

WORLD VISION

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MAGAZIN



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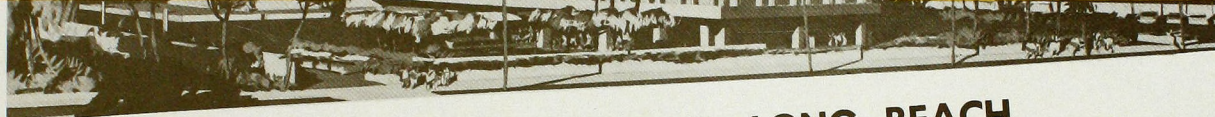
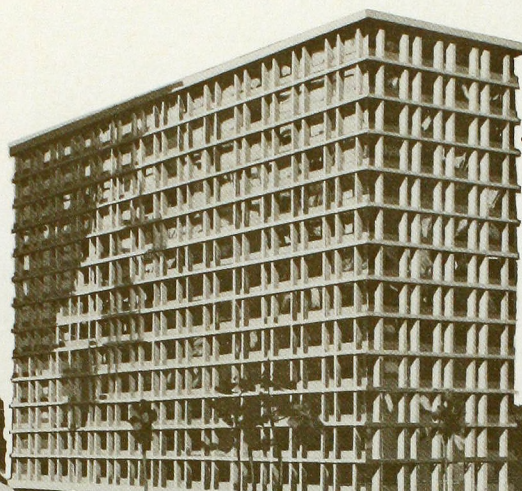
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If the sin of the heretic is the *denial* of truth, the fault of the orthodox is likely to be the *distortion* of truth.

I

Take a case in point.

The Rev. Paul Verghese is a priest of the Orthodox Syrian Church of South India. He is a gifted man, devout in spirit and graceful in speech. An address of his, given before an Asian gathering of churchmen, is reported in "The South East Asia Journal of Theology." He feels that "in the last two hundred years or so there has been a growing tendency to exaggerate the evangelistic task of the Church." He goes on to say: "Our self-conscious emphasis on mission makes the Church an unbearable bore. When everybody regards himself as a missionary and a preacher, the Gospel gets cheapened and the Word loses its power."

Before we dismiss Paul Verghese as being hopelessly in error, let us do him the justice of trying to understand the mood of concern in which he is speaking. He reminds his listeners that if they will examine the letters of St. Paul, they will find that he has far more to say about the quality of the Christian's living than he does about the frequency of the Christian's witnessing. For example, 78 times Paul uses the Greek word for *holy* and 96 times the word for *life*. Other Pauline favorites: *love, righteousness, walk*.

By contrast, as Verghese points out, the New Testament verb which means *to send, to commission*, occurs only four times in Paul's writings. The word for evangelize is used 23 times, while the word for *witness*, in three different forms, appears 20 times. It is asserted that in most of the instances neither *commission* nor *evangelize* is used clearly to convey the thought of every Christian's participation in the mission or the evangelism.

What are we to make of this?

II

Consider the strength and weakness of the point.

Verghese is on solid ground when he declares that if we stress mission and witness without an equal—and indeed a prior—stress on life and worship, we are on a fruitless trail. It is a futile piece of business to give "Six Easy Lessons on Witnessing" to our Lazaruses of the Church who are still in their graveclothes, who have not a clue as to what Jesus meant when He said, "Ye must be born again." It is something little short of a farce to try to whip up enthusiasm for mission and outreach among Christians who are feuding with each other, cheating on their income tax, and going to court against one another at the drop of a hat. In this context it may be truly said that "our self-conscious emphasis

on mission makes the Church an unbearable bore." Our pious lips boom out with a horrible hollowness from the drumheads of our empty lives.

But the Verghese position has its weaknesses, too. The reasoning is flawed at two points.

1. Can it seriously be maintained that because the Pauline writings make much less use of the Greek word for *commission*, or *send*, than do the Gospels and Acts we should, therefore, play down mission and evangelism and play up life and worship? I doubt it.

2. Dubious, too, is a statement Dr. Verghese makes about the four times—and he stresses its being *only* four—that Paul uses the word for *send*. These are found in Romans 10:15, I Corinthians 1:17, II Corinthians 12:17 and II Timothy 4:12. "In none of these instances," he asserts flatly, "does it mean the whole mission of the whole Church." On the contrary, the very first one, "how can men preach unless they are sent?" may well refer to the total responsibility of the people of God for the announcing of God's good news in His crucified and risen Son, Jesus Christ. The same Greek word that Paul uses for "preach" in this passage is employed by Luke to describe what that lay-evangelist, Philip, did when he witnessed in Samaria: "Philip went down to a city of Samaria, and proclaimed to them the Christ" (Acts 8:5).

In any case, what appears to be the commandingly distinctive thing about the apostolic Church is that it took mission for granted. It did not require the constant emphasis on mission as something demanded; it required rather the constant recourse to that sanctifying and kindling ministry of the Spirit of God in the glow and glory of which it bore its witness.

III

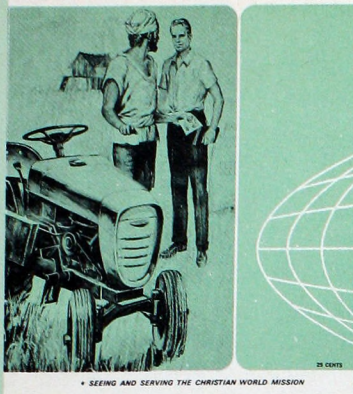
Let's hold our points in balance.

What keeps a tent in a state of proper erection is not a set of ropes pulling from one side only. What keeps it in place is the pull of one side balanced by the pull of the other side. If you want to flatten it, get all the tautness on one side.

We can be grateful to Dr. Verghese for reproving our slackness about life and worship and holiness and prayer. We can be less grateful, it seems to me, for his needlessly negative mood in addressing himself to the subject of mission and evangelism.

Within each of us let there be a *pietist* and an *activist*. Within each of us let there be a *worshiping* man and a *working* man. And let the two, far from clashing with one another, live in a creative and compelling harmony.

P. S. R.



• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

The Church has long known that it must care for the entire person and touch the whole of life with the concern of Jesus Christ. In areas of the world where famine lurks in every season and starvation stalks every family, the Gospel today is often made relevant to life through a tractor, some seed, fertilizer and a Christian agriculturalist's expert help. More often than not, the end result of the farming project is two harvests; the spiritual as well as the earthly.

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VOLUME 9

NUMBER 1

World Vision Magazine is published monthly by World Vision, Inc., a non-profit corporation. It is a member both of the Associated Church Press and the Evangelical Press Association. Subscription is \$2.00 for one year, \$5.00 for three years. An additional dollar per year is charged on each subscription outside the United States and Canada. Single copy price is 25 cents. Send all editorial correspondence and subscription information (including change of address) to: World Vision Magazine, 117 E. Colorado Boulevard, Pasadena, California 91101. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario. Send change of address at least 60 days in advance of your moving date. Make sure to enclose an address label from a current copy along with your new address. Copyright 1965 by World Vision, Inc.

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WORLD VISION

JANUARY 1965

MAGAZINE

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NEXT MONTH

The compelling story of India's mighty Christian mystic, Sundar Singh, will be told in next month's magazine by A. J. Appasamy who personally knew the Sadhu. In "The Bible—A World Book," Frank Colquhoun will tell of the universality of the Bible's message and its use in the mission of the Church. William P. Woodward, of the International Institute for the Study of Religions, will discuss "Japan's Postwar Sects" and what the Christian Church can learn from them. Canon A. S. Neech, with 30 years of experience in North India behind him, will discuss the controversial reality of the sometimes unrelatedness of "the mission" to "the local church" and will ask the question whether educational, medical and other ministries of missions are really as integrated with the national churches as they should be.

Issues in India

"There is no ground for complacency regarding the Christian world mission or for any naive assumption that the churches planted by missionary expansion in the favorable conditions of the nineteenth century will continue to flourish in the turbulence of the twentieth."

So writes that distinguished missionary authority, Dr. Charles W. Ranson.

Each new visit to Asia tends to confirm in my mind the soundness of Dr. Ranson's judgment. All the greater, therefore, is the feeling of concern and urgency that seizes one's heart when he looks out upon an assembly of 700 ordained ministers, including eight bishops, one synodical president and one commissioner of the Salvation Army. Precisely this was our experience recently in the World Vision Pastors' Conference held in the troubled state of Kerala, South India.

Conveners of the conference were members of a special committee made up of representatives of such groups as the Church of South India, the Lutheran Church, and the Mar Thoma Syrian Church. Bishop M. M. John, who resides in Kottayam, was reception committee chairman. All of us—World Vision and general committee members alike—were greatly impressed with the wide-ranging efficiency with which the Rev. Sam Devapragasam, of Madurai, carried his duties as committee secretary.

But these details are of minor consequence compared with the living issues which again and again rose up to smite us with shame or stir us to obedient action. Here, for example, is Bishop I. R. H. Gnanadasan, who gave the early morning Bible readings, calling on his own brethren of India to assess their petty ecclesiastical self-seeking in the light of the Cross. The issue: politics in church affairs—a widespread blight in the churches of East and West alike.

Or, here is Dr. Richard C. Halverson, working his way through the theme of total congregational involvement for total witness, hammering home the fact that all over the Christian world the prevailing image is that of the pastor challenging the community with the Gospel and the laymen "subsidizing" his work with their money. The issue: the recovery—unless evangelism is to go by default—of the New Testament pattern of pastorally trained, pastorally inspired, and pastorally "brothered" laymen who give to the Church the cutting edge of its witness in community life.

Or, here is Bishop Enrique Sobrepena, of the Philippines, in a series of addresses on evangelism, saying, in

reference to the costly business of winning men to Christ, "The church that has no anguish in its heart will have no song on its lips." The issue: shall "ghettoism" or shall growth be the watchword of the Church? In too many places the Christian community is a kind of religious ghetto in which the Christians are content to live their ingrown, self-contained lives, with none of love's tormenting desire to see the surrounding non-Christian culture penetrated by the Gospel of the redeeming Lord.

Or, here is Dr. Frank Gaebelein, masterfully setting forth the meaning and method of expository preaching, telling the preaching brothers, "You will never be an expositor of the Word of God unless, to begin with, you are prepared to live in and live with your Bible." The issue: how to produce a biblically informed and inflamed congregation—especially in areas where many of the members are unable to read and write—unless you have pastors who are saturated with the Bible and its message.

How deep has the probing gone? How different, if different at all, will the men be when they get back to their homes and their congregations? What enduring insights and convictions have come to birth within them? Who knows? Who but God?


Yet we were not left without signs. There were those two or three high hours when the awful glory of God made us feel somewhat as they must have felt when the Shekinah was unveiled at the dedication of Solomon's temple—and ordinary ministries had to be suspended. There were those prayers of confession and commitment. There were those eyes glowing with a resolution that seemed more than the psychological effect of a coach's pep talk.

Yet even this can be deceiving. The acid test is the test of obedience to the light of vision, of tasks well done, or disciplines fruitfully followed, of sympathies permanently enlarged.

Here in my hotel room, walking the floor and praying for these 700 ministers who are now back at their charges, it suddenly occurred to me: What would happen if millions of Christians over the world would pray for these and other pastors as they pray for Dr. Billy Graham? I would not have one less prayer offered for him. Only the angels must know, however, what a difference it would make if we massively moved into this loving work of intercession on behalf of the ministers of the Gospel and the shepherds of the flock.

P.S.R.





The Emerging Shape of our Mission

By Harold N. Englund

Those who have a deep interest in Christian missionary activity around the world are often bewildered by the rapid changes taking place in many parts of the world. In some countries, like Mainland China, opportunities for "foreign" missionaries to enter are now completely suspended. In other lands there is now a small indigenous church through which all missionary activity must be channeled. Missionaries have even chosen a new title, "fraternal workers," in some areas where they now work side by side with nationals in a relationship of equality. One board seeks to enlist and train only nationals for work in their own lands rather than export missionaries from the United States. Yet in other places, the Church's mission is still in its pioneering stages, with direction from abroad a virtual necessity.

These trends in missionary activity are not necessarily alarming as long as we understand them as part of larger movements toward national selfhood on the part of the younger nations and as part of a centuries-long strategy for the worldwide mission of the Church. Let me try to summarize briefly some of the main features of the current missionary picture.

The Decline of the Primitive

In the last century one of the deep emotional appeals to the Christians of America and Europe was the visible backwardness and suffering of primitive peoples. Naked savages practicing bizarre rites of superstition and dying like insects from diseases long conquered in the West compelled a response which was a combination of motives. The Gospel of Jesus Christ was needed,

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with its victory over fear and sin and the demonic. But there was also work for teachers, medics, translators and agriculturists. Primitive tribes were such obvious objects of missionary work. They looked pathetic, and they were pathetic.

Today, the primitive areas of the world are vanishing with astonishing speed. Western industry and technology are penetrating into the remotest corners of planet Earth. The picture of a missionary sitting in a forest clearing, with his pith helmet and rifle, surrounded by wide-eyed tribesmen of the late Stone Age, is now nearly as extinct as the dodo bird. Instead we have Peace Corps workers and geological teams at work on these same forested regions, while overhead fly aircraft, and nearby bulldozers lay roads through the wilderness.

Poverty in many lands will be around for a long time. But primitivism can no longer be much of a challenge to the heart of the Church. We must learn to see in the teeming cities of the world, with their crowded slums and their students and their Western-dressed businessmen, those who need to hear and to see the Gospel of Jesus Christ as much as primitive tribes in years past.

In a sense, this is a return to the apostolic period. For it was to the cities of the Near East and the Mediterranean perimeter that the early Christians went. Now, as then, what makes the difference between Christian and pagan is life's commitments, not jeep versus loin-cloth.

The Newer Churches

The very success of missionary work of previous decades has produced a situation that calls for altered methods today. What, after all, were the pioneer missionaries trying to do? What was their objective? Was it to create overseas a sort of Christian mercantilism, a "market" for the export of Christian zeal and personnel from the West, with Western churches enjoying the perpetual satisfaction of being on the giving end? Or was it to plant the seeds of the Gospel of God's grace with the hope that there might grow up in every land a truly indigenous Church, a home-grown product?

With remarkable clarity, most of the early missionaries foresaw the necessity of a Chinese Church emerging in China, of an Indian Church taking shape in India, of a Korean Church growing up in Korea. The period of paternalism—initiative brought by missionaries from other lands—would have to yield to fraternalism, where the fellowship is on a basis of equality of sending churches and newer churches. The nationals would have to assume responsibility for directing, financing and staffing the Christian mission with their own fellow-nationals as they became able to do so.

This hope has now been fulfilled in many countries. And it is well on the way to fulfillment in others. The role of the missionary has changed in line with the express intentions and fervent prayers of the pioneers. No longer is the missionary required to operate the

whole Christian enterprise. The missionary now finds himself related to a national church around him as well as to his own sending church or board. His need now is to encourage, to support, to build up national leadership, and to show patience and forbearance while nationals master their new leadership role. This concept of missionary work is much better grasped by missionaries than by many pastors and church members in America. It is a role that is fraught with many pitfalls and much pain. But a missionary, like a parent, is successful to the extent that he makes himself unnecessary. At least, the parental role must gradually give way to a fellowship and partnership of equality.

Missionary assistance is still needed and wanted in many lands where the Christian company is only a tiny fraction of the total population. But no board or agency, however deeply motivated, can now begin missionary work in another land and completely ignore the Body of Christ already existing in that land, the fruit of the Holy Spirit's blessing on previous Christian witness!

That Word—'Ecumenical'

Another trend which is visible in many parts of the world is the uniting of various strands of the Church to form a united Christian witness. This is called the "ecumenical" movement, or the visible drawing together of the "household of God."

Before the Reformation, the Church in Europe accepted responsibility for the whole of that continent. The whole land area was divided into little districts called "parishes," each with its own minister and its own church. Even after the storms of the Reformation, this parish system remained remarkably intact. And in Protestant lands, the Church of Rome was replaced by a national or territorial Protestant Church. The Church of Sweden, the Church of Scotland, the Church of England, the Church of Saxony—these were expressions of the Body of Christ with responsibility for Christian witness in these lands.

Denominationalism as we know it was really a result of European immigration to the New World. Each group of immigrants brought its church loyalty to its new home. But since all the lands of Europe sent sons and daughters to America, and since there was no established national church on these shores, we automatically acquired a great variety of Christian churches.

In this process, there were gains and there were losses. Foreign-language churches helped their members through the difficult period of adjustment to a new culture. And the newer groups born out of frontier needs and out of revival movements brought powerful spiritual renewal to our young nation. But when the Petersens moved from St. Mark's parish in Stockholm to Trinity Lutheran Church in Minneapolis, or when the MacDonalds moved from St. George's Parish in Edinburgh to First Presbyterian Church in Pittsburgh, each family left a church that bore responsibility for a

continued on page twenty-three

MISSIONS and the SEMINARIES

By Hugo H. Culpepper

A shocking statement caught the writer's eye a few months ago: "... Tragically, most of our seminaries today make no profession of imparting to their students the vision of world evangelism. In most seminaries, missions is an unpopular elective taught by an unversed professor to a handful of uninterested students. With less than five per cent of our seminary grads headed for the 'uttermost parts,' we need no further argument to substantiate the claim that seminaries do not believe the Great Commission."¹

Anyone who has lived close to the world missionary movement during this generation knows that the need for more and better missionaries is a cause for concern. At the same time, as one who has been involved in the life of the seminaries, the writer could not accept the above statement "at face value" as truly descriptive of the situation! This incredulity was substantiated a bit later when an authoritative study indicated that 11 per cent of all seminary students expect to go into missions eventually as their life vocation.² Eleven per cent would be more than double the suggested figure of five per cent! Such an insight was enough to encourage me to make a careful study of the present state of missionary interest in the theological seminaries of North America.

Polling the Professors

A questionnaire concerning seminaries and missions was prepared and sent to each of the 137 members of the Association of Professors of Missions. Of these, 17 were duplications since they taught in the same institutions as other colleagues who received questionnaires; 11 were not teaching (retired, or en-

gaged in missions administration not related to seminaries); and there was inadequate information regarding five as to their address or institution. Therefore, 33 were eliminated, leaving a balance of 104. Of these, 34 did not reply. Among the 70 replies, there were eight who teach in institutions to which the questionnaire was not applicable and six who returned incomplete forms that could not be used. After eliminating these 14, a "hard core" response from 56 separate theological seminaries formed the basis of the study. Of these, 51 are in the United States, and five are in Canada.

The denominational affiliations of the 56 seminaries are as follows: 13 Baptist, nine Presbyterian, six Methodist, five Lutheran, four interdenominational, three Disciples of Christ, two Mennonite, two United Church of Christ, two Evangelical United Brethren, two nondenominational, and eight other distinct denominations represented by one seminary each. There is a total of 16 denominational, four interdenominational, and two nondenominational seminaries which participated in the survey.³

The information was based on the 1963-64 school year. The total number of students in the 56 seminaries was 12,283. Of these, 13.6 per cent (or 1,674) were "missions volunteers," with 9.7 per cent (or 1,190) being volunteers for foreign missions and the other 3.9 per cent (or 484) for home missions (i.e. in North America). It is notable that the 13.6 per cent exceeds even the 11 per cent figure of the Bridston-Culver study, not to mention the five per cent as regards those "headed for the uttermost parts." The continuing romantic attraction of foreign missions as over against the "hard-nosed" realism of home missions results in a 2-to-1 ratio of foreign missions to home missions volunteers.

It is encouraging to see that 50 per cent (or 5,643) of the seminary students were in missions classes sometime during the school year. This would average 25 per cent each semester. The number of professors of missions in each seminary averaged 1.5 per cent. Of the 56 seminaries, 36 had only one professor of missions, while 15 had two. Only four seminaries had three, and one had eight.⁴

Candidate Supply Equals Demand

About two thirds of the seminaries report that the supply of missionary candidates is adequate in their denomination in relation to financial resources and openings for appointments. To this question, 33 replied in the affirmative, 17 in the negative, and six were either interdenominational or nondenominational and therefore did not reply.

An average of 4.2 semester hours was required in missions courses in each institution. An average total

¹Don W. Hillis, "Is the Great Commission a Lost Cause?" World Vision Magazine, June 1964, p. 4.

²"Latest Reports of the Bridston-Culver Continuing Study on the Protestant Seminarian," *Seminary Quarterly*, Spring 1964, Vol. 5, No. 3, p. 2.

³Of the 96 seminaries which were qualified to participate, 58.3 per cent replied with full information (a total of 56), and 41.7 per cent (or 40 seminaries) did not.

⁴Hartford Seminary Foundation.

of 14.6 hours of elective missions courses was offered last year in each seminary. The average number of separate courses offered in missions in each school was 8.3. Another point in the original quotation needs clarification in this connection. The reference to missions being an elective (only) is not accurate. Of the 56 seminaries, only five do not require a course in missions; this is less than nine per cent. The other 91 per cent do require missions in their curriculum. All of these 56 seminaries offer courses in missions.

No Difference Noted

It was interesting to observe the answer to the following question: "Would you rate the interest in missions among the students and faculty as excellent, good, fair, poor, or indifferent?" Of the 56 seminaries, 12 (21.4 per cent) indicated excellent; 23 (41 per cent) good; 19 (34 per cent) fair; and only two (3.6 per cent) poor. If the dividing line were drawn between good and fair, the ratio of excellent and good, on the one hand, to that of fair and poor, on the other, would be 7 to 4. It is amazing to note that 96.4 per cent rated the missions interest as fair or better. No one rated it as "indifferent," and only 3.6 per cent as poor.

In the quotation cited at the beginning of this article, reference was made to "unversed professor(s)." This suggested including in the questionnaire a request for information concerning the background and experience of each teacher of missions in the seminaries. Of the 86 professors in the 56 seminaries, 44 have received the Ph.D. degree; 10, the Th.D.; one, the Ed.D.; one, the M.D.; 11, the M.A.; nine, the Th.M.; eight, the B.D.; one, the M.R.E.; and one, the B.A. This has reference to the highest academic attainment in each case. Obviously, many recipients of the higher degrees have also received master and bachelor degrees. Stated in a different way, 65 per cent of the professors have a doctorate, 24 per cent a master's, and only 11 per cent no more than a bachelor's degree. This would compare very favorably with academic qualifications in any other discipline.

742 Years of Experience

Furthermore, since the teaching of missions involves practical experience as well as academic preparation, it was desirable to get this aspect of the professors' qualifications in focus. The 86 professors have had a total of 742 years of experience as missionaries themselves; this is an average of 8.6 years per professor. They have served as pastors an average of 5.3 years each. In their present responsibilities as missions professors they have an average of 7.5 years of experience. All of this hardly adds up to an "unversed professor." Since the average professor has about 16 years of experience in general, divided almost equally between field and classroom experience, and two out of three has a doctorate, this cannot fairly be interpreted as "unversed."

Enough has been written to make it quite clear that the quotation at the beginning of this article is in-

accurate and extreme. However, in the interest of seeing the "whole picture," several observations must be made in regard to a trend that is rather distressing. Four or five major divinity schools, which did not submit such reports as to be useful in this survey, reported that they do not have courses in missions as such and that they have no classification of students which would indicate whether they have volunteers for missions. They were usually quick to point out that everything they do is related to the "mission" of the Church. In this connection, one is reminded of the program for the meeting of the Association of Professors of Missions in Toronto, Canada, in June 1962. The question was considered as to whether the terms "missions" and "missionary" are outmoded in view of the use of the singular "mission" and of such terms as "fraternal worker." There was a notable reluctance to encourage the dropping of these older terms. The consensus of opinions was that they have a continuing value.

Church Mission Is Christ's Mission

We agree that the mission of the Church (and of a church) is the mission of her Lord; it is the carrying out of the mission of Christ himself.⁵ "As my Father hath sent me, even so send I you" (John 20:21). The reason for being is to live for the glory of God. To glorify God is to reveal or manifest his true character—to make him known as he is. In a sense, it is true that the Church is the mission.⁶

However, *missions* is the means by which a church accomplishes its mission in the world. It is the implementation of a church's desire to achieve her reason for being. Missions involves all the activities that result from a church's vocation to make her Lord known. Christian missions derives from the person and work of Jesus Christ and has as its end the glorifying (revealing) of his name (character—all that he is and stands for) through the redemption of man. The purpose of missions is the redemption of man for the glory of God. Missions may be defined as what the Church does to achieve its mission in areas of human need which are on the growing edge of the Church's confrontation with the non-Christian world. Therefore, seminaries are doing the Church a disservice, in the judgment of the writer, if they permit the commitment to *missions* to fade out or to become only implicit. It is encouraging to know that the majority of seminaries are not doing this!

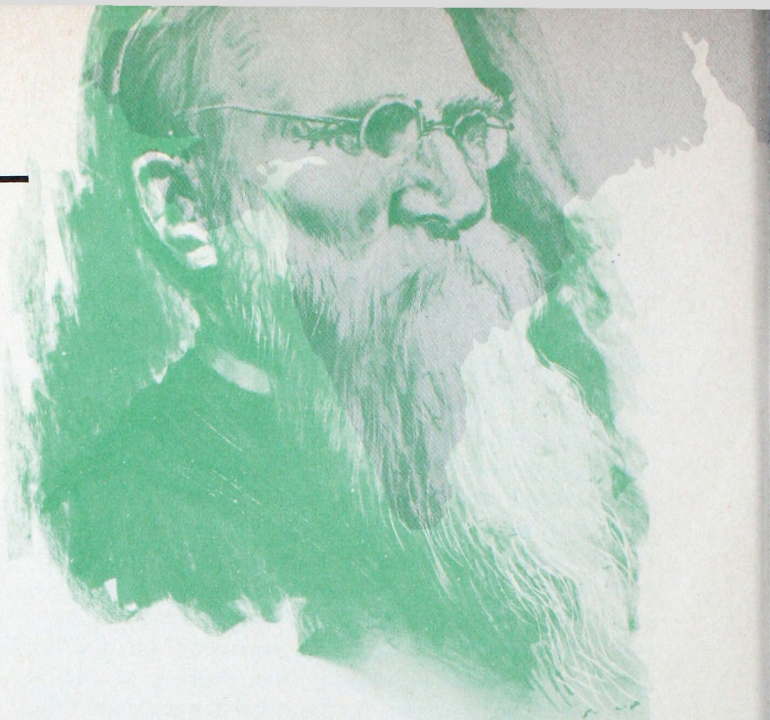
⁵Lesslie Newbigin, *One Body, One Gospel, One World: The Christian Mission Today* (London: International Missionary Council, 1958), pp. 17-18.

⁶*Ibid.*

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Daniel McGilvary— Apostle to the LAO

By Leslie Lyall



"The carriers were delayed through sickness so that our return was delayed until the very rainy season. Consequently, the journey home was the worst I ever had after the longest tour ever undertaken."

The speaker had just celebrated his 70th birthday on a tour which took him away from home for four months and beyond the Mekong into what had become French territory. There he had hoped to establish a permanent work among the Kamu tribe. The Lao ruler after meeting Daniel McGilvary said: "You must be a man of great merit because of your age and health, but at your venerable age you must not think of risking your life in the forest so far from home for the sake of the ignorant Kamu."

"Well, I am used to life in the forest and jungle, and you can see for yourself how I have fared!" McGilvary answered.

Ambulant Octogenarian

McGilvary was right. For the past 14 years he had made annual tours which kept him away from home for three or four months each year. Most of the time he had his own elephant, until elephants became a liability. Nights were spent in tents, and camp was pitched sometimes in the jungle where tigers, rhinoceros and elephant abounded, or, when in towns, in the grounds of a monastery.

McGilvary's long journey at 70 was by no means his last. At 74 he escorted a visiting member of his home

Leslie Lyall, a veteran of 22 years' missionary service in China with the China Inland Mission, is now Candidates' Secretary in England for the CIM and Overseas Missionary Fellowship. A graduate of Cambridge University, Leslie Lyall is the author of John Sung; Come Wind, Come Weather; Urgent Harvest; and Missionary Opportunity Today. His article on Daniel McGilvary is based on McGilvary's autobiography (long out of print), A Half-Century Among the Siamese and the Lao, published by Revell, New Jersey.

board on a toilsome journey by elephants along jungle trails. The weary visitor slept late on Sunday morning, but not Daniel McGilvary, who was up early giving out tracts in a neighboring village and inviting people to the morning service, at which, however, McGilvary was not present. He had walked three miles in the scorching sun to preach in another village where the gray-haired and bearded patriarch sat on the bamboo floor of the thatch-covered Lao house surrounded by interested listeners. This was in 1902. After another furlough—his fourth in 53 years of missionary service—he returned to Chiangmai to celebrate his 80th birthday and Golden Wedding in 1908.

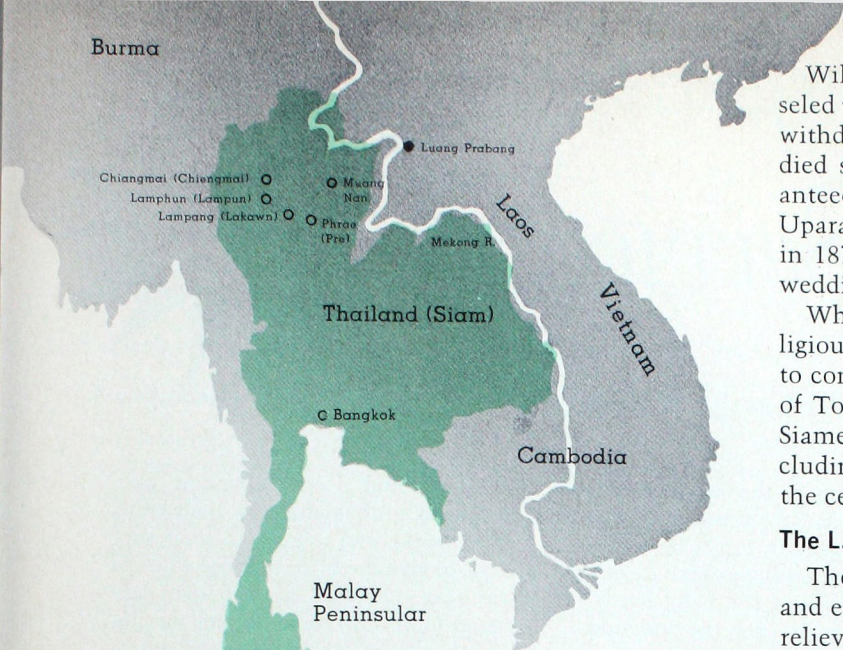
Nor did the last years of the veteran's life see any end to his travels. In 1911, at the age of 83, he took his last long tour, this time on horseback; he reckoned little of personal hardship which he had had all his life, thinking nothing of hard traveling, simple fare and exposure to sun, mud and rain. He returned home. A few days of illness followed, and suddenly he was with Christ.

The Lao country had never seen such a funeral. All business in Chiangmai was suspended. Princes and court officials as well as the common people paid their last respects to the man who for 44 years had devoted his life to the welfare of the Lao race of North Thailand.

A Peer Among Pioneers

Daniel McGilvary was a saintly man who walked with God, a faithful shepherd, a man greatly beloved, of amazing physical resilience and vitality and of clear spiritual vision. He alone had laid the foundation of the churches, the educational and the medical work. Among the world's great pioneers he is a peer.

At Princeton Seminary he learned how King Maha Monkut of Siam had opened the country to American missionaries. Jonathan Wilson, a fellow student, and Daniel McGilvary obeyed the call to go to Siam. They



reached Bangkok in June 1858 to find, in all, five missionary couples in Siam.

Siam proper was originally cut off from the six northern Lao states. The rapids on the Menam river made access difficult, and in Bangkok few people knew anything about Chiengmai, Lampun, Lakawn (Lampang), Pre, Nan, and, east of the Mekong, Luang Prabang, whose inhabitants, though near cousins and speaking a similar dialect, were regarded as warlike, suspicious and unreliable. The ruling princes renewed their allegiance to the King of Siam every three years.

An Eclipse on Schedule

After several years of service in the south in Bangkok and Pechaburi, the way opened for McGilvary to take his wife to Chiengmai in 1867. The long, tedious journey by boat took three months.

The first year's work was somewhat desultory. Then the Wilsons joined the McGilvays, and the work of preaching and treating patients proceeded with much encouragement. When McGilvary foretold the total eclipse of the sun in 1868, Nan Inta, a Buddhist scholar and former abbot, was finally convinced that the teaching of the missionaries was the truth. His conversion was an epoch in the history of the mission. Three others followed—Noi Sunya, a native doctor; Sun Ya Wichai, an official of the Prince of Lampun; and Nan Chai, also an ex-abbot, Buddhist scholar and friend of Noi Sunya. The desertion of Buddhism by these four noblemen alarmed the Prince who feared for his own authority. He therefore secretly ordered the murder of Nan Chai and Noi Sunya on some flimsy excuse.

For two months the missionaries lived in fear of their own lives. The very survival of the Lao Mission was at stake. A royal commissioner was dispatched to Chiengmai to investigate the crime. But the Prince adamantly refused to permit the missionaries to teach religion, though they might remain to treat the sick.

Wilson and the other missionaries in Bangkok counseled the dissolution of the work in Chiengmai and the withdrawal of the missionaries. But when the Prince died soon after, his successor, Prince Intanon, guaranteed freedom to continue the mission work. The Uparat, or second-in-command, caused another crisis in 1878 when he tried to prevent the first Christian wedding.

When the King received McGilvary's appeal for religious freedom, he saw in it at once an opportunity to consolidate his power over the Lao states. An Edict of Toleration was published granting the right to all Siamese subjects to choose any religion they liked, including the Christian religion. The crisis thus hastened the centralization of government in Siam.

The L.I.M. That Wasn't

The McGilvays laid the foundation of the medical and educational work in the Lao states, but they were relieved to hand these responsibilities over to others. Among the missionaries who came out to serve the mission, however, there were numerous sad fatalities, breakdowns and resignations.

In 1886, McGilvary took the first of his memorable annual journeys through northern Siam, Burma, into Yunnan and over the Mekong. It was a severe disappointment that the French refused permission for missionary work east of the Mekong. Nor was the Presbyterian Mission ever able to extend its work to the Lao of Burma and China. McGilvary treasured the hope of a "Lao Inland Mission after the pattern of the China Inland Mission" to embrace all the Lao peoples, but it was not to be.

Moving Among the Muso and Others

In 1888, McGilvary met for the first time a group of Muso tribespeople, and this aroused intense interest in the tribal groups of the area: the Muso, Kui, Lamet, Kamu, Yao, Lu and Ngui or Western Shan. The first converts among the Muso became firm Christians, but the initial success was not followed by any widespread movement among the tribes in Siam like that over the border in Burma.

A training school for lay evangelists led to widespread evangelism by a team of 40 or 50 evangelists. New churches were organized, and, by 1910, there were 4,000 adult communicant members of the churches in the northern Lao states.

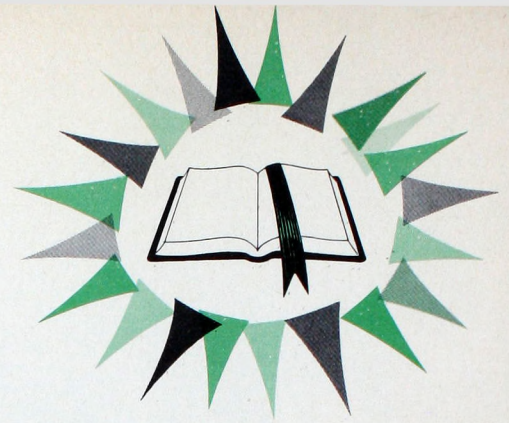
Priorities

Daniel McGilvary lived in the days before Roland Allen and his revolutionary ideas about mission strategy, but his basic missionary principles were thoroughly sound. In the first place, he firmly believed that "a Christian Church and a Christian constituency must be the first aim in all missions." He gave priority to this above medical and educational work.

Secondly, with the natural exception of Chiengmai, the initial base, McGilvary founded churches and not mission stations. The Lao states were thus first acquainted with

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The Sacred Page in Missionary Service



By George M. Cowan

God's provisions for the accomplishment of His worldwide program are basically three: the Holy Spirit, the Scriptures, and the Church.

The role of the Scriptures in the program of God is clearly stated in the Scriptures themselves. The Scriptures are the only divinely given, documentary and authoritative source of information concerning God, Jesus Christ, Man, and God's purposes for man through Jesus Christ.¹ The Scriptures are the means whereby the Spirit of God through the man of God accomplishes the spiritual goals of God's redemptive purpose.² The Scriptures are effective in evangelism.³ The Scriptures are the basis for teaching.⁴ The Scriptures are the standard for conduct and means for holy living.⁵ The Scriptures are God's provision for growth and ministry.⁶ The Scriptures are the content of and authority for the message.⁷ The Scriptures are the safeguard against error.⁸ The Scriptures are the touchstone of the reliability of the spoken witness.⁹ The Scriptures are the defense against doubt and deception.¹⁰ The Scriptures are the source of hope and encouragement.¹¹ The Scriptures are indestructible, infallible, and authoritative.¹²

To Limit Is To Sin

The foregoing is God's own statement of the role that the Scriptures were given to fulfill. All this, and much more, they are able to perform in the

¹Jn. 5:39; Luke 1:1-3; Acts 1:1

²Eph. 6:17; Heb. 4:12; I Pet. 1:23

³II Tim. 3:15

⁴II Tim. 3:16

⁵II Tim. 3:16

⁶II Tim. 3:17

⁷Acts 8:35; 18:28; Rom. 4:3

⁸Matt. 22:29

⁹Luke 1:4; Acts 17:11

¹⁰Acts 20:29,32 (Cf. Matt. 4:4,7,10)

¹¹Rom. 15:4

¹²John 10:35; I Pet. 1:23-25

world mission of the believer and of the Church. For the Church to neglect the Scriptures is to forget its commission, to work without this God-given tool, and to limit the Holy Spirit in what he can do. For the individual, church, or mission to underestimate the power of the written Word of God, or relegate it in practice to any secondary role, is to weaken its ministry. The mission that fails to build the life of the convert and the national church directly upon the Scriptures, training them to use them, to interpret them, to make them relevant in their own culture, and to train others to do the same, has fallen short of the responsibility committed to it by Christ. "... teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20), "... and the things that thou hast heard... the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

The true Church has recognized the necessity of putting the Scriptures into the hands and homes and hearts of the people. The very existence of the many Bible societies and Bible publishing houses declares it. The 1964-66 goal of the United Bible Societies—a Bible in every Christian home, a New Testament for every Christian, a portion in the hand of every literate—reiterates it. In a day when the role of Christian literature in reaching the masses is rightly emphasized, certainly the Book of highest priority is the fundamental document of our Christian faith.

Testimony of the Two Thousand

Where language barriers rendered existent Scriptures unusable or ineffective, Christian missions, recognizing the indispensable role that the Scriptures played in every advance, have translated the Bible. The fact that the Bible, in whole or in part, has been translated into 1,202 languages is otherwise inexplicable. Christians of mature

judgment and deep conviction gave unsparingly of themselves, their time, their means, and some with their very lives, to give the Bible to those who did not have it written in their own language. Ulfilas invented an alphabet for his unwritten Gothic language, translated and published the Scriptures. Jerome left a congregation larger than many preachers' today while he went to the wilderness to fulfill God's call to translate the Scriptures. Eliot translated the Bible for 3,600 Pequot converts and the 24 native preachers who served them. Morrison risked his employment, the death penalty for his language helper, and suffered years of separation from wife and children, in order to complete the Bible in Chinese. Today over two thousand others, laboring in revision and pioneer translation with many missions on every continent of the world, bear testimony to the priority the Church is giving to vernacular Scriptures.

No Time To Slacken the Pace

God grant that the Church as a whole, and individual members of like conviction to those just mentioned, may rise to the opportunity of the hour to put the Scriptures into the 2,000 languages yet remaining without it. With skills of scientific linguistics harnessed

George M. Cowan, president of the board of directors of the Wycliffe Bible Translators, Inc., has been a staff instructor at one or another of the Institutes of the Summer Institutes of Linguistics since 1943. He is a graduate of McMaster University, Ontario, Canada, and holds a Th.M. degree from Dallas Theological Seminary and an M.A. degree from the University of North Dakota. He has assisted in setting up Wycliffe courses in Canada, England and Germany. He is the author of numerous linguistic and ethnographical articles.



to missionary effort, increased availability of on-the-field consultant help for translators, and the unparalleled opulence of great sectors of the Christian church, this is no day to slacken pace or be sidetracked into building steeples heavenward. The Church's commission reads outward "to the uttermost part" and "to every creature." It may be now or never for many of earth's tribes.

Foundationally Indispensable

Providing the Scriptures for those still without them is not the crowning achievement of missionary endeavor. The Bible is not the final block in the building, the keystone of the arch. No. It is the foundation upon which all else is built. God's work must be done in God's way, with God's tools, and built on God's foundation. No truly scriptural, lasting, and genuinely indigenous work is possible until the Scriptures are available in the language of the people. So long as the Church in any culture is dependent upon the truth as mediated through and interpreted by a foreign missionary, using a foreign Bible, it does not have its own roots laid directly on the sure foundation of the Word of God. So long as individual believers are not drawing spiritual nourishment for themselves directly from the Word, they are immature, spoon-fed Christians. So long as the ministry is simply remouthing what it has been taught, but which it has not dug out of the Scriptures for itself, it cannot help but be superficial. So long as the missionary-founded church does not have the same full resources God gave the early church, then those who brought it to birth have been negligent in not providing for others the truth in the same measure in which they received it, and which they find indispensable to their own ministry. Our task is not complete when we bring a man to faith in Christ. We are to "present every man mature in Christ Jesus" (Col. 1:28). This in the planned economy of God is impossible without the Scriptures.

Nor is it enough to translate and publish the Bible. Certainly we must begin here. Believers must be trained to obey it, to apply it in making life's decisions, and to explain it to others. Individual and corporate patterns of conduct must be worked out that will conform to and apply Biblical principles within the cultural milieu of each believer. Next to the Church's negligence and complacency about provid-

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'Advanced' vs. 'Primitive'

For the most part, as was to be expected, the spread of Christianity has been most rapid among people of "primitive" cultures. For many centuries they have been less resistant to the impact of "advanced" cultures than has been one "advanced" culture to another "advanced" culture. Their religions have yielded to a "high" religion much more readily than has one "high" religion to another. Here we note the ease with which Islam quickly won the allegiance of the majority of the Arabs and recall that at the time of Mohammed most Arabs had a religion not far removed from "primitivism." We bear in mind, too, the fact that the conversion to Buddhism of Ceylonese, Burmese, Tibetans, and Mongols occurred when the religions of these peoples were not far removed from animism. In contrast, in India, where it faced Brahminism (Hinduism), which mixed animism and crude polytheism with profound philosophy, Buddhism was eventually absorbed and all but disappeared, and in China, where the ground was pre-empted by the indigenous Confucianism and Taoism, it never succeeded in eliminating its rivals but simply gained acceptance as one of several faiths. In somewhat similar fashion, Christianity has latterly gathered converts most extensively among folk of "primitive" cultures, aided by the disintegration of these cultures induced by other forms of impact from the Occident.

—*Kenneth Scott Latourette*, *Challenge and Conformity: Studies in the Interaction of Christianity and the World Today*, 1955, *Harper, New York*.

Unity by Defeat

We cannot reach unity by the road of broad-minded tolerance, in which our dissensions are belittled and it is said that "there is, of course, some truth in both Catholicism and Protestantism." Nor can it be reached by the road of narrow confessionalism, in which we are sure that we have the truth ourselves and expect the other

man to abandon his views. The road to unity rather begins when we realize that the truth is not a church doctrine, a system, dogmatic theses or a book, but a person, Jesus Christ, and when we recognize that the truth is not something we can control. The road to Catholic-Protestant unity will not be attractive to any of us, for it will not lead to victory for our party or our opinions. On the contrary, it will be a road of defeat and surrender, not of one party to the other, but for both parties to Him who is the truth.

—*Professor Kaj Baagö*, *Danish Missionary Society's Yearbook*.

Supernatural Message

The revelation of God in Jesus Christ and as recorded in the Scriptures is uniquely supernatural, for its source is none other than God Himself. However, God's Spirit communicates with men today, not in the same way as in the full, complete, and final revelation as contained in the Biblical witness, but in the fact that His "Spirit bears witness with our spirit that we are the children of God" (Rom. 8:16). Only by the supernatural activity of the Spirit can men possibly experience for themselves the transforming grace of God. This means that all that we have said previously about our communicating the message of life is in a sense only figurative speaking. We ourselves do not communicate this message; we only bear witness to its truth, for it is the Spirit of God that directly communicates and mediates this divine word. The encounter which men have is not merely with an idea, but with God himself. Hence the communication in which we are involved is not only supernatural in content (in that it is derived from God); it is also supernatural in process, for the spirit of God alone makes this message to live within the hearts of men.

—*Eugene A. Nida*, *Message and Mission: The Communication of the Christian Faith*, 1960, *Harper, New York*.

(Editor's Note: Sensitive Christians must concern themselves with ways and means by which their faith is shown to have significant connections with their places in society—as workers, managers, teachers, writers, artists, voters. This in turn calls for new forms of interconnection between clergy and laity. One attempt to meet this need in South India was described for us by a friend who was present at a convention where the editor was speaking. Our request for a concise account of this undertaking produced the report that follows. Dr. Ten-Brink, a Reformed Church missionary in the Church of South India, serves as program secretary of the enterprise he describes.)

The mission of the Church is God's mission of life to a dying world. As Jesus said to His disciples on the Mount of Olives, "This gospel of the kingdom will be preached throughout the whole world (*oikoumene*), as a testimony to all nations; and then the end will come" (Matt. 24:14 RSV). The evangelical message is to be proclaimed with a sense of urgency in the whole ecumenical realm, as the end of history and Christ's coming-again are fast approaching.

The great outpouring of missionary witness in the last 150 years has re-

sulted in horizontal expansion of the Church throughout the world. Now God is calling the churches that have come to birth through the preaching of the Word to a new kind of evangelism in depth, a vertical penetration of every level of society with the Gospel. Christians all over the world are called to "take every thought captive to obey Christ" (II Cor. 10:5 RSV), and to claim every area of man's life in the modern world for the lordship of Christ.

Out from the Center

This concern for a fresh proclamation of the Gospel in the new situation in South India has drawn together a group of Indian Christian leaders in Bangalore. Their seeking together for the will of God has borne fruit in the establishment of the Ecumenical Christian Center. It is the purpose of the center to provide facilities and leadership for Bible study conference for both clergy and laity for the renewal of the life and witness of the Church. The Rev. M. A. Thomas was appointed full-time director. He is a pastor of the Mar Thoma Syrian Church with wide experience in India, England and America.

From the beginning, the Ecumenical Christian Center has been a venture of faith. The director accepted his appointment when there was no money to support him. God has blessed this act of faith by providing not only for staff needs and program costs but also the money required for the purchase of land on which the center is to be built. His blessing was also manifest in the provision of staff by churches which are short of pastors and which find it difficult to release the services of experienced men.

What began as the vision of a few farseeing individuals is now backed by most of the major churches of South

India. The affiliated churches and Christian institutions make use of its facilities and plan its policies and program through their representatives in the governing council. The center has also won the recognition of the National Christian Council of India as a worthwhile venture which meets a real need in the work and witness of the various churches in South India.

With the cost of maintaining existing work in the Christian missionary enterprise rising, it is very difficult to raise funds for new ventures. But the God who called this Christian center into being has provided thus far for its needs. Indian Christians who have seen the importance of this work have already raised more than 1,000 rupees for it within India. Christian friends and churches in America, Germany, England and Australia have shared in this work through their gifts and their prayers. Much more is needed to support the work of the center and to erect the buildings that are needed. Knowing the faithfulness of God in the two years of planning that preceded the birth of the center, and realizing this even more in its first year, the center goes forward in faith, trusting that the God who has begun a good work will also bring it to completion to His glory.

True to Its Calling

In the first year of struggle to make this dream of a Christian center a reality, the staff has tried to keep foremost not the physical needs but the purpose for which it was called into being. That purpose is work and prayer for the renewal of the Church in its life and witness in the world.

To this end a conference on "The Christian Ministry to Industrial Areas" brought together Christian factory man-

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The Rev. Dr. Eugene L. Ten-Brink is a missionary of the Reformed Church in America serving in the Church of South India. He is on furlough after completing a term in Vellore as pastor of the church which ministers to the Christian Medical College and Hospital. He will return to India in June 1964 as program secretary of the Ecumenical Christian Center, Bangalore, India.

A VENTURE IN PENETRATION

By Eugene L. Ten-Brink

WORLD VISION DATELINE

JANUARY 1965



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The great cry of our heart is that God will help us to be ready for whatever He has for us this year. —Bob Pierce

It's Moving Time on the Han

At the edge of Seoul, Korea, on the banks of the unpredictable Han River, several hundred destitute families have lived in hovels for months on end. Their improvised shacks have been repeatedly wiped out by flood, but when the floodwaters have receded, these people, who have no other place to live, have returned to erect their shoddy shelters once again.

World Vision has gone to these people with help in the past. A small group of believers has grown out of this unlikely river bank, and a small church has been started.

But the dream of World Vision workers and missionary colleagues has been to relocate these families in a better place where there will be no threat of floodwaters and where there will be the security of a permanent home and work to do.

This fall, World Vision began assisting in an ambitious pro-

gram of relocation, moving between 40 and 50 families to a farming area 60 miles south of Seoul. There a community is being built. (One of the first buildings will be a chapel.) The relocation work has the approval and cooperation of the Korean government.

World Vision has set a \$20,000 minimum on the expense of moving the first group. Some World Vision friends have already given liberally to this important work of relocation. More money is needed, however, so that the big moving job can be completed. There are approximately 250 families who still need to be moved. Will you help these people into a new home and into a new life? Send your gift to World Vision, Box O, Pasadena, California 91109.



An old woman who lives along the Han River near Seoul gathers her share of rice into a piece of cloth while others wait their turns. This shipment of rice was provided by a friend of World Vision. World Vision is trying to aid these people further by helping to relocate them in farming areas away from the river banks where they have lived in utter destitution for long months.

WESTERN UNION

The following cable was received from Dr. Paul S. Rees while he was still serving at the series of three pastors' conferences in India and West Pakistan:

Kerala, South India, conference a solemn time of heart-searching in light of Asia's immense needs and Kerala's troubled mood. Because of restricted facilities, invitation limited to ordained pastors. Seven hundred present including bishops and synod presidents. Effective work done under God by [Bishop Enrique] Sobrepena on Evangelism; [Dr. Richard C.] Halverson on the Involvement of the Laity, and [Dr. Frank] Gabelein on Expository Preaching. Dr. Pierce greatly missed and fervently prayed for. Much smaller, but equally significant, conference now in progress in West Pakistan. Grateful to World Vision supporters for their prayers.

Cover Photo: Dateline

A gift of \$200 from a friend of World Vision supplied a measure of rice for the destitute people who live along the Han River near Seoul, Korea. Here an old man sits in the door of his house as a representative of World Vision pours out a share of the staple food. It is from hovels like this that World Vision is helping to move these people into farming communities where they will have a permanent home, food to eat and work to do.

WORLD VISION DATELINE VOL. 1 NO. 11 JANUARY 1965

Published monthly by World Vision, Inc., a non-profit religious corporation. Business office: 117 E. Colorado Blvd., Pasadena, California 91101. Subscription is free. All correspondence and changes of address should be sent to: World Vision, Inc., Box O, Pasadena, California 91109. Canadian address: World Vision of Canada, Box 181-K, Toronto, Ontario, Canada. Send change of address at least 60 days in advance of your moving date. Make sure to enclose address label from a current copy along with new address.


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Application to mail at second class postage rate pending at Pasadena, California.

Member of the Associated Church Press and the Evangelical Press Association.

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
U. S. Senator Frank Carlson
The Rev. Cliff Barrows
Dr. Paul S. Rees



Five Years of Neighborliness

Forty-eight needy children near Chapingo, Mexico, are being sheltered and supported by the Mexican Fellowship which this month is celebrating its fifth anniversary.

In these five years, four adobe walls without a roof have become a cement block building for church services. The center section of an orphanage has been built, and an addition to the orphanage is under construction. When the building is completed, it will house 100 children. In time, there will be a chapel, machine shop and houses for the national workers and missionaries.

All of this came about after Dr. B. H. Pearson, president of World Gospel Crusades, and Kenneth J. Stroman, World Vision staff artist, went 75 miles south of the United States border

to Chapingo, Mexico, to hold gospel meetings in the summer of 1959. There they found the people dying of malnutrition and tuberculosis. Water had to be carried for a mile. Crops were inadequate. Ragged children were playing in the dirt.

Ken Stroman and his friends formed the Mexican Fellowship and began making weekly trips to Chapingo. They took south literally tons of food, clothing and vitamins. Meetings were held in an adobe shack. Abandoned children were brought to them, and they were forced to open an orphanage.

This independent expression of Christ's concern is an example of what North American Christians can do when their hearts are touched with the needs of their "neighbors" to the south—and everywhere.

THANKS for a VISION...

Kim Myung Kook had a mission to perform. He must get to the airport to greet Dr. Bob Pierce on his arrival from Japan. Kim Myung Kook knew Dr. Bob was coming for the dedication of the Children's Hospital near Seoul. He wanted to see him once again.

The young man was dressed in the uniform of the ROK army. Just months before, he had graduated as the top student in mathematics among 1800 fellow students at Sung Kyoon Kwan College. Years before, in the aftermath of war, the young man had been dressed in the rags of a homeless orphan. World Vision had taken him in. Sponsors in the United States had taken him to their hearts. He had grown up to know the Lord and to desire to serve Him.



Dr. Bob Pierce and Kim Myung Kook bow in prayer together in their meeting at the Seoul airport. Kim Myung Kook was one of the early orphans taken in by World Vision.

Now at the airport, he clasped the hand of the man who had helped make all of this possible and together they bowed in thankful prayer—an American man and a young ROK soldier whose lives were bound together because of Jesus Christ and His love and because of a worldwide vision of what His love can accomplish.



The 20-mile ride from Kaohsiung to the Pingtung Hospital, Formosa, is a rough one in an old jeep. But it is even rougher for this child—just operated on—who must ride in the front seat of the jeep and feel each bump more acutely than before. There is no ambulance to carry him with a minimum of joggling. The old jeep is the only fast way to get him there now. An ambulance is badly needed.



HOME for the HOMELESS

One of the sad aspects of the world's exploding population is the large number of unwanted children born to unwed mothers. Brazil has its share of these hapless little ones.

In November, Emergency Mission of the Month funds went to build an orphanage for some of these children in northern Brazil. Miss Noa Arruda, a consecrated public school teacher, was appalled by the number of children of unwed mothers. In her time of prayer, she felt called of God to establish an orphanage for them.

The equivalent of a city block was given to her, as well as the required legal papers and money for the required fence. With this start, B. H. Pearson of World Gospel Crusades appealed to World Vision to build the orphanage. World Vision felt that a baby's need for a home was the type of emergency God would have it meet, and so EMM money was forwarded to Miss Arruda. The first building will house Miss Arruda, her assistant and 10 children. There are plans to eventually care for 200 children. They will be given security and the knowledge of the Saviour.

In a world full of needs, Brazil has its share. The average income is \$50 per year. It has the fourth highest mortality rate in the world. Fifty per cent of its people are illiterate. But there is religious freedom, and Christians are free to show little ones that God is "the helper of the fatherless" (Psalm 10:14).

World Vision FILMS

The following films are now available:

DEAD MEN ON FURLOUGH, THE FLAME, OF SUCH IS THE KINGDOM, OTHER SHEEP, NEW CHINA CHALLENGE, THE RED PLAGUE, AND A CRY IN THE NIGHT. (World Vision's latest release, "SO LITTLE TIME" is available under a special policy of a free will offering with a \$35 minimum).

Write today for a descriptive brochure of World Vision films.

WORLD VISION FILMS 117 EAST COLORADO BLVD. PASADENA, CALIFORNIA



In Need of a Friend

At the close of the old year, 1300 orphans in World Vision homes in Korea and elsewhere were still without sponsors to love them and care for them.

I'll join you . . .

. . . as a sponsor for homeless children. Enclosed is my gift of \$10 (\$11 in Canada) for my first month's participation.

Name _____

Address _____

City _____

State _____ Code _____

Mail to: World Vision, Box O, Pasadena, California.
In Canada write: World Vision of Canada, Box 181-K, Toronto 12, Ontario.

Each of these little ones wants a friend from across the sea to whom he can look for love and regular help. You can be that friend for \$10 a month (\$11 in Canada) and can bring much happiness to him with little gestures of friendship throughout the year.

Why not clip this coupon today and begin to be a friend to a homeless, lonely child in a far-off part of the world?

Dr. Han on the Airways



To readers of World Vision Magazine and Dateline, Dr. Han Kyung Chik is a familiar person. Pastor of Seoul's Yung Nak Presbyterian Church and a conference speaker here in the United States, Dr. Han is often the first one to come to mind when one says, "a Korean pastor."

It will be no surprise, then, to learn of another aspect of Dr. Han's work. For seven years, he has had a weekly radio broadcast on HLKY, the Christian broadcasting system in Korea. "The Hour of Hope," as the program is called, features music by the Yung Nak choirs and a warm and winsome presentation by Dr. Han of the claims of Jesus Christ.

The program is aired from Seoul, Taegu, Pusan, Kwangju and Iri. It penetrates into North Korea from some of these points and everywhere penetrates the hearts of its listeners with the Gospel of Jesus Christ.

Together They Give

In Green Acres, New Jersey, this fall, 70 women who call themselves the World Vision Ladies' Auxiliary of Green Acres met to hear more about the work of World Vision and to review the projects in which they have aided.

The Rev. Richard R. Hamilton, World Vision's east coast representative, presented a slide talk on orphanage work.

The auxiliary supports 10 orphans in World Vision homes in Korea and Indonesia and sews clothing for other orphans in Mexico, Formosa, Korea and Hong Kong.

The Green Acres group is not officially connected with World Vision. It is a group of women who share a common concern for the work of World Vision. In other parts of the country, too, women have found an added joy to giving by working together to give what they have and to make what they can for the portion of God's work which World Vision is doing around the world.

GOLD DIGGERS OF 1965

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.

PROSPECT FOR GOLD
in your own home,
and send what you can find to:

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DEPARTMENT

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Pasadena, California

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Toronto 12, Ontario



MONTHLY MEMO

Last month's column was written while I was on a survey trip to areas of the Orient where World Vision has its service ministries. Now, I have been sorting out and evaluating the impressions made upon my heart and mind.

Although I have visited over 50 mission fields, this was my

first trip as a part of World Vision. What a great joy it was to meet and fellowship with other missionary and national leaders who comprise this family.

One haunting impression: It is impossible for us who live in North America to grasp the anguish, horrors and emptiness of stomachs and hearts of millions in bleak areas of the Orient. Two hundred million Indians, for example, live on less than \$3.00 a month. Their diet is rice and pepper water once a day—sometimes one meal every other day.

God has called World Vision to move into the midst of such crying needs. Dr. Bob Pierce has long sensed the vital part medical work plays in meeting these situations head-on. Thus World Vision has had a continuing program of aiding the medical care of children, lepers, the elderly and indigent.

What a great joy it was to see such places as World Vision's Janatha Clinic in the heart of one of the indescribably wretched areas in Calcutta. There a wonderful Christian Indian woman doctor last year treated 29,000 penniless patients. A Christian chaplain serves with her.

In country after country, we visited World Vision-supported medical centers—none pretentious, but all ministering faithfully in Christ's name. They included: a skin clinic in Seoul, Korea, treating lepers and at the same time constantly studying methods of curtailing leprosy; the children's wing of the great Presbyterian Hospital in Taegu, Korea; the children's hospitals in Pingtung and Puli, Taiwan, in Seoul, Korea, and elsewhere.

In each of these, not only is splendid medical care offered but love and compassion are extended in Christ's name, and desperately needy people are pointed to One who said, "Come unto me . . ."

Ted W. Engstrom

Ted W. Engstrom
Executive Vice President

New Center To Have Memorials

Friends of World Vision have asked whether memorial gifts can be given for the World Vision International Center now under construction. The answer is an enthusiastic "Yes!"

Appropriate plaques will be placed in the new building in recognition of memorial gifts of \$100 or more.

Construction of the new International Center, for which ground was broken September 22, is progressing on schedule with occupancy set for early May. Before moving day this spring, World Vision is trusting God to supply the first \$100,000 of the amount needed to pay for the Center.

All gifts for the construction of the Center or inquiries concerning memorial gifts should be sent to World Vision, Inc., Box 0, Pasadena, California 91109.

The site for World Vision's new International Center in Monrovia, California, is a busy place as construction gets underway. The building is scheduled to be occupied in early May.



Bible Course Gets BML Aid

Beginning in November, the Bible Meditation League, with headquarters in Columbus, Ohio, accepted the responsibility for underwriting the Bible Correspondence Course for U.S. armed forces in Korea and also for a portion of the course work which has been World Vision's responsibility in Korea. Marlin Nelson will continue as the guiding hand of this cooperative program.



Air Force to the Rescue

In October 1964, World Vision received approximately 2000 cases of food supplies from the Capital City Rescue Mission of Sacramento, California.

Hal Kemper, director of the mission, designated the food for World Vision because the mission was closing due to a building project in its area.

World Vision wanted to get the food on a ship to Indonesia in a matter of days. However, because of a strike in the Los Angeles area, truck transportation was almost impossible.

A telephone call to the United States Air Force and the Pentagon cleared the way for the Air Force to pick up the food and prepare it for overseas shipment. The supplies made the ship just in time.

For World Vision it was just another example of the Lord's direction and blessing.

LET US PRAY

■ There are always orphans without sponsors to love and pray for them. Please pray for sponsors to care for these little ones, and meanwhile, encircle the orphans' lives with your prayers.

■ Up in the jungles of Brazil, along the borders of the Amazon River, Miss Noa Arruda is building an orphanage for unwanted children through funds supplied by World Vision. Back this God-inspired project with your prayers.

■ World Vision is holding its first Pastors' Conferences in Peru (February 8-12) and in Bolivia (February 15-19). Please pray for the spiritual preparation of the leaders: at both conferences, Dr. Paul S. Rees and Dr. William Fitch, pastor of the Knox Presbyterian Church in Toronto; in Peru, the Rev. Fernando Vangioni; and in Bolivia, Dr. Benjamin Morales. Mr. Vangioni and Dr. Morales are both from Argentina.

Every morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon thy Lord;
Then with the vision in thy heart
Turn strong to meet the day.

—Author unknown

■ World Vision representative in Indonesia, Heini Germann-Edey, has been ordered to rest by his doctor. Please pray for his complete recovery.

■ Be thankful that Mrs. Gladys Donnithorne has been able to take about 40 girls and 40 boys out of the Kowloon Walled City. They now live in a rented hostel. Pray that they may know the Lord and be of value to Him in this world.

■ World Vision is assisting in moving desperately poor Koreans from hovels along the Han River to proper housing. More money is needed for this project. Pray that World Vision representative Marlin Nelson will have wisdom in directing the undertaking.

"And it shall come to pass, when he crieth unto me, that I will hear, for I am gracious" (Exod. 22:27).



If You're Going To Be in Florida...

If you're going to be in Florida between February 8 and 14, World Vision invites you to spend the time with other vacationers at the Biltmore Terrace Hotel, Miami Beach.

That is the week for the "Miracle of Missions" conference where you can combine recreation and relaxation with stimulation of your interest in missions around the world.

Speakers for the conference will be Dr. Richard C. Halverson, acting president of World Vision; Dr. Ted W. Engstrom, executive vice president; and Dr. Ralph Mitchell, president of the Biltmore Terrace.

This is your last opportunity to make a reservation for this special conference. Write to Biltmore Terrace Hotel, Ocean at 87th Street, Miami Beach, Florida. Be sure to indicate that you want to make reservations for the "Miracle of Missions Week" sponsored by World Vision. For further information, write to Evon Hedley, World Vision, Inc., Box O, Pasadena, Calif. 91109.



Kazue Komiya, one of World Vision's orphans at the Kobo Cottage, "opens up wide"—both eyes and mouth—as she eats heartily from a U.S. sailor-friend's plate. Kazue Komiya is sponsored by Mrs. Herbert Eberhardt, 208 Pope Ave., Winona Lake, Indiana.

WHO Should Make A Will?

IF YOU ARE AN ADULT you should be concerned about a will. Everyone who has reached legal age may be considered as having an estate.

IF YOU ARE A WIDOW, or live alone without any family you need to make a will to avoid State appropriation of your property.

IF YOU ARE A SINGLE MAN you need to make a will to stipulate the disbursement of your property in the manner, and toward the interests that have concerned you during your lifetime.

IF YOU ARE MARRIED AND WITHOUT CHILDREN, but have near blood relatives you need to have a will to protect your wife's full inheritance.

IF YOU ARE MARRIED AND THERE ARE MINOR CHILDREN you need a will to protect the children by means of a trust, trustee and/or a guardian.

IF YOU ARE A CHRISTIAN you have an added responsibility to be a good steward of God's material blessing upon your life.

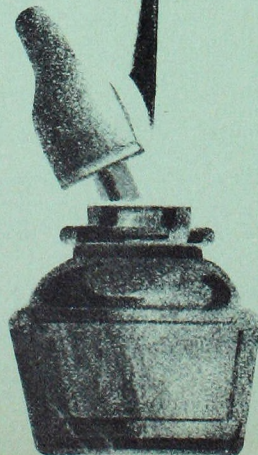
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Letters to 'Box 0'

Gift from Korea

Please accept my little money for the poor orphan in Korea. I am ashamed of such a small amount. I am a Korean and arrived in this country last March. I worked with the National Council of Social Welfare in Seoul, Korea. I knew your spirit and humanitarian love and deep interest in the welfare of children. You have greatly helped the children of our country. I hope your charity work will prosper and be successful. I truly appreciate your sincere efforts extended to the needy children of our country.
Oakland, Calif. Jung Yearl Choe

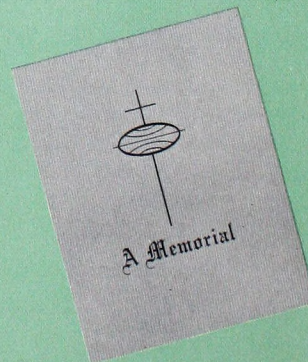
A Share for Indians

This \$3.25 is for any Indian Christian family, perhaps a minister, that you feel led to give it to. I am sacrificing 10 cents a day for this family so there will be at least \$3.00 a month for them. Every time I buy ice cream cones or cat food, I will put an equal amount in my \$3.00 sacrificial fund. I really shouldn't say "sacrificial" because I'm not hungry like so many people are. I'll just call it "Christian sharing."
Litchfield, Mich. Mrs. Jennie Johnston

Needed: 200 Copies

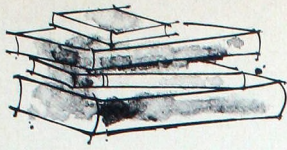
Just a few lines to let you know that I appreciate your world-wide program. I wish to let my neighbors and friends in on the good news. At one time you sent me 700 copies of World Vision Magazine for distribution through different churches, and I think they have done a lot of good. Our own congregation sponsors four orphans and we have regular Korean relief drives. Now you have cut me down to about 25 copies of Dateline. If at all possible, please increase to 200 copies. . . .
Grand Rapids, Mich. Martin Wynsma

*When a friend or loved one
dies, why not send
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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.



REVIEWERS REPORT

Thoughts on the Futile Stigma

Slavery, Segregation, and Scripture, by J. Oliver Buswell, III (*Eerdmans, Grand Rapids, Mich.*, 101 pages, \$2.50) is reviewed by Edward John Carnell, Professor of Ethics and Philosophy of Religion, Fuller Theological Seminary, Pasadena, Calif.

This book might more accurately be entitled *Slavery, Segregation, Science and Scripture*, for actually more space is given to science than to Scripture, and none is given to detailed, scholarly exegesis of Scripture.

Nonetheless, this is a very interesting volume. The connections between chapters are sutured with such skill that the book almost reads like a novel. First, the breakdown of the case for slavery is dealt with. Then the charge is successfully made that the case for racial segregation is a disguised version of the original case for slavery. Two theses receive primary attention: first, that contemporary science has exposed the folly of trying to establish the inferiority of any particular race, and specifically the Negro race; and second, that the individual worth of an individual is a product of his cultural learning and his spiritual relation to God.

The author sets forth an impressive collection of quotations, but closer inspection shows that a good many of these quotations are quotations within quotations; which means, in other words, that the author did not research all his material from primary sources.

Perhaps the most shocking quotations are those which review the kind of arguments which Christians used in their defense of slavery prior to the Civil War. Since the Negroes were presumed to be the offspring of Ham, the curse upon Ham was a curse upon the Negroes. Negroes are black in both heart and skin (so the defenders of slavery thundered), and thus they were ordained by God—through a sort of natural law—to suffer as slaves. The white slave owners strutted around with the self-righteous notion that they formed a superior race, a notion which science has invalidated.

When the slaves were freed, however, the conceit of the white man

merely shifted to the hypothesis that God had ordained the human race to live each with his own kind. Thus, the social segregation of the Negro was demanded. Cunning strategies were used to see that the Negro's opportunities for advancement were kept at a minimum. And since these strategies are still being used, we have a kind of civil war to fight at this very hour. The author of this book has made a noteworthy contribution to the battle.

But if a reader thinks that all problems have been solved, he is sadly deceived. For example, the author blushes a bit when he speaks about the issue of mixed marriages. Although he forthrightly defends the principle that mixed marriages are valid on both scientific and biblical grounds, he realizes that a question of prudence is involved; for society tends to frown on the marriage of a black person and a white person—not to mention the frightful social handicaps suffered by mulattoes. He therefore chooses to sweep the question under the rug by the use of literary generalizations: "It is not intended here to treat lightly the very real nature of the preference for one's own race in marriage. It is only intended that the negative consequences must be seen as existing solely within the society in which interracial marriage takes place; not in the marriage itself" (page 71).

Again, and much more seriously, the author is not consistent in his determination to make desegregation an imperative. "We deplore the position of those who teach or imply that unless one integrates one is 'not Christian.' Despite a distinctly antisegregation emphasis, this book does not advocate integration simply for integration's sake. It is conceivable that racial integration in some congregations could cause more problems than it would solve" (page 90). This may be true because not all things are expedient; but unless *exact conditions* which justify exceptions to desegregation are defined, the door will be opened for any and all segregationists to validate their practice as both Christian and scientific. And since the author makes no attempt to define these conditions, he jeopardizes

the excellent principles which he has so energetically defended. This is too bad, for these principles, despite their rather loose connection with a scholarly handling of Scripture, are exactly what we have seen fit to call them: *excellent*.

'Evangelicos' in Fiction

Counted Worthy, by Isobel Anderson (*Moody Press, Chicago, Ill.*, 1964, 192 pages, \$2.95), is reviewed by Dorothy C. Haskin of World Vision staff.

This is a delightful, precious story of Colombian Christians. Although it is fiction, it is based upon actual events in the lives of *Evangelicos* as Protestants are called in Colombia. (Letters by the writer telling of the incidents are in the World Vision files.) The leading character Miquel, when converted, leaves a life of immorality to return to his wife, Carmen. Complications arise when Maximo, eldest son by his former mistress, comes to his father for help and is converted. The lives of Miquel and his friends are contrasted with the lives of the unconverted against a richly pictured background of national life in Colombia.

The North American Christian, with his life of comparative ease and freedom from persecution, will be moved by this day-by-day account of the price contemporary Latin Americans must pay for their faith.

The writer, Isobel Anderson, and her husband, Elof Anderson, were TEAM missionaries in Colombia for 20 years. Their intimate knowledge of the people and customs of the country is reflected in every page. Mrs. Anderson writes with an easy, readable style.

Counted Worthy would be enjoyed by young people and adults alike. Romance, adventure, love, hatred, the Gospel—all are woven into the exciting pages.

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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THE EMERGING SHAPE

continued from page five

nation and joined a denomination which bore responsibility for its own members. Each left a congregation responsible for a known area of a city and joined a congregation that had no parish boundaries but served a "clientele."

The results of this bit of American church history were many and subtle. But one of the most significant results appeared in the overseas mission of the Church. Each Christian body in America soon began to stake out areas for witness abroad. In effect, we exported not only the Gospel but our peculiarly American brand of denominationalism at the same time.

For a time, this fragmented mission abroad seemed to cause no harm. But the time was bound to come when the national believers would wonder why they had to preserve the separateness of the overseas fellowships. When Swedish Lutherans, Danish Lutherans and German Lutherans, whose separate church life in America was largely the result of a language barrier among the early immigrants, duplicated their churches abroad, what made their distinctiveness meaningful? And why four kinds of Presbyterians, and 10 kinds of Baptists? Nondenominational boards found that as soon as the pioneering phase abroad moved into the church-founding phase, they faced all the problems which they had originally hoped to avoid.

The growing national unity and self-hood of Europe's colonies which led to independence movements also made the divisions of the national church appear intolerable. Western church buildings, western music, western styles of worship, western religious institutions—all made Christianity appear to be a foreign import. But to survive, the Church had to become Indian in India, Brazilian in Brazil, Thai in Thailand. More important, the pressure of non-Christian religions on the tiny body of Christians in many lands compelled Christian fellowships to unite for effective evangelism.

As a result, there began to appear overseas such ecumenical bodies as the Church of South India, the Church of Christ in Indonesia, the Church of Christ in the South Sudan. What is often overlooked is that many pioneer missionaries *began their work in precisely this spirit*, leaving all Western denominational titles on the dock in

America. The mission to Amoy Province in China, for instance, created from the beginning a truly Chinese church which sought to encompass all the confessing Christians in the province.

This trend toward unity overseas confronts many hazards. But it is entirely understandable against the background of the pagan pressure on a tiny fellowship. We in the West must trust the power of the Holy Spirit to guide our brothers overseas and give them freedom to obey the Spirit's promptings without threats of financial reprisal or disapproval from those abroad who seek to help.

The New Look at Home

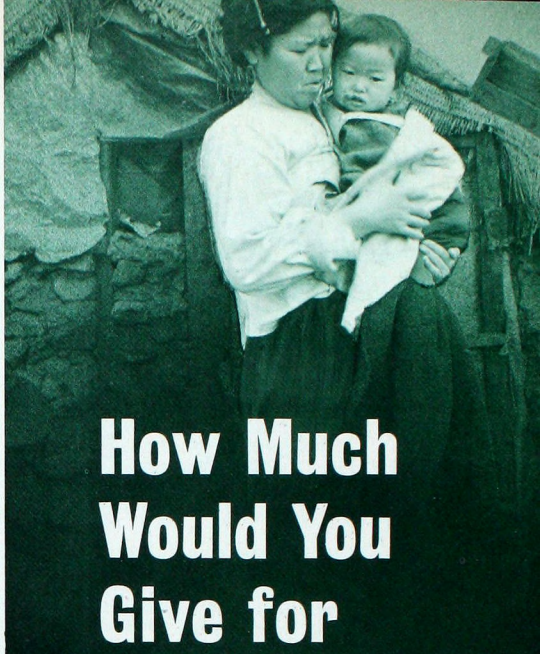
One of the most interesting results of the new partnership between the newer churches abroad and the older churches at home is the appearance of a new sense of common involvement in mission. American Christians have come to think of missionaries as specially called and trained persons who go someplace to witness. Missionaries travel to some other land, from "Greenland's icy mountains to India's coral strand." Missionary work is always "over there" in the "regions beyond." And part of the romantic view of missionary work involved learning a new language, living in a new climate, surviving in the midst of bizarre customs.

The shrinking of our planet under the drone of jet aircraft and as a result of instantaneous wireless communication has put a time limit on the whole mentality. The mission of the Church is one. God so loved *the world* that he gave his Son. The missionary is sent overseas to do what we should be doing at home. When he returns and we ask, "How is the mission going in Iran?" he replies and then asks, "And how is the mission going in Berkeley?"

Mission-at-a-distance can become a substitute for mission around us. Evangelism among Negroes in Africa can become a substitute for evangelism among Negroes in one's own city. Building daughter churches abroad can become notches in one's belt to cover up the dismal fact that no daughter churches have been created in one's own city.

The mission of Jesus Christ is one. And every Christian is a part of that mission. As we catch this world vision, we shall see that *what we do abroad is simply an extension and an overspill*

continued on page twenty-four



How Much Would You Give for

FREEDOM?

Many of those who fled the Communists in China and North Korea were people of means. They had prosperous farms or businesses, comfortable homes, enough to eat.

But they left everything they owned and fled with only the clothes on their backs because they would not accept a Godless, atheistic religion.

Having no money, no homes and no jobs, they build mud hovels along the river bank because the land is free there. All day long, they dig through the dirt and debris of an abandoned army dump, searching for bits of metal and glass to convert into a few pennies' worth of food.

By purchasing an *annuity* in any amount from \$250 up, you can help move these people to "higher ground" both physically and spiritually. World Vision is helping to establish them on farm land where each family will have a plot of ground and a house and where missionaries can acquaint them with the love of a Heavenly Father who valued the freedom of their souls so highly that He gave His Only Begotten Son to save them.

Send for the FREE booklet today, "Your Guide to Faithful Stewardship," and learn how you can help.

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address _____

city _____

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THE EMERGING SHAPE

continued from page twenty-three
 of what we do at home! If it is not this, it is in part phony and under judgment.

This means, however, that the American congregation, having no parish boundaries for which it bears responsibility, must bring its "clientele" mentality under judgment and stop regarding itself as a fellowship based on compatibility and social homogeneity. It must take a new hard look at its own immediate neighborhood and learn to feel responsible for the total need of the people right around its building. It must get the fat out of its program and set aside much activity that is only a servicing of members. And it must thrust out into American life with a vigorous effort of gospel proclamation and gospel action.

In so doing, it may discover that something of the "culture shock" experienced by "foreign" missionaries will be felt at home! There may well be a new "language" to be learned, the language of a world to which the Church has not listened very intently. There may well be conduct and customs which cannot so repel Church members that they become paralyzed by fear of contamination. There may even be a growing hostility between the Church and the society around her—even in America—when it is discovered that a faithful and energetic proclamation of New Testament Christianity does not always support the *status quo*.

The Christian lives "between the times," between the first and second advents of Christ. This special period of time is the age of mission. The Christian looks back to the Cross and the Resurrection. He looks ahead to the consummation of God's gracious purpose at the end. Meanwhile, he obeys the Great Commission.

But if the age of mission should

stretch on ahead for another hundred years, what might the pattern of the Church's mission be?

In another hundred years we may well see the Church firmly rooted in every land on earth, training her own leadership, witnessing to her own fellow-nationals, developing an expression of the Gospel native to the culture around her. Since the Church may well be stronger in some lands than in others, there will doubtless be a flow of assistance from the stronger areas to the weaker areas. But the assistance will respect the full equality in Christ of Christian communions in every land.

Or have we underrated the pace of change? Will the development of industrial technology obliterate many of the differences among nations and produce a homogenized world society? Will the national borders lose much of their significance as more and more problems require regional or even world solutions? Will the Communist tyranny which so deeply violates the nature of man as God made him finally come under judgment and give way to newer opportunities, and perhaps newer forms of tyranny? Will the winds of renewal now discernible in the Church of Rome finally break the centuries-long "wall" that has divided those who have confessed their faith through the Apostles' Creed? Will the hardening of the mood of unbelief and sensate secularism put the Church "under the Cross" all over the world? Will the ancient religions of the East threaten to engulf the Church with a new and subtle syncretism and isolate those who maintain the uniqueness of Jesus Christ?

This we know: God is Lord of the future. The world is in his hands. Human sin will continue to be relevant. And the presence of the Holy Spirit will guide the Church in shaping its mission to meet all the challenges of a changing world.

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continued from page twelve

agers, industrial workers and pastors who minister in industrial areas. Through Bible study, reports on Christian work in industry in other parts of the world, studies on the industrial situation in India, and through speaking the truth in love to one another across the gulfs fixed between managers and workers, clergy and laity, the participants widened their perspective into fresh visions of the role of the Christian in the midst of the technological revolution.

'Until We All Attain . . .'

At the time of this writing, a conference is scheduled to bring together Christian editors and journalists from both Christian and secular periodicals to help them to see their calling in the light of the purpose of God and to use it for a witness to the Gospel. Thus the Ecumenical Christian Center is being used by God "for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:12, 13 RSV).

POINTS

Eighty-five per cent of all Latins won to Christ are converted as a result of buying a Christian book, paper tract, or Bible, and being convicted of sin because of it.
—Kenneth Strachan

All that I had, He took! All that He had has been given to me in Christ!
—Subodh Sahu

If you read history, you will find that the Christians who did most for the present world were those who thought most of the next.
—C. S. Lewis

Foreign missions are not an extra; they are the acid test of whether or not the Church believes the Gospel.
—Lesslie Newbigin

The Christian faith cannot be inherited; God has no grandchildren.
—L. Nelson Bell



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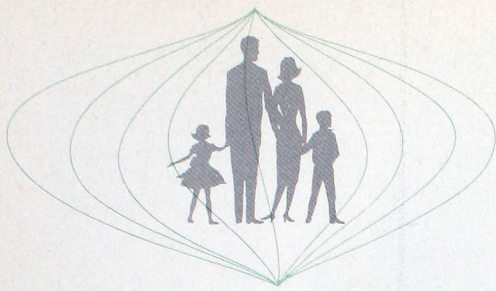
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THE GLOBE AT A GLANCE

Prayer Seen as 'Lost Art'

The role of prayer as a Christian "power" in helping to solve domestic and international issues was stressed at the annual meeting of World Gospel Mission.

Delivering a major address at the convention in Canton, Ohio, Dr. Roy S. Nicholson of Central (S.C.) College, an elder of the Wesleyan Methodist Church, asserted that prayer is fast becoming a "lost art" among many Christians.

With the world so "power conscious," he said, "Christians need to be alert to the powerful possibilities available to them through prayer."

He said the Bible "is filled with the records of men and women who prayed—and things happened. Those incidents are true and since they are true they challenge us to avail ourselves of the power that comes through prayer."

Scores Consensus Ideal

Delegates to the Asia Lutheran Conference in Ranchi, India, were told by a U.S. theologian that the existence of different kinds of Christians is "not necessarily a sin."

"What is sin," said Dr. George W. Forell, professor of Protestant theology at the State University of Iowa, "is that these differences lead to dissension and quarreling."

The German-born theologian said that the history of the church "should teach us that Christian sub-groups have always existed and that the tensions between them have frequently been creative."

Warning against an over-emphasis on theological consensus and theological absolutism as ideals of the ecumenical era, Dr. Forell contended that

RANCHI—Chinese editor Andrew Hsiao told the Asia Lutheran Conference in this Indian city that the "No. 1 problem" for Asian churches is the lack of competent personnel trained in the use of modern mass communications media.

JERUSALEM—Pre-high school examinations throughout Israel require applicants to write compositions of a religious nature. Jewish students are asked to write about Joshua's personality and feats; Christians are told to

submit a composition about St. Paul; and Moslems must prepare a theme on Caliph Omar Ibn-el Khattab, the 7th century conqueror of the Holy Land.

PASADENA—Mrs. Dorothy C. Haskin, one of America's most prolific writers, begins this month her second quarter century of writing. Now serving as World Vision Magazine's editorial researcher, Mrs. Haskin has written more than 4,500 articles for some 300 publications and has written, researched or

over the centuries "the effort to produce the official standard version of the Christian faith has threatened to confine the ever-new dynamic of the Holy Spirit to the theological formulae of a certain age and a certain place."

The Lutheran witness to the real presence of Christ in the Holy Communion, Dr. Forell said, is not "theological hairsplitting" but "the key to a faithful understanding of man, the Church and the Scriptures."

University 'Interreligious' Church

Britain's first interreligious church, with facilities for Anglican, Free Church and Roman Catholic congregations, will be dedicated next June at Keele University in Staffordshire.

A similar "unity church" for the three bodies is also planned for London Airport at a later date.

The Keele University church will have three chapels grouped around a central altar. Work is already well advanced on the building which will cost about \$235,000. Each church will contribute toward a university appeal fund which will finance the project.

Discuss Problems of Mission Groups

Fifteen mission leaders and students met at the Cicero (Ill.) Bible Church for a discussion of the problems facing student missions groups in Christian colleges and Bible schools. The talks were described as "unofficial and frank."

The meeting was hosted by the Missionary Union of the Moody Bible Institute. The Union's president, Tom Chandler, had called the meeting on behalf of himself and five other student leaders from Moody, Wheaton Col-

lege, Columbia Bible College and the Southeast Regional Student Foreign Mission Fellowship.

Asian Churches Seek Own Course

As an increasing number of Asian countries send out their own missionaries it becomes imperative that the conditions of their work, salary, terms of service and similar factors be determined by agreement between the "sending" and "receiving" churches.

This statement was included in a report presented in Jaffna, Ceylon, at a staff meeting of the East Asia Christian Conference. The report said Western mission boards may be providing financial support for their work but that it is "basic to the integrity of the whole Asian missionary enterprise" that the arrangements be made between the churches directly involved.

Cameroun Churches To Seek Unity

Attainment of "organic unity . . . as soon as possible" has been pledged by delegates of three Cameroun churches in Koumba.

The pledge was made by 21 representatives from the Presbyterian Church in West Cameroun, the Evangelical Church of Cameroun and the Presbyterian Church of the Cameroun.

"We believe that the unity to which God is leading us will make the Church in Cameroun a more effective instrument for accomplishing His will in the world," their statement said.

Sees Role as 'Realism Plus Faith'

The president of the United Church of Christ said in Portland, Maine, that "one of the hard facts" today is that "the United States is not a Christian nation."

edited approximately 55 books. She has served also on the editorial staffs of *Christian Etude* and *Child Evangelism Magazine*.

NEW YORK—The American Bible Society, which for many years has been distributing millions of Scriptures, is translating the New Testament into English for the first time since it was founded in 1816. First to be published is the Gospel of Mark titled: "The Right Time."

GENEVA—Fifteen leaders of Eastern Orthodox churches which have been split for 15 centuries over the definition of Christology have issued a statement indicating a move toward unity.

AFRICA—Togo, Zambia, Malawi—these are new words in the vocabulary of missionaries. They represent three newly independent nations of Africa. Tanzania is expected to be added to the list soon as the new name of the United Republic of Tanganyika and Zanzibar.

QUEENSTOWN—A multi-racial congregation witnessed colorful ceremonies here marking the formal induction of a one-time herdboyer in the South Africa Basutoland mountains as president of the Methodist Church of South Africa.

STAVANGER—At the Norwegian missions school here, directors plan to introduce a refresher course for missionaries—a course which would give a survey of new developments in missionary work.

Dr. Ben Mohr Herbster of New York, in addressing the denomination's New England regional meeting, said that "pagan ideas" are expressed by people who claim to be Christians and even by some who are leaders in the church... "people who put property rights before human rights, people who think that the color of a man's skin makes the difference in how much God loves him, people who will not recognize that we are responsible for the well-being of the children of our nation and the world."

These facts may be discouraging, Dr. Herbster said, "but there is another direction in which we must look also. The world and the church are not all that must hold our vision. We must fasten our eyes upon the Lord."

Seminary Plans Conferences On Religions of World

Princeton Theological Seminary is initiating a new series of annual conferences on the world's great religions.

The initial conference, concentrating on major U.S. religions, and following the theme, "The Phenomenon of Convergence and the Course of Prejudice," was held last October 27-29.

While the 1964 conference was designed to concentrate on Protestant, Roman Catholic, Jewish, Eastern Orthodox and humanist thought in America, subsequent gatherings will focus on other religions of the world.

Korea Hosts CE Convention

The central place that Christian education has in the life of the Church in Korea was emphasized at the Fifth National Convention on Christian Education held recently in Seoul, Korea.

Meeting on the campus of the Methodist Church's Ewha University, larg-

est women's school in the world, the convention drew 1,437 delegates and crowds of up to 4,000 at special public sessions. The gathering was sponsored by the Korea Council of Christian Education. It was the first such convention held in Korea since 1933.

Dr. Helen Kim, former president of Ewha University, in a major address, stressed the importance of challenging Korean students with the claim of Christ on their lives. It is the responsibility of the older generation, she said, to make the challenge so dynamic that it can compete with, and be triumphant over, the many other calls that clamor for the attention of the young people.

Seminary Reopens in Barcelona

The Spanish Baptist Seminary reopened in Barcelona with 19 students enrolled. New director of the seminary is the Rev. Russell B. Hilliard, a Southern Baptist missionary who will also be teacher of ethics.

The seminary had not conducted classes for more than two years due to government restrictions.

Southern Presbyterians Join Literacy Project

Participation in an accelerated attack on illiteracy in Brazil was voted in Nashville, Tennessee, by the Board of World Missions of the Presbyterian Church in the U. S.

Involved in the projected mass educational effort are the United States Agency for International Development; the Brazilian Ministry of Education; SUDENE (a Brazilian agency charged with the economic development of the country's northeast section); the Evangelical Confederation of Brazil; the Na-

tional Council of Churches, and other church and private groups.

Seven Southern Presbyterian missionaries are expected to give full-time assistance to the program.

Four Bodies Sponsor Seminary

A new interdenominational theological seminary, sponsored by four Protestant bodies, is scheduled to open in Bareilly, North India, in July 1965.

To be known as the North India Theological College, it will be formed by a union of three seminaries which were formerly located at Indore, Saharanpur and Bareilly.

Representatives of the Baptist Union of North India, the Methodist Church, the Church of India, Burma and Ceylon (Anglican), and the United Church of Northern India (Presbyterian, American United Church of Christ and the Moravian Brethren) will comprise the board of governors of the new college.

Mombasa Churches Study Change

Seventy-six delegates of 11 Mombasan churches meeting in this Kenya city pledged themselves "to the task of nation building and national economic development and social progress in the name of the Lord of History. . . ."

Participants in the week's study course on urban missions, which included visits to 140 homes in the area and to an evening shift at a local factory, called for new emphasis in church work to meet a number of specific problems arising out of new conditions in the city.

A speaker at the concluding session of the course, sponsored by the Mombasa Council of Christian Congregations, called it "a landmark in the life of the churches in Mombasa."



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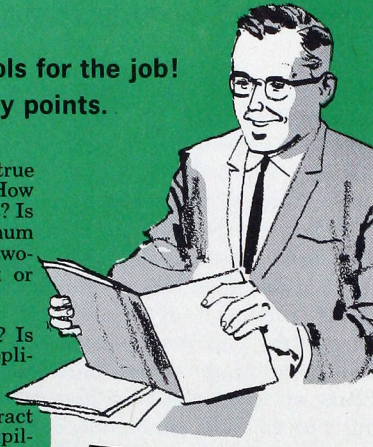
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Christianity in the persons of Lao Christians and not missionaries. Not until the local church was well established did missionaries move into a few selected centers to promote education and medicine.

Thirdly, McGilvary found a higher level of intelligence among the royal and official families, and he did not hesitate to cultivate their friendship and to discuss at great length the Christian faith with them. This was not only for their own sakes—though some did become secret believers—but it was also because these were the people to whom the Christian community would owe its allegiance; it was important that there should be no misunderstanding about what Christians believed and their attitude toward authority.

Fourthly, McGilvary saw quite clearly the necessity for training Lao Christians for the work of evangelism: "By qualifying such a group of young men to work and then working with them and through them, I believe that my own efficiency could be greatly increased," McGilvary said. "Our greatest mistake has probably been in doing too much of the work ourselves instead of training others to do it and working through them."

Finally, while McGilvary agreed in broad outline with the principle advocated by Nevius of encouraging self-support of the churches, he disagreed that the same hard and fast rules could be applied everywhere. He believed that the Presbytery took a good thing and ran it into the ground by asking the churches to walk before they could stand. After training a number of good men, it was fatal in his eyes not to see that they were given a fair remuneration comparable with that in other professions. "By failing to do so, the advantages gained by the training school were nullified and the prospects of the theological college destroyed before it ever came into existence. . . . Why should the board withhold money from nationals who will treble the usefulness of missionary work any more than from missionaries?"

Today other missions have taken up work in the Lao field alongside the Presbyterian Mission. They all owe a great debt to the man who first broke the new ground and laid the foundations of the Church both among the Lao and the tribes.

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MISSIONS in MEMORY / JANUARY

1669

Susanna Wesley, mother of John and Charles, cannot be omitted from our January memorials. The 25th and youngest child of her father, Dr. Samuel Annesley (first cousin to the Earl of Anglesey), Susanna came from a long line of godly progenitors. The Rev. Samuel Wesley, whom she married in 1689, also had a rich heritage of eminent church scholars. Strong-minded even as a young girl, Susanna early disassociated herself from the Nonconformists—even though her father was an outstanding Presbyterian minister—and deliberately attached herself to the Church of England. Not until years later, however, after the conversion of her son, John, did she experience the heart-knowledge essential to salvation (Rom. 10:9-10). Yet her godly upbringing was reflected in the wise, Christian training she gave to her own brood of 19. As a Christian mother, Susanna Wesley is almost without a peer.

1811

The founder of the first Christian college in Turkey was an American by the name of Dr. Cyrus Hamlin, who was born in Waterford, Maine, January 5, 1811. The outstanding educational institution known as Robert College, Istanbul (formerly Constantinople), was established in 1863 with the idea of introducing Christianity in that predominantly Moslem country. Though now in the strictest sense of the word this famous institute of learning does not fall into its original category, Dr. Hamlin was nonetheless a Christian of vision and valor who established a beachhead for Christ in Turkey.

1825

January 6, 1825, is noteworthy, for it commemorates the arrival in Beirut, Lebanon, of the first medical missionary to the Arabs. He was Dr. Edward Dalton, a Britisher who commenced his work in the Middle East under the auspices of the London Jews' Society. He left a

challenge that subsequent Christian missionaries did not fail to take up.

1892

In January of this year, Amy Carmichael, an Irishwoman of gentle birth, received her call to missions. Born in the small country village of Millisle, County Down, Ireland, the famed founder of the Dohnavur Fellowship spent the greater part of her life in India.

Miss Carmichael's first "port of call" was the land of Japan where she had the honor of being the first Keswick-sponsored missionary. Obviously, God's field of service did not lie there, for an acute attack of neuralgia forced her to seek a warmer climate. Like Adoniram Judson, whose leading to Burma was by a circuitous route, Amy Carmichael found her life's work awaiting her in southern India.

God used this tenderhearted woman of many talents to rescue untold numbers of little girls from the licentious practices of Hindu temple worship. The last 20 years of the 55 she was permitted to serve in India, Amy Carmichael was confined to her bed where she used her pen to compose some of the most inspirational prose and poetry ever written in the history of Christian missions. A day or two after the 59th anniversary of her response to the "Go ye—" of her Lord, "Ammah," as her children affectionately called her, passed into the presence of her Saviour. "And all the trumpets sounded for [her] on the other side."

FOLLOWING

I follow where Thou leade'st, what are bruises?
There are cool leaves of healing on Thy tree;
Lead Thou me on. Thy heavenly wisdom chooses
In Love for me.

Thy lover then, like happy, homing swallow
That crosses hill and plain and lonely sea,
All unafraid, so I will fearless follow,
For love of Thee.

—AMY CARMICHAEL

(Selected from *Toward Jerusalem* by Amy Carmichael, Christian Literature Crusade, Fort Washington, Penna., 1961.)

1912

Following the Wuchang uprising under Dr. Sun Yat-sen on January 1, 1912, China changed from an age-old imperial monarchy into a people's republic. Instead of bringing about long-looked-for reforms, the transition incurred civil strife, brigandry and communist infiltration which led to the now-divided country, headed on the mainland by Communist Mao Tse Tung and in Taiwan by the leader of the Free China forces, Generalissimo Chiang Kai-Shek.

1920

Emerging from the ashes of World War I, a League of Nations was formed at Geneva, Switzerland, on January 10. The participants held to the illusion that such a round-table conference would bring in lasting peace. Moslem, Christian, Hindu, and a variety of other religions, adopted compromising attitudes in their desire to avert another war.

It was before this body that Emperor Haile Selassie made his stirring appeal for help during the infamous rape of Ethiopia by Mussolini's troops. Its refusal to back the monarch's cause marked the beginning of the end of the late U.S. President Woodrow Wilson's dream. The League of Nations disbanded in January, 1946, and was succeeded by the present world council known as the United Nations.

1956

The martyrdom of five young missionaries trying to establish a liaison with the primitive Auca Indians in the Ecuadorian jungles of Central America shocked the Christian world on January 8. The story has been recounted many times in the intervening years, and the truth of our Lord's words, "Except a corn of wheat fall into the ground and die, it abideth alone," has been dramatically fulfilled. Through the courageous follow-up efforts of fellow missionaries—notably Jim Elliot's wife, Elizabeth, and Nate Saint's sister, Rachel—the Gospel has finally reached the savage Aucas and already "brands have been plucked from the burning."

continued from page eleven

ing Scriptures for all is its failure to make the Scriptures central and relevant to the life of the individual and the Church, both at home and abroad.

Christ said, "Upon this rock I will build my church." He himself, the Christ of God, is the foundation. All we know of Him is embodied in the Scriptures. It is here and here alone that His words are recorded. He still speaks to us by His Word. The Church without the Scriptures is cut off from effective communication from her Lord. The world mission of the Church is impossible without the Scriptures. When God commissioned the Church to go into all the world and preach the Gospel to every creature, He sent the Holy Spirit to direct the program, and He delivered to the Church His Word, the Scriptures. To attempt the task without the means God deemed necessary is to be wiser than God!

Deaf and Dumb Bride

The Church without the Spirit is dead, without life, wisdom or power. The Church without the Scriptures is both deaf and dumb; she can neither hear her Lord nor proclaim His message to the world.

These principles can be easily illustrated.

Bible translators to the Candoshi tribe of northern Peru were puzzled by Chief Tariri's slowness to commit himself to the Christian teaching he seemed so heartily to endorse. They had noticed how their "women's words" failed to make the least impression on Tariri, but words from the Bible made him sit up straight and say, "My ears happily listen to that." Needed was more involvement in translation of significant verses rather than repeatedly telling him he must become a Christian.

How To Be 'Wiser than God'

One day as he returned from the hunt, blowgun on shoulder, they asked his help in translating Romans 5:8. He stepped up onto the porch, sat down on a bench, and soon it read: "God loved us. While we were in a state of being sinners, Jesus died for us." Tariri showed no special reaction, just a polite grunt of agreement: "That's right." Next was John 1:12: "He who takes Jesus becomes a child of God, if he believes on Jesus' Name." In the Candoshi language and culture "to believe on Jesus' Name" was a powerful expression. It meant to Tariri that he had

to believe in all that Jesus did and stood for, the details of the life of Christ in the Gospels with which he was already familiar.

The translators realized this was no ordinary moment. The verse just translated had sparked something to life in Tariri. An overwhelming force seemed to take over the conversation. Suddenly Tariri spoke in his deep, powerful voice, "How do you take Jesus?"

"You tell Him you want Him. You let Him into your heart—do you want to take Jesus?"

"Yes," Tariri answered. "I want Him very much."

"Let's pray then."

"I don't know how."

"Just tell God what you have just told me."

So Tariri bowed his head and prayed. That was all. A moment later he stepped off the porch and went home.

Then the translators heard Tariri speaking inside his house only a short distance away. His booming voice was deeper than usual as though he were trying to control his emotions.

"I just took Jesus. I closed my eyes and prayed, and now I'm a child of God."

Threefold Role

This is the role of the Scriptures, and of the Holy Spirit, in the world mission of the Church.

Among the Chol of Mexico, a believer, Pedro, had fallen into sin. The local church, without the missionary

but with the Scriptures, after hearing his confession, decided that he should be placed on six months' probation. During this time he was to sit alone in the rear during services, would not be permitted to sing or pray publicly in the meetings, and could give no offering. The terms of the probation were accepted by Pedro. The minutes reported six months later that he had walked a distance of some six hours to meet with the elders and to give testimony that he had fulfilled the terms of the probation. The minutes ended: "He fulfilled the requirements of the probationary period and therefore we have forgiven him of his sin, as it is recorded in II Corinthians 2:10 and other portions of God's Word. Now he may be considered again a brother in our Lord Jesus Christ in the fullest sense."

This is the role of the Scriptures, under the guidance of the Holy Spirit, in the hands of the infant church.

Hwacha, one of the first believers among the Piro and helper in the translation of the Piro New Testament, once said to his own people: "God's Word says, 'All authority is put in me in heaven and in earth. Therefore you go.' Now that does not just say the white people go, but we, the tribespeople, we are to go to our own people and to the other tribespeople also."

This is the role of the Scriptures in the world mission of the Church.



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Missions Start at Home

By Virginia Whitman

Is your missionary spirit vigorous enough to be catching? The way for parents to make the next generation missions-minded is to show that missions matter *now*. Young people can be *infected* with a missionary challenge with more results than they can be *injected* with it. That infection can start right at home.

For example, you mothers and fathers are teaching missions by the attitudes you exhibit toward the work of the church, by the spirit in which you give to your church or pledge missionary support and by the manner in which you pray for the unreached of the world.

On the other hand, you are imparting an anti-missions spirit by evidences of prejudice against minority groups, by social distinctions or by belittling missionary meetings or personnel.

There probably isn't a day that doesn't provide opportunities to implant a missionary challenge in the hearts of your children. To illustrate a few of these, picture the following family situations. They are typical of incidents that occur in the average Christian home. Under the Spirit's leadership you can capitalize on similar situations in a similar manner.

While Eating Dinner

Mother: Do you want some gingerbread, Mark?

Mark: I sure do. Why don't we have it more often?

Beth: Probably the spices cost too much. Is ginger expensive?

Father: I imagine it is, because it is imported from faraway places in Asia.

Mother: Maybe our missionaries in India know some boys and girls whose parents help grow or gather the roots from which ginger is made.

(Continue the conversation by talking of mission work in that area.)

Virginia Whitman (Mrs. E. W.) is the writer of numerous devotionals, plays, books of fiction and periodical articles. She has been the outdoor columnist for the Springfield (Missouri) News and Leader for nine years. She is active in the Southern Baptist Church and is a member of the Gideons' Auxiliary.

While Watching Television

Mother: These pictures of the Philippines we have been seeing remind me of the John Woods. They have been teaching in our mission school at Ilo Ilo, the Philippines.

Father: Aren't they scheduled for a furlough soon? Maybe we'll get to meet them.

Mark: What's a furlough?

(Mother and Father could tell the children what a furlough is, why missionaries need furloughs, how they use them and how the work is carried out in the missionaries' absence.)

When Preparing for a Guest

Mother: Guess who's coming to have dinner with us next week while our school of missions is going on.

Sandra: The preacher?

Mother: No, a missionary, Matthew Anderson, from Ecuador. He does evangelistic work there.

Father: I'd like to talk with him about that big gospel radio station they have there. I forget how many languages they broadcast in around the clock.

(This conversation could lead to a discussion of radio in missions. It could also create anticipation of personal contact with missionaries and the enrichment that experience will bring.)

When Reading the Bible

Father: Today we have been reading about Jonah. He was an unwilling missionary. The missionaries we send out all seem anxious to go.

Mother: Yes, they do. I was reading about the Thomas Smiths. They're being sent to Europe, you know. Mrs. Smith says she can hardly wait until time to sail. They will be stationed in Portugal.

(Continue this time with a discussion of the work and need in Portugal.)

When Praying Together

Father: Today we want to especially remember in prayer our missionaries, James and Janice Brown.

Mother: You know, Dr. Brown is head of our hospital in Brazil, and his wife is a nurse.

(Give details about their medical mission work which would interest the children and about which they can pray.)

When Talking Together

Jimmie: Did you know Ron and Don Stratton are twins?

Linda: I'd like to be a twin. I think it would be fun.

Mother: If you lived in Africa you wouldn't want to be a twin. In some places twins are thought to be bad luck so they are abandoned to die. Sometimes our missionaries learn about them and take them in.

(Discuss how the missionary's message of Jesus Christ frees people from superstition and fear.)

When Jimmie Needs Help

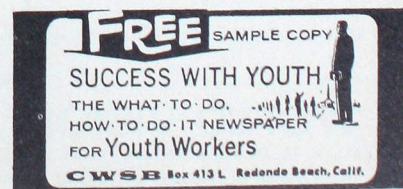
Jimmie: Dad, I need a new pedal on my bike. I have to pump with one foot because there's no place to put the other one.

Father: That's bad, but think what it would mean if you were a rickshaw driver in Japan and had to depend on your bike to make your living. In fact, not all of their carts are bicycle-propelled. Many of them are still pulled by hand with the driver on foot.

(This could lead to a discussion of Japan as a mission field.)

Naturally, circumstances and conversations in your family life will not exactly duplicate these, but can't you recall similar situations in your home that could have been used to stimulate missionary interest, appreciation and challenge?

The extent to which you yourself are well informed about missionary enterprises will be a factor in the success of your efforts. The effectiveness with which you utilize these opportunities will be proportionate to the enthusiasm and zeal which you yourself feel for God's missionary program as carried out by your church or independent organizations. Your zeal and enthusiasm will *infect* your children with a missionary spirit, a concern to have a part in giving the Gospel to all the world.





readers right

Dies Before She's Born?

Sir: The art which accompanies my article, "The Biography of a Prayer," appearing in the August 1964 *World Vision Magazine*, is obviously wrong in having Jerusha Edwards born in 1760 and noting her death in in 1748. What happened?

Pasadena, Calif. Armin Gesswein

Editor's Note: The correct dates of Jerusha Edwards' life are 1730 to 1748. The error, for which the editors apologize, occurred when the printer attempted to make the photographic image more legible.

Thanks from Ceylon

Sir: I write to thank you very much indeed on behalf of the Dutch Reformed Church in Ceylon, the Wellawatta Local Consistory and congregation of this Church, for the March,

April, May and June newly enlarged issues of *World Vision Magazine* which came safely to hand.

The new format is certainly more attractive and will no doubt appeal to many who are interested in this publication and its contents.

The Dutch Reformed Church in Ceylon Wellawatta Local Consistory Wellawatta, Ceylon

Information, Please

Sir: We regularly receive your monthly periodical, *World Vision Magazine*. The old format used to include a feature titled "Facts of a Field" which was excellent and informative in its content. As missionaries in training with the New Tribes Mission, we are responsible for submitting a report on the country of Tibet... If this particular country was ever covered in your

magazine, we would greatly appreciate receiving a copy as a source of material for our report.

Oviedo, Fla.

Fred Kalne

Broadcast Uses Magazine

Sir: I serve at Radio Station ELWA, and you may be interested to know your air mail copies of *World Vision Magazine* are greatly appreciated and used extensively as source material for a weekly Christian activity report program, "Window on the World," heard all over Africa. A thousand thanks.

Oakland, Calif.

Ray De La Haye

'Absolutely Superb'

Sir: The *World Vision Magazine* is absolutely superb! You and the staff of the magazine are to be highly commended. I feel it is certainly taking its place as a leader in the country. God bless you richly.

Lorne C. Sanny
The Navigators

Colorado Springs, Colo.

'Hapchance New Year'

That is what one is really saying when he wishes anyone a "Happy New Year." He is wishing his friend a year in which his happiness depends upon chance.

For the Christian there is a much better wish: a "Joyous New Year," a year which is worth living because it rests upon one's rejoicing in the Lord.

To help you have a worthwhile year, take a scripture verse as your guide.

Here are a few suggested verses with which to begin your new year. Which one do you believe the Lord would have you use as a guide?

"Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God" (Ps. 146:5).

"Thou crownest the year with thy goodness" (Ps. 65:11).

"The LORD's mercies... are new every morning; great is thy faithfulness" (Lam. 3:22-23).

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3-6).

(This is the first in a series of suggested verses for each month.)

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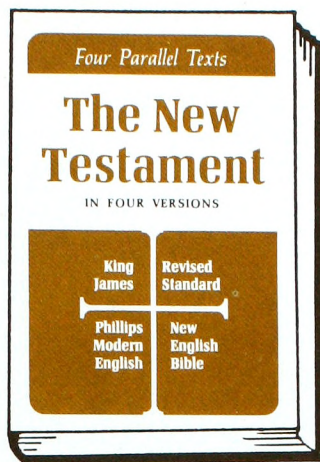
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