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God's closures

In one of two articles on theological education in this issue, William Cook calls for a closing down of traditional pulpit-centered evangelism in the interest of mobilizing *all* believers for evangelism (p. 4). Then David Enlow reports in with an arresting word about God closing a mission hospital (p. 10). Now this sort of talk gets a fellow thinking.

Charging God with closing a hospital sounds rather startling until one recalls He once closed parts of Asia to the apostle Paul's missionary proclamation (Acts 16:6ff). But there was a Europe to be reached. He later closed the legal profession to both Luther and Calvin because once again Europe had to be reached. He closed a pulpit to John Bunyan because countless readers had to be reached through the vestibule of the Bedford jail. He closed Georgia and its Indians to John Wesley for there was a Britain to be reached. Four years later he closed Yale to David Brainerd—there were Indians to be reached. He closed China to David Livingstone but Africa was open. He closed China to C.T. Studd after a period of ministry—India was open. He later closed India to Studd but Africa was opened to him.

On the Mount of Temptation Jesus closed off a Crossless avenue to purported world-wide dominion because there was an opened tomb in the future. And later on He was to hold the key of David and claim to open where no man could shut and shut where no man could open (Rev. 3:7, 8). On Patmos He was heard to cry: "I have set before thee an open door, and no man can shut it." That sounds like the history of redemption—it sounds like missions.



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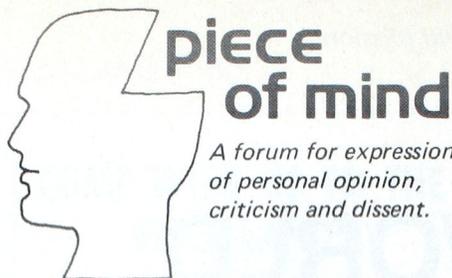
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Dr. Dick Hillis, founder of Overseas Crusades, currently is engaged in a ministry of writing and speaking.



Our Missions Need Dust Kickers

by Dick Hillis



With the small number of missionaries attempting to reach our vast world, no one should question our need for "dust kickers."

Christ's missionaries were dust kickers. This was not by accident but by design. The very facts of life made the dust kicking necessary. A small cadre up against a world-sized task had to adopt a "waste-no-time" strategy. Therefore, our Lord's laborers used the policy of "acceptance or rejection of the message" to determine the length of time spent in dealing with either an individual or a city. When their message was refused they did not argue or try to convince. They simply shook the dust off their feet and moved on.

What was true of the 12 disciples was also true of the Apostle Paul. Dr. Luke faithfully records that the fiery church planter was also a dust kicker. When Paul and his fellow preacher Barnabas arrived in Antioch of Pisidia, they immediately took the Good News to a gathering of Jews in the synagogue. There they delivered a message of salvation as clear and warm as the noonday sun (Acts 13:16-41).

Their message fell on some prepared hearts: "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God" (13:43). The following week, however, the Jews became envious, contradicting Paul and blaspheming (13:45). Paul and Barnabas then shook the dust off their feet, left the city and gave themselves to a ministry among the Gentiles.

Jesus established the principle of dust kicking when he first sent His

disciples out to preach. "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9:5).

The principle is basically sound and simple. With world population increasing at the rate of 160,000 a day, and with only so much time to reach each generation, speed is essential. With the laborers so few, they must be placed where the yield is heaviest and the quality purest.

Do mission boards and their missionaries take this principle seriously? Is it true that we do not have enough foreign missionaries? Would it be less true if we had more dust kickers? If Paul had been a mission director, would he have sent missionaries to live in Antioch of Pisidia for 30 years and then followed that up by another generation of missionaries? Or would he have boldly declared, "Pulling out is not retreating but advancing"?

It is entirely possible that some did not understand when Paul and Barnabas left Antioch. He was no doubt accused of not finishing what he began. (After all, the farmer has to wait for the harvest to ripen.) Paul did not seem to let these things bother him, for like his Lord, he was a dust kicker.

Is this one of the reasons he had the privilege of planting churches in so many places? With this in mind look at missions today. Let us take one country as an example. In the big land of Brazil 15 percent of all the missionaries work among four percent of the people. The four percent are jungle people. Not for a second do we make light of the value of the souls of these humble, neglected people of the

forests. We simply make the point that the gospel is owed as much to the densely-populated cement jungles. Is it that the jungle people are more receptive? Figures prove otherwise.

All of the sections of the Philippines are responsive, to take another example, but not to the same degree. One denomination, for instance, placed between three and four families in the central and northern parts of the Philippines for about 15 years. The results were very good: tens of thousands of public confessions for Christ, about 75 churches planted and about 5000 communicant members gained.

The same denomination sent just one missionary family to the southern island of Mindanao for 10 years. In this homesteading, pioneer area where all indicators point to a greater responsiveness to the gospel, this one family working for a shorter period of time accomplished as much as the three to four families did in 15 years.

Another evangelical denomination of equal zeal in evangelism sent about a dozen families to work in one of the least productive areas of the country. In the same period of time, with more missionaries and much more money, their record showed less than 1000 church members worshipping in 15 churches.

There were other factors involved in this relatively fast and relatively slow growth, but receptivity was certainly one of the major ones.

If a farmer owned 2000 acres of land and half of it was so full of rocks that its yield was only six bushels per acre and he had only a certain length of time to gather his harvest, to which plot of ground would he first send his harvesters? Or seeking to gather the entire harvest, would he send the same number of laborers to the field with small yield as to the one with larger yield?

Are we afraid of losing face by moving men from a less-productive field to one more productive? If so, whom are we trying to please? Our donors? Do we for a moment harbor the idea we can improve on Christ's method? Would missions not participate in a greater harvest if we were more sensitive and obedient to the Lord of the harvest who so blessed the dust kickers of the first century? 

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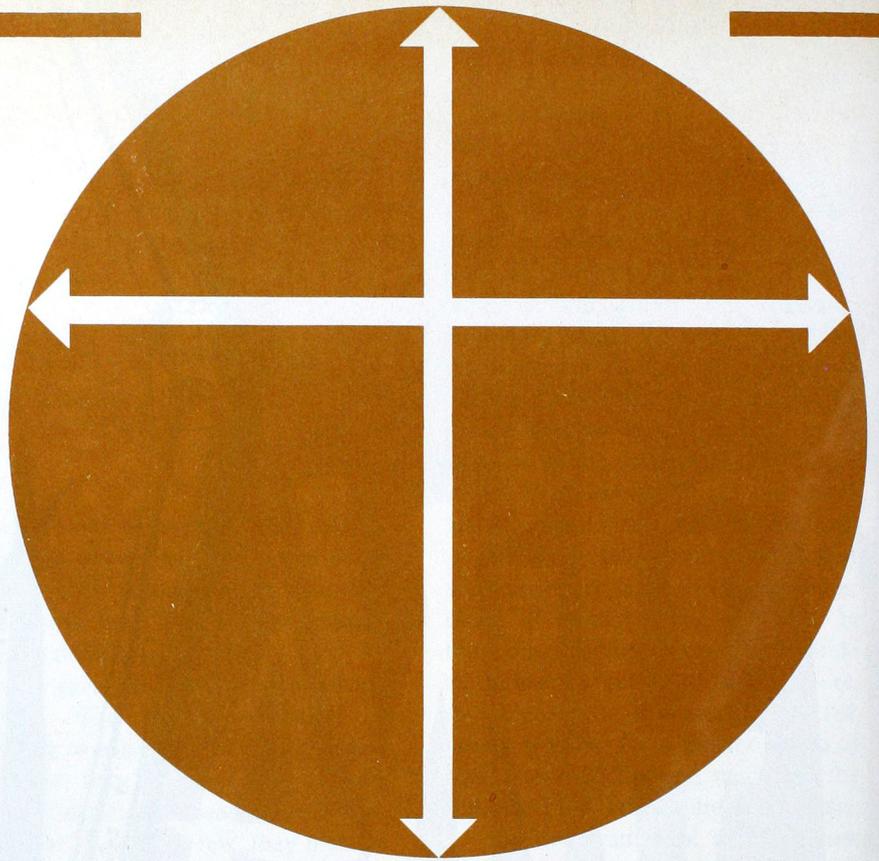
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Mobilization of the Church for Total Evangelization of the World”

Throughout the history of the modern missionary movement, visionary men have coined mottoes which have captivated the imagination of evangelical leaders and the rank and file membership of the Church. During the latter part of the nineteenth century and the first part of this century, the motto attributed to Robert Wilder, “The evangelization of the world in this generation”—which captivated the imagination of a young student named John R. Mott—became a rallying cry for thousands of dedicated student volunteers. They went to the mission fields of the world convinced that upon their young shoulders lay the burden of total evangelization of the world. By definition, their goal, based on Pauline strategy, was the establishment of a witness-center in every nation on earth.

The tremendous surge and success of the missionary activity of that day can be attributed in a large measure to the driving vision of John Mott as expressed in that memorable battle cry. When this great missionary statesman wrote in the 1940s an evaluation of the success of the Student Volunteer Movement in relation to its stated goal, he was able to declare that at that time there were only two countries on the face of the earth in which there was not at least one local church.

However, as the twentieth century moved into its second half, it became increasingly evident to a handful of farsighted missionary thinkers that the time had come to reevaluate our definition of world evangelization and our strategy, both in

the light of the apostolic witness and of the stark realities of a runaway population explosion.

One man especially, Dr. R. Kenneth Strachan, the late general director of the Latin America Mission, began to question traditional missionary strategy. Why, he wondered, had the Church failed in 100 years of missionary endeavor to make a meaningful impact upon those fields in which they were laboring for the Lord? Was the Church justified in considering our more or less static situation normal, or did the Holy Spirit justly demand much more? What was meant by total world evangelization, and, once defined, how is it to be achieved? Could anything be learned from the phenomenal expansion of the Pentecostal brethren, the false cults, Eastern religions and atheistic philosophies? And, above all, does the first-century book of Acts have anything to say in this regard to the twentieth-century Church? Does the Holy Spirit make abundantly evident through His Word that evangelism is the responsibility of every believer and not just a “specialized” few? Should the Church remain forever hidden behind the four walls of the church buildings, or should it break out into the marketplace of competing ideologies to reach man where he really is?

Dr. Strachan summed up his conclusions in the form of a



by *A. William Cook, Jr.*

sociological theorem: *"The growth of any movement is in direct proportion to its success in mobilizing its entire membership in constant propagation of its beliefs."* In abbreviated form, the Strachan theorem has become a ringing battle cry which has once again captivated imaginations and profoundly affected the thinking of churchmen around the world: *"Total mobilization of the Church for total evangelization of the world."* A growing number of nations on every continent have felt its impact as millions of believers have adapted this strategy, sometimes on a continent-wide scale. Now, exactly 10 years since it was first put to the test in tiny Nicaragua, perhaps it is valid to ask how far the Church has come toward realizing Ken Strachan's dream. Has the Church achieved continuous mobilization and quantitative church growth in lands where Evangelism-in-Depth and related movements have been put to the test?

According to Dr. John A. Mackay, "The enthusiastic commitment. . . on the part of pentecostal groups, and of the Latin America Mission with its visionary creation 'Evangelism-in-Depth' together with the total rejection of everything purely impositional and condescensional, has produced in Latin American countries the most phenomenal church growth in modern history." Some might wish to debate this sweeping statement. But it would pay us to take note of the important precondition for this growth. Where incarnational characteristics have been lacking, where churches and mission bodies have resisted change and have continued to impose their often irrelevant structures, it has been virtually impos-

sible to attain lasting mobilization with resulting quantitative church growth.

Dr. George Peters, of Dallas Theological Seminary, gives us one reason for lack of growth through saturation-mobilization evangelism: *"... an ill-prepared and irrelevant church. . . . This is becoming the most alarming and at the same time the most challenging phenomenon of Christian missions in numerous lands."* Obviously, it is in the communication of "in-depth" principles of evangelism that we meet our greatest challenge. And it is to this that we should seek to devote our greatest energies and resources.

What then is the relationship between theological training and "in-depth evangelism?" We believe this to be at the heart of the problem. My involvement in 10 nationwide movements in Latin America, and my observations of sister movements around the world, have shown that often those who resist change the most are not the rank and file members of the churches. Rather they are the pastors, missionaries and denominational leaders who are prisoners of outmoded systems and irrelevant presuppositions.

From the beginning, Evangelism-in-Depth has sought to break down these barriers through leadership institutes on various levels, often beginning several years before a nationwide program gets under way. A number of leaders get a multiple exposure to "in-depth evangelism" principles. Yet, it is not easy to break down the accumulations of a life-time of "foreign" missionary training and service. Certain attitudes and presuppositions are passed on to generations of

national leaders who see no reason to question them. Then the Church is encased in a mummifying structure of centripetal, pulpit-and-building-centered evangelism which all but hinders successful mobilization and quantitative church growth. At the close of a successful nationwide Evangelism-in-Depth movement, few churches have the courage and insight to effectively continue the process of renewal which began during the program. For many it is often a case of "Thank God that is done! Now back to business as usual!"

In order to get to the root of the problem, it is increasingly felt necessary to seek a face-to-face encounter with the future generation of evangelical leaders, both in the sending countries and in Latin America. One of the earliest confrontations of "in-depth" principles with academia was in 1964 when Dr. Strachan was the guest lecturer at Fuller Theological Seminary. Despite his increasing illness which eventuated in his untimely death early the following year, he poured his heart out to his students in a series of lectures which were posthumously published under the title, *The Inescapable Calling*. These were to have been the foundation for his proposed exposition of "in-depth" principles of evangelism. The fact that he did not live long enough to accomplish his goal and directly influence other generations of students as he did that class at Fuller will always be lamented. Yet the white-hot heat of his world-encompassing vision, as expressed in his Fuller lectures and as dramatically demonstrated in the lives of a score of motivated men that he left behind, will continue to inspire and to point the way to future generations.

The torch passed on to a new generation. In 1967, the Office of Worldwide Evangelism-in-Depth, under the leadership of Ruben Lores, embarked on a definite strategy of academic confrontation. Evangelism-in-Depth personnel and theologians from the Latin American Biblical Seminary have taken part in seminars in a number of theological institutions in the United States, including the Wheaton Graduate School, Trinity Evangelical Divinity School, the Lutheran School of Theology, Missionary Orientation Center, Fuller Seminary, Gordon-Conwell Theological Seminary, Saint Paul Lutheran Seminary, Fort Wayne Bible College, and Toccoa Falls College.

In 1969 this approach was put to the test in Latin America. Eleven evangelism seminars were held involving 26 theological institutes in eight countries. These seminaries and Bible institutes, with a total enrollment of 750, are sponsored by 15 mission boards across the entire Protestant spectrum—Pentecostal, mainline denominations and faith missions. The theology and methodology of "in-depth evangelism" were presented by experienced members of our team, by personnel from the Billy Graham Evangelistic Association, Overseas Crusades and by outstanding Latin American leaders with experience in the fields of evangelism and church renewal.

But this is only a beginning. If the coming generation is to be adequately equipped to face the challenge of a new era, there is need for a lot more than these sporadic encounters. Nothing less than an honest evaluation of existing curriculums and practical work methods is needed. A great step has been taken in Latin America with the implementation of the theological extension schools in Guatemala pioneered by the Presbyterians. Yet, is this enough? Despite the healthy interest in church growth principles that a number of these schools show, with more and more students being reached, there can be no sense of unqualified success so long as constricting methods and presuppositions are perpetuated. Perhaps some drastic revising needs to be done to the curriculums of our institutions.

With some notable exceptions, dialogue with faculty members throughout Latin America is often disappointing because of the lack of a real understanding of the dimensions of the task facing today's evangelical leader. There is a reluctance to come to grips with existential problems such as miniscule church growth, half-hearted evangelistic outreach, and lack of social concern in the face of the population explosion and its corollaries—urban migration, poverty, revolutionary ferment, and the like. Worst of all, too often there is a shying away from dispassionate self-criticism. As long as this attitude remains, one is tempted to despair of any meaningful change coming about within these institutions, and by logical projection, within the Latin American church. A way must be found to reach these men and fire them up with divine concern for the plight of the twentieth-century man. Contemporary answers, thoroughly grounded in the Word of God, must be found for contemporary problems.

Quite obviously, this is not an objective that will be reached within a short span of time. The problem needs to be attacked on all fronts. A definite concerned strategy should be developed that could eventually result in many theological institutions both in Latin America and the sending countries dedicating their entire resources toward the preparation of relevant leadership whose principal objective is the total renewal of the church in order to attain mobilization for total evangelization. This renewal must begin with a fresh recognition of the lordship of Christ and of the sovereignty of the Holy Spirit over His church.

Meanwhile, farsighted institutions could begin by endowing chairs of evangelism and church growth from which visiting professors could stimulate the faculty and student body to a greater awareness of their responsibilities. Full-fledged evangelism departments need to be created with subject matter covering as wide a range as possible within this discipline. If we truly mean what we say concerning the vital role of the laity in evangelism, we must include more laymen on our seminary faculties in order to profit from their valuable insights. Thoughtful articles on the theological and

“Evangelism is not a word to be taken lightly”

practical implications of total mobilization evangelism should reach a wider audience through theological journals, denominational organs and popular Christian magazines. A fact which offers great promise for the future is the growing number of such publications which are appearing in Latin America.

The increasingly articulate and well-trained national leadership should be encouraged to publish their valuable insights. New textbooks must be written from an evangelical viewpoint, and translated as quickly as possible into other languages. Until recently, for example, one looked in vain for scholarly works in Spanish on “in-depth evangelism” and church growth. We are grateful for recent translations of books by Leighton Ford, Kenneth Strachan, Dayton Roberts and the Institute of Church Growth. Some work has been done on translating articles and position papers on evangelism by outstanding theologians and strategists. Several relevant works by Latin American thinkers are scheduled to appear in the near future. These should become required reading for ministerial students along with texts on personal soul-winning, pastoral psychology, and so forth. The time has come to reevaluate and place in biblical perspective, the role of the pastor as the agent of mobilization, and the nature of the Church and of its witness in the world.

Some of this is already being undertaken by a growing number of forward-looking mission bodies. But institutions and foreign mission bodies are considerably more difficult to mobilize than are local churches and individual believers. Latin Americans have a saying which, freely translated, means: “In the blacksmith’s home, wooden knives.” It expresses the all too common experience of the “expert” who can forge tools for others but fails to use them himself. The following summary of the initial attempts of several departments of one missionary organization toward meaningful mobilization of all its resources may be of help to other institutions who are groping toward solutions to similar problems.

After several years of limited, and often half-hearted experimentation in methods of communicating the principles of church mobilization, the Latin American Biblical Seminary in Costa Rica created a special branch of the department of Christian ministry dedicated to the communication and practical implementation of these principles. The depart-

ment is now headed up by two dynamic young Latin Americans—a pastor-theologian-evangelist and a pastor-sociologist-evangelist with practical experience in Evangelism-in-Depth movements. Both are knowledgeable and articulate exponents of the total renovation of the church for total evangelism-oriented mobilization. Their object is to bring together a thoroughgoing study of the biblical basis for evangelism with its practical application in the local church. Although it is too early to evaluate the total impact of their contribution to the life of the Seminary, positive results are already in evidence in the student body. These men are also contributing new theological, sociological, and anthropological dimensions to the total impact of our ministry. This impact will hopefully be heightened now that Ruben Loes, general secretary of Evangelism-in-Depth, has undertaken the added responsibility of Rector of the Biblical Seminary, thus bringing these two vital ministries into a closer relationship with each other.

Much more remains to be done by this institution and by others who are grappling with similar problems. If we are to fulfill the Great Commission, and if we are to be a part of the total mobilization which this presupposes, it will take every effort of every leader, church body, mission board, and theological institution and of every local church, pastor, and individual believer. It will undoubtedly demand of us a completely unselfish willingness to face up to our weaknesses and outmoded structures and, under God, to accept whatever changes are necessary to accomplish the task.

Quite obviously, evangelism is not a word to be taken lightly. It is the divinely ordained responsibility of the Church. It is at least our professed mission on earth. To discharge this responsibility, excellent evangelistic messages are preached every Sunday night from a hundred thousand pulpits. Yet, in actual practice, it is all too often a secondary priority of the Church. Too many pastors are so burdened down with “regular” church activities that they have little time left for their most important responsibility—the training and mobilizing of their flocks for effective outreach.

The theological institutions which are the product of this unscriptural system perpetuate it by preparing pastors who are good Bible teachers, passable administrators, fervent social agitators, excellent bedside visitors, and perhaps even effective soul winners and evangelists. Yet they have not been taught to transfer the spotlight from the pulpit to the pew. They understand little about how to move the church out from within its four walls and into the marketplace and apartment complex. The battle for the successful application of “in-depth” principles must be fought first of all in the seminary and Bible institute classroom. If we fail here, we have but scant chance of attaining a lasting mobilization of the Church for total evangelization.





The Church in Africa is growing at an unprecedented rate. As numerical increases are recorded across the continent, so the yearning for indigenous leadership in every aspect of Church life is being expressed. In some isolated cases this is seen by some missions as a threat to their solidarity, but by and large this is a movement which is welcomed and is recognized by many as the sovereign work of the Holy Spirit.

Formerly with New Life for All in Nigeria, Wilfred A. Bellamy is Director of Missionary Internship.

A problem arises at this point. Moving concurrently with the desire for African leadership is the inevitable search for men of God who have the necessary abilities for leadership. Unfortunately the traditional church leader is not necessarily able to lead intelligently in a technological age. The world has changed. Countries have advanced. Africa is not the same as it was 50 years ago. No longer can it be termed "the Dark Continent." The urban explosion has resulted in the birth of a more sophisticated society and within it the Church also is rapidly developing. Although Bible schools and Bible colleges, many of which have been established by missions, are making a fine contribution by training pastors and evangelists, the courses provided seldom give a man adequate preparation for leadership. Traveling widely throughout the continent one has noted the limited number of truly indigenous evangelical leaders in the various countries.

Advanced Training for African Leadership: A Proposal

by *Wilfred A. Bellamy*

A significant factor to note in contrast to this, is that within the ecumenical movement—for example, the All Africa Conference of Churches—leaders of merit are to be found in most countries. Most of these have been trained overseas by means of scholarships made available through World Council of Churches-oriented groups. This is mentioned here because it must be admitted that if the ecumenical movement has made an impact on Africa at all, it has done so at the level of Church organization and administration. This has been made possible through carefully trained African leadership which now functions without expatriate influence, and does so effectively.

Rethinking Required

Where does the answer of the evangelical mission lie in this matter? Perhaps it will be necessary to rethink our position before we are able to make our reply. The facts are that for many years evangelicals have taught that it is far better for a national of any country to obtain his training within his own country. The arguments put forth have been sound and to a large extent valid. For example: why should a young Nigerian Christian travel overseas at considerable expense when excellent Bible training facilities have been provided within his own country? Of course, there is no reason at all. However, if that same young man is being groomed for leadership in his Church and obviously has potential

in that direction, will training within his own country prove adequate in the eyes of his people?

It is a known fact that in today's Africa, overseas training is held in very high esteem. Normally, the young person who has received his degree or professional training in Europe or America is highly regarded. His training is recognized as being of an excellent standard and his future is assured so far as promotion to a position of leadership is concerned. He has studied a variety of subjects under capable teachers and therefore is well-prepared to be entrusted with responsibility in his own country. The moot point therefore, is not particularly that such thinking is entirely valid. To the expatriate mind this position has its flaws, one of which is pinpointed by the high standard of African universities today. The point in question is that if this is the thought pattern of Africa today, should not we who are involved in ministry here, recognize the challenge which it brings and think again about making overseas training facilities available for selected young men of leadership potential.

Question for All Christian Leaders

What courses then would one seek to provide for such candidates for leadership? Primarily one would suggest that a thorough grounding in the Scriptures is still vital. However, added to this should be such courses as Christian education, cultural anthropology, church history, missions history, philosophy of religion, psychology, current affairs, and training in administration and management. These latter are gifts which the Church sorely needs and seldom has, and yet it is upon them that effective leadership to a large extent depends.

Finally comes the question, how can we assist young men of potential to obtain the training necessary for

effective leadership? This question is directed not only to mission-minded personnel. It must also be faced by all Christian leaders who have a concern for the Church of Jesus Christ, and a desire to see its growth and development.

Far-Reaching Effects

Let us consider the excellent facilities available in the many Christian schools, colleges and universities of Europe and America. If each of these were willing to make available one or perhaps two full scholarships to African students each year, how wide would be the provision made to men of this continent. Information concerning these could be made available to missions and churches in Africa. Selection would then be the responsibility of African church leaders who would doubtless confer with missionaries in making their decisions. Such training facilities would make an immense contribution to the Church, and would have far-reaching effects in several ways:

(1) It would provide the advanced training necessary in a rapidly advancing Africa.

(2) It would make possible something which is today economically impossible for men of leadership potential.

(3) It would demonstrate tangibly the reality of Christian fellowship across international boundaries.

(4) It would effectively share the burden of church leadership-training between missions and the churches of Europe and America, rather than restricting the scope of opportunity to mission scholarships only, of which there are precious few compared with the demand.

(5) It would emphasize again the fact that it is not only within the ecumenical movement that such provision can be made, but that evangelicals also care that African leadership should be adequately trained.

(6) It will "put feet" under the idea so often expressed by missionaries that we are in fact working towards a church situation within which we can willingly submit to the leadership of African brethren and serve under the direction of men to whom God has committed the responsibility of His Church in Africa.



When God

CLOSED

a hospital

In the hot, humid jungles of East Pakistan, the Memorial Christian Hospital stands out like a beacon offering medical aid to many thousands of people—mostly Hindus, Muslims and Buddhists. The lone surgeon for the area, an American by the name of Dr. Viggo (Vic) B. Olsen, once claimed it held “a world’s record of medical neglect: a 400-mile coastal region with not one competent surgeon.”

Even today Dr. Olsen remains as the only surgeon for the 50-bed general hospital, and he doubles his duty serving as medical director. Medicine from America helps to keep the work going. The blessing of God has been poured out on his efforts and those of his dedicated staff to such an extent that even a three-month shutdown of the institution “worked together for good” and brought spiritual renewal which still lingers today.

David R. Enlow, author of four books and many articles, is Director of Publications for Medical Assistance Programs, Inc.

The story of Memorial Christian Hospital, which is situated on the banks of the Matmahari river in Malamghat, really begins with the pioneer efforts of two nurses, Mary Lou Brownell and Juanita Canfield. Initiating ABWE’s (Association of Baptists for World Evangelization) medical evangelism program in the city of Chittagong in 1958, these two ladies established a clinic where they cared for Pakistani patients and missionaries. That particular ministry ended in 1959.

The Next Step

Then, in 1963 Dr. Olsen and Misses Becky Davey and Jeannie Lockerbie, who were stationed in Chittagong for language study, established a medical room and clinic. They were later joined by Drs. Donn Ketcham and Ralph Ankerman, Miss Jean Weld and Bob Adolph. Mary Lou Brownell set up and operated a dental clinic in her own home.

Meanwhile, Pakistani and British nationals, including the hospital architect and his wife, found Christ as a

result of medical evangelism. Staff members also made invaluable contacts with the elite of Chittagong society, and God has used some of these highly-placed people to facilitate the medical ministry.

Vic Olsen, whose intention as a medical student certainly had not been to bury himself in a steaming jungle, has often been asked, “What takes you, your wife and your four lovely children to the jungles of East Pakistan?” Early in his medical career he had been invited to the Mayo Clinic on a fellowship, which he declined. Later the Chief of Staff at Milwaukee County General had offered him a first assistantship—with the opportunity to lecture at Marquette University.

A Previous Commitment

Though he relished the offer, Vic turned it down. “Thank you, sir,” he said, “but I have a previous commitment to the Great Physician.”

And in May of 1965, Vic Olsen saw the realization of a dream: Memorial Christian Hospital was dedicated to the memory of the daughter of a

by David R. Enlow

missionary, and a missionary linguist, both of whom had lost their lives while their colleagues sought routine help that might have spared them.

That began a fruitful ministry, both physical and spiritual, that has continued to the present day. By 1967 a full-fledged evangelistic program had begun: midweek prayer meetings, women's and children's classes, ward preaching, personal witnessing, village classes. Hindus and Buddhists received Christ and by the year's end, 11 converts had been baptized.

Then in 1968 came the year of the "bug"—the dreaded new mystery disease that led to the dramatic close-down. Dr. Olsen called the disease "Chittagong hepatitis" and pointed out that it was not previously recorded in medical books.

"We not only have suffered from this disease," he said, "but also we have studied it with care. The Medical Assistance Programs solicited information from a number of specialists, and the data and suggestions they sent us were extremely valuable.

Prolonged Convalescence Needed

"An epidemiological investigation and other studies were carried out with the assistance of visiting American physicians stationed in Lahore, West Pakistan, and Dacca, East Pakistan. We now know the following about this disease: It is an infection, not an illness due to a toxic substance. The infection is probably caused by a virus. No medicine is known which will kill the causative agent. The attack rate is extremely high. Prolonged convalescence is often required."

In October, 1968 virtually the entire missionary staff and many of the Pakistani staff members contracted the disease. Thus it became impossible to keep the hospital functioning. Reluctantly, Dr. Olsen and his staff closed the hospital.

"Obvious difficulties and disadvantages resulted upon closing a popular and busy Christian hospital in an area where modern medical care is a scarce commodity," Dr. Olsen said. "We were deeply impressed, however, with the numerous blessings and posi-

tive results which accrued from the closing of the hospital."

About the medical ministry, the physician pointed out that "there was time to breathe and think, to reorganize and streamline our whole medical/surgical program. We are realizing the benefits of this exercise now that the hospital is open and in full swing again."

To Touch the Man Inside

The benefits resulted particularly in the spiritual realm. "Reflection also mellowed and enriched our program for touching 'the man inside' these feverish, deformed and pain-stricken bodies that came to us," Dr. Olsen said. "A whole new series of evangelistic initiatives were conceived during this period of enforced rest."

Among these initiatives was fruition of a project that had been on their hearts for some time. "The church, *our* church, the first church ever in this whole area, is suddenly close to actual formation," the physician added.

"Because of the illness of American missionaries, fresh responsibility fell upon Pakistani Christians. They shouldered the additional work splendidly and matured considerably in the

process. One man, particularly, is shining forth as a possible candidate for the pastor of the group."

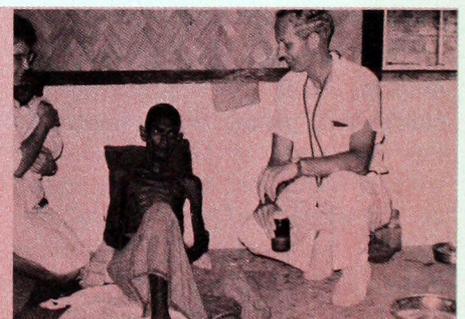
New Sunday school lessons were prepared in the Bengali language and other highly necessary literature was produced. "Also," added Dr. Olsen, "our personal devotional lives prospered during this period. It was a bona fide blessing to be able to really study the Sacred Page unhurriedly and without the nagging concern about the 'difficult patient in Female Ward, Bed 4' which normally haunts a certain corner of a physician's mind.

To Learn the Heart Language

"During this period of illness," Dr. Olsen continued, "a *Muslim-Bengali-to-English* dictionary, previously published, was distributed. Hundreds of man-hours of work were expended on the complimentary edition, a new *English-to-Muslim-Bengali* dictionary. Such a dictionary had never before been published in East Pakistan. Now we have tools for missionaries to learn this 'heart language' of millions."

Scripture translation also benefited from the enforced rest. "During this 'tragic period' of illness, as some called it," Dr. Olsen said, "it was possible to complete the first draft of the Gospel

Once closed by an epidemic, the Memorial Christian Hospital is again ministering to thousands in the jungles of East Pakistan.



When the hospital work came to
a halt, new opportunities

to the staff and Pakistanis in
their Christian walk and ministry.

of John in a new common language, Muslim-Bengali style.

"This translation was so acceptable to the East Pakistan Bible Society that a number of traditional ideas were upset. It has now become the basis for the Muslim-Bengali translation of the whole New Testament in East Pakistan."

Catching Up on the Mail

Two Bengali language research projects, which involved questioning hundreds of people, were completed. Use was made of national hospital workers freed from their usual duties by the closure of the hospital. In addition, a huge amount of correspondence, amounting to nearly 1000 letters, was "poured out" during the three-month period.

"We experienced great blessing," Dr. Olsen continued, "in helping the preaching nationals to prepare their messages. Never before had we been able to 'Paul' these 'Timothys' in so unhurried and thorough a fashion."

Special opportunities arose to witness to Pakistanis who made "sick calls" on the ailing medicos. And not only was there opportunity, but also

there was time to make the message clear.

"Our own prayer lives were strengthened," Dr. Olsen said. "But this was a small dividend compared to the great upsurge of urgent prayer that our plight stimulated across America and in many other countries. And our Father heard His children's cries, and His help and strengthening and blessing continue to this very day."

Other phases of the work also gained from the experience. "Our family life and fellowship and 'togetherness' were enhanced by the enforced rest. There was actually time for fellowship with the children on a regular basis.

They Saw the Hand of God

"We have refined our whole book-keeping system and organized a new system of budgeting. Only time—in substantial chunks—allowed this advance in doing things 'decently and in order.'" Unquestionably Dr. Olsen and his staff saw the hand of God in the experience. That is evidenced by the questions he asked and the answers he supplied to his own queries.

"Why did God 'crank out' a new

disease, unknown to medical science, with a remarkably high attack rate and with symptoms sufficient to stop our normal activities for many weeks, yet allow us to accomplish huge amounts of sedentary work?

"Is it because missionary health and missionary ministry are of little concern to Him? No. Is it because our team was spiritually bankrupt and required chastening? There are evidences to the contrary.

The Sovereign Initiative

"We believe this whole epidemic reveals the sovereignty of God in action. God knew that we could not rightfully, in good conscience, close the hospital to accomplish other urgent work, even if such a thought had occurred to us. He then took the initiative and *set the priorities Himself*.

"Apparently some work or works were of such high importance just now that a drastic rearrangement of our schedule was warranted. 'The Lord is a God of knowledge.' 'His understanding is infinite.' 'I will bring the blind by a way that they know not; I will lead them in paths that they have not known.'"



The Church Development Syndrome

On many mission fields today, a curious syndrome has been developing. The first generation of the newly-formed church is coming into maturity. Demands for autonomy, the euthanasia of the mission, national self-identity are on the increase. Leaders of the Third World churches are a different breed from the relatively docile, first-generation converts of a decade or two ago, who accepted with little question whatever the missionary might have suggested. In many cases, the new leaders are different because they are better educated, they have been brought up in Christian homes, and they have a tendency to do more independent thinking than their parents. Some of them are angry young men who shout, "Missionary, go home!"

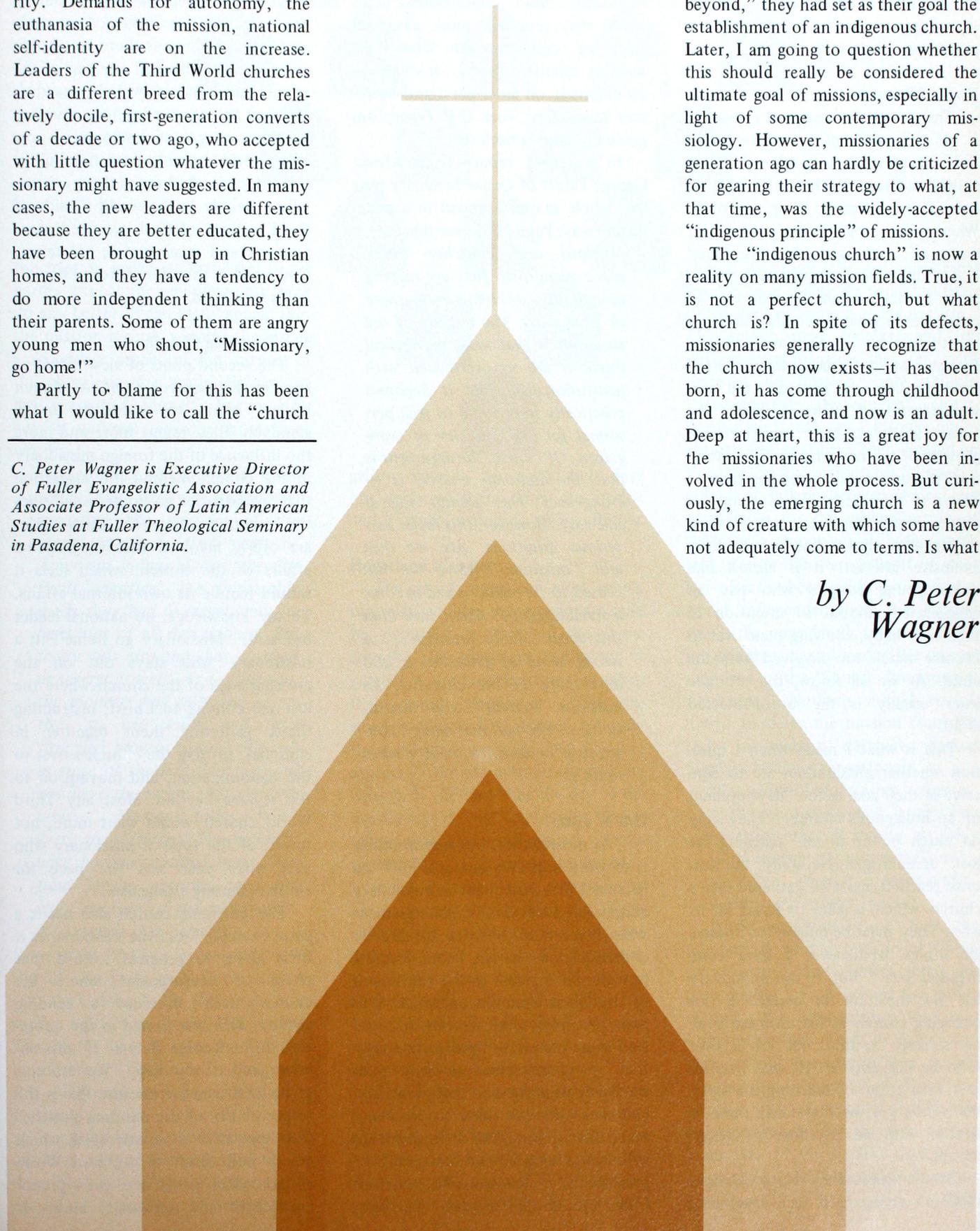
Partly to blame for this has been what I would like to call the "church

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development syndrome" that has become, to a degree, characteristic of some missions today. When these missions first struck out for the "regions beyond," they had set as their goal the establishment of an indigenous church. Later, I am going to question whether this should really be considered the ultimate goal of missions, especially in light of some contemporary missiology. However, missionaries of a generation ago can hardly be criticized for gearing their strategy to what, at that time, was the widely-accepted "indigenous principle" of missions.

The "indigenous church" is now a reality on many mission fields. True, it is not a perfect church, but what church is? In spite of its defects, missionaries generally recognize that the church now exists—it has been born, it has come through childhood and adolescence, and now is an adult. Deep at heart, this is a great joy for the missionaries who have been involved in the whole process. But curiously, the emerging church is a new kind of creature with which some have not adequately come to terms. Is what

*by C. Peter
Wagner*



we now see what the pioneer missionaries meant by an indigenous church? Can missionaries still help this church in one way or another? Or *should* the missionary go home?

Twisted Priorities

The church development syndrome is an outgrowth of the tension that this situation has produced. Very slowly and very subtly, some missions have been twisting their priorities. Whereas they once began with a clear vision of reaching the lost for Christ and of discipling the nations, they now seem to have fallen into the trap of excessive emphasis on the development of the indigenous church. Energies which formerly were invested in evangelism are now diverted into well-intentioned efforts to direct the inner spiritual and organizational growth of the new church. The attention of some missionaries has been so drawn to the fascination of seeing this young church begin to move forward on its own, that it has become their exclusive interest. It is almost like those young couples who pay an exaggerated amount of attention to their new baby, allowing their lives to become much too involved with the child. As we all know, the ultimate loser usually is the over-protected child.

This is what I mean when I question whether missionaries are to conceive of their goal as the "development of an indigenous church." They may do much better to set "reaching the lost" as their goal. Naturally, the lost, once reached, must be gathered into a church which is able to stand on its own. They must be taught "to observe all things whatsoever I have commanded you." But if the missionary has set the task of perfecting this emerging church as his *ultimate* goal, he is likely to think his job is over once he has done it. He may lose his first love (that of reaching the lost), but worse yet, he may harm the new church with an overdose of paternalism.

By no means does this preclude a mission's giving help to a developing

church in key areas, such as ministerial training, theological development, literature, radio, and other fields which may represent more advanced stages of organic growth. What I am warning against, however, is so strong an emphasis on such good and necessary missionary work that evangelism gradually takes a back seat.

In a recent report from Africa, George Peters of Dallas Seminary puts this whole matter forward in a penetrating way. Peters observes that:

Missions and churches which place evangelism first are reaping abundantly, doubling every three or four years. The tragedy of the situation is that most evangelical missions are so overloaded with institutionalism that it becomes practically impossible to free personnel for the ministry of evangelism. Of course, the argument is that the national church is to evangelize. This sounds logical and easy. However, this raises two serious questions: Are we then still "missions?" Have we not ceased to be missions and become a service agency? Again, how does this speak of our priority? . . . A wrong sense of priorities is also developing in the churches. As missions "retreat" into institutions, so the national church consciously or unconsciously desires to do so.

Out of a Job?

"As missionaries, our responsibility is to work ourselves out of a job" has become a standard cliché in missionary addresses. This is a valid statement when it refers to jobs that are directly church-related. It can be misleading, however, if it refers to the fulfillment of the Great Commission which is to make disciples of all nations. It could lead some people to think erroneously that world missions are only temporary or stop gap and that eventually churches will not need to send any more missionaries. This attitude makes little sense biblically, theologically or pragmatically. The need for missions (not necessarily *western* missions,

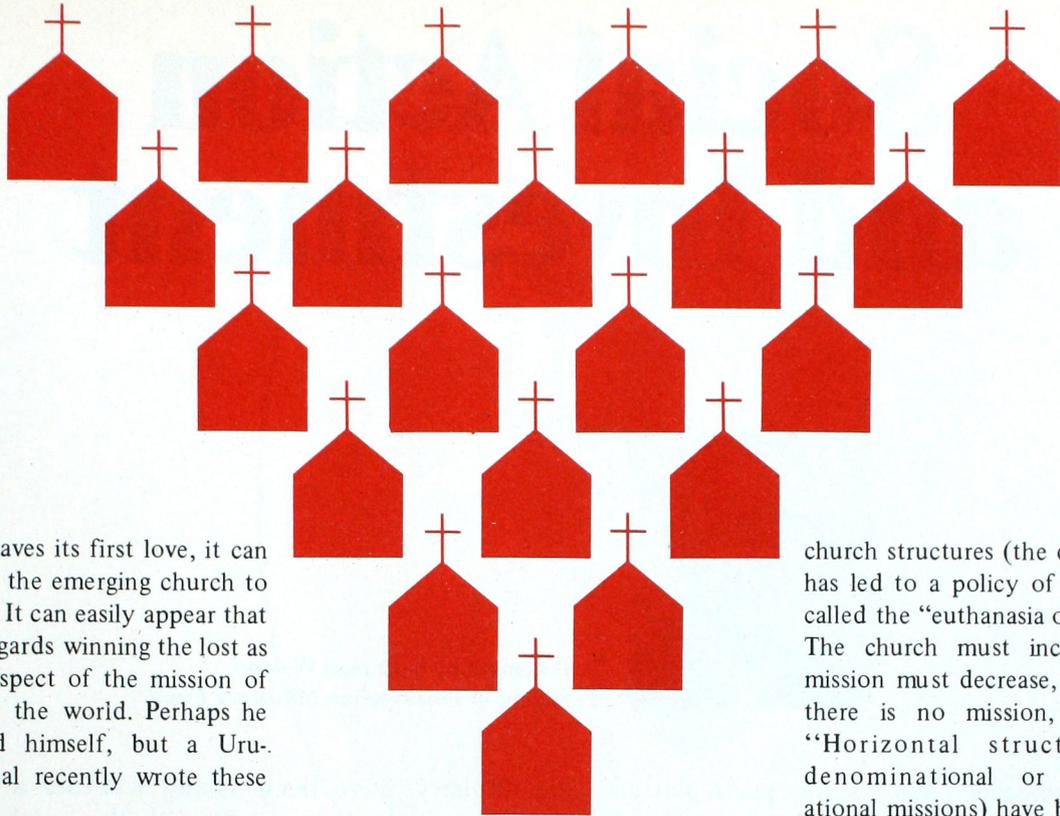
mind you) is perennial. This can be verified from three points of view.

The first point of view is that of *the multitudes who have not yet come to Christ*. As long as there are people to be won to Christ in any part of the world, missionaries will be needed. The fact that new indigenous churches in various stages of development now exist world around, does not nullify this principle. As long as there are two billion people in the world outside of the Kingdom of God, we need *more* missions and missionaries, not fewer. God's will is that the whitened harvest fields be reaped.

The Emerging Church

The second point of view is that of *the emerging church itself*. As church leaders come to maturity, understandably they resent more and more the influence of the foreign missionary in the church. Behind the suggestion that missionaries go home usually lies the situation where the missionaries are overly involved with the internal affairs of the church, which feels it should handle its own internal affairs. To my knowledge, no national leader has said, "Missionary go home" to a missionary who stays out on the growing edge of the church where the lost are coming to Christ, instructing them, gathering them together in churches, turning the churches over to the denomination, and moving on to the regions beyond. Most any Third World church would want more, not fewer, of the type of missionary who year after year sets the pace for church-planting evangelism.

The emerging church also needs a good example from the missionaries if it is going to progress toward that phase of development where the church itself becomes a sending agency. This was hinted in the quotation from George Peters. If missionaries consistently say, "We are not going to evangelize because this is the responsibility of the national church," they can start a vicious cycle which could well result in a Third World church which never does get a proper evangelistic and missionary vision. If



the mission leaves its first love, it can hardly expect the emerging church to do any better. It can easily appear that the mission regards winning the lost as a *secondary* aspect of the mission of the church in the world. Perhaps he has overstated himself, but a Uruguayan national recently wrote these words:

We recognize the sacrificial labor which the pioneers undertook, spreading the message of the gospel in those first years of American independence: the difficult sacrifice, the impassable roads they had to travel, and the hardships of all descriptions. But today this situation has changed in several aspects. As to function, the pioneers had only one objective: to win souls; and they struggled bravely toward this end in spite of the fact that they did not have the means that we have now. . . . Missions today, however, are different. The majority have become nothing more than fund raising agencies, and the chief concern of the missionaries is to receive their salaries. . . .

If we grant that this is a caricature, we should also grant that much missionary work done today *does* appear in such a light to many national leaders. The more we fall into the "church development syndrome," the more this distorted image is likely to increase.

In all fairness, it should be pointed out that, in spite of the dangers we are describing, some Third World churches are doing a magnificent job of evan-

gelism. What is being said here does not apply to them. They are models which others would do well to follow.

Homeland Blessing

The third point of view which supports the idea that missions should be perennial is that of *the home church*. The consistent testimony of pastors in the homelands is that when their church becomes an active missionary church God blesses not only the missionary program, but all other aspects of the life and ministry of the church. If the idea that the day of the missionary is over ever gains acceptance in a homeland church or denomination, it is a symptom of a terminal illness. Many churches we know of have experienced this. Their vision for winning the lost has dimmed, and "Ichabod" has been written over the door. Much of the absurd secularized theology that has come from tired and senile churches in recent years may be traced to a rationalization of this very failure.

The thorny question of whether the mission should continue to operate *alongside* the emerging church, or whether it should *integrate* into the church is still being widely debated. In general the ecclesiology of "vertical"

church structures (the denominations) has led to a policy of what has been called the "euthanasia of the mission." The church must increase and the mission must decrease, they say, until there is no mission, only church. "Horizontal structures" (interdenominational or intradenominational missions) have been divided on this matter, but many have followed a policy of independent existence and partnership for the evangelization of the people among which both church and mission minister. In light of what has already been said, the organizational independence of the mission should be considered, since an undue involvement in and under the church may lead to the "church development syndrome." Nothing should be allowed to deter the mission from the task of making disciples. Bishop Stephen Neill has recently said:

If an older Church seems to hear a clear call to evangelize, it may be necessary that it should go forward leaving the younger Church to follow when it is sufficiently awake itself to hear the call.

World statistics show that the number of people outside of Christ grows every year. Unless some unprecedented revival sweeps the globe, or unless the Lord returns, the Great Commission will never be fully completed. Until there are no more people outside the Kingdom of God, the ultimate goal of missions should continue to be winning the lost. Lifting your eyes to the harvest field is the sure cure for the "church development syndrome."



Social Action and Investment



A Statement by S. Carson Wasson,
President of Presbyterian Ministers' Fund

Concerned Americans, particularly in the ministry, have been asking whether a responsible insurance company can reconcile investment for profit with the need for social action.

It is a proper question and in the case of PMF the proper answer is "Yes!"

As an insurance company PMF *must* invest for profit. Each policy we sell is a legal contract to pay a certain sum on claim. These claims cannot be met by premiums alone. They presuppose that PMF, as good stewards, will invest our funds to earn a reasonable rate of interest. As ministers, however, PMF chooses to earn that needed interest by investing to further the social good. We do it in three ways.

By Direct Investment. For example, PMF encourages minority enterprises by using its assets to increase minority-run businesses in places where there were none. For another example, to further slum clearance, PMF invests with developers of private housing in the inner cities.

By Protest Investment. Where a corporation is otherwise useful, but produces a socially undesirable effect such as pollution, PMF may hold stock in the company as a platform from which to protest corporate policy and effect change.

By Non-Investment. As has always been its policy, PMF will not invest in any corporation or company with products, practices or services that are harmful to human life or human dignity.

You might call our policy "action investment."

You *can* call it profitable.

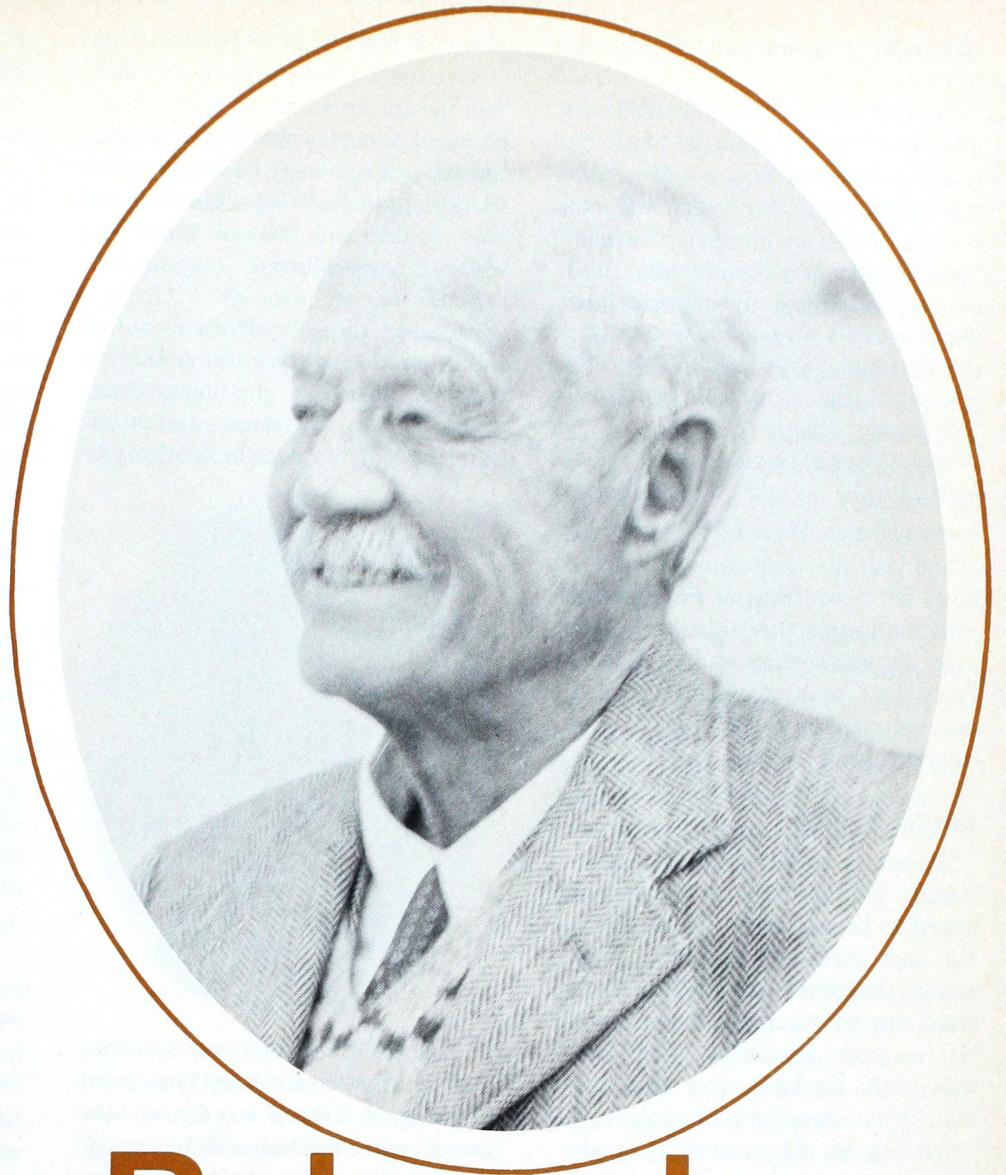
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by *Ross L. Holman*

Beloved Physician of Labrador

He was three years out of medical school. His growing practice pointed to a future of fame, fortune and luxurious living. So far as material prospects were concerned, Sir Wilfred Grenfell in his youth looked toward a brilliant future.

But about this time he was challenged with an idea that completely revolutionized his thinking. Why not devote his medical skill to the people

Ross L. Holman is a full-time freelance writer whose contributions have appeared in over 200 publications.

of Labrador where there was no doctor at all? If he did this, his own future would not be as comfortable as in Britain perhaps, but how could he put his own concerns above those of thousands of people who were suffering and dying for lack of the care and hope he could give them?

He learned that in order to bring healing and care to these deprived people—unfortunate people, most of whom could pay nothing for his treatment—he would often have to reach them over a frozen wilderness by dog

sled with temperatures 50 degrees below zero.

Sir Wilfred accepted the challenge and landed in Labrador in 1892. He found a situation that would tax his staying powers to the limit. "Without doctors, nurses or hospitals," he said, "people just got sick and either lived or died according to whether their illness or their strength won." During the first short season he treated 900 patients, many of whom had never seen a doctor before.

The crop-growing season in Labrador was so short the people had very few vegetables. There was not a month of the year the temperature did not at times fall below freezing. For the most part, the people were fishermen. They lived on wild berries and wild game. Their diets were so unbalanced they suffered many diseases brought on by malnutrition.

Another Ministry

Before taking his medical course in Britain, Sir Wilfred had at one time hoped to be a minister like his father, but had given up the idea. After arriving in Labrador he found that by giving the people there the benefit of his medical knowledge, he could witness for his Lord more effectively than by any other form of ministry.

During his 42 years of Labrador life, Sir Wilfred's deeds of mercy were accomplished under incredible hardships. He had to work with the crudest sort of facilities. On reaching one home at midnight he cared for a boy with a broken thigh. He laid the boy on a kitchen table to set the limb, thawing out a frozen board and

planing it smooth to make splints.

Once while traveling by dog sled over the frozen wastes he lost his way. He spent several nights in the woods, and became so hungry he cut pieces of sealskin from his boots, boiled them over a fire and chewed them for whatever nourishment they could provide.

Another time, Sir Wilfred carried an axe to clear away brush and other obstacles ahead of the dogs. Once while crossing a frozen stretch of water he and the dogs broke through



the ice. He hurriedly cut the dogs loose from the sled to keep them from drowning. He himself was thrown into the icy water but succeeded in reaching an ice pan where, clad in a sweater, he spent a day and a night before being rescued by a native.

The doctor's survival of the hardships under which he labored seemed miraculous. God took care of him for the job He wanted him to do. Sir Wilfred never failed to call on Him to

see him through. "I have never seen real prayer go unanswered," he said, "and I have seen it remove mountains."

In some homes he and one or more native assistants did both the cooking and the nursing. On one trip he came to an isolated cottage where he found the mother lying dead on the floor and the father dying. Five little children sat and watched. Sir Wilfred and his native assistants buried the parents. Although too late to help father and mother, he was a godsend to the children. He cared for them until he could get a crude orphanage started.

His Best Treasure

Dr. Grenfell got very little in the way of money, but he treasured above everything else the love of the Labrador people. They would undergo grueling sacrifices for their beloved physician. Volunteers would sometimes go ahead of him and clear a path through a brushy countryside through which he had to travel with his dog team.

One time he stopped at a crude cottage at midnight on a bitterly cold trip. Nearly frozen and exhausted, he hoped that he would get warmth and rest. The man and wife got out of bed, fixed him a meager snack from their scanty hoard. The man loosed the doctor's dogs and fed them. The couple gave the doctor a bed. At daylight he discovered the man and wife had given him their *only* bed and had spent the remainder of the night on the floor.

When Grenfell announced that he could no longer face the work he was



carrying on unless he had a hospital, 100 men volunteered to help build one. They went with the doctor into the woods where they camped two weeks cutting trees for the building. The 36 by 36 foot building, though a crude arrangement, enabled the doctor to treat and cure many more of the sick. With the same kind of help he built other hospitals, orphanages and schools. He toured the United States and Canada raising money and enlisting other welfare-minded doctors and nurses in this labor of love. With money raised on speaking tours, he eventually built hospitals and orphanages equipped with the best facilities.

In some of his ministrations he rowed up and down the coast in an improvised hospital ship, giving people in need of medical aid a chance to come aboard. The ship was subjected to great danger along the stormy coast where many ships had been wrecked. But Grenfell faced the dangers calmly saying, "As the Lord wills whether for wreck or service I am about His business."

Room for Six More

One time a woman climbed aboard with two blind infants. The mother said she had four other children and offered to give all of them to the doctor to save them from their miserable existence. The doctor added them to his orphanage collection. The two blind children were sent to a school in Halifax for the blind. An eye specialist whom Dr. Grenfell had brought to the country restored partial sight to both children. They became teachers at a little industrial center the doctor had

helped develop along the coast.

Bringing an important improvement in the living standards of the people were short-season crops of vegetables and other food products that the doctor got started by bringing agricultural specialists to the country. The people began enjoying more healthful living with less disease. He started industries such as the making of pottery from native clay, toy manufacturing and rug making to provide employment and in this way too raised the standard of living.



Before Grenfell's death in 1940, he had multiplied the results of his work with the sick and disabled many times. He opened dental offices. One famous eye specialist whom Grenfell induced to visit Labrador twice a year restored the sight of one man who had been blind 18 years.

The transition in Labrador that has taken place as a result of the work of Sir Wilfred Grenfell—and later the Grenfell mission—seems almost un-

believable. There were no medical or nursing facilities whatever when his work started. The 15,000 natives now have four hospitals, 17 nursing stations, and many orphanages. Many small industries are providing employment.

In a recent year a survey showed that 6500 patients were admitted to the hospitals and nursing stations for a total of 70,000 patient days. There were more than 900 obstetrical deliveries and 1100 surgical operations the same year. Sixty thousand visits were made to patient clinics and 15,000 to homes.

No Longer by Dog Sled

Although Sir Wilfred died in 1940, the International Grenfell Association that came into being as a result of his activities, operates many boarding and day schools. No longer are the sick and injured reached by dog sled which has to have the road cleared in front of it. No longer are individual settlements isolated for the greater part of the year. Not only can they be reached over good roads that were not in existence when Sir Wilfred's work started, but the Grenfell mission uses two aircraft. Planes are used as air ambulances to transport doctors, nurses, patients and supplies.

And as Dr. Grenfell looked back over his 42-year labor of love he felt he had been far more richly rewarded than by any material fortune he might have accumulated in Britain. By ministering "unto one of the least of these," he had amassed a fortune that would draw compound interest through eternity. 





globe at a glance

Refugee problem grows in India

Eight million refugees—almost equal the entire population of Greece—are fighting for survival in refugee camps in India.

“Although the best efforts are being made to provide them with food, shelter and medical aid, by and large the plight of the refugees continues to be miserable,” said an August report on the situation.

Though the Indian government has accepted the responsibility of caring for the refugees, the cost is tremendous. The money spent to date surpasses the sum budgeted for new economic development in all India for the year. Yet to the individual refugees, the money brings only enough food and clothing to exist.

Voluntary agencies, national and international are giving valuable assistance. Teams are working around the clock to make the difference between life and death for people trapped in a political situation they cannot control.

“Ninety percent of the refugees living in camps are semi-naked,” reported one relief official. “Considering the total requirements of clothing, our supply is only a drop in the bucket.”

“It is officially reported that at least two million refugees are either inadequately sheltered or without any kind of shelter.”

Experienced personnel from OXFAM, the British relief organization, estimates that as many as 200,000 children in camps will die before December. A doctor who worked in Biafra feels the worst of the malnutrition cases go beyond any he found in eastern Nigeria.

Subir Biswas of the Church of North India said: “What is being done for the refugees seems very little when you look at it from the perspective of the poor man slowly dying in his rag hut. But it has major political implications domestically for the Indian

government. Daily it is spending more on each refugee than the income of 80 percent of the people of West Bengal. How long can that go on?”

One Protestant missionary said that the need is so great that “Christians everywhere ought not only give money and goods themselves but ought to urge their government to help India share the burden.”

Mission strategy alters in Indonesia

The Coordinating Office for Asian Evangelism reports on a significant change in approach to mission on Java. Quoting from a letter written by the principal of a Bible college in Indonesia: “I have just returned from the most extraordinary meeting I have ever experienced.

“The Holy Spirit blessed our group in a new way. Prayer meetings went on until midnight several times. The missionaries were so filled that it overflowed into young people. One day the young people flooded the room, weeping and declaring their love for all. On the afternoon of that day the young people scattered over the mountain and distributed tracts, preached and witnessed. The tremendous thing was the spirit of unity with which radical decisions were made. We voted to accept the challenge of winning one million souls in the next 10 years.

“To do this we voted to move into work in the villages and kampongs of the cities. We will no more build church buildings. We will emphasize house churches and lay leadership.”

Professions in Portugal

During a two-week evangelistic crusade in Portugal this summer more than 650 people expressed willingness to accept Christ. Thirty-nine Baptist churches participated in the evangelistic thrust.

According to a European Baptist Press Service report, one of the most

important aspects of this series of meetings was the meeting of Baptist church leaders with Admiral Americo Tomas, the president of Portugal. Among the group which was allowed to meet him were four Portuguese pastors, two guest preachers from Brazil and a Portuguese missionary to Mozambique. Brazilian evangelist Rubens Lopes presented President Tomas with a Bible.

This third nationwide evangelistic effort by the Portuguese Baptist Convention received an unusually large amount of press reaction—something unheard of only a few years ago.

Portuguese Baptists seek meaning of new religious liberty law

In this predominately Catholic country evangelicals are pleased with the religious liberty law passed July 26. The law guarantees religious freedom to all “state-recognized” religions in Portugal.

However, Baptist leaders are concerned that the government seems prepared to give official recognition to “confessions” or denominations, but is hesitant to recognize independent Baptist churches.

Lester C. Bell, fraternal representative to the Baptists of Portugal for the Southern Baptist Convention stated the new law mainly “translated into definite legal rights and standings what was previously only ‘toleration’ of Protestants and other non-Catholic groups.” Bell said, “keeping in mind the honest intention of the government, it is hoped that even this (recognition of the local, autonomous church) will find a satisfactory solution.”

The undoing of a Hungarian pastor

When Ralph Abernathy, the American negro leader, heard that a small Hungarian Reformed congregation was planning to name their little church after Martin Luther King he approved of the idea. While Abernathy was attending a world peace conference in Budapest, Pastor Nemet approached him with the request. Abernathy immediately was willing to come along and see the building site on which the first walls were already going up. Spontaneously Abernathy

gave a speech about the importance of the life of King.

Though the Hungarian press bypassed the news, it traveled like wild fire throughout Hungary and became the talk of Budapest. The church became identified with the cause of social progress, much to the dismay of local government authorities, according to a newsman who was in Budapest at the time. However, as long as Abernathy was in the country nothing happened. Many Hungarian Christians hoped politicians would ignore it, since the plan to name the church had been reported by several influential western European press agencies.

But as soon as all foreigners had left the conference the bishop of Budapest unfrocked Pastor Nemet as a "disturber of the peace." Though his congregation pleaded for him and threatened to break with the church if he was not reinstated, the man remained unfrocked. He was without income and unable to find a job in the field in which he had trained. Soon after the unfrocking the political authorities had the half-built building torn down "because the congregation did not exist anymore."

Communist prisoners come to Christ

More than 1500 Communists imprisoned on the Indonesian island of Buru were converted to Christianity during the last 18 months, according to Chaplain D. Mathatula who baptized the people. This 35-year-old pastor of the Church of Ambon, one of the oldest Protestant churches in Indonesia, accepted the spiritual responsibility for these people who were sent to the island in 1970. They were considered to be hardened cases. The island contains 7500 prisoners at the moment.

World Methodist Council control shifts

A new constitution was adopted at the meeting of the World Methodist Council in August which in essence shifted the control of the body from the British and American churches to the Third World churches.

In a direct challenge to American and British influence, it was stipulated that no two churches shall together

command a majority of the committee seats.

Under the new plan all of the 55 member churches will have at least one seat on the executive unity.

The single president of the past will be replaced with a presidium of not more than eight people, no two of whom shall be from the same member church. Also the presidium must have at least one layman, one woman and one young person.

Israel considers limit on missionary residence

No final decision has been reached on the proposal of the Israeli Ministry of the Interior to limit permanent residence permits for Christian missionaries.

Director of the Information for Christians at the Ministry of Religions noted that there is "absolute freedom" for missionary activities in Israel, but said that he feels there should not be an uncontrolled influx of missionaries from abroad.

Father Marcel Dubois, chairman of the ecumenical theological research faculty in Israel, spoke out against such an administrative restriction. However, Father Dubois said he condemns the practices of certain "businessmen missionaries" who exploit the social and economic plight of would-be converts.

Sweden grants subsidies to non-Lutheran groups

For the first time in the kingdom's history, the parliament has decided to grant financial aid to churches in the country other than the national Church of Sweden.

A \$380,000 subsidy has been approved for non-Lutheran churches. Included are the Baptist, Methodist and Pentecostal churches, and Salvation Army.

In addition, a \$66,500 allocation has been made for the spiritual needs of Jewish, Muslim, Orthodox, and Roman Catholic immigrants in Sweden.

The newly-passed bill notes that government support must be considered as a temporary measure while a study continues on possible changes in the centuries-old status between the

state and the (Lutheran) Church of Sweden.

With seven million adherents, the Lutheran Church represents 87 percent of the Swedish population.

Brazilian collegians witness through drama

The Catholic priest changed the hour of mass and the movie proprietor rescheduled the daily showing when Miss Mattie Lou Bible's religious drama group came to town.

The priest was willing for his communicants to attend a performance by the group from the Baptist student center in Recife, Brazil, and the proprietor allowed the troupe to stage their play in his theater.

Arrangements had been made by some Mennonite volunteers working on community development projects in the town near Recife.

The program, a simplified version of "The Robe," was presented to a full house, with as many people outside "clamoring to get in," as Miss Bible put it.

Following the play a group of young people met to discuss its message. "It was interesting that they made no distinction between the individual and the role he was playing in the drama," Miss Bible said. "This has been true in every place we have presented this play. The people think the student's personality is the personality of the character he portrays."

The troupe, all students attending universities in Recife, includes three studying medicine and three majoring in law, chemistry and nutrition.

Navigators expand Asian work

Navigators' work has resumed in Taiwan after an absence of more than 10 years. Staff members Jake Combs and Bill Lee are serving in Taichung. Nationals from Japan, the Philippines, Singapore and Australia are expected to join the Taiwan staff in the near future.

Eighteen nationals have assumed independent ministry responsibilities as members of the Navigators' staff in Asia during the past year. Salaries and basic ministry budgets of these men are being supplied from indigenous sources.



A School Without a Building—Yet

by Jonathan T'ien-en Chao, *presiding chairman, Faculty in Preparation, China Graduate School of Theology, Inc.*

The China Graduate School of Theology, Inc., commonly known as "CGST," is a movement of people who are dedicated to the development of theological education and ministerial training for the growth of the Chinese church. At this point CGST is not yet an institution of graduate theological training. Its vision is by far greater than the establishment and maintenance of such an institution. Its vision is to serve the Chinese Christian communion as a whole by way of (1) providing new modes and models of ministerial training that will effectively meet the challenges arising from the Asian situation, (2) training scholars and researchers who will assist the Church to understand her multiple problems, and to provide Biblical and practical guidelines for church growth and evangelism, and (3) developing the various theological disciplines in the Chinese language and in the light of Chinese ecclesiastical, cultural and social situations.

It was more than four years ago (January 29, 1967) when four Chinese theological students first committed

themselves, together with their wives, to the task of developing Chinese theological education. This life-time commitment did not happen just out of youthful enthusiasm. It was the outcome of 18 months of discussion and prayer meetings in which we analyzed the needs and problems of the Chinese Church and for which we made earnest supplications to the Lord.

During the first three years, five of us were rather silent. We were not so much concerned with the promotion of the vision as with seeking a sure confirmation from the Lord that in truth He had given us the mandate. To test the certainty of this vision, we shared it with Chinese Christian church leaders, theological educators and mission executives. Among those whom we have consulted the following later became our Board members when it was formally constituted December 12-13, 1969: Dr. Arthur F. Glasser (chairman), Rev. Thomas Wang (vice-chairman), Dr. Paul Han (secretary), Mr. John Hill (treasurer), Dr. Timothy Lin, Dr. George Marr (assistant secretary), Dr. Ralph Covell, Dr. Ralph Winter, Dr. Kenneth Kantzer, the Rev. Eddie Lo, and Dr. O.T. Allis. The original five and Mr. Ronald Fung, who is associated with us, are also

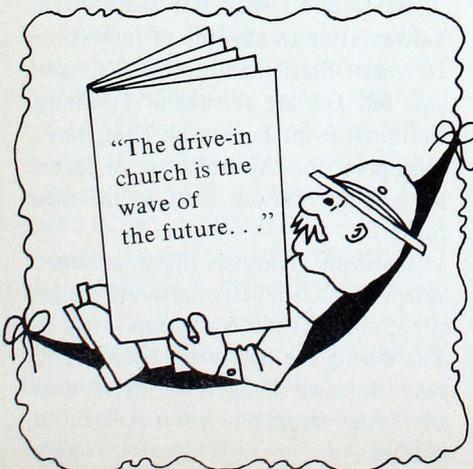
members of the board. Prior to the constitutive meeting our "Seminary Project Committee" had consulted the Board of Trustees of the North China Theological Seminary, Inc. (Dr. O.T. Allis, Mr. Horace Hill, and Mr. John H. Hill) and the outcome of two years' consultation was the merger of the two groups in formation of the CGST, Inc.

The aim of the CGST people is to strengthen the ministry of the Chinese church as a whole by way of research and training. By "the Chinese church" we mean that part of the body of Christ whose language and culture is Chinese, and therefore the task of upbuilding this segment of the body must be done in that language and cultural framework. We, as Chinese, feel no obligation to any particular denominational structure nor any loyalty to a particular school of theology. Our loyalty is to the Lordship of Christ and our submission is to the Scriptures. While we participate in the spiritual fellowship with members of the body of Christ of other cultures, we seek to maintain our theological freedom and to implement the total teachings of the Scriptures to our Chinese ecclesiastical and social situations.

In the light of the significant role of the Chinese people in the world and particularly in Asia, and in view of the concrete needs of the Chinese church,

22

DR. WORVIS



we envision the following three areas as the scope of the CGST ministry:

1. Research for Chinese church growth: while many churches and Christian organizations have been carrying on diverse forms of Christian ministries, with much duplication resulting from a lack of coordination, and many of these "Christian works" have become stereotyped routines, there has been very little systematic research on them. As we see the situation, there are three areas of research which wait to be inaugurated, the results of which will help the Chinese church to carry out her evangelistic task more effectively. We hope that the main center will be established in Hong Kong.

The first one is research on the history of Christianity in China, the emergence of the Chinese church, and the ideological problems arising from contacts between the Christian faith with Chinese culture—religion, philosophy and ethics. This is essentially historical research and it must be done in the context of Chinese national and cultural history. What historical factors, for example, determined the present state of the Chinese church?

The second area is research on the current problems of the Chinese church and the difficulties she confronts under present political, social, cultural, and ecclesiastical situations. This is primarily sociological research and it must be done in the context of different local national life. How should the church, for example, perform her evangelistic task in the midst of an urbanized modern society in Taiwan when her youths and church leaders flock to the United States following the secular trend of "brain drain?" This is basically research for functional purposes. We hope branch

centers can be established in Taiwan and other parts of Asia.

The third area is research on how to carry out the evangelistic task in overseas Chinese communities and in mainland China in the future. These are special researches determined by particular situations and this demands specialists.

2. Training men and women for today's ministry in Asia. Seminaries in the Far East are mostly patterned after their Western counterparts according to the denominational backgrounds of founding missionaries. Their curriculum-examination oriented character not only reflects a kind of Western transplantation of the theological teaching content but also methods as well. Staffed and administered by Western missionaries, they often fail to meet the real needs of our Chinese church as she seeks to perform her prophetic ministry in the midst of our national struggles trying to live a dignified human existence. Thus CGST wishes to develop models of ministerial training that will reflect the New Testament concept of the Christian

(continued on page 25)

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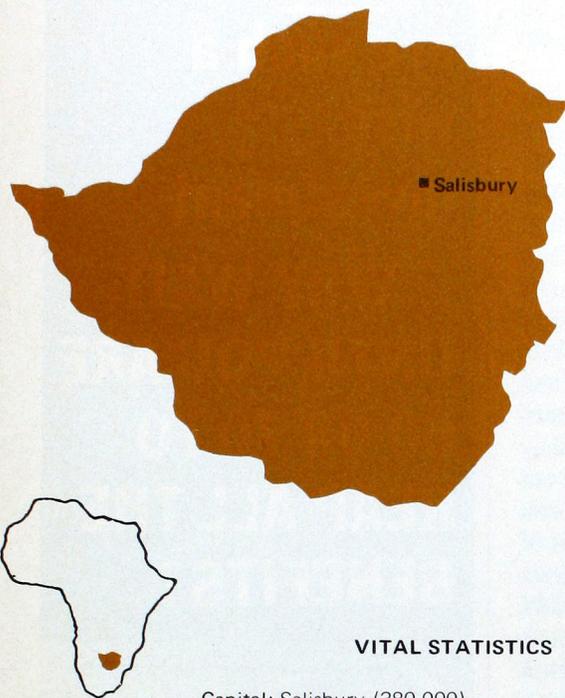
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Facts of a field: Rhodesia



VITAL STATISTICS

Capital: Salisbury (380,000).
Area: 150,333 square miles, about the size of Montana.
Population: 5.2 million (1970 estimate).
Population Growth Rate: Approximately 3.4 percent annually.
Population Density: Approximately 35 persons per square mile.

Ethnic Composition: Approximately 95 percent African, of Bantu tribes; 4.6 percent Europeans; .3 percent Coloreds (mixed Europeans and Africans); .1 percent Asians.

Languages: English and Afrikaans are spoken by Europeans. Shona and Ndebele by Bantu tribes.

Literacy: Less than 30 percent among Africans. Much higher among Europeans, Asians and Coloreds.

Economy: Mainly agriculture and increasing investment in industry. Per capita gross national product for Africans, \$414; for rest of population \$4172.

History: Settled by Bantu tribes from equatorial regions of Africa. From 1889 under indirect or direct rule of Great Britain. In 1965 Rhodesia Front Party declared unilateral declaration of independence. United Nations has not accepted this declaration and announced economic and political sanctions against the country.

Government: Country is governed by Rhodesia Front Party, which is dominated by "whites," even though constitution states that there shall be increasing responsibility by Africans in government.

Religion: About one-third Christian. Most Africans follow traditional religions. Asians are Muslim or Hindu.

the latter 29,000. The African Reformed Church, started by the Dutch Reformed Church of South Africa, has a ministry of evangelism, church planting, education, medicine and literature exclusively among Africans.

The Seventh-day Adventists have 180 churches with most of them centered around the Matebeleland—Midlands.

There are two associations which coordinate the ministry of churches and missions—the Christian Council of Rhodesia in Salisbury, and the Evangelical Fellowship of Rhodesia in Bulawayo.

MISSIONS: Christianity was brought to Rhodesia by Portuguese Roman Catholic Jesuit priests in the mid-17th century. The first known Protestant missionary was Robert Moffat who, with a group from the London Missionary Society, established a mission station in 1859. Today Rhodesia has missionaries from at least six different countries. In 1969, North American-based missionaries numbered 521 representing 22 mission agencies. The three largest agencies are the Churches of Christ (Christian Churches) with 93 missionaries, The Evangelical Alliance Mission (TEAM) with 80, and the United Methodist Church of the United States with 76.

All the agencies have been active in educating the Rhodesians. In 1970 there were almost 3000 church-related schools with half a million students. Segregationist policies of the Rhodesian government and curtailment of teacher salary subsidies are forcing missions to seek new avenues for ministry.



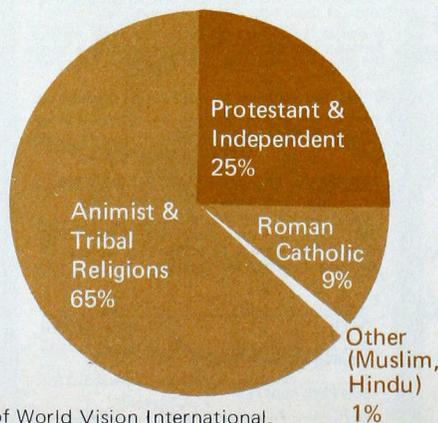
CURRENT STATUS OF CHRISTIANITY: About one-third of the population claims to be Christian. Strict segregationist policies by the present government interfere with the work of churches and missions. They are not allowed to have multi-racial ministries in churches, schools, hospitals, or any other type of religious or social welfare service.

CHURCHES: The Protestants have a Christian community of well over half a million and the Roman Catholics estimate a community in excess of 525,000. African separatist churches are growing and a mid-1960 report estimates a membership of more than 157,000.

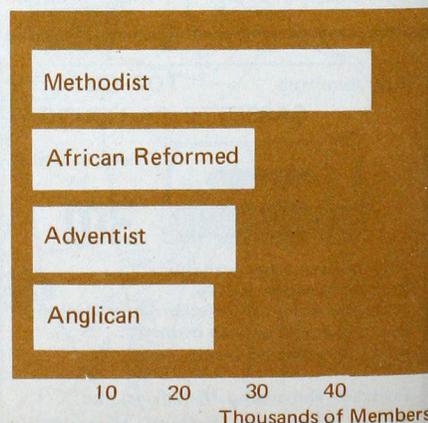
The largest Protestant church is a combination of British and American

Methodist churches. Total membership of the two groups is over 60,000. The second and third largest churches, the African Reformed Church and Seventh-day Adventists, are approximately the same in membership size. The former has 30,000 members and

Estimated Religious Affiliations



Comparative Protestant Church Memberships, c. 1966



ministries as the ministry of Christ through the Holy Spirit. The whole man, we believe, must be developed and not just his intellectual grasp of the rational principles of socratic truth. Training of the whole man through communal dynamics and corporate Christian service in the concrete situation of our Chinese church is what we hope to accomplish.

3. Teachers and scholars training. There are many Chinese Bible institutes and seminaries in Asia which urgently need Chinese teaching staff. Instead of having these teachers trained in the West, CGST wishes to meet this need, so often expressed by Chinese leaders, by providing a program which will be tailored to the needs of Chinese seminaries.

Thus, research work, the reaction of new ministerial training models, and the training of indigenous Chinese theologians and scholars, form the scope of the CGST vision.

The earlier we are prepared the earlier CGST vision will be realized. Tentatively 1973-1975 is the target date for opening.

The first need we now have is an increasing body of concerned prayer partners. It is our desire that the efforts of CGST be the manifestations of the Spirit of God and not the mere endeavors of men.

The second need of CGST is financial assistance to accelerate the early completion of our faculty now in graduate studies, especially those who are about to begin or about to complete their doctoral degrees. We still lack men in apologetics, church history, historical and contemporary theology, counseling, China specialists, sociologists, psychologists and administrators.

The third need is contributions which are designed to build up a comprehensive functional theological and research library. Aside from faculty-building, this is the most important part in realizing the CGST vision.

The fourth need is to have friends who will participate in making the CGST vision known to the Chinese Christian community, to mission executives, and to the general Christian public.



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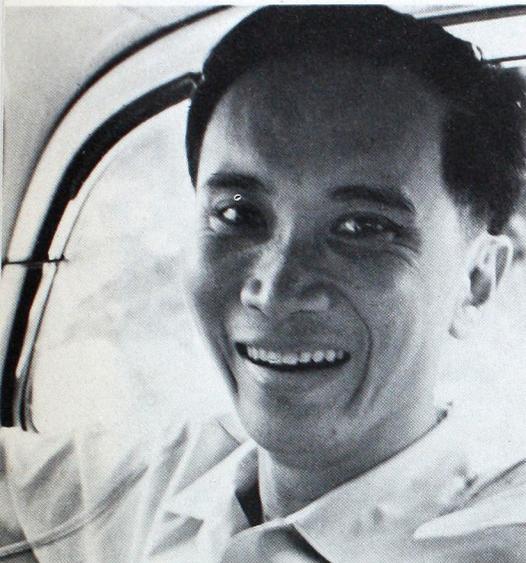
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personality profile



Jim Chew of the Navigators



Asian Missionary to a Western Nation

by *Carrie Sydnor*

He was just an ordinary Sunday school boy. His father was an elder in the church. But most of his schoolmates were Buddhists. And his hometown was Singapore.

He too would have burned red sticks emitting incense to curry favor from Buddhist gods... if it were not for Western missionaries who had won his grandparents to Christ.

Now Chew Chin Hian (Jim Chew) has gone to a Western country—New Zealand—so that somebody else's future grandparents might know Christ.

When Chew first entertained the idea of becoming a missionary, his college professors and relatives hinted that he would be wasting his education. This was immensely discouraging, for Chinese family ties are very close and education is too precious to be thrown away.

Singapore had received countless missionaries. But Jim Chew had never heard of any Singaporean taking the gospel to another country. Yet he did have the constant, strong, godly example of his father—a doctor who loved his Bible and served on several mission boards.

“My future was uncertain,” says Chew, “but God showed me step by step He wanted me to work for Him full-time. Despite the opinions of others, God's commission was more important to me. What greater ambition than to obey His command to make disciples of all nations!”

Meanwhile God had been carrying on a special training program for him. “Witnessing was not in my blood until Joe Weatherly of Youth For Christ got me memorizing Scripture,” said Chew. Then he began leading his friends to Christ one by one. But he was disheartened by how few stuck—until a Navigators' representative taught him how to follow up his converts.

After graduation from a university, Chew went to Saigon for further Navigator Scripture training under Warren Myers. “Warren built deeply into my life by his life of prayer. We prayed for hours together and studied the Word for hours. Often I had more than six hours in the Word a day.”

Back in Singapore Chew served Youth For Christ for three years and got married. “Selene was undoubtedly the most outstanding Christian girl I knew.” Then they went to the States for further training with the Navigators.

In 1966 Chew's warm-hearted church sent their former Sunday school boy to Malaysia as their first “missionary.” It was only 250 miles away. But it was a start.

In Kuala Lumpur, Malaysia's capital, Chew carved out a ministry from scratch. To observers, the University of Malaya appeared to be his office—he spent so much time there sharing Christ with freshmen and teaching them to experience the utmost in their walk with God. His warm and friendly personality made him well-known all over campus.

One student, David Bok, was so thrilled with what Chew was teaching him that he arrived at the Chews' front gate with his overnight bag and said, “Teach me!”

When David went home to east Malaya, he shared with two of his high school buddies what he was learning. So when they arrived on campus a year later, they soon found Chew's home a spiritual gold mine.

After two years Jim and Selene Chew had a dedicated team of 10. They got together each week to discuss their Bible studies and to go out in pairs to witness. Each one spent several hours alone with Mr. and Mrs. Chew every week. “The time I had with Jim each week was the highlight of my week,” said one Indian student.

At the end of four years one had quit. The cost of commitment was too high. *But the other nine were all multiplying themselves.*

For example, Ong Say Gark, then a medical student, passed on what he learned to high school boys. As a result his converts and his converts' converts now number 40 and are still mushrooming. The older boys seek to win sophomores to Christ every year (as well as to follow them up) so that their high schools will have a continuing witness.

The only non-young person on the team was Dr. Low—a church elder in his fifties. It is unusual in Asia for an older man to follow a younger man. But Chew's humility and eagerness to help people attracted Dr. Low. And the practical help he received in Chew's training class at church spurred him on to seek more. He led men to Christ from all walks of life before he suddenly died of cancer.

God called Jim Chew to minister in Wellington, New Zealand's capital, in 1970. Since New Zealand has long been a missionary-sending nation, Chew's presence serves as a link between the missionaries of yesteryear and the missionaries of tomorrow.

Jim and Selene Chew are now eating non-Chinese food and adjusting to non-tropical weather. They already have a dedicated four-man team joining them for Bible study and evangelism at Victoria University. Sacrificial gifts from nationals to whom they ministered in Malaysia and Singapore are supporting this new work.

Meanwhile the Chews' eight remaining Malaysian team members are available and eager to be missionaries someday too.





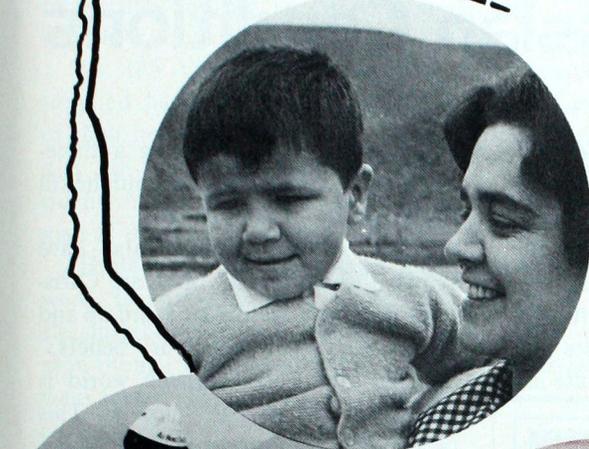
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Dissident and Regular Baptists improve Russian Conditions

A European Baptist Press Service report

Dissident Baptists—by fighting for their religious convictions—and regular Baptists—through continuing discussions with government authorities—have both improved the climate in which religious bodies must operate in the Soviet Union.

Baptists in the West must not sit in judgment on their Russian brethren.

Sven Svenson of Stockholm, editor of the Swedish Baptist Union weekly newspaper, *Veckoposten*, expressed

these opinions after making a three-week circle tour of Baptist churches in European and Asiatic Russia.

“The initiatives (dissidents) have shown the authorities there are Christians in Russia willing to stand up and battle for their religious beliefs,” Svenson said. “The outside world is following the struggle closely. This means the authorities can no longer push Christians around brutally as they once did.”

“On the other hand,” the editor went on, “the officially registered Baptist union has succeeded, through discussions with them, in making the authorities aware of viewpoints which they had previously ignored.”

Should one openly resist restrictions on religious work or should one theoretically accept them, but then try to improve matters? This, according to Svenson, is the very heart of the problem which has divided dissidents from the officially sanctioned All-Union Council of Evangelical (Protestant) Christians—Baptists in the USSR.

The dissidents today fall in one of three categories, Svenson pointed out: (1) those returning to the fold they left 10 years ago, (2) those who want the movement to have official recognition, and (3) those who want to continue to exist outside the law as they have done for a decade.

“Ezekiel and the Middle East Crisis”

Nine Biblical Expositions

By Dr. J. Otis Yoder

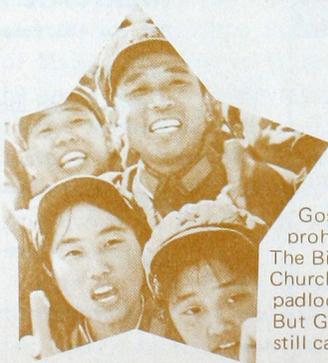
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The dissidents did not pull out of the registered union over doctrinal differences, the Swedish journalist continued. They left over a difference in opinion on how to react to government restrictions on religious affairs.

The dissident, or initiative, movement became a sort of "underground church," but "underground" in the sense that they operate outside the framework drawn up in Soviet law for religious organizations. In the sense that they have deliberately tried to conceal themselves from the government, they are not an "underground church."

To the contrary, the initiatives supplied lists of names and addresses of their leaders to government authorities. In 1965, a delegation of dissidents had an audience with the chairman of the Soviet presidium.

Those who left the Baptist union were faced with great difficulties. Because they operated outside the law, even though some who tried to register were turned down, they were branded as illegal.

According to the initiatives, 524 of their number were sentenced to terms in prison or work camps for their participation in the dissident Baptist movement. As of December 13, 1970, the dissidents claimed that 168 of these were still in custody.

"A study of Russian papers offers horrifying details of arbitrary deeds committed against the initiative Baptists by party leaders and promoters of atheism in various localities," Svenson reported.

Perhaps the Russian authorities thought the split in Baptist ranks would paralyze their cause, and they

did not clamp down on the dissidents at once after the split.

"This was not the case, however," Svenson added. "Government authorities were clearly surprised by the power demonstrated in the spiritual life within both the registered movement and the initiatives after the break."

Leaders of the initiative movement have openly professed their national loyalty. "In spite of the persecution which we are exposed to, and the injustices which have been done us... our members have been and will remain good citizens in this country (Russia) and are actively cooperating in all good and useful endeavors," they were quoted as saying.

"We must recognize that the Soviet Union is a dictatorship," Svenson said. "There are laws against all sorts of movements outside the Communist Party. Religious groups are not the only ones feeling the pressure or undergoing imprisonment." 

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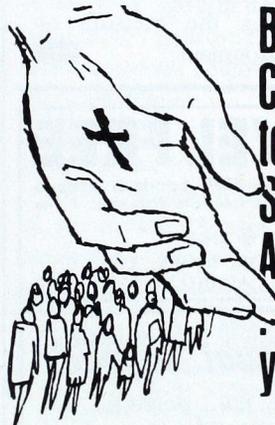
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"It Pays to Increase Your Word Power." So the *Reader's Digest* has proclaimed for years. Borrowing the *Digest* formula, we offer the following test:

Layman—A: a man who "chickens out." B: a nonprofessional. C: the man who carpets your room. D: anyone who belongs to Christ's people. E: a pastor's helper.

You are asked to "check the word or phrase you believe is nearest in meaning to the key word."

The English language having in it so many words with more than one meaning, the scorer would have to note that both B and D are correct answers—B in broad cultural usage, D in correct Christian usage. In reference to the B meaning, my desk dictionary, *Webster's Seventh Collegiate*, defines a layman as "one not belonging to some particular profession." Even a bishop, if you set him down in a gaggle of artists for a discussion of Cubism, is only a layman.

It is in its biblical, its distinctively *Christian*, perspective that D must be seen as the right way to define what is meant by a layman. "Lay" and "laity" are derived from the Greek language. They are rooted in the word *laos*, which to the Greeks meant "the totality of a country's population;" in short, the *people* of the land.

A Growing Concept

It is well known that the linguistic origin of words is often modified by historical usage. What is the historical witness to the concept of *the people of God*? In Old Testament times God's people were Israel. All men were His creatures but Israel stood in special covenant relation to God. In New Testament times we find God's people to be a *new* people, the children of that new covenant whose basis is the death and resurrection of Jesus Christ, whose offers are those of grace and not of race, whose password is faith, whose worship is that of priests before God, and whose work is that of servant-witnesses before the world.

Seen in New Testament perspective Christ's Church is a fellowship in which we do not find two orders—clergy and laity—but a "fundamental unity and equality." All of us, clergy and laity alike, belong to God's *laos*. The primary fact is that we are all laymen. The secondary and functional fact is that some of us are laymen who, by God's call and the recognition of our peers in the laity, are trained to be teachers and preachers. The fine art in which we dare not fail is that of equipping the laymen to be in fact the Church of Christ, mobilized, ministrant, missioning.

Clergy are not *better* than laity, nor *greater* than laity, nor *higher* than laity, nor *holier* than laity. They have an instructional, exemplificational, and inspirational role that, instead of detaching them *from* their lay brothers, should engage them *with* their lay brothers.

When this partner-relationship becomes a reality, the whole congregation becomes a ministry. As an outreach of love it becomes a mission to the world within which Christ's people are set for service and witness. If we see this, and act

upon it, we shall find our lay people moving beyond "church work" to the real work of the Church—a distinction, alas, that many of us have never learned to make.

Church work is the congregation concerned with itself: a full complement of committees, a new set of furniture in the church parlor, a fresh coat of paint in the nursery, beautiful new robes for the choir, a new slate of officers for the Ladies Aid, professional skill employed to guide the every-member canvas for meeting the budget, and umpteen other things that belong to organizational housekeeping. Does one hold these things in contempt? Not at all. But one does try to hold them in perspective.

The blunt truth is that we can do all of these things without tackling *the* work of the Church. Church work is the Church concerned with itself, but the work of the Church—the people of God—is to be concerned with the world. Try, if you will, to think of anything more alien to the temper, tone, and target of the New Testament people of God than a collection of Sunday Christians preoccupied with the respectable maintenance of the "establishment."

A Going Community

The early Christians—99 percent laymen—had no establishment to be concerned about. They had no church buildings, no choirs, no chancels, no theological schools. They had only the simplest forms of organization.

What they did have, in artesian abundance, was concern for people, love for people, longing to have people who had never acknowledged their place in the community of Christ receive Him, and thus accept their responsible role in the ever-growing Christian fellowship.

Recently, in England, I heard a stimulating address by the Rev. Canon Michael Green, principal of St. John's Theological College, Nottingham University. Canon Green has given us a book called *Evangelism in the Early Church*. The book has a rare touch: scholarship expressing itself with verve and simplicity. Here is a passage in point:

Christianity was from its inception a lay movement, and so it continued for a remarkably long time. In a sense, the apostles inevitably became "professionals." But as early as Acts 8 we find that it is not the apostles but the "amateur" missionaries. . . who took the gospel with them wherever they went. . . They did it naturally, enthusiastically, and with the conviction of those who are not paid to say that sort of thing. Consequently, they were taken seriously, and the movement spread, notably among the lower classes.

To recover this mood and momentum, adapting it to the changed patterns of a technological society, requires a fresh surrender to the gospel and to the working of the Holy Spirit.

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