

WORLD VISION

40 CENTS

MAGAZINE / JANUARY 1970

The Missionary and the Church: A Changing Relationship





Looking to us...

DO YOU CARE ENOUGH TO SHARE?

God's love within us causes us to care for the needs of others. Thus, the giving of God's people is an outward manifestation of the inward desire to help.

... they look to us for food, clothing and shelter.

In providing these we share God's love and spiritual guidance. Through Centro de Amparo Orphanage (Ensenada) and the new Centro Sordo Mudo (Deaf Center) near Guadalupe

Mexican Fellowship is caring for over 50 children. Building materials, food, equipment are needed.

You too can have a share in providing Christian love and care for these boys and girls in Mexico.

**Do you
care enough
to share
with your
neighbor?**

**ALL GIFTS ARE
TAX DEDUCTIBLE**

For further information and free map of Baja L.C. Mexico write

MEXICAN FELLOWSHIP, INC.

P.O. Box 485, Pasadena, California 91102

**KENNETH J. STROMAN,
President**

WORLD VISION

MAGAZINE / JANUARY 1970

CONTENTS

EDITORIAL VIEW 31, 32

Previewing the April special issue Dr. Rees kicks off 1970 with "Field Day For Futurists." In "A Prince Has Passed" he pays tribute to a forty year veteran in India.

ARTICLES

AN AUTOMOBILE AND A BIKE ARE NO MATCH

by Rochunga Pudaite 8

The Indian national director of a United States-based mission organization expresses his views concerning inequalities remaining on mission fields.

AN IDEAL COMES TRUE IN UGANDA, by T. E. Lloyd 10

A missionary executive describes a visit to the West Nile country where unusual cooperation exists between missionary and national church.

DESTINED TO FLY by Sydney Allen 12

When a missionary lets go and how he transfers responsibility to national church leadership is discussed by a missionary-professor on furlough.

THE OTHER GENERATION ON THE FIELD

by Dick Hillis 14

Is the lot of a missionary kid so terrible? Do MK's feel cheated? Are they resentful of their parents' chosen occupation? A mission leader takes a poll to find out.

IN SEARCH OF GOD'S BRIDGE FOR MISSION

by Donald C. Flatt 18

A missions professor presents a critique of the church growth philosophy.

EL HERALDO... ' by Sergio Franco 21

How a Spanish magazine becomes an evangelistic tool.

FEATURES

PIECE OF MIND 4

FACTS OF A FIELD 24

SURVEY REPORT 6

PERSONALITY PROFILES 26

GLOBE AT A GLANCE 22

READERS' RIGHT 29

PHOTO CREDITS: page 10, Roy Brill; page 22, Joe Gooden.

Paul S. Rees, editor; Theodore W. Engstrom, executive editor; Frank Farrell, associate editor; M. Ann Woodward, assistant editor; Judy Raby, copy editor; Don Aylard, art director; Jean Caldwell, artist; Howard Payne, advertising manager; Ed Norman, director, subscriber services.

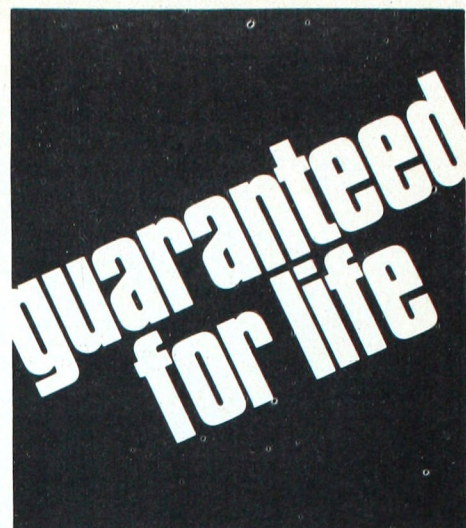
World Vision Magazine is published monthly by World Vision International, a nonprofit religious corporation founded by Dr. Bob Pierce; Dr. W. Stanley Mooneyham, president.

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

World Vision Magazine is a member of the Associated Church Press and the Evangelical Press Association. Subscription rate \$4 for one year, \$7 for two years, \$9.50 for three years, \$15 for five years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 40 cents. Special rate for missionaries: \$4 per year, includes postage. Send all editorial correspondence, subscription information and changes of address to World Vision Magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1969 by World Vision, Inc. Second Class postage paid at Monrovia, California.

VOLUME 14

NUMBER 1



Our Bible college has a gift annuities plan that offers you guaranteed payments for the rest of your life. You'll be assuring yourself of a lifelong secured income. At the same time, your gift will enable us to continue preparing young men and women for *Careers with Christ*.

Our annuity payments have always been made precisely on time. And the rate of return has increased steadily through the years. In fact, we'll match the annuity income offered by any valid source.

Only a small portion of your contribution is taxable. And you can arrange to receive your payments annually or semiannually. Also, your income won't be at the mercy of fluctuating stock market conditions.

Mail the attached coupon and look into our gift annuities plan for the life of you.

Douglas B. MacCorkle,
President
PHILADELPHIA
COLLEGE OF BIBLE
1800 Arch Street
Phila., Pa. 19103



WV170

Please send me your free annuities brochure, which also contains information on life agreements and wills.

Name _____

Address _____

City _____

State _____ Zip _____

Birthdate: _____ (month) _____ (year)

Child Evangelism Fellowship Inc. reached 1,205,816 children last year...



Join the ALL OUTERS all out to win children to Christ in this generation through (1) Teacher training, (2) Good News Club®, (3) 5-Day Club®, (4) Institutions, (5) Fairs, (6) Literature, (7) Telephones, (8) Rallies, (9) Home office, Dr. Frank R. Mann, executive director.

Write CEF to receive the following information: (A) History of CEF, (B) Three-month Institute training, (C) Mission program, (D) Name and address of nearest CEF director, (E) Good News Club® program, (F) 5-Day Club® program, (G) Annuity and Wills program, (H) Literature catalog, (I) Sample of CHILD EVANGELISM magazine.

Child Evangelism Fellowship Inc.
P.O. Box 1156
Grand Rapids, Mich. 49501

To receive information, circle: A B C D E F G

name

address

city state zip

Long Shadow of the Cross

It would be the height of banality to tell readers of this magazine that the relationship between missionaries and receiving churches is changing. The point at issue is rather how much more change should there be. That the transition can be traumatic even for the sending churches can be pointed up by a question: Are American churchmen ready to sponsor, say, Japanese street preachers on Main Street, U.S.A.?

But as for Western missionaries today, it would seem that their symbolic biblical figure could well be John the Baptist and their theme his words: "He must increase, but I must decrease." Related to the missionary's decrease in relation to Christ, is his decrease in relation to the Christian national worker. Articles in this issue of World Vision Magazine indicate that the missionary still has a way to go. John Methuselah asks the pointed question: Can the missionary humble himself to submission to the national leaders?" Rochunga Pudaite zeros in on some remaining inequalities between missionaries and national workers. Sydney Allen outlines some of the problems related to the necessary transition of the missionary's role from that of nurse to that of flight instructor. T.E.Lloyd portrays an idyllic relationship in Uganda between missionaries and church, most refreshing to read because, we fear, it is exceptional.

The Lord of the Church humbled himself to the death of the cross. The missionary's identification with that cross was not completed when he gave up family, friends, and homeland to go to the field. The cross also has something to say about the addictive effect of a colonial-type missionary power and position on the field. For without the cross there is no resurrection, no newness of life and service. Basically, this is not a missionary problem. It confronts every Christian. Who has not seen it in his own church, in his own life? May God help us all.

Frank Farrell

Associate Editor

DO YOU HAVE

**\$300,
\$500,
\$1,000**

or more to INVEST ?

... want to put those funds into effective and profitable use?

Christian men and women are often concerned about the matter of investing their funds. Some do not wish to become involved in stocks and bonds because of the fluctuation and uncertainty of economic conditions. But they are interested in security and assured income.

MOODY ANNUITIES

meet both of these requirements!

► They assure an income up to 9.09% (depending on your age) and this for as long as you live. To support this guarantee are the resources of Moody Bible Institute. The Institute has never missed or been late with a single payment. And in addition,

this extra dividend... your annuity funds are carefully put to work in the great program of Moody Bible Institute, and thus you share directly in the blessings of this worldwide gospel ministry.



WOULD YOU LIKE TO RECEIVE DOUBLE DIVIDENDS ON YOUR MONEY?

We'll be happy to send you the FREE booklet, *Double Dividends*, which explains the Moody Annuity Plan in detail.

Write: Annuity Department Dept. 1WO

MOODY BIBLE INSTITUTE
820 N. LaSalle Street, Chicago, Illinois 60610

Please send me, without obligation,
 Double Dividends, story of Moody Annuity Plan; Folder relating to Wills;
 Information on Life Income Agreements.

Name _____ Age _____

Address _____

City _____ State _____ Zip _____

63 YEARS WITHOUT LOSS TO AN ANNUITANT!

piece of mind
a forum for
expression of personal opinion,
criticism and dissent.

CAN THE MISSIONARY HUMBLE HIMSELF?

Missionary movements are living monuments of Christian witnessing. They are part of God's plan of salvation offered to every nation. The Holy Spirit challenges every believer to active participation today.

Many writers have tried to explain better methods of foreign missions. Usually they are foreigners writing from experience gathered outside their native land. Their viewpoints are therefore often biased. They reflect missionary ideas developed at home. And such ideas, though good, are not successful in foreign cultures.

These writers seemed privileged to express their own ideas, opinions and plans on a one-way street, from missionary to national worker. Result: the national viewpoint was not sought out nor studied nor understood, and disaster followed.



Our contributor this month is the Rev. John Methuselah of Andhra, India.

True, some nations have been greatly helped by missions. Some national churches are doing wonderfully. If they have not progressed to foreign missions, at least they engage in home missions.

A most important motive of missions is sharing. Any Christian who keeps quiet and does not try to spread "the gospel" obviously sins. "Sharing the good news" should be such a forceful and compelling drive that one forgets distance, culture or language. Some missionaries have forsaken all, and have attached themselves to their adopted countries with no desire to return home. They die joyfully and are buried among those who share "their gospel."

Unfortunately other missionaries make serious mistakes. Terrible physical conditions in the culture need correcting. Without foreseeing the outcome a missionary becomes tied up in social service. The national believer is led into the same work. The mission board becomes busy raising funds for hospitals, food, clothing and schools.

What is wrong? Such work needs doing!

All very true. But the missionary engaged in evangelistic work suffers. Nationals spurn his offer of "the gospel." "Give us medicine, food, clothes and schools like other missionaries," they demand. The national Christian must make his choice: livelihood for his family and social service for others, or indirect isolation by fellow believers (even open persecution) if he insists on "sharing the gospel" with his lost Indian brothers.

Meanwhile churches fail to mature. Mission support keeps them dependent. Spirit-filled national leaders are not de-

veloped by missionaries. Those that are developed may not be wanted by the established leadership. They find they must submit to "superior" ability and training of the missionary or work outside the establishment.

Some faithful "gospeler" missionaries make another kind of mistake. Their compassion moves them to photograph many pitiful scenes. Back home these are shown to prove the horrible conditions existing on the field. Church members conclude that these are typical. Result: much missionary effort is directed toward the most wretched people. The "gospel" is seldom presented to important people, the ones with most possibilities and influence.

Nations don't like the "image" presented to America by missionaries. Now permits for new missionaries are often refused. Do you like Hollywood's image of America? Do you agree with the pulp magazine image of your country? Yet foreigners believe they present the true picture of American life. Don't you wish government restrictions would stop such lies? Therefore never present a bad image of a country you wish to work in.

The Basic Question

Without realizing it, the missionary often degrades the national worker in his people's esteem. Few persons want pity. Many resent the person offering pity. Nationals are now demanding equality, co-worker status with the missionary. And nationalism actually goes further, demanding "submission to the national leaders." Can the missionary humble himself to such a status? Will he practice New Testament truths all the way, even to becoming a bond servant?

Successful missionaries learn the culture and faiths of peoples with whom they work. Refusal to do so is not accepted as "orthodoxy." Paul taught "all things to all men so some might be saved." He did not endanger Christ through such "compromise." We need not fear when we have true knowledge of the Lord and His Word.

Western style organization hinders church growth in Eastern cultures. Increasing methodology, decreasing theology produces devology. Buildings and committees fill leaders' thoughts. Meanwhile they miss today's challenge. Like trained birds they parrot western teachers. The resulting church, neither west-

ern nor eastern, is misunderstood by both. Then conflict comes and "gospel sharing" is forgotten.

Many top national leaders know these defects, but they refuse to speak their minds and run risk of losing income and position. Better a well-fed parrot than a hungry eagle is their philosophy.

Yet Christ is clothing his bride, beautifully adorned in national costume. The gates to heaven open on all sides to receive Christians into the Kingdom of God. Missionary errors will go, leaving no trace in eternity. Christ's Kingdom remains forever.

In a rapidly changing world foreign missions must adopt new ideas or retire from business. Yesterday's methods are outdated, even though the "Bread of Life" never changes or becomes out of date.

Outdated Methods Must Go

I would be an ungrateful liar to misrepresent or undermine the missionary movement. But it would be equally wrong to mouth pleasing words without telling the truth about present conditions. Some missionaries have disappeared. Some have been forced to leave. Some remain but keep holding to old ways. Few new missionaries are allowed to enter. We must understand why before we can have fresh victories for Christ. Outdated methods must go. Updated methods must be brought in. However, they must fit the culture they are to work in.

Christ is still triumphant against the strongest opposition. He is the same yesterday, today and forever. Conversions must replace compassion in importance. Witnessing must be done in the power of the Holy Spirit and his Word, not social works.

There is a growing desire for spiritual fullness in India. A brother writes, "The Lord revealed to me that the end-time ministry in India is through mighty manifestations of the power of God in the apostolic pattern. We tarry in the presence of the Lord for fresh anointing for this."

Complete dependence on God would bring foreign missions up to date. Only the Holy Spirit can reveal methods that give thirty, sixty, a hundred fold harvest. Holy Spirit gifts will supply the faith, administrators, evangelists, teachers and all the rest needed to complete the Body of Christ in these days.

For a Good Life Retire to Shell Point Village

A MINISTRY OF THE CHRISTIAN & MISSIONARY ALLIANCE FOUNDATION
on the Caloosahatchee River • FORT MYERS, FLORIDA



New concept for retirement will include 600 air-conditioned apartments, Nursing Pavilion, Village Center, Village Church, Marina, Motel, National Bible Conference Auditorium. EVERYTHING PROVIDED for care-free, worry-free retirement with activities, neighbors and constant care combined with Christian fellowship to make living here a most rewarding experience.

WRITE FOR COMPLETE PACKET OF FACTS

Shell Point Village P.O. Box 2202
Fort Myers, Florida 33902

Wheaton College
announces
the new...



For you and your loved ones, careful planning now can lead to security, freedom from reinvestment worries, and satisfaction during retirement.



Your investment in young lives at Wheaton will help prepare many for Christian usefulness and leadership now and in the future.

"For Christ and His Kingdom"
Since 1860

WHEATON COLLEGE

Wheaton, Illinois 60187

RETIREMENT GIFT-ANNUITY

Here are four important facts for Christians between 40 and 60 considering retirement years.

FACT 1. The Retirement Gift-Annuity is designed especially for the Christian who wants to give generously to the Lord's work now at a time when his earning capacity and productivity are highest, and still provide for his future needs.

FACT 2. A Retirement Gift-Annuity (RGA) provides guaranteed payments for life at retirement. For example, single life annual returns for males on RGA on the basis of \$1,000 commencing at age 65 are as follows.

| Issue Age | Annual Payments |
|-----------|-----------------|
| 40 | \$185.21 |
| 50 | 123.46 |
| 60 | 76.16 |

FACT 3. There are immediate and future tax benefits to be realized through the RGA plan. And, contracts may be issued on a single life or survivorship basis for gifts of cash, real estate, securities, or other marketable assets having a value of \$1,000 or more.

FACT 4. You will have the satisfaction of knowing that your RGA will help Wheaton College to advance its objectives in Christian higher education for young people during your lifetime, and afterward.

Dept. WV 170

Without obligation, please send me information on
 RETIREMENT GIFT-ANNUITY;
 Life Income Agreements;
 Deposit Agreements; Wills

NAME _____ AGE _____ SEX _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____



SEASON OF THE LONG RAINS

A warm, moving chapter from the life of an African pastor. Filmed in Africa in color.

See the beauty of Africa's countryside—Share a pastor's burden for his people—Discover with him the rich ministry of a World Vision Pastors' Conference—See this vital ministry in action around the world—Hear the warm personal story of one dedicated pastor—and hear the story of thousands.

A Larry Ward-Ron Plant Production for World Vision International. Original music composed and conducted by Ralph Carmichael.

Reserve this moving documentary film now for showing in your church, your service club or special meeting. Available on a free-will offering basis.

WORLD VISION INTERNATIONAL
Film Department
Box 0, Pasadena, Calif. 91109

World Vision of Canada
P.O. Box 181, Station K
Toronto 315, Ontario, Canada

Please reserve "Season of the Long Rains" for showing at

M010

_____ (Name of church or organization) Name _____

_____ (church or org. address) Address _____

_____ City _____

on _____ or _____ or _____ (date) (date) (date) State _____ Zip _____

75th Anniversary

PROCLAIMING THE SAME MESSAGE FOR AFRICA'S NOW GENERATION



Unto You is Born — A Saviour

Africa's Era of Change

presents an

Epoch of Opportunity for

A.I.M.'s 650 Missionaries

- Evangelism
- Bible Schools
- Church Planting
- Education
- Medicine
- Literature
- Radio & Television

we welcome involvement

WRITE:

Africa Inland Mission — P.O. Box 178 — Pearl River, N. Y. 10965

Survey Report:

Where Should Missions Emphasis Be Greatest?

This question was asked in recent World Vision Magazine subscription promotion.

It wasn't a Gallup poll by any means, but we thought you would be interested in this survey.

It shows where some North American Christians feel missions emphasis should be greatest today.

No conditions or qualifications were mentioned. . . just WHERE.

These early results (still coming in) should interest you maybe even surprise you.

Here's the vote tabulation as it stands at present:

1. North America
2. Asia
3. Southeast Asia
4. South America
5. Middle East
6. Africa
7. Middle America
8. Europe
9. Oceania

INDIA ON \$25 A MONTH

Not to see the sights and tour the cities. You couldn't do that. You'd never make it in India on \$25. Not on 10 times that much. But the Christian workers pictured below do. They are nationals. They work in their own culture, preach in their own language. They and 189 others engaged in Partnership Mission's "nationals telling nationals" ministry in northeast India.

Will you help us evangelize India on \$25 a month? Support is sorely needed for many of our national workers. Some are evangelists. Some are pastors. Some teach school. Some are medical workers. Some help with the necessary child care in our Partnership Parents program. Some are involved in our literature ministry. All are Indians.

The thing all have in common is a unique ability to relate effectively

to their own people and live within their economic boundaries.

With doors in India rapidly closing to foreign missionaries, our greatest hope is Nationals telling Nationals. That's the strategy of Partnership Mission.

Choose one of the workers pictured on this page. Write to tell us you (or your church, Sunday school, or other group) will trust God for the \$25 per month needed for support. You will never regret this investment. You can correspond directly with your own worker. If your choice already is taken, we will substitute a worker of the same sex and circumstances. When we receive your commitment we will send you immediately the gift book described below.



Rochunga Pudaite
President

ART



NER



The moment we receive your commitment to support one of these faithful national workers in India, we'll mail you a free copy of Dr. Oswald J. Smith's intriguing book, "PROPHECY—WHAT LIES AHEAD?"

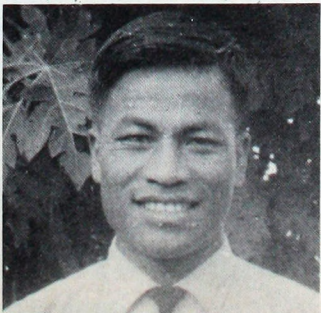
Dr. Smith says, "Prophecy is the great, outstanding, indisputable proof of the divine origin of the Bible." You'll thrill as you follow this theme in his writings. Do let us hear from you soon.



SHIP



CHANG SANATE. Came to Christ in 1968 through Ephesians Evangelist-teacher in Khawlek village.
S. NEIKIM. Through deep personal sorrow found Christ. Now a woman, visiting homes to evangelize.
ALVULMOI PUDAITE. Saved while attending Sielmat Christian School. Now secretary in our India office.
ARLIEN THANG. Trusted Christ after hearing one of our evangelists. Teaches at Sielmat Christian High School.
ANG BULAA. From very poor Hmar family. Worked in rice fields and conversion. Now a busy teacher-evangelist.
STOR ZAKHUM. After being saved became Sunday school superintendent, then evangelist, now pastor in Saikot.
ODDING PULAMTE. Worked for government until he found Christ. Now a teacher-evangelist at Leiri Mission School.



Complete this coupon and mail today

PARTNERSHIP MISSION, INC.

Rochunga Pudaite, President

Yes, I want to help evangelize India on \$25 a month. You may count on me, God willing, to support a Partnership Mission national worker in India. I am enclosing my check for \$25 for the first month. Please send me my copy of "PROPHECY—WHAT LIES AHEAD?" by return mail.

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____
 MY CHOICE OF WORKER IS _____
 I CANNOT SUPPORT A WORKER, BUT AM SENDING \$ _____



An Automobile and

It may be that I am one of the few people in the United States qualified to speak on this particular subject. Nevertheless I speak with fear and trembling. As it happens, I am both an Indian national—A Hmar tribesman—and a missionary (in the popular sense of the word). I walk both sides of the street. I speak with the knowledge that I have erred as often as anyone else.

But I must tell you of hindrances to an effective missionary ministry overseas that ought to be dealt with—now, before the damage is beyond remedy. Can they be dealt with? I cannot say; that is something that must be decided by some who will read these words.

A well-educated, vibrant Indian Christian once said to me, "I simply cannot accept a position as a worker with the Americans. My national pride is cut to the bone when I see the missionary living in a mansion and his Indian associates in mud huts. This flatly contradicts what Christ both taught and practiced!"

Let's consider candidly and objectively the matter of salary on the foreign field. In a private survey conducted in India a few years ago, a government official told me that only one percent of all Indians employed by missionary organizations were earning as much as the foreign missionaries. More than half of them were earning less than one-tenth of the missionary's salary. Some may think the Indian unspiritual who would give the matter of salary a

second thought, but it is a matter of fact that this inequality has caused both friction and contempt among national and missionary co-workers.

Another government official confided in me: "You know, when I was a deputy commissioner in charge of an entire district of 8000 square miles, with authority over nearly two million people, I was earning less than any of the missionaries in my district. I'm afraid I resented that deeply."

Loss of Influence

In non-Christian lands where a person's status is often measured by his monthly salary, national Christian workers who earn only a fraction of what the missionary gets may lose influence and respect simply because of that fact. The national who works under a missionary for bare subsistence may be accused of being a "missionary stooge" because of his subservient position. As a result, dependable and promising national Christians sometimes shy away from Christian work.

Inequality in salary goes hand in hand, of course, with inequality in the standard of living. Is it true that the national, being accustomed to fewer comforts, is content with less than the American has? Well, an Indian friend of mine once said to me a bit sheepishly, "I know I'm supposed to be willing to sacrifice, but when I see such a contrast between us and the missionaries, I burn." Then he gave me an illustration that might well cause him to take an emotional view of the entire subject.

"We all went to Kumb Mella," he told me, "to distribute tracts to Hindu pil-

grims. After a hectic, exhausting day the missionary headed home in his automobile. We Indian co-workers pedaled our worn-out bikes. The missionary entered a clean and comfortable house on his compound, sat on a sofa under an electric fan while a servant brought a cold drink and ice. He relaxed under a hot shower, and then sat down to a well-prepared meal. A soft, clean bed awaited him.

"But me! I came into my mud hut filled with smoke from the open stove. The wind blowing through the house brought the odor of raw sewage. I sat on a wooden stool, drank lukewarm water and tried to cool off with a small fan in my hand. Mosquitoes disturbed my sleep as I rolled on my charpai bed.

"In the morning I ran to the market to purchase enough food for the day. While my wife was yet cooking it, the missionary drove by and honked his horn to remind me of the time. Then he continued on to the literature stand. I cycled as fast as I could to catch him, but an automobile and a bike are no match. When I arrived, he scolded me for being late."

That It Happened At All

Exaggerated? I doubt it. Typical? Certainly not; it would have to be classed as an extremely rare experience. But the fact that it could happen at all is deeply disturbing and constitutes a grave warning to those who really care about the evangelization of the world.

Another error is found in the captive status of the national Christian. Some missionaries seem to cling to the old idea that anyone converted through

Rochunga Pudaite is president of Partnership, Inc., formerly Indo-Burma Pioneer Mission, based in Wheaton, Illinois.



Bike Are No Match *by Rochunga Pudaite*

them or their organization is staked-out territory to which they hold title as long as they both shall live. They forget that a national Christian has a mind of his own, that he has the Holy Spirit to instruct and guide him to service and affiliation with whomever he pleases.

Sheep-Stealers Unforgiven

I have known personally too many cases where to transfer from affiliation with the missionary society which won him to Christ puts the national believer under suspicion of being a backslider. His new associates are regarded as sheep-stealers without excuse. Otherwise exemplary missionaries have been known to quarrel heatedly over such an issue. Ten years ago an Indian man came to work with the organization I direct, without any offer on our part, and I have been haunted to this day by the organization that he left.

Let me suggest three simple remedies that might enormously improve the situation in India and elsewhere. Some will think my remedies extreme, but let me urge you to weigh your objections carefully and honestly before rejecting what I suggest.

First, a committee of qualified and concerned national Christian leaders on the mission fields ought to be appointed to evaluate the local conditions and give specific guidance in setting missionary salaries. Is that frightening? Offensive? I sincerely hope not. But listen to this: an American pastor once said to me, "Brother Pudaite, if you are paid more than the average pastor in America I will not support your organization."

Fair enough. I'll buy that policy with

enthusiasm and without fear. I'll be especially glad to buy it if it works both ways, and on either side of the ocean!

My second suggestion has to do with that remnant of colonial days, the missionary compound. With the exception of necessary institutional ministries, the compounds should be sold without delay and the missionaries moved to homes that are side by side with the nationals. The person who is not in close contact with the people to whom he ministers cannot touch their lives or share their burdens. A very honest and earnest missionary in Japan once said to me, "Some of our mission compounds are the biggest barriers we have in breaking through to the people. They too often are segregated from the Japanese, building up a little America while the people look on with contempt."

Freedom in the Spirit

Finally, I feel that no greater burden should be laid upon the nationals than the missionary himself is able to bear. Does he want freedom to make his own choices? Then allow the national Christian to do the same. The Holy Spirit can be trusted to guide him in his choice of church affiliation and avenue of service. As grateful as the national may be, this guidance may have no connection at all with the individual or society who won him to Jesus Christ.

During the Asian Congress on Evangelism in Singapore I asked an Indonesian delegate what he considered to be the reasons for the great spiritual awakening now sweeping through his country. He replied without hesitation:

"When some of the missionaries left under Sukarno's rule, the national Christians began to mix together more freely and found they believed the same thing after all. This gave them a new sense of unity. They began to work together and pray together, ignoring organizational boundaries imposed upon them, I am afraid, somewhat artificially. When those barriers were removed, the Holy Spirit began to work. The remarkable things which then took place in their lives were seen openly by unbelievers, and many of them were attracted to Christ."

Again, is this a typical story? In all fairness, I don't think so. But it does happen—and a little bit of that can go a long way toward hindering the work of God among His people.

I believe with all my heart that missionaries are the greatest people in the world, entrusted with the greatest and noblest work of all. If I did not believe that, I would not follow in their steps. But I believe that missionaries too are fallible human beings and need to be counseled by those who view their ministry from a vantage point they themselves can never occupy.

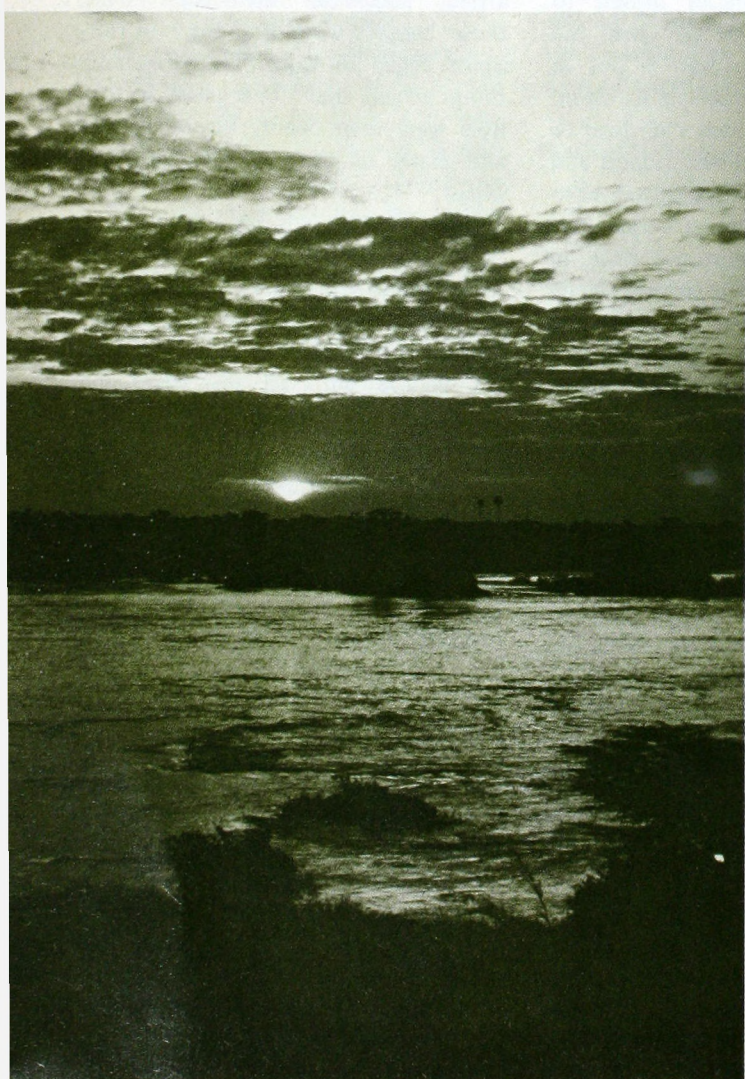
Who Are the Great?

Dr. E. Stanley Jones once said, "The great are not those who have the greatest number of servants, but those who serve the greatest number of people." This is undeniably true. It is a spirit that must be recaptured at any cost. Even our Lord took upon himself the form of a servant. It would seem a very serious ethical lapse if we who are His servants decline to do the same.



An Ideal Comes True in Uganda

by T. E. Lloyd



What is the ideal for missionary relationships with national churches? Most missionaries and nationals would probably agree that there ought to be perfect understanding and sympathy, Christian love and fellowship, each bearing the other's burdens. But human nature being what it is, the ideal is seldom reached. In many so-called mission fields, parallelism or partnership is the present position. Progress is slow toward any deeper understanding.

The developments of the past 50 years in this little-known district of West Nile, Uganda, may provide at least a partial answer to the problem. The present harmonious state of affairs was not reached easily. There have been misunderstandings leading to heartbreaks. Certain people, both African and missionary, have had to leave the work. Yet the experience here is an enormous encouragement to pursue the present course with patience and industry.

It all began in 1918 when a small party of Africa Inland Mission workers was delayed in the West Nile district of Uganda on their way into Congo. A survey revealed an enormous unmet spiritual need. Traditionally the whole of Uganda was given over to the Church of England for evangelism, and the great Church Missionary Society has preached the gospel everywhere. But in those days West Nile, with a population of nearly half a million, was completely neglected.

Africa Inland Mission cheerfully agreed to send Anglican missionaries to establish churches in West Nile in accordance with the pattern of church life elsewhere in Uganda. As the work grew, other evangelicals joined in as medical and educational workers, but the church life grew as planned.

Early last year this district became an independent diocese

T. E. Lloyd is home secretary of Africa Inland Mission in London, England.

f the Church of England. At its head is an African bishop, Sylvanus Wani, assisted by three archdeacons and a devoted band of African clergy. With about 400 congregations, this new diocese is as large as any in England.

But the most remarkable thing about this diocese is the wonderfully harmonious relationship existing between missionaries and the church. It is an ideal come true.

From the beginning, the idea of establishing a truly indigenous church was not just a theory but was sincerely practiced. Responsibility for pastoring churches, financing church work and finding the salaries of the clergy is entirely in African hands. The barest minimum of finance from the sending churches of Britain has been given to this. Missionaries have contributed in all the usual ways—Bible teaching, education, medicine, Bible translation, literature—but church government is totally “Africanized.”

For a number of years West Nile clergy have been coming to Britain at the invitation of one or another of our evangelical theological colleges to pursue post-ordination studies. But, even more important, they have lived in our homes, familiarized themselves with British church life, formed strong bonds of friendship with many ordinary Christians here—and learned to love us despite our weaknesses. The result is a vast fund of goodwill on both sides. One is simply not conscious of “color” or “race” when visiting West Nile. We are really “all one in Christ Jesus.”

When church leaders of West Nile heard that my wife and I were to spend a few days in the area during our visit to Africa in 1968, they decided to arrange a magnificent welcome. They planned it with loving care as a part of celebrations in observance of the fiftieth anniversary of the coming of the Gospel. On previous occasions they had written to the home council of the mission to thank them for sending missionaries, and indeed the Church of Uganda had once expressed its thanksgiving by sending a sacrificial gift. This time their thanksgiving took the form of a Day of Rejoicing. Meetings were planned in various districts of the diocese.

Early each morning we would pile into cars and set out for the destination agreed upon as most central for the district. People streamed in from all directions, mostly on foot, some on bikes, a few in cars or by bus. Then came the greetings and handshakes. Africans shake hands properly—not the single up-and-down movement of our casual Western fashion, but a fully hearty and warm handclasp and repeated shake.

A literature stall or bookshop would be set up and would be immediately surrounded. The new Bible in Lugbara, the language of the main tribe, still sells very steadily a year or two after publication. It is officially recommended to be read by Roman Catholics too.

Summoned by Drum

Time for the service to begin was announced either by beating the church drum or by ringing the church bell. Give me a drum every time! It can be heard for miles and is the traditional method of summoning people from afar. The best drums, I am told, are made from an elephant's ear stretched across a framework—if you can find an elephant willing to part with an ear.

The crowds poured into the church for the service of thanksgiving and repentance, hearing God's Word and rededication. Afterward the church was turned into a restaurant. Tables were set up and a feast was served. We noticed particularly that we “foreigners,” as the honored guests, were given the best quality food every time.

After the meal came questions. Top priority always seemed to be, “When are you going to send us more missionaries?” We are familiar with missionaries on furlough earnestly pleading for new recruits. Less familiar is the fact that it is the Africans who are really behind this appeal. With all our faults and failures and weaknesses, does the church in Africa still want us? Emphatically yes.

What are their motives? Keeping up with the Joneses? Hardly, for many missions have been sending few new missionaries recently. Making use of our cars and money? Well, we do help in every way possible, and today's missionary is often delighted to act as chauffeur to transport pastors and evangelists as needed. But they want us because they value the spiritual contribution we are able to make to the growth and strengthening of their church. And when we come we serve them. We can be disciplined by them if we do something wrong. No longer can missionaries take shelter under the umbrella of the mission, which will cover up for them if necessary.

Another question was the frequent request: “Will you please greet all the Christians in England for us and ask them to pray for us?”

Enrolled as a Tribal Warrior

Finally, gifts! In one place my wife was presented with a little knife such as the women of the tribe use. Thus they welcomed her as an honorary member of their tribe. My gift was a bow and a sheaf of arrows beautifully fashioned and exquisitely balanced. They were not toys but the real item used to kill wild animals for meat or to defend property and homes from raiders. It was a tremendous honor, for they would never trust the weapons of their tribe to anyone they did not love. I was symbolically enrolled as a tribal warrior. The occasion afforded a natural opportunity for me, when thanking them, to say something about being soldiers of Christ.

Together, then, we go ahead in the work of the Lord—Africans and missionaries. The bishop has called all of us to engage in widespread personal evangelism, to gather in the lost as quickly as possible. He has welcomed an English clergyman as his chaplain. He thanks God for the medical work of the Kuluva Hospital, still directed by missionaries. He is thrilled at the opportunities in the schools, with short-term missionaries giving a hand. These men and women are working in exactly the same way and on the same terms as the African staff. They are paid the same and are given the same leave. This brings them into the closest possible relationship with their colleagues.

West Nile could be providing guidelines. We think so, and it is the Lord alone who has given the know-how, the patience, the love and the initiative to make an ideal come true, to bring a vision to reality.



Destined to Fly

by Sydney Allen

Eaglets in the nest probably consider their mother a wonderful creature as long as she brings them the tidbits for which they scream, but they may temporarily change that opinion when she gets into the nest with them and nudges them out into the blue.

As they hurtle toward the rocks below, the eaglets probably mourn the passing of the more sympathetic approach. They may wish for the old days when they were better understood. But when they catch the updraft and begin to soar out over the valleys on their own wings they can understand the reason for their mother's new approach. Now they can catch their own tidbits. They can soar when and where they please. They can be eagles instead of beggars.

When a young church is being weaned away from its period of nurture there is often a time of misunderstanding, but this is no reason to prolong that period unduly. There are always misunderstandings when what is expected of an individual or a group suddenly changes. A church that has been sustained by

Sydney Allen, head of the philosophy and theology department at the Philippine Union College in Manila, is currently home on furlough and studying in the department of philosophy at the University of California in Los Angeles. He and his family plan to return in June to Manila where they have served five years.

subsidies through the years can be expected to show a bit of alarm when the time comes for it to become self-supporting.

A minister or a teacher or a business manager who has been working in the shadow of an experienced overseas leader may cringe at the thought of doing without that cushion of shared responsibility. When sympathy is appropriate it must be forthcoming. But when a challenge is called for at a certain level of development it must not be withheld unless we are prepared to accept stunted Christians and handicapped churches as the result.

Ring in His Ears

I have just spent time with national workers from three different fields in which we interacted at a fair degree of depth. I came away with two remarks ringing in my ears. An uncritical acceptance of such remarks, based on misunderstanding and misinformation, can do a lot of harm to missions.

The first remark was "The missionaries we had in the old days were much more lenient than the ones who come nowadays."

"For example," one man said, "it didn't use to be necessary for us to keep minutes, control expenditures, and keep vouchers with such zeal as we are now required to do. How come? Don't the newer missionaries trust us?"

The answer is that as an organization grows the need for control becomes greater. More funds and larger projects demand more discipline and stricter accounting.

The second remark was, "Missionaries who really sympathize with the nationals are usually sent away from the field."

It is often the case that sentiment such as this is expressed in settings where the required background for understanding is lacking.

Take the case of a teacher who arrived at a mission school fresh from several years of experience in America. Not long afterwards a boy was expelled from the school for conduct with a girl that would be tolerated, yea, hardly noticed, in a school back home.

The boy's parents and friends came to the young teacher and made an



impassioned appeal for his help. He accepted their version of the story without asking to hear the other side.

After a couple of semesters he was transferred home and those unacquainted with the case naturally wondered why. Some assumed it was another instance of "too much sympathy for the people."

A Different Form of Kindness

Of course, comparisons between pioneer missionaries of bygone days and those on the field today would be invidious. It is well to remember, however, that many of the people on the field today will be looked upon as pioneers in forty years. Also those who know both workers in well-developed fields and those who are beginning new works would undoubtedly hesitate to say that one group is kinder or more sympathetic than the other. In reality, it is that their kindness and sympathy must take different forms if it is to be appropriate in divergent situations. It is not the workers themselves who differ so much as the kind of task they are carrying on.

The nurse who cares for infants must adopt a different approach from the flight instructor who works with student pilots.

The early missionary works with an inexperienced Church and commonly adopts the attitude appropriate to a nurse. He cannot expect the same level

of behavior as the man dealing with people who are better acquainted with the web of disciplines and obligations that civilization brings.

Missionaries guiding a maturing church to become self-governing, self-supporting, and self-propagating must adopt the sterner attitude appropriate to the flight instructor.

If a flight instructor tolerates slipshod procedures he endangers not only the student and himself but also anyone who happens to be in the way. He has to insist upon a high level of compliance, a level that would not be necessary if his students were playing with toy planes in a nursery. If the learner is ever to soar out by himself with his own hands on the controls he will have to come to terms with the discipline that is entailed.

The nursery-oriented individual who finds himself on the faculty of a flight school will be out of place. On the other hand, "flight instructors" won't fit in a nursery. The dismissing of sympathizers to which my national friends referred can largely be explained as the recognition of miscastings and attempts to rectify them.

Martinetts and Absoloms

It would be less than candid to pass over the existence of two classes of missionaries who might be called "martinetts" and "absoloms." The martinetts lord it over the new Christians, while

the absoloms try to play on their sympathies in order to further personal ambitions for power. Such people are very rare these days, and it hardly needs to be said that they do not belong in either the younger or the older churches.

No one misses the martinet when he is dismissed, but this may not be the case with the absolom. He has promised a brighter day and speedier preferment for those who cast their lot with him and they may mourn his passing.

Rarely a Conspiracy

For this reason it is only fair that the supporter of missions makes careful investigation before he accepts a bill of goods directed against the reputation of a missionary or a mission organization. In almost every case the facts will erase all suspicion of a conspiracy against sympathizers. But only time is able to heal some unfortunate situations that absolom campaigns have caused.

So, the missionaries in the old days often were more lenient than the present-day workers because they were dealing with Christians at an earlier stage of development. And, missionaries are sometimes transferred when it becomes clear that they are dealing with a given church in a way that is more appropriate to a stage it has either passed or has not reached yet.

But a conspiracy? No.

Neither older nor younger Christians always know what they need until they can look back and see the different routes they might have taken.

Indigenous churches are being guided into more demanding levels of autonomy and independence. It is probably unavoidable that some of the people in these churches will misunderstand the motives behind the moves that are necessary in order to achieve these goals.

But it is up to mission agencies to sensitize themselves to the national's point of view and make an effort to explain where explanation is needed. When this is done the question of exploitation and cruelty will be ruled out and people will see that it is simply a case of the more experienced helping the less experienced leave an undesirable nest.





The Other Generation on the Field

by Dick Hillis

One of the most frequent complaints about foreign missionaries relates to their children. A deacon in a little church in Central California recently said, "You can't question the dedication of the parents but the kids are little devils and are a bad influence on the other kids in the church."

Of course I know enough case histories to admit that there are missionary kids in real trouble. I think of a girl sent from her home in the Orient to a fine Christian school in the Midwest. Her first semester she was so rebellious that she shook up a large part of the fresh-

man class. "If she hadn't been a missionary's kid, we would have sent her home," the registrar told me.

Another girl confessed, "Since returning to the States I have been so lonely and out of it that 'grass' is my life."

I know a missionary boy who even on the foreign field was in constant trouble with school authorities and the police. Things grew worse when he came home and he took his own life. His rebellion stemmed from a deep-seated grudge he held against the mission and his parents for making him a "boy without a country."

His parents took him as a lad from the only country he ever loved and sold

Dick Hillis is general director of Overseas Crusades, Palo Alto, California

"With a change of country his parents seemed to change also. Now they were so wrapped up in what they called 'God's work' he became 'a boy without parents.'"

he only house he ever knew as home. He couldn't forget the warm feeling of his big white Samoyed sleeping at his feet or the bitter feeling that flooded his heart as his dad took his only living pal to the animal shelter the day before they left. He couldn't erase from his mind the exciting Saturday softball games with his buddies on the school ground. He thought back to the good moments when Dad played ping pong with him in the basement.

Why, he wondered, did his parents take him away from all of this? It all seemed so unfair to him, and deep inside he boiled. As to what his mother called "our adopted country" it never adopted him. He felt alone, unwanted, out of place—"a boy without a country."

With a change of country his parents seemed to change also. Now they were so wrapped up in what they called "God's work" he became "a boy without parents." He halfway admired Mom's and Dad's dedication to what they called "the most important work in the world" but deeply resented the fact that Dad no longer had time to play ping pong and Mother gave most of her time to other people's children.

Further, there was a silent pressure that kept building up resentment. He wanted to scream every time Mother prayed at the table. He knew what was coming. "And, dear Jesus, help our little man to study today while Mother and Daddy are out preaching and make him a good boy."

So he came home rebellious—and committed suicide. Though I am grateful that kind of tragedy seldom takes place, I am forced to admit that many of the gripes about missionary kids are for real. This problem got to bugging me so I listed the most common complaints:

"They are disobedient."
"They are rebellious."

"They are worldly."

"Their Christianity is counterfeit."

"Their attitude is, 'I could care less about school, Sunday school or people'."

"They are so undisciplined it shows they have been neglected and robbed."

I admit that each time I heard a complaint I got defensive and wanted to snap back, "I can make the same gripes about many of the church young people here at home."

Then I said to myself, "Hillis, why pick an argument? Why don't you let the kids speak for themselves?"

Good advice, I thought, and that is what I did. I determined to find out whether there was another side, a brighter side. I asked twelve M. K.'s living in four continents to answer three questions:

"Do you feel you have been robbed?"

"What are the advantages of being a missionary's child?"

"What are the disadvantages?"

Surprisingly enough not one of the kids felt he has been robbed of anything. To the contrary, one said, "It is neat because we are really missionaries too."

A boy in the Orient said, "I feel I am better off than the average kid in America. It is a privilege."

A girl said, "No, I have not been robbed. I feel sorry for those who aren't missionaries' kids."

A girl in the Philippines wrote, "If I

"In typical fashion a boy remarked, 'People think I should be an angel and I'm not.'"

had my choice I would put being a missionary's kid against anything else."

A fellow from India was a little more concise but just as emphatic, "Have I been robbed? NEVER!"

Another young person wrote, "Definitely not. I would not give that experience up for all the world."

In a little different note, tinged with delightful sarcasm, a missionary kid who spent her teenage years in Taiwan,

admits, "Sure I have been robbed...robbed of spending all of those hours sitting in front of a TV set...robbed of having 'Winston tastes good like a cigarette should' singing through my head constantly...robbed of American prejudice against dark skin and almond-shaped eyes...robbed of a school system designed to make everyone just like everyone else provided they are of the same color and social stratum."

Another remarked, "Robbed? Of course not. I feel rich, not in money, but in everything else. I have discovered a whole new dimension in life by being a missionary's kid."

Thus far it doesn't look like the kids are sitting by the roadside crying tears of self-pity or begging for mercy. They do, however, honestly admit that there are a few disadvantages. Separation from parents, particularly from Dad, headed the list.

This complaint was followed by, "We

"After being exposed to different standards of culture it has given me a new love and appreciation for America."

move too often. This means we lose our new friends."

Another said, "I don't like people to pity me."

In typical fashion a boy remarked, "People think I should be an angel and I'm not."

And just as typically a girl said, "I don't appreciate living in missionary barrel clothes."

An M.K. back in the States admitted, "The strange and new social pressures of America threw me for a while."

And what did they say about the advantages of being a missionary kid? One said, "I would probably still be living in a forgotten little Minnesota town if Daddy and Mother hadn't obeyed God. I am glad they did."

A warm-hearted girl wrote, "After being exposed to different standards of culture it has given me a new love and appreciation for America."

Another adds, "Close relationships

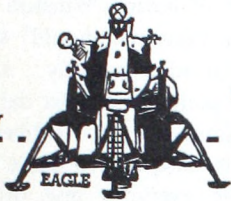
Witness with . . . Scripture Tracts

100 assorted 25¢
500 assorted \$1.00

SCRIPTURE WITNESS
102 Sussex Street
Newton, N. J. 07860

Write to:

Bible
marker
souvenir



Gives
Christian
witness

Moon Landing Souvenir

makes people say "thank you"

Beautiful gold-stamped ribbon, 3" x 8½" finest quality. Moon Landing facts and Bible verses used from Psalm 8 in outer space broadcast.

Excellent way to give testimony

Use for gifts, in office, with neighbors, friends, as conversation opener, in church or Sunday school, visitation or mailings.

Special \$1 assortment offer!

Order from Bible Book Store, or:

BERG CHRISTIAN ENTERPRISES
P. O. Box 66066, Portland, Ore. 97266

Gentlemen: Enclosed \$_____ for:

- () Special sample offer: eight souvenir ribbons with greeting cards, including moon landing, Nixon Inaugural address, etc., only \$1.00. (\$2.00 value, one to customer.)
- () Rush 33 Moon-Landing ribbons . . . \$ 5.00
- () Send 100 Moon-Landing ribbons . . . \$15.00

Name _____

Street _____

City _____ State _____ Zip _____

The Other Generation

Continued

with many Christian adults, including my parents, make me feel adult and wanted. The mission adults take me seriously as a person and as a Christian." She continues, "The fact that we just 'make our own fun' is an advantage. The question isn't 'What shall we watch?' but 'What shall we do?' That is creative."

One girl spoke for a number of the M.K.'s when she replied, "Travel broadens one's outlook. You see things, meet people, important and unimportant, and learn the way the other side of the world lives. It is like a fun education."

Speaking of school, one wrote, "Going to school with other races and with people of different religions has enriched my life and made me thankful I am a Christian. I would never have known how much Jesus did for me if I hadn't gone abroad. He is so neat and so few know it."

As I read the letters from the young the parents' attitude and conduct played a big part in the healthy attitude of the M.K. The child saw in his parents genuine Christianity. The unique privilege of being an ambassador for Christ and of seeing the way the rest of the

world lives is transplanted from parents to children.


The parents carefully explain to their son or daughter the opportunity that is his of obtaining a bi-cultural, bilingual education so that the young person came to think of his time overseas as an

"Being here on a foreign field I have seen the gospel in action and I realize it is not a white guy's religion. I think I am more flexible, more adaptable."

exciting adventure which made him a little more informed than the poor kid who never had a chance to travel.

Furthermore, the parents make their children feel that their home is not just a mission house but "their home." The parents take time, quality time, to be with their own children. They share their excitement and vision with their children and make them a part of the work. They seek to rear their children in the love of the Lord and at the same time to guard from pressuring the child into feeling he has to be a foreign missionary.

One can easily sense this in a letter from a boy: "Having a share with my parents in telling people about Jesus is so good for me and it is easier when people are eager to hear. Being here on a foreign field I have seen the gospel in action and I realize it is not a white guy's religion. Also being a missionary kid has helped my personality. I think I am more flexible, more adaptable and have less prejudice. I am not as limited in my philosophy and viewpoint about life. It also helped me to set right values. I think being a missionary kid is great—exciting."

So, far from feeling sorry for himself, the M.K. is certain that the advantages of missionary life far outweigh the disadvantages. He doesn't think of himself as poor or neglected or robbed and he does not want to be pitied but to be understood. He admits there is often reason to complain about his conduct and that the outcome of his life is unpredictable. But is that so different? Whose life is predictable? 

STORY HOUR SALESMAN

TELL IT LIKE IT WAS

...and earn unlimited income. YOUR STORY HOUR RECORDINGS, a nationally endorsed Christian program, has openings in prime sales areas. Modest capital investment. No franchise fee, yet franchise protection. Every home concerned with a child's moral and character development a ready market place. YOUR STORY HOUR RECORDINGS, an outgrowth of YOUR STORY HOUR, a nationally known religious radio program for 23 years, features 116 stories in all: 72 vibrant, come-alive, scripturally accurate Bible stories and 44 secular stories on 50 high quality LP high-fidelity records. Investigate today your earning potential in this satisfying, all important sales field.

NOW! FOR THE FIRST TIME!

YOUR STORY HOUR RECORDINGS COMMEMORATIVE ISSUE ALBUMS ONE and TWO. Each 10-Record Album contains five Bible and five secular character-building stories. The same high quality LP high-fidelity standards as in the complete record library.

I am interested in finding out more about YOUR STORY HOUR RECORDINGS and am enclosing \$4.00 for two (2) Demo Records and complete sales information.

Name _____

Address _____

City _____ State _____ Zip _____

Ohio Residents add 4% Sales Tax. Not Available in Canada

YOUR STORY HOUR RECORDINGS

P.O. BOX 511, MEDINA, OHIO 44256, Telephone (216) 725-5767

Special World Vision Magazine Reprint packet

Combined into one package are four World Vision Magazine reprints which deal with the troubled people in our U.S. inner cities. Excellent for study groups, young people, action and mission groups.

The "Inner City" Packet is available in limited number, first come, first served. Includes, "Urban Crisis: Test of our Missionary Concern," "Berkeley: The World We Left Out," "The Gospel Goes Downtown," and "Beautiful, Man, Beautiful."

Price per single copy, 30 cents; 10 for \$2.50; 100 for \$15. Includes prepaid postage.

THE CHRISTIAN ENCOUNTER WITH CULTURE by Jacob Loewen

Learning to scratch where people "itch" is fundamental to success in communicating the gospel in a foreign culture, says author Loewen. 25-page illustrated booklet. Single copy 30 cents; 10 for \$2.50; 100 for \$20. Includes prepaid postage.

WHEN YOU WRITE THAT MISSIONARY by Mildred H. Tengbom
A veteran missionary provides helpful hints on what is often a frustrating experience—writing that missionary friend.

HOW WE MULTIPLIED OUR MISSIONS BUDGET 100 TIMES by H.H. 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 wreck 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 Ralph D. Winter

One of the most noted Christians of our time, Dr. Kenneth Scott Latourette, seemed to get reluctantly into most things, including missionary service in China.

Price per single copy 15 cents; 10 for \$1.25; 100 for \$11. Includes prepaid postage.

Order from: World Vision Magazine Reprints, 919 West Huntington Dr., Monrovia, California 91016. Payment must accompany order. Thank you.

Planning for college?
Preparing for life?

LeTOURNEAU
helps you do both
... successfully



AFTER COLLEGE WHAT?



From the moment you apply for admission till the day you graduate (and after, too) LeTourneau works for your success . . .

- LeTourneau seniors traditionally receive job offers from a number of the nation's leading corporations, inquiries from mission boards, and other areas of productive life service. This fact reflects the excellency of the LeTourneau program.
- LeTourneau also works for you through its emphasis upon the moral, the spiritual, the Christian outlook. Whether you go into engineering, business, or any one of the many life occupations, the LeTourneau graduate has learned to do his work as unto the Lord and thus has become a better employee and leader.
- LeTourneau's integrated practical training and education constitutes a unique and vital aspect of your college career here.

Looking for a college with a total life concept of education? Write today and learn more about LeTourneau, the college that cares about your *entire* life.



Director of Admissions
LETOURNEAU
COLLEGE

Dept. WV10
P.O. Box 7001
Longview,
Texas 75601

YES, I want to attend a Christian college that will help me build a successful and happy future. Please send more information about LeTourneau—the college that cares about what happens to me after graduation.

Name _____

Street _____

City _____ State _____ Zip _____

Tel. No. _____

In Search of God's Bridge for Mission:

A Critique of the Church Growth Philosophy



by Donald C. Flatt

“Donald McGavran is an unabashed and forthright advocate of attempting to join the tools of modern science with the work of the Holy Spirit in the shaping of missionary policy.” Thus wrote Herbert Neve in the July 1968 issue of the *International Review of Missions*.

Dr. McGavran, in a recent article “Evangelism and Church Growth” in the July 1969 issue of the *Church Growth Bulletin*, has once more restated his theological and sociological convictions in an incisive and effective way:

“Church growth men believe staunchly that the Church is a divine institution, in very truth the Body of Christ, and is made up of redeemed men and women who are new creatures in His love and power. They believe that to make the Church more effective her real nature must be stressed. Christians must hold a high view of the Church and never think or speak of her in mechanical or merely human terms. True conversion, real penitence for sin, more

Donald C. Flatt is a professor of anthropology and African studies at the Lutheran School of Theology in Chicago.

practice of God's presence, more waiting for His blessing are urgently needed.

“They also believe that social structure plays its part. The whole man is man-in-society. Evangelism produces more and better church growth when it takes societal organisms into account. Evangelism which disregards social classes, linguistic barriers, economic stratification, caste feeling, racial antipathies, and cultural configurations fails to find and fold as many lost sheep as evangelism which takes such matters into account. We must remember, for example, that no matter how friendly and really Christian a congregation is, unless it is structurally congenial, the new convert finds it cold and even distasteful.”

World mission today would be in much healthier condition if all its supporters had invariably acknowledged and acted consistently with such principles.

“Church growth” does not claim to be original either in philosophy or methodology. Its advocates freely acknowledge that from the time of the New Testament church these principles have been known, used, lost and redis-

ered, passed on, observed and rephrased in many different places and times.

A whole series of books, mainly by Donald McGavran, outlines the philosophy and theory, starting with *Bridges of God*, 1955, followed by *How Churches Grow*, 1959, *Church Growth Through Church Missions*, 1965 and a brand new book, *Understanding Church Growth*, 1969. Some still feel that the most incisive and persuasive presentation was the first one, *Bridges of God*. Articles in the *International Review of Missions* (October 1969, and July 1968) and in the *Church Growth Bulletin*, now in its fifth year of publication, are important. Finally the Department of Missionary Studies of the World Council of Churches drew up a statement at a consultation on Church Growth" held at Montebello, Quebec, July 31–August 2, 1963. This represents an ecumenical tradition of fellowship to the "church growth" school and gives a semi-official stamp of approval in the direction of its general principles.

Four Thrusts

There are four main thrusts in the "church growth" emphasis:

1. The Church is the Church of Christ. Its members are redeemed men and women, to whom the love and power of Christ are available for the redemption of others. The Holy Spirit is at work in and through the Church.

2. A spiritually healthy Church, therefore, will be continually "discipling nations," in obedience to our Lord's command, and men and women will be led to the church constantly from among the two billions who have not yet received the invitation of Christ. Church growth is expected: it is normal and rational. Lack of growth suggests spiritual sickness in the church. The main work of mission is planting the church.

3. Discipling requires the use of

sound sociological principles. Some factors are constant and some are variable. One constant factor is that men always preserve certain groupings, which McGavran calls "homogeneous units," related to each other by common ties of kinship or mutual interest. Properly approached, these units may form the basis of "people" or group movements into the church. The first converts, if not arbitrarily separated from relatives and friends by hasty baptism, may become "bridges of God" to assist the movement of the other members of the group to receive Christ too. Other factors may at times cause some people to be more resistant. It is necessary to learn to assess the signs of a responsive population, and harvest where the harvest is ripe, even at the expense of neglecting temporarily those less receptive.

4. There must also be careful probing and evaluation of results, using analysis and comparison based on cross-denominational and cross-cultural statistics, as well as data derived from different historical factors within one culture and denomination. The variables aiding and obstructing development are to be isolated by empirical observation in each case.

One criticism lodged against this program is that "mass conversion" means the baptizing into the church of many unconverted persons. McGavran

McGavran and his associates reply that the method is essentially one of "multi-individual conversion." The aim is personal salvation and commitment for every convert. This is achieved in part by the mutual assistance the new converts give each other. They make a joint decision and help to build each other up in the new way of life. People cannot be given adequate teaching until they are within the Church. The biblical command is thoroughly realistic in its sequence: "disciple" . . . "baptize" . . . "teach."

The greater part of the "church growth" literature describes the actual development and results of the strategy and methodology in various concrete situations. Those reported cover countries in Africa, Asia and Latin America, including among others, Nigeria and Liberia, Korea, Japan and the Philippines, Jamaica, Mexico, Brazil and the High Andes.

Church Growth in Mexico, 1963, by Donald McGavran contains in Chapter 4: "The Socio-Religious Mosaic," a fascinating analysis of the various areas of that country, and classifies them on the basis of sociological criteria. The result is ten major groupings, each with a different level of openness to the gospel and each needing a different approach. It is worth listing them here, since the headings are very descriptive. (1) Mexico City, (2) the "liberal cities," (3) the "conservative cities," (4) the "tight little town," (5) the "Roman ranchos," (6) the "revolutionary ranchos and ejidos," (7) the "Indian tribes," (8) Tabasco, (9) the "Northern border country," (10) "Oscar's Masses." Tables and graphs drive home the points.

Polemics and Impact

The "church growth" movement is on more debatable ground when it not only publicizes its helpful findings, but indulges in sharp polemics against those espousing other theories and methods. It must be admitted, however, that without the polemics it would have attracted less attention and made less impact—though its positive impact has, for many people, been offset by its negative impact at this point.

Initially the "people movement" was usefully contrasted with the "mission station" approach, the use of natural channels with the isolation of converts and breaking of bridges. (*Bridges of God*.) The polemic then moved to a

Continued on page 20

2 colorful teaching aids from World Vision



The Story of Kwong—the Boy with a Stethoscope A full-color 8-piece flash card set 11 by 14 inches. This valuable teaching aid comes complete with story booklet with tips for effective use. The Story of Kwong is a true missionary story with many practical lessons for children. Written and illustrated by Ken Stroman. Price: \$1.00



The Story of a Nail This very popular, much requested, 8-piece flash card set presents a true missionary story in full color. Comes with story booklet and directions. Written and illustrated by Ken Stroman. Price: \$1.00

World Vision International
Box O, Pasadena, California 91109

Please send me the following flash card sets: (\$1.00 each)

- The Story of Kwong—the Boy with a Stethoscope
 The Story of a Nail

I am enclosing _____ (Cash only please)

Name _____

Address _____

City _____

State _____ Zip _____

God's Bridge

Continued

typology of philosophies of missions: the "Pauline" philosophy, the "parallel" philosophy and the "temporal-eternal" philosophy. The Pauline philosophy consists of winning men, women, tribes and nations to Christ and multiplying churches; the parallel philosophy consists of thrusts of service and witness, enlightenment and evangelization, social development and leading to Christ; the temporal-eternal philosophy is concerned about the proclamation and reception of the gospel but, to meet the demands of the occasion, constantly gives other goals equal importance. (*How Churches Grow*, Chapter X.) Further characterizations in the *International Review of Missions*, October 1965, suggest that the heart of mission for various modern strategists has been "seed-sowing" ("never mind whether it grows"), transfer of authority ("organizational adjustment"), Christian presence ("just being there"), and "partnership in obedience," with the emphasis on "togetherness." What is really needed, claims McGavran, is to put evangelism first, producing in "fantastically mounting populations fantastically multiplying churches" which will be able themselves, freed by the Holy Spirit, to develop leadership and ministry.

Non-achievements

First let us suggest some things the "church growth" school has not achieved, and conclude by stressing its valuable and truly positive contributions:

1. It has not taken seriously enough the responsibility of developing an adequate theological basis. It therefore loses the support of many able missiologists, who otherwise might accept its goals and insights.

2. It advocates the use of the tools made available by the social sciences, but it has not begun to apply system-

atically any of the quite extensive analysis of the dynamics of cultural and social change which has been in process of development over the last 35 years or more.

3. It has a built-in reductionist tendency, because of its excessive and one-sided concentration on social structure. The result is that cultural questions are either not touched or are handled inadequately and with distortions which tend to invalidate the approach. This dialogue as a missionary method becomes a closed book, and the study of cosmology, value systems and symbolism plays so far a very minor role in "church growth" concerns.

And Achievements

Finally, what are the substantive achievements?

1. It has *clear goals*, and its sights are always set on the goals. It has well defined priorities, which it believes are God-given and not subject to rearrangement with every fluctuation of missionary fashion that someone dream up. And it does not permit itself to be distracted by factors of secondary significance.

2. It believes in using *empirical methods*, which can be tested, validated and refined. In principle it favors a scientific approach and, within the limitations of its overriding concern for social structure, it has shown that this can be rewarding in practice.

3. It insists on *measurement*. It does not believe that the Holy Spirit can be controlled, but it does believe that the outward and visible signs of inward and spiritual grace can be measured and can furnish guidance for future direction of missionary effort. If big business requires good bookkeeping, the records of the business of Christ in the world must also be carefully kept.

In short, "church growth" demands that the stewards of the Kingdom use to the fullest every talent they have, for, in the last analysis, it is the Kingdom of God with the care of which they have been entrusted.

"El Heraldito..."

by Sergio Franco



El Heraldito is distributed in the streets of a small town in Peru.

Only a small part of the vast amount of religious literature being printed today is meant to present the promises and claims of the gospel to the unconverted. Often it is orthodox, inspirational and evangelical, but not evangelistic.

Christians need different kinds of religious literature because without it growth and witness are seriously crippled. For this reason, the Spanish department of the Church of the Nazarene has published books to train pastors, song books for worship, devotional books for the growth of laymen and teaching aids for Sunday schools.

We now have more than 100 titles and 12 regular publications and their effect is being felt throughout our Latin

American churches.

But what about the evangelistic imperative?

To meet it, at least partially, in 1958, we began to publish a special edition of our family magazine, "El Heraldito de Santadid." It was for distribution among the growing masses of Spanish speaking people who have never once heard the gospel in its simplicity and particularly its redemptive purpose.

Many churches have distributed the magazine in visitation programs and the gospel, through the printed page, has made its way to remote places.

A few years ago I spent several days in the mountains of Bolivia. Although it was like a different world, I found that the spiritual needs of the simple villagers were no different than those of people living in Sacramento or Mexico City. In one rustic home I saw a copy of our evangelistic issue pinned to the wall.

In preparing the magazine we observe the following guidelines:

1. Denominational news is completely eliminated and we only mention the name of our organization once. Because of this we are able to go beyond the boundaries of our denomination. By design this issue is meant to present the glorious gospel in every page. It has no other purpose than to proclaim the Redeemer to a needy continent.

2. We build the entire issue around one simple theme and try to "zero in" on one aspect of the gospel message. The theme is presented, from cover to cover, by article, poems and illustration.

3. The issue is then carefully planned, page by page, with the best resources available. We call on Christian writers, not only in Latin America, but also in North America and Spain—men of different denominations who have a burning heart, such as Baez Camargo and Huegel of Mexico, J. Antonio Monroy of Spain and Luis D. Salem of Colombia. Our artists have identified themselves wholeheartedly with the project and are responsible for a large share of the success of our full color issue.

The annual evangelistic issue of "El Heraldito de Santadid" has become one of the most heart thrilling aspects of our entire literature operation. We have gained experience with each issue and reception by the readers has been beyond our fondest aspirations. Although we charge three cents for the special issue, last year we sold over 225,000 copies. But to sell one-half million or even a million copies would only be a token ray to perforate the mist surrounding a mushrooming population.

As we pray seeking God's guidance, we often pray that at least one percent of those who read the magazine will come to know Christ. To that end we desire to keep on planning and printing more attractive and simple presentations of the gospel in every page.



Sergio Franco is editor of El Heraldito de Santadid.



globe at a glance



*Burned and gutted
Senriyama Church near Osaka, Japan,
one of the few
modern architecturally designed churches
in Japan.*

Church Bombed and Burned

INDIA 100-day prayer chain precedes Congress

For four days this month Indian church leaders, laity and clergy, are meeting in Deolali to discuss "Christ seeks India" and "Showing India Today—Christ the Only Way."

Preceding the All-India Congress on Evangelism was a 100-day prayer chain which began at noon on August 15. Organized by the Evangelical Fellowship of India, the prayer chain was inaugurated at the Baptist Church in Gauhati, Assam.

One hundred churches are participating, with each taking one day and arranging a 24-hour prayer chain among its members and friends.

"If approximately 100 people in a church pray in their turn of the 24-hour vigil, by the time the 100th church finishes the prayer chain, it is estimated that at least 10,000 people will have prayed around the clock, non-stop, for 2400 hours," The Pastor's *Bulletin* said in describing the program.

Ben Wati, president of the World Evangelical Fellowship and himself an Indian pastor, recently wrote about the current situation of evangelism in India:

"Negatively speaking, the church has lost her concern for her primary task. Deeply preoccupied with aid, structure and development, some church leaders have gone to the extent of saying that what the church needs is not 'revival'

which smacks of a selfish and emotional experience, but rather 'renewal' through socially orientated church activities, creating more social service centers, tearing down worship places and building multi-storied apartment blocks in their places to serve the rehabilitation program of the church, and so on. In shedding tears for the physically hungry, the church has failed to shed tears for the spiritually hungry.

"Even some theological colleges have become incubators of doubters rather than producers of flaming evangelists and ministers of the gospel. It is no secret that in the last few years one Protestant theological teacher was converted to Roman Catholicism and that two others in outstanding theological colleges have gone to the point of renouncing their Christian faith.

"Positively speaking one could affirm that there was never so much evangelism in India as there is today. The fact that two states of the Indian Union have legislation against conversion implies the presence of evangelism. The fact that during the last eight months some preachers have been imprisoned in Orissa and in North East Frontier Agencies (NEFA) implies the presence of evangelism. The fact that at least two keen witnesses for Jesus Christ have suffered martyrdom recently implies the presence of evangelism. The fact that several churches were burned down in NEFA by hostile hands implies the presence of evangelism."

PORTUGAL New radio program

The Portuguese Baptist Convention has launched a daily five-minute devotional program on the most powerful commercial radio station in this predominantly Catholic country.

The new venture is called "Dialogue" and is an attempt to meet problems of daily life through sharing the Christian faith.

The Protestant churches of Portugal are currently engaged in an intensive nationwide Evangelism-in-Depth type program.

TURKEY Ban on importing Bibles under fire

Customs officials have banned French-language Bibles published in Belgium.

This follows a recent decision of the Cabinet Council in Ankara which only allows for circulation of Bibles printed in Turkey.

The New Testament has been translated into Turkish and printed in the country, but the entire Bible has never been printed in Turkey in any language.

According to the Istanbul daily, *Huriet*, Turkish ambassadors in London and Paris have informed their government that church circles abroad have criticized the measure as "absurd" and hope that it will be repealed soon.

Personnel involved in circulation of

Senriyama Church, one of the showpieces of evangelical churches in Japan, and located near the site of Expo '70, was bombed and burned October 6. Damage to the sanctuary is estimated at \$75,000.

The Rev. Mitsukame Kawabe, pastor, has been actively promoting an evangelistic endeavor for Expo '70, where fifty million people are expected to attend. Such action has been opposed by the "new left" of the Kyodan (United Church of Japan). And there have been many differences of opinion regarding the Christian pavilion to be constructed and used during the six months of Expo '70 which begins in March. Kawabe has been most outspoken in support of the pavilion and it is believed the re-bombing was done by extremist students who have bitterly opposed Kawabe's actions.

The strategically located Senriyama Church is one

of Japan's largest churches, having a membership of four hundred. An early morning prayer meeting is held daily in a special prayer room built adjacent to the sanctuary. A woman going to the prayer meeting at 4:45 a.m. on the day of the disaster saw a young man fleeing from the auditorium. At 5:00 a.m. the bomb went off, with a terrific explosion that shook windows in the immediate area. Burning gasoline sprayed instantly over the ceiling and the fire spread rapidly. Neighbors thought a plane had fallen.

Members report they will try to repair the church in time for Expo '70.

Tension is rising. By October, Sunday morning worship services of three churches in Kyoto had been interrupted by extremist students demanding the resignation of the pastor and official board. Students ascended the platform and took the robe off the pastor in front of his congregation. He is still in the hospital suffering from shock.

"We are for peace," the students said.

The Bible charge that the ban on imports is opposed to the principle of "laicism" (secular control of political and social institutions) and have asked for an annulment of the ruling.

HONG KONG Baptist news service approved

Late in 1969 Southern Baptist missionaries working in electronic mass media evangelism in Asia approved an Asian Baptist Press Service, and a tentative date was set for a radio-television workshop to be held at the Hong Kong Baptist College this year.

The press service is to be directed by the Rev. Britt E. Towery, Jr., Southern Baptist missionary who heads the television production division of Hong Kong Baptist College.

ETHIOPIA Profile on readership now available

A year-long study of the readership market in Ethiopia was recently completed by the Christian Literature Development program.

The results are published in two books, one on readership and one on bookstores.

It was found that the evangelical churches in Ethiopia are doing the most providing literature and bookstore distribution programs. The obstacles of level and postal communications make

this type of evangelism difficult.

The country's chief language is Amharic with English as a second language.

BURUNDI Year of cooperative evangelism begins

1970 has been designated as a year of cooperative evangelism in this former Belgian territory located on the edge of Congo. Plans for a New Life for All campaign in this country are now complete.

Inter-mission cooperation in Burundi includes a literature program. The Friends, The Free Methodist and World Gospel Missions recently set up the Burundi Literature Center which consists of a joint publishing and distribution outlet. They also have a cooperative effort in Grace Memorial Press. In both, there is a pooling of resources, personnel and equipment.

MALTA First evangelistic services approved by government

The Mediterranean island of Malta whose 325,000 citizens are traditionally 100 percent Roman Catholic, recently hosted the first evangelistic services ever to be sanctioned by the government. Held in the lounge of the island's best hotel, the services drew an average of 75 people with 25 making decisions to

receive Christ. Banner newspaper headlines announced all activities of team members.

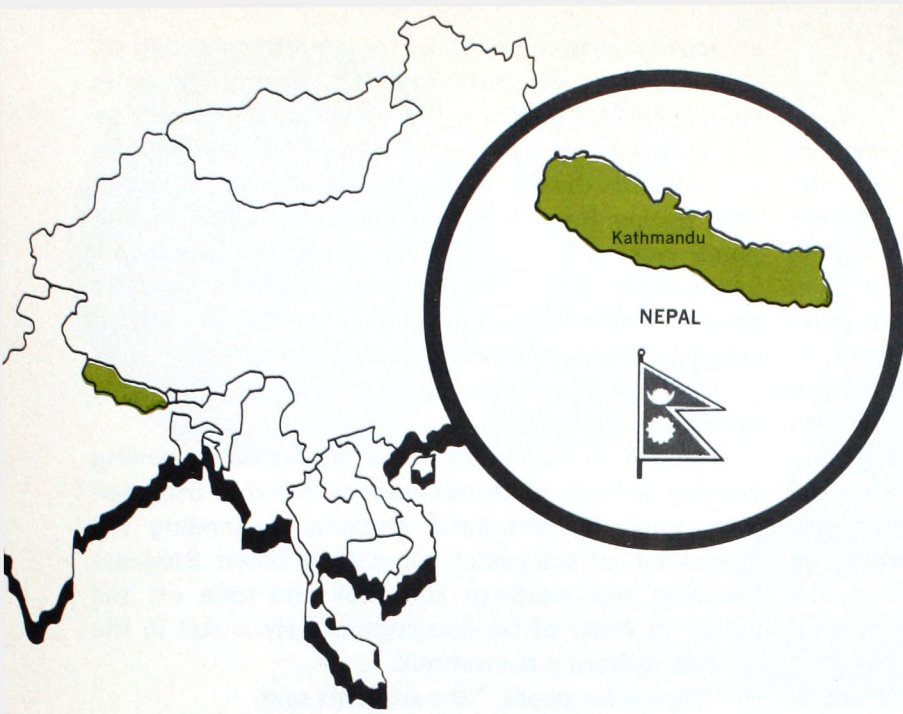
Led by Robert Seelye, the team sold books and Bibles from door to door, preached and distributed gospel literature. The work was tagged "the sect of the evangelist," and the subject of justification by faith without works was hotly debated in the news columns of various papers, according to a report in EP news service.

Seelye first became interested in the island in 1963 when he contacted Ray Lentzsch of Operation Mobilization in Whittier, California and urged him to visit Malta. Lentzsch went to the island several times but was treated rudely when he made his intentions known.

In 1968 Seelye found himself in Malta conducting meetings in a dingy hall where an average of 35 people attended services in a two-week crusade. Forty-five people turned to Christ: Maltese, British citizens and an American soldier. Operation Mobilization placed ads in Maltese newspapers offering a Bible correspondence course and some one thousand are now enrolled in the course.

Since the most recent meetings, which the government sanctioned, Bibles have been on sale openly and nationals are beginning to study the Scripture for themselves.

Seelye reports this is "a first in that area."



FACTS OF A FIELD

NEPAL VITAL STATISTICS

NAME: Kingdom of Nepal
CAPITAL: Katmandu (population 250,000)
AREA: 54,362 square miles (slightly larger than Arkansas)
POPULATION: 10,700,000 (1968 estimate)
FLAG: Two red pennants bordered in blue with a white stylized moon in the upper and a white stylized sun in the lower.
MONETARY UNIT: Nepali rupee (worth ten cents)
OFFICIAL LANGUAGE: Nepali

THE LAND: Nepal is a landlocked country surrounded by Tibet to the north, India on the south and west and by India and Sikkim on the east. Its position has become especially strategic, politically, since the communist take-over of Tibet.

THE PEOPLE: The Nepali are descendants of immigrants from India, Tibet and other parts of Central Asia. They are a fun-loving people with shining black hair and twinkling eyes, usually smiling and often seen singing and playing simple stringed instruments. The women dress in sari and the men in jodhpur trousers topped by a long shirt.

In 1963 polygamy, child marriage and Nepal's caste system were abolished by law.

There is still no compulsory education in Nepal and only ten percent of the people are estimated to be literate. However, in addition to schools con-

ducted in the official language, Nepali, and Sanskrit, the language from which it is derived, there are also schools held in English, Nepal's second language.

ECONOMY: 85 percent of the Nepali people are engaged in agriculture and 95 percent of Nepal's foreign trade is with its neighbor India. The medieval nation of Nepal which is slowly emerging from feudalism also accepts foreign aid from the Soviet Union, China, India and the United States.

HISTORY: In 1768 the Kingdom of Nepal was unified by King Prithwi Narayan Shah who built an empire which not only included his own Gorkha district but expanded to control the entire area from Bhutan to Kashmir. An unsuccessful war with Tibet and China and another with British India limited Nepal to its present boundaries.

In 1847 the Shahs were reduced to figureheads by the Rana family who for more than a century ruled Nepal as hereditary prime ministers. A rebellion in 1951 led to the overthrow of the Rana regime.

King Tribhuvan ascended to the throne in 1951 and proclaimed a constitutional monarchy. In 1955 he was succeeded by his son, King Mahendra and during the same year Nepal became a member of the United Nations.

Nepal's first elected government came into being in 1959, but in 1960 King Mahendra dismissed the govern-

ment, banned political parties and discarded the constitution. A new constitution was promulgated in 1962 and amended in 1967.

RELIGION: Nepal takes pride in being the only independent Hindu monarch in the world. As the state religion, Hinduism claims a following of four-fifths of Nepal's population. But nowhere, perhaps, can one find such a mixture of Hinduism and Buddhism. There are temples which can only be entered by Hindus but in many cases the same gods, legends and rites appear in both religions in different settings and other names.

Buddhists around the world take a special interest in Lumbini, a village in south central Nepal, the legendary birthplace of Prince Siddhartha Guatama known to them as "The Enlightened One" and to the rest of the world as Buddha.

Muslims comprise one percent of Nepal's population.

CHRISTIANITY IN NEPAL: Over three hundred years ago, in 1662, Catholic missionaries entered Katmandu, but were expelled a hundred years later. In 1828 William Carey published the New Testament in the Gorkhali language and the whole Bible was finished in 1900. India's famed evangelist, Sadhu Sundar Singh was especially burdened for Nepal and Tibet and made several trips to Nepal in the 1920s.

For years mission boards and the church in India worked along Nepal's borders among Nepali who moved in and out of their country, some of whom settled in India. By 1940, the organizations, numbering more than a dozen, banded into the Nepal Border Fellowship.

When the Nepali government changed in 1951, Nepal entered a new era of openness and development.

In 1952 six British women missionaries of the Nepal Evangelistic Band walked eight days to establish the Shining Light Hospital in Pokkara.

Dr. Bob Fleming, a missionary in India and an ornithologist connected with the Chicago Museum of Natural History, through his bird specimen collecting expeditions to Nepal was invited to set up a hospital there. This led to the establishment of the United Mission to Nepal in 1954. The United Mission now has over a hundred foreign

orkers coming from over thirty de-
ominations and missionary agencies.

In the late 1940s Christians living in
e state of Kerala, who belonged to the
ar Thoma church which dates back to
e first century asked themselves the
question: "Why do we stay in South
dia when we have heard the gospel for
long?" Four of them traveled by foot
the border of Nepal. There they
orked until the door opened to enter
e country. Today one of them pastors
e of the two churches in Katmandu.
The Summer Institute of Linguistics,
connection with a university in
atmandu, entered Nepal in 1966 and
cently was given permission to take
eir own plane into the country.

Among other groups working in
epal are the Church Missionary
ociety of Australia, the Assemblies of
od, Bibelschule Wiedemen and the
ood Shepherd Agricultural Mission.

BINDING SERVICE

BIBLES, RESTORATIONS, PERIODICALS,
HYMNALS. Highest Quality. Customer satisfaction. Write for price list and information.

NORTHWESTERN BIBLE BINDERY
Drawer 370, Mills, Wyoming 82644

HEART-SHAPED FACE?



hair styles important? YES--especially
young girls! CHRISTIAN CHARM COURSE
lets girls where their interest lies. But it
esn't stop there! It helps teenagers not only
the rearrangement of their hair (to provide
degree of charm), but also in the "spiritual
arrangement" which provides their TRUE
owning glory! Looking for a program that
ally WORKS? That exalts CHRIST? That
reaching MANY GIRLS for Jesus Christ?

Christian Charm Course
NEWLY REVISED!

Mail Coupon TODAY or See Your Book Store

ANNA PUBLICATIONS, DEPT. WV
O. Box 19064, Portland, Ore. 97219
Please send TEACHER'S MANUAL (\$2.50)
with step-by-step directions for spiritually
related Charm Classes. Also PUPIL'S
CHARM NOTEBOOK (\$1.25) with "spiritual
ventories," "personal quizzes, charm charts,
completely illustrated. Postage paid.

NAME _____
ADDRESS _____
STATE _____ ZIP _____

Calling Cards

RAISED LETTERING
\$7.00 PER 1000

More than 5,000 ministers and church workers
are using our business-calling cards. They are
simulated engraving, dignified and charming.
Cost less than one cent each. Write today for
descriptive folder.

CHOICE OF 44 SYMBOLS
PEAK PUBLICATIONS
COLORADO SPRINGS, COLO. 80901

DO YOU FIND IT HARD

to speak to others about their SALVATION? their
FEARS? their TROUBLES? their SORROWS? Many
Christians do. And yet they sincerely want their
lives to be an influence for the Lord. There is
a way of approach that is courteous and effective.
Use our leaflets and booklets specially prepared
for spiritual needs. Only Bible verses used
with appropriate headings. Sample titles: GOD'S
MESSAGE TO YOU, FEAR NOT, FOUR THINGS GOD
WANTS YOU TO KNOW, WORDS OF COMFORT, WHY
READ THE BIBLE?, etc.
Send for free samples. Make use of the WORD.

AMERICAN SCRIPTURE GIFT MISSION
1211 Arch Street, Room W, Phila., Pa. 19107

Canterbury Ecumenical Summer Sessions

England, July, 1970

800th anniversary Thomas Becket
1170-1970

Two, 2-week sessions at low cost in
historic setting. Outstanding lecturers
including Archbishop of Canterbury.
SPECIAL JET FLIGHTS \$275 round trip

Airline Transportation Chairman
209 Greeves St., Kane, Pa. 16735

building faith in Christ through hearing

FAR EAST BROADCASTING
COMPANY,
INCORPORATED

Box 1, Whittier, California 90608

HEARING AIDS

2/3 OFF DEALER
PRICES

LARGEST SELECTION of tiny,
all-in-the-ear, behind the ear,
eyeglass and pocket models.
FREE HOME TRIAL. No obligation.
Money back guarantee. No down
payment. Easy terms. No salesmen
or dealers. Order direct and save 65%.
Write for free catalog. PRESTIGE,
Dept. D-179, Box 10947, Houston, Tex. 77018.



Free!

A BRIEF BIBLIOGRAPHY FOR
YOUNG ATHEISTS
(or "Dangerous Christian Books I've Read")

AFRICAN ENTERPRISE, INC.
P.O. BOX 988, PASADENA, CA. 91102

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

IN GOD WE TRUST

May we have your "pledge of allegiance"
to stand with us?

- TO 1. Return our nation to the true meaning of
"IN GOD WE TRUST."
2. Return the right to PRAY to our schools.
3. Return the BIBLE to the classroom.

Give us your signature.
Send in this coupon.

PROJECT AMERICA
c/o OUTREACH INTERNATIONAL
131 FRANKLIN STREET
SAN FRANCISCO, CALIFORNIA 94102

- Put my name on your list of those Americans
who are CONCERNED Christians.
 Here's my gift to help. Please send me a
receipt.
 I'd like a copy of the LIVING NEW TESTA-
MENT (gift of \$5 or more enclosed).
 I'd like a set of eight (8) long play records
(16-2/3 speed) of Grady Wilson reading the
Living Letters portion of the New Testament
(\$25 or more is enclosed).
 Keep me informed. Send me more informa-
tion.

Name _____
Address _____
City _____ State _____ Zip _____

COUPLES CONFERENCE TOUR IN THE TROPICAL PARADISE OF

hawaii

travel host
DR. TIM LA HAYE Pastor & Author



DR. AND MRS. LA HAYE
8 Days - 2 Islands
(Optional 7 day-4 island extension)

\$189 (plus air)
Departure February 23, 1970

Bible Conference Tours with other
nationally known speakers
each month during 1970

MAIL TODAY!

- Please send brochure for:
 La Haye Tour
 Month of _____ 1970

Name _____
Address _____
City _____ State _____
Zip _____ Phone _____

EVANGELICAL TOURS UNUSUAL
642 E. Colorado Blvd.
Pasadena, Calif. 91101
Phone (213) 793-3105

FROM "HACK REPORTER" TO LITERATURE MISSION HEAD



James L. Johnson
of Evangelical Literature Overseas

▶ "Every Christian ought to experience a moment of quiet fury every time he sees a mediocre piece of literature put out in the name of Christ."

So said James L. Johnson, director of Evangelical Literature Overseas, at a recent seminar on "Communicating Through Print." It's one of a hundred such seminars Johnson has conducted or addressed in his six years as leader of the organization that coordinates literature activities of nearly 200 mission boards.

It's been a long jump from newspaper reporter to coordinator of ELO. To Johnson that jump was "a series of connections so closely timed that even one more hour of delay could have found me out of it."

It was in 1953, two years after he became a Christian at the age of 25, that the Sudan Interior Mission asked if he'd consider serving as an editorial assistant with the African Challenge magazine in Lagos, Nigeria. His response was a laugh. "I'm a hack reporter at best," he told his wife. (After serving with the U.S. Navy during World War II he worked for five years as a reporter for the Daily Mining Gazette in Houghton, Michigan.) He promptly tossed the letter aside. "Besides, I'm heading for the pastorate."

But in the next six months there were too many evidences that God wanted him in Christian literature. People on furlough with close or even distant relationships to the *African Challenge*

seemed to pop up "for no particular reason" at Moody Church and Moody Bible Institute where he and his wife attended. All of his reading seemed to focus on the power of communication to shape people's minds. He became deeply restless about what he should do.

The capper came at a coffee hour following the evening service at Moody Church. Coffee hour speaker was the late Dr. M. Darroch, home director of the SIM. His subject: *African Challenge*.

After several more such confrontations Johnson finally told the Lord he would go and do what he could with the magazine in Africa. For close to three years he served as associate editor of the popular magazine that each month moved 150,000 readers to pay three cents to read. "It was an awesome responsibility and a tremendous eye opener to what print could do to transform lives," Johnson recalls. "I had no doubt from that experience that God had a plan of His own to make literature a key instrument in reaching masses of people for Himself."

Johnson and his wife returned home in 1958 and took the pastorate of the Elm-LaSalle Bible Church in Chicago. Both seemed to settle into the kind of work he felt had been his first calling. But not for long.

"I felt terribly restless about my own literary gifts and what I should do about them," he remembers. "The *African Challenge* experience did not easily go away. I kept asking myself if I shouldn't

DR. WORVIS



be throwing my life into what had to be a priority claim."

He resigned his pastorate in 1959 and returned to the University of Michigan to finish his work in journalism. In the spring of his last year he was asking again what it all meant. Where was he to go? How would he use his training?

Just then he received a letter from Mr. Harold Street, director of ELO, asking if he would consider heading up a new training program called TYPE that ELO was inaugurating that year. "I felt the switch being thrown again," says Johnson.

He accepted the TYPE offer, working to help teenagers understand their future in the matter of communicating through print. A year later, in February 1964, he became executive director after the retirement of Harold Street.

"Suddenly I found myself with the colossal task of stimulating and guiding major literature programs around the world," he comments. "This meant providing training, personnel, equipment. It meant finding ways and means to make Christian literature a powerful force in penetrating men's minds everywhere. I was no longer a dabbler in ink; I was now in the serious business of helping to shape a world of print that would make an impact for God. You feel pretty much like a speck on the wall when you think about it."

ELO is a service agency moving to give that sense of imperative to the missionary literature endeavor. Its six major offices in the various continents are working to bring the best technical

assistance to the problems of production and distribution. ELO has direct responsibility for 350 bookstores, 30 publishing houses, 95 printing establishments and 48 literature fellowships.

Though ELO has come a long way in its 16 years, the future holds even more as far as Johnson is concerned. Training is number one in his book. "With 73 percent of our literature people overseas untrained in their work, it is no wonder we can't produce competent nationals who can write, produce and distribute appealing Christian literature," he says.

Recently Johnson worked closely with the Wheaton College graduate school to plan a program inaugurating the first level major in "The Church and Mass Media." "This is the first big step to provide facilities where missionaries and young people can learn what communication really means and how God expects the churches to use it for the fullest impact," he explains. "The course covers both print and electronic media—it provides for summer internships with magazines, publishing houses and radio and TV stations. In short, it will produce finally the kind of person who is skilled both in theology and in the methods of communicating that theology."

Communication training centers, publishing centers, national training programs, recruitment, market research projects—all are part of a program expanding from the hands and heart of a former "hack reporter" who managed to make the connections God had programmed for him.

AT EIGHTY-TWO HE KEEPS GOING



R. A. Torrey Jr. of Korea

► On September 16, 1887 a son was born to Evangelist Reuben Archer Torrey and was named after his father.

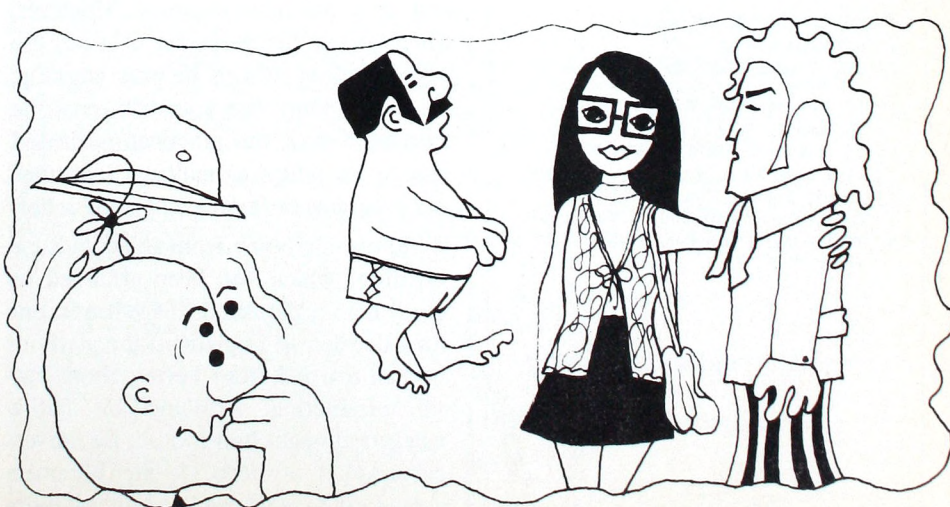
Dr. R.A. Torrey, Jr. now at 82 years of age lives in Westminster Gardens, Duarte, California. Every summer he treks to Montrose Bible Conference in Pennsylvania where he serves as "spiritual father" to the conference his father founded 61 years ago.

He is still active, as many who come to him for counseling and friendship realize. He and his wife Janet see a constant stream of friends.

Little wonder. Dr. Torrey spent 39 years in China and seven in Korea. The years between and since have been full of service and contact with people.

In his childhood days he can remem-

Continued on next page



Enjoy Christian Fellowship on these Fascinating Tours!

Oberammergau and Europe!

See the famed Passion Play, in remembrance of the sufferings of Our Lord. (Your next opportunity, after 1970, to see this moving spectacle will be in 1980, since the citizens of Oberammergau enact this play only at 10-year intervals.) On this 1970 tour you also will visit Ireland... England... France... Switzerland... Germany... Scandinavia!

Holy Land! What Christian hasn't dreamed of seeing The Garden Tomb, The Via Dolorosa, Gethsemane, and all the other storied shrines of Jerusalem and the Holy Land? See them all on this inspiring and enchanting tour—Rome, Athens, Cairo, Tel Aviv, The Dead Sea, The Sea of Galilee, plus visits to Switzerland, Germany (to see the Passion Play at Oberammergau) on your return trip.

To make the most of your travel dollar, and to make your travels more rewarding, get all the facts on these Christian Fellowship Festivals. Just send the coupon.



Christian Fellowship Festivals
Mrs. Alice Pletz, Director
215 Travis Bldg.
San Antonio, Texas 78205

Without obligation, send information on:

- 1970 Passion Play—European Tour (22 days)
 - June 15, 1970 . . . \$895.00
 - July 15, 1970 . . . \$845.00
 - August 18, 1970 . . . \$895.00
- Holy Land Tour, May 7-28 . . . \$998.00
- Hawaii Festival Tour . . . \$259.00
- Orient-Expo 70 South Asia, Sept., 1970
- 1970 Jamaica Lay Convocation, June 20-26

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

PROFILES

Continued

ber such giants as Dwight L. Moody and John G. Paton of the New Hebrides. Torrey senior was Moody's "chief organizer" in what is now Moody Bible Institute and later served in the same capacity at the Bible Institute of Los Angeles. So it was that young son Reuben, Jr. came into contact with many of God's servants.

In his teens, Torrey also wanted to do the will of God, but he realized it would not always be an easy matter. Struggle and conflict would be in the path.

As a teenager, Torrey chose as his life verse Luke 22:42: "Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine, be done." Torrey admits that he shrank back from the tasks many times, but kept going because of the latter part of his life verse.

After attending Lafayette College, young Torrey went to Princeton Theological Seminary where he studied under Benjamin Warfield.

In 1913 Torrey applied to go to Korea as a missionary, but the Northern Presbyterian Church was placing special emphasis on building up missionary personnel in China. Torrey gladly acquiesced and went to China.

For nearly four decades Torrey worked in rural evangelism, village itineration, Bible classes, leadership training and in evangelistic meetings. However, when he saw the desperate needs of the people among whom he was working, his belief that the spiritual must be correlated with the practical motivated him to introduce agricultural institutes and programs of famine and flood relief.

Returning home from an agricultural institute, which had been attended by more than a thousand village heads, one man decided to implement the methods he had learned from Torrey about cotton production. Although his fellow villagers thought him foolish, his harvest exceeded all of theirs. He later became a cotton merchant and what is more important... he became a Christian and the village opened its doors to the

gospel. Similar stories could be told of many other villages.

During the war, Torrey was held as prisoner in his own home until he was repatriated on the first exchange trip of the S.S. Gripsholm in 1942.

For several years he worked in the States for the mission board, traveling through the Midwest and the South. Then the call came to work as liaison officer between Chang Kai Shek and the American forces in West China. It was there Torrey lost his right arm in a truck accident three weeks before V-J day.

Nevertheless, inspired by his life verse and Romans 8:28, Torrey went to Korea for seven years where he set up four amputee rehabilitation centers.

Kim Chang Ho is typical of thousands who have been helped by the centers. When the Americans landed at Inchon, Kim lost both arms. Life became meaningless and when he was brought to one of the centers he wept constantly. But after he was fitted with artificial arms his whole personality changed. He became a radiant Christian. Today Kim works with amputees, not only training them to use their new limbs, but also witnessing to them about Christ who alone can give them hope.

Although only one of the centers established by Torrey, is still in operation, the work is being continued in three Korean hospitals. In 1967 the president of Yonsei University in Seoul sent Torrey a plaque honoring his concern for the Korean amputees.

When Torrey left Korea he was 72 years old. He had served two years beyond retirement age.

Wherever he had been he had sought to lead people to trust and love Jesus Christ. He had desired that believers understand biblical teaching on the infilling of the Holy Spirit and a life that derives its strength from God. At every juncture, in the critical moments, Torrey had determined to do not his own will but the will of Him who had sent him.

Today Torrey repeatedly affirms, "If there has been any fruitage or value in my efforts in life it has been because God had work to be done and He chose to call me as His tool."

Justice/evangelism—keeping a balance

I wish to congratulate you for your editorials "Catholic Discord and Formed Danger" and "Evangelism, Missions, and Social Justice" in the World Vision Magazine, July-August, 1969 issue. In both editorials your analysis is keen and profound. Let us pray that the Roman Catholic hierarchy will see the light in this "Catholic discord" to enable them to institute the needed reforms in the Roman Catholic Church adequate to meet the challenges of our modern age.

In your second editorial I am deeply gratified to note your last statement, "In a democratic society the passion for evangelism without the passion for social justice rings hollow." It might interest you to know that the Fourth General Convention of the National Council of Churches in the Philippines will have as its theme this coming November 28-30, 1969, "Evangelism Day," to emphasize the fact that the Philippine Churches, especially those in the National Council, are not only promoting social justice, but are performing the church's evangelistic task with equal zeal.

Joseph A. Yap
administrative secretary
National Council of Churches
in the Philippines
Quezon City, Manila

we do need you!

In reference to your latest issue of World Vision that I just received and reflecting on other magazines I get, I feel that a few comments are very, very necessary. First, in light of the Judgment Seat and the apparent deliberate ignoring of those who are much older, it seems that the youth of today, not only the world but also in the church, are taking an undue amount of time and space in comparison to those who though they deserve to be used. You must remember that not one born again child of God whether he is 19 or 100, can be denied, as you are doing, "We don't need you. We can get along without you quite well." Each one is part of the Body of Christ and as such has his place in the Body and in service. . . . If we fail to utilize every member of the Body of Christ be assured that He will not hold any of us guiltless.

Roy E. Hamilton
Hamilton, Ontario, Canada

MAILING FOR JESUS

If you are interested in seeing our men and women in the service of our country receive Christian books and Bibles, WRITE :

Ann Vernon
Box 243: R.D.2,
Ligonier, Pa. 15658

Valentines

TO THE HEART

A GOSPEL TRACT CREATED FOR THE YOUNG AT HEART . . . ONE FOR BOYS AND ONE FOR GIRLS. ORDER YOUR SUPPLY NOW.

to assure your delivery
ORDER BEFORE FEB. 1st



give out these beautiful 2-color 6 page tracts

D & L TRACT DISTRIBUTORS, INC.
P. O. BOX 4264 PHOENIX 85030, ARIZONA

BOOKLETS ON BIBLE FACTS AND PROPHECY

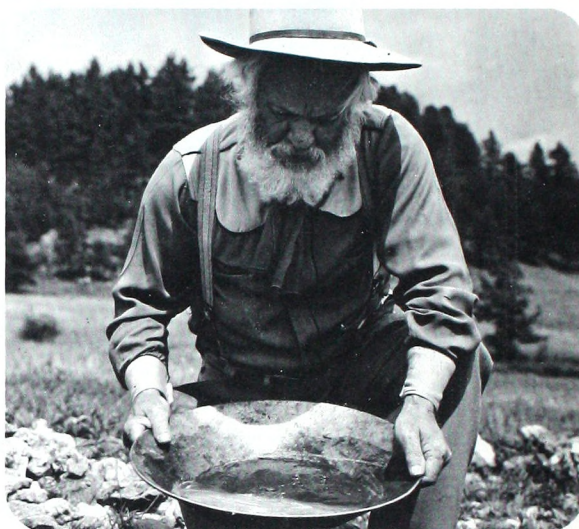
They explain the present conditions as well as the future in the light of the Bible.

1. God's Time Piece, the Great Jewish Signs of Today
2. How the Bible is being Fulfilled Today
3. The Olivet Discourse, and the Future Explained by the Word of God
4. The Great Facts, Proofs, and Evidences of the Christian Faith
5. The Way to Eternal Life Most helpful!
6. The Hydrogen Atomic Bombs in the Light of the Bible
7. The Coming Conflict with Russia and Communism
8. Man's Existence After Death An accurate exposition from the Bible.
9. United States is in Danger From four things.
10. The Great Problems of the Middle East in the Light of God's Prophetic Word

ALL TEN FOR \$1.75

Rev. Andrew Olsen, Bible Expositor
Sequim, Wash. 93382

F
FAITH &
F
FREEDOM



ASSURED INCOME FOR LIFE

Fully Protected — Always Productive — Extremely Practical

Investors in Christ's Mission enjoy a fully guaranteed annual (or semi-annual) dividend check regardless of changing economic conditions. Amounts from \$100 bring liberal returns—up to 8 1/4% depending upon your age.

"An Investment Program that you can put your heart into as well as your money."

A non-profit Protestant charitable organization which helps men who leave the Roman Catholic priesthood.

CHRIST'S MISSION, INC.
275 State Street
Hackensack, N.J. 07602

Gentlemen: Please send me a free copy of your booklet on *Faith and Freedom Annuities*.

YOUR NAME

ADDRESS

CITY

STATE ZIP CODE

WORLD VISION PAYS UP TO

9.09%*

IN GIFT ANNUITIES

**depending upon age*

30

Here is a way you may increase your income and gain the satisfaction of knowing your money is helping to fulfill our Lord's Great Commission.

Consider the many advantages to new World Vision annuitants.

ANNUITY CONTRACTS ASSURE—A guaranteed earning power up to 9.09% depending upon age.

TAX SAVINGS—A large portion of your annuity income is excludable from income tax; non-taxable in estate settlements.

NO PROBATE COSTS—No legal fees; you are assured a complete investment in God's work.

GUARANTEED INCOME—As long as you live.

FREEDOM FROM WORRY—Stock markets and income often fluctuate but your income from World Vision annuities is constant and unchanging.

PEACE OF MIND—Faithful stewardship is honored eternally by God's promises in the Living Word.

*Also Consider**

World Vision revocable Missions Security Agreements earn a firm 5% interest.


*"For Decision Makers"****
World Vision's "Guide to Making Your Will" covers in complete detail the help needed to prepare a will.

CHECK COUPON AND MAIL IT TO:

Please send the folder(s) I have checked below:

- GIFT ANNUITY PLAN
 MISSIONS SECURITY AGREEMENT
 GUIDE TO MAKING YOUR WILL**

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

Mail to:  STEWARDSHIP DEPT
WORLD VISION, INC
919 W. Huntington Dr., Monrovia, Calif. 9
or World Vision of Canada, Box 181-K,
Toronto 315, Canada

A Prince Has Passed



"I enjoyed Uncle Corlett the best because when he plays the piano he thumps and shakes."

That verbal capsule, fashioned by an 8-year old Calcutta child, doesn't say it all, but what it does say is authentic: Walter Corlett had a way of *getting through* to you whether you were eight or eighty. He could do it with music. He could do it with a sermon. He could do it with a kindness. He could do it with a pair of eyes whose twinkle was worth a million.

Whether by "thumps and shakes" at the piano (so fascinating to that child in daily vacation Bible school at Calcutta's Carey Baptist Church), or by texts and tones in the pulpit, or by "tea and biscuits" in the manse, Walter Corlett was always *getting through* to you.

And now—since early October—the fingers that raced the keyboard are motionless and the sparkling eyes are closed.

The Long Trail

- ...Forty years a missionary to India.
- ...Twenty-four years pastor of Carey Church in India's largest city.
- ...One of the founders of Youth For Christ in India.
- ...One of the organizers of the Evangelical Fellowship of India.
- ...Under British rule posted for a time to the office of honorary Magistrate, with particular responsibility for arbitrating differences between Indian communal groups, for which services he was awarded an M.B.E. (Member of the British Empire).
- ...During World War II, in connection with the YMCA, working with the Armed Forces on the N.E. India border, for which he, together with his wife, was awarded the Kaiser-i-Hind medal.
- ...For the past decade serving as World Vision's official representative in India and thus being responsible for supervision of orphanages, distribution of relief goods, and the coordinating of plans for pastors' conferences held in India, Pakistan, and Ceylon.
- ...Adviser to students under Inter-Varsity Christian Fellowship.
- ...Traveling to all parts of the Indian subcontinent to fill speaking engagements, for which he was in outstanding demand.
- ...And—not least among his designations and distinctions—wearing the title of "G.L." Cryptic, you say. Yes. It stands for "Gang Leader," and was bestowed upon him by young people in Carey Church who found Christ under his ministry and looked to him, fondly and loyally, as their understanding friend and their spiritual captain.

All *that*, and more, belonged to this holy scenario which is the life and labor of Walter Corlett.

One memory of him that I treasure as a jewel goes back nearly twenty years. About a hundred of us were gathered at a mission center in central India for three days of "practicing the presence of God." The Presence became real—*terribly* and *gloriously* so. There was judgment and there was grace—as always in the reviving of God's people. A chorus was sung repeatedly which was new to many of us then, and has remained fresh ever since. It was a prayer:

*Light the flame, light the flame,
Light the flame of revival in my heart;
Burn away the dross of sin,
Bring thy holiness within,
Light the flame of revival in my heart.*

Walter was at the piano whenever we sang. His face was cinematic—a screen on which the ardor and the wonder, the shame and the splendor, of revival were being vividly portrayed. His head thrown back, his eyes lit with heaven's fire, he was fashioning from an inert row of keys the eloquence of awakening. He was a different man thereafter. And so were we.

The Lively Confidence

That his mind was an evergreen, and not of the falling leaf variety, is shown by the hopefulness with which he viewed the Christian scene in India after forty years of residence there. Within days of his unexpected Homecall he handled an interview which went, in part, like this:

"How do you assess the current situation in which the Church in India finds itself?"

Answer: "*There is every reason for encouragement in the outreach of the Church in India. Present conditions, though critically urgent, are a field of opportunity.*"

"How do you view the leadership of the Christian nationals?"

Answer: "*Every reason to be encouraged. God is raising up leaders in the Indian churches.*"

"In serving the needs of young people what is one's greatest asset?"

Answer: "*Identifying yourself with them. Pray for diplomacy. Develop understanding, and with understanding will come sympathy. If you like classical music and they like 'pop,' which you cannot stand, don't criticize them.*"

"Can you sum up in a sentence your vision of the work of Christ here in India after these forty years?"

Answer: "*The best is yet to be. It may be through suffering and persecution, but God is building His Church, and the 'gates of hell shall not prevail against it.'*"

Still *coming through*, you see, to the very end!

Speak on, sing on, play on, dear man! If there are no pianos in heaven, it's a poorer place than I think it is!

PSR

Field Day For Futurists

According to *The New York Times*, President Nixon has quit in a huff, bitter against the press, frustrated over Vietnam. Other developments:

Spiro Agnew, filling out Nixon's unexpired second term, was elected in his own right by an electoral majority of 273 to 268.

Governor Nelson Rockefeller has been assassinated.

"Joe" Kennedy, eldest son of the late Robert Kennedy, has been elected mayor of Boston.

Aristotle Onassis, divorced husband of Jacqueline Kennedy, will be the bridegroom in a multiple wedding in which there will be three Negro brides.

Thus *The New York Times* for Wednesday, November 3, 1976.

If you doubt this editor's word, consult the December 1969 issue of *Esquire*, beginning with page 201.

The hoax is not even subtle. It was not intended to be. It is merely clever, dramatic and—what is significant for our purpose—in tune with the forecasting fever that is all the rage at the moment.

The Future Fascinates

Some of the crystal-ball activity is content with predictions that focus only on the year ahead. To this kind of thing we are all accustomed.

Less frequent, of course, is the occasion to attempt a profile of what the next decade will be. It's all very arbitrary, one has to admit, since history doesn't happen to unfold in neat parcels marked 1970-1980. For purposes of eventual historical analysis 1969-1979 might serve equally well—conceivably even better.

Rarer still is the effort to take a third of a century and place it within range of the prophetic view-finder. The *Saturday Review* did it not long ago. Between now and the end of the century, it asked, Whither? In Business Management, in Urban Development, in Education, in Social Justice? If there was anything on the Church and Religion, I missed it. Perhaps that omission was in itself a forecast.

Among the technologically minded, a fairly recent publication, belonging to the trend-predictive class, has created a considerable stir. It is called *The Year 2000*, by Herman Kahn and Anthony Wiener. It is sub-titled *A Framework for Speculation On the Next Thirty-Three Years*. Its concern is with western man and his society. With a professional look at our growingly computerized culture, it assumes that technology will be the chief determinant of our future. This determinism, however, is not completely fatalistic, for Kahn and Wiener see alternative ways that are open for us to take.

One of the most vigorous and, in its humanistic way, sensible articles I have read is by that venerable old social critic Joseph Wood Krutch. With jutting jaw he tells his *Saturday Review* readers "What the Year 2000 Won't Be Like." He says in effect that no great genius is necessary to foresee worldwide industrialization, increasing wealth and leisure, bigger and

bigger populations, the spreading of vast, urban conglomerate higher levels of literacy and education, and—ghoulish thought—growing capability for mass destruction.

The Future Fools

Further, says Krutch, the human situation always—repeatedly—contains the imponderable and the unpredictable. Othello thinks of Pasteur. The smartest of men could not have foreseen how revolutionary for germ control was Pasteur's discovery.

To their credit, be it said, Kahn and Wiener, in the book just mentioned, sound a warning born of a modesty that conspicuously lacking in some scientist-prophets:

Our very power over nature threatens to become itself a source of power that is out of control. . . . Choices are posed that are too large, too complex, important, uncertain, or comprehensive, to be safely left to fallible humans.

The Future Is Free

This humility is a mood eminently suited to the Christian. If he has any maturity at all, he finds science a thrill and discovery a lure. He believes God made man only "a little lower than the angels." He also believes that man, by misuse of his God-given freedom, is deeply flawed. He is a battleground whereon contend the angelic and the demonic. Christ is the Strong Man who can overthrow the demonic and release the angelic. But Christ's redemptive lordship over man, though offered in freest grace, is costly to man's pride. It is therefore widely resisted.

Consequently, history has never been totally "Armageddon" or totally "Utopia." It never will be! Of the "wheat" and the "tares" Jesus said, "Let both grow together until the harvest." And the "harvest," He quickly added, "is the end of the age."

What, then, is the Christian view of the future? In an ultimate sense the future is God's. He holds it. He will reign over it. But within His wide sovereignty, there are options which He has left to man to take up or to reject. "Yet for a moment and Nineveh shall be overthrown." *But not if Nineveh repents!* The sovereign God, who rules the end, also ordains the option. Man can have it *this way or that*. "I have set before you life and death. Choose life."

It is within these mercifully given options that man works—in family, business, and government. In salvation and damnation! It is within these options, moreover, that the Christian community plays its role of witnessing to Christ serving the world, preparing the way for the return and rule of its sovereign Savior and Master.

Marvel of marvels, Christ allows us to help shape man's future and His.

Post Script: I invite you to look ahead to the April issue of World Vision Magazine, whose special theme will be, "Decade of Destiny: Mission in the Seventies." PS