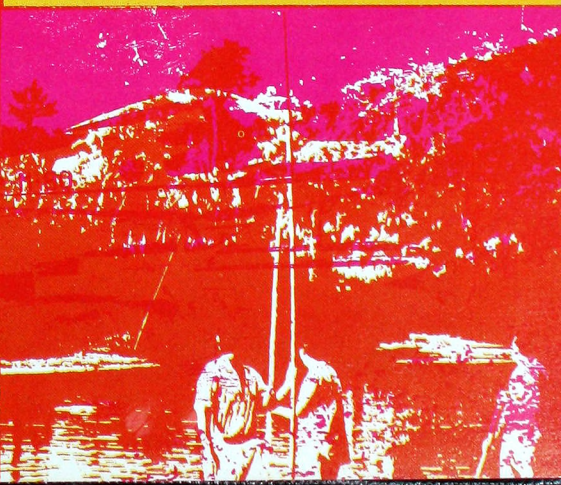


# WORLD VISION

magazine / july-august 1970



## Spreading the Word





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Chances are you've been traveling by magazine most of your life. This one, for instance, can make you feel as though you've been places you've always dreamed about. But face it, they're still dreams. We're talking about reality. The veldt. The Sahara. The Outback. The Pampas. The world that seems a million dollars away—but isn't. The fact is, you can have a 17-day tour from New York to Morocco and Kenya for as little as \$999. We call it Pan Am Holiday 463. And it includes your round-trip Economy Inclusive Tour fare. Hotels (double occupancy). A car with unlimited mileage for seven days in Morocco. Eight days in Nairobi, including a night at the famous Treetops Hotel. Tours through all kinds of bazaars, parks and animal preserves. Plus all tips and taxes. For a free folder with all the details, drop a note to Pan Am, Dept. 2583, P. O. Box 2212, Boston, Mass. 02107. Or better yet, put down this magazine and call your Pan Am® Travel Agent. Just tell him you're feeling outlandish. **Pan Am makes the going great.**



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# WORLD VISION magazine

Volume 14 Number 7 / July/August 1970

## Contents

### EDITORIAL VIEW 31, 32

Editor Paul Rees takes the reader with him to the exciting, explosive world of Latin America. Then he ponders the current image of the U.S.A.

Articles

### CONTROVERSY AND COMMITMENT

#### Laton E. Holmgren 6

Through stormy controversies, the commitments of the American Bible Society hold firm.

### HOW FAR IS CLOSE?

#### Hugh Steven 9

Up to a steamer in distress and contact established with an unreachable ship—routine happenings for JAARS, the airborne division of Wycliffe Bible Translators.

### THE YOUNG WOMAN'S REVOLUTIONARY ARMY

#### Lon F. Backman 12

The young woman's answer to the problems of youth in the seventies: spiritual revolution through mobilization!

### TSUKAME KAWABE

#### Joe Gooden 15

Japanese school teacher's remarkable service for Christ in face of communist pressures and "New Left" harassment.

Features

#### PIECE OF MIND 4

#### GLOBE AT A GLANCE 18

#### FACTS OF A FIELD 20

#### PERSONALITY PROFILE 22

#### CRACKS FROM CULTURE SHOCK 26

#### MISSIONS BOOKSHELF 30

## the Word

Some of the outstanding moments of high drama in the history of the Church have been furnished by the noble enterprise of Bible translation. The Venerable Bede is said to have completed the dictation of a version of John's Gospel with his dying breath on Ascension Day, 735. William Tyndale's monumental translation work was halted by his execution, described by John Foxe: "He was brought forth to the place of execution, was there tied to the stake, and then strangled first by the hangman, and afterwards with fire consumed. . . , crying thus at the stake with a fervent zeal and a loud voice: 'Lord, open the king of England's eyes.'" The mysterious vanishing of Martin Luther after his appearance before the Diet of Worms was found later to be due to his benevolent abduction to Wartburg Castle, where he translated the New Testament. His sojourn there was thus named by Philip Schaff the most useful year of his life.

These episodes are well known to many. But the amount of stormy controversy which has attended the vital work of the American Bible Society may come as a surprise to our readers (p. 6). Another dramatic aspect of Bible translation is the service given by the aviation arm of the pioneering Wycliffe Bible Translators (p. 9).

Years after his death, John Wycliffe was excommunicated and his bones exhumed to be "cast at a distance from the sepulchre of the church." The descriptive words of Thomas Fuller have become immortal: "They burnt his bones to ashes and cast them into Swift, a neighboring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wicliffe are the emblem of his doctrine, which now is dispersed the world over."

And that's the way it is with the influence of Bible translators.

World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation founded by Dr. Bob Pierce; Dr. W. Stanley Mooneyham, president.

While the editors are responsible for contents of World Vision Magazine, viewpoints of authors are not necessarily those of the editors of World Vision International.

World Vision Magazine is a member of the Associated Church Press and the Evangelical Press Association. Subscription rate: \$4 for one year, \$7 for two years, \$9.50 for three years, \$15 for five years. An additional dollar per year is charged on each subscription outside the

United States and Canada. (Canadian subscribers please use International Money Order.) Single copy price is 40 cents. Special rate for missionaries: \$4 per year, includes postage.

Send all editorial correspondence, subscription information and changes of address to World Vision Magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1970 by World Vision, Inc. Second Class postage paid at Monrovia, California.

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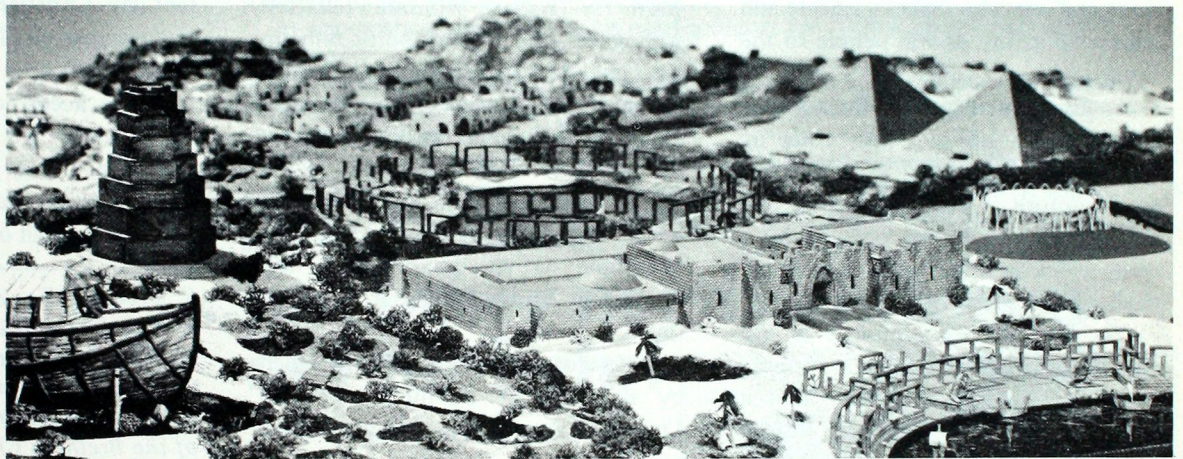
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# A new concept in evangelism is now being researched:



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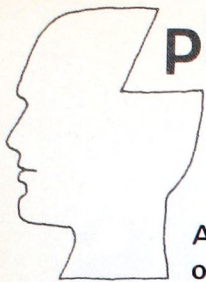
Discoveryland is envisioned as a unique concept to help in this task. Using the Bible as a reference point, it will focus on the purpose and meaning of life, man's responsibility to his fellow-man and his personal relationship to God.

Discoveryland is to cover 600 acres with a motor hotel, convention center, restaurants, shops, recreational and camping facilities. Discoveryland Park will include exhibits showing the wonder of The Creation; Noah's Ark and its zoo; the hill of Calvary and the empty tomb; the Time Tunnel, a look at man's place in time—past and future; Panorama Theater where you may take a trip through the Holy Land; and Bible Storyland, where animated Bible characters seem to come to life.

But the key to its success is people like you. We need your prayers, comments and contributions. (Gifts are deductible for tax reporting.) If you want further information write or call

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## PIECE of mind

A forum for expression  
of personal opinion, criticism and dissent.

# MISSIONARY-MINDED OR MISSIONARY-HEARTED?

Ever since I was first impressed with the necessity of reaching the world for Christ during this generation, I have heard the expression "missionary-minded" used again and again to describe a person, a local church or a school. But what does it really mean? Just what does it imply?

It is generally intended to be a simple portrayal of one who has a genuine interest in missions—one who regularly prays for and gives to missions and one who makes a sincere and concerted effort to win people to the Lord.

Is the term adequate? Does having a "mind for missions" really come up to scriptural standards? I do not feel so. Therefore, it is my conviction that this phrase should be replaced by a term which is more precise, exacting, challenging and realistic.

To be missionary-minded is not enough. Having a mind to perform an act does not necessarily mean that it will be performed. Often in human experience, one has a mind to do something, but it is never accomplished. It takes more than a passing thought to bring action, work and results.

A much more meaningful phrase is "missionary-hearted." In English, the word "heart" is commonly used to express the innermost recesses of the human being. It includes emotions, which aroused by intelligent thought

processes, drive men to action. Having a heart for missions implies a mind which is geared to obeying the commission of Christ and fulfilling his command to evangelize every creature. It involves the entire being. I feel it connotes more of a complete commitment than does missionary-mindedness.

The apostle Paul relates mind and heart in I Corinthians 9:17: "For if I do this thing willingly, I have a reward. . . ." With or without a heartfelt willingness, the responsibility remains the same, "a dispensation of the gospel is committed unto me." But the ingredient of willingness is the basis for reward.

In this communication-conscious world, it is imperative for the Christian to employ a vocabulary which will effectively impart what he wants to say.

Therefore, let us drop a term which by its use may be hindering some Christians from seeing that missions is an affair of the heart and not just of the mind. Let us encourage individuals, our churches and other Christian institutions to be missionary-hearted.

A missionary-hearted person will be a missionary-recruiter. There is a need for missionary-recruiting laymen. The task of recruiting young people for Christian service should not be just the responsibility of missionaries and mission executives. Propagation of the gospel is the task of the entire church. Each member should be involved. It is not the work of a small elite group.

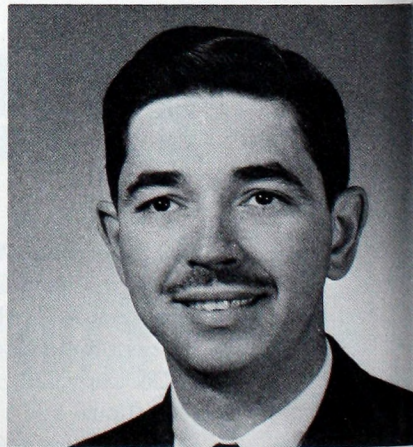
This does not mean that Christians should "buttonhole" each other constantly about full-time service. But we should have a missionary-recruiting spirit, and we should pray and work toward the enlistment of a large army

of qualified workers for Christ. The propagation of the gospel message to the four corners of the earth should be the heartfelt concern of each born-again person.

It does mean that each redeemed person should face the possibility of full-time vocational Christian service. Before one individual can encourage another, before a father can encourage a son, he must have honestly faced the choice himself. Many of our present-day Christians have failed to do this because of a lack of willingness of their part.

There needs to be a change. Let us begin where we are, and bring into existence a new generation of those who are missionary-hearted and who will face the call of missions.

*P. Fredrick Fogle is Director of Missions at Grace Theological Seminary in Winona Lake, Indiana. For fourteen years he was a missionary to France under the Foreign Missionary Society of the Brethren Church.*



# Pedro says, "Gracias"



Pedro was found in the streets of a Mexican village, sick and near starvation. Since then, concerned Christians have brought him food, clothes, warm shelter, medical attention... love.

Pedro is one of an army of needy children now being cared for by people who care, through World Vision's Childcare Plan. But there are literally millions more across the world who urgently need food, shelter, medical help and genuine love... someone to care about them individually.

In war-weary Vietnam alone we need sponsors for 7000 such children. Will you help?

\$12 a month will bring a child under your wing. And as a sponsor you'll open a window to a new world for your loved ones as you exchange letters with your child in another country.

When you've mailed the coupon below, together with your first check, we'll send you a photograph of your child and a biographical sketch. You'll be able to write to him and pray for him by name. And by caring for one child's needs, you will help alleviate part of the world's need.

## ...but other needy children cry for help!

### Mr. & Mrs. Bill Pitts (Fairfax, Calif.)

"The investment we have made in Eikichi's life is small compared to all he can do in service to God who gave him these talents. (Eikichi was grand prize winner in World Vision's International Art Talent Contest.) What a challenge to do more in helping these lives find God's will for them."

### Mr. & Mrs. Oscar Larson (Pittsburgh, Pa.)

"We thank God that he has opened our eyes to see the need in this world, and that we can help to relieve the suffering of thousands of homeless children in your big family."



### Mrs. C. W. Barber (Darlington, S.C.)

"As we have love in our hearts for little Sun Ai, she is linking us to the world for whom Christ died."



### Mr. & Mrs. Carl Dahlke (Royal Oak, Mich.)

"Our middle child always remembers to pray for Bong Ho. He feels sorry for him because 'Bong Ho is deaf and not lucky like me'—our son is blind."

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YES, I'll sponsor a needy child at \$12 per month (\$13 in Canada). Please send photo and story of my child. I understand I may discontinue my sponsorship at any time.

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N01-W70

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Read what these concerned couples say about sharing their love.

Just over a century and a half ago, a group of distinguished and dedicated churchmen in this country founded the American Bible Society. Their intentions were clear; the plan simple. We must, they said, create an organization whose uncomplicated and uncontroversial task will be to facilitate the missionary outreach of the churches by providing them with abundant supplies of well-produced Scriptures in faithful texts at reasonable prices. Following the pattern established by the British and Foreign Bible Society 12 years earlier, they called on all believers of good will to set aside theological and ecclesiological differences and join with one heart and voice in this noble enterprise. In their "Address to the People" of 1816, they said of the new Society:

*Local feelings, party prejudices, sectarian jealousies are excluded by its very nature. Its members are leagued in that, and that alone, which calls up every hallowed and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required.*

What could be more unpretentious and uncontentious than that? Surely such a worthy enterprise would receive the undiluted and unending support of all those who love the Lord and believe in his Holy Word.

But such was not the case. At its inception, and on frequent occasions ever since, the American Bible Society has been the center of stormy controversy and the object of severe criticism.

The first charge laid against the fledgling organization in 1816 was that of coerced centralism. In fact, before the organizational meeting was ever held, a storm broke out among the several score of local Bible societies that had already been organized in cities and counties along the

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*Adapted from the keynote address delivered by Laton E. Holmgren, General Secretary of the American Bible Society, to the Society's Fiftieth Anniversary Council.*

by Laton E. Holmgren

# CONTROVERSY COMMITMENT



*"At its inception,  
and on frequent occasions ever since,  
the American Bible Society  
has been the center of stormy controversy  
and the object of severe criticism."*



Bible. The British and Foreign Bible Society first, and the ABS later, took the position that they could not insist that the word "baptize" be translated as "immerse" in all cases without violating the "no note and comment" provision in the constitution—a limitation self-imposed by the founding fathers to protect the interdenominational character of the Society. Thereupon, the Baptist General Convention of 1835 stated that they could not conform to the principles of translation required by the ABS and the following year created the American and Foreign Bible Society "to furnish Baptist translations which could be depended upon to give proper meanings to Greek words."

A third charge which has been made against the ABS from time to time has been that of textual revisionism. An even more violent controversy arose over our attempt in 1851 to produce a "Standard Edition" of the King James Version of the Bible. Briefly, the issue involved the publication by the Society of an updated format of the Authorized Version of 1611 and grew out of the concern of the Board of Managers to provide an accurate text in modern format of "the version now in common use." The alterations in this edition included changes in the orthography, improvements in punctuation, correction of obsolete spellings and the substitution of modern equivalents for a few archaic words, together with new page headings and chapter summaries.

### Charge of Proselytism

Let us mention one more charge hurled against the Bible societies across the years, this time mainly by the Roman Catholic Church: namely the charge of indiscriminate proselytism. The principal objection of the Roman Catholic Church to the work of the Bible societies has been what is called in *The Catholic Encyclopedia* (edited by C. G. Heberman), "the fundamental fallacy of private interpretation of the Scriptures. . . which is the impelling motive of their work. Therefore, the attitude of the Church toward the Bible Societies," Heberman wrote in 1907, "is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distribution of the Scriptures 'without note or comment.'" Thus Pope Pius VII in 1817—with the full concurrence of all the Cardinals—issued a Bull against the Bible societies in which the design of circulating the Scriptures is characterized as "an abominable device, by which the very foundations of religion are undermined," and it is declared to be the duty and object of the See of Rome "to employ all means for the purpose of detecting and rooting out such a pestilence in every way." The Pope continued, "For it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue have, through the temerity of men, produced more harm than benefit."

What a far cry all this is from the ringing phrases of the Second Vatican Council's Constitution on Divine Revelation which calls the Roman Catholic Church to provide "easy

access to Sacred Scriptures. . . for all the Christian faithful” and insists that the Word of God should be “available at all times” and “suitable and correct translations should be made” so that “pastors of souls and Christians generally” may see to the “wise distribution” of the Sacred Scriptures.

### THE RESPONSE

In the midst of all these accusations, what has been the reaction of the ABS Board of Managers and staff? It has invariably been first to reexamine and then to reaffirm the fundamental principles on which the Society was founded. Let me restate some of these principles which have throughout history strengthened the hands and inspired the souls of those committed to this challenging ministry.

**First**, we have always been zealously evangelistic in outlook and outreach. The sole purpose of all Bible Society activity is—and always has been—to provide men, in intelligible and convincing speech, with the record of “the wonderful works of God.” Basic to all the scholarly pursuits incumbent on the translator of Holy Scripture, underlying all the technical skills employed by the printer and binder, and warming the heart of every man who shares the finished Book with his friends and neighbors is an evangelistic zeal which will not allow him to be idle as long as there is one man on earth who has not heard the good news of the gospel of our Lord Jesus Christ.

**Second**, we have always insisted that our structures and programs be fully interdenominational in character. The founders saw, as we see today, that only if the Bible societies can faithfully serve the whole Church of Christ in the whole world can they effectively fulfill their basic mission. So it was that at the outset, more than 150 years ago, a pattern was set whereby the boards and committees of the societies were constituted so as to bring together the representatives of all major churches and denominations. It is now well known that even Roman Catholic churchmen were invited to participate in the founding of the American Bible Society and the presence today of an official representative of that Church, taking his rightful place for the first time alongside the delegates of other churches, is the tardy fulfillment of a vision seen dimly as “through a glass darkly” by the founding fathers.

Similarly, the professional staffs of the societies have always been drawn from the widest possible denominational spectrum, and a balance is usually maintained in seeking new staff so as to preserve this equilibrium. It is almost axiomatic that the official family of the Bible society in the country will be the most widely representative Christian body at work in the land. This is not a new development in our work—a recent drift toward ecumenism—but has been a fundamental tenet in our organizational structure from the beginning. It is true that these widely representative boards and committees which are so familiar to us are only now

being established in many of the developing nations of the world and are causing some anxiety among certain conservative groups who earnestly and honestly oppose, as a matter of deep Christian conviction, theological ecumenism. But the Bible societies seek to enlist the support and welcome the counsel of all Christian groups in the country for one purpose only: to encourage the wider distribution of the Holy Scriptures throughout the land without doctrinal note or comment. It is no more their province to participate in the ecumenical dialogue than it is to legislate on the method of Christian baptism.

**Third**, we have always sought to provide the best scholarship, the latest techniques and the deepest personal commitment possible in aiding the translation of the sacred texts into the languages of the world. It is well established that the Bible societies have always been in the forefront of textual scholarship and that their editions of the Greek and Hebrew texts of the Scriptures have been universally used by biblical scholars, theological students and working pastors—both Catholic and Protestant—for over a century. A prime example of this is the recent monumental Greek New Testament produced under the auspices of the United Bible Societies which engaged the services of some of the world’s ablest scholars to examine in detail more than 1000 Greek manuscripts and fragments over a period of ten years. We are firmly committed to providing Bible translators with the most precise and pristine text of the original languages of Holy Scriptures that we possibly can.

**Finally**, we have always endeavored to offer our services and provide our Scriptures impartially to all those who call upon us to assist them in the wider distribution of the Holy Scriptures. We have never predicated our services on the doctrinal orthodoxy or the ecclesiastical polity of those whom we have been privileged to serve. These are not questions that we can properly ask. But we have tried faithfully to be the servant of the whole Church of Christ, irrespective of denominational divisions and creedal distinctions, so that the Word of God may reach as many men and women as possible throughout the world. It is for this reason—and this reason alone—that we have recently entered into conversations with Roman Catholic churchmen as to how we may assist them in providing easy access to the Holy Scriptures for their people. It is for this reason that we have agreed upon a set of “Guiding Principles for Interconfessional Translations of the Scriptures” which will be of help in the preparation of “common Bibles” where these are desired by the local churches.

Thus we close where we began: with the restatement of the “humble task of the Bible societies.”

The Bible societies were born of the conviction that every man on earth has the right to read for himself—in his own language—the “wonderful works of God” as recorded on the pages of Holy Scripture.





# HOW FAR IS CLOSE?

*by Hugh Steven*

9

**T**he hot Amazonian sun sent shafts of light through broad leafed trees like a giant cobweb. Inside the green canopy, tapirs, water boas, jaguars, toucans, and a score of other animals and insects waited in drowsy sleep for the coolness of dusk. The Marañon River sliced its way through this tangle of thick jungle like the brand of a lazy "S."

Heavily loaded with lumber, a blistered single stack steamer pumped its way up the Marañon toward the Peruvian town of Iquitos. Under the shade

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*Hugh Steven is Communications Consultant for Wycliffe Bible Translators and has served with the organization in Mexico.*

of a lifeboat, a half-nude deckhand plunked a melancholy tune on a battered guitar.

"Juan," he called, "look up!"

"Si, si," answered Juan, "I see it. It's the plane of the gringo linguists from Lake Yarinacocha. How funny those big planes!"

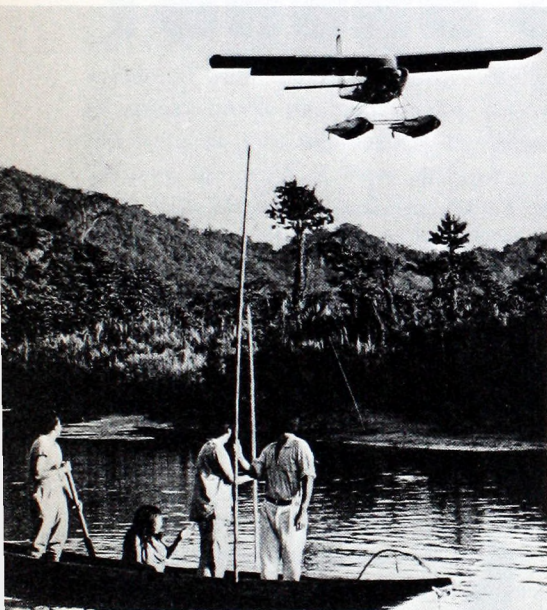
"Si," answered the deckhand laughingly. "They look like someone put wings on a dugout canoe."

"No matter how funny they look," answered Juan, "he will be in Iquitos

in minutes and we won't be there 'till dark."

"Still," said the deckhand, "we are closer than yesterday. What is time to us?" The deckhand never finished. From somewhere underneath the ship he convulsed.

The plane, a twin-engine PB Catalina, operated by JAAR (Wycliffe Bible Translators' Jung Aviation and Radio Service) was on its way to home base at Yarinacocha. Pilot Omar Bondurant, a calculating veteran of World War II, reached for his radio switch. As he did, something caught the corner of his eye. For





oment his mind said no. But his flexes, honed to years of training, immediately sprang into action.

"Hey," called his copilot, "what are you doing?"

"Setting her down," said Omar coolly. "Look down below. That ship is on fire. Looks like her boiler exploded."

Quickly Omar landed the big "Cat" alongside the burning vessel. Expertly he guided five of its badly burned crew aboard his amphibious plane and flew them safely to the Iquitos hospital.

A few months ago, JAARS pilot, Ralph Borthwick, lifted his Helio Courier high into the Peruvian sky and headed east to the Brazilian border. His destination—the Mayoruna Indians, a fierce unreached Indian

tribe. For as long as Peruvian authorities remember, the Mayorunas practiced a vicious guerilla warfare on unsuspecting villages and outposts. No one had ever succeeded in establishing a friendly contact. But thanks to JAARS technology, their colleague Harriet Fields, a Bible translator, was on her way to an historic first meeting.

After discovering the tiny Mayoruna settlement from the air, JAARS pilots made numerous gift drops of machetes, axes and food. The Mayorunas soon understood the bull-nosed airplane was indeed a friendly bird. By means of wing speakers, Harriet spoke to the Indians and invited them to bring their animal skins to the river for trade.

Believing the moment had arrived, Harriet, her partner and Ralph flew to the river and waited. Several days later the Mayorunas faced them in a dramatic first meeting. Calmly Harriet assured them that she and her friends meant no harm. Impressed by her ability to speak their language, the Mayorunas listened in silence while Harriet explained why they had come.

It now became Ralph's turn to demonstrate his friendliness. He did so in a way he knows best—giving several Mayorunas an unforgettable view of their jungle through the window of his Helio Courier.

Help to a steamer in distress and

contact established with an unreached tribe. Just routine happenings for JAARS which started with a pre-World War II amphibian Grumman Duck 23 years ago in Peru. Today it has a fleet of 32 planes in eight countries. JAARS' principle task is to help search out isolated Indian tribes and airlift pioneer Bible translators quickly and safely over jungle swamps, hazardous rivers and steep mountains.

Pilots, aircraft mechanics, radio operators and base technicians of many trades unite their talents to accomplish JAARS objectives. And in turn help to fulfill Wycliffe's goal of giving the Word of God to every tribesman in his own language.

Over the years JAARS has won the respect of government officials, men of other faiths and men of no faith by practicing a policy of Christian neighborliness to all who need their help.

To some it sounds romantic to drift quietly along a jade green river and watch iceberg clouds through a lattice of jungle trees. But the romance evaporates quickly when a placid river suddenly erupts into a raging fury of white water, or when the jungle greenery has stared at you for twenty days while you and your three preschool children have been cramped in the bottom of a dugout canoe.

The men of JAARS not only take a translator where he wants to go but provide regular delivery of mail and supplies. Efficient radio communication by JAARS gives the isolated translator important psychological comfort. And the translators know that the JAARS men stand ready to give immediate assistance in time of emergency. They know how far close is!



# LINDA'S

# BEHAVIOR



*Linda Meissner shares her enthusiasm with teenagers gathered at a Seattle coffeehouse.*

**A** high school student sat silently at my side as we drove out of Seattle. He seemed lost in meditation. Another student slept beside him.

In the back seat a junior high student was repeating audible praises to the Lord and entering into long

periods of prayer. She was the leader of the group in the car, and it had been her idea to have her gang accompany me from Spokane as I worked on an article about the Reverend Linda Meissner's "spiritual revolution" among the dropouts, hippies, and dope heads of the Seattle scene.

The young man spoke. "I've never seen people like that before in my life—people so turned on for God—people who live so all out for Jesus Christ."

That afternoon in a hippie pad in Seattle's University of Washington District this student and two of his companions had risen to their feet at the invitation of "Brother Bud" and received Jesus Christ as their personal

---

*Lon F. Backman, Technical Support Director for Northwest Rural Opportunities in Pasco, Washington, spent 16 years as a newspaper and radio reporter in southeastern United States. He is a former Washington state legislator.*

by *Lon F. Backman*

# ARMY

...vior. Bud Moegling is part of Linda's revolutionary army." He is a self-confessed former user of hard narcotics and a once card-carrying Communist who helped organize campus disorders with the Students for a Democratic Society (SDS) and the Black Panthers.

## The Eleventh Hour

One of the girls in the back seat of the car said, "I didn't know you could pray for so long and not notice the time." She was one of the group who had prayed for nearly two hours in a back room of Linda's skid row coffeehouse called The Eleventh Hour. She continued in prayer for most of the 24-hour return trip.

All of the members of the group shared an enthusiastic desire to be a part of the spiritual revolution, doing their "thing" in Spokane.

Linda Meissner feels young people across the country are taking up the banner for Jesus. And her ambition is to be used of God to assist in confronting the violent insurrection being witnessed today on campuses and in inner cities into his victory. The thin and seemingly frail young lady evangelist has no official denominational or organizational sanction. She depends on God to provide her with means and personnel to function as his "general" in the field.

During our visit to her work, we went through a recently opened halfway house on Seattle's Queen Anne Hill where new converts and those recently delivered from drugs and alcohol are provided housing and spiritual sustenance. We also saw a home for young women called The House of Esther where Christians, many recent converts, gain strength for their participation in the revolution through prayer and the Word. We visited Brother Bud's hippie pad, where he and his fellow workers live in simplicity and poverty while maintaining an active ministry for Christ on the streets. Our tour also included a stop at a "drop-in" coffeehouse called The Ark located in the University District.

## The House of Joshua

At the House of Joshua, north of Seattle, we saw the home for young men in the revolutionary army. It has 17 bedrooms, a large kitchen, dining room and a living room and is eventually intended to become a home for unwed mothers.

The philosophy of the houses—increasing in number by the month—is that in a communal living experience soldiers of the revolution, even as they are in daily contact with the enemy in inner city battlefields, can strengthen one another. They share testimonies,

pray together, hold daily Bible studies, and bear one another's burdens in scriptural fashion. As recruits are enlisted they are taken to the houses to live in an attempt to provide surroundings conducive to rapid spiritual growth.

Often a person who has come forward seeking help at one of the Christian coffeehouses is invited to "come on home and live with us." Living at one of the houses rather than returning to his old environment, the youth who has been on dope or the derelict who has long since been given up by society as lost to alcohol and poverty may find not only hope but the reality of Jesus Christ and the agape love of the New Testament.

## No Place to Sleep It Off

Linda warns, however, that the movement is not interested in providing lodging for wanderers or a place for drunks to sleep it off. Those who are accepted in the houses must have received Christ in an act of faith and be seriously committed to preparing themselves for a life of Christian witness.

One of the soldiers at the House of Joshua remarked, "Our new brothers help us grow stronger. We know that God has placed some in our midst who are here only to test us and provide us with personal challenge."

Agape has taken on a new significance in the hip-world of the Northwest. No longer just a Greek word spoken fondly by theological students and seminarians, it is the name of Linda's underground newspaper. Produced in the type-style and general format of the underground press publications which deal largely in subjects

of pornography, free-sex, and irrational defenses for liberalizing drug laws, *Agape* finds readers among college, high school, and junior high school students throughout the Pacific Northwest. While *Agape* circulates to many of the same readers as its look-alikes of the underground news world, its news is different—the gospel of Jesus Christ.

### Invading Satan's Territory

With tools such as newspapers, specially designed tracts, and an army of Christians including converted dope addicts and folk musicians, Linda is the tactician for invasions of Satan's territory. Her soldiers (Christ is the Commander and she is his field general, she is careful to point out) move into dope-passing centers and onto the streets of prostitutes and X-rated movies to wage war with the forces of evil. They speak a language that communicates effectively and dynamically the message of the miracle of the Cross. Those seeking a thrill in dope or escape by way of alcohol are invited to substitute a "God trip" with after-effects that will last for eternity.

Respondents to the invitation are guided to Christian coffeehouses. In addition to The Ark and The Eleventh Hour the revolutionary army operates a coffeehouse in Bremerton, Washington, named The Way Inn and is laying the groundwork for a new center in Spokane.

Typical of the scene in a coffeehouse, a former rock and roll drummer and singer who had just finished an upbeat gospel song at The Eleventh Hour leaned into the microphone which had been adjusted to guitar level. After describing the emotional enthusiasm of fans at a football game, he whispered to the crowded and nearly silent room, "Now, let's get excited about God!"

The United States Supreme Court decision banning prescribed prayers in public schools may have halted most

religious activity in schools, but Linda Meissner has found the halls of learning ripe fields of harvest for Jesus Christ. Principals and school boards have recognized, as a result of the daily successes of her ministry, that she has managed through the spiritual revolution to reach youngsters where others have failed.

Some school officials estimated that as high as ninety percent of students, including seventh graders, are known to be experimenting with some form of drugs. Poison treatment centers report this includes current fads of shooting coffee, tea, diluted aspirin, and tap water directly into veins and arteries with hypodermic needles.

As the use of dope in high schools and junior high schools increases at alarming rates, school classrooms are being opened to Linda's highly communicative approach with new frequency. In the schools she is careful not to become overbearingly religious. She tells what she knows about dope from firsthand observation. In her remarks she customarily mentions that she will be speaking that evening at a certain address in town. The address generally turns out to be a local church.

### Rapport with Teenagers

During one of her appearances Linda spoke to a Lutheran youth rally in Spokane and the auditorium was filled to overflowing with teenagers. They sat literally entranced on the edge of their seats for two and one half hours as she gave them the gospel of Jesus Christ. Not one youngster could be seen fidgeting. Linda spoke their language and a number of adults accustomed to twenty-minute sermons and precisely one-hour worship services were obviously restless, but none of the youth she spoke to seemed to take their attention from her for even a moment.

The day the Spokane group was in Seattle, Linda was in Victoria, British Columbia, for an evening rally to be followed by three city-wide youth rallies the next day. She is constantly in demand, and follows up her invasions for the Lord with plans for new houses in other cities and the staging of "Solid Rock Festivals." The festivals are patterned after the notorious rock festivals that have been attracting youth by the thousands and giving law enforcement officials giant-sized headaches. The performers are folk musicians and rock and roll artists "tuned in on the Jesus wavelength."

### A Growing Army

Linda estimates that her hard-core army in Seattle presently include about two hundred and within a year she expects the number of soldiers to exceed a thousand. She hopes to have revolutionary divisions actively working in a number of other Pacific Northwest cities during this summer.

When in San Francisco being interviewed by a newspaper reporter, Linda learned that totally independent of her action in Seattle another group of Christians was staging "Solid Rock Festivals" in the Bay Area. They had also gone into publication with an underground Christian newspaper. Since discovering one another these two groups have joined forces and exchanged carloads and truckloads of soldiers for specific invasion projects. One such project was an attempt to "salt" the potential violence of anti-war demonstrations with the presence of Christians committed to the expression of nonviolent agape love.

Linda Meissner cites the unity of purpose and technique shown by Christian revolutionaries in various communities as proof of a coming "spiritual revolution such as this nation has never seen before." And she adds, "It has to come soon. There isn't much time left."

14



*Teenagers from Spokane receive tips on how they can become effective witnesses.*



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by Joe Gooden

Feeling especially drawn to young people, Mitsukame Kawabe dedicated his life to teaching. He wanted Christ to have his best. So after graduating from a university in Japan, with characteristic Japanese zeal he studied at six other schools in the United States, Scotland, England, Canada and Jerusalem. Then for 37 continuous years he served at Kansei Gakuin, a mission school, in Nishinomiya.

Even when occupied full time as a high school teacher he went into a needy section of nearby Kobe and started a church. Under his pastoral care the work grew and he helped the church purchase land and erect a building. Finally he could no longer care for the church and a full-time pastor had to be called.

A diligent teacher, Kawabe became principal of his high school, a position he held for nine years.

However, the evangelistic zeal inside him continued to burn, and he started a Sunday school in his house at Senriyama (Senriyama is the site of Expo '70). It prospered so much that he began others in two villages adjacent to Senriyama. Buddhist pressures made it impossible to rent property, but undaunted, Kawabe went out and bought property where he could hold the two Sunday schools.

Meanwhile the work at Senriyama grew by leaps and bounds, and the Sunday school eventually became a

missionary to Japan for twenty years, Joe Gooden's ministry includes conducting seminars for pastors, helping with deeper life conventions and holding evangelistic meetings.

church. He purchased and remodeled a house next to his own, and an average of two hundred people came each week. They sat on the mat floor and packed the house to its very doors. Kawabe knew something had to be done, and he went out looking for property. He tried to buy a small piece of land where the church now stands, but the owner insisted that he buy the whole mountain top or nothing. Four thousand *tsubo* (36 square feet to one *tsubo*) were purchased. This action proved to be God's leading for the future. Today the whole top of the mountain is covered with buildings.

After 37 years in the educational field Kawabe was forced to retire but the fire of evangelism still burned.

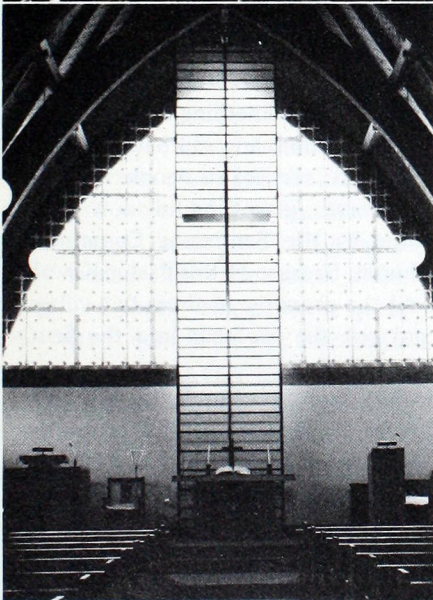
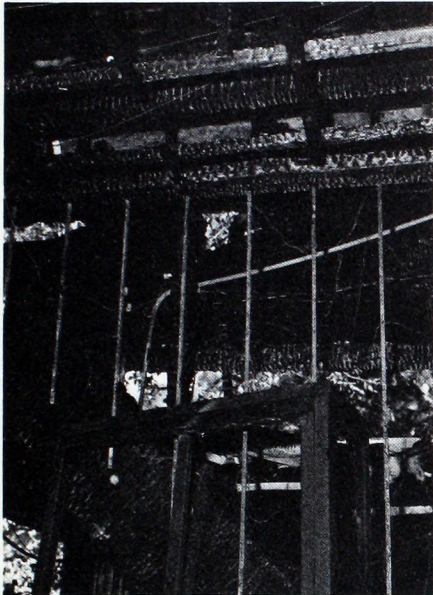
During his last year before retirement he devoted more and more time to the church and worked earnestly to build a new auditorium. He was terribly dissatisfied with the tiny, poorly-located, dimly-lighted church buildings he saw in Japan and determined to do something better.

The suburban railroad line extended its services so people from the other two places could now easily come to the Senriyama Community Church. Because of this Pastor Kawabe sold the property in those two villages and put the proceeds into the Senriyama work.

He built a church to seat four hundred and everyone said, "You are building too big!" (The average Japanese church is small.) The church itself is a showpiece: modern architecture, unusual lighting, high ceiling, blond furniture, lovely carpeting, and one whole end is made of solid glass with a cross in it silhouetted against the sky. And best of all, it's always filled to capacity!

Kawabe was brilliantly educated, yet humble. He refused to permit anyone to address him as "Doctor" but preferred to be called just plain "Pastor" or "Sensei" (Japanese for

*In October 1969 a fire bomb destroyed Pastor Kawabe's church, but not his vision.*



*Two weeks before nearby Expo '70 opened, Senriyama Community Church dedicated its new auditorium.*

teacher or pastor). He lived in the Lord's presence and was especially a man of prayer. So it was not surprising that he built a small one-story prayer room next to the auditorium and started early morning prayer meetings.

The church continued to grow. To accommodate the expanding Sunday school, motel-like rooms were built around a lovely Japanese courtyard. A kitchen was added for those who came from long distances on Sunday and stayed for lunch and fellowship. The church became "home" to many. No one rushed away after meetings.

Pastor Kawabe's vision did not end there.

#### Care for the Children

Children in Japan are a wonderful key to evangelism, so a kindergarten was started with Mrs. Kawabe in charge of the 350 children. To keep the church from becoming dependent on the kindergarten financially, as many are in Japan, he decided to make the kindergarten's land, buildings, and finances separate from those of the church, even though its buildings are next to the church. But in the neighborhood it is known as the church's kindergarten, and the church reaps the benefit of the many young couples who come to the services because Senriyama Community Church cares for their children. Mrs. Kawabe spends endless hours counseling young mothers who beat a path to her door.

The fire burned on.

Pastor Kawabe saw many young couples moving into what was rapidly becoming one of the nicest suburban residential areas of modern Osaka. When one of the Kawabe sons became

a doctor, skilled in the care of children, his father said, "I want you start your practice right here and help these children!" Additional land was made available and today a beautiful three-story black and white building houses the eighty-bed children's hospital. It too is financially independent but it is known as the church's children's hospital.

And the fire still burned on!

Challenged by hundreds of college students, Pastor Kawabe felt one of the best ways to capture them for Christ was to house them during the college years. If only land and buildings could be made available for a live-in student center, the monthly income from the students living there would make the project self-supporting and thus not cause a drain on the church's finances.

More land was found and another of Pastor Kawabe's visions became reality. In March 1970 Zion Lodge was dedicated. It cost \$250,000 and was largely financed by one memorial gift. The two wings are separated by



*Mrs. Kawabe spends many hours counseling young mothers whose children attend the kindergarten.*

spacious, high-ceiling lounge, beautifully draped, and well furnished. The lounge has an eight-foot fireplace and glass from ceiling to floor. There Pastor Kawabe planned to have a "Coffee Hour" on Saturday nights to reach the young people of the area.

But the "New Left" in Japan despoised his zeal and enthusiasm for evangelism.

### Church in Flames

Suddenly at 5:00 o'clock on a Sunday morning in October 1969, a fire bomb exploded with a thundering roar and in seconds the beautiful auditorium was in flames. A few days later someone poured gasoline over Pastor Kawabe's car and burned it.

Both brought shock to the old man, but the flame in his heart burned on! His eyes sparkled, his face shown and with fist clenched he said, "I'll rebuild it! I'll rebuild it bigger! and I'll do it in time for Expo!"

And he did just that!

On March 1, 1970—two weeks before the opening of nearby Expo '70—the rededication of the Senriyama Community Church was held. The auditorium overflowed with Japanese church leaders, foreign missionaries and laymen. But particularly noteworthy was the large number of young people there—a real tribute to the man who for so many years had dedicated his life to reaching youth for Christ.

Despite physical weakness—for cancer had begun to take its toll—Pastor Kawabe was aglow with the joy of Christ and love for his people.

At the close of the service two young people from the church were dedicated to staff service at the

church. And it was as if the mantle of the old pastor had fallen upon them.

Less than a month later while my family and I were at Expo '70, I learned that Pastor Kawabe was dying and I hurried to see him. Outside his immediate family I was the last person to whom he talked before losing consciousness. Breathing heavily, hardly able to move with all the tubes running in and out of his body, his eyes sparkled as he recognized me. He squeezed my hand tightly and struggled to gasp out the words, "Please enjoy yourself." He knew my family had come to see Expo during the children's Easter vacation and that we were staying in his students' lodge. Those were the last words he ever spoke—"Please enjoy yourself!" To the very last thinking of others—it was a mark of discipleship.

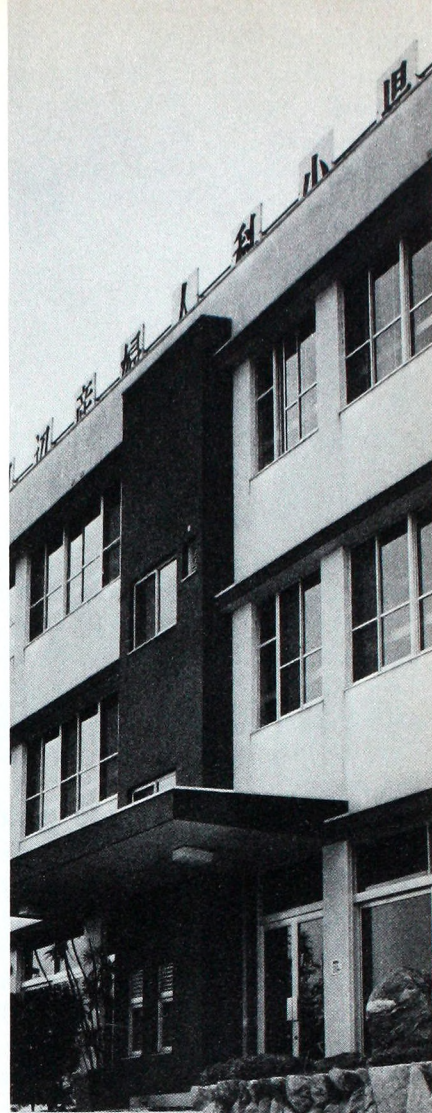
On the first Sunday of April 1970, it was my privilege to conduct his funeral—one of the largest Christian funerals ever held in Japan. Over eight hundred crowded into the auditorium, the balcony, the courtyard outside, and even the verandas of the Sunday school buildings.

### Make It Plain

When members of the official board of the church approached me about delivering the funeral address, they requested, "Many will attend who do not know Christ, so please make it plain—Pastor Kawabe would have wanted it that way!"

The story of a school teacher who did more after retirement than many do in a lifetime.

But the story of a school teacher with a burning heart!



*One of the Kawabe sons directs an eighty-bed children's hospital located near the church.*



# globe at a glance

## AFRICA

### Rhodesian church leaders resist racism

In the latest of a series of crises, Rhodesian church leaders are threatening to close down all of their primary schools, which now educate the vast majority of Rhodesia's African children.

The threat follows a government announcement that from January 1971 it will cut by five percent the salaries paid to church primary school teachers. This will force church school administrators to raise school fees to a level they feel most of their pupils will not be able to pay.

Church leaders have declared that they will defy all government attempts to introduce racial discrimination into their affairs. They also oppose the increasingly racist tone of the government's legislation, which appears designed to create a South African-style apartheid society in Rhodesia.

The Anglican Bishop of Salisbury, the Rt. Rev. Paul Borrough—who is spearheading the negotiation—said in a letter to the Minister of Lands that Christian churches find themselves in a desperate position as a result of the recent Land Tenure Act.

This law sets clearly defined areas where the interests of either the whites or the non-whites are to be paramount. Church leaders believe that if the new law is enforced, the clergymen and missionaries might no longer be able to move freely among all races—that whites and non-whites might not be permitted to worship together.

The Catholic Bishops of Rhodesia have threatened to close down all of their institutions unless the new law is repealed:

"We cannot in conscience and will not in practice accept any limitation of our freedom to deal with all people, irrespective of race, and as members of the one human family, as our brothers in Christ, and in the spirit demanded by Him who said: 'By this shall all men know that you are my disciples, if you love one another.'"

The Anglican Archbishop of Central Africa, the Most Rev. Francis Oliver Green-Wilkinson, has warned that the claims by Rhodesia and South Africa to be defending Christian standards is not only a great lie, but a great threat to Christianity.

### Church merger in Kenya

On August 20 the International Congregational Council and the World Alliance of Reformed Churches are scheduled to go out of existence and join together in the new World Alliance of Reformed Churches.

Six hundred delegates, meeting in Kenya and representing 127 churches in 75 countries, are expected to unite in a service of word and sacrament to celebrate the birth of the new group, ending ten years of negotiations.

The Rev. Dr. Marcel Pradevand, general secretary of the Alliance, said that this will be the first time for the Alliance to hold its world conference on African soil.

### A first in Congo education

With the dedication of the Ecole de Theologie Evangelique de Kinshasa (ETEK) in the Democratic Republic of the Congo, cooperating churches celebrated the completion of the first joint education program on an urban campus.

In March 1967 ten churches, repre-

senting 300,000 members, met to plan for cooperative theological education. Today there are 53 married couples (with a total of 143 children) and 25 single men studying at the 40-acre site on the northwestern edge of Kinshasa.

Kinshasa mushroomed from a city of 350,000 in 1960 to more than a million in 1967.

In this city where 120,000 call themselves Protestants only about 8,000 attend worship on Sundays.

A year ago, according to ETEK figures, there were only 15 pastors and ten laymen leading the pastoral ministry of the city. Only two of these were in the ministry full time. Only one of the ministers had a secondary education.

The school has been in operation since September 15, 1969. Facilities include seven faculty homes, a 50-bed men's dormitory, 60 married student units, eight classrooms, a home economics center for the Women's School for student wives, a projection room and language laboratory, a library, an administrative building, and staff offices.

## ASIA

### India government report on mission

The government of India condemns the spread of the idea that any minority community is required to be Indianized, stated Vidya Chara Shukla, Minister of State for home affairs.

Shukla said his government is firmly opposed to the denunciation of any minority community as being unpatriotic or an agency of any foreign power. In doing so he denied allegations that the Protestant-sponsored Christian Agency for Social Action was guilty of "antinational activities."

These allegations were investigated and were "not substantiated," he declared.

He also added that no complaint of antinational activities against the YMCA has come to the government's notice.

In response to other questions raised in Parliament, Shukla presented a statement showing that India had 6,326 registered foreign missionaries in 1969, 2,663 from British Commonwealth countries.

According to the statement, foreign

missionaries work in all but three of the 27 Indian states. Exceptions are the small regions of Andaman and Nicobar Islands, Manipur and Laccadive Islands.

States having the largest number of foreign missionaries are Madras (1055), Maharashtra (896), Bihar (541), West Bengal (539), Mysore (513), and Andhra (509).

The "most Christian state" (Kerala) has 204 missionaries while the north-eastern border state of Assam, where foreign missionaries are being ousted, still has 262.

In response to a request by a member for data on the amount of money received from abroad by foreign missionaries, Shukla said no separate account was maintained on such funds.

### **Cambodia opens to missionaries**

Despite political and military uncertainties the Christian and Missionary Alliance is sending the Rev. and Mrs. A. Eugene Hall back to Cambodia.

The Cambodian government has issued visas to the Halls and indicated that it will issue more visas to missionaries, according to Dr. Louis L. King, foreign secretary of the Alliance.

North American missionaries were ousted from Cambodia in 1965 after diplomatic relations were severed between Cambodia and the United States.

During the interim five years a French committee has been coordinating Alliance work in Cambodia through the Rev. and Mrs. Jean Fune, former missionaries to Vietnam, serving in Cambodia.

The Halls have been working in Thailand since they were forced to leave Cambodia. They first went to Cambodia in 1961.

### **Indonesia blocks Chinese literature**

Literature aimed at the Chinese population of Indonesia is apparently being confiscated by the Indonesia government.

The Rev. C. M. Westergren, press director of the Alliance Press in Hong Kong, says, "This represents the closure of one of the largest open doors for Chinese Christian literature in the world." He is seeking a reversal of the policy.

### **Methodists join Church of Pakistan**

The 41,000-member United Methodist Church of Pakistan has voted to join Anglicans and Presbyterians in a new "Church of Pakistan."

The church, which is expected to be formally inaugurated in November at Lahore, is to be made up of the Karachi, Lahore and Dacca dioceses of the Anglican Church of India, Pakistan, Burma and Ceylon, the Sialkot Church Council of the Scottish Presbyterian Church and the Methodist Church. (See Facts of a Field, p. 20.)

### **Communicators meet in Tokyo**

Three hundred delegates from 22 countries attended the Third Inter-

national Communications Congress held in Tokyo in mid-April. The unprecedented registration of delegates caused a last minute change of the opening banquet to the Imperial Guest House in order to accommodate the large crowd.

His Imperial Highness Prince Mikasa attended the opening ceremonies along with the U. S. Ambassador, the Honorable Armin Meyer.

The congress, sponsored by International Christian Broadcasters, was the largest such event ever held. The first congress was held in the United States in 1964; the second in London in 1967.

Sixty-nine organizations (both  
*continued on page 21*

## **people make the news**

**Dr. Frank Laubach**, "apostle to illiterates," died in Syracuse, New York, June 11. He was 85. Dr. Laubach began his missionary career in 1915 in the Philippines with the United Church of Christ. He continued in active literacy work until his death.

**Donald E. Hoke**, president of Tokyo Christian College, is the new president of Japan Evangelical Missionary Association which officially represents more than one-third of the Protestant missionary community in Japan.

**Andrew Foster**, founder and general director of the Christian Mission for Deaf Africans, has been honored with an honorary Doctor of Humane Letters degree signed by the President of the United States. The degree was given to Foster, who is deaf, by Gallaudet College, the world's only liberal arts college exclusively for the deaf. The Washington, D.C. school is one of two federally-subsidized colleges and the President of the United States is its chief patron.

The Rev. **Morris A. Sorenson, Jr.**, of St. Paul, Minnesota, has been named executive director of the Division of World Missions of the American Lutheran Church. Sorenson has been an assistant to Dr. Theodore P. Fricke who retired as director June 30. ALC works in 12 countries.

The Rev. **Paul Elonda**, head of the 230,000-member Disciples Church

since 1968, has been elected the general secretary of the Church of Christ in Congo (Disciples). Minister and administrator Elonda is a graduate of the Protestant Faculty graduate theology program at the University of Strasbourg, France.

The Rev. **George Daniel Browne**, chaplain of Cuttington College, Suacoco, Liberia, has been elected Bishop of the Episcopal Church in Liberia. Upon his consecration, the Bishop-elect will become the first Liberian to head the Missionary District.

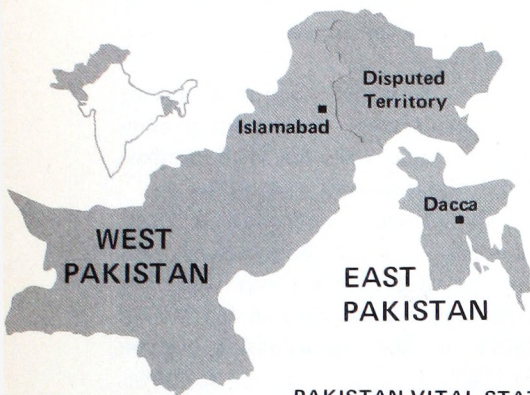
**George Littman**, Far East Broadcasting Company director for Okinawa, died of a heart attack May 24 at the age of 41. He is survived by a wife and four children.

United Methodist Bishop **George E. Epps** died May 14 in Naperville, Illinois at the age of 84. He was one of the few men to have served as a bishop of three denominations. He was one of the engineers of the former Evangelical Church's merger with the United Brethren Church, forming the United Evangelical Brethren.

Dr. **Henry Cook**, 83, president of the Baptist Union of Great Britain in 1955-56, died at his home in North London, May 7. Dr. Cook served until 1959 as associate secretary of the Baptist World Alliance, traveling to many parts of East and West Europe to help churches and Christians recover from the effects of World War II.



# Facts of a field: Pakistan



## PAKISTAN VITAL STATISTICS

Capital: Islamabad (central government); Lahore (West Pakistan); Dacca (East Pakistan).  
 Area: 365,500 square miles (roughly equal to Texas and Colorado combined).  
 Population: 130 million (1969 estimate). 46 percent are in West Pakistan.

Population Growth: 2.1 percent annually.  
 Population Density: West Pakistan: 196 persons per square mile; East Pakistan: 1269 persons per square mile, one of the world's highest densities.  
 Urbanization: 16 metropolitan areas account for over half of the population.  
 Languages: National language is Urdu, but Bengali is widely spoken. Other languages used are English, Punjabi, Pushtu, Sindhi and Baluchi.  
 Literacy: Estimated 16-19 percent.  
 Economy: Predominantly agricultural. Some developing industries.  
 Government: Federal Islamic Republic. President rules under martial law.  
 History: Part of British India from late eighteenth century. Created as a separate nation in 1947 after partition of British India.  
 Religions: 85-90 percent Muslim. Hindus are an important minority. Christians total fewer than one percent.

acy training programs have also been conducted, and some gospel radio broadcasts have been permitted. In East Pakistan some use has been made of gospel halls where Christian literature is available and the Christian faith can be explained and preached to non-Christians who visit the halls.

The Christian churches in Pakistan face several problems. These include the lack of sufficient leaders, generally low income and widespread illiteracy of congregations and a society which sometimes discriminates against Christians.

In a nation where the Muslim faith is equated with nationalism, non-Muslims are regarded as somewhat less than patriotic. The fact that many Christians come from low castes or marginal groups within the society causes many Pakistanis to associate Christianity with the lower classes.

**MISSIONS:** Protestant missionary work began in Pakistan in the nineteenth century through the efforts of British missionary societies and chaplains from the East India Company. The majority of Protestant missionaries in Pakistan today are from North America, with 400 missionaries representing 30 agencies.

Some of the most effective work reported to be with educational and medical programs. There is also increasing use of Bible correspondence courses. Since the early 1800's the Bible or portions of it have been translated into some Pakistani languages. The United Bible Society reported that distribution of Bibles or portions of it was in 1968 almost 154,000, up from 136,000 in 1967.

**CURRENT STATUS OF CHRISTIANITY:** Christians constitute a very small minority in Pakistan and the Christian Church has been characterized as being on the defensive in the midst of a generally unresponsive people. However, Pakistan has also been described as offering one of the greatest areas of any Islamic nation for missionary work among Muslims.

**NATIONAL CHURCH:** After more than 100 years of missionary work in both parts of Pakistan, the Christian community is estimated at about 800,000, of whom about 40 percent

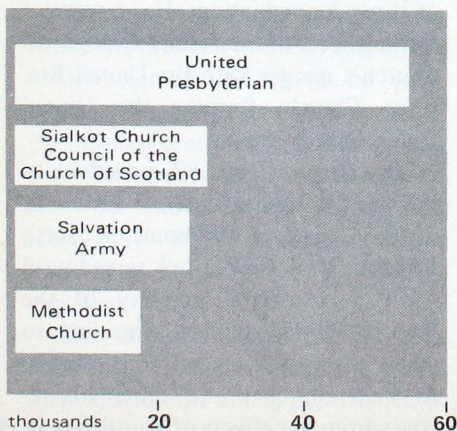
are Roman Catholic. In West Pakistan the majority of church members are Punjabi from outcaste groups, while in East Pakistan most members come from low caste or aboriginal groups. There is reported to be widespread illiteracy among Christians in both parts of the nation.

The 1968 edition of the *World Christian Handbook* lists 53 churches and missions in Pakistan.

Churches in Pakistan have engaged in emergency relief and social service work particularly as a result of heavy rains and flooding which have struck parts of Pakistan in recent years. Liter-

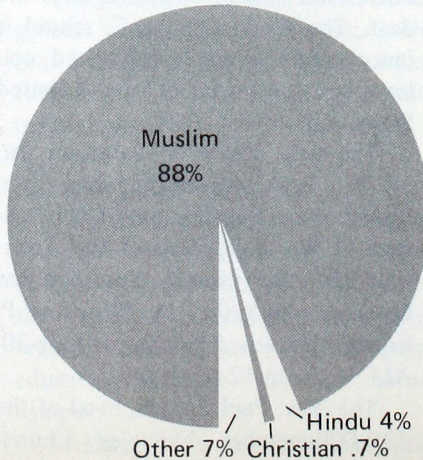
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## Church Memberships 1967/68

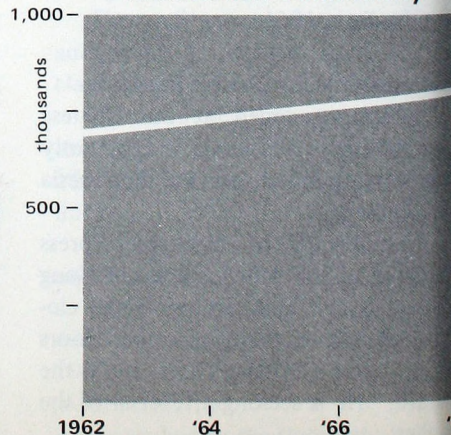


## Religions of Pakistan

(estimated percentage of followers)



## Estimated Increase in Christian Community



olic and Protestant) representing a variety of Christian broadcasting audio-visual work took part in the congress.

Among the resolutions for ICB on during the next three years are: an increase in the number of scholarships to enable nationals to copy more significant roles in broadcasting; coordination of research in broadcasting and literature, definition of targets and audience profiles; determination of the function of mass media as they relate to the church.

The 1973 congress is to be held in America. Regional conferences and workshops are planned for the continent.

**IN AMERICA**

**President of Brazil makes confession of faith**

The Evangelical Confederation of Brazil confirmed to an enquiring pastor the news that Brazil's ex-president Getulio Kubitchek and his wife have made a confession of faith. No further details were given other than that their conversion was through a Pentecostal church.

Kubitchek is the founder of the capital city, Brasilia, and strategist of nationwide road expansion and auto industry development. He was ousted from power following the 1964 revolution.

**Single Spanish-language series planned**

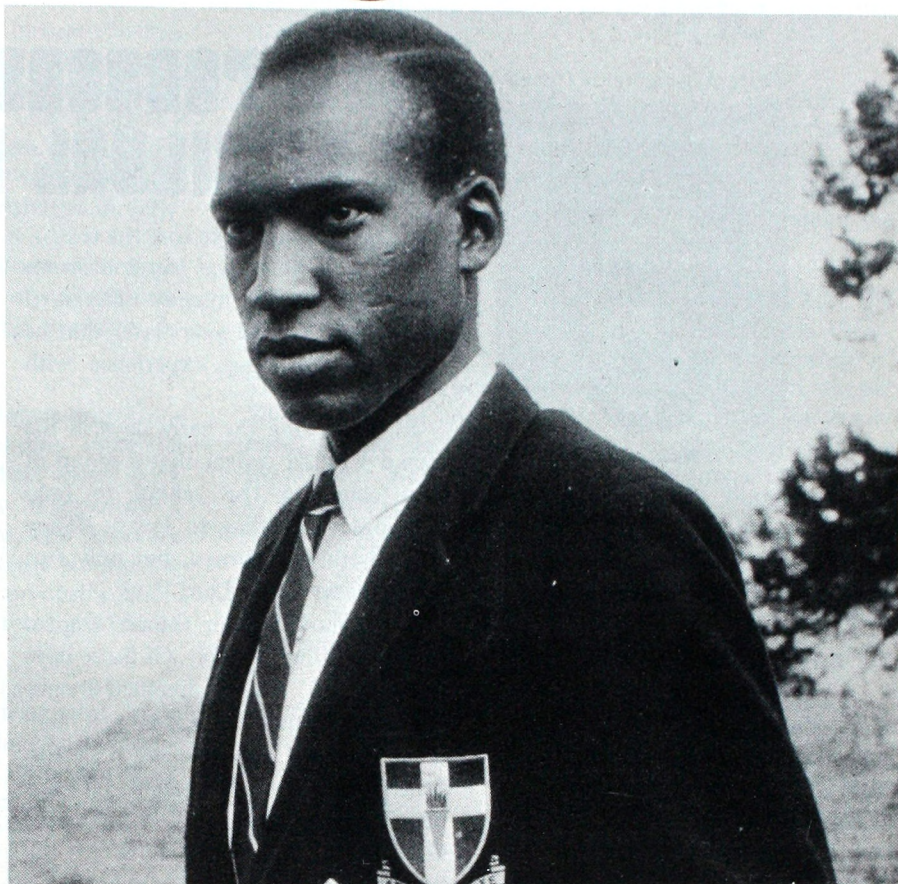
The Latin America Mission and the Central American Mission, publishers of the two outstanding independent day school courses for the Spanish-speaking world, have announced the combination of their programs into a single curriculum.

The series comprises adaptations of Scripture Press and Gospel Light materials.

Over a two-year period ending December 1971 Latin America Mission publications of Miami and San Jose will transfer its materials to Central American Mission's *Ediciones Las Americas*, with headquarters in Puebla, Mexico.

continued on page 24

# Facing the 70's



21

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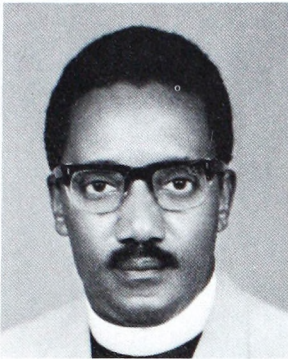
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*Festo Kivengere of Uganda*



The childhood delight of seeing marks on paper spring to life with meaning opened a whole new world to ten-year-old Festo Kivengere in Uganda.

Not many, if any, of the Bahororo tribe in western Uganda knew how to read in those days—Festo's parents included. Few records were kept and because of that Festo is not sure of his birth date.

The Kivengere family was a very religious one though, and from childhood the children were taught the ways of Bantu worship. Since Festo was the first-born, his father took special interest in teaching him.

When Festo was about ten, an African evangelist working with the Rwanda Mission of the Church Missionary Society started a church in Festo's village. Not only did the evangelist preach to the people, but he also had to teach them to read. And so it was that young Festo Kivengere came upon his first book—the Gospel of Luke.

He learned quickly but, as in the gaining of any skill, it took practice. This Festo did by reading to his brothers and sisters as they tended their cows. Whenever he read the story of the crucifixion, the Kivengere children always cried.

School was the next step in the training of the young Ugandan and Festo enrolled in a mission school. Commuting conditions were far from ideal for an eleven-year old and he had to get up very early each morning to

## FROM PERSONAL REBELLION TO SPIRITUAL REALITY

make the ten-mile hike to school.

Although Festo was baptized in his first year at the mission school, it wasn't until several years later that he came into a living experience with Christ.

It was during the early days of the famed Uganda revival that a group of men came to the school to hold meetings. According to Festo, "They left no stone unturned, but only two people came to the Lord."

Three months later the real impact of the meetings was felt. Of those days Festo recalls: "People dreamed dreams and saw visions of heaven and hell. Others walked miles to see a pastor. Schoolboys wept at night. It was during that time that I accepted Christ—and it meant going to the headmaster to make things right!"

The story of Festo Kivengere does not end there in proverbial fairy tale fashion though. The following year found Festo in another school and out of touch with Christ. During the next years, which took him through normal school and into teaching in a mission school Festo considered himself an agnostic. He was very rebellious and told his students, "I'm going to teach you Scripture, but don't believe it."

By then the fires of revival were burning strongly in Uganda and Festo experienced their purging effect.

"I was struggling in the midst of much spiritual pressure, and I didn't like it," says Festo.

Then one day, as he returned home from a drinking party, Festo met a fellow teacher who just hours earlier had come to know Christ. The teacher told Festo, "Today in the church Christ became a reality to me and I want to ask you to forgive me for all the things I've done to you. I'm no longer going to live that way because I've found something much better."

So impressed was Festo with the sincerity of the man's words that he cried the rest of the way home. The he fell on his knees and prayed, "you happen to be there and if the Bible is true, here is my empty life—show me reality such as I saw in my friend's eyes."

Festo Kivengere did in fact find reality in Christ that day. And with came a strong desire to tell others of that reality.

For five more years Festo taught in the school and during that time he married Mera. The Kivengeres have four daughters: Peace, Joy, Hope and Charity.

In 1945 Festo and his wife answered God's call to teach in Tanzania. For the next 13 years they served in that country, except for a period of time when Festo studied at the University of London.

A preaching tour of Australia and the South Pacific occupied most of Festo's time in 1959. Then it was back to Africa where he decided to give up teaching and devote all of his time to preaching.

To better prepare himself for this work, he came to the United States to attend seminary. In 1966, upon finishing his schooling, he was ordained. As the hands of ordination were laid upon him Festo prayed "Lord, underneath their hands lay your nail-scarred hands upon me."

Today when you hear Festo Kivengere preach, it is obvious that the Lord has done just that. The hand of God has led him to all parts of Africa to hold meetings. It has led him to East Africa to fill the role of interpreter for Billy Graham. It has led Festo to India, Australia, Switzerland and Great Britain.

And wherever he goes he tells of the reality he has found in Christ.



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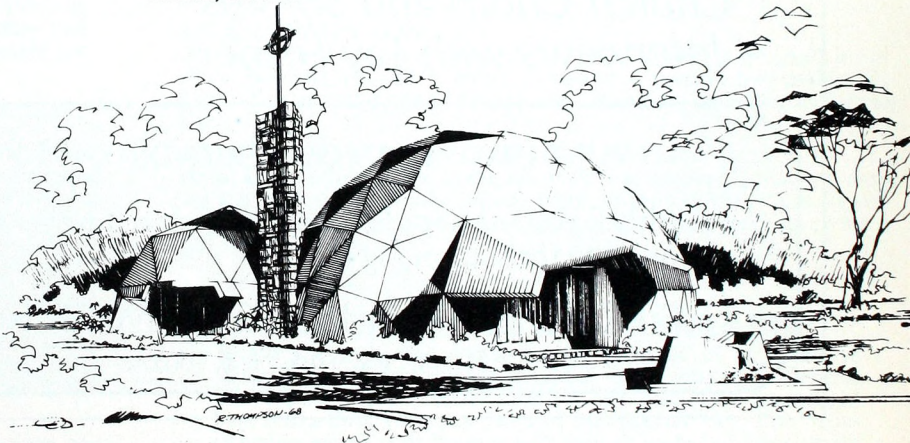
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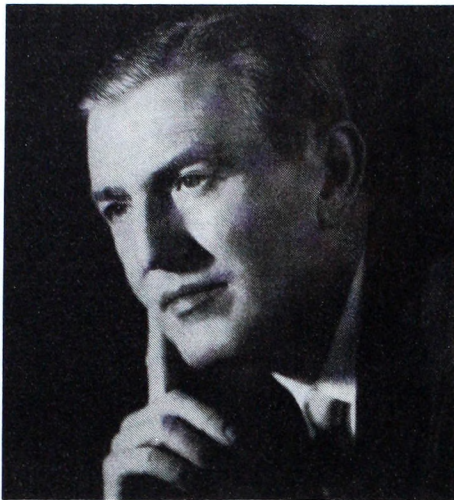
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GLOBE continued from page 21

With a view to eliminating duplication of missionary effort in the evangelical field, the plan for intercession was worked out in February.

It is hoped that the integrated curriculum will make possible the rapid expansion of the Christian education ministry among Spanish-speaking people in 25 countries of Americas and Europe.

### **NORTH AMERICA**

#### **Historic meeting of Bible societies**

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Chief factor in the decision is unparalleled population explosion.

#### **Canada Congress on Evangelism**

August 24-28 eight hundred Canada's most influential Christian leaders are expected to meet in the nation's capital, Ottawa, to discuss evangelism in Canada.

Lay and clergy representing some 42 Protestant denominations are invited.

Dr. Leslie Hunt, principal of Toronto's Wycliffe College, is chairman of the meeting.

#### **Missionary agency formed by Christian Crusade Church**

A world-wide missionary evangelism and assistance program has been formed in Tulsa, Oklahoma by Billy James Hargis' Church of the Christian Crusade.

The agency is to function independently of the anticommunist Christian Crusade. The Rev. Jess Pedigo, former foreign secretary of the T. L. Osborn Evangelistic Association, will be executive director.

The organization is to be known as the David Livingstone Missionary Foundation.

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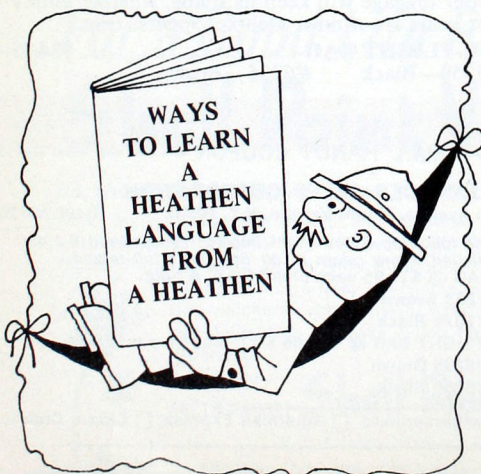
Becoming a foreign missionary without leaving your hometown is getting more and more possible every day. The point, of course, is that visitors and students from abroad are coming to you. Most of them don't have much desire to be preached at, but they are eager to know what we are all about—how we feel about things, how we do things, how we set our values, the kind of home life we have and the relationships we establish inside and outside the family.

How could anyone ask for a better opportunity to share?

This means, of course, that the Christian who wants to use this opportunity must be open to other people, and especially to people from very different cultural backgrounds. If he combines this openness with a life that is genuinely rooted in the person of Jesus Christ, an effective Christian witness is almost certain to result.

All too often this opportunity for witness is lost, for two simple but significant reasons: (1) Christians don't go out of their way to meet and befriend foreign visitors and students, and (2) if they do get to meet them they may allow them

## DR. WORVIS



...casation to float by as a rather incident-  
...l, passing relationship. In other words,  
...ristians rarely get to know people  
...om abroad in any very personal way,  
...d this leaves little room for Christian  
...fluence.

Perhaps we grasp the situation best  
...seeing it in reverse. Suppose you are  
...e visitor, cast upon some foreign  
...strip. You have a certain exhilarating  
...eling as you come off the plane—the  
...venturous feeling of a whole new  
...world of experience that is opening up  
...before you.

But as you walk another few steps  
...you are suddenly conscious of a certain  
...rt of discomfort. Your wool suit and  
...is moisture-laden tropical atmosphere  
...noon do not match. You are sud-  
...nly wondering whether you have  
...ought the right things, or if this is just  
...omen of things to go wrong from  
...re on. Then you begin to wonder if  
...ople are looking at you, mentally  
...bulating how stupid this foreign visi-  
...r must be if he doesn't realize how to  
...ess for this point of debarkation. It all  
...rows you a bit. Somewhere you sub-  
...nciously recognize a few anxieties  
...you were never conscious of at home.

The uniformed officials begin  
...rowing questions at you, first in a  
...go you completely fail to understand,  
...en in an accent that you can hardly  
...ndle any better even though it is your  
...guage. You get the feeling the official  
...inks you are pretty slow, and some-  
...w your answers get more stupid with  
...ery question he asks. You don't want  
...argue, but you know he is not  
...nding you clearly.

Then come a hundred other things, as

if to pound you right out of your social  
...senses. Where is a telephone? What do  
...telephones look like here? How do you  
...use them? Where do you put in the  
...coin, and what kind of a coin? Where  
...can you find the number you want?  
...How do you dial? And when you finally  
...get your wrong number, how do you  
...tell the operator to try again or to try  
...another one? How much is a dollar  
...worth? Where do you change your  
...money? How do you get into town  
...from here? Simple things are suddenly  
...so complex. Somehow you feel guilty  
...for not being better prepared for these  
...eventualities.

Every time you ask a question you  
...wonder if it was understood. And every  
...answer you get has to be taken some-  
...what tentatively in case there was some  
...misunderstanding. Your timidity is  
...showing. Somehow the mighty traveler  
...has become some sort of incomprehen-  
...sible weakling, unable to maneuver with  
...the usual skill. Your feeling of "savor  
...faire" and new adventure are long since  
...shattered. You feel ready for a wheel-  
...chair.

One thing that helps, however, is the  
...friendly gesture or the understanding  
...smile of an occasional person who goes  
...out of his way to help. You begin to  
...realize how very much can be said in  
...some situations without exchanging  
...words at all. You wish you could really  
...know some of these people who slow  
...down long enough to be helpful.

But life and time move on and you  
...must move with them. Then you con-  
...front real problems. How to decide on a  
...place to live? And what is a fair price  
...here? Are you being extravagant? Or

perhaps you are being taken? What sort  
...of transportation is available, and how  
...do you find your way to your destina-  
...tion?

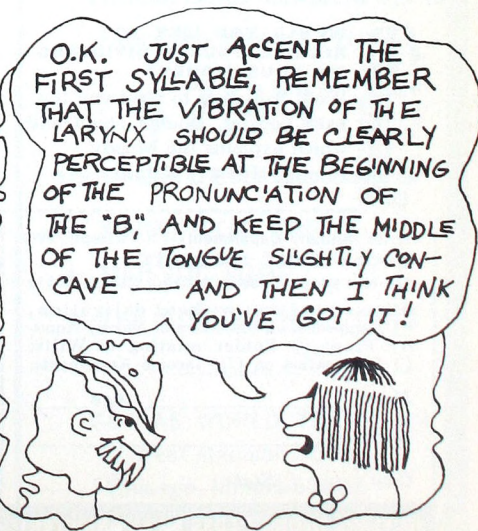
This initial phase may soon be over,  
...but it leaves a deep impression. Your  
...sense of who you are is somehow  
...altered. You wonder if your responses  
...seem juvenile in this new setting. Even  
...when you can talk quite freely with  
...them, people seem a little puzzled about  
...you. They haven't figured you out and  
...the feeling is mutual.

But the thing that somehow disturbs  
...you most of all is the lack of meaningful  
...personal relationships, the absence of  
...friends who *really* understand you. Will-  
...ingness to be friendly doesn't quite  
...cover the whole package. It is more than  
...that. It is the need for someone who  
...sacrifices the time and effort involved in  
...really getting to know you. What you  
...think and feel, what you are anxious  
...about, what you care about, what de-  
...lights you and what you detest. Some-  
...how such friendships help you to  
...grow—which, by the way, is why Jesus  
...Christ wants to be a friend who sticks  
...closer than a brother.

The individualism of Western cultures  
...has many things to be said for it. But it  
...is not the natural soil for hospitality.  
...For this reason many Christians must  
...consciously unhobble themselves from  
...what "comes naturally" in order to leap  
...the walls of culture differences and  
...serve the real needs of many foreign  
...visitors.

The opportunity is immense. If it  
...goes to waste it will surely be a blot on  
...somebody's record.

—Dr. Stonewall Hurdler



O.K. JUST ACCENT THE  
FIRST SYLLABLE, REMEMBER  
THAT THE VIBRATION OF THE  
LARYNX SHOULD BE CLEARLY  
PERCEPTIBLE AT THE BEGINNING  
OF THE PRONUNCIATION OF  
THE "B," AND KEEP THE MIDDLE  
OF THE TONGUE SLIGHTLY CON-  
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## WV NEWS

# Evangelists Congress Ushers In New Era of Philippine Evangelism

A special report to World Vision Magazine from Nene Ramientos.

The seventy-year-old Philippine Christian church is not likely to be the same again if the men meeting at the eight-day All Philippines Congress on Evangelism have anything to do about it. The congress, held in Cainta, Rizal, just a few miles outside of Manila, was attended by more than three hundred official delegates and observers from the 56 denominations and Christian organizations in the country.

At the May meeting unanimous approval was given to a bold program of evangelism that will have the cooperation of the entire Philippine church during the next five years.

Planners of this aggressive evangelistic thrust are dedicated Filipino pastors, evangelists, other Christian workers, and laymen who compose a national group called the National Fellowship for Philippine Evangelism (NAFE) which sponsored the congress.

The congress served as launching pad for the new evangelistic program. It will be followed by a year of regional seminars on evangelism throughout the Philippine archipelago. Following the seminars will be a two-year Evangelism-in-Depth program. The climax of the program will be a national evangelistic crusade in Manila. The NAFE hopes the crusade will launch at least ten thousand Bible study groups in the Philippines—the ultimate goal of the congress.

First of its kind attempted in the Philippines, the program is considered by foreign observers at the congress as the most carefully-planned follow-up to any evangelism congress held in Asia. It was framed by NAFE after the Philippine participants in the Singapore congress returned to Manila with the desire to implement the proposals and commitments they had made in Singapore.

During the year of preparation for the Philippine evangelism congress there were strong doubts in conservative evangelical circles as to the wis-

dom of the planned gathering. Uncertainties revolved around participation of churches from the conciliar and ecumenical groups.

However, these feelings dissipated under the faithful ministry of the Word of God by Dr. Leon Morris of Australia who was the main Bible speaker. His studies on the Book of Acts made the congress participants see anew the nature of the task of the church and the content of its message. For the first time leaders from all the 56 denominations and Christian organizations in the Philippines came together to study the Word of God.

Theological issues were brought into the open for the first time by Saphir Philip Athyal, a young brilliant theologian from India who was dean of the Union Biblical Seminary, Yeotmal, Maharashtra, India. He read a paper on the theology of evangelism which dealt with theological dilutions that hinder evangelism. It was received with a standing ovation. Thus conservatives and liberals had the opportunity to study together issues which had kept them divided for many years.

One phase of the Philippine congress was different from any of the other congresses held following the Berlin and Singapore meetings. The Philippine congress declaration was presented to the delegates in plenary business session for their study and approval. Fears were expressed that the declaration might not go through as drafted by the executive committee. But the spirit of unity and understanding which had prevailed in all the sessions found a still stronger expression on the final day. There was no doubt that God had spoken and the congress was now ready to respond.

The congress declaration was hailed as a document for the Philippine church now and in the years to come.

Major points expressed in the four-page declaration include a clear statement on evangelism as the primary task of the church, a categorical definition of the evangel, an endorsement on the centrality of the Word

d, a comprehensive statement on  
ial concern, and a bold declaration  
national leadership.

In ringing tones, the congress de-  
red that "the preaching of the  
pel is the primary task of the  
rch." Led by the congress coordin-  
ing director, the participants read  
declaration that the gospel "always  
been the prerogative, joy and  
perative duty of the church what-  
r the circumstances have been."

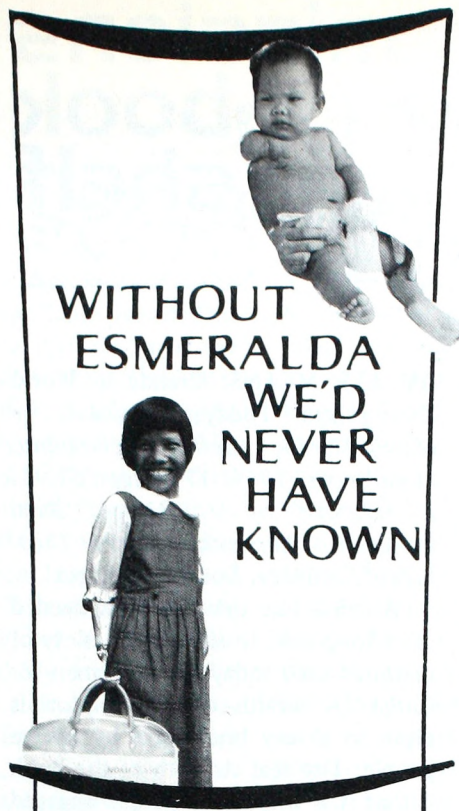
They confessed that they had come  
rt of the Great Commission, that  
y had not given primacy to evangel-  
l, and that they had not been  
ponsive and alert to the challenge of  
ngelism at a time when the country  
ready to respond. They admitted  
t "we have pursued a divisive and  
gmentary witness when we should  
e shown a more cooperative and  
porate program of evangelism."

A major note was struck in the  
laration when unitedly the congress  
d: "We uphold the centrality of the  
rd of God and declare that it is the  
e, final, and absolute basis of au-  
rity for the life and ministry of the  
rch." An attempt to substitute the  
rd "supreme" for "sole, final, and  
olute" failed under an avalanche of  
irmations from the floor to retain  
original words.

The congress took a strong position  
social concern. A significant por-  
n of the declaration underlined the  
ial concern of the church.

A high point in the declaration was  
e paragraph accenting the stand on  
ional leadership. Unequivocally, the  
ngress proclaimed "we hereby de-  
re this day our acceptance of this  
r responsibility to reach our own  
ople with the message of Christ. We  
not assert this as a right as if the  
k of the church is the sole preroga-  
e of the Filipino. We simply and  
ldly accept the challenge presented  
ore us in this congress because we  
e convinced that the time has come  
en we as nationals must lead our  
n people in the task which God has  
en to the church in this our land."

A note of gratitude to foreign  
ssionaries read: "We will always be  
teful to missionaries from other  
ds who have served in our country,  
d will continue to welcome them as  
low laborers in God's vineyard."



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But the smile wasn't so easy.

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helped, would anyone? And  
if you don't help now, will  
anyone? Let us know your  
heart. If you can. When  
you can. Then when this  
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can again shepherd with love.

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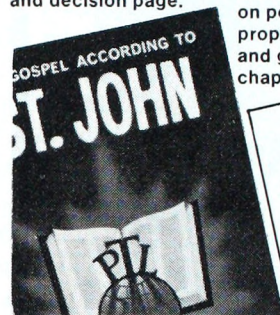
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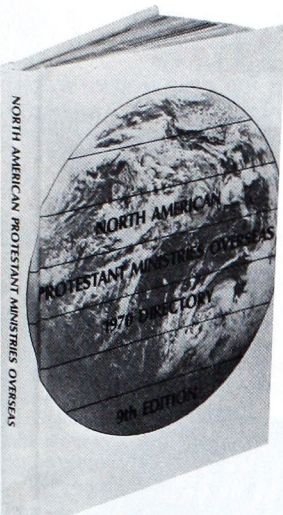
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# missions book shelf



**BY ALL MEANS, Trends in World Evangelism Today, compiled by Marvin Mardock (Bethany Fellowship, Minneapolis, 1969, 174 pages, \$1.95) is reviewed by J. Richard Bass, Professor of Missions, Columbia Theological Seminary, Decatur, Georgia.**

A book like this has been needed for a long time to show the variety of methods used today to reach men for Christ. A wealth of information is given in a very brief form by twelve people. The real strength of the book is that it is written by people engaged in world evangelism.

Contemporary methods of effective witness in areas ranging from television to translation and from athletics to anthropology are discussed. A variety of approaches is set forth in the book but unity is found in the desire of all of the writers to reach men for Christ.

The chapter on relief work by Norval Hadley is worth the price of the book. He writes: "While there are various reasons why a Christian should be active in social concerns and in the meeting of human need, our strongest motivation is the fact that the Bible commands us to give to help the poor and suffering. There are more scripture verses on giving to the poor than there are on the subject of salvation, and most of them with promise" (p. 113).

James C. Truxton, in the chapter on aviation, writes: "To sum up this whole matter of wings and missions—we believe God has given to missions a strategic tool through which to swiftly reach and meaningfully touch the lives of people." This is really the thrust of the book for all the writers.

Going through this book the reader is reminded that God works many ways through dedicated people. He is also challenged to think upon what has God given him to "swiftly reach and meaningfully touch the lives of people" for Christ.

**THE GATHERING STORM IN THE CHURCHES** by Jeffrey K. Hadden (Doubleday, New York, 1969, 250 pages, \$5.95) is reviewed by Horace Fenton, Jr., General Director of the Latin America Mission.

If the reader is seeking encouragement and comfort with regard to the current state of the church, he had better look elsewhere. If, on the other hand, he is willing to expose himself to the results of a trained sociologist's careful research into the crises which the church faces today, then Dr. Hadden's book has much to offer.

The nature of the "storm" which the author describes is pinpointed in the subtitle of the work: "The Widening Gap between Clergy and Laymen." On the basis of extensive research Dr. Hadden sees large areas of disagreement between the clergy and the laity, and he rightly labels these areas "crises."

There is, for example, the crisis as to the purpose and meaning of the church. Is it meant to comfort or to challenge?

In the realm of doctrinal belief Hadden finds a further cleavage, with the clergy tending to much more liberal theological convictions than those held by lay believers. Consequently, he sees conflict between the two groups as inevitable. A further crisis is found in the realm of authority, with the layman no longer willing to let the church be a clergy-dominated institution and consequently challenging the hierarchical structures that have persisted through the centuries.

It is a dark picture indeed, and while it is possible to find fault in some of Dr. Hadden's statements (for example, his apparent misunderstanding of the position of theological conservatives—p. 213), many of his basic theses are sound. Both clergy and laity could profit from his insights into the current situation. His counsel to the clergy in the closing pages of his book is especially helpful, and his warnings to both groups ought not to go unheeded.



# Continent in Commotion

*Cordoba, Argentina*

Three national Pastors' Conferences have brought us to this exciting, explosive, vastly important Latin world. Our first stop was Peru, where the fabulous civilization of the Incas once flowered. Here, in an area more than three times the size of California, you find 12 million people trying to wrest a living from a terrain that is only ten percent tillable. Small wonder that their fishing industry is so large and their coastal waters so jealously guarded! A military junta is in its second year of power, which means that the constitution has been conveniently suspended. Nationalism is strong, marked currently by some anti-USA emotion. To a degree not easy to assess, this feeling had its negative effect on the Pastors' Conference—on the *size* of it, I should say, more than the *spirit* of it. Counting missionaries and theological students, the registered attendance came to five hundred.

## Slow Advance

The rate of growth in the Protestant community of Peru has been slow. After sixty years the total communicant membership is reckoned at approximately 60,000, half of whom are Seventh-day Adventists. Within the other half the Peruvian Evangelical Church is by far the largest group. It is the indigenous outgrowth of the work of the Evangelical Union of South America, a mission whose original home base was England. Other groups include Methodists, Baptists, Pentecostals, Nazarenes, Wesleyans, Christian and Missionary Alliance. All of these were represented (I use the word informally) in the conference.

Bolivia, with its meager four million people, is seven times the size of Georgia but no more than the equivalent of the Peach State in population. The communicant membership of the non-Roman churches is approximately 60,000. As in Peru, the largest group is Seventh-day Adventist. Second in size is the Union Cristiana Evangelica, an autonomous body, with which both the Andes Evangelical Mission and the Evangelical Union of South America are in close cooperation. Other groups include the Methodists, Baptists, Nazarenes, Quakers, Pentecostals.

In Bolivia evangelism and church growth are moving at a faster pace than in Peru. A cultural area in which this growth is most remarkable is that of the Aymara Indians. In fact the gospel is finding among these people its greatest Bolivian response. One of its congregations, noted for the excellence of its music, and located near the LaPaz airport, has more than 1000 members. (Let the short-of-breath be warned that this airport, which handles the big jets, lies at an elevation of more than 13,000 feet, the world's highest.)

Of the approximately 7000 members of the Union Cristiana Evangelica 65 percent are Quechua Indians, by far the largest tribe in Bolivia. The current conversion rate among them is not so great as among the Aymaras but the potential is immense.

## Strong Agitation

Although Bolivia was struck last year by a political coup,

in which a military regime vaulted to power, there appears to be the fullest religious liberty among the people. That the odors and ardors of a strong religious ferment are being loosed is evident from the incredible candor with which Roman Catholic priests are speaking out. I was shown a document that a hundred priests had drawn up and sent as an open letter to their archbishop. The evangelical leader who translated it for me would pause here and there to say parenthetically, "This is unbelievable." Here was a ringing appeal for a greater attention to the Holy Scriptures, for the abandonment of strict celibacy, for the far greater participation of laymen in the ministries and responsibilities of the church, and much more! A phrase once applied by a historian to the political volatility of South America may now be applied to the Roman Catholic situation. It is "a rosary of craters in activity."

To jet from Cochabamba, Bolivia, to Buenos Aires, Argentina, which you can do in less than three hours, is like a magical passage from the middle of the nineteenth century to the middle of the twentieth. It is like leaving Khartoum and going to Paris. Argentina, second only to Brazil in population, is nearly twice the size of Alaska, with a north-south axis as long as the distance from New York to Los Angeles. With a Congress that was dissolved in 1966, it too, like Peru and Bolivia, is governed by a military clique.

Unlike Bolivia, with its predominantly Indian population, Argentina is only three percent Indian. It is an ethnic conglomerate, mostly European. According to the recently published *Latin American Church Growth*, it has no less than 24 different ethnic church bodies: Armenian, Russian, German, French, Swiss, Spanish, Dutch—you name it! No one knows the strength of the Protestant community here and even the precise figures for communicant membership are not easy to determine. *Latin American Church Growth* sets the total at a quarter of a million. More significant is the fact that, whereas the annual growth rate of the population is 1.5 percent, the membership increase for the Protestants is five percent annually.

## Sober Assessment

Ignoring the different organizations within the groups, one finds in Argentina that the Pentecostals outnumber all others, that Lutherans are second, Plymouth Brethren third, the Baptists no higher than seventh, and the Methodists in twelfth place. Contrary to what one might expect, the Baptists are perhaps less divided than the Plymouth Brethren. The growth rate of the Brethren has been declining in recent years. Presently its assemblies are losing considerable numbers to the Pentecostals. Among the latter an independent group, now referred to widely as "The Movement," has been the cause of acute tensions in a variety of Protestant camps.

Peru, Bolivia, Argentina—in settings as diverse as these we have witnessed the gathering of pastors, missionaries, and church executives on a scale that these countries have rarely,

if ever, known. About 2500 of them in all. They have been, what indeed they are intended to be, renewal-for-leaders conferences. They can neither legislate nor authorize. They cannot speak *for* the churches: they can only speak *to* the churches. They can think, search, inquire, listen; they can feel, experience, respond; they can confess, sing, pray; they can unite, ignite, and delight. And this in fact is what happened. You would have to own a tough skin not to be pierced with strong feeling when, at early prayers, one Bolivian pastor, from a lonely Andean valley 14,000 high said, "Lord, this is wonderful. I never before knew there were so many pastors in our country!" To which might be added the comment of a Peruvian pastor on the conference that he attended: "An unforgettable experience of brotherly unity such as we hadn't known for a long time; pastors rising above their differences under the power and direction of the Holy Spirit."

Let me finish with a quotation from Samuel Escobar, rising young theologian on the Latin American scene. He told the Bolivian conference, "We have reduced the gospel to a recipe when in fact it is a dynamic for the whole man and the whole of life."

The pastors that allowed the voltage of that sentence to go through them will be different.

PSR

## editorial view

# The U.S.A. Image: Tarnished or Burnished?

### A Fourth of July Meditation

#### Item One:

Western men are being relieved of the comforts and disabilities of being lords of creation; Asian and African men can no longer merely submit, nor live on the rancors of subjection. . . . All must move from old ground to new, from old assumptions to new ones, and as they move must constantly refocus their views. They will all be engaged, for some time to come, in more or less painfully revising the images they have of themselves and of each other. (From *Scratches on Our Minds—American Images of China and India*, 1960, by Professor Harold R. Isaacs.)

#### Item Two:

To most Europeans, I guess, America now looks like the most dangerous country in the world. Since America is unquestionably the most powerful country, the transformation of America's image within the last thirty years is very frightening for Europeans. . . .

It is probably still more frightening for the great majority of the human race who are neither Europeans nor North Americans, but are Latin Americans, Asians, and Africans. . . .

Like Communist Russia, America has committed atrocities in the cause of truth and justice, as she sees them. We believe that American fanaticism, too, is sincere. This makes it all the more alarming. . . .

How is America dealing with her problems? As we see it, she is failing to deal with them, and this is the most terrifying feature of American life today. The American people seem to us to be moving rapidly toward civil war: middle-aged noncombatants against young men subject to the draft; the affluent against the poor; white against black; students against the National Guard. . . .

The decision on America's home front is going to decide the fate of the world, and the rest of us can do nothing about it. We have no say, but we, too, are going to be victims of America's domestic agony. (From a reply by the world-renowned historian, Arnold J. Toynbee to the question, "How does the United States look to the rest of the world these days?" and syndicated through the *New York Times* News Service, May 1970.)

#### Item Three:

However honest Western man may be with himself, there is always the danger that he may desire the propagation of this [Western] culture and this faith because they are his and therefore in his judgment superior to all others. The danger is particularly great when a supposed cultural superiority is associated with economic, or still worse military power. One who interests himself in the spread of the faith on such terms as these has made himself the master of the Gospel instead of its servant; he is using it to further his own ends. (From *Christian Faith and Other Faiths*, 1960, by Bishop Stephen Neill.)

#### Item Four:

Almighty God: we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; and that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ our Lord: Amen. (George Washington, June 1783.)

#### Comment:

Dedicated, with respect, concern, and prayer, to the 30,000 missionaries from the United States at work around the world.