

WORLD VISION

JUNE * 1966

MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



IN THE MIDDLE EAST:

SILENT WITNESS SHOUTS ALOUD



IN JAPAN:

SUNRISE BEFORE MIDNIGHT?



IN PARAGUAY:

THE COMMUNAL APPROACH



IN THE CONGO:

AFTERMATH OF TERROR



IN COLOMBIA:

MARITAL ENTANGLEMENTS



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CONTENTS

THE EDITORIAL VIEW

- BACK TO MISSION—OR FORWARD? 32
THEY PLAYED IT SAFE IN WHEATON 31

ARTICLES

ALL MY FRIENDS ARE BUT ONE *by John Pollock* 2
Outside a tumbledown shed on the edge of a steamy swamp a few miles north of Calcutta, William Carey, destined to become "The Father of Modern Missions," sat dejectedly and wondered whether he had mistaken God's call. He had good reason to wonder . . .

WILL THE SUN RISE BEFORE MIDNIGHT? *by Thomas Coates* 4
Less than a century ago suggestions were made by Japanese leaders that their country become a Christian nation. The commission appointed to investigate the feasibility of introducing Christianity as an official religion, however, found serious inconsistencies which brought about a negative report. Now there's another chance for Christianity in the "Land of the Rising Sun," but time is running out . . .

THE COMMUNAL APPROACH TO MISSIONS
by Willard H. Smith 6

In 20 years, Mennonite communities have demonstrated great progress in Paraguay where they were established as a missionary enterprise. The progress has been a boon to living standards and to the work of converting Indians. But some problems are beginning to arise . . .

AFTERMATH OF TERROR *by Leonard Hansen* 8
When the rebels began to move in the Congo, Christians were scattered, imprisoned and slaughtered. Suffering greatly, the national Christians who fled their homes to save their lives, are now returning from the wild interiors with remarkable stories of God's great victories in the lives of His people . . .

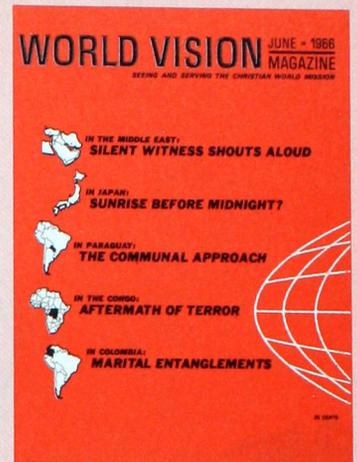
SILENT WITNESS SHOUTS ALOUD *by John T. Seamands* 11
Is there opportunity for Christianity in the Middle East, historic and geographic center of Islam? Is the Christian church really to blame for the difficulty of the present situation? What are the six hopeful signs for the future? A special report for World Vision Magazine . . .

MARITAL ENTANGLEMENTS SNARL CHURCH AFFAIRS
by David M. Howard 14

In Colombia there exists a culture and atmosphere where profligate living is not only accepted but even considered a test of a man's virility. When a new Christian as a result finds himself ensnarled in some marital difficulties, there follow some formidable snarls which are almost impossible for the struggling national church to solve in a satisfactory way . . .

REGULAR FEATURES

- GLOBE AT A GLANCE 16, 17
NEWS FEATURES 18, 19
MISSIONS BOOKSHELF 24
EMPHASIS MISSIONS 28



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ALL MY FRIENDS ARE BUT ONE

Faith in God's
all-sufficiency made a destitute William Carey
the "father of modern missions"

by John Pollock

Outside a tumbledown shed on the edge of a steamy swamp a few miles north of Calcutta sat a dejected Englishman. His name was William Carey. The year was 1794. He was 32 years old.

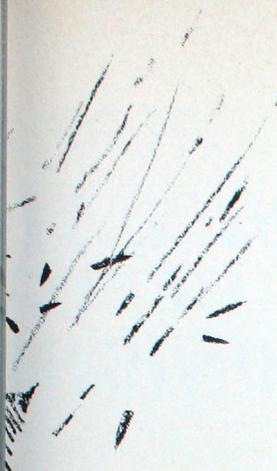
In the shed lay his oldest son, desperately ill of dysentery. Beside the boy lay his mother, not only ill but wandering in mind and bitterly reproaching Carey for having dragged them all from a placid Eng-

lish pastorate across dangerous seas to a land of disappointment and destitution. The three other boys (there was a baby too) could not be allowed out of Carey's sight for fear of dacoits—thieves and brigands infesting the countryside. Although they would disdain to molest a destitute sahib, since fat Indian moneylenders were easy to find, they could get a good price for a kidnapped white child in native states

upcountry.

The Careys had been in India less than two months and everything had gone wrong. As Carey wiped the sweat off his spectacles, picked up his Bible and turned pages already spoiled by mildew, he wondered whether he had mistaken God's call.

It had all begun more than ten years earlier. Carey, then 21 and a mere village shoemaker in the mid-



lands of England, a man of no account in an aristocratic age but already a fervent Christian, had been reading a borrowed copy of *Captain Cook's Voyages*, an especially topical book because the news of the great explorer's murder by South Sea islanders had only recently reached Europe. Captain Cook was not particularly known as a Christian, yet the book brought the young shoemaker Christ's orders to serve as His missionary in the South Seas, where none had so much as heard His name.

Missionaries, in the 1780's, were an almost extinct race. When Carey attempted to enthuse his fellow Baptists with the project, he was rebuffed with the crushing retort: "When God pleases to convert the heathen, he'll do it without consulting you!" Carey became a full-time pastor, and still the Christless millions overseas dominated his prayers, and even turned him into a pamphlet writer.

Missionary to Tahiti

In 1792 he persuaded his brethren to found the Baptist Missionary Society. They began collecting a little money, in the form of pledges thrust into a snuffbox, and designated Carey their first missionary, to sail to Tahiti as soon as their funds allowed.

Biographer John C. Pollock, who has written books on the lives of D. L. Moody, J. Hudson Taylor and Billy Graham, is a Church of England clergyman. The Rev. and Mrs. Pollock reside in South Molton, Devonshire, England. During World War II, he was attached to Lord Mountbatten's staff in Southeast Asia where he gained much knowledge about India.

"Expect great things from God. Attempt great things for God," Carey had proclaimed. And here he was, little more than a year later, sitting on the edge of an Indian marsh, almost a castaway.

His plan to evangelize the South Seas had been changed through the influence of a surgeon on leave from the British East India Company in Bengal. John Thomas painted a vivid picture of the Hindu civilization of India. His soul was eaten up by compassion for Indian sufferings and zeal for the conversion of Indians to Christ, and he believed the time was ripe.

Agrees to India

Carey agreed to go to India, with the Baptist missionary committee's approval, but at the cost of separation from his timid, stay-at-home wife until the mission should be established.

Carey, his oldest son Felix and John Thomas set sail in 1793, only to be put ashore again. The East India Company was implacably opposed to missions, which might endanger commercial profits by angering the Hindus. A friendly captain had smuggled the three aboard. But creditors pursued Thomas who, though a sincere missionary, was totally irresponsible regarding money.

"All I can say," wrote Carey, watching from a lodging house window the sails of the convoy of East Indiamen disappear over the horizon, "is that however mysterious the leadings of Providence, I have no doubt but that they are

superintended by an infinitely wise God."

Ten days later, his lips filled with praise, Carey was embarking on a Danish ship whose crew cared nothing for the anti-missionary growls of the British Company. What is more, Thomas had not only squared his London creditors but Dorothy Carey had rejoined her husband with their whole family, including the new baby.

Arrives in Secret

When the ship reached the mouth of the Ganges, Thomas insisted that they all disembark secretly downstream from Calcutta, partly for fear of more creditors, partly to avoid arrest and expulsion by British officials.

Within two months William Carey, despite thrill at his first steps in Bengali, and of hearing Thomas preach in the crowded Bengal villages, and of all the sights and sounds of India, was on the edge of despair. The sheer weight of Hinduism seemed to crush hopes that a Christian church would arise quickly. Dorothy and Felix fell ill, and Dorothy's mind began to unhinge. Then John Thomas announced that he had misjudged their finances and they were nearly destitute. Carey was reduced to accepting the loan of a native moneylender's garden house in a neighborhood abounding in snakes, tigers and cutthroat dacoits.

As Carey sat in the steamy heat outside that shed, his wife moaning in the shadows behind, it would have been hard to believe that here was the "father of modern mis-

Continued on page 20



IN JAPAN
**WILL THE
SUN RISE BEFORE
MIDNIGHT**

Thomas Coates



Few of us today realize that less than a century ago suggestions were made by certain responsible Japanese leaders that Japan should become a Christian country and that a commission was appointed to consider the pros and cons of Christianity as a state religion.

A prominent Japanese educator of that day declared that "a nominal acceptance of Christianity would give Japan a place among the nations." To this end he proposed a gradual introduction of baptism among the upper and middle classes. This was during the 1870's and 80's, in the early years of the Meiji restoration, when Japan was beginning to emerge from long centuries of isolation to assume her place in the modern world.

But this little known interlude in Japanese history has a sorry sequel. The commission appointed to investigate the feasibility of introducing Christianity as an official religion brought a negative report. The reason was that "the moral conditions of the peoples professing Christianity hardly recommended the faith."

Japan Mission Faces Obstacles

Since that time the Christian missionary enterprise in Japan has remained a small and struggling operation, faced by gigantic obstacles—religious, cultural, social—and encompassing something less than one percent of the total population of Japan.

It is fair to say, however, that the Christian influence in Japan is somewhat greater than the numerical strength of the Christian churches would seem to indicate. This influence (although admittedly difficult to appraise in any concrete manner) is due to the strong emphasis on education—Protestant and Roman Catholic alike—especially on the higher levels of schooling, and to the effective use of the mass media, particularly radio, in disseminating the Christian message.

For the Christian church in Japan the hour is late.

Twice within the past century the opportunities for the Christian religion to make a widespread and significant impact upon Japanese life have been thwarted. In the instance cited above, the reason was not due to any failure of missionary strategy within Japan itself, but rather to the poor example set by supposedly "Christian" nations of the world—an example of tragic inconsistency between nominal profession of the faith and actual practice.

In the second case—the period immediately following the close of World War II—Japan was left with a spiritual vacuum. The people were defeated, destitute,

disillusioned. Their cities lay in ruins, their armies destroyed, their ancient faith discredited. Into this vacuum it appeared at first that the Christian churches were ready to move with their message of spiritual rehabilitation and redemption.

A Temporary Upsurge

There was a temporary upsurge of interest in Christianity on the part of many Japanese, especially the bewildered and dislocated younger people. But although church attendance enjoyed a marked increase for awhile, the mood soon passed and interest in the Gospel began to wane.

It is somewhat difficult to account for the reasons that the bright prospect dimmed and the conquest of Japan for Christ failed to materialize. Perhaps it was due to a lack of sufficient missionary personnel or of financial resources on the part of America's churches. Perhaps it was their inability to keep up with the kaleidoscopic pace of events in the chaotic postwar world. Perhaps it was a shortness of vision, a lack of creative energy, a failure of imaginative new approaches to meet the challenge of the hour. At any rate, the sorry fact remains that the Christian churches did not do enough for Japan when she was "down." The result is that Japan feels little need for the Christian message now that she is "up."

The hour indeed is late for Christianity in Japan. *But it is not too late!*

The churches of America must learn from past mistakes, capitalize on present resources, and plan intelligently for the future in developing an effective missionary outreach to the Land of the Rising Sun.

Lines of Action

The following lines of action seem to be of immediate importance and relevance:

1. Churches must redouble their efforts to reach the younger generation of Japan in providing opportunities and facilities for higher education. Christian colleges and universities in Japan already have a high reputation. We need to preserve their current standards of excellence. We need to expand their operations. And, to state it plainly, we need more of them.

Virtually every young Japanese wants a college education. It is not merely a matter of status or prestige. It rather spells the difference in later life between a productive and remunerative position and a low-paying, often menial, job. And sometimes it almost literally is a matter of life or death for the ambitious young Japanese.

Entrance examinations are rigorous. Many students spend a whole year in preparing for them. Competition is fierce. Each year the majority of applicants are rejected, at least by the leading universities. For those who fail it means either settling for a school of lesser status or losing out altogether on the opportunity of

Continued on page 22

Author of five books, Thomas Coates has been serving during the academic years of 1963-65 as professor at the Lutheran Seminary in Tokyo, Japan. He has been in the ministry since 1933 when he was pastor of a church in Duluth, Minnesota. A native Californian, Dr. Coates calls Fort Wayne, Indiana home. In addition to his Tokyo professorship, the author has served at Concordia Seminary, Missouri; Concordia Teachers College, Illinois, and Concordia Senior College, Indiana. He was president of Concordia College, Portland, Oregon from 1946 to 1957.



IN PARAGUAY:
**THE COMMUNAL
APPROACH TO
MISSIONS**

**by
Willard H. Smith**



Arriving at the modern Asuncion airport which handles large jets, one does not need much time while driving through the city to conclude that this capital of Paraguay is no longer a "city of yesterday" as it was described 20 years ago.

Gone are the windmills that used to dot the city, for Asuncion at long last has a city water (and sewer) system. Streets are paved with asphalt, and few of the rustic cobblestone streets remain.

Better residential and business buildings indicate a higher standard of living which is much in evidence. Twenty years ago it would have been impossible to support, even with aid from tourists, the newly constructed luxurious Guarani Hotel where the minimum daily rate is \$18 for a double room. (We passed it

Willard H. Smith is chairman of the division of social sciences and professor of history and political science at Goshen College, where he has been on the faculty since 1929. He was director of Mennonite Central Committee in Paraguay in 1944-45, and director of MCC in Mexico in 1954-55. He and Mrs. Smith, who is assistant professor of Spanish at Goshen College, conducted a student tour to Europe in 1953, and to Mexico in 1955, 1956, 1957 and 1961. Together, the man and his wife have written Paraguayan Interlude, a book on their observations and impressions during their tour of duty there.



up in favor of the Mennonite Home where the rate is \$3.50 for a double, including meals.)

Though automobiles are very high priced in Paraguay, their number has greatly increased. Asuncion even has its problem of traffic congestion. Paraguay, following the lead of Argentina, in 1945 legally changed from driving on the left to driving on the right.

Mennonite Lives Reflect Progress Too

Progress is reflected too in the lives of the Mennonite communities which some 20 years ago were being settled as part of the church's traditional communal missionary development program.

The Mennonite Home in Asuncion also shows indication of progress. Though its program is remarkably similar to that of the earlier period, its facilities are much more ample and its services more widely used.

Transportation, one indication of the cultural level of a country, has noticeably improved. Very few roads are paved, but a number have been built in recent years. Most notable of these is the Trans-Chaco Road built from Villa Hayes, near Asuncion, to the Mennonite colonies in the Chaco, and on to the Bolivian

border. Though much has been said and written about this highway, it is difficult to overemphasize its importance, economically and otherwise.

When Bolivia constructs its part of the road it will no doubt become an important part of the Pan-American highway system.

Now, instead of taking four to five days to go from Asuncion to Filadelfia, it takes nine or ten hours. Unfortunately, the highway is not all-weather. When it rains the government stops all traffic "in its tracks" until the road is dry again. Wise travelers have learned to be prepared for the possibility of being held up for days at a time.

"What would the colonies look like after 20 years?" we kept asking ourselves. Here too, progress has more than kept up with the rest of Paraguay. (The reporting here is on Fernheim and Menno colonies, since Neuland did not exist 20 years ago.)

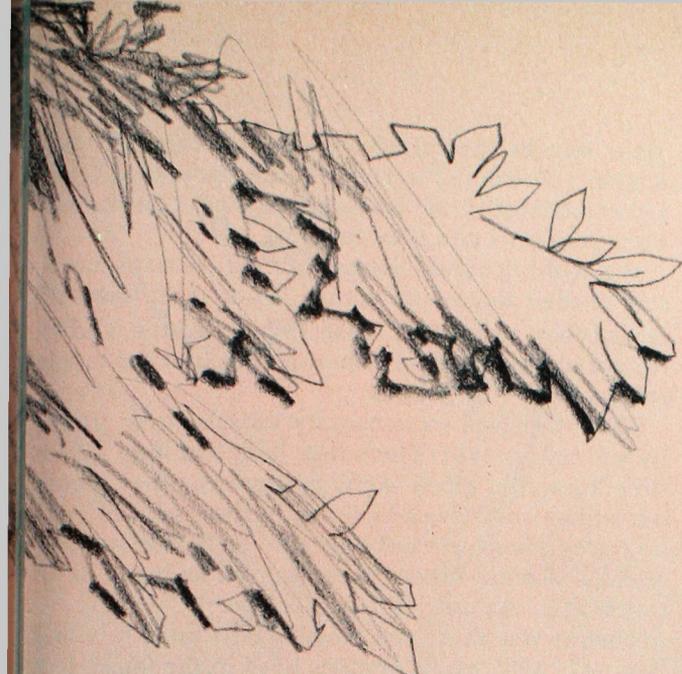
Higher Living Standards

We saw many evidences of a higher standard of living, such as better buildings (no more roofs made of *shilfgrass*), more automobiles, more trucks, more

Continued on page 23



page 100



IN THE CONGO: AFTERMATH OF TERROR

by Leonard Hansen

Christians were scattered. Imprisoned. Slain. That was the Congo in 1964.

What has it been like for the national Christians since those days when rampaging Congo rebels attempted to crush Christianity under the heel of armed anarchy?

Today it is possible to piece much of the story together. It is a story of triumph. Coming to light also are words of praise and thanksgiving from these remarkable Christians who through it all rejoice in God's mercy and power.

Moved Home 13 Times

One of those who recently came out and who has contacted missionaries describes his adventures in a letter:

"Altogether we built dwellings 13 times when we fled away in the forest.

"We had no proper food to eat. We could not organize a proper hunt lest the rebels come upon us. We had now and again some small animals, and a few fish from the pools and streams. But mostly we had to learn to eat the food our forefathers used to eat long ago, wild yams, roots and fruit. Our hunger was very great.

"We had no salt (a very important and highly prized ingredient) all that time, no paraffin for light and no soap with which to wash. We had no means for cutting hair or of shaving!

"If you had seen me when I emerged, with my long

When Leonard Hansen recently retired from Regions Beyond Missionary Union, he and his wife completed a stretch of 45 years of service in the Congo that was interrupted only by furloughs. They lost all their possessions twice during World War II as a result of bombing and twice more recently from uprisings. The couple now makes their home at Hull, England, where Mr. Hansen is completing the process of translating the Bible into Lumongo language.



hair and a beard, and my body dirty, you would have cried bitter tears!"

David Bofaso, who wrote this letter, is pastor of a church in a village near a government post where rebels arrived in July 1964. He had returned to his work there in May 1964 after having been with us at our station, working on the revision of the Bible in the local language.

Burn Four With Gasoline

First thing the rebels did when they arrived at his post was to capture four men who had been connected with the government and set them afire with gasoline, after which they indiscriminately killed the villagers.

Pastor Bofaso and his wife with two children fled, like many other Christians and villagers. They carried a few of their goods in a suitcase, which some local villagers, rebel sympathizers, stole from them.

From that time they had nothing but the clothes they were wearing. When in June of 1965 they emerged again, it was to discover their house, and anything there was left in it, had been destroyed by the army who freed the place of rebels. Their church roof had been riddled by machine gun fire.

David closed his letter saying, "When I am strong again, and my wife is healed of her wound received at the hands of some rebels who intended to kill her, we shall return to our place and rebuild the house, repair the church and continue to serve the Lord.

"How wonderful is our God! How great is His power! We are amazed at all that He has done for us."

That's how it was with God's people during those frightful days which so suddenly came upon us in the northeast of Congo.

10 In February 1964 we had heard of troubles in Kwilu, to the southwest of us. We thought this to be very far away from our field of service. By July, however, it became evident that the situation was getting much worse. By that time rebels were coming nearer and nearer to our area.

After our field conference in 1964—the last of our guests having departed to return to their inland station upriver—we suddenly heard on the radio that the large and flourishing city of Stanleyville had been taken and was now in rebel hands! Stanleyville, though by actual mileage a good way from us, can by road transport be reached in three days,

Rebels Advance Rapidly

During the next two weeks the advances of the rebel army were rapid. News of the capture of Bumba and Lisala followed quickly one after the other. It was not until we heard the news, quite erroneous, that Coquilhatville had been taken that we really got alarmed and began to make plans to get the missionaries from upriver down to our central station.

They were recalled, and by September 4 all but four couples had been transported to Leopoldville. Some came by the weekly plane and others by a special

plane sent by the British Embassy for them. By September 5 we were all in Leopoldville, the capital, safely accommodated in the evacuated houses of United Nations personnel and their families.

We could flee from danger, but the Africans had to stay in their towns and homes. When rebel forces attacked their towns and villages, they fled too. Unlike us, not to cities and other houses, but into the jungle behind their village lines.

They dispersed to temporary villages away in the impenetrable forest. There they built leaf huts. When they knew the rebels were getting near they would leave these (sometimes demolishing them so as to leave no trace of their whereabouts) and go farther into the forest and build others. Some moved as many as 13 times, as in the case of David Bofaso.

Thus it was that from August 1964 until July and August of 1965 whole families lived in the forest. It is only since the past August, and even as recently as December, that news of their incredible experiences began reaching us.

Christians' Indomitable Spirit

Outstanding in the lives of these national Christians are their indomitable spirit, their confidence in God, their faithful trust in Him, and the comfort the Scriptures were to them in their trials.

Marc Jele, a medical worker, fled from his home just in time to save his life. He was a marked man. Named by his fellow villagers, probably trying to save their own skins, as one of the "intelligentsia." He has now made his way safely to our hospital station after seven months of life in the jungle. He is full of praise for God's preservation.

Marc describes gatherings in the forest where Christians who had fled with him asked him to teach the Word of God.

"They were," Marc relates, "hungry for the Scriptures. I used to teach them and we would pray. We dared not sing in case the rebels might hear us. But when the rain poured down, then we sang because we knew they could not hear us."

He had a boy helper in his medical work—Marc ran a dispensary in his village—and this lad went with him into the forest. He professed to be Roman Catholic, but, Marc reports, "there in one of those leaf huts that served as a meeting place, he believed in Christ, in truth, and became a child of God."

A sequel to Marc's tale?

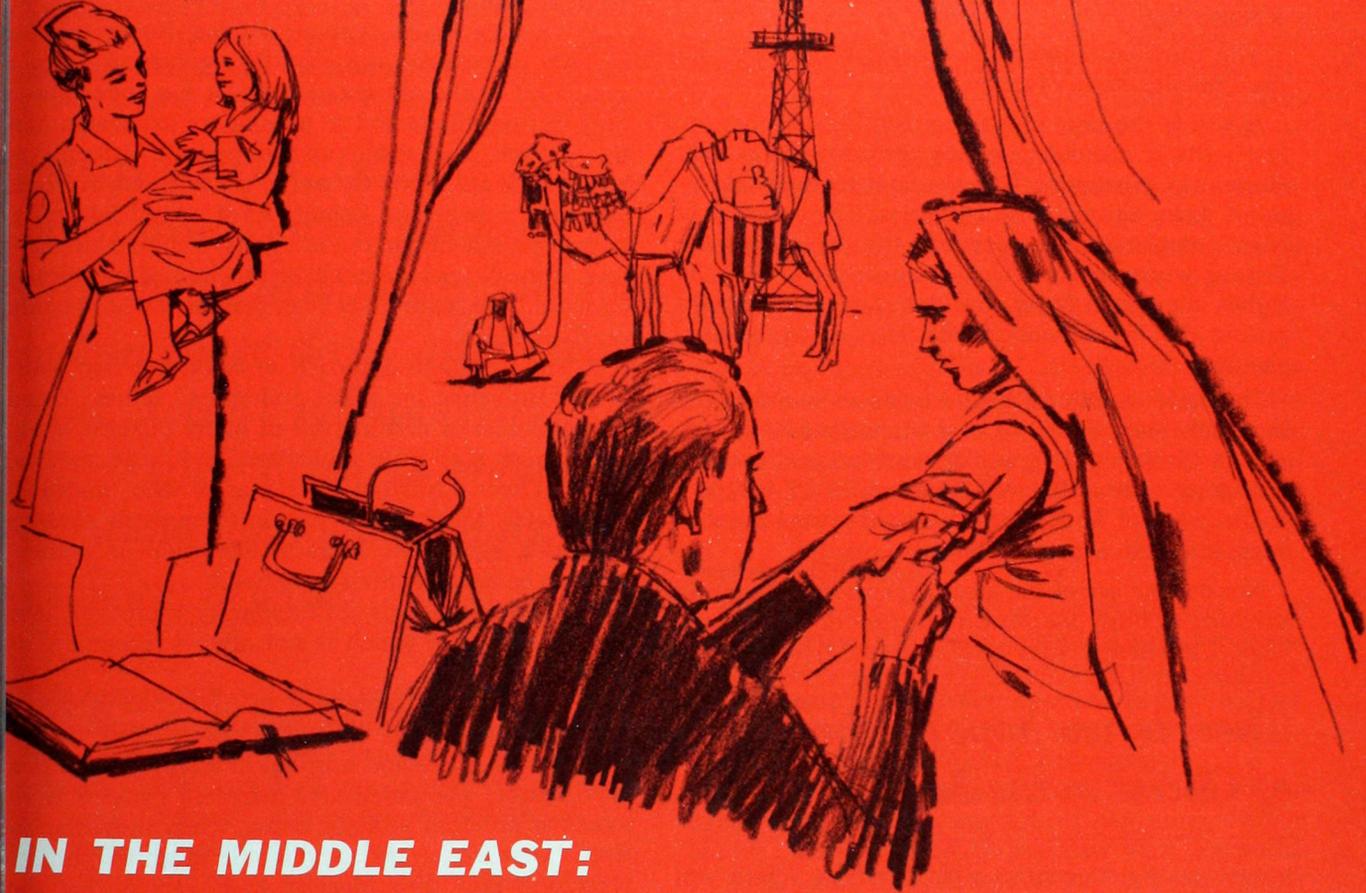
He plans as soon as that line of villages is clear of rebels to return to his own village where the people were ready to betray him to death. He says that is what the Lord, "my Lord," would have him to do.

Pastor Escapes Rebel Bullets

"When the wicked came upon me to eat up my flesh, they stumbled and fell."

How appropriate are these words from Psalms to the

Continued on page 26



IN THE MIDDLE EAST: SILENT WITNESS SHOUTS ALOUD

by John T. Seamands

The Muslim world constitutes one-seventh of the world's population or one-fifth of the non Christian world, that is, about 460 million people. It stretches all the way from Morocco in northwest Africa to the island of Mindanao (the Philippines) in the Far East. Some concentrations of Muslims are: Indonesia, 80 million; Pakistan, 80 million; Africa, 75 million; India,

50 million; Middle East, 130 million. Only one in 21 or more of the missionaries of the world is working specifically among Muslims. The Middle East, historically and geographically, is the center of Islam. Here it had its birth. Here are found the great centers of pilgrimage. From here have come most of the outstanding theologians of Islam, and here Islam exists in its most orthodox and rigid form. Here fanaticism and zeal are at their height.

Most Difficult Field

This makes the Middle East (outside of the communist countries) the most difficult mission field in the world. Evangelism is either completely prohibited or seriously restricted. Missionary activity is limited

John T. Seamands, son of missionary parents in India, was born and reared in the mission field. After completing schooling at Asbury College, he went to India in 1941 as missionary under the Methodist Board of Missions. He has been professor of Christian Missions at Asbury Theological Seminary for 25 years, teaching two quarters, and traveling through mission fields for one quarter of each academic year. Within the past two years he traveled more than 125,000 miles through the Far East, South Asia, Africa and India.

to social service, particularly education and medicine. Converts are very few.

Baptism usually means the loss of wife and children (if the husband comes alone); it involves the forfeiture of all right to inherit from Muslim relatives; it frequently means being turned out of both home and employment, and at times the risk of being poisoned.

A Tragic Past

The Christian church itself is partly to blame for the difficulty of the situation.

It was in the time of Muhammad himself that the first seeds of misunderstanding were sowed between Islam and Christianity. The misunderstanding has persisted down through the centuries. The prophet of Islam completely misunderstood the doctrine of the Trinity, which he conceived as consisting of God the Father, the Virgin Mary, and their Son. It is not surprising that he denounced the idea as arrant blasphemy.

The early church in Arabia failed to translate the Scriptures into Arabic, so that Muhammad's knowledge of Christian truth was drawn from oral sources, and faulty ones at that. What passed for Christianity in the mind of Muhammad was a distorted copy of fragments from a notably defective original.

Nor did the age of the great expansion of Islam do anything to bring the Muslim picture of New Testament Christianity into clearer focus. The Muslim

There is new hope for the church of Christ in the Muslim world.

12

armies came into contact with a church which was largely moribund and shamefully divided. It is scarcely surprising that the Muslims came to regard the intricacies of Christian theology with something near contempt, and that they developed a sort of superiority complex towards the Eastern churches that has persisted down the ages.

The Middle Ages, in their turn, did little to relieve the situation. The only major approach of Christendom throughout these centuries took the form of the Crusades, when the followers of a crucified Redeemer resorted to the sword in order to subdue "the infidels." To this, beyond doubt, can be traced the beginning of the Muslim conviction that the Christianity of the West is tinged with imperialism and aggression.

The days of Western colonialism only served to deepen the conviction.

If this major incursion of Western Christendom was disastrous, the continuing presence in Muslim countries of the ancient churches of the East has not done very much to help. Many of these Eastern churches deserve our deep respect for the way in which they confessed the faith in difficult and perilous times.

Others sold their birthright for a mess of pottage. And many who themselves kept the faith adopted an almost exclusively defensive attitude. Any promptings they may have had to evangelize their Muslim compatriots were largely stillborn.

A Hopeful Future

There are, however, six hopeful signs amid this difficult situation.

1. Years of loving, patient service during the last century or century and a half have broken down a great deal of the old antagonism. It has indeed been only during this period of missionary expansion that the church has made any large-scale attempt to present the authentic Gospel to the millions in Islam. Teachers, nurses and doctors have served faithfully, in the spirit of Christ, out of hearts of compassion and love. If the Gospel has not been proclaimed specifically by word, it certainly has been demonstrated magnificently by deed.

2. The Christian approach to Islam has had widespread influence on social and moral values. When the missionaries first arrived in many of these countries, there was little education and little medical work. It was Christian missionaries who pioneered these fields. Much that is best in the present advance in health, sanitation, literacy, liberation of women, etc., can be traced to their initiative.

The moral standards of Christianity, moreover, have had an influence which is not always recognized as such.

3. The Christian approach to Islam has produced thousands of so-called "secret" believers.

A particular mission hospital in Egypt located in a very densely populated area attracted patients from scores of different villages. Some, when they first arrived, were so afraid they would hear the infidel preaching that they blocked their ears during the short services in the wards every morning and evening.

Love and sympathy of doctors and nurses time and again, however, broke down this spirit of antagonism. Each patient had a personal interview before discharge, and many were listed as "star" patients (those who seemed to have come to a heart acceptance of the Gospel) or "cross" patients (those who seemed to have a genuine interest in the message). They were invited back to the hospital from time to time for special meetings.

Very few of these took the formal step of baptism, but many, beyond doubt, became believers in their hearts.

Bold Witness to Faith

A few gave bold witness to their faith. There was one old sheikh who was an outspoken witness in his village, and there were many married women who brought up their children to sing Christian hymns and to pray in the name of Jesus.

4. There are cracks in the wall of resistance. In Iran,

for example, a Muslim can publicly become a Christian and remain respectable in the eyes of his relatives and Muslim associates. Bishop Dehqani-Tafti of the Anglican Church in Isfahan told me that in his diocese there are almost a thousand Christians who are converts from Islam.

Rev. Vigen Galustian, pastor of the Presbyterian Persian congregation in Teheran, informed me that he had baptized 12 new converts during 1965. The Shah of Iran has taken a strong stand on the question of religious freedom in the country. In some mission schools chapel services and Bible classes are carried

For centuries Islamic fanaticism and zeal have held the growth of Christianity in check, but in these days, after steadfast, silent witnessing, the Christian faith is emerging from the shadows with its light growing brighter.

on quite freely.

In Afghanistan, where "apostasy" has been a criminal offense for centuries, the attitude toward Christians is undergoing a remarkable change. This is due primarily to the sacrificial service and exemplary lives of many Christian laymen serving in Medico, U.S. AID and the Peace Corps.

5. There are signs that the Muslim countries are slowly coming to grips with the concept of religious freedom. Muslims often boast of their spirit of tolerance. But the Muslim concept of toleration has been, from the beginning, that of freedom to remain what you were born or freedom to become a Muslim. It has never meant freedom of movement or conscience, or freedom to forsake Islam. It is assumed that Islam is a faith which no Muslim would ever conceivably wish to forsake. Consequently the option to do so does not validly or feasibly exist in the eyes of the Muslims.

Muslim 'Religious Freedom'

Religious freedom for the Muslim has been freedom to remain. The only direction in which one could become anything was the Muslim one. Movement of allegiance was all in one direction. The born-Jew or the born-Christian had, paradoxically, an option which the Muslim lacked. He could at least move into Islam. The Muslim could not move out.

Several Muslim states in the United Nations have withheld their signature from the Declaration of Human Rights because of its insistence that freedom

of religion means freedom to become as well as to remain. But modern concepts of democracy and religious freedom are gaining momentum the world over. The Muslim world is being forced to rethink its attitude on toleration and religious freedom.

Pressures from without are producing modifications in its attitudes. For example, in Turkey where the public distribution of religious material is strictly prohibited, scores of young Christians from many lands have, for the past two or three years, been giving out hundreds of Gospels and pieces of Christian literature, both publicly and through the mail. Some of them have been arrested, it is true, but they have been released after a few hours or a day or two.

The government seems to be reluctant to apply the full penalty (two years imprisonment), for fear that an international scandal may develop and their country be put on the spot. They give lip service to religious freedom, so they do not want their actions to deny their profession.

6. Evangelical sections of the Eastern Orthodox churches also give us a note of hope for the future. For the past century or so, Protestant missions have been proclaiming an evangelical faith to many nominal Eastern Christians and have been stirring the conscience of this ancient church.

Pockets of Christianity

There are now pockets of real evangelical Christianity in most of the Muslim lands. These evangelical Christians have a genuine experience with Christ, are living exemplary Christian lives and have a real concern for the evangelization of their Muslim friends.

What is the sum total of all these factors?

Talk of Christians pulling out of Muslim lands because these countries are difficult and unproductive is not, I am convinced, in harmony with God's will. In some lands our task will be for some time simply to hold the line and be present with a silent witness for Christ.

Years of patient, loving service and witness have not gone without effect. Secular and religious forces are beginning to shake the Muslim world and move it into the twentieth century. The situation calls for dedication, persistence, love, prayer, and the power of the Holy Spirit. There are hopeful days ahead. |||





IN COLOMBIA:

MARITAL ENTANGLEMENTS SNARL CHURCH AFFAIRS

by David M. Howard

Marital entanglements of believers are creating knotty problems for the spiritual growth of the indigenous church in Colombia.

Church leaders are often caught in a quandary when believers find themselves enmeshed in a culture and atmosphere where profligate living is not only accepted but even

David M. Howard is field administrator in Colombia for Latin America Mission. He and his family make their home in Cartagena, where headquarters of the Mission in Colombia are located. Mr. Howard is son of the late Dr. Philip E. Howard, Jr., former editor of the Sunday School Times, and is a graduate of Wheaton College, Illinois. He has served in Colombia since 1958.

considered a test of a man's virility. Marital snarls are often formidable and almost impossible to solve in a satisfactory way.

A case in point is a man we'll call Alfredo. He was married legally to X, but they had no children. He later left her and lived with Y, with whom he had three children. Later he left Y and lived with Z, and they also had three children.

Alfredo was saved while living with Z. She was saved a little later. The couple has a happy Christian home. They're bringing up their children in the ways of the Lord.

Vicente was legally married to A. They had two children, both of

whom died. They separated and A went off to Venezuela in the company of another man with whom she continues to live.

Vicente took up with B and has lived happily with her for many years. They have one child.

Vicente was saved several years ago and has become active in the church. B is also a believer and they have a happy Christian home. There is no hope of A returning to Vicente. If she did, it would only cause him to break up his present happy home.

Now the problems arise. Where does the responsibility of these men lie? In God's eyes how do they

stand?

How should their marital status affect their fellowship and participation in the church? They are both very active laymen who witness faithfully and have been instrumental in the salvation of many others.

Should they be permitted to preach or teach in the church?

Present standards of the Colombian church do not permit these men to become members of the church. No one can be baptized until his marital life is straightened out. Without baptism they cannot become members. Nor can they partake of the Lord's Supper. In some cases restrictions are placed on their teaching and preaching.

This means these men can probably never be granted the privilege of the sacraments and of church membership.

What is the answer?

Logically, we would turn to the Scriptures for enlightenment. But even here, it seems, we run into complications.

Matthew 19:3-12 (cf. Gen. 2:24) teaches that man and wife are "one flesh." But when a man has also become "one flesh" with another (I Cor. 6:16), what is his standing in God's sight?

In I Timothy 3:1-13 we are told that a bishop or deacon is to be husband of *one* wife. Does the fact that this requirement is singled out only for officials of the church mean that the church might tolerate or even receive into fellowship others who fall short of the standard, even though they cannot be considered acceptable to the office of bishop or deacon?

Does the scripture include a man's marital status when in I Corinthians 7: 17-24 it teaches that every man should remain in the "state" or "condition" in which he found himself when called into the Kingdom?

Some national workers and missionaries have come up with suggested solutions to the marital dilemma, but even in these there appear additional knots of uncertainty.

In the case of the two men cited above it was suggested that each leave all the women involved and live alone.

Two problems become evident at once to persons acquainted with life in Colombia.

It breaks up a blissful home situation that is acceptable in every way except that it lacks the blessing of legal marriage.

A second solution holds forth little encouragement: Continue living with the present companion but in continency.

Reasoning is the same here as in the previous course, but it attempts to overcome the two problems mentioned. It brings up a couple of others though.

The temptations to fall into sin elsewhere would likely be as great in this instance as if the man left his companion completely.

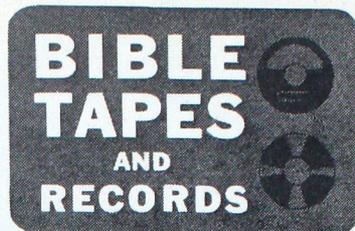
Besides, what Colombian would believe the situation was kept in purity? It is doubtful that such an arrangement would help the man's outward witness at all. In fact, some feel that it would even be more harmful to his testimony because of the incredible interpretations which are readily put upon such situations.

For a zealous new believer it is frightfully discouraging to look forward to a restricted Christian life in which he can never enjoy the privileges accorded to other believers and taught in the New Testament. Is it right to deny such privileges to a person who has honestly taken every possible step to straighten out his life before the Lord and who is not willfully living in sin?

On the other hand, the moment the church "lets down the bars" to admit into full fellowship some whose lives are entangled, there is the strong possibility of opening the way for a rush of other cases which could ruin the corporate testimony of the church. In lands like Colombia where adultery, fornication and common-law marriages are widespread there is danger of undermining the testimony

Continued on page 29

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globe at a glance

JAPAN—A cable from Tokyo was sent to Washington DC for President Johnson requesting he retain Ambassador Edwin O. Reischauer as U. S. representative in Japan. Some 400 American missionaries made the request. Missionaries are associated with churches related to the Kyodan (United Church of Christ in Japan) and sent the message from their annual meeting in April. An appointee of the late John F. Kennedy, Reischauer was to return to the U. S.

Expulsion of Missionaries Fails to Deter Burma Work

BURMA—The May 31 expulsion of missionaries from Burma has been described as a "hard knock" to spread of the Gospel here, but in at least one case, the mission is being carried on by Burmese Christians.

Roman Catholics were reported to suffer most from the Burma Revolutionary Government's decision to expel foreign missionaries who have arrived in the country since its independence in 1946.

According to various sources, about 200 Roman Catholic priests, an undetermined number of nuns and a number of brothers were affected by the Burma government's decision.

Anglican Bishop V. G. Shearburn of Rangoon said Methodists and Baptists are equally hard hit, though smaller in numbers.

"I see no chance whatever of a reversal of the decision," he added. "Thank God, we had already taken many steps in the nationalization direction."

Methodist Board of Missions officials in New York emphasized the church in Burma is under strong Burmese leadership and is expected to continue its work and witness despite the loss of American missionary personnel. Five Methodist missionaries were expelled.

The Burma Methodists became an independent church body when they reorganized into the Autonomous Methodist Church of Lower Burma in October. Bishop Lim Si Sin is its leader.

Missionary Business Picks Up in Taiwan

TAIWAN—An increasing number of missionary projects was revealed here recently by spokesmen of three denominational boards.

Implementation of Overseas Crusade here with the cooperation of the local

Mennonite Mission was announced by J. N. Vandenberg of General Conference Mennonite Church. The program included an extensive period of training for indigenous bible workers, a personal contact program and an eight night instruction and evangelization campaign.

To help agricultural development along Taiwan's mountainous east coast, tribal farmers may soon have a credit union, it was announced by Presbyterian U. S. Board of World Missions. More than 50 mountain tribal leaders participated in a 10-day training seminar at Hwalien to learn the value of an organized credit union movement. Sponsored by Protestants and Roman Catholics, the seminar was first ecumenical effort to promote a "self-help" project for mountain people.

In Taipei, first of two Lutheran missionaries assigned to Far East mass media consultant posts in a new Lutheran World Federation project has established his office. Rev. William B. Dinger, Lutheran Church Missouri Synod, works with LWF broadcasting service. His activities cover Chinese language areas throughout East Asia. Rev. George L. Olson is due in August at Tokyo to serve as Japanese language area consultant.

Historic Carey Church Refurbished in India

CALCUTTA, India—Carey Church, established by missionary William Carey and associates in 1809, is undergoing refurbishment.

The building, more than 150 years old, has both a historic past and a significant present day ministry. It is the same church in which William Carey, who opened India to the Gospel, baptised Adoniram Judson who was on his way to sow the Gospel in Burma.

The church today continues a pro-

gram of regular church services, daily vacation Bible school, summer camp for youth and the Calcutta Bible College where a diversified group of nationals train to minister to their own people.

World Vision Inc., Monrovia, Calif., is contributing funds to assist in remodeling the historic church.

Japan Christian University Graduates 161 Students

TOKYO, Japan—Bachelor's degrees were awarded a graduating class of 161 at Japan International Christian University's 10th annual commencement exercises in the spring. An additional 23 students received master's degrees. Included in the graduating class were three Americans, one Chinese, one Korean and one Thai.

Baptist-Mennonite Contingent Delays Visit to Soviet Union

MOSCOW—After Soviet Baptist leaders cabled Baptist World Alliance in March that a late autumn date would be better for their visit, a Baptist-Mennonite delegation halted their preparations for an April-May trip.

The new time may conflict with commitments made earlier by the delegates, so composition of the autumn tour will have to be reviewed after a specific date is set, a Mennonite report declared. The All-Union Council of Evangelical Christians - Baptists of the Soviet Union has officially extended an invitation to visit their country in November or December.

Korea Hospital To Add Building

PUSAN, Korea—Construction is scheduled to start this month for a new hospital building at Wallace Memorial Baptist Hospital here in a program to

DOMINICAN REPUBLIC—Total attendance for the two weeks of Evangelism-in-Depth meetings at Santo Domingo was 58,000 persons. A parade through the streets with 10,000 marchers and 15 brightly colored floats marked April 3, the final day of the crusade at Juan Pablo Duarte Stadium. A closing rally was attended by 15,000. Evangelist Ray Loyola of Latin America Mission spearheaded the crusade in which 1125 decisions for Christ were recorded.

MALAYSIA—A grant of \$50,000 for a Methodist hospital in the Third Division of Sarawak, Western Malaysia, has been approved by Prime Minister Tunku Abdul Raham. Funds are earmarked for Christ Hospital at Kapit. Malaysian Ministry of National and Rural Development is making the grant.

CONGO—An appeal is issued for more books on African subjects needed for the Presbyterian Church of the Congo library at Luluabourg. The three-year-

old library provides books in English and French on African history, geography, sociology, ethnography, politics and church history. Books may be sent to missionary Charles Ross, in care of T and K Counties Hospital, Springville, California.

KENYA—Sixteen members of the first class in radio writing and program production which began May 11 are nationals from 12 African countries.

expand its teaching and training ministry.

Fifteen Korean doctors are expected to work with Wallace Hospital as interns or residents during the 1966-67 training period.

"We believe it is part of our job to train Koreans and instill in them the Christian principles of compassion, concern and love for their fellowmen," says missionary Charles W. Wiggs, hospital administrator. "This is one way we can help meet the medical needs here. The day is gone when the missionary doctor can 'do it all.'"

The hospital, opened in a tent in Pusan in December 1951, and dedicated in 1955, has been approved by the Korean government for training in obstetrics, gynecology and internal medicine. Its staff includes doctors who have passed either American or Korean board examinations in these specialties.

Korean government also approved military deferments for interns and residents at Wallace Hospital. This means the hospital can count on four or five years of uninterrupted service from the young doctors.

First new unit is to have 60 beds with expansion planned to 125 beds in the future.

Pakistan Church Sends Missionary to England

KARACHI, Pakistan—Rev. Eric N. Daniels, pastor of the local Central Methodist Church, will be first missionary from Pakistan to serve in England.

Educated in Karachi Rev. Daniels is a member of the Karachi Methodist Conference and has been a minister since 1939. He was born in India and received training at Bareilly Theological Seminary, India. In 1952 he was delegate to the Methodist General Conference in San Francisco, California.

J. D. Douglas Heads Merged Publication

LONDON, England—Dr. J. D. Douglas, *Christianity Today* British editorial director, heads up the merged publication, *The Christian and Christianity Today*, which began publication here April 8.

Dr. Carl F. H. Henry, editor of the American *Christianity Today*, announced the assignment following disclosure that the century old *The Christian* had merged with the English edition of the American publication.

Trans World Radio Extends Gospel Voice

MONTE CARLO, Monaco—The 400 kilowatt medium wave broadcasting facilities of Radio Monte Carlo have been made available for programs of Trans World Radio.

"As far as we know," said Dr. Paul Freed, president of TWR, "This is the first time that medium wave facilities have been made available at peak evening hours to any evangelical organization for daily gospel broadcasting in Europe."

The daily programing, which includes some morning time and the hours from 10 p.m. to sign off after midnight, began April 1.

The morning period, 5:45 to 6:15 a.m. Central European Time, is given over to messages in German. Evening period features programs in French, German and English from 10 p.m. to 11 p.m., and the remaining time is allocated for programs in Spanish, Italian, Portuguese, Eastern European and North African languages.

Radio Monte Carlo's medium wave signal can be heard at these hours in good strength throughout Europe and

North Africa, according to Dr. Freed.

People Make News

Roland K. Lemke, clergyman of the Lutheran Church and former Army chaplain, and H. W. Reinke, former pastor in South Dakota, are assuming positions this spring as Lutheran service pastors for U. S. military personnel in the Far East. Lemke will serve in Okinawa. Reinke will serve in Seoul, Korea. ■ Pastor Georg Fliedner died in Spain at the age of 91 leaving his nephew to carry on the work begun by Fliedner's father in 1870. Georg was the last surviving son and direct successor of the pioneer German Evangelical church missionary to Spain, Fritz Fliedner. ■ Rev. Young Whan (John) Kim, appointed fourth missionary with the Urban Ministry of the American Sunday School Union, is to work in organizing and maintaining afternoon Sunday schools in local inner-city churches. Besides his experience in Christian education Kim has translated the Gospel of John into modern Japanese. ■ A veteran of 20 years missionary service in India, Anne Penner, has returned to her home for a three month furlough. Miss Penner, of Manitoba, Canada, is business manager and nursing supervisor to the Sewa Eshwan Hospital in Jagdeeshpur, India. ■ New assistant treasurer of the Mennonite Central Committee is Paul Myers of New Paris, Indiana. Myers has three years experience in the business office of MCC, Frankfurt, Germany, and is now working for a degree in Economics. ■ Methodist missionary to India for 14 years, Rev. William R. Moon, died Palm Sunday in India. During his service on the field, Moon directed the building of 17 churches and helped establish and was principal of the Tandur Central School which now has an enrollment of 500 students.

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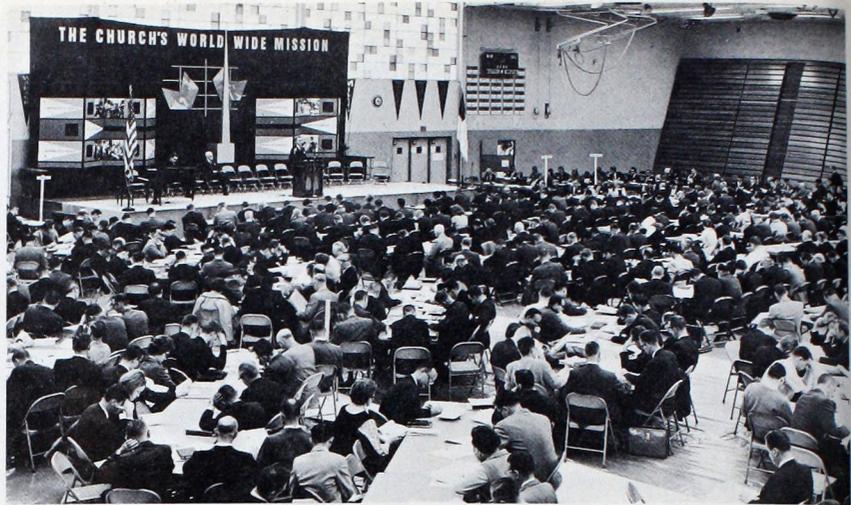
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WV NEWS
FEATURES

EFMA, IFMA Hail First Joint Meet

WHEATON, Illinois — The Congress on the Church's Worldwide Mission convened at Wheaton April 11-16 marked the beginning of a new era in inter mission relations.

Evangelical Foreign Missions Association (EFMA) and Interdenominational Foreign Mission Association (IFMA) met for the first time in full scale sessions. They had previously undertaken only certain limited projects together.

During the conference the weather reports were just as valid indoors as out. It began as a chilly post-Easter week on the Wheaton College campus. But the atmosphere warmed as the week progressed. By Saturday the air was clear. The warmth confirmed that spring had indeed arrived and two major missionary organizations were turning their attention to each other.

Evident Rapport

The central significance of the Congress was the evident rapport between EFMA and IFMA. "An unmistakable

consensus has emerged here," declared Dr. Harold Lindsell of *Christianity Today* who served as a special consultant to the Congress and is currently writing a book on the conference and the document which it produced, the Wheaton Declaration.

The Declaration is one of the most carefully prepared position statements to be produced by evangelicals in this generation. However, to the surprise of many delegates, the Declaration carried a copyright notice and was not to be quoted without specific permission in writing.

Working on the Declaration were representatives of 150 missionary agencies and more than 40 other interested organizations. Also on hand were 13 observers. National representatives of missionary work in Asia, Africa, Latin America and Europe were among the 950 delegates. The member agencies of IFMA and EFMA represent some 14,500 missionary personnel serving overseas.

Though the delegates kept intact the structure and basic content of the preliminary document, they ripped deeply into its wording in their workshop sessions. This was in addition to many hundreds of hours that had been spent in the preliminary draft by 12 different committees and many individual writers before the convention met at Wheaton.

Recording secretaries from each workshop pooled their findings and passed along their draft to the Congress Committee where the document's final form

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took shape. On Saturday, the last day, the resulting Declaration went to the floor for vote and was approved as the consensus of the gathering.

Theological Issues

Among the theological issues treated by the Congress were syncretism, neo-universalism and neo-Romanism. Other policy statements in the Declaration dealt with missionary methods, proselytism, church growth, missionary vocation and evangelical unity.

Social concern and its relation to missionary work represented another section of the Declaration. It appealed to evangelicals to be "concerned for the whole man," while placing an emphasis on the "primacy of preaching" in the Church's mission to the world.

The Declaration concludes with a statement on "Mission in a Hostile World," in which all opposition to the Church was identified as opposition to God and to His work in the world. It reaffirmed belief in the sovereignty of God and the eventual triumph of the Church. It also urged Christians to pray for the work of the Church in the world.

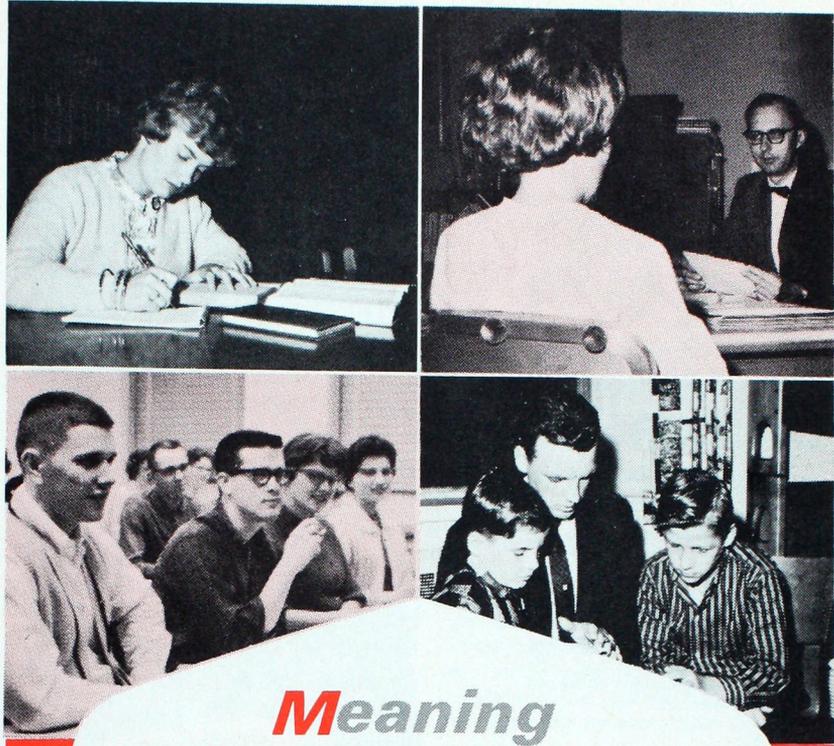
Morning and afternoon sessions were devoted to major papers followed by workshop sessions on these subjects. The 25 workshops discussed the wording of the section of the Declaration treated in the paper. The program moved precisely on schedule. The whole event was well planned. In fact, too well planned to suit some of the delegates. As one missionary from Latin America put it, "We've had a chance to look at each of the bricks, but not at the total structure."

'We Have to Fight'

One observer, identifying himself as an evangelical, lamented that "it is never enough for us to witness, we have to fight."

Throughout the week most criticism of the preliminary draft was directed at its defensive, negative tone. Numerous workshop recorders reported that their groups wanted something more positive in nature. In line with this, changes in approach were made to almost all major sections of the paper.

Unlike the preliminary draft, the Declaration as it finally emerged contained no reference to the "ecumenical movement." In the earlier draft this terminology was used as shorthand for the World Council of Churches and the liberal segment of Protestantism.



Meaning Business... Individually

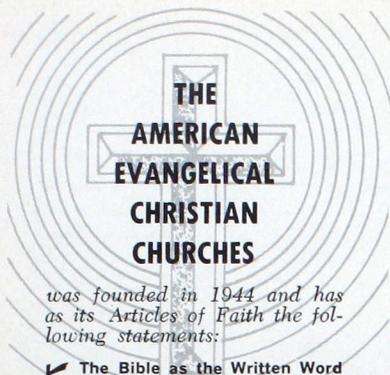
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ALL MY FRIENDS ARE ONE

Continued from page 3

sions" whose translations of the Scriptures would pioneer missionary work in India, whose name, when he died, would be known and honored from Cape Cormorin to the Himalayas.

Carey Maintains Spirit

The would-be missionary to India might have cut his losses at that moment. The spirit within him was too hot to abandon the ministry—he had heard the call and must follow. But he might have concluded that the door to India was closing, that he had mistaken God's guidance when he had agreed to go to India, and that he had best change back to Tahiti where there was no entrenched Hinduism, where no "Christian" company officials would frustrate his designs.

Carey decided to seek advice from David Brown, a well known evangelical chaplain to the East India Company's Europeans in Calcutta. He walked through the heat to the city to see Brown, but Brown received him frigidly because of distrust of John Thomas. In later years Brown and Carey would be close friends, but on this January day of 1794 the chaplain sent the ex-cobbler away without even offering him refreshment after his long walk.

'All-Sufficiency of God'

"All my friends are but One," thought Carey as he trudged home again, "but He is all sufficient." In his diary he wrote: "Towards evening felt the all-sufficiency of God, and the stability of His promises, which much relieved my mind. As I walked home in the night, was enabled to roll all my cares on Him."

Soon he was allowed to occupy and clear a small area of jungle in another, more healthy, district. He intended to support his family by small farming, like the Indians around him, while learning the language and beginning to preach. Then Thomas secured for him the

post of manager of an indigo plantation at Malda several hundred miles away, and the whole situation was transformed.

Situation Changes

Carey became a well paid planter with a pleasant home and unrivaled opportunity for getting to know the language, the people and their customs as he traveled far and wide buying the indigo crop and supervising the processes which turned it into the blue vegetable dye much prized in eighteenth century Europe. In slack periods he could preach and teach. He had a friendly employer, George Udny, a vigorous Christian who as a magistrate could protect Carey from government attempts to forbid his preaching.

The road ahead was not easy. Carey survived a serious attack of malaria, but his little boy Peter did not. Mrs. Carey fell ill again and began to rail against her husband. For weeks he endured her violence against himself and all he held dear, and because so little was then known about the influence of body upon mind it was a long time before he realized that her ravings and bitterness were part of her illness. To Carey it seemed that his much loved Dorothy had become his enemy.

Committee Deplores Status

In the midst of these troubles he received a letter from the mission committee in England deploring his being a planter! Had he not, they asked, left England to be a missionary?

A missionary he was. William Carey, planter of Malda in Bengal in the closing years of the eighteenth century, is a sort of patron saint of the many hundreds of men and women today who are not listed as "missionaries," yet are full time missionaries at heart. They may be in commerce or industry, United Nations or diplomatic service, or in any of the hundred and one positions open to Western Christians in lands where Christianity is a minority religion, but their vocation and intention is to

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Whereas Carey's employer, George Udny, a devout evangelical, put his secular concerns first (he loved the Bible and encouraged missionaries but never preached to Indians himself), Carey put business concerns last.

Devoted to Translation

He lived simply and devoted the bulk of his income to the translation of the Scriptures. "I am indeed poor, and always shall be," he told the home committee, "until the Bible is published in Bengali and Hindustani and the people need no further instruction." His considerable spare time went to translating, or to preaching under the tamarind tree of each teeming village of the district.

The preaching made no impact on the entrenched hold of Hinduism. All around were the miseries imposed by the caste system, yet its iron grip held the hearts of the people to idolatry. As John Thomas, managing a nearby plantation, wrote to the home committee: "Do *not* send men of compassion here, for you will break their hearts. Do send men *full* of compassion, for many perish with cold, many for lack of bread, and millions for lack of knowledge."

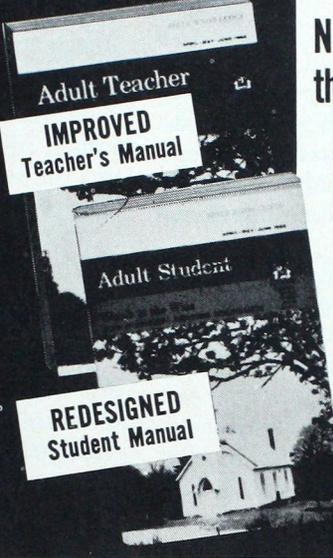
Carey Grows Callous

All but two of Carey's handful of converts proved to be frauds or became backsliders. "I am almost grown callous," he wrote in 1799, "and tempted to preach as if their hearts were invulnerable. But this dishonors the grace and power of God." Meanwhile, he and Thomas had completed the translation of the New Testament into Bengali, and Udny had bought them a printing press.

The future again grew obscure. Several bad seasons and a calamitous flood followed by drought and epidemics made Udny determined to abandon his plantations. Carey would be without a home or a job, and four English missionaries with

Continued on page 30

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SUNRISE BEFORE MIDNIGHT?

Continued from page 5

a college education.

At the present time some 60,000 students attend Christian universities and about 80,000 are enrolled in Christian high schools in Japan. Only a small percentage of these students are baptized Christians. Nevertheless, the Christian influence to which they are exposed during their high school and college years will inevitably have an effect upon them—an effect which, indirectly, will also extend to the society in which they will ultimately take their place.

Christian Colleges Appeal to Youth

A variety of reasons account for the appeal of Christian colleges and secondary schools to the young Japanese. One undeniable factor is the generally good reputation enjoyed by these Christian schools. The stress upon moral education, character building and discipline makes a favorable impression.

Another element is the international outlook which characterizes many of these schools. Many of them have foreigners on their staffs and stress the teaching of foreign languages. A third reason is the strong intellectual content of the curriculum of most of these schools.

The influence of the Christian churches in the realm of higher education in Japan, however, is not to be confined to Christian universities alone. Of great importance is the movement that might be termed a "student apostolate."

Many secular universities in Japan have Christian organizations which meet for Bible study, provide courses of instruction in Christian doctrine, sponsor Christian charitable activities and join with other Christian student groups in promoting the cause of Christianity in their overwhelmingly non Christian intellectual and social environment.

2. Radio and television are of immense importance in reaching into the homes of the Japanese people—homes which, in the majority of cases, would never be reached by a Christian missionary. In the case of radio, the Lutheran Hour has proved to be a most effective missionary medium since its inception some 14 years ago.

Broadcast throughout the nation over 117 stations each week, the Lutheran Hour is not a preaching program but a series of dramatic episodes written by a Japanese Christian involving professional Japanese actors. In its Tokyo headquarters and its 13 branch offices the Lutheran Hour has received over one million letters—an average of 10,000 letters per month since the program began. An essential follow-up is provided through a Bible correspondence course with an enrollment of almost 25,000 each year.

The Challenge of Television

A still greater and more exciting challenge to the churches lies in the area of television. With some 90

percent of Japanese households equipped with television sets, the potential opportunities for reaching the Japanese people with the Gospel message through this medium are beyond calculation.

Admittedly, the towering difficulty in utilizing television on an intensified scale is the high cost. In any event, it is imperative that Christian television productions in Japan be geared to the Japanese situation and presented by Japanese actors.

In the estimation of this writer, it would be a fatal mistake to import American religious television programs with Japanese dialogue dubbed in or with Japanese subtitles appended. This would simply accentuate the all too prevalent notion that Christianity is a foreign import, a Western religion.

3. American churches must make a more determined effort to utilize, not only in Japan but throughout the world, the vast potential of the thousands of lay people who travel or work or serve overseas.

As tourists, students, businessmen, in government service, in the armed forces or in other capacities, wherever they go and whatever they do, they should carry the image of the Christian church.

If this image is not to be construed as one of Western superiority or paternalism, these people need to be instructed, challenged, stimulated by the home churches to cross racial and cultural frontiers, both in Japan and wherever else they may go.

Foster Indigenous Christendom

4. We must foster the indigenous character of Japanese Christendom, particularly in the training of a national Japanese clergy. It is of supreme importance that the Japanese churches be provided with adequate spiritual leadership from within their own ranks.

This does not imply that the Western missionary is to be completely eliminated. His role, however, should be that of a fraternal worker in the service of the national church rather than the bearer of ecclesiastical authority in the name of some corporate "great white father" beyond the seas. The Japanese churches should regard themselves as sisters rather than daughters of the churches in America. This goal will be achieved in the measure that the reins are placed in the hands of national Japanese churchmen.

Ultimately the Christian church will succeed in its mission—whether in Japan or anywhere else in the world—only to the extent that it recognizes the essential worth and dignity of each individual person as the handiwork of God and the object of His redeeming love in Christ.

So we, in the comfort and security of our favored land, and in the comfort and security of our church institutions, must quit taking our blessings for granted. We must bestir ourselves from our smug complacency, our narrow provincialism, our preoccupation with ourselves. We must lift up our eyes and look beyond the sea to Japan, and to all the other nations of the Far East.

THE COMMUNAL APPROACH

Continued from page 7

tractors, better roads, more telephones, more washing machines, more industry, more and better church buildings, better schools, more things to eat, better agriculture, more radios.

Twenty years ago there were no automobiles or tractors in either Fernheim or Menno. The one or two dilapidated old vehicles in Fernheim could have been called trucks only out of courtesy.

There are many reasons for the progress of the Paraguay Mennonites, including the work of the Mennonite Economic Development Associates, and especially the hard work of the Mennonites themselves. For an MCC worker of 20 years ago it was interesting to note the MCC plans and proposals for helping the colonies which have long since been put into effect.

The airport, which has existed in Filadelfia for some years, was one of these planned projects. Some MCC workers who made the first airplane trip to the Chaco colonies in 1944 had to land in a peanut field.

Agriculture Flourishes

The agricultural experiment station, now under the leadership of John Peters, is another case in point. This agency, partially supported by the colonies, has made an important contribution to the improvement of agriculture and horticulture in the introduction of such things as new crops, better seed, improved livestock, and more emphasis on the dairy industry, chicken raising, fruit orchards and improved vegetables.

Better communication and transportation were also planned for at that time. Since then a good system of radio communication between the colonies and Asuncion has been put in operation, and telephone lines have been built. Not nearly every home has a telephone but since the people live in villages and there are some telephones in the villages, communication is not too difficult.

Hospital and school programs have likewise made good progress in 20 years. More courses are being offered in the schools, and teachers are better prepared by more study in Asuncion and in other countries.

Though change and progress are evident on every hand in Fernheim, the changes in Menno Colony are more remarkable. Twenty years ago Menno not only had no telephones but did not want them. It still used a number of oxen and had no tractors, no trucks, no automobiles.

It had no hospital, no doctor, no dentist, no nurse, no mission work, no choir, no evangelistic services.

Now the colony has all of these, and invites ministers from other branches of the Mennonite Church to come in and serve. For those who know the Sommerfelder and Chortizer backgrounds, this is truly remarkable. In addition, Dr. John Schmidt, head of the leper station at Kilometer 81 east of Asuncion, reported that 10 of the 15 voluntary service workers serving at the station are from Menno. In 1945 this would have been unthinkable.

So the changes in this colony represent a spiritual and cultural awakening as well as material progress. Not all the people are in favor of these changes. A few of them have returned to Canada and a few others have gone to Bolivia. But the fact that the colony has for 15 years sustained in office its leader, Jacob Reimer, who with others led in these changes, indicates that the majority wants them.

One difficulty that Menno and Fernheim share, and which, though not new, is greater than 20 years ago, is the Indian problem. Since we were studying this problem of the impoverished masses in other countries as well as in Paraguay, we were struck by the fact that the Mennonites here in the Chaco are facing the same problem that practically all Latin America is facing: what to do with the submerged masses who are awakening and demanding their place in the sun. This is part of the social revolution of which we hear and read so much.

Indians Seek Equal Rights

Though mostly illiterate, like most of their kind elsewhere, these Indians can see and hear—by radio or word of mouth—about a better life than what they have been experiencing. In this case they have been attracted by the Mennonites with their higher standards of living. Taught by the Mennonites not to kill their babies—which parents used to do after the first two—they are increasing in numbers and present a great economic as well as spiritual problem.

The spiritual problem is being solved only in part by the Indian mission work carried on by the Chaco Mennonites. Even the Christian Indians present something of a difficulty.

As Mennonite Christians and brethren of the Chaco Mennonites, they read their Bibles. Among other things, they read about Christian equality, love for the brethren, bearing one another's burdens. Christian Indians may get embarrassingly literal about interpreting these scriptures.

The Mennonites face a still greater problem in their relations with their Indian brethren—that of integration.

As we visited the Chaco this time and discussed the Indian mission work with a number of the leaders, we got the impression that, unlike 20 years ago, this is probably one of the greatest problems facing the Chaco Mennonites today. In the several Mennonite Indian missions, we were informed, there are now about 1700 baptized members. They want to be treated not only as persons, as all Indians do, but also as brethren. Because of racial differences this will not be easy. But if the mission work is to continue to be successful it must be done.

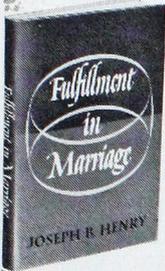
The Work With Paraguayans

Another change in 20 years is the Mennonite mission work among the Paraguayans. Though newer and smaller than the work among the Indians, it is never-

Continued on page 26

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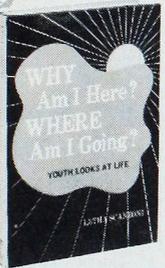
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FROM THE MISSIONS BOOKSHELF

Asian Christians' Thinking

THE MESSAGE AND ITS MESSENGERS, Missions Today and Tomorrow by Daniel T. Niles (Abingdon Press, Nashville, Tennessee, \$2.50) is reviewed by Bishop J. Waskom Pickett of Ludhiana Christian Medical College Committee, U.S.A.

The publication of this book makes available to concerned students the cream of a very gifted Asian Christian's thinking on the Gospel message and the church which is under orders to present it to all men everywhere today and always.

Daniel T. Niles is an extraordinary man: a Ceylonese in citizenship, of a Tamil Indian racial background, a Methodist (British connection) in churchmanship with a passion for creative thinking, an ecumenist in purposeful identification with all who love the Lord Jesus, an unusually understandable theologian and a master of the English language. He writes helpfully and attractively.

A fervent evangelism shines through every chapter. The reader senses it as the author laments the inadequacies of the messengers to present the message, and again as he interprets the limitations to freedom imposed by Christian discipleship.

The church of today is changing. Younger churches are impatiently seeking freedom from control by organizations, however benevolent, or associates, however brotherly, or rituals and forms, however historical and helpful. But there are limitations to every Christian's freedom. The limits are imposed by the nature of the Church and its Lord.

Dr. Niles the evangelist stresses the Lordship of Jesus. We are to believe Him, to center our hope in Him, to love Him, to obey Him and to know Him. Our work is important but we do all in vain unless our work be under His control.

"We think, for instance, that we are building peace, but there is only one way of building peace, and that is the way in which God builds it." Unless we are workmen together with Him,

we work in vain, and "however wonderful our plans, however ardently we labor, however carefully we work, the result of it all is scattering."

One notable value in this book is the clarity with which the church is represented as an agency for the attainment of an end. It is not an end in itself.

Nothing of top value is achieved by church growth unless it points the way to the Kingdom of God. "The task in which we are engaged is not something that goes on and on. It is going *some-where*. There is a predetermined end." Christ Jesus is Lord. His church He uses, so far as its members permit, to the end that the Father's Kingdom may come.

China Centenary Volume

A PASSION FOR THE IMPOSSIBLE: The China Inland Mission 1865-1965 by Leslie T. Lyall (Moody Press, Chicago, \$3.50) is reviewed by Dr. Alan R. Tippett of the School of World Mission at Fuller Theological Seminary.

To produce a centenary volume on missions in China where so much has been lost because of communism is a difficult assignment. The whole drama has to be set against a backdrop of rebellion, war and social unrest. One is reminded how long the Communists were a real factor in the scene before they actually took over. Yet Lyall has achieved a comprehensive survey in a single volume which every supporter of Christian missions should read.

The early part of the book introduces us to Hudson Taylor and his discovery that faith in God is a *solid* fact of life which links man's weakness with God's almighty power. In political and social *uncertainty* Taylor's mission stands on this *solid* foundation. This theme runs through the book. When things are humanly impossible, doors for the Gospel open. Amid persecution and massacre, converts are won, Bibles are circulated and financial obligations are met.

Unfortunately, great themes like the people movements among the Lisu and the Miao have to be crammed into a few pages, but centenary surveys have

to be this way.

The book needs a statistical table so the reader may see the distribution and growth of the church. It also needs an index because it contains (in addition to much factual information) significant comments on vital principles in mission, which are too valuable to be lost in the pages of the book.

Some readers will want to know what happened to the C.I.M. The book describes events after the evacuation from China, and new openings among the millions of the Chinese dispersion and among the tribal peoples in neigh-

boring countries. Under the new name of Overseas Missionary Fellowship, with some new perspectives and techniques and a new generation of missionaries, the power of God is still available for those with *A Passion for the Impossible*. The book will bring you up to date at many points of information. It concludes one era of mission history but commences another.

Himalayan Heartbeat, by Ken Anderson (Word Books, Waco, Texas, \$3.75) is reviewed by Norman B. Rohrer, executive secretary, *Evangelical*

Press Association.

Slowly the gripping true story bares its intrigue: a wealthy and brilliant engineer in England hears the call of missions...endures the discipline of medical training...takes his sweetheart to a remote corner of the Himalayan foothills of India where they spend their fortune in behalf of the lost, the sick and the needy.

Such ingredients could hardly fail to hold the interest of the reader—the more so when developed into a story by that master raconteur, Ken Anderson.

The story of missions at Herbertpur is of heroic scale.

Yet this epic has virtually been kept secret for a quarter of a century. Why hasn't it been told before? Perhaps because Geoffrey and Monica Lehmann built the hospital at Herbertpur largely through funds entrusted to them by the estate of the good doctor's father and needed little financial assistance from others; perhaps because of the reluctance and commendable determination of the Lehmanns to allow no undue publicity "lest people get the idea," as Dr. Lehmann often remonstrated, "the hospital has succeeded because of the Lehmanns rather than because of God's blessing."

But Ken Anderson in his film-making travels through Asia saw in the story "a unique message for the Christian world" and would not let the matter be dropped so easily. His persistence has borne fruit in his 30th book, *Himalayan Heartbeat*.

From their earliest days in India, the doctor and his wife envisioned medical missions as a four-pronged aid to evangelism: (1) as a means of bringing people to a central place, (2) as a means of preparing the heart for the message, (3) as a means of establishing a right to be heard appreciatively, and (4) as a means of opening closed doors and establishing rapport in the most difficult and hostile villages.

Thus the Church has come to the Jamuna valley. It has come to the little mother hovering over her cooking pots, quietly humming a song of redemption heard at the hospital and experienced in her heart.

This is the story of great wealth treated in the finest example of good stewardship in missions, a book which will not fail, we pray, to inspire the people of God in their individual stewardship and to call to the harvest the willing but undecided recruit.



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AFTERMATH OF TERROR

Continued from page 10

experience of elderly Pastor Joseph Lokuli who tells what a comfort the Scriptures were to him in his time of terror.

When Pastor Lokuli heard of the death by rebel bullets of his great friend and co-worker, Pastor Joseph Lokalo, he fled the mission post to go home. There the rebels tracked him down. They caught him, bound his wrists and ankles with wet sandy ropes, then bent him backwards until his wrists and ankles came together.

While they were looking for a sack into which to stuff their victim, one of the rebels—likely one who joined to save his own life—suggested that they not kill Pastor Lokuli but demand money. They discovered that he had some 4,000 francs in his possession.

"This money," said Pastor Lokuli in recalling the experience, "was church money, gifts from the members which I was bringing home after the recent district church council."

He passed the money over and was freed.

THE COMMUNAL APPROACH

Continued from page 23

theless significant. In at least four different places this work is being carried on. The most important are Asuncion and the leper station at Kilometer 81.

The leper work was the outgrowth of MCC concern and planning 20 years ago. The thought at that time was that something ought to be done for the Paraguayans as a sort of thank you project for the way Paraguay had so magnanimously opened its doors to the Russian Mennonite refugees when very few doors were open.

Under the leadership of Dr. and Mrs. John Schmidt this labor of love among the lepers has grown to substantial proportions and includes an organized church. The work is supported not only by MCC and Mennonites in Paraguay but by various other groups, including the American Mission to Lepers.

Mennonites constitute the largest Protestant body in the country. In fact they constitute a larger percentage of the population of Paraguay than of any other country. In spite of the fact that quite a few Mennonites have left for Canada, Germany and other countries, there are still more than twice as many Mennonites in Paraguay today as in 1945—nearly 13,000.

All of this spells missionary opportunity. It is to be hoped that this opportunity will be seized by a growing number.

The concluding sentence of *Paraguayan Interlude* is even more apropos today than when written a number of years ago: "As one looks back at the vicissitudes, the fortunes, and the misfortunes of the Mennonites who have come to Paraguay, one is made to wonder whether in the inscrutable plans of Providence these people might not have 'come to the kingdom for such a time as this.' "

"Oh, the marvelous power of our God!" he says. Later that night the same rebel who had suggested taking money instead of the pastor's life came to Lokuli and told him that the rebels intended to return the next day.

Rebels Regret Leniency

They had repented their leniency and were saying they ought to have demanded 10,000 francs. So Joseph Lokuli fled into the forest where he remained in hiding for seven months.

When the rebels returned according to plan the next day, the informer told them the pastor had gone over to a group of "Watchtower" adherents and that they had gone on the river in a canoe. The canoe had capsized and alas, the man told the rebels, they were all drowned!

"Oh, that is good!" the rebels replied. "Patrice Lumumba has killed him. His *palaver* is finished!"

Pastor Lokuli needed hospital treatment when he finally came out of the jungle. While convalescing in the hospital, we are told, Joseph preached to all and sundry. Nobody left the hospital without having heard the Gospel message from his lips. One youth said he had no idea the Bible contained such wonderful things as Pastor Lokuli revealed to him.

A wife's mediation saved the life of a pastor, James Bosonga, who has a wonderful story to tell of how the Lord delivered him from the rebels.

A Christian of many years standing, Mary Bosonga showed great courage and God-given wisdom in the course she pursued.

When the rebels suddenly arrived in the village before Pastor Bosonga had time to flee, his first reaction was to grab his spear and fight them.

Why not? Why should he stand idly by and see these rebels mistreat his wife, destroy his goods, set fire to his friends and so on? A very natural attitude for a man to take.

Wife Hides Pastor

His wife, however, told him not to try this. She would face the enemy. She made her husband hide in a little shelter behind their house. We imagine he was not very willing to do this, but there wasn't time for argument.

When the rebels arrived they told Mary Bosonga that they sought the pastor on three counts: He had money (church money). He was a supporter of Mobutu, the general of the National Army. He had a gun.

"I had no wisdom, but God helped me," Mary said afterwards.

She answered all their questions frankly and with such tact that the adjutant said, "You Protestants! The way you talk! You know how to put down the heart of a man whose heart is high with anger!"

In answer to another question Mary said that they had been married for 26 years but God had not given them any children. The leader was so impressed with

this testimony of marital faithfulness that he ordered two *Simbas* to take her back to her home.

Why should such a thing as this have impressed the rebel leader? Leader of a group noted for their policy of no mercy and who are known to assault women? Surely the Lord's hand was in it!

Texts that came to James and Mary Bosonga at the time seemed especially apt:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1).

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. A thousand shall fall at thy side . . . but it shall not come nigh thee" (Ps. 91:1,7).

"I will never leave thee, nor forsake thee" (Heb. 13:5).

Miraculous Experience

One of the older Christian leaders in the African church, Pastor Peter Ifole, has a few hair-raising experiences to share too. It is nothing short of a miracle that he is safe and well, and that he was able to endure the many months of jungle life and a long trek from one river, a tributary, to the main river many miles through the forest.

At one point when this elderly pastor was facing the rebels, they shot an arrow at him. It pierced his shirt but he was not hurt.

While in the jungle, with the rebels in hot pursuit of Pastor Ifole and his companions, the rebel band was distracted from the matter at hand by a lot of chattering chimpanzees. They mistook the noise for people conversing.

The rebels soon discovered their mistake but could not resist the temptation to get some meat. While they killed one of the hapless animals and turned aside to enjoy their feast, the fleeing Christians got away.

"Can you fancy it?" asks Pastor Ifole. "The Lord can use any means, even chimpanzees, to carry out His purpose."

Peter Ifole's station is in an area not yet cleared of the rebels. As soon as it is, he intends to go back and continue his work of overseeing the church there.

Inspiring Testimony

Another inspiring testimony comes from a medical worker, Timothy Belengo. He had worked at our hospital station for many years since his training at our mission Bible school.

Timothy Belengo volunteered to go over the river

If I had 300 men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and Him crucified, I would set the world on fire.

—John Wesley

with the mercenaries and soldiers of the National Army to guide them through the line of villages—one of which was his home—in their effort to clear the area of rebels. He was also to interpret for them.

Timothy was shocked to learn that one of his relatives had actually served as "president" for the rebels and that his own people were the ones responsible for making his name known to his enemies, willing for him to be killed. Villagers had also stolen his goods. It would have been easy for Belengo to want revenge.

He returned from his trip with the mercenaries, but a few weeks later Timothy asked for time off to go back to his village. When asked if he was going to see his goods, Timothy answered, "No, I am going to ask for the release of those who have been put in prison for that *palaver*" (the matter of having joined the rebels and having given to the rebels the names of people suitable to be killed).

When the administrator and commissaire heard of this, they were astonished and asked his reason for so doing.

He replied, "The Bible tells us that we must not return evil for evil, but that we must forgive those who have wronged us. We hope," Timothy added, "these people will repent their sin and turn to the Saviour, our Lord Jesus Christ."

Praise For God's Care

So the stories continue. Many have had miraculous escapes from death at the hands of rebels. They are full of praise and their one desire is to get back to their Christian work and witness.

In no case is there a feeling of bitterness on the part of those who suffered. They are all full of praise to God, and appreciate as never before the truth of the Scriptures and the benefit of having God's Word stored in the mind.

Two of our mission posts are still not free from the presence of rebels, but the mercenaries and the National Army are moving steadily on week by week, rooting them out. It is hoped that soon we shall have news of the people there and shall hear how they fared during this terrible time of terror and triumph.

They used to say in Bible school after reading II Timothy 3:1-5, "Where will these evil people come from? Who are these who are described as being 'without natural affection?'"

Now they have actually encountered evil men of this stamp.

"The Word of God is true! The Word of God is true!" is their very realistic testimony.

Conclusion of one of the letters we have received says "We may suffer yet further. Only pray for us that we may stand fast in the Lord and that we may continually witness to the power of our God and the love of the Lord Jesus Christ who died for us and whom we love and serve."

We cannot do better than to pass on this request as a challenge to all our Christian friends everywhere. |||

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**AT EVANGELICAL FREE CHURCH
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In this day of mobility, what about the hundreds of new congregations started each year, often struggling hard as they work to establish a witness for Christ in a new community?

Should they "think missions" in their formative years?

Yes. To illustrate, let's look at one of these—the Evangelical Free Church in Edina, Minnesota, a suburb of Minneapolis, only shouting distance from the home stadium of the Minnesota Twins baseball and Minnesota Vikings football teams.

Organized in October 1963 with 26 members, this Minneapolis congregation held a missionary conference only six months after its inception. At its second conference 18 months later it adopted a missionary budget of \$6,745!

Already two of its youth are on their way to the mission field.

Increased to 58 members, the Edina congregation has set a 10 year goal of \$50,000 for missions with 10 or more of its youth on the mission field, or in other full-time Christian service, by the year 1976.

Says Pastor Darrell Pearson, "Our first missionary conference gave us a thrust that is still with us. Our people now start planning for the next year as soon as the current conference is over. It is clearly the highlight of our entire year."

So unusual has been the growth of this missions-minded congregation that it was named winner of the small church achievement award at the 1965 conference of the Evangelical Free Church of America. The award is limited to groups under 50 members.

Missionary committee? "Not enough members," says Pearson, "so we put the responsibility on our deacons' board. We feel there is no better safeguard for spirituality than an attractive program of missions."

Has missionary interest siphoned off funds needed to get the work on a solid footing at home?

Not at Edina. The 30-month-old congregation moved into its first unit in the spring of 1966. It had its third missionary conference even before they dedicated the place!

Adds Pearson, "That building went right up along with our 'big missionary program.' We learned week after week that we could not outgive God. Being involved in missions has been the greatest blessing in our young church.

"Our youth have been challenged. From 12 in attendance we are now past 100.

We always seem to have enough funds on hand to meet our needs and have always sensed the working of the Holy Spirit in our services. Think of it: we now have representatives on almost every continent, people who pray for us even as we for them."

All of this growth has come while Pearson has shepherded the flock on a part-time basis. His keen missionary zeal has been burning ever since some years ago in Marion, Indiana, when, as a young printing executive, he was led to Christ by a missionary on furlough.

There is a sparkle in his eyes as he says: "We feel at Edina that the missionary program is the life of the church. Everyone in our group has faced up to his or her personal responsibility in missions. Fact is, we feel that our purpose in missions supersedes even our growth as a congregation. We grow here by increasing our outreach and enlarging our coasts in every part of the globe."

—Mel Larson

MARITAL ENTANGLEMENTS

Continued from page 15

and purity of the church by relaxing certain rigid standards.

Another problem. If this solution is applied, what would be the standing of the man in relation to his being licensed as a lay preacher?

In some cases these men have been our most active, effective and energetic lay preachers and evangelists. Should they be refused a license?

Do these numerous possibilities set your head to spinning?

There's more.

It is obvious that we in Colombia have not uncovered any satisfactory solutions to these marital entanglements and the resulting co-habitations.

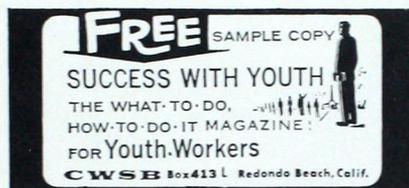
We have threshed over the problem time and again in long, sometimes frustrating sessions.

We can all agree on one thing, however. That is that whatever solution we arrive at must be one

which will meet the following requisites:

1. Give the greatest possible liberty for full development of the personal spiritual life of the individuals involved.
2. Permit the individuals to fulfill the clear commands for all Christians insofar as humanly possible.
3. Maintain the purity of the corporate testimony of the church.
4. Be in harmony, insofar as possible, with the general standards held by the national church not only in our own field but in the entire country.

These are the knotty and complicated problems that continue to ensnarl the church in Colombia. How would you solve them? |||



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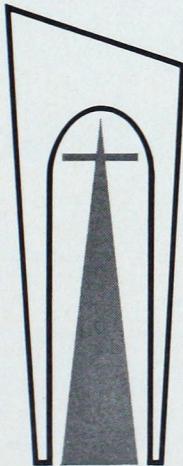
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ALL MY FRIENDS ARE ONE

Continued from page 21

their families were on the outward voyage to join him. He therefore invested all his savings in buying an indigo plantation to form their base.

One of the new missionaries, William Ward, fresh from landing, reached him with the news that they had been offered land and sanctuary.

In the tiny Danish enclave of Serampore British orders of expulsion could not affect them. And Serampore, only 14 miles upriver from Calcutta, was a strategic center, whereas Malda lay remote.

"Carey has made up his mind to leave all and follow our Saviour to Serampore," wrote Ward. "Indeed, whilst He has opened a door there to us, He has shut all others."

Printer Joins Team

Ward was a printer, his ambition "to print among the Gentiles the unsearchable riches of Christ." The other leader of the party, Joshua Marshman, was a self-taught schoolmaster, brilliant but cross-grained, with a wife of inexhaustible good humor. Carey joined them, and for over 30 years the Serampore trio of Carey, Marshman and Ward was the spearhead of Christian work in India.

How Carey translated the whole Bible into five Indian languages and parts of it into nearly 30 more, how Ward printed the versions and, as converts came, spread them the length and breadth of India, how the Marshmans founded schools to support the community and Carey taught in the East India Company's college in Calcutta, and how they launched the first mission to Burma which Judson was to join at their suggestion—all this is part of the imperishable saga of the growth of the church of God.

Yet it would have come to naught had the destitute Carey of January 1794 abandoned his Indian designs and attempted to reach Tahiti. The discouraged recruit became the foremost missionary of his day.

They Played It Safe in Wheaton

The Wheaton Congress on the Church's Worldwide Mission was significant, possibly historic. The missionary agencies represented there comprise almost one-half of the Protestant missionary force working overseas. It was the first time these agencies had come together at this level. The very fact that they met was significant.

Genuine rapport and widescale consensus were in evidence throughout the Congress. The 950 delegates were virtually of a single mind on the central elements of Christian theology. Indeed, the area of theological agreement among the 150 agencies represented in Wheaton was more extensive and more clearly defined than almost anything being produced these days as basis for major denominational mergers and other cooperative arrangements among Protestants.

But beyond that came disappointment. The Declaration which emerged from the Congress lacked the kind of vision which is needed today to stimulate more effective Christian outreach to the world.

Perhaps this was because they played it safe in Wheaton. Nobody will be charged with the heresy of rethinking missions because of participation in the drafting of the Wheaton Declaration. It was a thoroughly conservative statement from a conservative source. But the unfortunate consequence of this play-it-safe strategy was a lack of dynamic.

In Faith, or Fear

The stance of the Congress, and of the Declaration which emerged from it, was defensive. Although the delegates struggled to eliminate some of the negative overtones, they were assigned to a losing battle.

Actually, the delegates had no access to the structure and stance of the Declaration in its totality. They were allowed to submit written suggestions concerning the preamble, and many of them did. Through workshop sessions they were given opportunity to edit and rewrite the major sections of the Declaration segment by segment. Their suggestions were channeled back to the Congress Committee, which assessed the proposed editorial changes and worked out the final draft. But the fact remains that the overall structure and stance of the Declaration was determined before the Congress ever convened.

This was all the more unfortunate because the Declaration bears in its text more symptoms of fear than of faith. The Congress met, the preamble states, because many evangelical Christians are anxious and uneasy. Some are uncertain about the validity of biblical affirmations in this age of change. In view of this

it was the intent of the Declaration to "reiterate our certainty." Faith does not breathe in such an anxious, gasping manner.

In another section the preamble calls for honest self-criticism and ruthless exposure of our heart attitudes. Excellent! But unfortunately that is where it ended. A huge gap existed between those words and the actual facts.

The climate at Wheaton was hardly one of penetrating self-criticism. Most of the time was spent delineating the heresies which exist outside evangelical circles. The self-criticism mentioned in the preamble was aborted before it began. Except for a few tentative suggestions from certain speakers, it never came to life. The speck in the other fellow's eye is much easier to spot. We are aware of his faulty vision, but quite unaware of our own blinders.

To See Ourselves

Why is it so difficult for evangelicals to enter into genuine, constructive self-criticism? If our work is ever to improve, if our proclamation of the Gospel is to become more effective, an honest look at our deficiencies and our failures, as well as our strengths and successes, is a minimum essential. Constructive self-criticism is both a mark of maturity and a sign of growth. Yet the Wheaton Declaration proved again that we are not yet prepared to look at ourselves objectively. Why?

Perhaps this is because evangelicals have such a high regard for Scripture and for the historic doctrines of the Christian church. These cannot be assailed without stirring in the evangelical a natural and necessary inclination to defend the truth of Scripture, the faith once delivered to the saints. The problem arises when any Christian applies the same sanctity to himself, his work, his attitudes, his methods or his institutions. All these are fallible. They need criticism. Indeed, Christians ought to welcome the whetstone of criticism as the means by which God sharpens the blade to be used in the harvest.

We have the highest regard for all of our colleagues who gathered in Wheaton, and for their commitment to the task which Christ has assigned to His Church. It is our hope that the Wheaton Congress will lead to a new mobilization of missionary effort and to greater effectiveness in communicating the good news of God's love in Jesus Christ.

To this end we propose that a healthy measure of self-criticism should be added to everything said and done in the Wheaton Congress.

DHG

Back to Mission—Or Forward?

"When you get back to preaching the Gospel, I'll be back in church." The speaker was a business man who was answering a question put to him by his pastor.

The pastor—from whom I got the story directly—had announced one Sunday that he would preach a series of sermons on what was then more popularly known as "foreign missions." The first sermon in the series had been preached, following which the pastor noted that this man was conspicuous by his absence as subsequent sermons were delivered. It was the minister's inquiry that drew the curious reply: "When you get back to preaching the Gospel, I'll be back in church."

It might be retorted that what this layman needed was to get back to foreign missions. But did he? Is it not far more likely that he was typical of multitudes in our churches whose elementary need is to go forward to missions? They cannot go back to where they have never been. To borrow a contemporary phrase, they need "to get with it."

I.

Partly—but only partly—our problem is that of defining missions and of educating the millions in our churches to a biblical understanding of what it means to spell out Christian evangelism in global terms.

The missionary enterprise is partnership with God, no less. It is partnership with God in a relationship in which He uses us—we who have found Christ to be a gracious Savior—to publish the good news to men everywhere. It is all this with a view to seeing those who will put their trust in Christ gathered into church-fellowships, whose responsibility it will be to tell others who, on believing, will then be gathered into churches that will reproduce their kind. It is the Church in saving action toward and for the world, for which world Christ died.

If this understanding of the matter is sound, then an insight is ours, and a principle of action to go along with it, that need not be amended with changes that take place on the cultural, political, or economic scene.

For a long time we have thought of the missionary responsibility as that of the "haves" going to the "have nots," the privileged going to the unprivileged, the free going to the unfree, the rulers going to the ruled. It is worth a moment's reflection to recall that in the beginning of the Christian Church and its outreach this was not true. Then it was a case of the ruled going to the rulers, the slaves going to the free, the uncultured going to the nobles, the representatives of the underprivileged classes going to the representatives of the power structures, "Antioch" going to "Rome."

But the objective in both situations should be the same: telling the "good news" of Christ and forming believers into responsible fellowships out from whose warm centers will go a stream of living witnesses.

II.

But insight is not enough. There must be impulse. There must be a sense of mission. This persuasion must be so strong that everything the Church does is seen as having a bearing on its mission to the world.

The risen Lord, we are told, said to His disciples, "As the Father has sent me, even so I send you" (John 20:21). Forever after, it could be said of them: They went because sent! They "missioned" because they had been commissioned.

Mission, it should be understood, is not just exploding into any kind of action. All sorts of action can be detonated that is erratic, irresponsible, destructive.

In the concept of mission there are three ideas that belong together in a living blend: activity, authority, and accountability.

The *activity* is whatever it is that forms the core of the assignment. Missions, broadly, are of all sorts: economic, cultural, educational, military, religious.

Yet activity alone does not yield mission. There must be an assigning *authority*. The sending requires a sender.

What remains, to form a third ingredient of mission, is *accountability*. The President of the United States sends an advisor to Viet Nam. His instructions are clear. His responsibility is defined. He goes, confers, examines, evaluates. But the mission is not complete until he has reported back to the President.

Our Lord has given His Church an assignment. Proclaiming the Gospel and gathering believers into reproducing churches are not optional activities. They are laid upon the people of the Great Redemption as something binding.

It is reported that President Franklin Roosevelt, after asking Joseph Davies to accept an appointment as United States ambassador to Russia, sat waiting for Mr. Davies to reply. Impressed by the weighty reasons the President had given for his decision to propose this appointment, Davies said, "Well, Mr. President, it seems to me you are giving me a big job." Promptly Franklin Roosevelt replied, "Joe, I am not giving you a job; I am sending you on a mission!"

Too often, one fears, the members of our churches give the impression that they are just job-holders. They serve on committees, sing in choirs, teach in Sunday schools, write minutes for Ladies Aid meetings, and a lot of other things that have their place and value.

Meanwhile, are the men of the world struck by the fact that we are participants in a world enterprise that is at once the most important and the most exciting that ever commanded the energies of human beings? If not, let's "get with it!"

Let's go forward to mission.

PSR

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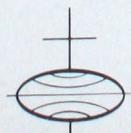
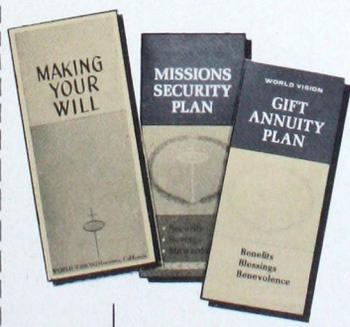
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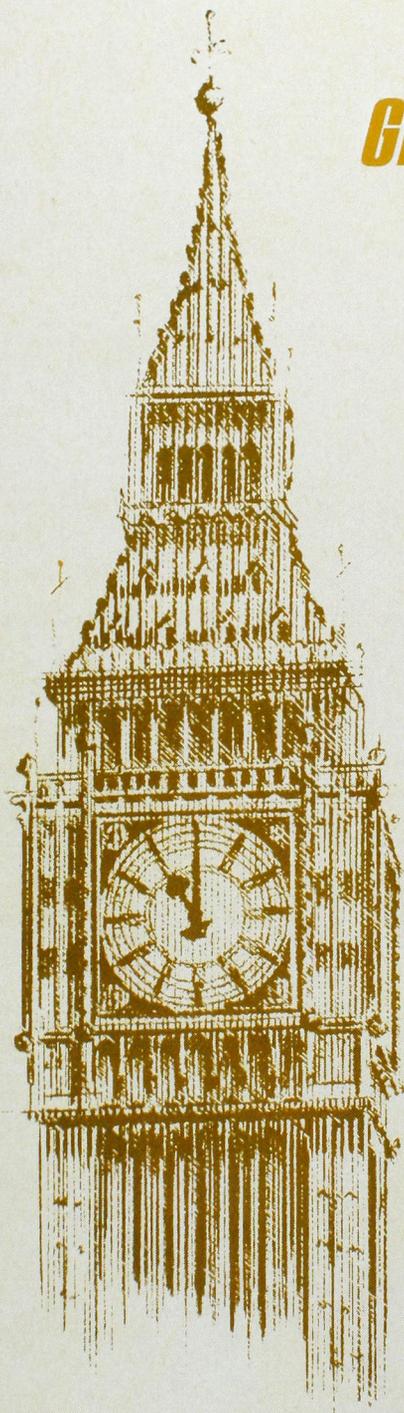
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