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KENNETH J. STROMAN, President
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Here is a summary of the content:

- **EDITORIAL VIEW**: Previewing the April special issue with a focus on futurists, and paying tribute to a forty-year veteran in India.
- **ARTICLES**:
  - **AN AUTOMOBILE AND A BIKE ARE NO MATCH**: Expressing views on inequalities in mission fields.
  - **AN IDEAL COMES TRUE IN UGANDA**: Describing a visit to the West Nile country.
  - **DESTINED TO FLY**: Discussing missionary leadership.
  - **THE OTHER GENERATION ON THE FIELD**: Polling on the lot of missionary kids.
  - **IN SEARCH OF GOD'S BRIDGE FOR MISSION**: Critiquing the church growth philosophy.
  - **EL HERALDO...’**: A Spanish magazine becomes an evangelistic tool.
- **FEATURES**:
  - **PIECE OF MIND**: Discusses missionary kids.
  - **FACTS OF A FIELD**: Presents information on mission fields.
  - **SURVEY REPORT**: Offers survey data.
  - **GLOBE AT A GLANCE**: Provides global updates.

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Long Shadow of the Cross

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

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

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

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

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

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

What is wrong? Such work needs doing!

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

Meanwhile churches fail to mature. Mission support keeps them dependent. Spirit-filled national leaders are not developed by missionaries. Those that are developed may not be wanted by the established leadership. They find they must submit to "superior" ability and training of the missionary or work outside the establishment.

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

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

The Basic Question

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

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

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

Our contributor this month is the Rev. John Methuselah of Andhra, India.
ern nor eastern, is misunderstood by both. Then conflict comes and “gospel sharing” is forgotten.

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

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

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

Outdated Methods Must Go

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

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

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

Complete dependence on God would bring foreign missions up to date. Only the Holy Spirit can reveal methods that give thirty, sixty, a hundred fold harvest. Holy Spirit gifts will supply the faith, administrators, evangelists, teachers and all the rest needed to complete the Body of Christ in these days.
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It wasn't a Gallup poll by any means, but we thought you would be interested in this survey.

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

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

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7. Middle America
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Rochunga Pudaite, President

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

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

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

Let’s consider candidly and objectively the matter of salary on the foreign field. In a private survey conducted in India a few years ago, a government official told me that only one percent of all Indians employed by missionary organizations were earning as much as the foreign missionaries. More than half of them were earning less than one-tenth of the missionary’s salary. Some may think the Indian unspiritual who would give the matter of salary a second thought, but it is a matter of fact that this inequality has caused both friction and contempt among national and missionary co-workers.

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

Loss of Influence

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

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

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

“But me! I came into my mud hut filled with smoke from the open stove. The wind blowing through the house brought the odor of raw sewage. I sat on a wooden stool, drank lukewarm water and tried to cool off with a small fan in my hand. Mosquitoes disturbed my sleep as I rolled on my charpai bed. In the morning I ran to the market to purchase enough food for the day. While my wife was yet cooking it, the missionary drove by and honked his horn to remind me of the time. Then he continued on to the literature stand. I cycled as fast as I could to catch him! but an automobile and a bike are not match. When I arrived, he scolded me for being late.”

That It Happened At All

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

Another error is found in the captive status of the national Christian. Some missionaries seem to cling to the old idea that anyone converted through
Bike Are No Match by Rochunga Pudaite

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

Sheep-Stealers Unforgiven

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

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

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

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

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

Freedom in the Spirit

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

During the Asian Congress on Evangelism in Singapore I asked an Indonesian delegate what he considered to be the reasons for the great spiritual awakening now sweeping through his country. He replied without hesitation: "When some of the missionaries left under Sukarno's rule, the national Christians began to mix together more freely and found they believed the same thing after all. This gave them a new sense of unity. They began to work together and pray together, ignoring organizational boundaries imposed upon them, I am afraid, somewhat artificially. When those barriers were removed, the Holy Spirit began to work. The remarkable things which then took place in their lives were seen openly by unbelievers, and many of them were attracted to Christ."

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

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

Who Are the Great?

Dr. E. Stanley Jones once said, "The great are not those who have the greatest number of servants, but those who serve the greatest number of people." This is undeniably true. It is a spirit that must be recaptured at any cost. Even our Lord took upon himself the form of a servant. It would seem a very serious ethical lapse if we who are His servants decline to do the same.
What is the ideal for missionary relationships with national churches? Most missionaries and nationals would probably agree that there ought to be perfect understanding and sympathy, Christian love and fellowship, each bearing the other’s burdens. But human nature being what it is, the ideal is seldom reached. In many so-called mission fields, parallelism or partnership is the present position. Progress is slow toward any deeper understanding.

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

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

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

Early last year this district became an independent diocese.
f the Church of England. At its head is an African bishop, Silvanus Wani, assisted by three archdeacons and a devoted and of African clergy. With about 400 congregations, this diocese is as large as any in England.

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

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

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

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

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

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

Summoned by Drum

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

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

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

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

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

Enrolled as a Tribal Warrior

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

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

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

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

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

When a young church is being weaned away from its period of nurture there is often a time of misunderstanding, but this is no reason to prolong that period unduly. There are always misunderstandings when what is expected of an individual or a group suddenly changes. A church that has been sustained by subsidies through the years can be expected to show a bit of alarm when the time comes for it to become self-supporting.

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

Ringing in His Ears

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

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

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

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

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

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

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

The boy’s parents and friends came to the young teacher and made an
impassioned appeal for his help. He accepted their version of the story without asking to hear the other side.

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

A Different Form of Kindness

Of course, comparisons between pioneer missionaries of bygone days and those on the field today would be invidious. It is well to remember, however, that many of the people on the field today will be looked upon as pioneers in forty years. Also those who know both workers in well-developed fields and those who are beginning new works would undoubtedly hesitate to say that one group is kinder or more sympathetic than the other. In reality, it is their kindness and sympathy that civilization brings.

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

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

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

Martinets and Absoloms

It would be less than candid to pass over the existence of two classes of missionaries who might be called "martinet" and "absolom." The martinet lord it over the new Christians, while the absoloms try to play on their sympathies in order to further personal ambitions for power. Such people are very rare these days, and it hardly needs to be said that they do not belong in either the younger or the older churches.

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

Rarely a Conspiracy

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

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

But a conspiracy? No.

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

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

But it is up to mission agencies to sensitize themselves to the national's point of view and make an effort to explain where explanation is needed. When this is done the question of exploitation and cruelty will be ruled out and people will see that it is simply a case of the more experienced helping the less experienced leave an undesirable nest.
One of the most frequent complaints about foreign missionaries relates to their children. A deacon in a little church in Central California recently said, “You can’t question the dedication of the parents but the kids are little devils and are a bad influence on the other kids in the church.”

Of course I know enough case histories to admit that there are missionary kids in real trouble. I think of a girl sent from her home in the Orient to a fine Christian school in the Midwest. Her first semester she was so rebellious that she shook up a large part of the freshman class. “If she hadn’t been a missionary’s kid, we would have sent her home,” the registrar told me.

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

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

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

Dick Hillis is general director of Overseas Crusades, Palo Alto, California
"With a change of country his parents seemed to change also. Now they were so wrapped up in what they called 'God's work' he became 'a boy without parents.'"

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

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

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

Further, there was a silent pressure that kept building up resentment. He wanted to scream every time Mother prayed at the table. He knew what was coming. "And, dear Jesus, help our little rayed at the table. He knew what was it. He boiled. As to what his mother had been neglected and robbed."

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

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

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

"Do you feel you have been robbed?"

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

"What are the disadvantages?"

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

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

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

A girl in the Philippines wrote, "If I had my choice I would put being a missionary's kid against anything else."

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

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

In a little different note, tinged with delightful sarcasm, a missionary kid who spent her teenage years in Taiwan, admits, "Sure I have been robbed...robbed of spending all of those hours sitting in front of a TV set...robbed of having 'Winston tastes good like a cigarette should' singing through my head constantly...robbed of American prejudice against dark skin and almond-shaped eyes...robbed of a school system designed to make everyone just like everyone else provided they are of the same color and social stratum."

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

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

This complaint was followed by, "We move too often. This means we lose our new friends."

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

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

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

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

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

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

Another adds, "Close relationships
with many Christian adults, including
my parents, make me feel adult and
wanted. The mission adults take me
seriously as a person and as a Christian.”
She continues, “The fact that we just
‘make our own fun’ is an advantage. The
question isn’t ‘What shall we watch?’
but ‘What shall we do?’ That is cre-
ative.”

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

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

As I read the letters from the young
the parents’ attitude and conduct play-
ed a big part in the healthy attitude of
the M.K. The child saw in his parents
genuine Christianity. The unique privi-
lege of being an ambassador for Christ
and of seeing the way the rest of the
world lives is transplanted from parents
to children.

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

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

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

So, far from feeling sorry for
himself, the M.K. is certain that the
advantages of missionary life far out-
weigh the disadvantages. He doesn’t
think of himself as poor or neglected or
robbed and he does not want to be
pitted but to be understood. He admits
there is often reason to complain about
his conduct and that the outcome of his
life is unpredictable. But is that so
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In Search of God’s Bridge for Mission: A Critique of the Church Growth Philosophy

by Donald C. Flatt

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

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

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

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

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

“Church growth” does not claim to be original either in philosophy or methodology. Its advocates freely acknowledge that from the time of the New Testament church these principles have been known, used, lost and rediscovered.
Unered, passed on, observed and rephrased in many different places and times.

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

The Four Thrusts

There are four main thrusts in the “church growth” emphasis:

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

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

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

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

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

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

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

Poelmonics and Impact

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

Initially the “people movement” was usefully contrasted with the “mission station” approach, the use of natural channels with the isolation of converts and breaking of bridges. (Bridges of God.) The polemic then moved to a Continued on page 20.
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The Story of Kwong—the Boy with a Stethoscope A full-color 8-piece flash card set 11 by 14 inches. This valuable teaching aid comes complete with story booklet and tips for effective use. The Story of Kwong is a true missionary story with many practical lessons for children. Written and illustrated by Ken Stroman. Price: $1.00

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God's Bridge

Continued

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

Non-achievements

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

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

2. It advocates the use of the tools made available by the social sciences, but it has not begun to apply systematically any of the quite extensive analysis of the dynamics of cultural and social change which has been in process of development over the last 35 years or more.

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

And Achievements

Finally, what are the substantive achievements?

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

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

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

In short, "church growth" demands that the stewards of the Kingdom use to the fullest every talent they have, for, in the last analysis, it is the Kingdom of God with the care of which they have been entrusted.
Only a small part of the vast amount of religious literature being printed today is meant to present the promises and claims of the gospel to the unconverted. Often it is orthodox, inspirational and evangelical, but not evangelistic.

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

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

But what about the evangelistic imperative?

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

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

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

In preparing the magazine we observe the following guidelines:

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

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

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

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

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

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

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

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

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

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

“Negatively speaking, the church has lost her concern for her primary task. Deeply preoccupied with aid, structure and development, some church leaders have gone to the extent of saying that what the church needs is not ‘revival’ which smacks of a selfish and emotional experience, but rather ‘renewal’ through socially orientated church activities, creating more social service centers, tearing down worship places and building multi-storied apartment blocks in their places to serve the rehabilitation program of the church, and so on. In shedding tears for the physically hungry, the church has failed to shed tears for the spiritually hungry.

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

“Positively speaking one could affirm that there was never so much evangelism in India as there is today. The fact that two states of the Indian Union have legislation against conversion implies the presence of evangelism.

The fact that during the last eight months some preachers have been imprisoned in Orissa and in North East Frontier Agencies (NEFA) implies the presence of evangelism. The fact that at least two keen witnesses for Jesus Christ have suffered martyrdom recently implies the presence of evangelism. The fact that several churches were burned down in NEFA by hostile hands implies the presence of evangelism.”

PORTUGAL
New radio program

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

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

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

TURKEY
Ban on importing Bibles under fire

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

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

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

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

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

The Rev. Mitsukame Kawabe, pastor, has been bitterly opposed to the Christian pavilion to be constructed and used during the six months of Expo '70 which begins in March. Kawabe has been most outspoken in support of the pavilion and it is believed the re-bombing was done by extremist students who are bitterly opposed Kawabe's actions.

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

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

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

"We are for peace," the students said.

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

ONG KONG Baptist news service approved

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

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

THIOPIA Profile on readership now available

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

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

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

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

BURUNDI Year of cooperative evangelism begins

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

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

MALTA First evangelistic services approved by government

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

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

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

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

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

Seelye reports this is "a first in that area."
FACTS OF A FIELD

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

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

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

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

There is still no compulsory education in Nepal and only ten percent of the people are estimated to be literate. However, in addition to schools conducted in the official language, Nepali, and Sanskrit, the language from which it is derived, there are also schools held in English, Nepal's second language.

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

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

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

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

Nepal's first elected government came into being in 1959, but in 1960 King Mahendra dismissed the government, banned political parties and discarded the constitution. A new constitution was promulgated in 196 and amended in 1967.

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

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

Muslims comprise one percent of Nepal's population.

CHRISTIANITY IN NEPAL: Over three hundred years ago, in 1662, Catholic missionaries entered Katmandu, but were expelled a hundred years later. In 1828 William Carey published the New Testament in the Gorkhali language and the whole Bible was finished in 1900.

India's famed evangelist, Sadhu Sundar Singh was especially burdened for Nepal and Tibet and made several trips to Nepal in the 1920s.

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

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

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

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

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workers coming from over thirty denominations and missionary agencies.

In the late 1940s Christians living in the state of Kerala, who belonged to the travel Thoma church which dates back to the first century asked themselves the question: "Why do we stay in South Asia when we have heard the gospel for long?" Four of them traveled by foot the border of Nepal. There they poked until the door opened to enter the country. Today one of them pastors one of the two churches in Katmandu.

The Summer Institute of Linguistics, connection with a university in Astana, entered Nepal in 1966 and cently was given permission to take their own plane into the country. Among other groups working in Nepal are the Church Missionary Society of Australia, the Assemblies of God, Bibelschule Wiedemann and the Bod Shepherd Agricultural Mission.

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WORLD VISION MAGAZINE / JANUARY 1970
“Every Christian ought to experience a moment of quiet fury every time he sees a mediocre piece of literature put out in the name of Christ.”

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

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

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

But in the next six months there were too many evidences that God wanted him in Christian literature. People on furlough with close or even distant relationships to the African Challenge seemed to pop up “for no particular reason” at Moody Church and Moody Bible Institute where he and his wife attended. All of his reading seemed to focus on the power of communication to shape people’s minds. He became deeply restless about what he should do.

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

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

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

“I felt terribly restless about my own literary gifts and what I should do about them,” he remembers. “The African Challenge experience did not easily go away. I kept asking myself if I shouldn’t...”
He resigned his pastorate in 1959 and returned to the University of Michigan to finish his work in journalism. In the spring of his last year he was asking again what it all meant. Where was he to go? How would he use his training?

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

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

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

ELO is a service agency moving to give that sense of imperative to the missionary literature endeavor. Its six major offices in the various continents are working to bring the best technical assistance to the problems of production and distribution. ELO has direct responsibility for 350 bookstores, 30 publishing houses, 95 printing establishments and 48 literature fellowships.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is a pleasure to congratulate you for your editorials “Catholic Discord and Formed Danger” and “Evangelism, Missions, and Social Justice” in the World Vision Magazine, July-August, 1969 issue. In both editorials your analysis is keen and profound. Let us see that the Roman Catholic hierarchy acknowledges the light in this “Catholic cord” to enable them to institute the needed reforms in the Roman Catholic church adequate to meet the challenges of our modern age.

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

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

we do need you!

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

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A Prince Has Passed

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

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

Whether by “thumps and shakes” at the piano (so captivating to that child in daily vacation Bible school at Calcutta’s Carey Baptist Church), or by texts and tones in the pith, or by “tea and biscuits” in the manse, Walter Corlett is always getting through to you.

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

The Long Trail

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

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

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

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

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

The Lively Confidence

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

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

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

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

“In serving the needs of young people what is one’s greatest asset?”

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

“How do you view the leadership of the Christian nationals?”

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

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

Speak on, sing on, play on, dear man! If there are no pianos in heaven, it’s a poorer place than I think it is! PSR
**Field Day For Futurists**

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

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

Governor Nelson Rockefeller has been assassinated.

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

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


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

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

**The Future Fascinates**

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

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

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

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

One of the most vigorous and, in its humanistic way, sensible articles I have read is by that venerable old social critic Joseph Wood Krutch. With jutting jaw he tells his *Saturday Review* readers “What the Year 2000 Won’t Be Like.” He says in effect that no great genius is necessary to forsee worldwide industrialization, increasing wealth and leisure, bigger and bigger populations, the spreading of vast, urban conglomerate, higher levels of literacy and education, and—ghoulish thought—growing capability for mass destruction.

**The Future Fools**

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

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

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

**The Future Is Free**

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

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

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

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

Marvel of marvels, Christ allows us to help shape our future and His.

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

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