

# WORLD VISION

APRIL \* 1966  
MAGAZINE



**ALIVE!**

**The War Nobody  
Hears About**

**African Athlete Runs  
for the Lord**

**Western Missionary  
Being Replaced?**



25 CENTS

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## What Effects Has Easter?

"The reason why the resurrection is so pivotal," writes Professor T. A. Kantonen in *The Theology of Evangelism*, "is that it validates and vitalizes all the other basic doctrines."

Can anyone doubt it who works his way perceptively through the book of Acts and the epistles? Atonement and reconciliation, forgiveness and peace, the new life and the clean heart, the Church as a fellowship of sons and servants (sons of God and servants of men), the sure hope that in the end Christ shall reign as "King of kings and Lord of lords"—all this is indissolubly linked with the event and the wonder of Jesus Christ's triumph over death.

Upon those original disciples—Christ's first embassy that He sent out into the world—His resurrection had an effect that was at once clarifying, electrifying, and certifying.

### I

It had a *clarifying* effect: "And they remembered his words" (Luke 24:8). Suddenly, as by a burst of light, what the Lord had predicted was illuminated by what the Lord had performed. "Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise" (Luke 24:6 RSV). When these words fell on their ears, months earlier, they were met by dullness of mind and dimness of vision. Indeed in Peter's case they met with resistance: "God forbid, Lord! This shall never happen to you" (Matthew 16:22 RSV).

But now this uncomprehending slowness of heart was shot through with insights and convictions that were to shape the Church and shake the world for centuries to come. If Christ's crucifixion was the great mystification ("My God, why . . .?"), His resurrection was the great clarification ("Was it not necessary that the Christ should suffer these things and enter into his glory"?). Thus Easter is the keystone in that arch of divine revelation which is the Gospel. Who Christ was and what He did, seen in the light of His resurrection, gave to the New Testament Church infinitely more than an ethic of duty (high but hopeless); it gave to it an evangel of saving hope. God makes things new!

### II

Furthermore, the Resurrection had—and should continue to have—an *electrifying* effect: "Then the disciples were glad when they saw the Lord" (John 20:20 RSV). Into their melancholy circle He stepped on the evening of that first Easter, and, swift as lightning, their gloom was turned to gladness. He had said it and

now they felt it: "You will be sorrowful, but your sorrow will turn into joy."

In its review of the year 1965 *Life* gave the teenagers their innings in a feature called "Blame It on the Beatles." Its research staff had come up with the point that the "go go" crowd uses this "in" phrase without realizing that it has its roots in the French word *gogue*, meaning to *rejoice*. Yet the hollowness of it all comes out in a quotation from Beatle Paul McCartney with which the article ends: "We don't stand for anything, actually. We just sing and entertain." When one stands for nothing, whether he grins, giggles, or guffaws is of small consequence. What matters is that his is the effervescence of a concealed emptiness, as fleeting as it is frivolous, as disillusioning as it is dizzy.

Nevertheless, to this sort of frenetic gaiety the Christian had better not oppose a life pattern that is austere, righteous. Nor need he do so. With resurrection in his faith, radiance in his hope, and an undiscourageable robustness in his love, he can say, with Henry Ward Beecher, "All the bells that God has put in my belfry shall ring." They ring with a kind of confidence that Jesus Christ alone evokes and sustains. His coming into the world signals that God cares. His dying on the Cross signals that God forgives, reconciles, re-makes. His resurrection signals that God rules—unfrustrated, undefeatable.

"Then"—then indeed—"the disciples were glad when they saw the Lord."

### III

Clarifying and electrifying, the Resurrection had also a *certifying* effect: "They found the stone rolled away from the tomb" (Luke 24:2 RSV).

"They found!"

And what they found they *told*. "Go quickly, and tell." The disciples, hearing this word from the angelic messenger of Easter, began to publish the news which, at the first, seemed so incredible, and now seemed so irrepressible.

There was a day, as I recall the story, when Alfred Lord Tennyson met General William Booth while both were out walking. "General," said Tennyson, "what is the news this morning?" "The news, sir," replied Booth, "is that Christ died for our sins and rose for our justification!" "Ah," replied the poet, "that is old news, and new news, and good news."

So it is. It is the telling—and the living that goes with the telling—that gives to the confessors of Christ under every sky and in every tongue their matchless mission.

P.S.R.



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

Mightier than the sun which He created, Jesus Christ, Son of God, in His resurrection from the dead burst forth with eternal light that in history is brighter than the dawn of each new day. He is Alive!

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**VOLUME 10 NUMBER 4**

World Vision Magazine is published monthly by World Vision, Inc., a non-profit religious corporation. It is a member of the Associated Church Press and the Evangelical Press Association. Subscription is \$2.00 for one year, \$5.00 for three years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 25 cents. Send all editorial correspondence, subscription information and change of address to World Vision Magazine, 919 W. Huntington Drive, Monrovia, California, 91016. Please send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1966 by World Vision, Inc.

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## 'Up for Grabs'

To what extent the phrase "up for grabs" is what the British call an "Americanism," I am not sure. In any case it sounds more like New York than it does like Oxford. When rights or properties are to be parceled out, when issues and ideas are open and options on them are allowable, it is sometimes picturesquely said that they are "up for grabs."

This suggests a situation in the world of missions that has been developing for some time, with no conclusive result as yet discernible. It is a matter of vocabulary. The issue, simply put, is between those who say that such words as "mission" and "missionary" are dated and must be replaced, and those, on the other hand, who insist that these words are essentially dateless and need only, therefore, to be reminted and re-circulated.

In the United Presbyterian Church, for example, it has been a sort of "official line" in recent years to refer to those who do overseas service as "fraternal workers" rather than "missionaries." Even within that communion there are those who take opposing views of this change.

Without suggesting that the new vocabulary has no good reasons to support it—for I think that it has one or two—I find myself wondering, every now and then, if we in the churches and in our missionary enterprises are not too quickly convinced that men of the secular world have lost their ability to absorb and understand these time-honored terms of ours.

This thought was recently sharpened in my mind on reading an article by Canon Max Warren, of London, long active in missionary circles and now Canon of Westminster Abbey. For several years, Dr. Warren has been keeping a file of clippings from secular sources in which these doubted and debated words "mission," "missionary," and "evangelist" appear. They appear, to be sure, not in a theological or Christian context but a secular one. The point is that they are so used as to imply a notably accurate understanding of their basic meaning.

### Citing the Evidence

Among the examples given are the following:

In the sphere of politics, a letter was published in *The Times* of London which said in part: "If, as a Tory, Mr. Macmillan cares about the future fate of the nation, from now on he must show himself to be a strictly party man and not an evangelist. His present missionary zeal for certain liberal policies is driving it straight into the welcoming arms of those renowned missionaries, the Labour Party."

In the realm of economics, one newspaper described a group of Australian businessmen on a visit to London as "Missionaries of Finance" who had come to "prospect the City," while a trade magazine, describing commerce between Britain and Egypt, said: "Trade missions may do more for the missionaries involved in them than for the cause they were meant to serve."

In the area of technology, a weekly newspaper, referring to the government's Ministry of Technology, asserted that "no one could deny that there was a job to be done and that a way should be sought of bringing the new gospel of technology to the barbaric industrial hordes."

And, of all things, in the domain of doubtful sports, one paper, taking note of the mushrooming of gambling in fashionable clubs, ran a subhead which read "Bringing Roulette to the Masses." "There's a tremendous future," it declared, "in bringing roulette to the masses. In Mayfair alone there are over sixty clubs undertaking this missionary work; if some die, others mushroom over night to take their place."

### Holding To the Point

Let's not be sidetracked from our main thought by exploding indignantly against this prostitution of "missionary" through association with the gaming table. What is important to note is that in all of these quotations there is revealed an understanding of the meaning that Christian history has bestowed on these now doubted, and to some degree discarded, terms. The root idea is that of *sending*. There is a message to be communicated, a task to be performed, a goal to be reached—this is the *mission*. Those who carry the message, who engage in the task, who help reach the goal, are therefore *missionaries*. It is as simple as that.

If the day comes when denominations and mission boards abandon a vocabulary that has been in accepted use for two hundred years, they may justify their action on other grounds. Let them not suppose that it is because these terms are too difficult to understand. The pressure to throw them away is being turned on, oddly enough, at the very time when the secular order is ready to take them up.

It just could be that another reason lies beneath the surface. Perhaps we are less sure than our fathers were that the Church of Christ *has* a mission to the world and that every Christian is by nature a missionary.

That could be—mind you, I say *could* be—the disastrous change that has taken place.



By Harold England

UP!  
GROUND  
THE  
FROM  
ALIVE!

It was very late on Saturday night, and the light in my study was still on. My final review of the adult Bible lesson was interrupted by a ring at the front door.

There stood a young business executive of our city, his face ashen and his eyes agitated. Without waiting for my invitation to enter, he said bluntly, "Pastor, if Jesus Christ really rose from the dead, I've got to change my whole life from the ground up!"

After a frank discussion that centered on Christ and the Resurrection, we faced the risen Lord in a moment of life-changing encounter. Once again, in the middle of that night, as in Jerusalem long ago, Jesus stood in the midst and said "Peace" to a man at the end of his tether. That businessman became the agent of a living power outside himself.

This is the unique thing about Jesus, the thing that sets him apart from Moses, and Mohammed, and the Buddha. He is risen, alive, present, our contemporary, an active participant in our present life and in our world. And because this is so, we are always having to change our whole life from the ground up.

### The Agent of Mission

What is the connection between the Christian world mission and the Resurrection? Well, to begin with, this risen Jesus is the chief missionary—not *was*, but *is*! It is *his* mission that we are sharing. He is directing it, setting its objectives, adjusting its strategy, deploying its forces. And he makes himself responsible for breaking the chains that bind men in unbelief and despair and for leading them to abundant and responsible life.

The Resurrection made possible the Ascension and Pentecost. The former limitations of Jesus' mission to the world drop away. Rather than limiting himself to one location on the shore of Galilee at one time, Jesus can now be present in person at every point of space and time. And He is present—present to those putting Christian arms around youngsters orphaned by war in Korea and Viet Nam, sitting with linguists building bridges of communication into the thick isolation of primitive peoples, standing with pastors leading their people, black and white, to a more Christian outlook on race, present in the room of a young seminary student wrestling with the rock-bottom foundations of Christian truth, sharing the heartbreak of a child whose parents are being torn apart by hostility and self-righteousness, steadying the hand of a surgeon removing cataracts from unseeing eyes in India.

Jesus Christ is present! On location! Personally supervising and empowering the whole mission! And this because death could not hold him.

There is a great sense of freedom in this whole idea.

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*Pastor of the First Presbyterian Church, Berkeley, California, Harold N. Englund is a native Californian. Before installation in his present office in 1962, Dr. Englund served as pastor of the Second Reformed Church, Zeeland, Michigan, 1950-58, and was pastor of Midland Reformed Church, Michigan, 1958-60. He is a frequent contributor to Christian journals of the United States.*

It is Jesus himself who gives his mission new twists that wrench old ideas loose and force entrenched powers to yield.

Do you remember his last trip to the south country? His disciples knew that the closer Jesus got to Jerusalem, the hotter things would become.

"Rabbi, the Jews were but now seeking to stone you, and you are going there again?" Then Thomas makes his remark of loyal despair, "Let us go also, that we may die with him"(John 11:8,16).

If the risen Christ points to the trail that leads to Islam, his loyal agents today, like Sam Zwemer and Jim Cantine and Paul Harrison, are ready to say, "All right, so it's Islam; let's go!"

If he points to today's cities, to Bombay's street dwellers, to Harlem's racial ghetto, to Bogota's slums, to Watts' desperation, we can only reply, "All right, Lord, let's go!"

We must learn to take our fearful fingers off the control panel of Christ's mission to the world and let *him* give the direction. "He goes before you into Galilee . . ." and into Seoul and Saigon and San Francisco.

### The Content of Mission

But the risen Christ is also the content of our mission to the world. It is not just that we direct men to believe like him, but to believe in him. He stands at the center and calls men to himself, and we make sure that his invitation gets the widest possible publicity.

"I am the good shepherd . . . the door . . . the vine . . . the way, the truth, the life. . . ." These claims need to be restated in today's language, but they remain true because he who made them overcame sin and death and now stands alive among men.

It is Jesus who rehumanizes life when man's selfishness has done its worst. He forgives, and accepts, and heals, and makes whole again. It is he who forms a new humanity out of irreconcilable peoples and makes them sit down at a banquet of love and contrition and hope.

### Come, Lord

The early Christians had a communion prayer that breathed hope. It was based on the Resurrection. "Maranatha!" This was Aramaic for "Come, Lord!"

"Come at the end to make all things right. Come now at this simple table to meet us as you did long ago after the Easter miracle," they prayed.

Here in Berkeley we are seeing one interesting fruit of the living Christ directing his planetary mission of redemption. Gifted young students from a hundred other lands are studying in the United States, and among them are many dedicated Christians.

At the University of California in Berkeley, these Christian internationals are expressing the dynamic and redeeming love of the risen Christ to their fellow internationals and to American students as well. We

*Continued on next page*

who once sent missionaries to Japan and Thailand and Taiwan are now working hand in hand with brothers from these lands.

### Hope of the Mission

We are moved to think ahead to the horizon, to the boundary line we call the end. Nothing strengthens and motivates any effort like the sure hope of its success. Apart from Jesus' Resurrection, the Church would lack the motivation needed to penetrate the world for God. There can be no fuzziness here.

In the Book of the Revelation, which is not given for speculation but for comfort, this hope is spread on the canvas of the future with brilliant colors. Jesus, the risen Jesus, walks among the lampstands, among the churches. He walks with majesty and with power. He is "the faithful witness, the firstborn of the dead, and the ruler of kings on earth" (Rev. 1:5). What optimism! What expectation! And the Resurrection is at the heart of this glad cry.

A new city is promised in the Revelation, blessed with real "urban renewal," for nothing enters it to defile. Its gates are open to all mankind and world traffic moves in and out to the glory of God. It needs no temple, for God and the Lamb are there. There is perpetual light, and fulfilment, and peace. This is the light that beckons us on, and the hope that leads us to take Christ into the despair and hopelessness of our present cities.

A shaken young businessman says to his pastor in the middle of the night, "If Jesus Christ really rose from the dead, I've got to change my whole life from the ground up!"

What a beautiful summary of the truth of Easter!

It reminds us of Simon Peter, and John, and Thomas, and Saul of Tarsus. The Church, which is the fellowship of the changed-from-the-ground-up. Men say of them, "These who have turned the world upside down have come here also!"

## A POIGNANT PERSONAL EPISODE

# In the Midst of Death...A Promise of Life

by Larry Ward

All around me: death.

Overhead streaked silver jets, diving down low to bomb, to fire their rockets, or to strafe the jungles on all sides of us.

All around the little village of Hiep Duc, Viet Nam, the sounds of gunfire echoed and reechoed. I heard the heavy thump of a mortar, erupting out into the jungle from what was left of this village.

I watched as Vietnamese troops moved out cautiously from the village, knowing that virtually hand-to-hand combat was just ahead.

I saw the young Vietnamese soldier who crumpled, bullet-riddled, on the edge of the jungle. He was carried into what was left of a building, laid on the rubble-strewn floor and given first aid. He seemed to be conscious, although he made no sound—not even a groan or a whimper.

For a moment his gaze fixed upon me. His eyes seemed unusually bright

and somehow questioning. I wondered what he was thinking. But then his eyes glazed over. Vietnamese aides covered his face with a rubber poncho. He was dead. . . .

I walked out of that building with a heavy heart. Frightened refugees were milling around in the center of the village, and some of the villagers were sifting through the ashes which were once their homes. There, in the dirt, I saw other dead bodies lying nearby.

And then I lifted my eyes toward the sky. I suppose I said it out loud—I really don't know. But at least the cry came from the depths of my heart: "Now, Father—why am I here?"

The question was not put in defiance or complaint. I meant it.

I had come here with a strange sense of compulsion, with the feeling that God himself had led me to the ravaged village and that therefore it must hold something of special spiritual significance.

Then came my answer.

Glancing down at the dirt road, I saw something at my feet. A small book.

Just a book? Even before I bent down to pick it up, I knew!

As long as I live I shall never forget that emotion-packed moment when I

held in my hands that Vietnamese New Testament.

Its back was covered with mud. The covers had been burned away. The outside pages were charred. But otherwise it was intact.

It was open to *Mac*—the 16th chapter of the Gospel of Mark!

*The story of the Resurrection.*

Now I had my answer. Now I knew why God had led me here.

I still have the little war-scarred Gospel, for I could not find the owner. Apparently he or she is dead.

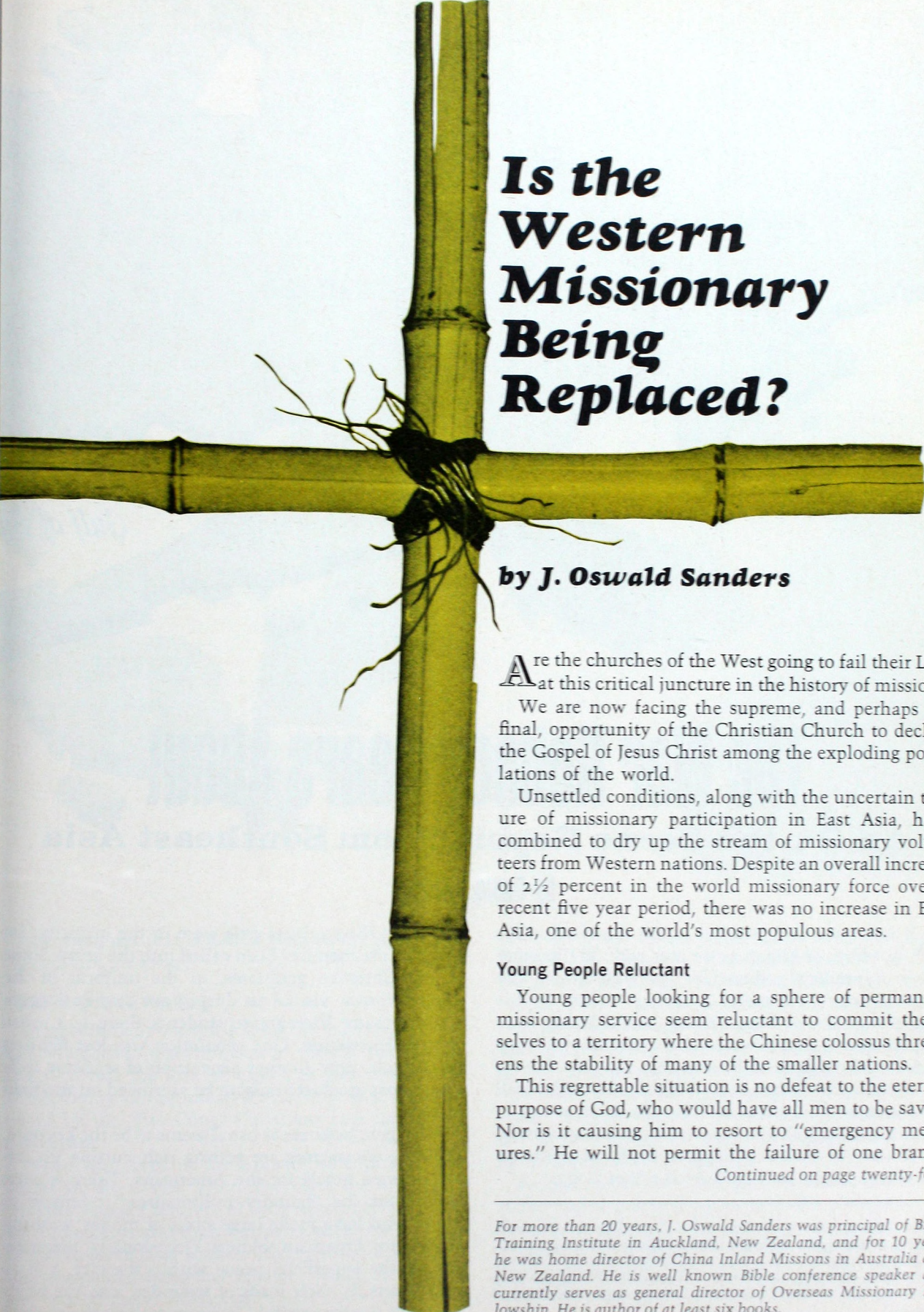
And I treasure it—especially at this Easter season. For it was in that Vietnamese village that I stumbled upon this moving reminder of the *real* issues of life and death.

*Even now its message grips me.*

Perhaps—just before the bombs fell and the shots rang out and death came—some brother or sister of yours and mine had time at least to read the phrase which introduces the chapter—*Chua Jesus Sung Lai* ("Jesus Christ rises from the dead").

And perhaps some child of God found eternal comfort in those words as they were reminded of the Saviour's promise: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."





# Is the Western Missionary Being Replaced?

by **J. Oswald Sanders**

**A**re the churches of the West going to fail their Lord at this critical juncture in the history of missions?

We are now facing the supreme, and perhaps the final, opportunity of the Christian Church to declare the Gospel of Jesus Christ among the exploding populations of the world.

Unsettled conditions, along with the uncertain tenure of missionary participation in East Asia, have combined to dry up the stream of missionary volunteers from Western nations. Despite an overall increase of 2½ percent in the world missionary force over a recent five year period, there was no increase in East Asia, one of the world's most populous areas.

## Young People Reluctant

Young people looking for a sphere of permanent missionary service seem reluctant to commit themselves to a territory where the Chinese colossus threatens the stability of many of the smaller nations.

This regrettable situation is no defeat to the eternal purpose of God, who would have all men to be saved. Nor is it causing him to resort to "emergency measures." He will not permit the failure of one branch

*Continued on page twenty-four*

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*For more than 20 years, J. Oswald Sanders was principal of Bible Training Institute in Auckland, New Zealand, and for 10 years he was home director of China Inland Missions in Australia and New Zealand. He is well known Bible conference speaker and currently serves as general director of Overseas Missionary Fellowship. He is author of at least six books.*



# The War Nobody Hears About

An On-the-Scene Report From Southeast Asia

by David Adeney

All was quiet and peaceful in the farmyard on the outskirts of Saigon as we met with 30 Christian university students gathered for a preterm retreat. The meetings were held under a bamboo shelter by the edge of one of Viet Nam's many canals. Ducks were swimming in the quiet waters and a sampan was being loaded with produce to be sent into the city. But for the noise of the helicopters overhead we might well have imagined ourselves far from the scene of war.

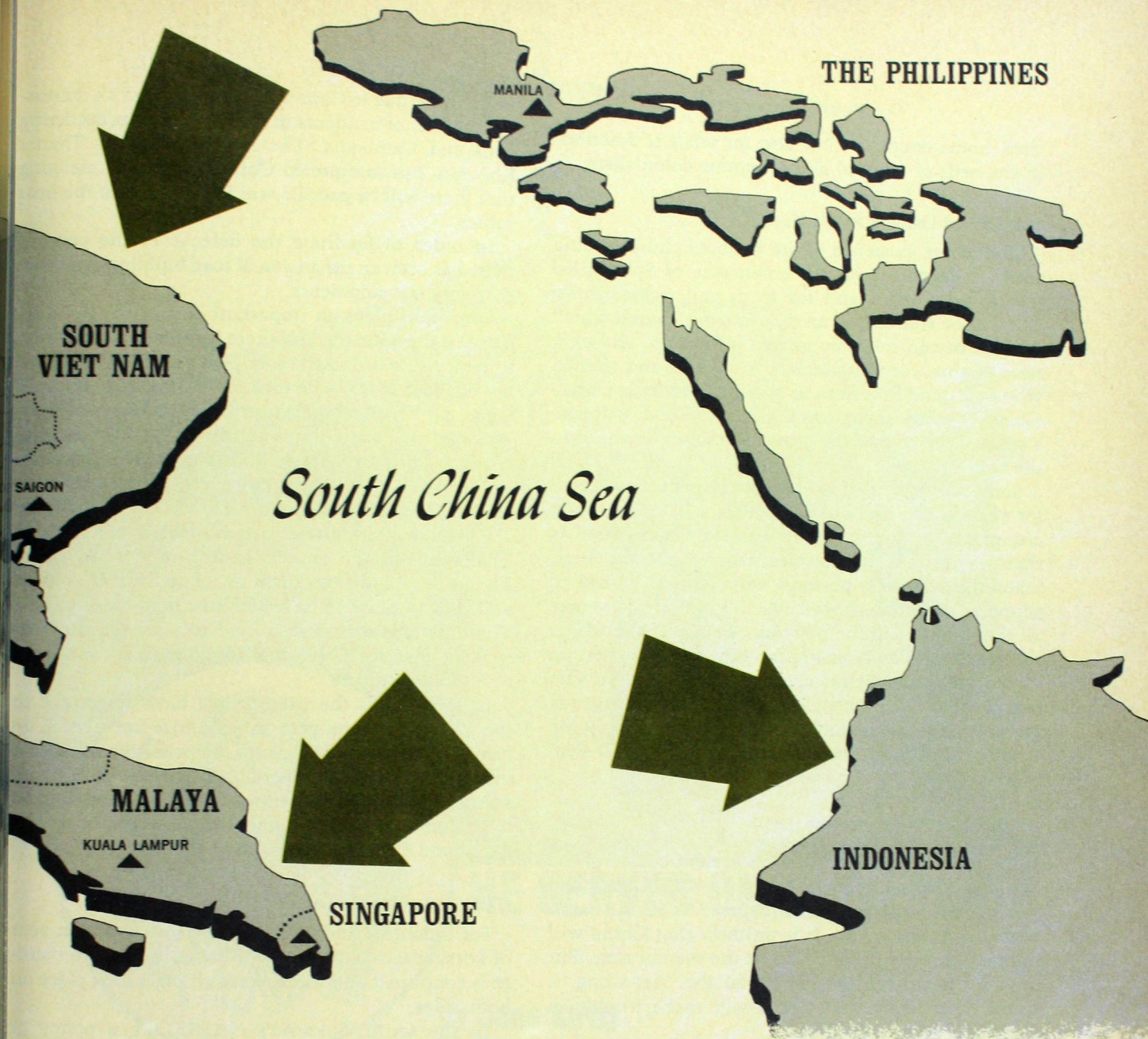
During the day all was peaceful, but we were warned not to stay out too late in the evening, for at nighttime the village might be visited by the Viet Cong.

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*David Adeney, after graduating from Cambridge U. (England), became a missionary with the China Inland Mission (1935-41). Mr. Adeney lived for over a year in Shanghai when that city was under Communist rule. At present he is associate general secretary for the Far East for IFES (International Fellowship of Evangelical Students).*

Among the students girls were in the majority, for many of the men had been called into the army. Some of the Christian graduates, in the uniform of the Armed Forces, visited us during our stay in Saigon. Among many Vietnamese students there is a sense of deep frustration. One generation was lost fighting the French: now another generation of students feels that it may graduate only to be sacrificed on the field of battle.

In Saigon, business as usual seems to be the keynote. Building contractors are getting rich putting up air-conditioned hotels for the Americans. There is even talk about the "laundry millionaires," referring to many who have made large sums of money washing clothes for American soldiers. Occasionally, terrorists shatter the superficial peace within the city, and as helicopters fly their loads of wounded into the city's hospitals the thoughtful Christian realizes the tragedy



of the slaughter that is taking place in the jungle and villages not far away.

#### **National Church Working**

In government-occupied areas the national church has wonderful opportunities to preach the Gospel and to reveal the love of Christ as they minister to people living in the midst of suffering. In areas infiltrated by the Viet Cong, Christians face far greater difficulties.

Many who lived in the country have had to seek refuge in the towns. There they join the crowds of refugees who are deprived of their means of livelihood, their rice fields and their buffalo. Others are not permitted to leave their homes. Their churches are in an area designated as enemy territory which is bombed and strafed daily. Missionaries can no longer travel in most of the country districts. Early this year another

missionary was added to the list of Vietnamese and Western Christians who have laid down their lives for the sake of the Gospel in the course of duty.

War always brings problems to a church. Even among those who are thankful that the Communist powers have been held back, and freedom still allowed for the preaching of the Word of God, there are many who are critical of the Americans. For while there are many fine Christians in the armed forces, there are also those whose lives testify to the spiritual bankruptcy of Western civilization.

Because the Church operates under the protection of the armed forces there is naturally a tendency to identify the Church with the Western powers. Missionaries cannot easily disassociate themselves from their political background and inevitably they find themselves blamed not only for the foreign policy of

*Continued on next page*

their home countries, but also for what is described as the evils of cultural and economic colonialism.

### Spirit-Filled Leaders Asia's Need

The future existence of the national church would seem to depend upon the emergence of Spirit-filled leaders who will stand for truth and righteousness and will be able to lead an independent church which will not be controlled by foreign influences. The great need in this war-torn country is for men and women who will stand firm in their allegiance to Jesus Christ, whatever political changes may take place. It will take a strong faith to face the possibilities that lie ahead in the coming years.

Some fear that this war of attrition may continue for years, and masses of the people will seek for any alternative to the constant warfare which destroys their homes. It is only too clear that America has been maneuvered into a position where she is forced to support a government which is not popular and to take all the initiative in the carrying out of a war in which the people of Viet Nam appear to be pawns caught up in the great ideological conflict of our day. To vast numbers of Asian people, Communist propaganda pictures America as the Western aggressor destroying with her superior military forces masses of people who only desire to live a quiet life.

### Conflict With China

Some Christians fear that the present course of the war will inevitably lead to conflict with China, and that a great conflagration will spread to all the countries of Southeast Asia. It is unlikely that China will interfere directly in Viet Nam at the present time. But in order to relieve pressure upon the Viet Cong, it seems most likely that China will make trouble in Cambodia and in Thailand.

Neighboring Laos is also involved in the conflict and parts of this little country are controlled by the Communist forces. However, a small band of missionaries continues to work in the more settled areas. In Cambodia, tension has built up to such an extent that it has become impossible for American missionaries under the Christian and Missionary Alliance to remain. After their departure Cambodia churches were closed for about a month, on the pretext that they were owned by an American agency.

While the Cambodian government refuses to recognize the national church, it does recognize Christians from certain other countries. Thus at present the churches are open again under the sponsorship of a French representative of the Christian and Missionary Alliance. It is hoped that other Asian Christians may be allowed into Cambodia to strengthen the small group of local believers there.

During the past few years Thailand has enjoyed a measure of stability and peace. But there is a growing

uneasiness, due to Communist threats, and an increasing number of incidents in the frontier areas bordering Laos and Cambodia. The foreign minister, Thanat Khoman, has interpreted China's threats as meaning that there will be guerilla war in Thailand in the near future.

In order to facilitate the defense of the country there has been an expansion of road building and other economic developments.

Education plays an important part in the development of the country, and there is intense competition to get into the universities. In 1965 only 6,000 students, out of about 25,000 who took the exams, gained admittance to Thailand's five universities and colleges. The student population is an important mission field, but few Christians are to be found on the campuses of Thailand. There are, however, several Christian teachers in the Chulalongkorn University in Bangkok.

Christian missionaries are allowed in all parts of Thailand, but the church is still very weak. Every Thai is regarded from birth as a Buddhist. It is often said that to cease to be a Buddhist is to cease to be a Thai. For this reason it is hard to persuade the soft-spoken, cheerful Thai people to go against the stream of Buddhist culture.

In some areas the tribespeople have responded to the Gospel, and pioneer missionaries are needed to bring the message of Christ to the primitive mountain villages. But life in the troubled border areas, where many different tribes are located, is dangerous due to Communist infiltration and the activities of robber bands and drug traffickers.

### While Governments Teeter

For Indonesia and Malaysia, 1965 was another year of *konfrontasi* as the conflict between the two countries continued. But unexpected changes took place on both sides.

In the south, Sukarno's NASAKOM, a policy of coalition between nationalism, religion and Communism was doomed to failure. Everywhere the PKI, the Communist party, appeared to be gaining ground and many felt that a Communist victory was imminent. But something went wrong. Lieutenant-Colonel Untung's September 30 abortive *coup d'etat* resulted in an upsurge of the violent anti-Communist movement throughout the country.

The Peking-Djakarta-Pakistan axis was shattered and the Church in Indonesia was delivered from the threat of Communist domination. The thwarting of the Communist plans seemed almost a miracle.

Missionaries were amazed at the marked change in the atmosphere. In one city, where the mayor was a Communist, the work of the church and the Christian college had become increasingly difficult. That situation changed overnight. Party slogans disappeared from the streets. Once again the door for the preaching of the Gospel was wide open.

Continued on page twenty



# HE SERVED ON TWO FRONTS

by Jane Kirby

**Y**OSHIKO SHINJO, a native of Okinawa, is pastoring a church there today because a United States Air Force officer and his wife determined several years ago to serve the Lord wherever He led them.

In the early summer of 1958, already having served 17 years in the Air Force, Captain Lloyd W. McDowell received his orders for duty at Kadena Air Base in Okinawa. In July he and his wife, Dorothy, and baby daughter, Lynelle,

*Jane Kirby and her husband live in Sacramento, California. They are parents of three daughters. Mrs. Kirby is a member of the Country Centre Assembly of God where she serves as church reporter and correspondence secretary for the Women's Missionary Council.*

found themselves winging across the Pacific Ocean to a new home in a strange land.

Troubled thoughts haunted Dorothy and Lloyd as they arrived and began to adjust to their new surroundings. Home and all its friends and relatives seemed so far away they might as well have been in another world. And they were to be away for two and a half long years! Stretched out before them, those years seemed like an eternity. During the difficult first few days the McDowells prayed for divine guidance and comfort. The Lord led them to the Neighborhood Full Gospel Church in Naha, pastored by the Rev. A. B. Chestnut. They were soon made aware that even on this island in the Pacific, so far

from home, God had a place of service for them.

As consecrated Christians, Dorothy and Lloyd had both dedicated their lives and talents completely to their Master's use. The Lord had already blessed many hearts through their teaching ministry. Pastor Chestnut, sensing this potential, asked the McDowells to help take the Gospel to the natives in Aja, a village about four miles north of Naha and the largest village on the island. They agreed to go, and the missionary made arrangements for their visits with the village mayor. Soon, with the help of a native interpreter, the McDowells were holding meetings in the Aja village hall.

*Continued on page twenty-six*



H. H. H.

# NOT WANTED... JUST NEEDED

BY ANDREW BURGESS

This is a world of change! Machines and computers are taking over the arduous tasks men have always had to do and men are being freed for other things.

In a few years the rural society which once formed the backbone of our nation will have ceased to exist, so that even those who continue to live on farms will in actual fact be part of an overreaching urban society.

The world head of the Jesuits points out that the nations of the earth are moving toward one world culture. "Honest to God" Robinson has claimed that the Church must discard an irrelevant theological superstructure in order that her message may be heard in our modern technological age. And voices have been raised saying, *Missionary, go home!*

## Missionary Obsolete?

"There was a time," one spokesman says, "when missionaries were great frontiersmen and popular heroes, but all that belongs to the past. Today the missionary is obsolete and unpopular."

Another voice takes up the refrain, "In this post-colonial era, the Gospel should be brought to Asians by Asian Christians, and to Africans by African Christians."

Yet some are opposed to change. Old men dislike change. Youth is the time of vitality. Established institutions dislike change. It is easier to start an institution than to change its course or give it a decent burial. Vested interests dislike change. No one wants to give up power and place.

On the other hand, as Publilius said in the first century before Christ: "It is a bad plan that admits of no modification." For we do live in a world of change. He who does not change along

with the world is left behind. The real question being raised is: To what extent is it necessary to change our foreign mission strategy? Does the idea of sending missionaries to foreign lands belong to a bygone era? Are foreign missions essential to the nature of the Church?

## Missionaries Are Going Home

The fact of the matter is that *missionaries are going home*. To be sure, missionaries have always gone home. Like the poor, some problems have always been with mission work. But today many of the old problems have been solved or greatly ameliorated. Yet in spite of the many improvements, in spite of the many technological aids available to the missionary today, many missionaries are going home.

We should have every right to expect that very few missionaries are going home, yet this is simply not the case. It is apparent that in mission work changes are taking place which are not related to the technological helps which almost every missionary enjoys.

Why are missionaries going home today? Various statistical studies have been made in an effort to determine why missionaries have left their work and returned home. However, as anyone knows who has worked with studies of this nature, statistical methods do not always give valid results in the field of human relations. Not everyone answers the questionnaires. It is very difficult to formulate concepts in such a way that every person will understand them the same way. Most important of all, there is the unknown gap between the *given* and the *real* reason.

We need to ask basic questions. Are there new reasons today why missionaries go home? What should be our reaction to the fact that missionaries are leaving the foreign field in increasing numbers? In the following we shall try to draw together into one composite whole the results of the statistical

studies which have been appended to this lecture, of current writing on this problem, and of our own personal observation.

## History of Missionary Withdrawal

An interesting study on "Health and Turnover of Missionaries" was made by Dr. William G. Lennox in 1933. It covered the years from 1900-28 and was based upon an analysis of 3,733 missionaries who withdrew from missionary service. Ill health accounted for 31 percent of the withdrawals, and death 15 percent, making a total of 46 percent of the 3,733 missionaries.

Other categories were: age limit, personal claims at home, conditions of work, difficulty of temperament, and war. Major causes of ill health during 1900-28 in order of incidence were: malaria, dysentery, typhus and tuberculosis. Today the factor of health has been reduced by modern medical facilities and advanced medicine.

From another study by Kenyon E. Moyer, from 1932 to 1952, we find that the highest point of withdrawal occurs between the third and fifth years of service, or 21.74 percent. The second high point on the graph occurs after the 12th and 14th years when 11.52 percent withdrew. This time was during the second furlough or at the end of the third term. At this juncture the missionary considered in his plans the future education of his children; that is, whether he should permanently leave the field and accept a call in the homeland.

The Moyer study presents another revealing aspect. The apex is at the ages 36-40 when 21.93 percent withdrew. The time span from 25-36 years is but 11 percent.

## Overwhelming Reasons

During the period of Moyer's study, 1932-52, the two most overwhelming reasons for missionary withdrawal were "health," which was 24.92 percent, and "disturbed political conditions," 24.81 percent. These two rea-

*Continued on page twenty-three*

*Andrew S. Burgess has been associated with missionary work since 1919 when he went to China for two years as a missionary. He served for nine years in Madagascar and was field secretary for the American Lutheran Board of World Missions from 1935 to 1947. He is author of seven missionary books.*

# Precedents by Paul

## PART II

by Gerald B. Griffiths



Paul the Apostle, hailed by Christians as one of the leading gospel spokesmen of his day, considered himself a slave when proclaiming the Gospel constantly—first to the Jews, then to the Gentiles.

"I have made myself a slave to all, that I might win the more," Paul declared.

What were the convictions that moved Paul to make himself a slave to the souls he would win? Why did he spend himself in bringing men to Christ? What made Paul the lively, hard-working witness that men of today would desire to emulate?

"I do it *all* for the sake of the gospel, that I may share in its blessings," Paul explains in the RSV rendering. Or, as it is clarified in the Authorized Version, "And this I do for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9:23).

### Three Motives

It becomes apparent, with study, that three motives dominated Paul's desire to do missionary work.

- For the sake of the Gospel
- For the sake of others
- For "my own sake"

I. *For the Sake of the Gospel.* This primary motive may be explained like this: doing it all for the sake of the *subject* of the Gospel—the Lord Jesus Christ. Christianity is Christ, we rightly insist, and Christ has no peer in heaven or in earth. There is none like Him.

Only through Christ can men know God. "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18 RSV).

The Gospel is not one among many ways to God: it is the only way.

"Comparative religions there may be," said Joseph Parker, "but Christianity is not one of them." There is only one way to God as Saviour and Father—through the Lord Jesus Christ.

The perfectness of the Saviour's person and the uniqueness of his salvation constitute *our* first missionary mandate. God has given his Son to be the Saviour of the world—the only Saviour.

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*Rev. Gerald B. Griffiths recently returned to Great Britain from Johannesburg, South Africa, where he was pastor of the Rosebank Union Church. He is currently involved in a conference ministry in Great Britain. Formerly he held the pastorate of Spurgeon's Tabernacle, London, and of Charlotte's Chapel, Edinburgh.*

We cannot be silent. The story must be told.

"For the sake of the Gospel" also means for the sake of the *objects* of the Gospel—all men.

"God . . . desires all men to be saved" (I Tim. 2:3, 4). We must therefore offer the Gospel to all men.

Our experience of salvation arouses another missionary mandate. All who have experienced God's saving grace must share it with others. We cannot keep God's supreme kindness to ourselves.

*Have you had a kindness shown!*

*Pass it on!*

*'Twas not meant for you alone,*

*Pass it on!*

Though we are not apostles, yet because we are Christians we must recognize with Paul that we, too, "have been appointed by God to be entrusted with the Gospel" (I Thess. 2:4). And we cannot freeze the funds of grace in our private banking account.

Evangelism, some one has said, is one beggar telling another where he has found bread. Paul's message expresses this, too. He could not go on enjoying the feast he had found in the Father's house without sharing the news with other "beggars" the world over. Every Christian must say to his fellows: "See what I've found! Come and share."

This is what Paul says in I Cor. 9:16. It was his *duty* to preach the Gospel.

"For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!"

The apostle describes this necessity or duty that lay heavily upon him. Whether he wanted to or not, he must preach the Gospel because "I have a *stewardship* entrusted to me" (RV).

Paul regards his experience of God's saving grace in Christ as a "stewardship." Stewardship involves sharing.

In preaching the Gospel, Paul was "simply discharging a *trust*" (NEB). Of course the apostle was a beneficiary of our Lord's last will and testament. Paul knew his Master had given him *usufruct* of His inheritance. But the complementary truth which Paul expresses is that the Lord Jesus had made him an executor of His will. Paul was a trustee appointed to administer his Redeemer's riches to all whom He desired to save.

I have quoted two translations of the Greek word *Okonomia* in I Corinthians 9:17, "I have a stewardship entrusted



to me" (RV) and "I am simply discharging a trust" (NEB).

Paul was urged on by a sense of duty. The Lord had commanded him to preach the Gospel and woe to him if he disobeyed. This note of command comes through in the Revised Standard Version, "Woe to me if I do not preach the gospel! . . . I am entrusted with a commission."

"Commission" is a strong word. It has military overtones.

Paul, it is true, had his special commission. Paul, it is true, had his special commission as an apostle to the Gentiles, but every Christian has his commission, too. Our Lord's missionary commission applies to the whole Church.

Every Christian has his commission to tell others about the Lord Jesus Christ. And we must discharge our commission whatever the cost. A commission cannot be questioned. When soldiers are ordered to do something, they must do it. They are not allowed to argue about their assignments. Soldiers must obey.

Paul did not shrink from military obedience. Nor should we. No sacrifice is too great for the Gospel's sake.

### Intolerable Craving

II. *For the Sake of Others.* "And this I do for the gospel's sake, that I might be partaker thereof with you" (AV). To share the Gospel with others was more than a duty for Paul—it was a craving, "an intolerable craving," to quote Meyer's *St. Paul*. With all his being Paul longed to see his fellow countrymen converted. "Brethren, my heart's desire and prayer to God for them is that they may be saved" (Rom. 10:1).

"I am speaking the truth in Christ. I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race" (Rom. 9:1-3).

This "intolerable craving" drove Paul to missionary work. But often it doesn't drive us. Let's be honest, we couldn't care less sometimes whether people are Christians or not. Why did Paul have "an intolerable craving" to share God's salvation with others? Because he was possessed by two missionary basics:

1. He believed in *men's plight apart from Christ*. He had no doubts about human depravity. By nature all men are blind and deaf; they are dead

through trespasses and sins. They are separated from Christ without God and without hope in the world. They do not know God and cannot love Him. They are outside His family and His kingdom. They are miserable. They are lost (Eph. 2: 1-3, 11, 12).

2. Paul believed that there is *plentiful redemption for all in Christ*. For Paul nothing could compare with the joy of belonging to Christ: "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of Christ Jesus my Lord" (Phil. 3: 7, 8). And because he rejoiced in "the surpassing worth of Christ Jesus my Lord," he rejoiced to see others coming to know Him, too.

Seeing men who were once starving now feasting on the Bread of Life is its own great reward. *Living Letters* alludes to this joy in its translation of I Cor. 9:23, "I do this to get the Gospel to them and also for the blessing I myself receive when I see them come to Christ."

I spoke recently to a man who spends a lot of his time barbecuing meat at parties. He does several oxen at a time, and he does it week after week.

"You must find it hard work," I commented.

"Yes, but I can't give it up, because when I see people enjoying the food, it's worth it all."

### Feasting With the King

What is the satisfaction of seeing a family enjoying their food compared with the supreme joy of seeing men feasting at the King's banquet table? Christians like Paul cannot give up offering men the Bread of Life. They long to offer the fullness of Christ more and more.

This is how James Chalmers felt about missionary work. When someone sympathized with him on the sacrifices of missionary work, he protested vigorously, "Sacrifice? 'Sacrifice,' do you call it, to see men and women delivered from the chains of fear and sin and brought for the first time to realize their dignity as the children of God? It is the only life worth living!"

Paul was urged on not only by pity for men's lost condition without Christ, but also by the sheer joy of the prospect of their blessedness once they trusted Christ—a blessedness which will come to its glorious climax at our Redeemer's return.

*Continued on page 31*

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### Literature Workshops Aim to Improve Communications

Improved communications is one of the objectives of numerous Christian literature workshops under way in the United States and other parts of the world.

Highlighting the workshop programs in the United States will be the 12th annual Missionary Literature Workshop in Chicago, Ill. and a study session in San Bernardino, Calif., sponsored by Evangelical Literature Overseas.

Moody Literature Mission and ELO jointly sponsor the Chicago conference which is slated for June 20-July 8. Instructors include Peter Gunther, director of Moody Literature Mission; James Johnson, ELO executive secretary; Kenneth Taylor, author of *Living Letters*; and John Bass, executive secretary of Christian Booksellers Association.

The May 4-6 conference at San Bernardino sponsored by ELO is designed for missionaries on furlough and will endeavor to stimulate and instruct the participants in writing techniques for use in worldwide evangelism.

Other ELO conferences conducted recently include the March 2-4 session at Sao Paulo, Brazil, and the French Africa Literature Conference at Bouke, Ivory Coast.

Upcoming ELO conferences include the San Jose, Costa Rica, session in the planning stage; European Literature Conference, Paris, France in November; ELO Regional conference in Toronto, Canada, tentatively scheduled in December.

### University Level Seminary Opens at Leopoldville

LEOPOLDVILLE, Congo—Following a series of setbacks dating to 1962, Congo's first Protestant university-level theological seminary has reopened with

## globe at a glance

five students.

Although the seminary is statistically small, said Dr. John R. Crawford, faculty member, "it is a start, and the work is challenging."

Operating as a part of the Protestant-sponsored Free University of Congo, the Protestant College of Theology of the Congo is offering a three year program of study for Congolese who have completed secondary school and desire to enter the ministry.

Begun in Elisabethville, the theological school was forced to close in 1962 due to nationwide unrest following Congo's independence. The university was able to resume classes in the fall of 1964, when Lovanium, the Roman Catholic University offered to share its facilities. The seminary, however, was unable to open until October, 1965, due to the lack of qualified applicants.

### 'Crusade of Americas' Begins in Brazil

SAO PAULO, Brazil—Brazilian Baptists, at the close of a successful year-long evangelistic campaign, reported 100,000 professions of faith, 50,000 baptisms and the start of 300 churches. Also announced was the beginning of a new, expanded effort, "Crusade of the Americas."

Originated by Dr. Ruben Lopes, then president of Brazilian Baptist Convention, the campaign was launched early last year with the theme, "Christ, the Only Hope." At the time Brazilian Baptists numbered 250,000 in 2,000 churches.

A series of simultaneous evangelistic meetings was held throughout the country, region by region. Later in the year, the convention reports, additional meetings were held in some of the same areas and individual churches currently continue to reap results of the campaign Sunday by Sunday. The

**CUBA** — Ten young Baptist pastors and eight students from the Baptist Seminary in Santiago have been conscripted into government service, reports Dr. Wilbur Larson, of American Baptist Home Mission Societies. Most of the men do not bear arms, but labor on government farms.

**INDIA** — Dr. Bob Pierce, president of World Vision, Inc., was one of the first white men to visit the forbidden land of North East Frontier Agency on the

convention hopes to employ the same technique in its new "Crusade of the Americas."

### Indonesian Bible Society Opens Printing Plant

DJAKARTA, Indonesia—Using its own equipment, the Indonesia Bible Society has embarked on its third month of producing portions of the New Testament at its plant here.

Officially opening February 9, the plant is producing a special edition of the Epistle to the Philippians in a new translation in modern Indonesian. Opening of the plant marked the society's 12th anniversary.

A ban on imported books in the Indonesian language necessitated acquisition of the society's own presses. Existing presses of the country were so busy that it was impossible to guarantee sufficient Scriptures for the national Christians.

The Bible Society is presently gaining production experience by printing the New Testament portions and plans to print whole Bibles beginning in 1968. By 1970, IBS reports, a total of 100,000 Bibles will be annually produced.

### Unity Services Held In Singapore, Formosa

February was the month of unity services for two Asian countries.

First joint Roman Catholic-Protestant services ever conducted in Formosa saw 985 laymen, priests and pastors converge on Taipei for prayer. The service, conducted in the auditorium of Provincial Nurse Training College, marked closing of the Week of Prayer for Christian Unity.

In Singapore, more than 3,000 persons attended the largest Christian prayer service in Singapore history at the National Theatre. It was the third

border of India surrounded by Bhutan, China and Burma during his visit here in February. For the purpose of participating in the dedication of a new educational building at Sielmat Christian High School and College at Manipur, India, Dr. Pierce arrived in Calcutta, Feb. 13.

**MELBOURNE BEACH, Florida**—A fishing accident led to the death of retired general secretary of American Leprosy Missions, E. R. Kellersberger, M.D.,

Jan. 29 near here. Dr. Kellersberger suffered an apparent heart attack while returning from a trip off the coast and was pronounced dead at a local hospital. Dr. Kellersberger was general secretary for 13 years.

**ETHIOPIA** — Interest demonstrated in the United States for the Presidential Prayer Breakfast has prompted His Majesty Haile Selassie to consider the possibilities of a similar program in

Ethiopia, reports Douglas Coe, International Christian Leadership. The emperor has donated a piece of land in the heart of the capital on which a meeting place is proposed for construction where such discussions and gatherings can take place.

**PHILIPPINES** — Four Methodist laymen in the Philippines who hold responsible positions in the government of President Ferdinand Marcos have received recognition for civic devotion.

service of its kind. Taking part were Roman Catholic, Methodist, Anglican, Presbyterian, Baptist, Lutheran and Mar Thoma churches, and the Salvation Army.

### Portuguese Protestant Tells Hope for Improved Relations

**NASHVILLE, Tennessee** — Minority churches in Portugal hold hope for improved conditions in the Roman Catholic country of Portugal in the wake of the Vatican Council, a Presbyterian leader from Lisbon said in a recent interview here.

Rev. Augusto de Almeida Esperanca, moderator of the Evangelical Presbyterian Church of Portugal, said relations between Protestants and Roman Catholics still are "not good" in Portugal. He cited, however, a growing interest in ecumenism in the country and declared "a new generation of priests is showing much concern" for Protestantism.

### Terrorists Behead Vietnamese Priest

**SAIGON, Viet Nam**—Terrorists who overran a refugee village about 50 miles from this Vietnamese capital beheaded a Vietnamese Roman Catholic priest and burned his home and church to the ground, according to national spokesmen. Identity of the priest was not immediately available. Four other civilians were slain in the same village, Thanh Tri, it was reported.

### Spanish Universities Warmly Welcome Baptist

**MADRID, Spain**—Rev. Jose Cardona Gregori, Baptist pastor who holds the important post of secretary-general of the Evangelical Defense Committee, disclosed he had given two warmly received lectures in two Salamanca

universities in a recent visit to the city.

He reported he found a "magnificent" ecumenical spirit there.

He found a different atmosphere in nearby Valladolid, however.

"The civil authorities were friendly," he said, "but I was not permitted to deliver my lecture on the premises of the local paper, *Norte de Castulla*, as I had first intended."

### Evangelical Alliance Mission Receives Broadcasting Award

**WASHINGTON, D.C.**—The Evangelical Alliance Mission has received the annual award of merit presented by the National Religious Broadcasters for "distinguished leadership in the field of international religious broadcasting."

TEAM operates a 50,000 watt transmitter in Korea, HLKX, and 10,000 watt transmitters in the Netherlands Antilles and in Lima, Peru.

### Refugee Field Office Closes Down in Austria

**VIENNA, Austria**—Lutheran World Federation Austrian field office here has closed after 16 years of operation. The office has served mainly as a local base for the federation's refugee aid program—first for ethnic German expellees from eastern Europe and later for escapees from Hungary.

### Churches Aid African Leprosy Center

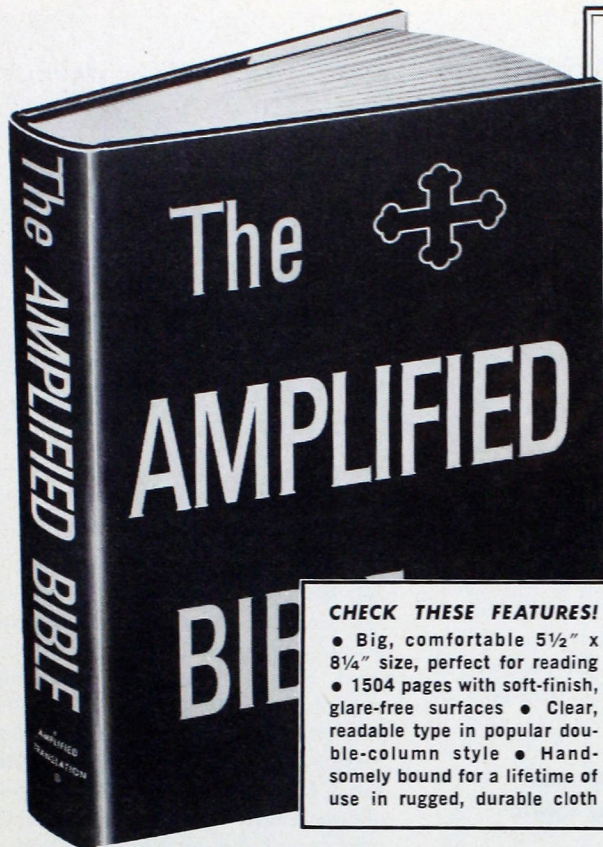
**ADDIS ABABA, Ethiopia** — First model training center in leprosy control, treatment and rehabilitation is opening at Haile Selassie I University here through joint financial support by three international agencies and the Ethiopian Ministry of Health.

Called the All Africa Training Center for Leprosy and Rehabilitation, the

center will be a department of the university's medical faculty,

### People Make The News

Dr. Kenneth Pike, University of Michigan linguistics specialist, author, and president of the Wycliffe Summer School of Linguistics, conferred with local church leaders and Wycliffe workers at Lagos, Nigeria, recently. He also conducted a seminar at the University of Nigeria. His trip to Africa was sponsored by the U.S. Department of Education. ■ Rev. Hugh F. Lecky, Jr., minister of the Lutheran Church of America, has been named "Chaplain of the Year 1966" by the U.S. Reserve Officers Association. Chaplain Lecky, 34, received leg wounds at Ba Gia, South Viet Nam last year, during a medical evacuation mission. ■ Earlier this year, Miss Margaret Dyck, R.N., of St. Catherines, Ontario, returned to Nazareth in Israel where she will serve a third term under the Mennonite Central Committee. Among her diversified hospital duties are training of Arab student nurses and teaching a nurses' Bible class. ■ Heading up the newest branch of the British and Foreign Bible Society in New Guinea is Stahl Mileng, secretary of the Madang district Evangelical Lutheran Church. ■ Touring African nations in the interest of Sunday school and other phases of Christian education is Dr. Clate Risley of World Evangelical Fellowship. Earlier this year he attended the All-Africa Conference of Evangelicals at Nairobi, Kenya. ■ President Sukarno of Indonesia has signed a decree granting citizenship to Raimondo Cesare Bergamin, Roman Catholic bishop of Padang, Sumatra. ■ In Brazil, Miss Margaret Carnahan, Kansas-born Presbyterian missionary, has been given honorary citizenship by the city of Lavras in recognition of her educational services among Brazilian girls.



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# Top African Two-Miler Strives for Heavenly Trophies

(Editor's note: Lee Benton of the New York Times News Department has written this story especially for World Vision News Features.)

NEW YORK, New York—He's the best distance runner Africa has ever produced, but Kipchoge (Kip) Hezekiah Keino, 26, says, "Without God I could do nothing."

He was won to the Lord by a fellow African.

Kip rejoices in the thrill of competition on the cinder path, but, like Paul the Apostle, he is in a greater contest—pressing toward the mark "for the prize of the high calling of God in Jesus Christ." Kip trains himself to win souls.

He holds two world records in long distance running. During a recent nine-day visit to the United States, Kip won a two-mile race in Los Angeles. In Madison Square Garden he took the annual Wannamaker mile and was awarded its trophy.

The 5'9", 145 pound runner is proud of his trophies, but he takes more pride in the fact that he's a born-again Christian and a soul-winner.

## 'From a Child'

Born in Kapchemoiwo, in the Nandi District of Kenya, East Africa, where his father owned a farm, Kichoge Keino (pronounced *Ki-cho-gee Kay-no*) first began hearing about the saving power of Jesus Christ from his present father-in-law, who taught him in his home and took him to Sunday school.

In Sunday school his teacher taught about God and explained the Scriptures. As Kip now says, "The Bible convicted and convinced me of my need for salvation. Verses from the Bible—such as John 3:16—showed me how to be saved. I asked Jesus to forgive me of my sins and confessed Him as my Saviour. Today I am a Christian and proud of it!" His conversion took place in 1955 when he was 14 years of age.

He began teaching his three sisters about the saving power of Jesus Christ. He took them to Sunday school, talked with them after school, and read the Bible and prayed with them before going to sleep each night. Whenever he awoke early in the morning, he would

wake up his sisters and pray with them before breakfast. Because of their brother's active influence and teaching, all three are now Christians.

## Grew Up Running

Kip actually grew up running. His father, in addition to farming, ran in local track meets. Kip explains, "I remember as a child I used to run with my father around our farm in the Nandi hills. However, it wasn't until I started school that I took running seriously. Here, I usually ran the 220 or the 440 yards. I became interested in long-distance running during the last year of my schooling."

World attention was first directed his way when he won the 5,000 meters at the 1962 Commonwealth Games in Perth, Australia, and subsequent races in Europe. He gained further notice in the 1964 Olympics at Tokyo, although he placed an anonymous fifth in both the 1,500 and 3,000 meters.

Last year he broke into the spotlight by shattering two world's records with a time of 7 minutes, 39.6 seconds in the 3,000 meters and 13 minutes, 24.2 seconds in the 5,000 meters. He also holds the third fastest indoor mile time of 3 minutes, 54.2 seconds.

## Depends On Prayer

Kip does not believe these honors have come through a natural ability for running but explains his success in this way: "To be successful in anything requires a determination to work hard. I must constantly keep fit and have a determination to win. Personally, I attribute my success to training, courage, and prayer. I am a Christian and therefore depend a great deal on prayer. Before each race I pray, asking the Lord to help me do my best."

Although he has become world-famous and is aiming for Olympic fame, Kipchoge Hezekiah Keino, native African champion, gives all the honor to God—"I have no strength to run by myself," he says. All he ever needs is received from God.

His favorite Bible verse (Matthew 7:7, 8) reflects his position.

Kipchoge is a policeman, a husband, a father, and a runner of worldwide

fame. But above all he is a Christian. He lets Jesus Christ be the Lord and Saviour of his life—every day. For training in his spiritual task, Kip stays in communion with God. In His perfect will, Kip reads the Bible everyday and spends much time in prayer. He has rightly discovered that a Christian must have spiritual intake to go on in Christ—both publically and privately.

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## THE WAR NOBODY HEARS ABOUT

*Continued from page ten*

The government under General Nasution may still be anti-American and determined to fight colonialism and imperialism (NECOLIM as Sukarno calls it), but the national church is likely to retain its freedom. Meanwhile, Indonesia remains one of the most fruitful fields for the preaching of the Gospel.

### Political Forecasts Uncertain

Recent events in Indonesia emphasize the uncertainty of human political forecasts. In cases like this, when the people of God are in danger of being overwhelmed, it is well to remember the truth of Daniel's words: "Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and seasons: he removeth kings, and setteth up kings."

In the overruling providence of God the times have changed, and the forces of darkness are restrained, so that millions of Indonesians may have further opportunity to hear the message of life in Christ Jesus. Thus, while social instability and economic chaos are causing great problems for Christians in Indonesia, numbers of Moslems are turning to the Lord.

For Malaysia and Singapore it was a year of "separation" as the cold war between the alliance government in Kuala Lumpur and PAP in Singapore finally caused Singapore, on August 9, to be proclaimed a sovereign and independent country. Missionary work in the multi-racial society of these two countries has not been seriously affected by the political upheavals. There is much encouragement in the witness of the Church among the Chinese people. But government regulations make it much harder to reach the Moslem Malays than in Indonesia. Both in Singapore and in the Federation there is an encouraging development of younger leadership in the churches together with a growing realization that Asians must evangelize Asia.

### Time Running Out in Burma

Time is running out for the Western missionary in Burma.

In January 1966 five missionary families working in the northern part of the country were asked to leave. No missionary in Burma today has a permit which will last more than 18 months. Thus it seems doubtful that many missionaries will be left in the country after the middle of 1967.

The Burmese government has set restrictions on the import of Bibles and Christian literature. Only a small percentage of the Bibles ordered last year were allowed to enter the country. Those who seek to publish books within the country face many difficulties, because the manuscripts must be approved by the minister of religious affairs. This often results in Christian publications being held up indefinitely.

In April 1965 all mission schools and hospitals in Burma were nationalized. Their bank accounts were frozen, and missionaries working in these institutions were forced to leave, taking with them only their personal clothes. The government took over all the assets, while insisting that missionaries should be responsible for all liabilities before they left.

Some of the strongest churches in Burma are among the Karens and such tribespeople as the Lisu, who live in the mountains bordering China. Christian villagers often find themselves caught up in the conflict between the Kachin Independence Army and the government-organized people's militia. With the departure of Western missionaries these churches in mountain ranges of central Asia could easily be cut off from the rest of the Christian world. Asian Christians must face this problem of keeping in touch, and of supplying much-needed Bibles and Christian literature.

### Philippines May Join Conflict

During 1965 the 32 million people of the Philippines, 80 percent of them Roman Catholics, celebrated the quadracentennial of the evangelization of these beautiful islands. Filipinos have been preoccupied with the politics of a presidential election and the country as a whole seems to have been little affected by the spreading conflict. The newly elected President Ferdinand Marcos favors a strong anti-Communist policy, and will probably advocate sending a Philippine military contingent to Viet Nam.

With the population growing at the rate of 3.5 percent a year, necessitating the import of essential foodstuffs, the Philippine economy is in a very precarious state. But in spite of dissatisfaction, due to corruption in government and the growing number of unemployed, the Philippine republic has remained peaceful.

Missionary activity is unhindered. There is a healthy reaction toward what a Roman Catholic missionary described as "90 percent superstition" within the church. This has led to a willingness on the part of people to listen to the Gospel.

Asian Christians face two dangers. Those in areas where there is relatively little opposition may become complacent, content with their own activity and indifferent to the trials through which other Christians are passing. Should a sudden political upheaval cause a change in their circumstances, they could find themselves completely unprepared to witness as a persecuted minority. Asian churches must face realistically the possibility of being cut off from fellowship with the churches in the West and be prepared to operate as small cell groups.


However uncertain the future may appear, the work of the Kingdom must continue. With fresh assurance there come the words of the risen Lord, "I will build my church, and the gates of Hades (or all the governments of the world, be they East or West) shall not prevail against it."

### Two-Pronged Outlook

I go out to preach with two propositions in mind: First, every person ought to give his life to Christ; second, whether or not anyone else gives Him his life, I will give Him mine.

—Jonathan Edwards

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# EMPHASIS MISSIONS

AT FIRST COVENANT CHURCH—MINNEAPOLIS, MINN.

Two boys aged about eight began to push white buttons high up on the wall of the crowded foyer of First Covenant Church, Minneapolis, Minnesota. As they did so, lights flashed on one by one on the huge five-by-twelve-foot world map dominating one wall.

Above each white button was the picture of a missionary or missionary couple serving in that area. A button was pressed under the picture of Mr. and Mrs. Oliver Trebilco, for example, and a light glowed in Viet Nam.

Had they kept on, those two lads could have lit lights representing 46 individuals or missionary couples, for this missions-minded church in the heart of downtown Minneapolis sends forth the Gospel day and night through its many missionaries.

First Covenant is the 1400-member fellowship served for 20 years by Dr. Paul S. Rees, now vice president at large of World Vision, Inc., and editor of World Vision Magazine. Its senior minister is the Rev. Paul P. Fryhling.

In 1964 the congregation pledged \$115,500 for missionary efforts. Actual expenditures went beyond \$129,000. Twenty-five years ago the missionary budget was \$11,489. As Pastor Fryhling explained, "Missions always have played an important part in the Covenant Church. However, it was under the ministry of Dr. Rees that a definite escalation took place."

### A New Missionary Each Year

One of First Covenant's long-range goals has been to send out one new missionary each year. How has it worked? In the last seven years 14 have been sent out. Included among these are two doctor brothers from the congregation—Dr. Wallace Swanson, with HCJB in Shell Mera, Ecuador, and Dr. Douglas Swanson, with Wycliffe in Peru.

First Covenant's missionary chairman is George Page who is just completing his third term in that capacity.

A large poster dotted with pictures of missionaries supported by the Sunday school dominates one corner of the educational unit. "The main way

our congregation keeps up a growing missionary interest," Pastor Fryhling says, "is by praying for and sending forth its own members to the fields."

Two missionary conferences are held every year. In the fall, there is a cooperative effort with other Covenant churches in the area. Faith pledges are made at this time. The spring conference is a one-church effort, with missionaries on furlough as main speakers.

No morning worship service at First Covenant is complete without "Missionary Moments." At this time Pastor Fryhling brings a fresh-from-the-field report, usually from one of the church's missionaries. One morning recently a report was presented "live" by Mrs. Trebilco on furlough from Viet Nam.

"What makes our missionary thrust so successful," Fryhling says, "is the steady growth and the high level of personal interest by our people."

A twelve-person missionary committee supervises the church's wide missionary interest. All missionaries are feted at hail or farewell services, so that First Covenant is a place humming with activity.

Missionaries on furlough residing in Minneapolis are used as substitute teachers in Sunday school, and in mid-week services, youth groups, etc. The church bulletin each Sunday lists "Missionaries of the Week" as prayer targets.

Thirty-six percent of the church budget goes to missions. Many missionaries serve under the Covenant board. The church also has missionaries under eight other boards or societies.

After he had served First Covenant for five years the congregation sent its pastor around the world on a missionary trip. Now Fryhling takes advantage of every opportunity he can to stress world evangelism.

The lighted cross atop the First Covenant spire can be seen for a long distance in the city of Minneapolis, but the people now forming the membership of this 92-year-old congregation also are "sending the light" into many dark parts of this needy globe.

—Mel Larson



## NOT WANTED

*Continued from page thirteen*

sons made a total of 49.73 percent, or almost one half of the reasons for withdrawal. "Mental health," it should be noted, was only listed as 1.42 percent as a reason for withdrawal.

A marked contrast was found in a table which was prepared from statistics submitted by the three major Lutheran mission boards (total field staff over 1500) giving the reasons for withdrawal of 380 missionaries during the period 1953-62. *Mental health* (emotional, temperamental, psychological) at 20 percent shows the highest percentage of reasons for withdrawal. *Physical health* is in second place with a percentage of 17.63 percent. This presents a startling factor which hardly entered into the Lennox or the Moyer studies in that mental health becomes the major cause for withdrawal.

### Frustration and Missionary Withdrawal

During recent visits to churches in Asia, Africa, Latin America, New Guinea, as well as questioning mission executives and mission professors, we discussed with them the withdrawal of missionary personnel. The first question was, "What do you consider to be the basic reason for missionary withdrawal?" With few exceptions the first reason given by the person questioned was:

- Difficulty in finding his role as a missionary
- Lack of communication between colleagues
- A feeling of inadequacy
- A lack of fulfillment of his call
- Difficulty in understanding servanthood
- The problem of adjustment within the younger church
- Relation of the missionary with the national
- Insufficient communication between home base and missionary

Statistical charts and polls can be most useful if properly interpreted. But these results must not be taken as an absolute and exact determination of why missionaries go home. Spiritual difficulties may be reflected in psychological problems, which in turn may work themselves out in physical illness.

Conversely, physical breakdown may lead to psychological breakdown;

*Continued on page twenty-five*



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## WESTERN MISSIONARY BEING REPLACED?

*Continued from page seven*

of his Church to frustrate his plans.

Indeed, this very failure highlights the divine strategy. In answer to prayer the Holy Spirit, supreme Strategist of the missionary enterprise, is at work in the churches of East Asia, imparting a new missionary vision and passion for the souls of men.

God's method has usually a small and unpretentious beginning. Accordingly, this new missionary movement has developed unobtrusively. It has been almost unnoticed under the eyes of an unconcerned Christian public. Only now is its full extent and significance attracting some notice.

### Asians Take Up Challenge

One fact emerging from the recent conference held by the Oriental Evangelical Fellowship, and attended by delegates from nine Asian nations, was that *no fewer than 643 Asians have already been sent overseas by the churches of the Orient as bona fide foreign missionaries*. Of these, 100 are Japanese. This is no inconsiderable missionary movement. The presidency of the Holy Spirit is clearly seen, for there has been no overall human promotion of it.

It is inspiring to note that as the Western missionary movement in East Asia wanes, the Holy Spirit is raising up a new generation of missionaries from areas hitherto called mission fields. This would be a wholly desirable development were it not for the corollary that the lampstand of witness is gradually being moved from Occident to Orient. It is time for Western churches to repent of their neglect.

24 One Chinese leader said concerning the pattern of missionary work in coming days: "Some feel that the missionary trend of the century should be to swing away from the Western monopoly of missions, toward nationals hopefully assuming the total job of evangelism in a given area. We believe, however, that such a trend misses the point God may be making. We believe the healthier, more spiritual, trend should be toward *servng together* rather than in isolation."

This viewpoint is supported by the Right Reverend R. B. Manikam, bishop of Tranquebar (India). Speaking as an Asian for Asians he said: "It is quite contrary to fact to say that the churches of Asia can evangelize their people without the aid of foreign partners. There is a great danger of overestimating the strength of the younger churches."

### The Holy Spirit Is Directing

Bearing all this in mind, it is not difficult to discern the direction in which the wind of the Spirit is blowing. As the occidental contribution to the missionary partnership decreases and changes its form, that of the churches of the Orient is increasing under the Spirit's guidance. This being the case, the missionary sails should be spread to capture the momentum of the

heavenly breath, and move in the same direction. This cross-fertilization of the churches in East Asia could result in a great increase in spiritual fruitfulness.

There is widespread evidence of this new missionary concern.

In a recent letter to the writer, a leading evangelical Japanese pastor wrote: "I am personally convinced that what we need here in Japan is to be challenged with a burden and vision for taking the Gospel to countries outside of Japan. *We have been concerned with ourselves for too long.*" His concern was more than academic. He arranged for a three day conference to consider the subject of the relation of the Church to Mission. Scores of pastors and hundreds of Christian workers attended.

Three years ago the Filipino congregation of the First Baptist Church in Manila received a new vision of their missionary responsibility. Within two years they had sent six of their members overseas; in the second year, the sum of 28,000 pesos was raised for their support.

At a retreat for Singapore university students, we were requested to give a message on world missions. At the close, 15 came forward without any invitation, saying they desired to become missionaries. Some of them are already engaged in nonprofessional missionary work.

In the report of the Overseas Evangelical Fellowship Conference already mentioned, it is stated that discussions centered around the possibility of sending out nationals from each country to other countries as foreign missionaries. It is thus evident that throughout the East there is a missionary concern for the unevangelized.

### Successful New Venture

Another hopeful development was initiated by the Asian Evangelists' Crusade in Singapore, which was organized and conducted by Asian evangelists of different nationalities. It met with great success. Capacity crowds filled the great national theater each night and there were hundreds of commitments to Christ.

God's blessing on this new venture inspired confidence among the Asian brethren who participated. Further crusades are planned for Saigon and other cities in South Viet Nam, while others are in prospect. This gives further evidence of Asian concern for countries beyond their own borders.

The time is short, training of leadership at all levels must be accorded high priority. We have seen tragedy overtaking newly emerging nations unprepared for their independence, and must guard, so far as is possible, against a similar tragedy being enacted as the churches in the Far East assume national status.

It has been said that Asia is determined to win both political and religious initiative away from the West. This may be true. But might it not be a good thing, provided motivation and method are biblical and spiritual?

*Continued on page twenty-six*

**NOT WANTED**

*Continued from page twenty-three*

physical and psychological strain may result in spiritual letdown. For this reason, concepts such as "physical illness," "temperamental difficulty," "incompatibility," "psychological difficulty," "nervous breakdown," "mental illness" and the like must be understood to be closely related; they may overlap to a greater or a less degree. Often one must be satisfied with the complex, broad view rather than the neatly compartmentalized analyses of the problems involved.

**Waste of Talent**

A collective term for various types of disturbances is *frustration*. This inclusive label for missionary withdrawal today calls for realistic study and action. It is commonplace to state that "frustration" is inherent in life. Yet it introduces an element of tragedy when one considers the problems which often torment the missionary. And from the point of view of the missionary administrator, most declare that "frustration experienced by the missionary sent to the mission field" is one of the main problems with which he has to wrestle.

However, one must not overlook the fact that many a missionary, from the day of his arrival, has adjusted happily into the life of the receiving church and his adopted country. At this point, then, our concern is with the recognition of a number of problems which cause frustration and ways of preventing or of ameliorating their effects. This list may well be expanded:

1. *Church and Missionary.* The matter of nationalism within the church is a powerful factor today and makes strong demands. Especially when the relationship between the "church" and the "missionary" has not been sufficiently defined. Not having a clear *job description*, the missionary finds himself in a state of uncertainty and tension. The receiving church shifts the missionary from one station to another. He asks himself, "What is my role? Does this uncertainty mean I have no call?"

Or, as Bishop Stephen Neill asks, "What is the young missionary to do if, on arrival in his new home, he finds himself set to trivial work, such as can be done by someone else without his special qualifications and no prospect of ever having any other kind of work

to do? Is it right to waste his special gifts in Asia when such splendid use could be made of them in America?"


Often the missionary goes home because he is unwanted. He is sent home by the younger church. This is one recent reason for missionaries going home. They are doing penance for past Western political, cultural, and ecclesiastical aggrandizement.

But the past is not the only problem. Today there is a real danger of neo-

colonialism, of economic imperialism; the rich nations grow richer, the poor nations grow poorer and more dependent. Western technological superiority

*Continued on page twenty-seven*

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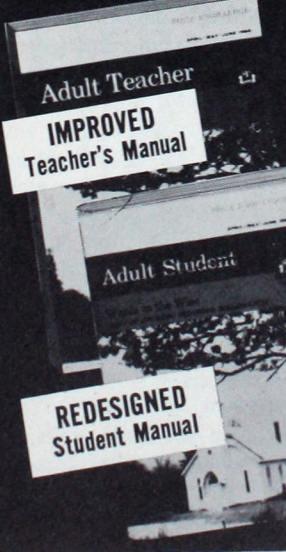
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## WESTERN MISSIONARY BEING REPLACED?

*Continued from page twenty-four*

Whose should be the responsibility for the evangelization of Asia if not the Church in Asia itself? Western missionary organizations must take definite planned steps to *decrease* in order that Christ's Church in East Asia might *increase*.

But they must also be alert to the bitter lessons Africa presents in the Church's failure to prepare for the responsibilities of independence. Steps must be taken to insure that the Asian Church is equipped to fill its new role.

### Western Missionaries in Secondary Role

As indigenous leadership becomes available, Western missionaries must be prepared, not reluctantly but joyously, to play a secondary part. Their role may change. Perhaps they will make their finest contribution in some form of specialized work. At any rate the day is fast passing when missionary societies can make independent decisions affecting their fields of operation. Even the deployment of personnel will not be purely a mission decision much longer.

The churches of the East still need and desire the help of their Western collaborators. Doors are still wide open to missionaries of the right type. But the churches of the Orient know what type of missionaries they desire. Here is one specification: "We want many categories of missionaries . . . but remember, what we want is *Christ-intoxicated missionaries*." High requirement indeed! It is easy to be obsessed with the demands of specialization and increased academic standards, the validity of which is not questioned. But on which qualifications did the Lord of the harvest lay greatest stress?

The ideal missionary of tomorrow for East Asia will be one who has upon him the inescapable call of God; one who is characterized by a deep humility; in whose heart there lurks no sense of superiority; who cherishes a boundless compassion for the lost and unloved; who has an insatiable hunger for likeness to Christ; whose zeal is kindled at the altar fire of Calvary; who is prepared to pay the highest cost of discipleship; whose ardent desire is to possess and display the mind of Christ who humbled himself to become a servant.

For missionaries like this there are innumerable open doors in the Far East. |||

## ON TWO FRONTS

*Continued from page eleven*

After about nine months of teaching in the village there were about 20 converts to the Christian faith. And of these, 17 had been baptized. With this congregation of believers, and in cooperation with Pastor Chestnut, Dorothy and Lloyd sought to raise funds to build a church in Aja. Appeals were sent out. In reply, money came from friends and church groups in the States and from servicemen stationed on Okinawa. God was answering prayer.

### Shared Responsibility

The little group of native Christians was encouraged to give of its substance, too. Missionary Chestnut felt that, even though the natives were desperately poor, they would not feel exempt from responsibility if they could contribute toward the building. Neither would they feel they had "lost face" because "rich Americans" had donated everything.

At last there were sufficient funds to begin building. A native contractor was hired, material was bought, and the ground was cleared. To be sturdy enough to withstand the typhoons which so frequently batter the island,

the church was constructed of concrete block.

As the work in Aja progressed, the McDowells went each Sunday afternoon to the village to teach the wonders of God's love. One of the early converts was a young teen-aged girl named Yoshiko Shinjo. Though it meant much persecution and, finally, rejection by her family, Yoshiko remained true to her decision to follow her new-found Lord and Saviour whatever it cost. Her zeal did not lessen in the weeks and months that followed.

Through the American church in Naha, money was raised to pay Yoshiko's tuition at the Assembly of God Institute in Tokyo. She attended the school for three years and studied avidly. Even in Tokyo, she kept up the practice of witnessing for her wonderful Lord to all whom she met.

With Yoshiko in Bible School in Tokyo, funds depleted, and the church building program at a standstill, Captain McDowell once again received travel orders . . . this time to return to the United States.

Through an interpreter, Yoshiko wrote often to the McDowells, affectionately calling them her "parents in the Lord," and rejoicing in the joy of serving Jesus. Entirely dependent upon others for her "daily bread," she ex-

pressed gratitude and appreciation and never failed to give credit to the Lord for these blessings. Once she received some money for a Christmas gift. With it she bought much-needed shoes. To her American friends she wrote: "I bought shoes with the money. Now I go out on the shoes and tell others about Jesus . . ." Even new shoes had become just another means by which Yoshiko could enlarge her witness for Christ.

What of the church in Aja? Once again God answered prayer! A U.S. Marine corporal stationed on the island was converted and soon learned of the church begun by the Air Force captain. He became interested and had a talk with his superior officer. Together they went to the marine battalion chaplain and then to the commander of the marine unit. In short order, the church in the village was completed by the United States Marines!

The congregation in Aja has grown and multiplied several times in the few years since the McDowells were there. It reports many conversions and a flourishing Sunday school program. The pastor? Yoshiko Shinjo! The young girl won to the Lord through the faithful teaching of two of God's servants placed, for a time, on an island in the Pacific named Okinawa. |||

## NOT WANTED

Continued from page twenty-five

also expresses itself in feelings of cultural superiority.

2. *Matter of Communication.* Strange as it may seem some missionaries feel isolated and lonely in the midst of colleagues. How can this be possible among such dedicated people?

Missionaries are likely to be individualists. In general, these are the type of people who have the initiative to become missionaries. But a number of individualists living in close community, as missionaries often do, can easily lead to personality conflicts. Then communication bogs down.

### Need Common Purpose

In general, missionaries are bound together by a common purpose, similar experiences, and a unifying faith. This generates a healthy and strong *family feeling*. To keep the lines of communication open is extremely important. We have met many veteran missionaries who make it a habit to place a friendly hand upon the shoulders of younger missionaries.

Here is communication on the personal level resulting in true *koinonia*. Considering the frequent loss of missionary personnel during the first term of service, the older missionaries and the home base might focus more attention to developing communication.

3. *And what of commitment?* There comes a time, when in spite of having received the best of training, guidance and communication, the missionary finds himself defeated by the very powers which he has come to combat. Canon Max Warren points this up when he says:

*"One thing only seems to be certain, a thing that no missionary should regret, and that is the fact that the role of the suffering servant will be his in a degree and after a fashion to which most of his predecessors were strangers....The missionary follows, today, very closely in the footsteps of the Son of Man, 'who came not to be administered unto but to minister,' and for all that He brought was yet despised and rejected of men."*



Then fortunate is the missionary who has been trained in the life of the Spirit and seeks his strength in disciplined Bible study, in prayer experience, in assurance and perseverance. Nothing else holds on the mission battlefield today.

Many of us can vividly recall the

3½ year internment of a dozen Lutheran missionaries in a prison at Baguio, The Philippines, during World War II.

Constant prayers were offered by the Church throughout the world. Others  
Continued on page thirty

## Buy me a Steer



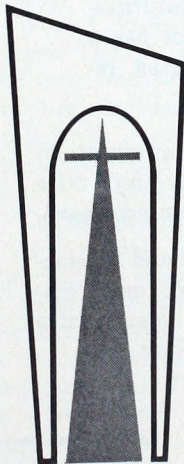
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## What's Your M.Q.??\*

1. The country with the largest population is  
U.S.S.R.  
China  
India
2. The language spoken by the most people is  
English  
Russian  
Mandarin
3. The country with the highest literacy rate is  
Belgium  
Japan  
United States
4. The religion with the largest number of followers is  
Hinduism  
Mohammedanism  
Roman Catholicism
5. The country in Asia with the highest percentage of Christians is  
South Korea  
Burma  
Philippines
6. The Protestant denomination that has the largest number of missionaries is  
Methodist  
United Presbyterian  
Southern Baptist
7. The faith mission with the largest number of missionaries is  
Overseas Missionary Fellowship (formerly China Inland Mission)  
Wycliffe Bible Translators  
The Evangelical Alliance Mission
8. The country with the smallest number of Christian workers compared to population is  
Turkey  
Iraq  
Senegal
9. The approximate number of languages still not reduced to writing is  
500  
2,000  
4,000
10. The country with the largest number of known lepers is  
India  
Korea  
Nigeria

(See answers page 30)

\*Missions Quotient



## FROM THE MISSIONS BOOKSHELF

### Our Puritan Heritage

**The Theology of Missions in the Puritan Tradition** by Sidney H. Rooy (*Eerdmans*, \$3.50), is reviewed by Professor Paul Jewett of Fuller Theological Seminary, Pasadena, Calif.

Puritan theology touches upon some profound problems, particularly divine sovereignty and human responsibility, but the Puritan mind is preeminently a practical mind concerned with the message of the Bible as God's saving word to lost and dying men. Mr. Rooy's book, therefore, does not make for profound reading, though it is sometimes heavy, marked by the painstaking research accompanying doctoral theses.

The method of the author is to analyze the relevant writings of five representative Puritan writers: Richard Sibbes, Richard Baxter, John Eliot, Cotton Mather and Jonathan Edwards. Each portion of the study is introduced by a brief, helpful biographical notation, and four reproduced photos add a welcome touch.

The author has put all serious students of theology in his debt by culling a voluminous literature to give us the gist of the matter in numerous quotations, many of them from almost inaccessible sources. The account of John Eliot's work among the American Indians is not only informative but highly edifying.

After encountering the ugly image of Puritanism in so much contemporary literature it is pleasant to trace the efforts of this rare spirit in answer to the Macedonian call of the aborigine people inhabiting the forests surrounding Massachusetts Bay Colony. For the reviewer, the chapter on Eliot was the high point of the book.

It is often supposed in evangelical circles today that the Puritans were stern and rigid Calvinists who expended their energies in nice theological debates while the world went to

hell in fulfillment of divine decree. We must look to the Pietists of Halle, the Moravian Brethren and the English revivalists to discover a New Testament missionary awareness. The basic contribution of this book is to correct this misimpression.

Not that the Puritans' vision was always clear. They commonly supposed that civilization must precede Christianization (cf. p. 30) and their zeal for doctrinal purity, scrupulous discipline and theocratic establishment meant that they were slow to reap the harvest even when heathen were knocking at the strait gate that leads to life (cf. especially pp. 209-11). Yet for all their shortcomings they bequeathed to the Church ennobling theological insights apart from which no evangelical missionary vision could have been born; together with a translation of these insights into acts in the mission of Eliot and Edwards (cf. p. 286f) to the Indians.

Summing up these insights, which the author has carefully documented, the Puritans stressed the need for conversion; they were concerned to confront all men with the claims of the Gospel. (Witness Baxter's *Call to the Unconverted*.) They did not, however, teach that such confrontation was the task of ordained clergymen alone. Every Christian must be a witness.

As Sibbes said, "God's goodness is a communicative, spreading goodness" (p. 41). "Of all apologies life is the best" (p. 42 cf. p. 155).

And the Puritans aimed at the conversion of sinners because they were moved by a compassion for them (cf. p. 312f). This Puritan compassion encompassed the world. To be sure, it was the world of the elect, but it embraced the Jew, the infidel and the savage (cf. pp. 59, 64, 69 and especially 119f, 224f, 294f and 323f).

Finally the Puritans undergirded all their efforts to convert sinners and plant the Church in the world with

high doctrine of divine sovereignty. The conviction that God had a great purpose for the world gave meaning to all of history. In expounding this thesis, Edwards anticipated much of the discussion of contemporary theology (cf. pp. 293ff), and contributed indirectly to the formation of the Baptist Missionary Society which sponsored William Carey (pp. 292-3).

A sovereign God, a tender heart of concern, a sure word of revelation are the convictions which make missions inevitable. Sidney H. Rooy is to be commended for reminding us again of how much we owe in this respect to our Puritan heritage.

### Spotlight on Racism

**Racism and the Christian Understanding of Man** by George D. Kelsey (*John P. Scribner and Sons*, \$4.50), is reviewed by Donald A. Kruse, a foreign service officer stationed in Paris.

"The logic of racism is genocide."

With that stark but devastatingly true conclusion, Dr. Kelsey has laid bare all of the finely built rationalizations for racial discrimination, all forms of which spring ultimately from feelings of racial superiority.

After demonstrating the lack of any basis in Scripture or Christian theology to support a philosophy of racial superiority, the book brings the focus of the discussion squarely into the arena of the Christian doctrines of men and creation. It is on these grounds that the committed Christian must examine his beliefs and practices.

And it is just exactly in this context that one is reminded that man is a created being, dependent for his life on God and deriving his dignity from God. Consequently any feelings of individual or racial superiority should evaporate immediately when confronted with the "equality" of God's creation of each individual.

Any belief in personal or collective superiority from the Christian standpoint is not only erroneous, according to Dr. Kelsey, but is a form of self-deification. St. Paul has another description for this in Romans — it is "blasphemy."

Kelsey's book is primarily a treatment of racism as manifested in American life within the American church. But its implications are worldwide in their dimensions. Although he is too kind to compel his readers to admit whose sin is the greater, he should be read by those within the Church who

*Continued on page thirty-one*

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## NOT WANTED

Continued from page twenty-seven

here at home spent sleepless nights in intercession for national Christians and missionaries in New Guinea who were being hunted and killed by the enemy. We reached out spiritually across the waters in *koinonia* to our needy brothers and sisters when there was no human contact possible.

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are not sufficiently trained to meet the new day of missions. The Moyer study startles us. There were 915 missionaries who furnished this information about their pre-service training:

- 83 percent stated that they had received no cultural orientation before going to the field.
- 79 percent received no training in missionary principles, history or methods.
- 77 percent had no preparation in language prior to going to the field.

### What Must Be Done

We heartily support the action of the Consultation on Asian Missionaries held in Bangkok, February 18-22, 1964, where it states:

*"It is our conviction that every missionary, Asian or non-Asian, needs pre-service preparation. This preparation will be in addition to professional training."*

Concerning in-service preparation the Consultation declared:

*"Inasmuch as the responsibility for in-service preparation rests upon the receiving churches, it is essential that they accept this responsibility fully."*

All mission boards have agreed that a thorough training should be provided for their outgoing missionaries. Unfortunately many boards have fallen below the goals which they have set for themselves. The following courses of action are recommended:

1. *Pre-service Orientation.* It is the responsibility of the sending church to give the outgoing missionary and his

## What Is Your IQ? Answers

1. China (Mainland) has an estimated 37,019 more people than India.
2. Mandarin is spoken by 518 million people.
3. Japan is 98 percent literate.
4. Roman Catholicism claims 423,000,000 members while Mohammedanism claims 420,606,698.
5. Philippines where one out of every five is a Christian.
6. Southern Baptist with 1,778 missionaries.
7. Wycliffe Bible Translators with 1,811 missionaries.
8. Turkey with one worker to every 495,940 people.
9. Approximately 2,000, according to Wycliffe Bible Translators.
10. Korea with 2,000,000.

wife a thorough course in missionary orientation—including linguistics, history and culture of his adoptive country, its religions and related subjects. The importance of the missionary wife receiving pre-service orientation is stressed at this point. She is called upon to share her husband's missionary calling and task.

2. *In-service Orientation.* Upon their arrival on the field, the receiving church should continue the orientation program for the new missionaries by in-service training. The course should continue for from one to three months. It should be emphasized that this responsibility for receiving and furthering the training of new missionaries now rests entirely upon the receiving church.

The new missionary cannot learn everything even in the most efficient homeland missionary training school. The responsibility of the receiving church is to accept the missionary, integrate him into the local fellowship of Christians, and arrange for his language study.

### Missionary, Stay On!

What is the theological significance of being a partner in obedience to Christ? With time and patience, under the stern tutelage of the Holy Spirit, the answers will become self-evident. As spiritual maturity grows, the younger Church will become self-critical and be able to accept frank criticism; it will be able to use the missionary help in preaching and teaching in order to reach higher levels of spiritual achievement, especially among those who have grown lukewarm. The universal Church in its universal mission will become a living reality.

Missionary, go home? No! Missionary, stay on!

*Missionary, stay on!* Success may remain hidden, but as in the parable of the last judgment, God will reward his good and faithful servants. |||

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## PRECEDENTS BY PAUL

*Continued from page fifteen*

III. *For My Own Sake.* This point is emphasized in the Revised Standard Version, "I do it all for the sake of the gospel, in order that I may share in its blessings."

Moffatt renders it thus, "And I do it for the sake of the Gospel to secure my own share in it."

Were we to write this statement out in full, we could put it in two complementary terms:

1. "And I do it for the sake of the Gospel to secure my own share in it" on Judgment Day. Paul goes on to speak of assurance in I Cor. 9:24; 10:13, and the thought of the Christian's eternal assurance is somewhere in the background. Paul wanted to make sure of his own share in the Gospel, that his faith was true saving faith and not a mere "form of godliness."

This is clear from the exhortations to the Corinthians to test and examine themselves to ensure they were true believers.

### Test of True Faith

This is the test of true faith enforced by the Parable of the Talents. A talent was a sum of money worth about \$687.50 today.

To his three servants the master in the parable gave one talent, \$687.50; two talents, \$1375, and five talents,

\$3,437.50, respectively, charging them to trade their capital with a view to increasing it.

Two servants doubled their capital, but the servant with the one talent buried it in the ground and handed it back intact—with no increase. This servant was severely reprimanded, deprived of his capital and dismissed.

What is the warning in this parable? The capital Christ commits to those who profess his name is the Gospel. This good news of salvation every Christian is to proclaim, and thus add to the Church those who are being saved (Acts 2:47). And this parable warns us that if we are idle now, we may be disowned by Christ at the last.

The apostle's words, therefore, could be read:

"And I do it for the sake of the Gospel to secure my own share in it" on the Judgment Day. The only Christians who are promised recognition at the last are *witnessing* Christians. The others may be discredited like the idle one-talent agent in the parable.

2. But this statement by Paul has another application to our present experience of the Gospel—and it is probable that this was foremost in the Apostle's mind. "And I do it for the sake of the Gospel to secure my own share in it" now.

We can be poor Christians. We can become "castaway," as Paul says in verse 27. The Greek word can mean a

reject article unfit for the best markets. Paul wants to be a first-class Christian, and he says of his evangelism, "I do it all for the sake of the Gospel, that I may share in its blessings (RSV)." It is possible to be Christians and still not share in the blessings of the Gospel as we should.

### The Full Blessing

To experience the full blessing of the Gospel day by day we must take certain steps.

Some of these steps are known and accepted throughout the whole Christian church. We must avail ourselves of what we call "the means of grace." We must pray privately and corporately; we must meditate on the Scriptures on our own and hear them publicly expounded; we must come to the Lord's table.

But these are not sufficient. We may do all these things in a very self-centered way and go through the motions of prayer and Bible study and still be spiritually half dead. We must be outgoing in witness. Personal testimony and involvement in the work of world evangelism is essential to our spiritual health.

The blessings of salvation cannot be enjoyed alone. They must be shared with our fellow Christians and—please note—commended and offered to our non-Christian fellows.

### Good to Speak of Christ

It is good for us to speak of Christ.

There is conversation—passing on gossip, for instance—which makes us feel guilty and dirty inside. But when we speak of the grace of Christ we are cleansed and uplifted.

One preacher, in my hearing, was so carried away with describing the love and excellencies of the Saviour that he suddenly stopped and with a glowing face turned to the congregation and said, "Are you enjoying this? *I am!*"

It is only as we tell others that we come to enjoy the full blessing of the Gospel.

This could be the reason why—unlike Paul—some of us are such half dead and miserable Christians... we *seldom, if ever, speak of the Saviour to others.* |||

### Now Abideth... Love

Rachel Saint, Wycliffe Translator, introduced one of the Auca murderers of her brother Nate as "my brother in the Lord."

## MISSION BOOKSHELF

*Continued from twenty-nine*

feign to be a little tired of the lawlessness and disorder or marches, demonstrations and sit-ins. To such as those, it might be well to contemplate the enormity of the sin that has been and is still being perpetrated on the Negro and other minority groups by the good law-abiding and church-going people of America.

We are returned by Dr. Kelsey's words to the simple truism that racism is anti-Christian. The anomaly of racism to the American creed is likewise defined.

Individual and racial differences are honestly faced in the book, but the point remains that people are equal in their humanity and before God even if different in their culture, intelligence, or any other factor. Although Kelsey restricts his focus to the American scene, his principle is Christian and therefore universal in application.

I would judge that the significant contribution of this book is in its unabashedly Christian thesis and in the fact that it could be useful to all interested Christians, liberal or conservative.

There are several points, however, which I considered weak. I disagree somewhat with Kelsey's view that racism is a phenomenon of modern Christian civilization. It is conceded however, racism has been most successfully articulated and powerfully practiced by modern Christian societies.

As I read this book, I thought how the justification for attacking and eliminating racial discrimination should be found in the same way that President John F. Kennedy once had sought to justify this nation's efforts to aid foreign nations.

It must be done not just because it is good for society, or good for the economy or good for the American image, but better still simply because "it is right" and it would be unChristian to do otherwise.



This church is part of the Good Shepherd's Fold, an orphanage in which World Vision sponsors orphans near Iloilo in the Philippine Islands.

## THE PHILIPPINES BECKON



A visitor to the Philippine Islands is fascinated by the appearance of numerous nipa huts which are home for many of the people.

by Dorothy C. Haskin

32

Flame trees, purple bougainvillea, palm frond *nipa* huts, high-wheeled carriages, frilly *barong* shirts for men, butterfly sleeves for women, black water buffalo, steaming days and air-conditioning—all these beckon you to the more than seven thousand land jewels forming the Philippine Islands.

Sometimes thought of as "the only Christian country in the Orient" due to the missionary work of five Augustinian friars who arrived there in 1565, the Philippines have truly much to offer the Christian tourist, both in secular and missionary sightseeing. For instance, you will want to see:

*Manila.* There are so many unusual things to do in the capital city. Take a ride in a *carreta* (high-wheeled horse-driven carriage) along Dewey Boulevard. Visit the Malacañan Palace, official residence of the president. A sightseeing tour is an excellent way to see this and other standard sights.

Or visit the Chinese cemetery on the outskirts of the city. You may not think of a cemetery as a tourist attraction but the Chinese cemeteries are far more ornate than any others, with elaborate tombs for the wealthy.

You might take a trip to the Far East Broadcasting Company's headquarters and see its field of tall antennae on the outskirts of the city. This Christian station broadcasts in 36 languages beamed to 58 countries in the Far and Middle East.

*San Fernando de Pampango.* If you are on the island of Luzon on Good Friday you will want to see the flagellants.

These men scourge themselves with leather whips in which pieces of broken glass have been tied. In this barbaric manner they seek to atone for their sins, whipping their backs until the blood streams down.

The flagellants walk around the town whipping themselves fiercely. Then they go into a barbed-wire enclosure where they continue the beating. In the center, one man is tied to a cross where he hangs for three hours in the blazing sun.

*Baguio.* The temperature range in the Philippines varies from moderately hot to extremely high. Consequently Baguio with its more temperate climate is the most popular summer resort. It is an hour's flight from Manila, and

nestles five thousand feet above sea level, among the spicy fragrance of tall pines.

If you have friends in the armed forces, you will want to visit nearby Camp John Hay.

Baguio is an excellent place to shop for wood carvings, the Igorot tribesmen being considered the world's finest wood carvers. But don't buy on the main street, or pay the first price asked. Bargaining is a way of life to these people; no matter the listed price, you can always do better.

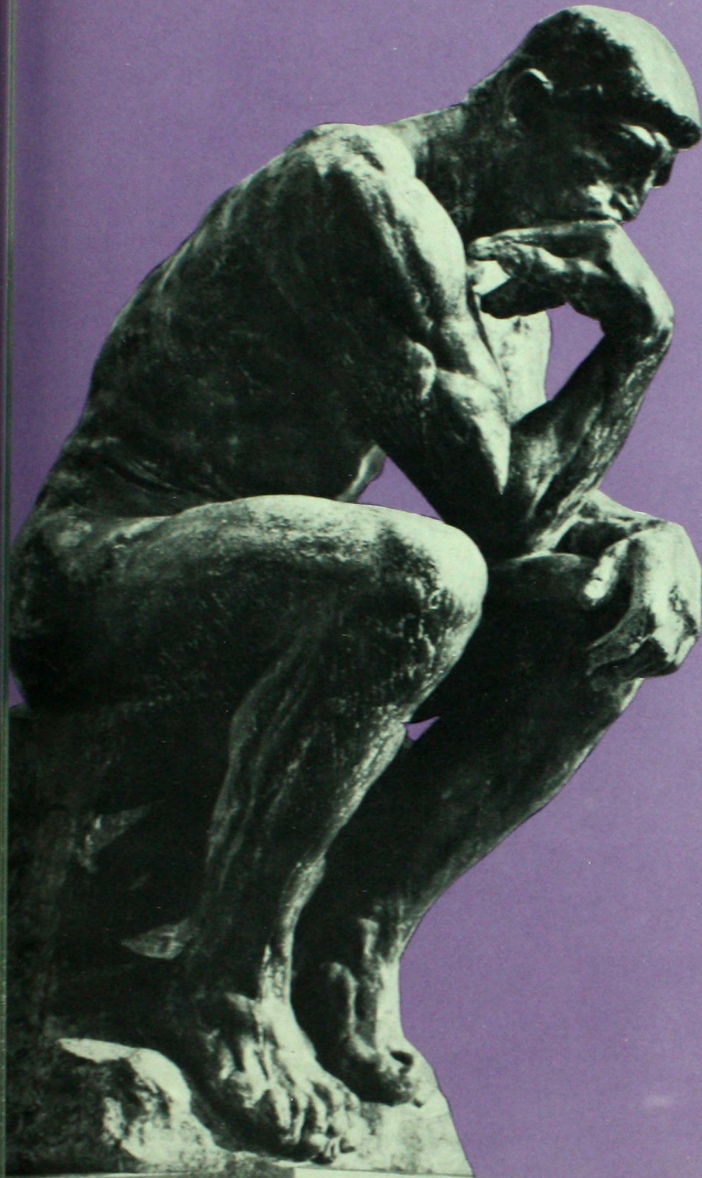
*Iloilo* lies to the south, on the island of Panay. You can fly there, or go by bus, and the trip will give you a glimpse of the rural Philippines. This city is the home of the *piña* cloth industry—cloth woven from pineapple leaves—and Panama-like hats.

It is possible that you will be able to fellowship with a church of your own denomination while in Iloilo. There you will find a Christian book store staffed by Overseas Crusades workers.

You can also take a delightful boat trip to a nearby island, where the Good Shepherd's Fold, a splendid Christian orphanage, is located.



# ...think on these things



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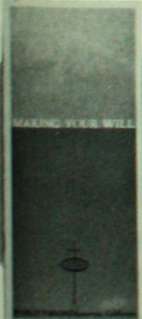
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