionary effort and 800 years of national Protestant testimony by the Waldensians have made little progress in bringing Christ to the Italian masses. Today less than one half of one percent of the 53 million population is Protestant.

One Bright Spot

One of the few bright spots has been the accomplishment of the Pentecostals. In the past 40 years they have succeeded in establishing some 700 churches, and now number 100,000—or half of all Protestants in Italy.

The problems faced by the Roman church also affect some of the older established Protestant denominations. In a poll, which if anything tends to understate the problem, Waldensians found that they lose approximately one third of their young people between the ages of 17 and 27. In the central-northern provinces the number that abandon their ranks soars to 41.5 percent. Church officials who took the poll concluded that "the primary motivation that causes these young people to abandon the church is *indifference*."

Missionary Body Increases

Until recently Italy was bypassed by most Christians who responded to the missionary call. Ten years ago there were only 40 foreign workers laboring there. A new day now seems to be dawning, however. In the past decade the missionary body has increased to approximately 125. Whereas government eviction was once a constant threat, foreign clergy now find that visa procurement is fairly simple. Southern Baptists have the edge, numbering about one fifth of all foreign workers.

Continued on page 20



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*Ignorance and Disease
the Enemy*

**U.S. SETS ITS
SIGHTS FOR A NEW
WAR OVERSEAS**

by Forrest Boyd

President Lyndon B. Johnson's latest war is a world-wide campaign against ignorance and disease. What's more, he plans to carry on this war without doling out billions of U. S. dollars or hiring American teachers and doctors as federal employes to go to the underdeveloped countries of the world.

Key words describing this war, disclosed in the President's message to Congress on International Education and Health, are: "challenge," "stimulate," and "assist." The federal government hopes to stimulate drastic improvements in the developing countries. But most of the money will be provided through existing programs and voluntary organizations.

The total amount of money suggested for International Education and Health is slightly over a half billion dollars. This is "peanuts" in comparison with most federal programs. And the number of people to be hired by the government for these programs is equally small.

Campaign Can Bring Profound Results

This doesn't mean the administration is merely creating an illusion, or that the International Education and Health programs will not be massive and effective. It does mean that the federal government is lending its prestige, its know-how, its encouragement and its leadership to organizations and individuals interested in joining the war on these ancient enemies of man. The results could have a profound effect both on the countries involved and on the work of organizations already engaged in international health and education.

As an example of what the administration hopes to accomplish by encouraging an escalation of the international education efforts of voluntary organizations, Washington officials recently met with 200 heads of such organizations in New York and pledged to stimulate, not supplant, the work done by those agencies.

The White House plans further meetings with business and foundation leaders for the purpose of stimulating them to greater efforts. Douglas Cater, assistant to the President, says the federal government will try to encourage "to any extent possible" the existing educational programs carried out by voluntary organizations...including the programs sponsored by churches.

But there will be very little help in the way of direct money grants. In a few cases the government now farms out on contract some of its overseas education programs which come under the Agency for International Development. This is currently handled to some extent through the Institute of International Education in New York, an independent organization in which many voluntary organizations, including World Vision, Inc., are participating members.

Prior to his present post as White House correspondent for Mutual Radio News, Forrest Boyd was a member of the staff of the Voice of America. He previously served several Christian radio stations in various parts of the United States.

In Forms Other Than Dollars

Most of the government's help will come in forms other than dollars. Encouragement, challenge, stimulation, cooperation. It can be assumed that the U. S. government will assist more than ever in helping sponsoring agencies work out problems that may arise with foreign governments, and will establish new offices in Washington to provide information and to channel and coordinate efforts.

For example, an American Education Placement Service is to be set up within the Health, Education and Welfare department this summer. The idea is not that the government will hire teachers and send them abroad, but rather will act as an employment agency.

It will attempt to get foreign educational employers together with Americans who would like to teach in other countries. When a school system of another country is in need of teachers, it could inform the U. S. Education Placement Service which will have a list of American teachers desiring such employment. Except in rare cases the U. S. government will pay no salaries for these teachers. The salaries will be paid by the hiring country.

No one can now estimate how many teachers this program may actually involve, but the President sees it as an opportunity for American teachers eager to serve abroad, as well as professors and administrators who are retired or on sabbatical leave, or Peace Corps volunteers who desire further foreign service.

Washington officials advise that anyone interested in any phase of the International Education program should contact the placement service first. The placement service will then suggest the next steps.

8 Other New Elements

Other new elements in the International Education program, designed to assist individuals and organizations, include a center for educational cooperation and a council on international education which would advise the center. The center will act as a channel for communication between U. S. embassies abroad and the educational community in the U. S. It will direct programs assigned to the Department of Health, Education and Welfare and will assist public and private agencies conducting international education programs.

Still another program is suggested in the new education act which could turn out to be the most publicized because it deals with money and buildings. President Johnson calls it "School-to-School Partnerships."

Under this program a school in this country would adopt a community in another country, would collect donations and send them to the less developed nation for construction of a sister school. The money would buy bricks and mortar or other building materials, and the developing country would provide the labor. The Peace Corps would be the conduit for transmitting the money and assistance.

In his message to Congress President Johnson recommended a goal of 1,000 school-to-school partnerships.

Administration sources add that an unofficial goal, in terms of donations, would be \$1,000 per partnership.

Enlargements of Existing Programs

Generally speaking, other aspects of the education program are enlargements of programs already under way. The Agency for International Development is expanding its education programs 50 percent to a total of \$200 million. This will mean some additional personnel in the AID program. There will be a new crop of education officers—about 30 people—but the teachers and school administration experts used in AID programs are not all Foreign Service careerists. Many are university professors sent out by the various universities. AID pays the universities. The universities pay the professors. Peace Corps education services also will be expanded, by a total of over \$60 million.

The International Health Act is a companion to the International Education Act. Here, too, most of the thrust of the new program will consist of a new impetus and more funds for present programs. President Johnson proposes to more than double the present AID program to strengthen medical and health training institutions in the developing nations.

To increase the supply of trained Americans the President recommends a program of public health service grants to U. S. universities and professional schools. The first year goal will be to increase by at least 500 the number of graduate students preparing to participate in international health activities.

Establishment of a select corps of international health associates is another part of the program. The public health service would recruit young professionals in the health disciplines, to be available for assignment at home and overseas.

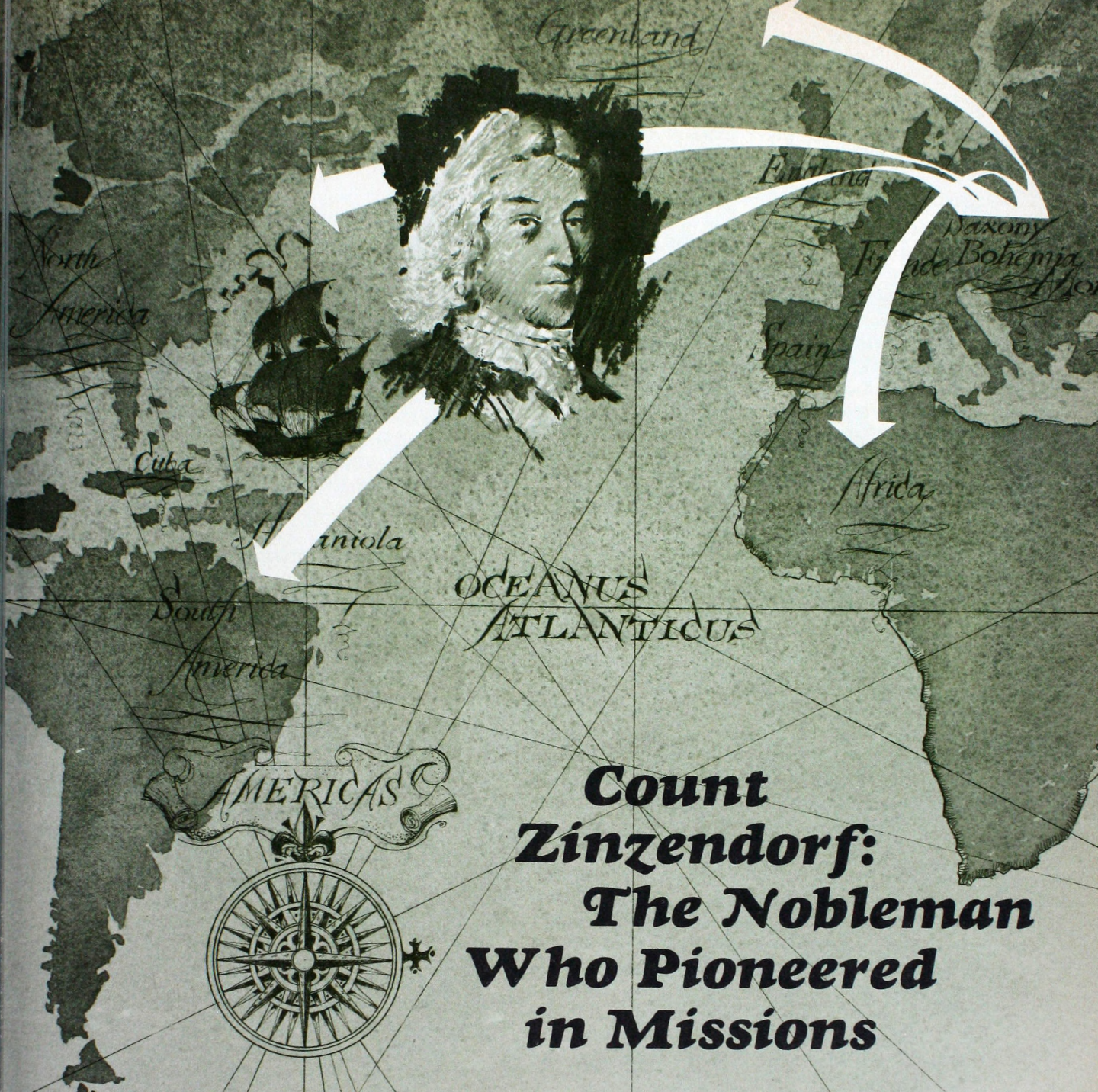
Through service with AID, the Peace Corps and international organizations, these young professionals would gain experience as the first step in building careers in international health. The President suggests recruitment of 100 outstanding young Americans to be the freshman class of international health associates.

Special Fellowships Offered

Also proposed is a program of "fellows in international health." Fifty special fellowships would be awarded to the best qualified young Americans with previous experience overseas and demonstrated capacity for leadership. They would prepare for a still more rewarding service in what the administration calls "this challenging career."

Although the number of Americans actually employed directly by the federal government and the amount of federal money spent are relatively small, President Johnson hopes, and in fact predicts, that health and education programs will have a profound effect in the elimination of ignorance and disease. And he believes the programs must be carried out for at least two reasons.

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Count Zinzendorf: The Nobleman Who Pioneered in Missions

by **Kenneth Scott Latourette**

He labored under global conditions which are not ours today—nor are they likely to be faced by Christians of the future. But the impulse that sustained and inspired Count Nicolaus Ludwig von Zinzendorf to persevere in his task, despite almost insurmountable difficulties, is as accessible to us today as

it was to him in the 18th century.

Count Zinzendorf was a pioneer in Protestant foreign missions. In territorial range his achievements were without parallel during his lifetime which drew to a close in 1760.

The scope of his vision and some of his methods are timeless. Indeed, they continue to be pertinent to the world mission of our day and, so far as we can see into the years ahead, will never be outmoded.

Count Zinzendorf was born in 1700. His title which outranked most of the German nobility of the day had its roots in the Holy Roman Empire. Both his

Kenneth Scott Latourette is a renowned historian and lecturer and is author of numerous books on the Orient, Christian missions, Church history, and Oriental culture. He was born August 9, 1884, in Oregon City, Ore. In his capacity as professor of missions, Latourette has served at many universities including Yale.

father and his mother were Pietists—Pietism having sprung from the labors of Philip Jacob Spener.

Religion at Low Level

In much of the 17th century the quality of the religious life in the Protestant portions of Germany had sunk to a low level. Either Lutheranism or the Reformed faith was established in the numerous states, large and small. Conformity was strictly enforced. But the emphasis was upon a sterile theological orthodoxy.

Spener led in a revival which created in the official churches *ecclesiolae in ecclesia*, "little churches in the Church." They were composed of those who had a vital experience of Christ, high standards of morals, and who made much of Bible study and prayer. Spener was a godparent at the baptism of the infant Nicolaus Ludwig.

Reared in that environment, the lad grew up with a warm attachment to Christ. Indeed, he never had a conscious conversion. As long as he could remember he had practiced conversation with Christ, a characteristic which persisted through all his years.

Enters Pietism Center

When he was 10 years old Zinzendorf was sent to school in Halle, the main center of German Pietism. There he gathered small groups of his fellows for prayer and testimony. With some of his schoolmates he organized a Christian fraternity which was called successively "Slaves of Virtue," "Confessors of Christ," and eventually the "Order of the Grain of Mustard Seed."

Its members were encouraged to be a leaven among all Christians, to labor for the salvation and fellowship of all men, to succor those persecuted for their faith, and to carry the Gospel to non-Christians beyond the seas. They were to "love all the human family." This fraternity had no officers, no dues and no meetings. Zinzendorf was the Grand Master and through many years promoted it. Eventually it included, among others, some Anglican bishops and Oglethorpe, the founder of Georgia.

Prepares for State Service

From Halle, Zinzendorf went to the University of Wittenberg. Because of his rank as a noble he was expected to go into the service of the state. He therefore pursued the subjects designed to fit him for that career. He majored in jurisprudence, studied languages both ancient and modern, took private lessons in dancing and fencing, and followed other pastimes which contributed to wholesome body exercise. In addition to all this, he gave much time to private prayer and Bible study.

Following his years at Wittenberg he spent a year in travel and residence, part of it in the University of Utrecht, and months in Paris where he mingled with the highest social circles. There he formed a friendship with Cardinal Louis de Noailles, whom he found to

be a kindred spirit in a faith centered in Christ and with deep personal devotion to the Saviour.

Returning to his birthplace, Dresden, the capital of the kingdom of Saxony, for five years Zinzendorf had a post in the government. He also preached at public religious meetings held in his house, and continued to write hymns. Among these was "Jesus Still Lead On," which eventually was sung in over 90 languages.

Home in Herrnhut

Early in the five years he purchased a large landed estate in southeastern Saxony at the northern foot of the mountains which separated it from Bohemia. Here he made his home, and here in time arose the village of Herrnhut from which his extensive missions issued.

To Zinzendorf's estate began to come Protestant refugees from minorities persecuted for their faith. Some were descendants of the *Unitas Fratrum* which sprang from the Hussite movement and which was almost wiped out in the aftermath of the Thirty Years War (1618-1658) and in its support of the Austrian emperors of the Jesuit program of restoring the Roman Catholic Church in Bohemia and Moravia.


Into the full history of the movement which had its chief headquarters in Herrnhut we need not go. Under its inspiration, and with the guiding hand of Zinzendorf, other communities gathered. The group in Herrnhut strove to remain within the Lutheran Church. At times it was investigated by the state church of Saxony, but the count sought to keep it true to the Augsburg Confession.

Ordained a Lutheran

After much hesitation on his part as well as that of the ecclesiastical authorities (reluctance due in part to the seeming impropriety of one of his class taking orders), Zinzendorf was ordained by the Church of Saxony as a Lutheran. Later, since the *Unitas Fratrum* had an episcopal succession which had been uninterrupted for nearly three centuries and the step seemed to him made imperative by the need for clergymen for the growing missions and at home, Zinzendorf was consecrated a bishop of the *Unitas Fratrum*. Yet he was averse to furthering the growth of a sect. He sought fellowship with all, of whatever communion, who shared with him what he called "heart religion." Indeed, before accepting episcopal consecration he consulted the Archbishop of Canterbury and was warmly encouraged to take the step.

Zinzendorf saw in the Herrnhut community a means of fulfilling the dream which he had cherished from boyhood of spreading the Gospel throughout the world. The global situation seemed to block nearly all such endeavor, especially by Protestants. South and Central America and most of the West Indies, together with the southern portions of North America, were in the hands of Spain and Portugal, Roman Catholic powers which were adamant against Protestantism.

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Why Missions Are Merging

by Donald H. Gill

Evangelical mission leaders, often noted for their resistance to big-business, have suddenly decided to study ways and means of merging smaller mission efforts into larger ones.

Efficiency of operation, which apparently results from such mergers, makes further combining of mission boards inevitable, even though there is still considerable opposition to the idea. Most opposition results from the fear of many organizations that amalgamation will lead to their loss of identity.

Despite this opposition, however, International Mission, to cite an example, has become one of the most merged organizations in the country. It replaces six former boards. The agency is now in the process of taking in the latest of five mission boards which have united over an 11 year period. Benefits of the union are already becoming apparent, according to leaders of the mission agency.

If this trend continues, the number of evangelical mission agencies may soon be reduced but their overall output increased. This is the conclusion that emerges from conversation with numerous mission executives.

In business and industry, where the profit motive dictates, mergers are nothing new. It is recognized that merged effort and joint management frequently make for greater efficiency and therefore result in greater profit.

What is new, and quite unexpected, is that merger talk is now buzzing among numerous conservative missionary leaders. The more evangelical

Donald H. Gill is associate editor of World Vision Magazine.

segments of Protestantism have previously tended to avoid all efforts toward amalgamation of organizational forces. Undoubtedly this was because they felt that mergers proposed by leaders of the ecumenical movement involve problems of doctrinal inclusivism. But recently, willingness to consider mergers within conservative ranks has been more in evidence.

The key question was spelled out in bold relief recently when Olan Hendrix, home secretary of the Far Eastern Gospel Crusade, began a presentation to fellow mission executives with the suggestion that "there are simply too many foreign mission organizations today." Addressing the executives of the Interdenominational Foreign Mission Association, he made an unqualified appeal for the merging of boards within the IFMA membership.

As basis for his appeal, Hendrix appointed out that (1) IFMA includes a total of 47 mission organizations with 7,413 missionaries and home staff members. (2) Twelve organizations within IFMA have 200 or more missionaries each and comprise 73 percent of the total missionary and home staff population. The other 35 organizations make up the remaining 27 percent of the personnel. (3) Thirty-five groups have fewer than 200 workers. (4) Twenty-four groups have fewer than 100 workers. (5) Sixteen groups have fewer than 50 workers. (6) Eight groups have fewer than 25 workers.

"Amalgamation of mission boards would create monumental changes," Hendrix admitted. "But change is inevitable."

Many mission executives, now aware of the pressure toward mergers, feel that the most important benefits grow out of day to day realities in carrying forward the missionary cause. Smaller mission agencies often lack adequate staff for proper management and administration of their affairs. Others feel that they lack adequate representation at home.

On the field, although comity arrangements have helped greatly, there is still duplication of effort.

In Hendrix' presentation to the IFMA he suggested that mergers can have three kinds of healthy results. They are economy, efficiency, and ecumenical witness.

Economy can be affected by centralized administration and the consequent reduction in overhead expense. One denomination discovered several years ago that approximately \$100,000

could be saved annually by combining its home and foreign operations.

Efficiency, Hendrix declared, is another result of larger scale efforts. Equal effort brings greater results by eliminating duplication of effort. Better planning is possible.

Ecumenism, Hendrix pointed out, is not an end in itself but a means toward the end "that the world may believe." The combined force of witness as Christians work in closer fellowship and harmony is a predictable result of properly designed mergers.

On the other hand, anyone looking for arguments against merger can find many. Perhaps the greatest hindrance is the "loss of identity" which is at least implied in the merging of efforts. This can involve either personal or organizational identity. Like it or not, such factors *are* involved in missionary endeavor.

"It is certainly not flattering," Hendrix said, "but we must admit that such questions as personal security, future, and scope of future activity all come to mind when mission executives are confronted with a question of mission merger. (But) can we afford to indulge in this personal interest in view of the Unfinished Task?"

Organizational sentiment is another element involved. Many tend to feel that an organization brought into existence by the Lord must continue forever with the methods it first used. But most operations need to be re-examined in light of the total missionary effort. Missionaries recognize that their message is timeless. But, "we dare not assume this of our structure, procedure, and organization," Hendrix warned.

Another factor to be considered is simply that merger possibilities demand time and effort in order to become realities. It is essential that top ranking mission executives exert the initiative. Some mergers, which have already taken place, have been the result of near failure on the part of one or both organizations. But such grounds are uncertain foundations on which to build a merged effort.

Also involved in the reaction to merger suggestions is the element of fear—fear of the problems of other organizations, the uncertainty of personal relationships, fear of new procedures and arrangements.

In addition, there is a fear of bigness. According to Jack Frizen, executive secretary of the IFMA, some mission executives are afraid that mergers, if applied too widely, carry the organiza-

tions involved toward the ecumenical superchurch idea. This is the classical conservative outlook. Similar suspicions of bigness haunt many businessmen faced with merger possibilities. However, these feelings tend to be overridden in the long run.

In spite of these hindrances, mergers have been taking place and others are in prospect. In fact, the IFMA has now set up a committee to study merger possibilities within its own family of organizations.

The Evangelical Foreign Missions Association (EFMA), which includes many denominational mission boards, likewise seems open to merger possibilities. "We would look favorably on developments to produce more efficiency, including possible mergers," says Wage Coggins, assistant executive secretary of the EFMA.

However, Coggins points out that merger possibilities develop more slowly where denominations are involved. Autonomous mission agencies have more freedom to negotiate and make decisions, whereas the denominational boards must follow along lines determined by the denominational authorities.

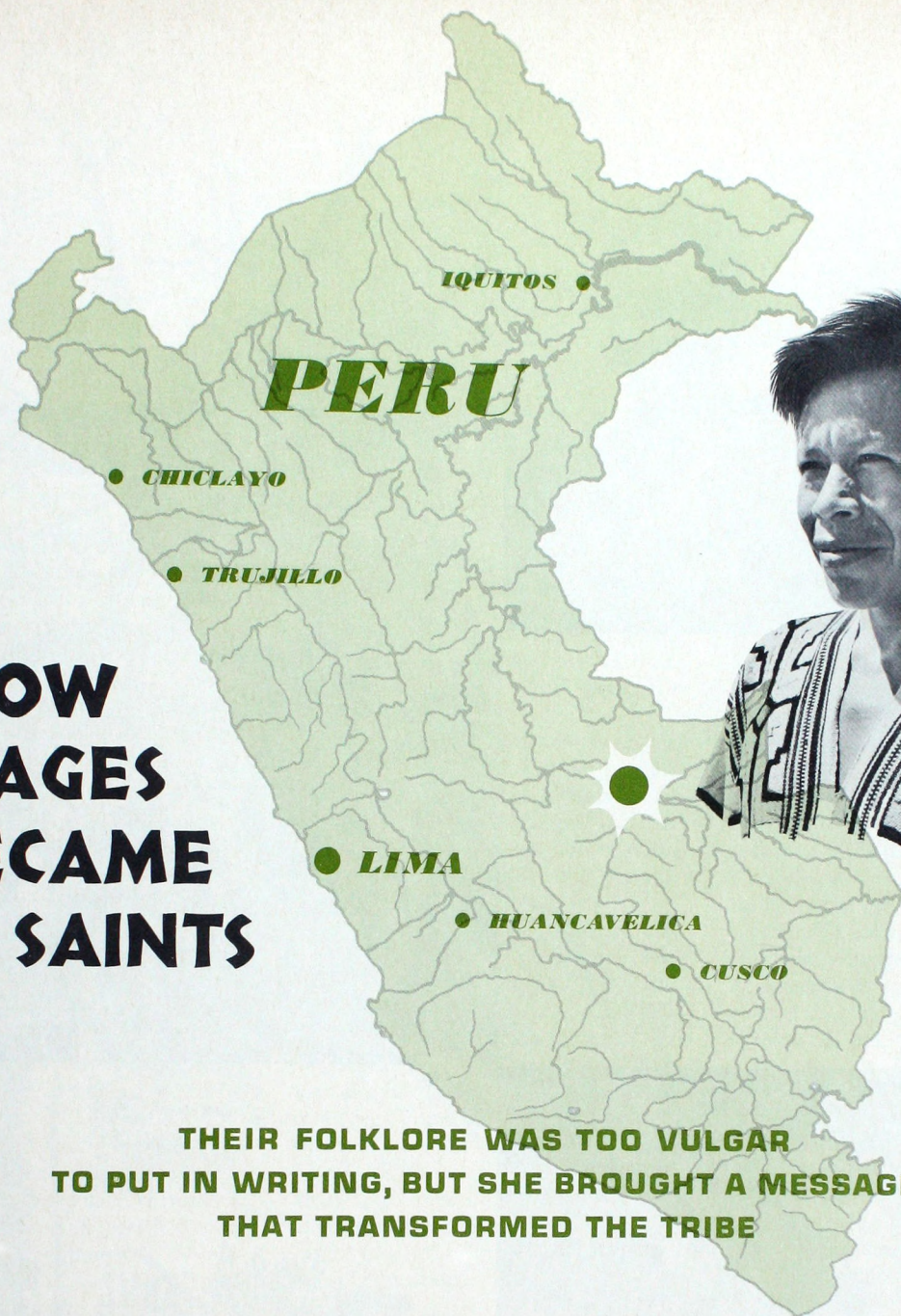
While the EFMA is not actively promoting mergers, Coggins does point out that cooperative relationships among various boards have developed on many fields. In India, for instance, Union Biblical Seminary at Yeotmal is a cooperative project involving some 20 different groups, including Free Methodists, Baptists, Mennonites, Wesleyan Methodists, and a number of non-denominational mission agencies. The seminary was originally a Bible school operated by the Free Methodists and developed along cooperative lines largely under the leadership of Dr. Frank J. Kline who served as its principal for some 10 years.

Meanwhile, at least one mission agency has begun to practice what others are preaching. Since 1955, International Missions, with headquarters in Jersey City, New Jersey, has been involved in five different mergers with smaller mission agencies. It is just now completing the final steps in merging with the Oriental Boat Mission, an agency which has 13 missionaries in the Far East.

Their first merger took place in 1955 and involved the Iran Interior Mission, which then had six missionaries. Today, 22 missionaries serve on the Iranian field and six others are planning to

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HOW SAVAGES BECAME SAINTS



THEIR FOLKLORE WAS TOO VULGAR TO PUT IN WRITING, BUT SHE BROUGHT A MESSAGE THAT TRANSFORMED THE TRIBE

BY CALVIN T. HIBBARD

In 1946, before the Wycliffe translators had airplanes, Esther Matteson traveled by foot and canoe to the Piro Indian tribe of Peru. Within nine years she translated the Piro New Testament and was rewarded with an almost complete transformation of a whole tribe.

Esther's first 14 months among the tribe gave her a frightening, morbid in-

sight into the lives and thinking of these people. Drunkenness and immorality prevailed. Often there was confusion as to the paternity of the children. Even the small children thought only in immoral terms. Although she changed informants three times, she found not a single folk story which could be printed in a children's reader. Nor could she rescue a plot from the mountain of Piro text she had gathered.

When a friend objected that this description of the people just couldn't be accurate, Esther challenged her friend to listen to some of the folk legends she had gathered. After five

minutes she begged Esther to stop. The sordid immorality of the stories obtained from a 12-year-old girl was indescribable. No wonder that their white neighbors looked upon them almost as animals.

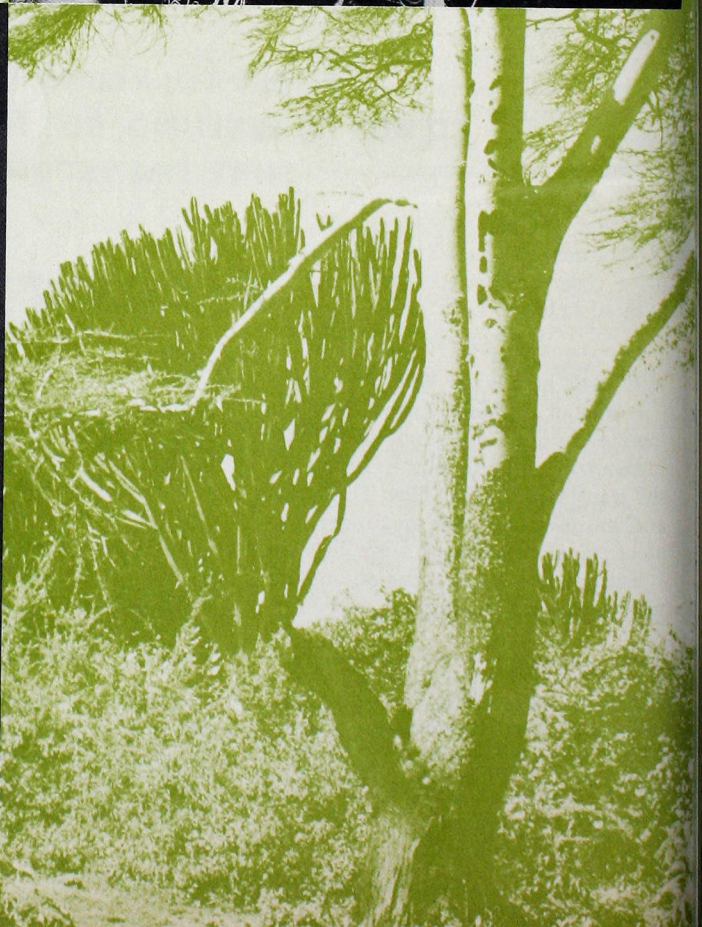
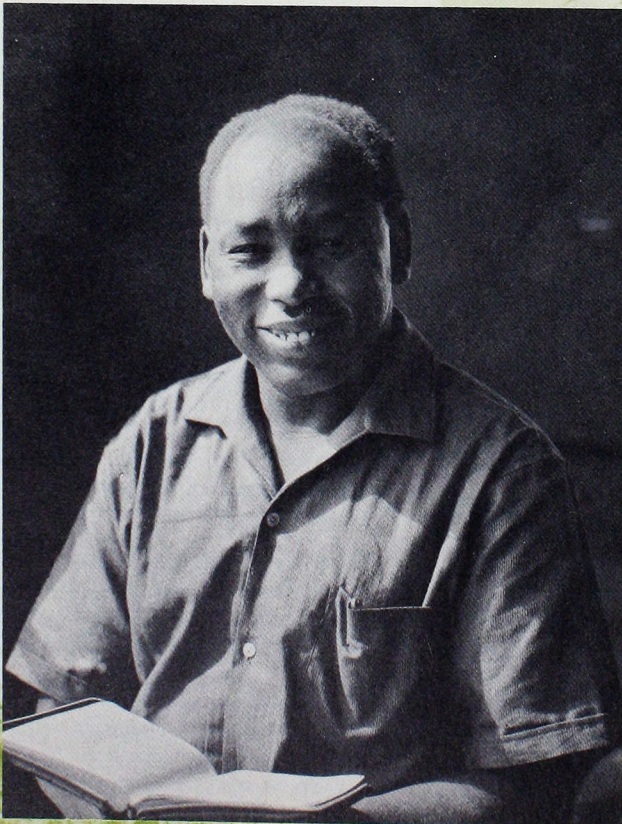
After a good many more months of studying the Piro language Esther was able to attempt a provisional translation of a brief account of the life of Christ and selected salvation verses. Hishonki, the chief of the village of Huau, and one of her language helpers, was born again as a result of hearing the Word in his own language.

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Calvin T. Hibbard, a member of Wycliffe Bible Translators since 1950, has served in Peru for 15 years. He is secretary to the general director of Wycliffe. He attended Moody Bible Institute and Bible Institute of Los Angeles.



THE EMERGI



MINISTER IN AFRICA

by Maurice Culver

The name of Jesus Christ is the best known name in Africa today. This is largely due to the inspired labors of the African Christian minister.

The African minister is an above-average man on his continent. Professionally, he rates high. In stability and dependability, in the dedication necessary to make a lifelong career of his ministry, he stands above other professionals taking their places on the African scene.

His image as a devout and strong man of personal integrity and selfless devotion rates him high among Christians and non-Christians alike.

He is a moderate where moderation and reconciliation have been the Christian way.

He is a revolutionary when courageous Christian leadership and prophetic proclamation have been required in the upward surge of his people toward freedom and independence.

He has filled in as teacher and politician when these were in short supply. He has been in the vanguard of progress across the continent.

African ministers have gained their training in a wide variety of theological schools. Historically speaking, theological education has had a rough passage in maintaining its place of importance in the developing younger church. The overwhelming demands of general education and many other basic needs in

the development of the African people and their new nations have at times driven the training of the minister into an obscure corner.

Nevertheless, it must be said that theological education has been one of the better efforts of the mission of the Church to Africa. At the present time it holds a central place in the thinking of both the mission and the younger church.

However, the effective African minister is not solely the product of theological education. No one of us who has been engaged in training these men would wish to make that large a claim. We are all too well aware that theological education in Africa has for the most part been in the mold of traditional Western or European pattern. It has many limitations as well as remarkable achievements. The versatility and effectiveness of the African minister can be credited only in part to his theological education.

The Holy Spirit Awakens Africa

The Gospel has produced the African minister. The vital nature of the Christianity which claims 20 percent of Africa's population today and the vitalistic urge in the African people themselves has created an enthusiastic response to the claims of Christ. The revolutionary nature of the Holy Spirit's awakening of Africa has dramatically contributed to the making of the minister. Theological education has added content and directive to these major forces operative within the life of the church and within those called of Christ to full-time Christian service.

Theological education in preparing men for the ordained ministry in a wide variety of communions ranges

from the Bible school to graduate departments in accredited universities where degrees are given in theology. There are about 80 such training schools on the continent. Major denominations have attained a standard for training their ministers at the educational level of a three- or four-year course of study following 10 or 12 years of preparatory education. Schools of this standard are generally termed theological colleges and graduate men with certificates in theology. This training is comparable to that of the trained teacher in general education in many of these nations.

Transition Draws Attention

The transition from mission to church in the development of Christianity in Africa today has led to a considerable amount of attention directed toward theological education. It is recognized that an indigenous church must be led by an indigenous ministry. The Christian minister is in many respects the key figure for the firm rooting and growth of the church. Recently church bodies have been willing to designate comparatively large sums for ministerial training and are assigning their ablest churchmen to this training.

The Theological Education Fund has helped the African church at this crucial time of its development with generous grants making it possible for important developments to take place. New facilities, additional professors, enlarged libraries, united programs, and special research in theological studies have resulted from these grants.

In a recent visit to Africa, I made contact with some 20 theological colleges. One is impressed by the number

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Born to missionary parents, Maurice E. Culver spent the first 18 years of his life in China. He was ordained a minister in 1941 and since 1944 Dr. Culver has served in Southern Rhodesia under the Methodist Church Board of Missions. On October 14, 1964, Dr. Culver was installed as the dean of Asbury Theological Seminary.



globe at a glance

'Minority' Religions Permitted Coexistence in Buddhist Ceylon

COLOMBO, Ceylon — In keeping with tenets of the Buddhist religion, "minority" religions will be allowed to coexist in the Buddhist-dominated government of Ceylon, according to J. R. Jayawardene, acting prime minister.

Disclosure of this fact followed Jayawardene's announcement in March that his government is taking steps for "further development of Buddhism." He declared the cabinet will serve Buddhism to the extent to which Ceylonese kings did in the past.

A first step, said Jayawardene, was the government's restoration of "Poya," Buddhist sabbath, in place of Sunday. In the future, he announced, the government will hold discussions with Buddhist high priests toward a decision to officially propagate Buddhism.

The government has already decided to build a Buddhist university near this capital city, the prime minister revealed.

Presbyterians Can View Africa Mission Challenges

NASHVILLE, Tennessee — Annual Presbyterian tour scheduled in October will give American travelers a view of Africa from the bustling cities of the Congo, Egypt and Ethiopia to the bush lands of Kenya's animal sanctuary. Tour is sponsored by the Board of World Missions as one of a series of visits to areas of the world where the church has missionaries.

India Famine Conditions Draw Worldwide Attention

NEW DELHI, India — Aid continues to arrive from points around the world to ease a famine condition which exists in this nation.

A recent arrival from Copenhagen,

Denmark, was a shipment of 11 million vitamin pills and three tons of powdered milk gathered by churches of Denmark in response to a specific need cited by National Christian Council of India.

Presbyterian Church of Canada is reportedly campaigning to raise \$85,000 for India famine relief. A large amount of this, a church spokesman said, will be used in the Bhil field, where several Presbyterian missionaries are working.

In Hong Kong it was disclosed recently that Lutheran World Federation Commission on World Service has approved grants totaling \$200,000 to combat famine. Churches of the federation were asked to raise \$75,000 for purchase and distribution of powdered milk and \$125,000 for development of water resources and to support agricultural development programs.

Dr. Bob Pierce, president of World Vision, Inc., returned to the United States after a visit here in March to report his findings. World Vision was recently approved as a relief agency for India.

Caritas International, a worldwide Roman Catholic relief agency, has thrown its full support to proposals for cooperation among church agencies for meeting the famine needs.

"It is almost certain that tens of millions of people will starve in India and there will be millions of deaths that would not otherwise occur," declared Dr. Roger Revelle, director of Harvard Center for Population Studies, in recent testimony on the famine before the United States House of Representatives Committee on Agriculture.

Dr. Revelle warned representatives that getting food to needy areas would be difficult even if other nations are able to provide what is needed. Some areas have no roads, and port facilities are inadequate for the sudden influx of

BRAZIL—A recent eight day refresher course for missionary bush pilots at Anapolis stressed flight work and other subjects varying from proper relations with government agencies to proper loading. Some 22 of the 32 missionary pilots in this country attended Brazil's first fly-in program sponsored by Missionary Aviation Fellowship.

SOUTH VIET NAM — Vietnam Christian Service, a cooperative relief and service venture of the Mennonite Cen-

relief supplies required to halt widespread starvation.

Kenya Training Center to Instruct Broadcasters

NAIROBI, Kenya—Training of broadcast specialists is function proposed for a major center here planned by the All-Africa Conference of Churches. Emphasis will be on developing producers, writers and technicians. Protestant church groups overseas will contribute towards the establishment, it was announced.

Jesuit Priest Becomes First White Korea Citizen

SEOUL, Korea — "I love Korea, its people, its life and its weather," said Kenneth E. Killoren of Appleton, Wis., U.S.A., after he became the first white man to be naturalized as a Korea citizen since the country won its independence 18 years ago.

Taking the name Father Kil Ro-ryun of Seoul, the 46 year old Jesuit priest renounced his U.S. citizenship in February.

"I love America," he said, "but I love Korea more."

The priest came to Korea in 1955 and is dean of student affairs at Seoul's So-gang Jesuit college.

Sudanese Premier Brands WCC Resolution as 'Lie'

KHARTOUM, Sudan — "Only another lie," is the way Prime Minister Mohammed Ahmad Mahgoub described a recent resolution of the World Council of Churches Central Committee expressing concern over what it calls a tragic situation of the Christian minority in southern Sudan.

In his statement Mahgoub also branded as false charges of religious persecution in the Southern areas of

tral Committee, expects to have 55 volunteers in Southeast Asia by September. It started 1966 with 11 and by the end of March the number had grown to 26. Working with the Mennonites in the program are Church World Service and Lutheran World Relief.

JAPAN—Attendance at the 1966 Keswick Conventions in early March surpassed 2675 pastors and laymen. This year's conventions were conducted at Hakone, Hokkaido and Osaka.

BURUNDI—Central Africa Broadcasting Co. resumed operation in Bujumbura on Feb. 23 after a three week government shutdown. Suspension of Radio Cordac, the government explained, was ordered as a temporary measure by the governor of Bujumbura Province because of political tensions existing in the country.

PUERTO RICO — First Puerto Rico Methodist Church missionary was commissioned recently at the annual meet-

ing of the Puerto Rico Provisional Conference. Commissioned for missionary service overseas was Maria Barbosa, now serving in Latin America.

CONGO — "Village after village is breaking away from rebel control, but large areas are still dangerously controlled by rebels," was the report from Kwilu Province made by a national pastor—who had two weeks before been liberated—at a conference for native workers at Nyanga Station near Tshikapa.

the country made some months ago by what he described as "the Protestant Church in East Africa."

Prime Minister Mahgoub prefaced his remarks by saying, "Those who make religion their profession live on human sorrows everywhere, since to them religion does not represent a straight path for thinking or behaving. This applies fully to the biased statements made by some individuals and organizations on the existing problems in our three Southern provinces."

A recent report out of Southern Sudan, however, declares, "The church is virtually paralyzed in the Southern Sudan, despite the Northern (Arab) government's farcical claim of allowing religious liberty."

The report said further, "The policy of the Sudanese Army is now to destroy the church of the South, wherever it is found."

TEAM Missionary Freed From Indonesian Prison

DJAKARTA, Indonesia — Recent changes in government were believed responsible for the release here March 23 of Harold Lovestrand, The Evangelical Alliance Mission, after five months in prison.

Lovestrand, missionary to West Irian, and his family were ordered deported.

No formal charges were made against Lovestrand, but it appears authorities sought evidence of some complicity on his part in a native uprising at Manokwari. The suspicions proved unfounded.

BMMF Explores New South Asia Opportunity

LANDOUR, North India — The March 19-25 conference of Bible and Medical Missionary Fellowship explored new opportunities for service in South Asia.

Division into separate headquarters for India and Nepal and West Pakistan and other Moslem countries was an item on the agenda for the session.

Detailed papers were presented surveying new areas in mass communications, medical missionary work and public health.

BMMF has served in the India and Pakistan areas for a century. It presently maintains a group of 130 men and women working in churches and institutions throughout India, Nepal and West Pakistan.

Czech Churches Collect Funds For Overseas Medical Supplies

CESKY TESIN, Czechoslovakia—For the first time, Silesian Evangelical Church of the Augsburg Confession has been able to collect money for an overseas project. Its congregations gathered funds making possible the purchase of about 40,000 crowns (more than \$5000) worth of medical supplies which have been dispatched through Red Cross to Lambarene Hospital of the late Dr. Albert Schweitzer in Gabon, West Africa.

India Evangelist to Address California Missions Festival

SAN BERNARDINO, California — Evangelist Subodh Sahu of India is scheduled as featured speaker of the World Vision-sponsored "Festival of Missions" at Forest Home July 3-9.

Other speakers include Dr. Bob Pierce, president of World Vision; Dr. Ted Engstrom, WV executive vice president; Rev. Joe Gooden, director of World Vision in Japan; Rev. David Morken, WV minister at large, and Larry Ward, WV presidential associate.

A similar lineup of speakers is scheduled for the "Festival of Missions" Aug. 29 to Sept. 5 at Maranatha Bible Conference near Muskegon, Michigan.

Congolese Elected as Deacons of U. S. Church

WASHINGTON, D.C.—Francois Katurday and Andre Manenga, both of the Congo, were recently elected deacons of the Church of the Pilgrims here. The Congolese educators are in the United States on Presbyterian Board of World Missions scholarships for undergraduate study at Howard University.

People Make the News

Awarded a one-year scholarship by the American Association of Theological Schools to teach and undertake studies in Lebanon is Dr. Bernard L. Ramm, professor of theology at California Baptist Theological Seminary. Dr. Ramm will teach philosophy and Christianity at Haigazian Evangelical College, Beirut. ■ Mrs. Jenny (Mother) Suppes, remembered by thousands of Christian and Missionary Alliance missionaries and Christian workers the world over, died in Los Angeles, March 10, at the age of 95. The story of the founding of the Glendale Missionary Colony in Glendale, California is an outstanding example of early church faith principles at work in these days.

■ Rev. Jack McClane has been appointed to the position of field representative in charge of church relations for World Gospel Crusades. McClane spent nine years in Brazil, first as professor of biblical literature and religion and subsequently as director of the OMS radio ministry for Brazil. ■ Recently resigned from the post of executive secretary of the Division of American Missions of the National Lutheran Council, a position which he held for six years, is Dr. Robert Long who has accepted the pastorate of Messiah Lutheran Church, Los Angeles, Calif.

■ Ministering in East Asian countries

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African Evangelicals Form Own Organization

After 100 years of evangelism in Africa, evangelicals decided to get together early this year to form the first Association of Evangelicals of Africa and Madagascar.

More than 160 mission and national leaders from 22 of Africa's 40 nations met in Limuru, Kenya, from Jan. 30 to Feb. 8, in a conference convened by the African Evangelical Office in Nairobi.

Rev. Kenneth Downing, executive secretary of the African Evangelical Office, served as conference coordinator.

It was hailed as a major milestone in bringing evangelicals together for a united front in Africa. The conference emphasized fellowship and evangelism in the emerging cross-currents of theological thought on the African continent.

"This association will bring us all closer together and give us, as churches and missions, a feeling of oneness," commented the Rev. David Olatayo, chairman of the conference and general secretary of the Evangelical Churches of West Africa.

"Also, this association will cut down the division that exists between the missionary and the church. We have found here that we have the same problems and have come up with the same solutions. This then should be the beginning of a great impact for Christ in Africa."

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Dr. Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association, chats with Rev. Timothy Kamau between sessions of the conference which formed the first Association of Evangelicals of Africa and Madagascar.



Catholic Nations Warm Up To Religious Freedom

WASHINGTON, D. C. — A Baptist minister here has declared Spain is probably moving toward greater freedom for religious minorities, but a conflicting report from Costa Rica indicates all is not freedom and light in the Roman Catholic dominated countries of the world . . . at least as far as churches and the press are concerned.

A paid advertisement which announced simultaneous revivals in the Baptist churches of San Jose, Costa Rica, brought down the wrath of Archbishop Carlos Humberto Rodriguez. He spoke out in the March 7 edition of the daily newspaper *La Nacion*.

"The Apostolic Roman Catholic Church possesses the truth, all of the truth, and is conscious that it has the truth," said Archbishop Rodriguez in reacting to the Baptist advertisement.

"In the field of truth it has necessarily to be unmovable and defend itself against the presumption of error. Error is a denial, partial or total, of the truth; error has no rights . . ."

But in Washington, Dr. Emmanuel Carlson, executive director of the Baptist

Joint Committee on Public Affairs, described conditions of Spanish Protestants on which he bases his statement in an interview with the Baptist Press.

"All of the churches are open," he said. "It is easier to start new preaching stations. It is easier for Protestant young people to get married. It is easier to get permits for churches. It is easier to print materials and easier to import Bibles and religious books.

"A new spirit of freedom and confidence is in the air for the Protestant minority," Dr. Carlson declared.

"Even the police have new orders directing them to treat Protestants as 'Christian brethren.'"

Here are other developments in religious freedom reported around the world:

- With only three negative votes, the 595-member Spanish Cortes in Madrid approved the new press law abolishing censorship restrictions "except in emergency or war, as laid down by law." Long-awaited by Spain's newsmen and

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SCOPE

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WV NEWS
FEATURES

Health Needs Big Cause For Dropout

NEW YORK — Problems of health, both physical and psychological, account for the largest percentage of missionary dropouts, according to a comprehensive study recently completed by Missionary Research Library.

Protestant mission executives are weighing findings of the survey which quizzed some 1409 missionary "dropouts" returning home.

Herbert C. Jackson, director of the interdenominational MRL, said the 6.8 percent of the total mission force which return before their terms are up is a remarkably low figure in light of "the hazards of overseas service."

Health problems drove home some 30.7 percent of the missionary dropouts, MRL reported. This compares with family considerations—children's health or education, economic factors—which accounted for 16.2 percent of the returns and, the third greatest cause, marriage.

PEOPLE MAKE THE NEWS

Continued from page 17

this spring were Dr. Bob Pierce, president of World Vision, Inc., and Dr. Paul S. Rees, editor of *World Vision Magazine*. Their journeys took them to Keswick Conventions in Japan and World Vision-sponsored Pastors' Conferences in Poona and Nagaland, India. Rev. Raymond Ortlund, pastor of Lake Avenue Congregational Church, Pasadena, Calif., was a keynote speaker at the Japan conferences. ■ Presently touring India in behalf of the General Conference Mennonite Church of America is Andrew R. Shelly, executive secretary of the board of missions. He attended the commencement exercises of Union Biblical Seminary, Yeotmal, Maharashtra, in March. ■ Rev. Henry Harvey of Wheaton has been elected president of Compassion, Inc., to succeed the late Dr. Everett Swanson, founder, as head of the Chicago-based Korean orphanage work. Compassion maintains 170 Christian orphanage homes, with more than 22,000 children in its care. Harvey brings to his new responsibility a wide experience as missionary, administrator, businessman and pastor.

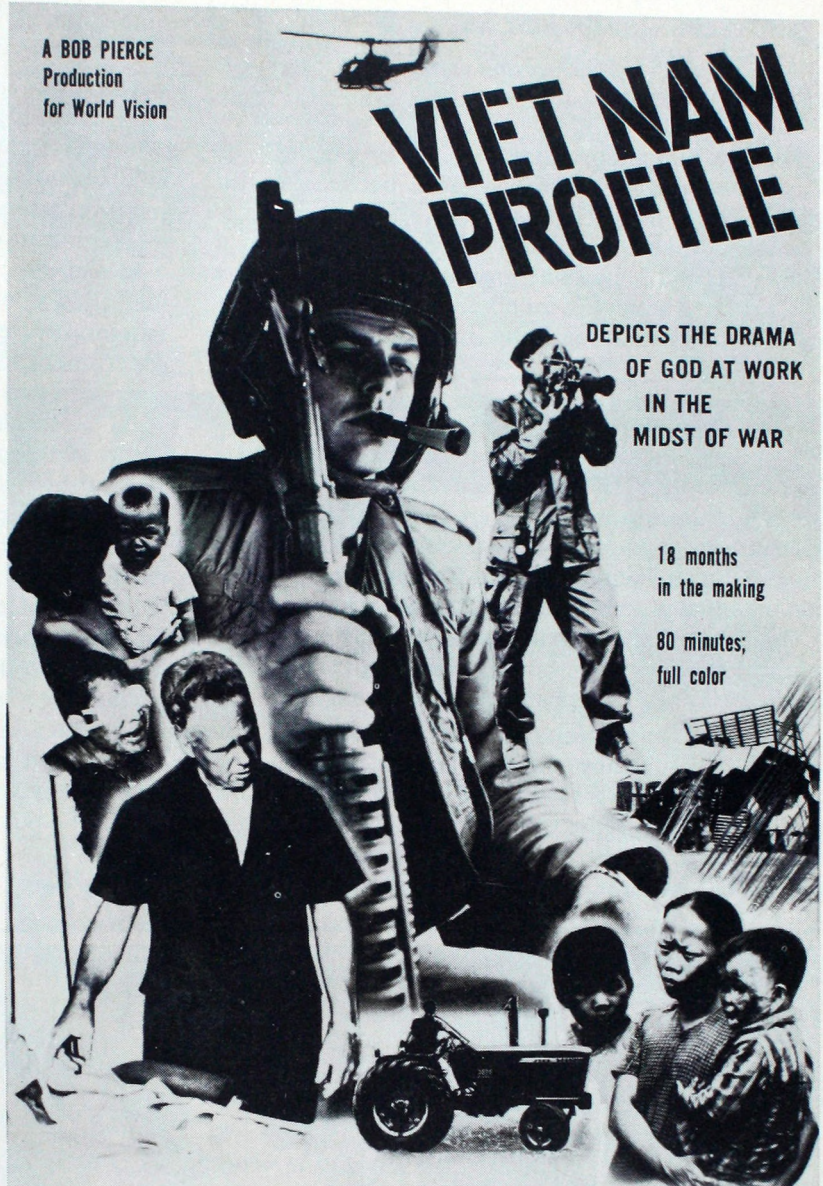
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U. S. SETS SIGHTS FOR NEW WAR

Continued from page 8

First for humanitarian reasons. As he put it, "The choice between light and darkness, between health and sickness, between knowledge and ignorance, is not one that we can ignore. The light we generate can be the brightest hope of history. It can illuminate the way toward a better life for all. But the darkness—if we let it gather—can become the final, terrible midnight of mankind."

'To Help Build Peaceful World'

This leads to the second reason: to help build a peaceful world. The President believes programs to advance education and health are basic building blocks to lasting peace. He said, "Our resources will be wasted in defending freedom's frontiers if we neglect the spirit that makes men want to be free."

These benefits will come, perhaps partly as a direct result of the programs, but also as a result of the example set by the Americans involved in them.

If the new International Education and Health programs catch on, they will offer many challenges to young and old who are searching for a meaningful life, and who wish to serve overseas. Although there may not be a large number of job openings under sponsorship of the government, there should be countless op-

portunities as a result of government stimulation and encouragement.

There will be other challenges as a result of this new, intensive drive by President Johnson.

It may, of course, mean voluntary groups and church missionary organizations will be able to expand their work, but these organizations may have to revamp their thinking on their educational and relief programs.

In the past the people of countries overseas have identified education and medical benefits with the religion of the sponsoring organization. But with the government becoming more active in these fields, the people may in the future reassess that view.

In those cases where organizations have started before with ignorant people and molded their ideologies as they educated them, they may have to make their teaching conform to the ideologies of a larger percentage of the people who will already possess some education.

Success of the new programs should represent rewarding experiences and enlarged goals for those practical, sincere individuals and organizations geared to a changing world.

Whether the President's dreams become realities will depend to a great extent upon an enthusiastic response by various segments of the American public. But, as he put it, "we expect to receive as much as we give, to learn as well as to teach." So let this nation play its part. |||

MYTH OF CHRISTIAN ITALY

Continued from page 6

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Apart from Pentecostal achievement (which is principally a national movement, and not missionary inspired), 18 years of postwar missionary effort have produced little that is tangible. Neither missionary nor Italian has much success to report. To date the major obstacles to advance seem to be: (1) a reluctance, and even a total disinterest, in evangelism on the part of established Protestant denominations; (2) an inward, self-interested view on the part of national Protestant bodies which results in psychological and financial dependence upon non-Italian Protestants; (3) a tendency on the part of the foreign missionary to occupy himself with projects only remotely related to church-planting; and (4) the inability of Italian pastors and foreign workers to find a way in which they can work side by side, with mutual esteem, for the good of the Gospel.

A Bright Future

Signs point to a bright future, however. The hour is critical, but there has never been such widespread opportunity to spread the good news. Full religious freedom is now guaranteed by the Italian constitution. Only in the villages and small population centers does sporadic opposition still spring up. Occasionally, legal entanglements temporarily block the way, but Protes-

tants are free to propagate the Gospel in just about any way they see fit.

Missionaries and nationals alike are now shifting to active evangelism and church-planting endeavors. Italian Plymouth Brethren have appointed three alumni of the Foreign Mission Bible Institute in Rome to church-planting activities in three unevangelized centers. Almost all new Southern Baptist missionaries are being assigned church-planting tasks. The Conservative Baptists have switched their emphasis from literature to church-planting. Independent Faith Mission is turning its literature and correspondence work into a church-planting effort. The Church of the Nazarene has adopted a similar emphasis and Greater Europe Mission has appointed three couples to the same task. So great is the new freedom that nearly every mission now in Italy is taking advantage of today's opportunities to establish local churches.

A realization, present but latent until recently, is sweeping the Body of Christ. Local churches must be planted all over Italy. The seed has been widely sown in the past two decades. Now is the time for reaping. It is now or never. Tomorrow another curtain may again enshroud Italy. Tomorrow the hammer and sickle may smash and slash their way to dominance. Today presents the ambassadors of Christ in Italy with the chance to present the message which is the only real hope for making Italy truly Christian. |||

RELIGIOUS FREEDOM

Continued from page 18

publishers, the law—which became effective April 6—ends a 27-year reign of censorship which exempted only the Roman Catholic Church press from government control. Only time will tell, however, the scope of freedom granted to publishers, observers say.

• Catholic Church in Italy appears to be moving toward a reorganization of the national hierarchy in conformity with the decisions of the Second Vatican Council. In February, Pope Paul VI approved the newly drafted statutes of the Italian Episcopal Conference and named Giovanni Cardinal Urbani, Patriarch of Venice, as new president of the conference.

• In Seville, Spain, Jose Cardinal Bueno y Monreal, Archbishop of Seville, has established a special commission to examine the best ways of implementing decisions of the Second Vatican Council. Observers have reported this was the first post-Vatican II body set up by any See in Spain and was bound to stir great interest among the Spanish hierarchy.

AFRICAN EVANGELICALS

Continued from page 18

One requirement for membership in the organization, according to reports, is that no member—that is, a national fellowship in Africa—may at the same time be affiliated with the World Council of Churches or its associated organizations.

Purposes of the new association were spelled out in the constitution in the following five points:

1. To provide a spiritual fellowship among evangelical Christians who profess the same faith, as a means of united action; and to cooperate throughout the world with other evangelical groups of like faith.

2. To manifest before the world the unity of evangelical Christians based on the infallibility of the written Word of God, the Bible.

3. To promote evangelism and the strengthening of the spiritual life and ministry of the churches of Jesus Christ.

4. To alert Christians to trends and spiritual dangers that would undermine the scriptural foundation of the Gospel testimony.

5. To render service to one another and provide representation before governments or other agencies when necessary.



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FROM THE MISSIONS BOOKSHELF

Dorothy Wilson Scores Again

Ten Fingers for God by Dorothy Clarke Wilson (McGraw Book Co., \$5.50), is reviewed by Bishop J. Waskom Pickett, of Ludhiana Christian Medical College Committee, USA.

Dorothy Clarke Wilson has written another illuminating book on a modern missionary.

The same aptitudes that made her books on biblical characters, "The Brother," "The Herdsman" and "Prince of Egypt," best sellers have enabled her to produce three great biographies on unusual servants of God and people in today's India.

In "Dr. Ida" she made known to multitudes of church men and women all over the world the lovable American woman, Dr. Ida Scudder, who as physician, educator, business executive and stateswoman founded, directed, and to

a large degree "made," what is now often called "the best medical college in Asia."

In "Take My Hands" she told the story of a remarkable Asian woman, Dr. Mary Verghese, member of an influential long-time Christian family of South India who came to Dr. Ida with the idea of becoming a doctor, and who was imbued with such a sense of calling and duty that she overcame seemingly insuperable physical difficulties to become the noted plastic surgeon she is today.

In this new book the author introduces to her readers an Englishman, Dr. Paul Brand, who has so combined his skills with faith and love and prayer that he may well become the patron of throngs who, though beloved of heaven, have known in their bodies the crippling scourge of leprosy.

Mrs. Wilson is an artist. She paints vivid word pictures. Her canvas is page after page of book paper.

In *Ten Fingers for God* she presents Dr. Brand in childhood, youth and adult life—among the little known aborigines on Kolli Malai, "The Mountain of Death," 150 miles south of Madras in India; in the aristocratic home surroundings of relatives in London; in college there; at a missionary training school, and in the University Medical College in London. And all those pictures are preliminary to an inspiring series depicting this man of genius, superbly trained and dedicated, developing, perfecting, demonstrating and teaching the techniques necessary to rehabilitate hands made unusable by leprosy.

The great value this reviewer sees in this book is the vivid witness it gives to recent improvements in the program of Christian missions.

Despite the massive pessimism now widely prevalent and the urgent need for a better understanding of the Gospel and more obedience to our Lord's demands, the Church in its response to the missionary obligation and to the application of the Gospel to the relations of people to people within and across racial and national borders is

much more Christian now than it has generally been in past generations.

Ida Scudder, Mary Verghese and Paul Brand are typical of the better Christian world citizens of today, and they and their gifted biographer challenge all Christians to meet the test of discipleship that Jesus propounded when he said, "If you believe in me, the works that I do you will do."

Volume Views Church

The Church and Its Culture by Richard M. Pope (Bethany Press, \$8.95), is reviewed by Dr. J. Christy Wilson, Sr., dean emeritus of field education, Princeton Theological Seminary, New Jersey.

The author of this rather all-inclusive volume on church history is a professor at Lexington Theological Seminary. He views the history of the Church and writes from the standpoint of Christian faith. This is proper, because it would be difficult to understand a subject where faith plays so large a role without the background of that faith.

This does not imply that the author fails to note, or tones down, the weaknesses and failures of the Church. As we read the book we realize that at every point he is endeavoring to maintain a proper balance between events in the Church and the relation to the various cultures under which the Church has operated. Doctor Pope writes in interesting narrative style, challenging the student to "see the drama of Church history feelingly."

The writer begins with a discussion of what constitutes a church. He decides from his own experience with servicemen that the Church is "where Christ is—a fellowship of the forgiven and the forgiving."

The story of the Church begins with Christ and takes form, after the Resurrection, in the small group of believers and especially at Pentecost. There follows a concise treatment of the spread of the Church throughout the Roman Empire. At the beginning the Church had "no clergy, no creeds, no buildings, no New Testament and only the most simple of organizations—yet they constituted a church, and one of great power at that."

The history of the Church is likened to the growth of a tree from a seedling. There were times when it seemed that the plant would die, but it survived and became great in the Roman world.

The rise of Monasticism is adequately covered and we see, even in times of

Continued on page 26

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EMPHASIS MISSIONS

AT FIRST BAPTIST CHURCH, VAN NUYS, CALIF.

Since its inception half a century ago in a special chapel railway car called the "Emmanuel," the First Baptist Church of Van Nuys has developed into a highball express, speeding along with one of the most vigorous missions programs in Southern California.

From the first railroad siding congregation of 16 charter members, church membership has grown to more than 6,000, and there is a full and part-time office staff of 98.

The motto of Van Nuys Baptist seems to be "in everything, think missions." And this means *total involvement* for every department of this dynamic church.

Dr. Harold L. Fickett, Jr., fifth pastor of the 50-year-old church, gives missions top priority in the total program. His assistant, church administrator Monroe Marlow, sees missions as beginning at the office doormat and reaching out to earth's remotest end.

"We believe the secret of mission interest and giving lies in the word *involvement*," Marlow declares. "In most churches, only 20 to 30 percent of the people carry the load. We try to get everyone involved in some way here at the church so they, too, can become burdened about undergirding our missions program with prayer and financial support."

The largest Baptist church west of Texas, and the largest in the family of the American Baptist Convention, the First Baptist Church of Van Nuys enjoys more of an independent status than a denominational affiliation.

This year's missionary budget is around \$115,500, or 22.9 percent of the general operating budget of the church.

The First Baptist Church of Van Nuys spells *Involvement* with a capital "I" by:

1. *Launching its annual "Loyalty Month" each October.* This always begins with a statistical "state of the church" message by the pastor.

2. *Holding its annual missionary conference during this period.* On the first Sunday of "Loyalty Month," following the pastor's message, ushers distribute commitment cards to members of the congregation. These faith promises (or pledges to missions) are collected

in the same service. Church members who are not present to pick up the cards during October receive one by mail with a business reply envelope and a letter asking them to indicate what they feel the Lord would have them do for missions. The missionary budget for the coming year is then prepared.

3. *Sponsoring a staff-oriented "missionary internship" program.* The church invites a young missionary appointee to join its staff for three or four months to undertake some special project. He is provided with a house and a salary.

4. *Sending tapes of Sunday services and literature overseas to help the church's missionaries keep in touch.* This worthwhile project arranged for members serving Christ in other lands serves to dispense reassurance and blessing in the knowledge that fellow members at the home base are constantly remembering.

5. *Activating the Missionary Fellowship for Women in the cause of missions.* A great variety of work is undertaken by members of the 22 circles within the Fellowship—from rolling bandages to interviewing guest missionary speakers. The president of the Missionary Fellowship (Mrs. Donna Crawford is this year's incumbent) is an ex-officio member of the Board of Missions.

6. *Coordinating the entire missionary program with the operations of the church through the efforts of the five persons comprising the Board of Missions.* A unique ministry in missions is an ever-expanding witness to the large Jewish population of the valley. Hebrew members of the Jewish Fellowship conduct training classes for Gentile believers to teach them how best to witness to their Jewish friends.

Besides contributing to the support of some 150 missionaries, the Van Nuys congregation also gives regular aid to independent mission agencies with specialized evangelistic ministries.

"Involvement"—a good word. But, like "missions," totally incomplete without the capital "I."

—Norman B. Rohrer

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SAVAGES BECAME SAINTS

Continued from page 13

But one day as he was passing the Piro village of Huau he saw something that made him stop and investigate. There were new houses, cultivated and cared-for fields, and people walking about on steady feet! Everyone was busy and industry and happiness were in the air. He ordered his boatman to pull over to the bank. To his amazement there was a school in the village, and Piro were reading. They told him that the *senorita* had translated some of the Bible for them and that she would be back soon. Like a man in a dream, the Peruvian official went to other villages up the river and sure enough, it was just as the villagers of

A visitor in 1949 described the effect of the first words of Scripture to be read to a group of Piro in Hishonki's village crowded into the translator's hut:

"It was a special joy to be in on the first reading of the Scriptures in Piro at Huau. Esther sat down on the floor with the Book in front of her, using an Indian lamp to read by, and they gathered around. I just sat behind in the shadows to watch the expressions on their faces. They listened intently as Esther took them through the story of the cross and the resurrection, quoting other pertinent Scriptures, explaining along the way and then reading a group of salvation verses at the end. They were all visibly touched, especially at the portion telling of Christ on the cross, and the women's eyes were filled with tears."

Within a few months 50 Piro had put their faith in Christ, and Esther, seeing their great need of the Scriptures in their own language, pushed steadily ahead with translation of the book of Mark.

Official Sees the Change

Later that year an official from a penal colony in the jungle had an "almost unbelievable experience" in the Piro area. His job was to buy food for the colony and in his travels he had come to know the Piro and their ways. According to him, they were about the lowest type of human life in the jungle. They never had anything to sell and very little to eat since most of them were habitually drunk and neglected their crops and banana groves. He usually just ignored them.

Huau had told him—the Piro had changed.

By early 1950 the Gospel of Mark was ready for publication but even in the process of translation many Piro had found Christ and the number was growing daily. The entrance of the Word into several Piro villages was bringing light and transforming many lives.

Other Villages Follow

Within the next few years several other villages turned to Christ and their chiefs were leading them in the ways of righteousness, as patterned in the Book that now spoke their language. Suddenly there seemed to be a burst of motivation for literacy in the tribe, and Esther and her partners had to take time out to prepare primers and help train teachers for the village schools.

Hwacha, the son-in-law of one of the chiefs, and his family were among the first to be saved and they seemed to acquire a fervent missionary spirit from the very start. One day Hwacha wrote to Esther:

"I am thinking of the country of Brazil, praying to God that there may be some young men who will want to go with me. We want to search out our people—those who speak the language that we speak. Therefore we want you to buy us a motorboat to travel in. If you find one, tell us. We will pay its price. We want a fast one."

Continue Work with the Word

"My wife and I continue our work with God's Word. She treats the sick. She has been doing that for two years and has not harmed anyone yet. And she sews and tells them about the Lord. I teach the children everyday and in the evening I preach God's Word. And I oversee the work of the adults so that they will not be robbed by the whites."

Esther recognized in Hwacha a Spirit-filled man, and he proved to be a wonderful translation helper. He worked several years with Esther until the whole New Testament was completed in the Piro language. Shortly after they finished the translation Hwacha wrote to a missionary friend:

"We have finished the excellent new Word that God told us. I rejoice—I could cry because of my joy. But because I see myself a debtor to my people I am deep in the water. Therefore you pray for me that I may come to the surface.

"My brother in Jesus, commit me to God, that as much as I am able I will witness my salvation in Jesus. When I would sleep, I do not really sleep. Like a slave I see myself bound to God's Word. Now I am waiting to see it printed. When it is ready I will rejoice greatly because all will be able to read it. I cry in my heart, remembering my people and those who live around me who speak other languages. I cry for them.

"That much I have told you of my soul. It is finished, my brother in Jesus. I'm going now. Answer me on paper."

God Continues Working

God continued working in Hwacha's heart as he saw more and more of his own people won to Christ. He had learned that a group of Piros had been carried off from their tribal haunts by rubber workers some 50 years before to a distant and utterly isolated area of the forest on the border between Peru and Brazil. He knew that they would never hear the wonderful news of redemption if he didn't tell them.

One night the chief of his village spoke to his people: "My people, when someone dies I grieve. Just a little bit I grieve. But when someone sins, then I have most grief. I can't sleep. I talk to my wife about it and we pray together. But still I grieve over the sin more than over a dead person.

"Now another word I tell you. God's Word says, 'All authority is put in Me in heaven and in earth. Therefore you go!' Now that doesn't say that just white people go, but we must go to our own people and to the other tribespeople also. Then it says: 'You see, I will be with you.'"

Hwacha Takes Message to Brazil

With this assurance from God ringing in their ears, Hwacha and his family made preparations to go to Brazil.

Hwacha sent a letter from there: "We arrived where our tribesman Cabrao lives. Four days we walked in the woods. We were lost. Two days we stayed with Cabrao and did God's work. Further on we arrived and the people keep arriving right along.

"The people here want very much to hear about Jesus. Right close to me they stand all the time in order to hear God's Word. They command me: 'Come on, you sing.' This is what they say to me any hour of the day.

"One of them had a sick child. We treated her but she kept getting worse.

Continued on page 28

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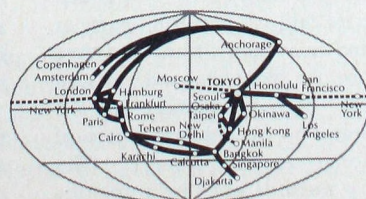


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Formula in Reverse

Most people apportion their giving according to their earnings. If the process were reversed and the Giver of All were to apportion our earnings according to our giving, some of us would be very poor indeed.—*The Christian*

Who Owns Tomorrow?

Tomorrow is for the prepared. Preparation is the great challenge of youth. No person is born with ability, only with aptitudes. Aptitudes can become abilities only when youth are challenged and trained.—*George E. Failing, Get Ready Youth, The Wesleyan Methodist*

Our Heart's Desire

If our heart's desire is to do the Lord's will, rather than see him do our will, we have learned the first principal of this blessed life of prayer and fellowship with God.—*Robert C. Cunningham, Prayer a Privilege, The Pentecostal Evangel*

The Nurse an Important Link

Many times as I have been operating, or delivering a baby, I have thanked God that He laid it upon the hearts of consecrated missionary nurses to give up the comfort, security, good pay and prestige of their profession in the United States to become members of the missionary medical team. . . . The missionary nurse is not just a doctor's helper. She is an entity fulfilling a most

important and essential task . . . that of taking the hand of a frightened, apprehensive, suffering human being and gently . . . pointing her or him to Christ as the only Saviour, the only hope. My experience has been that the missionary nurse leads more of our patients to Christ than anyone else.—*Franklin T. Fowler, M.D., The Key Part of the Medical Team*

MISSIONS BOOKSHELF

Continued from page 22

relative darkness, the heroic missionaries going forth with the Gospel to northern Europe.

In the third part of the volume the author considers Christianity as "The Tree Branches Out." The Eastern Orthodox church grew for a thousand years and sent out missionaries to the Balkans and to Russia.

Soon after that Islam arose, conquering much of the eastern territory and overrunning the patriarchates of Alexandria, Jerusalem and Antioch. The Muslim conquerors quickly assimilated much of the culture of the lands they conquered, and out of it arose the great scientific advances of the middle ages among the Arabs. It may be noted that many of the scholars and scientists at the Muslim courts were Christian.

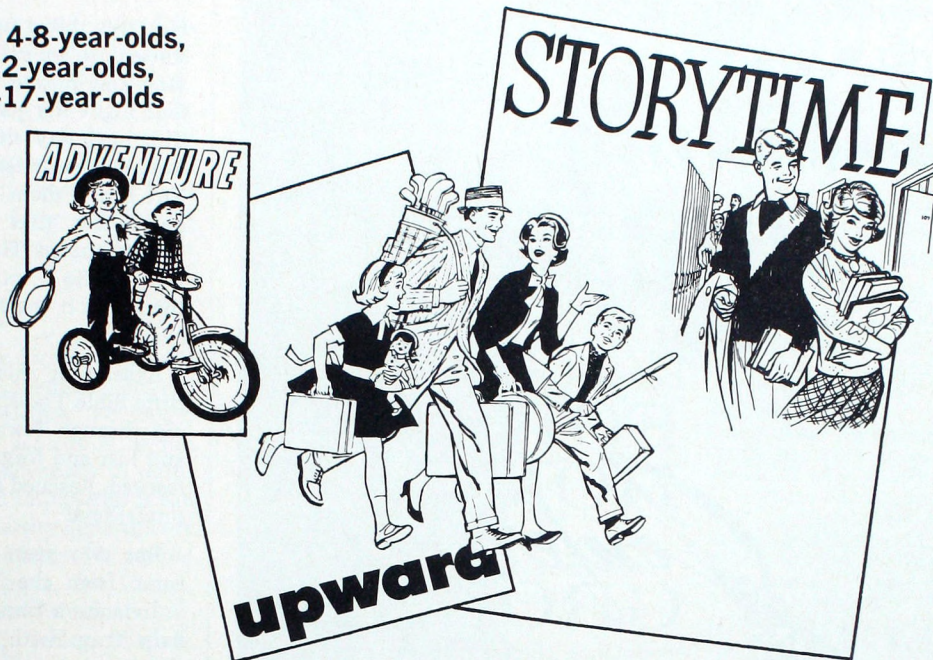
The author then considers the flowering of the Roman Church and has chapters on Luther and Calvin and the churches which grew from their theology. There is also a chapter on the Anglican Church and the Free Churches. Part four of the book bears the title "Like a Tree in a Storm," which is somewhat reminiscent of Latourette's volume "Advance Through Storm."

However, the chapter on "The Church in the Age of Science" gives new insights into the contact and tension of the Church in modern times. Then follows a chapter with the title "Into All the World" on the modern missionary movement of the eighteenth and nineteenth centuries when the Church went forth to be established in all parts of the world.

In conclusion, the author considers the ecumenical movement and the great problems confronting the Church in the present century, including communism and nationalism.

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SAVAGES BECAME SAINTS

Continued from page 25

Her eyes rolled up so that the whites showed, so we called our children. We sang and prayed in the evening and that night her parents received Jesus. The next day she was entirely well from her sickness. One day my wife Tiri heard them saying that we had healed her, that her spirit was ours. That troubled Tiri so much that she was ill. So I explained carefully to them that it was Jesus who had healed her."

Receipt of this letter thrilled Wycliffe Bible Translators. God was working through Hwacha and his family and lost and forgotten Piro had been rescued. Rescued from the fate of their forefathers!

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Esther Matteson was the logical one to send, and for the first time in the work in Peru the Piro tribe was left "on its own." But not really, for the Holy Spirit was with them, and the Piro leaders whom He had trained were with them.

A few months ago Esther returned for a visit to her beloved Piro. She found the teachers and preachers using the Piro New Testament more effectively than ever before. She found them able to answer false doctrines skillfully from the Word, and the people were living well.

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EMERGING MINISTERS

Continued from page 15

of fine new buildings, and indeed in some places completely new centers for ministerial training. One is impressed further by the union projects that characterize much of theological education in Africa today. Cooperative efforts of the denominations have been made to see that a better program is organized and resources are pooled for achieving it.

Africans on Faculties

One is furthermore impressed by the increase in African members on the faculties of these colleges. These are men with a sincere dedication to the church and a rising adequacy in training. Another marked impression is the development of university departments of theology in many places. We visited these in Ghana, Nigeria, the Congo, Rhodesia, Uganda, and Ethiopia.

In the universities, theological study is open to prospective ministers and lay churchmen interested in theology as a subject. There are at least 13 schools and universities on the continent, outside of the Republic of South Africa, now offering degrees in theology. Many churches require that those taking theology in universities must receive one year of professional training in a theological college following their degree in order to qualify for the ordained ministry.

There are problems peculiar to the African scene in relation to theological education. Numerous complaints are heard that the theological college has not escaped the "mission station" complex. By this is meant the fact that appointments are made to the colleges by the appointive agents of churches rather than selected by the colleges themselves and these appointments tend to be rather transitory.

The faculties are often changed to supply the emergency requirements and other necessities of the Church at large. Fixed faculties with specialized training for their tasks are therefore not yet the established norm. This problem is being realistically approached by the churches but the lack of personnel makes it difficult for churches to give theological colleges permanent faculty.

Recruitment for the ministry is an unstable factor throughout the continent. A lively church in Ghana is currently supplying a new school with a

full student body from the Methodist and Presbyterian communions. On the other hand, in Zambia this year the theological college of the United Church of Zambia is without any recruits for the ordained ministry and under the necessity to call in evangelists for a period of training to keep the school going.

The relatively high cost of maintenance of theological education is another serious problem. The maintenance of an adequate theological staff for a relatively small number of students disturbs the minds of many in the church. It is natural for leaders to think in terms of the great amount of church work to be done in all the areas of operation and question whether or not theological education makes too large a claim upon qualified personnel.

Under such scrutiny theological education is gaining rather than losing status as a program central to the life of the church. Here and there one finds the indigenous church generously and sacrificially supporting this program and supplying a commendable share of its costs.

The overall situation is a positive one. There is clear evidence of spiritual vitality within most of the theological schools of the continent. This is seen in the keenness with which the students apply themselves to the study of theology and the Word of God and the practical aspects of their profession.

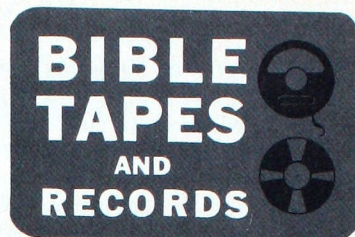
Prospects Appear Good

Prospects for theological education appear to be good. Young men are entering the Christian ministry under circumstances that promise them far less of the peripheral benefits of status which derived from this profession in the past. They are now entering the ministry under the call of God and with a vision for Africa that is of the highest degree of commitment. Candidates for the ministry are coming forward who see their role as servants in the new Africa for the building of Christian qualities in the new nations.

A genuine sense of venture which has expressed itself in bold search for national independence is now leading able young men to search for ways in which their new nations can be shaped by the message and person of Christ.

Theological education is relating itself to this new venture. It is seeking new ways of probing the theological issues and the practical dimensions of a ministry related specifically to this new Africa.

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MISSIONS MERGING

Continued from page 12

go to Iran shortly. Ed Fredericks, general director of International Missions, cites this as evidence that field efforts do not wither away subsequent to merger, as is sometimes charged.

In addition to actual mergers, Ed Fredericks points out that International Missions has worked out several other cooperative arrangements. In Kenya, for instance, 12 missionaries supported through International Missions serve under the administration of the Africa Inland Mission. Their work is specially directed to Asians in Kenya and operates under a joint committee composed of three representatives of International Missions and two representa-

tives of the Africa Inland Mission field committee.

Likewise, in Surinam three people supported through International Missions operate under the guidance and administration of the West Indies Mission, and in Iran two missionaries supported through the Worldwide Evangelization Crusade operate under the administration of International Missions. These arrangements have worked out very well, Fredericks says.

Even with all these arrangements and mergers as accomplished facts, International Missions is not sitting still. It is currently pursuing talks involving possible merger with a larger missionary agency having 90 missionaries serving overseas.

Joining forces for work in Brazil are

the United Missionary Society of Elkhart, Indiana, and the World Gospel Mission of Marion, Indiana. Instead of opening a new work in that country the WGM will send missionaries to work under the direction of the UMS. The first such worker arrives on the field this month.

It is evident that the current "merger talk" among evangelical mission executives is much more than talk. A move is under way. Reassessment is taking place. Practical, realistic thinking is shaping new attitudes. New possibilities are being considered. The demands of the task in sharing the good news of Jesus Christ with the world are leading to newer, more practical, more effective relationships among missionary organizations. |||

COUNT ZINZENDORF

Continued from page 10

The greatest portion of North America was as yet untouched by Europeans. China and Japan were seeking to stamp out the Christian minorities which had been planted by zealous Catholic missionaries. Most of India was closed, although a few footholds had been won by Westerners, only through the insistence of the King of Denmark.

The situation was as yet unfavorable in the Dutch holdings in Ceylon and the East Indies. The white man had not pressed beyond the coast in sub-Saharan Africa, and except for remnants of ancient churches in Egypt, the Middle East and Ethiopia, North Africa and Western Asia were solidly Moslem. Except in Ethiopia, the governments would not tolerate Protestant missionaries.

Yet in such few territories as were accessible, Zinzendorf encouraged missionaries to go from Herrnhut. While in Copenhagen for the coronation of the King of Denmark, he heard of the needs of the Negro slaves in the Danish West Indies (now the Virgin Islands). Thither, in 1732, went the first Herrnhuters. Through his Danish contacts Zinzendorf learned of the seeming failure of the mission of Egede, a Norwegian, in Greenland.

In 1734 three from Herrnhut inaugurated a mission in Surinam, a Dutch possession on the northern coast of South America. In 1737 a missionary to the Hottentots landed in Capetown, for the Dutch, Protestants, had a foothold there and a door to Africa seemed to have opened.

From Bethlehem (Pennsylvania), given its name in 1741, missionaries went to the Indians of North America. Already, in 1735, a group had gone to the colony in Georgia, newly founded by the English philanthropist Oglethorpe, where they later made a profound impression on John Wesley.

'Insurmountable Difficulties'

All these efforts encountered seemingly insurmountable difficulties. Those in the West Indies and Surinam met the hostility of white slave owners. In Greenland three years passed without a convert. Then, moved by the story of Gethsemane and Golgotha, the first Eskimo was converted and in 1739 he and some of his family were baptized. In North America several of the Indian Christian communities suffered severely from hostile Indians and whites.

In general, Zinzendorf's instructions to the missionaries from Herrnhut were not to seek to dominate those to whom they went, but to live humbly among them, to preach immediately the crucified Christ and leave until later a more elaborate theology, rather than striving to convert an entire tribe or nation to search out individuals who were seeking for truth—much as Philip had welcomed the opportunity to tell the Ethiopian eunuch the story of Christ.

In our day and in wide areas these principles are still valid. In many regions what Dr. Donald McGavran has persuasively advocated—making disciples of the natural groups, followed by baptism and careful instruction—can be supported by Scripture and experience. However, in numerous countries, especially with Moslem or communist governments, evangelism must be individual by individual, seeking contacts with those who, perhaps inarticulately, are searching for answers to the meaning of life, emancipation from the presence and power of evil, and the nature of God dimly and imperfectly discerned. Always, notably in our era of revolt against the domination of Westerners, missionaries must avoid whatever smacks of cultural or racial superiority and, like their Master, be clearly servants who demand nothing for themselves. Everywhere their witness by word and by life must be to the amazing wonder of the seeking Father in the seeming weakness and foolishness of the crucifixion of his Son. |||



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Today the vision for reaching a lost world through gospel literature lives on in others burdened to help. Photo shows Dr. Bob Pierce, President of World Vision, and Mrs. Charles Cowman as they discussed the strategy of worldwide evangelism shortly before Mrs. Cowman went home to be with the Lord on Easter Sunday, 1960. Mrs. Cowman, founder of World Gospel Crusades, is perhaps best known as the author of "Streams in the Desert," popular daily devotional guide.



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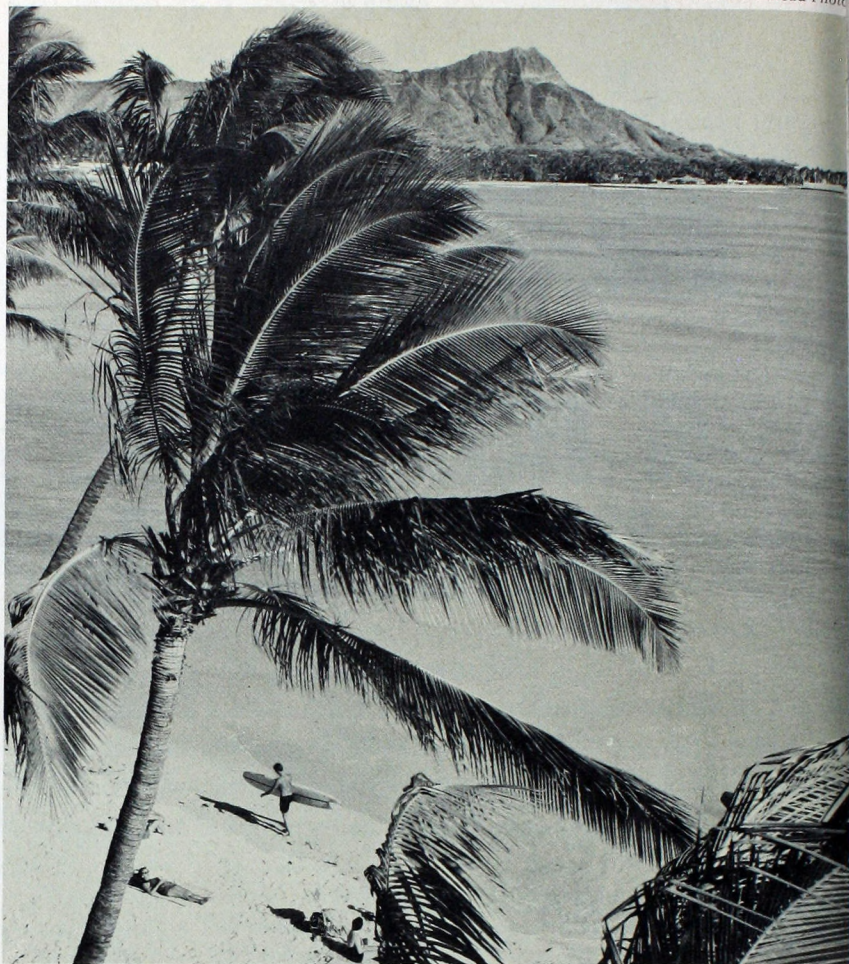
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Hawaii: the Pacific Paradise

by
Dorothy C. Haskin



Diamond Head volcano is a familiar backdrop for Hawaii's popular Waikiki Beach. Christian travelers will make interesting discoveries while exploring religions of the world during a visit to this "Paradise of the Pacific."

32

"Paradise of the Pacific" is what the tourist bureau calls Hawaii, the fiftieth state—and it is!

Waxy red antirrhinums . . . dusky-haired ladies wearing colorful muumuus . . . leis of pink plumeria . . . orchids growing casually in backyards . . . lagoons of clear blue water . . . fish adorned with spangles . . . the famous beach at Waikiki, plus numerous other attractions, make Hawaii an island paradise.

But besides its earthy glamour, Hawaii in a spiritual sense remains a mission field. It is the only state in the Union that is not at least nominally Christian. Only 35 percent of the population consider themselves Christians. Most of the people are either Buddhist, Shintoist, Taoist, or Confucian.

In Honolulu, within a radius of less than six miles, one can visit a variety of places of worship including: a Hawaiian *heiau* (temple), a Confucian or Taoist temple, a Shinto shrine, a Buddhist *kyokai* (church or temple), Jewish synagogue, Mormon tabernacle, a Catholic or an Episcopalian cathedral, Korean Christian church, and other

Protestant churches representing more than 30 denominations.

In Hawaii Christianity takes on something of an Oriental flavor. The Makiki Christian Church is built in the form of a Japanese castle. The 164 ceiling panels in the lobby and chapel illustrate Japanese proverbs.

To one accustomed to Western forms of architecture, the Soto Temple may have a strange allurement. A square building, set down on a wide green lawn, it is flanked on either side by round wings while bright red steps lead up to the main entrance.

Inside, the Temple auditorium is airy, with comfortable benches. Comprising the altar is a black lacquered table with assorted bowls upon it. Behind the altar is a raised platform on which there is a gold table with several low stools nearby. Gold lotus leaves bedeck both sides of the platform. Strips of gold filigree and red tassels hang from the ceiling. In the center of all this is a golden Buddha weighing more than 750 pounds.

If you really want an appreciation of

Hawaii as a mission field, don't stop your sightseeing at Soto Temple. Get a missionary friend to show you some temple or shrine that isn't a tourist attraction.

Shinto worship is an individual or family affair so Shinto shrines are small and clean. Strange to the Christian are the gifts of rice, mixing bowls, electric egg beaters and such stacked along the wall, each with a sign giving the name of the donor.

Chinese temples may be more of a shock. In some, the altar may consist of a low pile of bricks with a soiled prayer pillow in front of it. Hanging above the altar will be strips of red paper with Chinese figures on them, and on the altar a squat idol, bits of broken mirror, and sticks with red paper fluttering from them. There may also be a couple of battered tin pie plates with wicks burning in oil and old wax flowers covered with soot.

All this makes the Christian wonder how any heart could find comfort at such altars. Behind the immobile facade there is often a hungry heart. |||

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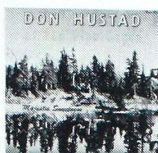
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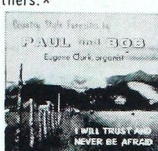
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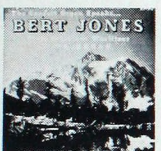
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	Please enroll me in the Zondervan Home Record Club and send me the two albums listed below. I understand that I will be billed only 98¢ for both, plus small handling and shipping charge, if not returned during the 10-day trial period. I agree to buy 2 more albums of my choice during the next 6 months at Club price of \$3.98 for Hi-Fi and \$4.98 for Stereo, plus small handling and shipping charge. Thereafter, for as long as I remain an active member, I will receive one free album of my choice with every two I purchase through the club.	
PLEASE SEND ME THE FOLLOWING 2 ALBUMS (list by number)		
NAME (please print)		<input type="text"/>
ADDRESS		
CITY STATE ZIP		<input type="text"/>
Enroll me for <input type="checkbox"/> REGULAR Hi-Fidelity <input type="checkbox"/> STEREO Regular long playing (33 1/3 RPM) play Hi-Fidelity albums. Stereo record players play either Hi-Fidelity or Stereo records. Records shipped outside territorial U.S.A. are dutiable.		

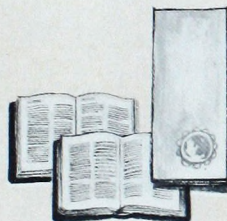
As early as the time of Abraham, the custom of leaving a "will" was evident.

Jacob blessed his sons and left them an inheritance (Gen. 48:22).

King Sennacherib, as early as 705 B.C., wrote: "I, King of multitudes, King of Assyria, have given gold, ivory, crowns, crystals, a precious stone and a bird's stone unto Essar Haddon, my son, according to my wish."



even he made a will!



The Testaments of the Bible are "Wills" of a sort. The Old Testament shows God's love and concern through the prophets; the New Testament shows God's love and concern through Jesus Christ His Son. And now in a wonderful way, you can show your love and concern for God and for others through a "Will!"

A will has given peace of mind to men from earliest days. Why not make it serve you today and lay up treasures in heaven for you after you've gone.

Follow the example of well-ordered persons who know how to prepare for the unexpected.

Your will becomes an "act unto God" when your bequest reaches missionary work in the far corners of earth. When your annuity reaches an orphanage full of homeless youngsters, how satisfying it is for them to know they are remembered and loved by you—through your Will.

You may not be the King of Assyria, but you are as important in God's sight. And you'll be much wiser if you invest your "gold, ivory and crowns" in missions—the work closest to the heart of God.

YOUR MONEY CAN EARN UP TO 8% INTEREST
 In WORLD VISION Investments

Do you have \$250 - \$500 - \$1000 in a savings account or other low interest rate investment? That money could be earning up to 8% through WORLD VISION and you'd be earning timeless dividends by investing in the Lord's work as well.

No one can out-give the Lord and an increasing number of people are learning every day that it pays in dollars to invest in His work. It also compounds interest eternally in treasures laid up in heaven.

Please send me literature on the following ...

- Annuities Wills
- Mission Security Agreement

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



Mail to: Stewardship Dept. wv-566