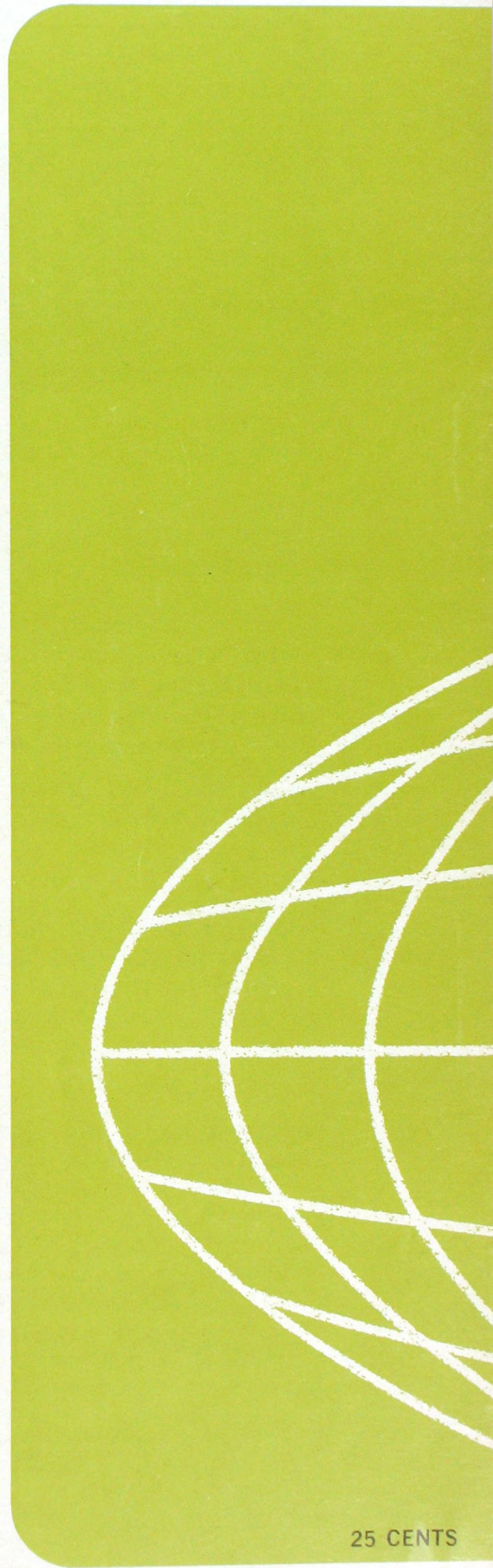


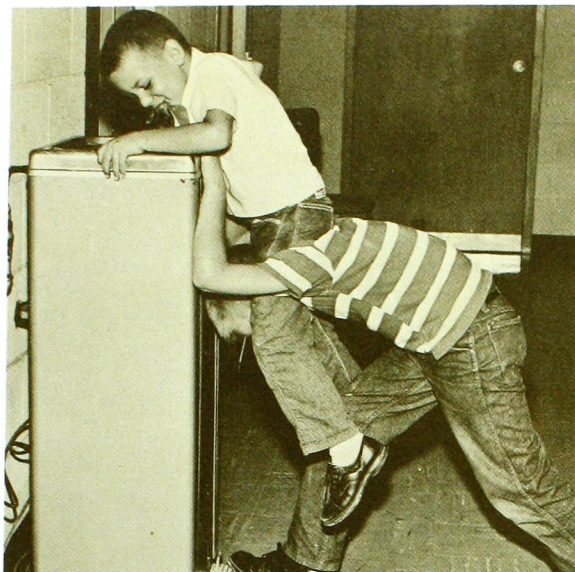
WORLD VISION

AUGUST 1964
MAGAZINE



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



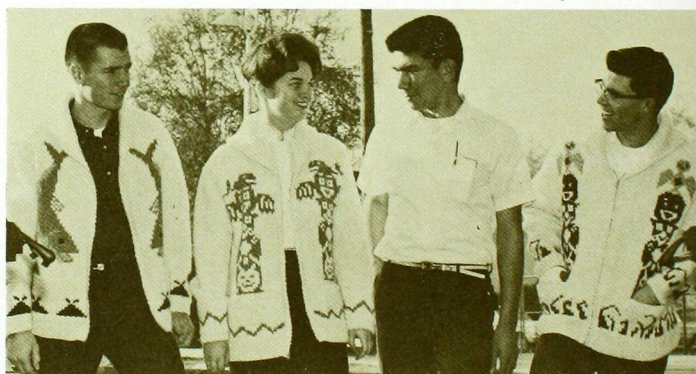
"HE'S MY BROTHER..."

Many young people want a CHRISTIAN EDUCATION—but many of them need a "brother." Your LIFT in helping underwrite a scholarship may put another teacher in the classroom or another minister or missionary in the field.

Mike McCullar is one of the many of the 1964 graduating class who is on contract in a Los Angeles elementary school and will be behind the desk in the fall.



From this team of student "summer missionaries" to Alaska, the one on the far right is now completing his first full year as a missionary.



Fifty per cent of Los Angeles Pacific's graduates became teachers, another twenty-five per cent became full-time christian workers.

**LOS ANGELES PACIFIC COLLEGE
625 COLEMAN AVENUE
LOS ANGELES, CALIFORNIA 90042
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Heal as You Travel

Think of a road in Palestine that was as familiar as the Lincoln Highway is to motor-car-minded America—only much less pleasant.

Think of a stretch of that road, between Jerusalem and Jericho, so notorious for the robber gangs that preyed upon it that it was known as "The Bloody Pass."

Think of a traveling Jew who was attacked, beaten, robbed, and left to die by some of these case-hardened villains.

Think of a priest of the temple who, happening along, caught sight of the slugged, prostrate, bleeding man, and hurried on.

Think of a Levite—a priest in the making—who, a little later, did the same thing.

Now think of a despised Samaritan—a man who stood emotionally in about the same relationship to the Jews as the Japanese stood to the Californians during World War II—who found the man in his wretched plight, stooped mercifully over him, bathed his wounds, lifted him upon his beast of burden, and took him to the nearest inn, where arrangements were made for his care until recovery was achieved.

It was with such deft strokes as these that our Lord brushed in the lights and shadows of this unforgettable word-picture. Its central figure is the Samaritan himself. For him, that day, life was a healing journey, even as it should be for all of us each day that we live. "But a certain Samaritan, as he journeyed, came where he was . . . and bound up his wounds" (Luke 10:33, 34).

Here is one thing to mark: *that healing journey was according to love and not according to law.* It was a lawyer who started it all. He knew the religious code backwards and forwards—Moses to Hillel, Torah to Talmud.

What made the lawyer squirm was the seriousness of the sanction that Jesus gave to the second greatest of the commandments: "Thou shalt love thy neighbor as thyself." Lawyer-like, he called for a definition of terms: "Who is my neighbor?"

He asked for a definition—something abstract, academic. What our Lord did was to describe a situation—something concrete, alive, incredibly urgent.

He asked for diction; what he got was action. It was a Samaritan so possessed by love's compassion that he did not flinch to tear the rule book into shreds in order

to serve a wounded man.

Here is another thing to note: *the healing journey is according to need and not according to breed.* By the Jewish community the Samaritans were held in contempt as racial mongrels. This contempt had generated in the Samaritans resentment and hatred. Hence the saying, "The Jews have no dealings with the Samaritans." A glacier, compounded of infuriating superiority and wounded pride, lay unmeltingly cold between them.

Thick and icy as was the barrier, the heart of this Samaritan was like a blowtorch, penetrating the blue mass, clearing the way to meet a need just because it was a need, stopping at nothing until the healing warmth of its compassion had enfolded the stricken wayfarer.

When will we have done—even we Christians—with the folly of splashing men with labels and by so doing walling ourselves from them? "Reactionary," "leftist," "nigger," "filthy rich"—the list grows long. The love that has Calvary for its hallmark is color-blind and race-deaf. It sees the face and hears the call of need, and asks no more.

And here is a final thing to observe: *the healing journey is made according to ability and not according to expediency.* Expediency controlled the behavior of priest and Levite. "Safety first." "Discretion is the better part of valor."

Meanwhile the man's lifeblood oozed out into the hot sand.

He went on dying.

Until!

Until a traveler came along who suddenly concerned himself with just one thing: the expenditure of every ability and facility at his command to save the life of a mortal brother. "Compassion . . . oil and wine . . . his own beast . . . two pence"—he gave it all.

Expediency says, "I must look after my own safety."

Ability says, "At all costs I must rescue this dying man."

Expediency asks, "How little can I get by with?"

Ability asks, "How much can I do?"

Expediency mumbles: "I must save up for a rainy day."

Ability cries: "I must give now, for this may be my last day."

Continued on page three



SEEKING AND SERVING THE CHRISTIAN WORLD MISSION

In some ways, a national minister is like a printed missive: he never takes a furlough . . . needs no language training . . . doesn't have to adjust to strange culture and climate and has no racial prejudices to hurdle. But in other ways he is quite dissimilar: he gets tired and discouraged . . . needs funds to remain effective . . . operates best when assured of prayer support from others . . . and continues even when "trodden underfoot" by harassing circumstances. In a word, he is like you, a "national."

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AUGUST 1964

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NEXT MONTH

Our June issue carried an article by a missions executive who forthrightly challenged our theological schools with the query, "Is the Great Commission a Lost Cause?" A seminary president, Dr. David Hubbard of Fuller, will be the first to comment in an article you will read with lively interest. Against a background of wide experience as a missionary-evangelist in the Orient, the Rev. David Morken will contribute a question-and-answer feature called "Getting Down to Principles in Evangelism." Look, too, for the first in a series called "What My Years as a Missions Executive Taught Me," by officials who have recently stepped down from their responsibilities. "Rapid social change" is a phrase frequently applied to the nations of Africa, Asia, and Latin America in this post-colonial period. A land due for such changes is Nepal, from which comes an illuminating—to some perhaps a startling—report entitled "Planting the Christian Gospel in the Emerging Industrial World of Nepal."

Yes, for the Samaritan life was a healing journey. He took the wounded of the way and made them whole.

The Great Physician is looking for more "Samaritans" who will walk the way of the wounded with Him.

P.S.R.

A Bigger Crisis than We Think

"Crisis in Faith Missions" is the caption under which a foreign missionary, writing anonymously, points out some of the aspects of American culture and church life that pose disturbing problems for those societies known as "faith missions."

Cited is the case of a furloughing missionary who drove an extra 250 miles to respond to a belated but urgent invitation to speak in a church service. After the meeting, the "thank-yous" and "goodbys" he received were unaccompanied either by travel expense reimbursement or so much as an inquiry about his need of hospitality for the night.

This is, of course, a shameful episode to have to record, and one, fortunately, that is not typical.

But here is an instance of a particular that should lead us to the general, a specific that should point us to the basic.

The truth is that not "faith missions" only, but *all* missions are in crisis. The sooner we wake up to this the better.

The further truth is that all along there has been a false and unbiblical note in the phrase "faith missions."

While everything in missions—save only the eternal Gospel—is in flux it would be well if we all did some radical thinking (meaning *going to the root of the matter*) about the Church-Mission relationship. This applies almost equally to both ends of the current confusion: sending church and outgoing missionary at one end and outgoing missionary and indigenous church at the other.

Only the naive are permitted the luxury of fancying that they know all of the answers. This does not, however, excuse us from at least asking the right questions.

P.S.R.

Where Is Your Church?

"Where is your church?"

All of us who are, or have been, pastors have had this question put to us repeatedly. The expected answer is something like, "At the corner of Sixth and Main" or, "7800 Suburban Boulevard."

Have we ever stopped to consider the implications of such an answer as that? It implies that the Church of Christ is a building, a sanctuary, a congregation, pews, pulpits, communion tables, Sunday services.

And isn't that just about the sum and substance of it in the popular mind?

Recently, we heard our colleague, Dr. Richard C. Halverson, minister of Fourth Presbyterian Church in Washington, D.C., take this old—and distorted—conception and give it a new twist. It is Wednesday morning, let us say. Someone inquires, "Dr. Halverson, where is your church?" The conventional answer would be (in this case), "5500 River Road, Bethesda."

"But suddenly," says Dr. Halverson, "I realize that at 10 o'clock on a Wednesday morning my church *at that address* is empty. Nothing but a building.

"In actuality my church is people—office workers in the Pentagon, truck drivers on the roads, teachers in the schools, lawyers with their clients, sales persons at their counters, housewives in their homes or at the corner market. . . .

"Moreover, by the attitudes they display, the honesties they exhibit, the concerns they feel, the beyond-the-call-of-duty services they render, the opportunities for sharing their Christian faith which they guidedly seize—by these signs, and others, they are setting their seal to the fact that they *are* the people of God, the Church of Jesus Christ, living the life of redeemed man in the light of the redeeming God."

Looked at from this angle—*Brother, where is your church?*

P.S.R.

Navigator and Collaborator

I have known him for several years. More than once, while I was flying from one place to another in India, he has been up there in the cockpit of the plane on which I was traveling.

He is a navigator in the employ of Indian Airlines.

But that is not all that he is. He is an infectiously enthusiastic Indian Christian, whose witness for Christ is carried into every activity and area of his life.

Nor is that all. He is the "lay leader" of the large Methodist Church in Madras, where at the moment it is my privilege to be engaged in a preaching mission.

But that is not all. He is an avid reader of the best books, especially if they contribute to a better understanding of the Bible.

Nor is that the full story. His employment schedule is such that occasionally he has as much as three or four days of free time. Recently he has begun "teaming up" with his pastor, Dr. Samuel Kamaleson, in short evangelistic missions in other cities. While the pastor does the preaching at night, this layman gives Bible studies for other laymen in the early mornings.

Less than a month ago this splendid coaction on the part of pastor and layman, in a four-day mission, resulted in more than 300 confessions of faith!

Salute John Richard: airline navigator and evangelistic collaborator!

P.S.R.



the
new
universalism
in missions

by Bernard Ramm

Universalism is the doctrine that just as all men were lost in Adam, all men will be saved in Christ. It was first taught in the Christian Church by Origen (185-254 A.D.) of Alexandria. It was later condemned by the Church.

A second resurgence of universalism came in England and Germany in post-Reformation times as a protest against a severe Calvinism. Calvinists taught that Christ died *only* for the elect. Certain scholars argued that Christ died for *all* the world. But some of these scholars took the argument one step further. If Christ died for *all* the world *all* the world is in fact saved. Eventually this thought took root in America and the Universalist Church was formed.

A third resurgence took place in the nineteenth century when it was known as the *larger hope*. In that Christ was only known to the Western world it was felt unchristian to exclude the Eastern world. Thus the "larger hope" was entertained to afford hope for the countless millions of the African and Asiatic peoples who had never heard of Christ.

Saved by an Interpretation

We are now experiencing in the Christian Church a fourth resurgence of universalism. It has two roots. One root is Karl Barth, the great Swiss theologian. Although Barth does not formally call himself a universalist, universalism is the implication of page after page of his huge *Church Dogmatics*. The second root is the belief that Christ is not only in principle Lord of mankind but is in fact Lord of mankind. Therefore evangelism and missions is simply the task of *announcing* the lordship of Christ.

One cannot deny the heartbeat in universalism. As Ezekiel wrote, God has no pleasure in the death of the wicked (Ezekiel 18:23), and as Peter wrote, God is not willing that any should perish but that all should come to repentance and a knowledge of the truth (II Pet. 3:9). Paul said that he was willing to do all things and be all things to all men that he might save *more* (I Cor. 9:19-22). It seems to me a natural concern of every Christian heart to have as many people saved as possible.

Bernard Ramm, B.D., M.A., Ph.D., is Professor of Systematic Theology and Christian Apologetics at California Baptist Seminary, Covina. He has been a pastor in Washington and California and has taught at the Bible Institute of Los Angeles, Bethel College and Seminary, and at Baylor University before engaging in his present work. Books from his pen include: *Problems in Christian Apologetics*, *Protestant Biblical Interpretation*, *The Christian View of Science and Scripture and others*. He is consulting editor for *Eternity and Christianity Today*.

The question of universalism has great import for world missions. It is one thing to say that all pagans are saved in the victory of Christ and need only to hear the pronouncement of this victory. It is another thing to believe that God has reconciled the world to himself in the death of his Son (II Cor. 5:19) but that men need individually to be reconciled to God (II Cor. 5:20) by personal faith in our Lord Jesus Christ. In the first instance the pagan is not really lost but is ignorant of his salvation in Christ; in the second instance the pagan is really lost and needs to hear the gospel message in order that he might be saved.

It is certain that the gospel message was meant universally. Our Lord told his disciples to make disciples of all nations (Matt. 28:19); that forgiveness of sins should be preached in his name among all nations (Luke 24:47); and that the Gospel is to be preached "to the end of the earth" (Acts 1:8). But upon what is this universality based?

Letting the New Testament Decide

It is our belief that the New Testament does not teach that all men were so included in the death of Christ and the resurrection of Christ so as to be *actually* saved whether they have heard the Gospel or not.

Furthermore, it is our belief that men are saved only as they hear the Gospel and believe it. Therefore world missions is not telling or announcing to the vast millions of non-Christians that they are in fact Christians who need but to recognize this truth and live according to it. We take our stand at the same place all the great missionaries of the Christian Church have taken their stand—namely, that world missions is going to the far corners of the world with the Gospel that men might be saved!

The real issue is the teaching of the New Testament. We may well ask two questions of the New Testament: 1) does it teach a final separation of the saved and the lost, and 2) what does it mean by lost?

The first question is not hard to answer if a person will stick with the plain text of Scripture. Jesus himself plainly taught that some men will die into eternal punishment and others into eternal life (Matt. 25:46). The text is so simple, so plain, and so obvious it is hard to see how it can be controverted. Paul certainly taught that at the coming of Christ the redeemed would be caught up in the air to be with Christ but the unredeemed would be banished forever from the presence of the Lord (II Thess. 1:9). Certainly all doubt on this question is removed by consulting Rev. 20:11-15. In that passage those whose names are written in the Lamb's book of life will inherit eternal glory; those whose names are not shall be thrown into the lake of fire. Although this by no means exhausts the scriptural evidence it is sufficient to show that *there is a final irremedial separation of the saved and lost.*

The second question has to do with the meaning of *lost*. The New Testament speaks of the lost sheep of the house of Israel; of the lost brother; of the lost coin;

of the lost sheep. Jesus said he came to seek and to save that which was lost. Paul says that the world which rejects the cross of Christ is lost (cf. II Cor. 4:3). To be lost means to be astray from the purposes of God for humanity; to be lost means to die in one's sins, i.e., in a state of unforgiveness; to be lost means to be exposed to the wrath of the Lamb which is to come; to be lost means to be subject to a final, irremedial judgment of God. *It is the universal assumption of the New Testament that men without Christ and without God are lost and need a Saviour.*

To Announce or To Appeal?

World missions then means bringing Christ to lost men. This is the heartbeat of the whole task of missions. It is not a mere pronouncing of the universal lordship of Christ.

Two other questions need to be raised. Is Christ the universal Lord? The answer to that is, that he is (Phil. 2:9-11). There is no Lord of the human race other than Jesus Christ. With this we will not argue. But to be under the lordship of Christ does not mean to be under the saviourhood of Christ. Our Lord himself said that many who called him "Lord, Lord" would be eternally severed from him (Matt. 7:21-23). Christ indeed was their Lord but they were wicked men who had not truly acknowledged the lordship of Christ in their lives. All power in heaven and earth has been given to Christ and this makes him Lord of all (Matt. 28:18) but this does not make him Saviour of all.

The other question is this: what about the millions who have never heard the name of Christ? Are they lost? It is again the uniform witness of the New Testament that the day of final reckoning *is the last day!* Many who thought they were first will be last, and many who counted themselves last shall be first. Many a Jew who knew the law shall be judged by the law (Rom. 2:12); and many a Gentile who did not know the law but kept the intent of the law shall find himself included (Rom. 2:25-29). Men do feel after God if they happily might find him (Acts 17:27). So far be it for this writer to act as judge of the human race. Only the last day when the *secrets* of men's hearts are known can we ever tell the saved from the lost (Rom. 2:16).

No Other Orders

"Shall not the judge of all the earth do right?" (Gen. 18:25). The answer is yes! God alone is the righteous Judge of all the earth. God alone knows the secrets of men's hearts. God alone knows whether or not he shall apply the merits of Christ to countless pagans who never heard the Gospel but who sought for glory, honor, and immortality (Rom. 2:7). I rest my heart and soul in the perfect love, the perfect justice, the perfect impartiality of the great Judge of all the earth—the God and Father of our Lord Jesus Christ. Meanwhile, I have no other orders than those given in the Great Commission; namely, to preach the Gospel in all the world and to every creature. ■■■■

HAVE you ever tried to chart the course of a single prayer? Its range? Its reach? Its journey? Its distance? Its size? Its speed? Its age? How much it sets in motion? Its answer? How many trips it makes before it is answered? How many answers can come from its answer? In a word, its life story?

Thrilling thought—every true prayer is alive and has a history more exalted and exciting than that of a man. Living in two different worlds, now in heaven and now on earth, its life from first to last is one of miracle.

Every prayer is a traveler. Though God has set His throne above the stars, it reaches to it. From that throne, prayer covers the cosmos with the speed of thought.

Prayer is not only celestial; it is cosmic. If our eyes could be opened to see behind the veil of sense and space and sight, I believe we would see the whole universe shot through and through with prayer action.

This is exactly what we see in the Bible. For, what is the Bible? It is a great revelation, an unveiling, showing us what we could not otherwise see and telling us what we could not otherwise know. In a real sense, the Bible is the great unveiling, where every leaf we turn is like a veil removed. From beginning to end we see prayer and answered prayer in the Bible. It is our great Prayer Book.

Think for a moment how much God's action revolves around a

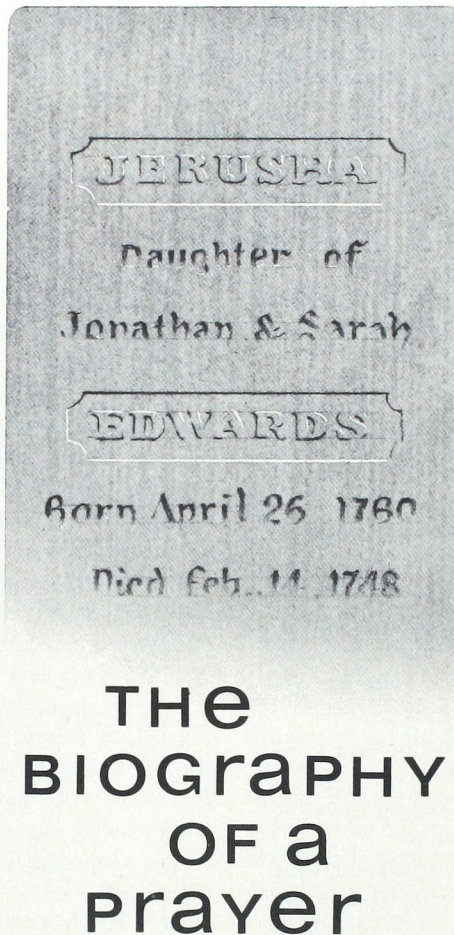
single person, whether it is the praying of one man like Elijah, or for one man like Paul. In the Bible it seems that the man who prays the most is the man who gets the most prayer. Strange, isn't it, that he would need it? Paul seemed to be that man in his day, for he was always burdened to pray for everyone, and at the same time he was always asking everyone to

pray for him. In our day there are those who want everyone to pray for them, but they don't pray much themselves! It does not work that way. When James, our Lord's brother, speaks on prayer, we get the message, because he was practicing what he preached. They called him "camel's knees" when they found how hardened his knees were from kneeling. It was he who could write, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

How Does a Work of God Begin?

People have asked the question "Just how does a revival begin?" Usually with *one*—one person alone with God, in prayer. One, like Abraham, who prayed alone and became the "father of many nations." One, like Moses, who prayed and led forth a nation from bondage. One, like Samuel, whose prayers turned a whole nation back to God. One intercessor, like Elijah who prayed down God's fire, when to others the heavens seemed as brass.

Elijah is a standing example of how God can still do His best when



BY ARMIN R. GESSWEIN

6



the times are at their worst. He tells us that if the times are so bad that only *one* is left who can really pray, we can still hear from heaven.

Away in some hidden place alone with God, pleading, burdened, interceding, is found one—and often only one—of a race of eagle-saints now almost extinct, the *intercessors*. There he watches and waits before God for a needy Church and a lost world. There he kneels, like Jesus in the garden, weighed down with the Spirit's own prayer. There, unmixed by sectarianism, strife, confusion, sentimentalism, sensationalism, propagandizing, or the mechanics of the church, his burden is pure. There he has an unblurred vision of the living God and a clear grasp of His unchanging promises. There, in the kind of praying that brings him as close to God as he can get on earth, a work of God is born. There, in the secret place, he learns God's secret.

Jesus said, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

A missionary, travelling through a certain part of India, heard of a mighty revival in another place in that land, a revival which resulted in thousands being born of God's Spirit. He asked God to show him how this work began. Expectantly, he traced the matter. His prayer was answered, as he learned of one who had been alone, in long vigils, keeping watch over God's flock by prayer. It was none other than John Hyde, now known as "Praying Hyde."

The Legacy of David Brainerd

In no single human is the biography of prayer more largely spelled out than in David Brainerd.

A few years ago some friends drove me through the beautiful Connecticut River valley. We visited Enfield, Connecticut, where Jonathan Edwards preached his heartrending message, "Sinners in the hands of an angry God." Then we stopped at Northampton, Massachusetts, where God sent powerful awakenings under Edwards.

We moved on to Northfield, Massachusetts, ending our journey at "Round Top," D.L. Moody's grave. All on the same day, in the same Connecticut valley.

While at Northampton we sought out the grave of David Brainerd, at Bridge Street Cemetery. There we found the slab of stone with these words, weather-worn and all but erased: "David Brainerd, Missionary to the American Indians." The sun was bright that day at noon, but those words were brighter. It was holy ground. Dr. A. J. Gordon said he read Brainerd's Journal at least 20 times, and that in preparation for any earnest spiritual campaign he would do two things: (1) re-read many parts of the Bible, and (2) re-read David Brainerd's Journal.

Trained and ordained a Lutheran minister, Armin Gesswein is founder-director of the Revival Prayer Fellowship. He has served for many years as seminary professor and pastor.

In him David Brainerd can trace the biography of a prayer. His life was a life of prayer. He prayed down God's power upon the Indians and then witnessed a veritable Pentecost in his preaching.

What pleading! What agonizing! What interceding! He did not pray by spurts as we do today. He prayed all day, again and again, from sunrise to sunset, mostly in the woods—alone.

For Brainerd, prayer was real work. It was his big ministry. Often great drops of sweat fell to the ground, mingled with his tears. Like Christ, he lived to pray and make intercession. He wrote a diary, but never intended that the record should be read by others.

The Sweat of Intercession

And for what did he pray? That God would pour out His Spirit upon the Indians, and also upon the nations. God answered, doing just that.

In one place he writes, "Today my agonizing was such that, though it were cool in the forest, my clothes were wet through with the sweat of my intercession."

He died—at 31 years of age. However—and here I remember Bob Pierce's word—he died for *something*. The great Jonathan Edwards stood at his deathbed and thanked God he had ever known such a young man.

Brainerd was engaged to Edwards' daughter, Jerusha, when he died. Full of love and tender care she nursed him as he lay there dying in the Edwards' home. Tender feelings welled up as I noticed another stone beside Brainerd's with the name "Jerusha" carved on it. The date told us she died the very next year after the one she loved. It must have been a very touching funeral the day they buried her there, beside her lover!

Later, in the year that Brainerd died, Jonathan Edwards sent out an appeal for prayer throughout the church at large for an outpouring of God's Spirit in the world. He was so mightily moved by the prayerlife of Brainerd that he sounded what became a trumpet-call for modern missions.

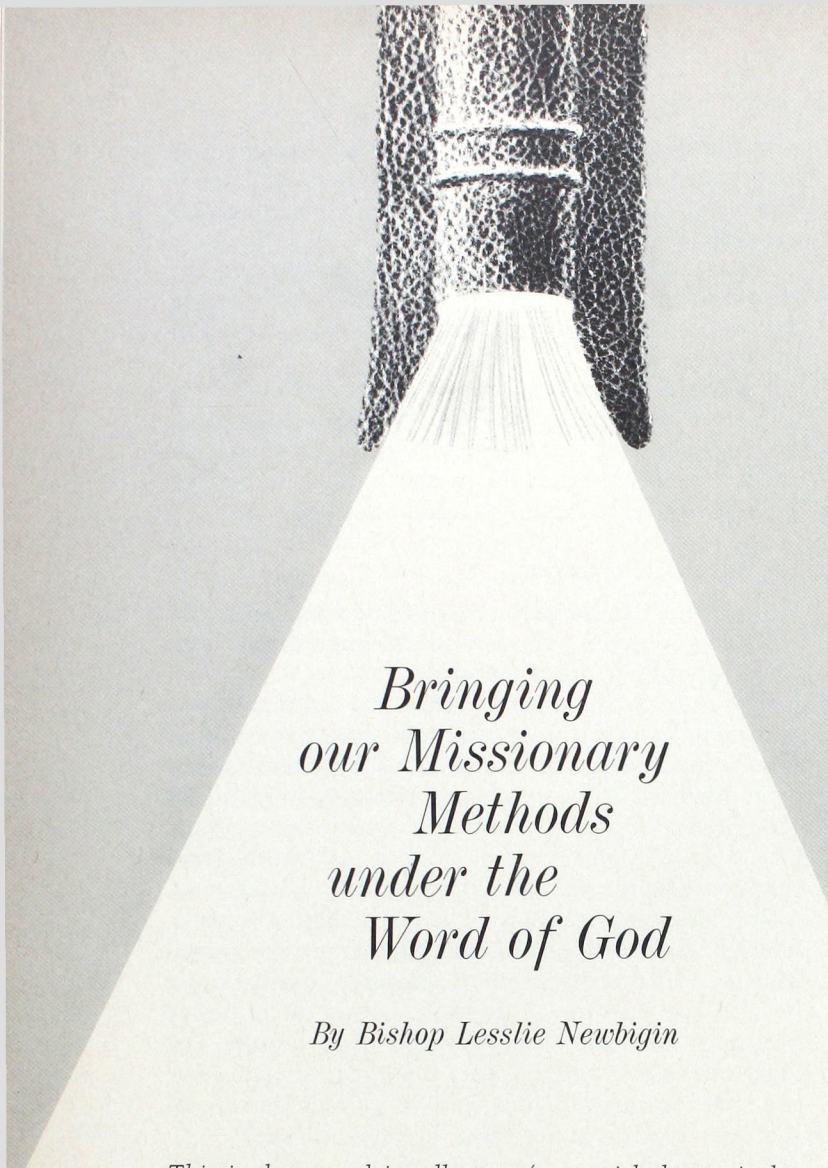
Edwards, the theologian-philosopher, scholar, saint, and revivalist, now rallied the whole church to the call of missions!

Then something else happened. Brainerd's Journal crossed the ocean, reached William Carey, and through it *he* determined to become a missionary.

That's not all. Henry Martyn at Cambridge University read the Journal of Brainerd, and he too became a missionary. His career was short, but his work lives on. And in Cambridge University today there is a Henry Martyn Memorial Hall.

The story goes on. Over in Scotland, Robert Murray McCheyne read Brainerd's Journal, and as a result his life also turned into a biography of prayer and revival. He, too, became a missionary at heart, and led a movement for the evangelization of the Jews, which in turn sparked many other Jewish missionary societies. Furthermore, God also visited McCheyne's own beloved St. Peter's Church in Dundee with a gracious outpouring of His Spirit.

Continued on page thirty



Bringing our Missionary Methods under the Word of God

By Bishop Lesslie Newbigin

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This is the second installment of an article begun in last month's issue by the Rev. Mr. Newbigin, a bishop of the Church of South India. The address in its entirety was delivered before the Consultation on World Missions at Montreat, North Carolina, October 14, 1962.

JESUS said to them again, "Peace be with you. As the Father has sent me, so send I you."

To whom does the Lord speak these words? Is it to a small group among the disciples or is it to them all? Surely there can be no doubt among us: this Commission is addressed to the whole company of those who are the witnesses of His resurrection. By it they are constituted as the Body which is to continue in the world that mission for which He came from the Father. It is in this sending that the Church receives its being. It is itself a sending. The mission, therefore, is not the affair of an elite group, distinct from the Church. The mission, which is God's mission, is entrusted to the whole body of those who believe in Jesus.

These biblical truths are not disputed among us, but we know that the application of these truths to our practice raises questions on which we are not agreed. And if I try to speak about these questions it is not with the thought that what I say will necessarily carry uni-

versal assent, but simply that it would be evasion not to attempt at least to say what it seems to me the Word of God says to us about these things.

Two Heads, Two Hats

At every point, it seems to me, we have to ask ourselves: Have we been conformed to the world or have we been conformed to the Word of God? Of course, one's convictions in these matters are always shaped by one's own experiences, and therefore perhaps the most honest thing one can do is to begin by saying what those experiences have been.

I have lived on the one hand in situations where the mission and the church were two quite distinct and separate organizations with a total administrative dichotomy, and I have seen what seemed to me the inevitable results of that. The church, so to say, took the hint that it was not the mission, and that it could therefore with a good conscience proceed to attend to its own affairs.

But I have lived also in circumstances where there was no such dichotomy, where there was no separate organization called a mission, and where from the first moment of baptism new converts understood that being baptized meant being baptized into a mission, and that the first implication of baptism was that one went and talked to other people about the experience in Christ. . .

Church/Mission—the Great Divide

Now of course if we begin to talk of these matters, we must immediately agree that it is wholly improper to try to make direct deductions from Scripture for the details of administration. And yet I cannot help feeling that this total administrative dichotomy between two bodies, one called a church and the other called a mission, is in such flagrant contrast with anything that we find in the New Testament that it does demand a very critical examination.

Certainly, one can hardly conceive of how Paul's letters would have been written if in each of the places to which he wrote he were in a sense writing to two quite separate bodies; one, so to say, the Antioch Mission and the other the people of God in that place. And is it not interesting that we do not find this dichotomy at the very beginning of the modern Protestant missionary movement?

Why, then, was the decision made in so many places to depart from that pattern and to set up an organizational dichotomy between mission and church? I think it is clear that the answer in almost every case was: in order to give the Church its spiritual freedom, in order that the Church might be free to develop its own selfhood, free from control or undue influence by the missionary.

But if that is a true analysis, then the question arises, Why was that necessary? Why was it not possible for missionaries and Indians to live together in one fellowship without the former dominating the latter and without the latter losing their birthright of freedom?

A Scandal to End

I have never forgotten a moment in my own experience as a young missionary when, sitting as a member as I was entitled to do in the Presbytery in which our work was placed, a discussion was going on concerning a certain pastor who was refusing to submit to the Presbytery in a matter where the Presbytery had proper jurisdiction. One or two missionaries arose and spoke in moving terms and in the most scriptural way concerning the nature of the church as the body of Christ and the temple of the Holy Spirit, and of the obligation of those who served to acknowledge and honor the court of the church. Then one of the Indian brethren got up and said, "Will you missionaries do the same?" And at that moment we had to say "No," because the rules of our mission forbade such submission to the Presbytery in India. We were not permitted to accept the spiritual jurisdiction of that court of the church in which we sat, but some of us knew at that moment that we would never rest until that scandal was ended. And, thank God, it was.

Right Action, Wrong Reason

I may be wrong, but my own conscience compels me to say that . . . the pattern of relations between mission and church was conformed to the pattern of the world around us, rather than conformed to the basic truth of the nature of the church as we read it in Scripture and as we expounded it every time we preached. And so in spite of our belief about church and mission we created this dichotomy. One heard such phrases as, "In an independent India these things ought not to happen" or "Now that Africans are in charge of government affairs, we ought to have African leadership in the church." And surely this is the treason of doing the right thing for the wrong reason.

Paul tells us that we are not to be conformed to this world. Let me use the reading from the new translation. "Adapt yourselves no longer to the pattern of this present world

but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, to know what is good and acceptable and perfect."

Well, this is what we must try to do, to seek together to discern the will of God. I am sure that this seeking must take us to the point where we sit down together in fullest partnership and frankness, older and younger churches together in the same area, the same region, facing the same tasks.

The churches placed by God in the same places with the same responsibilities must together, with the utmost frankness and above all with submission to the Word of God, try to find out, not how we may be conformed to the world in this new post-colonial era into which we have entered, but how we can be transformed by the renewing of our minds so that men will see in our corporate life, in our church-mission relationships, in the whole structure of our work, not a mere echo of the pressures of the world, but something that represents in truth this new creation, this new supernatural creation in Jesus Christ wherein the deepest human differences are transcended.

Have we taken seriously enough the clear teaching of the New Testament that witness is an activity of the Holy Spirit and only secondarily and derivatively our action? That it is essentially an action of which He is in control?

Who's in Charge?

Now I know that no Christian would deny this in theory, but I ask, Have we taken it seriously enough in practice? Have we acted on the belief that the Holy Spirit, who is free and sovereign, is able to furnish those whom He calls into the fellowship of Jesus with all the gifts that they need for their corporate life in Him?

Even if those of the fellowship are, as Paul says, "not many wise, not many mighty, not many noble"? Or have we been so conformed to this world that we have

distrusted that power, and we have therefore allowed the work of missions to become assimilated to the processes of Western cultural invasion, so that we have made of it an affair in which we were responsible for directing a process of teaching and training for the so-called younger churches until in our judgment they were ready for responsibility?

When I went as a young missionary to India, I learned that the way you dealt with a group of people who came from a village asking for Christian instruction and baptism was to look for a trained, salaried agent, somebody whom you had tutored in the mission training school and whom you knew and trusted, and send him to take charge of the "congregation," as it was said.

A More Excellent Way

After the experiences of the last 12 or 14 years of my missionary life in India, I know that there is another way. And it begins precisely by listening long enough to find out what it is that the Holy Spirit has already begun to do, and then building on that. It means finding the person or persons whom the Holy Spirit has already touched, in whom He has already kindled this faith in Jesus, however ignorant and primitive it might be, and taking that person or those persons as the ones whom He has chosen to begin the good work.

That, of course, leads on to further questions, controversial questions, about the nature of the ministry, about the question of how seriously we take the faith that the ministry is essentially a body equipped by the Holy Spirit.

Ordaining the Fruitbearers

In South India we have been brought to the point where we are ordaining to the holy ministry not only men with the highest possible academic qualifications but also very simple village men, some of whom were illiterate when the Holy Spirit began to use them but

Continued on page twelve

NOW YOU CAN GIVE YOUR FAMILY AND YOUR CHURCH A BEAUTIFUL REMEMBRANCE OF YOURSELF

after you are gone... through the new GOLD STAR

GOLDEN HERITAGE PLAN

For folks who don't drink or smoke

If you do not drink or smoke, you may be eligible for the new low-cost GOLD STAR Heritage Plan—which pays \$1,500.00 in lump sum CASH Life Insurance Benefits—PLUS \$100.00 a year MORE for 10 years!

If you are carrying ordinary life insurance, you probably pay the same rate as those who drink and smoke. But our research indicates that those who don't drink and don't smoke are better risks, and should be entitled to LOWER rates. So now, with rates based upon studies, you CAN get lower-cost protection if you do not drink or smoke!

The new GOLD STAR Heritage Plan offers you 5-WAY PROTECTION! *First*, it pays your survivors \$1,500.00 tax-free CASH, in a lump sum. *Second*, it pays them (or your church or other charitable institution, if you prefer) \$100.00 a year

each year for 10 years — at Christmas, Easter, Thanksgiving, or birthdays. *Third*, the GOLD STAR Heritage Plan provides cash or loan values in event of financial stress. *Fourth*, you are never without *some* protection, because GOLD STAR provides extended insurance or paid-up insurance if you are unable to continue your premiums. *Fifth*, GOLD STAR protects your pocket-book. You enjoy special low rates because you don't drink or smoke — and because GOLD STAR employs no salesmen. We deal *directly* with you, through the United States mails!

*Can You Afford To Go Without This
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Disaster may strike at any moment! Is your family financially prepared to meet it? Could they afford to get along without you?

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NATIONAL LIBERTY LIFE INSURANCE COMPANY

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which is licensed solely under the laws of the Commonwealth of Penna. and which carries full legal reserves for the protection of its policyholders.

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COMPARE THESE GUARANTEED BENEFITS

- ★ **PAYS \$1,500.00 TAX-FREE CASH** in lump sum benefits to your survivors.
- ★ **PAYS \$100.00 A YEAR MORE FOR 10 YEARS.** Guaranteed payments allow your memory to be cherished, add to your family's finances! May be designated for wife, or children, or church, or charitable institution. This will be sent in time for Christmas, Thanksgiving, Easter, birthdays — any date you wish!
- ★ **CASH AND LOAN VALUES.** If you run into financial problems, you can borrow from your policy, or use it as security for a loan.
- ★ **GUARANTEED COVERAGE.** In the event you cannot meet premiums, GOLD STAR will still keep the amount of paid-up insurance in force.
- ★ **NO SALESMAN WILL VISIT YOU.** Policy is mailed directly to your home.
- ★ **GUARANTEED PAYMENTS.** As long as you keep your policy in force, GOLD STAR guarantees to pay every cent promised.

Would they have to sacrifice your savings, your car, possibly even your home?

Now, for only pennies a day, your family can enjoy the solid protection of the GOLD STAR Golden Heritage Plan — which will pay them \$1,500.00 tax-free CASH in a lump sum, PLUS \$100.00 a year *more* for 10 years after that! What a welcome remembrance this will be — What wonderful future protection for them!

**MAIL COUPON TODAY —
“Later” May Be Too Late!**

Why not help give your family the peace of mind and freedom from worry this low-cost plan offers?

The coupon here asks only for your name and address — so we can MAIL to you FREE, without cost or obligation, the full facts about this wonderfully sensible plan. Remember, NO salesman will visit you to try to “talk you into” anything.

In the privacy of your own home, you will see for yourself the many guaranteed features offered in this GOLD STAR Plan.

TIME IS PRECIOUS! If you don't drink or smoke, act quickly. Without cost or obligation, get this coupon into the mail TODAY!

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Mail Us Your Name and Address
On This Coupon NOW!**

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Street or RFD No. _____

City _____ Zone _____

County _____ State _____

Occupation _____

I would like to have information on larger amounts of life insurance.

OUR MISSIONARY METHODS

Continued from page nine

who are bringing forth the fruits of the Spirit abundantly.

Surely what strikes one when reading the Acts of the Apostles is both that the Holy Spirit always leads and also that the church follows. The Holy Spirit leads and goes out ahead where the church did not expect Him to go. He baptizes Cornelius with the gifts of the Spirit. He raises up a congregation in Samaria, and another out of the uncircumcised Greeks in Antioch. He goes ahead of the church. But the church follows, acknowledges, accepts the lead, changes its practice.

The church thus confesses that the Spirit is the sovereign, the only true controller and strategist of the mission of the church.

Typewriter vs Kneeling Mat

To take that seriously also means saying something about our priorities, does it not? Why is it we have created in so many situations a picture of the work of missions which seems to be centered more in the office than in the sanctuary, more in the program than in prayer, more in administering than in ministering?

Why do the typewriter and the duplicator seem to bulk so much more largely than the Bible and the kneeling mat? Why do we have to take it for granted that the ablest young graduates of our theological seminaries in at least many of the younger churches will not go into the pastoral ministry because they are equipped for something "higher," for some administrative position somewhere?

Have we set the wrong patterns? In so many places was it not the administrative jobs which we were the last to give up? So it seemed, at least, that we prized such posts most, and the result is what one might expect. Was it that we did not take seriously enough the truth that the Holy Spirit is the missionary, and so allowed ourselves to be conformed to the patterns of the world and to become the mere administrators of a program?

'We Don't Have a Program'

There is a church in Madras which for a number of years was astonishing

everybody by becoming the place where a succession of distinguished high caste Hindus, of the kind that are normally regarded as unreachable by the Gospel, were being baptized.

Those who know the path of God can find it in the dark.

—Alexander McLaren

People came to look at this church and to ask why this was happening. Strategists of mission came along to look at it, administrators of programs came along with their notebooks to ask the pastor what he did, what was the program. He kept on saying, "We don't have a program; we pray and they come." And there was nothing to put down in the notebook!

Have we got our priorities wrong?

This takes me to the last and most difficult words in this text. "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Formidable words! One could wish to be excused from trying to interpret them, but if we accept the Scripture as the source of light and the standard of teaching, we cannot just skip the bits we find hard.

At the least this passage means that the church has been sent into the world as the concrete instrument of God's forgiveness. That is the dread responsibility that rests upon the church. It is, by God's appointment, the place where the mercy seat is. It is the place, therefore, where forgiveness is known, the place where "mercy and truth [have] met together," "where righteousness and peace [have] kissed each other" (Psalm 85:10).

Where the Devil Is Never Troubled

I find the meaning of this text most vivid to me in microcosm—in many, many vividly remembered experiences in village congregations where bitter quarrels came up for settlement. There one saw how easily the church could be a place where righteousness has become self-righteousness, a congregation of the Pharisees; or else a place where peace has become appeasement, where everything is easy-going, where everybody is kept happy and cooperative and where the devil is never troubled.

Only when the cross is in the center, only when the mercy seat is there—in the center, is there the reality of a

new community in which righteousness and peace are met together. And conversely, only when that new community is present—visibly present—can we commend Christ effectively. The same is true if we look at this in microcosm on the scale of the world-wide mission of the church in this divided world of ours. Only Christ can create a fellowship strong enough to endure the tensions of the cold war, a fellowship in which both righteousness and peace are present, in which these deep and terrible differences are not glossed over in a mush of superficial friendliness but faced in honesty. And yet a place in which there is forgiveness, in which the common debt to our Redeemer wipes out everything that has been exposed. Only as the lineaments of such fellowship begin to be discernible to the world will the world be able to believe that here is the mercy seat, the place of forgiveness.

There is a word at the beginning of this passage that I hardly touched. Let me finish with it. "Jesus stood among them . . . and they were glad."

The very heart of our mission lies in the presence of the living Jesus in the midst of the church. Without that, our programs can become mere propaganda.

Fit for Hell or Heaven

Do you ever find yourself terrified by that text in Matthew 23: "You cross land and sea to make one proselyte and when you have done so you make him ten times more fit for Hell than yourselves"?

Our programs can become mere exercises in egotism, personal or corporate, driven by our own anxieties and fears. But at the heart of all true missions there is the presence of the living Christ, personal communion with Him, joy in Him, adoration for Him.

True missionary zeal—abiding, enduring missionary zeal—is the overflow from a heart overwhelmed by the goodness of God, the loveliness of God. But this Spirit can go out of the missionary effort, and then we become mere proselytizers, mere peddlers of our own wares.

There is no place at which renewal is more fundamental, more essential than here—that at the very heart of all our service there should be a continually renewed, continually deepened life or disciplined prayer, the inward personal communion with Christ, joy in Him, adoration of Him who is the Lord and Saviour of all.

WORLD VISION DATELINE

AUGUST 1964



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Outside!

Assam Conference

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A Question for Laity

Two-Front Battle

Missions on the Hoof

A Doll for Rebekah

Letters to "Box O"

**"O God, give me what it
takes to do all that
needs to be done that only
You can do through me!"**

—Bob Pierce



500 babies born and abandoned every month... people living in caves...in houses of sand, crate wood and junk on dry river beds...beggar boys rooting in trash cans for scraps of food...students rioting in the streets—such is the nightmare which lingers in Korea more than a decade after the horrors of a hot war ended. It's true, much has been done. But needs in Korea remain critical. Against the backdrop of these immediate needs the new World Vision Children's Hospital opens its doors to ill and crippled youngsters. It will benefit all of World Vision's family of 15,218 orphans in Korea and provide free surgical and convalescent care for any homeless child. Your investment in a life is needed at once. In Christ's name you can participate in the ministries of this new hospital to needy people yet...

...Outside!

Outside the inevitable suffering; but "inside"...

14



Korea's infirm enter the World Vision Children's Hospital for surgical, convalescent and medical care without charge.

Cover Photo: Dateline

On this sandy plot of ground once stood a garbage pit for U.S. Army occupational forces in Korea. The people digging there spend all day sifting the sand for bits of glass and metal which they can sell for a few cents and eke out a living. The emergencies of the war years linger....

SOON AVAILABLE

"So Little Time," World Vision's newest feature-length film, will become available on September 10 for showings in churches and missionary groups through the World Vision Film Department.

The distribution policy varies slightly from that of World Vision's eight other films currently circulating.

"So Little Time" is available on an offering basis with a minimum offering of \$35.

Requests for this 60-minute full-color, sound motion picture will be honored on a first-come, first-served basis.

Allow at least 30 days to process your request. Address mail to:



FILM DEPARTMENT

World Vision, Inc., 117 E. Colorado Boulevard
Pasadena, California

Or to:

World Vision of Canada, Box 181-K, Toronto 1
Ontario

calling all listeners

"Bob Pierce Reports"

For the period of a year, while Dr. Bob Pierce is on a medical leave of absence, the World Vision radio broadcast is suspended.

Thank you for your cards and letters telling you missed Dr. Pierce's informative messages from around the world.

We expect to return with a new schedule in 1961.

In the meantime, don't miss the details of missions-related news contained in World Vision Magazine each month.

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

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

Dr. Bob Pierce, President (On Leave)

Dr. Richard C. Halverson, Acting President

Dr. Ted W. Engstrom, Executive Vice President

Dr. F. Carlton Booth, Secretary-Treasurer

Claude W. Edwards

The Rev. Cliff Barrows

U. S. Senator Frank Carlson

Dr. Paul S. Rees



aided by interpreter, Dr. Bob Pierce chats with Assamese pastor-conferree.



Dr. Richard C. Halverson, garlanded by Assamese pastors, had a busy time in and out of the pulpit.

ASSAM CONFERENCE

Setting a precedent



Dr. Paul S. Rees, also shown bedecked by flowers, directs World Vision's Christian Leadership Development program.



Dr. Samuel Moffett, veteran missionary to Korea, was one of the five-man World Vision team of conference speakers.

923 pastors—nearly half of Assam's total number of Protestant ministers—attended the April retreat.

Came wind . . . came rain . . . but through it all came 923 pastors representing 25 denominations in Assam to World Vision's first Pastors Conference in this state of North India. Held April 13-17, 1964 on the American Baptist Mission compound in Gauhati, the conference assembled nearly half of all the pastors of Assam. The messages of Dr. Bob Pierce, Dr. Richard Halverson, Dr. Paul Rees, Dr. Samuel Moffett and Subodh Sahu were translated into eight languages by interpreters clustered with little groups throughout the large tent. Some 50 languages were spoken by the heterogeneous group. Doug Cozart was in charge of pre-conference arrangements. Should World Vision return, as requested by the North East Indian Christian Council, the team hoped it would be possible to assemble the entire 2,000 pastors in Assam for the inspirational and helpful moments which attended this unique event in Assam. To come this fall: Another conference in India, two in Pakistan.

The pastors represented 25 denominations and spoke 50 languages.



Conference speaker Subodh Sahu, national Indian evangelist, is associate minister at Carey Baptist Church, Calcutta.

Doug Cozart, "advance" man, was likened by pastors to John the Baptist who "made the crooked places straight..."

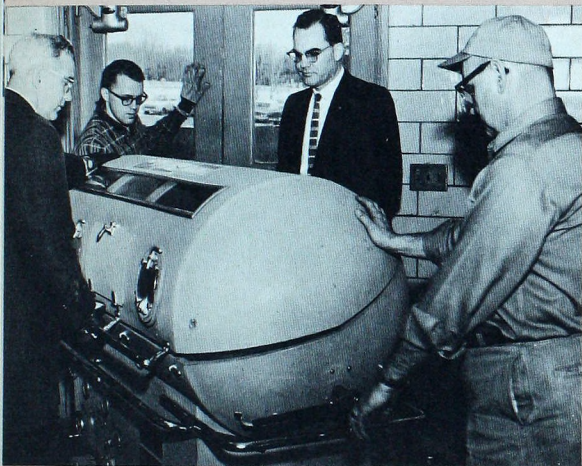


project highlights

Included in World Vision's most recent projects are: aid to the Tainan Special Skin Clinic (Taiwan) for repair following an earthquake; food for destitute Pakistani refugees in Assam; two Pastors' Conferences in India and Assam; the purchase of a warehouse in Macau; relief shipments to seven countries; monthly support of 20,192 orphans in 19 countries; aid to victims of race riots in Calcutta and the support of evangelistic ministries to the orphans in its care.

World Vision also provided missionary scholarships for a Chinese student at Los Angeles Pacific College, a Korean girl at Westminster College and a Central American national evangelist at Fuller Theological Seminary.

A check to help on building expenses was dispatched to the Mar Thoma Christian College in Olivet Chengannur, Kerala State, South India.



A flurry of activity follows each shipment of relief goods arriving in Hong Kong. In photo above, left, Carl Lucht meets U.S. Navy officer who turns over shipment. Top photo shows the poor lining up for quotas dispensed by the Rev. Erwin W. Raetz in Kam Tin. Signature and thumb print are required as identification. Carl Lucht in photo at right hands relief parcel to housewife and mother from truck.

Memorial Hospital in St. Joseph, Michigan has donated an iron lung and obstetrics and examination tables for use in Malang, Indonesia. The giant "lung," long unused by the hospital, is badly needed in the Far East where it was shipped by World Vision to Heini Germann-Edey this spring. It was donated by Hospital Administrator Robert Bradburn. The equipment was given to the Michigan hospital in 1941 by James and Waldo Piscornia. Photo shows (l. to r.): World Vision Representative James Franks; Ron Retsema, trucker; Mr. Bradburn and Chief Engineer Adam Owca of the hospital staff.



Indonesian smiles. Words are insufficient to express the excitement of a Balinese girl as she receives a parcel from her sponsor. Her friends around her support her smile with theirs. In photos, representative Heini Germann-Edey shows Indonesian boy a tract with pointers to the Way of Salvation.





MONTHLY MEMO

It is a great delight day by day to greet and welcome visitors to our World Vision international headquarters office in Pasadena, California. We are always happy to show visitors through the offices and to introduce them to staff members.

Our friends often-times are amazed at the size of this missionary service organization as they view firsthand its many facets and outreaches. Our headquarters includes two floors of a downtown office building, plus a missionary warehouse a short distance away. (Incidentally, we are just now breaking ground for our new headquarters building which will save our present monthly rental fee.)

Approximately 135 people, wonderfully dedicated to this ministry of overseas aid and missions evangelism, share in the work load at the headquarters—plus another 125 or more in our seven other offices overseas and in Toronto, Canada.

In this Pasadena headquarters we have several major divisions, including our Orphan Sponsor Staff, handling thousands of communications per month between the orphan-ages and the wonderful orphan children overseas and their sponsors here in America; our publications staff; a printing department; a shipping division; the IBM data processing center for our mailing list maintenance; our accounting office; the Wills and Trusts department; central filing department; visual aids center and executive offices.

We are in partnership with you in this program. As our President, Dr. Bob Pierce, has said so often, "All that we have comes from God, and we give it out of His hand." We form a part of the supply chain from you, friends of the cause of missions, to those who are on the front lines of missionary service and in the leadership of the National churches scattered world-wide.

May God richly bless you as you continue to share with us in your prayer support, your giving and your concern. Please come see us—and let us show you how this ministry functions to the glory of God... and to the reaching of needy for Christ and His Church.

Ted W. Engstrom

TED W. ENGSTROM
Executive Vice President

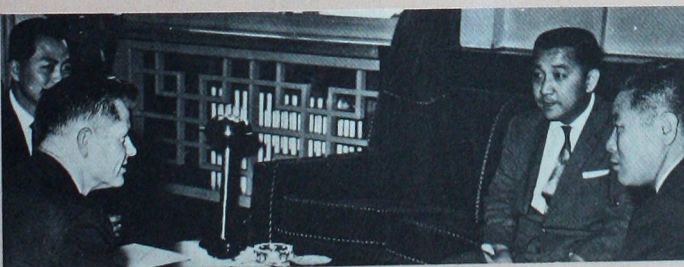
Twenty little songsters have been added to the Korean Orphan Choir as replacements. They are practicing daily in World Vision's Musical Institute, preparing for another tour of North America. The last of two previous trips abroad took them to 104 cities of 14 countries where they sang and testified of faith in Christ for approximately 450,000 people in person and for millions more through TV and radio outlets. The orphans were chosen from 15,218 currently sponsored by World Vision in Korea. Director is Dr. Park.



The story here is hanging on the wall. Inside the brace shop of the Pingtung Christian Clinic in Formosa, 43 pairs of braces a month are made. These are used and re-used by crippled children in the clinic.



Influenza vaccine was shipped last spring to Korea by World Vision and placed in the proper hands by Korea Director Marlin Nelson. Left to right: Peter Lee, World Vision general secretary; Nelson; Suk Woo Yun, Chief of the Health Bureau; and Won Sun Oh, Minister of Health and Social Affairs.



day—even at night—Olga Rob-
faithfully visits prisons in the
area. She goes from bed to bed
hospital... from cell to cell in
... to the rehabilitation centers
surrounding stockades. "We
e most notorious groups every
ek," she says, "and thank God
ospel which changes lives." She
red here with workers of her
ongregation who help distribute
nd magazines and pray for the
n barrels of World Vision relief
ached her recently. Among them
oks and magazines for her col-
ministries.



Only one life...
 'twill soon be past:
 Only what's done
 for Christ will last.



Will your Christian Witness end at your death?

It need not. For example: One Christian lady made certain that her Christian influence would not end at death. She arranged to help two young men in Korea and two in India. These men were enabled to answer the Lord's call for Christian training and service through a provision in her Will. . . .

World Vision has helped dozens of Christian people make certain that

after their homegoing their lives would live on through others. Wouldn't you too like to make the same preparation? Write for World Vision's free "Will Guide" which directs you step by step in setting forth the necessary preliminary information for drafting your Will. Clip the coupon and mail it to World Vision today for your free copy of the Guide to Making a Will.

Please send me at once information on:

- Making a will Annuities (not applicable to Canadians) Living Memorials

Name _____

Address _____

City _____

State _____ Zip Code _____

Mail to:

WORLD VISION INC., BOX O, PASADENA, CALIF.

*In Canada, write to World Vision
 of Canada, 181-K, Toronto, Ont.*

a question for laity

You can turn your vacation into a purposeful 10 days, two weeks... or even longer. How?

Through a program of lay missions in a foreign land, arranged (but not necessarily sponsored) by World Vision.

If you can take part, please check the country you'd like to visit:

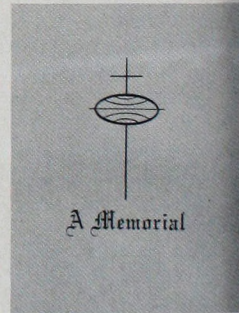
- Argentina January
- India February
- Japan March
- Formosa April
- Brazil May
- Hong Kong June
- Indonesia July
- Colombia August
- Central America September
- Africa October
- Europe November
- Australia December

During your '64-'65 vacation you can share with friends in other lands your testimony of faith in Christ.

Act now, and make the words "Let My Heart Be Broken" become not only the title of the book, but your personal experience.

**Write to: Lay Activity, World Vision,
 Box O, Pasadena, California.**

When a friend or loved one dies, why not send a gift to missions?



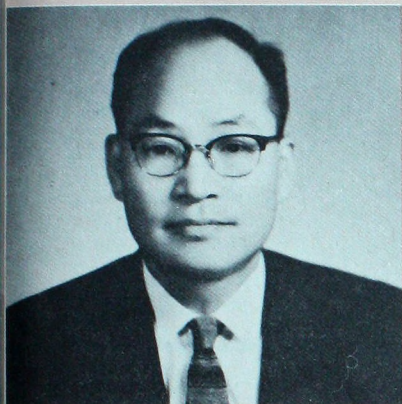
World Vision will send the bereaved family a lovely memorial certificate showing that you have made a gift in memory of the deceased.

You will also be sent an acknowledgment and a receipt recognizing your gift, which will be tax-deductible.

**Stewardship Dept. World Vision, Inc.
 117 E. Colorado Blvd., Pasadena, Calif.**

Two-Front Battle

Korean victims of Hansen's disease now have a more hopeful outlook on life because of the dedicated work of American-educated Dr. Joon Lew. For 25 years, since his graduation from the University of California School of Medicine, Los Angeles, he has led a battle in his native Korea to tear down centuries-old barriers against Hansen's disease victims and to restore them to health and human dignity. He is now here on tour, lecturing at major medical centers on the problems engendered by the disease. Convinced that control of the disease meant a two-front battle, Dr. Lew organized and helped found the Korean Leprosy Association, which has attacked the problem not only as a physical disease but also as a social and psychological one. Under his guidance, schools, churches, and



government join in a program to inform Koreans that the disease is curable. Physicians ride jeeps and climb trails to reach remote areas. Colonies have been built where patients now can earn their living.

Reprinted by permission from Medical Tribune, December 20, 1963, issue.

Missions on the Hoof

You, city dweller or ruralized, can purchase units of livestock to grow and be sold for money for missions.

This privilege is arranged through Steer, Inc., Thief River Falls, Minnesota. Prices are low now and livestock units should be bought.



Farmers are also needed to provide pastureland and care for the cattle until they are sold.

If this involvement appeals to you, write for details on procedure to World Vision — one of Steer's cooperating agencies. It is a most rewarding endeavor.

A doll for Rebekah

The tall man in the uniform of Uncle Sam's navy stood looking pensively at a display of dolls in a Hong Kong toy shop. His thoughts were tender as they gathered around his little daughter at home in America. He picked up two dolls from the array on the counter and appraised them with fatherly interest. He hesitated a moment as he listened to an inward Voice which seemed to be prompting him to purchase not just one . . . or two . . . but three!

"But, Lord," he addressed himself to the inward Voice, "I only need two . . . one for Jane and the other for our Korean orphan." *Buy three*, urged the Voice.

About this time a mother in the United States was busily engaged at the kitchen sink, singing happily while she worked. The songs she sang were all about the glories of heaven. They penetrated seven-year-old Rebekah's consciousness, holding her in captive silence. Then she blurted out . . .

"Mother, can I go to heaven? Am I good enough for heaven?"

The mother stopped her work immediately and stooping gathered her small daughter close to her heart. "Honey, not one of us is good enough for heaven. The Bible tells us that 'all have sinned and come short of God's glory.' That is why He sent the Lord Jesus to take our place on the Cross. Remember John 3:16? 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' Jesus died for you, honey—wouldn't you like to ask Him to forgive your sins and come into your heart right now?"

The little girl bowed her head, saying tearfully, "Jesus, I'm sorry for all the bad things I've done. Please come into my heart and forgive all my sins!"

And just so simply and so sweetly another little one entered into the kingdom of God.

A short time later Rebekah called out to her mother—"May we go to town and buy that special doll with the three dollars Mrs. Long gave me before she went away?"

The child's mother remained silent in thought. Rebekah came flying. "May I, Mother? O please say yes! Mrs. Long would want me to have it—I know she would!"

"Well," Mother relented, planting a swift kiss on Rebekah's upturned brow, "if you want it so badly, we'll go looking this afternoon after we do the grocery shopping."

But oddly, after a survey of all the toy stores in town, the particular doll Re-

bekah had set her heart upon could not be found. Several days passed by. The current issue of World Vision Magazine came in the mail. Rebekah thumbed through its pages. She looked with interest at pictures of the typhoon in China and springing up from her seat ran to Mother with the request that she read the printed story.

Suddenly the little girl spoke up, all starry-eyed with enthusiasm. "Mother—this is where I want the three dollars to go!"

So Rebekah's mother sat down and wrote a covering letter to World Vision headquarters in Pasadena, enclosing the three dollars and telling about the doll. The letter was published with other "Box O" letters.

Then one day when Rebekah returned home from school, there was an airmail package from China containing a lovely Sampan doll! There was a letter, too. It was signed by the American naval officer who had been led to purchase the third doll and who had read the printed letter from Rebekah's mother.

"For God is not unrighteous to forget your work and labor of love, which ye have showed towards his name . . ." (Hebrews 6:10).

Many members of our World Vision family have books on missions and related subjects which are sitting dust-covered or lying unused in the attic. World Vision has need of these books for its library. If you have and would like to donate such books, whether old or recent, and can afford to ship them to Pasadena, we would be delighted to receive them. Address: Librarian, World Vision, 117 East Colorado Blvd., Pasadena, California. Thank you.

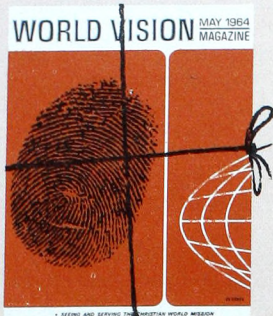
GOLD DIGGERS OF '64

Lying idly by in every family's jewel box are pieces of jewelry, watches, rings, etc., which can be redeemed and used to purchase a bowl of rice, a blanket or a bed for some needy child or family.

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Letters to 'Box 0'

Film 'Anointed'

... It was the film "A Cry in the Night" which I showed here one year ago that broke a wall of separation between my folk and missions. Since then it has been so easy to emphasize missions. Surely God anointed this great filmed message.

Hazard, Ky. Rev. J. C. Dudley

Silver for Food

I have enclosed one silver dollar and I ask that it be used to help furnish food for a child. ... I will not stop looking for an opportunity so that I may become one of your sponsors. I will ask the Lord to help me work something out.

Niagara Falls, N.Y. Chuck Mansu

Tries a New Plan

Instead of trying to gather a lump sum when the magazine or a letter arrives, we keep the envelope handy and frequently drop change into it. This is the first of such contributions.

North Branford, Conn. Mrs. Vernon Olson

Friend of the Blind

Some time ago I started a personal missionary endeavor—selling "Grace" napkins. My \$50 profit was to be sent to your blind Korean war orphans. Being blind myself I know the joy and the satisfaction of hearing music and stories on my record player. Enclosed please find the \$50. ...

Montclair, N. J. Debbie Rae, 12.

"Sister" Is Grateful

Thank you for giving me my dear little "sister" to care for. I shall always remember her ... in my prayers. The Lord truly blessed me.

Chicago Joan Erchul

"I Would Rather Give ..."

This (gift) was meant for my lunch money ... but I really don't need food as much as many others in the world.

Wheaton, Ill. Dixie Merriman, 13

'So Little Time' Judged

This film is by far the most spectacular missionary production that has been viewed in this church in recent years.

Los Angeles Rev. Ed Rowe
Church of the Open Door

How do you say it?

I enjoy your magazine (I guess one shouldn't say "enjoy" when one sees such needs). Reading your magazine helps one stop and think.

Amenia, N. D. Mrs. D. Grieger

You ... have to keep these burdens before our eyes. We are so soon lost in our own "selves" we forget others. This I know is a sin against God.

Worland, Wyo. Mrs. M. J. S.

Friend of a Friend of a ...

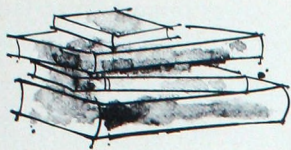
I am a Catholic priest in the diocese of Montana and for the past 12 years, since I first learned of your work, have had you on my heart and mind in prayer. Dr. Carlton Booth is a friend of friends of mine ... and I was delighted to know that he is associated with you in World Vision ...

Townsend, Montana Dr. A. Longfellow

Feels Joy, Sadness

I listen to your ... broadcast and find it informative and inspiring. Sometimes it's joyful, sometimes it makes me feel very sad for the heartbreaking conditions in other countries.

Middleton, N. Y. E. H. Gillen



REVIEWERS REPORT

Search for a Valid Faith

No Other Name, by Willen A. Visser't Hooft (*The Westminster Press, Philadelphia, Pa.*, 1963, 128 pp., \$2.50) is reviewed by Leland D. Hine, Professor of Church History and Missions, California Baptist Theological Seminary, Covina.

What religious faith will be accepted by the unified world culture which is emerging?

This question plagues all concerned people. Even many who are not religious hope that some faith will be found which will help relieve the tensions which threaten to destroy our world. Christians who believe they hold the true faith are yet shamed by the imperialism of the nominally Christian West, chastened by the decreasing influence of their nations, embarrassed by race prejudice. And painfully aware that daily a larger percentage of the world population is non-Christian, they are especially troubled by this question.

Visser't Hooft, for many years the general secretary of the World Council of Churches, adds an inciteful book to this discussion. He deals directly with the central problem—*syncretism*, or the temptation to build the new world faith from the best pieces taken from all religions.

This approach is not new. Israel was almost engulfed by Oriental syncretism in the days of King Manasseh, the early Church faced the same test in the Hellenistic world in which it was born, and the eighteenth century enlightenment suggested such a solution to man's religious problems.

After a brief historical sketch the author outlines the major modern manifestations rooted in India, the Moslem world, the cults, and such western thinkers as Young, Hocking and Toynbee.

From theology, Scripture and history, Visser't Hooft argues that Christianity has always been, and must always be, unalterably opposed to syncretism—"even to martyrdom." Actually Visser't Hooft insists that syncretism is impossible: "In actual fact every syncretism is somebody's syncretism" (page 41). If that "somebody" is not a Christian then the essence of Christianity will be

lost and the central feature of some other faith will provide the organizing principles.

Christianity is less able to enter into syncretism than any other faith because it is centered in definite concrete revelation at a particular point in history made by a personal God through his Son Jesus Christ. Other religions may be constructed largely of abstract concepts which can then be compromised and adjusted but "the very heart of this faith (Christian) is that Jesus Christ did not come to make a contribution to the religious storehouse of mankind but in him God reconciled the world unto himself" (page 95).

Christianity is not, however, to become provincial. It is, in fact, universal, and the modern church needs to grasp and proclaim its universalism. Those who are interested in the modern universalist debate will read pages 96 to 103 with interest but possibly without much illumination. I think the author is saying that Christians need to throw off their narrow, and at times possessive, view of the Christian faith, recognize that God's desire for all men is redemption in Christ, and that the mission of the church is clearly defined as telling all men what God has done for them. The final destiny of "those who do not accept and those who have not yet heard the Good News" is not discussed.

If Christianity is to manifest this universality which will make possible its becoming the faith of all the world, it must first manifest that universality in its own life. This is to be done structurally, through cooperative Christianity, and theologically by a Christ-centered message which rejects all attempts to syncretism.

All in all the book is an excellent, concise statement of the proposition that only in Christ can our world find a valid faith.

The 'Enemy' Chaplain

Overshadowed Journey by Kazuo Kaneda (*The Hope Press, Tokyo*; 1963; 159 pp.; \$2.50), is reviewed by Dorothy C. Haskin, editorial researcher.

This book, telling the wartime experiences of the Rev. Kazuo Kaneda is both revealing and interesting. It is easy for Americans to think that all missionary work is done by the Western democracies. However, this is not so.

The Reverend Kaneda is a Japanese Christian who during World War II was a minister on the front lines. He was sent to the Philippine Islands and also to Indonesia by his own government to try to bring about peaceful relationships between the Japanese soldiers and the Christian natives. He had many varied experiences, including being shipwrecked and spending five days in a small boat. He was also able to secure the release of some 44 Filipino Christian ministers who had been imprisoned by the Japanese. In Indonesia he preached the Gospel of Christ to those who had never heard it before.

Throughout the entire book the Reverend K. Kaneda makes plain his faith in God, believing, indeed, that his journey is overshadowed not by tragedy, but by the hand of the Almighty.

A Reviewer Errs

The June 1964 World Vision Magazine mistakenly carried in a review of *Pentecost and Missions* the statement that the author, Dr. Harry Boer, was a missionary with the Sudan Interior Mission in Northern Nigeria. The SIM wishes to point out that Dr. Boer is instead a "missionary with the Christian Reformed Branch of the Sudan United Mission, working in Northern Nigeria," and one having views which "differ greatly" with those of the SIM personnel.

SUPPLEMENTAL LIST

Nests Above the Abyss, by Isobel Kuhn—the story of the Lisu tribespeople in rugged West China. (Moody Press, Chicago; 1947; 254 pages; \$3.75.)

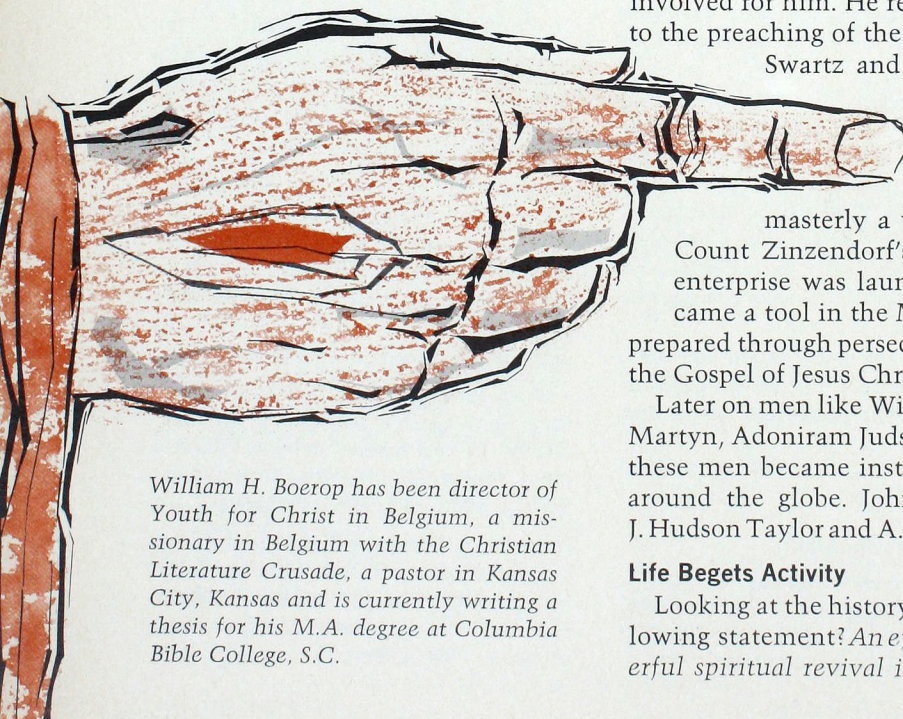
Message and Mission, by Eugene A. Nida—a story of the means and methods which best communicate Christianity to people of diverse backgrounds. (Harper & Brothers, New York; 1960; 253 pages; \$5.)

Bonganga, by Sylvia and Peter Duncan—an account of a young missionary doctor's fight against ignorance, sin and disease in the former Belgian Congo. (Wm. Morrow & Co., New York; Great Britain, 1958; U.S. 1960; 240 pages.)

John Sung, by Leslie T. Lyall—the life story of a flame for God in the Far East, by the author of *Come Wind, Come Weather*. (Moody Press, Chicago; fifth revision, 1964; paper; 159 pages.)

does present day missionary promotion suffice?

by William H. Boerop



William H. Boerop has been director of Youth for Christ in Belgium, a missionary in Belgium with the Christian Literature Crusade, a pastor in Kansas City, Kansas and is currently writing a thesis for his M.A. degree at Columbia Bible College, S.C.

NO INCREASE in the church in 130 years! The estimated Protestant population of the world in 1960 was *the same* as in 1830 — two hundred million. What a tragedy!

Would it be necessary to say that the Church of Jesus Christ has been ineffective in spreading the Gospel around the world? The Body of Christ (his Church) has not fulfilled its supreme task.

A Question and An Answer

The history of missions will have a definite word to say about this problem, and the Bible has the answer. What made the early church succeed in preaching Christ in the then-known world? Was it a matter of programming, promotion, pledges for financial support or emotional challenges?

It is evident that there were great periods of decline in the history of heralding the Good News to the uttermost corners of the earth. Yet these periods were followed by a renewed urge to make an all-out effort to obey the Great Commission. What made the church take up its responsibility again after these periods of neglect?

Being filled with the Holy Spirit, the early Christians went everywhere preaching the Gospel. It is a fact that in any century—whether in a single individual or in a group of believers—whenever there has been a fresh acceptance or effusion of the Holy Spirit, there followed inevitably a fresh thrust into the work of evangelizing the world.

Emptied of Self . . . Filled with the Spirit

Being filled with the Spirit, in other words, emptied of self and filled with Him is a principle clearly seen in the history of the missionary enterprise.

Columba, of the sixth century, said NO to self and YES to the Lord and became a missionary after the apostolic principle. If Scotland owes an incalculable debt to Knox for reforming Christianity in her land, what does she not owe to Columba for planting it there and for planting it so firmly?

Lessons from Yesterday's Disciples

In the middle ages, the period of tremendous decline in evangelical missions and rise of ecclesiastical conquest, the outstanding missionary is Raymond Lull. His obedience to the Lord, as he literally sold out to Him, was followed by an outbreak of almost unparalleled, fervent missionary zeal.

Baron von Welz in the seventeenth century knew what real obedience involved for him. He renounced his title and his estates and gave himself to the preaching of the Gospel in New Guinea.

Swartz and Ziegenbalg followed in his footsteps during the eighteenth century. Both obeyed their Lord in the true sense of the word. They submitted themselves to the authority of their Master. Swartz went to India and for 43 years did as heroic and masterly a work as any soldier of the Cross. It was through Count Zinzendorf's total dedication that the Moravian missionary enterprise was launched. A man completely yielded to the Lord became a tool in the Master's hand. Soon the Moravian church, already prepared through persecution, almost covered the then-known world with the Gospel of Jesus Christ.

Later on men like William Carey, the father of modern missions, Henry Martyn, Adoniram Judson were mightily used. Having put all on the altar these men became instruments in God's hand to spread the Good News around the globe. John Gossner became the father of faith missions. J. Hudson Taylor and A. B. Simpson followed these great missionary heroes.

Life Begets Activity

Looking at the history of missions, would it be too much to make the following statement? *An effective missionary church was born out of a powerful spiritual revival in the hearts of the believers.* Life begets activity.

Genuine obedience produces real fruit.

This principle of obedience (for that is what real dedication, consecration, yielding means — producing effectiveness in missions) is clearly seen in God's Word. In the opening pages, God tells the people to be fruitful, multiply and replenish the earth (Gen. 9:1). Shortly afterwards, it is said that men did exactly the opposite and disobeyed God in staying and clinging together (Gen. 11:4-8). The result was confusion. This is true today in the Church of Jesus Christ. This same disobedience brings confusion and misunderstanding, which in turn slows down the process and progress of "replenishing" the earth with the Gospel.

Patriarchal Pioneers

Abram, through his genuine obedience or full surrender (example: willingness to offer Isaac) became the father of all those who believe.

In Joseph's life true dedication resulted in being used of God to save an entire nation from starvation.

Moses' plea (Ex. 32:32) coincides with that of Paul (Rom. 9:3). A total selflessness on the part of these mighty men of God is evident in these instances.

The book of Esther has a very definite missionary emphasis. Did Esther have regard to her own safety, comfort and advantages and shut her eyes to the need of others? She said a plain NO to self and went unto the king, saying: "If I perish, I perish." The nation, out of which the Saviour of the world was to be born, was once again rescued from doom.

The New Testament also speaks clearly about the source of effectiveness in missionary outreach. An analysis of the Great Commission as given in John 20:21 will lead to the very heart of the issue. Christ said: "As my Father hath sent me, even so send I you." How did the Father send His Son? God the Father sent the Son by the way of the cross. When Christ sent His Church in the same manner, could it be by the way of something else but the cross? The only thing that will prevent the spreading of the Gospel, therefore, is a refusal to die, to put all on the altar or to say yes on the part of the Church.

Peter and John did not mind being thrown into prison. Stephen gave his life at the very outset of the Church. A reading of II Corinthians 11:23-28 will show clearly that Paul's life was marked

by genuine and total obedience regardless of the price involved. It is not necessary to state that Paul's ministry was an effective missionary ministry.

Commissioned Congregations

The church at Antioch is a fascinating example of an effective missionary church. It was there that the believers were first called Christians. They had a strong, uncompromising local witness. What was their secret?

Verse two of Acts, chapter 13 reads: "... As they ministered to the Lord..." They were worshiping their Saviour, who was not only their Redeemer, but also their Lord. This is very evident through the latter part of verse three.

They obeyed immediately and sent Paul and Barnabas on their way. They did not hesitate to give up their most capable leaders. A spirit of selflessness is definitely and clearly seen here.

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.

—Adoniram Judson

What if they had not obeyed? Certainly the Church could have continued to witness in Antioch and its surroundings. But would it have been an effective missionary church in the light of the Great Commission? Certainly not! "Go ye into all the world"—was and is the supreme task of the Church. Through obedience the Antioch church became an effective missionary church. What an outreach they had! Everywhere the Gospel was spread, and that because a group of believers worshipped in the real sense — they obeyed their Lord.

The church at Thessalonica carried the same testimony. They received the Word with much affliction, but it was with joy in the Holy Spirit. Paying the price for being a true Christian at any cost resulted in a tremendous outreach. The church was an example to all that believed in Macedonia and Achaia, and not only in these places, but everywhere their faith was known (I Thess. 1:8).

A Conclusion

Studying the life of individuals and bodies of believers, in other words the Church, leads to a certain conclusion.

The effectiveness of the Church's outreach and witness was in proportion to their obedience, dedication and selflessness.

By combining the findings in the history of missions and what the Bible teaches, it becomes evident that obedience is the answer. The Church will be effective in its missionary outreach if there is obedience to the Lord on the part of the members of the Body.

Does this mean a well-planned missionary program for an entire year is of no value? Does this indicate that the annual conference with the raising of faith-promise offerings is not needed? Does this exclude the informing and challenging of believers with the overwhelming need of the world and the God-given responsibility it has towards this world?

Certainly not! All these methods are useful and needed. But they should not become an end in themselves. Having all these programs and putting forth all these efforts will not make a church effective. This is clearly seen today. There seems to be a decrease rather than an increase in reaching people with the Gospel. Obedience is and ought to be the basis of the missionary enterprise of the Church.

The Untangled Soldier

The Church can be informed and challenged, yet when there is no obedience, no dedication, no consecration, it will not be effective in its outreach and missionary responsibility.

A battalion may first be taught what it means to be good and effective soldiers. Second, the unit may be convinced about the urgent necessity of gaining new territory and liberating occupied countries. Third, it may know exactly, through the instruction of its officers, how to fight. Fourth, it may know through the history of wars the secret of an effective battle. Last, all men may realize that the supreme Commander stands with them, with all the authority and power at his disposal to win the battle. All this will be of no avail if the soldiers do not obey the orders—forget themselves, sacrifice and fight.

This is exactly true of the Church of Jesus Christ. Everything will be of no avail in the presentation, promotion and challenge of the Great Commission if there is no obedience!



The Beatitudes of a Missionary

Blessed is the missionary who is willing to serve where he is needed and not where he wishes.

Blessed is the missionary whose life is a witness to all that he believes, who lives what he says.

Blessed is the missionary who believes in others enough to entrust them with responsibility.

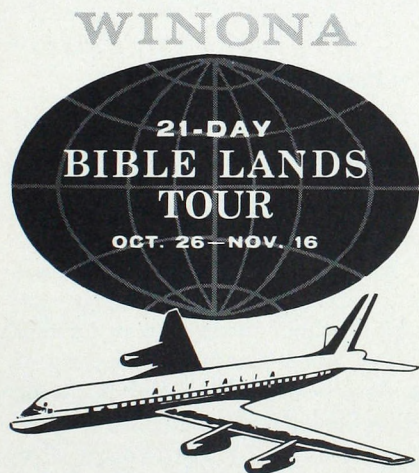
Blessed is the missionary who can receive and learn as well as give and teach, whose mind is free for new light and whose heart is open for new friendships.

Blessed is the missionary who makes himself and his work dispensable by shared responsibility, who is willing to take second place.

Blessed is the missionary who is humble enough to seek guidance when he needs it and secure enough to stand alone when necessary.

—George Earle Owen

24



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"Mountains, forests and oceans have been almost eliminated as barriers to preaching the Gospel, but today's barriers, though invisible, are no less effective. Legal harrassment, non-Christians' indifference and Christians' spiritual stupor, accompanied by racial tensions and political complications, make this a complex age in which to work for Christ. He who would serve God and this generation walks on a knife edge—all too many fall off."

—Edic S. Fife, in *Missionary Mandate*, April-May 1964, published by the *Inter-Varsity Christian Fellowship*.

Maintaining Christ's Order

"This is the Church's role—to go out into the world with Christ. To do this is what is meant by its "mission." Our Lord's first word to men is in the form of an invitation, 'Come to me' or 'Follow me,' but His later word to those who have responded to the first is in the form of a command, 'Go into all the world.' Christian obedience is always to be understood in these two stages, the equivalent of discipleship and apostleship. Some have got as far as the first but have never advanced to the second. Yet in our Lord's pattern of training His Church, the first is always to be seen as leading on into the second. 'He appointed twelve to be with him, and to be sent out to preach and have authority to cast out demons' [Mark 3:14, 15] . . . To be with Him is

to be a disciple; to be sent out to work for Him is to be an apostle. No one can be sent out to work and to witness for Christ unless he is already a disciple and knows what it is to be in His company and to belong to Him. Apostleship always includes discipleship—it does not replace it."

—Douglas Webster, *Into All the World, Society for the Propagation of Christian Knowledge, London*.

Love Pays As It Goes

If long, long ago we'd gathered around the cross and learned in experience that Jesus loves us one by one, there would be no issues to rend us asunder around the world on racial lines. Love does no harm to its neighbor. The way to make a man deal with another man on the highest plane of nobility and ethics is just to plant the love of God in his heart. But we have not learned that lesson well. . . .

You don't have to cross the world to communicate the love of Jesus, but it may cost you something where you are. Don't think you can put the burden of paying the cost just on the missionaries. Right where we are, in our towns, in our churches, in our jobs, in our communities, in our schools, the Master wants us to pay the cost of communicating the love of God.

—Dr. Baker J. Cauthen, executive secretary, *Foreign Mission Board of the Southern Baptist Convention at the 1964 FMB Conference June 21*.

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MISSIONS in MEMORY / AUGUST

Chaos in Laos

The war in Southeast Asia is spilling over into Laos—hitherto one of the world's most peaceful nations. But preceding the awesome weapons of modern warfare in the providence of God were missions.

Laos has been fully independent for less than a decade. Approximately five years ago, Premier Phoui Sananikone, heading a loose coalition of anti-Communist groups, received a year's mandate to govern without the National Legislative Assembly to carry out a program of social, economic and political reform designed to counteract Communist influence.

That mission has still to be achieved.

Laos is one of Asia's most primitive countries. Ninety-five per cent of the citizens of this land-locked nation live in small mountain villages. There are no railroads and few passable automobile roads. A 1958 census disclosed that only 39 citizens in the whole country were high school graduates.

In Vientiane, the capital, there is no telephone system, no public water supply and no sewage disposal excepting gutters covered sometimes by rotting boards.

It is to Laos that the new front has moved. Such words as "Pathet Lao," "Viet Minh" and "guerillas" are cropping up in news stories filed under Laos dateline.

How much the war will interfere with present missionary endeavors—work that is relatively new in missionary history—remains to be seen.

History of Missions

This is how missions began in Utah-ize Laos...

Frenchmen who early conquered the land brought Roman Catholicism. Protestant workers arrived much later, in 1902. In that year Swiss Brethren (Christian Missions in Many Lands) established three stations in southern Laos. They translated the Bible into the Lao tongue, producing a complete New Testament in 1926 and the entire Bible in 1932.

Today the greater part of missionary work in Indo-china is carried on by the Christian and Missionary Alliance group. Dr. A. B. Simpson, the denomination's founder, became concerned about Indo-china as early as 1887, but government restrictions prevented an entrance until 1911. The first C & MA workers entered the port of Tourane, Vietnam, to establish a beachhead in Laos.

As early as 1927 the churches of this mission were formed into an indigenous community now known as The Evangelical Church of Vietnam. According to Dr. Louis L. King, Foreign Secretary of the Christian and Missionary Alliance, the churches of this fellowship represent a "Christian community of approximately 65,000."

Since the bamboo curtain sealed off mainland China, members of the China Inland Mission Overseas Christian Fellowship have also been at work throughout the area.

One of the most celebrated 20th century efforts is the medical work in the hills of Laos, founded by the late Tom Dooley, famous American naval doctor whose heart was touched by the appalling need.

Will the chaos in Laos stifle efforts to evangelize the people? Will the Red boots stamp out mission stations and drive home the foreign missionary? The uncertainty of which way the Political wind will blow in Laos... the threats against missions... the accompanying persecution of national believers—all this God can use to serve a good end. To Him more people will turn in prayer. On Him the Christians will be forced to rely completely. And to Him will be praise and glory, despite the slings and arrows of outrageous fortune precipitated by man's inhumanity to man.

Next month our "Missions in Memory" column will feature interesting facts about the Church's growth and development in the land of Finland.

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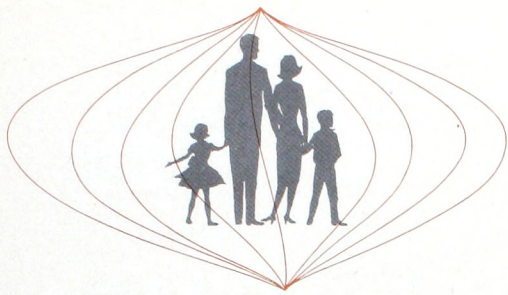
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THE GLOBE AT A GLANCE

Expel Missionaries—Khrushchev

TASS, Soviet news agency, says that Soviet Premier Nikita Khrushchev has called on all African nations to expel Christian missionaries.

In a speech at Aswan, Egypt, Khrushchev reportedly declared that ousting missionaries would guarantee the national progress and national rebirth of all African peoples.

Canada Gets 'Prayer Breakfast'

To the accompaniment of a red-coated Royal Canadian Mounted Police band and choir, 500 leading Canadians assembled in Ottawa for the country's first national interreligious prayer breakfast.

Prime Minister Lester B. Pearson and opposition leader John G. Diefenbaker read the Scriptures. Edmond Michelet, a member of the Constitutional Council of France, and Judge Boyd Leedom of the United States made brief addresses.

Following the breakfast, a seminar on Christian leadership was held under the auspices of the International Council for Christian Leadership.

Organize Emergency Committee

A score of representatives of various denominations and groups in San Jose, Costa Rica have organized the Evangelical Emergency Committee. Its purpose is to prepare for service in the event of a catastrophe.

The development of the committee grew out of an emergency last year when devastating floods hit areas of Costa Rica. Through improvised plans quickly set up and publicized by Radio Station TIFC, evangelicals became the main relief workers during that crisis.

The committee will coordinate its activities with the Ministry of Civil Defense in the event of an emergency.

BOMBAY — Hospitals operated "efficiently" by Christian missionary groups are exempt from a law approved by the state government of Bihar, India, which has nationalized all hospitals. Bihar's Health Minister said the move was in keeping with the religious freedom principle in India's constitution.

PEIPING — Dr. Hewlett Johnson, former "Red Dean" of Canterbury, was personally welcomed by Premier Chou En-Lai when he arrived here for his sixth visit to Communist China. Peiping Radio quoted Dr. Johnson as saying he was "very happy to be in China, where the people are free."

CAPETOWN — The Moslem Judicial Council of South Africa has accused theeral synod of the Dutch Reformed Church of "intolerance" as a result of the body's comments on an interreligious interracial program carried out. "Moslems are not deniers of Christ," the Council said. "Although we don't believe Him to be a divine messenger of God, and any Moslem denying ceases to be a Moslem."

SAIGON — Devout Buddhists spoke of a "miracle" when a giant statue of Buddha burst into flames here, apparently

Missions Quarterly to Appear

Out this fall will be *The Evangelical Missions Quarterly*, says a prospectus made public by the managing editor, James Reapsome. This presentation by Jack Shepherd of the Jaffray School of Missions (Christian and Missionary Alliance) will deal with the basic doctrinal truths which underlie world missions.

The *Quarterly*, distributed for \$3 per year, will also have sections dedicated to reviews of articles, books, and news of significance in the field of missions.

Leaders Promote Bible Study

A host of leaders of many associations were expected to attend a five-day international conference in Driebergen, Holland, marking the 150th anniversary of the United Bible Societies.

Twelve denominational or confessional traditions, including Protestants, Anglicans, Roman Catholics, and Orthodox, were to be presented by some 100 churchmen from 48 European, Asian and Latin American countries.

Christians 96 Per Cent of West Germany Population

Statistics on the Christian population for West Germany were offered on Vatican Radio. The newscaster reported that 96 per cent of West Germany's total population of 57.5 million are Christians.

It said 51 per cent—26,800,000—belong to bodies affiliated with the Evangelical Church in Germany (EKID) or to other Protestant denominations. Roman Catholics number 24,500,000 or 44 per cent of the population.

Captured Missionaries Seen Alive

Three American missionaries kid-

napped by Communist Vietcong guerrillas in Vietnam two years ago are still alive, but forced by their captors to look after their sick and wounded.

So states a report by French Protestant authorities in Paris.

The missionaries were seized in May, 1962, when a guerrilla group attacked



Dr. Eleanor Vietti, kidnapped by Vietcong in May, 1962, is shown with one of more than 200 patients she once served at compound in Ban Me Thout Leper Colony, Vietnam. She and two other captives have been seen alive.

a leprosarium maintained by the Christian and Missionary Alliance. The missionaries were: the Rev. A. E. Mitchell of Bly, Ore.; Dr. Eleanor A. Vietti, a physician of Houston, Texas; and Daniel Gerber of Pennsylvania, a member of the Mennonite Central Committee on loan to the Alliance.

use. They linked it to the anniversary of the Buddhist monk who had committed suicide with fire. The explanation is far more prosaic. Workmen dismantling the statue used torches, not the statue was made of flammable material.

BURGH—Editor Harry Golden, warned of overreliance on computer statistics if studies had been taken in 65 per cent would have been for Zeus, about nine for Mithra and one per cent for Jesus. Paul would have quit . . . but he had a book; he — and that made the difference."

NEW YORK—The Lutheran Church in America's Board of American Missions voted here to spend \$45 million during the next two years, expanding its mission program stateside, in Canada and the Caribbean.

OCEAN GROVE—The Evangelical Free Church of America, at convention in New Jersey, showed an all-time high in annual per capita giving of \$233.43, up \$10 a year.

LAGOS—Church attendance in Nigeria is on the upswing, reports Dr. Emanuel A. Dahunsi, new president of the Nigerian

Baptist Convention. The Convention now has 922 churches and preaching stations with a total membership of 65,000; baptisms totaled 9,000 last year, and some 98,000 students are in Baptist educational institutions.

MARACAIBO—TEA (Tipografía Evangelica Asociada) has announced in Venezuela the printing of one million four-color selections for the Bible Society to be used by visitation groups in Latin America. TEA is the cooperative printing and publishing program of the Evangelical Free Church of America and The Evangelical Alliance Mission.

CAMEO To Aid Education

The Committee to Assist Missionary Education Overseas (CAMEO) has outlined its projected areas of assistance in an announcement in Chicago made by co-chairmen Milton Baker and Delbert Kuehl.

Working with some 18 evangelical educators, the committee has questioned mission executives to determine in what areas of endeavor U.S. educators might cooperate with mission work overseas to share their experience and training with the rapidly developing areas of the world.

In the field of recruitment of personnel for service overseas, a subcommittee of CAMEO will endeavor to coordinate activities related to recruitment for both short and long-term service.

Another subcommittee will seek to locate existing workshops and special studies that furloughing missionary educators could use, and if necessary develop new programs to meet these special needs.

The field of accreditation and affiliation will be studied by still another CAMEO group, with the view of providing assistance in working out accreditation policies and procedures.

Missionaries May Vote

U.S. missionaries abroad may vote in the fall presidential election, but they should start now to prepare, says the Evangelical Foreign Missions Association.

In most areas, says EFMA, manuals on absentee voting are available from either the Democratic or Republican headquarters. Registration can generally be handled by mail, but in some cases requires special forms, which frequently must be filed as much as 45 days before the election.

Swiss Ask for Radio

The federal government of Switzerland has agreed in principle to the granting of a license for an international radio station proposed by the Federation of Protestant Churches in Switzerland.

It said a definite decision would be made only when questions concerning the financial status of the station and the wavelength it might use have been clarified.

New Guinea Churches To Merge

Four churches in New Guinea have announced that they hope to unite in 1966.

They are the Methodist Church in Melanesia, the Kwato Extension Association, the Papua Ekalesia (the independent church resulting from work of the London Missionary Society), and the Port Moresby Council of the United Church of North Australia.

Representatives who endorsed the wide-scale merger say they regard union not as a matter of expediency but of obedience to Christ.

Red China Enacts New Curbs

New pressures on Christians by the regime in Red China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday school throughout the country.

Measures recently made effective by the Communists were described in Hong Kong by refugees.

The first law enacted requires a clergyman literally to guarantee forever that the adult he baptizes will not commit an offense against the state.

Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs.

That office checks names against lists of known "landowners, counterrevolutionaries and culprits from labor reform."

Morocco Suspends Gospel Publication

Printing and Distribution of *La Verdad* ("The Truth"), an independent gospel periodical in Spanish, has been suspended by orders of the Moroccan government, according to Juan Antonio Monroy, *La Verdad's* director.

The suspension was ordered by the Department of Security of Morocco, said Mr. Monroy, who also indicated that the motives of the government in the action remained unknown.

"Long-Range" Crusade Effect Seen

Clergymen in Wellington, New Zealand were generally enthusiastic about the long-range effects of the Billy Graham crusade of 1959, when interviewed by a local newspaper.

The *Dominion* assigned reporters to determine whether, after five years, Mr. Graham's "hectic, six-day crusade" had had sustained effect on church life in the city. Wellington was only one of several cities visited by the evangelist.

Only one pastor said the crusade's effect had been "nil" and . . . "dangerous to the church's task . . ."

Israeli Parliament Rejects Curb

A private bill aimed at keeping Jewish children out of Christian missionary schools in Israel was rejected in the Israeli parliament by a large majority.

It would have barred educational institutions having religious instruction or worship from accepting children of another religion without the written consent of the students' religious community.

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Our Viewpoint

Sir: Thank you for . . . Ernest Oliver's piece, "Subject to the Laws of Nepal" (March, 1964). . . It is very well done and just our viewpoint as a United Mission to Nepal.

Your declared calling to see and serve the Christian world mission will take a head and heart that very few have—very large and full of grace. I am all for it. And I gladly pray the Lord to help you "sow bountifully" at it and reap also bountifully.

Jonathan Lindell, Exec. Sec'y.

United Mission to Nepal
 Kathmandu, Nepal

A Definition

Sir: No, the Great Commission is not a lost cause (June, 1964, "Is the Great Commission a Lost Cause?" by Don Hillis). Only its past methods and forms of presentation and actions seem to be failing today. The desire to be the one who "did it," the one who gets the

credit for it—this is a very obvious weakness in human nature. If we did not all have this taint . . . God might do much more through us.

Jesus never told us that the Great Commission was to build church buildings, to expect the starving to attend rituals or to force the Bible upon the naked or those who cannot even read it. . . The Great Commission is not lost, only reborn in a new light. May we dare to be born with it!

Philadelphia Charlotte S. Meigs

Sir: I am at present training in a Bible college. Some of your articles we find very valuable for prayer fuel in our own missionary prayer meetings each day.

I have never read anything that is quite like World Vision, and find it a great incentive to my own life in its challenge for out and out living for Jesus Christ, in face of the world we live in today.

S.R.N., England Miss L. Drew

Why I am a missionary

*His lips were fire that day (John Kuhn it was)—
 The missionary—on his first furlough back
 From China. His pictures, too: steep mountain track,
 Crude hut, converted aborigine, spoke well his cause,
 Telling the Gospel's power. No cheap applause
 Followed his message, only silence large.
 A thousand heads bowed low beneath that charge,
 While earth and heaven tarried in solemn pause.
 Then from the back a freshman's voice rang clear,
 Breaking the stillness. "Lord, if this Thy call,
 To live or die on China's shores, so be my choice."
 Thus ended many a fight 'twixt faith and fear,
 When fear said "Stay," and faith said "Yield Him all."
 A quarter-century has passed: I still rejoice.*

—Eric McMurray

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It's hard to ignore the call when you're a

'HOME-GROWN' MISSIONARY *Dorothy C. Haskin*

The missionary's son and I walked along a narrow alley in Tokyo. His father had been a missionary in China and Joe Parker was a missionary in Japan.

Joe said, "I can understand why church members don't all become missionaries. They've heard but not seen. But I cannot understand why every missionary's child isn't a missionary. He has seen the hopelessness of the heathen without Christ."

I nodded, and have thought many times of what he said, thankful that so many missionaries' children do become missionaries. There are many second and third generation missionaries. A rough estimate by the China Inland Mission-Overseas Missionary Fellowship indicates that out of 730 missionaries, 64 are second or third generation missionaries. Two of the third generation missionaries are the grandchildren of Benjamin Broomhall, the first C.I.M. Home Director for England.

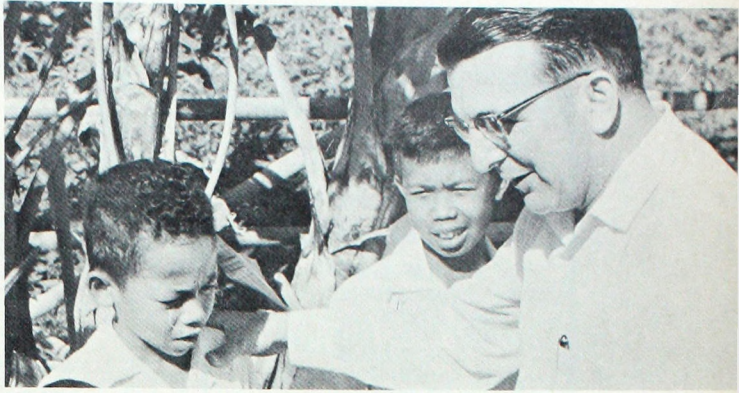
Stories of the lives of other missionaries prove that they usually come from devout Christian families. This is a fact because missionaries are not only "called," they're "grown." We must not forget that the Apostle Paul, whom some consider the first missionary, came from a deeply religious family. He said, "I am a Pharisee, the son of a Pharisee" (Acts 23:6).



Elmer Kilbourne



Eileen and Samuel Moffett
Ernest Kilbourne



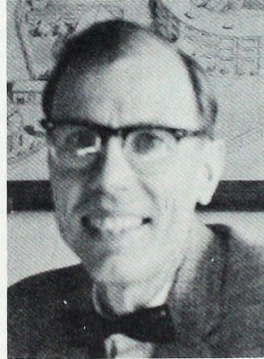
Heini Germann-Edey

C. T. Studd was a missionary to China, India and Africa, and the founder of the Worldwide Evangelization Crusade. He became a missionary because he was so impressed by the conversion of his father.

Elmer and Ernest Kilbourne are third generation missionaries in Korea and Japan. Their grandfather, with Charles Cowman, was cofounder of the Oriental Missionary Society. Their father, Edwin J. Kilbourne, has been a missionary in the Orient as a child and adult since 1902.

Trio of Juniors

Howard and Samuel Hugh Moffett are both missionaries in Korea. Dr. Howard Moffett has charge of the Presbyterian Hospital in Taegu and Samuel Hugh Moffett is a member of the faculty of the Theological Seminary of the Presbyterian Church in Korea. Their father,



Howard Moffett



Joe Parker

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And so the pattern continues, parents influencing children.

John G. Paton was a missionary to the New Hebrides from 1858 to 1907. As a boy he lived in a three-room, thatched-roof house near Dumfries, Scotland. The room at one end was for the family. At the other end was the weaving shop, and in the middle was the family sanctuary. Here, after each meal, James Paton went to pray. One of John Paton's earliest memories was the sound of his father's voice raised in prayer.

David Livingstone is probably the best known of all missionaries, perhaps because as part of his service for Christ he was the first white man to cross the interior of Africa. He was influenced to become a missionary by his father, a Scottish tea merchant. As he sold his tea, he distributed tracts and acted as colporteur.

Samuel Austin Moffett, went to Korea as a missionary in 1889. He was the first missionary to go inland to preach the Gospel and was stoned by the fearful nationals. But he spent nearly 50 years in Korea. Three of his sons became missionaries. The other two became ministers in the United States.

Example in a Prison

Heini Germann-Edey has been a missionary in Indonesia since 1948. He does a prodigious work overseeing the care of orphans and the training of national pastors. He does it because his Swiss father prayed that he would become a missionary and set an example by going to prison every Saturday afternoon to give out tracts.

These are but a few examples of the hundreds, perhaps thousands, of children who have been "grown" to be missionaries by their parents.

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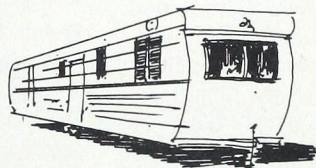
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THE BIOGRAPHY OF A PRAYER

Continued from page seven.

'Except a Corn of Wheat . . . Die'

In 1738, at the very time when God was giving such prayer and power to David Brainerd, the Holy Spirit came upon John Wesley, and another river of revival began which reached to the ends of the earth. John Newton also got into its stream. In Newton's congregation another young man, Claudius Buchanan, attracted attention. He wrote a tract which somehow fell into the hands of Adoniram Judson, moving him to give himself to missions. And through Judson the great Baptist missionary movement came into being.

In 1886, in the same Connecticut River valley where the body of Brainerd lies buried, a few young men met for prayer. Among them was Adoniram Judson Gordon. Together they searched the Scriptures as well as their hearts, and stressed the enduement of the Holy Spirit for their lives. They would wander off in groups to pray in the woods.

As a result, other missionary movements came into being, among them the great Student Volunteer Movement with its slogan, "The evangelization of the world in this generation."

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

Standing at the grave of David Brainerd one feels with deep awe the original language of those words.

There, at that grave, we had traced the biography of a prayer.

New Location—Same Address

Ground will be broken this summer for World Vision's new headquarters building on Huntington Drive, Monrovia, California. The new facilities, with 30,000 square feet of floor space, will serve as a combination missionary supply center and office building. "Box 0, Pasadena, California" remains World Vision's state-side address, although the site of its international headquarters will be moved next year a few miles from the present location.

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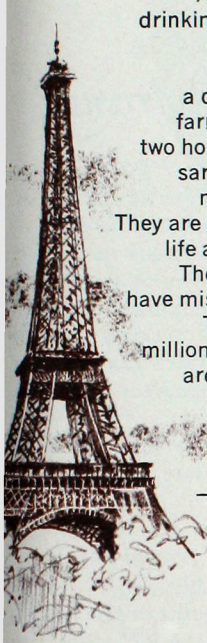
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People of Relished Small Delights

Dorothy C. Haskin



A child laughing in Tuileries Gardens . . . a couple holding hands, drinking strong, sweet coffee at a sidewalk cafe . . . an artist carefully copying a masterpiece in the Louvre . . . a man patiently fishing in the Seine under the shadow of magnificent Notre Dame . . . a contented small shopkeeper waiting for a customer . . . a frugal farmer, scythe in hand, cutting his wheat . . . a businessman taking two hours off for lunch . . . a man, with head bowed before the majestic sarcophagus of Napoleon, the general once defeated and rejected, now a symbol of a glorious past—these are the people of France. They are a people who have learned to relish small pleasures, to squeeze life as thoroughly as they do the grape of every moment of quiet joy. They savor life, and in their preoccupation with contentment many have missed the greatest joy of all, the joy of knowing Christ as Saviour. There are less than one million Protestants in this country of 45 million people. Of about 38,000 cities and towns in France only 2,185 are listed in a Protestant directory as having some sort of witness. If you would have a realistic world vision, a vision of the world as the Lord sees it, France must be included in your consideration and prayers as a mission field.

How-to-do-it 'Shorticles' for youth

2. An Evening in France

Here are suggestions for a meeting or a party which will make your young people or missionary society conscious of France as a mission field.

1. Invite as speaker a missionary to France. Or have someone prepare a message on France by reading **Let Europe Hear** by Robert Evans, Moody Press (\$5.95). Or have a missionary in France send you a tape for the meeting.
2. Issue invitations on paper cut in the shape of Eiffel Tower (see sketch).
3. Add a sketch of Eiffel Tower to the announcement in the church bulletin.
4. Prior to the speaker, have a fashion show of **haute couture**.
5. For refreshments serve coffee and **le croissants** (or the nearest you can find to these delicious French crescents or French bread and cheese).
6. Get men to serve as waiters. They should wear long white aprons and black ties.
7. Serve the refreshments in a cafe atmosphere. Use small tables, (folding tables will do), with two chairs to each table.
8. Write to U.S. Chamber of Commerce, 21 Avenue George, Paris, France for posters. (It will take about two months to get these, so plan ahead.) Decorate the meeting place with these posters.

Continued on next page

When speaking of money . . .

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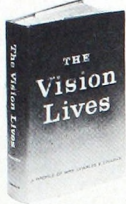
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- Cut out pictures of France from travel magazines and put on the wall, arranging them to look as if hung in a museum. This can be your **petit** Louvre.
- Have someone with artistic talent draw a shop window on a large sheet of white paper. The window should appear flat and small. A few objects, as if placed with air, can be drawn in it. The word **Parfums** in script should be on the glass.
- Elsewhere in this section you will find pertinent facts about France under the heading "Missions—Eyeview of France." Have these facts printed on large white cards and pinned up on the walls.

missions-eye view of france

"In many parts of France there is as much need to preach the Gospel as there is in any missionary territory" (*Life World Library, France*, p. 117).

"Though Europe contains 15 per cent of the world's population only two per cent of North America's missionaries serve there" (*Let Europe Hear*, by Robert Evans, p. 17).

"Europe receives the smallest share of the world missionary dollar" (*Ibid*, p. 30).

"Approximately 65 per cent of the men are agnostics" (*World Missions*, Dr. Clyde Taylor, p. 19).

"In France 10 per cent of the family budget goes toward the liquor bill, as compared to 5 per cent for health, 4 per cent for education and 3 per cent for rent" (*Let Europe Hear*, p. 141).

"Though there is a ratio of more than one priest for every thousand people in France, the hierarchy of the Roman Catholic Church feels that a shortage of priests is a chronic problem" (*Ibid*, p. 147).

"The national average of Roman Catholic church attendance is 10 per cent of the population" (*Ibid*, p. 149).

"The body of Christ elsewhere has prayed little and done little for France" (*Ibid*, p. 163).

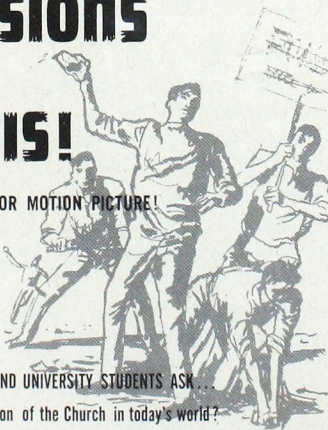
"Only a handful of colporteurs sell the Bible aggressively to the people" (*Ibid*, p. 165).



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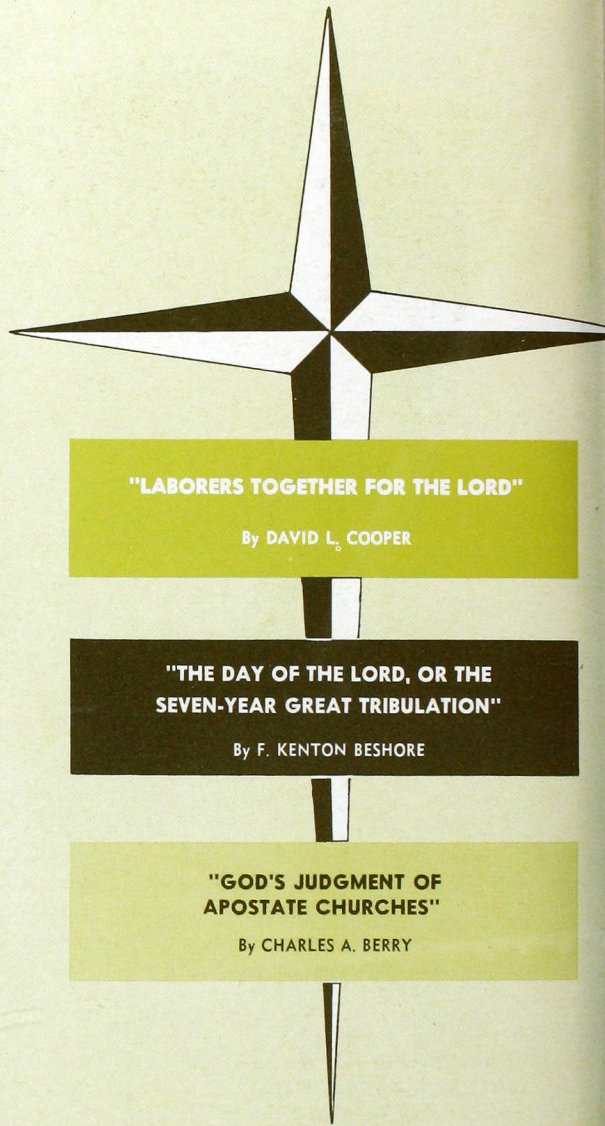
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