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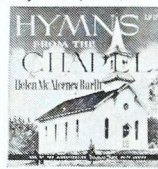
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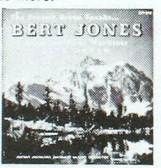
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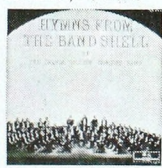
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Where We Stand

Two or three articles in recent issues of World Vision Magazine have been taken from men who bear responsibility in the World Council of Churches. On this account some of our readers have written letters ranging in mood from discerning appreciation to emotional protest

In consideration of the comments and inquiries of our correspondents let it be stated:

1. *That World Vision, Inc., is not a member of the World Council of Churches.* In the nature of the case it cannot be. Membership in the Council is by denomination, which World Vision neither claims nor desires to be.

2. *That World Vision, out of its years of overseas contacts and associations, is convinced that it is impossible to draw a rigid line of truth and error, evangelicalism and non-evangelicalism, by the over-simple device of asking, Is your church affiliated with the World Council of Churches or is it not?* Throngs of evangelicals, as diverse in their church patterns as Anglicans in Britain and Pentecostals in Chile, are in association with the World Council. Whether World Vision is pleased or displeased to have it so, is beside the point. The point is that it is so. Therefore, as a missionary service organization World Vision's primary responsibility is not to enter into a controversy with its known evangelical brethren over the rightness or wrongness of their position with respect to the World Council. World Vision's concern is the maintenance of brotherly links with fellow evangelicals everywhere—whether inside or outside of the so-called ecumenical orbit. For, after all, World Vision is unflinchingly committed to the evangelical orthodoxy enshrined in the historic Christian creeds.

3. *That World Vision does in fact hold certain reservations and fears regarding some aspects and trends of the World Council.* There is, for example, the tendency to centralize authority and control in Geneva, the development of increasingly frozen power structures of its own that answer to the entrenched institutionalism of our older, larger denominations, the loss of missionary momentum, partly though not exclusively, by reason of the increasing influence of member churches that conceive of evangelism and missions in ways radically different from most evangelical conservatives, and the avowed intention of an undetermined number of its leaders to speed the day of one

World Church. Yet in the very instant of expressing these concerns and dissents World Vision is aware that *within the World Council* are numerous constituents—some of them high in leadership, either past or present—who share precisely these anxieties and are using their influence against these trends. The critical judgments of outsiders should at least take into account the position and influence of like-minded persons on the inside.

4. *That the towering need of the hour is for those of evangelical persuasion within WCC circles to take greater account of the place and witness of their fraternal counterparts outside of Council circles, and similarly for evangelical conservatives on the outside to be open and brotherly enough to rise above organizational links and labels and to strike hands with their Council brethren at the level of that common faith which is theirs in the Christ of the historic creeds and the Bible of the historic churches.*

Meanwhile there is need for all of us to develop a passion for accuracy and fair play. A golden beatitude for this confoundingly complex and confusing day would be: Blessed are they who can do their debating without distorting and their criticizing without caricaturing!

Meanwhile, too, there is the overriding urgency of the evangelizing task committed to the whole body of Christian believers. Evangelical triviality and pharisaism can be as deadly to missions as ecumenical zealotry combined with theological thinness.

Concludingly, we should like to identify ourselves with what has been said by the distinguished editors of *Christianity Today*:

One of the unfortunate aspects of the competition among the National Council of Churches, The National Association of Evangelicals, and the American Council of Christian Churches is the extent to which organizational identification is made a test of personal devotion to Christ. It is shameful and sinful when Christians answer the question "Is he one of us?" by any other reference than to the body of regenerate believers of whom Christ is Savior and Lord.

The spirit in which World Vision would go forward with whatever undertakings it may be entrusted by God is that of the Psalmist who said: "I am a companion of all them that fear thee, and of them that keep thy precepts" (119:63).

P. S. R.



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

Today's political verbotens seem real indeed when one views the ominous sign on Red China's border facing Hong Kong. But a mere sign has not prevented the admission of ideological "intruders." Radio, to mention one medium, has relentlessly bypassed that barrier. Literature too has been known to batter down the door, circumventing the intentions of The People's Republic of China. Evangelists have crossed the border westward, usually passing into oblivion. Our sign—standing "six cubits and a span"—is the champion of masses defying the living God. Who, by prayer, will face its taunts and accept its challenge? Is there not a cause?

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WORLD VISION

SEPTEMBER 1964

MAGAZINE

CONTENTS

EDITORIAL VIEW 1

GETTING DOWN TO PRINCIPLES IN EVANGELISM,
By David Morken 4

SEMINARIES AND THE GREAT COMMISSION
By David Allan Hubbard 6

WHAT MY YEARS AS A MISSIONARY HAVE TAUGHT ME,
By D. M. Miller 8

EVANGELICALS IN INDIA UNITED IN NEW CRISIS,
By I. Ben Wati 10

QUOTE UNQUOTE 12

WORLD VISION DATELINE

PLANTING THE CHRISTIAN GOSPEL IN THE EMERGING
INDUSTRIAL WORLD OF NEPAL, *By E. W. Oliver 22*

MISSIONS IN MEMORY 25

GLOBE AT A GLANCE 26

REVIEWERS REPORT 28

HOW-TO-DO-IT "SHORTICLES" FOR YOUTH 30

FIVE MILLION IN 25 YEARS, *By Dorothy C. Haskin 32*

NEXT MONTH

Few gatherings of Christians in all the world have achieved the sustained level of interest found in the famous "Keswick Convention" held annually in the north of England. The chairman of the convention "Council," the Rev. A. T. Houghton, himself a one-time missionary to Burma, writes on "The Missionary Outreach of the Keswick Convention." In what sense, if at all, can Western Europe be called a mission field? Light on this question will be thrown by Dr. Harold B. Kuhn of Asbury Theological Seminary, who has spent every summer since World War II in work among refugees in West Germany. "Hear the Groans of the Prisoners in Cuba" is the title of an article by the Rev. Olav Eikland. Appearing also will be the second installment in the series "What My Years as a Missionary Secretary Have Taught Me."

Babies and Bibles

Just finished is an international "Church Leaders Conference" called and "chaired" by the Archbishop of York in his capacity as president of the world's United Bible Societies. For five days the round hundred persons who had been brought together—roughly half from the Bible societies and half without society connections—faced up to what Dr. Raju, the United Bible Societies' Research Secretary, has called the "crisis in world Scripture circulation."

This crisis is compounded of three facts: (1) the population explosion, (2) the literacy explosion, and (3) the wholly inadequate rate at which the Scriptures are being put into circulation.

By the "literacy explosion" is meant the phenomenal progress now being made both in teaching the world's children to read and in wiping out illiteracy among the 500 million human beings between the ages of 15 and 50 who cannot read. The success of Dr. Frank Laubach and the World Literacy Committee is being vastly augmented by the announced UNESCO scheme for teaching 350 million illiterates to read in the next five years.

The urgent question is: What will they read?

Bible Society leaders, vividly aware of this situation, have a concern which they rightly suspect is not fully shared by millions of people in our churches. It is concern lest the effort to make Holy Scripture available to the world's burgeoning population shall turn out to be an affair of "too little and too late."

Facts with which the Conference was confronted were:

1. That in 1962, 51 million Scriptures (meaning a whole Bible or a New Testament or a Bible portion) were placed in circulation, and that in 1963 the num-

ber increased by only two million.

2. That if this rate of increase were to continue, it would require 60 years to put even a Scripture portion into the hands of the world's people, provided we could make two assumptions: (a) that the world population would stand still for these 60 years and (b) that presently used copies of Scripture would last that long. Needless to say, we can assume neither of these positions. Actually, on the second count, the Bible societies reckon that the "life expectancy" of copies of Scripture is 15 years for Bibles, 10 years for Testaments, and two years for portions (such as the Gospel by John).

As to the projected increase in the number of people needing to have the Scriptures at hand in a translation they can understand at a price they can afford, in much less than 60 years—by the end of the century in fact—it is expected that the present three billion humans on our planet will have become six billion.

In each second that ticks three babies are born. At each day's end, relatively fewer people are dying. Each year that closes we have added to the human mass the equivalent of an Italy—50 million.

And against these staggering totals an increase in Scripture circulation of only two million!

True, this figure does not take account of what is being done by such agencies as the Gideons and the Pocket Testament League. On the other hand, its significance must be weighed in light of the fact that in Asia, Africa, and Latin America, 95 per cent of all Scripture circulation is linked up with the work of the Bible societies.

Modest enough, therefore, is the proposal of the United Bible Societies to step ahead during the next two years and to put into circulation a minimum of 150 million Scriptures a year.

But if this goal is to be achieved under God, the churches will need to put their shoulders to the wheel and give Herculean support to the total effort. P.S.R.

3

Misguided Protests?

In recent months many Christian groups have expressed distress over the expulsion of missionaries by the government of the Sudan in Africa. In some cases protests have been made to the appropriate officials against an action so extreme and repressive.

Are these protests wise when put forward by Christian churches and societies which themselves must be looked upon as "foreign" agencies? As Sir Kenneth Grubb has recently pointed out, "Any government has the right to require aliens, in this case missionaries, to leave the country; this is not disputed in international law and practice, although it is wholly legitimate to present firm and dignified protests."

In situations such as the one with which we are confronted in the Sudan, missionary agencies should bear three things in mind:

1. Protests to government against an order of expulsion are tactically wiser if they come from Christian nationals than if they are put forward by foreign-based societies.

2. The acid test of whether or not a government offers religious freedom is not the position it takes with respect to the religious activities of aliens within its borders but the policy it pursues with respect to the right of witness and propagation by its own citizens.

3. In circumstances of radically repressive measures by government against missionaries the missionary agencies may find that in the longer view the resort to prayer is better than the resort to protest and propaganda.

In this highly "committeezed" era, the golden age of the lobby specialist and the pressure expert, the Christian weapon easily overlooked is intercessory prayer.

P.S.R.



BY
DAVID
e. morken

: GETTING DOW

What importance do you put on evangelism in modern missions?

I believe evangelism is the heart of missions. It is the object of all our activity—preaching, social work, and institutional work, such as that in schools, hospitals, and so on. Evangelism is the supreme task.

If that is so, what would you say is the meaning of evangelism; and what is the relationship between evangelism and missions?

First, I like the definition of evangelism which was originally prepared in 1918 by the Archbishop's inquiry on the evangelistic work of the church. I have often heard it repeated, and I have not read any better statement: "To evangelize is so to present Christ Jesus that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church."

John R. W. Stott has said that the irreducible minimum is to present Jesus Christ as Saviour and Lord.

Secondly, missions is the Church's activity of evangelism on a world-wide scale. It is the church breaking the chains of provincialism and involving itself in the needs of the peoples of the whole world so that they might communicate the Gospel of God to them.

What would you say is the object of missions; or, when you first went into the jungles, what was the main motivation?

I went out primarily for God's sake. At the time I was pastor of a small church with no thought of leaving the United States. One day in a public library I read about a people just discovered by the outside world, living in the deep interior of Dutch New Guinea. The article described them as most primitive, living in the Stone Age, savage and cannibalistic.

That night I began to hear the heart cry of God expressed in the words: "Let my people go that they might serve Me." I soon realized that these primitive people who knew nothing about the outside world, or about the living God, belonged to Him by every known law of proprietorship including creation, love, and re-

demption. But they were enslaved by ignorance, superstition, sin and satan. Before they could serve and worship God they must be set free.

To save them from hell, to improve their state, and to bring them to heaven seemed secondary. Necessary, yes, and included—indeed! But the important task was to *deliver* them for God's sake. The need of God seemed greater than the need of the world... the desires of God deeper than the desires of any man... the thirst of Christ more intense than the thirst of the Samaritan woman... the hunger of God greater than the hunger of men.

We went out to deliver and secure men who would worship God forever. And we found primitive men who being set free by the Son, learned to worship the Father in Spirit and in truth nearly as quickly as the Samaritan woman. They became utterly devoted to Him.

To accomplish this, what methods did you find most successful?

I am less than the least and do not want to speak as one who knows all the answers, but I feel so much is being said about modern missionary methods and so very little about principles.

Years ago James I. Wilson, who was on the Admiral's staff in the Far Pacific, brought my attention to the principles of war which are taught in every military college in the world. These principles, said he, never change. To neglect or ignore them will lead to frustration, defeat or even destruction.

General Haffenden of Great Britain in his book *Exodus*, further strengthened my conviction that there is a great need for Christians, and particularly missionaries, to know the principle of spiritual warfare.

As has been said, there is hostility. We are in a war. There is a militant enemy. God has allowed it for a purpose. And in Christ, victory is sure.

Though there are all the scientific discoveries, technical advances, and political changes, these principles never vary or change.

I do not suppose any one of these principles is more important than the other, but the first and basic one that has impressed me is *maintenance* of the *object*. One must know the object and keep it always in mind. This is true no matter what you are doing or where you are working. Forget it and you go around in circles, accomplishing nothing.

What are some more of these principles?

One is *offensive action*. Jadunath Sarkar of India said, "The army that cannot take offensive is doomed, and purely passive defence is futile." I think it was

In response to questions furnished by the editors, the Rev. David Morken of World Vision, Inc. speaks to the subject of evangelism in missions. Mr. Morken and his wife Helen spent a decade and a half in Asia—three of those years in Sumatra with the primitive Koeboes tribespeople. Having returned home from Hong Kong last year to recover from tropical sprue, he and his wife reside in Newport Beach, California.

PRINCIPLES in evangelism

General Haffenden who said, "Offensive action means a well-thought-out plan of attack and the use of the most powerful weapons at your command."

In the heat of the battle I learned the necessity of offensive action. Victories cannot be won, men cannot be delivered, without offensive action. "It is an aggressive advance against an enemy to wrest the objective from his possession."

If satan can get a Christian worker on the defensive and keep him there he will soon crush and defeat him.

How would you say a missionary can take the offensive?

I believe there must be a plan of attack. Then along with prayer, the Gospel of Christ is surely the greatest and most powerful weapon at our command. It is the power of God unto salvation. We must have that which is powerful enough to deliver a man out of the hand of satan, redeem his life from destruction, and make him a new man—a man who can walk with God. Simply stated, this Gospel must include our Lord's death and resurrection. Proclaiming only His death is insufficient. Apart from His resurrection His death is an awful tragedy. All our preaching would be vain, and we are even discovered as misrepresenting God. If He is not risen His death, like every other death before Him, would be a defeat and surrender. But not so. His death is an accomplished death—the greatest accomplishment of all time.

God is victorious.

Satan is defeated.

Christ is vindicated.

Death is robbed of its sting.

The grave is opened.

The greatest power in the universe is released and put into the hands of Christ.

The veil is rent by the hand of God and God is accessible to all men.

God is set free so He can, in Grace, save the chiefest of sinners to the uttermost, to enjoy Him forever.

Proclaiming these facts and getting a man to surrender to the living Christ is to place that man in a position where the creative and redemptive power can be transmitted to him and he becomes a new creation.

What about the Holy Spirit in missions?

There is no effective missionary work without Him. It seems that without Him our words actually kill instead of give life. "Ye shall receive power after that the Holy Ghost shall come upon you, and ye shall be witnesses ..." Without Him we cannot be.

What are some of the other principles of war?

One is co-operation, and O! how we are learning that the forgetting of this principle brings crushing defeat. How can men without God recognize that Christ is not merely another religious leader? How can they be assured that He is not a fraud or an imposter? Jesus said in His great prayer in John 17 that it is by our becoming one and perfectly united as He and the Father are One.

Co-operation is not an impossible ideal. Howard Guinness has said, "...Such a fellowship in Christ is God's supreme weapon for the evangelization of the world." A oneness of spirit, a oneness of life, a oneness of purpose and aim is necessary if men shall know the love of God in Christ.

James said, "Where envying and strife is there is confusion and every evil work." As a father, as well as a pastor and missionary, I have discovered in my own ministry that any lack of co-operation even in my little family has made me quite ineffectual in bringing men to God. Our family motto is "TOGETHER." Though often separated by thousands of miles we decided that we would work together, all having a vital part in the ministry of reconciling men to God.

God's family too is a *together* family and we belong to each other and are utterly dependent upon one another. As one dear missionary friend has so aptly said, "Everybody who belongs to Jesus belongs to everybody who belongs to Jesus."

Paul wrote that the Church of Jesus Christ is His body. When Christ dwelt among us making known the nature and character of God He had a body, and we beheld Him. When He walked deliberately to help men in need He used His feet. When He taught with authority He used His tongue and voice. When He touched the sick He stretched forth His hand. When men saw the love of God they saw it demonstrated before their eyes in a body. He brought God into visibility.

"My earnest expectation," said Paul, "is that Christ shall be magnified in my body—for to me to live is Christ." For me to live in any city is for Christ to live there in me. The only body that Christ has to move in here among men is His Church. The means that Christ has to demonstrate His love is through you and me. For a body not to cooperate with the head and with fellow-members is not only sad, it is chaotic. It is like a man with St. Vitus's dance, having no control; it is like paralysis with no power of mobility. Only when the Church in Christ is one in spirit can there be a proper display of the love of God to men who must know.

Continued on page twenty-one

Seminaries and the Great Commission

by David A. Hubbard

6 A recent article by Don Hillis in *World Vision Magazine* (June, 1964) set me thinking. Just what can a seminary, as an arm of the Church, do to aid the whole body by fulfilling the Great Command of its Head?

Christian theology, particularly Paul's picture of the basic unity of the Church in I Corinthians 12, suggests that better cooperation rather than stronger censure is what is needed. It is not at all certain that "world evangelism remains a hopeless hobby in our seminaries," but if it does, carping at educational institutions from without will not change the picture. The Great Commission was given to the Church, and every member of it (and every organization within it) shares equally the responsibility to obey it.

Here are some thoughts on cooperative endeavor between our seminaries and mission boards.

Dr. Hubbard, B.D., Th.M., Ph.D., is President of Fuller Theological Seminary, Pasadena, California, where he also serves as Professor of Old Testament. A Westmont College graduate, Mr. Hubbard also earned two degrees at Fuller Theological Seminary and his Ph.D. degree from St. Andrews University, Scotland, in Old Testament and Semitics. He has contributed to Baker's Dictionary of Theology, The New Bible Dictionary, and The Biblical Expositor, and written articles for various leading evangelical periodicals. He is a member of the National Association of Biblical Instructors and of the Society of Biblical Literature and Exegesis.

I

Seminary professors, missionaries and mission executives ought to cooperate in the teaching of missions courses. The professors would be responsible for relating the missions program to the entire seminary curriculum. Biblical studies, theology, church history, apologetics, preaching, evangelism—all bear directly on the mission of the Church. The visiting lecturers would bring the freshness of the field and the spark which front-line service can give to the subject. Dr. Kenneth Strachan, director of the Latin America Mission, is performing such a ministry at Fuller Seminary at the present time.

II

Missionaries on deputation should spend several days at a time on campus. Often a brief chapel presentation is made, and the missionary moves on to his next appointment chagrined at the lack of interest. Bull sessions, informal coffee times, meeting in faculty homes or dorm lounges may in the long run prove more effective than hit-and-run public pleas. A warning: to be effective on a campus a missionary must learn to listen as well as speak, and he must have a vision stretching beyond his own field. Like attracts like, and the quality of student recruited for Christian service may depend on the caliber of the missionary who enlists him.

III

By encouraging key missionaries to study in a seminary while on furlough, the boards can help to stimulate concern for missions among student body and faculty. These men and women can serve as unofficial advisors to missionary candidates and student missionary fellowships.

IV

Missionary internships can be set up. This past year one of our students taught in Taiwan and another in Ethiopia. They were supported largely by our student body as part of our Middler Year in Missions program. If past experience is a good gauge, these men, who rejoin the student body this fall as seniors, will serve as catalysts to missionary interest and activity. Summer internships have been of substantial benefit, both to missions and to students, particularly in Central America.

V

Short-term missionary programs are another possibility, although they are not without risk. One of the reasons that the Peace Corps has been so phenomenally successful in recruiting men and women from our campuses is because it does not involve a life-time commitment. Young people ought to be encouraged to give two or three years of their lives to foreign service, regardless of their long-range vocational goals. During this time some will catch a vision for a life-long service. A seminary could play its role by setting up special short-term programs in Biblical studies, theology, and missions.

VI

Exchange professorships between seminaries abroad and at home will become increasingly possible as the educational level in the Younger Churches continues to rise. And the level will rise more rapidly if missionaries use their furloughs for advanced study.

VII

Missionaries and mission board can give concrete expression to their dependence upon the educational arm of the Church. Is there a mission's executive who believes so much in the whole mission of the Church that he helps raise money for the training, as well as the sending, of missionaries? Is there a mission board with sufficient breadth of vision that it helps to underwrite a chair of missions in a seminary or to provide books on missions for the library? Should not missionaries and teachers join forces in helping our Christian contingencies to understand the conflicts in cultures and in ideas which are part of the missionary problem whether at home or abroad?

VIII

Better vocational guidance for young people is a must. By and large we have relegated this responsibility to the secular counselors in our high schools and colleges. Christian educators, administrators of Christian service organizations, publishing houses and local congregations should join forces in preparing and using informative literature, aptitude tests, and film-strips to help young people make their vocational

decisions on Christian grounds. Mature Christians in all walks of life should be enlisted to share their experiences and vision with our teen-agers. College, and even seminary, students flounder and fail because they lack a clear target to aim at. Part of the reason may be that their elders in the Church have not taken sufficient interest or had adequate tools to give them worthy counsel.

IX

Theological seminaries have as one of their peculiar responsibilities not only education for the Christian ministry, but also proclaiming and defending Christian truth in a world hostile toward it. There's a sense in which theological research is front-line activity. Here Christianity and paganism do battle — not in the bush or jungle, but in the realm of ideas. As interest in education has spread with epidemic speed on the other continents, the ideological battle is being waged there too. Missionary and scholar must stand shoulder to shoulder as they both seek to interpret the whole counsel of God to men deceived by half-truths.

X

Educators and missionary executives should meet together for a planning conference at least annually. Here problems could be discussed face to face, and joint strategy projected in an atmosphere conducive to fellowship rather than suspicion or competition.

In Conclusion

This kind of cooperation requires some careful self-appraisal on the part of both missionary and educator. Each sees the other's faults more readily than his own. Educators must maintain their sense of mission against all pressures which tend to divorce thinking and acting, studying and serving. They must crucify any sense of superiority because of the intellectual nature of their ministry. Missionaries must bury any anti-intellectual bias or any feeling that their dedication outstrips that of their colleagues who serve at home.

Discipleship is our prime responsibility regardless of our vocation. Scholar and missionary alike must daily face the absolute claim that Christ, the Creator and Redeemer, has upon their lives. As they do, the Lord of the Church will see to it that His work is done in His way.

Let's beware of too much bemoaning of the present state of world evangelism. We cannot shirk our responsibilities — we are debtors to Greeks and barbarians, to the wise and the foolish. And we must also do our best within the seminaries and without to catch the conscience of the Church within the grip of the Great Commission.

But too much despair may result in further apathy. Who wants to join a lost cause? The Great Commission cannot ultimately be a lost cause because the Sovereign of the universe stands behind it. His Gospel is still powerful enough to save. His love is still strong enough to constrain. His Church is still more than a match for the gates of Hell.

|||||



The author (center) practices what he preaches in this article with students of Fuller Theological Seminary of which he became president one year ago this month.



by D.M. Miller

what my years as a missions

The duties of a missionary secretary are many. While a servant, the missionary secretary is also a co-ordinating agent between his council and the constituency between home and field interests. He also makes the initial approach to candidates and at a later date introduces them to the scrutiny of his candidate's committee. And may it be said with reverential fear, the secretary has to preserve the balance between the spiritual aspect of his calling, with its essential administrative efficiency.

"Why should we do good badly?" is how Dr. Scroggie would challenge the latter. The Apostle Paul would describe the "spiritual aspect" in this way: "A labourer who needs not to blush for his work, but who drives the plough-share of truth in a straight furrow" (2 Tim. 2:15 - Way). "A workman approved unto God." In short, he is the eyes, and ears, the voice and the interpreter of his Mission.

Fifty years, first as a pioneer missionary to Central Africa, then as Secretary, later as Editorial and Deputation Secretary and then General Secretary, provide a useful background in the school of missions. The years have had much to teach in missionary methods, and with the trial and test of time, certain God-inspired principles have evolved. Here, may I mention a few:

I. MISSIONARY WISDOM

Full-orbed although the missionary may be, his most enduring contribution will fall short if he fails to detect, train and inspire leadership in his converts. This lesson was taught us at the "Kikuyu" in 1913 by the Chairman, Bishop Willis of Uganda. Stressing the point on missionary vocation, he said: "Our work as missionaries is not to do the work, but to get it done." Then he emphasized the supreme task of the missionary to *train* Africans to minister to their own people. The intervening years have fully justified the wisdom of this method of approach. Let me give you two examples:

Twelve African Disciples

A missionary found himself appointed to a work, potentially great, among the Akamba in Kenya. This was some 40 years ago. At that time the work was small, but the need throughout this vast tribe was challenging. "If I had a bicycle," he thought, "I could reach the near by villages; with a car I might be able to visit the bigger villages throughout the tribe."

The author, retired, was for more than a score of years General Secretary of the British Council of the Africa Inland Mission. He is chairman of "Keswick in Wales" and serves as associate editor of the periodical Missionary Mandate.

He thought again; this time on his knees. He pondered over the method of our Lord, who chose 12 men, that they might be with Him: He taught them and sent them forth to preach.

"This is God's plan for me," he concluded: "My work is not to do the work, but to get it done."

These words become articulate, and what better way, he thought, than to train African disciples. This became his firm conviction.

He made a start with about 12 men; soon a Bible school was established. The work grew, the villages were reached by trained evangelists, and indigenous churches were planted.

Twice the Expectation

A few years ago I was privileged to attend an open-air conference on that station. Eight thousand people were expected but 15,000 turned up. Most of them had gathered from some 300 bush churches scattered throughout the tribe. The Bible school is still busy training evangelists while pastors are being prepared for the leadership of the Church all over East Africa at the newly founded Bible college on the same station called *Machakos*. It was erected to the memory of the founder of the Africa Inland Mission, Peter Cameron Scott.

'How on Earth Do You Do It?'

The second example is a medical venture in Congo. This, too, was started about 40 years ago by a doctor and his sister-tutor wife. It took place on the edge of the Pygmy forest where sickness and leprosy were rampant. What could two missionaries do in face of a challenge which called for a well-equipped center and qualified staff?

Write home for needed workers was the doctor's first impulse, but on reflection he decided that his request might go unheeded. So they dedicated themselves to the task with something of Bishop Willis' principle in mind.

Visits to the medical needs in the forest could be arranged, a small dispensary started, but they won-

dered if these by themselves, would give the best returns for the expenditure of their time and skill. "To get it done," was their problem. The solution was to be found in training Africans, and with their help to tackle the bigger task. A start was made by training nurses, dispensers, pathologists and many others.

They continued teaching and building up the work as they went along for well over 30 years, and without the assistance of another doctor. It was then, that with others I visited the station. We were astounded by

utive taught me

what we found: 4,000 lepers resident on the station, and some 1,000 patients suffering with all sorts of tropical diseases, passing through their dispensaries and hospitals every day. All was carried on with a trained-African-medical-staff, assisted by a few white nurses and under the supervision of one doctor.

"How on earth do you do it?" I asked, and in reply to my question, the doctor in a quiet reassuring voice said: "I don't do it, I get it done, and stand by to do what my staff cannot do." "So you have adopted Bishop Willis' slogan," I enjoined. "Yes!" was the doctor's quick reply, and he went on to say: "I have added to it." "And what is the addition?" I requested. "I train and I trust." Could anything be more noble or more Christ-like. Here was missionary wisdom personified in the expanded slogan: "My work is not to do the work, but to get it done by training and trusting my African colleagues."

II. MISSIONARY VOCATION

"To be" is of greater importance than "to do," and when these are kept in their right relationship, the one to the other, the Bible concept of a missionary is preserved.

This truth was emphasized at the "Kikuyu" Conference (already referred to), by the closing speaker. Ten days or so had been taken up with important matters relating to missionary federation. Desires were expressed to break down the barrier that denominational differences had set up, and there was a moving toward common membership, common discipline and common communion. The goal was not fully reached, but progress had been made toward a working evangelical fellowship. United conferences like "Keswick in Kenya" is one example. The summing up was left to the Bishop of Mombasa. He found his text in Job 26:14, "How little a portion is heard of Him."

We were heard in our work, on our stations, and so articulate were our words and our doings that the action of God was hindered, and His voice reduced to a whisper.

This was the burden of Bishop Peal's message. I left

Kikuyu, as many others did, with a deeply rooted conviction that the missionary's supreme function was to make God heard. Holiness of character and the infilling of the Holy Spirit were the essential qualifications of Christ's ambassadors. It is then that the latter part of Bishop Peal's text becomes effective, which reads: "The thunder of His power who can understand."

III. MISSIONARY APPROACH

"Need and supply" when taken together in the context of a faith mission, provide an eloquent commentary on the shut door alone with God (Matthew 6:6), and the open heavens (Malachi 3:10). The secretary from his vantage position is constantly made aware of the intervention of a covenant-keeping God, Who, in answer to the believing prayers of His people, "shall fill up the measure of all their need, with an abundance limited only by His own riches, shall supply it by His glorious presence in the Person of Messiah Jesus" (Phil. 4:19-Way). This is no mere platitude, but actual fact, as the past 50 years can testify.

When God Has All the Pieces

The roughly handled continent of less than 100 years ago presented to the world an "open sore," and a broken heart. Missionaries were quick to recognize that a broken heart if not healed could become rebellious, and a rebellious Africa could become a menace to herself, and a danger to the rest of the world.

The Gospel was the only answer and in the spirit of Samuel Chadwick's statement, missionaries went forth. He said: "It is wonderful what God can do with a broken heart, provided He gets all the pieces."

The years have seen the gathering together of bruised and broken material, put together in indigenous churches, Christian schools, medical clinics, rescue homes for girls and the emancipation of women through village visitation. Only heaven will reveal the fruit resulting from the pioneer vigil, tears, prayers and the martyrdom of those who through faith endured, and "received tokens of God's approval."

Could any Secretary's task be more rewarding than to see the Gospel in action and to serve in such a fellowship?

Literacy and Literature

Africa's stride toward literacy has become almost a stampede. It finds us confronted with a phenomenal challenge to supply suitable reading material.

Life which is not nourished will die; scattered fagots will smoulder and the flame become extinct, the un-gathered harvest will deteriorate, rot and become wasted. In the light of present-day happenings and in face of the challenge from opposing forces, we are confronted with a situation which makes unusual demands for strong evangelical leadership, the establishment in Africa of a trained and experienced ministry, and with a range of evangelical literature commensurate with the task.

|||||



Evangelical

by I. Ben Wati

PRIME Minister Nehru's death on May 27, 1964 was the end of an epoch in Indian history. Today the largest democracy in the world faces an era without a popular leader like Mahatma Gandhi or Mr. Nehru.

During his lifetime Mr. Nehru declared himself a humanist, but it was significant that just before his funeral procession started, all religious groups—Hindus, Muslims, Buddhists, Sikhs, etc.—chanted prayers, sang hymns, or read scriptures. Some Christians sang "Lead, kindly light" and "Abide with me." It is doubtful that anything like this will ever happen again in respect to any future Indian leader. The late Prime Minister was chiefly responsible in declaring India a secular state with freedom to preach the Gospel.

Heretofore the evangelicals in India had unlimited opportunity of spiritual ministry in a secular India. What the future holds under new leadership only God can reveal in course of time, but there is no room for fear when God is sovereign. On the other hand, the evangelicals will need to close ranks to see whether new occasions will teach new duties.

A Rallying Point

Fortunately, evangelicals have already a rallying point in the Evangelical Fellowship of India, affectionately known as the E.F.I. For over a decade this Fellowship has meant much to thousands of evangelicals in India, both nationals and overseas missionaries.

A few months ago little Andrew was learning his alphabets, and his missionary parents in New Delhi were at

first disturbed to hear him say, ABCDEFI, but realized that this child had heard them speak so much of EFI that he simply parroted the letters in that order.

Need for Unity

About the time the Evangelical Fellowship of India was formed 13 years ago there was the universal recognition that the old pattern of foreign missions had ended, that a new venture of inter-church and inter-missions co-operation had to be launched.

Broadly scattered throughout the Church in India were those whose hearts burned for united action towards revival and evangelism. It had become obvious that the spiritually cold Church in India could never rise to its challenge and high calling without revival that would lift the Church and put within it a burning heart to reach the teeming millions.

This burden for revival led to the formation of the E.F.I. in 1951. Until then, evangelicals in India as a whole were unaware of the special blessing in united prayer and fellowship. In many cases small groups here and there were zealously praying and working, but they were hindered and divided by minor doctrinal differences magnified beyond proportion.

Evangelical missions of the same church order and faith coming from Great Britain and the United States of America and working in the same language area in India had no active and practical fellowship among them. Today the E.F.I. provides new hope and new vision to the smaller evangelical churches and missions. A new sense of belonging has been provided for.

New Vitality, New Impetus

The Evangelical Fellowship of India has also helped in providing a new vitality to the Indian Church. It was through the initiative and effort of the E.F.I. that Dr. Billy Graham came to India early in 1956, bringing much blessing and inspiration and giving an

impetus to revival and evangelism to the Indian Church.

A definite indication of the moving of the Spirit of God through the E.F.I. is the ever increasing number of revived nationals who are making a vital contribution to the Church in India. Individual Indians from various sections of the Church are members of the E.F.I.—from the Orthodox Syrian Church, Mar Thoma Syrian Church, Church of South India, United Church of Northern India, Anglicans, Baptists, Methodists, Presbyterians, etc.

To 'Jerusalem' and Beyond

The E.F.I. Council of Evangelists includes the Rev. Aziz William, vice moderator of the United Church of Northern India Synod; the Rev. Subodh Sahu of Carey Baptist Church, Calcutta; Mr. Victor Manogaram of the Church of South India working full time with Y.F.C.; Mr. Augustine Salins of the Basel Mission Church; Mr. Paul Sudhaker of the C.S.I.; the Rev. R. P. Chavan of the Christian and Missionary Alliance; and many others. They not only minister to the Church in India but they have extended their ministry to Ceylon, Indonesia, Cambodia, Thailand, Vietnam, Japan, Pakistan, Malaysia, and beyond. If the request for E.F.I. speakers from various Churches and Church Councils is any indication, it is obvious that the Church in India recognized the positive and spiritual contribution of the evangelicals. The door is wide open for evangelical ministry in the Church of India today.

'Fellowship in Action'

With spiritual revival in the Church as its priority prayer burden and with "fellowship in Action" as its motto, E.F.I. has several arms or departments. Its literature arm known as the Evangelical Literature Fellowship of India (ELFI) enables nearly forty evangelical publishers to cooperate and coordinate their efforts in the production and distribution of literature suited to the

I. Ben Wati is Executive Secretary of the Evangelical Fellowship of India, New Delhi, and serves as editor of the Pastors Bulletin published by E.F.I. He has also been editor of AO Khristan Takiim, a monthly magazine published by the AO Naga Baptist Association, Impur, Mokokchung, Assam.

India United in New Crisis

needs of India, avoiding duplication of effort but at the same time sharing ideas and manuscripts. The All-India Christian Book Clubs in seven major languages provide the best in Christian literature at a price the Indian people can afford.

Radio evangelism is coordinated through the Evangelical Radio Fellowship of India (ERFI). Programs in the major languages are produced in India to be transmitted mainly by the Far East Broadcasting Company. Responses come from all the 16 states of India and 25 other countries. Realizing its value, the Bible Society of India continues its Bible readings over the radio in several languages.

The Christian Education Department of E.F.I. (CEEFI) is adapting and providing new Sunday school materials and, for the first time, graded lessons in India. This promises to be the most effective instrument in reaching the youth of India. The Vacation Bible Schools are reaching 50,000 children this summer.

Not only in literature, radio, and Christian Education, but also in theological training the evangelicals in India are pooling their resources. The Union Biblical Seminary in Yeotmal attracts 110 students from all over India and 10 other Asian and African nations. Through Biblio-centric teaching and training, the Seminary in Yeotmal seeks to produce the scholar-saints for the needy Church in India.

The Evangelical Theological Commission of the E.F.I. seeks to keep the evangelicals in India aware of theological thinking today and provides a fellowship "in the defence and confirmation of the faith."

Ministries to Ministers

Perhaps the best contribution the E.F.I. is making in India today lies in its ministry to ministers of various levels. For example, this summer the E.F.I. was responsible, as in the last 10 years, to arrange speakers for nine missionary conventions in hill towns

where more than 4,000 overseas missionaries retire from the burning heat of the plains.

More significant are the smaller but more effective retreats and conferences for Indian pastors, both rural and urban. Every winter several of these Pastors' Conferences are arranged in different parts of the sub-continent.

In order to assist in both the hill conventions during summer and in the pastors' conferences in winter, various overseas speakers have been invited. For example, Dr. Harold Ocken-ga, Dr. Edwin Orr, and Dr. Paul Rees from the U.S.A.; Dr. Ernest Kevan, Dr. Alan Redpath, and the Rev. Gilbert Kirby from the United Kingdom; Bishop Marcus Loane and Principal A. G. Morling of Australia, with others.

Recognizing that the pastors are the key to revival in their own congregations the *Pastor's Bulletin* is circulated in English, Hindi and Bengali. This small bulletin is found helpful also in Pakistan, Burma, Ceylon, and as far away as the Philippines.

Large Yet Small

In 1960 when the E.F.I. had its 10th Anniversary there were more than 1,000 individual members and 30 evangelical missions and groups in association. It represented 2,000 national workers, 1,000 missionaries, and a Christian community of 140,000 people.

Today the E.F.I. is a fellowship of 65 evangelical churches and missions, and yet it is very small when placed before the total situation in India. However, under God, it does represent a very vital and significant section of the Church in India, making far greater impact than realized.

As this article is being written one day after Mr. Nehru's death in New Delhi, we are aware of at least three things: 1) Time is not on our side. Time is running out in India and in the world. And time is not on the side of a few evangelicals in the face of other forces at work. 2) We are painfully discovering that spirituality or

being evangelical is not enough. We are found wanting in many ways and all our activities and projects will amount to nothing unless we spend more time in prayer in seeking God's strategy for today and tomorrow. 3) We are realizing more than ever that we need to close our ranks as evangelicals.

Heterogeneity: Help and Hindrance

Today it is estimated that the largest group of Christians in Southeast Asia is in India—11 million, including the Roman Catholics. Among the Protestants there are 300 or more different groups working for the Gospel, perhaps the largest number of mission groups working in any country.

Possibly this multiplicity of seemingly competing groups is necessary in a futile attempt to work in a sub-continent with a population of 450 million—the majority of whom are Hindus. However, the presence of numerous foreign missionary groups is perhaps one main reason why the ecumenical movement has been strongest in India.

A Spiritual Thrust

In the midst of such a situation and in the face of increasing inroads of modernism into the Church, the Holy Spirit has brought together the evangelicals in India. The Evangelical Fellowship of India has provided affiliated churches and missions an instrument whereby they could, acting together, accomplish things which they never dreamed of achieving alone by trying separately. The Fellowship has helped the understanding and appreciation of one another, giving them a deep sense of unity and fellowship. The E.F.I. has challenged individuals and groups alike to new visions and horizons in cooperative evangelism.

And, under God, the E.F.I. will continue to have greater confidence and courage to make a spiritual thrust in the face of new opportunities and difficulties.

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When in Roam . . .

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

—Lew A. Davis, *The Layman Views World Missions*, The Bethany Press, St. Louis, Missouri.

Praying in the Harvest

Raymond Lull prayed his way into Africa. Xavier died with a prayer for China on his lips. It was John Eliot, the great apostle to the North American Indians, who wrote "prayer and pains through faith in Jesus Christ will accomplish everything."

While he was cobbling shoes, William Carey used a map of the world as his prayer book, as he passed in review the long list of the nations who sat in darkness.

Livingston died on his knees praying for Africa.

Bishop Hannington spent the last hours of his martyr life in prayer, and died exclaiming, "I have purchased the road to Uganda with my life."

David Brainerd prayer, "Here am I, Lord, send me; send me to the ends of

the earth; send me to the rough, the savage pagan of the wilderness; send me even to death itself, if it be but in thy service."

"Be mine, dear Saviour, and I will be thine," wrote Count Zinzendorf when a tiny child.

"I'll tell the Master," said Eliza Agnew, the woman who was called "the mother of a thousand daughters."

Hudson Taylor drew his breath in prayer, and through prayer wrought miracles of grace.

John Hunt died in 1845 with a prayer on his lips for the Fiji Islands: "God bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji!"

Adoniram Judson left the testimony that in all his long life he had never prayed faithfully for anything and been denied.

George Whitefield gave long hours to prayer, and read his Bible on his knees.

—Helen Barrett Montgomery, *Prayer and Missions*, The Central Committee on the United Study of Foreign Missions, West Medford, Mass.

In the mission field, the battle of the mind can be won by schools and hospitals, but the battle of the heart can only be won by the Holy Spirit.

Geoffrey Rowlands

Churchly Mission/Missionary Church

Just as we must insist that a Church which has ceased to be a mission has lost the essential character of a Church, so we must also say that a mission which is not at the same time truly a Church is not a true expression of the divine apostolate. An unchurchly mission is as much a monstrosity as an un-missionary Church.

—Lesslie Newbigin, *The Household of God*, Friendship Press, New York.

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CONTENTS

The Festival: Report

A 'World Vision' Weekend

Monthly Memo

'Pretties' for Leprosy Patients

Let Us Pray

Letters to 'Box O'

Our ego and pride may be signalling success while we're actually failing. Only God can judge which is true.

—Bob Pierce

Festival: a Report

By Bernard Barron
Director, World Vision of Canada

Christian nationals from Latin and Asian countries brought a remarkably fresh approach to the first annually planned week-long Festival of Missions conducted at the Winona Lake Bible Conference grounds by World Vision, Inc., during the third week of July.

Hearing servants of Christ, who themselves were products of Western missionary endeavor, tell the heartbeat and burden of the needs of their people, was a unique event to most of the large crowds in attendance night after night in the famed Billy Sunday Tabernacle.

Subodh Sahu, Assistant Pastor of Carey Baptist Church, Calcutta, India, disturbed his listeners about the fact that 70 per cent of India, or more than 350 million people—equal to a population one and one-half times that of the



Dr. Kyung Chik Han



The Rev. Eddie Lee

United States — had never heard the Gospel of Jesus Christ even once.

Dr. Kyung Chik Han, Pastor of Yung Nak Presbyterian Church, Seoul, Korea, warned against Western churches becoming secularized and stagnant. In one major address he traced the history of the Eastern and Western branches of the Church in Europe in order to point out that, while the Western Church generated a strong missionary thrust resulting in vibrant churches in foreign lands, the Eastern branch, without the same missionary endeavor, tended to



Dr. Ted Engstrom leads the opening meeting of the "Festival of Missions," following music by the Dick Anthony Choristers.



Dr. Cecilio Arrastia

dissipate its resources. As a consequence, today most of its area of proclamation has succumbed to Marxist Communism.

Speaking on the subject, "Revolution—With or Without Revelation," Dr. Cecilio Arrastia, onetime professor of homiletics and theology at Union Theological Seminary in Cuba, said that the revolution going on in Latin America cannot be stopped. The danger is that part of the Church will take a pietistic approach to it, while another part will endeavor to reconcile the extremes, saying the Gospel has the spiritual answer, while Marxism has the material answer. The solution, believes Arrastia, is for the Church to have its own internal revolution — in methods, motivations, and in its involvement in the needs and burdens of society. Criticizing the cler-

Mrs. Lillian Dickson



Evangelist Subodh Sahu



ical structure of much of the church in Latin America, he said that its evangelism was often too spectacular, emotional, and unbiblical; its youth programs shallow and irrelevant; its Sunday school materials poorly written; its worship often meaningless, with sermon and worship left unrelated to conduct and to community responsibility.

One highlight of the Festival was a demonstration of new tools and techniques in communications. Mr. Leslie R. Blasius, Wheaton College graduate and now working with the New York Bell Telephone Company, placed a call on the new trans-Pacific telephone link with Japan to speak with Dr. Bob Pierce, President of World Vision, Inc., now on medical leave of absence overseas. Dr. Pierce said that the establishing of the Festival of Missions had brought one more dream into reality. He told the audience, which listened in through the public address hookup, that he planned to be with them next year, at which time, said he, "I will wear you out telling how God has been showing many tender mercies in my hour of need." Dr. Pierce was to enter the hospital the next day, in Japan, for an infection contracted in the Far East.

Acting in the place of Dr. Pierce is Dr. Richard Halverson, First Vice President of World Vision. The direction of the conference was shared by him and by Dr. Ted Engstrom, Executive Vice President. Dr. Paul S. Rees, Vice President at Large and Editor-in-Chief of **World Vision Magazine**, spoke daily throughout the week, giving a series of expository studies on "Men of Action in the Book of Acts," and conducting a daily workshop on missions.

Dr. Carlton Booth, Secretary-Treasurer for World Vision, was song leader. Music was provided by Dick Anthony with the Dick Anthony Choristers.

Cover Photo: Dateline

This is a moment Barbara Neath, R.N., will long remember. Before her is the spring graduating class of nurses who came out of the Formosan mountains to study at Puli Hospital. Now they are being capped and challenged to use their skills in the Christian care of the sick and needy. Dr. Bob Pierce, visiting Puli Hospital last spring, stands by, ready to hand the graduates the "Florence Nightingale Pledge for Nurses." It is a proud moment for all in Puli.

World Vision, Inc. is a missionary service agency meeting emergency needs in crisis areas of the world through existing evangelical agencies.

The organization, begun in 1950, is directed by the following eight members of its board of directors:

- Dr. Bob Pierce, President (On Leave)
- Dr. Richard C. Halverson, Acting President
- Dr. Ted W. Engstrom, Executive Vice President
- Dr. F. Carlton Booth, Secretary-Treasurer
- Claude W. Edwards
- The Rev. Cliff Barrows
- U. S. Senator Frank Carlson
- Dr. Paul S. Rees

'Pretties' for Leprosy Patients

Mrs. Frances Bentley, long-time friend of Mrs. Bob Pierce, made 67 bejeweled pill boxes for leprosy patients in two and one-half months prior to her going to be with the Lord July 13.

During that time Mrs. Bentley had been confined to her bed with a serious illness. Despite personal pain her heart was conscious of those worse off and her nimble fingers worked in their behalf. Her patience and courage was a Christian testimony to all who knew her.

The pill boxes are made of discarded typewriter ribbon boxes, with silver or gold paper attached to the top by strong glue. Onto this she glued beads, earrings or spangles given her by friends.



Each box was individually designed and when given to a woman with leprosy, usually is the only touch of beauty in her life.

Mrs. Bentley had long been a member of World Vision Women's Auxiliary. As a member, one of her other projects was making seat covers for the bus which transported the World Vision Korean Orphan Choir throughout North America.

Gets Lick in for Stamps

On page 24 of the July World Vision Magazine, there appeared a "shorticle" on **Ways and Means for Missions**. In it, under #2, it was suggested that people save and sell stamps to help missionaries... This is a project every person can join. Having been saving stamps for missionaries, I know how it works. And, having visited the mission field last year, I know how it can help.

Many people across the U.S.A. and in a few foreign countries sending in their stamps to me do not know all the specifics involved. As a result, a lot of time and stamps are wasted. Stamps are usable only if they have value. That would mean all foreign stamps. For the U.S., that would mean all commemorative and others no longer in print. Obviously, there is no demand for stamps that are common and in print (like the

A whole new thrust opened up to this church when its pastor envisioned

A 'World Vision' Weekend

By Harry J. Albus

For nearly six years, the Rev. Burton Murdock of Ambler, Pa. had been guiding Grace Baptist Church through missionary conferences of the "conventional" type.

"A couple of weeks after the conference, few could remember what had been said or done," the pastor says, reminiscing.

Now all that has been changed because Mr. Murdock came up with a bright new idea. **Why not try a "World Vision Weekend?"**

Instead of promoting an annual conference of missions Sunday through Sunday, his church decided on a tightly scheduled weekend twice a year. Instead of trying to cover the world, they would concentrate on one mission field at a time. Mr. Murdock refers to it as "a missionary conference in depth."

The first of these "weekends" kicked off with a family rally on Friday night, followed by a children's rally and ice

cream party Saturday afternoon and a young people's banquet at night. On Sunday, all services were addressed by visiting missionaries. And it seems that each subsequent conference has been better than the last.

During the past year, this church of 165 members has contributed to the support of 25 missionaries and related organizations. Thirteen missionaries are on the regular church budget. One family suffering a bereavement told the pastor: "Instead of flowers, send a gift to missions as a memorial to our baby." The gift was designated to World Vision's Orphan Sponsorship Program.

At the close of a recent semi-annual symposium, 18 young people dedicated their lives to Christ. Three have since applied to accredited Christian schools to prepare for missionary service.

"I would recommend a World Vision Weekend to any church," Pastor Murdock concludes. "Each of them brings us new blessings."

five-cent George Washington now in use). Besides this, they should not be cut or torn, not even one perforation mark. Those stamps on paper should be left on paper with a quarter inch margin of paper on all four sides.

It takes a lot of saving to get enough stamps to sell. A good stamp company might have a \$100 minimum order. Thus, you might have to collect many thousands of stamps to reach their quota. A lot of sorting and checking of stamps would then be involved.

So, for those World Vision Magazine readers desiring to help our missionaries by saving stamps, and are looking for a place to send them, I would be happy to process them for you. John Fielding, Monrovia, Calif.

\$40 Represents 'Interest'

In mid-summer, students at the Bible Institute of Malaysia, Selangor, mailed \$40 in Malaysian funds to World Vision. Their note, evidencing their missionary interest, read in part: "We, the students of the Bible Institute of Malaysia, have formed a missionary prayer band and our concern is to pray for and help foreign countries as well as our (own) land..."

(Inquiries and stamps may be sent to Mr. John Fielding, 808 Genoa, Monrovia, Calif.)

GOLD DIGGERS OF '64

15

Lying idly by in every family's jewel box are pieces of jewelry, watches, rings, etc., which can be redeemed and used to purchase a bowl of rice, a blanket or a bed for some needy child or family.

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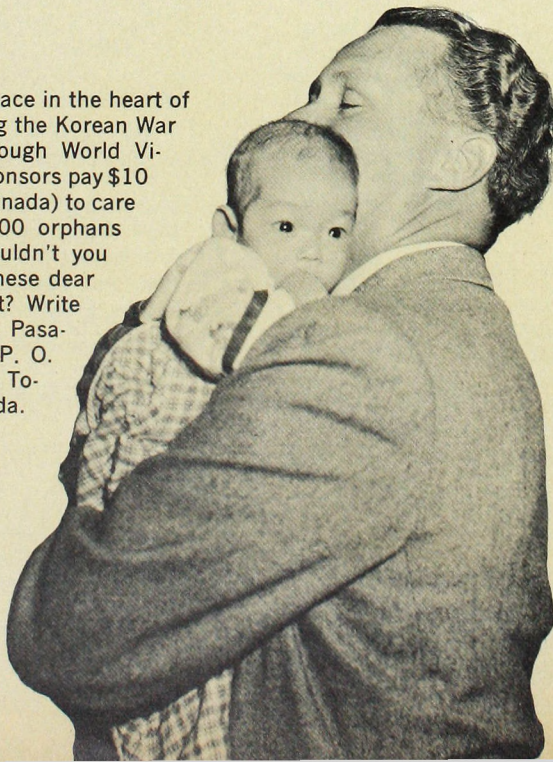
John Williams



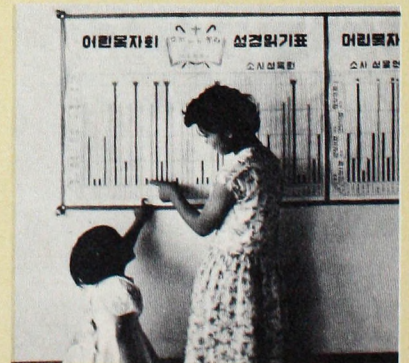
Black uniforms, close-cropped hair and battered desks are symbols of achievement to the orphan. They mean he is going to school, learning, so someday he may find his place in society. Though the sponsor is expected to care for the orphan only until he is eighteen, he may stay in the orphanage until the superintendent is able to find the orphan proper employment.

Suffer Little Children

Little ones found a place in the heart of Dr. Bob Pierce during the Korean War (1950-53). Now through World Vision, kind-hearted sponsors pay \$10 per month (\$11 in Canada) to care for more than 20,000 orphans in 19 countries. Wouldn't you like to take one of these dear ones into your heart? Write World Vision, Box 0, Pasadena, California, or P. O. Box 181, Station K, Toronto, Ontario, Canada.



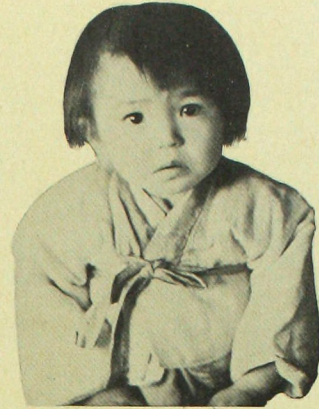
A sponsored orphan is hand-me downs which th but her tummy is full and any member of the World her, she will greet him with



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A bowl of fl tery bean curc peppers and g God from the The diet may may be bare, l out, appreciat Like all par necessities ar heart. At Chri also send pres picture of silly than Happy, d

Neglect and malnutrition breed disease. Therefore, the little ones often require months of medical care. The new hospital in Seoul has room for 150 sick children. World Vision also helps operate a children's wing of the Presbyterian Hospital in Taegu and other facilities throughout the country.



"Who will love me?" questions one of the estimated 50,000 orphans in Korea. When the fall winds blow over the land, oats are mixed with rice. Even then, there is not enough to eat in many hovels. Some parents die from malnutrition. Others are forced by privation to abandon their little ones. The only hope for these young sufferers is for some tender-hearted person to take them to an orphanage.

Need is the only entrance requirement into an orphanage. What a blessing is a roof in a country where the temperature varies between 20 below and 80 above zero! Little ones play and sleep safely on the floor of the same room. Notice the straw matting on the floor and the tiny bare feet. Shoes are not worn in the house in Korea. But love and laughter are theirs to share.



Into the life of an orphan comes the hand of a "dear my sponsor," someone in a far-away land who is concerned enough to contribute regularly to his support, write letters, send gifts, and express the love of God by caring for a needy child.

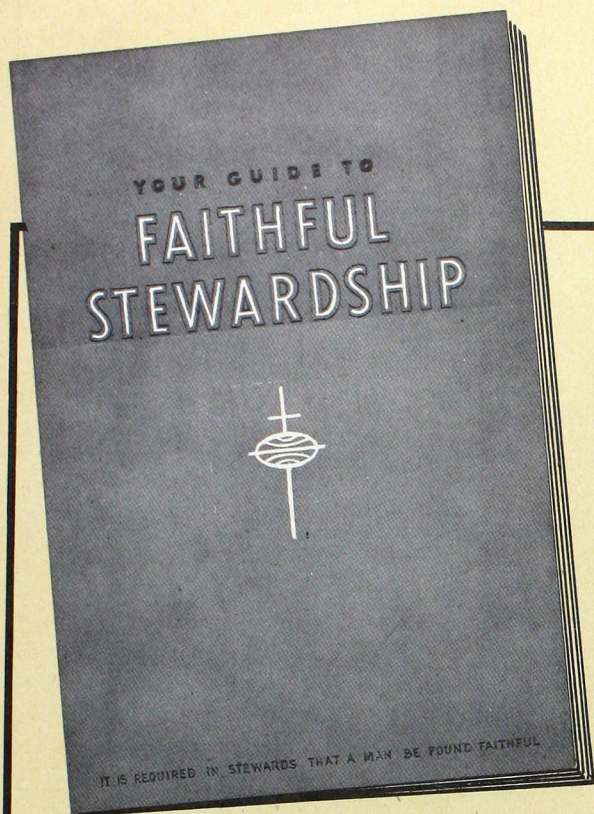
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LET US PRAY

■ For the coming World Vision Pastors' Conferences to be held in Kerala, South India, Oct. 26-30; Karachi, West Pakistan, Nov. 2-6 and Lahore, West Pakistan, Nov. 9-13.

■ For spiritual preparation of the heart and mind of the speakers, Dr. Paul Rees, Dr. Richard C. Halverson, Dr. Frank Gaebelein (co-editor of **Christianity Today**) and Dr. Bernard Ramm (professor at California Baptist Seminary). Pray that they may "Let the enriching message of Christ have ample room in your lives as you instruct and admonish one another in a wealth of wisdom" (Col. 3:16 **The Berkeley Version**).

■ For long-lasting results in the lives of the pastors. As the spirit of nationalism arises in different countries a new missionary church is being formed with nationals taking more and more responsibility. Pray that the new local churches may be "constructed on the foundation of the apostles and prophets of which the extreme cornerstone is Christ Jesus. The whole building, harmoniously framed together in Him, rising into a temple that is holy in the Lord" (Eph. 2:19).

■ With each suggested prayer request a scripture is given. It has been selected to indicate that the request is in keeping with God's will, and therefore to encourage you to pray for it.

■ For adequate effort on the part of many pastors to attend the conference. These humble pastors have so little that often the funds needed to come seems overwhelming. Pray that they may "Do your utmost to present yourself to God approved, a workman who has no cause to be ashamed, correctly analyzing the message of the truth" (II Tim. 2:15).

■ That learned lessons will enable the pastors to return to their congregations and be a blessing. Pray that each one may be able to say "He made my mouth like a sharp sword and in the shadow of His hand He hid me; He made me a polished arrow" (Isa. 49:2 Ibid).

The Christian who is pure and without fault, from God the Father's point of view, is the one who takes care of orphans and widows, and whose soul remains true to the Lord—not soiled and dirtied by its contacts with the world.

—James 1:27

**GETTING DOWN TO PRINCIPLES
IN EVANGELISM**

Continued from page five

I have worked where there is little or no unity among believers. There has resulted a maximum of human effort with a minimum of spiritual results. On the other hand we have seen where men in Christ, belonging to many different denominations and groups have met together in prayer; together they have humbled themselves, wept over the sins of the people, and confessed their own sins before God. By God's Spirit they have been melted together as one, and we have experienced daily victories of eternal significance with a minimum of human effort. Men have been converted and reconciled to God.

David, you have worked in many Eastern countries—do you find a great difference in the response of the Muslim, Hindu, Buddhist or jungle people?

My experiences are very limited and I cannot speak as an authority. And my work among the Muslims has been largely with the people in and from Indonesia.

In an early crisis experience among the Koeboes in Sumatra I learned one of the greatest lessons of my life—that I was a co-laborer with God. Through the years I have had a growing conviction that in every city where He sent us there were hearts divinely prepared, waiting to hear the Gospel. And, like the Samaritan woman, if they knew the gift of God they would ask. They would respond. And they have.

The follow-up and care of these new babes in Christ vary a great deal. And much wisdom is needed for this essential work.

Is this message of Christ relevant to the problems of life today?

Yes, it is, and it works. Christ does not offer an escape from the vicissitudes of life but prepares and enables a man to meet every experience triumphantly with joy. Matt. 11:29-30. Jn. 16:33.

We have seen the changed lives. In the jungles, men like Chiefs Djonoeim and Moeit, avowed enemies, became one in Christ. . . .

In Formosa, the King of Pickpockets from China, in and out of prison continually, converted and became an evangelist to his own people. . . .

In Hong Kong, an official with the foreign office of Indonesia, bowed down with a heavy heart, brought to Christ and given a song. . . .

In India, Bishop Theophilus, who was filled with racial hatred against the white man, converted to God and filled with love for all mankind. . . .

If Western missionaries are banned from certain countries, is the Church in Asia virile enough to carry on the task of evangelism?

Yes. Today the Church in Asia is sending their missionaries to other countries as far as South America. God has dedicated servants in each of the countries as far away as South America. God has dedicated servants in each of the countries where we have labored. We must pray that God will lay His hand upon more men like Subodh Sahu of India and thrust them into His great harvest.

If Godless communism takes over, will they kill the witness?

Recent history shows there would be suppression and martyrdom. But persecution has never put out the light. A greater danger is when the Church deserts its first love, and fails to heed the warnings and pleas of the Saviour. The Church in Ephesus is the saddest example of this startling condition.

In this city which was notoriously evil, controlled by pagan superstition and immorality, God found a people who abounded toward Him and the whole world. Ephesus became the highway of martyrs, and Christians suffered all forms of indignities. But this only caused their light to shine the brighter.

Continued on page thirty-one

Men of Destiny

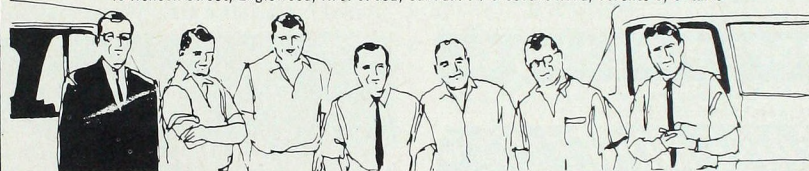
Time and again members of PTL teams—men with an extraordinary mission—have gone into a country—or a continent—at the time of greatest importance for missionary advance. In the words of TEAM missionary Victor Springer:

"What has amazed me about the work of PTL was God's wonderful timing of the campaigns. In China PTL made its great push just before the closing of that great nation, while in Japan and Korea the Scripture invasions took place just after the doors were thrown wide open to the gospel, when many hearts were ready to hear."

So it was in Africa; so it is in South America. Pray for these men, and share with them the task of getting God's Word into the hands and hearts of yet unreached millions.

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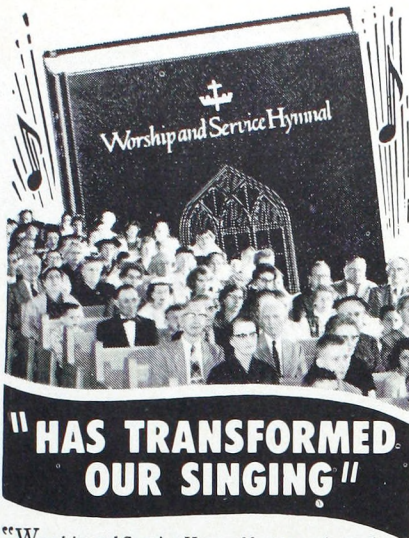
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Planting the Gospel in the Emerging Industrial World of Nepal

by Ernest W. Oliver



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World Vision's editors are indebted to Mr. E. W. Oliver, who served as the first executive secretary of the United

A young Norwegian electrical engineer, Odd Hoftun, went as a missionary to Nepal in 1957 with a specific assignment—to build a hospital on an eroded hill in Tansen at the western section of central Nepal. The doctor who had preceded him by three or four years had brought with him a certain amount of power-driven equipment for building and had set up a small generating plant. He had built a workshop and one residential building while carrying on his medical work in a rented building in the town about two miles from the site.

Odd Hoftun quickly demonstrated that his ability was not confined to electrical engineering as he began to develop the site. Being twenty miles from the single motor road up from the Indian border made the importation of materials a great problem, while every brick had to be carried up from the kilns in the valley a thousand feet below the site. Building a suitable hospital, therefore, demanded the development of local materials for much of the installation.

At this time, too, the supply of cement and corrugated sheeting had almost dried up in India and that which could be obtained had to be used most sparingly. Mixtures of powdered brick and lime had to serve for most of the cement work, while lime, powdered black clay and finely sieved cow-dung made a hard durable wall plaster. Where corrugated iron was not essential then a combination of polythene plastic sheeting and mud has proved a both suitable and desirable form of roofing. Window frames, etc., were all made of wood but the window fittings had to be designed and made on the site from iron rods and sheeting. Sanitary fittings had to be imported for the most part, but pipes were manufactured on the spot.

As Mr. Hoftun worked at and completed this tremendous undertaking he realized that, not only in Tansen where he was building, but also throughout Nepal, there was a great need to train

Mission to Nepal, for the following report on an unusual development in missions.

Nepali young men to do hospital building and maintenance work. By a little extension, the plant already assembled at Tansen could well serve such a purpose and he began to plan so that after the hospital was built he might undertake this training work.

For all work in Nepal, the approval of the government has to be sought. Through the past three years, Odd Hoftun's plans have been before the United Mission to Nepal and the government, slowly evolving, sometimes being rebuffed by the government, sometimes being examined enthusiastically.

This delay has given time for much thought and prayer, seeking to associate the project with the social and industrial movement taking place in Nepal.

The United Mission has already been able to make a bold entry for the Gospel into the medical, educational and agricultural development of the country.

As Odd and those in fellowship with him have waited upon God for His time and plans, the conviction has grown clearer that the only possible concept of a training project of this nature at "the dawn of industrialization" in Nepal must be "the planting of the Gospel in the emerging industrial world of Nepal."

Until recently, industry in Nepal has really been confined to two or three points on the southern borders where the population is half Indian and half Nepali and where indeed much of the enterprise in jute, matches and sugar was in Indian hands. Perhaps the construction of factories just inside Nepal was chiefly to escape the income tax requirements of India! But cottage industries are now revived and developing rapidly in Nepal: a dairy industry is thriving under Swiss establishment and direction, Nepali government and UNO-sponsored training shops in carpentry, metal work and shoemaking have made a good start—all in the Kathmandu Valley.

In this setting, therefore, the United

Mission to Nepal has agreed with the government of Nepal to commence an Institute of Technology and Industrial Development at Butwal, about twenty miles south of Tansen at the present end of the motor road from India.

This road is being extended over the mountains and will pass Tansen on its way to Pokhara where it will join with a motorable road now under construction westwards through the hills from Kathmandu. The government refused to permit the Institute at Tansen, in the belief that such an Institute should be on the present lines of communication and easily accessible.

Before dealing more specifically with the project let me quote from Odd Hof-tun concerning it:

"The basic concept of the program is to try to plant the Christian Gospel in the emerging industrial world of Nepal. I more and more realize what a tremendously difficult task this may be. My comfort is that, after all, we are only tools. The important thing is whether the Holy Spirit will be with us in our lives and work, in our homes and work-shops. . . . As I continue to live and work in this part of the world, I more clearly see that money alone does not do the job and, in fact, sometimes may spoil everything. Our first need is for men—able and dedicated, experienced and mature people who can work independently. We do not want the missionary whose mind is only set on evangelistic work in the traditional style. How can we get this combination of professional qualifications and evangelical vision and wide outlook? People who are old enough to have practical experience and are still willing to leave everything and come out here to work under primitive conditions. A Mission hospital or school may be badly or well run. Unless you examine it closely it may not be easy to detect how the situation is. As an institution with a constant support from outside it will continue to stay in business even if it is poorly operated. With this technical institute it is different because it is being launched into the harsh climate of the commercial world. Of course we are also subsidized in that our foreign staff is paid from elsewhere, and we shall not need to pay interest on dividends

on the capital invested. Broadly speaking, we shall have to be financially self-supporting, and more so as the time goes on. If we do well, we will expand and prosper. If we fail, there will not be a trace left after us."

From this you will gather that the Institute is to be self-supporting so far as its work is concerned. In the first set of "production-cum-training" work-shops in metal work (iron, welding, etc.) carpentry, motor mechanics and electrical work, the tasks undertaken will be:

- (a) The production and sale of manufactured goods on a self-supporting, sound, business-like basis.
- (b) Employing of selected young men on salary to work in the shops, learning the trade as apprentices under instruction while they also produce in the shops.
- (c) Taking on specific contract order work, offering technical advice to developments in the area upon request.
- (d) Assisting able and trained technicians to start similar shops and businesses out in other parts of the country.



In this, the beginning of the process of industrialization, the United Mission to Nepal believes it will be able to make a contribution by providing a practical example of how small-scale industry and business can be undertaken by ordinary people who have the ability and will to learn and work.

In the Institute itself trainees and employees will be invited to join the daily workshop of the Christian fellowship . . . will have the opportunity to read and learn the Christian Gospel in close association with the staff . . . and

will be taught Christian ethics.

Strong emphasis in the work and training will be placed on learning how to work; on disciplined, honest, accurate and quality work; on the dignity of manual labor; and on the high standards of business ethics.

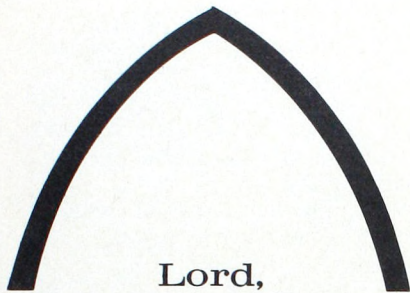
What are the present resources of the United Mission to Nepal for this project?

- (a) A proposed site with a mountain river pouring out of a deep gorge—a possible source of hydroelectric power.
- (b) Three or four members of the staff, at least two of whom are only on short-term appointments.
- (c) About £6,000 (approx. \$16,750) to commence building and purchase of equipment. With this amount they are proposing to build a workshop of approximately 2700 square feet, two family living quarters with hostels attached, and to run in a pipe line for water; and also to purchase a 12/15 horsepower crude oil engine, basic woodworking machinery and machine tools, hand tools, and approximately £650 (approx. \$1,815) each of raw wood and iron stocks.

Looking ahead at personnel, plant and equipment needs they will require:

- (a) *Personnel*: mechanical engineer; foremen-instructors in carpentry, welding, metal work, forge and foundry; mechanics and tool making; motor-mechanics. If there could be missionaries from the various member missions their support would not be a charge on the Institution.
- (b) *Plant and Equipment (2nd phase)*: Workshop block, sheds, two family quarters and hostels; second Diesel engine, lathes and other mechanical tools; stocks, tractor or truck and working capital. Total £17,500 (\$48,880).
- (c) *Plant and Equipment (3rd phase)*: Workshop block and five family quarters and hostels; 200 KW hydro power station; heavy machinery and equipment for shops plus additional working capital.

Prices of machinery and equipment

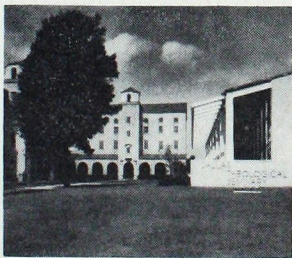


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an instrument
of thy
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have been estimated at the current Indian price level—probably some could be purchased more cheaply abroad (provided the promise of exemption from customs is kept) and indeed most of it would be quite satisfactory if second hand.

As in all its work, the United Mission to Nepal realizes that at the most the period to establish and make this particular project fruitful is probably 15 years. By that time it should be possible to hand over to trained Nepalese management or it may be taken over by the government of Nepal.

This latter contingency must certainly not be discounted so that the aim from the evangelistic point of view, and its value to the emerging Church in Nepal, must be to do as much as possible within 15 years.

It is a tremendous task, but doubtless it is a great challenge also. Dare we attempt such a project within a country that has shown itself violently hostile to the Church's great commission and has threatened and provided for that hostility by legislation? Dare we enter the sphere of industrialization, this most coveted sphere of all modern nation-building, with a purpose to both declare and live the Gospel of Jesus Christ?

The very strategic nature of such an intrusion would render it most prone to the common failings of institutionalism in missionary work. It could get so taken up with its imparted skills that its vital Christian character and

witness would be relegated to second place. It could so easily be swirled away in the swift currents of commonly accepted industrial practice or ruined by immature but rampant trade unionism.

Yet if the Christian Gospel is not declared in such a place it must lose its relevance for the growing numbers entering industrial life, and remain something which only operates in the quiet backwaters of life.

It may be that there are engineers and industrialists who will read this article. There will probably be those who think such an investment of capital and personnel would not be worthwhile, that the amount of Christian preaching and teaching possible would be too small to consider.

On the other hand there will probably be those who are quickened by the Spirit into like faith with those who have seen the vision for this in Nepal and will want by life and gift to take part in it. There are those who believe that here is the opportunity to enter right at the beginning of an industrial movement with the Gospel and requisite skills, to influence a whole sector for the emerging factory and workshop technician class.

Yet if the Christian Gospel is not declared in such a place it must lose its relevance for the growing numbers entering industrial life, and remain something which only operates in the quiet backwaters of life. |||||

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MISSIONS in MEMORY / SEPTEMBER

Finland— Prodigiously Exemplary

Most people when they think of Finland think in terms of icebound lakes and snow-covered mountains and *saunas*. Nearly every farmhouse has one—a steam bathhouse in which the owner and his family may sweat in a 257 degree temperature, flagellating themselves with birch twigs to stimulate the circulation, then spartanly plunging into an icy pool . . . all in the interests of physical and mental health. This is characteristic of the unbelievably courageous tenacity that has followed this hardy race of freedom-loving people since time immemorial.

Contemporary History

Many Americans, familiar with their World War II history, will think of Finland in terms of reparations, appeasement or neutrality, its topmost twig perpetually bent towards its huge, sprawling eastern neighbor; with another limb leaning ingratiatingly in the direction of the West. Viewed in this light, the small republic, about the size of the state of Montana, comes in for a great deal of scorn and prejudice. But there are reasons—important, protective reasons—for Finland's foreign policy.

Traditionally, the safeguarding of her independence and security has been a sacred trust. Defeated many times but never conquered, the Finns have fought bitterly and solemnly to keep their land from the heel of the tyrant. Freedom is as necessary to them as the air they breathe. Rightly interpreted, the means used to ensure Finnish independence, though often in dispute, seems to have had ample justification in the end.

Since the year 1710, when Peter the Great attempted to wrest Finland from Swedish domination, and managed to obtain a territorial concession, Finland has had a 250-year history of trouble with the Russian bear. When Germany invaded the USSR in 1941, Finland took what proved to be a misguided opportunity and entered the war as a belligerent with Germany. But World War II ended with humiliating armistice terms decreed by the Russians. A crippled nation, her four million population decimated by the loss of 100,000 young men and one-tenth of her ter-

ritory ceded to Russia, little Finland was the only nation who honorably discharged her colossal war debts on time. Subsequently she was voted a place at the United Nations conference table.

Religion—Predominantly Lutheran

For centuries Finland's state religion has been Protestant.

During a succession of wars in her earlier history Finland was wrested forcibly from paganism and the country became nominally Roman Catholic. Then sometime during the 17th century Lutheranism took over as the state religion and the country has remained in that fold ever since. More than 92 per cent of the people subscribe to doctrines of the Evangelical Lutheran Church, though only about three per cent might be considered regular communicants.

At a ceremony in Washington, D. C. a few years ago, Finland's monumental struggle for freedom was given governmental recognition. On that occasion the Gustav Mannerheim "Champion of Liberty" stamp was formally dedicated. In the words of the President's representative, Finland should be accorded a "special place in the hearts of free men everywhere."

Modern Missions Interest

The Finnish Church has made a number of contributions to modern missions. The Congregationalists, for instance, have long sponsored a work in South Africa. Baptists and Methodists propagate their own work. There are also small minority groups of Russian Orthodox, Roman Catholic and Jew. J. C. Thiessen's "Survey of World Missions" states that only about two per cent of the population can be classified as non-religious.

Neither discrimination nor repression, cruel though they may be, can quiet the Spirit of the Lord in the hearts of those who are truly His. "Through fire and through water . . . into a wealthy place" (Psalm 66:12)—may that be the destination of a small brave people who should have a place in the hearts and prayers of God's people everywhere.

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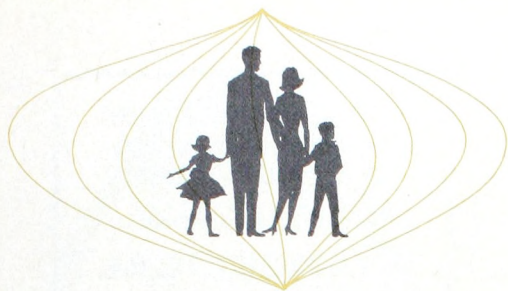
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THE GLOBE AT A GLANCE

Return of Missionaries Considered

President Ibrahim Abboud of Sudan has agreed to reconsider the possible return of Christian missionaries to his country, which ousted nearly 300 of them early this year.

Beirut Radio, monitoring the report, said the promise to study the question of the missionaries' return was made in a message received from Mr. Abboud by President Fuad Shihab of Lebanon.

According to the message, President Abboud would permit Christian missionaries in his country under conditions which would guarantee that they "do not interfere in Sudan's internal affairs."

Muslim Gets Christian's Post

Jordan's King Hussein has replaced Foreign Minister Anton Atallah, a Christian, with Qadri Toukan, a Muslim, in his newly-formed cabinet. Informed sources doubt that the move has any religious implications.

Mr. Atallah, president of the Orthodox community and chairman of the Jordan YMCA, had accompanied King Hussein on trips to the United States. He also has toured Europe and South America in an effort to win Christian public opinion for the Arab cause in the controversy over Israel's plan to divert Jordan River waters for irrigation purposes.

The new foreign minister, one of the country's outstanding intellectuals, comes from the aristocratic Nablus family and is regarded as having "moderate pan-Arab inclinations."

Sees Knowledge of Bible Ebbing

Lutheran Bishop Hanns Lilje of Hannover, Germany, charged in Driebergen, Holland, that Europe is no longer aware of the importance of the Bible in the conduct of human affairs.

WHITTIER, CALIF.—Five 50,000-watt transmitters have been purchased by the Far East Broadcasting Co. to strengthen its voice in Okinawa, San Francisco, and Manila.

WINONA LAKE, IND.—The Free Methodist General Conference voted at annual meeting to limit voluntarily its own authority and to raise to its level two overseas general conferences: Japan and Egypt. Hereafter, the three general conferences, and any future ones, will be inter-dependent.

PORTO ALEGRE, BRAZIL—After "trial run," the John Wesley Bible Institute has begun its first regular work with a student body of five young men studying to be ministers of the Methodist Church of Brazil.

LONDON—Various Church of England organizations now have more than \$1 million invested for them—common stock—by the Church Investment Fund. Value of each share of the Fund has risen from \$2.80 to \$10.00 since 1958. Those whose investments

Even a "simple knowledge" of the Bible is fast disappearing from European life, he said.

Bishop Lilje addressed an international conference of Church leaders in connection with the 150th anniversary of the Netherlands Bible Society.

A Closer Look at Statistics

Nigeria recently announced that the results of its 1963 census showed a total population of 55,600,000. Only demographers with African experience failed to raise their eyebrows at the wide discrepancy between the new figure and the last (i.e. 1952) finding of not quite 32,000,000.

Discussing population statistics in *Africa Report*, June, 1964, Russell Warren Howe says, "It is now evident that most African figures from colonial times have been gross underestimates. Ghana recorded a population of 4,118,000 in 1948, and anticipated 5,100,000 in 1960; it found 6,691,000," says Howe.

Seek 20,000 Volunteers

In conjunction with an Evangelism In Depth thrust, the Bible Societies of Venezuela have announced a "Crusade of the 20,000," which is endeavoring to recruit 20,000 volunteers to take responsibility for distribution of a "Bible packet" each. The "Bible packet" consists of two Bibles, five New Testaments, 50 Scripture portions and 50 Bible selections.

The Bible Societies have announced prizes for the church distributing the largest number of packets.

Is There a Christendom?

Pastor Marc Boegner, honorary president of the French Protestant Federation, recently made a speech in Paris to the Academy of Moral and Political Sciences there. Pastor Boegner said:

"Among the Western peoples, Christians, members of divided churches are more or less numerous; but there is no Christendom . . ."

The French Protestant leader held that in future there would be a "gradual attenuation" of the divisions among Christian churches which would move irrevocably forward to a restoration of unity. He said the medieval idea of Christendom, a community of peoples living under the authority of the church, had been destroyed by papal efforts to assert the supremacy of the spiritual over the temporal power. This has led, he said, to the Reformation of the 16th century, the rise of nationalism, and the secularization of daily life.

Pastor Boegner sounded a warning against confusing "spiritual, political, and juridical" authority in the future. He appealed instead for a vision of a united church in which Christian communities would exercise "a power of contagion."

Khrushchev Asks 'Aid of the Lord'

Soviet Premier Khrushchev, undoubtedly the world's most prominent atheist, told officials at a steel plant in Oxeloesund, Sweden, that he was "invoking the aid of the Lord" to help Swedish mills make more gas pipelines for Russia.

First noting that "I am a Communist and an atheist," the premier said, "In spite of this I am invoking the aid of the Lord . . . if the Lord will help you. And if you can guarantee good quality and if the price is right, you will be able to make deliveries for a long time."

Weights Use of Bible

Delegates to the World Curriculum Consultation in Fuerigen, Switzerland, agreed that while the Bible may have to be supplemented by other material

from that time draw income of 10 per cent on each share.

BURGH—The Lutheran Church in Canada, following lengthy debate, issued a statement on race relations which sanctions civil disobedience in the name of racial justice. Delegates also passed a resolution calling on the Lutheran Church to encourage obedience to the Civil Rights Act of 1964.

GENEVA—After careful investigation, the General Synod of the Anglican Church

Assembly recommended that the copyright of the King James Bible remain with the crown. Oxford and Cambridge University Presses and the Queen's printers—Eyre and Spottiswoode—will retain the monopoly of publishing that version of the Bible in England.

CAPETOWN—South Africa has renewed for another year its controversial 90-day detention law, under which police may arrest persons suspected of subversion, hold them totally incommunicado and without charges or trial, and

continue to re-arrest and hold them for successive 90-day periods.

BRUSSELS—The Synod of the Evangelical Protestant Church of Belgium has voted by a large majority to admit women theologians to the full pastorate.

GENEVA—Representatives of religious and other voluntary relief agencies have met here to coordinate their efforts on behalf of about 65,000 Tibetan refugees in India, Nepal and Europe.

in Christian education, it can never be replaced.

In a discussion of the effective use of the Bible in religious education, delegates stressed that Christian teachers have a major responsibility in helping to interpret the Bible to their students.

The consultation stated that the "revival of Biblical theology has asserted the authority of the living Christ as central within the worshipping and witnessing community of the church. To this authority the Bible brings an indispensable resource, for the Bible reveals God Who has acted in history and confronts us here and now."

Missionaries Ask American Support of Angolan Self-Determination

President Johnson and other U. S. government leaders were urged by 30 Methodist missionaries in Greencastle, Indiana, to support the right of self-determination for Angola when the issue next comes before the United Nations.

The missionaries also asked that the federal government "continue to exert its positive influence on the government of Portugal to end their oppressive colonial domination of the people of Angola."

The statement was adopted at the closing session of the annual New and Furloughed Methodist Missionary Conference on the campus of DePauw University. Missionaries from 31 countries of Africa, Asia, Europe and Latin America attended.

'Ad for God' in Essen

A modern advertising medium previously used only by large business firms is being modified to "advertise" God.

Installed on the roof of a multi-story

building in Essen, Germany, a moving letter-track, consisting of a system of more than 4,000 colored light bulbs, will spell out brief sermons as well as church news.

The first such system in Germany to be used for religious purposes, it will resemble the famed "news-in-light" method long used by the New York Times in Times Square.

'Dull Imitation of Rome'

An American Protestant Episcopal clergyman's call for more centralization in the Anglican communion was attacked by an Anglican theologian in Oxford, England, as a "dull imitation of Rome."

Dr. John Heuss, rector of Trinity Parish in New York City, recently proposed establishment of an international council of archbishops which would meet twice annually to set Church policy.

The Rev. Alan M. G. Stephenson, vice-principal of the Anglican Theological College of Ripon Hall, Oxford, said in an article in *Church Times* that such a move "would bring about a complete change in Anglicanism." He did, however, find some merit in a possible "central missionary organization."

The Anglican communion is "a federation of independent Provinces circling in a somewhat loose fashion round the central province of Canterbury," he said.

'Double the Church' Drive Reaching Goal in Taiwan

A 10-year "double the church" movement launched here by the English Presbyterian Churches in 1955 gives every evidence of accomplishing its goal.

The Church, founded by Canadian

Presbyterian missionaries over a century ago, had nearly 60,000 members in the great plains area of Taiwan in 1954. Today the membership exceeds 100,000, and if the rate of increase remains constant, the original figure will have been doubled by 1965.

'Purge' Fairy Tales of Religion

Religious references and phrases in new editions of fairy tales for East German children have been deleted by Communist authorities in their efforts to purge religion from all aspects of life.

For example, a passage in the original version of *Cinderella* reads: "When the woman . . . felt she was dying, she called her little daughter to her bedside and said: 'Dear child, remain pious and good, then God will always help you and will look upon you from heaven.'" The Communist version reads: "Dear child, always be good whatever happens to you."

Methodist Bishop Expelled By Southern Rhodesia

American Methodist Bishop Ralph E. Dodge of the denomination's Laurence Marques area has been ordered by the Southern Rhodesian government to leave the country as an "undesirable immigrant."

Being ousted with him, according to the Southern Rhodesia Radio, was Robert E. Hughes, an American Methodist lay missionary in Salisbury, who also was labeled "undesirable."

The government gave no other official reasons for the deportation order, but African radio broadcasts in reporting the ouster said that the two missionaries were being told to leave Rhodesia because of "outspoken speeches and statements against racialism as practiced in the country."

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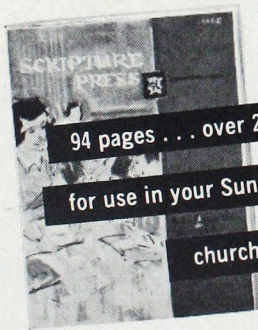
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REVIEWERS REPORT

' Most Promising Chaos '

The Fourth World Conference on Faith and Order, from a diary by David M. Paton, edited by P. C. Rodger, and Lukas Vischer (Associated Press, New York, 1964, 126 pages, \$3.95).

We've come a long way since 1927 and the First World Conference on Faith and Order in Lausanne.

The idea of theological conferences about Christian Unity was new and exciting then. But the front-page newspaper stories of July, 1963 indicate that the issues still have the elements of intrigue and excitement—perhaps even more now than at the first such convocation 36 years earlier.

This report of the conference about Christian unity held by the World Council of Churches in Montreal last summer is briefer than some previous ecumenical volumes. It is intended, the

publishers say, for "ordinary Christian readers" as well as for "specialists."

The edited diary includes only those passages deemed most important in the speeches made.

Dr. Tomkins, Bishop of Bristol, preparing the reader for the cumbersome journey through the book, exclaims "The fact that Eastern Orthodoxy was represented for the first time in adequate strength, that Roman Catholic observers and guests kept us aware of the open dialogue with Rome, that the churches of Africa were vocally present as never before, that many of our themes cut across confessional lines—all these must be borne in mind in assessing the conference. The result was described by one delegate as 'a most promising chaos.'"

Whether one agrees with the speeches here transcribed—whether one could care less about the conference, it

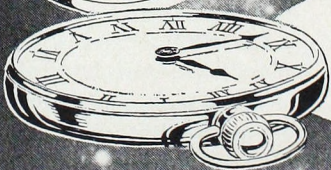
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caught up in the extension of their themes, or has handed it nothing but diatribes—one cannot ignore the sense of vitality and the genuineness of the appeal of the closing prayer, "So we pray: Come, Holy Spirit," which was present in Montreal, 1963.

Relighting the Candle

Pioneers of the Reformation in England, by Marcus Loane (Church Book Room Press, London, 1964, 185 pages), is reviewed by Norman Rohrer, manager, publications department, World Vision, Inc.

Some theologians see today the ascendancy of the very doctrines for the repudiation of which the Reformation martyrs died. They say the "evangelical" faith is in jeopardy in the twentieth century as it was in the sixteenth.

One such discernor is the Rev. J. R. W. Stott, Rector of All Souls, Langham Place, who sees the Church of England in danger of losing the fruit of the sixteenth century's hard-fought battles. "Latimer's candle," he says in his foreword to this book, "is in danger of being snuffed out."

The author, bishop co-adjutor in the Anglican Diocese of Sydney Australia, feels that, while it might not be necessary to fight again the battles of the Reformation, it will harm none and benefit all to study closely the theological issues which overwhelmed the brave men who set the stage for the dramatic "Reformation."

Bishop Loane undertakes such a study through the biographies of John Frith (1503-1533); Robert Barnes (1495-1540); John Rogers (1500-1555); and John Bradford (1510-1555).

The author admits it is sometimes hard to trace Frith's movements but his chronicle is tight and lucid. It is known that Frith died at the stake without once showing himself grieved in countenance. Robert Barnes is described as a man "in whom the spirit of Elias was not at all asleep...."

John Bradford was to die the most cruel death of all. But although these terrible injustices are perhaps the most vividly recalled upon closing the book, they are not by any means the most dwelled upon.

The volume is a companion to Biographer Loane's *Masters of the English Reformation*—both providing a dimension in theological thought about the violent age which deepened the foundations for Reformation's D-Day.

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5. If the church bulletin is either mimeographed or printed by offset, begin the announcement with the character for "middle." If printed, in type it may be that the printer will have letters with an oriental appearance that he could use for the announcement.
6. The Chinese are noted for their moon door. Out of heavy cardboard make a circle big enough to encircle the entrance door and paint it Chinese red.
7. For decorations around the room make carnations out of Kleenex, artificial leaves and butterflies out of thin rice paper. Perch the butterflies on top of the carnations.



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Continued from page twenty-one

However, years later something was radically wrong—they abandoned the love they had at the first. They fell in love with all their activities but had no time for Christ. The warmth of their love had given place to a cold, lifeless orthodoxy. Without love they became lifeless and useless. Dr. Charles H. Malik, the Christian statesman from Lebanon, said: "Only those who stay very close to Christ can help others who are far away. Only those who prefer Him to everything else, even to the call of the needy world, can be used by Him for the need of the world."

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Do you believe that an appeal should be made to men who already have their religion?

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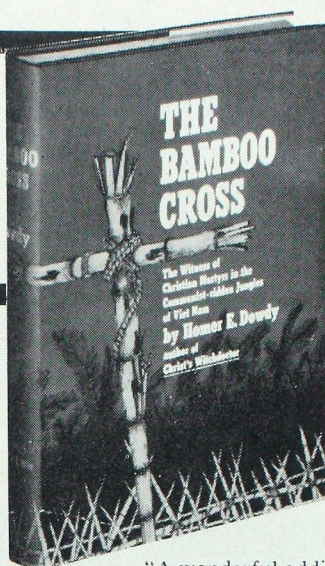
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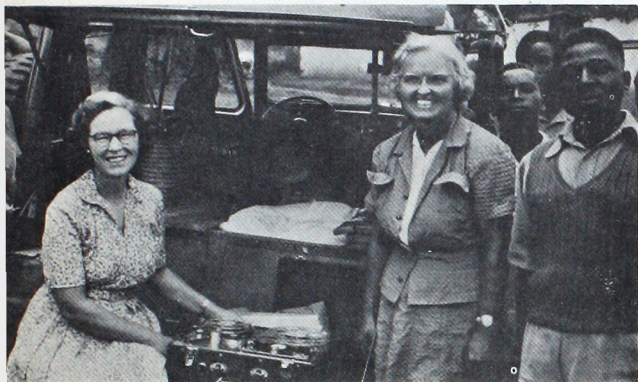
5 million in 25 years

by Dorothy C. Haskin

This year, a woman a little over five feet tall, with gray hair and a happy smile, named Joy Ridderhof, and a staff around the world are celebrating the twenty-fifth anniversary of Gospel Recordings, Inc. This organization has made more than five million Bible message records in more than 3,000 languages and dialects.

Gospel Recordings is a remarkable example of what faith and prayer can accomplish. It was organized in 1939 by a sick

Ann Sherwood (l) and Joy Ridderhof use their jeep for motel and recording studio.



in the United States. Many of them were illiterate, living in the poverty of dirt and malnutrition, scattered in desert areas. To her tiny office and rented recording studio, she invited a missionary to bring a Christian Navajo and the recordings were made in a second language.

In 1943 the Wycliffe Bible Translators, who had been using the Spanish records, requested Miss Ridderhof to make records for the Mazahua tribe in Mexico. They proposed: 'If we brought some of these tribespeople up to Los Angeles, would you be willing to make records in their tongue also?'

Joy Ridderhof agreed to try. But war regulations kept the Indians from crossing the border. After prayer, Miss Ridderhof answered the command "Go" and, accompanied by Ann Sherwood, drove south on the Pan American highway, twisting its way through

missionary in a modest house on a side street in Los Angeles, California. Joy Ridderhof had been a missionary to Honduras, Central America, but due to repeated attacks of amoeba and malaria had to return home.

As she sought to recover her health, her thoughts lingered on those she had tried to reach for the Lord. Her desire to tell them more of the Gospel intensified. She thought of one widow whom she had tried again and again to teach just one Bible verse. But the woman's untrained mind fumbled the simple phrases. Joy Ridderhof thought, *If only there was some way to repeat the verse over and over again*, and then she exclaimed, *like a Gramophone!*

Her eyes sparkled as she remembered the raucous sound of phonograph records being played in the saloons and shops of Honduras. If only she could send records to Honduras to be played over and over again, repeatedly telling the message of the Gospel.

She made her first records in Spanish, never dreaming how far her ministry was to reach. The Spanish records made their way to Mexico, Chile, Puerto Rico and other countries in Latin America.

The next need presented to Miss Ridderhof was that of the Navajo Indians



The African called his friend. They moved the phonograph to a better location and sat spellbound at the sound of the message.

mountain rock. In Mexico City the bare-footed, primitive Indians made records in their native tongue.

Alaska, land of icebound Eskimos was next, followed by the tribespeople of the Philippines.

Truly the gospel message has gone to "all tongues." In the year Joy Ridderhof and Ann Sherwood were in the Philippines, they obtained recordings in 92 languages. Australia became the base through which tribes in that country and New Guinea were reached.

The work went on to Malaya, Thailand, India, Pakistan, Tanganyika Con-

go, to all strange-sounding places in the world. Over 1,000 dialects and languages in West Africa have been recorded.

Accompanying the recordings was the invention of a small, practical "phonette." It is foolproof and can be given (or sold) to the natives. The phonette was small, cheap to produce, sturdy, with no motor, no light to carry and with a disc which turned at 78 revolutions to the minute, and no more, no matter how fast the handle was turned.

All of this is a miracle of faith. Joy Ridderhof, founder-director, has no security but the promise: "My God shall supply all your need according to his riches in glory by Christ Jesus (Philippians 4:19). Everyone who joins the organization, joins with the understanding that no salaries are paid. Each person, secretary, recordist, or electronics technician, is required to "pray in" his own expenses.

Nor is the 25th anniversary mark the end of the vision. The latest project is "ditto" records, thousands of which are being sent out in Spanish, Japanese and other cultural languages. Where most of the other records were produced for primitive people, these are geared to the "intelligentsia" with a clear gospel

message in native tongue on one side, and the same message in English on the other side. It is expected that young people who are anxious to learn English will accept the records. These "ditto" records are also being produced in Arabic, because Arabians have an earnest desire to learn English. Plans are to make the "ditto" records in 25 languages and dialects. They are only a part of the vast number of records Gospel Recordings hopes to produce in this, their silver anniversary year.

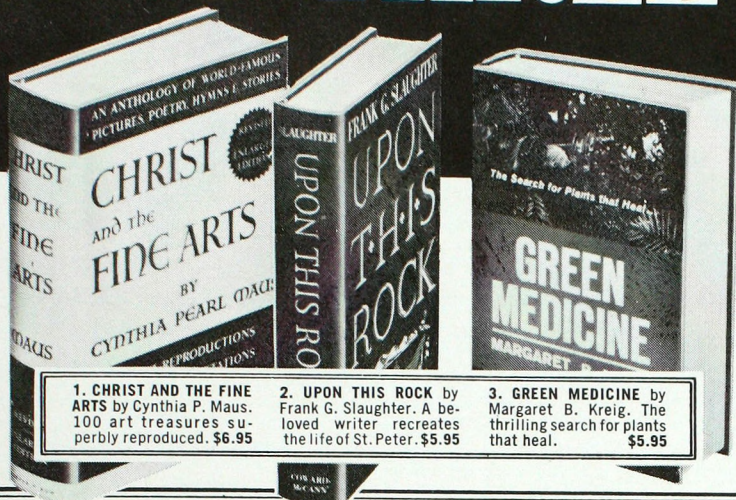
Nearly "all tongues" are listening today to the voices on wax. |||||

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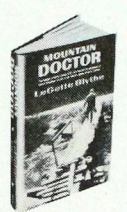
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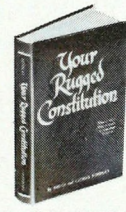
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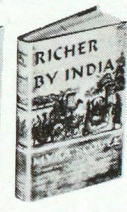
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NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____	_____	_____	_____	_____
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3. _____	_____	_____	_____	_____
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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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