

# WORLD VISION

40 CENTS

MAGAZINE / MARCH 1970

**“I was hungry  
and you gave me  
food....” -Jesus Christ**



# Help them discover Christ where they are

The secular age in which we live encourages them constantly to let God become less relevant in their lives. As they continue to grow, there will be pressures to conform to the social and spiritual mediocrity around them. You will not always have them sitting at your feet listening to your teaching. Other voices will crowd in and demand a hearing.

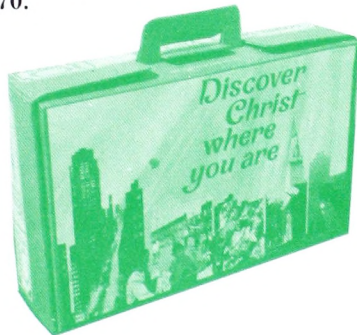
What can you teach them that will take them through the spiritual battles they will face?

While your voice is heard, how can you best teach them to face their world and be spiritually successful?

Gospel Light's VBS '70 will help you provide them with the resources to claim Christ's indwelling presence during the every-day affairs of life. It will help them realize the relevance of a faith for today—it will help them discover Christ where they are.

Effective two-grade grouping, new theme artwork and promotional materials, detailed Leader's Guide with plans for every day, hour, department, age, and activity—and Christ-centered, Bible-based lessons—are featured in G/L's VBS '70.

There are 10 and 5 day courses for all ages—prekindergarten through adult. Sample kits are now available for review, as well as a brand new filmstrip to train your teachers. For a preview of G/L's VBS '70 courses, see your Sunday School supplier or mail the handy coupon.



## GOSPEL LIGHT PUBLICATIONS

Glendale, California 91209  
Toronto 16, Canada

- 10-day Sample Kit, \$7.95, returnable.
- 5-day Sample Kit, \$5.95, returnable.
- Adult course sample teacher's and student's books for "What On Earth's Going to Happen?" Total \$1.95, returnable.
- Filmstrip "Cry Down the Fire, Cry Down the Rain." 30 minutes, full color. Free use and return.

Sound on  LP record or  tape.

Date needed: \_\_\_\_\_

(Limit 1 of each per church)

name \_\_\_\_\_

address \_\_\_\_\_

city, state, zip \_\_\_\_\_

my position and church \_\_\_\_\_



### CONTENTS

#### EDITORIAL VIEW 31, 32

"A Break-Through That Calls for a Break-Out," Dr. Rees challenges Christians to find ways to reach out for wider sharing and reach down for deeper rootage. The challenge in "Easter's Thrilling Imperatives" is to "come," "see," "go," and "tell."

### ARTICLES

#### THE ROAD FROM HUISCAPI TO VILLARRICA: A SYMBOL OF EVANGELICAL SOCIAL CONCERN

John C. Bucher 8

Christians in Chile face the social implications of the gospel in a "food for work" program.

#### LATIN AMERICA IN TRANSITION: SOCIAL IMPLICATIONS FOR THE MISSIONARY by Charles F. Denton 11

Is there a need for reappraisal if North American missionaries are to meet the ritual and social needs of Latin America?

#### MIRACLE IN FIJI by Ross Holman 13

The story of how Christ transformed a ferocious people into one of the world's most peaceful social orders.

#### THE PRICE by Charles Ludwig 16

Following the spiritual road to Uganda required suffering and personal sacrifice of

### FEATURES

#### STATE OF MIND 6

#### FACTS OF A FIELD 26

#### LOOK AT A GLANCE 22

#### PERSONALITY PROFILE 28

PHOTO CREDITS: pages 13, 14, 15, Pacific Area Travel Association

Editor: Bill S. Rees, editor; Theodore W. Engstrom, executive editor; Frank Farrell, associate editor; M. Ann Woodward, assistant editor; Judy Raby, copy editor; Don Hardard, art director; Jean Caldwell, artist; Howard Payne, advertising manager; Ed Sherman, 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 Conroy, president.

The editors are responsible for contents of World Vision Magazine, viewpoints and opinions 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, \$10 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 1970 by World Vision, Inc. Second Class postage paid at Monrovia, California.

VOLUME 14

NUMBER 3

## FAITH COMETH BY HEARING!..



Intensified international shortwave broadcasting of world ideologies are designed to make inroads on his questioning mind.

Above the noise, will he hear the MESSAGE OF THE GOSPEL?

**THE FAR EAST BROADCASTING COMPANY IS MAKING IT POSSIBLE FOR HIM TO HEAR.**

- FEBC signals are heard in every country of Asia and Latin America.
- FEBC has 18 radio stations using 7 medium and 15 international frequencies, the largest of which is 250,000 watts.
- FEBC broadcasts 138 program hours a day in 40 major languages and dialects.
- FEBC's listeners write 12,000 letters a month from 58 countries. Of special interest are the letters that come from Mainland China, Soviet Russia, Vietnam and Cuba.

**THE ANSWER**  
an exciting account of the working of God in this present generation. Send coupon for your free copy of this 20 page booklet.



CLIP AND SEND FOR **FREE** BOOKLET

WV030

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY STATE ZIP CODE \_\_\_\_\_

**Christ to the World by Radio**  
**FAR EAST BROADCASTING COMPANY, INC.**

P. O. Box 1, Whittier, California 90608



## Imagine That!

An Aegean cruise  
to the ports of Paul *AND* a bible lands  
tour *AND* available college credits . . .  
From the *UNUSUAL* tour company  
EVANGELICAL TOURS UNUSUAL  
22 Inspiring Days  
All inclusive for only \$1,096  
from New York

Send for a free full color brochure

Desired departure month \_\_\_\_\_

Please send me information on  
available college credit.

NAME

ADDRESS

CITY

STATE

ZIP

PHONE



EVANGELICAL TOURS UNUSUAL

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

# Broken World

How shall I give *me* them to eat?

By taking from our "rich"—  
to feed our "poor?"

How shall I give *me* them to eat?

Is it better to "fully" feed them "all"  
but then have more of them to feed. . .  
with even less?

But yet—I cannot deny the absent stare  
of two billion human beings—caught  
in the vice of scarcity and  
their own insoluble drive for person-fuel.

I cannot know whether to take  
from my own children and give to them,  
so . . .

I shall give *myself*—equally, totally—  
to Christ, *and* help those whose hurts I can,  
by being me—being hurt with them.

I shall give to them my Christ—by being in Him!  
Break then my life, Lord and feed me  
to Your poor—as you broke Yourself for me.

*John C. Hoagland*

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

## ANNUITIES

Extremely Practical

Always Productive

Fully Protected

Write today for a free copy of the booklet,  
FAITH AND FREEDOM

CHRIST'S MISSION  
275 State Street  
Hackensack, N. J. 07602 wv6



# 4-way Dividends through careful stewardship and wise Estate Planning



**if you have \$500, \$750, \$1000 or more...**

Your savings and estate, whether large or small, will enjoy considerably greater advantages through proper planning. As stewards, God expects each of us to be wise and faithful in our responsibilities to our families and the Lord's work. With a properly prepared will you may channel a much more significant portion of taxes and costs toward these 4-way dividends.

1. AN INCOME GUARANTEED FOR LIFE
2. PROVISION FOR FAMILY NEEDS
3. STEWARDSHIP OF YOUR ESTATE IN THE LORD'S WORK
4. TAXES AND ADMINISTRATION COSTS REDUCED

You may arrange for confidential discussion with a competent representative, in your home or office, or write today, without obligation, for free literature and information.

To: The Vice-President

HOUGHTON COLLEGE, Houghton, New York

Please send me, without obligation, the booklet "A Christian Guide Book on Wills, Annuities and Estates" and other literature.

Name.....

Address.....

City..... State.....

**HOUGHTON** *College*

TRAINING AMERICA'S YOUTH SINCE 1883

# 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.

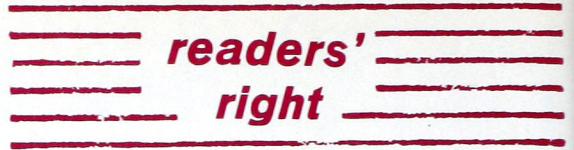
PROJECT AMERICA  
 c/o OUTREACH INTERNATIONAL  
 131 FRANKLIN STREET  
 SAN FRANCISCO, CALIFORNIA 94102

- 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 TESTAMENT (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 information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



## Joining the dissent

Sir: I totally disagree to the disparaging convictions of my fellow countryman who wrote "Down with Inferiority, Too" in your October edition.

Knowing however that "Piece of Mind" is designed for "personal opinion, criticism and dissent" only diminished slightly the crucifying weight the article brought upon me.

Yet, though I feel strongly right that the subject matter, inferiority complex, requires a more intensive research and professional attention I throw my hat to the wishes of K. T. Gaw (Readers' Right letter, January 1970 issue) in his appeal for response to that massive betrayal.

*R. H. Manalang  
 Chicago, Illinois*

## Something more is needed

Sir: I have read with interest MacDonald's article, "The Missionary Scar Tissue on his Soul," in the December 1969 issue, as it revives the impressions and reactions that were mine when I visited missionaries South America and Europe.

However, something more needs to be said and done, I believe, about the suffering that missionaries endure due to "reverse-culture shock" upon their return to the States particularly after a long term of service. Perhaps missionary boards need to give attention to developing an effective program of "reverse-orientation" for those returning home in order to ward off serious psychological reactions that can develop. Observing several such cases in the last few months has prompted this response.

*Ellen Thompson  
 Wheaton, Illinois*

## Appreciation most appreciated

Sir: The February cover is magnificent in its simplicity, thunderous in its impact and unmistakable in its implications for the Christian. Congratulation

*Shirley McMillan  
 Lakewood, California*



## 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.

A74-030

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

.....

(Name of church or organization) \_\_\_\_\_ Name \_\_\_\_\_

(church or org. address) \_\_\_\_\_ Address \_\_\_\_\_

\_\_\_\_\_ City \_\_\_\_\_

on \_\_\_\_\_ or \_\_\_\_\_ or \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

(date) (date) (date)

## Bible Prophecy EXPLAINED



... and clarified!

3-volume set, by Arthur E. Bloomfield puts Bible prophecy of the Rapture, Christ's return, the tribulation, and all end-time events into focus. Millennium. Easy reading. Illustrated. ALL THINGS NEW (Revelation), THE END OF THE DAYS (Daniel), SIGNS OF HIS COMING (Olivet discourse). Set, only \$9.95. Reg. price \$11.40.

at your bookstore



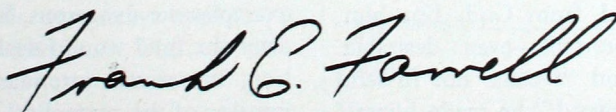
**BETHANY FELLOWSHIP, INC.**  
 Minneapolis, Minn. 554

# But He Stopped

The Samaritan could have passed by on the other side of the road to Jericho, but he stopped. He could have passed by Jerusalem at the time of the Apostle Paul's collection for the poor, but he stopped. He could have passed by the lepers of St. Francis' day, but he stopped. He could have passed by the orphans known to George Whitefield and George Muller, but he stopped. He could have passed by the slaves championed by William Wilberforce backed by John Wesley, but he stopped. He could have passed the women and children in the mines familiar to Lord Shaftesbury, but he stopped. He could have passed by the dark, unexplored recesses of David Livingstone's Africa, but he stopped. He could have passed by the revolutionary Africa of Paul Carlson, but he stopped. He could have passed by Gladys Aylward's Chinese orphans, but he stopped.

He could have passed by on the other side of the road from Huis capi to Villarrica, but he stopped (p. 8). He could have passed by the barbarous Fijians, but he stopped (p. 13). He could have passed by primitive and remote nineteenth century Uganda, but he stopped (p. 16). He could have passed by every potential hospital site within Christendom and beyond, but he stopped.

He could have passed by Bethlehem, Nazareth, and Jerusalem, but he stopped. He could have passed by the starving multitudes of Galilee whose condition cried out for compassion, but he stopped. He could have passed by the sick and wounded sinners on the hill of Calvary, but he stopped.



Associate Editor

**guaranteed  
for life**

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



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

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Birthdate: \_\_\_\_\_  
(month) (year)

## 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.

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



Missionary founder of station HLKX in Korea, Tom Watson, Jr., is now engaged in writing and a Bible-teaching ministry.

# SOCIAL CHANGE, FRIEND NOT ENEMY

"You are instruments of social upheaval!" Jesus said to his 12 disciples as he sent them out on the first itinerant ministry found in the New Testament. Those were not the recorded words, but there is evidence that this was his intention.

Jesus sent his representatives into society with a dynamic assignment to bring about change. Change holds no terror for the man armed with an authentic word from God. For him, change is inevitable—even desirable. When Jesus said "I came not to send peace, but a sword," he made himself and his representatives a part of the apparatus that bridges change.

Drastic and dramatic change has been characteristic of the full sweep of human history. Upheaval is the normal

scheme of things. To the extent that the Christian community disregards this fact of life, it will fail to condition itself for an effective witness in the mainstream of an irreversible process of social change.

It is not difficult to accept the inevitability of change where tangible things are concerned. Acceptance may come gradually, but it comes.

It is change in the intangibles that appears to bother us most. We can accept it when the 1970 automobiles are different from models made in 1969, when airplanes move up to greater passenger loads and supersonic speeds, when computer systems take over where bookkeeping clerks had to leave off, when parks are changed to parking lots, and pastures to interstate expressways.

What bothers most people is when values themselves are altered. But probably there is no such thing as genuine social upheaval that does not involve shifts in the intangible values—the goals, standards and aspirations of the people.

There is talk today of new morality, situational ethics and a "ruthless reappraisal" of all the old values. In the wake of massive tangible changes, this is the way it ought to be. Our generation may well have seen the death of spiritual naiveness that asks no embarrassing questions and accepts all of the traditional answers "by faith."

To some this is disturbing news, but it ought not to be. It should not frighten anyone who is a participant in a truly living witness for Jesus Christ, based not upon dogmatic formulas, but upon authentic principles actually taught in the Word of God.

It is important that we acknowledge that not all of our cherished principles and convictions really have their origin in God. They may be defensible as tools for a given time and situation, and they may have worked well under certain circumstances, but unless they are supported by the Word of God they still must be classified as formulas. Specific examples are dangerous, but no one can deny the fatal wound dealt the prohibition of movie attendance by TV's invasion of the evangelical home. What a believer does about the movie theater no longer is a valid issue—but then, it is entirely possible that it never was.

Change is a friend and not an enemy when it forces us to reevaluate and



consider convictions and proscriptions solidly rooted in a clearly stated word from God. Change has a refining quality. We may have rested comfortably, securely, and with a clear conscience, upon the crutches of an biblical principle because pragmatically it brought for a while the desired results.

For decades, during the rise of modernism," much of the evangelical community rallied around the Scofield Bible and its authoritarian pre-tribulation rapture, premillennial stance. For the believers, any other eschatological view was equated with heresy. Today there is a valid case for other interpretations, and some Christian organizations have realized a strengthening through adopting a less brittle view concerning things yet to come.

Upheaval has come, and we are forced to reexamine our convictions. The crutch is removed, and we stand tall in, taller than ever before because we remain those things which cannot be shaken, and we have received an additional foretaste of that kingdom which cannot be moved.

Our greatest responsibility in the midst of social upheaval is to determine the basis of proper authority which will not change because it *cannot* and *is not* change. This is not really a difficult task, but it does require discipline, honesty and discernment, all based upon consistent interpretation of the Word of God. The inerrancy and absolute authority of the Scriptures; the doctrines of Christ's person and work; the loss of men who do not share life—these among other biblical facts will never be altered.

But when we have determined what is unchangeable, and separated it from those things that are shaken," we can become able to accommodate ourselves, our methods, our convictions to our world view to what *has* to change because it *does* change.

It is possible for human beings of unquestioned sincerity to err grievously by equating their own convictions and desires with a word from God on the subject. But "matters of opinion" are being subjected today to a close scrutiny that probably is long overdue. We fail to be flexible in the presence of an inevitable and inescapable change could be culpably obscurantist—and probably fatal to our cause.



**"I INCREASED  
MY INCOME  
75%"**

**WORLD VISION LIFE INCOME TRUSTS PROVIDE THE FOLLOWING :**

- ✓ a steady income
- ✓ substantial tax benefits
- ✓ expert money management
- ✓ satisfaction of having your money invested in the Lord's work

**THERE IS A WORLD VISION PLAN TO FIT YOUR PARTICULAR INVESTMENT NEEDS ALSO :**

- World Vision Gift Annuities with special benefits for senior citizens
- World Vision Missions Security Agreements with revocable principal
- World Vision Life Income Trusts with special tax and probate benefits
- World Vision Wills to assure the continuance of your Christian witness in the world.

A woman in Florida receives \$1600 extra each year. Another woman in Nebraska increased her annual income by \$2400. They enjoy the soul-satisfaction of knowing their money is working for the Lord. They have peace of mind because careful provision was made for the safety and security of their investments.

Mail to:

**Stewardship Dept., WORLD VISION INCORPORATED**

919 West Huntington Drive, Monrovia, California 91016 or

World Vision of Canada, Box 181-K, Toronto 315, Ontario

Please send folder with complete information about the World Vision investment plan I have checked below. I am particularly interested in:

- Life Income Trusts    Gift Annuities    Missions Society Agreements    Wills

My name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip code \_\_\_\_\_

Birthdate \_\_\_\_\_ Occupation \_\_\_\_\_

M-30

# The road from Huiscapi to Villarrica

by John C. Bucher

The road from Huiscapi to Villarrica, marketplace for large rural area in Chile, was hardly more than a trail, like most of the other roads leading into Villarrica. Whenever it rained, which was about eight months out of the year, the "road" became a string of treacherous mudholes, negotiable only a foot at a time by donkey and hardly passable by oxcart.

Today Indian farmers no longer have to trudge muddy roads on foot carrying their produce to market, and I can travel the road without difficulty in my station wagon. There is also bus service twice a week.

Behind the building of the road is a story of Christian concern and the work of the World Relief Commission of the National Association of Evangelicals and its Chilean counterpart, Ayuda Christiana Evangelica.

I was living in Chile during the two serious earthquakes of 1960. The first hit the Concepcion area early Saturday morning, and then Sunday afternoon Chile experienced the second and most damaging quake which affected an area considered earthquake safe, immediately to the south of the first area. Loss of life was low but property damage was very

---

*John C. Bucher is Coordinator for Chile of the National Association of Evangelicals' World Relief Commission, Inc.*



h. Part of Chile's coast sank into the Pacific, and there are  
l many acres of land under water.

The Christian community around the world responded to  
the emergency. Church World Service had just begun its  
program in Chile at the time and had many tons of badly  
needed clothing and medical supplies at its disposal for relief  
work. The Christian and Missionary Alliance sent over \$80,000  
to rebuild damaged or destroyed churches.

What happened in Chile in 1960 happens every day in one  
or another all over the world.

Disaster relief is a "one-shot deal." Continuation of help,  
once the emergency is over, many times produces a sense of  
dependence and therefore does more harm than good. For this  
reason the United States government has changed its foreign  
aid program. The old family feeding, give-away program is  
gone. The present basic concept is to help people find solutions  
to their own economic and social problems. Food is used as  
an incentive, as well as remuneration, for work on community  
projects that benefit members of the community.

At the moment World Relief Commission and Ayuda  
Cristiana Evangelica are involved in a total of 194 projects  
employing 9455 workers who have 48,839 dependents. This  
figure varies slightly from month to month.

Our food for work projects would tend to fall into at least  
two categories: rural and urban projects.

It is impossible to say which type does the most good as we  
have varied results in both. However, we have had more  
problems with urban projects because the people are less  
inclined to work even though at times their needs may actually  
be greater. We have had to close down some of these projects  
because the people were not working enough to compensate  
for the food they were receiving. This seldom happens in the  
rural programs where the people tend to work proportionately  
for what they receive than in urban projects.

The road between Huiscaqui and Villarrica is a typical  
example of a rural project. In all it took 38 workmen (who  
support 276 dependents) four months to complete this job.  
Urban projects, for the most part, involve building homes or  
improving existing developments. In the city of Valparaiso,  
in the Valle Verde, the project consisted of putting in sewerage  
and water mains.

In and around the cities of Concepcion and Santiago we  
have become involved in some rather large housing development  
projects. The project of Laguna Redondo in Concepcion, made  
up of a little better income sector of the population than most  
projects, consists of 634 workers involved in building the same  
number of houses. These workers also receive food for their  
dependents.

Last year ten people were killed in the southern port city of  
Puerto Montt where several families battled the police when  
they were evicted from land they had illegally taken for a housing  
development. Soon after this tragic incident we became involv-  
ed in four self-help housing projects that have helped  
twenty workers and their 350 dependents.

A rather interesting semi-urban project was the building of a



*One "food for work" project was to construct this orphanage.*

light plant for the small town of Conaripe. First of all it was  
necessary to build a canal to take the water from a stream to a  
place where it could be used to turn a small turbine. A cement  
spillway also had to be built to house the turbine. Since the  
town was two miles away poles had to be planted to handle  
the power lines. The poles, of course, had to be brought by  
workmen from nearby forests.

One of the most interesting projects was the building of an  
orphanage in Loncoche that will eventually house more than  
one hundred children. It will also serve as a school. This  
project has taken over a year and is still continuing as other  
buildings are being added. Eventually there will be five major  
buildings and several smaller units such as woodsheds and  
chicken coops.

Basically, the gospel is concerned with restoring men to  
fellowship with God through faith in the crucified and risen  
Savior. The lost and perishing are redeemed to become new  
creatures, regenerated by the Holy Spirit. Their ethic of love  
has reference to God first but also to all men. Thus the  
inescapable fact that the gospel has social implications.

Many social changes have taken place during the past  
twenty years that have produced unrest. Pent up feelings and  
anxieties are bound to produce tension and something has to  
give. In some countries it takes the form of guerrilla warfare  
and political instability.

However, many churches need help in some of the implica-  
tions of the gospel, particularly in the field of social service. I  
don't think the situation we have in Chile is totally different  
from many other countries, but since I've lived in Chile most  
of my life it is a situation I understand.

Chile has a relatively strong national church, but is seriously  
short of trained pastors to cope with the problems they face in

# Road from Huiscapi *Continued*

their churches, let alone with many of the social implications of the gospel. Most of the pastors work part-time or full-time to be able to make ends meet.

The interesting thing is that the Chilean government is aware of the importance of the evangelical population in the country as well as of their needs. For a good many years they have been willing to subsidize private church schools that meet government requirements. They have subsidized organizations like CARITAS (Catholic Relief Service), SAWS (Seventh Day Adventist) and Ayuda Christiana Evangelica to carry on social work.

The Chilean government also allows us to import duty free from the States equipment tools such as vehicles, musical instruments for churches and electrical equipment for evangelization.

Why all of this? There is no war in Chile. The effects of the earthquake are over. Hunger and poverty here are less severe than in some other countries.

The reason is a preventative one. Why wait for a Vietnam or something worse? In this respect I give credit to U. S. and Chilean government leaders who have insight and foresight. Their food program makes it possible to help feed people so that the people not only can spend more time working on their homes but also have something to eat while they are doing it. The same goes for the installation of water mains, sewers, sidewalks, rural roads, school buildings and many other projects.

This type of work is positive. It not only solves basic needs of the people but follows the scriptural injunction that if you don't work you don't have a right to eat.

Because this program, in our case, is administered by the evangelical churches, it gives the churches a social outreach and makes them more conscious of the social needs of the people around them. This does *not* produce "rice Christians."

In fact we do not want to use the food to proselytize. In sense the churches are secondary beneficiaries. We generally help more non-church people than church members. Since the U. S. government donates food and the Chilean government supplies most of the funds to run the program, needs must be met irrespective of church or non-church affiliation. Nevertheless, I think the evangelical churches have been given an important opportunity to serve their communities by these means.

This program is not easy; it has complications and inherent dangers as do most enterprises. But many things can be accomplished in social work through a voluntary agency that would be suicidal for just any church group or mission board to attempt. A voluntary agency, due to its status with the local government can come to the aid of the mission boards and national churches because of its international representation. This is especially true in Chile.

I'm convinced that at this moment we can do far more for the Christian cause in Chile by helping national church groups get on their feet, helping them financially in some projects they are also willing to play a part, and cooperating with mission boards and their evangelical efforts, than we would have sat around and waited for some spectacular emergency.

*Children pick-up "wages" for the family's work on the Valle Verde housing project in Valparaiso.*

*A typical self-help housing project includes building a street.*



The missionary must be made cognizant of his urgent role which must include social as well as spiritual dimensions."

by  
Charles F.  
Denton

# Latin America in transition: Social implications for the missionary

In the increasingly complex Latin American scene, the position of the North American missionary is becoming more sensitive.

This does not mean that the professional missionary no longer has a place. But it does mean that the missionary, novice and veteran alike, must be made cognizant of his extremely delicate and at the same time urgent role which must include social as well as spiritual dimensions. In fact it would appear that spiritual considerations can no longer be easily separated from social problems in effective missionary efforts.

There is an ideological and spiritual vacuum in the twenty nations of Latin America which, when coupled with desperate social problems, present unlimited opportunities and challenges.

*raised in Latin America, Charles F. Denton is currently Assistant Professor of Political Science at Wayne State University in Detroit.*

The Latin American seeks an ideology which will change thought processes in his country and bring socio-economic and political development.

In general, thinking Latins have rejected evangelical Christianity as being irrelevant to their countries' problems. For in many cases the missionary has emphasized the spiritual aspects of his ideology to the exclusion of all other considerations. The problem then is one of making the Christian message of vital concern in Latin America by placing more emphasis on its socio-economic impact. And the North American missionary must present this message not as a representative of the United States but as a representative of the Christian Church.

If new and stronger efforts are not made to change Latin American values with a socio-economic as well as a spiritual orientation, the end result will be increasing misery, poverty and illiteracy—conditions beyond the under-

standing of most North Americans. No amount of foreign aid will bring the required development unless thought processes are changed.

Perhaps it would be of use to take a

**"In general, thinking Latins have rejected evangelical Christianity as being irrelevant to their countries' problems."**

glance at just who is promoting socio-economic and political ideologies in Latin America.

The Soviet Union has finally recognized the situation in Latin America for what it is. In what represents a major shift in Communist tactics, it has begun to carry out a policy in the area specifically designed to take advantage of the weaknesses of the United States—particularly of the ideological variety. The Soviets are moving in to fill

# in transition

Continued

the ideological vacuum. However, realizing that revolutions in extremely backward countries are expensive to support, as Cuba has vividly illustrated to officials of the Soviet Union, the overturning of the present order of things in Latin America is for the present not advocated. Some analysts estimate that it is costing the Soviet Union almost two million dollars daily to support the Cuban economy at the very time the Soviet people are demanding more of the fruit of the wealth and production of their country.

This change in Soviet policy does not represent a deviation from Marxist teachings. For the ideology of Karl Marx called not for a *peasant* revolution, but for a *worker's* revolution. Before Communism can occur, according to orthodox Marxist ideology—now labeled revisionism by the Maoists and others—a country must first be industrialized. Then and only then, the workers are to take over the means of production.

Instead of revolution the Soviet Union now seeks respectability for Communist organizations of each country in Latin America. And concurrently she probes for markets for Russian products. Communist groups in the various countries are encouraged to maintain a steady ideological stance while cooperating with any group which shows real promise for aiding economic development. One result of this policy, it must be pointed out, has been a split in many Latin American Communist organizations.

The overall picture is one of "dynamic stagnation" in Latin America. Now that the Communists have changed their policy there is really no group working toward the immediate and direct devel-

"No amount of foreign aid will bring development unless thought processes are changed."

"Some Latin American intellectuals. . . have begun to label North American evangelical missionaries as a fifth column movement."

opment of the countries. Values are not being changed fast enough or widely enough. And yet as the present situation stands, if and when there is development it will take place within the context of Communist ideology. For this is the only belief system consistently set before the people which is concerned with man and his social problems.

Because prejudice against the United States is building up in Latin America, the foreign missionary has little choice but to channel his efforts through established national churches. This is just as well. For it is up to the national churches in the final analysis to meet the challenge and encourage the finding of solutions for socio-economic and political problems, while bringing about necessary change in values through the gospel of Jesus Christ. The North American can be little more than a catalyst in this process, as he helps reorient national churches to their dual role.

The term "reorient" is utilized because in many countries national churches are incapable of meeting the challenge. There are two reasons for this. First, many North American missionaries have been reluctant to relinquish their grip on work they have started, stunting the growth of national leaders who rely on foreign missionaries as crutches. Secondly, the Protestant nationals have become committed to the system in which they live.

Many nationals, after their conversion, often begin to emerge into the middle class. This occurs in either the first, or at the latest, second generation of Protestants. Yet it is becoming increasingly apparent to many analysts of the Latin American scene that the group which most impedes the economic and social development of the

twenty countries of the area is indeed the middle class.

Some Latin American intellectuals, noting the role of the Protestant Church in creating middle class families and realizing the non-progressive role of this class, have begun to label North American evangelical missionaries as a fifth column movement.

In general national churches, true to the example set by their missionary founders, concern themselves with proclaiming salvation—undoubtedly the most important task to which they should be dedicating themselves—while evincing little or no social concern.

As a result there is no difference between middle class Protestant and non-Protestant groups with regard to concern for the development of their countries. Unless their North American mentors change their attitudes toward these problems, it seems doubtful that Latin American Protestants will become reoriented.

It is apparent then that the need for more non-theological and non-linguistic training for missionaries is an urgent one. Old and new missionaries, board directors, and even non-professional

"It is apparent then that the need for more non-theological and non-linguistic training for missionaries is an urgent one."

envoys need this type of training. Some boards recognize this need, but few have done much about it. Missionary training centers have been sadly lacking.

In summary, the need for more training and preparation of all missionaries is a great one considering the spiritual and social challenges of Latin America. A reappraisal is needed if North American missionaries are going to contribute toward helping to fill the spiritual vacuum while at the same time reorienting the national church toward the social concern required to meet the social and spiritual challenge of Latin America.

...ver in any age was there a people so savage and barbarous. . .”

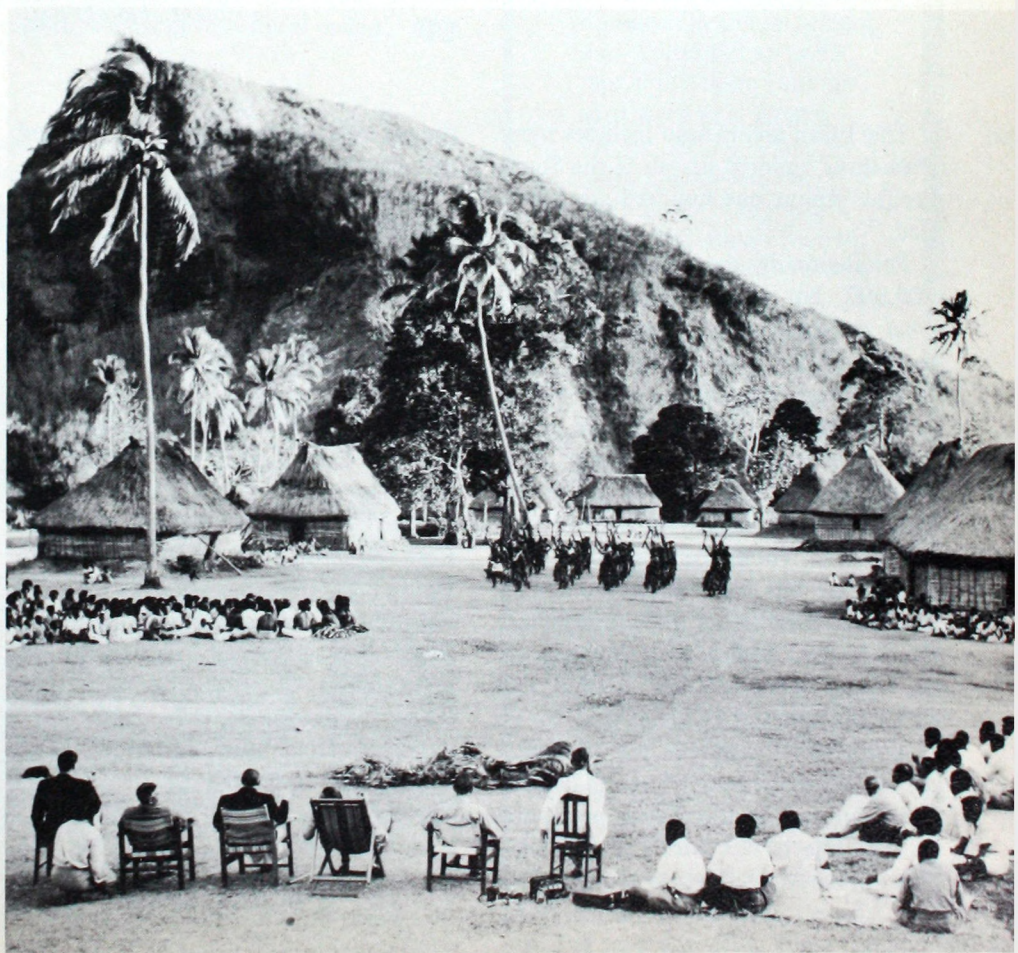
# Miracle in Fiji

by Ross L. Holman

*On Viti Levu, the largest of the Fiji Islands, members of the village of Korolevu dance a welcome to visitors from nearby Suva.*

...you had landed on the Fiji Islands over one hundred years ago you would have been clubbed to death and your body eaten at a cannibal feast. If you get stranded there today you receive more hospitable treatment than you would in most any American city. The transformation that took place in the Fijian population in a little over one century represents just about the greatest miracle in recent history. ...er in any age was there a people so savage and barbarous as were the Fijians before the missionaries came. *Continued*

*Holman is a former magazine editor who now devotes his time to freelance writing.*



# Miracle in Fiji *Continued*



*The Fiji Military Band performs a native war dance that recalls a violent, bloody past.*

14 The Fijian archipelago includes more than three hundred islands in the South Pacific. About one hundred are inhabited.

Population in the 1830s was about 200,000, but this number was somewhat reduced later by infectious diseases.

Inhuman practices were a part of the religion of the islands. Native tribes were continually warring with each other. At the end of each battle the slain were roasted in ovens and eaten by the victors. Those captured alive were also eaten but were subjected to inhuman torture before the actual killing. Parts of their bodies, such as legs, arms or tongue were cut off, roasted and eaten while they were yet alive.

The chief of each tribe was all-powerful. Whenever he built a hut and had the holes dug for the foundation posts, one of his subjects was buried alive in each hole. Whenever he launched one of his war canoes, live human bodies were used as rollers under the boat as it was

shoved toward the water. The bruised and mangled bodies were later eaten.

Many children were slain at birth by parents who didn't want the trouble of raising them. When an adult became too feeble or too old to be of any use to this barbaric society he was clubbed to death and put out of the way. It was not uncommon for a chief, if one of his wives looked like a tempting dish, to have her slain, roasted and served to his friends at a feast.

The first contact of the Fijians with Christian influences was in the 1820s. Up to this time the Fiji Islands were well out of range of most of the world's shipping lanes and few civilized people knew about them. But news reached church leaders in Britain of what a few converts from the nearby Tongan Islands had done to kindle a Fijian interest in the Christian faith. In 1835 they sent William Cross and David Cargill with a group of islanders converted in Tonga, to show the Fijians a way of life far more satisfying and joyful than

the cruel terror in which they were existing.

In many places where they landed they were met with a wild and rough reception, and for a while they stared death in the face. Somehow they managed to escape with their lives. Somosomo the native chief would not allow them to make converts of any of his subjects.

John Hunt, Calvert and other Englishmen soon followed Cross and Cargill. But although their efforts were successful to some extent among some of the social units, it was years before the teaching showed much effect on Fijian society as a whole. In pursuit of the work they were still taking their lives with their hands.

Shortly after Hunt and his wife started work in Somosomo on the island of Tarvieni they witnessed scenes and endured trials that taxed their crusading spirit to the limit.

At one point in the Hunts' mission the king's son was drowned at sea. According to Fijian custom on such an occasion, his 16 wives were strangled. About the same time a cannibal feast of 11 bodies of men slain in battle was held within a few feet of Hunt's dwelling. Hunt's wife closed and blinded the windows to shut out the sight and smell of the burning human bodies. The chief took such mortal offense at this that Hunt's family came close to being murdered. It was always hard to tell what an innocent act might be considered an unforgivable violation of Fijian conventions.

Hunt and his cohorts continued to witness sights and sounds too revolting to describe in detail. After one war between tribes a hundred human bodies were roasted for the victory feast. Two hundred victims were served at another.

Wars were waged on the slightest pretext. The island of Malaki had been paying a tax in the form of turtles to the ruling chief living on another island. One day the Malaki natives presumed to eat one of the turtles they had caught. For this offense the chief had every man, woman and child on Malaki killed.

Conversions in the Fiji group gained




mentum when some of the influential chiefs accepted the faith. Several up movements into Christianity took place in the 1840s. The tremendous contrast between the way of life taught by Christ and the inhuman barbarism under which they existed offered only one of many appeals the natives could not resist. Crowds flocked to the evangelistic services. One savage monster whose cruelties won him the title of "human butcher" was converted and he became a notable Christian preacher. After the conversion in 1854 of Takombau, most powerful and cruel chief on the islands, cannibalism declined. Idolatry was abolished and intertribal wars stopped in his area. By 1885, fifty years after the first missionaries arrived in Fiji, although initially Christianity had been introduced by the Tongans 15 years earlier, most of the Fijians were nominal Christians. They had been won in village and social units, first along the coast and then in inland areas. In the past eighty years three hun-

dred native Fijian missionaries have carried the gospel beyond their islands.

Fijian Methodist church membership today comprises more than three-fourths of the Fijian population, and practically all Fijians try to observe the Christian way of life. The islands now have many of the trappings of our own civilization, such as electricity, plumbing, modern housing, good schools and other cultural improvements.

The Fijians of today are said to be so honest that none of the residents lock their doors. Once stealing was regarded as legitimate if you stole from someone outside your social group. And although a Fijian would always share his possessions with one of his social group, as a Christian, he now feels responsible for the needs of those outside his group.

Fiji is probably the most notable example in modern history of how the power of Christ can literally turn the lives of a ferocious people inside out and remake them into one of the world's most devout social orders. 

*These youngsters of Fiji grow up in a heritage of Christian brotherhood very different from the fierce and cannibalistic days of tribal warring.*



## SECURITY IS A DALLAS THEOLOGICAL SEMINARY GIFT ANNUITY!

**SECURITY FOR YOU:** Your gift annuity guarantees an immediate income tax deduction and a largely non-taxable annual income with a return of up to 9% depending upon your age.

**SECURITY FOR GOD'S WORK:** Your gift annuity helps provide the new facilities and programs needed to prepare men to carry the inerrant Word of God to the world.

For complete details on how to give and receive security, contact...

### Dallas Theological Seminary

**PLEASE SEND ME DETAILED  
INFORMATION ON GIFT  
ANNUITIES AND  
MEMORIAL GIFTS**

Office Of Development, Dept. WV  
DALLAS THEOLOGICAL SEMINARY  
3909 Swiss Ave., Dallas, Texas 75204

Name \_\_\_\_\_

Street \_\_\_\_\_

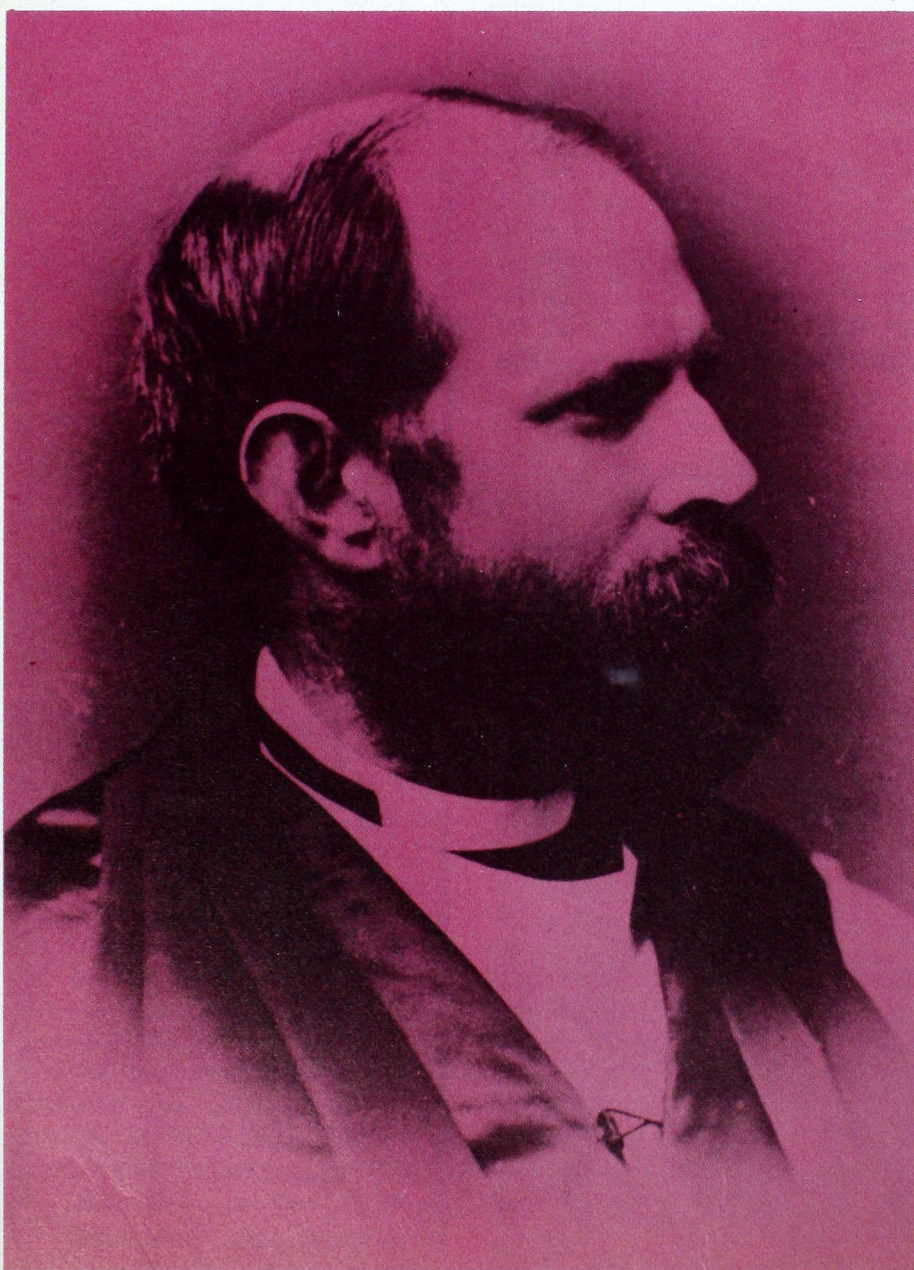
City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

# THE PRICE

by Charles Ludwig

*To Bishop James Hannington  
taking the gospel to Uganda was more important than his life.*



The newsboys were shouting unbelievable words: The king of a primitive civilization in Central Africa had extended a warm invitation for missionaries to come to his country.

On a November day in 1875, strolling in Piccadilly Circus and Trafalgar Square, a group of boys turned up their collars against the cold and dug into their pockets for money to buy the *Daily Telegraph*. The story they read was that of a savage king, his kingdom, a lay missionary and a dead man's boot!

Conservative England shook her head and talked about it over afternoon tea. Some felt the challenge and then went to work.

The result? Today half the population of Uganda profess to be Christian and Uganda is one of the most enlightened countries in all of Africa.

For years the highly informed knew that a country in East Africa just north of Lake Victoria, by the name of Uganda, existed. This information had filtered in from Arab slavers. But it had never meant much to the man on the street.

Then Henry M. Stanley visited Uganda.

News of a white man's visit to his country brought many gifts from the king, along with an urgent request for a personal interview.

With fluttering heart, the brusque

---

*Charles Ludwig grew up in Kenya. After graduation from college he entered evangelistic work. He has done extensive writing.*

Stanley presented himself at the  
 palace in Mengo. His Majesty,  
 King Mutesa, a young man in his late  
 twenties sat on a velvet upholstered chair  
 in the midst of his gowned attendants.  
 There were brass and copper rings on  
 the tips of his toes and fingers, and a  
 beautifully beaded necklace around his  
 neck. His ankle-length gown was made  
 of a reddish-brown bark cloth, a Uganda  
 product made by hammering the bark  
 of a local tree until it is smooth and  
 flexible. Mutesa had unlimited power. A  
 slight nod from him was all that was  
 necessary to send his always-ready  
 executioner out to kill or mutilate some  
 offender.

Stanley soon discovered that Mutesa  
 was a half-convinced Mohammedan,  
 having picked up the faith from Arabs  
 to whom he sold slaves. Seeing that the  
 king was interested in spiritual matters,  
 Stanley began to teach him the basic  
 teachings of Christianity. He wrote out the  
 Ten Commandments, told him about  
 Jesus, about the atonement and ex-  
 plained the way of salvation.  
 Spellbound, Mutesa decided to have a  
 letter sent to England, requesting that

missionaries be sent to Uganda at once.  
 "Tell the white people," he said to  
 Stanley, "that I'm like a man sitting in  
 darkness, or born blind, and that all I  
 ask is that I may be taught to see, and I  
 shall continue a Christian while I live."

Writing a letter in Uganda in 1875  
 and having it delivered in London at  
 that time in history were two different  
 things. But God provided a way.

Colonel Linant de Bellefondes, a Bel-  
 gian Protestant, happened to be in  
 Uganda at the time and he had listened  
 to the conversation between Stanley  
 and Mutesa. Since he was returning to  
 Egypt, he offered to take the letter with  
 him and have it relayed on. Unfortu-  
 nately, Bellefondes was killed by some  
 wild Baris in the Sudan. But after they  
 had thrust him through with their  
 spears, they left his body where it had  
 fallen. Fortunately the corpse was not  
 molested by cannibals, vultures, or wild  
 animals. Several weeks later his body  
 was found by avenging soldiers and the  
 letter was removed from one of his  
 boots. It was then sent to General Gor-  
 don at Khartoum, and Gordon for-  
 forwarded it to London. And it was



Chief Luba (seated) received  
 Mwangi's order, "Kill Hannington."

published in the London *Daily  
 Telegraph*.

Response came immediately.

Money began to pour into the com-  
 mittee that had been set up for the  
 evangelization of Africa. And by April  
 eight young men had volunteered to go.  
 Among them was a young Scottish  
 engineer, Alexander Mackay. After the  
 other missionaries had made their last  
 speeches, he said: "I want to remind the  
 committee that within six months they  
 will probably hear that one of us is  
 dead. . . . But what I want to say is this:  
 when the news comes, do not be cast  
 down, but send someone else immedi-  
 ately to take the vacant place."

A wealthy young cleric, James Han-  
 nington, read about the open door to  
 Uganda and rejoiced. But he was too  
 interested in completing his master's  
 degree and in pastoring his own church  
 to pay much attention to Uganda. Then  
 England's newspaper began to bleed  
 with the news that Smith and O'Neil,  
 two of the three who had reached the  
 capital, had been killed. Hannington was  
 so shocked by the news that he imme-  
 diately made application to go to  
 Uganda. And he was so anxious to be  
 accepted that he offered to pay his own  
 way and supply part of his own salary.

Hannington sailed for Zanzibar in

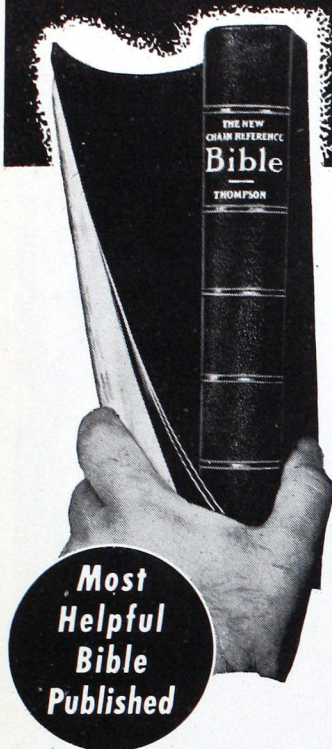
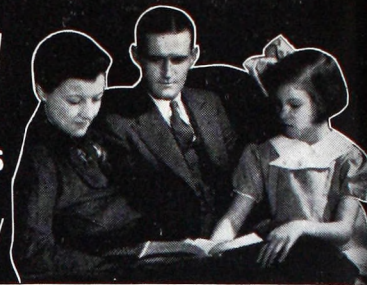
*Continued on page 19*

*Enthroned in Ugandan imperial splendor King Mwangi gave the order to  
 intercept and destroy Hannington's party.*



# THE BIBLE *that will Surprise You!*

Reveals Spiritual Meaning of Verses  
Gives Desired Information More Quickly



57 FEATURES . . . 8 GREAT DEPARTMENTS MAKE—

## THE NEW CHAIN-REFERENCE BIBLE FOURTH IMPROVED EDITION

Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

### READ WHAT OTHERS SAY:

**Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida:** "The inscription over the entrance to the Graduate School Bldg. of the Florida State University in Tallahassee, Florida, is:

**'The Half of Knowledge Is to Know Where to Find Knowledge.'**

The New Chain Reference Bible is the 'Where' to find the fullest spiritual truths and to gain the most complete knowledge of the Bible in the easiest way. For the past two years I have used the New Chain Reference Bible and I have found it the best of them all." **Dr. V. R. Edman:** "The New Chain Reference Bible is a most valuable help to me in searching the Scriptures as well as in devotional reading. Study therein is most rewarding." **Dr. Harold J. Ockenga:** "The New Chain Reference Bible is splendid. For the new Christian or for one who has studied the Bible for forty years, the helps are time-saving and of great assistance. It is truly a Bible that should be in every home." **Dr. Duke K. McCall:** "The New

Chain Reference Bible not only provides a wealth of useful helps for Bible study but also provides them in a form which makes them accessible to the user. For the most usable and time-saving helps, I suggest that one carefully examines this Bible before buying any other." **Dr. Paul S. Rees:** "For sheer helpfulness, the New Chain Reference Bible is a jewel. It is a pleasure to commend it to all lovers of the Scriptures." **Dr. Edward L. R. Elson:** "For twenty-five years, I have used the New Chain Reference Bible as my study and devotional Bible. As an aid to Biblical study and homiletical effort, it has always been at my right hand. For the preacher, teacher and student of the Bible, it is unsurpassed." **Dr. J. C. McPheeters:** "I regard the New Chain Reference Bible as the best Bible published with special helps to guide the student in Bible study." **Dr. Bob Jones, Sr.:** "You will do any man a great favor by putting this Bible in his hands. I wish I could influence every Christian to purchase one of these Bibles."

## Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical Chain Reference System.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's, Women's, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, etc.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names, and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index.

#### Other Features in Text Cyclopaedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive Forces of Life with the Bible verses printed out in full.

33. Life studies, such as Business Life, Home Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments.
36. Parables of the Old Testament. Parables of the New Testament, each Gospel.
37. Titles and names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A list of the Prophets of the Bible.
40. List of the Judges of Israel and Judah.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

#### More Unusual Features in the Helps

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The Prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Nineteen Special Illustrated Maps Showing the Journeys of Abraham, Children of Israel, Joshua, Gideon, Samuel, Saul, David, Solomon, Jesus, Paul and Peter. These are separate maps, mind you—not several crowded together on one page.
56. Places of Religious Worship, Hebrew Times, Festivals and Religious Officials.

#### New in the Fourth Improved Edition

57. Archaeological Supplement. Over 100 Illustrated accounts of discoveries in Bible lands linked by number with the Bible text.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

### Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW  
for this  
big FREE  
descriptive  
BOOK



### Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.  
Dept. W453 39 East Ohio  
Indianapolis, Indiana 46204

Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Fourth Improved Edition of your New Chain Reference Bible.

Send your special terms to Representatives.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

**B. B. Kirkbride BIBLE CO., INC.**

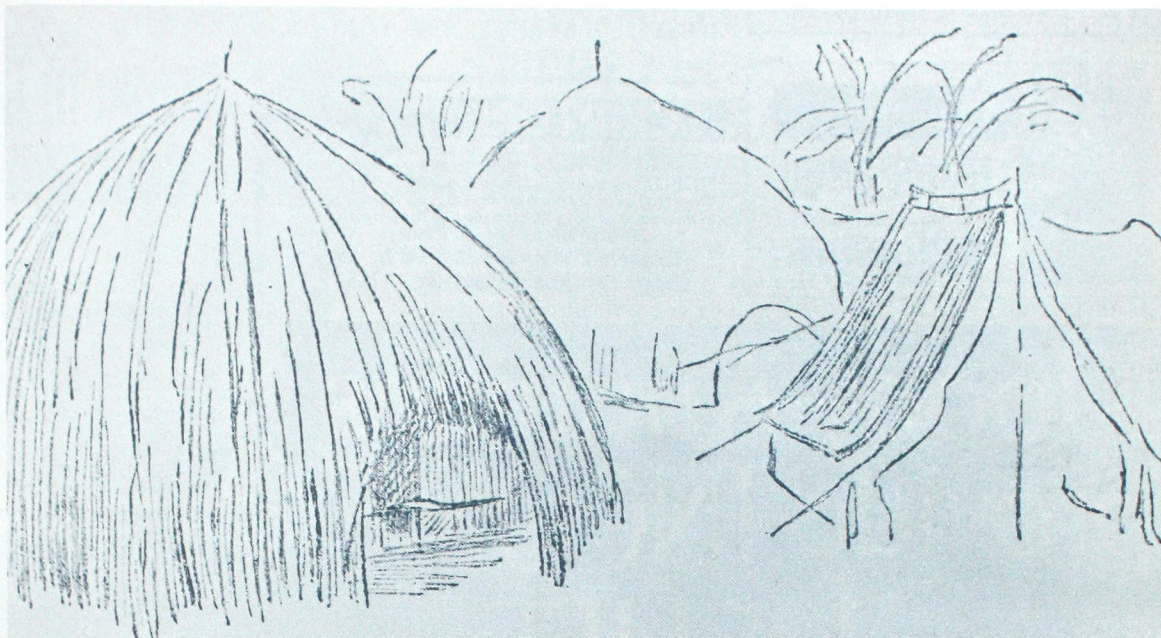
DEPT. W453

39 EAST OHIO

INDIANAPOLIS, INDIANA 46204

# THE PRICE

Continued



A facsimile of Bishop Hannington's sketch of his prison.

82. Within months he was ill and had to return to England, but he was not defeated!

Almost from the moment of his arrival in England he began to plead for Uganda and to plan to return. But the committee was made up of sensible men: they were glad for Hannington's promotional work, yet they refused to send him back. They wanted to send him to Uganda—not to their graves!

In the meantime, Alexander Mackay and his party had reached the capital. Until this time, no one in Uganda had ever seen a wheel. So Mackay with his well-equipped machine shop was considered a sort of pale-faced wizard and this won King Mutesa's favor.

Mackay held weekly services in the palace and faithfully preached the gospel. On one occasion, Mutesa became intensely interested he announced that he and all his chiefs wanted to be baptized—at once! But Mutesa's interest in Christianity was short-lived and soon he announced that he was turning back to Mohammedanism.


But all was not lost in Uganda. Mackay continued to translate the scriptures into Luganda, print tracts, and teach the people to read and write.

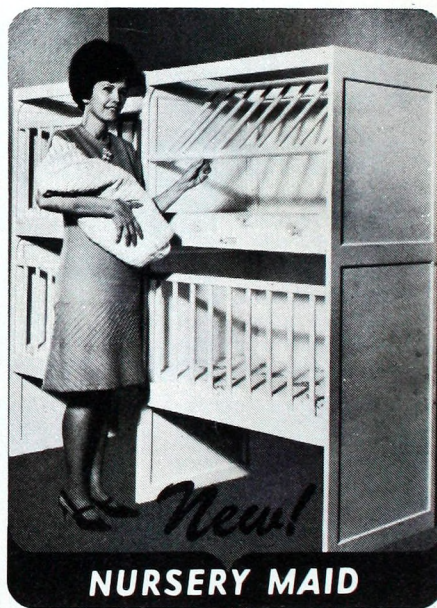
In 1885 Hannington had recovered sufficient health to sail for Africa again. This time as bishop. Again he organized a caravan of porters and headed toward Uganda. He had just reached the Nile when he was suddenly thrown to the ground by a mob. Certain he was being murdered, the bishop began to pray: "Lord, I put myself in thy hands, I look to thee alone." As he was being dragged to his prison, he found himself singing: "Safe in the Arms of Jesus."

Within days, Hannington and his porters were herded into a clearing. After the men had been bound, the order—subsequently carried out—was given for them to be speared. As they approached Hannington he fell to his knees saying: "Tell the king that I am purchasing the road to Uganda with my life."

Hannington's death shocked England. But the price had been paid. The road to Uganda had been won and many were inspired to go to Uganda as missionaries.

Christianity became a great witness in the land and for many years a pew in the leading church in Uganda was reserved for the king—Mutesa's grandson.

Such is the power of the gospel. 



The **NEW** Nursery Maid **ECONO-CRIB** Constructed of Sturdy Hardwood and Tempered Hardboard, finished in beautiful non-toxic white lacquer enamel, it embodies Nursery Maid's high quality and safety features — gates raise with a fingertip — baby can't fall out. Illustrated 4 Crib Model only \$128.00, other Models at greater savings. Set of 4-3" Foam Mattresses and Fitted Sheets \$32.40. Deluxe models in natural birch and walnut finish — 2 Hi and 3 Hi Models — as many sections wide as you desire. For prices and FREE changing cabinet, see our NEW Catalog.

write **M. J. THIESEN**

P.O. Box 922 — V Dinuba, California 93618

**CHRISTIAN JET FLIGHTS**

\$275 round trip  
N.Y. & CHI. TO LONDON,  
AMSTERDAM, FRANKFURT  
June & July departures  
4 - 5 weeks abroad



AIRLINE TRANSPORTATION CHAIRMAN  
209 Greeves St., Kane, Pa. 16735

YOUR INVITATION TO JOIN THE



**Spurgeon  
Book Club**

At Your Local Book Store

PILGRIM PUBLICATIONS  
PASADENA, TEXAS 77501  
SEND FOR FREE BROCHURE

**ATTENTION WRITERS:**

BOOK MANUSCRIPTS WANTED: IN THE MEDICAL FIELD AND OTHER RELATED SUBJECTS, SUBMIT YOUR MANUSCRIPT TO: GREENWICH BOOK PUBLISHERS, INC., 150 WEST 28th STREET, NEW YORK, N. Y. 10001

**SCRIPTURE GREETING CARDS**

... stationery, napkins, novelties, and other items will help you or your group raise FUNDS. PROFITS up to 100%. Send for FREE catalog and other information about one of the largest selections of Scripture cards available OR send \$1.00 for samples today.

Shepherd's Town Greeting Cards, Inc.  
Dept. 35 New Holland, Pa. 17557



*The Latin American Congress on Evangelism seen through the eyes of a Latin American.*

**'Action in Christ for a continent in crisis'**

*by Ismael E. Amaya*

In evaluating a congress of the magnitude of the First Latin American Congress on Evangelism held at Bogota, Colombia, November 21-30, 1968, much can be said on the negative as well as on the positive side.

Several things were seen at the congress which were nothing more than the by-product of a lack of maturity on the part of a community which is learning to walk on its own. Whether the papers read and the messages preached were appropriate or not, or whether they were given by the right human instruments, is in itself the theme for a long discussion.

However, there were two very visible weaknesses: The first was that the papers and messages, in most cases, were too long and full of individualism. Some gave the impression that they were participating in an oratory contest. The second weakness was seen in the discussion groups. In general, it was a case of "a lot of thunder but no rain." Due to the abuse on the part of some speakers in the use of their time, there was no even time to discuss the papers on some occasions.

But this exhibition of immaturity came as no surprise—it was expected. We cannot—as some try to do it—compare this congress on evangelism with the one held about two months earlier in the United States at Minneapolis, Minnesota. To do this would be like trying to compare the impressive and graceful marching of an athlete with the insecure and wavering steps of a child who is just learning to walk.

We should not forget that the Latin American evangelical community is in the infancy of its development. It is a community which from the beginning has been under the direction and fostering of the mother church in the

*Continued on page 24*

**Moody Annuities provide INCOME for LIFE plus support for these ministries**

**THE SCHOOL**

An interdenominational, professional school of the Bible, evangelical in spirit with a Christ-pervading atmosphere and a Christ-centered curriculum.



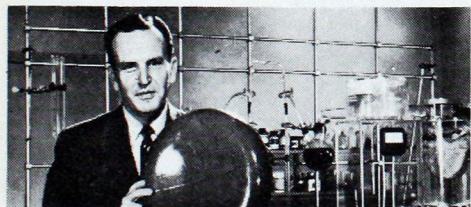
**MOODY LITERATURE MISSION**

Distributes millions of pieces of literature in schools, hospitals and jails; also assists mission agencies to produce Christian materials in more than one hundred languages.



**MOODY INSTITUTE OF SCIENCE**

Produces the "Sermon from Science" films used so effectively at three world's fairs, by the armed forces and by missionaries around the world.



**RADIO • MOODY MONTHLY • BIBLE CONFERENCE MINISTRY • MOODY PRESS**

Write: Annuity Department

Dept. 3 WO

**MOODY BIBLE INSTITUTE**

820 N. LaSalle Street, Chicago, Illinois 60610

Please send me, without obligation, information on:

- Gift Annuity Plans;  Life Income Agreements;
- Deferred Annuity Plan;  Wills.

Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**63 years without loss to an annuitant!**

Write for Information

# What kind of world will you have to grow up in, Sandy?

So many things we'd like to erase for you, Sandy. We don't like the war. We don't like racism or black militancy. We don't like much that's on TV. We don't like drug abuse or student unrest or teacher strikes. We certainly don't like air pollution or over-crowded conditions or careless use of natural resources—including people. We don't even like boycotts and labor disputes. Or the fact many children don't get enough to eat. Don't have shoes. Don't have loving parents. We don't like to think of you growing up in such a hodge-podge. We'd like to promise you a world that is new and fresh and clean. A world full of kindness and goodness and old-fashioned courtesy. But we know better than that.

What we can do, Sandy is this. We can pass on to you the amazing wisdom we've found through years of simple companionship with the Bible. We can leave with you the power of the Word of God to establish eternal values in the midst of your confused world. We can show you the love we've experienced in the "household of faith."

YES. You can do this for Sandy as you see her day after day after day. But your family can also be a contributing unit to others in Sandy's world. How? By putting your money where your heart is. One place is in the diversified annuity fund set up by Back to the Bible.

Back to the Bible is convinced that the power of the Word can change the future of America.

Back to the Bible has been called for 31 years to teach the Word in every possible way. Through radio. Through literature. Through counseling. Through hospitals. And airplanes. And missionary personnel.

To have a true share in affecting Sandy's world, fill in the coupon below. We'll mail you a brochure describing the ways your finances can be multiplied through an annuity program that is centered in the wisdom of the Word of God.

## BACK TO THE BIBLE BROADCAST

Lincoln, Nebraska 68501  
Box 10, Winnipeg, Manitoba

Back To The Bible Broadcast, Lincoln, Nebraska 68501 • Box 10, Winnipeg, Manitoba

Please send the brochure describing your annuity program.

STEW/59

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State or Province \_\_\_\_\_ Zip or Zone \_\_\_\_\_



# globe at a glance

## Algeria ousts ten missionaries

Ten of the 11 Methodist missionaries working in the city of Algiers were ousted by the government in January. They were accused of being agents of the American CIA. It is not known whether the other 19 Methodist missionaries in the country will be allowed to stay.

Seven of the ten missionaries were arrested along with 29 Algerians during a youth seminar. The Algerians were sent home after being interviewed. Of the ten ousted missionaries only five are Americans. The buildings owned by the mission have been closed and sealed by the police.

The Methodist mission has been working in the country since 1907. Its work is at the moment being supervised by the Methodist bishop of Switzerland.

## Plane lost in Peru

Though the pilot and a passenger received no major injuries a Wycliffe Jungle Aviation and Radio Service (JAARS) plane was a total loss. Pilot Ted Long and mechanic George Tilt were en route to Yarinacocha Base in Peru when there was a complete engine failure and the plane crashed.

## TWR airs Graham crusade in Germany

Trans World Radio has scheduled eight evening broadcasts to cover the Billy Graham Crusade in Dortmund, Germany during April.

The broadcasts will be transmitted by a direct line from the meeting site to TWR's Monte Carlo station.

Evangeliumns-Rundfunk, the German branch of TWR, has changed its schedule and will combine the 30 minute German broadcast with the following program in English so that every night from 10 to 11 p.m. GMT extracts from the preceding meetings in Dortmund will be heard via medium-wave from Monte Carlo.

## Asian scholars meet in New York

Twenty Asian scholars from Korea, Taiwan, Hong Kong, the Philippines and Indonesia met under Protestant auspices to study the feasibility of building a Christian academic community in Asia.

The three-day conference held early in January was under the sponsorship of the United Board for Christian Higher Education in Asia which is headquartered in New York. Participants were faculty members of Christian institutions sponsored by the Board. Many are now studying in the United States under United Board fellowships.

The United Board is an interdenominational organization which draws its funds from ten Protestant mission boards, foundation and corporations.

## New publication aimed at Chinese

First edition of a publication aimed at Overseas Chinese was to be available in time for the Chinese New Year, the first week in February, reports Paul Kauffman in Hong Kong. The bi-monthly publication being produced in Hong Kong is to be evangelistic in content. Because it is aimed at the Overseas Chinese, who are reported to

be the highest per capita income group in the world, it is to feature the highest standard in graphic arts, according to Paul Kauffman.

It is estimated that there are more than 11 million Chinese living outside China in southern Asian countries. This number does not include the Chinese living in Hong Kong, Macau or Taiwan.

## Germans meet resistance in Israel

A German Christian organization which runs hotels for pilgrims in the Holy Land recently discovered that hostility still runs deep in Israel.

When their small hotel in Zichron Jaacov, one of the oldest villages in modern Israel, became too small, the German group bought a piece of land from a Jewish woman. Many people in the surrounding area thought the Germans had bought it to turn it into a church building. Emotions ran high.

Even Isar Unterman, the chief rabbi, became suspicious. He wrote Prime Minister Golda Meir: "To our deep regret the German mission has planted its center in our cities and from there spreading its missionary poison. People of a nation which burned and killed millions of our brethren, settle in our midst and buy house after house. In their cunning ways they seduce our people with their bait of mission. Come and help us to stop this German epidemic."

The hotels are being run by a group of German Pietists. They too got a letter: "We ask you," Rabbi Unterman wrote, "not to add crime upon sin. For we will not sit quiet and be silent when our holy ground is endangered."

The Prime Minister, however, refused to interfere with the German work. When journalists tried to find out what the danger was they discovered that the organization did not do missionary work at all. The hotels are mainly for German pilgrims who visit the holy places. It was also revealed that the organization does not make money. All proceeds are turned over to the Israeli government for social work.

## Baptist center forced to move in Lebanon

Religious and political pressure were the reasons given for moving Baptist Publications in Beirut from a Muslim area to an area between a Muslim and



Christian community. Emmett A. Jones, missionary in Beirut, reports that many of the young people who are borrowing books from the publishing center's library are Muslim cardholders in the old area.

#### **Mennonite mission applicants increase**

Number of people applying for overseas service in the General Conference Mennonite Church is increasing, not decreasing, revealed the Commission on Overseas Missions recently.

During 1969, 22 new workers were sent out. A similar number is preparing to go this year. During 1969 three highly qualified older couples were appointed, including a doctor who is giving a practice here to serve in a mission hospital.

The average age of the Mennonite's 23 career, short-term and voluntary service workers is 45.

#### **Student training camp set**

##### **Costa Rica**

Inter-Varsity Christian Fellowship, Y.A., and Student Foreign Missions Fellowship have announced an Overseas

Training Camp to be held August 3-27 in Costa Rica. The three weeks of study and prayer on missions are open to undergraduate students with two years of college, graduate students, students in Christian colleges, Bible institutes or seminaries or any international student studying in the United States. An endorsement by an IVCF staff member is required with each application.

David M. Howard, missionary director of IVCF, is camp director.

#### **EFMA convention set**

April 7, 8, 9 the annual convention of the Evangelical Foreign Missions Association is to be held at the Muehlbach Hotel in Kansas City, Missouri. The meeting will be held in conjunction with the National Association of Evangelicals' convention.

Included on the scheduled program is a session on Mobilizing for Evangelism which is to be led by the Rev. James Kennedy of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida.

NAE convention program features Dr. Paul S. Rees, Dr. Stephen Olford, Dr. Elliott Mason, Dr. Clyde Taylor, Dr.

David McKenna and Dr. Arnold Olson.

In announcing the convention dates the EFMA office also announced corrected dates on the Mission Executives Retreat. The retreat is now to be held September 28 through October 1.

#### **Mission related books released**

Two groups recently announced availability of titles of special interest to mission leaders and missionaries.

From CAMEO (joint EFMA-IFMA committee), 5010 West Sixth Avenue, Denver, Colorado 80204:

*Parental Preparation of Missionary Children for Boarding School* by James Beck, \$1 single copy, in lots of 10 or more 75 cents.

*Programmed Instruction for Theological Education by Extension*, \$3.

From the William Carey Library, 533 Hermosa Street, South Pasadena, California 91030. Write for information about:

*Church Growth Bulletin*, a collection of the first five years of the bulletins published in one 408 page volume.

*Theological Education by Extension* edited by Ralph Winter, 846 pages, \$4.



## people make the news

Dr. Saphir Philip Athyal, dean of the faculty at the Union Biblical Seminary Yeotmal, Maharashtra, India, has been chosen by the All Philippines Congress on Evangelism executive committee to deliver the main theology papers at the congress. He has a doctorate in theology from Princeton Theological Seminary in the United States.

Oliver W. Hasselblad, M.D., president of the American Leprosy Missions, during February and March is conducting a nationwide survey of leprosy incidence, needs and resources in South Vietnam. The survey was requested by Vietnam Christian Service.

The Rev. Misaeri Kauma, a clergyman of the Anglican Church of Uganda, Rwanda and Burundi, has been named trustee secretary for a new Department of Service within the All African Conference of Churches (AACC). He is a graduate of the University of Durham.

Wesley R. Hurst, former missionary and more recently promotions director for the Assemblies of God foreign department, has been named field secretary for the Far East for the Assemblies of God Foreign Missions Department. He replaces retiring Maynard L. Ketcham.

The Rev. George Ledden, will take up responsibilities as home secretary for the Far Eastern Gospel Crusade August 1. His experience includes two terms of mission work in Japan. He succeeds Olan Hendrix.

Dr. Theodore Braun, a medical missionary with the American Lutheran Church, has been honored by Queen Elizabeth II of England for 40 years of service in New Guinea. The 67-year-old physician was named by the Queen to the Order of the British Empire.

The Rev. Frank E. Wilcox, teacher at the California Lutheran Bible School in

Los Angeles, and formerly a missionary to Pakistan has accepted the call to become executive secretary of the United Christian Mission to Nepal. The UCM of Nepal, with 100 missionaries from 30 different groups, is headquartered in Katmandu. Wilcox hopes to leave in June.

The Rev. John H. William, for 20 years an official of the British and Foreign Bible Society, and for the last four years its general secretary, has retired. William is an Anglican priest.

DIED: Joel Maeda, executive director of the Evangelical Lutheran Church in Tanzania, from injuries suffered in a car accident, December 26. . . Bishop Juan E. Gattinoni, 91, first South American to be elected a Methodist bishop, January 7. . . Dr. Daniel Burke, 96, president-emeritus of the American Bible Society since 1962, after a long illness, January 28. . . Mrs. Jane Filson Soren, 92, last of 45 persons who founded the Brazilian Baptist Convention in 1904, in Rio de Janeiro, December 31.

United States, and has been trying during the last few years for the right to walk on its own. Finally that day seems to be here. With the only exception in the general coordinator, Dr. Clyde Taylor, this congress was "for Latin

Americans and led by Latin Americans."

No doubt the feeling of those who had a part in this congress was the feeling of all those who organize such congresses—that there were many things

which were done and said which were not supposed to have been done and said; and what is even worse, that there were many things which were supposed to have been done and said which were not. But we should not forget that we are in the process of learning and we hope that these lessons will be kept in mind for future congresses.

But let us go from the negative to the positive, where there is much more that can be said. With a great deal of satisfaction we can say that the congress did the following:

*It was a source of inspiration.* No body can live and share ideals with one thousand leaders from Latin America during ten days without feeling the contagious spirit of enthusiasm. Many of us profited as much from the informal talks and exchange of ideas, as from the papers read and the message preached. If the only purpose of the congress had been to inspire us, those ten days would have been worthwhile. *It gave us a new sense of mission.* Inspiration was not the only thing the congress provided. Once more the challenge of evangelizing Latin America was presented to us.

Although for years we have talked about evangelizing Latin America—and we have also worked toward that end—we cannot hide the restlessness with which we left this congress when we realize that Latin America, now more than ever, is "white already for the harvest."

Some of us left the congress with a new vision. We left with the unmistakable feeling that there is something which we must do; that there is a ministry which we must fulfill in Latin America. Even though we do not know for certain what that something is or what that ministry is, there is one thing of which we are sure—our sense of mission today is much clearer and definite than it was before the congress. No doubt the Holy Spirit, who always illuminates our thoughts and guides our steps will lead us "into all truth" in our effort and desire to fulfill that mission and accept that challenge.

*It brought some problems into the open.* Although nothing was solved in Bogota, the congress brought to light

# Popular Old Favorites in Gospel Recordings

In a time when the sacred music field is dominated by folk and rock sounds, sincere Christians wonder what has happened to good, stable Christian music. We have heard this concern and have acted to bring to you the "Old, Old Story" in familiar sounds. Dedicated artists and consecrated producers combine to offer you "A Positive Alternative" to contemporary sound that you may play in your home without apology.

Compatible stereo is a recent development in the recording industry which enables any record purchased from this catalogue to be played on both monaural and stereophonic equipment. Stereo reproduction is enhanced with unimpaired frequency response and better separation. Monaural reproduction is improved with increased fidelity over the previous mono discs. These advantages are yours at no increase in price.



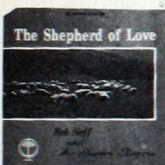
**Meditation . . . Inspiration H1000**  
*Hartville Singers*  
 Sing to the Great Jehovah . The Lord's My Shepherd . God of Our Fathers . O Sing of the Mighty One . The Love of God . Come to the Manger . My Lord, What a Morning! . Saviour Who Died for Me . I'd Rather Have Jesus . More Like Thee . Saviour and Master . God Loved the World . The Strife Is O'er



**Bright Canaan H1001**  
*Hartville Singers*  
 My Shepherd Shall Supply My Need . Hosanna . My Jesus As Thou Wilt . O Lamb of God . Bright Canaan . I Shall Not Want . Behold, the Saviour of Mankind . The Cross Was His Own . What Will You Do with Jesus? . O Jesus Grant Me Hope and Comfort . Christians Rejoice . Each Step I Take



**Sing H1002**  
*Ivan J. Miller Family*  
 Come, Let Us Join Our Cheerful Song . Sing of the Mighty One . O Love Divine . The Silver Star . Redeemed . Wonderful Story of Love . Oh God, Be Merciful . Music of Heaven . Bless the Lord . Use Me, O My Gracious Saviour . So Send I You, A Friend to All . Blessed Are the People . The Brighter Shore



**The Shepherd of Love A1000**  
*Bob Neff, Tenor*  
 The Shepherd of Love . Jesus Revealed in Me . Submission . Christ in All . Calvary . The Upper Window . Tell It Again . Fully Surrendered . Great Judgment Morning . When Jesus Beckons Me Home . Come Unto Me . Harvest Time



**Piano Portraits Bill Maxim A1001**  
 Hallelujah, What a Saviour . A Mighty Fortress . Blessed Assurance . Come, Thou Fount of Every Blessing . Jesu Meine Freude . Lead on, O King Eternal . He Leadeth Me . We Will Follow the Steps of Jesus . 'Tis So Sweet to Trust in Jesus . Great Is Thy Faithfulness . To God Be the Glory . Saviour, Like a Shepherd Lead Us . I Would Love to Tell You What I Think of Jesus . Thy Word Is Like a Garden, Lord . What Did He Do? . Jesus, Lover of My Soul . Guide Me, O Thou Great Jehovah



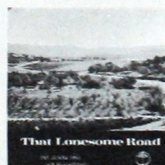
**Beneath His Cross H1003**  
*Hope Chorale*  
 Beneath the Cross of Jesus . Great God, How Infinite . Praise to the Lord, the Almighty . Sing to the Great Jehovah's Praise . What Wait I for But Thee . Speak, Lord, in the Stillness . Holy, Holy, Holy . In the Hour of Trial . Thy Life Was Given for Me . What Will You Do with Jesus? . Fully Surrendered . Higher Ground



**On a Quiet Sea H1004**  
*The Pilot's Quartet*  
 If on a Quiet Sea . O Holy Saviour . Majestic Sweetness . O Master, Let Me Walk with Thee . Nearer, My God, to Thee . Jesus Paid It All . You Must Open the Door . God Is Waiting . Dearest Friend . Tell Someone About Jesus . The Wayside Cross . That Beautiful Land



**We Adore Thee H1005**  
*Hartville Singers*  
 We Adore Thee . Lo, My Shepherd Is Divine . The Lord of Glory . Galilean Easter Carol . The Quiet Hour . He Lives Again in Me . The Promised Land . Remember Now Thy Creator . Children of the Heavenly Father . Tell Me the Old, Old Story . Jesus Lover of My Soul . I Want God's Way . Hallelujah



**That Lonesome Road A1002**  
*Zeager Trio*  
 Lonesome Road . Jesus I My Cross Have Taken . Walk in Jerusalem . It's Just Like Jesus . Nothing Between . I'm a Soldier . Do You Know . I've Got a Robe . Jesus Wonderful Lord . Take the Name of Jesus . Crusader Hymn . When I Survey the Wondrous Cross



**Let the Whole World Know A1003**  
*Elaine Hornberger, Soprano*  
 Ring the Bells . Over Flowing . I Thank Him . O Could I Sing the Matchless Worth . Abide With Me . I Stood at Calvary . Jesus Leads . (Jesus Is the Sweetest Name) The Name of Jesus . The Breaking of the Bread . Haven of Rest . Rejoice, Ye Pure in Heart . When Peace Like a River



**HOPE RECORDS**

**ANCHOR RECORDS**



Quantity		
_____	H1000	_____ A1000
_____	H1001	_____ A1001
_____	H1002	_____ A1002
_____	H1003	_____ A1003
_____	H1004	
_____	H1005	EACH \$4.98

Compatible Stereo \$4.98

ORDER BLANK

Name \_\_\_\_\_  
 Street and No. or Route \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_ Zip \_\_\_\_\_

Amount Enclosed \_\_\_\_\_  
 Orders postpaid if check accompanies order.

Heralds of Hope, Inc. Box 307 Willow Street, Pennsylvania 17584

ome of the problems which have been present among the Latin American evangelicals in connection with the great task of evangelizing Latin America. One example is the debate which has begun about the dilemma of whether the theology of evangelism in Latin America is leftist, rightist or evangelical. The congress seemed to conclude that the Latin American theology of evangelism is not "leftist," nor "rightist," but just plain "evangelical."

It eliminated some apparent "taboos." Two things which have been considered as almost taboo by many evangelicals represent two extremes in the Latin American evangelical movement. One is the place of the Holy Spirit in the work of evangelism and the other is the social work of the church. It was encouraging to hear that the majority of the speakers gave the Holy Spirit the place he deserves as the generating agent in the evangelistic work of the church of Jesus Christ. The opinion of the majority of the speakers is that if we are to evangelize Latin America, it will not be "by might nor power," but by the Spirit of the Lord of hosts" (Zech. 4:6).

Statistics show that the denominations which have made surprising progress in the evangelization of Latin America are those which have given the Holy Spirit his right place in the work of evangelism. It is our hope that the Holy Spirit will no longer be monopolized by one or two denominations, but that the time will come when he will occupy a central place in the evangelistic task of the church in Latin America.

Another of the apparent taboos which seems to have disappeared is the work of social reform. Many of us have been careful not to speak about the social work of the church for fear of being classified as leftists or prophets of the social gospel. But the general feeling of the congress was that if the church of Jesus Christ is to fulfill its redemptive mission, it must give due attention to this matter. It is true that "Man shall not live by bread alone" (Matt. 4:4), but it is also true that man cannot live without bread.

It initiated a new era. The general

feeling which has prevailed in Latin American evangelical circles during the last few years is that the decisive hour for the Latin American church has come. Since the beginning a great part of Latin American evangelical work has

*Continued on page 30*

## 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

*We'd like to tell you about*

## RETURNS NOT DISTURBED

**by market changes and business fluctuations...**



# WHEATON Survivorship Annuities

In a constantly-changing world, these Annuities bring you, or a surviving loved one, a fixed return—regular, generous—for life. This return is not altered nor subject to fluctuation as in many other forms of investment. The Wheaton Annuity agreement is simple to execute; and there is no worry ever, about reinvestment. Currently, the larger portion of your payments are excluded from tax.

**PROVIDES FOR LOVED ONES . . .** Furthermore, at your homegoing, these same favorable features will be passed on automatically to your designated loved one without incurring costly delays or interference.

Please keep in mind, too, that not once since 1898, when the first Wheaton Annuity was issued, has the College failed to make payment in full or on schedule.

Under certain conditions, marketable securities and real estate may be exchanged for Annuities.

We would underscore still another consideration. While your money is profitably working for you, it is also working "for Christ and His Kingdom." Your gift-investment will be helping to train young men and women for Christian service—as pastors, teachers, evangelists, missionaries, and lay leadership in business, professional, civic and church life.

### WRITE TODAY FOR FREE FOLDER . . . PLEASANT TOMORROWS

It gives the complete story on Wheaton's Single Life and Survivorship Annuities, and how the plan can be arranged to best suit your individual needs and circumstances. We'll be happy to answer any questions you may have regarding annuities, gifts or wills. No obligation whatsoever.

*"For Christ and His Kingdom" . . . Since 1860*



## WHEATON COLLEGE

WHEATON • ILLINOIS 60187

Dept. WV370

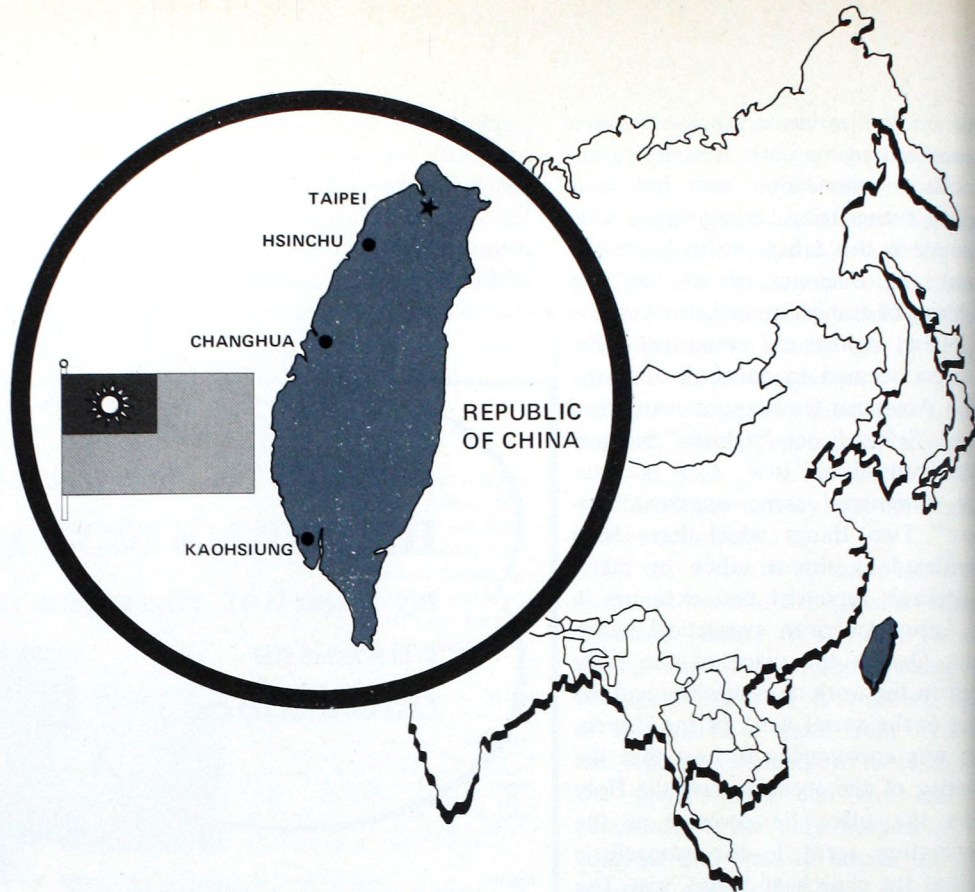
Please send me without obligation, *Pleasant Tomorrows*, the helpful folder which explains in detail the Wheaton Annuity Plan.

Name \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

# FACTS OF A FIELD



## REPUBLIC OF CHINA VITAL STATISTICS

**OFFICIAL NAME:** Republic of China (Taiwan, Formosa)

**AREA:** 13,884 square miles (about the size of Maryland and Delaware)

**POPULATION:** 13.5 million

**CAPITAL:** Taipei (population 1,135,500)

**FLAG:** a red field with a blue rectangle in the upper left that contains a 12-pointed white sun

**MONETARY UNIT:** New Taiwan dollar (one NT \$ equals 2.5 U.S. cents)

**LANGUAGE:** Mandarin (Chinese dialects including Amoy, Swatow and Hakka are also spoken)

**THE LAND:** Strategically located in the western Pacific, Taiwan is only ninety miles from mainland China—about as far as Cuba is from the United States and only a few jet hours away from any key city of Asia. The capital, Taipei, lies on about the same latitude as Miami, Florida. Earthquakes, typhoons and floods often strike the island. Rugged, majestic mountains cover almost seventy percent of the eastern half of Taiwan and the western side of the island is generally flat and fertile. The climate is semitropical, often hot and humid.

**THE PEOPLE:** There are three main groups of people living in Taiwan. The 11 million Taiwanese are ethnic Chinese whose ancestors have lived on the island for hundreds of years and who call it their home. They can be subdivided into two groups: the Hoklo and the Hakka. About one percent of the Taiwanese are Protestant.

Mainlander Chinese, who comprise the second largest group with a population of nearly two million, are refugees who fled the Communist regime on the mainland. This group includes most of the government officials. About ten percent of the mainlanders are Christians.

The smallest of the three groups living in Taiwan consists of the aboriginal tribes. They live mainly in the mountains and are thought to be of Malayo-Polynesian origin. Although they make up less than two percent of the population, the aborigines have been very responsive to the gospel message. It is estimated that fifty to eighty percent of the tribal people have turned to Christianity.

**HISTORY:** Chinese immigration to Taiwan began in the seventh century. However, it wasn't until the seventeenth

century that the influx from China forced aboriginal inhabitants away from the western plains of the island. During the early part of the same century the Portuguese (who called the island "Formosa" meaning beautiful), Dutch and Spanish established commercial interests. The westerners were driven out in 1662 and after the Manchu conquest of the island in 1683 it became a part of China. Its Chinese name became "Taiwan" which means a terraced bay. Following the Sino-Japanese war, Taiwan was ceded to Japan. The Japanese greatly modernized Taiwan's economy and transportation system. With Japan's surrender at the close of World War II in 1945, Taiwan once again became a part of China. In 1949 Chiang-Kai-shek fled to Taiwan and established his government there.


**RELIGION:** Many of the people of Taiwan still follow the traditional Chinese folk religion—a blend of Confucianism, Taoism and Buddhism. The educated people especially hold to the high ethics of Confucianism, while the lower classes have a mixture of the other religions, plus some animism. All center around traditional ancestor worship.

**CHRISTIANITY IN TAIWAN:** Taiwan has a long history of Christian witness. Missionaries first arrived with Dutch activity in the early 1600's but were expelled. Roman Catholic missionaries came in 1859 with the opening of ports to foreigners. English and Canadian Presbyterians arrived in 1865. In 1937 when hostilities between China and Japan were renewed, all missionaries were forced out. With the conclusion of the war the Presbyterians led the return to Taiwan. In ten years total Christian missionary strength risen to 300 and by 1966 was about 600.

The unsettled conditions after World War II made many Chinese receptive to the gospel. Many refugees from the mainland were already Christian, and a spiritual movement among the general people of Taiwan brought thousands into the Christian church from about 1947.

The withdrawal of the Nationalist government in 1949 from the mainland to Taiwan swelled missionary strength on Taiwan. Along with the Nationalists, hundreds of missionaries from China were displaced and many of them chose to follow the government to the island. From about 1953 to 1958 the church on Taiwan grew rapidly, and many missions rushed to join the work. During this time, the Presbyterian church on Taiwan, the largest on the island, was able to more than double its membership. But by the early 1960's, the growth rate had slackened. Missions continued to enter the country but with decreasing results.

Foreign missions work on Taiwan is intensive. In the late 1960's, there were over 100 Protestant foreign missions and mission service organizations with a total staff of about 850. Roman Catholic missionaries totaled about 600. In 1968 Protestants were operating 12 colleges and universities, 16 hospitals and clinics, and 21 seminaries and Bible schools. Two organizations were engaged primarily in radio work. Almost 10 million Bibles and Bible portions were distributed in 1967.

Christians have used almost every method and technique to communicate the gospel: broadcasting, crusades, radio, books, magazines, newspapers, films and filmstrips, tapes and records and many social concern projects. 

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. WV30  
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. \_\_\_\_\_

# PERSONALITY PROFILE



Alex Shevchuk, Russian broadcaster

## A THIRTY YEAR JOURNEY

Moving from North China to Manila really isn't very far in terms of modern transportation, but for Alex Shevchuk the trip took thirty years and led him around the world and half way back again. Yet today when Alex reads letters coming from inside the Soviet Union in response to radio broadcasts for which he is responsible, he is more than sure that every step of the way was worth it.

His story really begins in Russia. After the Revolution in 1917 life became increasingly difficult for Chris-

tians in Russia. Many even found it necessary to leave the country. Among them was a band of believers in the Ukraine that experienced miraculous deliverances as they moved from place to place and finally crossed the Russian border in 1933. It was in the Sikiang Province of China that Alex Shevchuk was born and where he spent his younger days.

The peaceful years in North China passed quickly though and in 1946 the Russian Christians once again were

forced to flee because of Communism. By horseback, in carts, wagons and trucks Alex and his family crossed China.

Arriving in Shanghai impoverished, worn out, and homeless, the little group had no one to whom to turn, but they trusted their God to lead. And they did—through the International Refugee Committee of the United Nations. The Christians were lifted out of China which was fast being engulfed by Communism, and placed on a tiny island near the southern end of the Philippines.

But there the brave band was not to find a permanent home as the Philippine government would not allow them to stay. In search of a country their journey led them to a refugee camp in Italy, on a trip by French vessel to Brazil de Janeiro and on a flight to the central plains of Paraguay.

Russia and China had been cold, but Paraguay was very hot. Life on the deserted farms in which the believers had been settled was not easy, but through it all Alex saw his parents remain steadfast and with singleness of heart serve God regardless of circumstances.

When Alex was 16 he personally received Christ as his Savior and, along with 14 other young people, was baptized in a creek.

The war years and life as a refugee had allowed little time for education, so Alex decided to go to the capital city

## DR. WORVIS



suncion to further his education. As left, his father said: "Alex, before you find a job or enroll in evening school, you must find a church in which to worship."

He did find a church and the Lord led a missionary there to give Alex a desire to go to Bible school. In 1955 the Shevchuk family immigrated to San Francisco and Alex attended Bethany Bible College in Santa Cruz.

During his school years Alex worked among Mexican farm laborers living near the school and after graduation he became an evangelist to Ukranian and Russian communities across Canada and the eastern part of the United States. When he was asked to be an associate pastor in his home church, the Russian Gospel Temple in San Francisco. In due time the church exchanged the store building where they met to worship for a beautiful church building which they built. It became a center for many former refugees who used the new educational facilities.


From the time Alex started working at the church, he was in charge of a weekly radio broadcast, and the newly built church included a radio station. But Alex didn't dream that he would one day be in fulltime radio work.

Then the Far East Broadcasting Company was faced with dismantling several transmitters which they had bought from the government with the condition that they be removed from the site in a very short time. Knowing

that the transmitters would be used to beam the gospel message to Russia, the men in Alex's church responded to an urgent call for help. Radio was fast becoming a part of church life—and of Alex's life. Even the choir practiced with new zeal to prepare songs to use on future Russian programs.

"Something else" also became a part of Alex's life—lovely Ann Tkachaeof. Her background was similar to Alex's—in fact they had been born in the same village in North China. Alex and Ann were married and continued working in the church. That is—until an executive of the Far East Broadcasting Company asked them to go to Manila to head FEBC's Russian and Ukranian departments. It was then that Ann told Alex about how that when she was a little girl in the Philippines she had promised the Lord that one day she would return there as a missionary.

In 1965 the Shevchuks left for the Philippines. On the deck of the ship, as they waited to sail, Alex's father with tears in his eyes said, "Many times I wondered why it was that out of all my brothers and sisters in Russia God led me to leave Russia. Now you are going back to the Philippines and I can see that all along it was God's plan. God bless you, son."

For five years Alex and his wife have faithfully broadcast the gospel message to the land of their parents' birth, thankful that the Lord has led all the way from North China to Manila. 

## Witness with . . . Scripture Tracts

100 assorted 25¢  
500 assorted \$1.00

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

Write to:



**How long since  
a Jewish soul  
found Christ  
through your  
witness?**

The increasing number of Jewish Christians is one of the most hopeful signs of our troubled times.

As believers, you and I are called to reveal the light of the Gospel to God's people Israel, whether they are near neighbors or citizens of that new nation where Christ was born.

We can help you win more Jewish people to Christ, through study courses and conferences designed to answer their questions about prophecy and the faith. Write for information on new resources and AAJE films including "Israel: The Twentieth Century Miracle."

Ask for full information  
**BIBLE LAND  
PROPHETIC PILGRIMAGES**

Dr. Ralph M. Gade,  
Executive Director

**American Association for  
Jewish Evangelism, Inc.**  
5860 North Lincoln Avenue  
Chicago, Illinois 60645



# 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



continent in crisis *Continued*

been under the direct administration and fostering of the mother church in the United States. At the beginning it was necessary and desirable. But what some have been whispering about for a long time is no longer a secret and is being proclaimed loudly—the children are grown up.

The feeling of many modern leaders—American as well as Latin American—is that the concept of paternalism is no longer necessary nor desirable. If Latin America is to be won for Christ, it will be through the instrumentality of Latin Americans. The Latin American evangelical church—with a community of about twenty million, is crying aloud for hymnologists, theologians, writers, evangelists and leaders of Latin American extraction.

With tender sentimentalism, those of us who are the product of missionary work and therefore blindly believe in missionaries must admit that the function of the missionary has changed. More and more it will cease to be what it has always been—paternalist and authoritative—and will become a partnership, a coordinating and sponsoring function. We Latin Americans feel like the young man who upon reaching a mature age received the call to fight for his own country. The sound of the trumpet calling him to the battlefield has a stronger pull than the pull of the tears of his mother waving good-by to him at the door of his home.

Crude and cold facts have demonstrated that denominations which have accepted this new concept of missionary work and are letting the Latin Americans fight their own fight, are the ones which are conquering Latin America for Christ. The ones which are refusing to do it are the ones which are stagnant, or in the best of the situations, are growing very slowly.

The goal set by the congress is to double the evangelical community in Latin America in the next seven years. Now only two things remain: the Latin American evangelical church must work and pray in order to win Latin America—a “continent in crisis”—for Christ.

## Beautiful Chime and Chime with Vibraharp

12" LP RECORDS AND 7½ IPS TAPES  
FOR BELFRY AND TOWER BROADCASTING

12" Long Play Records, \$5.98 each—7½ ips Tapes, \$7.98 each

LP-1101	CHIME ONLY . . . . .	T-1101
LP-1201	CHIME ONLY . . . . .	T-1201
LP-1202	CHIME WITH VIBRAHARP . . . . .	T-1202
LP-1203	CHIME WITH VIBRAHARP . . . . .	T-1203
LP-1204	CHIME WITH VIBRAHARP . . . . .	T-1204
LP-1206	CHIME ONLY . . . . .	T-1206
LP-1207	CHIME AND CHIME WITH VIBRAHARP . . . . .	T-1207
LP-1208	CHIME AND CHIME WITH VIBRAHARP . . . . .	T-1208
LP-1209	CHIME AND CHIME WITH VIBRAHARP . . . . .	T-1209
LP-1210	CHIME AND CHIME WITH VIBRAHARP . . . . .	T-1210

### SET OF 10 RECORDS

(7" 33 1/3 rpm) Regular Price \$35.00 — '69 Close Out \$22.50  
This set includes 9 hymns of chime only and 28 hymns with chime and vibraharp—a total of 37 hymns for all occasions. There is only a limited number of sets available and they will be sold on a first come, first served basis.

### DISTRIBUTOR:

SUMMIT SOUNDS PIPE ORGAN RECORDS  
Religious—Classical/Mono—Stereo

### D. W. LUMBERT & ASSOC.

4841 Fauntleroy Way S.W., P. O. Box 6714  
Dept. WV-270, Seattle, Washington 98116

Write for Free Brochures



# A Break-Through That Calls for a Break-Out

When our Pilgrim Fathers sailed the Mayflower to the shores of the New World, they refused to take aboard a copy of the Authorized Version of the Holy Bible.

Shocking? Incredible? No. To use a familiar borrowing from the world of golf, it was "par for the course." They were part of the critical opposition to the new translation which had appeared in 1611. That resistance, it should be noted, lasted in increasing measure for fifty years.

Now another notable version of the Scriptures is being progressively introduced to the English-speaking world. It is the complete *New English Bible*, the New Testament portion of which has been in circulation for nine years.

Four panels of scholars, working with and under a Joint Committee, chaired latterly by that princely evangelical, the Archbishop of York, have been at work since 1948.

What sort of reception will it have? Mixed, of course. We expect "of course" because no translation can possibly achieve a level of satisfaction that places it beyond complaint or criticism. Every translation, moreover, must be judged *both* by its fidelity to the early manuscripts and those standards of English usage which the translators choose to adopt.

## Dating the Diction

Speaking for the NEB committee at the time it was organized, the eminent Dr. C. H. Dodd affirmed:

*... we aim at a version which shall be as intelligible to contemporary readers as the original version was to its first readers—or as nearly so as possible. It is to be genuinely English in idiom... avoiding equally both archaism and transient modernisms. The version should be plain enough to convey its meaning to any reasonably intelligent person... yet not bald or pedestrian... It is to be hoped that, at least occasionally, it may produce arresting and memorable renderings. It should have sufficient dignity to be read aloud.*

Later, in one of its own brochures, the committee was told in knowledge: "As soon as the NEB New Testament was published there were numerous criticisms and suggestions regarding the translation of particular passages." Those criticisms that were held to be valid are now reflected in the changes which have been made in the New Testament portion of the complete Bible.

After running my hand over the rich gloss of the jacket that clasps my NEB, after noting that the verse numbers are set in the margin (rather than buried in the text as in the AV), after recognizing that the double-column page format has been abandoned for the single-column so as to produce the more normal appearance of a book, it occurred to me that I could sample some of the passages of Holy Scripture that

have long been known for their strong missionary theme and thrust.

## Upgrading the Action

I thought of the passage made famous by William Carey when he preached from it in Nottingham, England, on a May day in 1791. It is Isaiah 54:2,3, which in the NEB reads:

*Enlarge the limits of your home,  
spread wide the curtains of your tent;  
Let out its ropes to the full  
and drive the pegs home;  
for you shall break out of your confines  
right and left,  
your descendants shall dispossess wide  
regions,  
and repeople cities now desolate.*

The picture is Eastern and nomadic: growing families requiring large tents. Ampler tent-cloth means longer ropes and more deeply driven pegs. If you leave the figure that is employed for the truth it depicts, what you have is a simple vivid lesson in *expansion* and *consolidation*. Reach out for wider sharing; reach down for deeper rootage. Evangelize and educate!

In Carey's day the Christians of Britain were preoccupied with only one of these concerns. It was all consolidation and no expansion. Out there lay vast Africa and Asia. The churches had no outreach to either of them. No missionary societies in action, no missionaries in motion!

Obviously, the situation is different today. Every continent has its Christian presence. Virtually every country has its Christian witness. Here at the threshold of the 70's what lies before us is a Christian expansion that is not so much geographical as it is cultural. This new situation summons us to new patterns.

At the moment, for example, the white Christians of the United States are having nothing that could be called an evangelistic impact on our urban black communities. On the contrary, a perceptive and knowledgeable African Christian recently made a strong, if temporary, impression in several visits to one of America's most famous black ghettos. It is thus suggested that younger churches abroad, no less than older churches at home, must guidedly find ways "to let out [their] ropes to the full" and to "spread wide the curtains of [their] tent."

The *New English Bible*, like the Bible in any version or vernacular, is the supreme book of mission. And for all of us, its vivid phrasing, "break out of your confines right and left," is very much in order.

PSR

# Easter's Thrilling Imperatives

Last year the Christian world lost one of its most remarkable leaders. He was Bishop Herbert Welch, of the United Methodist Church, who had reached the age of 106. I heard him preach when he was 90, and his voice rang like a clarion through an auditorium big enough for 10,000. In 1935 Bishop Welch wrote:

*Easter is a very queen of Christian festivals. It is too great and glorious to be used for some merely local purpose. It should be redeemed from smallness, from petty vision, from being confined within a narrow horizon. It is a world day—the triumph day of the world's Redeemer.*

Associated with the first Easter was so much excitement that the tingle of it can still be felt in those resurrection narratives that climax the gospel accounts. Take, for example, the Matthew story. Let your imagination keep step with those devoted women of the dawn—the two Marys—stealing away to the tomb, only to find it empty! And then to hear the voice:

*Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he is risen from the dead (28:5,6).*

Too good to be true? No. Just too true not to be good.

Try sorting out the imperative-form verbs in the foregoing passage. There are four of them: "come," "see," "go," "tell." There is nothing dull in any of them. Like split atoms, they yield the immeasurable energy of an incredible excitement.

## I.

COME, for Easter invites us to a satisfying verification. Investigate. Probe. Be an honest quester. For us who are centuries removed from the original resurrection event, this means: Consider the document—Matthew, Mark, Luke, John. Weigh the word of the witnesses. Nobody has ever succeeded, on any rational basis, in tossing them out as fiction.

Or, if you wish, turn from the documents to the Christian community. Its very existence is bound up with the resurrection of Christ in a continuity of confession in which, from the beginning, it has affirmed: "The third day He rose again from the dead."

It is in this community of faith that men by the millions have found that life comes from Life. Receiving the risen, living Jesus, they are set free from the graveclothes of their self-centered existence and liberated into a kingdom of love which is none other than the Kingdom of God. This is not provable scientifically; it is just verifiable experimentally.

## II.

SEE, for Easter offers us a world view. A world view achieved by gazing at a vacant grave? So some would ask in astonishment, forgetting perhaps that it was Isaac Newton's

reflecting on the fall of an apple that led to his formulation of the universal law of gravity.

Seen in Christian perspective, Easter stands as a perpetual witness that God, far from dead or absent, is very much *alive* in His universe, that indeed His universe is made of the kind of stuff that *can* and, under His sovereign touch, *does* respond in ways that speak of novelty as well as continuity, contingency as well as predictability. In Christian perspective moreover, Easter shows us a world in which God has the last word, and that last word is with love, not hate; with forgiveness, not rejection; with life, not death.

Tennyson put it startlingly but truly:

*Thou madest death; and, lo, Thy foot  
Is on the skull which Thou hast made.*

## III.

GO, for Easter calls us to a high vocation. "Get moving" was the angelic imperative laid on the two Marys. For that moment, the going was restricted. Their going was to be to the "disciples." A little later the "go" was to be picked up by the risen Master himself and placed upon the whole disciple-company as a mandate without boundaries: "Go into all the world and preach the gospel to the whole creation" (Mark 16:15).

Easter is nothing if it is not mission. Easter is nothing if it is not mobility. Easter is nothing if it is not ministry.

Dr. Charles Ranson, out of his years of official connection with the International Missionary Council, wrote disturbingly

*Christians must live as those who have no continuing city.  
[They] must never appear to have settled down in this world.*

To which he adds, regretfully: "They do not always give the impression of a church militant and mobile."

In whatever measure this weakness exists it speaks sadly of our failure to be captivated by the glow and commanded by the "go" of Easter.

## IV.

TELL, for Easter equips us with a witnessing voice. Tell the "disciples:" their faith has been flattened by the ugly execution at Calvary. Tell "Peter:" his denial of the Lord who loved him has left him in a pit of despair. Tell "Jerusalem:" God has something better for it than a proud religiosity so calloused it would resort to murder to preserve a tradition. Tell "Samaria:" its people, for centuries rejected as mongrel and outcasts, need to know that God's priceless *shalom* is theirs too. Tell the "world:" the victory has been won; sin's stranglehold has been broken; death has been mastered; a new humanity has been assured.

Let this only be added: telling it with words—never under such close scrutiny as now—is not enough; it must be told with deeds, tiny as atoms, perhaps, or big as mountains, but deeds at any cost.