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MAGAZINE / FEBRUARY 1970

World evangelism:



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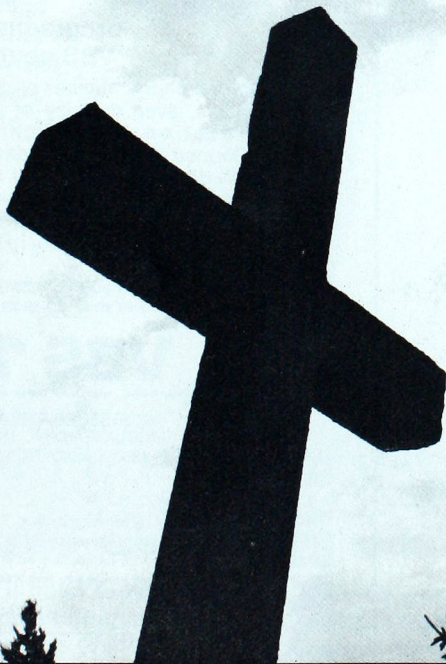
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caught up . . .
falling down
before the God above—
The God within—
Who? Show me.

Who . . . who is He
this master Deity . . .
Claimant of all of
life and
thought and
breath—
one by one—taking
possession of His own?
Who? Who?

Who . . . starts at His Name—
the Name above all—
Highest One—
Lowest soul—
Himself, His Gift—to us?—
to us?—
to me?
Who . . . ?

Who . . . who is He?
Or do we already know
Him—
in His world—
His Person?
Can I know Him
here?
now?
revel in Him?
Who is He?
Is it Jesus? Is it
really Jesus?

And if it is, how
may I respond? How
am I now
responding?

—John C. Hoagland

Power in a Touch



Michelangelo. . . . The mere sound of the name evokes visions of towering genius. Our cover this month reflects the Renaissance giant's "Creation of Adam," which captures the moment when the Creator transmits the vital spark of life to the primal man. This issue of World Vision Magazine emphasizes the task of world evangelism which confronts Christians everywhere. And the message of the gospel is that God touches men a second time in Jesus Christ to make new creatures of them.

It falls to the Church to proclaim Christ's healing touch to all peoples and nations. Carl F. H. Henry sets forth a strategy for world evangelism. Eileen F. M. Thomson describes the widening of a Japanese hospital ministry toward a mass media impact. Particularly heartening in view of the desperate need for personal lay evangelism is Carrie Sydnor's lively narrative of a campus outreach in Singapore. Hugh Steven's article also carries a message of man-to-man encounter, but in a Mexican Indian setting.

A poet of considerable dimension, Michelangelo set down some lines which can reflect our missionary imperative. "Time marches on. . . . It is a scythe and we are like the hay. . . ." ". . . the sunshine of Thy light, lost to the world!" "Painting and sculpture shall no longer calm the soul turned to that love divine that spreads its arms on the cross to take us in."

We who tell of that love are certain that His touch has still its ancient power.

Frank Farrell
Associate Editor

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INDIFFERENCE OR DISENCHANTMENT?



At one time a pilot's mechanic in Brazil, Norman Olson is now an administrative assistant at the international headquarters of the Missionary Aviation Fellowship in Fullerton, California.

Are young Americans indifferent about missions?

Perhaps they're only disenchanted.

Our Christian youth grew up in an affluent society and they are puzzled over the depression-and-war-bred values of their elders whose celebrated successes youth often consider failure.

Their non-Christian counterparts rebel against status quo complacency with placards and sit-ins. Maybe thinking Christian youth are showing rebellion by mere silence. A silence which has perhaps been misinterpreted as indifference, or lack of dedication. We ought to be listening to this silence.

The disenchantment of Christian young people with missions may not only have to do with what is actually being done (or not done), it may also be a result of the "medium is the message" phenomenon. The media most used? The missionary representative; the mission periodical, the missionary film, the missionary display. Need more be said?

Traditionally, missionary presentations have been geared to arouse sympathy and other altruistic emotions to the cause of missions *now*, and produce what is needed immediately: funds. Often the word "money" isn't used. But the implication is loud and clear. The interpretation of, "We don't necessarily expect you to give, but you certainly

can pray," in the opulent and relatively prayerless American Christian culture is, "We don't necessarily expect you to pray, but you certainly can give."

The mission-promotion bombardment gives the image of many competing "our work" centered organizations, each hoeing its own row, indifferent to any God-directed strategy in the *body* of Christ. The missionary-hero image is often perpetuated for longer range "results." Emotion-based appeals produce results. They *used* to. Today's youth avoid this kind of confrontation.

Sensing little response on the part of young people, we conclude that "certainly the great commission hasn't reached their hearts, or they would have responded," so we again give them the Matthew 28, Romans 10 routine. They remain aloof. Why? Because we're often answering questions they aren't asking or have long since resolved. We're scratching where it doesn't itch.

The perceptive young see straight through all this and invest their involvement energies elsewhere. They'll probably continue to do so until they see signs of honesty and objectivity in these "little" things. Meanwhile, our missionary speakers will probably stand before auditoriums dotted with pre-teens, post-forties and notably sparse in male attendance. They'll stay away from our snake-skin and curio-draped missionary booths by the droves (while nice elderly ladies tell us what a wonderful job we're doing); our films will continue to be considered a waste of time.

Shortsighted expediency

Is the missions enterprise dead... out of date? Of course not. We, together with the "cooperation" of local churches, have just made it *look* that way. In the hustle of getting results now, we have aroused post-thirty emotions, but we haven't attracted the "now" generation into the very involvement they would crave, if we would communicate where they are "at."

Young people also sense the emotion-based relationship between U.S. churches and missionaries. The church often doesn't look at the total picture in terms of objective results, but instead interests itself in the more spectacular

story producing elements. The missionary judged most likely to come home with the best anecdotes to arouse the emotions of the congregation is often the one most likely to receive "interest" (support that is). For example, missionary pilots usually are backed up relatively quickly, whereas missionary printers often find little "response" to their work. The missionary who has stepped into a more responsible (but less likely to be story-producing) leadership position has more than once lost the support of the local church.

To play or to sit it out?

Today's hypocrisy-conscious young people are faced with a decision: throw principles to the wind and play along with the "game" or to sit it out until it is played in accordance with ethical standards which they believe to be adequately Christian. Most choose the latter.

Some solutions? Research-based and honest information; stating of immediate *and* long-range goals; the straight story of *real* situations and issues *in* face; open recognition of what God is also doing through *other* people and agencies; identifying the relevance of the Gospel in touching and solving the problems of real people in today's *real* world; a more adequate theological base for missions; objective determination of who is accomplishing apparent results and why and what the definition of results is in the first place;... and corresponding objective response from churches to those who are doing the job and communicating with honesty.

Young Christians of the 70's will probably accelerate trends initiated in the decade past. They will increasingly seek release from sterile conformity and trappings within the "evangelical establishment." They won't be impressed with our emotion-based appeal, organizational machinery or pompous titles. They *will* be impressed with simple believability and objectivity—and *will* get involved. If we believe God would have some of their spiritual gifts and creative energies expended in the *worldwide* job Jesus has put into our hands—and theirs, maybe it's none too soon to (as they used to say back in the '60's) "tell it like it is."

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A veteran missionary provides helpful insights on what is often a frustrating experience—writing that missionary report.

HOW WE MULTIPLIED OUR MISSIONS BUDGET 100 TIMES by J. Savage
A pastor tells how putting missions first in the church budget and program resulted in multiplied blessings to the congregation.

HOW TO RUIN YOUR MISSIONARY CONFERENCE
Twenty-five time-tested ideas to help check your annual missionary gathering and assure that its spiritual impact will be nil. Four pages of tongue-in-cheek advice with appropriate cartoon illustrations.

THE RELUCTANT MISSIONARY by Philip D. Winter
One of the most noted Christians of our age, Dr. Kenneth Scott Latourette, tried to get reluctantly into most things, including missionary service in China.

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M-20

Strategy for world evangelism:

by Carl F. H. Henry

One question has haunted me ever since the Asia-South Pacific Congress on Evangelism (Singapore, 1968): Is it possible, I keep asking myself, that we Western Christians are right now forfeiting our last great opportunity for a world witness to Jesus Christ?

Today, much more than technology, tourism and secular morality are moving from West to East. The very population balance is shifting to Asia. In fact, two-thirds of the world's population—two billion people—now live in Asia. India and Pakistan alone have more inhabitants than the United States, Canada and Latin America combined.

This Asian outstripping of the Western world in population moreover, comes at a time when the Western missionary, for various reasons, is fast losing his toehold on the Orient. What's more, almost half of Asia's two billion souls now live in countries actually sealed off from evangelism. Mainland China alone is estimated to isolate at least 750 million people—quarter of the whole human race.

Despite these facts, and despite the dilution of Christianity in the West, Asian Christians, thank God, have no intention of permitting the name of Christ to be censored even in China. While Western Christians debate Red China's eligibility for the United Nations, Christians in Asia are looking beyond the seemingly hopeless atheistic future of this colossal nation, to implement the Lord's commission to "go . . . and make disciples of all nations" (Matt. 28:19 RSV). Throughout Asia, Christian refugees pray regularly for a reopening of the door of mainland China to the Gospel. Indeed, many ask God to send a disunifying spirit upon China's totalitarian tyrants that will snap their stranglehold on the masses.

The growing tensions between Peking and Russia, Peking and Asia, Peking and Africa, Russia and Eastern Europe, and

6

"Is it possible . . . that we Western Christians are right now forfeiting our last great opportunity for a world witness?"

Condensed from an open lecture at Cambridge, England by Dr. Carl F. H. Henry, founding editor of Christianity Today. Following his resignation from Christianity Today in 1968, Dr. Henry spent a year in theological research at the University of Cambridge and is now visiting professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

are we too late?

side mainland China itself many believers therefore hail as a preliminary answer to their prayers. Displaced Chinese Christians think plans should even now be made for post-Communist evangelization of mainland China; they believe that divine providence and prayer remain no less vital forces in modern history than Marxist motifs and technological science. Asian Christians are convinced that literature in the modern simplified Mandarin language should now be in preparation.

But Asian Christians are praying as well for a renewed Christian witness in North Korea, North Vietnam, Burma, Tibet and in other restricted areas. In South Vietnam right now plans are in the making for a massive evangelistic thrust to

“Displaced Chinese Christians think plans should even now be made for post-Communist evangelization of mainland China.”

be made as soon as peace negotiations permit; special emphasis will fall on lay evangelism and child evangelism.

In actual numbers Asian Christians represent only three percent of the total population of their vast continent. But this fact does not deter them; they are alive to their evangelistic duty and privileges despite terrible obstacles.

Is it too late? Is the cause still a viable one? Are not both the world and the church outrunning the Gospel at a hopelessly discouraging pace? Can one any longer speak of Christian evangelism in global terms? Wouldn't it be far easier to postulate a universal and cosmic redemption in Christ which moves the burden of a particular message to three billion people? Do we not switch Christianity onto a provincial siding where we insist on personal evangelical decision? After all, the mere logistics of such a requirement stagger the mind, let alone our missionary resources. What's more, just how sure is institutional Christianity today of its mission in the world? And are not influential ecumenical theologians seriously divided over the ground and content of Christian belief? Is it possible that the church can still face the world with the New Testament message unrevised and undemythologized? Is it still possible, or is it too late, to call men and women everywhere to personal faith in the crucified and risen Christ?

The World Congress on Evangelism (Berlin, 1966) convened at a crucial crossroads in church and world history to weigh the evangelistic mandate. From it issued a call for evangelical obedience to the Great Commission that is being heard in land after land. At Berlin were gathered, not denominational or ecclesiastical leaders as such, nor even missionaries serving in distant lands; in attendance, rather, were nationals from around the globe who in their countries bear the burden of evangelism as a Christian imperative. Whether the Berlin Congress inaugurated a turning point in evangelical Christianity remains to be seen. It has already inspired similar congresses around the world.

Thus we confront the question: What was strategic about the setting of the World Congress on Evangelism?

1. THE CONGRESS WAS CHRONOLOGICALLY SIGNIFICANT. It was held at the threshold of the last third of the twentieth century, at a time when half the world population lives under political atheism, and the other half yields increasingly to the pressures of secular materialism and sensate culture. The Congress convened, moreover, at the beginning of a generation during whose lifetime the world population will double itself. The Congress was held, furthermore, in the space age and the mass media age. Many who came to Berlin had never before traveled by air; coming thousands of miles overnight they were shocked alive to realize how swiftly the Gospel could in fact be carried to the ends of the earth. In facing the realities of our mass media age they learned also that almost one-third of the world population (the so-called “silent world” of eight hundred million to one billion souls) is illiterate. It was sobering to learn, in addition, that in today's age of mass media, the Christian remnant is addressing its literature not to the multitudes beyond but to those who are already Christians.

2. THE CONGRESS WAS ECUMENICALLY SIGNIFICANT. It demonstrated “cooperative Christianity” on a wider basis than affiliation with the World Council of Churches or any other organizational structure. Delegates from 100 nations belonged to 76 church bodies that represented both mainstream denominations within the conciliar movement and other groups outside the World Council. Participating churches went back historically as far as the Mar Thoma Church which traces its beginnings in India to the Apostle Thomas; others came from young churches in Africa and Asia.

3. THE CONGRESS WAS ECCLESIASTICALLY SIGNIFICANT. For an entire generation major world church assemblies and conferences had been held on such issues as church union, faith and order, church and society, but none concerned itself specially with implementing and fulfilling the Great Commission. In a time when the Christian community represents only 28 percent of the world population and is clearly a diminishing remnant, assemblies of the World Council of Churches and meetings of the Vatican Council had other priorities. The Berlin Congress—because many leaders claim to

“In its most influential epochs the Church was as fully interested in justice as in theology and evangelism.”

7
speak for the church while they have lost an understanding of the Gospel, and are often concerned more for other causes than for evangelism—called the churches to evangelization as the Christian's inescapable duty in the modern world.

4. THE CONGRESS WAS THEOLOGICALLY SIGNIFICANT. It sought to put evangelism in the context of serious theology, and to enliven theology with a sense of evangelistic urgency. The standing ovation given to Professor Johannes Schneider of Germany for his appraisal of recent theological deviations attested the delegates' awareness that the health of biblical evangelism is determined by biblical theology.

Strategy for world evangelism

Continued

5. THE CONGRESS WAS SOCIALLY SIGNIFICANT. It correlated the evangelistic imperative with the specific trends and concerns of the contemporary world. While the Congress did not share the view of the political clergy, who instead of concern for the conversion of individuals to Christ emphasize rather the task of changing social structures, it was not, however, asleep to the modern social crisis. From the Congress came not only the strongest statement on race yet approved by any evangelical gathering, but also a list of six strategic target areas for evangelical engagement and witness in the closing third of this century. These are:

A. *The great cities* with their concrete high rise jungles so impervious to penetration from outside: cities that by the year 2000 may stretch up to two hundred miles, cities that by their impact on the mass media and their influence on the masses will shape the spirit and life of whole nations.

B. *The student world*, particularly the twenty million college and university students in the world today. The leaders of the Protestant Reformation were university-trained men. What the next generation thinks and does will be determined largely by the convictions now being acquired by the young intellectuals around us. What do we do to reach them—even fifty of them, or ten, or one? The student world is a crucial target for evangelization.

C. *The mass media world* of newspapers, magazines, books, radio and television. The challenge and responsibility of multiplying sight and sound is staggering, to say the least. In a

“What the next generation thinks and does will be determined largely by the convictions now being acquired by the young intellectuals around us.”

day of literacy and learning, Asian evangelicals are pleading for Christian literature. In the face of such clamant need, we cannot avoid the question: Who will provide this literature?

C. S. Lewis was one of the most gifted Christian writers of this century. Suppose at a cost of about \$2000 (or 800 pounds) a full-page Christmas or Easter message by Lewis could have appeared in a London newspaper and gone to 3½ million readers. Would this not have been a strategic and economical use of his talents? We all know that today the motion pictures, radio and television have overwhelming influence on the masses. Are we training evangelical youth for these mass media opportunities?

D. *The use of technology*, particularly the computer, was noted in Berlin as servicable to the Christian mission. Scientists engaged in aerospace projection and in programming can teach us a great deal about computerized research and how to coordinate information for facilitating world evangelism. If we are to claim all contemporary culture for Christ, we shall need,

in all conscience, even to computerize for the glory of God.

E. *Social concern*. Whatever touches man's humanity is a legitimate concern of the Christian. In an age where social justice has become a household word we must emphasize not simply how the Marxists distort it, but that the biblical demand for social righteousness is what first loosed this vision upon the world. Moreover, we need to relate this modern aspiration for social justice to the judgment of God upon men and nations, to the redemption that is in Christ Jesus, and to the daily obedience God requires of us all. In its most influential epochs the church was as fully interested in justice as in theology and evangelism.

“Can the Church still face the world with the New Testament message unrevised and undemythologized?”

F. *The role of the layman*—total involvement of lay witness—was the sixth major target area designated in Berlin. Someone has estimated that on the basis of recent church statistics in the United States, it now takes six pastors and one thousand laymen to win one person to Christ in a single year. The basic crisis in evangelism is the fact that those who rightly know their responsibility for fulfilling the Lord's Great Commission are not actively doing so.

The question “is it too late for the Church,” therefore cannot be answered by simply passing an abstract verdict on the contemporary religious scene. It is a question you and I answer by the measure of our love for Christ and for those who do not know him. Do we consider it unworthy of our mention to those at our side that Christ is risen from the dead and that the Holy Spirit gives new life?

Every day I must ask myself whether Jesus Christ truly reigns in me as Savior and Lord, or whether I am a hesitant disciple in bondage to the sin of silence. Are we Western Christians as a whole, I ask myself, forfeiting our last great opportunity for a world witness to Jesus Christ because of indifference and unconcern for the souls of men? If the light of Christianity flickers lower and lower in the West, so that the names of Darwin and Freud and Marx and Einstein wholly eclipse the name of Jesus Christ, who will be to blame: vocal propagandists of the modern mood or silent followers of the Nazarene?

It is still theoretically true that if every believer led one other person to Christ in a single year, the entire twentieth century world could be Christ's within one generation; it could, indeed be won for him in ten or twelve years.

If Christ be not risen, said the Apostle Paul, we are false witnesses of God. Presumably, it never occurred to him that men for whom Christ died and who know him as risen from the dead might not be witnesses at all.

HOSPITAL EVANGELISM PLUS:



the outreach widens

by Eileen F. M. Thomson



A Bible teacher tells of the Savior to a group of tuberculosis patients who have just received a free New Testament.

Osaka, site of Expo '70 and the second largest city in Japan, is the center of an unusual evangelistic outreach. . . the Japan Mission for Hospital Evangelism, started in 1958 by Neil and Peggy Verwey.

Although Neil had grown up in South Africa and Peggy in England, they met and were married in Japan during their first term of missionary service with the Japan Evangelistic and.

From the beginning the Verweys were burdened for patients in Japan's crowded hospitals. It was relatively easy for missionaries to do visitation in the hospitals. And the people in them were very receptive to a Savior who had invited, "Come unto me all ye that labor and are heavy laden."

Committed to a church planting program, J. E. B. could not accommodate Peggy and Neil's increasing burden to specialize in hospital evangelism. The result? Following furlough the Verweys launched out upon a new venture, looking to the Lord for provision and guidance.

Eileen F. M. Thomson, along with her husband, serves in Japan under the Overseas Missionary Fellowship. During their third term of missionary work the Thomsons are involved in a church planting and evangelistic ministry.

Twelve years later the staff of the Japan Mission consists of a single woman missionary from South Africa and a fine team of nearly fifty Japanese. Some serve as evangelistic and Bible women and others as office workers or technicians. When untrained but promising young people offer their services, the mission undertakes putting them through Bible school.

As the Lord brings new workers, the Verweys eagerly snap them up in confident assurance that he will increase the income to match the additional expenditure. And, to the glory of God it can be truthfully said, "No deficit mars the record of the Japan Mission for Hospital Evangelism." God honors the faith of Neil Verwey, and his wife Peggy.

Direct hospital evangelism workers are located in eight strategic centers: four in Osaka, two in Kyoto, one in Kobe, and one in Tokyo. They visit contacts and hold meetings as allowed.

As converts and seekers multiply, they form into groups, giving themselves names such as "Grace Society" or "Sheep Society." Discharged patients from one hospital formed "The Fellowship of the Vine." Their membership now numbers around three hundred and they even hold their own deeper life conference.

Rather than form new churches, the Japan Mission attempts to link converts with existing evangelical congregations. This they do irrespective of denomination.

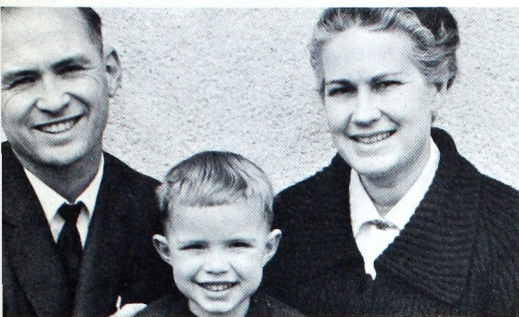
But, spanning the gap between conversion outside a church and integration into a church is not easy. People are shy. Pastors are busy and one cannot always count on them for extensive visitation. Japan Mission workers therefore have no Sunday preaching assignments. They reserve Sunday mornings for taking discharged patients to their nearest church, introducing them personally to the pastor and key members. If necessary they repeat the procedure until a convert feels a part of the local congregation.

This method pays off. In one district, over one hundred churches have received new members. In some congregations former T. B. patients number as many as thirty and not a few have become church leaders. Some are even evangelists.

As the name suggests, the main thrust of the work of the Japan Mission for Hospital Evangelism centers in hospital visitation and personal soul-winning, but a radio studio, a printing press, a film unit and newspaper "ad-evangelism," have greatly expanded the ministry.

HOSPITAL EVANGELISM

Continued



Neil and Peggy Verwey with son David have seen their dream come to reality in the Japan Mission for Hospital Evangelism.

In 1960 the need for radio outreach pressed upon the mission workers as a heavy prayer burden. Nine hundred hospitals are located within a one hundred mile radius of their headquarters, some with as many as 1000 T.B. patients. How could one hope to reach them by personal work alone?

But funds were unusually low and radio costly!

Then faith took over and plans were laid. Two evangelists would give messages alternately. A follow-up worker and a technician were appointed. Then Neil set off for Tokyo, 350 miles away, to investigate prospects for buying time for the "Voice of Joy" radio program. A peep into the missionary's pocket would have revealed less than \$20 designated for radio work. Naive? No, not if God is one's sponsor!

At first the outlook appeared grim. But when radio station officials learned that the purpose of the program was to give hope and comfort to the sick, they cut charges by more than two-thirds. Even then, the price exceeded by tenfold the amount in Neil Verwey's pocket. Furthermore, a year's contract must be signed. Promising to return next day, he left with feelings alternating between elation and deflation. Fifteen minutes weekly broadcasting time for such a reasonable monthly sum... what a bargain! But from where would the money come?

Next morning Neil received a jubilant telegram from his wife in Osaka. A large gift had arrived from overseas. He could write the check and sign the contract!

And so the miracle continues. Nine years of broadcasting have yielded thou-

sands of responses, and over a thousand professed conversions. A studio has been built, and tapes of the broadcasts are widely used by other groups, not only in Japan, but also in Okinawa, the Philippines and in Ecuador. Radio contacts are conscientiously directed into local churches, and rallies held two or three times a year give opportunities to check on the spiritual progress of converts.

Another project of the Japan Mission is the publication of a small magazine, *Well of Joy*, geared to the needs of hospital patients.

A Christian printer named Ogaki had always handled mission printing. Then came a memorable day in 1966 when he turned over all his possessions to the Lord, including his printing press and life savings and put them at the disposal of the Japan Mission for Hospital Evangelism. "For the rest of my life I want to be considered God's printer," he said. "When I die I would like my shop to remain in God's service. I leave the arrangements in your hands." Today the mission's printing department bustles... a vital part of the whole work, and God's printer continues in happy service.

More recently, film evangelism and newspaper "ad-evangelism" have enlarged the mission's outreach.

Using Moody Institute of Science's Fact and Faith films, two evangelists are engaged full time in visiting hospitals and churches.

"Ad-evangelism," although expensive, has proven so productive that



Mr. Sato makes a program in one of the studios.

many regard it as one of the least expensive forms of evangelism. Four tiny advertisements, inserted in a national newspaper by the Japan Mission resulted in 4500 requests for New Testament. Of these, 699 contacts enrolled in a Bible correspondence course, 700 asked to be introduced to a church, and 54 professed faith in Christ.

God's faithful meeting of the need of all projects has been the mission's



A Christian leprosy patient writes letters to inquirers.

unvarying testimony. Each time of testing has been matched by God's timely aid in answer to believing prayer. On one occasion an anonymous package arrived and when it was opened, a sheaf of Japanese yen, worth \$344, fell out. The sender was later identified as a very sick man who wanted his savings used for the propagation of the Gospel.

Why does the Lord bless this young mission in such outstanding ways?

Go for a visit and you may discover the clue.

You will be royally entertained. Generosity and openhandedness are hall marks of the Verwey way of life, but they themselves live and eat quite simply. In fact, they spend two days each month fasting. This they regard as a beneficial discipline both physically and spiritually.

What of the mission's future?

With over 7505 hospitals in Japan one group cannot hope to reach them all. But reaching out in faith, these moon-age missionaries of the Japan Mission for Hospital Evangelism continue to expand their boundaries.

CHINESE INFILTRATION IN SINGAPORE UNIVERSITY: THE GOOD INTRIGUE

by Carrie Sydnor

Seto Wing Hong plopped his suitcase on the bed, opened the closet, and leaned his guitar against the wall. His head was spinning with excitement. King Edward VII Hall: home for the next five years and dormitory for all medical students at the University of Singapore. . . 700 men waiting to hear the good news about Jesus Christ.

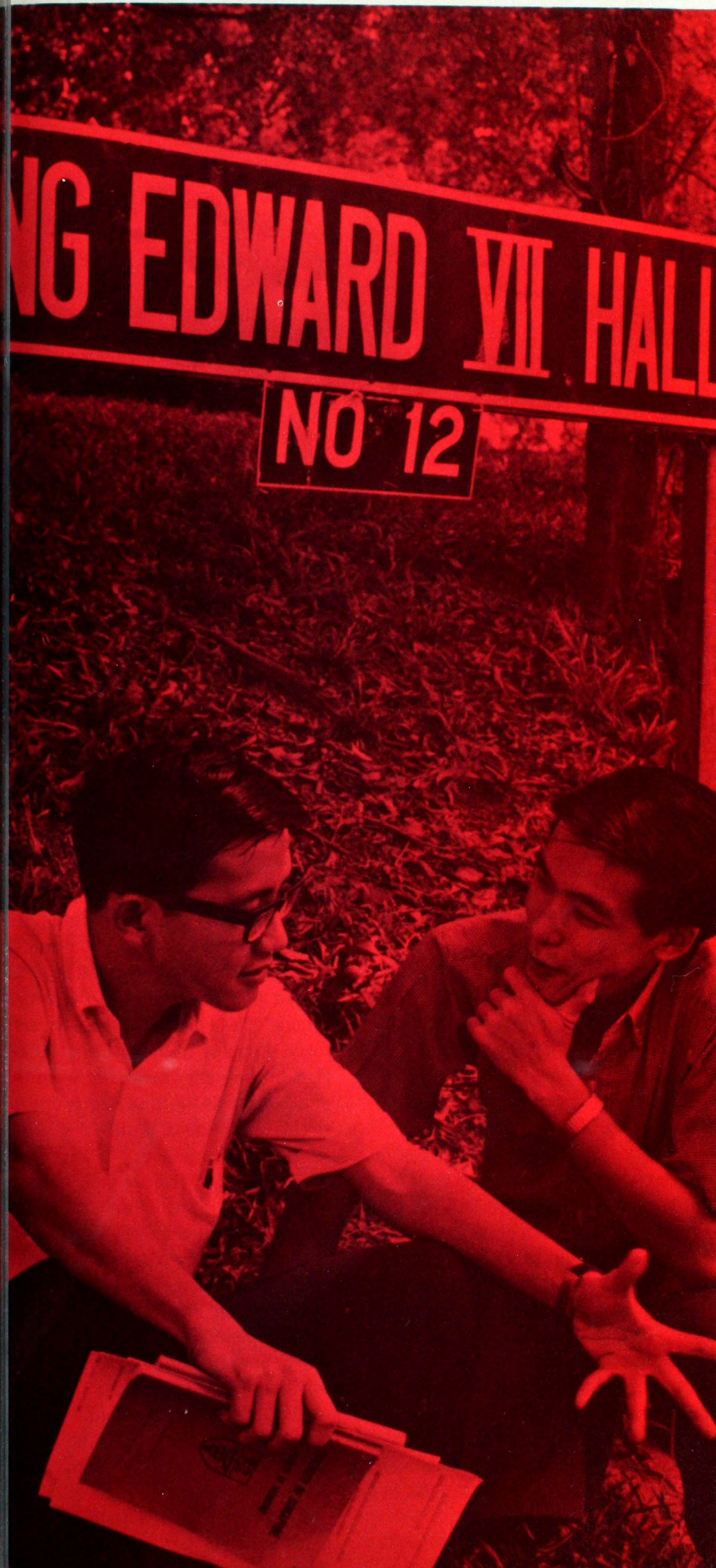
Ever since he had accepted Christ at age 13, Seto had witnessed for Christ with a passion. And through his influence many of his high school buddies had put their trust in the Lord. He only wished he knew how to ground them in their faith.

Then he met a Chinese fellow named Richard who taught him how to follow up those he led to Christ: starting them in morning devotions, praying with them, teaching them to apply the Bible to their lives and taking them out witnessing to their non-Christian friends.

Seto met often with Richard to study the Bible. They selected a New Testament book and every week individually dug into one chapter: outlining it, finding other passages which shed light on it, enumerating questions it aroused, and then they set out to act upon it in their lives.

This was a Bible study method called "Search The Scriptures" which Richard

Carrie Sydnor is engaged in writing and editing for The Navigators in the Orient.



Students living and sharing their faith make an impact on their classmates.

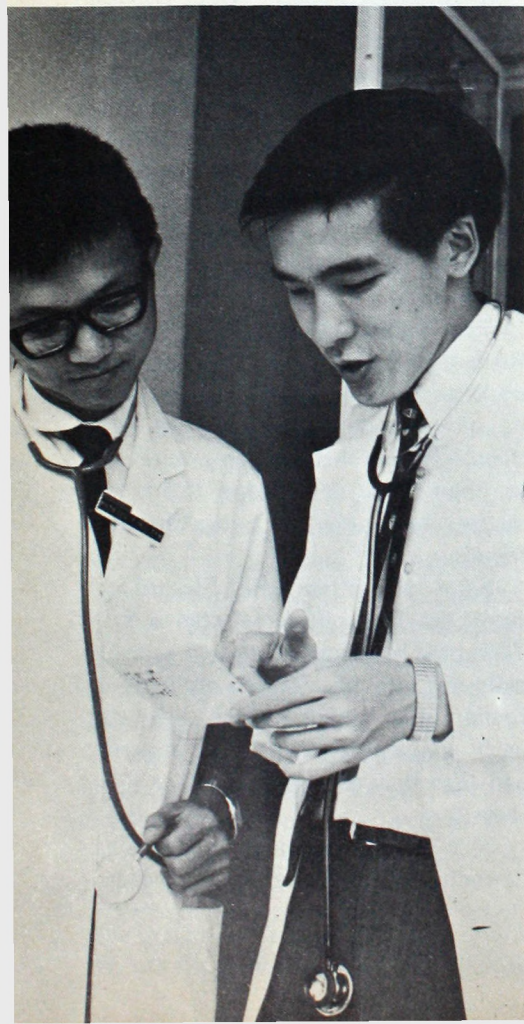
THE GOOD INTRIGUE

Continued

had learned from The Navigators, an interdenominational Christian organization which concentrates its ministry on collegians, servicemen and businessmen around the world. The discipline of searching for hidden treasure in the Bible deepened Seto's walk with God and when he and Richard met to discuss the individual findings, it was rich.

Seto learned how Richard applied scriptural principles to his ministry to young Chinese men. One principle came from II Timothy 2:2—the verse which had given birth to The Navigators. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

Christians used every opportunity to relate personally to friends about Jesus.



Seto also learned to claim God's promises through Richard's example. Richard laid hold of specific promises God gave to His children. He memorized, quoted them in prayer, and trusted God to fulfill them in the lives of men.

Thus Seto in high school steadily had become better equipped to train young Christians.

But high school was over, and here he was at King Edward Hall, ready to start witnessing to the future doctors of Singapore.

Seto soon made fast friends with classmate Patrick Ten who had the same Christian burden for the men around him.

Together they asked God to give them a heritage at King Edward Hall of 200 men who feared His name and drew up a plan to reach them.

The first year Seto and Pat would win six men to Christ, and follow them up. The second year they would in turn reach 12 more and the third year the 20 would reach an additional 20. Total: 40.

With forty totally committed, well trained men, Seto and Pat could expect life at King Edward Hall to change dramatically. Even then they would still have two more years and could expect their number to double and double again.

Following Up

Patrick threw his weight behind Seto's plan with enthusiasm and they continued to witness together. When they began to run into follow-up problems, they talked them over by the hour, sharing verses which were appropriate. And then they prayed and prayed.

At the end of the final term they had four growing converts. During the holidays Seto and Patrick led two more medical students to Christ, thereby meeting their quota of six for the first year.

All during that year student Tee Beng spied on these two from a dis-

tance. Although his father had Communist leanings, Tee Beng wanted to follow Christ, but he was frustrated in his attempt and had spent a whole year witnessing without results.

When a medical student accepted Christ at his church, Tee Beng seized the opportunity to get some help from Seto, “Would you teach me how to follow up this guy?” Tee Beng pleaded.

Exemplar For Witness

Seto did even more—he took Tee Beng with him witnessing. Tee Beng watched Seto in action. Later Seto would ask Tee Beng to tell non-Christians how Christ had changed his life.

Tee Beng wasn't the only one looking to Seto and Patrick for help in evangelism and follow-up. Two new students also jumped on the bandwagon. They had already profited from the Youth For Christ—Navigator collaboration in Singapore's high schools. And they wanted more—just like Tee Beng.

After one term Seto and Patrick took the three students to an island belonging to Seto's uncle. They swam, played billiards, and then the twosome sprang “The Plan” on them—to raise up forty disciples of Jesus Christ at K. E. Hall in the next two years. Would they pray about giving their hearts and souls to this adventure in faith?

They were hooked.

The team of five set their objectives:

1. Witness with one other team member to at least one man each week.
2. Follow up converts individually.
3. Meet together weekly to pray for non-Christian friends.
4. Have a team Bible study every week, after which they would discuss and pray over their follow-up problems.

Seto exhorted the team, “Standard must be high. We must not fool ourselves. If a guy is not growing, he's not going on.”

God richly blessed them. Team spirit grew as they watched God at work. Each convert was a special miracle.



contact did not stop when a decision was made for Christ. Bible study and discussions were used to help young Christians grow.

Take "Smiley," for example. He met with Seto one day at the Student Union. "What do you think an ideal world would be like?" Smiley asked. "Do you really want to know?" Seto asked. "Sure!" So Seto took Smiley up to his room and showed him the classic chapter on the godly woman, Proverbs 31. "Impossible!" Smiley exclaimed while reading it. "Would you like to know how it's possible?" Seto asked. "Of course." So Seto told him and Smiley was convinced again. Dr. Take Wong—a mental wreck. One of Seto's Navigator Scripture memory cards aroused Wong's curiosity. He shared a few of them with him. Wong trusted Christ. . . and found peace of mind. But later Wong started backing out. Wong failed his exams and then failed them again. That broke him. He returned to the Lord. One term later the team rounded up

ten growing converts for a retreat. They whacked through the overgrown bush to a secluded spot to listen to Navigator representative Dave Dawson. The retreat was a spiritual boost to the young Christians. Just a few months before one fellow had said goodbye to Taoism when he accepted Christ. Within the next year he led four members of his non-Christian family to Christ, including an uncle on his death bed.

Each team member was soon leading Bible studies for his young Christians.

At the end of Seto's second year, the five-man team took inventory: they had witnessed to sixty or so medical students in the past year. And this had not been a casual witness. They didn't consider a man "evangelized" until he clearly understood the claims of Christ on his life—and until he had thoroughly investigated the Scripture's answers to the non-Christian's hang-ups. This often took up to five sessions.

Twelve out of the group had decided to give their lives to Christ. Also, a few students who were already Christians

joined in. The total was 25 by the end of the second year. . . five ahead of The Plan.

During vacation many medical students were attending the equivalent of American summer school, which proved to be a lull for Seto. "We've covered all the ground," he said. "We're waiting for the freshies. Everyone here has either heard the gospel or doesn't want to hear."

When the third year began, the five-man team mulled over what would be their best strategy. They realized that each one had a key man he had trained plus a few men he was following up, so he formed his own team. Except Seto. He would continue to concentrate on the leaders as his team.

Late in 1969 the statistics read like this: 18 really committed men, 14 new Christians and five men not yet totally committed.

Today in the whirl of Bible studies, evangelism, and prayer the team surges on to meet their third-year goal of forty committed men.



Tell us where God lives

The many Indian tribes of Mexico follow patterns of living little changed by modern technology and thought.



14

The mule snorted, kicked up his hind legs like an oversized jack rabbit, and bolted into the tall Mexican pines. Nicolas, like a true Huisteco Indian, curled his thin lips and spat an acid curse at the fleeing maverick.

Martin, Nick's father-in-law, a short, thick man, with a whimsical smile riveted to his deeply lined face, yelled for Nick to stop the mule.

"We can't make liquor without sugar cane," he called.

Hugh Steven, presently on furlough in the United States, works in Mexico with the Wycliffe Bible Translators.

Confident in Nick's ability to retrieve the mule, Martin walked on through the pines to a large clearing to wait.

The clearing was notable because it marked the entrance to Huisteco Indian territory. And because of a large, rugged wooden cross which stood there. Travelers coming and going from the market in Las Casas always stopped, doffed their hats, and bowed in devout reverence at this holy place.

Before Martin reached the correct place to remove his hat, he noticed a Tzeltal Indian walking up the trail from

the opposite side and to Martin's amazement, the Tzeltal walked past the cross without bowing or removing his hat.

"How strange," he thought, "that the Tzeltal doesn't bow down to a holy cross. I will question him about this."

"How are you?" said Martin to the Tzeltal. "Where are you going?"

In noncommittal Indian fashion, the Tzeltal answered that he was fine and that he wasn't going anywhere.

Martin stood silent for a moment, then reached into his woven palm leaf bag and pulled out a pack of cigarettes and offered them to the man in front of him.

"Thank you," said the Tzeltal, "but I don't smoke or drink any more because I now know where God is."

"Oh?" questioned Martin. "I always thought God lived in the cross and the church."

"No," replied the Tzeltal in a serious voice. "He lives in Heaven and in men's hearts."

"Your words interest me," Martin mused. "Why don't you come back to my house where we can talk. I would like my son-in-law to hear as well."

"Look," answered the Tzeltal, "I have walked seven hours from my village and I am now only one hour from the Las Casas market. Let me complete my buying first, and in the morning I will gladly visit you."

"I wonder," thought the Tzeltal, "how he made his way down the narrow, dusty path, 'if the Huisteco lies as usual and uses this as an excuse to ambush me. Would it be that God could work through their drunken hearts? How often have my Christian brothers witnessed to this proud Huisteco and not one has ever believed."

It was dark when the Tzeltal arrived at the arranged meeting place on the top of a long hill. He cupped his hands over his mouth and called into the cool

dawn darkness... his voice echoed
 on the hill into the canyon. For a
 moment all was silent, except for the
 wind humming through the pines.
 Like a forest shadow, Martin ap-
 peared from behind a large bush where
 he had waited through the night.
 "Where's your son-in-law?" asked
 the Tzeltal nervously.
 "He waits with the mules in the
 fields below," answered Martin.
 "I have sent word to my relatives
 and you will tell us where God lives."
 Twenty Huistecos waited silently in
 front of Martin's split cedar shake
 house.

When the three men walked into
 Martin's front yard, the Tzeltal noticed
 several large brewing vats full of liquor.
 "That stuff's no good," he said firmly.
 "The Tzeltals used to fight and kill each
 other when we got drunk. You should
 leave on the Lord and throw this stuff
 away."

The Huistecos sat and grinned at the
 Tzeltal. The idea of throwing good
 away was highly amusing to the
 materialistic Huisteco mind.

The Tzeltal then explained how he
 personally came to understand how God
 loved him. He spoke with such firm
 sincerity and honesty that each Huis-
 teco soon found his grin replaced with a
 pensive frown as he thought about the
 words he had just heard.

After the Tzeltal's testimony, Martin
 and his relatives, in Huisteco fashion,
 discussed the man's words. At length
 Martin spoke, "You are from another
 tribe. We Huistecos never believe out-
 siders. But this is good what we hear.
 We will believe! We have always wanted
 a living person who would save us. Isn't
 that true, Nicolas?"

"If you and Nicolas want to be-
 lieve," said the Tzeltal excitedly, "I will
 bring others to talk and play records for
 you. When you hear the words from
 God's Book in your own language, it
 will help you to understand better."

Without waiting to hear further com-
 ments, the Tzeltal excused himself and
 started out over the trail for his village
 of Corralito. So high was his excitement
 over the Huistecos wanting to believe he
 ran the eight hours to his village.

Nick also handles medical duties.



The Tzeltal stood at the front of his
 mud-walled church on the following
 Sunday and told his story. When he
 asked for volunteers to go back and play
 records, three men immediately shot up
 their hands.

The next week the men from the
 church returned to Martin's house, play-
 ed the records, and then invited Nick
 and Martin back to Corralito for a
 Christmas fiesta.

"How can you be sure they won't
 eat us if we go?" said Nick anxiously.

"Ah," said Martin, trying to sound
 unconcerned, "it's women's talk that
 evangelicals eat people."

The two men accepted the invitation
 but standing at the foot of the long hill
 leading up to the Tzeltal village, Nick
 wondered if he and Martin hadn't ac-
 cepted too hastily.

"Look," said Martin, "there are just
 four men and a girl coming to meet us.
 What can they do?"

But as Nick and Martin came to the
 top of the hill they stopped short in
 their tracks. A cold prickly fear raced
 up their backs and froze behind their
 necks.

A huge crowd of Tzeltal believers
 had gathered for the fiesta and they
 turned and looked in silence at the
 Huistecos. It seemed to Nick and Martin



Nick holds special reading classes on his own.

Tell us where God lives

Continued

that each of the large metal cooking pots was bubbling just for them! "Oh no-o-o," said Nick as he looked at Martin with a "what-do-we-do-now" expression.

Before Martin could answer, the Tzeltals called a cheery welcome to the new arrivals, raced up, shook their hands warmly and invited them to eat. They prefaced each greeting by saying, "Believe on the Lord."

It was soon apparent to Nick and Martin that the Tzeltals meant only good will. They were especially astonished that since they were strangers that the Tzeltals would share food with them without charging them for it.

"We do this because we know God lives in our hearts," said the Tzeltal when Nick asked why.

Thirteen years have now passed since Nick stood around that Tzeltal campfire wondering if he would ever leave the village alive. But he did leave, weak at first in his new faith and desperately

trying to understand this new change that had taken over in his mind and heart.

Nick's wife, bewildered by his sudden and unprecedented action of refusing to drink with his friends, accused him of losing his manhood.

For months Nick stood alone. At first his father-in-law, Martin, showed signs of growing, but the power of ridicule, isolation and fear caused him to join his drinking cronies again. When Nick stubbornly refused to join the crowd, the townspeople threatened to burn his house and kill him.

"What right have you to choose a life different from the rest of us?" taunted the village elders.

At night, Nick's mind was besieged with uncontrollable nightmares. Every unfamiliar noise made his heart sink. "Is it tonight?" he wondered. "Is this the night they come to kill me?"

When he met Tzeltal believers on the trail to question them about the Scrip-

tures, Nick often told them about his fear. "How can I be a believer if I am so frightened?" he would ask. With a knowing understanding of similar pain the Tzeltal Christians prayed with Nick and lovingly encouraged him in his new faith.

One day he witnessed to two young brothers on the trail. "Your work sounds good," they said. "We will believe." Returning to their home, they immediately threw out their wooden idols.

"What have you done to the idols?" said their father when he returned from the cornfield.

"We now know," they said enthusiastically, "these idols of wood are not real. The true God is in Heaven and will live in your heart if you ask him. Why don't you believe too?"

He did. And when Nick preached at the old man's funeral several years later, five sons and three daughters stood around his coffin to sing praises to the



Nick and his wife proudly show off their garden, a first in the village.

living God they had each come to know intimately.

The effect on Nick was like being in a dark room and opening the door into sunlight. His fears vanished and his faith became rock hard.

And because of that faith, in future years, a school and a clinic became reality for the Huistecos.

"Nick is like a modern Paul to his own people," says Marion Cowan, Wycliffe translator living in the valley. "Of the 250 Huisteco believers, almost all have been won to the Lord directly through listening to Nick and observing his life."

Pedro says, "Thank You, Thank You, Dear Christian People!" . . .



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 and Christian love in abundance.

Pedro is one of the army of 30,400 needy children now being cared for by wonderful Christian sponsors through World Vision's Childcare Plan.

When we photographed the other two children, they were among the literally millions of orphan children across the world who so urgently need food, shelter, medical help and your Christian love.

Right now, we need sponsors for 7,000 pathetic little tots in war-weary Vietnam alone. It is frightening to look into the troubled little faces of these precious children. Will you help?

It costs only \$12 a month to take one child under your wing and to be personally responsible for him. This is so little! Will you help World Vision with the care of one child? Will you help lift him up from the gutter, give him food and drink, clothe his naked body, heal his sickness and show him the love of Christ?

As a sponsor, you'll help your own loved ones gain a window to the world. You'll learn what a joy it is to respond to one desperate child's cry for help.

When you've mailed the coupon below, we'll send you a clear photograph of your child. You'll get a biographical sketch. You'll be able to write to him and send him little gifts if you choose to.

Will you please help? Will you pray for the hungry, homeless children of the earth? Please tear out the coupon and get it into the mail today!

... and these two desperate, abandoned orphans cry, "Help Us . . . Help Us . . . !"



READ WHAT THESE CHRISTIAN COUPLES SAY ABOUT SHARING THEIR LOVE



Mr. and Mrs. Carl Dahlke
(Royal Oak, Michigan)

"Our children were thrilled with the idea of having a brown sister (we've supported Pearl in Jamaica for the last seven years) and a yellow brother in Korea. They loved packing gifts for Bong Ho and receiving his letters and pictures. Our middle child always remembered to pray for Bong Ho. He felt sorry for him because 'Bong Ho is deaf and not lucky like me'—our son is blind."



Mrs. C. W. Barber
(Darlington, South Carolina)

"'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' As we ask ourselves this question, we also find ourselves asking, 'Why not sponsor a child?' Or, 'How can we neglect so great an opportunity?' We know that as we have love in our hearts for little Sun Ai, she is supplying a very important link to unite us with the world for whom Christ died."



Mr. and Mrs. Bill Pitts
(Fairfax, California)

"The investment we have made in Eikichi Sakurai's life is small compared to all he can return of his life in service to God who gave him these talents. (Eikichi was grand prize winner in World Vision's International Art Talent Contest.) We rejoice again in what God has accomplished through this one child in a World Vision orphanage supported by God's people. What a challenge to do more towards helping these lives to find God's will for them."



Mr. and Mrs. Oscar Larson
(Pittsburgh, Pennsylvania)

"We thank God that He has opened our eyes to see the need in this world and that we, in a small way, can help to relieve the suffering of thousands of homeless children in your big family that is growing bigger every day."

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- YES, I'll sponsor a needy child at \$12 per month (\$13.00 in Canada). Please send photo and history of my child. I understand I may discontinue my sponsorship if my circumstances should change.
- I'd like to sponsor a little girl.
- I'd like to sponsor a little boy.
- I cannot sponsor a child at this time. However, here is my contribution of \$_____ to the work of World Vision Childcare.
- Please send me more information about sponsorship. M20

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____



globe at a glance

Church leaders of Kenya meet, urge stronger involvement of church in national life

Kenya's first general election, held in early December resulted in such a large turnout that polls were held open six hours after the scheduled 6 p.m. closing.

President Jomo Kenyatta, who ran unopposed, was returned to office. Five ministers and 98 members of parliament were replaced.

The newly elected Luo members of parliament have pledged allegiance to the new government and to national building. They have requested the release of all political detainees and are seeking to return to the balance that was disrupted when Luo Tom Mboya, minister of economic development, was assassinated July 5, 1969.

Several church pastors were killed in the violence that followed the death of Mboya. Many church members had been coerced into taking tribal oaths and those refusing had been beaten.

COLOMBIA

Continent-wide congress gives birth to regional meets

In the final assembly of the first Latin American Congress on Evangelism (CLADE) held in Bogota, the 920 delegates approved the suggestion of Dr. Carlos J. Lastra to organize a series of six regional evangelism congresses. The meetings will be followed by the second CLADE as the first phase of a thirty-year plan for total evangelization.

Latin America was divided into six regions with tentative dates set for each meeting. In 1970 the Hispanic-American community of the U. S. A. will hold its congress. Mexico and Central America plan theirs for 1971. Others will be held in 1972 for the Southern Cone (Argentina, Chile, Paraguay and Uruguay), in 1973 for Brazil, in 1974 for the Caribbean, and in 1975 for the Bolivar Republics (Venezuela, Colombia, Ecuador, Peru and Bolivia).

CLADE II is scheduled for 1976 and the Brazilian delegation has extended an invitation for the second continent-wide congress to be held in their country.

The Bogota congress was attended by delegates from 25 countries.

ANGOLA

First new visa given to missionary

The Rev. Donald L. Nichol of Guysborough, Nova Scotia, is the first "new" United Church of Canada missionary in nine years to be issued a visa for Angola.

Nichol, who recently completed studies on community development, has a visa which is good for thirty days and the visa may be renewed every thirty days if Portuguese authorities agree.

ETHIOPIA

Church growth in the south

As a result of a three-month evangelistic tour twenty evangelists have left their churches and homes and have gone to teach converts in the remote southern area of Ethiopia. Originally 84 Bible school students and thirty church elders had gone to 1200 villages in this area. Many of these villages had never heard the gospel. The ministry resulted in 9037 confessions of faith.

Tribal chiefs begged the young men to return and to bring teachers. One promised to clear an airstrip and to build a school.

A group of new believers followed the students home. "You have opened the prison doors for us," they said. "You have broken Satan's chains. Don't leave us now." The twenty evangelists have gone back into this area at their request.

Opportunities directory released

A 39-page pamphlet listing 1970 openings for overseas service has been released by Short Terms Abroad. The needs are listed by types of work, giving the mission and country involved. The applicant is also instructed on how to apply. The booklet is available from

Short Terms Abroad, 342 Gundersen Drive, Wheaton, Illinois 60187.

New work in Canada

International Students, Inc. has formed a new work in Canada, with headquarters in Willowdale, Ontario. The new work is to be called the Overseas Students Mission.

Mission finance cuts hit hardest overseas

Robert Shane, veteran Presbyterian U. S. missionary in Brazil who is on temporary assignment at mission headquarters in Nashville, Tennessee, has expressed disappointment over the financial crisis facing the church.

"What seems to be a mild reduction in allocations from the States becomes a major reduction in Brazil," he explained, "because of inflation and a lagging exchange rate. The 15 percent cut in our budget for 1970 will, in all likelihood, turn out to be closer to a thirty percent cut on the field. Such a cut is bound to have a serious effect on the work."

Shane is associate treasurer of the mission and is stationed in Campinas. He and his family went to Brazil as missionaries in 1949.

Two weeks prior to the elections eighty Kenyan church leaders met for three days to discuss the future of the church and the Christian faith in Kenya. Delegates, including seven presidents, two archdeacons and a moderator, represented the total membership of the National Christian Council of Kenya. It was the first such meeting since Kenya became independent in 1963.

Many matters of urgent nature were handled by the delegates. They discussed at length the right use of the vote during the coming elections. A discussion of the need to establish fellowship and dialogue between church leaders as well as between national leaders resulted in several resolutions. It was unanimously agreed that church leaders, under the auspices of the NCKK, should hold a reception for newly elected members of parliament. It was also recommended that individual churches endeavor to invite their new constituency member of parliament to a special service for prayer and fellowship.

During the conference the position of liaison officer, to be appointed by the NCKK, was created. The basic aim of his office is to facilitate better understanding between the church and the public.

The delegates also felt it is the duty of everyone to assist with the development of leadership and national unity in accordance with Proverbs 28:1: "When a land transgresses it has many rulers; but with men of understanding and knowledge its stability will long continue."

Progress that churches have made toward the selfhood of the Kenya church was noted. Leaders determined to encourage some of the churches which have not yet attained their full selfhood. Toward this end, member churches are being urged to intensify the training of indigenous leadership.

The conference's resolutions included an agreement that "independently founded churches need the fellowship of the member churches of the NCKK and vice versa for mutual understanding and Christian unity." It was agreed that future church leaders' conferences should be attended by leaders from independently founded churches. There are some 160 separatist churches in East Africa.

The final resolution of the conference stated that it is important for the future of the church that churches stop thinking and believing that they are poor and so act poor and thus remain always weak.



people make the news

"When we arrived," he said, "we found a country wide open to the gospel, more so than any other Latin American nation. The door is still open."

Shane noted that word has already come from Patrocinio reporting the closing of four primary schools and dismissal of eight lay evangelists.

"Retrenchment like this," Shane says, "will mean denying spiritual help and practical opportunities to hundreds of Brazilians, young and old, whose hope for the future centers in the church."

The Presbyterians are only one of many groups which have been forced to cut overseas spending (the Southern Baptists being a notable exception).

Church growth seminars set

Two church growth seminars have been scheduled for 1970.

The West Coast seminar is to be held March 20-23 at Biola College in La Jolla, California. Norman L. Cummings, coordinator for the West Coast seminar, announced that Dr. Donald A. McGavran will head the EFMA sponsored meeting.

The second seminar, also to feature Dr. McGavran, is to be held September 1-11 at Winona Lake, Indiana.

Dr. Vergil Gerber has been named executive director of the Evangelical Missions Information Service, Inc. (EMIS). Gerber's experience includes founding LEAL (Evangelical Literature for Latin America, an interdenominational literature agency) and service as its first director. He is also founder of the popular-styled *Verbo* magazine.

Gerber first went to Latin America under the auspices of the Conservative Baptist Foreign Mission Society in 1948. In addition to his duties with EMIS he is executive secretary of the EFMA-IFMA's Evangelical Committee on Latin America.

Miss Elizabeth J. Shepping, former missionary of the Presbyterian Church in the U.S., was honored posthumously by the government of Korea in "recognition of her outstanding contribution to the Korean people in the 1920's." She founded the nursing school at Severance Hospital in Seoul and directed the Korea Nurses' Association until it gained recognition by the International Nurses' Association. Miss Shepping died in Kwangju in 1934.

Sudan Interior missionaries, Mr. and

Mrs. Ross Carson and their four children were among 87 passengers killed when the Nigerian Airways VS-10 crashed on the outskirts of Lagos, November 20. This is the first time in the 76-year history of SIM that any personnel have been killed during travel to or from Africa.

Dr. Albert K. Helser, general director emeritus of Sudan Interior Mission, died of cancer in a hospital in Wheaton, Illinois, December 20. Helser, who went to Nigeria in 1922, became general director of the mission in 1956. He held this office until his retirement in 1962.

The Rev. Francis J. Bedford, general secretary of the British and Foreign Bible Society, died of a heart attack in London, December 15. He had served in Africa for many years and combined his office with the duties of the United Bible Societies' Regional Consultant for Africa.

Gladys Aylward, British missionary whose life was the subject of the film "Inn of the Sixth Happiness," died of pneumonia January 6 in Taipei, Taiwan. Miss Aylward served in China for 42 years.

In the Dark About Overseas Career Opportunities?



We have something to help turn on the lights. Drawn together from scores of sources this booklet takes the reader in search of an opportunity for witness overseas. Includes: how to think about the problem; who to contact; opportunities in government business, industry and the professions; short-term missions program; mission's recruiters; lists of organizations hiring for overseas; a comprehensive bibliography.

Excellent for reference and a way to get "started." Write World Vision Reader's Service for "You Can So Get There From Here," 919 West Hunting-ton Drive, Monrovia, California 91016. Price \$1.00



Eight Years to Build a Dream

by Adolf Ens,
director in Indonesia,
Mennonite Central Committee

The idea was Sabdono's, the remarkable preacher from Djerukredjo.

A farmer at heart, Sabdono couldn't stand the sight of all that good fresh spring water from the Tjelering Mountain simply losing itself in the salty Java Sea. He persuaded Don Kaufman, then MCC director of Indonesia, and some other friends to give him a modest loan to build an earth dam.

That investment produced one dry-season crop of rice before the dam was washed downstream during the next heavy rainy season. Sabdono was left with one slightly used irrigation ditch, about 1764 pounds of rice as his share of the crop and one slightly used dream.

But a point had been proven.

The first time I gave this idea serious thought was when the first MCC rice shipment papers arrived at the office. I noticed then that the cost of the rice of that one shipment was more than \$5000—the estimated cost for the dam. After inquiring about the proposed acreage to be irrigated by the dam and the expected yield per acre, I discovered that one crop from the irrigated area would yield (at U.S. prices of rice) more than we could import for \$5000. And of course the dam, if it withstood the first flood season, could be expected to add two crops per year to the production of the area. Thus it seemed only logical to me that we must find funds somewhere to begin this kind of irrigation project.

The formation of the Joint Economic Commission and the timely support of MCC allowed us finally to begin construction in 1968. Sabdono's dream

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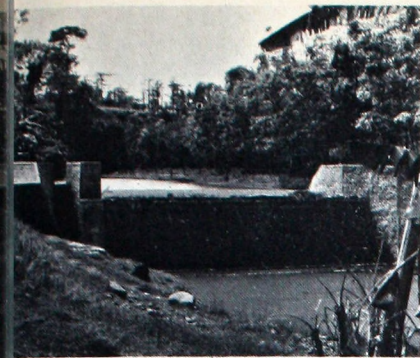
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In 1969, the completed dam from downstream side.

...s taking on substance. A local committee, whose most active member was ...odono himself, was formed to direct construction and handle all official matters with local and regional government offices, as well as with the farmers receiving water. The committee worked out an arrangement with the landowners requiring them to pay one-sixth of every crop for which they received water.

The scheme saw its share of delays and problems. Of necessity the project had to be finished during Java's dry season. But 1968 turned out to have a short dry season. During the three-month period when normally one could expect nothing wetter than a heavy dew overnight, we had at least five floods. Thus, the temporary bypass, dug for the river, to allow construction to go on unhindered, was washed out. And the kapok tree which contained the base mark for all of the survey figures fell into the river, injuring some of the workers.

By mid-November 1968, after five months of construction, the gate to the dam could be closed, and two days later the water entered the irrigation canal.

In spite of substantially more materials used than originally anticipated, and significant increases in prices, we were still able to complete the dam within the original budget of \$5000.

The official opening was not held until April 1969, to coincide with the beginning of Indonesia's new Five Year Plan. At the same time it allowed for the visitors to see the first rice crop ready in full head. Dignitaries from both church and state turned out in full force.

By now the first crop has been harvested and our one-sixth share of 3.7 tons is waiting to be sold. The second crop grown in the dry season also has

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With three crops a year, the community should be able to pay off the cost of the dam in five or six years. This will enable the Economic Commission to reinvest the funds in other projects.

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FACTS OF A FIELD

CEYLON VITAL STATISTICS

NAME: Ceylon

POPULATION: 11,741,000 (1967 UN estimate)

AREA: 25,400 square miles (somewhat larger than West Virginia)

CAPITAL: Colombo (510,937 population)

FLAG: A maroon rectangle with yellow finials in each corner, bearing a yellow sword carrying lion; the rectangle and two stripes of green and orange to the left are bordered in yellow.

MONETARY UNIT: Ceylonese rupee (worth 16.8 cents U.S.)

OFFICIAL LANGUAGE: Singhalese (Tamil and English are also spoken)



THE LAND: Ceylon, a pear-shaped island, is located in the Indian Ocean just off the southern tip of India. It is, in fact, connected to India by a 31 mile chain of reefs and sandbars. Except for Madagascar, it is the second largest island in the Indian Ocean and Ceylon is exceeded in size by only two dozen or so of the earth's thousands of islands.

The mountains and rugged plateaus of central and southern Ceylon are bordered by a broad band of fertile plains which circles the island. Rainfall is abundant and in some areas ninety inches are recorded annually. This is responsible for the lush tropical growth which gives Ceylon the name, "The Garden Isle."

THE PEOPLE: Singhalese form 70 percent of the population. Tamils make up the second largest group with 22 percent. Other ethnic groups include Moors, Eurasians, Malays, Veddas and Europeans. Ceylon is often beset by racial problems resulting in riots.

THE ECONOMY: The present government in Ceylon is faced with carrying through a major agricultural reform aimed to increase local food production and reduce the amount of food being imported. This must be done without cutting down on the production of coffee, tea and rubber; crops that earn money abroad. Another of Ceylon's economic problems involves initiating industry in a country that is still basically agricultural. Plans call for the development of iron and steel, cement, textiles, fertilizer, rubber products and oil refining.

HISTORY: Ceylon has long been a part of the fables of East and West. Re-

nowned as a land of untold wealth it became a much sought after goal for many adventurers.

Ceylon has been known by many names: to the people of India it was Lanka; to the Greeks and Romans Taprobane. The Arabs called it Serendib, by which it was widely known in Europe. Sinbad, the sailor of Arabian Nights fame made his last voyage to Serendib. In Horace Walpole's tale, "The Three Princes of Serendip," the princes possessed the knack of making valuable discoveries by accident which gave birth to the word, "serendipity."

In recorded history, the Buddhist Singhalese from northern India conquered the island's ancient settlers, the Veddas, in the sixth century B.C. The English word, "Ceylon" is a corruption of Singhala.

Hindu Tamils from southern India began settling in the island some three hundred years later. Although the Singhalese tried to keep them out, the Tamils succeeded in gaining a foothold. The conflict between the two groups continued through the years and is still evident.

Arab traders were attracted to Ceylon in the twelfth and thirteenth centuries by the island's treasure house of spices.

In the sixteenth century the Portuguese took control of the Singhalese and Tamil kingdoms of Ceylon, but the third kingdom, Kandy, remained independent until 1815.

The Dutch followed the Portuguese in the seventeenth century but they lost power to the British in 1796. Ceylon is still a member of the Commonwealth.

CHRISTIANITY IN CEYLON: It is thought that Ceylon was first evangelized by the Apostle Thomas in the first century. Roman Catholicism was introduced by the Portuguese and the Dutch brought the Reformed Church with them to Ceylon. The Anglican Church came in the wake of British rule.

The London Missionary Society, the Baptist Missionary Society (under the influence of William Carey), the Wesleyans and the Church Mission Society all entered Ceylon during the first part of the nineteenth century.

The Salvation Army and the Ceylon and India General Mission entered near the end of the century, followed by several other Protestant groups in the first half of this present century. Among others, Youth for Christ and the Back to the Bible Broadcast have been doing an exceptionally effective work.

The Christian community in Ceylon is weak, claiming less than 10 percent of the total population and the percentage is dropping. Since the island gained its independence in 1948, Christians have had to cope with less than favorable conditions as the Ceylonese government is making an all out attempt to turn Ceylon into a model Buddhist country.

In 1967 Sunday was abolished as a holiday and made a regular working day. It was replaced by "Paya" (four quarter-moon days a month of special significance to Buddhists). This has forced churches to schedule services as early as six o'clock on Sunday mornings.

At present it is almost impossible for missionaries to obtain resident visas for Ceylon.

the family's been in it for years

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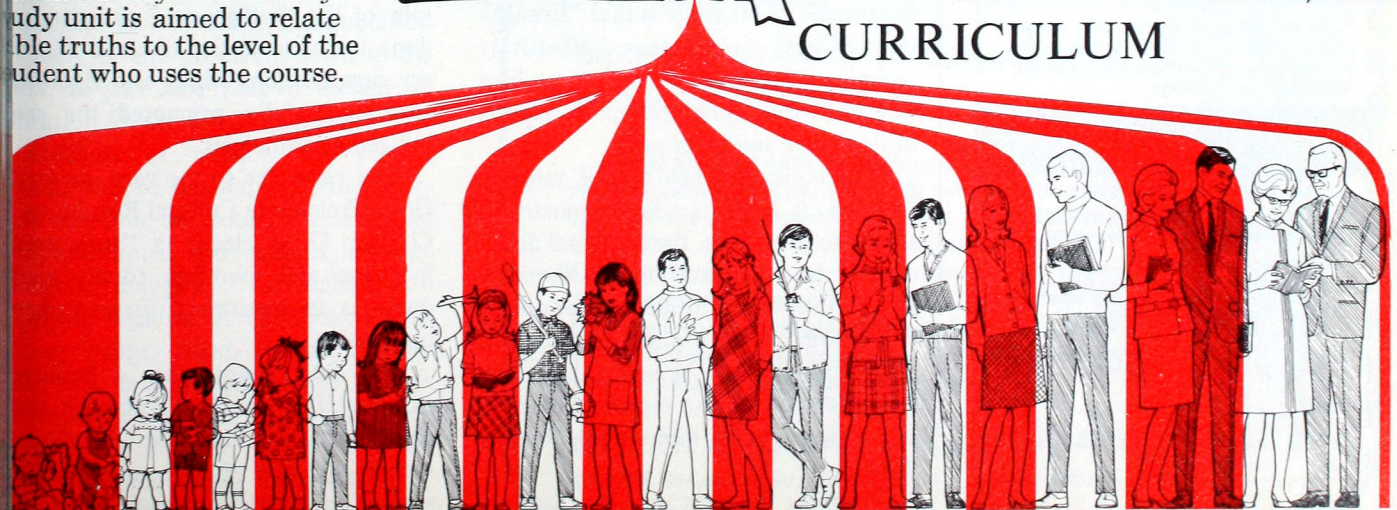
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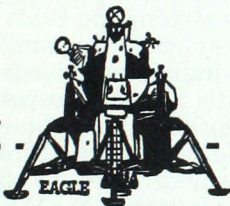
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CHURCH GROWTH THROUGH EVANGELISM-IN-DEPTH

by Malcolm R. Bradshaw (William Carey Library, South Pasadena, 1969, 127 pages, soft cover \$2.45) is reviewed by John T. Seamands, Professor of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky.

In a serious attempt to bring together two dynamic, contemporary movements of missionary evangelism, the author contends that Evangelism-in-Depth is a potential avenue for the application of Church Growth principles on many mission fields. The hypothesis of his study is that "Evangelism-in-Depth will more effectively increase church growth if it utilizes Church Growth principles in all aspects of its theory and practice."

The book contains several valuable treatises. It presents a fine summary of the basic principles, the historical development, and the methods of both movements. It describes three adaptations of Evangelism-in-Depth that have proved successful and also presents three analytical studies of the movements made by missionaries of different denominations.

Probably the most valuable contribution is the final chapter in which the

author lays down several important guidelines for increasing church growth through Evangelism-in-Depth. While acknowledging the rich contribution of Evangelism-in-Depth to the life of the church in Latin America, he also points out that Evangelism-in-Depth has not produced new converts and new churches to the extent that was expected. Drawing upon Church Growth insights, he seeks to identify some of the reasons for this scant growth and to indicate several different emphases which would greatly enhance the effectiveness of Evangelism-in-Depth.

The author speaks from personal experience within both movements and so speaks with authority and clarity. A careful study of his insights, and above all, the prayerful application of his guidelines by mission boards and leaders in national churches, will enable the Church of Jesus Christ to more effectively and speedily fulfill its God-given responsibility of world evangelism.

CHRISTIANITY IN COMMUNIST CHINA by George N. Patterson (World Books, 173 pages, \$4.95) is reviewed by Leslie T. Lyall

The author covers what by now is familiar ground—the experience of the Chinese Church since 1949 when the Communists seized power in China. He has read widely and drawn extensively on many existing sources. The result is an authoritative, informative and accurate account of church-state relations in China under communism, including both Protestant and Roman Catholic experiences.

In Chapter V, the reviewer considers that Patterson has overemphasized the role of the "indigenous" churches and done less than justice to those missionary organizations which also vigorously and successfully promoted the same indigenous principles.

The reference to the very important Great Proletarian Cultural Revolution in Chapter IX is clearly a "stop press" inclusion and therefore totally inadequate as an assessment of recent developments.

The final chapter has a promising title but the promised "possible strategy" is mainly concerned with modern technology and the "communications revolution" and its prospects of bringing the Gospel to China by radio. It gives

guidance to those who pray for
d expect a moderating of the present
gime and a limited return to China by
inese Christians and possibly others
join hands with a church whose
erties may be restored and a total
ristian witness to a quarter of the
orld's population made possible. This
ness, Patterson rightly says, will not
through the old mission and church
wer structure, but through the lay
ness of Christian individuals and
ristian homes—the New Testament
ousehold church.”

The reviewer shares Patterson's con-
tion that, despite its present total
ipse, the Chinese Church is still
ere—spiritually strong and vigorous in
underground life and only awaiting
od's time for liberation.

SONS OF TIV by Eugene Rubingh
(aker Book House, \$5.95) is reviewed
Wilfred A. Bellamy, General Sec-
ary of New Life for All in Nigeria.

Comprehensive details concerning
e cultural anthropology, contempo-
y history and development of the Tiv
be in Nigeria make a fascinating back-
th against which their church is
esented from its birth to the present
e.

Throughout the book one sees evi-
nce of wide reading in several lan-
ages of the author. This gives added
thority to the work, in that he con-
ntly refers to the writings and sayings
leading Tiv personalities. It is refresh-
g to meet one who is sufficiently in-
uch with the people concerned to
ote them at such length. However,
is is symptomatic of Eugene Rubingh.
e is noted for his intimate relationship
th the Tiv and his knowledge of their
nguage, which colors his interpretation
many of the problems raised in the
ok, in particular that of theological
ucation for the Tiv Church.

Students of mission and church
owth will be familiar with the prob-
ms raised in the book. The emerging
te, traditional and modern marriage
nflicts, polygamy, nationalism and
balism, legalism in the Church, mis-
onary image, Islam, Roman Catholi-
sm, etc., feature significantly in *Sons
Tiv* and the author makes interesting
mmentary on them.

It was good to see the question of
ssionaries as church members raised

again. This is a need for which we
be brought to our thinking and Eugene
Rubingh does this forcibly when he
writes, “A Christian is part of the
Church in his locality. He naturally,
should be a member where he lives and
works and fellowships with God's
people.”

A significant contribution is made by
the author in his final chapter con-
cerning the future, especially with refer-
ence to the role of the missionary. This
is not material which is confined to the
Tiv Church or to Nigeria but is a
commentary on missionary strategy to-
day. He points out that the relationship
which had its beginnings in a pioneer

ministry, must now progress rapidly
through the pastoral stage into the
serving partner relationship. Yet
Rubingh reminds us, the missionary still
has a vital part to play within this new
relationship, notably in keeping “alive
before the eyes of the Church a passion
for evangelism.”

Highly praised by **James Anderson** in the
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Nene Ramientos of Crusader Magazine



"WHAT IS YOUR LIFE FOR?"

... A RESPONSE

Godly upbringing, dedication and determination to heed the divine call combined to make the editor of the *Crusader Magazine* the stalwart of a man that he is today in the field of Asian evangelism.

"Nene" is the Boholanos' (Bohol is an island in the Philippines) endearing nickname for a favorite son. The present coordinating director of the All-Philippines Congress on Evangelism was named after his father who was a lawyer of no mean ability. Orphaned at age three, Neno Ramientos, now forty, mar-

ried, and Filipino journalist par excellence, along with his two brothers, was left by his mother to the puritanical care of a Christian aunt.

Life was terribly dull for the restless little fellows in the little village of Guindulman. The town lies between two high mountains and Nene remembers to this day how that "the sun came up late in the morning and set early in the evenings."

The strict aunt saw to it that the Ramientos brothers did not get into trouble with the neighborhood street

urchins. It was perhaps this sense of austerity and confinement that instilled into young Nene's heart the desire to break away when he grew older.

In 1949 American evangelist Bob Pierce came to Bohol for a week of Youth for Christ rallies. "To give a good example to the rest of our youth group," student leader Ramientos attended the nightly meetings. Although he was head of the church youth group and a bright student, he had never made a definite decision to accept Jesus Christ as his personal Savior from sin. It was a

26

DR. WORVIS



close of the Pierce campaign that no made that decision.

Since then, things really began to open in Nene's life. An American missionary who spoke on the subject, "Young man, what is your life for?" was used of God to bring the youthful high schooler to a full surrender of his life to Christian service.

That year Nene won the national historical contest. The prize was a full scholarship in any liberal arts college of his choice. Nene's aunt insisted that he give up law and become well known like his late father.

God was, however, leading the young man to an even higher calling—that of the gospel ministry, and he knew it. His aunt thought her brilliant ward had been out of his mind and to Nene's great disappointment, refused to support him in his seminary pursuit. A few friends in church gave toward his boat and promised to pray for him when he sailed for Manila.

Bible school days were filled with lessons of trusting God for the supply of every need. More and more God became real in Nene's spiritual experience until he graduated as the most outstanding student of his 1952 class at the Far Eastern Bible Institute and Seminary.

His expertise befitted the most sophisticated pulpit in the Philippines' chief metropolis, but Nene deigned to give up instead a small *barrio* (village)

church in probably the most backward province in the country. There he plunged into tribal work. Many headhunters were won to Christ under his inspired ministry. His beautiful voice blended with those of the jungle tribesmen singing hymns and choruses in native dialects as they sat for worship in their primitive huts.

It was difficult for Nene and his now growing family to understand why God should take him out of that mountain mission to place him in a white collar job back in Manila.

He had a brief stint in radio and then in full-time Christian journalism. This led him to see that "the whole of Asia and the world is just like one whole tribe whose basic needs are not different from those who are in the jungles."

The former lad from the sleepy town of Guindulman, Bohol has come a long way into a vibrant arena of missionary usefulness. He has traveled abroad in strategic conferences and crusades, writes for various internationally-read periodicals and is a ranking executive of Philippine Crusades. Chairman of the Philippine Christian Literature Fellowship, Director of Publicity for the recent Asia-South Pacific Congress on Evangelism in Singapore, besides serving as resident minister of the Faith Bible Church in Quezon City, Philippines, the Reverend Eustaquio A. Ramientos, Jr. bears watching.



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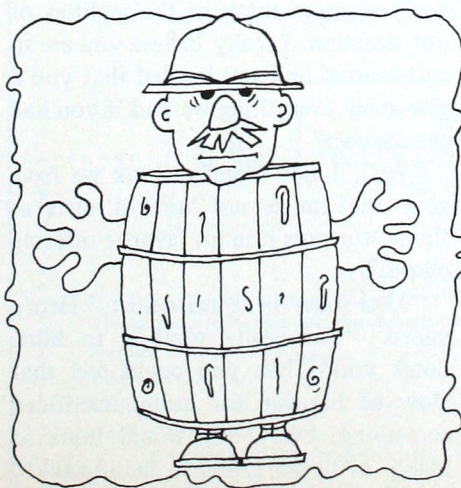
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Henry the Hilarious

"Of all the nerve!" Henry exploded. He crumpled the letter and smashed it in his fist.

"Now what's the matter," his wife asked. "Did one of the department stores bill you for something you didn't buy?"

"No, it's that mission agency again. Every time I hear from them, they need more money—why do they seem to think *I'm* the one who should be evangelizing the whole world?" His voice was angry but it betrayed a slight tinge of guilt.

"Well, I knew it had something to do with money—it always does when you explode like that."

"Ah, come off it now, Betty. You're as bad as the mission. You seem to think my funds are limitless. I just wish you had to figure out the bills at the end of each month. Then you would realize what I'm talking about. We're not plush, you know!"

"Well, we must have a little more than that poor man pictured on the front of the envelope," Betty said, watching Henry's expression carefully. He didn't say anything for a minute. His face got red, and his anger mounted visibly.

"You scatterbrain! Have you forgotten our older kid is going to be ready for college in another year. What are you doing to prepare for that? You don't seem to think of the realities of our situation. I really believe you are so soft-hearted and soft-headed that you'd give away everything we had if you had the chance."

"Well, I don't really think we have given that much—not 'until it hurts' as the pastor puts it in his favorite offering cliché."

"You must be a masochist," Henry yelled. "You really want it to hurt, don't you? Then you could feel that glow of heroism for having sacrificed something. Everybody would think so highly of us for giving so sacrificially!" He was sarcastic now.

"I don't think they would even know. At least, I hope they wouldn't."

"Well, I think people have a right to know who supports things and who doesn't. At the club everyone knows who really pitches in—look at the plaque on the wall over there for what I did in getting life memberships." Two children entered the room and dinner began, but Betty hadn't forgotten the point.

"Would you feel better about giving to evangelism and missions if they gave you a plaque to put on the wall?" Betty asked after dinner was under way and there seemed to be a lull in the conversation.

Henry thought the subject had been dropped, and he didn't look very happy that Betty had brought it up again, especially in front of the children. He tightened his lip for a moment. "Do we have to get into *that* again?"

"Well, it has to get to you somehow," Betty suggested, "or else you'd enjoy talking about it more."

"This is ridiculous!" Henry was trying to hold his temper down in front of the kids. "There seems to be collusion between you and this mission agency. You have a gun to my head. You want money, or else!"

Betty was keeping her cool all the way, and enjoying it. "Nobody's got a gun," she corrected. "Do you kids see any gun?" The two children looked up and grinned. Then they straightened up a bit when they saw that their Dad wasn't laughing.

"Well, the psychology of what you are doing is the same thing," he protested weakly.

"I think you have a guilty conscience, that's what I think."

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"What in the world makes you think that?" Henry attempted a wide-eyed innocent look.

"Simply because you are so sensitive about the subject. You really don't want to talk about it. You don't want to face the fact that compared to so much of the rest of the world we have it pretty good and we could get along on a little less than we have. I'm sure I could sit down on the grocery bill a bit without feeling it too much. I could postpone getting the dress I wanted for the dinner on Saturday. My wardrobe doesn't need to be replenished that badly."

"Ok, ok, ok. We'll give something to the mission. Just don't give me that sacrifice bit. That sounds too heroic. You don't have to give up those things. I can figure something out."

"A hundred dollars worth of something?" Betty asked. This time she decided to see it through to the specifics.

"What? You expect us to give a hundred dollars, when we have bills to pay and college coming up and. . . ."

"I thought you said you could figure something out. If your vacation was coming up next week, I'll bet you could figure something out, couldn't you?"

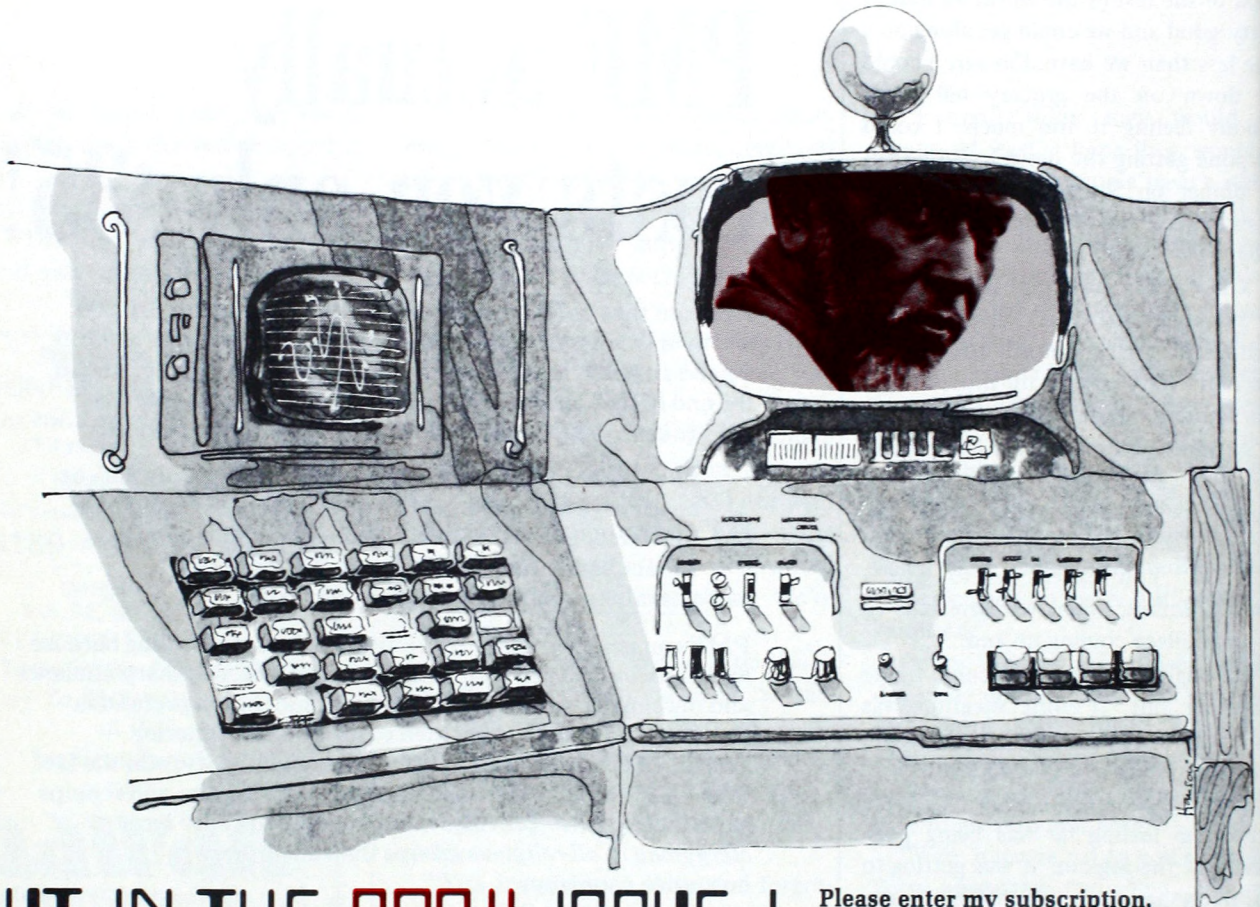
Henry's eyes were narrowing. Again he got the feeling he was being pressured. But the logic of it was getting to him. Betty had never pressed him quite this way before. But he was getting the point.

"Ok, I give in," Henry said with a sudden burst of pretended frivolity. He held his hands straight above his head. Take my money. Take all you want. I'm generous—see, look at me, I'm all heart."

By that time the kids took advantage of the situation and were trying to grab for his wallet. But Henry swatted at them in fun. He knew he had lost the argument technically. But somewhere down deep he felt he was the winner after all. He offered a silent prayer that God would help him learn this lesson for good—and somehow he knew God would count on Betty to help.

—Dr. Stonewall Hurdler

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The Chinese Quarter

No, we are not talking about "Chinatown," whether in New York or San Francisco. The reference is to something comparably greater. It is to the massive fact that Chinese people make up one quarter of the total world population.

And all but roughly 25 million of them are bamboo-bound in the Asian mainland.

Among the 1969 publications on China was a book called *China in Change*. Authored by seven writers, its editor, Dr. M. Earle Bates, says in the Preface:

The Chinese, the most numerous people of mankind, are largely isolated from the international community, are formally at war with the United Nations and live in mutual hostility with many other peoples. *How can this be?* (Italics are mine.)

The question belongs to the 64 dollar variety. If the answer calls for *explanation*, it is beyond us. If it calls for *understanding*, there are measures of enlightenment that fall within our grasp. (To *explain*, as Helmut Thielicke has pointed out in *Between Heaven and Earth*, requires a scientifically respectable tracing out of cause-and-effect patterns, whereas to *understand* is to have insight into those aspects of "historical personal life" that have marked a particular situation.)

For example, how many of us North Americans are still, in 1970, under the influence of distorted images and stereotypes of the Chinese people that we have carried around with us from childhood? Pigtailed and bound feet. The Chinese laundry man down the street. The figures of speech—"a Chinaman's chance," for example—that used to be so current and so catchy.

Yet this pigtailed Chinese, who had emigrated to the United States, was no more representative of Chinese civilization than a folksy farmer from "Plowin' Corner" would be representative of American culture amid the bright lights of Tokyo.

Let me here hazard a judgment that I think will not be disputed by any expert on the history of China's relations with the West. The judgment is this: no one can possibly understand the hostility of the mainland Chinese toward the Western white man unless he has probed the depths of the sentiment which several generations of Chinese have felt because of the West's trampling disregard of a Chinese culture that was already sophisticated when our Anglo-Saxon forbears were savages in the wilds of northern Europe.

True, this is only one strand in the complexly woven cable of any attempt to understand the contemporary Chinese situation, but it is an important one. Today, as Bates points out, we of the West are in danger of settling for a new set of stereotypes and caricatures of, say, 700 million Chinese mainlanders. Occasionally you meet the Red-leaning person who thinks—or says he thinks—that Mao's China is a new heaven in which social justice prevails and poverty is dead. Far more frequently you are exposed to the neat ideological patter-

of the American who rolls three-quarters of a billion human beings into the shape of one gigantic ogre for whom the recommended treatment is "hate 'em and bomb 'em."

Viewed in another perspective, and one that is more distinctly related to the Christian mission, today's Communist controlled China has unintentionally cleansed the thinking of yesterday's China missionaries. They used to wonder, for instance, whether the family-and-clan system, one of the tightest in all of the world's societies, could ever be broken up. The Peking regime has done it. This, conceivably, under a non-Communist government could lead to far freer choices in the area of religious faith than was ever true under the old system.

Other aspects of cleansed and corrected thinking are set forth with startling candor by missionary Leslie T. Lyall, of the Overseas Missionary Fellowship, in his recent book *Red Sky at Night*. In a carefully tabulated bill of self-indictment, which begins with the words "WE CONFESS," the following particulars are deplored:

1. Too many China missionaries were guilty of preaching a watered-down gospel.
2. Too many remained ignorant of Chinese culture, literature and thought.
3. Too many were reluctant to identify with the Chinese. (We professed to love your souls, but we failed to love you as people.)
4. Too many were so paternalistic and possessive that the Chinese Christians had little chance for free development.
5. Too many were preoccupied with institutional work and too little concern with planting strong local churches.
6. Too many were unconcerned about social justice.
7. Too many were neglectful of the urgent need for an adequate Christian literature.

This is healthy honesty. Are we to conclude that missionary Lyall, armed with matured insights, wishes to be the first to re-enter China once the doors are open again? Not at all! He is in fact confident that Western missionaries will have but slight chance to return and perhaps less chance to succeed if they do get in. Opportunity will fall to the Chinese Christians. Even they must be cautioned against a "rush to the barriers" with anything that appears to be organizational competitiveness. God, we must believe, will have His own way of showing our Chinese fellow-Christians how they should, even now, be readying themselves for a servant role and a witnessing presence in the midst of their own people.

The Chinese quarter—God's most multitudinous people! God created them. Christ died for them. History haunts them. Destiny quivers before them. And if this be true, the Church universal had better use its knee-caps for prayer and its thinking-caps for planning.

PSR

The Positive Power of Negative Thinking

When Norman Vincent Peale published *The Power of Positive Thinking*, he did more than tag his book with a catchy title. He deposited a phrase in the bank of the English language. The phrase enshrines a useful principle with which one does not quarrel. If one is to argue against it at all, it is not because the proposition is wrong but because it is taken by some to mean that negative thinking is *always* wrong.

The principle of polarity—Ying and Yang, light and dark, in and out—is too deeply embedded in life to be dismissed out of hand. Two things, therefore, are important: to avoid a negative obsession and to discover the positive value of controlled negative thinking.

Jesus talked about a house that had a sandy foundation. He warned that when the testing storm broke upon it, it would fall. The picture is negative. He went on to describe a house whose foundation was laid on rock. No tempest could collapse it. The picture is positive. To draw the two pictures together so that they complement and reinforce one another—this is wisdom.

How may it be applied?

Consider *our handling of the relationship between past and present*—always a tricky thing in revolutionary times. To *idealize* the past seems positive. To *criticize* it appears to be negative. What is important is a kind of critique of the record and witness of the past that will result in clarification rather than distortion.

Learning from History

In Colonial America there were hordes of Tory church members who stuck strictly to the "law and order" line. If their policy had prevailed, there would have been no Fourth of July on these shores. John Witherspoon, no Tory, was a Presbyterian minister and President of the College of New Jersey, the forerunner of Princeton University. One account of the Boston Tea Party states: "The Americans rose up in holy wrath and decided that it was time to draw the line. John Witherspoon took his place in the vanguard of the revolutionists." Three years later he became one of the 55 signers of the Declaration of Independence.

The Tories were content with the *status quo*. The John Witherspoons, full of grace and grit, said in conscience, "The *status quo* is intolerable."

We err if we imagine that democracy sprang full-blown out of the American experiment in freedom. Unless it has been removed in recent years, there is statute on the law books of Massachusetts, placed there in colonial times, "forbidding the common people to wear the clothes of gentry as not befitting their station in life."

We are only weaving illusions around ourselves if we imagine that American history is an untarnished saga. For its shining hours and pages we are grateful. From its less than glorious chapters we should take instruction. To vilify our past is stupidity; to deify it is idolatry; to clarify it—and so to learn

from it—is maturity. What emerges from the third process is the positive power of negative thinking.

Living in Honesty

Taking a slightly different tack, *to live in a critical mood, where others are concerned, is negative; yet few exercises yield more positive good than disciplined self-criticism*. We separatist evangelicals have something to worry about here. We reckon our own stature to be tall. Our theological olfactories smell heresy a mile away. Our well honed vocabularies are the knives with which we carve up the "liberals," the "modernists," the "radicals." We shout our slogans. We defend our records. In certain moods we turn and rend each other. The one thing that we find terribly difficult is the exercise of candid self-criticism. If I had been a speed-reading demon, I might have missed this stinging sentence in Julian Hartt's recent book *A Christian Critique of American Culture*: "The human spirit has a natural and humanly inextirpable propensity for creating illusions as shelter against reality." Paul the Apostle was no slouch at detecting this *you*-directed criticism and this *we*-directed self-justification. It was not without reason or occasion that he wrote to the spiritually self-conscious Corinthians: "Examine yourselves."

At an overseas gathering of evangelicals, a brilliant national from one of the participating countries read a paper on the integrating of the gospel with social concern. When I asked my friend "Was it well received?" he replied, "By the Christian nationals, yes; by the foreign missionaries, no." On which I made the comment, with slight exaggeration, "How the missionaries feel about it is no longer the important thing."

To be sure, North American missionaries are *capable* of bold and sensitive thinking, of wise and relevant counseling. But North American missionaries, in too many instances, have been too emphatically sure that their American thought-patterns can be superimposed on Christ's maturing servants among the Asians, Africans and Latins. The liberating discovery needs to be made that some of our theological commitments—not all, by any means—are merely disguises acquired from our religio-cultural conditioning.

In one of our Western cities a breezy, salesman-type pastor informed me that he would not knowingly allow a minister in his pulpit who did not preach the "pre-tribulation view of the rapture" in connection with our Lord's second advent. I thought of the number of pulpit giants of past and present who by that test would have been excluded from his pulpit. His right to *hold* this view is not in question. His right to *impose* it as a test of biblical fidelity is open to serious question. He would be a risky candidate for the mission field.

What is to be concluded is this: that here is a man who needs, as many of us need, to probe his own assumptions. He needs to ask hard questions about his attitudes. Out of this wholesomely negative thinking some positive results might well emerge.

PSR