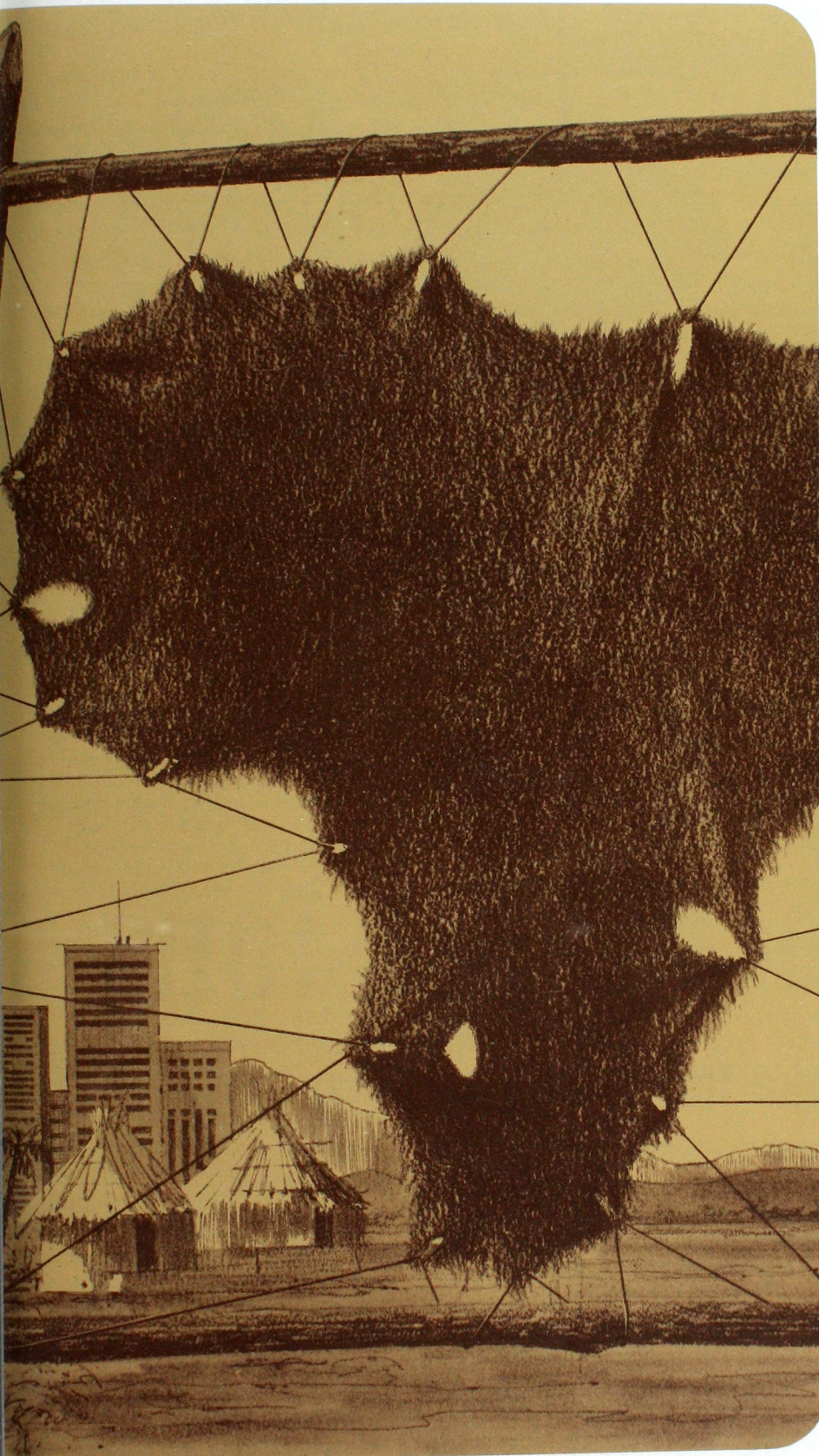
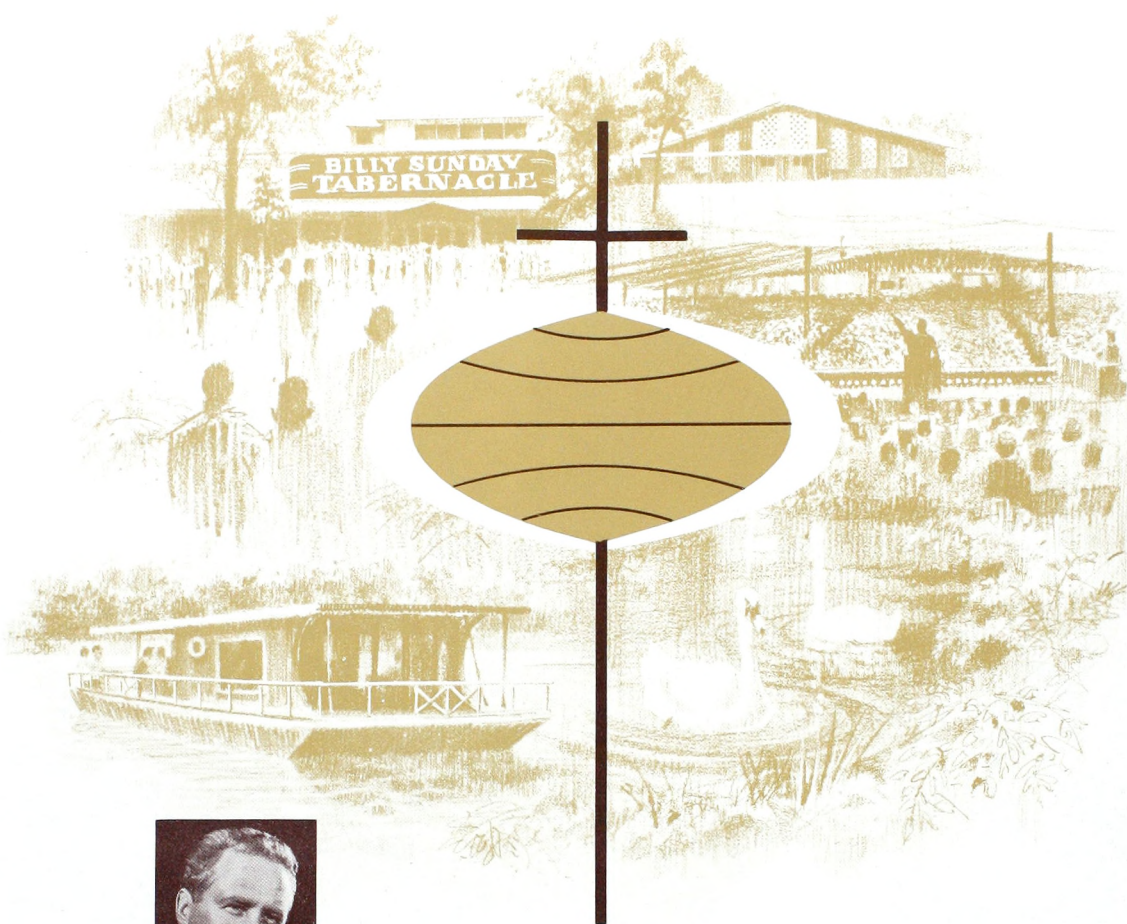


WORLD VISION

APRIL 1964
MAGAZINE



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



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Bridge-Breaking or Bridge-Building?

That the two Vatican Councils of 1962 and 1963 had, and in effect will continue to have, a missionary dimension is a point that does not need to be labored. After all, the *World Christian Handbook* for 1962 gives a round figure of nearly 230 million for the Roman Catholic population of Latin America, Africa, and Asia. In 1961 what is now the Republic of Congo (Leopoldville) alone had 2,776 foreign priests working within its borders, not to mention the large number of "sisters" who would be classified as "foreign missionaries."

In this perspective one views with acute interest the statement made a few weeks ago by Pope Paul VI on the occasion of the Unity Octave, an annual eight-day period in which the Roman communion everywhere engages in special prayer for Christian unity. Addressing pilgrims who had come for an audience with the Pontiff, he said, as reported by Religious News Service:

"An audience with the Pope causes you spontaneously to think and speak with the Church. It cannot be otherwise if truly you see in the Pope the successor of the Apostle Peter, on whom Christ founded, and is still guiding, the great edifice of redeemed humanity that is His Church. A visit to the Pope is bound of its own accord to bring to mind the memory of Christ and the image of the Church itself, and these three terms, Christ, Peter, the Church, may well overlap in the minds of the faithful attending an audience, forming a single entity—the *Christus Totus*—the integral Christ of St. Augustine, who seemed to have been re-thinking the famous words of his master, St. Ambrose, '*Ubi Petrus, Ubi Ecclesia*'—'where Peter is, there is the Church.'"

The Pontiff went on to say that this manner of thinking is a "very important and fertile one," which, among other things, will "lead you to experience a particular spiritual effect which we might call a characteristic of Catholic psychology—certainty. This is the inward experience of being in the truth, of being grounded upon the word of the Lord, that is, upon the Rock, not fearing floods or landslides—of being in a house holding firm even in time of tempest."

Before offering comment let it be made abundantly clear that the Vatican councils have, in our judgment, shown to the world of Protestantism and of Orthodoxy that many Roman Catholics—including some highly placed prelates—want to turn the winter of their discontent into a springtime of open discussion and responsible change. Window shades are being raised. The windows themselves are being opened. A fresh breeze is blowing. A new humility is in evidence—a humility indeed that might well be prayed for in many of our Protestant circles.

Having acknowledged this, however, it would be unrealistic in the extreme to minimize the sheer size of the gap that separates the latest expression of Vatican thinking from the deeply held—not to say the dearly bought—convictions of informed Protestants. "Pontiff," the lexicographers tell us, comes from two Latin words meaning to *make a bridge*. Pope Paul, in his Unity Octave speech, has failed to live up to the name.

As for the point of "certainty" which he singled out for special mention, an admirably frank reply could be given in the very words used, when commenting on the same issue, by Dr. Edmund Schlink, who was an observer at the Second Vatican Council. A theologian of the German Evangelical Church, Dr. Schlink said:

"Non-Roman Christians are certain of their salvation as members of their own churches. Not through the Roman Church but through their own church have they come to faith in Christ by the hearing of the Gospel . . . They do not long to become members of the Roman Catholic Church, but as members of their own church they long for communion with those in other churches."

It is an irenic candor such as this that will serve us well in the present situation.

Pope Paul's pronouncement seems to tell us that the hierarchical "hard core" will be the last to soften. Or does it? Who knows what radical break-throughs might have come about through John XXIII?

Meanwhile, let the winds of reform and renewal blow—on both sides of the Vatican-Protestant line!

P.S.R.

1

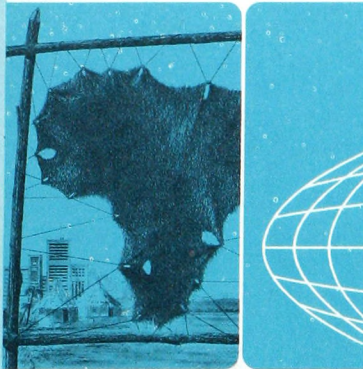
Nominated For Rediscovery

In a day when theologians and churchmen have much to say about the "rediscovery" of this or that, it would help immensely if significant numbers of us were to rediscover the connection between *service* and *saintliness*.

Granted that a saint is never a man who is sure that he is one (excepting in the theological sense in which any Christian's relatedness to Christ constitutes him a saint), and granted that acknowledged saints have sometimes had sorry lapses in their behavior, it nevertheless remains in force, "Be ye holy, for I am holy" (I Peter 1:16).

Nor will it help us much to soften the blow of these commanding words by conveniently referring them to the holiness that is imputed to all the people of God. No such device will help us to deal fairly with such

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• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

The day's news seldom passes without mention of some incident in Africa caused by restless masses caught in a society drastically changing. Our cover speaks to the phenomenon of huts and high-rise apartments... of the tortuous stretching and curing of a people which, like the flayed skin of beasts turning to usable leather, is necessary before the blessings of maturity come. Our lead article on Africa is as detailed as our cover is general about a little-publicized threat to the Christian Church.

Bob Pierce *President*

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VOLUME 8 NUMBER 4

World Vision Magazine is published monthly by World Vision, Inc., a non-profit corporation. It is a member both of the Associated Church Press and the Evangelical Press Association. Subscription is \$2 per year. Send all editorial correspondence, advertising material and subscription information, including change of address to: World Vision, 117 East Colorado Boulevard, Pasadena, California 91101, Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario. Send change of address at least six weeks in advance of your moving date. Make sure to enclose address label from a current copy, along with new address. Copyright 1964 by World Vision, Inc.

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APRIL 1964

MAGAZINE

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NEXT MONTH

In a sequel to this issue's lead article, John Seamands sets forth "The Christian Answer to the Muslim Challenge." Facing the militant Ahmadiyya Muslim cult requires a specialized approach which Dr. Seamands clearly outlines.

F. J. Huegel, Mexico City, will take the ageless theme of the Crucifixion and show its relevance to the tasks and tests of those engaged in missions. He writes under the title of "The Centrality of the Cross."

a witness as that which is given by Paul in II Corinthians 1:12, "For our boast is this, the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

A missionary-churchman of wide experience and acute perception says that in the part of the mission world he knows best the few missionaries most permanently enshrined in the memory and affection of the Christian nationals have been "saints," in the deepest, richest meaning of that much abused word.

Not *relatedness* to Christ only, but *resemblance* to Christ—this is our towering need. P.S.R.

A Pertinent Plea

The Spanish Evangelical Alliance has lately issued a statement of fact and appeal so deserving of respect that we can only hope for it a wide circulation. Its signers speak responsibly out of the context of the Protestant situation in a nation overwhelmingly dominated, politically as well as religiously, by the Roman Catholic Church. Their concern arises from what they feel is the more or less irresponsible way in which outside Protestant agencies have sent workers to Spain when neither the agencies nor the workers had the knowledge, the skills, or the contacts that made their work effective, particularly when measured by any tests other than superficial.

The following points are specifically underlined by the seven-man executive of the Alliance:

1. *That disappointing results have frequently followed when missionary boards or directors have failed to study the needs of the field "in consultation with well-known and experienced leaders before sending out their candidates."*

2. *That churches and missionary bodies abroad should give more thought to "the quality of the worker sent to the field."* For example, in a country with an ancient culture and a proud history it is a rare person indeed who can overcome the handicap of what is known in English-language circles as "butchering the Queen's English." (Its equivalent in this case might be called "crunching the Castilian.")

3. *That a narrow sectarianism works harmful results that are particularly noticeable in a land where the total Protestant community is a small minority.* "When the missionary has been welcomed as a fellow-worker and then has behaved like a narrow-minded fanatic," the Spanish brethren find it deplorable.

4. *Pastoral and evangelistic work should, with rare exceptions, be left to the nationals.* This means that "candidates from abroad should be fitted to carry out

tasks for which few nationals are prepared, and we think especially of Bible teaching and administration. This, however, demands outstanding gifts, preparation, and linguistic ability." It is pointed out that the "supra-national" character of New Testament missionary effort, in which little or no account was taken of the nationality of the worker, but only of his calling and gifts, was made possible by the fact that the Roman Empire was largely "a cultural unit," with Hellenistic Greek serving as a widely understood medium of expression. This differs markedly from the contemporary scene in which language barriers are not easy to surmount, either from the point of view of communications or of cultural implications.

5. *Identification with the people is a principle so manifestly essential to effective witness that failure here is all but fatal.* "Whatever the foreign missionary does, he must be prepared to fit into the national, cultural, and social background of the people, strenuously avoiding the tendency to implant extraneous modes of thought and customs which are not biblical but merely 'foreign.'"

6. *Proselytism has peculiarly harmful and misleading effects in a country like Spain, where religious toleration is limited by law in such a way that, theoretically, "it applies only to people who are already Evangelicals."* "This means that missions generally begin new work in Spain at the expense of those who have borne the burden in past years, and some have been guilty of unscrupulously 'buying' existing work on the basis of 'who can offer most.'"

The statement concludes with a constructive plea for the recognition of three principles by those undertaking missionary work in Spain: (1) *consultation* (before a new effort is begun), (2) *co-ordination* (while it is in process), and (3) *consolidation* (as an effect and end). The significance of the third principle is pointed up by reference to "widely advertised campaigns" which, while they may do "some real service," may also be "divisive in tendency or transitory in their effects because they do not tend to the consolidation of the already established local churches and these should be the main channel for the development of future work."

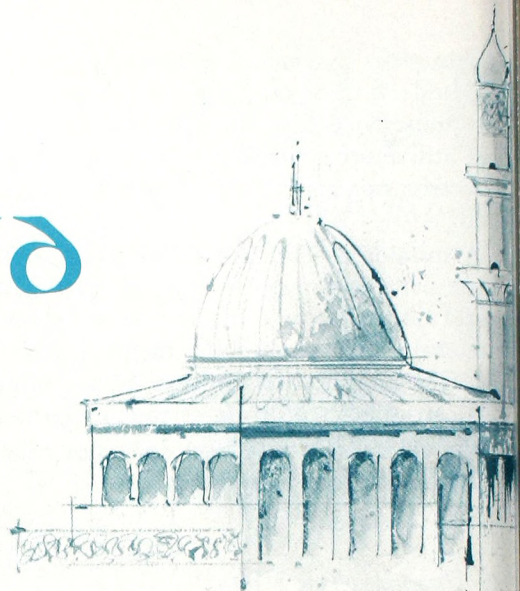
This summary, which does less than justice to the statement as a whole, will indicate the acute importance of a more sensitive and objective approach to the work of missions worldwide, but especially in a difficult sector such as Spain.

Men of evangelical conviction and vast good will have spoken with conscience and care. They deserve to be heard.¹ P.S.R.

¹ Copies of the Statement may be procured from Don Jose M. Martinez, Secretary of the Spanish Evangelical Alliance, Calle Verdi No. 189, Barcelona (12), Spain.

Islam's Bid for Africa

by JOHN T. SEAMANDS



Very few Christians in the West seem to be aware of a strong and growing missionary movement taking place within the ranks of Islam in many parts of the world today, particularly on the African continent.

This activity is being conducted by the so-called Ahmadiyya Muslims, who are at present the most active propagandists of Islam, and at the same time the most vehement opponents of the Christian faith. It is high time for the Christian Church to take this movement seriously and to prepare itself adequately to meet its challenge.

4 A Sect Is Born

The founder of the Ahmadiyya sect was a Muslim by the name of Mirza Ghulam Ahmad, who was born in Qadian, a small town in north India, in the year 1839. Ahmad declared himself to be the Promised Messiah of the Muslim and Christian scriptures, and at the same time the Renewer of the Islamic faith. In order to substantiate his claims, he sought to prove that Jesus did not die upon the cross, but that he merely swooned, was revived by the application of a miraculous ointment, escaped to Kashmir, and there, after conducting a mission to the inhabitants, died a natural death and was buried. Ahmad had the effrontery to claim that he had even discovered Christ's tomb in Khan Yar street in the city of Shrinagar.

Ghulam Ahmad died in the year 1908. His followers are now said to number about half a million and are

found in all parts of India, Pakistan, Burma, Ceylon, Afghanistan, Egypt, Africa, Syria, Mauritius, England, France, Germany and America. It is stated by the Ahmadiyyas that the purpose for which the movement exists is to purify Islam within, and to take this purified Islam to the world.

Ahmadiyyas and 'Higher Critics'

The five main contentions of the Ahmadiyya Muslims concerning Jesus Christ are: He was not the Son of God; He did not die on the cross; He did not rise from the dead; He did not ascend into the heavens and He is not coming back again.

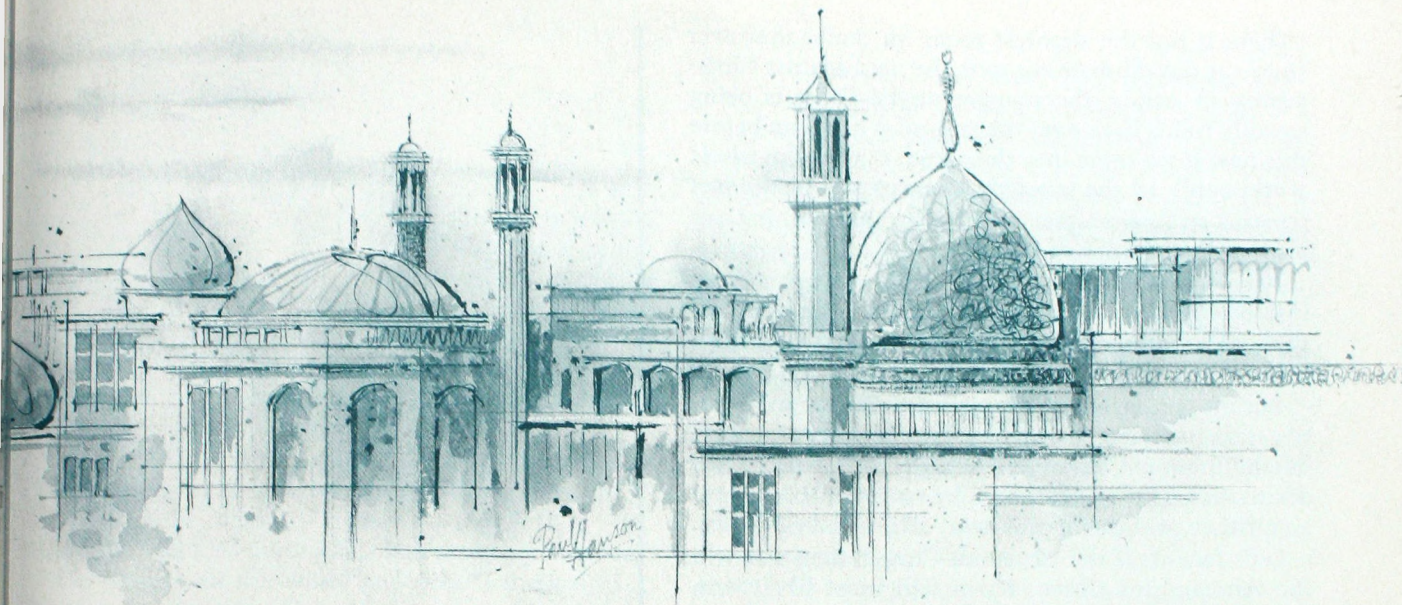
To prove their position, they make extensive use of the works of the "higher critics" of certain extreme schools of Christian thought, and also certain isolated texts in the New Testament which are taken out of context and given a new interpretation to fit their views.

Since the formation of the new Islamic State of Pakistan in 1947, the headquarters of the Ahmadiyya Movement have shifted from Qadian to a new city called Rabwah, located about a hundred miles north of Lahore. From here their world-wide mission receives its directives. Here their literature (mostly anti-Christian) is published, and here their missionaries are trained. The Movement now has about two hundred foreign missionaries in various parts of the world. To support this endeavor, staff members of the sect are required to contribute at least one-sixteenth of their regular income.

'I Have Come to Convert You'

The Ahmadiyyas are notable for their missionary zeal and courage. Once one of their missionaries called on my father at his bungalow in India and boldly de-

John T. Seamands, B.D., M.A., D.D., has been professor of Christian missions in Asbury Theological Seminary, Wilmore, Kentucky since 1961—teaching two quarters and traveling to mission fields one quarter of each academic year. His journeys during the past two years have taken him over 125,000 miles through the Far East, Southeast Asia, Africa and India.



clared, "I have come to convert you to Islam, the true religion."

Once while traveling on the train in north India, I found myself surrounded by a group of their disciples. These men promptly proceeded to make me an object of their "evangelism." They did their best to convince me of the error of Christianity as well as the truth of Islam, and to make me one of their converts. They took down my name and address and sent me several of their religious publications. They even followed this up with several letters, urging me to "come into the truth."

Visits With the Leaders

During my recent tour through Africa I made a special effort to visit the mission centers of the Ahmadiyya Movement. I did this in order to find out more about the activities and teachings of the sect, and also to present a definite Christian witness to their missionaries. I found that in Nigeria there are six Ahmadiyya missionaries from Pakistan, including two missionary doctors. In East Africa there are fifteen Pakistani missionaries, assisted by twenty-four trained African missionaries. Besides publishing a weekly magazine (*The Truth*) and a great number of booklets and tracts, these men run medical dispensaries, preach in the bazaars, visit in the homes, and do much "personal work."

In Lagos, Nigeria, I had a two-hour interview with Maulvi Saifi, chief Ahmadiyya missionary in West Africa. He is the one who challenged Billy Graham to a public debate, during the latter's evangelistic campaign in Africa in 1960.

In Nairobi, Kenya, I had a long talk with Sheikh Anwar, chief missionary for East Africa. From 1954 to 1959 he had been a missionary to America with

headquarters in Manhattan. He is the one who challenged Billy Graham to a public healing service, in which each would select thirty so-called "incurables" and then demonstrate who could heal the most.

Both of these men were very gracious in their welcome to me. They seemed inwardly to rejoice in the opportunity to attempt to win over to their side a Professor of Christian Missions. They very cleverly put forth all their arguments for the supremacy of the Islam religion, and offered to mail to my home address in the States, free of charge, a copy of each of their publications. They challenged me to study these writings carefully and to desire earnestly to know "the truth." At the same time I gave my personal testimony of the transforming power of Jesus Christ in my life, and sincerely urged them to consider the claims of the Saviour.

In Kano, northern Nigeria, I visited the Ahmadiyya Mission Center, where a doctor from Pakistan runs a dispensary for the poor people. Since he was busily engaged with the patients, he requested three of the local adherents to interview me. One was a politician, another a business man, and the third a new missionary in training. In questioning the trainee I discovered that he was a citizen of Ghana, that he had been brought up as a Christian, but had become a convert to Islam. Imagine my feelings when he told me that he had been a member of the Methodist Church! Proudly he said to me, "I have given my life for the spread of Islam in Africa."

Gains of the Cross Rolled Back

The optimism of these Ahmadiyya Muslims is amazing. In a paper read at the annual gathering of Ahmadiyya Foreign Missions at Rabwah, in December, 1961, Mirza Mubarak Ahmad, the chief secretary, wrote:

"There is not the slightest room for doubt that ever since the day Ahmadiyya took the field against Christianity in Africa, the religion of the Cross is being steadily rolled back over the ground it had won before this new force came into the arena . . . Let the whole world apply all the strength it possesses, but the fact remains an unalterable, solid reality that *nothing can prevent the triumph of Islam.*"

Now, the Christian Church never seeks to enter into competition with any other religion in a bid for the souls of men. It is not interested in proselytism or the mere scramble for numbers.

But the simple fact of the matter is that Islam is out to capture Africa, not only the uncommitted "pagans" but the "nominal Christians" as well. Thus, whether we desire it or not, we are drawn by resurgent Islam into a spiritual contest for the heart and mind of Africa.

Let's face it: if the Christian Church does not win the Africans for Christ, Islam will most likely win them for Mohammed. Animism, the major religion of Africa, is a dying religion. It cannot stand before the impact of education and modern civilization. Its followers will probably turn to either Christianity or Islam, the only other two religions in the field.

The Gospel: Expedient or Efficacious

6 Drawn into this contest, the Christian Church must not give way to the temptation of seeking to win converts to Christianity just to prevent them from becoming Muslims. Our objective is not to save people from Islam, but to save them from their sin. We should never use the Gospel as a tool to combat some other religion or "ism." The Gospel must always be presented on its own merits. Christ must be proclaimed because men everywhere are in desperate spiritual need, and He alone can meet that need.

At the same time, however, we must be aware of the fact that if the uncommitted masses of Africa turn to Islam, it will seriously threaten our evangelistic opportunity on that continent. As Animists, the people are now approachable and can be won. Animists in every part of the world have always come readily to Christ and in large numbers.

But as Muslims, the people will be most unapproachable and exceedingly difficult to win, for Muslims have always demonstrated a fanatical loyalty to their faith and seem to have a built-in resistance to the Christian message.

There is little doubt that in Africa today there exists one of the most serious threats to the Christian Church as well as one of the most glorious challenges. The Church must be aware of the opposition and alive to the opportunity.

The new Africa needs Christ desperately, both to save it from spiritual darkness and bondage, and to equip it morally for democracy and freedom.

God grant that we shall be found faithful in meeting this challenge, to the glory of God and the salvation of Africa.

|||||

all THE WORLD

by Marcus L. Loane

Marcus L. Loane, M.A., D.D., is bishop adjutor in the Anglican Diocese of South Australia. He served for 23 years as vicar principal and principal of Moore College, taking up his present duties in 1958. He has written six books, including: *Oxford and the Evangelical Succession (1950)*, and *His Majesty's Makers of Religious Freedom (1961)*.

which it is surrounded. In Abyssinia, evangelical missionaries enjoyed a great deal of freedom in postwar years, but in 1961 there were disturbing reports of arrests, fines and imprisonments. In the Sudan, the policy of repression, which came in with independence, is only now being relaxed—but not before a large number of missionaries had left within three years without prospect of replacement. * Some 50,000 refugees from Ruanda have poured into southwest Uganda and western Tanganyika. There has been tremendous unrest in the Rhodesias to the south and no one yet knows what will be the outcome * And within East Africa during the last three years? Racial riots in Zanzibar; intertribal unrest in Uganda; political turbulence in Kenya; the exodus of government officials and the British government. But in the midst of this unrest, Tanganyika achieved independence in December 1961 and has since become a republic. We can all be thankful that a man like Julius Nyere stands out as the leading political personality in Tanganyika and that this newly independent country has found *uhuru* ("independence") with such moderation and good will * But however well nationals may be equipped to bear responsible self-government, one great question remains. New and independent countries at once become eligible for membership in the United Nations; they are at once drawn into the Afro-Asian block of nations. How far are their leaders really equipped to take their place in the ring of international power politics? * Independence and nationalism now set the pace for the Church as well, and the traditional pattern of missionary work is rapidly changing. The present Diocese of Central Tanganyika is now the largest Anglican Diocese in Africa; it is staffed by missionary personnel and by African clergy, and it has more than 800 village evangelists as well. A new church for a new congregation has been built at the rapid rate of two a week each week for the last seven years. * Tomorrow in world affairs belongs to Asia, and who can tell what the morrow may hold? Asia is a vast continent with 650 million people in China and more than 400 million people in India; it is a continent seething with the ferment of change; a continent in which every country from Turkey to Pakistan looks down the throat of the Russian Bear and every country from India to Korea lies under the claw of the Yellow Dragon; a continent where Western colonialism has come to an end while a new communist imperialism is rising in its place; where Red China alone has fomented wars in at least six countries in the last 12 years in Malaya, Korea, Indo-China, Tibet, and now in Laos and Vietnam, as well as in border incidents on the northern frontiers of India and Burma; a continent where in countries like Korea and Singapore upwards of 50 per cent of the population is under 21 years of age. * If we were to wait for peace and order

It is remarkable how each of the Evangelists records a distinct and decisive utterance by the risen Saviour on the proclamation of the Gospel to all people. * Thus St. Matthew records how He gave His disciples their great commission: "All power is given unto me in heaven and in earth: Go ye therefore and teach all nations . . ." (28:18,19). St. Mark includes among His last sayings the words: "Go ye into all the world and preach the gospel to every creature" (16:15). St. Luke relates how He declared "that repentance and remission of sins should be preached in his name among all nations" (24:47). St. John preserves the charge that was most characteristic of his Gospel: "As my Father hath sent me, even so send you" (20:21). * And to these four sayings must be added words preserved by St. Luke in The Acts: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" * Thus the first great task of the Church is to make Christ known to "every creature," in "all the world," "among all nations," "unto the uttermost part of the earth" * When the modern missionary movement first came to life with the foundation of the various societies at the close of the eighteenth century, the great compelling motive was that of compassion for the lost. Men like William Carey and Henry Martyn never ceased to hear the thud of Christless feet that trod the path to eternity. Perhaps today the major motive is that of obedience to the Lord's command. This found its expression in the call to "evangelize to the finish to bring back the King" * But whichever motive is uppermost, the need could not be more urgent. This is true of every non-Christian country, but nowhere so true as in the two great continental areas of Africa and Asia * **East Africa Close-Up** Turn for example to East Africa * The visitor in East Africa today needs a deliberate effort of mind to realize that Algeria and the Congo belong to the same continent. But the great national upsurge all over Africa has its concomitant in a vast change in the political climate of East Africa * Think of the countries by

before carrying on missionary work in Asia there would perhaps not be one country in which there would be a single missionary at work today. Let us not forget that the government in Ceylon has introduced control over the entry of missionaries which will virtually restrict new workers to the replacement of those who must retire. Let us not forget that one man has just completed his third year of imprisonment as part of a six-year sentence for no other crime than the fact that he baptized a number of converts from the national religion.

Let us not forget that three Christian and Missionary Alliance missionaries in South Vietnam were seized and abducted by the Viet Cong in May 1962 and that no news of them has been received since.

These are only minor symptoms of the tension which so widely exists. The Church would not choose such circumstances in which to carry out its work. But this is the situation in which God has placed His servants, and it is their task to be faithful where He has called them.

Very often political factors are responsible for the difficulties in which the Church or the missionary may find himself. Thus, there has been severe tension between East and West Pakistan for political reasons, and it is clear that only Islam now holds them together. This may account for the legislation which requires the teaching of the Koran in all schools, missionary or otherwise, and for certain anti-Christian press propaganda during the last three years.

No one at home should be deceived as to the conditions in which missionaries have to carry on their work in countries like India and Pakistan; the haunting poverty in lands where famine and hunger stalk among the undernourished millions; where children are cradled in poverty, grow up in want, and die from privation; the fierce climate, the lack of hygiene and sanitation, the prevalence of dirt and disease; the phallic Hindu rites of sacrificial worship; the fanatical Moslem intolerance; the caste system; the treasured culture of the ages with a literature and a philosophy which make the Gospel message seem like a novel upstart.

The Church is acutely aware of its place as a tiny minority and this tends to paralyze the spirit of evangelism.

Needed: Leadership Training

Perhaps there is no more urgent need in Asia and Africa than to provide for the training of national pastors and leaders. National leadership in Church affairs is, with certain outstanding exceptions, immature and undeveloped. In Africa few clergy are trained or qualified to give informed pastoral care or to exercise leadership among educated Africans in top circles. University graduates and government officials are an untouched circle.

In 1961 it was said that in all East Africa there were

only six African theological students in non-Roman churches who had completed a full secondary education; the Roman Catholics had 6,000. In Pakistan, where Christians are only a tiny minority in a strong Moslem population and where discrimination is practiced against Christian peasants in flood relief and employment, the pastors are often so bowed down by the burden of poverty and family cares that they can hardly lift their eyes to any spiritual horizon at all. Their work is grind; they have no money for books; there is little to renew their vision; they have lost their evangelistic outreach to the Moslems around.

Then how can we revive the national clergy? And how provide for the training of future leaders? There are strategic centers such as the Bible Training Institute at Hyderabad in West Pakistan and the Union Theological Seminary at Yeotmal in Central India which deserve the support and encouragement of all evangelicals as they seek to provide strong and scriptural foundations for nationals in the ministry.

A High Ideal

The great missionary slogan of the Student Volunteer Movement was "The Evangelization of the World in This Generation." In 1899, Dr. John R. Mott defined this as follows: "The evangelization of the world in this generation means the preaching of the Gospel to those who are now living. To us who are responsible for the preaching, it means in our lifetime; to those to whom it is preached, it means in their lifetime. The unevangelized for whom we as Christians are responsible live in this generation; and the Christians whose duty it is to preach Christ to them live in this generation."

This high ideal ought to arrest and inspire the Church today, for we only have *today* in which to do our work.

Mr. Alan Norrish, field secretary of the Bible Medical and Missionary Fellowship, had this to say not long ago: "I cannot understand how girls can be content to work for commercial firms at home when they could touch the ends of the world for Jesus Christ if they were to come out here." And if that is true of girls, how much more of young men? There are perhaps four women missionaries to every one male missionary; yet the need for young and dedicated men has never been so great as it is today."

The first law of nature is self-preservation. Is that why the mission fields of the world still lack for men to make Christ known? The first law of grace is self-sacrifice. That is the law so splendidly illustrated by men and women like the three Christian and Missionary Alliance captives in South Vietnam. |||||

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24).

QUOTE UNQUOTE



On Leadership

As a leader, one must be able and willing to do what others, because of the cost, have neglected or refused to do. One must be ready and willing to stand and to stand alone, to be courageous, constructive and Christ-like—ready and willing to say with Paul, "I will very gladly spend and be spent for you" (II Cor. 12:15).

The history of Christian leaders is one of great sacrifice and sorrow, of a spirit of readiness and willingness to listen to criticism. Leaders need grace to be kind to those who criticize their noblest efforts. One of my esteemed friends said on a certain occasion, "In dealing with others, nothing hurts me except that which hurts my pride." A leader's critics are his unpaid watchmen.

—T. J. Bach, *Called To Action*, Baker Book House, Grand Rapids, Mich.

Hope's the Beacon

Whatever else may be said of the early Church, this is undoubtedly true, that its back was toward the world and its face toward the coming of the Lord. Its course was steered not alone by the chart of its creed but by the polestar of its hope. The foregleam of the day illumined its dark hours, and saved it from present fears. Its moral and ethical life found surest impulse in the certainty that Christ would come, just as it had found firm foundation in the certainty that he had come; and the inspiration of its splendid sacrifices, conflicts and triumphs was in this same sure consciousness. "Now" was always "the day of salvation" and hence of earnest effort to win men to Christ, since tomorrow might be the day of glory.

—J. Stuart Holden, in *Thinking Missions with Christ*, by Samuel M. Zwemer, Marshall, Morgan and Scott, Ltd., London.

The New Opportunity

In Latin America the day of polemics is probably past. This is an age of dialogue, of mutual respect, of common cause against dialectical materialism,

of joint Bible study. Today is a day of unparalleled opportunity among the middle and upper class people of the continent as the new biblicism of Rome combines with other factors to open the hearts of people to the message of God's Word. We must abandon our extreme polemical attitude in order to take advantage of this opportunity. Parenthetically, however, we should be warned if we slack up in our evangelical zeal as we lay aside our polemics, the price will have been too steep.

—W. Dayton Roberts, in *Latin American Evangelist*, "Witnessing Up."

The Universal Language

... And I beg the little band of would-be missionaries—and I have the honor to call some of you by this name for the first time—to remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen world than the impress and the reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence.

—Henry Drummond, *The Greatest Thing in The World*.

Bullet Bulletin

The only generation that can reach this generation is our generation.

Oswald Smith

If not now, when? If not I, who?

An Old Chinese Adage

What are Christians put into the world for except to do the impossible in the strength of God?

General S. C. Armstrong

We cannot serve God and mammon, but we can serve God with mammon.

Robert E. Speer

The world has many religions; it has but one Gospel.

George Owen

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10

ZWEMER:

FLAMING APOSTLE TO ISLAM

by J. Christy Wilson

"No one through all the centuries of Christian missions to Moslems has deserved better than Dr. Samuel Zwemer the designation of Apostle to Islam."

These are the words of Dr. Kenneth Scott Latourette, foremost missions historian of our time. There are perhaps more noted missionaries in the past hundred years, but from the standpoint of evangelical Christianity, Zwemer may certainly be ranked among the greatest heralds of Christ of this century or generation. The influence of his flaming zeal was tremendous and he called the Church to a realization that it had for centuries neglected the most difficult of mission fields—the world of Islam.

The Zwemer saga reads like a romance and is certainly truth that is stranger than fiction. With the background of mosque and minaret, Arabian nights and days, veiled women and desert sheikhs, the story would make a thrilling movie, or on television would be gripping and should inspire our own day to put forth, in God's power, a far greater and more consistent effort to win the Bible lands and the world of Islam for Christ the Saviour.

Dedicated in the Cradle

Samuel Zwemer was born April 12, 1867, in the manse at Vriesland, Michigan. His father and mother had emigrated from Holland and had constructed their home and reared their children and obtained their education for the Christian ministry the hard way. Samuel must have been marked for something special, for he was the thirteenth of fifteen children. As he grew up his godly mother told him that she had dedicated him in the cradle to foreign missionary service.

Even while he was in Hope College Samuel Zwemer began to show literary talent. He went on to theological seminary at New Brunswick in New Jersey. While there he and James Cantine with other students and one of the professors formed a missionary organization with the dedication of their lives as its foundation. These young men had the divine audacity to seek for the most difficult mission field in the world.

J. Christy Wilson is dean of field education emeritus of Princeton Theological Seminary, New Jersey. He served for 20 years as a missionary to Iran and other Near East countries. He authored three books in the Persian language and has written The Christian Message to Islam, Introducing Islam, and Apostle to Islam, the biography of Samuel M. Zwemer from which much of the material for this article was garnered. Dr. Wilson lives with his wife in Duarte, California.

They found it—Arabia the homeland of Islam, which constituted the greatest rival to Christianity as a world religion.

Love Laughs Last

James Cantine went out first. Zwemer followed in 1890 and after looking around the great peninsula of Arabia they finally settled in Basrah in Iraq, sixty miles north of the Persian Gulf, as their first station. The Turks were then in control and the young men had a

Robert Wilder, Robert E. Speer and John R. Mott he had the faith to launch the great movement for "the evangelization of the world in this generation." People smiled at that slogan, and thought these young men were unrealistic, and even called them fools. They were indeed fools for Christ's sake and the great miracle is that they all but succeeded! In their lifetime they saw the Gospel preached in practically every country of the world and the Protestant Christian Church founded in almost every nation. Their slogan should

Zwemer felt that to be a missionary to Moslems required a strong Christology and an overpowering emphasis on the unique work of Christ.

difficult time to keep the mission going. However, while they were there two young ladies came out from Australia to join the Church Missionary Society Station in Baghdad. It was a rule of that organization that their single women missionaries could not entertain gentlemen friends, they wanted to protect their investment in bringing them so far to the field! However, love laughs at locksmiths and Sam Zwemer got a job as teacher of Arabic for the young nurse and it so worked out that Amy Elizabeth Wilkes and Samuel M. Zwemer were married on May 18, 1896, at the British Consulate in Baghdad.

As is the custom with most missionary societies, a portion of transportation costs must be paid if a person does not remain for a certain number of years in the service of the Mission. So this had to be paid to the C.M.S. and it remains a tradition of the Arabian Mission that Zwemer bought his wife in true Oriental fashion! But what a joy it was to have a trained nurse on the Island of Bahrein where Zwemer had opened a station several years before and had done a good deal of simple medical work himself.

There the work of the Mission went on. A depot for the distribution of Scriptures was established in the bazaar and the Zwemers began to meet people and gather a few for evangelistic meetings and witness. The climate was terrible; the constant heat was almost unbearable. Zwemer wrote his first major book, *Arabia the Cradle of Islam*, with a dip pen and a towel around his hand to protect the paper from perspiration. O yes, now there are many air-cooled houses on Bahrein and a great oil refinery which ships many thousands of barrels of petroleum products daily. At one time Zwemer located what he thought were surface indications of oil which later were to supplant the pearl fisheries as the greatest source of wealth for this region of Arabia.

'Thou, O Christ, Art All I Want'

Before he came out to the field, Samuel Zwemer had been associated with the founders of the Student Volunteer Movement for Foreign Missions. With

be a watchword for the Church in each generation.

When Zwemer came home on furlough he became the first candidate secretary of the Student Volunteer Movement. At conventions he became one of the most powerful speakers and from this time on, wherever Zwemer happened to be in the world, John R. Mott would call him home for the great conventions. Mott has written that Zwemer was probably influential in sending more young people overseas in missionary service than any man in all the centuries of expansion of the Christian Church. Some 14,000 young people were sent overseas who had been touched by the Student Volunteer Movement.

Robert E. Speer has said, "I never got out of my memory the speech of Dr. Zwemer at one of the earlier conventions of this movement, when he hung a great map of Islam before us and with a sweep of his hand across all those darkened areas said, 'Thou, O Christ, are all I want; and thou, O Christ, art all they want. What Christ can do for any man He can do for every man.'"

The establishment of the Arabian mission took much in consecration and even sacrifice of life. Seven members of the mission and their children, including Peter J. Zwemer, Samuel's brother, and two little girls of their own, gave their lives between 1898 and 1906. But the work continued and stations were established at four points and hospital and educational work instituted as well as a little cell of a church in each location.

The Zwemers when on furlough were kept at home for longer periods than intended as it developed that he had tremendous talent for raising both force and funds. Even when they were at the home station of Bahrein Zwemer was repeatedly called away for conferences or to give courses on Islam to groups of missionaries. From the beginning his view had extended beyond Arabia to cover the whole world of Islam.

Cairo

In 1912 when a definite call came, the Zwemers finally decided to move to Cairo. From this more cen-

Continued on page twenty-eight

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WORLD VISION

Others have done so much with so little, while we have done so little with so much.

—Bob Pierce



'Man Of The Year'

Honor falls to leprologist

Dr. Joon Lew, noted Korean physician specializing in communicable diseases, was chosen to receive World Vision's "Man of the Year" award.

At ceremonies in Los Angeles February 7, 1964, Dr. Bob Pierce presented the award to Dr. Lew. The citation read:

"Christian physician, outstanding Leprologist of the world, brilliant teacher, keen leprosy researcher. A friend to every sufferer, Dr. Lew has applied modern knowledge and Christian love to the building of better communities and to the healing of a nation."

Dr. Lew directs the activities of the World Vision Special Skin Clinic in Seoul—a research center and clinic for treating sufferers of leprosy and where a spiritual ministry is also carried out.

14 He is currently in the United States representing Yonsei University in Korea where he is a professor on a fellowship plan financed largely by the China Medical Board. Under World Vision's auspices Dr. Lew traveled to Brazil last year as a guest speaker at the 8th International Leprosy Congress in Rio de Janeiro. The congress is held every five years under the joint sponsorship of the International Leprosy Association and the host country.

Previous Christian leaders to receive World Vision's Christian Service award were General Sun Yup Paik, distinguished officer who led his men in the building of orphanages following the Korean War and the Rev. James Dickson, veteran missionary to Formosa and head of the Taiwan Theological Seminary.

Film Preview



The Honorable Kenneth Hahn, Los Angeles County Supervisor, chats with Honorable Hyung Chull Kim, former premier of Korea.



The Honorable and Mrs. Kwan Soo Ahn are recognized at the head table. Mr. Ahn is Consulate General of Korea, Los Angeles.



Dr. and Mrs. Charles M. Carpenter were honored guests. Dr. Carpenter is Professor of Infectious diseases and co-founder of the UCLA Medical Center. Dr. Pierce whispers comment regarding Dr. Joon Lew, chosen later World Vision's "Man of the Year."

'So Little Time' Makes Debut

In four U.S. cities last February, projectors came on, sound tracks crackled and the film "So Little Time" began to roll.

Thousands of people in the Michigan cities of Kalamazoo, Grand Rapids and Battle Creek attended the premieres. In Los Angeles, Dr. Bob Pierce was host to 380 people who saw the full two-hour footage. Dr. Pierce candidly invited the paying guests to be armchair editors and write their reactions to the film

which was shown after a banquet in the Pacific Ballroom of the Los Angeles Statler Hilton.

Fully edited, the 90-minute film's first scheduled appearance was on February 13 in Carnegie Hall, New York City, shown to a capacity crowd.

Throughout the year, "So Little Time" will be shown in large halls and churches as a film spectacular. You are invited to see this presentation when it appears in your area.

Cover Photo: Dateline

This month World Vision returns to India for ministries of Christian leadership among national clergymen. Many of those ministers, like the senior Indian pastor on our cover, will travel many miles to attend. The Conferences will seek to deepen and enrich fellowship among the ministers . . . to provide a school of prayer and Bible study . . . to offer a "refresher course" in some of the basics of pastoral theology . . . to furnish a forum for the discussion of themes vital to the church's life . . . and to intensify and undergird the sense of mission where the Christian community is at work.

World Vision, Inc. is a missionary service agency meeting emergency needs in crisis areas of the world through existing evangelical agencies.

The organization, begun in 1950, is directed by the following eight members of its board of directors:

- Dr. Bob Pierce, President
- Dr. Richard C. Halverson, First Vice President
- Dr. Ted W. Engstrom, Executive Vice President
- Dr. F. Carlton Booth, Secretary-Treasurer
- Claude W. Edwards
- The Rev. Cliff Barrows
- U. S. Senator Frank Carlson
- Dr. Paul S. Rees

Little Shepherd Movement—1964

by Marlin Nelson, Director World Vision of Korea

Imagine 1,239 little children memorizing Scripture, working toward a goal of tucking away in their memories 108 selected verses.

This is the number of Korean orphans at work today hiding God's Word in their hearts. They are members of the "Little Shepherd Movement" whose Scripture memory contest each year is a highlight of their activities. Participants must not



This orphan girl, receiving certificate from author, won over four other finalists. She had to know 108 verses word perfect and have a good knowledge of the Epistle of James.

the children this year. An inter-orphanage newspaper is published monthly to encourage children to participate in LSM activities.

Our projects this summer include three conferences: June for LSM leaders; July for superintendents; and August for college students.

Our former children's evangelist, the Rev. Ahn Sung Jin, is now working independently, but the Lord has given us the interest of Evangelist Lee who is equally gifted. Though busy as assistant pastor of a Presbyterian church in Seoul, he has set aside time for special meetings with the children every other month in the larger cities. In addition to this, our staff member, Mr. James Sohn, spends one week a month visiting the smaller country orphanages. As he talks in person with the children and the leaders, our program becomes more practical.

Future projects include audio-visual materials, a possible Bible Study contest, Bible materials for the younger children, and the supplying of educational material for the LSM leaders.

We consider this a unique opportunity to minister the Word. Let us pray



MONTHLY MEMO

One of the delights of our World Vision headquarters office is the hosting of a constant stream of visitors from across the world. Our president, Dr. Bob Pierce, is most pleased to have recipients of

World Vision support visit us—and for friends of the work to see the offices and meet the more than 140 people at this headquarters. There's a warm welcome awaiting you, as well!

Recent visitors have included Dr. Joon Lew of Korea, one of the world's most outstanding leprologists; Bishop Mar Athanasius of the Mar Thoma (Syrian) Church of South India; Mrs. Jorgelina Lozada from Buenos Aires, of the Argentina Church Federation; Dr. Charles F. McKoy, beloved elder statesman who constantly travels the world in the interest of missions; Rev. Paul Walstad, Secretary-General of the Norwegian Missionary Alliance; Rochunga Pudaite, Director of the Indo-Burma Pioneer Mission, and a host of other special guests.

One of the most productive phases of World Vision's ministry is the Christian Leadership Development Program and its emphasis on assisting national pastors and leaders. This month two significant Pastors Conferences are being conducted in India—the first in the State of Andhra-Pradesh, the second in Assam. Worthy pastors are sponsored by World Vision to attend these conferences, some of whom will walk for days to attend. Eternity alone can reveal the results of the challenge these dear, choice servants of Christ will receive. Your prayer support for Dr. Pierce, Dr. Paul Rees and others as they lead and minister in these vital conferences will be so deeply appreciated. The whole of strategic India can feel the ultimate, significant impact of these conferences as the Christian leaders meet God in prayer, through the Word, and in warm fellowship together.

Elsewhere in this issue is an announcement of our new venture, "The Festival of Missions." Here church national leaders report to the American public. It will be a most fascinating and challenging time at Winona Lake, Indiana, July 19-26. Why not plan now to attend?

Ted W. Engstrom
Executive Vice President

선명회 어린이목자회 제 4 회 전국성경암송대회 4TH WORLD VISION SCRIPTURE MEMORY CONTEST

only recite word-perfect the 108 verses but they must also have a comprehensive understanding of the book of James.

A new badge has been designed for

that these religious services will not become merely a "Korean custom," but will have the daily blessing of God—the One more concerned than we for the widows and the fatherless.

He's up! A Korean orphan boy recites perfectly the scripture verse called for during Little Shepherd Movement's fourth provincial contest.



GOD COMES TO THE MOUNTAIN

Missionary 'Mule' Runs, Jumps

It climbs steep banks, swims streams with special floats, ploughs through mud and snow and cruises at 35 miles per hour.

It's a tractor, truck, ambulance and touring cycle all in one.

We're describing an amazing motorcycle for rough use on the mission field developed by Earl Miner of Tehachapi, California.

Earl, a successful inventor by inclination and a former mechanic on missile launching sites, built the "mule" to serve as a dependable ambulance and truck overseas. World Vision bought the first one and shipped it to Pingtung, Formosa.

Now another "mule" (which costs about \$400) is ready for shipment to Puli, Formosa for use in medical ministries there.

World Vision Mule No. 2 was purchased by the Ambassadors class of Bethany Church, Sierra Madre, California. A third one is ordered for use by Dr. Joon Lew and his Korean staff of the Seoul Skin Clinic.

The contraption is easy to start, simple to repair and usually gets through where other vehicles bog down.

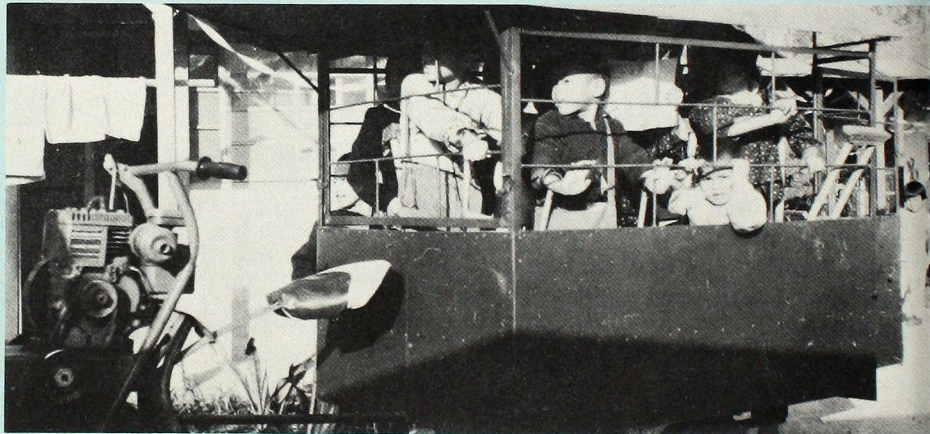
MEETING AT THE BEAUTIFUL MOUNTAIN RESORT OF HAKONE, THE THIRD ANNUAL CONVENTION OF THE "JAPAN KESWICK" DREW A REGISTERED ATTENDANCE OF 1477 AND, IN ADDITION, NUMEROUS DAYTIME VISITORS. SIXTY PER CENT OF THE REGISTRANTS WERE LAYMEN. ABOUT A HUNDRED WERE MISSIONARIES. THE TOTAL ATTENDANCE WAS DRAWN FROM AT LEAST 65 DENOMINATIONS AND SOCIETIES. ONE LAYMAN "PAID THE WAY" FOR 33 PASTORS. ONE MISSION SENT ALL 14 OF THEIR WORKERS FROM A DISTRICT MORE THAN 300 MILES FROM THE SCENE OF THE CONVENTION.

SPEAKERS WERE ALAN REDPATH, BOB PIERCE, AND PAUL REES.

THE KESWICK COMMITTEE, WHICH IS ALL-JAPANESE, FEELS IT HAS REASON FOR REJOICING, (1) THAT THE CONVENTION WAS MORE THAN TWICE AS LARGE AS IT WAS TWO YEARS AGO, (2) THAT THE ATTENDANCE WAS SO BROADLY REPRESENTATIVE OF THE CHURCH-AND-MISSION LIFE OF JAPAN AND, (3) THAT MANY OF THOSE WHO WERE PRESENT TESTIFIED TO A CRUCIAL MEETING WITH GOD IN WHICH THE LIFE ABUNDANT IN CHRIST BECAME EMANCIPATINGLY REAL TO THEM.

THE DATE HAS BEEN SET AND PLANS ARE ALREADY UNDER WAY FOR NEXT YEAR'S MEETING.

Pingtung trolley: Earl Miner's versatile "Mule" in Pingtung, Formosa, is used as orphan bus at Christian C

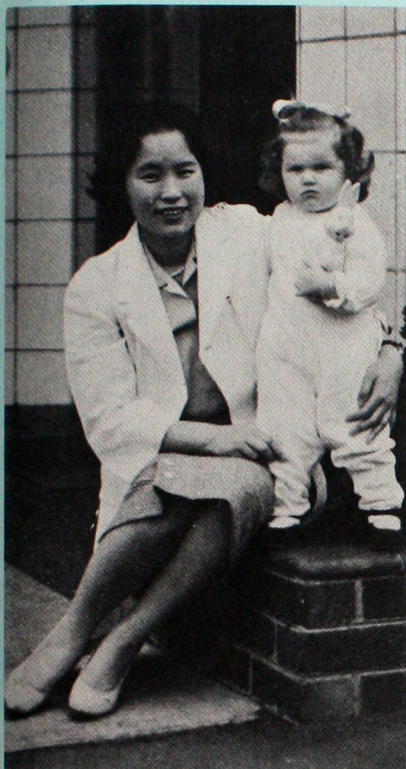


Driver Dick Johnson and "patient" Roy Guyer of the Ambassadors Class at Bethany Church, Sierra Madre, Calif., try out the cycle they purchased for use in P Formosa. The class raised the entire cost of the vehicle.



'Australian' Comes Home

One of the newest staff members at the World Vision Children's Hospital in Seoul is Dr. Stella Park.



She poses here with a tiny patient at Melbourne's Queen Victoria Memorial Hospital where Dr. Park received her training.

A report from Marlin Nelson, director of World Vision's Seoul office, says



World Vision Children's Hospital, Seoul.

Dr. Park is well qualified, has a "very pleasing manner" and has impressed Dr. Jon Steen-Johnsen, hospital director, with her ability and desire to serve.

'I Never Thought I'd Be Noticed!'

A gripping news story has been filed in Djakarta, Indonesia by United Press International estimating that nearly 18,000 people on the fabled island of Bali are starving to death.

The report says more than 100,000 other inhabitants are suffering from malnutrition as the result of destruction caused by last year's eruption of volcanic Mt. Agung.

World Vision has known of this need for many months. Through its representative Heini Germann-Edey, hundreds of tons of relief goods were shipped (420 tons in one shipment) and distributed to desperately needy people.

The lad pictured represents some 1,759 children sponsored by World Vision in Indonesia. When a visitor came to the Darlene Home in Singaradja, Bali where this boy lives the youngster said, "I never thought I'd be noticed!"

But noticed he was. And "noticed" are the hundreds of other children in Bali who are well and healthy today because of outside help through the kindness of sponsors in North America.

Although our orphan family stands at 19,797 in 19 countries, there are still approximately a thousand children without sponsors. Individuals and groups may sponsor a little child for \$10 each month (\$11 in Canada). There are children of various ages and nationalities to be sponsored.



Where There is a Will...

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...there's a way to send missionary evangelists into the dark corners of the world... in your name

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(Rev. 14:13)

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LET US PRAY

■ For the "Festival of Missions" to be held July 19-26 at Winona Lake, Indiana—a new type of missionary conference. Instead of furloughed missionaries telling of their experiences, national leaders will be featured speakers. One is Pastor Kyung Chik Han, minister of the largest Presbyterian church in Korea. Pray that the Lord will direct the steps of those participating (Proverbs 16:9).

■ For the continued ministry of Rochunga Pudaite, executive director of the Indo-Burma Pioneer Mission, a ministry into which World Vision often enters cooperatively. In 1959 there were 35 full-time national workers in the mission; now there are 214. In 1959 there were nine schools with 480 pupils; today there are 65 schools with over 6,000 pupils. Last year there were 1,557 converts with 25 new churches established. Pray for the continual bringing of light to this place of darkness (Luke 1:79).

■ For better health for Bob Pierce. He is scheduled to speak on May 1 at the final rally of Missionary Internship, Inc., Michigan. This missionary training organization has 125 candidates this term. More than 1,400 people are expected at the rally. Pray that God will be Dr. Pierce's strength and power (II Samuel 22:33).

■ For the spiritual refreshing of missionaries as they gather in the hills of India at the Kodaikanal Convention, May 3-7. After months of preaching the Gospel on the dusty plains, they need food for their own souls. Dr. Paul S. Rees will be ministering the Word to these missionaries. Pray that God will grant Dr. Rees the anointing of the Spirit who teaches all things (I John 2:27).

■ For the approximately 18,000 starving people of Indonesia. Food is extremely scarce there since the eruption last year of volcanic Mt. Agung and the ash that snuffed out crops in fertile land.

■ For the continued ministry of "So Little Time." Pray that God will use this film to move its viewers with compassion (Matthew 9:36).

■ For the hundreds of children . . . wee babies . . . toddlers . . . crippled, burned or suffering from malnutrition, who come into the World Vision, or World Vision-associated, hospitals and clinics in Korea, Hong Kong, Taiwan, India, Nepal, Iran. Pray that those old enough will come to love the Lord Jesus as Saviour. Pray with special confidence for children because the Lord loves them (I John 5:14-15).

■ For Dr. Joon Lew, eminent Korean leprologist, directing World Vision's Seoul Skin Clinic.

WORLD VISION'S AREA REPRESENTATIVES:

Eastern United States:

The Rev. Richard Hamilton
769 Mountain Ave.
Wyckoff, New Jersey
Phone: TW 1-1985

Midwestern United States:

Mr. James Franks
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Phone: 842-1940

There to serve you are the representatives listed. You may write direct to them if they can be of service to you or your church in missionary conferences, film showings, pulpit supply or other Bible teaching ministry with missionary emphasis. (Please note, however, that all gifts and correspondence relating to any phase of World Vision's ministry should be sent direct to World Vision headquarters, Box 0, Pasadena, California.



OVER THE TOP for missions. Dr. Pierce pours rice into hollow globe at Calvary Temple, Denver, Colo. Rice represents sums of pledges which topped a goal of \$330,000 at the church's missionary conference last fall. Pastor Charles E. Blair is in pulpit; Evon Hedley, World Vision's Director of Development, is at left, rear. World Vision's ministries were included in the church's outreach.

Letters to 'Box 0'

A Happy Sponsor

I would like you to know how happy I am that I took over the support of this child some years ago, and wish to thank you that I was made aware of the possibility of doing such things. It all came about through reading a World Vision Magazine which one of the girls in our office brought in for me.

Elsie Punter

Drawn To God

We hear your radio messages each Sunday over WJBL, Holland, Mich. The Lord draws us very close to Him when we are on beds of illness, and speaks to us in many ways. When we are weak then are we strong in the Lord. Keep up the Lord's work. We will help.

Grand Haven, Mich. Mrs. A. Tysman

'I Loved Her At Once'

Last Friday . . . is marked a Red-Letter day in my diary. Your very lovely letter arrived but before I read it I found the picture of the one I am to sponsor. I looked at that dear little face of Hwa Ja and loved her at once. How good of you to let me sponsor her. Her great need makes for a strong bond. Of course the desire came almost immediately that someday Hwa Ja must walk. With rehabilitation work so wonderful and performing miracles all the time, I hope we can be encouraged to believe that one day correction can be started or new limbs made.

Winnetka, Ill. Mrs. H. C. C.

Sailors Deliver

We have been holding a clothing and toy drive here on the base. At present we have quite a various assortment . . . for the orphanages in Hong Kong. We have purchased toothbrushes, soap, combs, pencils, crayons, needles and thread and other small articles. We are very pleased to see that our money is really helping to make some a little happier in their struggles.

U.S. Navy, Hong Kong James Payton

'I Want To Buy Some Food'

Enclosed is \$10 that my grandfather gave to me for getting a good report. My mommy tells me that there are children across the sea who are starving. I am a very lucky girl. And have never gone hungry [sic]. I want you to by some food for thees pore children" [sic].

Downsview, Ont. Kim Stephenson (7)

Gives Extra

I rejoiced when your letter came asking for something extra this month. I had

saved at \$2.50 a morning a special gift to you in memory of our Blessed Lord's birth. I didn't have help during cotton-picking so I am happy to hand you \$50 that I made by doing my housework. I think you are doing one of the greatest jobs for our Lord in this world.

Dyersburg, Tenn. Mrs. S. Wilson

Leper 'Feels Grateful'

I am a patient receiving care at World Vision's Skin Clinic in Seoul, Korea. Always I feel grateful that I can be under free medical treatment. Moreover, this time I received a shawl sent from the States. I don't know how I can express my deep appreciation to you. I am going



"Always I feel grateful . . ."

to repay your loving kindness by taking medicines eagerly and becoming a healthy one. I express my thanks to all the staff in World Vision Skin Clinic and the pastor who delivered God's warm words to me.

Seoul, Korea Kim, In Dan

(Staff writer Dorothy C. Haskins who sent the shawl for In Dan says: "The stole is easy to make in one's spare time. Cast on 140 stitches and do plain knit stitch until stole is long enough to go around shoulders and hang down to hips on both sides. It can be made with odds and ends of yarn. If anyone wants to use spare moments in such a way, send your stole to World Vision, West-gate P.O. Box 44, Seoul, Korea. Mark the customs slip 'gift.'")

In Retrospect

We have been with you since November 1954. I can honestly say we have never missed a dime of any gift. It is such a blessed way of honoring our God to have even such a small part in your work.

Torrance, Calif. Mrs. J. L. Merx

New film joins World Vision library

'Crisis in Paradise'

A new film, peculiarly adapted to missionary needs in wartorn Indonesia and exotic Bali, with its haunting melodies, dances and age-old cockfights, has just been released.

"Crisis in Paradise" graphically portrays some of the work in which World Vision has long had a part and where Heini Germann-Edey keeps a weather eye open for opportunities to serve.

This thrilling new 17-minute documentary will be available to churches and other groups upon request.

When speaking of money . . .

WHY SETTLE FOR LESS WHEN YOU CAN RECEIVE MORE?

Funds invested in missions bring two-fold returns. Why not begin now to participate in the World Vision Missionary Investment Program? In return for your investment:

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Stewardship Department
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Pasadena, California

In Canada write:
World Vision of Canada
Box 181-K
Toronto 12, Ontario

**READY!
READY!
READY!
READY!
READY!**

“I am ready to preach . . .” (Romans 1:15)

“Be ready . . . to give an answer . . .” (I Peter 3:15)

“Thy servants are ready . . .” (II Samuel 15:15)

READY!

WORLD VISION'S EMERGENCY MISSION OF THE MONTH

THROUGHOUT the Word of God we read His gentle admonition to be **ready**: ready to work . . . ready to die . . . ready to fight . . . ready to seize opportunities for humble service as they come along.

Ready! This has been the watchword too of World Vision—a mission born in emergencies to help missionaries drained of physical and material resources . . . to minister to national workers in need of Bible teaching and Christian fellowship . . . to reach the lost, aid the poor and homeless and relieve the sick with medical assistance.

To do this most effectively, World Vision inaugurated a program to meet emergency needs in crisis areas of the globe. It is called the Emergency Mission of the Month. Friends participating send \$10 a month to provide funds for emergency needs as they arise. In return, those who contribute receive a personalized certificate, suitable for framing, and also an illustrated report each month to show the emergency need that was met during that month.

In the brief history of the Emergency Mission of the Month (formerly called the Mission-of-the-Month Club) this unique program has been able, under God, to rush help to victims of earthquake, storm, fire and sword—an earthquake in Iran, storm in Haiti, fire in Japan, the murderous sword in India. Thousands of people in these and many other disastrous situations have known the gracious hand of concern as help was given them when they needed it most, through the Emergency Mission of the Month.

Tomorrow there will be more emergencies to drive us to our knees asking God's guidance in dispatching help, praying for more Christian friends whose faithful participation will enable us to do more.

If you would like to have part in this emergency program you may begin today by sending \$10 to: World Vision, Inc., Box 0, Pasadena, Calif. There are no membership dues. Your gift will go 100 per cent to missions. In return, you will receive a certificate bearing your name (or the name of whomever you desire), along with regular monthly illustrated reports showing what **you** are doing on the far-flung mission fields of the world each month with your regular gift to missions.

Won't you send your first gift **today**?

“Charge them . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate . . .”

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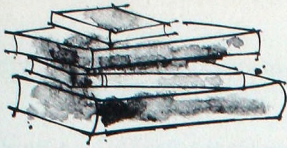
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Canadian friends mail to:

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



REVIEWERS REPORT

No Success Like Rapid Success

The Dynamics of Church Growth, by J. Waskom Pickett (Abingdon Press, Tenn., 1963, 124 pp., \$2.50), is reviewed by Mendell Taylor, Dean of Nazarene Theological Seminary, Kansas City, Missouri.

Out of the rich background of forty-six years of missionary experience in India, Bishop J. Waskom Pickett has fashioned the backdrop for this stimulating and disturbing book. He operates on the premise that Christianity is a religion of front-line trenches and mighty offensives. There is no place for either barracks or a stalemate in its militant thrust. The word "Gospel" starts with the word "go". From beginning to end there is a "go" in those who are concerned about transporting and exporting the Gospel. It is impossible for genuine Christianity to be satisfied with anything less than world indoctrination with the ideals of Christ.

The major premise of the author is that there is no success like rapid success. The normal pace for healthy, fervent Christianity to advance is at the level of "rapid growth." To move otherwise, robs Christianity of its uniqueness. In the light of this stance, the author raises this question on the first page: "Is it unreasonable to suppose that a church in which the Holy Spirit is at work in pentecostal power would experience the rapid growth that took place in Jerusalem after Pentecost?"

All the other pages in the book marshal evidence to prove that this question can be turned into a mighty affirmation. In an overwhelming manner the following commendable features are highlighted: (1) theologically, sociologically, and psychologically Christianity is designed for rapid growth; (2) men of all races are seeking some type of religion, and Christianity is the most adequate answer; (3) the most effective weapon for combating communism is the Christian way of life as expressed in love and kindness.

The liability side of the ledger includes the following unresolved questions: (1) How to get a tribe converted without discounting individual decisions? (2) Do all Christians have to be pacifists? (3) For the sake of expediency

will plural marriages be condoned in areas where this is practiced prior to conversion? (4) Why aren't all disciples classified as Christians?

In the final chapter a graphic inventory is taken of what we normally consider "trouble spots" and convincing evidence is given to show that these areas are ripe for Christianity to take over if the works and words of Christ are made operational by dedicated Christians.

Asia Analyzed

A Factual Study of Asia, by W. Stanley Rycroft and Myrtle M. Clemmer (*The Commission on Ecumenical Mission and Relations, The United Presbyterian Church in the U.S.A.*, New York; 1963; 180 pages; \$1.50), is reviewed by Harold Lindsell, vice president and professor of missions, Fuller Theological Seminary, Pasadena, California.

This book is the fifth in a series of factual studies published by the Office of Research of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. Previous studies include Latin America, Sub-Saharan Africa and the Middle East.

The main purpose of the study is to "provide some basic source material and a body of facts which could facilitate an understanding of Asia today." To this end the authors have provided information on the "salient features of the physical or geographical background, the characteristics of demographic, economic, social, cultural, political and religious situations, as well as the development of the communications in a country and the health of the people."

Many tables have been printed. These include analyses of population growths and trends with annual rates of increase, density of population and a breakdown of population composition according to age; per capita income charts; agricultural statistics; import and export figures; medical facilities tables; caloric intake figures; illiteracy and educational charts; religious statistics which embrace religious affiliations, Christian schools, audio-visual

centers, radio broadcasting and Bible distribution; charts of newspaper publications, and even lists of national Christian councils.

It would not be amiss to say that this work of fewer than 200 pages has in it more information of interest to missionaries than any book of comparable size. The sources from which the compilers have drawn their information are referred to so that any interested reader can pursue almost any subject further and with profit. It is true, of course, that any work of this sort is as good as the sources from which the material is taken. In most cases what is given is reliable and will certainly provide adequate material for an understanding of Asia.

One significant statement needs to be underscored again and again in a revolutionary age when the division between "have" and "have not" countries is being exploited so vigorously by Communists and others. The authors state: "Until the end of the nineteenth century, Japan was as undeveloped as any country in Asia today. Japan now is an example of what other nations of Asia, with leadership, hard work and the support of friendly countries, can achieve in relatively few years. Japan has the highest standard of living and the largest reserve of skilled manpower in all Asia and one of the highest rates of literacy in the world" (p. 61). And it might be remarked that this progress came about without U.S. foreign aid or communism.

Most unfortunate is the treatment of the Church in China and a quotation from the Rev. Mr. Chao, Dean of Studies at Peking Union Theological Seminary, who said: "Biblical truth must not be abused to support any temporal political system . . . The last ten years have been years of the revolution and the guidance of the Holy Spirit—a time of purification and cleansing—an experience of a deep sense of renewal and fellowship in the Church and a time of witness in society. Churches are today truly worshiping communities. Church life is very lively and exhilarating" (p. 163).

Moreover, Francis Jones, who wrote *The Church in Communist China* says that the Chinese Christians credit "the Communists with unselfish motives of service to the common people." Dr. Jones also says, "Something of a *modus vivendi* has been arrived at between Protestant Christianity and the Chinese Communist Party. The latter, so

Continued on page thirty

THE PRIORITY OF PRAYER

by John Savage

This is a message about a vital part of missionary strategy. When the disciples asked our Lord, "Why could not we cast out the devil?" He said, "This kind can come forth by nothing but by prayer and fasting" (Mark 9:29). It is vital, therefore, to discover the place of prayer in the Christian mission.

Jesus Christ has made prayer a priority both on earth and in heaven. His work on earth began with prayer. It was His custom to begin the day by rising early in order to be alone with God (Mark 1:35). Thus did He hear the words He was to speak and see the works He was to do (John 5: 19-30). For example, there is nothing more important in missionary strategy than the choice and call of workers. Jesus spent a night in prayer before calling the twelve apostles (Luke 6: 12, 13; Mark 3: 13). Fewer wrong appointments in missions would be made if our Lord's example were to be followed today.

The Lord of the harvest has commanded us to pray that He would send forth laborers into His harvest (Matthew 9:38; Luke 10:2). There is no other way to find the right men and women. In vain do we substitute elaborate and laborious alternatives. No human process of seeking and screening can take the place of prayer. It may accompany it. No other person has the authority and power to choose, call and send forth laborers than the Lord Himself.

The Mission was Born

Missionary victories are won by prayer power. This lesson was taught to the first Christian missionary leaders by the

Master Himself when He ordered them to wait in Jerusalem until the Director of missionary strategy had come. Just when their training had been completed and their commission given it might have seemed strange that there should be any further delay in setting out with the Good News. However, they learned that nothing could take the place of time spent in praying together in the upper room. The Christian mission was born there. Missions have been sustained by prayer ever since.

Clear perception and spiritual discernment are given to those who wait on the Lord in prayer. The issues at stake and forces at work in the world are discerned in His presence. The enemy's stronghold among men and his infiltrations in the Church then become visible from Christ's point of view.

What Then is Prayer?

Let us now inquire more closely into the nature of prayer. The Scriptures indicate that it involves striving, agony, travail. Intercession is no easy exercise (see Romans 15:30; Colossians 2:1; 4:12; Luke 22:44). It is spiritual conflict. Such conflict is not against ignorance, superstition or prejudice, but against powerful invisible forces who are arrayed against Christ, His Gospel and His people. These forces are determined to prevent men from seeing the glory of God in the face of Jesus Christ. To that end, they blind minds and harden hearts, snatching away the seed and sowing tares.

The tactful approach, second argument and friendly persuasion of a

missionary are not enough. Demons cannot be cast out by anything less than believing prayer.

Prayer is the Bearing of a Burden

The root meaning of the infinitive "to intercede" found in the Old Testament means "to meet." It is found in Isaiah 53:6, where our iniquity was caused to meet violently on Jesus. His soul was assailed by the sin of the world so as to overwhelm Him in its calamity, its punishment. He had taken the place of sinners. In their place He met the sufferings which were the proper expression of God's displeasure against sin. The price He paid for standing in that gap was death.

The same root is found in Isaiah 53:12 where it says that He made intercession for the transgressors. As the sin of an individual or the need of a people assails our hearts with force, relief is found only in fellowship with the One upon whom it came at the Cross and upon whom it now comes on the Throne. The shock of the news must stab us wide-awake and call us to prayer.



It was so in the case of Abraham, who interceded for Sodom. Moses' experience was similar in that he said to God, "Yet now, if thou wilt forgive their sin . . . and if not, blot me I pray thee, out of the book which thou hast written." And Paul's intercession for his people contains what is possibly the strongest expression of all: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh . . . My heart's desire and prayer to God for Israel is that they might be saved."

The Need for Intercessors

Intercession releases mighty power. God has designed to bring things to pass by means of, or in answer to, His

John Savage of England has served with the Evangelical Union of South American since 1929. He directed literature ministries in Peru for a time, was appointed secretary of the EUSA in 1951 (from which position he resigned last year), and supervisor of missionary studies at the London Bible College in 1958. He is vice chairman of the Evangelical Missionary Alliance.

Our Inescapable Task

by Richard C. Halverson

With irresistible force the logic of the Gospel confronts the Church today, demanding her undivided attention to its propagation. At a time when enlightened, unregenerate man is on the verge of incinerating his civilization, it is inexcusable for Christians to be half-hearted or indifferent toward the one indisputable mandate given by our Lord before His ascension and in preparation for which the Holy Spirit was sent.

Four inexorable arguments demonstrate the absolute necessity of exploiting every resource to preach the Gospel . . .

(1) The great commission leaves no room for debate. Jesus commanded the Church to "go into all the world" with the Gospel and her only alternative is to disobey. If there were no other justification for missions, this command of our Lord would make neglect unpardonable.

(2) It is more apparent than ever that human nature in and of itself is hopelessly deadlocked. In an era of incomparable progress in science and technology, when we know more than we've ever known, man is less capable of solving his compounding problems. The Gospel of Jesus Christ, the "power of God unto salvation," is the one realistic answer to human bankruptcy. Why should Christians defect to lesser enterprise than the world-wide propagation of the Gospel, when it is so abundantly clear that this is God's one adequate answer to man's perennial inadequacy?

(3) History is with Jesus Christ! All the ex-

plosive passion of mankind for peace, freedom, justice and unity will find its fulfillment in Christ at His return. It is not inconceivable that these days of transition are truly eschatological, that this era of change is preface to the most radical transition in history, the end of the age, Christ's second advent. Such a hope is a powerful incentive for an unprecedented thrust with the Gospel. What is more, our Lord made it plain that one condition at least was to immediately precede His return, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The possibility of hastening the return of our Lord to consummate His redemptive purpose certainly intensifies this incentive.

(4) The apostle Paul declared that Christ's love constrains us with the convincing argument that "if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." What terrible malady infects the Christian who can remain unmoved and complacent in the face of Christless millions? What coldness, what hardness, what selfishness quenches the love of Christ in a missionless Christian?

In the light of the facts, whatever else we may do, we have one transcending task, one monumental mission, one overriding objective, the fulfillment of which demands our maximum dedication. "Go ye therefore . . ."

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people's intercession. Intercession is often the only way in which we, as Christians, can really influence the course of affairs.

Missionaries and national Christians often come face to face with the forces of darkness. There are misunderstandings and misrepresentations, dissensions and divisions which are inexplicable apart from the work of the adversary. Spirit-taught intercession can turn the tide of battle in such cases. Missionary work cannot be accomplished victoriously apart from Spirit-inspired prayer. Demons cannot be cast out by methods alone.

The Effects of Prayer

We are at war with a world system which is opposed to God, in which the powers of darkness are active.

One of the first responsibilities in warfare is vigilance. The Bible speaks of watchmen and their responsibilities. Chosen and called for the purpose, they are set high above the rest to keep a keen lookout and to warn those below of distant movements.

Scripture, Church history and personal spiritual experience combine to show that an atmosphere is created in answer to prayer in which the man of God is enabled to see the invisible, in which spiritual discernment is given.

Elisha knew the Syrian strategy when the King of Israel's intelligence service had failed to discover it (II Kings 6:8-12). Elisha's servant was alarmed by the formidable siege which had been laid around Dothan where they were living, but prayer revealed that greater forces were deploying for their deliverance (II Kings 6:13-17). The Lord shows to

those who wait upon Him that we wrestle not against flesh and blood but against principalities and powers, and that we have the help and guidance of spiritual forces which are infinitely greater than our own.

The Scriptures make it plain that the Holy Spirit is the Director of the divine strategy of missions. Missionaries are powerful and successful in so far as they learn His plans and accompany Him in their execution. The work and the warfare are His, not theirs. Hence it is not for them to devise a missionary strategy, but to follow His. True strategy is not to decide where they are going, what they are going to do, how they plan to do it, and then to ask the Lord's blessing upon it; but to discern where the Spirit is going, what He is about to do and how He plans to do it. This is learned in prayer alone. |||||

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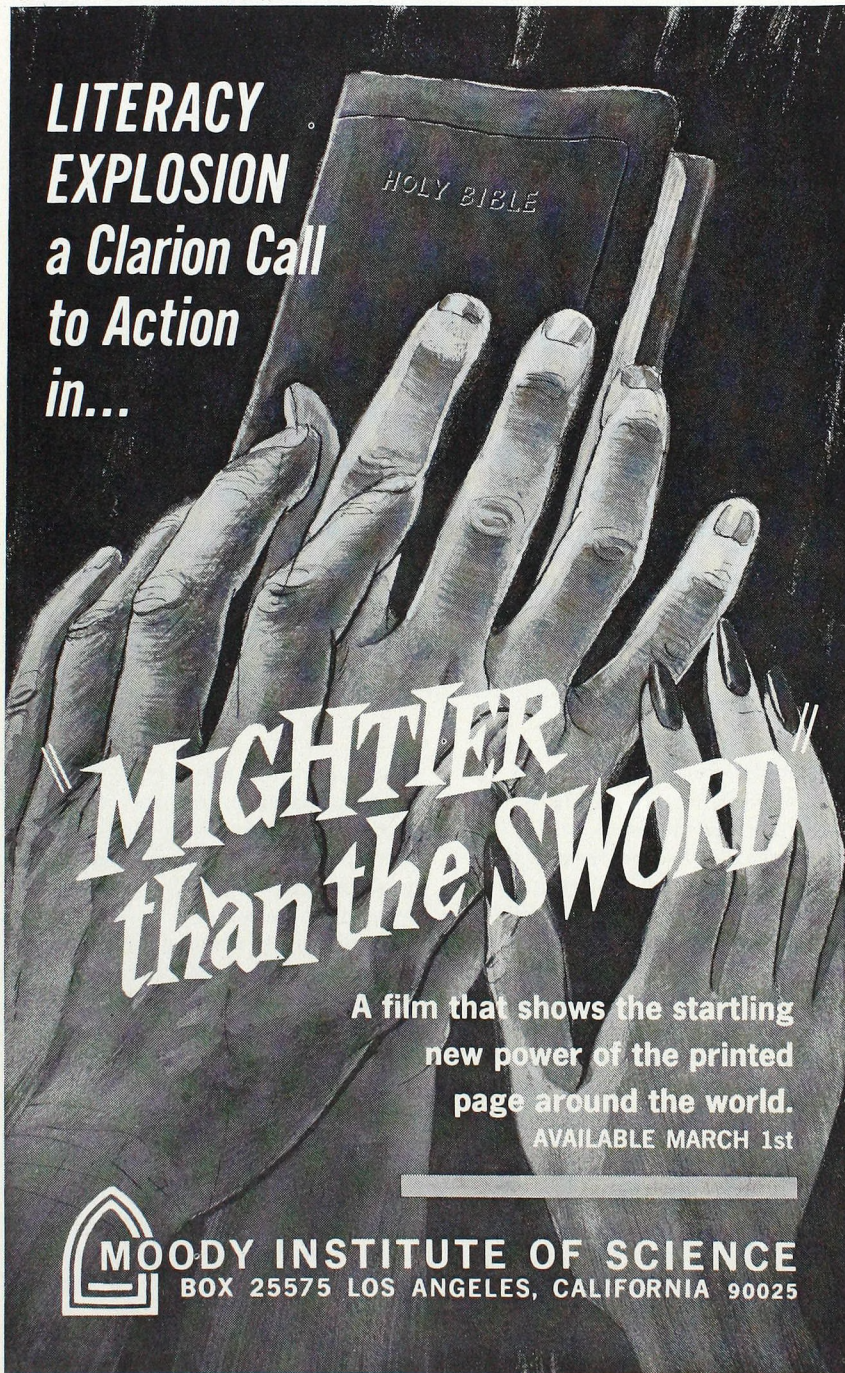
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In the prayer which takes him into God's counsel, the Christian discovers that he holds an impregnable position in Christ. He starts out where others hope to arrive. Victory is assured by Christ's revealing word and His redeeming work. Not only does He state, "I will build my Church and the gates of hell shall not prevail against it," but He also drew the sting of all the powers ranged against us. "He exposed them, shattered, emptied and defeated in His final glorious triumphant act" (Colossians 2:15, Phillips).

This conviction is the basis of Christian morale. It produces a whole-hearted devotion to the Lord which is invincible. It is revealed by the look on the face and the tone of the voice.

Missionary Prayer in the Home Church

All that has been said about the strategic importance of intercession in the Christian mission makes it clear that a key to the present situation is a genuine spiritual revival in the Church prayer meeting.

There must be definiteness in prayer. Vagueness weakens faith. Moreover, there must be agreement, in accordance with our Lord's own word, "If two of you shall agree." To definiteness and agreement in prayer must be added expectancy. One of the troubles in many a missionary prayer meeting is that there is little or no expectation of an answer. This is due partly to the remoteness of the mission field. It seems incredible to many that a prayer offered in London can be answered instantaneously in Lima. Yet, with an omniscient, omnipotent and omnipresent God, distance is no barrier.

Any gains or victory the Church may enjoy overseas will depend on the intercessory ministry of the home Church, as much as, if not more than, on the activities of the missionaries on the field. Herein lies the home Church's primary responsibility to the advance and growth of the Church overseas.

This condensation has come to your hand and, it is hoped, to your heart, as a simple reminder of the most powerful ministry mortal man can exercise.

Prayer is neglected at our peril. The missionary advance of the Church is exposed to defeat when Christians fail to intercede.

The world needs desperately a fresh manifestation of God's mighty saving power in the Gospel. "Your prayer and the supply of the Spirit" will have its share in releasing it.

MISSIONS in MEMORY / APRIL

APRIL—Milestones of David Brainerd

The name of David Brainerd is immortalized in American history as the great apostle to the Indians.

Eighteenth Century North America was sparsely populated by early white settlers. Hordes of migrant Indians roamed the plains in their primitive state or encamped in forest villages. Often they held bitter hatred in their Hearts for the paleface who traded fire-water and tawdry trinkets.

In an age when evangelization of the heathen was frowned upon by Christian leaders, Brainerd became a fuse which lit the torch for subsequent generations to follow . . . for the Careys, the Judsons, the Martyns . . . and for a thousand heroes sung and unsung. His was the spark that kindled the missionary renaissance of the 19th century.

David Brainerd was born on April 20, 1718. His call to preach to the Indians came on his twenty-fifth birthday—April 20, 1743. And shortly thereafter he commenced his life's work at Kaunaameek, New York, under appointment to The Scottish Society for

Promoting Christian Knowledge. A year later he arrived at the Forks of the Delaware where, despite extreme bodily weakness and in constant peril of his life, Brainerd was privileged to be a party to the Great Awakening among the Indians in the summer of 1745.


This saintly young man began life under a severe handicap. He was one of nine brothers and sisters orphaned in childhood. The Spirit of God, however, began to deal with him at an early age. As a youth, he was inclined to be religious but was possessed with a melancholy, dotting upon spiritual exercises. But not until he was twenty-one did he receive the blessed assurance of sins forgiven through faith in the finished work of Christ at Calvary. It came to him as a soul-stirring revelation and ever after the fifty-third chapter of Isaiah held singular appeal. Indeed it was the basis of the first sermon he ever preached to the Indians—at Kaunaameek and later to the fierce, tomahawk-wielding warriors at the Forks of the Delaware.

A flair for learning and higher education took him to Yale where he found his *via Dolorosa* for the heavy cross he was to bear for the rest of his short life. He was expelled for privately expressing his personal opinion of one of his professors! This obviously was one of those divine providences which led him to his life's work at an earlier age than further academic studies would have allowed.

Brainerd's ministry to the Indians did not result from a lack of pulpit calls. He received two very gratifying requests simultaneously with his call—one from a very wealthy Long Island congregation, the other from a church close to his home town.

One cannot read his diary and not feel a compelling persuasion to go deeper in the things of God. It is filled with constant aspirations after holiness . . . of self-renunciation. Yet romance was not completely disbarred from his life, for he found a counterpart in the daughter of that great stalwart of the Christian faith, Jonathan Edwards, with whom in his later ministry he came into close fellowship. It was Jerusha Edwards who nursed him dur-

Continued on page thirty



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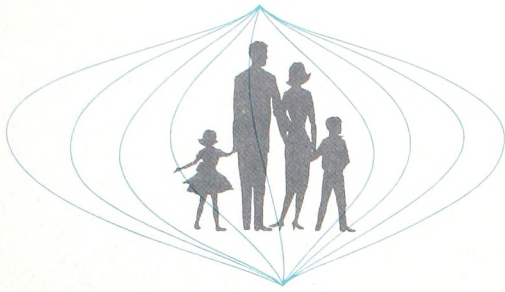


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THE GLOBE AT A GLANCE

Urges Japanese Lay Action

Establishment of "house churches" to reach the mass of people in Japan's growing complex industrial society was proposed by a foreign missions executive at the annual meeting of the Methodist Board of Missions in Buck Hill Falls, Pa.

If Japanese church leaders do not adopt new techniques to reach residents of large apartments and make more use of lay evangelists, they will lose their opportunity to promote Christianity in an industrial country, Dr. Thoburn T. Brumbaugh, executive secretary for East Asia, told the board.

During the board's meeting *World Outlook*, national Methodist mission magazine, received the third annual Edgar J. Helms Award from Goodwill Industries of America.

The board endorsed moves by some Annual Conferences overseas to become independent and self-governing. The board said it "rejoices in the strength that autonomy can give."

Cites Obstructions for Missions in Africa

Christian missions in Africa face growing hazards and obstacles, the Africa secretary of the Methodist Church's Division of World Missions said in Buck Hill Falls, Pa.

Dr. C. Melvin Blake of New York City told the Methodist Board of Missions that the Church's missions in Angola were the hardest hit of any in Africa.

"Almost three years after the outbreak of hostilities between Portuguese rulers and Angolans, only about 25 per cent of the church workers of the Lu-

PORT-AU-PRINCE—Two French Canadian Jesuit missionaries were arrested by police in Haiti and charged with having in their possession documents "likely to imperil the security of the state." The renewal of tensions comes approximately a year after the dictatorial government of President Francois Duvalier was denounced in Geneva by the International Commission of Jurists (non-governmental, non-political organization of lawyers and judges in 90 nations).

PORT MORESBY—The Methodist, Presbyterian and Congregational churches now work in complete cooperation through what is known as the United Church in North Australia. The comprises this New Guinea city more than 500,000 square miles throughout Australia's Northern Territory.

MONTE CARLO—A second 100-watt transmitter is now being used by Trans World Radio. Dr. Paul E. F.

anda region are known to have escaped unharmed," Dr. Blake reported.

The churchman indicated that at the present time there are "considerably fewer arrests than previously. The indiscriminate killing on the part of Portuguese vigilantes has ceased as the military forces have taken control," he continued.

Dr. Blake stated that the Portuguese government "has obviously decided to cut off missionaries that leave by not granting permission to return. In 1961 there were 256 Protestant missionaries in Angola, but now there are only 148."

Of other countries, Dr. Blake reported many missionaries returning to the Congo; rising hazards and difficulties in Muslim countries of Africa; a "genuine feeling of warmth and goodwill" in Algeria toward Methodist missionaries; and he said Southern Rhodesia is a land "where tensions have been building. It has become one of the most segregated countries in Africa."

Mennonites Invite Baptists

The Mennonite Central Committee voted at its annual meeting in Chicago to invite a delegation of three, perhaps four, Russian Baptist leaders to visit the U.S. this year. Purpose: to improve understanding between the two Protestant groups.

Details will be worked out in cooperation with the Baptist World Alliance. The Russians would visit Mennonite churches and discuss Biblical discipleship and world peace.

Spanish Courses Approved

Three Bible correspondence courses have been approved by the Spanish

government, giving the green light to publication and circulation of the courses by World Gospel Crusades.

The Rev. C. Mervin Russell, executive vice president of WGC headquartered in Los Angeles, said the action was "most significant to all evangelicals in Spain," representing "further substantiation on the part of the Spanish government of its good faith" in easing restrictions on Protestant activities.

Now in Spanish

The Spanish counterpart of the Child Evangelism Fellowship's magazine *Child Evangelism*, launched in January, is called *Ninez*. It is available on a subscription basis and it is designed to be of interest and help to all who are interested in children.

Vietnamese will Lecture

A month-long speaking itinerary in late winter was arranged for the Rev. Doan-van-Mieng, president of the Evangelical Church of (South) Vietnam, by the Christian and Missionary Alliance congregations.

The Vietnam body, dominant Protestant group in the country, is the result of more than 50 years of CMA mission work. It now has a membership of some 40,000 in 320 congregations.

Presbyterians Vote New Policy

Adoption of a new personnel policy was commended by members of the Presbyterian Church in the U.S. (Southern) Board of World Missions as an approach involving more members in missionary service.

The program, the board said, would

lent, says the new transmitter ally doubles our broadcasting capacity during highly-desirable times."

TON—A one-day student missionary conference held Feb. 8 on this college campus drew a total region of 900. Sponsor was Inter-Christy Christian Fellowship; director of conference was Eric Fife, IVCF's honorary director.

LAGOS—"Champion" is the name of a new magazine published in Nigeria by the Sudan Interior Mission (now in its 71st year). Text will be in French, resulting from requests from French-speaking Christians in 15 African Countries.

MOSCOW—For the first time in more than a year, relatives and friends of Soviet Jews may send parcels of "matzoh" (unleavened bread) to Russia for the Passover observance begin-

ning April 17. Acquisition of the bread had been a problem since 1962 when the government made it a crime to sell matzoh produced in homes and banned it in state-operated bakeries.

PUEBLA—Gospel Recordings, Inc. of Los Angeles has opened a plant in this Mexican city to produce records for Gospel work. Records in nearly a hundred indigenous languages will be produced.

enable the Church "to respond with more mobility to changing opportunities overseas."

The policy, voted by the board, sets up four categories of service: regular service; volunteer service; special term service; and specialized service.

Bantu Churches Scrutinized

A German Lutheran clergyman expert in African affairs will spend the next two years studying the life and work of three Lutheran Bantu churches in South Africa.

He is Dr. Hans Wilhelm Florin, formerly of the Lutheran World Federation staff in Geneva, Switzerland. He is making the study at the request of the regional church bodies.

Just Getting Started

As he neared the end of a 14-day, cross-country celebration of his eighteenth birthday, Dr. E. Stanley Jones told a Chicago audience God was leading him to begin "the era of the greatest contribution" he has yet made.

The missionary evangelist and writer is preparing for a six-month evangelistic tour that will take him around the world. It will begin when he finished the last of a series of birthday dinners honoring him in nine cities across the nation.

Dr. Jones is the author of 24 books which have been translated into 20 languages.

Protest Sunday School Materials

Christian leaders throughout Taiwan have called for a boycott of a new interdenominational Sunday school curric-

ulum until it is revised "with evangelical content."

The material under question is the South East Asia Sunday school curriculum sponsored by the World Council of Christian Education and Sunday School Association.

Sixty national church and missionary leaders meeting at Shuang Lien Presbyterian Church adopted a resolution labeling the lesson material a threat to the good interdenominational relationships now existing in this island nation.

With the Mission Societies

Meeting this month, April 7-9 at the Pick-Congress Hotel in Chicago, is the annual convention of the Evangelical Foreign Missions Association, according to Dr. Clyde W. Taylor, the organization's new general director.

In session simultaneously will be the National Association of Evangelicals with the theme: "Evangelicals Unashamed."

■ The Worldwide Evangelization Crusade is planning a number of special events throughout the U.S. and Canada in celebration of its 50th anniversary. From one field in 1914 the mission has expanded its outreach to 37 fields. Missionaries and staff members now number 1,002, including WEC's sister organization, the Christian Literature Crusade.

■ A more flexible pattern of missionary service was adopted by the Presbyterian U.S. Board of World Missions. Candidates in years to come may range in age from the new college graduate to the retired person; expert in his field. They may serve anywhere in the world,

in countries where Presbyterians U.S. have traditionally had missionary work, or in other lands where national churches or other agencies may call for missionary assistance. They will serve terms ranging from a few months to a lifetime.

■ The burgeoning African city of Bouake, Ivory Coast, was the scene of the All-Africa Conference of the Christian and Missionary Alliance held Jan. 16-21. The conference brought together church presidents, delegates and the mission chairmen from C & MA's five African fields.

27

'Great Heart Is Dead'

Dr. R. R. Brown, for 42 years pastor of the Omaha (Nebraska) Gospel Tabernacle, died Thursday, Feb. 20, 1964.

Affiliated with the Christian and Missionary Alliance, the missions-minded pastor was on the radio for 41 years continuously—longer than any other religious broadcaster. He also directed the popular "Preachers' Chorus" which sang at the C&MA's annual Council, and was in popular demand as a Bible conference speaker.

His son, Robert, worked with him closely at the Tabernacle.

Sudan to Deport Missionaries

The Sudan government has announced it will deport all foreign missionaries, Roman Catholic and Protestant alike, working in southern Sudan. The officials said the step is only one of a series of moves "to restore and maintain public order." ■■■■

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ZWEMER

Continued from page eleven

tral location he became an itinerant missionary, not in a local field, but wherever Moslems were located. Next to evangelism the production and distribution of Christian literature were a constant passion with Zwemer. The Nile Mission Press was in Cairo and even before this Zwemer had made their new building possible with a gift of \$10,000 he received for the purpose from Mrs. Nettie McCormick of Chicago. Cairo was also a better location for the editorship of *The Moslem World* quarterly which Zwemer had launched after the Edinburgh Missionary Conference of 1910.

Stephen Leacock, the Canadian humorist, tells of a man who mounted his horse and rode off in all directions. This might describe what Samuel Zwemer did from Cairo. To follow him on a schedule when he visited Great Britain to speak at the annual meetings of missionary societies makes one gasp. His field extended all over Africa and he made journeys of considerable length to visit India and China and Indonesia repeatedly, and back and forth to conferences in all parts of the world, where Zwemer usually had the responsibility of the section on work with Islam.

Through constant prayer and planning under the guidance of the Holy Spirit the world itineration showed how this man had been prepared by Providence for such a ministry. In both South Africa and Indonesia, for instance, there was a constant opportunity to speak in

Dutch as well as English and to Moslems in Arabic.

John R. Mott planned conferences across North Africa which he asked Zwemer to lead before the Jerusalem Conference on work with Moslems. After the meeting of the International Missionary Council in Jerusalem Dr. and Mrs. Zwemer went on to report on the results and lead conferences of missionaries in Iraq, Iran, and Arabia gathered in Baghdad; and later to spend four or five months on a series of gatherings in different parts of India. The leader would usually deliver a series of lectures on work with Moslems and problems would be considered under headings such as the following: (1) Occupation of the Field; (2) Literature and Co-operation; (3) Medical and Social Work; (4) Evangelization and the Church; (5) Education for Leadership.

Always these conferences brought great inspiration and new dedication to work for Islam and it was not unusual to see the circulation of Christian literature more than doubled in a field following these sessions. The words of the first great missionary, "In journeyings often," could certainly be applied to the Zwemers during these years.

Zwemer founded the *Moslem World* and continued to be its editor for thirty-five years. He established the Christian Literature Society for Moslems and distributed through that medium over a quarter of a million dollars worth of Christian books and tracts across all the world of Islam. Through all of this time Zwemer continued the authorship and

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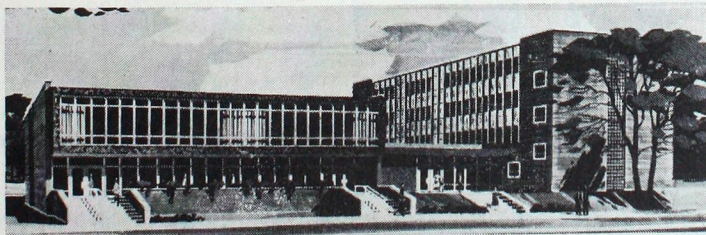
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publication of some fifty volumes besides smaller tracts and hundreds of articles and book reviews.

The books he wrote were on Arabia and Islam, on missionary work in general and Christian devotional life. Three books which Zwemer himself liked most were *The Glory of the Incarnation*, *The Glory of the Cross* and *The Glory of the Empty Tomb*. The one on the Cross had the largest circulation of any of his literary efforts. A number of the books were translated into a dozen languages of Europe and Asia.

Milestones Three

Samuel Zwemer often referred to his start in Arabia as "the first milestone," the move to the Land of the Pyramids as the "second milestone." In 1929 he accepted the Chair of Missions in Princeton Theological Seminary as his "third milestone." In that capacity he influenced a stream of young men who were entering the Christian ministry at home and abroad and continued to be a speaker of great power to many denominations.

In theology Zwemer was a staunch conservative and felt that to be a missionary to Moslems required a very strong Christology and an overpowering emphasis upon the unique work of Christ in the atonement and resurrection. His was also a very high doctrine of inspiration and revelation. Though he was a member of the Dutch Reformed Church and later the Presbyterian, he was asked to speak repeatedly by such bodies as the Missouri Lutherans, Southern Baptists and The Christian and Missionary Alliance, as well as the Mission Covenant and many other churches.

He was marked by a very deep and spontaneous sense of humor; he seemed always to have a story that was both hilarious and to the point. His humor coupled with a striking way of saying things and pungent illustrations made a deep impression. One southern lady, for instance, heard him speak and assumed his missionary salary as long as he was on the field. Zwemer would remark, "It used to be that the fool said in his heart, 'There is no God,' but now he shouts it on the radio." He said that if the Popes had all been married like Peter, who they claimed was the first Pope, they would never have dared to claim they were infallible.

The End and The Beginning

At the age of seventy Zwemer retired from active work on the faculty of



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Princeton Seminary but continued to write and publish books and articles and to do a great deal of speaking. For instance, one month which was supposed to be "vacation," he was on the Pacific Coast at conferences; he then taught at Winona Lake School of Theology and ended on the East Coast in Maine, having made a hundred addresses and classes during the month.

He kept up this pace to the last. His terminal illness came after he had made three addresses in one day to an Inter-Varsity Conference in New York. Even in the hospital and rest home he was an inspiration to the other patients. Quietly and rather suddenly on April 2, 1952, ten days before his eighty-fifth birthday, the "tired heart ceased to palpitate" and Samuel Zwemer was "absent from the body and at home with the Lord."

His life shows what the Holy Spirit can do on a world scale with one man who is entirely dedicated to a great spiritual objective. He continues to speak through his literary accomplishments and through those whom his burning zeal led to work and prayer for the winning of the world of Islam to Christ. |||||

MISSIONS IN MEMORY

Continued on page twenty-five
 ing his last illness. Before they could be married, Brainerd was overcome by the terminal lung condition which took his life at 29. Jerusha herself died the following year at the age of 18.

"The world has yet to see what God can do with a man whose life is wholly yielded to Him" is a quotation made famous by the great evangelist Dwight L. Moody. If ever a man epitomized that saying in the few packed years of his ministry, surely David Brainerd did.

REVIEWERS REPORT

Continued from page twenty-one
 far, is willing to recognize the former and guarantees a certain degree of freedom of religious belief on condition that Chinese Christians show themselves loyal citizens and cooperate in the establishment of a new economic order" (p. 163).

This evidence is wholly inconsonant with the facts and is pure propaganda as evidenced by sounder-based reports from pens like that of Serge Lentz, foreign correspondent and one of the editors of *Paris Match* magazine.

Barring the above-mentioned major fault in the book, it is certainly a volume worth having and using. |||||

he fled before terror

by Dorothy C. Haskin

"Kill the foreign devils!" rang the cry across China in 1900. The Chinese, who for centuries had been a fiercely independent nation, were losing their power. Foreigners were insisting upon trade. And so a fanatical group called the Boxers ran rampant across China, killing 188 foreigners, including 135 missionaries and 53 children.

Some missionaries were able to flee, as did Jonathan Goforth and his family. Baby Wallace, toddling Ruthie, young Helen were all frightened, but Paul, eldest of the four children, really understood the danger. Each hostile face brought fresh fear to his heart and called for another burst of prayer.

When the group reached the gates of a large city, they had to wait for official permission to enter. Paul was cramped and tired, so when someone suggested they get off their cart, crawl through a hole in the gate and walk on in the darkness until the cart caught up with them, Paul was relieved to stretch his legs.

All that night he walked but the carts did not catch up with him! With the dawn, he knew he was lost. In his Chinese trousers and jacket, no one paid any attention to him. Suddenly, a stranger asked, "Aren't you missing from the party of Ku-Mu-shih?"

Recognizing his father's Chinese name, Paul grew weak with fright. But the man said, "I'm a friend. Let me take you to the party."

Eagerly Paul followed the Chinese man to his father. There Jonathan Goforth told his son, "Odd, but losing you saved our lives! We were being directed down a certain road to be killed but we stopped to search for you and by the time I was willing to go on without you, the soldiers had given up hope of our coming, and went away."

So the Goforths were able to reach the coast safely. And though now young Paul has gone to be with the Lord, his sister Ruth, now Mrs. D. I. Jeffrey, is a missionary in Vietnam.



Five tips on how to do it:

Put Missions in Your Youth Group

From **Emphasizing Missions in the Local Church**, by Bob Pierce (to be published this year by Zondervan Publishing House, Grand Rapids, Mich.)

1. Schedule monthly. If you are a Sunday school superintendent, director of teen-age and college departments, or an advisor to the young people's societies, try to schedule a missions-slanted meeting at least once each month.

2. Plan projects. Encourage the group to pray for, and give to, a specific project. Don't let the missionary offering fill up

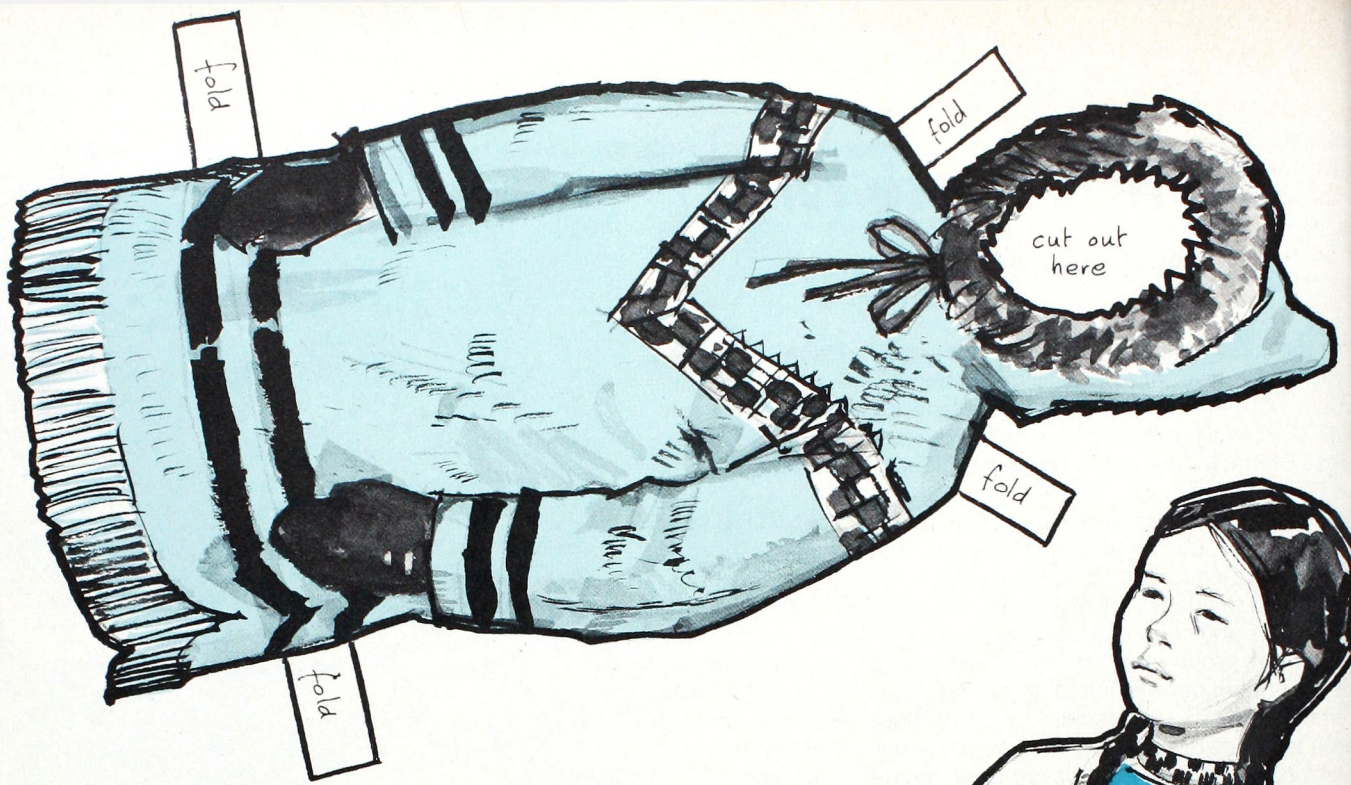
with leftover coins donated halfheartedly. Involve the group with specific projects.

3. Maintain variety. Program variety is essential. Schedule missionary speakers, films and "field" trips. Review books on missions from the church library.

4. Make the interest personal. Encourage each member to become acquainted with missionaries on furlough. Arrange a light fellowship tea with a missionary guest. Keep

a scrapbook on a project overseas. Have members write letters to missionaries abroad. Assign reading and make awards to persons reading eight missionary books during a nine-month period. Call for reading progress reports monthly.

5. Pray. The prayer interest and support of a group is a missionary's most valuable aid. Provide prayer requests for your group. Read excerpts from missionary letters and the weekly church bulletin.



moseesee

Moseesee and her family live in the Yukon Territory just south of the Arctic Circle. Snow and ice cover the land and sea for nine months of the year. It is too cold for trees to grow.

The days are short during the long winter, and in December the sun does not rise at all. Then Moseesee and her friends hunt for food by moonlight. They stand for hours on the ice in the cold, stinging wind waiting for seals to come to breathing holes in the ice. When the seals do not come the Eskimo families go to bed hungry.

In April the sun shines for six or seven hours a day. Moseesee harnesses the dogs to the big **krammotik**, or sled, when she wants to travel. She shouts "Huk, huk" at the dog teams and they are off. Moseesee's mother makes her parkas and trousers of caribou skin and her **kamiks**, or boots, of sealskin.

In the winter Moseesee lives in an **igloo** and in a tent in summer time. Someday she would like to live in a house of wood with glass windows. But Moseesee has heard of a Home beyond the shining skies. That is the Home Jesus Christ has prepared for boys and girls who trust Him to be their Saviour.



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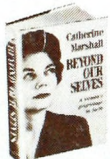
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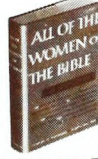
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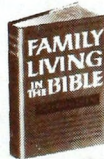
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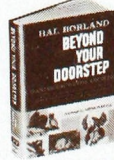
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