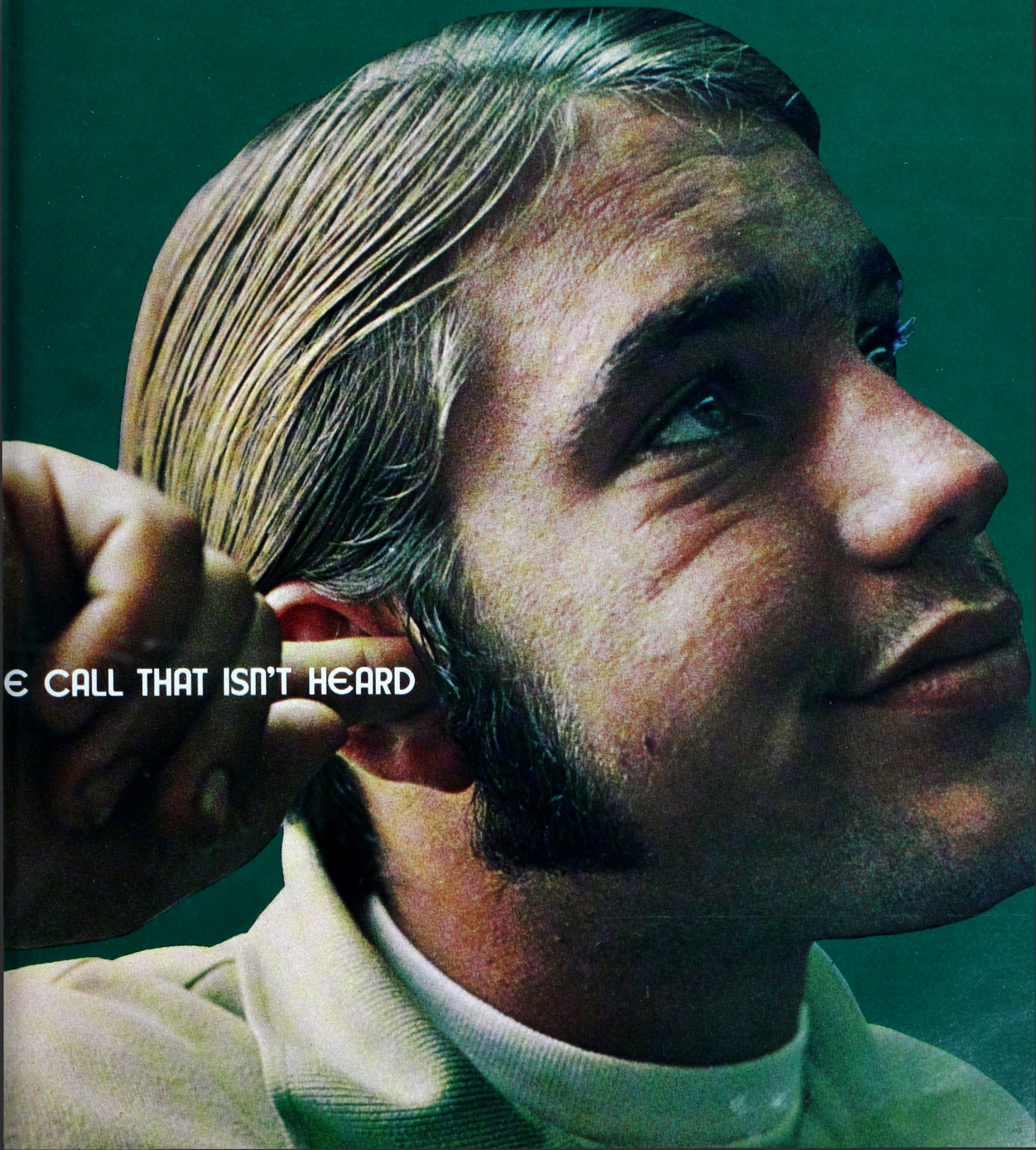


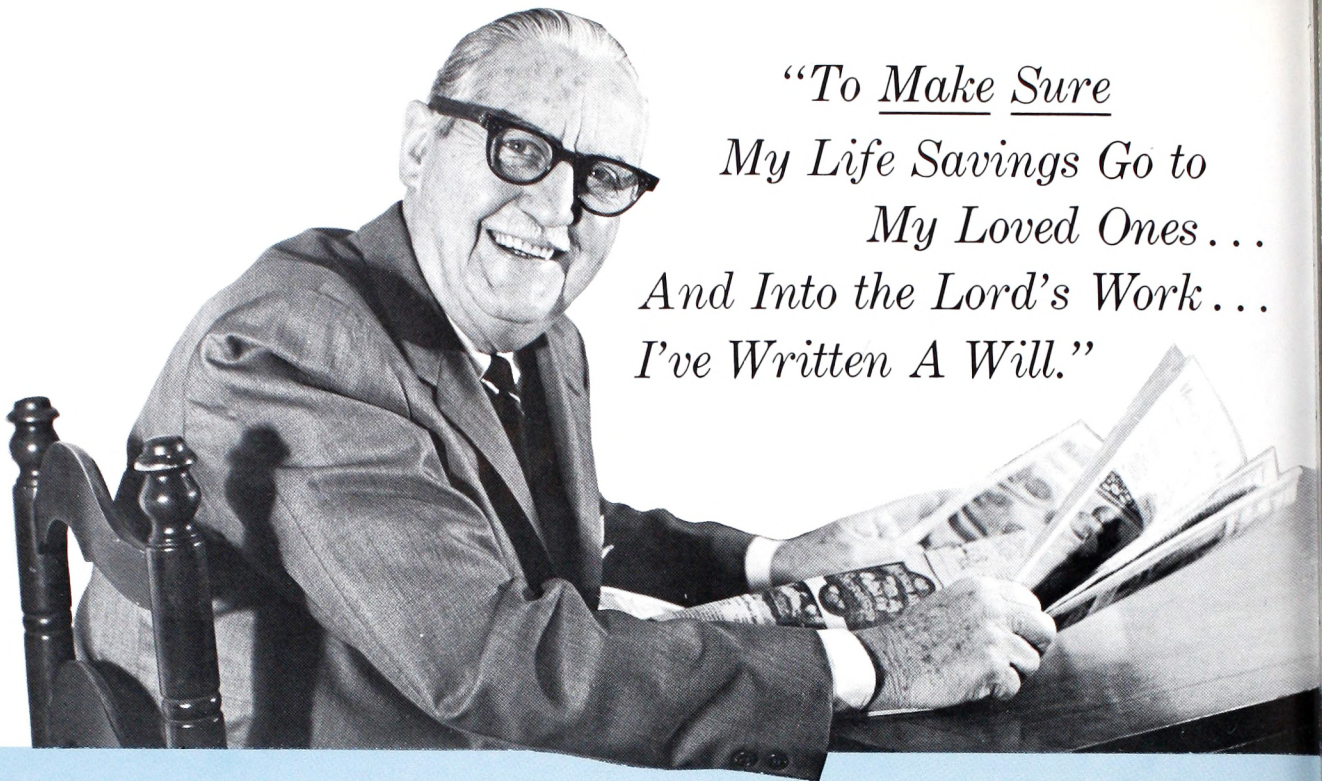
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# WORLD VISION

magazine / september 1970



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## missions now

We are pleased to introduce to our readers for the first time in these pages as an author, Dr. W. Stanley Mooneyham, who last year became president of World Vision International. He writes on world evangelism (p. 5), a subject which has received paramount emphasis in his own ministry, coming as he did to World Vision from the Billy Graham Evangelistic Association after having served as coordinating director of the two great evangelism congresses held in Berlin and Singapore.

The need for a world perspective on evangelism is reinforced by Jack Hamilton in relation to a pressing issue for missions today: the widespread indifference of Christian youth to the need for evangelizing the world (p. 11). Mr. Hamilton affirms that older adults are failing to communicate this need to the younger generation. If this particular communications gap continues to intersect the generation gap, it takes no seer to forecast disastrous effects on North American-based world missions.

One hears much today of idealistic collegians' laudable concern for American ghettos, but one can only lament a preoccupation with these to the exclusion of concern for the far worse ghettos to be found beyond these shores. To abridge the Great Commission to include only American cities is to fall back upon an egocentric nationalism which cuts at the heart of a youthful idealism that must be lifted to embrace the needs of all men everywhere.

Fortunately for Gentiles, the apostle Paul did not wait till Jerusalem's problems were solved before he went to Asia Minor. And fortunately for the saints in Jerusalem those in Asia Minor did not wait till all local needs were met before contributing to Paul's collection. Given vision, we can indeed get there from here (p. 14).

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

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

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

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

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

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# piece of mind

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## WE'RE PEOPLE TOO

by Stephen R. Hillis

What's so tough about being a missionary's kid? A recent article in World Vision Magazine by my father, titled "The Other Generation on the Field," pointed out that missionary kids (M.K.s.) do not feel they should be pitied. They have not been robbed. If anything, they consider their experiences overseas a privilege and an opportunity. I agree.

There are, however, many pressures that make life tough for an M.K. When we first returned to the United States on furlough I discovered that Christians failed to treat us normally.

When recognized in a Sunday school department or youth meeting the missionary's child is expected to whip out a 15-minute testimony. People have the idea that since his parents are missionaries he too is a "little missionary."

This attempt to pour him into a mold at times drives an M.K. to rebellion against the church. A pastor, recently returned from a tour of missionary children's schools, said that "stateside churches help produce some of the emotional problems of missionary kids. The churches must learn to humanize their missionaries." As an M.K. I heartily agree.

The M.K. feels this pressure. Returning to the United States he wants above everything else to be accepted as a normal kid.

Christians' attitudes toward the physical and material needs of the missionary also trouble the M.K.

Constantly asked for money, many church members have forgotten how to give cheerfully. They give because they are expected to and because they

think God will honor them if they do. Consequently, missionaries are many times given things begrudgingly.

In some cases donations may be made to satisfy the "ego need" of the giver. The gift becomes the object through which the giver proves to himself that he is sacrificial. The gift is not given to God, it is given *from* me.

An extremely embarrassing situation which grew out of this attitude prompted a young M.K. to ask, "Dad, why can't you work for a living so people do not have to give us things all the time?" His self-image impressed by an unfortunate experience, this young M.K. will have trouble for many years understanding the meaning of giving.

A missionary acquaintance was hurt when a friend tried to give her some old dresses that were almost twice her size. This well-meaning giver would never have thought of wearing the clothes herself, but somehow felt that they were adequate for the attractive young missionary.

I am not unappreciative of the many wonderful gifts given to me. Without the generosity of many Christians we never could have worked overseas.

Most M.K.s., however, are adept at reading the attitudes behind giving. We notice when our parents are given old clothes by someone who has just bought new things. We notice that our parents are expected to be satisfied with an old car and banged-up furniture when most Christians are not satisfied with these. Should missionaries' needs and desires be less than those of others?

Many Christians act as if their responsibility to witness is met through missionaries. Having seen my parents give over thirty years of their lives serving Christ in China and in the United States, I cannot believe that God is satisfied when someone gives his money but not himself.

When I see this attitude I—an M.K.—ask myself why I should want to be a missionary. And why should the young people in our churches ever want to be missionaries? Why should we involve ourselves when we think we can buy our way out of the action.

I love the Church of Jesus Christ and I believe it has the answer for the world. But as long as most Christians are merely spectators, with only pro-

fessionals participating in witnessing, the Great Commission will not be fulfilled.

The greatest potential of future missionaries is the M.K. What can we do to keep M.K.s. from turning off the ministry? Let me suggest some ways Christians can have a more positive influence on M.K.s.

First, treat them like normal kids. Do not expect them to be something they are not. Realize they have the same hang-ups, the same needs, the same desires as other kids; then do what you can to meet these needs, or to help their parents to meet them.

Second, be genuine in your relationships with missionaries. Act toward them as you would toward other people. They are not superspiritual. Neither are they misfits who could not succeed in the United States. They are real people and the M.K.s. are resentful when our parents are not treated that way.

Third, become personally involved in witnessing. When all Christians become active in the task of reaching the world perhaps young people will see that the responsibility of winning people to Christ is the task of the whole church, not just of missionaries and pastors.

Finally, pray for both the missionary and for his children. Because missionaries have responsibilities helping and counseling others they have difficulty finding time and energy to minister to their own families. My father was constantly away from home. But I am firmly convinced that the prayers of my parents and those of other Christians helped meet needs created by his absence.

I am glad I am a missionary's kid. Life is not always easy—whose is? But I am grateful for the opportunities it has afforded me.



**Stephen R. Hillis,**  
*son of missionary  
parents, lived on the  
Chinese mainland  
from 1947 to 1950  
and in Taiwan  
from 1951 to 1960.  
He is a graduate  
of Wheaton College  
and the  
Conservative  
Baptist Seminary.*



# EVANGELISM:

## THE CHURCH HAS PLAYED IT SAFE TOO LONG

by *W. Stanley Mooneyham*

Statistically, the Christian church throughout the world faces a bleak future. The population explosion is cutting the ratio of Christians to non-Christians drastically. The church is growing at only one-tenth the rate of the population. And as the population increases, the percentage shrinks. Protestants now represent less than eight percent of the total population. If present population growth trends continue, in ten years the percentage will be cut in half. By the end of the century it will be down to two percent.

The statistics are alarming because they say to me that the church has not been an overwhelming success in the business of evangelism.

In spite of this we dare not take a pessimistic view. Christ did not give an impossible mandate. In fact, perhaps for the first time in the history of the church we have the capacity to evangelize the whole world.

However, if our response is to be one of optimism we need to take a ruthless, calculating, and painful look at the status

quo, and make some drastic changes. We cannot continue simply doing more of the same old thing.

The early church did not consider itself a preserver of the status quo. It was too busy turning the world upside down. If the church today is to fulfill its divine destiny in the twentieth century the status quo must go. It just isn't working. Less and less are being disciplined by fewer and fewer. It is no problem to spot the causes for the dilemma: lethargy, misplaced priorities, emphasis on professionalism, decline in missions, half-hearted commitment. They all figure in the distressing picture.

For most Christians, soul-winning has simply become another option to be exercised if one is so disposed or specially gifted. The spirit of isolationism in the political realm has subtly crept into missionary programs, and rare is the mission board which is not faced with the necessity of retrenchment, or, at best, holding at the present level. Materialism and worldliness have siphoned off energies which in other days were turned to the work of the kingdom of God.

And so the church languishes. *And* the world remains lost.

But we can change the statistical projection and see individuals in that lost world come to Christ if we want to.

Not all of the needed changes in our churches today are new. Some are as old as the dynamic concepts in Acts which

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*W. Stanley Mooneyham, president of World Vision International since 1969, was formerly vice-president in charge of international relations in the Billy Graham Evangelistic Association. He was coordinating director of the 1966 Berlin World Congress on Evangelism and the Asia-South Pacific Congress on Evangelism held in 1968 in Singapore.*

to a great extent have been abandoned by the contemporary church.

## 1. EVANGELISM—THE VOCATION OF EVERY CHRISTIAN

If the evangelistic mandate were accepted by every Christian—or even by the majority—there is no question but that we could reverse statistical trends. Although we may represent a minority, we still make up a great Christian army. But if we are going to reverse the staggering tide of statistics that is against us, we must mobilize the total church to total evangelism.

I believe that there are at least two reasons why many laymen are not largely involved in evangelism.

**A. Laymen Afraid of Failure.** One of the reasons is that many laymen are afraid of failure because they have not mastered what we call our “techniques.” Somehow we have come to think that to do evangelism we must master a system. But the Holy Spirit does not work through formulas and systems. The Holy Spirit works through the transformed lives of men and women. What we need to do is to major on a vital relationship with Jesus Christ. Witnessing, as natural as breathing, will be a result of this kind of a relationship with Jesus Christ.

Paul speaks of the Holy Spirit giving the gift of evangelism to certain people. One does not need this special gift of the Spirit to be a witness because it is also true that Christ gave the commission to evangelize to every Christian. The best witness is that which flows from obedience to Christ’s commission and results in doing normal things in a Christian way. Simply living Christ’s way in everyday circumstances permits the Holy Spirit to use us as His instruments in evangelism.

The very fact that we have to organize special evangelistic programs in our churches is evidence that our view of witnessing is distorted. Howard Butt, a Baptist layman, says that most Christians think that witnessing is either optional or obligatory. He insists that it is neither, but rather inevitable! The book of Acts supports him. When Jesus gave the commission of Acts 1:8, he did not say, “Ye *may* be witnesses” or “Ye *must* be witnesses.” He said, “Ye *shall* be witnesses unto me. . . .” The Spirit-empowered Christian will inevitably be a witness. Does then the state of our witness say something to us about the state of our spiritual life?

At least one writer thinks so. W. H. Griffith-Thomas has said:

*It is a fact, perhaps a significant fact, that throughout the epistles of the New Testament, where naturally, we find full instructions for Christians, there is only one exhortation to do the work of evangelism (II Timothy 4:5); while appeals to carry out the duty of foreign missions are equally conspicuous by their absence. On the other hand, the Christian life, its provisions and possibilities, its secrets and methods, its duties and responsibilities, will be found emphasized everywhere. Is*

*there any connection between the silence and the emphasis? May it not be a reminder that when the Christian life is what it should be, the duty of evangelization at home and abroad will be the natural and necessary outcome, as effect to cause, as stream from source?*

First-century Christians went out into the world that was as hostile as ours—perhaps even more so—and where the odds were no more in their favor than they are in ours today. But the impact of their witness shook an empire. The church today is not much more than an echo of that explosive encounter which launched the gospel on its globe-girdling way.

If our sad state of contemporary affairs is to be changed, we must begin with personal renewal.

**B. Laymen Not Enlisted.** The second reason why I believe many laymen are not involved in witnessing is simply because we haven’t enlisted them for this ministry. When Jesus passed by the vineyard and saw people sitting outside He asked, “Why aren’t you in there working?” They answered, “No man has hired us.” Every member of the church today must be brought into involvement in a massive program of witnessing.

## 2. EVANGELISM—THE RESTRUCTURING OF PRIORITIES

Something must happen in the church too. Our priorities must be restructured so that evangelism is not put near the bottom of the list.

Recently a faithful church member wrote to me saying, “I find it very hard to get excited about new pews and building program when there is a world to be won for Christ.” Of course, the two things are not mutually exclusive but in all too many churches laymen are fed on the “husks of physical improvements and ecclesiastical activity when what they really want is meaningful and satisfying involvement in touching lives for Jesus.

While I was flying across the Atlantic a news story in the Paris edition of the *New York Herald Tribune* about the world-famous British economist, Professor Parkinson, caught my eye. He had just articulated another of his “laws.” You may remember some of his earlier ones: “Work expands to fill the time available” and “Expenses rise to meet income.”

His new one aroused my interest because it had tremendous implications for the church: “Delay is the deadliest form of denial.”

What we have been doing for years is listing our priorities in a way that evangelism gets delayed. But the word “delay” is just a euphemism which lets us live with our consciences. What we do in actuality is almost nothing, while we are still paying lip-service to the doctrine. In delaying, we have denied evangelism its proper priority. In delaying, we have denied its urgency.

So the church needs to do something. We must ruthlessly evaluate our programs and emphases. On what do we spend



ur time, money and energies? If evangelism once again eaded the list of church activities, we just might find a holy nthusiasm sweeping congregations that would never be enerated by less exciting activity.

## EVANGELISM—THE ESTABLISHMENT OF TARGET AREAS

If we are to reverse statistical trends we must establish target areas of evangelism to which priority can be given. This will help us to use our limited financial and human resources maximally.

**A. Large Cities.** Burgeoning metropolitan areas which are the centers of political systems, communications networks and finance should certainly be at the top of the list. Our stewardship of the gospel is the greatest reason why cities should be one of our target areas. Paul points this out to us by his own example in Acts as we see him go to major cities of Asia and capitals of the Roman Empire.

In Africa every year twenty million young Africans are moving out of the bush and into the cities. America formerly about 85 percent rural, now is probably less than 30 percent. Young people are moving into the big cities and we do not have adequate ministries in these asphalt jungles to reach them. Consequently, they become dropouts from the church and from society. They are lost, spiritually and in every other way.

**B. Inner Cities.** In the Western world the evangelical protestant church has basically become a respectable, middle-class suburban church, and we have abandoned the inner city and its minority groups to the forces of evil. All you have to do is walk down the streets of any one of them and you will find a tighter grip of Satan on the lives of people there because they are for the most part spiritual dropouts. Having abandoned God many have given themselves over almost completely to evil. These inner cities must be challenged with the power of Christ, just as David challenged Goliath.

**C. Where the Spirit of God is Working.** As Christian organizations, as churches, as mission boards, as evangelistic agencies we should be flexible enough to deploy our forces in the areas of the world where the Spirit of God seems to be doing His greatest work.

There are periods of time when the Spirit of God moves in revival and it becomes harvest time. Someone needs to be here to help with the harvesting, but the church has become too unwieldy in many of its procedures and organizations that it is virtually impossible for it to be flexible and mobile. Constant reevaluation is needed in this area.

**D. A Strategy Ready for Open Doors.** Although we often hear about certain doors that are closed to evangelism, how often do we hear of strategies being planned to be used when the doors open again? For example, do we have a strategy ready to use when the door to China reopens? We didn't have for Japan. After the war General MacArthur called for 10,000 missionaries, and we answered with a few hundred.

And so we have not seen Christianity blossom in that country. Instead it has been Soka Gakkai which has grown from 20,000 members to 15 million adherents since 1945. If Christianity loses Japan we have no one to blame but ourselves because we were not ready to move in. We didn't even think about Japan as an evangelistic target until the war was over, and I venture to say that China is the furthest thing from our minds as an evangelistic opportunity.

We need to be planning a strategy for China. When the doors are open and the people find themselves in an ideological vacuum, when the rug has literally been pulled out from under them, when all of the mores and customs of the past years have been done away with, when ancestor worship has been buried to Communism and the Chinese have nowhere to turn, we should be ready to launch a massive invasion with the gospel!

## 4. EVANGELISM—THE USE OF TECHNOLOGY

In the midst of twentieth-century technology there needs to be a willingness on the part of the church to consider the use of technology in evangelizing the world in our generation. Immediately the thing that comes to mind is a huge, impersonal, whirring computer. And we wonder how it could be possible to use one of these electronic monsters to help evangelize the world.

Technology, now available to us, can help multiply the numbers presently being reached. However, it will require on the part of organizations and churches involved in world evangelism a degree of cooperation that we have not yet been willing to give. It will require vision and foresight, prophetic utterances and projections that to many people will sound like sheer folly. But the prophet in his time has always sounded foolish because he has been marching to a different drumbeat—the drumbeat of the passionate heart of his Lord.

## 5. EVANGELISM—THE WILLINGNESS TO BE EXPENDABLE FOR CHRIST

No consideration of evangelism could ignore the fundamental necessity of a readiness to give up life itself for Christ. We must quit trying to save our lives. Jesus said, "If you save your life, you're going to lose it anyhow." The church has played it safe too long. Every Christian must be willing to be expendable for Christ's sake. There must be a willingness to risk life, ego and reputation—to be a fool for Christ's sake—not respected, not understood, not commended, not applauded.

Statistically, the Christian church does face a bleak future. But statistical trends can be reversed if we are willing to risk all for Jesus Christ, take an objective look at the status quo, and then make dramatic changes through the power of the One who said, "Ye shall be witnesses unto me. . . ." In this alone there is optimism for the future of evangelism and reaching a lost world for Christ.

Will the church meet the challenge?



IS THERE  
SOMETHING  
I CAN LEARN  
HERE?



# by Lillian Harris Dean

## One woman's reaction to culture shock

American Christians frequently mention poor Missionary So-and-So who couldn't take the culture shock and became a dropout. Some missionaries do return because they "can't adjust." But do those who speak glibly of culture shock really know what it means? I didn't, even though I lived overseas as a child. During the past year and a half, however, culture shock has become more than a term to me. It is a painful psychological condition, sometimes a disease, but sometimes a teacher. In fact, I've found that culture shock can be a healthy and productive reaction.

Culture shock can be divided into three types: primary, prolonged and productive. The American tourist has primary culture shock when he sees people eating fried sparrows, skulls, intestines and so forth.

Everyone who travels outside his own country goes into primary culture shock. That's part of the fun of travel. But stage two is something else. "Will I become a victim of simple prolonged culture shock and develop ulcers or have a nervous breakdown?" or "Will I be able to make my culture shock productive, a creative experience which will help me see more of myself and give me empathy with others?" These questions are often asked.

A Christian teacher who has lived for several years in a culture with a low standard of personal honesty once said, "I know when I assign an essay that eighty percent of my students will bring a plagiarized essay to class. I can't stop them. I don't care." He has prolonged culture shock. He has given in and now he has peace with the world.

On the other hand, some Christian

workers in the same culture have been unable to reconcile themselves to the fact that even many Christians consider lying a commendable practice. Consequently they have "burned out" attacking areas which are symptomatic rather than causal. This maladjustment is again prolonged culture shock.

Strangers to a culture often learn that they must adjust to the irritation of different ways of doing *little* things. For example, being prompt is not important in many cultures. The person who is not cheerfully able to adjust in this way—meaning he is not able both to retain his identity and make allowances for the identities of others—goes into shock. Even worse, sometimes a person has to give up his first flush of idealism and redefine or redirect his goals. Inability to redefine goals immobilizes.

Before going overseas some Americans do not fully realize that they will be very different in another country and thus automatically disliked by a large percentage of people. For a teacher who has been liked by his students in the United States, it is a shocking experience to find a high percentage of students who seek to use him for their own ends, spread gossip about him or even threaten violence. When this happens he is greatly tempted to become defensive about his own culture and attempt to "sell" it to others.

### Smugness Here?

But there is also productive culture shock. Dissatisfaction with a different culture should stimulate a person to examine himself as well as the culture for smugness and fault. We all find this very painful.

First, I have asked myself, why do so many Christians experience prolonged culture shock when they leave the United States? Probably because most of us, as I am, are middle-class Americans who have seldom met the world as it really is. Many things which shock and disgust us would not similarly incapacitate Americans from less white, middle-income circumstances. Our past training and inexperience have not prepared us for raw confron-

tation with human nature. Naturally, then, we think our culture and experiences superior. Our American neighbors could afford soap and being, as Alfred Doolittle said, "trapped by middle-class morality," they kept their dishonesty and adultery undercover, so to speak.

In college I used to play table tennis with a friend who would shout, "You really set yourself up for that one," whenever I sent the ball back too high over the net. He'd swoop down on it and with a grand smash return it so fast that I was helpless to get my paddle in front of it. In the same way we American evangelicals set ourselves up for a grand slam when a missionary is sent overseas.

### Lesson of the Elbow

For the college-educated, middle-class American Christian to move to an underdeveloped area is to experience bewilderment. Differences in manners shock us. People of a similar category in America do not elbow each other out of the way, walk between people without apologizing, or converse loudly when a lecturer is speaking. These things annoy me, but is there something I can learn here? Perhaps something about myself?

One must learn to look beyond the negative aspects of a culture to the values which produce those particular traits. When a young man slams the elevator door in a young woman's face I should realize that his problem is not a lack of good manners but a low view of human life which has focused particularly on women. Maybe he's just mad about something. It isn't wrong for me to be shocked. What is wrong is a prolonged culture shock which allows continued tremors leading to volcanic temper losses or a breakdown.

I am more deeply shocked by poverty. By the drive to take advantage of the other guy. By the dictum that I and my brother are against my cousin, I and my cousin against the stranger. I am shocked by the fact that people think my friendship has to be productive—that I have to give them something or they do not care to remain friendly. I am shocked by lack

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of motivation, disinterest in taking responsibility. I am shocked by inability to foresee, to plan for the future.

I am shocked by the low standards of honesty where everything can be had—for a price. Where medical doctors sell illness excuses to students. Where members of parliament grow hashish on their farms in defiance of regulations they themselves made.

I might be less shocked if I had ever lived in a Chicago ghetto instead of in suburban Wheaton, Illinois, or been private secretary to an American business executive instead of treasurer of the Women's Society of Christian Service.

### Fresh Look at Culture

Thus, I must ask myself, "Who says my culture is better?" Would a sociologist call one culture "better" than another? If so, what aspects would he consider? I feel a need to look for and appreciate positive values in other cultures. This appreciation must go beyond appreciation for *tabouli* salad and native brass work. People here may lack emphasis on working until one is ragged, but on the other hand they realize that only making money is not the supreme goal in life. The culture in which I now live has a greater sense of family unity and more respect for the experiences and wisdom of age than does my culture. This culture prizes human values over material values, relationships rather than possessions, and loyalty is a noble word. It pays me to not forget these things.

Yet I find it difficult to appreciate a man wearing an American shirt who blows American cigarette smoke in my face and then complains of cultural exploitation by Americans. Especially if he received his education on a scholarship at the American University in Beirut while I spent my college summers in a Chicago factory. Yet is there something I can learn here?

As an American Christian overseas, I can learn this: I am indeed a "cultural imperialist." I represent a socio-economic force which has invaded other societies and thrown them into chaos. Toynbee in *The World and the West* speaks of cultural stress and

"...the distress suffered by a soul when it is required to live in two different spiritual universes at once—even when these two claimants on the same soul's spiritual allegiance are rather closely akin to one another." Because of cultural rape, some nations such as Syria and some Latin American countries seem to be going backwards. Their technological development seemingly has been arrested and they have become "non-developing societies" in order to save their indigenous cultures.

Middle Easterners, especially young people, live in this area of distress. If I think that I am "culture shocked," they are even worse off. I can always retreat to Worthington, Indiana, where the culture is "pure." But there is no retreat for them. Their entire society is culture shocked.

Trying to make culture shock productive does not mean we need to surrender judgment—but rather it means allowances should be made. We need to be tolerant. And we middle-class American Protestants are not noted for being that. We are chauvinistic and parochial in our fundamentalist circles.

We ought to think of the culture shock we cause those around us. An American minister in Lebanon caused several persons to walk out of the church when he crossed his legs while sitting on the platform. To the conservative Middle Easterner that minister's posture was shockingly disrespectful to God.

### No Escape from Love

Productive culture shock also means—and I cannot escape this no matter how shocked I am—that I need to love those of other cultures. I must love them even when I find it much more natural to feel disgust, contempt or self-pity, and though I fail often, I must not let that failure incapacitate me.

Frustration fights love, and culture shock is full of frustration. To love is to be willing to sacrifice for another when—and for me this is the hardest—a person tells me all Americans overseas are there to make money and anyone who sends money to support mission-

aries does it for tax-deduction purposes.

I know the elderly ladies who give out of their pensions and the students who go without meals to help orphans but he doesn't. I know those who have given up careers to help people who scorn them for giving up their careers but he doesn't. And I know about God, but many times he doesn't. Somehow this doesn't always help when confronted by a cocky Middle Eastern student who assures me I must be a CIA agent or I wouldn't have come to his country. There is something in me that demands love and appreciation and I keep coming down from the cross.

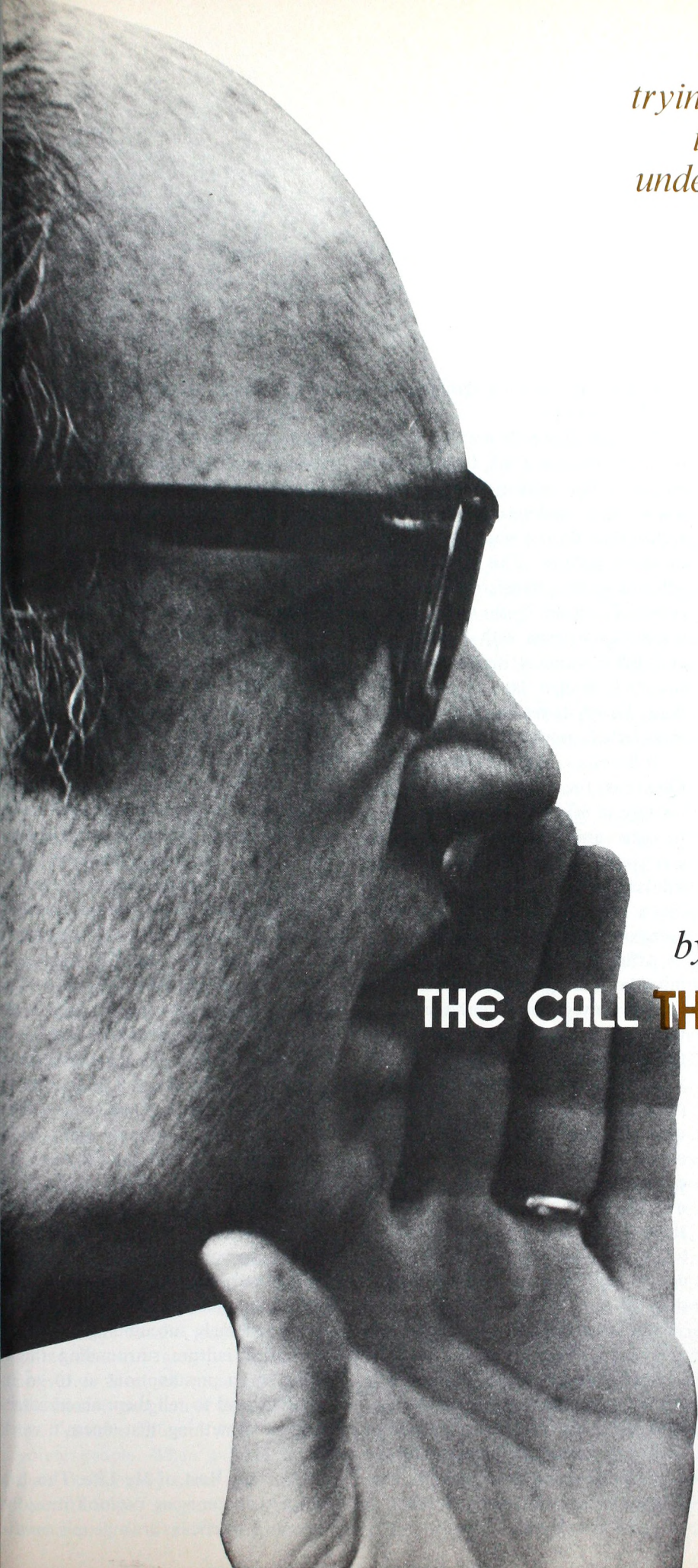
So, going into my second year, I waver between prolonged and productive culture shock. I ask myself "What really are my duties?" If I came here to convert, to train, am I not hoping to change values and thus change culture? No human being is a naked entity with no relationship to his cultural membrane. And when I admit I do want to change—via the gospel—some cultural patterns such as attitudes toward women and lack of concern for those outside the family group, then I admit that I'm a cultural imperialist.

### Ubiquity of Culture Shock

But by this definition isn't God a cultural imperialist too? I think of the culture shock Christ caused—and received. Seeking help, I recently read Richard Niebuhr's *Christ and Culture*. Niebuhr says, "Not only Jews but also Greeks and Romans, Medievalists and Moderns, Westerners and Orientals have rejected Christ because they saw in him a threat to their culture."

In the pre-Ottoman empire days in Asia Minor, vast cultural differences existed between the Muslim Turkish groups and the Christian Byzantine empire. The tides of culture shock swept back and forth as the best and worst elements of several races collided. Fierce and warring bands from all groups, including many religious men rejected by their own societies for their fanaticism, preached holy wars and made many converts. Should I try to identify with them?





*“We find ourselves trying to convey a message in a language that isn’t understood to a generation that can’t hear.”*

*by Jack Hamilton*

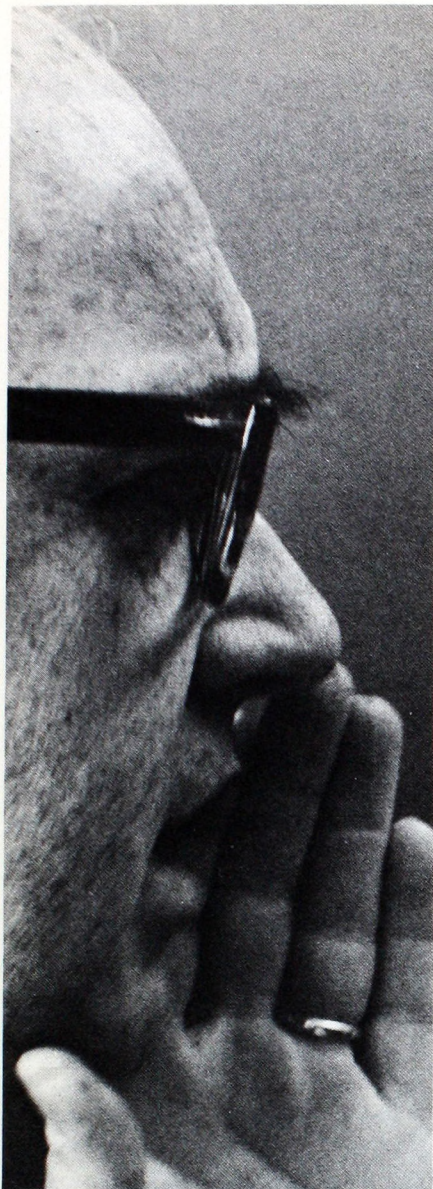
## THE CALL **THAT ISN'T HEARD**

Looking at the average travel folder one would gather that the uttermost part of this earth is a lonely sun-drenched beach or a distant exotic mecca. A place to “get away from it all.” And it is only a few hours away via the “friendly skies.”

The church refers to the “uttermost” in awe-inspiring tones as the ultimate sacrifice of human endeavor to reach a backward people in some

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*During 25 years in youth work, Jack Hamilton saw over one hundred young people enter Christian service through his ministry. He is author of the book *Teenagers of the Bible* and co-author of *I Can't Hear You When You Act That Way*. Currently he is executive administrator of Dick Ross and Associates, producer of the film “*The Cross and the Switchblade*.”*



primitive, steaming jungle with Christ's love. But the generation that must "get the message" or "hear the call" doesn't even know the uttermost exists.

We find ourselves trying to convey a message in a language that isn't understood to a generation that can't hear. Faced with this we can, as a church, continue throwing out our words and throwing away our time to an untuned audience, or we can mentally cross the generation gap and face the "why so few respond" from their point of view and then tune in on their wavelength.

**The Shrinking World.** Today foreign countries and their people are not mysterious, primitive and seemingly without culture, located in vast unknown areas. As elementary as it may be, all people have some form of social culture. The word "heathen" some-

how does not fit even though Christ may be unknown.

In America we have exchange students from many of these foreign countries. Our young people learn to know and understand them, and realize they do not want us to meddle in their politics. This realization is subconsciously transferred into the realm of religion. Yoshi Okura spends a semester in class with Bill Thomas, and Bill's entire attitude changes. A so-called foreign land is now next door. Its mysteries unfold. Its culture is respected, so why change it?

It becomes more difficult to preach Christ as the "only way," for this message in effect says that my religion is right and yours is wrong. This concept is incompatible to so many thinking young people today, whose motto is "live together in peace, whatever your color, race or creed."

**Affluent Society.** In a past day of missions, the age of materialism had not yet arrived. Sacrifice was largely in terms of separation from family and friends for long periods of time and by great distances. Now our highly educated young people are caught up in a materialistic emphasis in spite of themselves. With exciting, challenging, potentially lucrative vocations awaiting them, they find that giving up the good life to prepare themselves to sell people overseas on a Christ they don't want is just not worth the sacrifice.

Add to this several attractive government programs that combine serving mankind with patriotism. The Peace Corps and Vista will train you, send you and pay the bill. Becoming a missionary means a struggle to get support. To many young people, that struggle seems like begging for help.

**Full-Time Service.** We are rightly

doing away with the old idea of "full-time" versus secular. To young people this concept is another hang-up. We emphasize that every committed Christian should be full time in making his Christian witness effective. We frequently use dedicated businessmen in our pulpits—men who relate their experiences of sharing Christ in a godless business society. Sometimes the impressions left would indicate it is a greater service to God to go into business. As proper as the redefinition is, it often does exert a subtle influence along the line that there is no need to go overseas when one can work for Christ in a needy field right here at home and make money at the same time. And often in so doing, rise rapidly to a position of importance in the church.

**Christian Values.** There is a breakdown in the application of the traditional values of the Christian life. From every side we are pressed with our failure to solve the poverty problem at home. It has always been here, but only recognized a couple of times a year when baskets full of food were gathered to give to families we didn't know and would never see again. Daily we witness the lack of Christian influence in the inequality of the races and in some other forms of prejudice. Let the long-haired, oddly-dressed young person come to our youth group and our love turns to a cool tolerance. Christian young people also are increasingly succumbing to the sex and drug culture surrounding them. Why be so presumptuous as to go to another land to tell them about someone or something that doesn't work here?

**For the Rest of My Life.** This is a further discouraging outlook missions present. Americans are a people on the

move—even going to the moon! We move from job to job and city to city to further careers, to work with more qualified personnel from whom we can learn, to gain a new dimension in a particular field in which we are interested. People are free to do this without any “unspiritual” stigma attached. Except, that is, the missionary returning home and then not going back to the field. We associate that with failure. In conversation with some who have returned from a field and are now actively engaged in a ministry here, we have learned of the heartache and stigma often attached to such a move.

If the image of a missionary is that of one’s spending his entire life in one place, working with the same people, doing the same thing, is it so difficult to see why young people find it difficult to respond? Encouraging progress is being made in this area. Short-term missions programs provide an opportunity to serve for a few months on a foreign field and an increasing number of teen teams have been going overseas. Statistics of those who have gone for a short time show a good percent preparing to return for a career overseas.

**Scale of Importance.** Every church has a missions program. Yet most churches relegate the dispersing of funds to a missions committee that seldom has much contact with youth in the church. Mission circles (primarily women) handle projects and programs that are rarely related to teen activities. Most of those involved in the mission program of the church live in an entirely different world from our young people. When a breakthrough does occasionally come and someone “gets through” to our potential missionaries, little if anything is done on

their level to continue to encourage them.


**Lack of Concern for Needs at Home.** A final point of which we are hearing more and more is the great contradiction between what we preach and what we live. We have taught that we are not to be concerned with our daily needs and back it up with Scripture by quoting: “See how the Lord clothes the lilies of the field.” Then we struggle to make the best dressed list! We have taught “all that I need is Jesus,” but we often devote much of our energy to the pursuit of material possessions.

A 16-year-old was asked why he thought so few young people today feel they should be missionaries. His answer sums up the underlying reason behind the breakdown in society that we see. “We are not doing it at home, so why go overseas?” Why talk about going to Africa when the average Christian does nothing about the Harlems and Watts’ right here at home? In an authoritarian age, we might have said “Don’t do as I do, do as I say,” but not now.

Phillips translates Acts 1:8: “You will be witnesses to Me, not only in Jerusalem, not only throughout Judaea, not only in Samaria, but to the very ends of the earth.” “The very ends of the earth,” or the uttermost, is included with Jerusalem, Judaea and Samaria, not at the end of or in progression to. God’s call is to dedicated service to “our” world. Perhaps a specific call to missionary service on a foreign field is a mistake. God’s call is in actuality to a dedicated walk with God in our world. Everyone has an uttermost in his world. To reach it requires a combination of preparation and service *now*. And as we fulfill this, our horizons move back and the utter-



mosts of our world become the uttermosts of the earth.

We only shape tomorrow as we move in the now. Maturity and experience that is only gained through age and trial is desperately needed to counsel and guide the vision and enthusiasm of youth today. They are better prepared to serve and reach *now* than those twice their age a few decades ago. But in their immaturity many have not learned to bridge the language generation gap. They don’t know how to translate our language, and so often they miss the message. It is not entirely their fault. It is ours too. We have the maturity to discern. We should have the ability to learn their ways. As we understand them, their customs, ambitions and their language we are able to reach them. After all, isn’t that what missions is all about? 

# YOU CAN SO GET THERE FROM HERE

So, you have. . .

made a commitment of yourself to the Person of Jesus Christ and He has taken you up on it. You feel motivated to serve Him and want to get going toward something that will become a solid opportunity? But where do you start?

Let's talk about the "why" for a minute. You really want to serve the Lord, to be used by Him in just the place He eventually directs you to. But what is opportune to *you* about vocational opportunity for overseas employment or involvement?

1. An opening to take a message and deliver it whether it's accepted or not, no matter how you may be employed vocationally on the field?

2. A chance to become involved with the *people* of different lands who have ways intriguingly different than your own?

3. A door to personal understanding; broadening and an expansion of your own view of the ways in which this world actually works?

4. The possibility of relating the Person of Jesus Christ to people who have a confused conception or no conception of Him at all—to give Him

a channel to live through you to them?

5. The fascination of satisfying your curiosity as to whether, if only for a brief period perhaps, you can actually relate to "the world" in its non-English-speaking forms of thinking and doing?

6. An opportunity to view firsthand drastic living conditions in less developed parts of the world which you have heard about?

7. A real live chance to help mankind—even if it's only one person?

Mentally and prayerfully you've probably been juggling the famous "W's" for several years now:

I. WHO to contact; who to work with?

II. WHAT kind of opportunities fit my personal recipe?

III. WHERE to explore, where to fit in?

IV. WHY such and such a vocation and not some other?

V. WHEN to time your steps?

*You take it from there.* If you don't have a lot of contacts, move on to what you want to do with your life. Take it from whatever category you're strongest in. If you have stronger tendencies for one region or country,

try putting them next to the other four categories until you have collected enough information for a trend or pattern to set up. Don't just sit there.

If you tend to think it's too early to make such a big deal out of all this, you're running a good chance of being wrong. *Somebody* must have said it by this time: "The future belongs to those who are now continually planning for it." Abiding in Jesus, live a day at a time, making yourself as useful as possible for that day. By living each day as fully as possible, you will be better prepared for those ahead.

## Here in one place. . .

. . . we thought you'd appreciate some titles and lists on related subjects to help you start making those all-essential contacts.

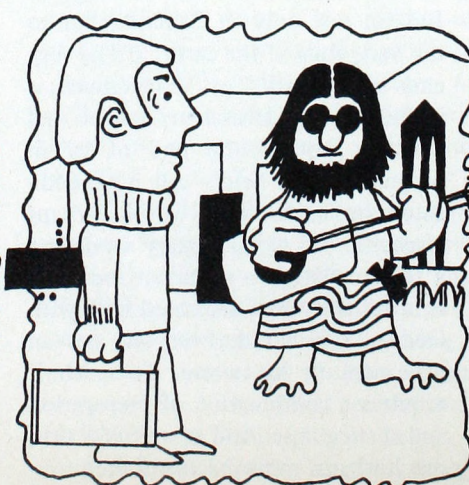
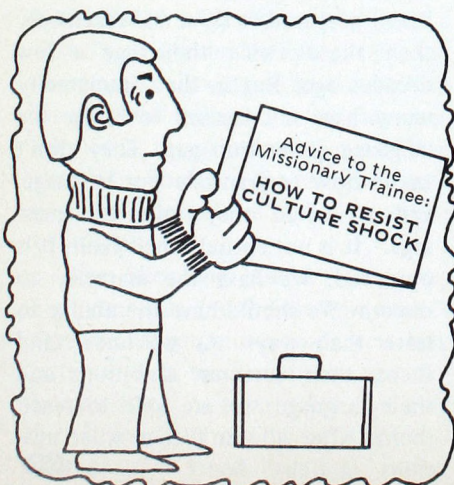
## Some of the reading. . .

. . . is very general, some for reference and some may be fairly heady stuff. A reference librarian in an adequate library or college can help you. So can a bookseller on the really key titles. Don't sell the medium-priced public library short either. So here they are for your personal planning:

## Short-term programs. . .

. . . of various lengths have been conducted by the following inter-

## DR. WORVIS





denominational missions organizations. Ask for information as to when and where you can be involved and for how long:

The Evangelical Alliance Mission, P.O. Box 909, Wheaton, Illinois 60187 (working on 20 mission fields)

Greater Europe Mission, 214 North Hale Street, Wheaton, Illinois 60188 (serving in France, Germany, Austria, Italy, Scandinavia, Spain and Greece)

Sudan Interior Mission, 164 West 4th Street, New York, New York 10023

Youth For Christ International, P.O. Box 419, Wheaton, Illinois 60188 (two-year assignments)

Missionary Aviation Fellowship, Box 32, Fullerton, California 92632 (serving in Latin America, New Guinea, Africa and the Pacific)

Central American Mission, P.O. Box 8005, Dallas, Texas 75228

Latin America Mission, 285 Orchard Terrace, Bogota, New Jersey 07603

West Indies Mission, 832 S. W. 23rd Avenue, Miami, Florida 33135

Bible Club Movement, Inc., 237 Fairfield Avenue, Upper Darby, Pennsylvania 19082 (serving in U.S., Canada, Scandinavia, Great Britain, Europe and Africa)

Wycliffe Bible Translators, P.O. Box 960, Santa Ana, California 92702 (serving in 19 countries)

### Christian recruiters...

... are looking for the "right" concerned people as much as concerned people are looking for the "right" opportunity to serve the Lord. Here are the offices which come the closest to being actual placement offices in the Christian mission field. They know where the needs are and can refer you if anybody can:

The Christian Service Corps, 1501 11th Street, Washington, D.C. 20001 (Ask about their periodical "The Christian Corpsman.")

Short Terms Abroad, 113 North Washington, Wheaton, Illinois 60187

Christian Missionary Recruiting Service, 1083 South Pearl Street, Denver, Colorado 80201

Inter-Varsity Christian Fellowship, Missionary Department, 130 North Wells Street, Chicago, Illinois 60606

Medical Assistance Programs, Box 50, Wheaton, Illinois 60187

Volunteers in Service Abroad, Free Methodist World Missions, Winona Lake, Indiana 46590

Department of Career Guidance, Mr. Dale McClain Director, Oriental Missionary Society, Box A, Greenwood, Indiana 46142

World Brotherhood Exchange, Lutheran Council in U.S.A., 315 Park Avenue South, New York, New York 10010

Laymen's Overseas Service 321 Mississippi, Jackson, Mississippi 39201  
Evangelical Outreach, 323 East Jefferson Street, Wheaton, Illinois 60187

Manpower Register (I.V.C.F.), Case Postale 6, 100 Lausanne 5, Switzerland

Wake Up to Your World, c/o Youth for Christ International, Box 419, Wheaton, Illinois 60187

### Overseas Employment in General:

*How to Travel and Get Paid for It* by Norman Ford, \$1.50 from Harrian Publications, Department B, Greenlawn, Long Island, New York 11740

*Jobs that Take you Places* by Joseph Leeming, David McKay Company, New York

*How to Travel Abroad Without Being Rich*, Harrian Publications (\$1.50), Greenlawn, Long Island, New York 11740

### Study and student travel:

*Service and Employment Opportunities*, Council on Student Travel, 777 United Nations Plaza, New York, New York 10014

*Employment Opportunities for Students Trained in International Relations and Area Studies* (58 pp.), from University of Minnesota Center for International Relations and Area Studies, Minneapolis, Minnesota 55455

### Missions and church-related fields:

*Next Steps or Seven Things to Look for in a Mission*, IFMA, 54 Bergen Avenue, Ridgefield Park, New Jersey 07660

*The Preparation of a Missionary*, John Mostert, Box 543, Wheaton, Illinois 60187

*Next Step for the Missionary Volunteer* by Harold R. Cook, Moody Press, 820 North LaSalle Street, Chicago, Illinois 60610

*Careers of Service in the Church* by Benson Y. Landis, J. B. Lippincott Company (\$3.50), Philadelphia or New York

*Survey of Overseas Personnel Needs*, American Baptist Convention. Try

continued on page 28





# globe at a glance

## 'Day of the missionary' ending in Japan Baptist reports

### EID begins in Mexico

"A general revolution in evangelical ranks, and the awakening of revival in the whole country, is what I expect from the Evangelism-in-Depth movement which we begin in 1971," stated the Rev. Antonino Bonilla who was elected president of the executive committee of EID for Mexico.

The initial EID organizational meetings were held June 2-4 in Mexico City.

Mexico, with 50 million people, is more than three times the size of any other Latin American country where Evangelism-in-Depth has been held. It is the eleventh country to unite for the total evangelistic effort.

A National Assembly is scheduled for October 4-9 to make final decisions regarding the program.

### Churches destroyed in Peru

"Scores of evangelical churches were destroyed and many believers killed," reports missionary Norman Mydske concerning the earthquake in Peru.

As director of The Evangelical Alliance Mission's Lima-located radio station, Mydske traveled with CBS newsmen into areas of greatest destruction.

Mydske, commenting on the massive relief effort that has been launched and the tremendous job of rehabilitation ahead, says, "Peru's tragedy has tended to give evangelicals a special opportunity to demonstrate the love of God and share the Gospel with people."

### Education of missionary children to be upgraded

Upgrading overseas education of missionary children was the theme of a recent South American conference of schools for missionary children which

was held in Cochabamba, Bolivia.

Specific actions of the conference included the approval of a document which outlines a series of papers to be written on the role and service of the missionary children's school in the total missionary program. A steering committee was elected to promote these objectives, and future meetings are planned.

It is reported that almost 600 students will benefit directly from the conference.

### Evangelism continues in Vietnam

Twenty tent-evangelism campaigns have been completed with an average of 300 people expressing a desire to know Christ, according to a report from Tom Stebbins, Christian and Missionary Alliance man who is chairman of the country-wide Evangelism Deep and Wide program.

During the remainder of 1970, crusades are scheduled for every city and provincial capital.

In addition Evangelism Deep and Wide is in the process of publishing a booklet to place in two million Vietnamese homes during 1971. World Literature Crusade is assisting in the project.

Stebbins reports, "There are many weak spots with our evangelistic effort but we praise God for a measure of mobilization in the midst of this terrible war."

### Summer missionaries increase

This summer a reported 1784

After 20 years of service in Japan, Southern Baptist missionary, the Rev. Worth Grant, suggests that the "day of the missionary is past."

He said he had been trying to determine why there are only 800,000 Christians in Japan with a population of 103 million. He has some theories:

"One reason is the foreignness of the Christian religion. Another is the foreignness of the money that supports this religion. Japanese have a suspicion

"summer missionaries" were serving overseas with 52 evangelical missions. In 1966 the same missions sent out 308.

The estimated cost for transportation and room/board for these missionaries was reported to be \$826,587. Most of this amount was raised by the short-termers and did not come from regular mission funds.

The committee making the report recommended that "we had better examine our objectives and procedures to make sure we operate (these programs) at a high degree of effectiveness" because "it appears from the size and scope of the program that it is here to stay."

### NWT gets gospel for 100th birthday gift

Northwest Territories of Canada celebrates its centennial this year. In 1870 the area became a district of Canada. Evangelical missionaries working together as the Evangelical Fellowship of the Northwest Territories are planning to place a gospel of John (the American Bible Society's Today's English Version) in every home in the Territories where English is read. The first consignment of 6000 gospels was to come down the Mackenzie River in early July.

### Lutherans meet amid controversy

Last minute change of meeting place for the Lutheran World Federation general assembly led general secretary of the federation, Dr. Andre

...tting money from others. Their religions of  
...nism and Shintoism don't get 'foreign money.'  
...also think there is a psychological scar left by  
...religious wars which developed between the  
...zealous Roman Catholic missionaries and the  
...ists.

...t when a Japanese does accept Christianity,  
...kes a wonderful believer."

...nt continues, "I'm not saying we should stop  
...to send the Gospel, but we should examine  
...means. One-half of all the money we spend for  
...ns throughout the world must be spent on the  
...nary himself—his food, clothing, family and  
...ng. What we can do in the mission field is  
...d.

...applied the changes he foresees to Japan. "I  
...suggest using more mass media techniques

...pel, to say, "For one reason or  
...ther we are all dissatisfied at being  
...e."

The 10-day meeting held July 14-24  
...s planned for Porto Alegre, Brazil,  
...was changed July 5 to LWF  
...quarters near Geneva, Switzer-  
...d.

The controversy which finally  
...mpted the change was based on the  
...r that the presence of the general  
...sembly would indicate Lutheran  
...approval of the present political  
...time in Brazil. Many of the LWF  
...mber churches objected because of  
...ported torture of political prisoners  
...Brazil.

Actual deadlock came when the  
...zilian churchmen insisted on in-  
...ng the President of Brazil to  
...dress the assembly.

In his review of the events that led  
...the change Dr. Appel said he  
...alized that the most difficult prob-  
...n "for us at the present time is that  
...the political witness of the church."

"It is obvious that in the future we  
...ll not choose an assembly site  
...mply because a certain political  
...time is liberal or well-disposed  
...wards us; but if the aim of an  
...sembly is not political, what kind of  
...role should it play in this field in  
...der to remain faithful to the  
...mands of the faith?"

Of a possible 240 voting delegates  
...l were present in addition to 500  
...nsultants, staff, observers and visi-  
...s. (Brazil representatives did not  
...end.) Among the observers were

like radio, television and literature. For instance, the  
Japanese people are the 'reading-est' in the world.  
They are a bunch of bookworms and yet there is no  
Christian literature which can be bought at a  
Japanese bookstand. Then too, so much of our  
literature is for Christians. We need more for  
non-Christians."

According to the missionary, there was opposi-  
tion in the 20,000 Japan Baptist Convention to the  
Baptist World Alliance meeting in Tokyo because  
some members feel the Alliance is dominated by  
Americans.

Grant estimated that 75 percent of the Japanese  
oppose the U.S.-Japan security treaty. He said that  
included Japanese Baptist leaders who are afraid the  
treaty will drag the country into another war or  
increase militarism.

Lutheran Church-Missouri Synod presi-  
dent, Dr. Jacob A. O. Preus and  
five Missouri Synod churchmen.

Two Asian and two African  
churches were accepted to LWF  
membership which brought the total  
to 75,124,215 members of 82 Luth-  
eran church bodies. This is the third  
largest Christian group, following Ro-  
man Catholics and Eastern Orthodox  
churches.

The assembly was said to be the  
youngest ever. However, the young  
people attending did not feel that the  
average age of 44.6 was young. The  
assembly was ten percent female.

In the first contested election in the  
history of LWF, Dr. Mikko Juva, 51,  
professor at the University of Helsinki,  
was elected president of LWF.

Dr. Appel lamented that "it is  
becoming more and more difficult to  
arrive at unanimity within the church.  
Differences of opinion are rife even  
while we are speaking of unity; the  
consensus of opinion which we are  
striving for is giving way to confron-  
tations, and majority votes arouse  
motions of censure from the  
minorities."

### Baptists gather in Tokyo

Baptist World Alliance represen-  
tatives meeting in Tokyo called for a  
strengthened United Nations to be  
used as an instrument of peace and  
urged that the international organi-  
zation be made representative of all  
people.

*continued on page 24*

## people make the news

Dr. D. T. Niles, a president of the  
World Council of Churches and chair-  
man of the East Asia Christian  
conference, died July 17 in Vellore,  
India after a short illness. Dr. Niles,  
born in Ceylon 62 years ago, was  
trained for the ministry in Bangalore,  
South India.

Dr. Ted W. Engstrom, executive  
vice-president of World Vision Inter-  
national, has been named Layman of  
the Year by the National Association  
of Evangelicals.

John Reagan, Presbyterian U. S.  
missionary, has been asked by the  
newly reorganized Division of Educa-  
tion of the Japan National Council of

Churches to become associate secre-  
tary for education.

Nolan Willems, 40, missionary with  
Far Eastern Gospel Crusade, was killed  
in Lucena City, the Philippines, in  
early June when the truck he was  
traveling in was attacked by two men.

Dr. Frank B. Owen, 48, Southern  
Baptist missionary doctor died June  
24 in Honolulu, a year short of seeing  
his dream of a hospital in West  
Sumatra come true. He had operated  
an outpatient clinic and had been  
working to complete negotiations for  
the building of the hospital. He was  
the only missionary physician assigned  
to the project.



# Stratified evangelism invades Johannesburg, South Africa



*Goal of Mission '70: that everyone in this city, the second largest in Africa, may hear of Jesus Christ.*

"1970 has been proclaimed a Year of Outreach by the churches of Johannesburg—a year which has been set aside for the special purpose of saying to this city: 'This is the Good News about Jesus Christ.'"

At first glance the goal set for Mission '70 would seem impossible.

Johannesburg is the second largest city on the continent of Africa. In addition to the usual people groupings of any large city, South Africa's apartheid policy creates several more.

There is the English-speaking white community. There are the Afrikaners, the South African Dutch, who speak their own language, Afrikaans. Soweto, a vast complex of black townships just outside Johannesburg, has 500,000 Africans representing ten different tribes. In addition there are the 70,000 Coloureds (mixed blood people who have their separate community and leaders).

Where to begin to tell Johannesburg the good news about Jesus Christ?

Mission '70's answer is with the church—the layman.

All of Johannesburg's major denominations are participating in Mission '70: 90 English, 20 Afrikaners, 26 Coloured and 150 Soweto churches. All are working together in a program of outreach spearheaded by African Enterprise, an evangelistic project on the continent of Africa. African Enterprise is coordinating and providing many of the tools

and specialized personnel necessary for such an undertaking.

The method of approach for the Mission is stratified evangelism, an attempt to reach all levels and segments of the Johannesburg population. The key is the layman.

Lay training began in May and June. Each church held its own training classes, AE providing the teachers.

Those interested, usually a small



*Michael Cassidy, African Enterprise head, will be speaking in mass meetings being held this month in Johannesburg.*

percentage of the church membership, received training manuals on how to witness, written by AE team member Dick Peace.

General discussion about the fear and reluctance to witness were shared at the sessions. Methods of overcoming those fears were tried. Usually as the group continued to meet there were dropouts until the group got down to those who really meant business about sharing Jesus Christ with others.

Special training programs following similar curriculum were held with

various groups including Sunday school teachers.

A house-to-house campaign requiring 1000 workers to cover Johannesburg and Soweto began July. Purpose of the calling was to invite people to the main meetings in September and also to participate in the home evangelism phase during August.

The men and women who participated in the training sessions went to their neighborhoods during August and invited friends and neighbors to their homes for small group evangelism. Films, tapes and other programs were available to them from African Enterprise, which has especially prepared material for this phase.

Following the principle of stratified evangelism there were special reaches to various age groups and vocational groups.

—Lay training courses were held at six hospitals with very enthusiastic response.

—The businessmen's committee held lunch hour services and scheduled during this month symposiums for businessmen. The largest percentage of the Mission '70 budget comes from business firms.

—During the July vacation Children's '70 Clubs were organized.

—The sportsman's committee was headed by Bryan Davis who ran South Africa in the Rome Olympics in 1960, the last year South Africa participated in the Olympics.

A teen outreach included a coffee e, a camp retreat for young tian leaders and a Teen Talent val.

ly 9 British pop star Cliff ard appeared in a concert, where ang and shared his experience in

Christ with an auditorium ed with young people.

Chris Smith of AE trained a wide choir which will participate e mass meetings to be held this h.

peakers for these meetings, which climax the home evangelism e, are Michael Cassidy, head of an Enterprise, and Festo gere, an outstanding evangelist Uganda.

fter the mass meetings held umber 12 through October 4 there be an intensive follow-up. The monies of those finding Jesus h a friend or at the coffee house a meeting are a great encourage- to those involved in Mission '70. owever, it seems at this time that goal of Mission '70 will not be ed. All of Johannesburg is not to effectively hear the good

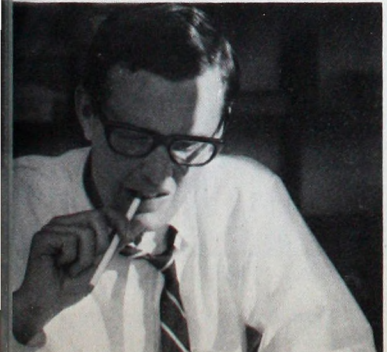
ne team member explains. "Chris- are reluctant to involve them- in lay training. So much more have happened in Johannesburg '70 if more 'Christians' had been g to be trained."

ot that the Mission is a failure. of thousands have heard of Jesus many have accepted him. Prayer s are regularly praying that many will respond during the mass aigns.

is just that so much more might been done.



*Prior to the actual '70 outreach, much groundwork had to be laid. Here a slightly frustrated Dick Peace of AE struggles for just the right word for the lay training manual.*



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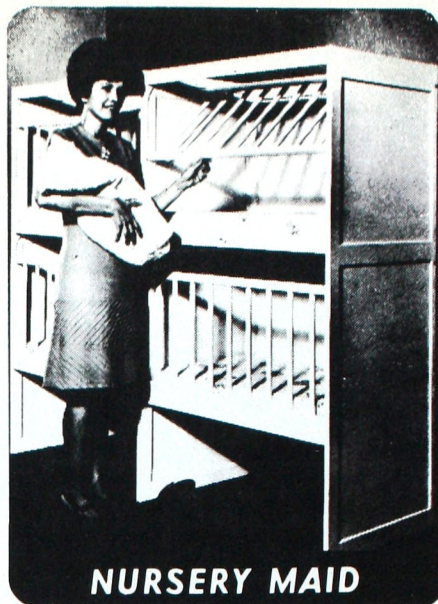
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# Facts of a field: Brazil

## BRAZIL VITAL STATISTICS



**Capital:** Brasilia  
**Area:** 3.3 million square miles, the fifth largest nation in the world.  
**Population:** 92 million (1969 estimate). Major ethnic groups include Portuguese, African, American Indian, Europeans and Japanese.  
**Population Growth:** About 3 percent annually.  
**Urbanization:** About 50 percent of population is urban. Ten major cities include about 19 percent of the total population.  
**Language:** Portuguese.  
**Literacy:** Over 50 percent.  
**Economy:** Widely varied—from primitive agriculture to highly developed industries.  
**History:** Discovered by Portuguese in 1500. Became independent in 1822. Republic proclaimed in 1889. Several military presidents and "strong man" leaders.  
**Religions:** Roman Catholicism claims the majority of the population; Protestants total about 10 percent. Widespread spiritism is also reported.

gregation Church (Italian Pentecostal). About 400,000 communicant Lutherans are found in southern Brazil, while Baptist churches have about 300,000 members.

The church in Brazil is made up of four major groups: Pentecostals, Adventists, newer denominations, and the traditional denominations. The Pentecostal family of churches has grown the most rapidly, while traditional groups such as the Presbyterian and Methodist have barely managed to keep up with population growth. Adventists have done somewhat better, while the newer denominations are showing good growth.

Churches and missions in Brazil are engaged in several forms of ministry: Church planting, broadcasting, literature distribution and many others involve Christian workers. Bible and Bible portion distribution in 1967 totaled over four million pieces. Protestant churches and missions operate recording studios, film libraries and radio stations.

**MISSIONS:** Brazil's significant total of foreign Protestant missionaries is almost 3000. About 80 percent are from North America. Protestant missionary work began in Brazil in 1852 and now includes about 150 missionary agencies. The largest agencies are the Southern Baptist Convention and Wycliffe Bible Translators.

Most of the missionaries are concentrated in the southern part of Brazil. The second largest area of concentration is along the eastern seacoast. Work among the primitive tribes in the northern interior has attracted about 15 percent of the missionaries.

**CURRENT STATUS OF CHRISTIANITY:** Christianity has been an influence in Brazil since the sixteenth century, primarily through the Roman Catholic Church. That church still claims the majority of the population, although not more than 15 percent of the Catholics are estimated to be active members. Protestant churches have exhibited rapid growth, particularly since the 1950's, and Brazilian Protestants make up about 65 percent of all Protestants in Latin America.

Brazil continues to attract more Protestant missionaries than any other nation in the world, except India.

**CHURCHES:** The four largest Protestant churches in Latin America are found in Brazil. The communicant church membership in Brazil is over 3.3 million, about 70 percent of which is composed of members of Pentecostal churches. The largest single church grouping is the Assemblies of God, followed by the Christian Con-

20

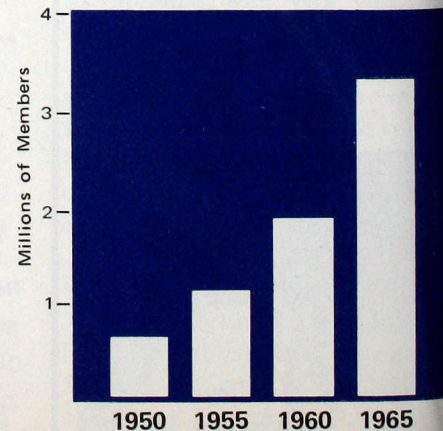
Major Church Membership (1967)



Population of Latin America



Protestant Church Growth



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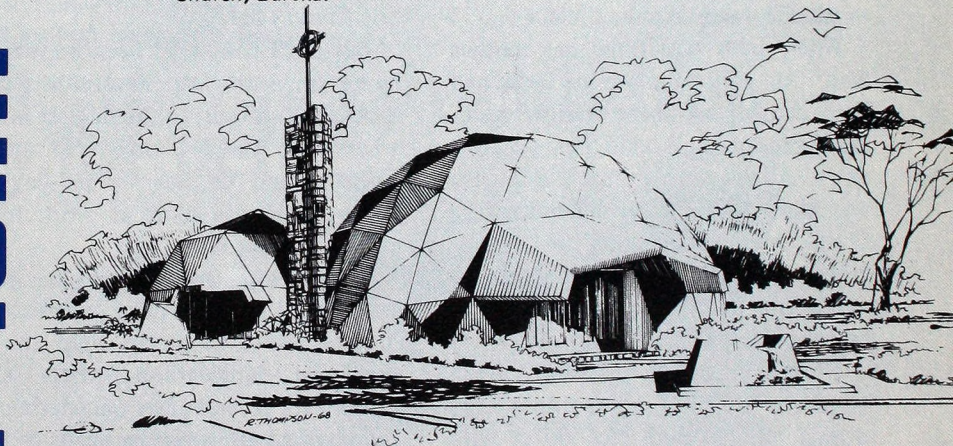
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## personality profile



# A DREAM-A LIFE-A PRIZE



Beth Albert

Obstacle after obstacle was hurdled as the child raced toward the goal. The prize? Becoming a missionary to Africa!

It was only the dream of a ten-year old, but it was a dream that has partially come true in the life of Beth Albert. She didn't go to Africa, but she has spent nearly 25 years in China and India.

The fulfilling of a dream is made up of many things, but to the child of God the "many things," without exception, work "together for good... according to his purpose."

Beth was training to become a nurse when she actually became a child of God through faith in Christ. But she had been interested in spiritual things since she was very young—to the extent of even wanting to become a missionary—and thus the dream.

When Beth was three her mother died. An aunt, for whom Beth had been named, became a spiritual guiding light to Beth and her younger sister. Added to the aunt's influence was that of a former missionary to China who led a girls' missionary group in which Beth actively participated. But Beth did not yet know the Savior personally.

Nurses' training at Huntington Memorial Hospital in Pasadena, California brought Beth face-to-face with death, especially when she was assigned to night duty and saw many people die. The difference between the passing of those who knew Christ and those who didn't, made a deep impression on the student nurse.

And so did a group of Christian nurses. After attending one of their meetings, Beth was asked by their leader, "You impress me as being a person who does everything you do wholeheartedly—have you ever considered being one hundred percent for the Lord?"

Through the meetings Beth realized

she was a sinner and needed a Savior. One day, alone in her room, she accepted Christ. And, as Beth puts it, "I rose from my knees a new person—and with the question, 'What do you want me to do, Lord?'"

Not long after that the Lord showed Beth exactly what He wanted her to do through some pictures she saw of leprosy patients. She knew she must help them!

Two years at the Bible Institute of Los Angeles followed Beth's graduation from nurses' training. And then she was off to China, along with 2000 other missionaries, on an unconverted troop ship—one of the first ships to leave after the end of World War II.

Her arrival in China was nothing like the civic send-off she has been given in San Francisco. In fact, there was no one to meet her!

But Beth had never been known to let anything stop her. She climbed into a ricksha and went to the nearest hotel where she found a man who spoke English. And on her second day in China Beth was hard at work in a nearby leprosarium.

Shortly after arriving in China, Beth was invited by the Yunan government in Northwest China to help in its provincial leprosarium where she worked for several years ministering to the physical and spiritual needs of the patients.

In many ways those early years of missionary service were lonely ones for Beth Albert. There were few people with whom she could communicate—only one person, the director of public health, could speak English. She did study Chinese though and was able to witness to her teacher who at first said, "I'm not a sinner," but later changed to, "I'm such a sinner."

Beth's use of the Chinese language was to be short-lived. The year was 1949 and Communism was fast sweeping over China. Five warnings by the

American consulate finally convinced her that she had to leave the country.

After a year in America, Beth once again returned to the foreign field—the time to India, arriving there in 1951. A year of studying the Marathi language came first. And then for eleven years she worked in the Sholapur District. During that time she helped establish 14 leprosy clinics. To accomplish this, she had to travel over 2000 miles every month. It was worth it though because over 2000 leprosy patients were treated by Beth and because of all—39 came to know Christ, including several who later gave their lives to serve Christ.

Following two years of furlough in 1964, Beth once again left for India to work in the Parbhani District.

For the next two years she lived in the town of Sailu and conducted intensive surveys in 21 surrounding villages. Over 300 were found to be suffering from leprosy and were treated.

But then the government told her that she could no longer go out into the villages for medical work. But in some ways the order resulted in an even wider evangelistic ministry.

Sailu is a bus center, a major railroad stop and a central market. On Saturday market days, the Indian Christians and Beth set up a booth in the market to sell Christian literature. On other days in nearby market centers because they had not been forbidden to sell literature. In this way many are coming to hear about Christ. Also Beth is able to help the local church and do more of the work she loves most—direct evangelism.

When asked about pressures being exerted in India today she replied, "I'm not discouraged with the missionary being gradually squeezed out of India. Maybe when we are really gone the Indian nationals will take over."

And if you know Beth Albert, you know that if the day ever comes when she has to leave India, she will turn her eyes to the next country of His choice. In the meantime she presses "toward the mark for the prize of the high calling of God in Christ Jesus."





# Pedro says, "Gracias"

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

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GLOBE AT A GLANCE  
*continues*  
from page 1

Seventy-six countries were represented by the 8500 delegates. The Alliance reports it represents 2 million Christians. It holds no legislative power.

The election of an Alliance president to succeed Dr. William Tolbert, Jr., of Liberia, was the most controversial issue during the session. It was the first time that a candidate was nominated from the floor to oppose the selection of a nominating committee.

The committee's choice, the Rev. Carney Hargroves of Philadelphia, American Baptist, won over the floor nominee who is a Southern Baptist from Oklahoma.

The Alliance heard two major addresses on youth—one by Bill Graham—but most of the young people attending expressed dissatisfaction in the meeting. One said, commenting on the composition of the youth committee that the Alliance's idea of youth "is somewhere about 40."

Two youth sessions were held during the Congress. However, one young lady said little was done except ratification of a new constitution because the meetings were dominated by adults.

For the first time a commission on Cooperative Christianity presented a report on Christian unity to the Alliance.

"We should spare no effort to restore unity in the church," said George Beasley-Murray of London "but how to achieve this is one of the great issues of our day."

### Five missionaries still held by Viet Cong

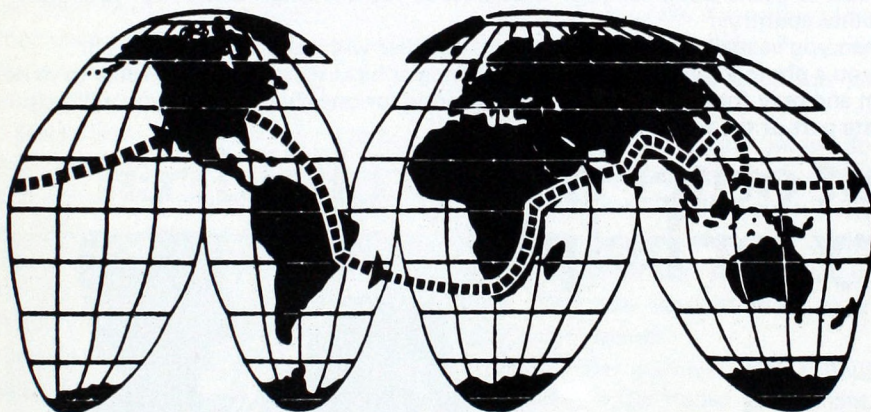
"We believe the time has come to express deep public concern about our missionaries and join the new effort of the American Government designed to focus world opinion on the side of the U.S. prisoners of war," states Nathan Bailey, president of the Christian and Missionary Alliance.

Bailey states that in the past it has been their policy not to make a public statement that might reduce the possibility of the release of

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missionaries who were captured by the Viet Cong in the Banmethuot area in 1962 and 1968.

According to senior Viet Cong officials the missionaries were taken because of their medical competence and their knowledge of the language. Word passed along by various contacts says that the missionaries are being used as a medical team by the Viet Cong. It is said that Dr. E. Ardel Vietti, assisted by Archie Mitchell and Larry Gerber (and since mid-1968 by Betty Olsen and Henry Blood) are training men and women to care for the wounded. Dr. Vietti is said to also perform many medical services herself. Dr. Vietti and Mitchell, C&MA missionaries, and Gerber, a Mennonite volunteer, were taken by the Viet Cong eight years ago on May 30.

Miss Olsen of C&MA and Henry Blood of Wycliffe Bible Translators were captured during the all-out Tet offensive in 1968.

Bailey also reveals that immediately after the capture of the three missionaries in 1962 an intensive search and rescue operation was launched in the area around the the C&MA leprosarium at Banmethuot. After intelligence revealed that an attempted rescue would certainly cause heavy loss of life, American government officials and C&MA officials concurred in the abandonment of the effort.

Since that time Alliance executives have been engaged in a "painstaking diplomatic offensive" which continues today.

In addition to efforts by United States government officials and efforts through the Red Cross, every rumor concerning the missionaries has been carefully checked out.



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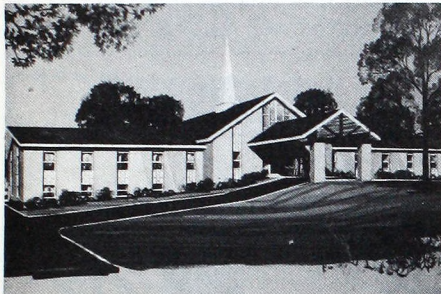
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# missions book shelf

**THE GUTTER AND THE GHETTO**  
 by Don Wilkerson with Herm Wilkerson (Word Books, Waco, Tex. 1969, 179 pages, \$4.95) is reviewed by Faris D. Whitesell. Dr. Whitesell, retired, formerly taught at the Northern Baptist Seminary in Chicago.

This book is the answer of "the time religion" to modern skepticism and unbelief. It continues the work begun in David Wilkerson's book *Cross and the Switchblade* which was the result of Teen Challenge, a rescue work among drug addicts in New York City. David Wilkerson started the work, was joined by his brother, Don, in the early 1960's. These two young men with a Pentecostal background have done an amazing work in a few short years. Prayer is the central factor in the success of Teen Challenge. In some way it resembles George Mueller's Bristol orphanages in the last century.

Started with nothing but God, Bible, faith and obedience in 1955, Teen Challenge now operates a multi-building center in New York City, a home for girls, a school, a farm, a radio ministry, with branches in San Francisco, Los Angeles, Phoenix, Chicago, Philadelphia, Detroit, Dallas, Denver and Puerto Rico. God has blessed the work in the money for all of these projects in answer to believing prayer.

The accounts of youth rescued from drug addiction, crime, prostitution and desperation by nothing but spiritual means—preaching, teaching, faith, prayer, counseling, the birth—show that God is alive today. It is the story of faith that is accompanied by good works. Teen Challenge provides shelter, food, work, counseling, fellowship and love until the converted drug addict can be sent back to society as a stable and mature individual.

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**LING: A CHRISTIAN PRESENCE**  
**JAPAN** by Leland D. Hine (The  
 son Press, Valley Forge, 1969, 205  
 es, \$5.95) is reviewed by Eryn M.  
 ms, Associate Minister of the Cen-  
 Methodist Church in Phoenix, who  
 served as a missionary in Japan.

What does it mean to be a Christian  
 sionary today?

The biography of Dr. William  
 ing by Leland D. Hine answers the  
 stion.

An older generation looked to men  
 Livingstone and Judson to explain  
 meaning of missionary work. But  
 sionaries today can find little  
 lication of the pioneering efforts of  
 ivingstone or Judson. However, the  
 sionaries who took up the task and  
 died forward the faith into the  
 fused and transitional days after  
 ld War II are well exemplified in  
 William Axling.

Leland D. Hine gives evidence of  
 g hours of studying the life of Dr.  
 ing, and of the intricate and varied  
 erns and tensions of Japanese  
 ch life.

In the days when it was popular to  
 ong to the "liberals" who saw the  
 d for social action, or to the  
 ndamentalists" who saw the core  
 the faith in personal experience, Dr.  
 ing combined the best of both  
 ps. As his work in Japan reflected  
 insight, Dr. Axling was often  
 sidered controversial. The author  
 treated this, the core of Dr.  
 ing's contribution, with respect  
 understanding.

The problems that confront the  
 ch in Japan today: nationalism,  
 erialism, poverty and affluence,  
 al work and evangelism, even the  
 of relationship with other coun-  
 and other national churches were  
 faced by Dr. Axling with a  
 o-seated faith that never faltered.  
 ough Dr. Axling was often in  
 ble with his fellow missionaries  
 sometimes deeply misunderstood  
 the church in America, his spirit  
 anchored to his personal relation-  
 with his Lord, and his dedication  
 is call to the Japanese people.

I recommend the book for mission-  
 and laymen who are interested in  
 stian missions today.

Each reader will be challenged to  
 h his response to God's call upon  
 wn life.



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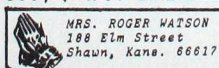
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## YOU CAN SO GET THERE FROM HERE

continued from page 15

Judson Press, Valley Forge, Pennsylvania 19481.

### Handbooks and directories:

*Yearbook of International Organizations*, Union of International Associations, Rue aux Laines, Brussels, Belgium

*Pan American Associations in the U.S.* from Pan American Union, Sales & Promotion Division, 17th between Constitution Avenue & "C" Street NW, Washington, D.C. 20006

*American Institutions and Organizations Interested in Asia*, from Taplinger Publishing Company

*Directory of American Voluntary and Non-Profit Agencies Interested in Technical Assistance*, from American Council of Voluntary Agencies for Foreign Service (217 pages)

*Selected List of Non-Governmental Organizations Concerned with World Affairs*, Foreign Policy Association, World Affairs Center, 345 East 46th Street, New York, New York 10017 (300 organizations)

*National and International Employment Handbook for Specialized Personnel*, Juvenal L. Angel, World Trade Academy Press, Inc., New York, New York

*Foundation Directory*, Russell Sage Foundations, 505 Park Avenue, New York, New York 10021 (See indexes for key to fields of interest.)

Section III from the *Missionary Handbook*, Inter-Varsity Christian Fellowship, Missionary Department, 130 North Wells Street, Chicago, Illinois 60606 (lists estimated missionary personnel needs—by job and mission boards as of December 1967—hundreds of listings.)

*North American Protestant Ministries Overseas*, 9th Edition (hardcover \$7.50, paperback \$4.50) from MARC, 919 West Huntington Drive, Monrovia, California 91016

### And in addition . . .

. . . to the list on the subject, here's a

list of major secular overseas employers for your contact and correspondence:

U.S. Information Agency Recruiting and Source Development Division Personnel Services Staff, Personnel Division, 1776 Pennsylvania Avenue Northwest, Washington, D.C. 20247. (Ask for "Career Opportunities in the U.S.I.A. Bi-national Center Program" and "Foreign Service Career Opportunities in the U.S.I.A.")

Peace Corps Agency, Employment Office, 806 Connecticut Avenue, N.W., Washington, D.C. 20525 (Ask for "Factbook and Directory" and "Annual Report" for the current year.)

Department of the Air Force, 1100 Air Base Wing (DCP-CP-4), Bolling Air Force Base, Washington, D.C. 20332

Panama Canal Zone, Personnel Director, Panama Canal Company, Balboa Heights, Canal Zone

CARE, Inc., Personnel Office, 660 First Avenue, New York, New York 10016

### Government and industry:

*Employment Outlook in Civil Aviation*, U.S. Government Printing Office, Washington, D.C.

*Career Opportunities with the Airlines*, Air Transport Association of America, 1000 Connecticut Avenue, Washington D.C.

*Federal Jobs Overseas*, from Civil Service Commission, Washington, D.C. 20415

*Foreign Service of the U.S. and the American Consul*, free from the office of Public Services, U.S. Department of State, Washington D.C. 20025

Chief, Employment Division, Office of Personnel, International Cooperation Administration, Washington, D.C. 20025 (Ask for "ICA—What It Does" and "Employment in the ICA Foreign Service.")

Government Printing Office, Washington, D.C. (Ask for "Federal Careers in the Sixties—A Directory for College Students," U.S. Civil Service Commission—83 pp., 60 cents.)

Department of the Navy (Pacific), Navy Overseas Employment Office, 12th Naval District, Federal Office

Building, San Francisco, California 94102

Department of the Navy (Atlantic), Navy Overseas Employment Office Headquarters, Naval District, Washington, District of Columbia 20390

Foreign Agricultural Service, Personnel Division, U.S. Department of Agriculture, Washington, D.C. 200 (Ask for "A Future for You in the FAS.")

Agency for International Development, Recruitment Branch, Office of Personnel, Washington, D.C. 20390

Department of the Army (DSCPER), Office of Civilian Personnel (EMD), Inter. & Recruit. Coord. Branch, Old Post Office Building, 12 and Pennsylvania Avenue N.W., Washington, D.C. 20315

Foreign Policy Association, World Affairs Center, 345 East 46th Street, New York, New York 10017

Pan American Union, Washington D.C.

Also: Departments of Agriculture, Commerce, Defense, Weather Bureau, Atomic Energy Commission, Bureau of the Census, Bureau of Public Roads, National Bureau of Standards, National Security Agency, Bureau of the Budget, Labor Department, Library of Congress, Treasury Department, U.S. Tariff Commission, and Panama Canal Company.

### Go to it . . .

. . . Seek God in Jesus Christ first and then His will for your future service. If you really mean business, He'll change you and those He has prepared to need you.

An old Nigerian proverb says: "The man who carries load of elephant meat on his head does not stop to nibble crickets by the side of the road."

*Think it over and pray much.* Your Savior will keep ahead of you—you can count on that!

P.S. . . . as to "success," well, it has been said by one wiser than us: "The man who succeeds is to be able to get back up one more time than you fall down. Good hunting! So . . . get going! It's getting late! (. . . and God bless you . . . really.)"

# John Po's little United Nations

The Rev. John Po is "father" to 35 children, none of them his own. They live in the rugged mountains of Burma just east above Thailand and are bordered by Laos and Red China.

The children are not orphans. In fact it is because of their parents' death that they are with Mr. Po. Living there makes it possible for them to continue their education. To go to school they must come from their mountain villages to larger towns like Maitung where Po lives. Many cannot afford to live in hostels, so for several years Po has opened his home to them. Some young people have gone on to attend a training school or theological seminary.

The children come from many areas in Burma: Shans, Lahus, Was, Kachins, Tai Loi, Tai Yahs and Tai Lous. Some speak different dialects.

John receives some help from the American Baptist Convention and friends. It is a joint effort between himself and his "family."

"Come," he says to the children, "I will plan together, discuss what to do and grow, and work together and overcome our anxieties."

The boys do field work for an hour in the morning and an hour in the afternoon. The girls do all the cooking, sewing and washing.

John says, "We have no frail girls or weak boys. They eat well and work hard. We have more than enough vegetables but much less meat."

John is more than a "father." He is a pastor with a heart to reach the tribes and deliver the message of Jesus Christ.

Through the Tai Yah children here John says, "I will be able to reach these children who speak the Lu dialect." Po says: "As far as I can gather these children are latecomers to Burma from China. One of the old people had a mission in Lu. It was probably the work of the American Presbyterian mission in China. Through the children John is able to continue the work."

John is also through these children who receive an education that the future of the eastern tribes depend.

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# readers' right

## Dr. Worvis in a barrel again

Sir: I thought you might like to see what we did with Dr. Worvis during our missionary conference. Inspired by a particular cartoon in a back issue of your magazine, we found a full-size barrel, cut it down the front to make a door, painted it on the inside and made a shelf inside. Then we put a head and hands of Dr. Worvis on it in bright colors. This became our "mission barrel" full of gifts brought by the ladies of our church for all the visiting missionaries.

*The Rev. W.E. Kent  
First Brethren Church  
Waynesboro, Pennsylvania*



## A point of difference on the AEAM

Sir: Having helped organize both the 1966 and 1969 Africa Evangelical Conferences, I was interested to read Dr. Arthur Glasser's remarks (April 1970, page 25) about what is really named the Association of Evangelicals of Africa and Madagascar. I am not writing to defend AEAM but to point out Dr. Glasser's error in comparing AEAM, an international organization, with a particular country.

As far as the AEAM is concerned, both the 1966 and 1969 meetings were open to all. It might be true, however, that because of financial limitation, the organizers did not go out of their way to invite "those whose ecclesiastical connections are suspect," as Glasser puts it.

The 1969 Limuru Declaration "invited all those who accept the authenticity and final authority of the Holy Scripture and who have experienced the new birth to join in fellowship with the AEAM so as to proclaim Jesus Christ by the power of the Holy Spirit...."

As a European, I don't consider these words as reflecting a narrow-minded "American-styled 'separatist' outlook," but simply a biblically sound invitation.

*E. Maillefer  
AEAM past Acting General Secretary  
Wheaton, Illinois*

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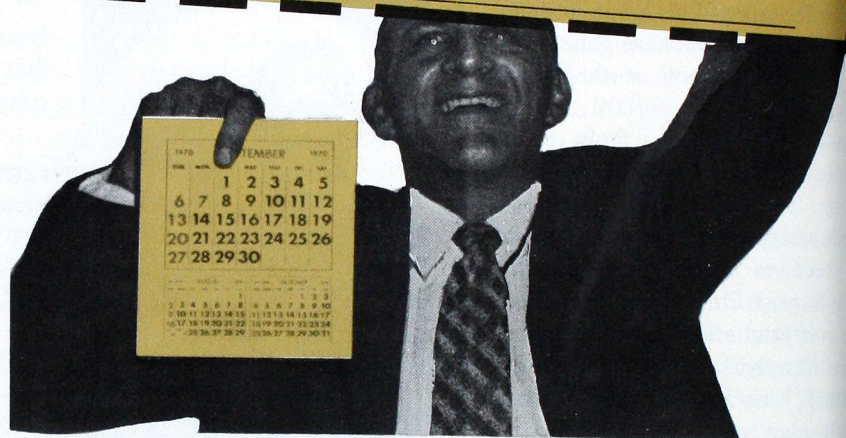
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# The Dread and the Dawn

*Belfast, N. Ireland*

"Belfast's Blackest Night" is the way one news reporter described the late June violence that rocked Ulster's capital for 17 hours, leaving five dead and 248 injured, 58 of the latter with gunshot wounds. Viewing the vicious destructiveness on a BBC television newscast, one kept hearing the commentator refer to the combatants as "Protestants" and "Catholics."

That was not a completely fair description of the battle, and in a moment I shall give reasons for saying so. Nevertheless, part of my distress over these cruel and wanton proceedings lay far afield from the scene of the fighting and mourning. I thought of Latin America, where Catholics and Protestants have largely abandoned any recourse to violence in their relations with one another. Disheartening and confusing is the Irish spectacle that they now witness. Where the Christian presence has been known the longest it is giving the poorest example. The very land that boasts such ancient Christian names as St. Patrick and St. Columba—here to say the least the Christian civilities should be ignored and practiced—sets a shocking pattern before the Christian communities of Latin America.

## The Menace of Lawlessness

To be sure, brawling between Catholics and Protestants is not the only poor example given by European and North American Christians to the world of the younger churches in Africa and Asia and Latin America. Birmingham, Jackson, Alma, Watts, Newark, Detroit, Cleveland! What do these names recall but the smoke and ashes, the broken glass and the broken bodies, of a racial nightmare that has tortured nominally Christian America for a decade and a half? Even now it is much too early to bring in a correct assessment of the damage that all this has done to the cause of Christian missions throughout the vast nonwhite world of Africa and Asia.

All too few have been the white Christian Americans who have seen eye-to-eye or felt heart-to-heart with Baptist pastor James Monroe, of Florida, who in 1962 warned us in *Christianity Today* that unless anti-Negro prejudices, such as those on which he had been reared, were renounced, the task of our white missionaries overseas would become sharply more difficult. He rightly saw that "the eyes of the world were focused on our treatment of minority groups." And he added: "It seemed to me that if my prejudice would keep even one soul on our mission field from finding the Savior or hold one ounce to the tremendous burdens already borne by our missionaries, it was a price too big to pay."

Returning to the riots in Northern Ireland, my informed

friends pointed out that calling the present ills a Catholic-Protestant squabble is much too simple an explanation. Some of the most violent agitators have a fanatically political motivation. Religious considerations weigh lightly with them, if indeed they count at all. They are determined to see all of Ireland brought under the flag of Eire—the independent Irish Republic. And then, to add a mischievous ingredient to the whole witch's brew, there is the hard-core Communist influence. Nor should one leave out the mindless hooliganism of some of the tough street youngsters.

## The Muddle of Leadership

To their credit let it be said that all of the official spokesmen in Ulster's religious groups have spoken out against the violence. They have issued strong pleas for the rule of good will and reason. Two extremists—the tiny Bernadette Devlin, who is Roman Catholic, and the towering Ian Paisley, who is Protestant—have often shown more daring than discretion. Each has become a symbol. Each is emotionally evocative. Each has a loyal following. And now, what with Pastor Paisley's success in the June national election, each will be a member of the House of Commons. Historic Westminster will provide them with a sounding board. (In Bernadette's case the fiery words she would like to hurl at the ears of "MP's" will have to wait until she finishes her prison term.) Pastor Paisley, it might be added, is one up on her. He finished his several months ago.

It requires neither an act of Parliament nor any of God's grace for me to love the Irish. I easily fall under the spell of their mysticism and wit, their poetry and spontaneity. But grace, I hasten to say, adds more than a dash of seasoning to the friendship that one enjoys with hundreds of these Irish Christians who frequent such a convention as the "Keswick" that is held each summer at Portstewart.

An honored friend who serves on the Convention Council is the Rev. Dr. John Carson, who has just concluded his term as Moderator of the General Assembly of the Irish Presbyterian Church. Concerning Ulster's year of violence, he told a group of ministers and elders of the North Belfast Presbytery, "My heart burns that the name of Christ should be impugned in the eyes of the entire world."

"I have heard," he continued, "that a poster has appeared in Kenya to this effect: 'All Irish missionaries—Roman Catholic and Protestant—go home and take an African leader to teach your people the way of Christ more perfectly.'"

The John Carsons, surely, are the hope of that brighter day which, we pray, is soon to dawn in Northern Ireland.

PSR

## "I Believe in Mission"

Let's talk about a book by that title. It is fresh from the printing press. Its author's real name—Cuthbert Bardsley—is little known in the United States or Canada. The publisher—Mowbrays—is known even less. At the moment, I suspect, very few American bookshops have it on sale. Yet the fascinating timeliness and soundness of it leave me no option but to write about it.

Now let me clue you in. The book is the story of a mission for Christ planned and carried through by the Anglican diocese of Coventry, England. Cuthbert Bardsley, leader of the mission, is the Bishop of Coventry. The preparation for the effort began about five years ago. More than two years have passed since the completion of its first phase, which took the form of eleven nights of public meetings. These were held in and around the newly completed Cathedral, whose modern design has replaced the classical edifice that was forever obliterated by the bombing of World War II.

The public services, each different from the other in theme and emphasis and musical accompaniment, had two things in common: (1) the preacher each night was the bishop of the diocese and (2) the unalterable aim was to present Christ and His offer of new life with such clarity that persuasion of need could issue in a decision of faith.

In the first chapter, called "Background to a Mission," Bishop Bardsley enables us to read his mind on the meaning of mission in the life of the Church. He raises the question:

*What should be the structure of mission nowadays? The Gospel, of course, is the same in all ages; but the manner of its presentation changes from time to time. Furthermore, different generations require different emphases.*

He goes on:

*This generation is rightly conscious of the wonder of the humility and outgoing service of the incarnate Christ—the Man for others. Young people particularly are deeply exercised by the inequalities of society, especially those between East and West; they are exercised by the moral and physical threats of nuclear warfare; they are exercised, and rightly so, by many of those elements in modern society that show it to be far from what it could be or should be in so technologically rich an age as the present.*

From this the bishop concludes:

*It therefore follows that in our evangelism the Gospel, or so it seems to me, must be expressed in and through service, and at least those who preach the Gospel must be seen to be also deeply involved in outgoing service to the community. . . . Action appeals to this generation more than words. But words have their place also. The preacher will still be listened to, provided he is in a setting of service.*

The biblical and theological balance that Bishop Bardsley exhibits is more explicitly brought forward in these words: *There is always danger, today, that the emphasis on Christian service to the community should push evangelism, in the sense of the proclamation of the Gospel, to the*

*circumference, and that a religion of works will supersede a religion of faith. . . . Preaching must be incarnated in flesh and blood of humble personal service; but preaching there must be.*

On the question of "lay participation in mission" the bishop takes a strong stand:

*My own deep conviction is that effective evangelistic mission depends almost entirely upon the adequate training of a very large number of lay people with a deep and personal knowledge of the Gospel, who are able to communicate it intelligently and powerfully, to communicate it. By the time the Coventry Mission began we had over 700 people who had been through intensive training in the difficult art of communicating the Gospel to others. And in the actual program each night of the mission lay people played an important and effective role. Furthermore, eighteen months before the mission proper began, every parish in the diocese had appointed seven lay people to be in charge of prayer groups, of house-to-house visitation of publicity, finance, transport and so forth.*

The pattern worked out for the public services called for nightly variations on the central theme LEARN TO LIVE: "Learn to Live: *With Yourself. . . With Others. . . With Suffering. . . Through Death. . . With Freedom. . . With Purpose. . . With Power. . . In Christ. . . For Others.*"


Each night Bishop Bardsley's preaching was preceded by Christian witness. It was called, quite simply, "A Personal Statement." Most of the witnesses were lay people: youthful entertainer like Cliff Richard, a Lady Chichester, wife of the famous "Gipsy Moth" yachtsman, a television performer, a chemist, an actor, an engineer, a "Prison Service" official, a theological student, and so on. The testimony, in a number of instances, came through in the form of replies to interviewers. Cliff Richard the singer, for example, on being asked what he would say to young people who find it difficult to pray, study the Bible and participate in church life, said: "I think it is best to get in with a church group who are studying systematically through a certain chapter or a certain book of the Bible."

All of this, designated as the "Call to Mission," was part of a larger plan in which were included an overseas "Missionary Exhibition" (viewed by more than 10,000 people in ten days), a conference on "People and Cities" (where Christians studied the social problems that press down upon modern urban man), and an open-air Communion Service, with 13,000 people taking the Bread and Wine of their redeeming Lord.

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# Fascinating Facets of a Growing Ministry

	North Thailand	Central Thailand	South Thailand	Malaysia	Singapore	Vietnam	Laos	Indonesia	Philippines	Hong Kong	Taiwan	Japan	Korea
Translation	X						X	X	X				
Personal and Group Evangelism	X	X	X	X	X	X	X	X	X	X	X	X	X
Priority Ethnic and Language Groups	X		X				X		X		X		
Planting Emerging Churches	X	X	X	X			X	X	X			X	
Re-vitalizing Older Churches			X	X	X	X	X	X	X		X		
Mobile Evangelism (Gospel Van)		X	X	X								X	
Short-Term Bible Schools	X			X		X	X	X	X		X		
Short-Term Bible Teaching	X			X	X		X	X	X		X	X	
Home-Visit Outreach	X	X	X	X	X	X	X	X	X		X	X	X
Distributing Christian Literature	X	X				X	X	X	X	X	X	X	
Training Christian Journalists				X	X				X		X		
Bookstores, Book Stalls		X	X	X	X			X	X	X	X	X	
Home Correspondence Courses			X	X	X	X	X		X		X	X	
Radio and Television	X		X		X		X		X			X	
Medical Work		X	X					X					
Medical Clinics	X	X		X				X			X		
Hospitals and Rehabilitation		X	X				X				X		
Orphanages for Missionary Children				X					X			X	
Number of Field Missionaries	54	133	46	116	62	4	36	63	104	11	46	76	7



**MISSION &  
EDUCATION**

## Philippines

ABOUT HALF the OMF field force in the Philippines is involved directly in church planting. The emphasis in lowland towns is evangelism, and among the hill tribes it is evangelism plus literacy and translation.

Four couples are loaned to Bible schools. Twelve missionaries give full time to literature: editing, production, bookstore and distribution.

To reach young people our program ranges from religious instruction in public schools to IVCF witness among university students and graduates.

Early evangelism in the provincial towns is now bearing fruit in the growth of emerging churches. Two of the stronger churches have called their own pastors. Whereas church meetings once began in homes or rented buildings, each church now has its own church building or has bought land on which to build. Lay training classes are welcomed enthusiastically. As believers work and witness, churches grow.

Camping programs are new to many young people and results are frequently surprising even to skeptical parents. "I have never studied the Bible like this before," declared one enthusiastic camper.

The OMF has responsibility for 25,000 tribespeople on the island of Mindoro — six tribes, each with its own language and customs. There are now organized churches in each of these ethnic groups. Two young men offering to study to serve the churches sparked off a long dreamed of tribal Bible school. For two years this was an itinerant school to help students in local areas. Now the Mangyan Bible School is established in a permanent site with school buildings, and sweet potato and rice fields where students raise some of their own food. Weekends they trek into the mountains to help groups of believers or teach interested tribespeople. So evangelism continues and more churches are born.

The Bible School has also become a central meeting place for annual inter-tribal conferences. Fellowship and interaction is prompting an Inter-Tribal Church Association. The hills which once resounded to the mournful spirit chants are now reechoing with Christian music and praise to God.

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## Indonesia

MASS MOVEMENTS and Indonesia go together. Dissatisfied with traditional religions, Indonesian are hungry for the Word of God.

The abortive Communist coup of 1965 was catalytic. Tens of thousands have turned towards the church. Mass baptisms are common. In North Sumatra nearly two thousand people were baptized in a single service. Mid-Java churches have treble membership in the two years following the coup. God's hand in social and political events turning men to Christ is evident. We look now for a commensurate work of the Spirit within the church. Many have become "church entrants" but not all show evidence of being "Christ entrants." The pressing need is revival within the church and comprehensive follow-up to meet the challenge.



OMF is seeking to meet this need. Mobilization of the laity is critical. One Bandung city church of 10,000 members is served by a single pastor. We must mobilize the man in the pew — if we fail this mass ingathering will be a dilution of the church rather than an expansion. It is not now so much "Evangelize or fossilize," but "mobilize or capsize." The large nominal church is facing a crisis of leadership in the pulpit and witness in the pew.

The pressure is on. The need is urgent. The door is wide open. The Spirit is at work. This is God's hour for Indonesia.

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# Malaysia

LARGEST CONCENTRATION of OMF missionaries at work among Chinese is in Malaysia and Singapore.

In towns and villages evangelism is carried on in many ways — neighborly contacts, home Bible studies, children's meetings and DVBS, book sales schools and lending libraries, open-air meetings, church missions, area-wide campaigns and correspondence courses.

When small indigenous groups began to emerge as a result of the work of OMF missionaries, some of the older evangelical city churches took note. Then they invited OMFers to help them in special ministries and others to conduct intensive Bible study courses in their churches.

The increase in English education has resulted in the forming of English sections, and even congregations, in a number of Chinese churches and centers! OMF missionaries are exercising a fruitful ministry in this realm until there are qualified indigenous ministers available.

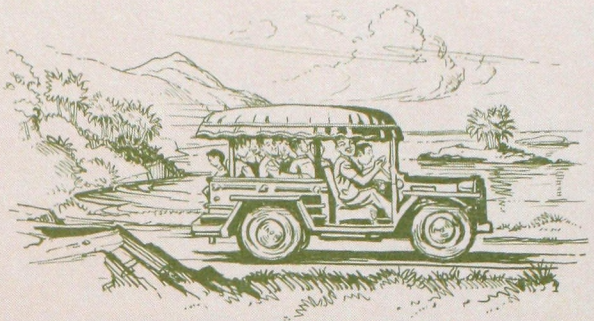
There are great opportunities among students and young people. Several OMF workers are loaned to church movements as the Fellowship of Evangelical Students and the Scripture Union, while others are preaching Bible and taking chapel in Christian schools.

Rawang the Christian Training Center combines Bible study with a self-sustaining occupational program for lay workers. Graduates return home and are a strength to their home churches. A few are taking further study with the hand of God upon them for full-time ministry.

Due to government restriction, Muslim homes are "off limits" to missionaries in Malaysia, but Christian radio broadcasts from the Far East Broadcasting Company's transmitters in the Philippines may be heard on short wave receiving sets. OMF has a presence in this ministry.

Another team of OMF missionaries is at work evangelizing the Tamil people.

Young children of OMF missionaries live and are given primary education in the Chefoo school at Tanah Rata. The children love their school life in the cool highlands. Houseparents and teachers are missionaries.

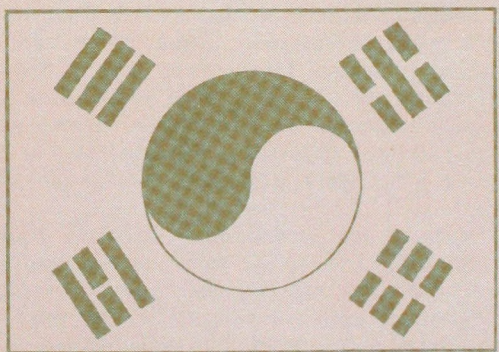


# Korea

KOREA HAS THE HIGHEST PROPORTION of Christians of any country in Asia — about 7%, but progress is slowing among the younger generation.

Two fine conservative groups of churches and a student organization have invited OMF to loan them missionaries who are well-qualified and well-experienced in young people's evangelism, student work, Christian education, Christian literature production and distribution, or seminary level lecturing, especially in Christian education and youth work.

As the strongest church in Asia, it is hoped that Korea will also continue to be a growing source of young missionaries for the rest of Asia. OMF missionaries are loaned to work under the direction of Korean churches and other institutions.



**MISSION & EDUCATION**



## Taiwan

IN TAIWAN Churches and organizations of the same evangelical faith invite missionaries as partners. This usually is where the local church feels there is a need for lay training and a spiritual ministry leading to more all-out evangelism.

In this way missionaries with varying gifts are fulfilling Christ's commission alongside national believers. Always in view is the preparation of some from this generation to take the Gospel to the Mainland of China, with its staggering population of eight hundred million people.

God's call to others is to share in young people's and children's work in the churches, and especially through a national student movement, the Campus Evangelical Fellowship (similar to IVCF). This unites Christians in universities and high school to foster their faith and witness, resulting in an increasing number being won to Christ. Their national staff welcomes our cooperation in the spheres of evangelism, counseling, camp development and literature evangelism.

Tribal groups in the hill country claim the special attention of the OMF team. Church members and enquirers from a number of tribes are in desperate need of teaching. Some groups are like shepherdless sheep. More young men missionaries and couples are needed for this urgent task.

Evangelism among the 1½ million Hakka people meets stubborn resistance. Nevertheless we press forward. Few other groups have workers among them.

A literature van loaded with Christian books is beginning to promote the wider distribution of the Message in town and country, church and market. Six thousand books were sold in the van's first four months on the road. The effectiveness of this bookmobile could be trebled if it had more full-time missionary and Chinese staff.

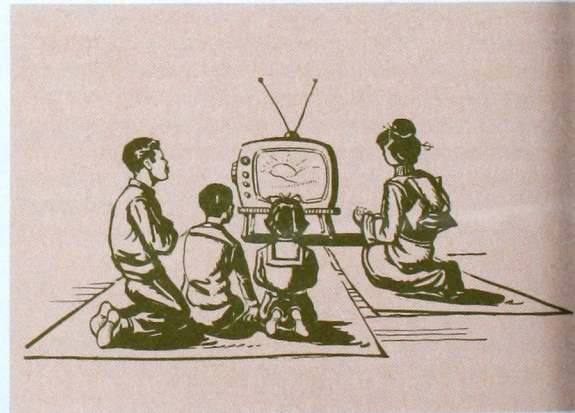
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Twentieth century technological missionaries, sharing on mechanics and methods of communication media are needed. Idea-men who can get the Gospel across visually. We need visualized parables on the screen for man's eye.

OMF in Japan has both distribution and publication departments of Literature-Evangelism, but a great need is still there for Christian books of a type to interest and grip the man in the street with the Gospel.

A struggling national church welcomes missionaries — not to lord it over their Japanese brethren, nor merely to work for them, but rather to work alongside them in warm fellowship. OMF needs missionaries who will spark off and maintain an energy-producing reaction in others. This is being done in the Hokkaido Bible Institute where OMF helps to train pastors and evangelists.



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PSR

## Japan

CHERRY BLOSSOMS, blood-red against a snow-capped volcano. Such is the popular image of Japan.

More typical would be Tokyo Station at 8 in the morning. Fast, modern trains in rapid succession, jammed with humanity, discharge spates of smartly dressed commuters. Each day half of Japan's one million university students travel on Tokyo's trains.

A million a year exchange country life for city living. Japan is the world's leading shipbuilder. Motorbikes, cameras and transistor radios are known the world over.

TV antennae sprout like spike forests from rooftops. Young adults work 70-hour weeks, and watch TV three hours a day — almost 45 days a year spent in front of TV.

The church's problem is *how* to get the eyes and ears of people for the Gospel at all.

Here is missionary life with a difference — a challenge to be inventive and ingenious in this rapidly-changing society so that the sovereign-rights of the Creator-Redeemer may be proclaimed.

Though the OMF works in Hokkaido and northern Honshu, don't conjure up the image of little country churches set in a cultural backwash — a rather fruitless and unrewarding type of missionary endeavor. What kind of work does the OMF do in Japan then?

On loan to Japan IVCF both in Tokyo and Sapporo, OMF missionaries work among university students. Others reach for high schoolers, hospital nurses, school teachers and young business people.

OMF missionaries are at work in the northern cities of Sapporo, Otaru, Hakodate and Hachinohe. Their target . . . flotillas of chugging fishing boats stretching to the horizon, coming ashore for only a few hours at a time . . . workers in the huge power station, the gasoline complex and the rapidly developing industrial areas.

Mobile, itinerant missionaries, with film and slide projectors reach into farming communities with the Gospel.

## North Thailand

THE FIRST COMMITMENT of the OMF outside China was to eight unreached ethnic minorities in Northern Thailand: the Shan, Pwo Karen, Lahu, Yao, Akha, Blue Meo, White Meo, and Lisu. There is also a responsibility for Chinese from Yunnan who have migrated under pressure to this area.

The most heartening response came from the Yao, among whom there are now several hundred making profession of faith in Christ. The Yao church includes a number of devoted men and women who possess gifts of leadership, evangelism and teaching.

The battle to establish churches among the other tribes has been long and bitter. Again and again the powers of darkness have counterattacked, snatching young believers back into the thralldom of animism. Nevertheless the Gospel has taken root among the Blue Meo and White Meo people, and there are small groups of believers in each of the other tribes.

Mr. Samyong, a Thai Christian from the central provinces, was invited to teach at an intertribal Short Term Bible School in the north. He commented:

"I was impressed with the faith of these tribal Christians — their desire to learn, their willingness to sacrifice, and their love for the Lord's servants who had come to minister . . . I consider that the OMF has laid a good foundation among the tribespeople. They have introduced people to the Lord Jesus rather than give them material things, and they have brought them to Him rather than to establish complicated institutions."



MISSION & EDUCATION

## Central Thailand

BUDDHISM'S GRACEFULLY ROOFED temples and Islam's majestic mosques dominate the skyline of Thailand.

These two predominant religions present a double wall of resistance to the Gospel. But Christian literature becomes an effective driving wedge in the hands of the Lord's servants. One recent response to tract distribution highlights the effectiveness of this ministry: "I am writing to you because your tract on the lotus has interested me in the way of salvation. Please explain it to me at the address given."

Annually a Thai-language pictorial book on a suitable subject is produced by the OMF and distributed throughout the country to school children and other young people. Forty thousand copies of the latest book were sold.

This book links scientific fact with the handiwork of God in creation. (Buddhism has no Creator.) Careful study will be required by the thousands who send in prize contest essays. These provide missionaries with follow-up contacts and will also promote further distribution of Christian books.

One outgrowth of the leprosy clinics connected with the Manorom Christian Hospital is the little church in the village of Ruby. Their sanctuary is a thatched shelter without walls. After the service one Sunday one of the believers said, "I was so troubled this morning that I didn't want to come. My problems were so heavy! But the burden is gone now. I'm glad I took time to worship the Lord.

Mr. Sema of Nongbua, a Christian for only one year says, "We must get out and tell as many people as we can about Jesus Christ. We don't know how much time we have before trouble comes to Thailand." Ask him how he came to Christ and he will answer, "It was the sincerity and love of the missionaries that drew me to Him." At first he wasn't specially interested in the Bible, but later felt the need of knowing more about God. This whetted his spiritual appetite and he has already taken three Bible correspondence courses.

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## Hong Kong

THE CHINESE-LANGUAGE SECTION of the Overseas Missionary Fellowship's Literature Program is known as the Christian Witness Press. It is located in Hong Kong.

From this center some two million gospel tracts in Chinese go out each year reaching Chinese people not only in Asia but all over the world. A steady stream of enquiries and testimonies to spiritual blessing result from these. There is also a regular demand for Gospel preaching posters produced by the Christian Witness Press. New requests come from India, Africa, New Guinea, South America, etc. A wide variety of books ranging from evangelistic titles to Bible commentaries is published too.

DENGTA (Lighthouse) Magazine now reaches Chinese in over 70 countries. The total number of copies distributed is well over the two million mark. The magazine is aimed at the non-Christian and is used in personal evangelism, in the streets, hospitals, schools, factories, etc. The Christian owner of a large plastics factory gave a copy to every member of his staff. These being passed on to members of the family as well as friends must have reached thousands of people with the gospel, many for the first time.

A Chinese soldier wounded in action had lost a hand and the sight of one eye. Feeling he had nothing to live for he considered suicide. He refused to listen when the chaplain visited him but did not hesitate to read the copy of DENGTA left with him. "DENGTA led me into the presence of God," he later confessed.

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## The China Mainland

ONE HUNDRED THOUSAND watts of broadcasting power reaches into the far corners of China, out 24 hours a day by the Far East Broadcasting Company.

The OMF contributes personnel skilled in electronics and programming.

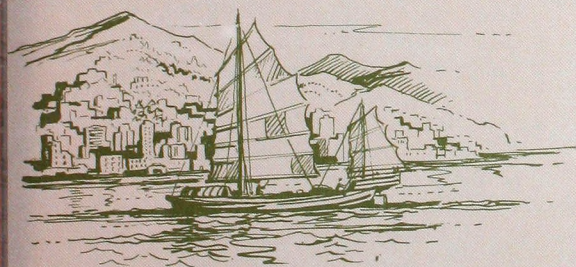
This message is getting through! A former ridiculer of the Gospel writes that he listens to daily broadcasts and wants to serve the Lord.

A visitor from behind the bamboo curtain reports that radio Gospel messages are keeping the Christians sane and hopeful of an expanded Christian activity there.

Broadcasts include the reading of Scripture at dictation speed, so that Christians without Bibles may renew their memory portions and feed on the Word.

Thank God for evidence that oppression has not quenched the vitality of the church. From Shanghai: "Please pray for us believers and churches here in China. We love the Lord and are willing subjects to accept persecution that we may be subjects of His kingdom."

Many dedicated Chinese young people are prepared to return as missionaries to their motherland of China when the door reopens.



## South Thailand

ALMOST ALL who have turned to Christ in South Thailand were formerly Buddhists, and God is building His Church here as Thai and Chinese come to know Him. Witness goes forth from five established churches, leprosy clinics and the Sairuri Christian Hospital.

But Muslims, the major religious group here, and OMF's prime target when this field was entered, remain seemingly unmoved. The Malay-speaking missionary team is sadly depleted, and there is a desperate need here.

Forgiveness — what is the Christian concept of forgiveness? The inquirer, open minded and interested in every kind of religion, came to an OMFer with this question.

After an hour's discussion the questioner asserted, "I can find in Islam forgiveness for every kind of sin except the sin of becoming a Christian!" Interested he was — but blinded and bound.

How then can Muslims be won to Christ? Says another OMF missionary: "By persuasive argument? We've tried that. By clear, simple Scripture exposition of the Way of Life? We've used that, too. By solemn warning of what will happen if they neglect this proffered salvation? We've used this and many other tactics to bring people to Christ. Yet they refuse to take the step of putting their trust in Him who alone can save. Why? We are convinced that these people, friendly and affable as they are, are in the clutches of a merciless foe. Satan has blinded their eyes. He will not give them up lightly. He will not release them at first, second, or third assault. But he will have to give them up when he himself is bound by your prayers." (See Matt. 12:29)

MISSION &  
EDUCATION

WE HOPE that the foregoing rather racy panoramic view of the countries of Southeast Asia has helped to put you into the picture.

Further information about missionary work in Southeast Asia appears monthly in *East Asia Millions*. A free sample copy of this magazine is available on request, or you may send \$2. for one year's subsidized subscription.

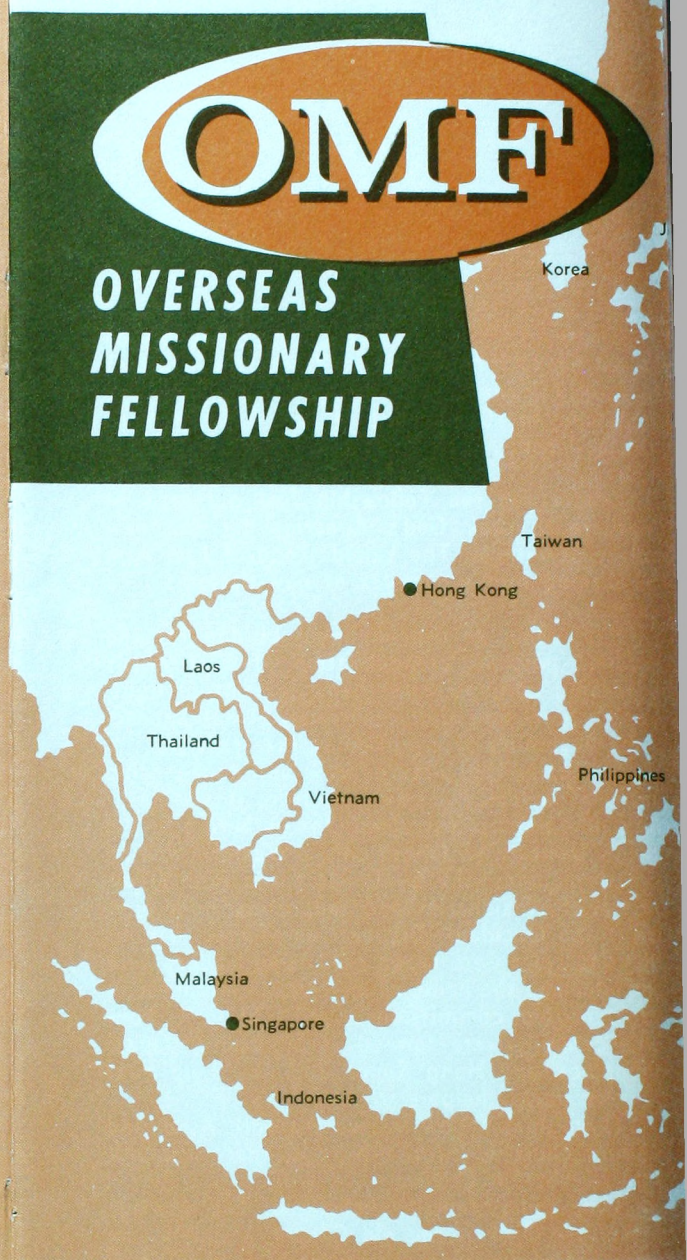
Regular information for prayer may be obtained by writing to any of the addresses below. We will be pleased to place your name on our mailing list for prayer materials.

If you wish for even deeper involvement we will gladly show you how you may start a prayer group for missions in your own home.

Detach and send in enclosed card for further details.

# OMF

## OVERSEAS MISSIONARY FELLOWSHIP



# OMF

OVERSEAS MISSIONARY FELLOWSHIP

Founded by J. Hudson Taylor in 1865

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IN  
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## AREAS of OPERATION

North Thailand	Malaysia	Laos	Japan
Central Thailand	Singapore	Indonesia	Hong Kong
South Thailand	Vietnam	Philippines	Taiwan
Korea			

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