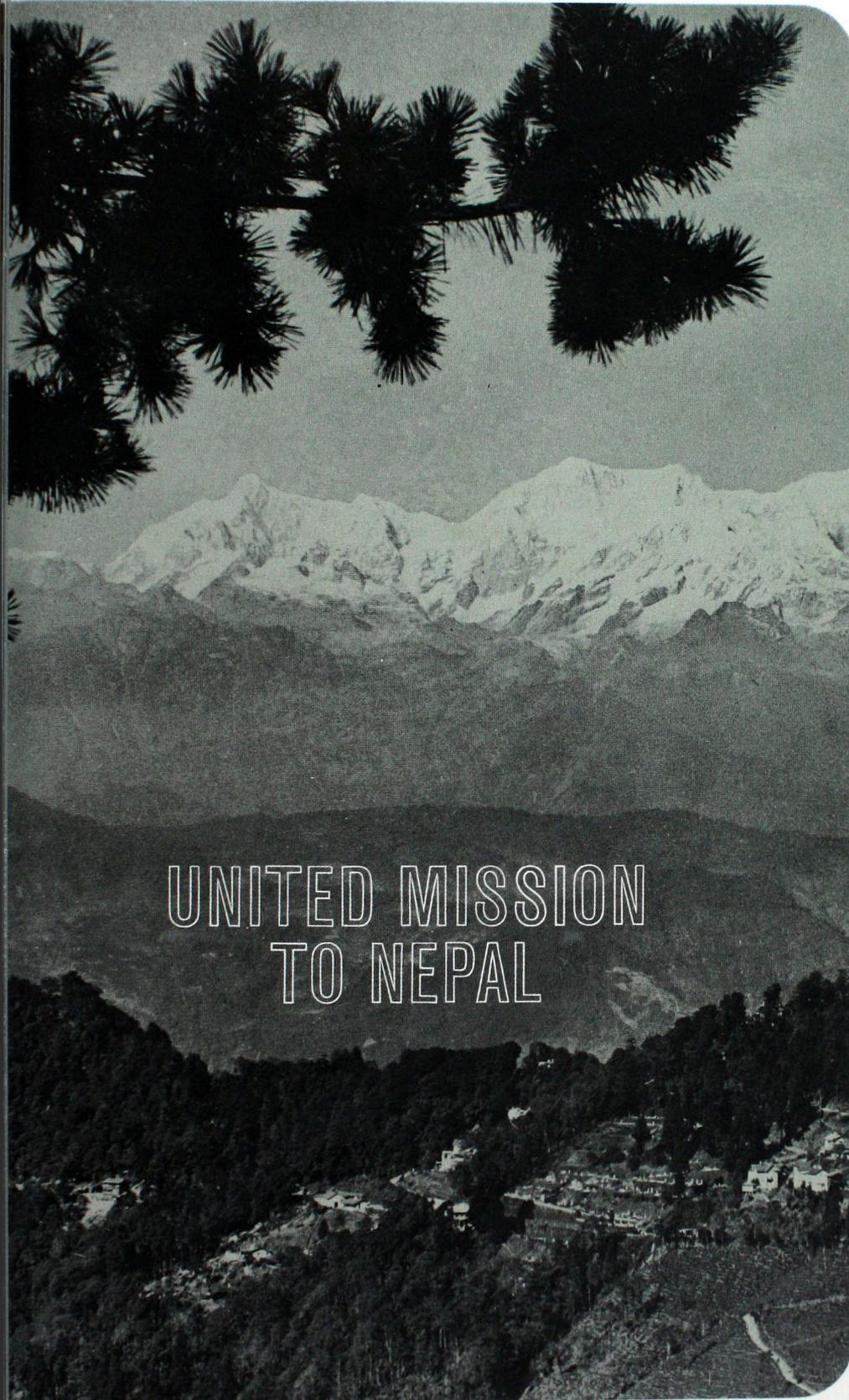
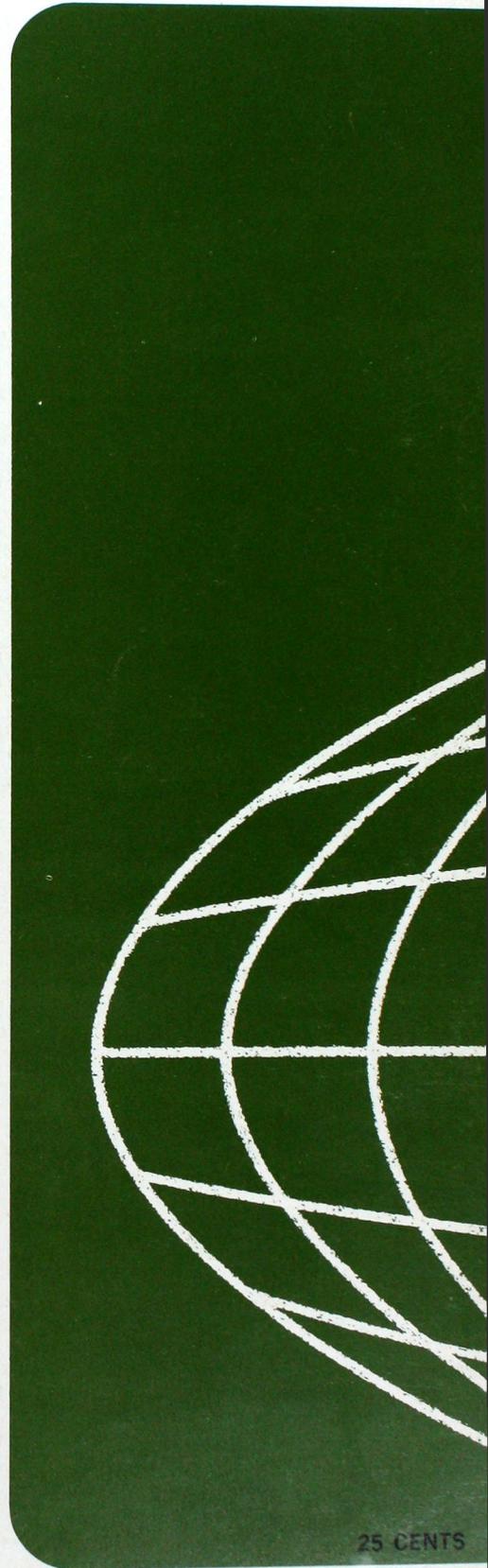


WORLD VISION

SEPT. * 1965
MAGAZINE



UNITED MISSION TO NEPAL



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

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The Future That Matters

When times are tough and risks are high, the workers in any enterprise are bound to ask, What of the future? Is our cause a loser, or will its final chapter be written in the glowing script of achievement?

The recently deceased Robert Ruark, trenchant fashioner of the scornful phrase, turned his literary fury on the "stupidity and arrogance" of the contemporary Africans. He wrote of them with haughty disdain. Not surprisingly, he saw no future for the missionaries and would, on occasion, suggest that if they had any sense they would pack up and go home. Let candor add that more than one missionary had his moments of wondering if Ruark was not a better advisor than "the secretary of missions."

The Decisive Battle

What is needed, in times when crisis assaults faith and difficulty spawns doubt, is a fresh examination of the New Testament, that utterly amazing book of realism and hope. Specifically, we need to nourish our flagging courage on the unique view of past and future which the New Testament discloses. Let's call to our aid Professor Oscar Cullman, who puts the case like this:

The decisive battle in a war may already have occurred in a relatively early stage of the war, yet the war still continues. Although the decisive effect of that battle is perhaps not recognized by all, it nevertheless already means victory... Precisely this is the situation of which the New Testament is conscious... The revelation consists precisely in the fact of the proclamation that that event on the cross, together with the resurrection which followed, was the already concluded decisive battle.

Dr. Cullman goes on:

This then means that the hope for the future can now be supported by faith in the past, faith in the already concluded decisive battle. That which has already happened offers the solid guarantee for that which will take place. The hope of the final victory is so much the more vivid because of the unshakably firm conviction that the battle that decides the victory has already taken place.

From the biblical point of view, the church of our Lord, the whole community of believing confessors, is literally an *interim* agency. It is the Church "between the times": the time of our Lord's First Advent and the time of his Second Advent. The witness it bears during this interim period is concerned not merely or mainly with ideas and ideals. It is con-

cerned with *events*: a birth, a death, a resurrection, an ascension.

The writer of Hebrews insists that when Christ died, rose again, and ascended, God so *acted* that no identical action will ever again take place for the reason that it will never again be required: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10:12). Looking back, says the writer, the Cross-and-Resurrection event has a finality that makes it unrepeatable.

But the sentence does not end at that point where we have paused. It concludes with the triumphant words, "from henceforth expecting till his enemies be made his footstool," or, as Weymouth has it, "waiting from that time onward until his enemies be put as a footstool under his feet." (10:13).

Sin and death have been overcome. The kingdom of evil has been dealt its death-blow. This is not hope; it is history. When Christ comes again, as come again He will, it will not be to *decide* a victory yet to be won; it will be to *disclose* a victory already achieved. This is the message the Church is to proclaim to the world. And this is the confidence with which the proclamation is to be made.

Objection Overruled

Recently, in Dublin, the sight of Trinity College reminded me of Charles Ranson's moving story about a friend who, as a student there and nearing graduation, told his principal tutor that he intended to go to the mission field. The tutor exploded: "Good God, man! You can't do that! There's no future in it."

Forty years later, after a life-time of service for Christ among the outcaste people of Tamil-country in India, bearing their burdens, struggling with them in their poverty and disease, leading them to the Saviour, nourishing them in their often feeble, faltering faith, he one night recalled the angry professor's caustic protest: "There's no future in it."

"But," he confided, "I have found here the only future that matters!"

Just so! The Christian's future is already here, bound up in that mighty past when the Lord of glory took a cross and with it made of Himself humanity's Man of destiny.

P.S.R.



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

Among these fabled mountains, the United Mission to Nepal carries on an unusual missionary endeavor, a kind of "silent testimony" in a partly closed land.

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WORLD VISION

SEPTEMBER 1965

MAGAZINE

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NEXT MONTH

... From the jungles of Sumatra comes an extraordinary story showing that the Holy Spirit is at work among primitive tribes. David Morken uses it to challenge Christians to face the greatest need in Christian history.

... From Great Britain a leading churchman takes a penetrating look at missions and shows where Christians must do some rethinking.

... From the high Andes in Bolivia comes an illuminating story of estrangement and reconciliation between missionaries and the national Church as told by Jack L. Willcuts.

... From the tiny island of Macau comes the story of an unusual Chinese Christian who is being singularly used of God in his witness.

... And from around the globe comes news of what is happening in missions today. You won't want to miss your copy of the October issue of World Vision Magazine.

The Christian Presence

In *Church and People in New Guinea*, Dr. G. F. Vicedom makes an observation the validity of which runs far beyond the part of the world with which he is most familiar. He says:

God comes to the people through His messengers. It is by their behavior that God is judged. If the missionaries succeed in entering into the life of the people, in adapting themselves to their way of living, if they learn the language and become in many ways the advisers, friends, and helpers of the Papuans, gradually confidence in the missionaries is established. This confidence is at once transferred to God. God is always judged in the light of what the missionaries are.

Dr. Vicedom's comment deserves to be kept in our minds as we read the article on Nepal that appears elsewhere in this issue. There are parts of the world where religious freedom, if it exists at all, is found operating under restrictions that to the Western mind are intolerable. To witness and be witnessed to, to change one's religion and to influence others to change—this is that fulness of religious liberty to which many nations of the West are accustomed.

There are, however, countries where "proselytizing" is forbidden. The word is set within quotation

marks because it is used by the authorities as a synonym for evangelism. Direct and open evangelism are unwanted and illegal.

Nevertheless, Christians are allowed to exist. Even Christian missionaries are permitted to enter the country under certain rigidly defined limitations. They may engage in forms of activity which are believed to be for the good of the people. They may come as doctors, nurses, educators, technicians in a variety of fields. But they are forbidden to publicly evangelize.

Shall the Church, in these circumstances, refuse to work? Shall it withhold its personnel and its funds? Some would say Yes. Let them act by their lights. Others would say No. They believe that the sovereign God can work through limitation (as man defines it), does not bestow His favor only within a context of liberty (as man defines it), and is able to carry forward His purposes despite the restrictions with which men would surround Him. Wherever men are in vital union with Christ there is a visible Christian presence. The legal obstructions to open witness may be prudently observed. But the witness is there. The consequences can be known only to God.

At once sobering and stimulating is the reminder: "God is always judged in the light of what the missionaries are!"

P.S.R.

'Christ-Intoxicated Missionaries'

In June it was this editor's privilege to participate in the "World Missions Conference" which was held in Bournemouth, England, to commemorate the founding, in 1865, of the China Inland Mission. This society is now known as the Overseas Missionary Fellowship. Its origin and history are indissolubly linked with the name of Hudson Taylor.

At the age of 33 Taylor had seen enough of China to know that beyond the teeming coastal cities were vast provinces—at least eleven of them without any missionary occupation—whose millions of people needed to hear the name of Christ.

Weary and half ill, the young missionary was "on holiday" at the seaside. "If God gives us a band of men for inland China," he wrote in his journal, "and they go, and all die of starvation, they will only be taken straight to heaven; and if only one heathen soul is saved, would it not be well worth while?"

Then came the decision to venture with God. Taylor wrote on a leaf in his Bible: "Prayed for twenty-four willing, skillful workers at Brighton, June 25, 1865." He added: "If we are obeying the Lord, the responsibility rests with Him, not with us!"

The first monetary gift to support the new enterprise amounted to \$50.00. It was unsolicited. In the following ten decades \$36 million dollars, likewise unsolicited, have come pouring into the society's treasury. More than 3,000 missionaries have been sent out.

Nothing that characterized the centenary conference at Bournemouth impressed me more than the unwillingness of the society's present leaders to consume huge amounts of time in extolling the past (or even bewailing it at points) and the determination, under God, to confront the present and future with resolute confidence and hope.

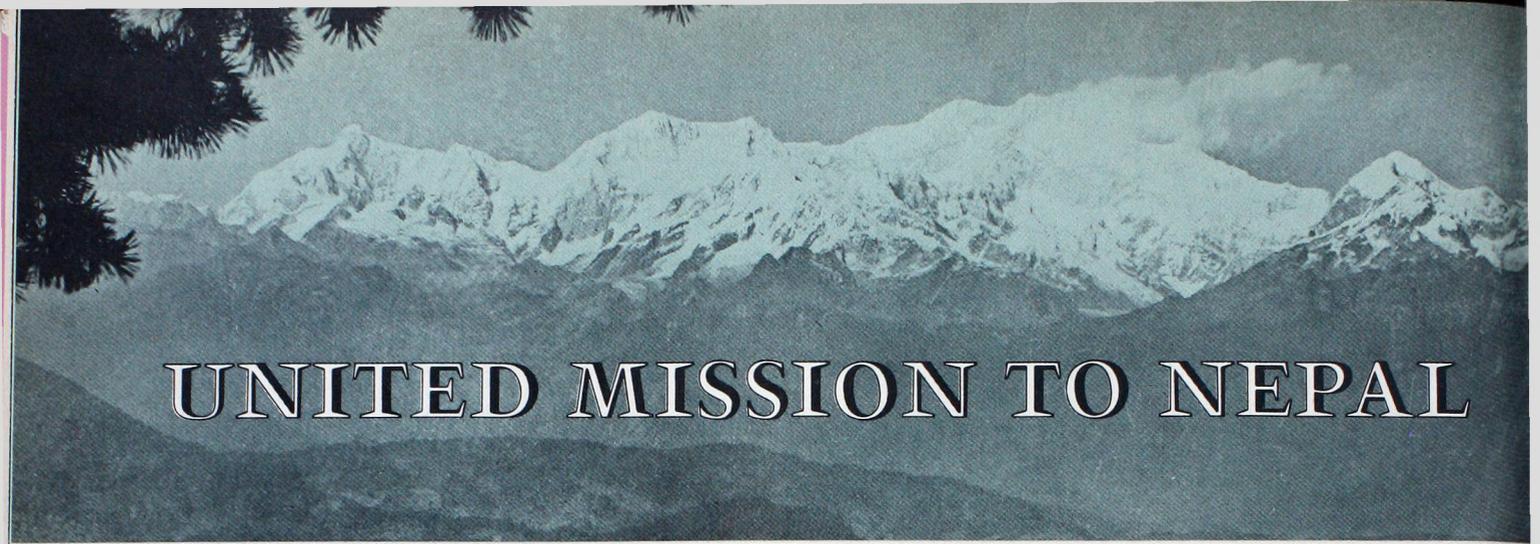
This spirit was reflected not long ago when the Fellowship took action to provide that in the future its ranks are to be opened to men and women of all races and nationalities. That is to say, an Indonesian Christian, feeling the call of God to missionary service in, let us say, Thailand, would be eligible for commissioning by the society, assuming of course that he met the qualifications normally asked of candidates.

The present general director of the Overseas Missionary Fellowship, the Rev. J. O. Sanders, is a man possessed by a resilient and forward-looking spirit. Realistically he declares: "All planning for the future must take cognizance of the patent fact that East Asia represents a turbulent scene of revolutionary change." Approvingly he quotes a leading Asian Christian who said to him:

We want many categories of missionaries, but remember, what we want is Christ-intoxicated missionaries. Please help us to get such people.

And that goes, in terms of need, for the whole world of missions!

P.S.R.



UNITED MISSION TO NEPAL

A UNIQUE EXPERIMENT IN MISSIONARY COOPERATION

BY JONATHAN LINDELL

There are many parts to this story: the fascinating country and interesting people, the political history, the problems of a growing nation, the religious situation, the cooperation among numerous Christian missions, and the drama of an emerging church. From these many parts the story of the "United Mission to Nepal" takes shape. It is a unique story of missionary cooperation.

4

The word "Mission" in the name indicates that this is an ordinary Protestant missionary organization, one of hundreds involved today in the worldwide missionary movement. On the other hand, the word "United" means that many separate missions have joined together to work as one body in the land of Nepal. Here is a mission, composed of a wide variety of nationalities, denominations, mission and church traditions, which for 11 years has been growing steadily in strength, health, work and fruit. As a result, people frequently ask: How does it work?

Background and Setting

First we must get the background story. The small country of Nepal, in the Himalayan mountains between India and Tibet, was once a little-known, closed land of central Asia. But in the past 15 years this country has become one of the fastest-evolving nations among the newly emerging countries of the world. "... In conformity with the times and in tune with the prevailing climate in our country ... a new socio-economic system has been set afoot. ... It is a bold renunciation of the old and the outmoded and it is an

Jonathan Lindell, World Mission Prayer League missionary to Nepal since 1941, is executive secretary of the United Mission to Nepal. He is a graduate of Augsburg College, Minneapolis, Minnesota, and holds a master's degree in elementary education from Colorado State College, Greeley, Colorado.

affirmation of the aspiration for a new Nepal." That's the way it is described officially. It is a dramatic story of political changes ... joining the United Nations ... new trade treaties ... a friendly, open atmosphere ... development missions ... technical progress involving wheels, roads, schools, chickens, bridges, radios, pumps, medicine, electricity, and so on.

Within this nation-building situation Christian missions have played an important role. They form the latest chapter in a long story of missionary concern for this country.

More than 130 years ago Carey and his associates translated the New Testament into the language of Nepal. Seventy years ago the Old Testament was finished. Though the country remained closed, interest grew. Various missions and individuals moved close to the border and worked among Nepalese in India and with transients coming in and out of the country. Numerous attempts were made to begin a work within the country. Individual Christians went in at first. Later, two families were expelled. Several evangelists died of severe malaria; another was persecuted and left the country. However, by the late 1940s a dozen missions were working along the borders, conducting active, though limited, work among the Nepalese. A growing reservoir of concern, prayer and witness had built up.

Era of Opportunity

With the initial political changes in the country (1950-51) came the opportunity for Christian missions to enter. The occasion and nature of that opportunity was something far beyond the "wildest imaginations" of those concerned with the witness to Nepal. A missionary teacher from nearby India, Dr. Robert Fleming, Sr., made field trips into Nepal to collect birds. With

him on these trips in the early 1950s went three medical missionaries, who rendered valuable medical service to the people. These services were greatly appreciated and led to an invitation from the Nepalese government to start medical work in Kathmandu and Tansen. These missionaries, and the Methodist and Presbyterian boards which they represented, responded affirmatively and expressed the desire that this opportunity should involve the concerned world-church-mission as a whole.

Accordingly a call was sent out and the response was surprising. First, 10 boards and societies met in 1954 to form the "United Mission to Nepal." Since then others have joined, until today there are 23 member bodies which contribute 102 workers, along with funds for the conduct of the work of the Mission in a dozen places throughout the country.

Modus Operandi

These member bodies are from India, Japan, Australia, the United Kingdom, Europe and North America. They represent at least 10 different Protestant denominations. There are boards of established church bodies and there are independent mission societies, each subscribing to the constitution of the United Mission—to its statement of faith, its aims and purposes, its rules of operation, its principles and practices.

Each member body sends its representatives to the board of managers. Each parent body supports its missionaries according to its own scale of salaries, allowances and furloughs. Each contributes to the general operating fund and to the capital fund. But once the workers and funds reach Nepal they become the United Mission. There they are one body, a completely unified group, committed to working out the aims and purposes of the Mission.

It is only fair to ask what has been learned from this Nepal experiment. Several observations have derived from the experience:

1. God's purposes are the dominant factor.

The cement that has held these many groups and individuals together in this way is the conviction, shared by all, that this is the way God has given to them to work in this situation; it is God's will for them, and they have given themselves to learn and work together accordingly. Each group in turn has faced the issues involved and made its decision to join. The common denominators in the roots of the missionary movement and in its motivating "heavenly vision" have prevailed in them to make this step. As the years pass, the conviction grows that it is the right way.

2. Variety of mission agencies does not forestall cooperation.

One way of distinguishing missions in the worldwide movement is to differentiate between boards of denominational church bodies and those of the independent missionary societies. Both types play prominent parts in the world mission of the Church, and

there are both types in the United Mission. There are the boards of large and small denominational church bodies, such as the Methodists USA, United Presbyterians USA, the Disciples of Christ, Mennonites, Wesleyan Methodists USA, as well as the United Church of Canada, the Church of Scotland, the Baptists of Great Britain and of Sweden, the Free Church of Finland, and the Anglicans of Australia. Some of these have joined with their sister churches in India for this work in Nepal.

Among the independent agencies there is a small mission society that has arisen in Japan which sends its workers. There are also interdenominational and international societies such as the Regions Beyond Missionary Union and the Bible and Medical Missionary Fellowship; there are smaller, similar societies including the Central Asian Mission, the World Mission Prayer League (USA and Norway) and the Swiss Friends For Missions. There are associated groups as well. From the 23 member bodies come Christians with a like faith, a dedication to Christ and his mission and a readiness to work together in unity.

Continued on page thirty

NIGHT DUTY IN NEPAL

By Dorothy C. Haskin

One of the most interesting interviews I ever had was with an English lady who was serving as a doctor in Nepal. She refused to allow her name to be used, but told me the following story:

"I don't know why I decided to do the rounds myself that night, except that I believe it was the leading of the Holy Spirit. I'd had a full day, and one of the nurses could have done the rounds. Instead, I made the eleven o'clock round. I came to a bed where a Nepali lady lay very ill. I bent over and heard her say, 'The blood of Jesus Christ cleanseth.'

" 'What did you say?' I asked, and she repeated the verse.

" 'Where did you hear that?'

" 'My father was a Gurka in Assam and heard it and told me.'

" 'Was your father a believer?'

" 'No, but I am. A few days ago, after my operation, I decided to believe.'

"I got a Nepali nurse to come and talk with the woman to check her story, and I believe she really had become a Christian. But I tell you this story because in a country like Nepal where a missionary can do no direct evangelistic preaching, it is more challenging to be ready when God has prepared a heart.

"Will you pray that I will always be on my tiptoes so that I may be ready when there is someone to whom I should speak about Jesus Christ?"

THE OPENING IN NEPAL

By Donald H. Gill

Atop the roof of the world, the little kingdom of Nepal is an interesting mixture of physical beauty, political intrigue and spiritual drama. Straddling the Himalayas between India and Communist China, it has only recently emerged from centuries of isolation into the geopolitical tensions of the twentieth century.

During the past 15 years, sweeping changes have been taking place in Nepal. Engineers and businessmen have been bringing modern methods and machinery into the country at the invitation of the Nepalese government. Roads are being built. Through its nine airports, air travel to and from Nepal is increasing. Nepal's nine million people are becoming more and more conscious of the outside world.

Two years ago there was speculation that Nepal, like its neighbor Tibet, would soon fall into the hands of the Communist Chinese. India was worried that the Himalayan passes would then be opened and that India would be exposed to further expansionist pressures directed from Peking. So far, that eventuality has not taken place.

Rooftop Balancing Act

Meanwhile, economically, Nepal has been involved in a delicate balancing act. It has received aid missions from the United States, India, Red China and the Soviet Union. Food shortages have been among its most intense problems.

Known for hundreds of years as the "forbidden kingdom," Nepal allowed few foreigners access to the country until the early 1950s. Since that time King Mahendra has made it known that contact with the outside world is welcome.

This welcome includes Christian missionaries under the United Mission to Nepal. This mission is a combined operation of 14 mission agencies. It is run entirely by laymen rather than by ordained clergy.

A strongly worded law, designed to preserve Nepal's religion, which is a Hindu-Buddhist mixture, prohibits both evangelism and conversion. The law provides for imprisonment up to six years for anyone responsible for conversions from Hinduism. What is more, the law contains a clause legally invalidating any conversion from Hinduism.

Reaffirmation of Hinduism

Earlier this year, King Mahendra reaffirmed that Nepal would remain a Hindu state, but the 45-year-old monarch avoided comment on the anti-conversion laws which became a part of the written code in 1963. Officially, Nepal does not regard these laws as discrim-

inatory since the ban on conversions has existed for hundreds of years.

Against this backdrop, a dramatic new chapter in the history of Christian missions is being written. It began with many years of prayerful patience on the part of missionaries just across the border of India who were deeply concerned about the people of Nepal. Back as far as 1934, two British women opened a small medical dispensary along the route which crosses the Nepal border. There they gave witness to the traders passing by. It was 16 years before the country opened up so that they were able to carry on a medical work within Nepal itself.

Dr. Robert Fleming, an ornithologist, made a bird-hunting expedition into Nepal in 1949. Later, he and his wife, who is a missionary doctor, were invited to establish a medical work in Kathmandu, the capital of Nepal. Eventually this work grew to be a 200-bed hospital.

Good Will Needed To Stay

Missionaries in Nepal have taken very seriously the laws against conversion. Although they cannot agree with these laws, they recognize that their presence in Nepal is subject to the good will of the host government. They remain confident that God will allow their Christian testimony to shine through even though they cannot undertake any program of evangelism, jointly or individually.

Meanwhile, Nepalese Christians, some of whom were converted to Christianity while in India, have banded together. There are now signs that the Christian Church in Nepal is beginning to take firm root.

One part of this story reads like the Book of Acts. Four years ago a Christian pastor and eight members of his little flock were sentenced to prison as converts to Christianity. Eight of these Christians were released after a year, but pastor Prem, who had been given a six-year sentence, continued in jail. As a result, several were converted to Jesus Christ within the prison.

There were recent indications that Prem might be released from prison on a royal amnesty. In the meantime, the warden had told Prem, "From now on do not consider yourself one of the prisoners, but consider yourself one of the staff."

Thus along the "ridgepole of the world" a new drama in Christian missions is currently taking place. Much depends upon the growth of the seeds of witness now planted at a few scattered points in the soil of Nepal. Missionaries are continuing faithfully in their appointed tasks, confident that the ending has been plotted in the mind of God. |||

Donald H. Gill is associate editor of World Vision Magazine. He formerly served for nine years in Washington, D.C., as a representative of the National Association of Evangelicals.



By David C. Le Shana

Although I was born and reared of missionary parents in India, my personal concern for missions did not actually crystallize until just prior to my leaving India for college in America.

As a young man I loved to hunt, not merely for the sport of it, but because often it was the only source of fresh meat supply. The place where I enjoyed hunting most was a jungle region located on the India-Nepal border. An extensive forest covers parts of the northern tip of India, close to the Siwalik mountains, foothills of the Himalayas. Frank Buck has called this area, which is known as the *Nepal Terai*, one of the greatest jungles in the world. It was here that I loved to hunt.

Situated in this vicinity was a mission station in the village of Rupaidiha. Some of my dearest missionary friends had labored here for many years, operating an orphanage and a school. Rupaidiha was an overnight train journey from my home in Lucknow, and it was always a delight to visit my friends there.

The mission compound was located right on the border. The bedroom where I slept was only a few feet from the strip of no-man's land that separated India and Nepal. Close by was the little dispensary where the missionaries supplied drugs and medical care, with generous portions of the Gospel, to hundreds crossing over the border from Nepal.

The spirit and faithfulness of these missionaries will always remain one of my most cherished memories. But this is not what personalized missions for me. Rather, it was an incident that occurred on a lonely trail in the *Nepal Terai* just a few miles from Rupaidiha.

I had found a trail one day, marked by the spoor of a variety of wild game: boar, spotted deer and *nil ghai*—the world's largest species of antelope. Very early, before dawn, I hid myself in a thicket along the trail. From this vantage point I would be able to select my game as the animals returned to the dense jungle after feeding in the open fields during the night.

The hours passed. I was cold and cramped. All of a sudden I heard the sound of bells! In the faint light of dawn I could see a herd of goats coming down the trail, preceded by a herdsman. Each goat carried a sack, and around its neck hung a bell.

Hunting forgotten for the moment, I took the opportunity to stand up and stretch. The herdsman saw me. Running down the path towards me, he took a piece of paper from his pocket and held it out to me, crying:

"*Sahib, Sahib, yahan kya likka hai?* (Mister, what's written here?)"

'*Yesu Masih*'

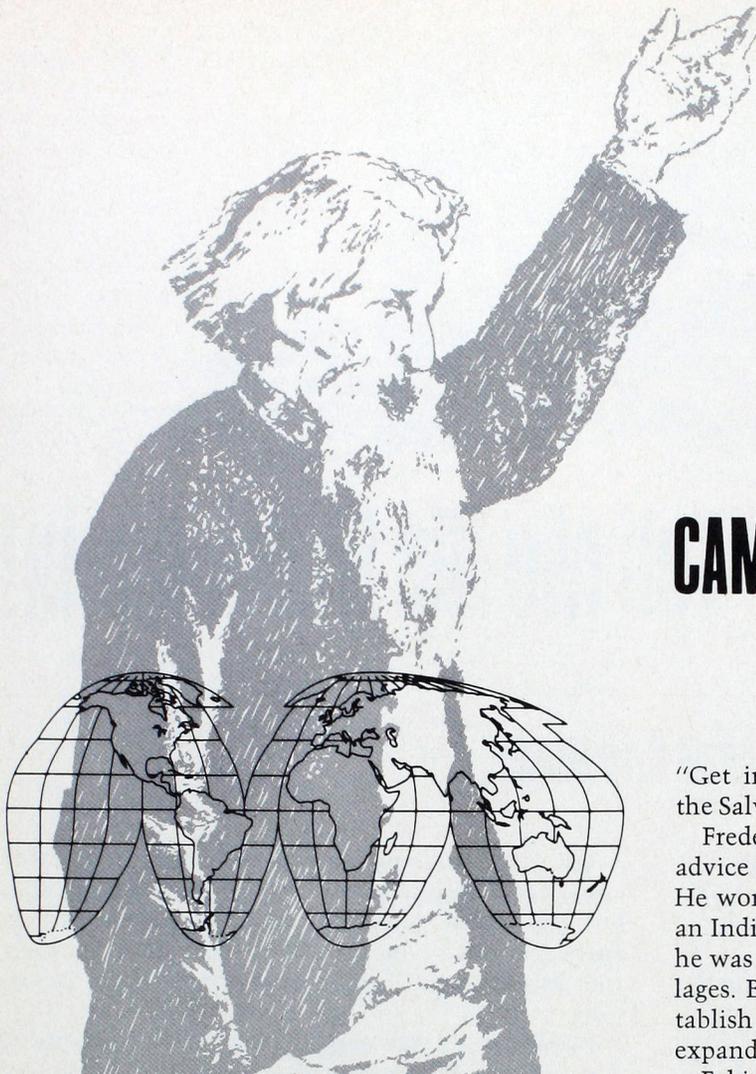
As he thrust the piece of paper into my hands, I noticed two words written in Hindi: *Yesu Masih*.

"Before I answer your question," I responded, "will you tell me first where you got this piece of paper?"

"Oh, Sahib, it is a wonderful story," the herdsman

Continued on page twenty-four

David C. LeShana is pastor of the First Friends Church, Long Beach, California. He was born in India of missionary parents and came to the United States in 1949 to attend Taylor University, Upland, Indiana.



CAMPAIGN OF COMPASSION

By Holland French

"Get into their skins," General William Booth told the Salvation Army's first missionary to India.

Frederick St. George de Latour Tucker followed that advice when he landed in Bombay in September 1882. He wore native clothing, ate native food and adopted an Indian name: "Fakir Singh." Living as one of them, he was able to reach the hearts of the people in the villages. Besides working as an evangelist, he helped establish medical and educational facilities that have expanded greatly over the years.

Fakir Singh, who opened The Salvation Army's first missionary field, was soon followed by many others. Today Salvationists are at work in 69 countries and geographic areas, preaching the Gospel in 162 languages.

An Unorthodox Beginning

The Salvation Army, founded 100 years ago by William Booth, was a missionary organization from the very beginning. As a young minister, Booth was devoted to bringing the message of Christ to the poor and degraded in London's swarming slums. He and the band of followers who joined him lived among the poor, sharing their material hardships in order to bring them spiritual wealth.

The Salvationists spoke when and where they could—in dance halls and saloons, on street corners and public squares—and they spoke in the simple, forceful language of the common people. Bold and unafraid, they used unheard-of means to get attention. A "pitch-

Commissioner Holland French, a second-generation Salvationist, is National Commander of the Salvation Army in the United States. He entered officers' training in 1915 and has held numerous posts throughout the United States during his long service.

THE
SALVATION
ARMY

man" doing card tricks on a corner would suddenly cast off his cloak to reveal The Salvation Army uniform and begin preaching. A casket might be set on trestles at an intersection. When a curious crowd had gathered, the coffin was opened and a Salvationist leaped forth.

Thanks largely to the vigor and devotion of Booth's wife, Catherine, women shared in the Army's work on an equal basis from the start. Together with the men, they endured the violent persecution of "the brick-bat era," when rowdy mobs stormed Army meetings, hurling bricks and stones. Some met death at the hands of the savage "skeleton army," and many more suffered serious injury. Police not only failed to give protection, but often arrested the Salvationists and hauled them to court, where unsympathetic judges handed out stiff sentences. Even in jail, however, their faith was unquenched, and they spent their energies alleviating the lot of their fellow prisoners.

Booth's original intention was to send the men and women won by his preaching to the established churches, but he soon discovered that they were not willing to go to the formal worship services, nor did the middle-class congregations want them. As a result, he was forced to establish a separate denomination, which evolved its own distinctive forms of worship. The emphasis was on direct expression of faith rather than on ritual and ceremony. Services featured personal testimony of converts and the enthusiastic singing of hymns. The working man's brass band replaced the traditional organ, and words of devotion were set to popular melodies—sometimes even drinking songs. When rebuked for lack of dignity, Booth replied, "Why should the devil have all the best tunes?"

Distinctive Garb Aids Morale

The Salvationist uniform was Catherine Booth's idea. The standardization of dress solved the problem of followers who had gone to undesirable extremes of rags or finery, and simultaneously served to promote *esprit de corps*.

Though evangelism was, and has remained, the heart of the Army, General Booth realized that "you can't preach salvation to a starving man." Social welfare, therefore, became an essential part of the Army, which requires active service of its members.

Well in advance of his times, Booth believed that charity was not enough. Men and women had to be helped to stand on their own feet, so that they could gain a sense of responsibility and self-respect. The many services developed by The Salvation Army during the past century—its schools, hospitals, camps, settlement houses, shelters, rehabilitation centers, counseling, etc.—have all been based on this principle. The Army does not regard its social work as a thing apart. Today's Salvationists recall the words of their founder:

"My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by

the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ."

From Britain to Japan, from the United States to Indonesia, from the Netherlands to New Guinea, Salvationists work in this spirit, though the means vary. Those in the missionary fields are especially challenged to use all their physical, mental and spiritual resources.

The Army's Missions

Helping the ill, the lame and the blind is an important part of missionary work. The Salvation Army treats 45,806 in-patients and 648,690 out-patients a year at its 75 missionary hospitals and clinics.

At the Catherine Booth Hospital in Nagercoil, South India, there is a steady stream of patients—over 66,000 annually. More than 3,000 operations are performed in a year.

But people are more important than figures. There is Ganesan, for instance, a 15-year-old boy who looked no more than 10 when he first crawled under the half-door of the consulting room at the hospital in Nagercoil. Polio had left him with contractions at the hips, knees and ankles. A series of operations straightened his legs, and he can now walk with braces. Cheerful and smiling, he is a favorite with the hospital staff. Rejected by his family, Ganesan is learning to make shoes and to aid other handicapped persons at The Salvation Army hospital.

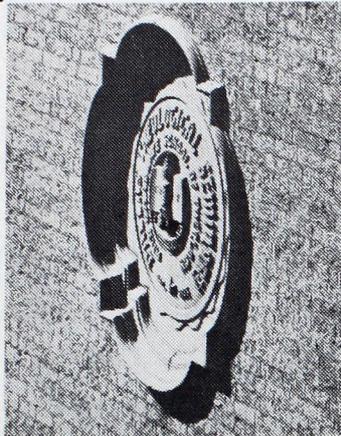
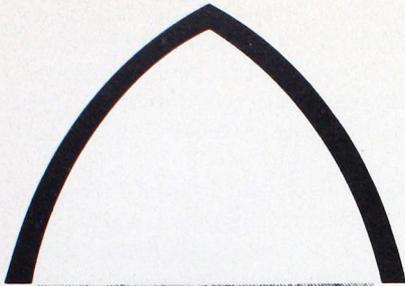
The department of plastic reconstructive surgery is another important part of this hospital work. A young woman named Lekshmi suffered from a blood vessel tumor which had caused massive overgrowth of her ear and one side of her face and mouth. Her tongue was so enlarged that she could not breathe unless she kept her mouth open. Successive operations on her ear, cheek, mouth, chin and tongue restored her normal appearance. Now she has a beaming smile.

At Pelantungan in Indonesia, the Army's oldest leper colony, one of the patients is Pak Sardi, who plays in the Army's band. He came in 1936. His face is swollen, his feet bound, his fingers mutilated.

"Did you know Major Cullen?" he asks a visitor. "She was like my own mother."

Younger patients are being helped through modern medication and work therapy to return to the community. But even the lives of the old and deformed, who must spend the rest of their days in this lonely place, have been made brighter and more meaningful by the unselfish efforts of Salvation Army officers who provide treatment, education, recreation and spiritual guidance. Many patients have become Christians and serve as spiritual or administrative helpers. Some have proved to be excellent translators and capable musicians.

Continued on page twenty-four



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The Harshness of History

From the start, the missionaries [in Northern Rhodesia] compromised their message. As absolute power supposedly corrupts absolutely, so the isolation of their stations and their own heightened sense of moral and racial superiority tended to corrupt the attitudes of the missionaries and to perpetuate the apparent tension between sermon and action, Biblical pronouncement and observed deed. Although the indigenous inhabitants of Northern Rhodesia appreciated the sacrifices that the missionaries claimed to have made in order to "save" African souls, they nonetheless responded to the missionaries ambivalently and, in many cases, with real animosity. They often resented what appeared to be pretense and hypocrisy; they noted the apparent lack of congruence between utterance and action, envied the comparative wealth of the missionaries, and disliked the ways in which the missionaries abused them physically and mentally. To African dismay, the missionaries preached brotherhood and treated Africans as inferiors. They thus resembled white settlers, traders, and officials in their inability to come to terms with the aspirations of Africans and the African mental environment. In this respect, the experience of most of the missionaries in Northern Rhodesia differed decisively from that of their colleagues in neighboring Nyasaland, where the Scottish churches seem successfully to have recruited a cadre of exceptionally well-qualified representatives.

—Robert I. Rotberg, *Christian Missionaries and the Creation of Northern Rhodesia 1880-1924*, Princeton University Press, Princeton, New Jersey, 1955.

Needy With or Without Clothes

Are we making the right [missionary] appeal to young people today? We would quickly deny any charge that our purpose is to export Anglo-Saxon culture, or Western civilization. Yet in our mission rallies and in our missionary exhibits we still stress the exotic, still talk about leprosy and nakedness and illiteracy, as though these were the great symbols of spiritual need. Meanwhile, our college young people, sitting side by side in classes with interna-

tional students and marvelling at their intellectual keenness and their culture, find themselves strangely unmoved by our nineteenth century appeals. When will we say that man's basic trouble is separation from God—and that this is equally terrible, with or without civilization, in a leper colony or in a world where dread diseases are gradually being banished? And when will we say—by our missionary movies and slides as well as by our lips—that man's spiritual need has no direct relationship to the kind or amount of clothes that he wears?

—Horace L. Fenton, Jr., "Hand Wringing Or Hard Questions?" *Evangelical Missions Quarterly*, Volume 1, Number 1, Fall 1964.

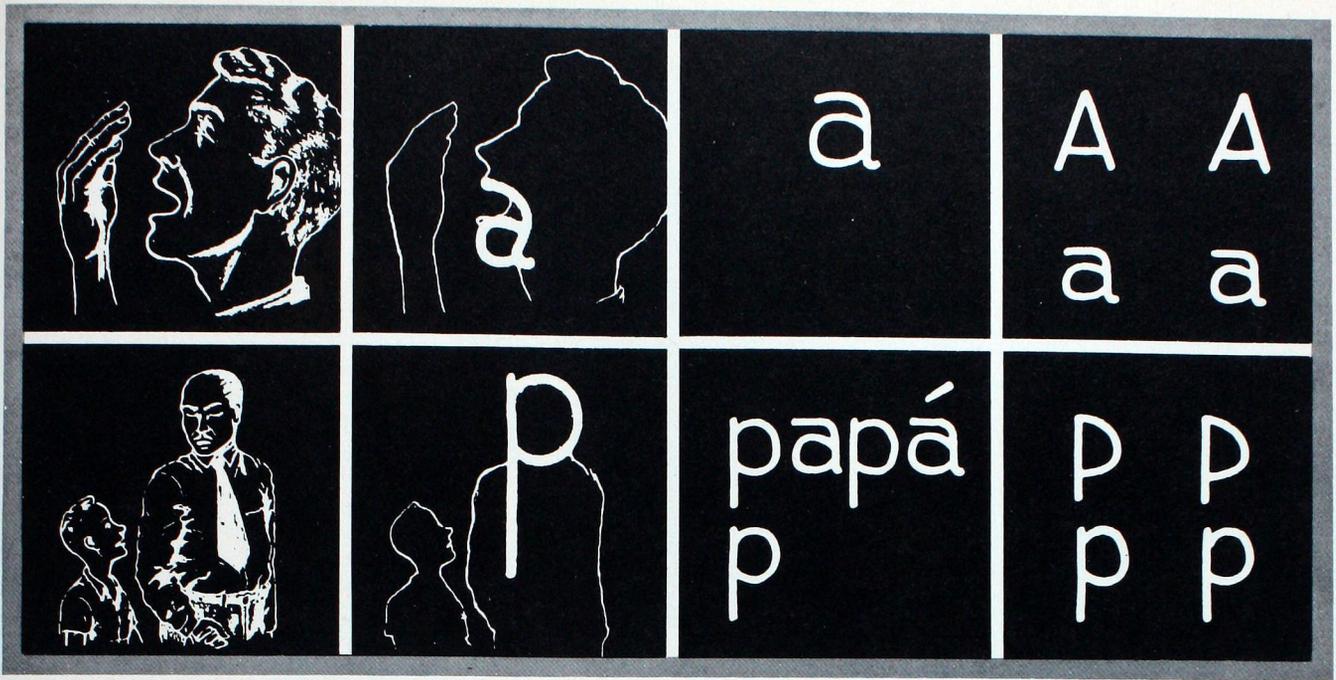
Free To Live Insecurely

This revolutionary situation [in Latin America] demands, I believe, a new and unusual type of missionary. As the present trend develops, many of those who are now there will find themselves more and more insecure and frustrated as they are confronted with situations which they can neither understand nor relate to their Christian faith. The need at this moment is for people who are free to live in a situation of almost total insecurity, in which everything is in a state of flux; people who are able to understand why they are disliked as North Americans and live by the forgiveness of their sins in such an atmosphere. The present moment demands men and women who are able to understand the revolution sympathetically, and to deal imaginatively, in terms of Christian faith, with the issues and dilemmas which people face in it. For those who do not have these qualifications, it is simply better for all concerned that they not go there.

—Richard Shaull, *The Revolutionary Mood in Latin America* (New York; CCLA, 1962).

James Chalmers once said: "Some think we missionaries go out to these parts of the world and from morning to night do nothing but preach sermons. It is quite a mistake. It is not the preaching of a sermon so much as the living of the life that tells on the native heart."

—Prairie Overcomer



Frank Laubach: Apostle to Illiterates

By Browne Sampsell

The year, 1898. The event: Admiral Dewey had sunk the Spanish fleet in Manila Bay. Back in the little town of Benton, Pennsylvania, Dr. Britian Laubach carefully pinpointed the Bay on a map for his 14-year-old son, Frank.

Seventeen years later Frank Laubach, who had become an ordained Congregational minister, was serving as a missionary in Mindanao under the American Board in the Philippines. To help pay his college seminary expenses Laubach had sold aluminum ware, worked as a cowhand aboard a cattleship, taught school for several years, served as a salaried Sunday school superintendent and as temporary pastor of a church in a slum section of New York City.

Then, during five years as an interim minister in Nassau, capital of the Bahamas, Laubach had opportunity to learn something about tropical food and life in equatorial regions. But none of this could fully equip him for his Mindanao assignment.

A period of unrest followed the United States conquest of the Philippines. Gunboats eventually quelled the coastal raids of the piratical Moros who hid in the jungles, emerging from time to time to make sporadic attacks upon the Spanish Christians and Filipino converts.

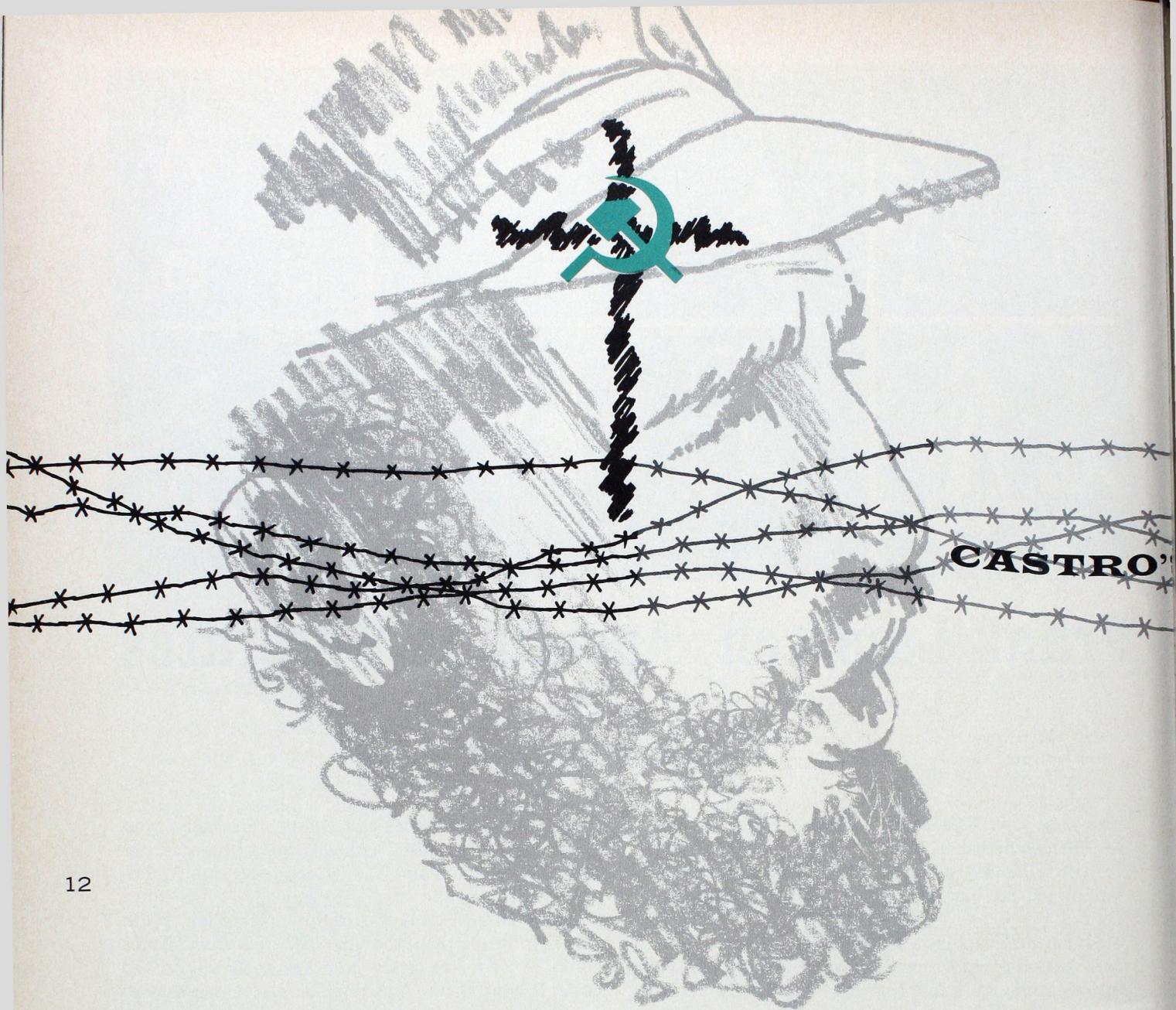
One of the problems the young missionary soon found himself grappling with was the explosive atmosphere of suspicion and hate which antedated American conquest of the islands by some 400 years—since the days of the Portuguese explorer, Magellan. Frank Laubach firmly believed that the primitive Moros could be won over to the gospel of good will he had come to give them. And then he discovered that 95 percent of the people could neither read nor write. In fact, those in the interior had never had a written language.

Laubach realized that his missionary efforts would be futile as long as the people were hungry, diseased and without hope or help to better themselves. They had no voice in government and would not have been able to vote intelligently if they had. Nor could they read instructions on how to raise better crops, to eat the right foods, to care for the sick. Nor could they understand the Gospel without some means of communication. Literacy was essential if they were ever to be won to Christ or to be capable of governing themselves.

Laubach soon devised a phonic alphabet, using characters from the Roman alphabet, pictures and charts. He tried the charts on several illiterates and found that they learned fast. With a staff of 50 teach-

Miss Browne Sampsell has been a freelance, non-fiction writer for 25 years, contributing primarily to the religious press.

Continued on page twenty-six



The noose around the church in Cuba is getting tighter and tighter," lamented a refugee pastor in Miami, Florida, as 34 Baptist ministers and laymen — including two American missionaries — went on trial in Havana. Nineteen others arrested with them a month earlier on charges of anti-government activities apparently had been released.

"Only liberation can save the institution of the Church," said the Rev. Manuel Salabarría, a Methodist active in the Cuban Association of Protestants

Adon Taft is religion editor of the Miami Herald. Through travels in Cuba and his current contacts with Cuban refugees in Miami he has kept abreast of the religious situation in Cuba under the Castro regime.

in Exile in Miami.

Out of the 87 churches in the Western Baptist Convention (supported by the Southern Baptist Convention in the United States), only 19 now have pastors who are not in prison, according to the Rev. Daniel Rodríguez, another refugee clergyman serving a Cuban congregation in Miami's Flagler Street Baptist Church.

Fitting a Pattern

The crackdown on the Baptists seemed to some Cubans here to fit a pattern.

"The new campaign is against the Baptists," said the Rev. Martin Anorga, pastor of the First Spanish Presbyterian Church here, and president of the exile

organization. "They are the largest Protestant group remaining in Cuba, and the most active."

Before the Baptists, the victims of oppression by Fidel Castro's Communist government were the Jehovah's Witnesses, Pentecostals, and Gideon Band (unrelated to Gideons International). "The number of their ministers arrested is incalculable," said Anorga. "The three sects have been virtually eliminated in Cuba."

Nearly all of Cuba's Methodist ministers already had fled the country, added Salabarría, "and the others would leave if they could." There are still 28 Presbyterian ministers and several Episcopal clergymen on the island, Anorga reported.

The drive to render ineffective, one by one, the non-Catholic denominations in Cuba seems to Salabarría to be "a pattern within a pattern."

Tables Have Turned

"In the beginning, Protestants were divided against the Catholics," he recalled. "Catholicism as an institution was one of the most powerful forces in Cuba, so Castro had to set out to destroy that power. He encouraged Protestants at first, and they supported his campaign against the Catholics who previously had influenced the government to restrict Protestant activities."

After Castro expelled 500 of Cuba's

"anti-revolutionary," and could mean a long prison term, with or without trial, according to Salabarría.

Much of the pressure is subtle, especially against a minister whose preaching attracts crowds, he continued. "If a minister is successful, they start putting stones in the way to destroy him. If he goes to the government-owned store to buy shoes or other clothes for himself or his family, he is turned away. They won't let him buy anything. 'These are for those who produce,' he is told."

Salabarría thinks the purpose behind this is to remove all church leadership so that churches can be gathered into

keep tab on what is said and who attends Mass.

Despite supposedly "peaceful existence" between the Marxist regime and the Roman Catholic church under a concordat with the Vatican, there is still harassment. Sacramental wine and the wax for candles are hard for priests to obtain, although there is no shortage of either. One priest was twice arrested, for brief intervals, on a recent trip from Camaguey to Havana.

Then during Eastertide, Castro announced that Holy Week would be eliminated next year. It will become known as "a week of glorious work," he has decreed, because harvesting of

ASSAULT ON RELIGION BY ADON TAFT

Catholic priests (mostly Spanish, while those remaining were Cubans), the Protestants discovered that they were to be next in the government's move against religion. Soon all Protestant schools were closed or taken over by the government.

Then, Salabarría explained, Castro shifted his efforts to cutting off connections with United States churches. This hit the Protestants hardest. At first, only American personnel, for the most part, were forced out. Then came pressure against American financing. More recently attacks have been made against native Cuban leaders—both laity and clergy, who were either American-trained or sympathetic to the mission of American churches through close ties.

Subtle vs. Overt Pressure

There have been occasional seizures of churches for use as government offices and the closing down of a few others, the exiled minister reported, but few "overt" acts against religion as such.

Though officially there still is "religious freedom" in Cuba, no religious activity of any kind is permitted—with rare exceptions—outside a church building. Street preaching, visitation, church camps, or conferences are all things of the past. They're not outlawed; it's just that such activities are labeled

one big government organization under a law passed in 1963. This law, which has been applied sporadically, deals with "associations." "It would make the churches easy to manipulate," he said.

Laymen Feel Grip, Too

Pressures are not limited to the clergy, however. Anyone is free to go to church, but he is a marked man if he does. He may be ordered to the cane fields on a Sunday morning. His children may be taken to the beach for a recreation program at Sunday school time. Or, if his child is a scholarship student, he may never get to see him except on an occasional weekend or during summer vacations.

Those Christians who remain faithful in Cuba today are deeply consecrated, the refugee ministers agreed. And there are some new converts. But church membership and attendance are slowly falling off, and the future looks bleak.

On the surface, the situation has not been too bad for the Catholic Church since the initial drive to force out the Spanish priests and break the church's control of education and social agencies. A recent visitor reported a slight rise in church attendance since the liturgical reform became effective March 7. But older people still make up the bulk of the congregations, and block wardens and militiamen are present to

sugarcane dropped off when many Cubans were unwilling to work on Maundy Thursday, Good Friday or Holy Saturday.

"We are going to see that this week coincides with Holy Week and therefore it will be movable every year, according to the dates set by the Holy Father in Rome," Castro declared. |||

MISSIONARIES SENTENCED

The two Southern Baptist missionaries whom Adon Taft mentions were given 10-year and six-year prison terms on charges of illegal currency exchange.

Dr. Herbert Caudill, 61, head of the Southern Baptist work in Cuba and a missionary there for 35 years, received a 10-year sentence. His son-in-law, the Rev. David Fite, 31, received a six-year term. The sentences indicated that Fite had been acquitted of espionage charges but that Caudill had not been.

Thirty-two ministers and laymen were also sentenced at the same time on a variety of espionage and currency charges.

The Southern Baptist Convention called on the Cuban government to release the two Americans and at the same time urged Christians to pray that "these brethren and their loved ones be spared any suffering except that which is necessary for the honor of God and the advance of His cause."



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Irene Elizabeth Ferrel, the Baptist Mid-Missions missionary killed by a rebel arrow during the 1964 uprising in the Congo, was an outdoor girl, a product of the broad, wind-swept South Dakota prairies.

Irene was born in 1921 of sturdy, hardworking, God-fearing parents in a farmhouse near a Cheyenne Indian Reservation. She learned to ride bare-back at an early age.

From her brother Dwight, Irene mastered the art of trapping wild animals of the prairie, and of skinning and dressing them. She also became expert with a shotgun . . . something that stood her in good stead in later years when as a missionary in the Congo she was forced to provide meat for her missionary household.

In her book *We Two Alone* (published by Thomas Nelson & Sons, New York and Canada, 1965), Ruth Hege, Irene's companion in missions, draws some delightful, down-to-earth portraits of the American woman who gave her life in the cause of Christ one January morning in 1964.

High Jinks on the Farm

Miss Hege recounts the mischievous and rather dangerous antics of the young Ferrel sisters—Irene and Winifred—in their pre-adolescent years—about bringing the cows back from pasture, for instance. "Why walk when one can ride, especially uphill?" the author interjects. Each girl grabbed the tail of a surprised animal and was hustled uphill in short order!

Even the pigs had their share of high-jinks treatment. Irene and her brother could not resist winding the tails of several sleeping piglets to the wire fence enclosing the pigpen and holding on tight. When prodded awake, the little pigs squealed in alarm and bounded off, leaving their tails in the hands of the two startled culprits.

'Of Such Is the Kingdom'

Slowly God's plan for Irene's life began to evolve. When she was nine, sister Winifred, age 10, took her stand for the Lord during revival meetings in a nearby town. Irene was miserable until one day, kneeling beside her mother,

she freely confessed her sins and gave her heart to the Lord Jesus Christ . . . a transaction that governed the course of her entire life.

When Irene reached her early teens, she experienced the sorrow of losing her mother, then her youngest sister Ruth. Later, her widowed father married his wife's sister, so that Aunt Elsie became their new mother. She encouraged Winifred and Irene to consider Bible school training. Both girls eventually graduated from the Bible Institute of Los Angeles, with Irene majoring in music.

God's Call to the Congo

Winifred (now Mrs. Robert Grings) was led to serve in the Congo in 1949. Three years later she was followed by Irene. . . . *Don't ever let anyone tell you that anyone can fit in as a missionary, Irene once wrote home. The cream of Christians is needed to fit in on the field. It isn't an easy place.* On another occasion she wrote, *I love Africa and love the people.*

In 1961 Irene Ferrel and Ruth Hege joined forces. Miss Hege made a forthright confession about their working relationship: "Like most missionaries, we were individuals of strong convictions, both called of the Lord to do a definite work, and we sometimes disagreed heartily as to how it was to be done. But our differences were short-lived. We both were veterans with enough experience to realize that little irritations and personality clashes, if not recognized and rectified promptly, could soon build up a wall of separation between us, making our ministry ineffective. . . ."

'Mirror of Christ'

They were waiting to be airlifted from their endangered outpost when the rebels attacked with startling fierceness. An arrow aimed unerringly by a Congolese terrorist found its mark in the jugular vein in Irene's neck. She had time only to utter the words, "I am finished," before being translated from earth to glory.

"She died as she lived," wrote a fellow missionary from the field, "quietly . . . valiantly."



By Knute Larson

Over 250 eager natives had gathered to hear one of the first foreign missionaries to come to their region in the heart of what is sometimes referred to as a very dark continent. The meeting took place in modern, adequate facilities. The people knew that this speaker had come to their land as a linguist to help prepare a grammar and a dictionary; but they recognized also that his message for them was one born of a heavy burden. They listened attentively as the

Knute Larson is managing editor of Lambert Huffman Publishers, Winona Lake, Indiana, publishers of the annual Higley Commentary. Simon-Pierre, of whom he writes, is now director of the Bible Center (Brethren Church) at Bozoum, the Central African Republic.

newcomer relayed his thoughts through an interpreter who was of their own race and tongue.

Before leaving his growing parish to jet to foreign soil for a one-year stay, this successful pastor had wondered about the reception he would receive. He was aware that people quite naturally build mental barriers to reinforce those which already exist when advice and challenge come from the product of a culture different from their own, however refined or primitive either may be. But he left his wife and children because he felt he had a mission to fulfill.

The reception awarded him was far better than he had expected. Wherever he went the natives showed inter-

est and listened well. They loved him.

He gained permission from local authorities to speak in several public schools in the area. He presented the gospel story simply and earnestly to hundreds in each gathering of the elementary grades. Many of the well-dressed school children had heard at least something of the gospel story before, but they were stilled by the novelty of the occasion and the seriousness of the foreigner. There were no whispers after he began. The children were entranced with a language they had not heard before. They showed new interest in the responsibilities that children have toward God.

Continued on page twenty-eight

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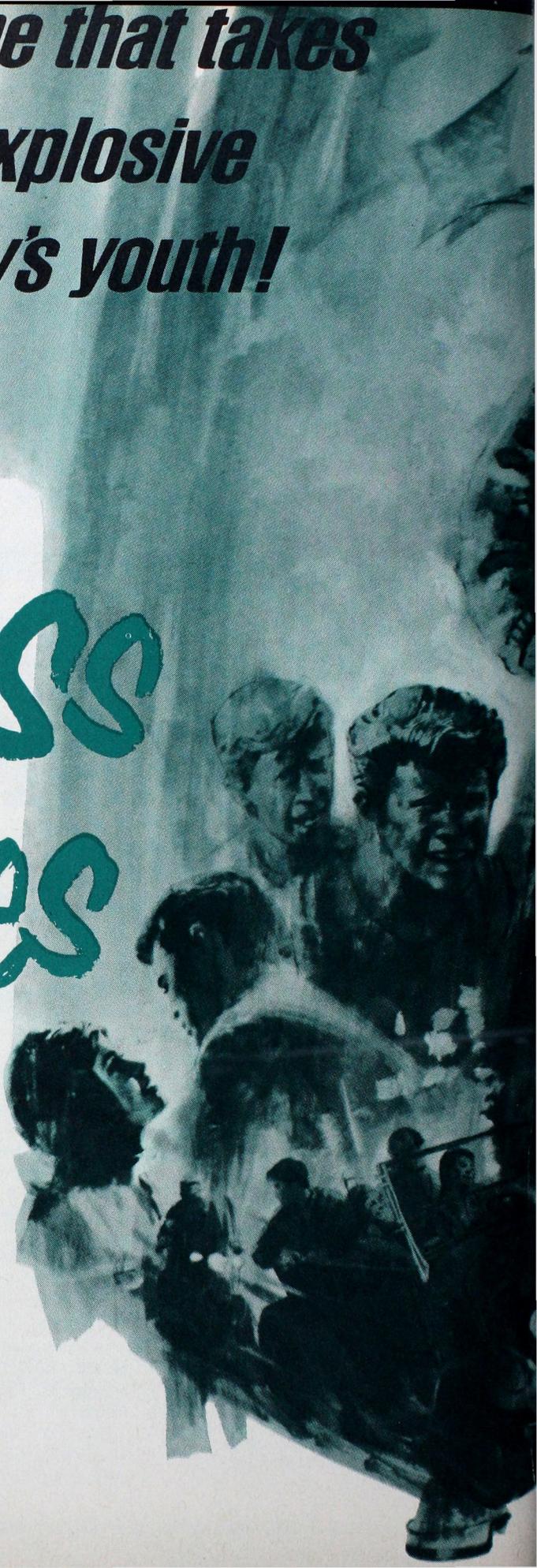
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Location to be announced/Oct. 10-12

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C & MA Notes Decline In Missions Volunteers

The Rev. Louis L. King, the Christian and Missionary Alliance foreign secretary, has warned that the C & MA can expect a sharp decline in the number of active missionaries in its ranks unless more candidates can be found.

He reported that the number of candidates eligible for appointment as missionaries is at an all-time low.

King said that the Alliance's overseas work was carried on in 1964 "against an ominous backdrop of the massacres in Eastern Congo, the eviction of missionaries from East Kalimantan (Indonesia), the gradual withering of our missionary force in Cambodia, and the political and military turmoil in Vietnam and Laos."

However, he said that the picture was not all dark. He reported growing opportunities in Latin America, West Irian (New Guinea) and even in Vietnam.

Methodist Bishop Proposes International Church

Bishop Richard C. Raines, of the Indiana Area, has proposed an international Methodist Church which would give more freedom and authority to overseas participants.

He suggested the establishment of an international general conference composed of 400 delegates. Half of the delegates would be from overseas, half from the United States. This conference would be supplemented by eight or 10 regional conferences in which each church would deal with matters relating to its own region.

The proposal is similar to a reorganization which has already been implemented by the Free Methodist Church.

Bishop Raines, addressing a confer-

VANCOUVER — Soka Gakkai, the fast-growing political-religious Japanese sect has begun work in this British Columbian city. It is reported to have 150 adherents here and is a challenge to the Japanese Christians of the city.

BERLIN—A West German Television network series entitled "From the Christian World" aired its 200th program. It is designed primarily to inform East Germans about religious developments, but it is also heard in other areas as well.

ence on "Methodism in an Ecumenical Age," said that such restructuring was needed because 90 percent of the present General Conference is American, and "the 10 percent non-U.S.A. delegates can scarcely influence, except in unusual circumstances, the legislation which affects them."

Bishop James K. Matthews, of Boston, reacted, saying that the American constituency "is almost totally unprepared for such a drastic move, to say nothing of other branches of Methodism. To reach this end would require tremendous energy which might better be devoted to other ends—such as fuller participation in the ecumenical movement."

Two Churches To Return Missionaries to Congo

The Evangelical Covenant and Evangelical Free Churches which operate jointly in the Ubangi area of Congo, will make efforts in coming months to restore a full complement of missionaries to the Congo.

The decision to rebuild the staff of about 50 was made after notification by the U. S. State Department that it has partially removed its restriction on the return of women and children to the area and upon the expressed desire of the Congolese church for the return of the missionaries.

Administrators Chosen For Strachan Memorial

Dr. Arthur F. Glasser and Dr. Paul S. Rees have accepted the invitation of the Latin America Mission to serve on a five-member committee to administer the R. Kenneth Strachan Memorial Fund for World Evangelism.

Dr. Rees and Dr. Glasser will join the three general directors of LAM:

STATEN ISLAND—Delegates to the Eastern District Conference of the Moravian Church explored the possibility of increased effort in home missions—among people in urban areas, especially. The Moravian Church has long been active in foreign mission work.

MAHARASHTRA—Two thousand believers, meeting in 400 prayer cells, are the core of the Evangelism-in-Depth program being pursued in this region of India. The program started as a desire

Dr. Horace L. Fenton, the Rev. W. Dayton Roberts and the Rev. David M. Howard.

The fund will make possible specific projects to further world evangelization.

Dr. Glasser is a former missionary to China and is now home director of the Overseas Missionary Fellowship. Dr. Rees is vice president at large of World Vision, Inc., and an international spokesman for missions.

Two Churches Approve Joint Missions Plan

The United Christian Missionary Society of the Christian Churches (Disciples of Christ) and the United Church of Christ Board for World Ministries have approved plans to develop closer working ties with one another.

The plan calls for "consideration of joint staffing arrangements, joint response to large emergency appeals and action on each other's behalf in specific situations."

At a meeting in New York City, October 1 and 2, the joint staff will discuss ways of implementing the plans.

Child Evangelism to Teach In Sao Paulo Schools

Child Evangelism Fellowship workers have been invited to teach religious classes one hour a week in the public schools of Sao Paulo, Brazil.

This invitation came after a government decision to give Protestants one hour a week for religious instruction. Up until a few years ago, only Roman Catholics taught religious classes in the schools. All children had to attend. Under the new set-up, parents will decide which class their children will attend.

The 1,000 public schools of the city, with three daily sessions, present a mission field of 100,000 children.

in the hearts of just a few believers in 1962, of 60 that same year and of 250 Christian workers in 1964.

LONDON — More than 100,000 people have been recruited as prayer partners in support of Billy Graham's 1966 Crusade in Britain. Choir members and counselors are also being recruited.

DJAKARTA—More than 15,000 Christians representing nearly all the Protestant churches of this city marched in a "witnessing procession" from the Na-

tional Council of Churches headquarters to Immanuel Church for a service climaxing a two-week observance of the 50th anniversary of the Indonesian Council of Churches.

CAIRO — The Islamic Higher Research Council, at the end of closed sessions here, agreed that polygamy, divorce and birth control are lawful according to the principles of the Koran and are matters that concern only the individual conscience.

FRANKFURT—Over 500 students from groups affiliated with the International Fellowship of Evangelical Students met in this German city for their first missionary conference. Representatives from 40 mission organizations were present to discuss missionary service. Students represented 12 nations.

SAIGON—The East Asia Christian Conference (EACC) has begun distributing relief goods to 3,000 Montagnard refugee families in Viet Nam.

Evangelicals to Hold Pan-African Conference

In order to draw evangelical Christians throughout Africa into closer touch with one another, a Pan-African Conference of Evangelicals will be held January 29 to February 7, 1966, at Limuru, Kenya.

The conference is being called (1) to study the Biblical basis of Christian unity; (2) to bring evangelical leaders into closer contact with one another for mutual encouragement and strengthening in their spiritual lives; (3) to discuss the problems affecting evangelicals in Africa in order to find renewed vision and motivation for evangelization and new approaches to the problems, and, (4) to consider the formation of a Pan-African Fellowship of Evangelicals.

Missionaries Aid Vanishing Tribe

After seven years of 100 percent infant mortality in the village of Wagu, the Gahom tribespeople of New Guinea are watching two infant girls, born March 17 and April 25, with anxiety and hope.

Their hope is based on the presence of Wayne and Sally Dye, members of the Wycliffe Bible Translators who have been in contact with them since April 1964.

Evidence obtained during the past year points to malaria as the chief cause of death. Two more births are expected within the next two months.

The Dyes went to Wagu last year to translate the Bible into the Gahom language. When the only baby in the village died a few hours after birth, Mrs. Dye, a registered nurse, began an investigation. She found that in a population that had decreased to 300, 15 women had given birth to 23 babies during the

previous six years. All of the babies died within a few months of birth. The only two babies born last year also died. The Dyes have enlisted the aid of the district medical officer in their fight to save the Gahom babies.

Japan's Urbanization Aids Growth of Christianity

"Urbanization in Japan means opportunity for the Church," commented the Rev. Alden Matthews, field secretary for the eight-denomination Inter-board Committee for Christian work in Japan.

As is the United States, Matthews pointed out, Japan is experiencing great industrial expansion with its attendant migration of people from rural areas to urban areas.

In the process, age-old traditions are inevitably broken, Mr. Matthews said. But he explained that unlike traditions in the United States, Japanese traditions are not Christian. Japanese traditions are Buddhist or Shinto practices which in the past have kept the Japanese from embracing Christianity.

Matthews noted, however, that despite the assist from urbanization, Christianity is expanding in Japan at very slow pace.

Pakistan Investigates Missionary Resources

The Pakistan government has begun an inquiry into the financial resources of Christian missionaries who work principally among Harijans. Harijans are "untouchables," members of the Hindu depressed classes.

The inquiry was disclosed by Hamid Reza Gilani, parliamentary secretary, in reply to questions on conversions of Pakistanis to Christianity.

Gilani said more than 2,700 Hindus

in Pakistan, principally Harijans, were converted to Christianity in the past five years. Nearly 2,500 of them were in East Pakistan. He reported that no Muslims had been converted to Christianity.

Christians in Pakistan number 733,000 compared to 540,000 in 1951. The increase was attributed to "steadily improving census techniques" rather than to any large-scale conversion.

Latin Americans and Missionaries Decry U.S. Dominican Intervention

Four Protestant Latin American Church leaders denounced U.S. intervention in the Dominican Republic, charging that it violated "the agreement of non-intervention and self-determination sponsored by the . . . Organization of American States."

The men warned that as a result of the U.S. action and its prevailing attitude toward Latin American revolution, "the possibilities for understanding, communications and fruitful dialogue seem to be excluded. More and more, the rancor and resentment of the Latin American masses against their northern neighbor are being inflamed."

Signing the statement were Luis E. Odell, general secretary of the Latin American Commission on Church and Society; the Rev. Oscar Bolioli, executive secretary, Latin American Union of Evangelical Youth Groups; Leonardo Franco, secretary for Latin America, World Student Christian Federation; and the Rev. Emilio Castro, coordinator, provisional Commission for Evangelical Unity in Latin America.

Echoing the call for reconciliation and also registering distress with the U.S. action was a letter to Methodist congregations in the United States

NEW DELHI—A center for theological, historical and educational research has been opened at the Union Biblical Seminary at Yeotmal under the sponsorship of the Evangelical Fellowship of India's Theological Commission.

NEW YORK—The American Bible Society will install IBM computers in its new Bible House here next year to modernize and speed up its work of translating, publishing and distributing the Scriptures around the world.

LONDON — Queen Elizabeth joined church, government and civic officials attending ceremonies at the Royal Albert Hall marking the start of the Salvation Army's centennial celebration.

CURARAY RIVER — Cathy and Steve Saint, children of Nate Saint, one of five missionaries killed by Auca Indians 10 years ago, were baptized in this Ecuadorian river at the spot where their father was killed. An Auca Indian performed the baptismal rites.

PASADENA — Two research fellowships for nationals and three research fellowships for missionaries on furlough are being offered by the School of World Mission and Institute of Church Growth at Fuller Theological Seminary.

WASHINGTON—The U.S. Congress has adopted resolutions condemning Russia for religious persecution of Christians, Jews and Muslims. The House resolution included condemnation of the satellite states as well.

from 55 Methodist missionaries in Latin America.

The letter said in part: "We are distressed about the tendency of our Government, as illustrated in the Dominican crisis, to weaken or annihilate socially concerned moderate groups by identifying itself with right-wing, often military regimes. Such action leaves only the far left as an alternative for peoples demanding the basic reforms so necessary in Latin America today."

The letter concluded with a request for prayer for the missionaries in their "mission of reconciliation with our brothers in their quest for the good life under the lordship of Jesus Christ."

Caution Marks Resolutions For Italian Church Unity

Resolutions recognizing a need for improved Protestant-Roman Catholic relations and outlining steps toward a federation of minority churches in Italy were passed at the second Italian Evangelical Congress. Observers noted that the resolutions were cautious in their wording and represented compromise between conservative and progressive forces.

Baptists, Methodists and Waldensians were less cautious about the two matters than were the Pentecostals, Adventists, Salvation Army and several smaller groups which advocate a more rigid stand against Catholicism and which expressed the fear that a formal evangelical federation might limit their individual activities.

General Conference Mennonites Produce New Missions Magazine

Missions Today, published by the General Conference Mennonite Women's Missionary Association in cooperation with the board of missions, will

replace *Missionary News and Notes*. Mrs. Ira Sprunger of Berne, Indiana, is editor.

Two Missions Films Win Top Awards

"Faces in the Sun," produced for the Methodist Overseas Missions, received one of two gold Oscars in the 1965 Australian Film Awards competition.

The film was judged in the general category and was cited "for forceful and compassionate approach to the Aboriginal dilemma" in Australia.

Another Methodist film, "The Newcomers," which depicts the urban mission of the church, has been chosen to receive a Golden Eagle for 1965. The award will be presented in November in Washington, D.C., by the Council on International Non-theatrical Events.

People in the News

■ The Rev. Ian M. Hay has been appointed home director for North America for the Sudan Interior Mission.

■ Dr. James Alan Munro, 66, of Toronto, retiring secretary for home missions for his denomination was elected moderator of the Presbyterian Church in Canada. ■ The Rev. Dr. Yoshimune Abe, last bishop of the Japan Methodist Church and a principal architect of its successor body, the United Church of Japan, has retired as general secretary of the Education Association of Christian Schools of Japan. However, at 80, he still continues as pastor of the United Church in Shibuya.

■ The Rev. Dan Piatt, of the Billy Graham Association, was elected to a four-year term on the board of directors of Wycliffe Bible Translators, Inc. Others elected to similar terms were Benjamin F. Elson, Earl L. Miller and Kenneth L. Watters. ■ The Rev. Guido

Tornquist, a Brazilian, has been appointed first director of the Lutheran World Federation's new Commission on Latin America.

■ Bishop Helge Fosseus of Mapumulo, Natal, has been named chairman of the Lutheran World Federation's Commission on World Missions. He is the head of the Evangelical Lutheran Church in Southern Africa, Southeastern Region. ■ The Rev. Dr. Elmer H. Douglas, since 1956 a professor of Arabic and Islamic studies at the Hartford Seminary Foundation, will resume a missionary career under the Methodist Board of Missions as a professor on the faculty of Trinity Theological College, Singapore, Malaysia.

■ The Rev. William A. Hulet, who has served for eight years with the Far East Broadcasting Co. in the Orient, has become superintendent for Brazil with World Gospel Crusades. ■ The Rev. Leland B. Edwards has been appointed director of foreign missions for the International Church of the Four-square Gospel. ■ Dr. William R. Tolbert, Jr., vice president of Liberia, was elected president of the Baptist World Alliance at the 11th Baptist World Congress meeting in Miami Beach.

■ Reversing his previous decision, Dr. T. Watson Street accepted the unanimous call of the Presbyterian U.S. Board of World Missions to remain as executive secretary of the board. He had earlier announced his intention to accept the post of dean of the faculty, Austin Presbyterian Theological Seminary, Austin, Texas. ■ The Rev. Levon H. Spath, a former missionary to Latin America, has been named executive secretary of *Publicaciones El Escudo*, an inter-Lutheran body which publishes Christian materials in Spanish.

Fair Witnesses to the World

The term "foreign missions" is becoming a thing of the past. With hundreds of thousands of international visitors coming to the United States each year, the distinction between "home" and "foreign" begins to break down. Challenging opportunities for witness to people from all over the world exist right here at home.

Truth of this is to be found at the World's Fair in New York, which has served as a magnet to many thousands of overseas visitors.

For example, a businessman from Madrid, Spain, spent a few hours at the Fair just before leaving the United States. He happened into the Sermons from Science pavilion operated jointly by the Christian Business Men's Committee and Moody Institute of Science. As a result, he made his decision for Jesus Christ and was literally overjoyed by the peace which he found through his commitment. That evening he left for Spain, a "new man" in Jesus Christ. This was just one man among scores of international visitors who have made similar decisions at the Fair.

More Here Than in Japan

"I reached more Japanese leaders at the Fair than in my five years in Japan" says Bill Veekman of International Students, Inc. Veekman and his assistant, Bill Elliot, made the ministry to international visitors at the Fair a regular part of their schedules during the past two years.

Veekman points out certain selective factors which make the witness to international visitors all the more strategic. For one thing, visitors from other countries are very apt to have high social status, or money, or both, in most cases. They are often the key opinion leaders in their own country.

Another selective factor relates to language. Most of these international visitors speak English well, so that they can be reached without the difficulty of language barriers.

Nevertheless, a witness in the person's own language is always the most effective. Anticipating this, the Sermons from Science pavilion and the Billy Graham pavilion both made preparations accordingly. The Sermons from Science films had sound tracks in 13 different languages. The film at the Graham pavilion carried simultaneous

translation in six major languages other than English. In addition, the Graham pavilion had literature available in 17 languages.

Five Percent from Abroad

Officials at these pavilions indicated that as many as five percent of the visitors during any typical day might be from outside the United States. The Billy Graham pavilion had visitors from no less than 117 different countries.

There were hundreds of visitors to the Graham pavilion from such countries as Germany, England, Sweden, the British West Indies and Canada. More than a score of visitors came from Iron Curtain countries including Hungary, Czechoslovakia, Poland, Russia and Yugoslavia. People from 42 different countries went to the inquiry room to seek help from Christian counselors.

At the Fair there were many indications that these international visitors are becoming our next door neighbors. Just inside the gate was an Indian gentleman in his turban. A native musical group was performing in front of the Mexican pavilion.

At the Swiss pavilion a little girl speaking Spanish asked her mother for an ice cream cone, while the girls behind the counter conversed in French. These were but symbols that the world is a shrinking neighborhood with increasing opportunities for Christian witness.

Does It Last?

Questions might be raised as to the lasting character of this type of witness. Although there is no way of finally determining the outcome, there are many indications* that the results are worthwhile. A young Dutch engineer, for example, was unable to squeeze into the inquiry room at Sermons from Science. He was obviously quite disappointed. One of the counselors suggested that they step aside from the line of traffic and then asked the engineer about things of spiritual interest.

"I want to know the Lord," the engineer responded immediately.

The young engineer soon bowed in prayer and made his commitment to Jesus Christ. Two or three days later he left for the Netherlands. Shortly thereafter the counselor followed up through a contact with another Chris-

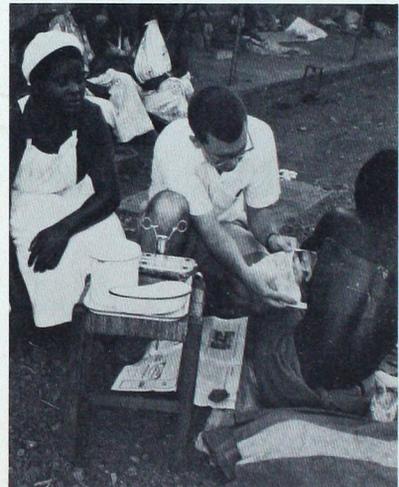
tian engineer in the Netherlands. He learned that the young engineer who made his decision at the Fair was already witnessing to his parents, his sisters and brothers, The yeasty quality of the Gospel witness was at work.

Many visitors to the United States have returned home with a new-found faith in Christ. The World's Fair provides another proof of the lasting value of witness to foreign visitors. DHG.

VISA: A Passport To Service Abroad

"VISA is really capturing the imagination of our people." This enthusiastic comment from a Free Methodist bishop referred to the work of the Volunteers In Service Abroad. Spearheaded by Robert A. Crandall, VISA chairman, the program is sponsored jointly by the youth and missionary departments of the Free Methodist Churches of North America.

VISA exposes lay people to the world's heartache, and encourages them to respond to the need. As a result, many



Doctor-in-training Henry Moon, assisted by an African nurse, changes the dressing on a stab wound while other patients wait their turn at Chikombedzi Hospital, Southern Rhodesia.

—VISA, Free Methodist Church

Christian laymen are catching a new idea of their involvement in missions.

Now planning to spend a year in Burundi, Africa, is a family threesome from Sylmar, California. Jack Braddock is both a builder and a barber by trade. His wife, Julia, is a schoolteacher, and his son, Bill, a student. They are exchanging their present home for one of lesser value and will use the difference to finance a sabbatical year on the mission field.

People can't help being stirred when
Continued on next page

Continued from page twenty-one

they hear reports from young adults like Victor Stonehouse, for instance, who, after receiving his teacher's certificate from Lorne Park College, journeyed to Hong Kong where he taught advanced English for a time. Together with two junior classmates, Brian Pritchard and Gary Walsh, he was soon teaching Bible to 1,000 eager Chinese students each week. They also took part in Chinese church activities and assisted in recreational programs.

For several years the Free Methodist mission board has been using short-term missionaries, unrestricted by age, to fill gaps in missionary personnel. Now an even larger program is being tested out. It involves volunteer service for any length of time, ranging from a few months to a few years. Dedicated Christians from all walks of life are encouraged to donate their skills wherever needed, and to travel at their own expense.

Under special arrangement with the University of Michigan, Dr. Henry Moon, young medical intern, earlier this year completed a five-month stint at the Chikombedzi Hospital in Southern Rhodesia. He returned home in time to graduate in June.

Another doctor donated one month of short-term service to mobile medical clinics in Africa. He traveled overseas at his own expense, then loaned his office nurse to the work for a further six months. This physician is looking forward to devoting a full year's service at a later date when he will be accompanied by his family.

Typical questions being put to these volunteers by VISA:

- Are you in good health? Have you a spark of courage? Can you donate six months, a year, or two?
- Have you often wished you could do something to help missionaries?
- Do you fit into any of the following categories? Secretaries, bookkeepers, accountants, clerks, teachers, nurses, doctors, lab technicians, school administrators, Gospel and social workers, Bible teachers, theology professors (doctorate required), maintenance workers, hostel managers.

Nearly 900 cards are on file in VISA offices representing applications from young people, professional people, or people facing retirement—all willing to accept a foreign appointment at their own expense.

Applicants are not allowed to campaign for funds. Each volunteer must

face the financial need in faith. Sometimes God touches the hearts of friends, or the congregation of an applicant's church; but more often than not personal funds are used to finance the trip. Thus funds are not diverted from the church's basic program, and the lay efforts are a healthy supplement to the missionary outreach of the denomination.

Korea for Christ Aim of Christians

Korean Protestants are concentrating on winning 30 million Koreans to Christ this year. The nationwide evangelistic campaign already in progress marks the 80th anniversary of the Church in that land.

The campaign seeks to enlist every church and denomination for participation in concerted evangelistic outreach. The program envisages active participation of all individual Christians.

A three-pronged work plan provides



Kwon Oh Hyun, secretary general of Andong and Presbyterian chaplain of the 36th Army Division, takes notes at a regional meeting.

for training and preaching on a national, regional and local church level.

The evangelistic campaign began in the hearts of church leaders during the last decade. The idea that the time was ripe for a united witness was communicated from one to another.

Then in October 1964, Dr. Helen Kim, president emerita of Ewha Women's University, Seoul, and now executive secretary of the campaign, called 70 church leaders together to

pray and to lay plans for the campaign.

To support the work with prayer, each Korean Christian is asked to pray at noon each day. The church bells ring at that hour to remind them of their commitment.

Dr. Harold H. Hong is central committee chairman of the campaign. Dr. Kyung Chik Han is honorary chairman.

Christians in the United States are also being urged to pray. The Rev. Kihyuk Li has been sent to the United States to urge Protestants to pray for this campaign undertaken by the Korean Church.

Mennonite Report Cites East-West Parallels

A group of nine Mennonite leaders who recently returned from East Germany and Czechoslovakia reported that the temptation of materialism is the greatest problem that the Church faces in those countries.

State oppression against the Church remains a real problem, the group said, but even more serious is the fact that the "basic goal" of the great majority of the people is to own a television set and a car.

The group was headed by Dr. John Howard Yoder of Goshen College Seminary in Indiana.

One person they met in East Germany said that "five percent of the people are convinced Christians, five percent are dedicated Marxists, and 90 percent are indifferent to either belief. To this large majority possessions mean much more than any sort of ideology."

In making its report the group said that "the weaknesses and strengths of the Church in these countries are parallel to those of the Church in the West."

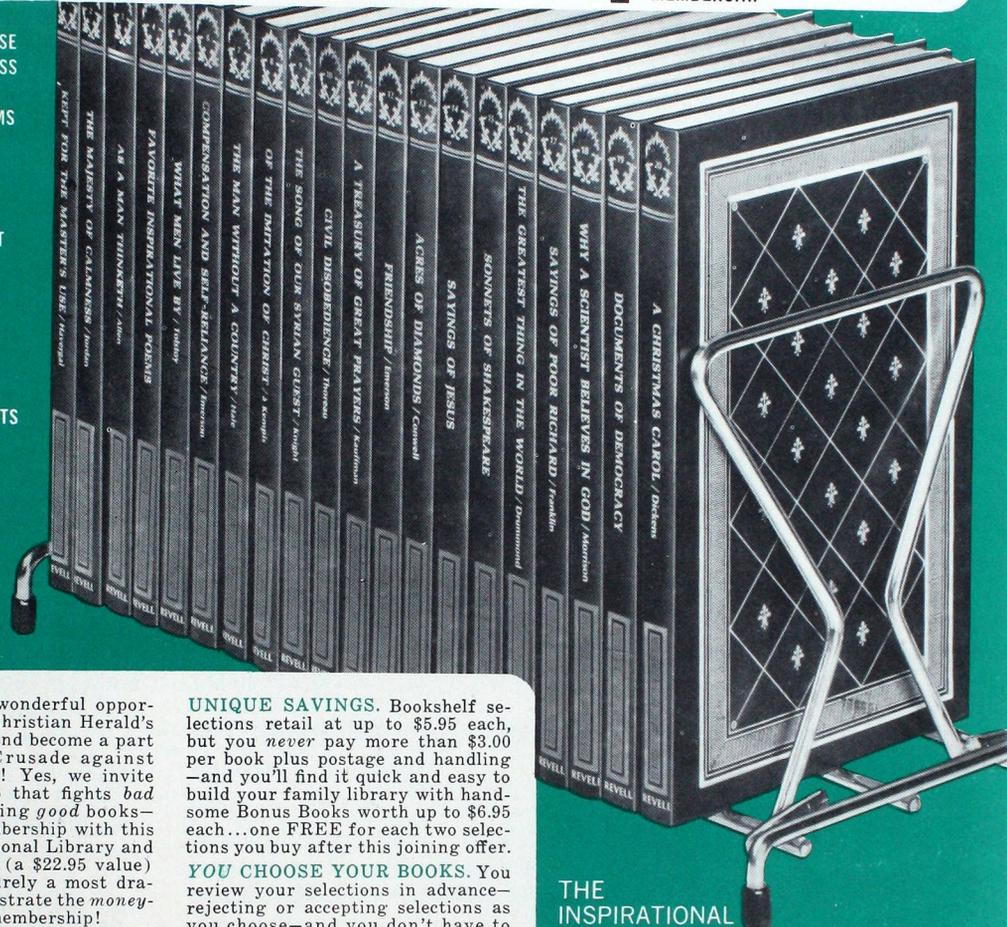
The group report was based on interviews with over 40 theologians, ministers and students in East Germany and Czechoslovakia. In addition, the group used every opportunity to meet with people on the street, in restaurants and in homes. They also made it a point to interview several Marxist scholars and party workers.

The group said that it found many Christians with a strong testimony, in spite of state restrictions and the temptations of society around them. The attitude that science has explanations for everything "without bringing God into the picture" is a problem to be faced in the West as well as in Communist countries, the report said.

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TELL ME HIS NAME

Continued from page seven

began eagerly. "Some months ago a stranger came to our village back up in the mountains. In his hand was a book—a book such as we had never seen. All night long we listened to him read to us about a new *guru* (teacher). He told us that this *guru* was God, and that He loved us!

"We never heard anything like this before," he continued. "Everyone in the village listened to what the stranger read. Before the sky dawned with a new day, we went back into our homes and into our temples and brought out all our gods and idols and destroyed them. Our entire village began to worship this new *guru*. The next day, the stranger had to continue his journey, but before he left we asked him to write the name of our God on a piece of paper."

The goats had crowded around us on the trail, but the herdsman seemed oblivious to them. There was an earnestness in his voice that touched me deeply.

'I Must Find Someone...'

"Sahib, that was many months ago. No one in our village can read or write, and we have forgotten the name of our God! So I was appointed to bring the goats along with our wares to sell in the bazaars here in the plains. But most important—I must find someone who can read this paper!"

By now the morning sky had lightened to gray, and I could see the herdsman's face more clearly. "*Sahib, yahan kya likka hai?* (What is written here?)" he begged.

Carefully I read from the scrap of paper those two important words: *Yesu Masih... Jesus Christ!*

As long as I live I know that I will never forget the man's response... "Sahib, tell me His name again! Tell me His name again!"

"*Yesu Masih!*" Jesus Christ.

Multitudes Wait to Hear

Since that day missions has had a deeper, more meaningful challenge to me. Out of my encounter with the herdsman on the India-Nepal border has grown a new awareness of multitudes eagerly waiting to be told of our wonderful Saviour.

Reaching out to people such as these is the supreme task of the Christian Church. It is not something that can be supported or ignored according to personal inclination. The Great Commission is not optional; neither is it elective. But every child of God must be involved in its execution... *the preaching of the Gospel to every creature.*

The Great Commission must mean more than church budgets and programs and personnel. It is rooted in the very heart of God who has given us the privilege of telling a lost and dying world the story of His transforming love. |||

CAMPAIGN OF COMPASSION

Continued from page nine

The medical training programs at the Army's Chikankata Hospital in Northern Rhodesia are so popular that one 16-year-old girl walked alone, with luggage on her head, to get to the nearest town, and then journeyed two days by bus and train to reach the hospital, there to seek the training offered.

At a new mission in Calamo, Chile, the Army missionaries live in a desert city, surrounded by dirt, dust and sand, where girls as young as 10 and 11 are prostitutes. The officers run a day nursery, where children receive three meals a day, learn Bible stories, and receive spiritual armor for the future.

At the school for the blind in Thika, Kenya, children "see" with their hands. In the workshops, they are warned to

"take care of your Braille finger!" Equipped with knowledge of Braille and a trade, they will be able to support themselves, instead of being helpless beggars.

In remote New Guinea, The Salvation Army is working with people still living a Stone Age existence. In the largely unexplored interior are people who have not yet made contact with the white man. There are many languages for which no script has been devised. With the help of teachers from a local training college, the Army holds classes for 150 or more adult students, covering the whole range of schooling. The students are especially eager to learn English. There are varied religious and social activities, with native Salvationists taking pride in their white uniforms and band.

A visiting officer was welcomed by a mock band of warriors, armed with spears and dressed in traditional fighting regalia. The leading warrior took a Bible from the folds of his costume and said, "We are now friends, because of this book."

Through the Salvation Army's far-flung spiritual and social ministry, individuals from drastically differing cultures have become friends in Christ. Missionaries seldom get public praise, let alone material benefits, but they are rewarded by words such as these—from a leprosy patient in India whose ulcerated stumps were healed by a grafting operation:

"For years I had ulcers on my feet, and for years I have been here and known that the staff who look after us do so because they love God. But for me, not wanted by my own people, with no fingers and no toes, to have been chosen for an operation on my poor feet, has made me realize God's love for me. I believe Jesus died for me. There isn't much I can do for Him but I want to love Him always in return for His great love to me." |||

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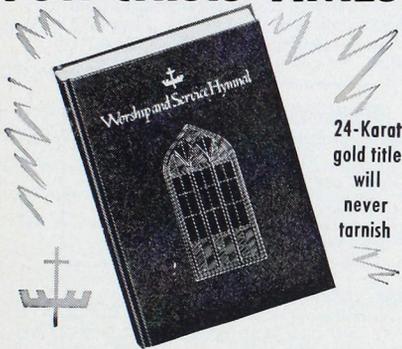
FRANK LAUBACH

Continued from page eleven

ers he soon had enough new literates to read his biweekly newspaper, *Lanao Progress*, in which he printed items of interest to both Christians and Moslems, including world news and information about agriculture and sanitation.

However, Dr. Laubach's evangelistic efforts lagged far behind his educational program. He was stirred daily by the Moslem call to prayer, "There is no God but Allah, and Mohammed is his prophet." Laubach had always regarded prayer as a privilege that should be practiced every waking moment of a man's day. But in this disturbing period of frustration and hopelessness, prayer became a necessity. Laubach spent months in contemplation and prayer. One evening when his darkest hour had come, God seemed to speak to him in words that came from his own lips:

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"My child, you have failed because you do not really love these Moros. You feel superior to them because you are white. If you can forget that you are an American and think only of how I love them, they will respond."

"It is the truth, God," Laubach admitted. "Drive me out of myself. Come, take possession of me and think thy thoughts in my mind."

Again the Voice spoke through Laubach's lips: "If you want the Moros to be fair to your religion, be fair to theirs. Study the Koran with them."

'... Like Mohammed Himself'

The very next day Dr. Laubach asked the priests if he might study the Koran with them. They gave permission gladly for they thought they could make a good Moslem of him. He found that he had much in common with them. They knew Abraham, Noah, Jacob and David, though under slightly different names, and considered Jesus the holiest prophet next to Mohammed. From his discussions with the Moslems, partly in English and partly in the Moro language, Laubach discovered that his knowledge of the native tongue was woefully inadequate. This was a definite handicap.

An American army officer soon found him a teacher, an ex-convict whom the officer had befriended. Laubach's efforts to learn the native language made priests and people ask him why. "It is because I am trying to do the will of God every minute of the day," Dr. Laubach told them.

The priests beamed their approval. "Any man who tries to do the will of God all the time is like Mohammed himself."

The missionary began to tell them a story once a week in their own language about some prophet or *nabi*. He would begin with the Koran version, then go on to the Biblical account, concluding with the story of *Nabi Isa* (Jesus).

"We love to listen to you because you tell us beautiful things from the Koran," the Moslems told him eagerly.

"But I learned these things from Jesus," Laubach explained. He found that the best way to win them was to tell them what a kind person Jesus is, how he spent his time on earth helping people to have a more abundant life, how he died to save us from our sins.

Attendance at his services grew until even the windowpanes of the room that served as a church would be filled with faces watching intently from the out-

side. Many times a day his work was interrupted by Moros who came to tell him, "You are the first white man who ever tried to understand us."

Interest continued to grow. A young Moro who wanted a New Testament in his language asked Dr. Laubach to open a school in his area. The owner of an old motion picture building offered it for the new school. Another friend secured printing presses, type, and the services of a printer for a small cost. Meanwhile Laubach's coworker, Donato Gabia, printed a history written from the Moro point of view. The government hospital staff furnished a book on simple hygiene. Laubach's talks about Jesus were also printed in pamphlet form.

Necessity, Mother of Invention

All went well until the depression of the thirties cut off Laubach's funds for his schools. Then he had to let his paid teachers go. "But," a Moro priest protested, "literacy is the best thing that ever came to Lanao. Everyone who learns must teach someone else. If he doesn't, I'll kill him!"

This drastic solution amused Laubach, but it gave him a new method to handle the problem. He reasoned, "What could help a new literate more than sharing his knowledge with another? It would fix in his mind what he had learned, and his elevation to the position of teacher would stimulate his desire to learn more." Thus was born the slogan "each one teach one" now known the world over.

The theory was put to work immediately. A local teacher gave an illiterate the first lesson; she taught another woman, who in turn taught a man; he taught a woman, and she taught a girl. In an hour and a half five people had learned to read. But how, the incredulous may ask, could an illiterate Moro learn to read so much faster than an American student can learn to read in a foreign language. This "lightning literacy" was possible because the Moros were learning to read words they had heard spoken all their lives, whereas the American youngster is usually trying to read in a "foreign" language such as French, Spanish, or Italian. Gentleness and consideration are an important rule in the literacy schools. One self-conscious, middle-aged woman insisted that she could not learn. Dr. Laubach had a young woman take her into another room and try to teach her by herself. Thirty minutes later the good news, "She knows," came from

the teacher. "Yes," the pupil agreed, "it is very easy."

Often Laubach's first remark to a new student is, "Have you ever noticed that the people who have everything are the ones who can read and write? Why? because they can find the secrets in books and use them. They can write deeds on their lands and make laws. After you learn to read you, too, can do these things and many more. You can then read all about Jesus and the wonderful things he can do for you. He is my friend. He sent me here to help you."

After a pupil masters his primer, he begins to study "The Story of Jesus," a book of 90 lessons which begins with the Annunciation and ends with the Ascension. In each lesson there are 10 new words, and the pupil repeats them over five times. This helps to fix them in his memory. It is called "controlled vocabulary." A valuable by-product of these lessons is the kindling of desire to know more about Jesus—to have him for a friend.

The World for Christ

It has often been said that Laubach is the "foremost expert in world literacy," for his program has been instrumental in teaching over 60 million people in 100 countries to read in 311 languages. In Jamaica, 70,000 natives were taught to read simple English which is acknowledged to be the hardest language to teach phonetically. His success in the Maranao Folk Schools so impressed the National Christian Council in the Philippines that the organization engaged Dr. Laubach to prepare lessons in other Filipino dialects as well. He has also prepared charts in French, Spanish, Portuguese and various Indian dialects. In 1946, at the re-

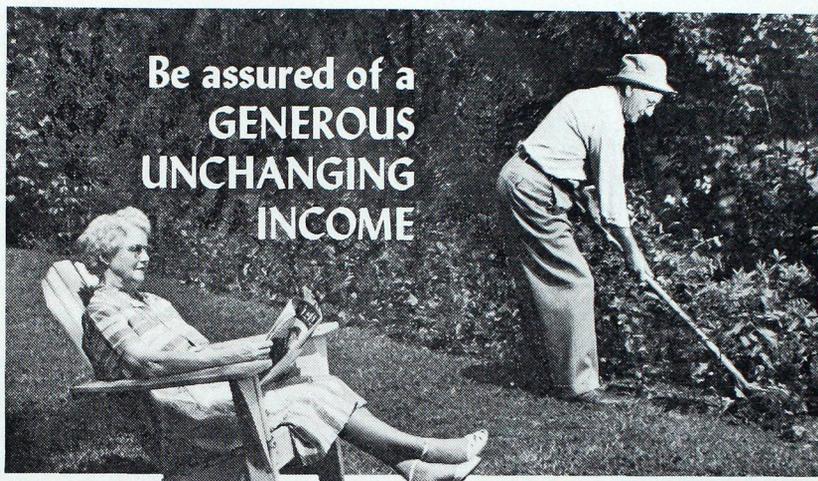
quest of UNESCO, he helped to draft world plans for fundamental education.

But, Laubach warns, "If we give skill without character, we make the world more powerful to do itself harm. The illiterate need Christ more than they need skills. But they will not accept him unless we help them with these other things. Therefore, the greatest thing we can export to the world is Christ-filled men and women with the technical skills to help backward countries, materially and spiritually."

This tireless, 80-year-old teacher, writer, world-renowned lecturer, mis-

sionary and founder of a world literacy program lays down a challenge to the conscience of every Christian: "We are foolish, incredibly foolish, not to take the world for Jesus Christ when we know the way. It is we who must lead the world. Not rule it—serve it. And so lead it to Christ."|||

Continually, I see that the missionary's job is much more than standing under a tree and preaching, as I once thought it was; it's rather plain everyday living and loving.—Ingrid Trobisch, *On Our Way Rejoicing*.



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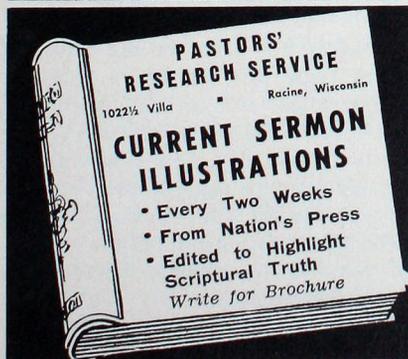
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FROM HERE TO THERE

Continued from page fifteen

"Here is the earth. It is parched, dry. The old grass has been burnt off, for the dry season has just ended.

"Then the rains come and the grass grows. When it gets three feet high it looks down to the ground and says, 'You are a long way down. Look where I have come since I was down there with you.'

"The earth just says, 'Okay, it's all right.'

"So the grass grows higher and higher, always saying to the earth, 'See how beautiful I am getting, yet you are still down there.'

"But then the rainy season is over. The grass gets very dry and becomes heavy on top. It begins to bend over. The earth sees and says, 'I thought you were so happy up there.'

"'Oh, my back aches me today. I will straighten up soon.'

"But that does not happen, for soon the hot winds come and blow the grass until it goes down to the earth again."

The missionary made the application of his nature story very simply, but pointedly, for the school children.

"Now the grass is like people, and

Mother Earth is like God. The people grow strong and get proud and forget that they need God. Yet all this time God has been giving them blessings—like the earth gives nourishment and strength to the grass. But they look down on God. They are arrogant, and disregard Him.

"Just as the grass finally went back to the ground again and was burned, so the proud people will one day face God in the judgment."

Success in the Schools

The school children had many questions for the missionary. They asked about his homeland—how he lived, what his children were like, what the country looked like. They asked about God.

This missionary's visits to schools were very successful. Then there were other opportunities with groups of children; seminar-type meetings with native pastors; question-and-answer periods with well-trained graduate students in the schools of the country; personal house calls for dinner and personal discussion about the knowledge of the Lord.

This man was similar to most missionaries in that he was very serious about his work. Like many others, he had crossed the wide Atlantic to reach his mission field.

But there was one big difference. This minister had flown in a reverse direction from most missionaries. Simon-Pierre Nambozouina is an African missionary—literally, sent by God to the heart of America with a message that affected the lives of many to whom he ministered.

"I am here to tell what God has done for us in the Central African Republic and what we still need," Simon-Pierre declared.

This 40-year-old African is a product

of endeavors of missionaries of the National Fellowship of Brethren Churches. He was born amid Africa's need, became a Christian, served as a youth leader and then as a pastor. He now serves as a teacher of the Old Testament and the Gospels. His missionary exchange trip is an example of how the Gospel went from America to Africa and back. "Cast your bread upon the waters, for you will find it after many days" (Ecc. 11.1, R.S.V.)

Simon-Pierre has been in America on a U. S. Government subsidy to consult with linguistic experts in Hartford, Connecticut, helping to prepare the grammar and dictionary for his fellow Sango-language people in Africa. While in the U. S. Simon (pronounced with a short "i") visited Brethren Churches and shared the Good News, as well as the specific needs of his people, with many other groups. His translators for this unique ministry were some of the very missionaries, now living in America, who first taught him about Jesus Christ.

Reports from churches were warm with appreciation. "He had the audience in tears of joy at what the Lord is doing in Africa" . . . "I never saw anyone receive a person into their hearts as people have received Simon-Pierre" . . . These are typical of the reports from the interpreters.

When Simon spoke to groups where many are unsaved—like the children in the public schools—he presented the Gospel story simply, effectively. When he shared his thoughts with the people in the churches who sponsor mission work in Central Africa, this short, youthful speaker unburdened his heart of love for his God and his needy people. And audiences never failed to be moved as they saw Africa in need of more missionaries and missionaries in need of more backing.

This African pastor talks as though those needs are a matter of life or death. They are.

Out of Idolatry

Had it not been for the Giver of eternal life this son of an idol-worshiper might still be offering chicken sacrifices to his forefathers' god of protection. As a boy, Simon was picked from among his eight brothers and sisters to lead the family in their heathen worship . . . eating parts of the ritualistic sacrifice . . . promising the god some return for his favors.

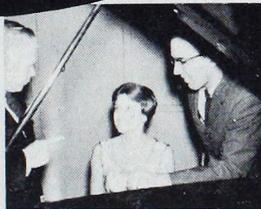
When he was 13 years old, Simon heard his younger sister singing a song

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taught her by an itinerant African pastor. It was a song he often sang in many churches here: "What Can Wash Away My Sins?" His father heard it and sought further information about this "new" God, for he wanted to bring the spirit of that God into their village so he could erect a shrine in his honor. But death snatched away the father before he ever learned the truth. Soon afterwards, in 1936, Simon left home to find the God who "washes away sins."

He found work with an African soldier in a village over 50 miles from home. But this soldier lashed Simon's back into bloody stripes because he went to hear the Gospel. "One morning I told that soldier I was going to get firewood. Instead, I walked for two days to a village where the Gospel was preached. There I lived with a relative and listened to the Gospel."

After three months Simon was washed clean by the blood of the Saviour. It was now September 1936.

Into Commissioned Service

"The Gospel went deep into my heart. I knew I should give it to others." After taking courses in Bible and French at a mission instruction center, Simon stayed on at that station to lead the native young people. Twelve years of youth work in various villages followed before he could attend the Bible Institute. Following his graduation, he returned to teach at the instruction center.

When I asked Simon about his greatest experience as a Christian he recounted an incident when he was learning French. One day he became very sick, and attempted to walk to the hospital but he was so weak that the wind blew him down several times before he finally managed to crawl into the hospital.

While in bed Simon made this promise: "God, if you are there, and if you will heal me, I will serve you the rest of my life."

Six weeks later, much improved, Simon was ready to reenter school, but he was advised to drop out because he was so far behind in his lessons. Discouraged, he went to the top of a nearby mountain where he made a small, temporary shelter. He remembers making this prayer:

"Lord Jesus, you have healed me and made me strong. I promised that I would serve you. If you accept my service, help me to catch up with my reading so that I can go along with the rest of the class."

As Dr. Orville Jobson, a veteran of

40 years of missionary service in Simon's land, translated the end of the story, Simon's eyes were dancing.

"In three weeks' time I had caught up with the rest of the scholars. Then—zoom!—I went on past them." Simon clapped his hands in joyful recollection. God had again answered prayer.

When Professor Simon-Pierre Nambozouina returned from his mission venture of one year in America he rejoined his wife and eight children. He also took back hundreds of slides to show to his fellow Africans, together with many eye-popping impressions of this land.

This busy missionary-pastor also returned to Africa with many indications that his mission was successful. Those who heard him were blessed by his unquestionable sincerity, his earnest pleas, his heartfelt thoughts. Here was a real missionary.

It's a switch—a missionary from Africa to America. But it's a mighty good one. |||

In 1948, when the first missionary came to the Eastern Highlands of New Guinea, he found the people of the village of Kiseweroka were still cannibals. The night before his arrival they had eaten a young girl. Two weeks in the area failed to reveal a single grave. "Our stomachs are our cemeteries," the people told the missionary, Dr. Frederichs, a Lutheran.

Dr. Frederichs returned to the area later with two evangelists, and one of them in a midnight conversation was able to point one of the village's leaders to Christ and he was saved. Subsequently many of the villagers were baptized.

Last year, just 16 years after these events, a man from that same village, Mr. Ugi Biritu, was elected a member of the House of Assembly of New Guinea, the country's new legislature, and attended a special service in Port Moresby's Good Shepherd Lutheran Church to pray for God's blessing on the new Assembly.

—CRUSADE, London, England, January 1965

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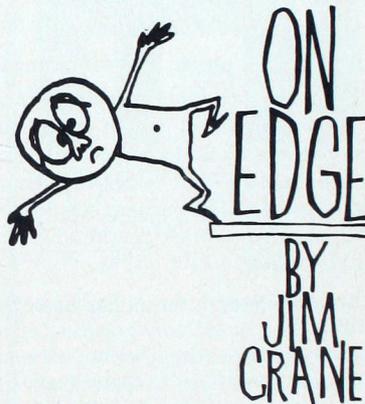
There is no footprint on the sand
Where India meets her sapphire sea;
But, Lord of all this ancient land,
Dost Thou not walk the shore with me?

And yet the goddess holds her state,
Along the frontiers of the sea,
And keeps the road, and bars the gate
Against Thy tender Majesty.

O Purer than the flying spray,
O Brighter than the sapphire sea,
When will the goddess flee away,
And India walk her shore with Thee?

—Amy Carmichael, *Toward Jerusalem*.
Christian Literature Crusade, Fort Washington, Pennsylvania.

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THE WAY GOD WORKS

Sir: The *World Vision Magazine* has a promising future and seems to be filling a long, empty hole in the spectrum of Christian periodicals. The cover on the May issue was especially intriguing. I'd like to commission an artist to do a collage on this for our gallery.

Wenham, Mass. Robert S. Smith
Gordon College and Divinity School

Sir: June issue of *World Vision Magazine* is filled with good stuff, but do we have to give James Baldwin a pat on the back? ("The Truth Comes High," p. 1) This is in the same vein as Huttar's saying in *Eternity* a month or so ago that common grace is at work in Arthur Miller's plays.

Briarcliffe Manor, N.Y. Dr. Robert Cook
President, King's College

Sir: . . . *World Vision Magazine* has been a very wonderful magazine, and it helped me a lot in my ministry in the rural areas. I don't want to miss a single copy. Thank you very much for the inspirational messages that make our Christian life more meaningful. More life to your magazine. May God bless you in all your undertakings.

St. Bernard The Rev. Jose L. Ibarrosa
Southern Leyte
The Philippines

Sir: I would like to give a word of commendation for your magazine, which I have been receiving for some time. I enjoy the wide reporting on missionary activities as well as your excellent articles.

Berkeley, Calif. Miss Margaret P. Shaub

How often we ask, "Why doesn't God do so and so?"

We human beings can think of many different ways we would have God work. He could use people like robots; he could do everything himself without human agents. But he has chosen to work through us, as we cooperate with the Holy Spirit. What an amazing thing that God has chosen to work this way!

His greatest work, the salvation of all men, God accomplished by sending his Son in human form: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

Then the Lord Jesus says, "As my Father hath sent me, even so send I you" (John 20:21).

God works through our preaching: "Go ye into all the world, and preach the Gospel . . ." (Mark 16:15).

The Lord Jesus even worked through a little boy's giving: "There is a lad here, which hath five barley loaves, and two small fishes . . ." (John 6:9).

God still works through our giving: ". . . give to him that needeth" (Eph. 4:28).

The Lord Jesus was an example: "I have given you an example, that ye should do as I have done to you" (John 13:15).

God expects us to be an example: "Be thou an example of the believers" (I Tim. 4:12).

This is a great responsibility, but it is the working out of "Christ in you, the hope of glory" (Col. 1:27).

*Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no help but our help
To bring them to His side.*

Martin Luther is reported to have said, "I have held many things in my hands and lost them all; but whatever I have placed in God's hands, that I still possess." —Moody Monthly

UNITED MISSION TO NEPAL

Continued from page five

3. Emphasis is placed where it belongs.

The putting together of such a variety of missionaries has meant a sifting out of non-essentials and a tying-in of hard-core values; in other words, a pruning and a grafting. This process has proved mind-opening, faith-strengthening, and health-giving.

4. Greater strength for all has been the result.

The pooling of the resources of men and means has been a decided advantage in the conduct of the work. Some small groups could not have entered to work had they not joined in with others. Planning the work, assigning workers, carrying out decisions have been greatly strengthened because of a common pool of resources.

5. The releasing of workers and money to another organization has had a very interesting side effect.

By this action these resources are freed from those often subtle requirements to produce results that may be expected by the sending body. This is a refreshing liberation. It does not mean a freedom to do "any old thing" or act "any old way." The missionaries are still conscientious and responsible persons, members of the Church of Christ and committed to his mission in the world. But there is less playing to the "home end" in questions of how and

what. This means a freer work in terms of the interest of the church and the mission in that place. Subtle tendencies toward possessiveness and self-reproduction tend to drop out of the picture. The more we observe this by-product the more we are inclined to call it a blessed liberation.

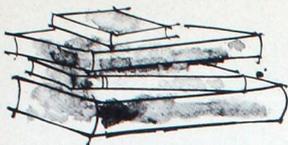
6. A church genuinely rooted in the local soil is the prime result.

The Mission is not following the policy of creating a church in the traditional sense. The church is growing up on its own, organizationally—apart from the Mission. The Mission and the church run parallel to each other. Mission workers join as individual members in the churches and from that footing make their contribution to worship and witness.

How Is It Going?

There are many indications that the Mission to Nepal is going well. We believe this is the way the Lord has led us to work in this situation and at this time. We believe it is his doing. We count each day that we can live and work here in the Mission as a gift of grace. We are not trying to tell others what to do in other places. We are simply relating our experience here. Missions in other locations may encounter different situations. But for us this has been a unique experience in the united nature of our mission. It is a continuing and happy experience. |||

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REVIEWERS REPORT

How To Meet Controversy

Christianity Explained to Muslims

by L. Bevan Jones (Revised Edition, Baptist Mission Press, Calcutta, 1964, 172 pages, \$1.20) is reviewed by Dr. Christy Wilson, Sr., veteran missionary to Iran and Dean Emeritus of Field Education, Princeton Theological Seminary, New Jersey.

This handbook, now revised, has been widely used in the past by those who are engaged in the difficult missionary task of explaining Christian truth to Muslims in a way that will induce them to take the great adventure of faith and accept Christ as Saviour and Lord.

The author is well qualified for his task. He served as principal of the Henry Martyn School of Islamic Studies and is thoroughly familiar with the Quran and Muslim apologetic works as well as the Christian literature on Islam.

The attitude of the author is not to start controversy but to be prepared to meet it when it comes. Most workers with Muslims endeavor to avoid argument at all costs, the reason being that experience proves that it does not accomplish the desired result. With Muslims, as with others, it has been stated that religious argument is like a dog-fight in a flower bed. Nothing is settled but the flowers. The object is to get Muslims to study the Bible. When prejudice is removed, the love of Christ can come into their hearts.

The new and revised edition of this handbook will be welcomed by those who are working with Muslims. Such a volume is often valuable as well to put into the hands of a sincere inquirer so that he may read the answers to his questions and think about them in private.

History of a Puzzle

Baal, Christ, and Mohammed: Religion and Revolution in North Africa

by John G. Cooley (Holt, Rinehart and Winston, 370 pages, \$8.95) is reviewed by Ted W. Engstrom, Executive Vice President, World Vision, Inc., Monrovia, Calif.

Basically this fascinating book is a sketchy 2,000-year history of religious

activities in North Africa. The author gives an objective view, but not necessarily a sympathetic view, of the Christian posture — and message — in North Africa.

With this background of information gathered together and placed before them for a careful scrutiny, students of missionary activity will be helped greatly to understand the intense problems of reaching the North African Islamic world for Christ today.

In few other regions of the world has religion been so enmeshed with politics for so long a time.

Author Cooley vividly reveals how the new nations of North Africa are exerting ever-increasing influence on world events with repercussions in Washington, London, Paris and Moscow. This influence cannot be ignored; nor can the roots of Arab nationalism, which is such an important factor in determining their aims and policies.

The current clash between Arab nationalism and European colonialism is simply a modern-day manifestation of tensions which date back more than 2,000 years. This book tells the story of that past, beginning with the early Berbers who confronted the Phoenician invaders.

In this history Cooley covers the Roman conquest, the coming of Christianity to North Africa and the flourishing of such leaders as St. Augustine, Tertullian and other North African Christians. He then attempts to interpret the doctrinal wars that wracked the early church and left North Africa open to the whirlwind of Mohammed that swept across the land.

The author documents the fact that from the beginning of the 12th century Christianity in North Africa has been considered an import from Europe. "It was preached, propagated, defended and guarded by Europeans." Strangely, he seems to take exception to the evangelistic enterprise of both the Protestant

and Roman churches in their centuries of missionary endeavor, simply because this seems to him to be a "European import."

Author Cooley is a foreign correspondent who is well acquainted with the North African scene, having covered the Algerian war in its entirety for both the National Broadcasting Company and the *Christian Science Monitor*.

This book will help the Christian understand why it is imperative for Christian missions to make an almost new impact in North Africa today.

If called to be a missionary, don't stoop to be a king.

—Charles Haddon Spurgeon



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32

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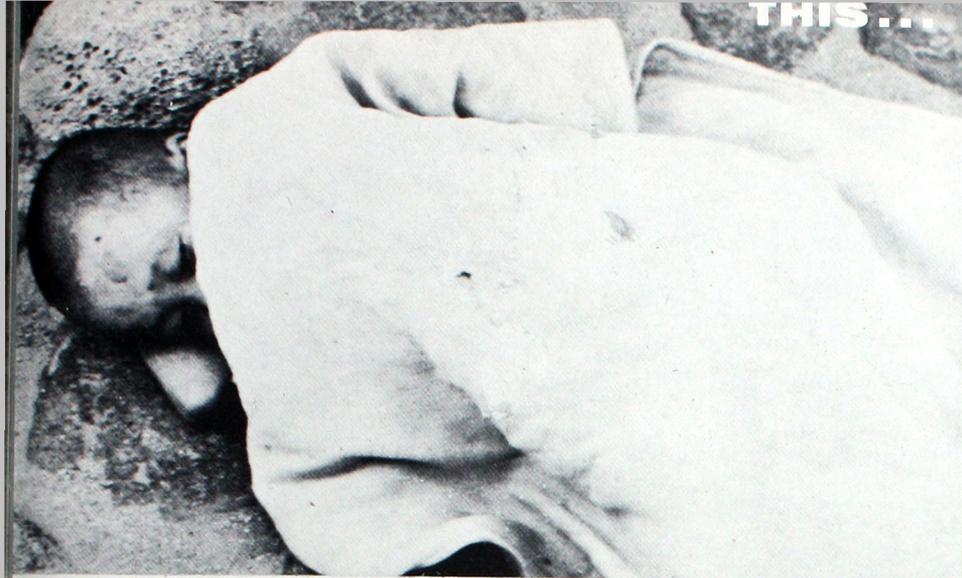
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