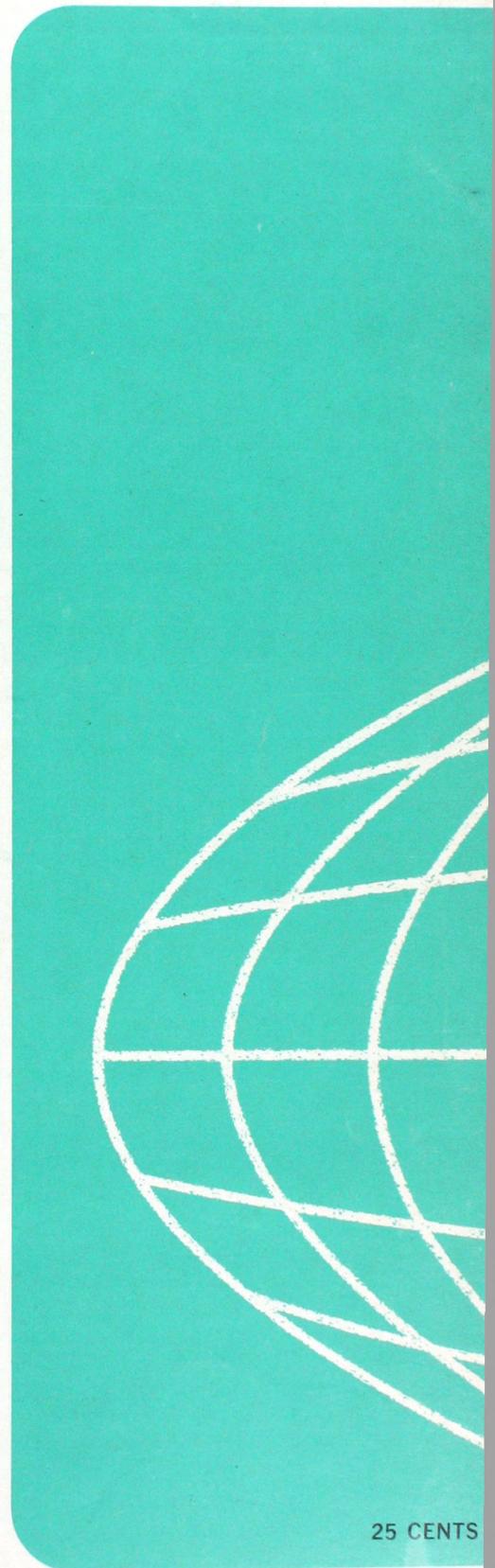
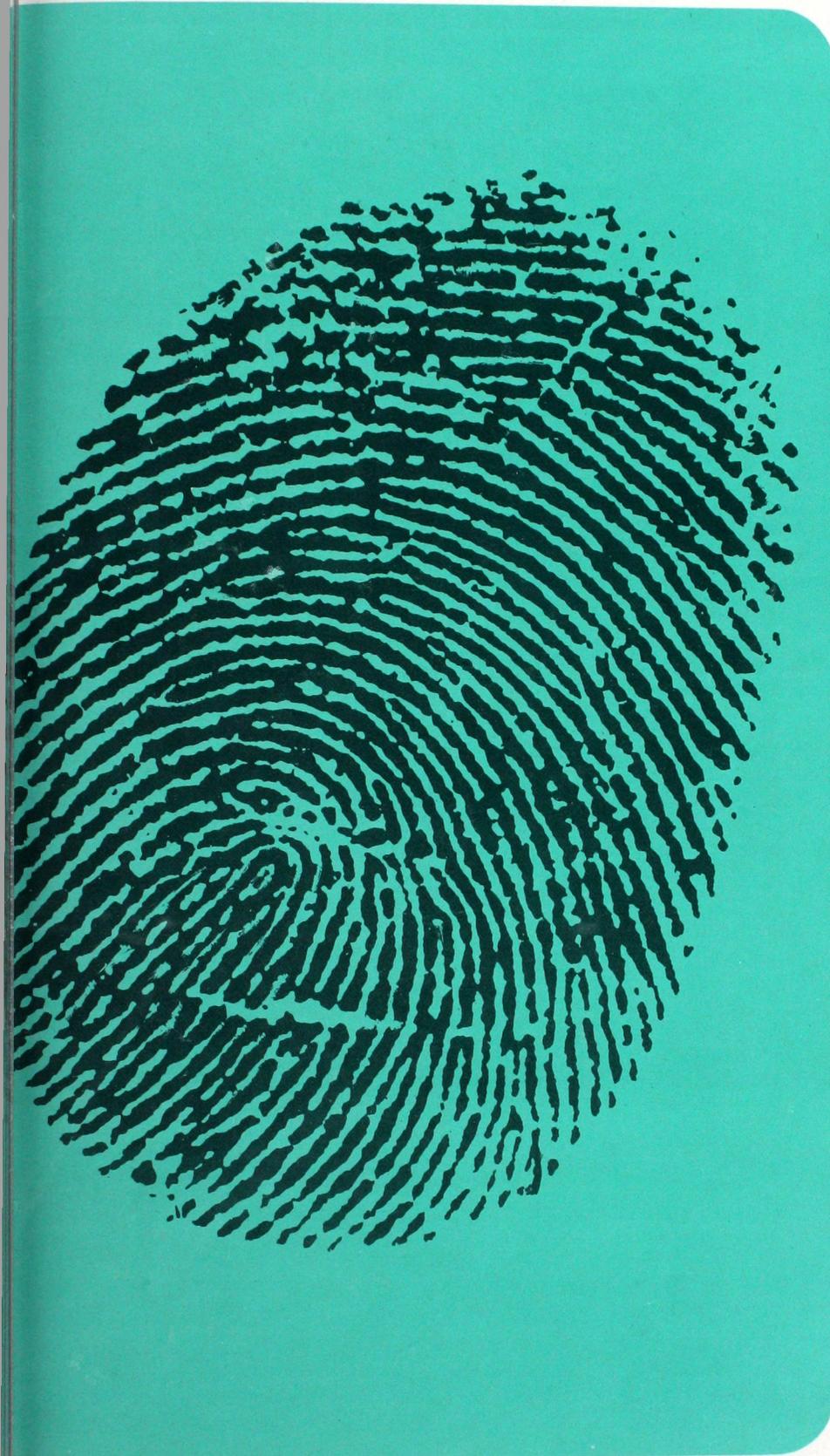


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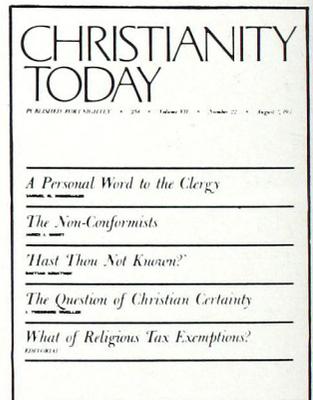
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Bleak or Bright?

"Future Bleak for White Missionaries in Congo" reads a caption in one of Religious News Service's recent bulletins. Documentation for the headline is then offered in the form of a quotation from a lady missionary who narrowly escaped death when anti-government terrorists in Kwilu Province were on the loose in late January. "There is no future here," she reportedly said. "Conditions are chaotic... I don't want to return to the Congo."

This prompts us to offer three reflections:

1. Compassion for a Christian worker who endured so terrifying an ordeal should restrain us from directing any censure at her because of a statement that seems to contradict the death-defying utterances of many threatened missionaries in earlier days. Besides, there is the question of whether or not she has been correctly quoted.

2. A realistic assessment of the enormously complicated and explosive situation in Africa requires that the Christian community of Europe and North America prepare itself for *more* violence—perhaps on a far greater scale—against the white man, whether he be missionary or otherwise. Canon Max Warren, recently retired general secretary of the Church Missionary Society and easily one of the best informed missionary authorities alive, has grave thoughts at this point. Many months ago he told a conference in Washington that it was not inconceivable for such a wave of terrorism to develop in Africa as would make the Mau

Mau atrocities of a few years ago seem mild by comparison. Psychological background for such thinking includes far more than the threatenings of Communism or Islam. It takes account of the fires of Negro resentment that are being stoked by "apartheid" in South Africa, "police dogs" and "fire hoses" in Birmingham.

3. African Christians are asking, "Why do the missionaries run away when danger comes? Why don't they come amongst us with full intention to live and die with us and"—to put their quaint phrasing literally—to "leave their bones here?" To be sure, not *all* Christian nationals are upset by this situation. Instances can be shown in which the African believers themselves advised the missionaries to withdraw until the local crisis—whatever it was—had passed. Still, the question must be faced in light of contemporary circumstances: Should the governments under whom the missionaries hold their citizenships, or even the mission boards, determine whether the missionary stays or goes?

For the pioneer missionaries, who often faced death in grisly form, there was but one determinant of conduct: the will of God.

And we recall that for one of them, beset by innumerable difficulties and dangers, the answer to all foes, the reply to all threats, was: "The future is as bright as the promises of God." 1

"No future here?"

No single episode by Kwilu terrorists entitles us to judge. Our bleakness may be God's brightness. P.S.R.

Altar and Arena

When the Church of England's Bishop of Woolwich, John A. T. Robinson, was physically incapacitated for three months in 1962 and decided to employ his time in writing a book, his decision, as it has turned out, was fraught with literary and theological consequences far beyond anything that he or his publishers could have dreamed—or *deserved*, in the judgment of some.

His book, *Honest To God*, has had a phenomenal sale. It has provoked innumerable newspaper pieces

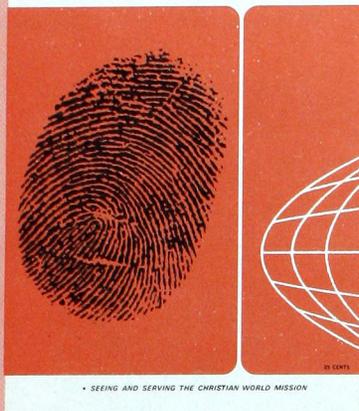
and magazine articles. Indeed, books of dissent or, at any rate, of comment and assessment have begun to appear.

We must revise our traditional conception of God, insists the disturbed bishop. We must bring our thinking into line with modern modes and categories of thought. In place of a God who is "up there" or "out there," we must think of Him or It as "the ground of being"—not *out there* but *in here*.

To be scrupulously fair to the bishop, he is seldom dogmatic in assertion of his views. He doesn't mind admitting that he is groping. More often than not, he is the interrogator rather than the witness.

But on one point, scored early in the book, he is quite definite: he long ago—in his student days—gave

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Responsibility comes down finally and inescapably to you . . . to me. It moves from all to each. The good news of Christ must be told by each Christian if it is to be told by all Christians. Christ individualizes our responsibility as surely as a man's fingerprint individualizes him.

Bob Pierce *President*

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NEXT MONTH

Next month's editorial diet leads off with an article titled: "Is the Great Commission a Lost Cause?" by Dr. Don Hillis, Associate Director, The Evangelical Alliance Mission. Dr. Carl F. H. Henry, editor of Christianity Today, Eric Fife, Missionary Director, Inter-Varsity Christian Fellowship, Harold Voelkel, Presbyterian missionary formerly in Korea, and Dr. Bob Pierce, president of World Vision, Inc.—these and others will contribute also to our June issue's bill of fare.

up any attempt to practice what the devout understand by prayer. "But I have not forgotten," he records, "the relief with which, twenty years ago, back at my theological college, I discovered in a conversation of the small hours a kindred spirit, to whom also the whole of the teaching we received on prayer (as it happened to be in this case) meant equally little."

Now it is easy to call the bishop names—"heretic," "apostate," "traitor," or what you will. It just could be, in point of fact, that he is more honest than many a person among us who, though piously defending all the traditional theology with respect to the God who "hears and answers prayer," is nevertheless inwardly insecure about this theology. In an even worse case is the person who, while holding to tradition, does little or nothing with the discipline of prayer, neither practicing its principles nor entering into its power.

For in respect of prayer it does make a difference whether you try to have spiritual commerce with some impersonal abstraction called "the ground of being" or to commune with the "God and Father of our Lord Jesus Christ."

George Mueller believed that in answer to prayer he—and those associated with him—received millions of dollars for their orphan homes. I suspect that Mueller thought of the Father-God to whom he prayed as being both "out there" and "in here." In any case, I am dead sure that he opened his heart to Someone more warmly and responsively personal than "the ground of being."

It is said that "the sun never rose in China but that it found Hudson Taylor on his knees." I suspect that the Greatheart who gave so much to evangelize "China's Millions" entertained no doubt that God is in fact "the ground of being." But it is inconceivable that he would have knelt morning by morning, year in and year out, to beguile himself with the sound of his own voice or bemuse himself with the fascination of his own thoughts, knowing all the while that he was in the presence not of an infinite Person but merely of a finite symbol for the infinite Unknown.

"Praying Hyde" of India is credited with having used the weapon of prayer to rescue many a person from superstition's bondage to Christ's liberty. I suspect he knew that God is more than "the Man upstairs," the bearded super-Moses somewhere behind the clouds. Yet it is more than an educated guess that you would have put Hyde clean out of the praying business if you could have persuaded him that God is "the ground of being" about which we cannot be sure that it is even personal.

To Doctor Robinson one wishes to say, with no disrespect for his high office, that we too want to be "honest to God." In all honesty we are compelled to say that the Bishop of Woolwich has given us some woolly theology, the repudiation of which must be made with all possible speed.

Across our desk comes the literature—most of it welcome—of many missionary agencies. The other day I read a poem used in the Prayer Calendar of the "Bible Medical and Missionary Fellowship," with

author's credit given to Charles B. Bouiser. It reads:

"Because you prayed—

God touched our weary bodies with His power
And gave us strength for many a trying hour,
In which we might have faltered, had not you,
Our intercessors, faithful been and true.

Because you prayed—

God touched our eager fingers with His skill,
Enabling us to do His blessed will,
With scalpel, suture, bandage, better still,
He healed the sick, the wounded, cured the ill.

Because you prayed—

God touched our lips with coal from altar fire,
Gave Spirit fulness, and did so inspire,
That when we spake, sin-blinded souls did see!
Captives were made free!"

"Altar fire!" How we need it!

In the arena where Christians perform there must
be an altar where Christians pray.

"Honest To God," there is no other way! P.S.R.

The Links of Life

We were walking away from a Salvation Army center in Sao Paulo, Brazil. The iron gate through which we were to pass into the street suddenly admitted a young lady in "Salvationist" uniform. The major who was at our side introduced us. Where was she from? Yorkshire, in England. Had I seen Billy Graham recently? If I were going to see him soon, would I please convey her greeting. When we walked on, the major said, "I must tell you about this young lady." What he told, in gist, was this:

She was converted at Harringay, almost at the finish of the London Crusade in 1954. She had grown up in the aura of aristocracy. Her father is addressed as "Sir," her mother as "Lady." Not long after her conversion the voice of God said, "To the mission field!" Her parents were horrified. Nothing daunted her. After training, she came to Brazil. For two years she has been stationed in one of the "toughest" (the word is the major's) towns in the nation. There, amid forbidding circumstances, Christ has worked through her, winning people to Himself. The police chief said, "You need special protection because you live alone. I will have a policeman assigned to watch your premises." She said, "It isn't necessary." He insisted. The policeman was sent. She led him to Christ. Since then the man's wife and two children have experienced conversion.

London and Brazil! On the map, far apart! In God's heart, close together!

London, where they said—and still say—that Dr. Graham's mass evangelism yields no permanent results! Brazil, where the firm and fruitful results show how little open to the facts some sophisticated minds can be! P.S.R.

The Centrality of the Cross in World Missions

by F. J. Huegel

There is nothing so basic to the missionary program of the Church in its world-embracing scope and responsibility as the Cross. Had the Saviour never given the command, "Go ye into all the world and preach the gospel to every creature," still His disciples would have gone, impelled by the moral dynamic of the Cross.

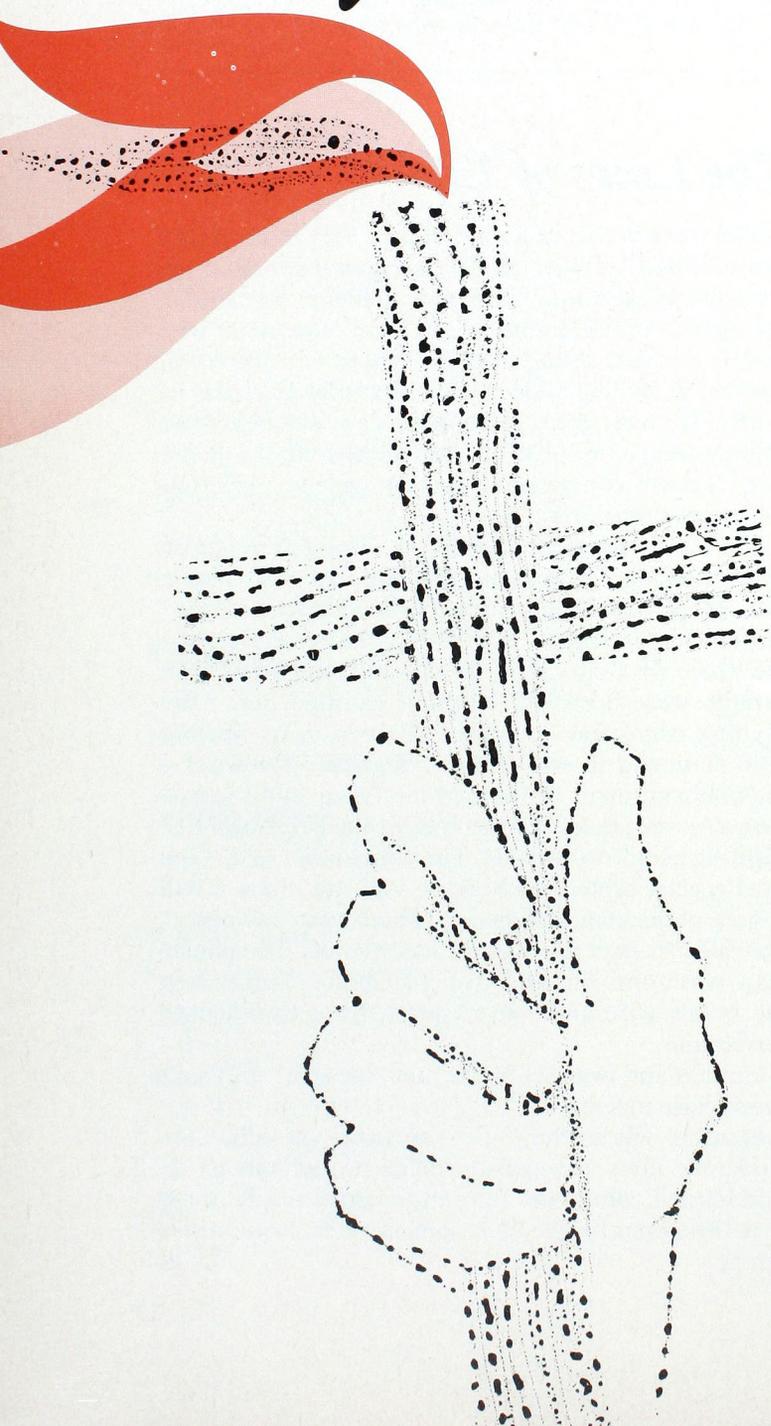
It was no mere coincidence that the greatest missionary of the entire history of the Church should have said: "God forbid that I should glory save in the cross of our Lord Jesus Christ..." It was due to this very fact that no one (of course, by the inspiration of the Holy Spirit) ever plumbed the depths of the meaning of Calvary as did Paul the Apostle, and that he became the Church's foremost missionary and laid the foundations for missionary endeavor for all the ages.

The Supreme Message

It is in the Cross, let us observe first of all, that the missionary finds his message. True, his message is Christ the Lord, but with the supreme emphasis upon His death and resurrection. If he goes merely to tell the story of Jesus' example and doctrine, the demands of the Sermon on the Mount, he will only increase the despair of souls enslaved by sin, oppressed by the evil one, and doomed to die estranged from God by their wicked deeds.

Ah, but when the missionary points despairing men to the crucified, risen Lord, assuring them that He bore in His body on the tree their sins to put them away forever, then it is that it befalls them as it befell Bunyan's Pilgrim who, when he came to the Cross, found that the burden of his sins, under which he had staggered in utter wretchedness so long without a ray of hope ever penetrating his grief-stricken soul, rolled away.

Frederick J. Huegel has served more than 40 years in Latin America with the Disciples of Christ, much of the time as instructor at Centro Evangelico Unido (Union Theological Seminary) in Calle Lago Mask, Mexico. Dr. Huegel also served as a chaplain during World War I. His books include, Bone of His Bone, High Peaks in Redemption, Forever Triumphant, Prayer's Deeper Secrets, Fairest Flower, and That Old Serpent the Devil.



Great Hot Tears Flowed

The Moravian missionaries who, in the dawn of our modern age of Missions, went to evangelize the Eskimos of the far north, thought that they must first civilize this people. They were too deeply immersed in the darkness of heathenism to be able to understand the Gospel, so it was thought.

But years of toil proved fruitless. The Moravian missionaries had packed up and were ready to leave when one of their number happened to read the story of the Crucifixion. To his amazement, he saw great hot tears flowing down the cheeks of an Eskimo who was listening. The Moravians decided to stay on. They had their first convert. What years of teaching the so-called rudiments of civilization failed to accomplish came about at once when the Cross was unveiled.

Find the Secret or Quit

However, the Cross not only deals with the burden of guilt but also the power of sin as we have it in Romans 6. The missionary soon discovers that his greatest problem is himself, as evidenced in Romans 7. Paul's conflict sooner or later is duplicated in the missionary's heart and life. How can he expect his converts to reflect Christ when he himself fails to live victoriously?

Rudishill of India was in despair because of his never-ending defeats. He felt that he must find the secret of victorious Christian living or quit. At a communion service he was given a vision of the Cross. But what greatly disturbed him was what he saw on the Cross. It was not the figure of Jesus. It was the ugliest thing he had ever seen. Then one day, reading Romans 6, he came upon the words, "Knowing this, that our old man is crucified with Him (Christ)." He saw it in a flash. The indescribably hideous thing that he had seen on the Cross was his own sinful self. Rudishill needed no more. He found what he had so long sought—a life of victory in his identification with the crucified, risen Lord. Galatians 2:20 was the secret.

The Greatest Hindrance

But how to stand united in such a deep spirit of oneness with brethren who are so far removed because of racial differences, whose language and customs are so very different? Here lie the greatest of the hindrances that make the missionary's task so difficult. How do away with the rivalries, the jealousies, the lack of love between the missionary and the national leaders?

Some have felt that it could be achieved by "eating monkey." But the utter identification with tribal customs, good as it is, is not sufficient. It does not prove to the national the missionary's identification with his lot. If there is a lack of love and understanding, though the missionary "eat monkey," the national will soon sense the fact. If there are "superiority complexes" nothing under the sun can hide the fact. Perhaps it is the national who, in spite of all, however Christlike the missionary may be, harbors resentments and grudges. Is there no way of overcoming these differ-

ences and achieving that which was on the Saviour's heart when He prayed that believers might be one even as He and the Father are one?

Here again the answer is the Cross. The great missionary to the Gentiles tells us that it was through the Cross that our Lord and Saviour Jesus Christ broke down the middle wall of separation between Jew and Gentile, destroying the enmities that had for so long existed, making of twain one new man.

If I am not willing to die with my Saviour, all efforts on my part (as a missionary), to stand united in a perfect unity of love and understanding with my brethren whose color, language, tradition, and customs rise up like mountains of separation, will fail. Only the Cross can deal with my pride. Going to a distant land as a missionary may only enhance it. "Eating monkey" may only enhance it. In Christ, Paul tells us, there is neither Jew nor Gentile, there is neither bond nor free, neither barbarian nor Scythian—Christ is all. The Cross is the answer. It is the answer to all the great problems of world missions.

Escape from Bondage

Especially is it the answer to what the missionary sooner or later comes to realize is his greatest problem. The matter hardly crossed his mind in early days and years of his labors. He thought it was just heathenism with its pagan gods and degrading customs which stood in the way. But he finally came to the realization of the fact that these were only the visible signs of an invisible power which made for idolatry and debauchery and wickedness. Here again the incomparable missionary, Paul the Apostle, gives us the key. In his epistle to the Ephesians he points out in the closing chapter that the real conflict, the supreme struggle, is not with flesh and blood but with the unseen forces of darkness marshaled by the prince of this world—as Paul puts it, principalities and powers, the rulers of the darkness of this world. Christians are summoned to put on the whole armor of God that they might be able to stand against the wiles of the devil.

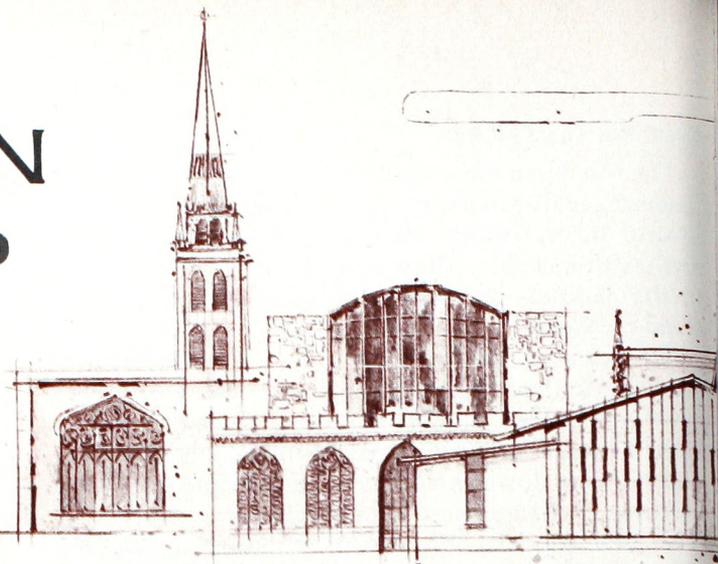
Peoples of heathen lands summon all the powers they know in an unrelenting effort to free themselves from evil spirits. They are no doubt wrong in their employment of ten thousand forms of witchcraft. However, they are not wrong as to the fact of satanic oppression and suffering due to evil spirits.

John tells us in his first epistle that it was for this purpose that the Son of God was manifested that He might destroy the works of the devil. It was through death, as we have it in the epistle to the Hebrews, that the Lord Jesus destroyed (brought to nought) him who had the power of death, that is, the devil.

It is only in the Cross of Christ (it was there that the serpent's head was bruised) that the missionary finds weapons which are not carnal but mighty through God for the overthrow of the strongholds of the prince of darkness and the release of benighted souls from the thralldom of the wicked one. ■■■■

THE CHRISTIAN ANSWER to the MUSLIM CHALLENGE

by John T. Seamands



Last month in *World Vision Magazine* I wrote an article titled "Islam's Bid For Africa," in which I pointed out the new aggressive missionary thrust of Islam into the heart of that great continent.

In that article I emphasized the challenge that this thrust imposes upon the Christian Church and missionary movement in Africa, but space did not permit me to deal with the Christian answer to this challenge. In this article, therefore, I wish to present the answer both from the standpoint of message and method.

I

As to our message—in meeting this challenge from Islam, we as Christians must be careful not to become negative in our approach. The Ahmadiyya (Muslim) missionaries are militantly aggressive and argumentative, and a large part of their method is to attack Christianity and its basic beliefs. There is a strong temptation on the part of Christian missionaries to follow the same tactics. But to this temptation we must not succumb.

Harsh Questions Softly Answered

Some time ago Dr. Kenneth Cragg, an authority on Islam, was visiting West Africa. During his stay in Lagos, Nigeria he was scheduled to bring a public lecture on "The Christian Faith and Islam." A good number of Ahmadiyya Muslims flocked to hear the lecture, expecting to hear Islam attacked, ready to fire back in return. Instead they heard a man who knew the Koran as well as if not better than they, who was familiar with all their traditions, who quite obviously loved the people of Islam and who persisted in finding points of contact between Islam and the Christian faith, yet without whittling down the claims of Christ. The members of the Ahmadiyya who had come with all their arguments and bitter hostility were dumb-

In this sequel the author, Professor of Christian Missions, Asbury Theological Seminary, Wilmore, Kentucky, provides an interesting follow-up to last month's article. Dr. Seamands is well traveled in the regions he describes and thoroughly versed in the subject under treatment.

founded to find their arguments completely irrelevant, and that they had to deal with someone who refused to be hostile.

Infidelity's Waterloo

Instead of merely attempting to defend the Christian faith against the attacks of Islam, we must seek to proclaim it positively, with a note of conviction and confidence. We must emphasize particularly the Person of Christ, His divine nature, His revelation of the Godhead, His death and resurrection. The very fact that Ahmadiyya Muslims place Christ and His redemptive work at the pivotal point of the theological battle is proof positive that they inwardly perceive the significance and power of these truths. Fanatically, therefore, they seek to do away with them.

Mirza Gulam Ahmad, founder of the sect, gave the case away when he said to his followers upon his deathbed: "There is one and only one way to do away with the Christian faith. Convince the Christians that Jesus is not alive and you will have won the battle."

The resurrection of Christ is the Gibraltar of Christian evidences and the Waterloo of infidelity. It should be the keynote of our message to Muslims, as well as to others.

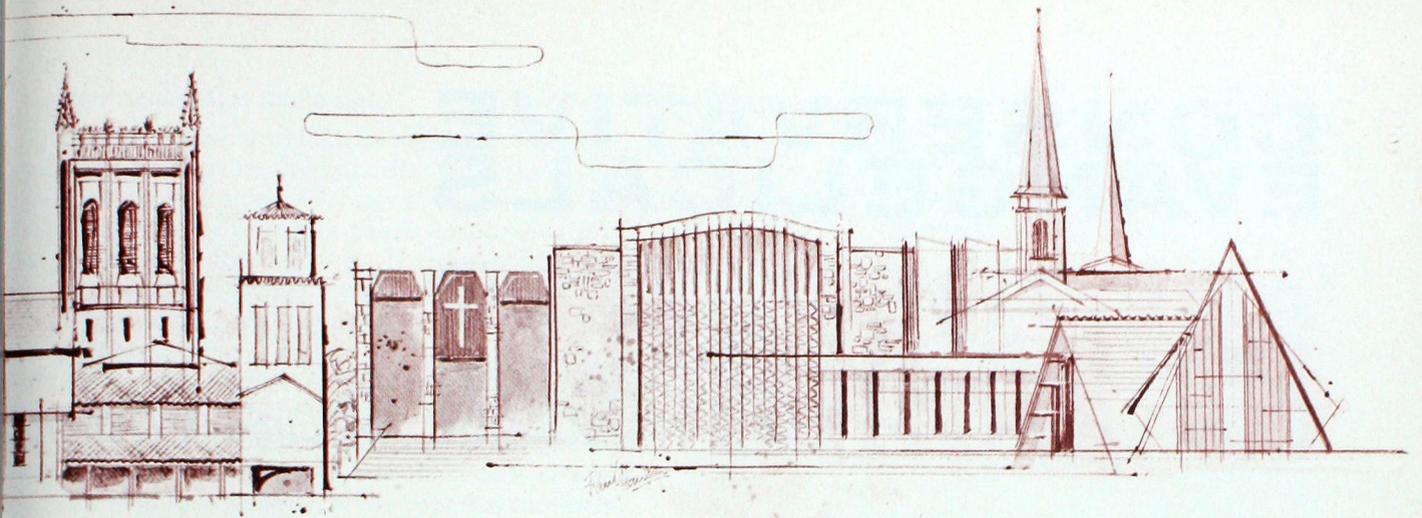
Christ—Our Contemporary

Recently an African Muslim was converted to Christ. When someone asked him why he had become a Christian he answered, "Well, it's like this. Suppose you were going down a road when suddenly it forked in two directions, and you didn't know which way to take. There at the fork in the road you could see two persons—one dead and one alive. Of which one would you enquire the way?"

This new convert had grasped the supreme difference between Islam and the Gospel. The Muslim regards both Mohammed and Christ as prophets of God. But whereas Mohammed lived and died and passed from the scene of human history, Jesus lived, died and arose! He is alive today as our contemporary.

People of a Book

Moreover, in proclaiming the truth of the Gospel message, we must stake our authority upon the Word



of God. Muslims are "people of a book," and they believe implicitly in the authority of their sacred book, the Koran.

When I interviewed the Ahmadiyya missionaries in Africa, I was impressed by their persistence in quoting the Koran to back up their arguments. They would begin by saying, "As the sacred Koran states," and then go on to quote from the Arabic script. The Christian messenger should use Scripture as the authority for his proclamation. A "thus-saith-the-Lord" approach will command the respect of our Muslim friends.

Love with Skin On

Most important of all, the Christian messenger must be "the Word become flesh." He must be in fact the very embodiment of his message. By the grace of God, he must portray the patience, compassion, love and purity of Christ in all his actions and reactions.

A missionary to Africa told me the story of another missionary who was working in one of the Muslim states of that continent. This missionary was making a long trip by car in the company of a Muslim servant boy. On the way he tried to explain to the servant the main truths of the Christian faith, but his words didn't seem to make much of an impression upon the Muslim. As they journeyed, the car developed mechanical trouble and they had to pull off the highway for repairs. They tried to flag down a passing lorry (truck) carrying two Africans, to ask for help. But the driver passed them by in crass indifference. After a time, and with much trouble, the missionary was able to get the car started again. And once more he and his companion sped on their way.

Before long they came upon the lorry stuck in the mud off the highway. "Ah," chortled the Muslim servant gleefully, "now we can pay these fellows back in kind! They passed us up; now we'll pass them up."

"O no," said the missionary, "we must stop and help these men. They're in trouble."

After they had given aid and were once again on their way, the boy turned to the missionary and said, "Sir, now I begin to understand what you've been trying to tell me all along." A follower of Islam had seen the Gospel in action!

Our message to the Muslims therefore must be positive, Christ-centered, based on the authority of the Word, and demonstrated by Christlike action.

II

Now as to our missionary methods: two things are of great importance.

First of all, the major responsibility of the evangelization of the uncommitted animist tribes in Africa must pass from missionary to African hands. The great appeal of Muslim missionaries in Africa, especially those coming from the missionary training center in Cairo, is expressed something like this: "The Christian missionaries are foreigners; Christianity is the religion of the white man in the West. We are Africans like you are; Islam is indigenous to Africa."

The Gospel Belongs to the African

When African Christian missionaries go forth as Africans among Africans to proclaim a Saviour who is personal and real to them, it will soon be demonstrated that the Gospel belongs to the African also, and that it is relevant to his deepest spiritual needs.

Moreover, these African missionaries know the language and the customs of the people and will be more able to identify themselves with those among whom they live and labor. While African Muslims are developing a great missionary center to propagate their faith throughout the continent, should not African Christians be developing a great Christian center to train evangelists and missionaries to proclaim the "Good News" in Jesus Christ?

Every Muslim a Missionary

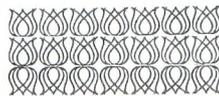
Secondly, this Christian missionary thrust should be backed up by a great lay movement on the part of the African Church. Again and again when I asked the question in Africa, "Why are the Muslims gaining ground so steadily?" I received very much the same answer... "Well, you see, whether he is a trader or a traveler, each Muslim considers himself a missionary."

"But," I asked, "is not this the attitude that every Christian should take? Was not this the secret of the growth of the early Christian Church? (Or, is not this

Continued on page twenty-two

CONSERVATIVE EVANGELICALS

AND THE WORLD COUNCIL OF CHURCHES



by Eugene L. Smith

Two of the most significant recent developments in the life of the World Council of Churches center in relations with Orthodoxy and Roman Catholicism. A third relationship of major importance is that with the "conservative evangelicals."

Few religious groupings are more difficult to define. In the United States it includes bodies as divergent as the Assemblies of God and the Wycliffe Bible Translators, the Free Methodists and the Christian Reformed Church, the Southern Baptists and the Missouri Lutherans. Its members generally hold in common a conservative theology; a concern for "purity" in the Church; a vivid missionary interest; and a profound distrust of the ecumenical movement. Perhaps the most precise definition, for the purpose of this article, is organizational: those Protestant Christians who refuse membership in councils of churches—city, state, national or world.

The importance of this group in the United States is great. It includes the fastest-growing religious bodies in the nation. Membership of Protestant churches belonging to the National Council of Churches of Christ is about 40 million; of churches who do not belong about 24 million.

The number of foreign missionaries of all agencies related to the Division of Foreign Missions of the National Council increased from 1952 to 1960 by 4.5 per cent; those of the conservative evangelicals by 149.5 per cent; the income for "foreign missions" of the former by 50.5 per cent; of the latter by 167.3 per cent. "Foreign mission" giving within member churches of the National Council in 1960 was \$91,979,000; of those outside, \$71,700,000. Foreign missionaries of the former numbered in 1960, 10,324; of the latter, 16,066.

Highly symptomatic of the situation in the United States today is the development of *Christianity Today*. It was founded in 1955 as a voice for the conservative evangelicals. Heavily subsidized, it was sent without

subscription to thousands of U. S. clergymen. Its paid subscriptions now outnumber those of *The Christian Century*: 88,000 to 38,500. In addition it is sent to more than 100,000 churchmen free of charge. Its influence is great.

The Relationship Exists

Many of our congregations and ecclesiastical leaders seem to act as though there were no relations between them and the conservative evangelicals. The fact is, however, that the relationship exists. Many of the members of these rapidly growing groups are drawn from the "established" churches. Factors drawing our members to these groups often are a warmer fellowship; a more vivid sense of certainty in belief; stronger emphasis upon scriptural guidance and the discipline of prayer; greater assurance of the power of the Holy Spirit; emphasis upon the factors of faith healing and the second coming of Christ. We are related to these groups, moreover, by the very fact that so often they are able to reach many people whom we do not—in the inner city, in rural slums, in the labor class, in student groups. On not a few university and college campuses the Inter-Varsity Christian Fellowship is both a larger and more disciplined group than the Student Christian Movement, though the latter often has stronger institutional and financial support.

If we tend to forget the conservative evangelicals, they do not forget us. Relationships with the "established churches" and the conciliar movement is often a matter of passionate concern with them—though it be one of rejection. Moreover, the gulf between these two groups has been and is being exported around the world. It has become a major problem for the churches of Asia, Africa, Latin America and the islands of the sea.

Where Christians are a small minority of the population, the depth of the distrust which these groups feel towards councils of churches and the Christians who compose them becomes enormously expensive to the witness of the church. For us to ignore the relationship worsens it, for thus we seem to give additional evidence of indifference to the very matters of spiritual vitality which they feel to be the reason for their separate existence.

Eugene Lewis Smith, B.D., D.D., Ph.D., Litt.D., is general secretary, Division of World Missions, Board of Missions, the Methodist Church, New York City. He was ordained to the ministry of the Methodist Church in 1940. His books include: *The Power Within Us* (1948); *They Gird the Earth for Christ* (1952); *God's Mission and Ours* (1961).

Our Approaches Must Be Personal

The primary responsibility for seeking to bridge this gulf rests with us in the conciliar movement. Our churches are the older. Weaknesses in our churches are frequently the reason in the first instance for the development of these groups. If truly effective approaches are to be made they will have to come from us. Moreover, they will have to be made on a personal and entirely unofficial basis.

Some concerns of the World Council, and local councils, can usefully be handled by organizing a committee and delegating action to staff. Not here! In this relationship, and at this stage, organizational action is doomed to failure. Distrust of the conciliar movement is so keen among many of the conservative evangelicals that organizational approaches only intensify the problem. Responsibility for seeking fellowship and understanding with these brethren in Christ rests upon us as individuals.

Our Approaches Must Be in Real Humility

It is not unusual in conciliar circles to hear persons concerned with this relationship saying that we must seek out these brethren because "they need us"; "they are endangered by their isolation"; "their neglect of the wider fellowship leads them into theological imbalance." Such a condescending attitude, however disguised, is an effective disqualification for this task.

It is altogether appropriate that the approach we make to those conservative evangelicals who are willing to meet us even part way be made in real humility. Such should be the stance of a Christian in any case. In this case, however, there are special reasons. First is the fact that the very existence of these groups is a sign of spiritual failure in the older, established churches we represent. Second is the patent fact that they do have something to teach us—about missionary zeal, about the invasive power of the Holy Spirit, about some areas of Christian stewardship, about the practice of expectant evangelism, about communal prayer and other elements in Christian discipleship.

A third reason for humility is the embarrassing fact that there will be no full reconciliation with these groups until, for one thing, many of our "settled" congregations become divinely unsettled by the movement of the Holy Spirit and begin to find their true life in Christ by losing it in glad witness to him. If we begin such approaches by fixing our gaze upon the mote in our brother's eye we will be blinded indeed by the beam in our own.

A fourth reason for deep humility in our approach is the fact that most of us seek such fellowship in a situation of security, while they often meet us at real risk. It is probably almost impossible for most of us to realize the intensity of pressures under which the irenic persons in these groups live. The risks they run in consenting to meet with persons from the conciliar movement include in some instances loss of missionary money and candidates; for others, severe and scath-

ing criticism; for others, dangerous division within their own groups. We will be freed from temptation to pride for taking initiative in such relationships if we realize the dangers which our initiative may involve for those whose fellowship we seek.

Their Concerns Have Validity

The following attempt to articulate the concerns of the conservative evangelicals, in relationship to the conciliar movement, may seem highly presumptuous. How does one, especially one not of that persuasion, generalize about the attitudes of persons who differ so widely themselves about so many things? One makes the attempt only because the need for understanding is so great. The background for these generalizations is a series of personal experiences of enormously rewarding fellowship in discussion and prayer with individuals, and with groups including individuals from a number of the conservative evangelical bodies. Admittedly, the very persons whom one is able to meet in such fellowship from these groups are the most irenic of their leaders. To this degree, of course, they are not typical. One prayerfully hopes that this attempt to compress many statements from widely differing persons in their fellowship is fair to them and revealing to us.

To each of the concerns listed below there are certain almost predictable responses from the conciliar group. The obvious fact about such responses is that if we feel driven to make them we have missed the point. At this stage our basic concern ought to be neither to defend ourselves nor to criticize our brethren. Of such response there is already much too much. Our need now is to understand; therefore what follows is an attempt to state the case from their point of view as persuasively as one is able. To affirm as in the heading above that these concerns have validity does not mean the writer believes they are entirely valid, or that they represent the full range of concerns with which the Christian must deal in this relationship. It does mean they have an important element of truth which deserves our serious and sustained attention.

(1) The 'Pure' Versus the 'Inclusivist' Church

The conservative evangelicals are deeply conditioned by the fundamentalist-modernist controversy. The feeling that a "modernist" is truly an enemy of the church is widely felt. We are to love our enemies, but the enemy of the church has no place within the church. "The wisdom from above is first pure..." (James 3:17). "Anyone who goes ahead and does not abide in the doctrine of Christ does not have God... if anyone comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting..." (II John vv. 9, 10 R.S.V.). These verses are quoted with deep feeling. The conservative evangelicals are, in the great majority, committed to the doctrine of the "pure" church. By that they mean one having in its fellowship only those who have had a

Continued on page twenty-five

*You are
invited.*



THE *Billy Graham* PAVILION AT THE NEW YORK WORLD'S FAIR 1964-1965

THE BILLY GRAHAM EVANGELISTIC ASSOCIATION
1300 Harmon Place, Minneapolis 3, M
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At the heart of the magnificent New York World's Fair, just a few paces from the main entrance, we have established an evangelistic witness for Jesus Christ. Our Pavilion is a beautiful architectural jewel, designed to present a clear-cut gospel message to the visitors who are expected to come to the Fair from all over the world!

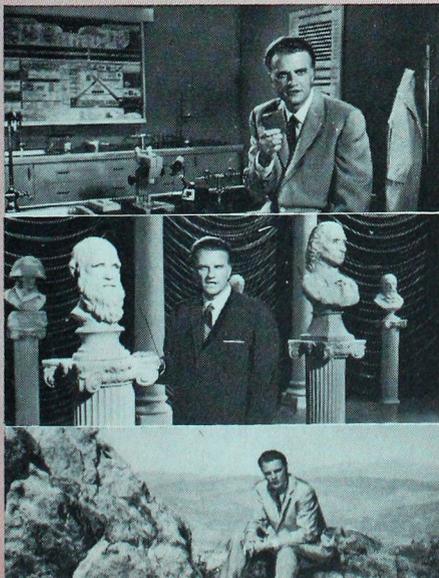
A specially produced evangelistic film, made in breathtaking Todd-AO and entitled **MAN IN THE FIFTH DIMENSION**, will be shown every hour. The sound system is so arranged that persons from other

parts of the world can dial their own language to hear the sound in Russian, French, German, Spanish, Japanese, Chinese or English. After each showing, counseling will be offered in several languages for those who are interested in commitment to Christ.

We invite your prayers that hundreds will be won to Christ as a result of this ministry.

We invite you to visit this unique Pavilion when you come to the New York World's Fair which opens on April 22.

BILLY GRAHAM



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filmed in the thrilling beauty of 70mm Todd-AO and Technicolor®

Produced at studios in Hollywood and on location in the Holy Land and Europe, this highly unique color motion picture will be presented every hour, twelve times a day, in the Pavilion. Mr. Graham narrates as the giant Todd-AO camera carries the viewer on a journey to historic landmarks where the Christian church began and spread. The film climaxes with a look into the mysteries of time and space, and of God's great love and plan for mankind. The unusual wrap-around screen, the glorious color, and the air-conditioned solitude of the theatre will permit the Gospel message to have a powerful impact. From the screen, Mr. Graham will conclude every showing with an invitation to accept Christ, and a trained staff of counselors will minister to every one desiring further help.



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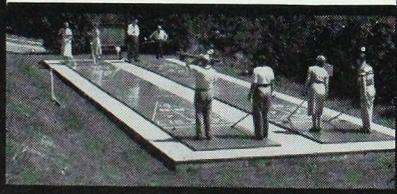


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SPECIAL CONFERENCES:

Pastors' & Christian Workers' Conference: June 29 to July 4
World Vision's Focus on Missions July 4 to 11
Prophetic Conference: August 22 to 29
Young Life Conference: August 29 to September 7
Closing Six-Day Special: September 7 to 13

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Indispensable Idea

There is one word which is hardly ever found in ecumenical literature — the word "conversion." This is an unpopular word in many circles in America, perhaps because it is burdened by too many unhallowed memories. We need not fight for the word, but the idea is one that we cannot do without. The Church exists only because in every generation people have been converted—from every kind of non-Christian faith, or lack of faith, and from service to the devil, the world, and the flesh. Unless they go on being converted, ecumenism will cease to be a matter of very much importance, since there will nowhere be any church to which it can be related. The general secretary of the World Council spoke prudently and exactly when he said that our major problem in this second period of ecumenical life is that the ecumenical movement must become more missionary and the missionary movement must become more ecumenical.

—Stephen C. Neill *Brothers of The Faith, Abingdon Press, Nashville, Tenn.*

Receptivity, Not Ventriloquy

I have been asked what is meant by "Biblical theology of missionary work." Personally I take it to mean a conception of missionary work that is as closely as possible related to what the Bible tells us. Every age needs a fresh encounter with the Bible, because every age has its own questions and problems. Nothing is more healthful than to listen to the Bible time and again, not because we want to hear the answer to our question from the Bible (theological ventriloquy through the medium of the Bible is a favorite but rather tiring and useless pastime), but because we want to miss nothing of the light that God's Word sheds on our path.

—Johannes Blauw, *The Missionary Nature of the Church, Lutterworth Press, London.*

Ocular Enlargement

The "vision," when understood aright, involves so much more than

beholding "the fields . . . white unto harvest." Spirit-touched eyes must see, as already indicated, the value and import of that harvest and the intent, purpose, and plan of the Owner-Harvester, God. The missionary vision that promotes and perpetuates true missionary passion comes not from knowing the fields after the fashion of the missionary but . . . from knowing God, as a true disciple should know Him; knowing the sovereign God who has a great, all-inclusive, world-wide goal; the loving, compassionate God who is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

—Charles B. Bowser, *The "How To" Book, Good News Publishers, Westchester, Ill.*

To Share Is to Keep

If this whole question of missions is to hold the affections of the Church in the future, we must be sure that we are about a business that commends itself to the mind as well, for what does not hold the mind will soon not hold the heart. Besides, let it be noted that if Christianity isn't worth exporting, it isn't worth keeping. If we cannot share it, we cannot keep it.

—E. Stanley Jones, *Christ of the Indian Road.*

MISSIONARY CLASSICS

Now let me burn out for God!
Henry Martyn

The end of the exploration is the beginning of the enterprise.
David Livingstone

The prospects are as bright as the promises of God.
Adoniram Judson

The world is my parish. John Wesley

I will go down, but remember that you must hold the ropes. William Carey

I have one passion; it is He, and He alone. Count Zinzendorf

O that I could dedicate my all to God! This is all the return I can make Him.
David Brainerd



dateLine

WORLD VISION

Everyone must suffer,
so why not suffer for
something? Everyone
must die, but why die
for nothing?

— Bob Pierce

Enter, The Panorama

SUMMER will soon be here, bringing vacation joys and a change of pace.

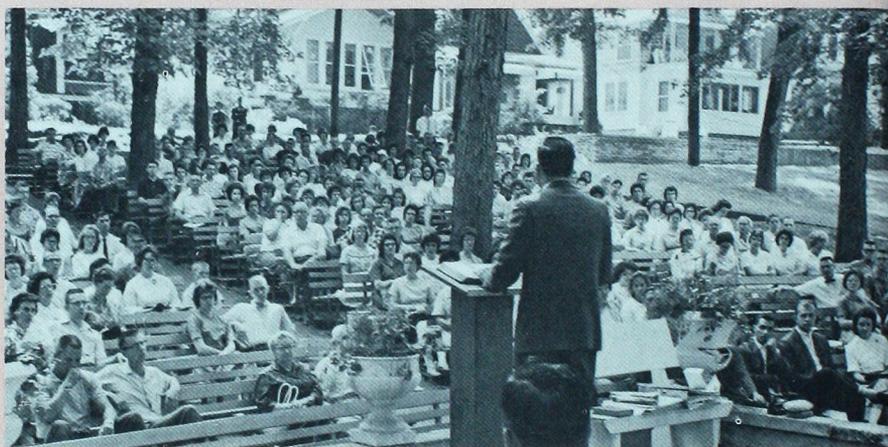
What's refreshing and helpful? asks the pastor and lay worker. What's stimulating and different? asks the student. What's wholesome and inspirational for all the family? asks the parent.

One answer suits each: World Vision's "Festival of Missions," July 19-26, at Winona Lake, Indiana.

To these beautiful grounds will come an unusual missionary panorama. Christian nationals from many lands will present firsthand accounts of the indigenous church. There will be intriguing displays showing how transistors and turntables are revolutionizing missionary endeavor. And for the enjoyment and blessing of all, there will be workshops on handicraft, cultural displays, musical concerts, pageantry, motion picture showings—sessions for all the family to enjoy.

With these moments of serious reflection will be relaxing diversions through swimming, boating, fishing, golfing, and games for every age.

All this awaits you at Winona Lake this summer, July 19-26, in the . . .



Festival of Missions

14

AT WINONA LAKE, INDIANA

Highlight of a Profitable Summer

Cover Photo: Dateline

World Vision's president has crisscrossed Indonesia many times. Dr. Bob Pierce was in the island archipelago when the army was putting down insurrectionists; when the country was in crisis with Malaysia; and most recently when stark famine followed hard on the heels of volcanic eruptions. Here Dr. Pierce (tallest) pauses to pray with children at the World Vision Children's Home, Bali. Missionary Heini Germann-Edey, director of World Vision's activities throughout the islands, is at right. (Westminster Films)

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

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

Dr. Bob Pierce, President

Dr. Richard C. Halverson, First Vice President

Dr. Ted W. Engstrom, Executive Vice President

Dr. F. Carlton Booth, Secretary-Treasurer

Claude W. Edwards

The Rev. Cliff Barrows

U. S. Senator Frank Carlson

Dr. Paul S. Rees



globe-trotting McKoy at St. Basil's, Moscow.

Inside Yugoslavia

(Getting around with the "Real McKoy")

Many of our friends are interested in the globe-trotting activities of Dr. Charles McKoy. This noted octogenarian following a satisfying pulpit ministry, chose to spend his retirement years reaching the Gospel in faraway places wherever the Spirit of the Lord might lead.

On one occasion Dr. McCoy set a communist city afloat—an experience he related as follows on the World Vision broadcast:

Just before I arrived I learned that a law had been passed forbidding all foreign pastors to preach in the place. But there was also a provision which stated that special permission could be given by a polite captain.

Well I found out that there were nearly forty police captains in the city! I went to the first captain and he said: "What? Do you think we're going to give you permission to break the law? Nothing doing! Good morning."

I went on my way, meeting with many similar receptions. At last there was only one police captain at the top of a hill. I met his secretary and she came back after awhile to say, "The captain says he is sorry; he cannot give you a permit to preach." But then after a moment's hesitation she turned abruptly and said: "I'm tired of this captain's actions. You come tomorrow at 10 a.m. and I'll have your permit to preach or he'll have a new secretary!" She added, "I'm a Christian and I want you to preach."

When I arrived the next morning, lo and behold! my permit was there. I had a glorious time in Yugoslavia. I know that God used me... The power of the Holy Spirit overcame the opposition and we had a gracious time.

[Dr. Bob Pierce then asked Dr. McKoy about other experiences in Yugoslavia, to which the old man replied...]

Well, when I was at Belgrade a pastor came to me crying. He said, "What do you think? They've closed my church!"

"Oh, I said, "I'm so happy!"

"Why are you so happy?" he asked.

I said, "This way we have a chance to see God working in your church. The door will be open. Let's get down on our knees right now and pray that the church will be open in four days."

At the end of the fourth day, he came to me and said—"I have some good news. The police who took my keys away brought them back!"

After investigation, we found everything all right. The police said, "Go ahead and hold all the services you like."

And that was the only "difficulty" I had in Yugoslavia.

Getting It There Is Half the Work

In 1962 World Vision was authorized by the U.S. Department of State to ship relief goods and commodities overseas in empty cargo bins of government ships.

The arrangement has been the means of transporting literally millions of dollars worth of goods to areas of great need.

Last year alone, materials worth \$1,047,982 were garnered and transported abroad. The most recent A.I.D. tally shows shipments for December and January last winter totaling 26,000 pounds of goods worth approximately \$61,000. The shipments included clothing, vitamins, baby foods, quilts, blankets, soap, bandages and hospital equipment. They were sent to Hong Kong, Korea, Taiwan, Macau and Indonesia.

MOVING?

Please allow 60 days for change of address. And when you notify us of the change, or write concerning duplications, please enclose the address label on back page. Thank you.

The Editors



MONTHLY MEMO

Often our President, Dr. Bob Pierce, and members of the World Vision staff are asked, "Just what is World Vision? You have so many different kinds of outreaches, I'm not exactly sure what you

do." Basically, the ministry founded by Dr. Pierce in 1950, and headed by him since that date, covers five major types of Christian service—all of which are under the umbrella of our reason for existence: "To meet emergency needs in crisis areas through existing evangelical agencies." Over 100 such agencies have received World Vision aid and assistance.

These five "Basic Objectives" are:

1. Evangelistic Outreach—to reach the lost for Christ. This is accomplished through evangelistic crusades throughout the world in co-operation with the national churches.

2. Christian Leadership Development—to help the servants of Christ. Tens of thousands of Christian national ministers and evangelists have been brought together in scores of strategically located, World Vision-sponsored Pastors' Conferences (two held last month in India and Assam). To these men has come a new appreciation of the importance of their part in the world-wide advance of the Church of Jesus Christ.

3. Social Welfare Services—in the name of Christ. These services include the care of more than 20,000 orphans in 19 countries; treatment for thousands of victims of leprosy; construction of major hospitals in the Orient and a strong medical, relief and humanitarian assistance program.

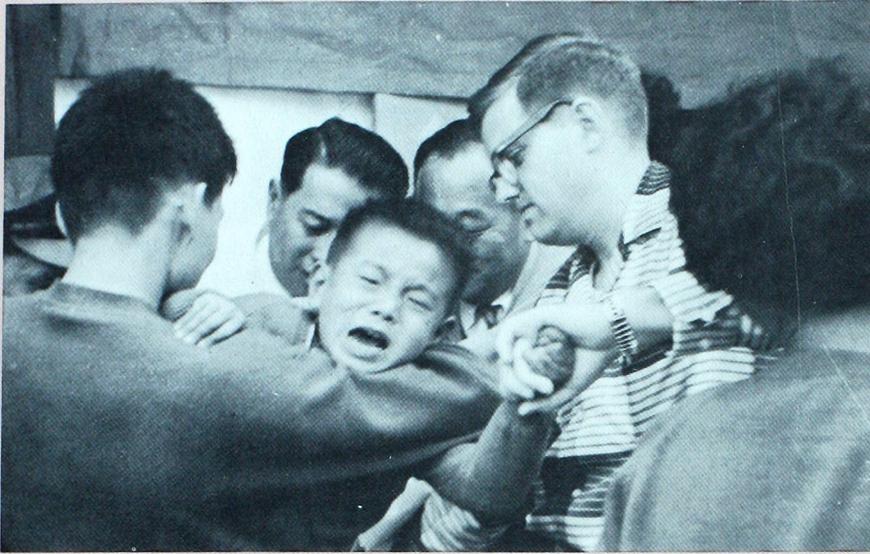
4. Emergency Aid—for the Church of Christ. This program provides specific emergency needs of missionary organizations and the indigenous church in the form of funds, supplies, equipment and buildings for Christian organizations.

5. Missionary Challenge—to alert the people of Christ. Through films, publications, radio and other media Christians are apprised of desperate needs, informed of their responsibility and stimulated in their dedication to the cause of Christ world wide.

Such a ministry is the extension of its praying, informed, concerned constituency. How we need you to stand with us—under God—in this gigantic, faith-demanding ministry! You will pray... be concerned... spend and be spent with us, won't you?

TED W. ENGSTROM
Executive Vice President

Recipe for Rehabilitation



The Pingtung staff (American is Dr. Dale Williams) seeks wisely to prevent disease through immunization...



And makes the crooked places straight for appreciative patients.



Pours health into malnourished babies...

Take a handicapped, sick or lonely child, add one doctor, mix in a compound of clean, modern buildings, serve with plenty of medicine, body braces, and TLC (tender loving care) and you have the Pingtung Christian Clinic and Children's Sanatorium, Formosa.

Miracles happen here; lives are changed; children learn to walk again; people weakened by TB and other diseases grow strong again; and disease is prevented through immunization and the teaching of sanitation.

The American doctor in this photo series is Dr. Dale L. Williams. He is a short-term doctor from Michigan who, with his wife and two children, flew to Formosa last June to take the place of Dr. Kristoffer Fotland furloughing in Norway.

The clinic, directed by Norwegian missionary Dr. Olav Bjorgas, developed out of a complexity of medical services provided by various missionary organizations to meet the needs of the poor in southern Formosa.

Norwegian missionary Arnulf Solvoll, previously serving in Japan, is now at Pingtung making both limb and body braces for crippled children.

Divine services are performed here daily, with "foreign aid" supplied by concerned individuals across the seas with missionary vision and willing obedience.



Arrests polio cases and fits artificial limbs...

Treats tots with leukemia...



Coaxes youngsters to walk following corrective surgery...



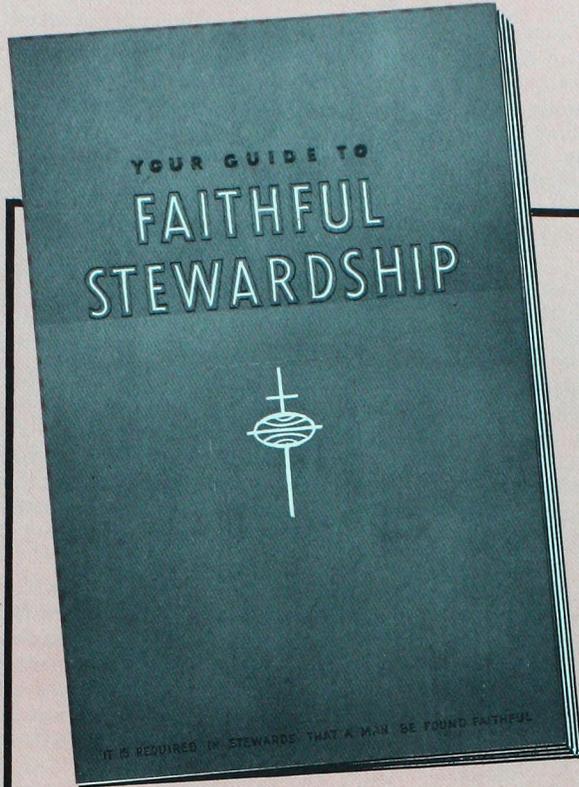
Joon Lew at Carville

During his recent visit to America, Korean physician Joon Lew, M.D., Ph.D., Director of the World Vision Leprosy Center in Seoul, returned to Carville, Louisiana, to re-visit colleagues at the U.S. Public Health Service Hospital.

In an interview with **The Star**, hospital newspaper, Dr. Lew said there were 10,000 out of 100,000 cases of leprosy being treated in Korea and that the stigma toward the patients had lessened considerably.

The word "hospital," he said, has replaced the term "leprosarium" and the abolition of the compulsory segregation law has made it possible for many patients to enjoy normal social intercourse. They are no longer committed to living under bridges or cemeteries.

Last February Dr. Lew received World Vision's "Man of the Year" award at ceremonies in Los Angeles.



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Some are tailor-made to fit your individual needs. All can be obtained without obligation by sending your name and address on the coupon below. Why not do it today?

Report from the Congo

Bob Pierce interviews a survivor

News wire services in late winter reported steadily an awful carnage in the Congo's fresh outbreaks of violence against missionaries.

At the start of the uprising, troops directed by former education minister Pierre Mulele stormed a mission station at Mangungu, Kwilu Province. Miss Gene Ferrel of Baptist Mid-Missions was killed by an arrow; Miss Ruth Hege was severely injured, nearly losing a hand. The only one to escape unharmed was Miss Wyla Weekly.

She told Dr. Bob Pierce in an exclusive radio interview by phone on the February 9 World Vision broadcast:

"The natives appeared to move in highly organized terror gangs. Members are addicted to the smoking of hemp which has effects similar to those produced by marijuana. While under the influence of this drug they are completely out of hand."

Miss Weekly said national Christians are shackled by fear and famine is rife.

The interview was typical of up-to-date reports featured on the weekly World Vision broadcast heard coast to coast and in Canada. Write for station listing.

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LET US PRAY

■ For the success of World Vision's "Radio Partner" plan—a program through which friends provide \$5 each month toward the expense of the World Vision broadcast service ministry. Each participant will be sent a monthly "Partner-Pak" to help them develop the missions program of their own church. Pray in the confidence of Isaiah 55:11.

■ For World Vision's "Festival of Missions" to be held July 19-26 at Winona Lake, Indiana next summer. Pray for missionary Lillian Dickson of Formosa who will report on her island-wide ministries on behalf of orphans, lepers, beggar boys, women in jail, aboriginal tribespeople and the ill. Pray for her safe journey, for strength while ministering and returning to Formosa. Be encouraged to pray by reading Psalm 121:8.

■ For Hal Stack, director of World Vision's Overseas Procurement Department, as he contacts manufacturers to obtain a variety of items needed by missionaries overseas. Choosing the most urgent requests requires the wisdom of James 1:5 and the grace of Colossians 4:6.

■ For the many older people who have a share in World Vision's ministry. Pray for those who face illness, deprivation and loneliness but who find the peace of God through vigorous missionary out-

reach. Let us "pray one for another" that the "peace of God which passeth all understanding, shall garrison your hearts and minds through Christ Jesus" (Philippians 4:7, Amplified Version).

■ For World Vision-supported Olga Robertson in the Philippines. This brave Lebanese is ministering to men in Bilibid Prison, one of the world's hardest penal institutions. Despite their crimes, many of these men have families who love them. Some inmates have been converted. Pray that the men will "take heed therefore how (they) hear" (Luke 8:18).

■ That the World Vision staff in Korea, including the families of Director Marlin Nelson and Assistant Director Roy Challeng, may be kept in good health. Strong bodies are necessary so missionaries can go where they must and minister when they should. Pray in the spirit of III John 2.

■ For Dorothy C. Haskin, staff writer, who is in Europe visiting missionaries, seeking an appraisal of the spiritual condition of the six countries she will visit. Pray that she may have discernment according to 1 Corinthians 12:10.

■ That God will increase the number of interns at Missionary Internship. This Michigan-based organization trains missionary appointees so they may be more effective when they reach the country of their service. Pray that the students may study in the spirit of II Timothy 2:15.

No Relief in Sight!

by Heini Germann-Edey,
Director World Vision of Indonesia

Conditions in the life here in Indonesia seem to have reached Mt. Difficult! I am sure that in certain fields you are better informed than we about the dangerous political play here.

The result of the maneuvers is increased, large-scale starvation and, of course, unsurmountable problems with thieves, robberies, killings, etc.

Only recently I was told that the total rice provision for this country is sufficient only until the middle of this month [February]! Today, two missionaries were here to ask for vitamins, since some of their members right here in the city and villages have distended bodies from malnutrition!

Reports reaching us from outer islands repeat the same. Two Christian and Missionary Alliance missionaries arrived with their station wagon from Bali, asking for immediate help because of the seriousness of conditions there. The National Council of Churches has taken on a daily feeding program on the island of Bali for 30,000 people, which is a tremendous undertaking and costs them millions of rupiahs.

This is the first vital effort on such scale ever heard of for systematic relief in Indonesia. They [the Balinese Church] have received 30 tons of Metracal, from the Church World Service, and large quantities of milk, through the same organization and UNICEF.

World Vision is thankful for an opportunity to join in spiritual and physical rescue operations here at such a critical time.

18

See World Vision's new film...

'So Little Time'

Now in premiere showings throughout the country is the new 90-minute missionary spectacular film, "So Little Time." Don't miss the impact of this startling presentation when it comes to your area.



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

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Pasadena, California

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

Letters to 'Box 0'

Makes Quilt for Koreans

I have been reading World Vision Magazine quite a few years and have gained much information for the extension of God's kingdom. . . . I have made a missionary quilt for the Korean Children's hospital. This quilt I am sending you is



Ms. White and "missionary" quilt.

I supposed to have a Bible verse on each block but instead I made the form of a Bible, the four Gospel writers, a verse of each writer. I am 84 years old. The Bible in the quilt is to be opened facing the head of the bed. I trust it will be accepted and some unsaved person will accept Jesus Christ as personal Saviour. I will be glad to pay \$2 for the Pinner Magazine.

Detroit, Mich. Maggie White

Hears Missionary

This week I heard Dr. Dietrich, a medical missionary (surgeon) from the Presbyterian Hospital in Korea, preach. He said the children in your orphanages are well cared for, and that you have a well-organized program. This thrilled my heart. My husband and I pray for you regularly; we think it is wonderful what you do.

Richmond, Va. Mrs. J. I. Thornton

Kept Busy Praying

I have been wondering how Dr. McKoy is. . . . I often pray for him as well as for the Donnithornes and Lillian Dickson and the Orphans and all the others. I try to add the speakers you have each week (radio) and the work that is being done where they are. A person can be busy just praying for all their needs. Enclosed is a money order that you might use where it is most needed.

Vestmont, N. J. Mrs. R. L. Laughlin

(Dr. McKoy has been out of the hospital for some time and is vigorously at work again.—Ed.)

Film Is Inspirational

Kindly find check enclosed which is our donation to World Vision for the privilege of using one of your missionary films in our New Year's service. Your film was a tremendous inspiration and missionary blessing to our church. . . . It might interest you to know that we took a special love offering after the film for a missionary of ours who is experiencing a time of testing and physical trial. He and his wife, returning from the field broken in health, were the recipients of that love offering and it was a source of blessing and encouragement. Plainfield, N. J. Rev. R. J. Anderson

Is There a Doctor?

The Emmanuel Church in Hong Kong is still seeking a doctor, either Chinese or American, to be ready to take over a splendidly equipped clinic and maternity ward. If by the end of the year the church has not secured a competent physician to superintend the whole maternal effort, the project will be in grave jeopardy. If there is six months of inactivity the government can step in and take over. I don't believe our Father in heaven would be glorified.

San Clemente, Calif. Charles Roberts

(Anyone interested may contact Dr. Charles A. Roberts, 112 Avenue Lucia, San Clemente, California.—Ed.)

Shares 'Light' Money

This little contribution I'm enclosing is what I like to call "light money." Many years ago I bought a chandelier which had come out of a church in Maine. I planned to have other lamps burnished and wired and be in the antique lamp business. I sold a few of my lamps but the "right" party never came along for the chandelier. . . . We became Christians . . . about three years ago. One of our Christian friends who is remodeling a historic old Salem home on a shoe-string mentioned antique lamps, and lo and behold we found out why the Lord had made us hang on to our chandelier! They got a real bargain and the profits enabled us finally to share with you in your work. I pray this is just the beginning of our sharing with you.

Salem, Mass. Mrs. Mary Pratt

'I Want to Do Something'

I want to tell you how I enjoyed the World Vision Pictorial. The faces of those dear children are so precious to my heart. . . . I want to do something for the needy ones. Enclosed is a small gift. I just wish it were 100 times more.

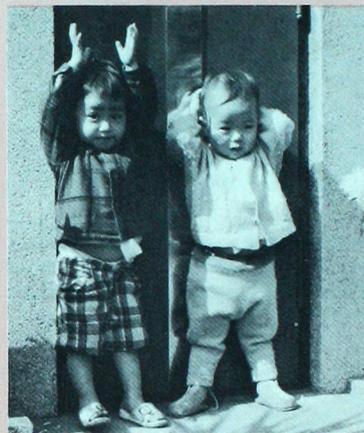
Birmingham, Mich. Mrs. Whittemore

Finds Lesson in Lepers' Plight

I read in your magazine that among 10 million leper patients in the world 8 million had no treatment. I used this in my Sunday school lesson on Luke 17: 11-16 for primaries to show the children how thankful they should be to live in America and how they should pray for lepers as Jesus did. Highland Heights, Ky. Mrs. W. D. F.

How Big Will He Grow . . .

How big is BIG, little orphan boy?
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It takes so little to bring joy to the heart
of a homeless child whose future is



19

as bright as the hearts of all who will pray and give. World Vision has nearly 1,000 precious little tots to be assigned. You can become a partner-sponsor by sending just \$10 each month (\$11 in Canada). Dare we turn these "lambs" away?

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When typhoon-driven waters wrecked a village near Hong Kong? **There!** with emergency funds to rebuild facilities and to help relieve suffering . . .



When a severe "Black Foot" epidemic threatened extinction of Formosans on the Great Salt Coast? **There!** with food and medicine to help halt the scourge . . .



When a mine disaster in Japan plunged 452 men into eternity, leaving behind, in many cases, destitute Christian families? **There!** with funds distributed through Japanese churches.



When a volcano in Indonesia snuffed out 1,500 lives and rendered farmland within hundreds of miles sterile with lava and ash? **There!** with truckloads of aid . . .



When race riots in Calcutta left 200 dead, 600 wounded and an estimated 73,000 persons homeless? **There!** with aid distributed immediately through Pastor Walter Corlett . . .

I'll join in this program of emergency aid. Enclosed is my gift of \$10 for my first month's participation.

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Yes, World Vision was there time after time . . . disaster after disaster with funds **ready for instantaneous use** through the Emergency Mission of the Month.

This unique program of emergency aid is based upon a membership plan with members sending \$10 each month so that collective funds are in hand when they are needed on a moment's notice to administer aid in Christ's name.

You can join the Emergency Mission of the Month and participate in this satisfying ministry to unfortunate victims of disaster and disease. Because they helped ahead of the need, members do not receive the regular letters of appeal sent by World Vision for other ministries around the globe.

There are no membership fees. Your gift goes 100 per cent to the mission field.

Individuals, Sunday school classes, mission groups — all types of members are welcomed to join the Emergency Mission of the Month.

Won't you please consider having a part?



Swaziland Flame

"The foolishness of God is wiser than men... (1 Corinthians 1:25)

Malla Moe was a humble Norwegian immigrant girl, working in a westside Chicago laundry, when she first heard the call of God to service.

Dwight L. Moody laid his hand on her shoulder as she stood among a crowd of folks who had responded to his plea to come to the Lord.

"Better get started winning souls for Christ," he told Malla Moe when she gave an affirmative reply to the question, "Are you a Christian?"

For over sixty years, dear "Mother Moe" lived and worked among her beloved Africans in Swaziland, refusing a furlough in her later years for fear she might not be allowed to return to her adopted country. She died at the age of ninety, loved by those who knew her intimately and mourned by a great company of black folks in her adopted South African home. |||||

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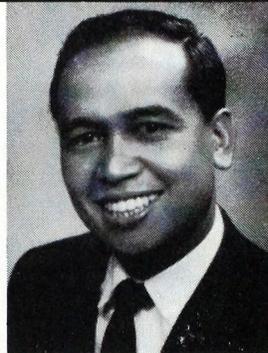
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THE CHRISTIAN ANSWER TO THE MUSLIM CHALLENGE

Continued from page seven

inherent in the Christian faith?)"

Christians in Africa are estimated to number about 48,000,000, roughly 20 per cent of the total population. This is a number far greater than all the Christians of southeast Asia and the Far East put together. Of this number, almost 20,000,000 are Protestants. Suppose each one of the Christians looked upon himself as a witness or lay missionary for Christ; how long do you think it would take to evangelize the rest of Africa?

The Foreign Missionary's Role

If the question be asked, Where does the foreign missionary fit into this picture? We readily answer that he has a significant role to play in bringing spiritual revival to the African Church, in challenging the African Christians to assume their evangelistic responsibility, and in training them adequately for the task. This will be a full-time job in itself.

But there is also another important role for the foreign missionary to assume in carrying out this program. He can become a partner with the African missionary in this evangelistic outreach.

I shall never forget the impact that a two-man team from Africa made upon the Church in India when they visited that land a few years ago. One man was a British Anglican missionary, the other an African pastor. Apart from their sincere, heart-searching messages, the outstanding impression conveyed by these two brothers in Christ to the Indian people was the complete harmony of their relationship. It was a perfect demonstration of the unity of the Spirit and the power of the Gospel. Everywhere they went, revival followed.

When Muslims and Animists in Africa see white missionaries and Africans living and preaching together in unity and love, their defenses will drop and they will listen to the Christian message with new interest and excitement.

The situation in Africa is both great and urgent. But the Church of Jesus Christ has the message, and can find the method, to meet adequately this challenge for the glory of Christ and the salvation of this continent. |||||

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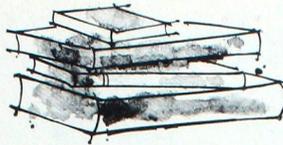
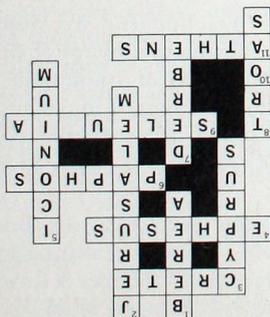
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**REVIEWERS
REPORT**

Which Rules? Which Goal?

Why Christianity of All Religions?

by Hendrik Kraemer (Westminster
Press, Phila., Pa., 1962, 125 pages, \$2.75),
is reviewed by J. Christy Wilson, Dean
of Field Education Emeritus of Prince-
ton Theological Seminary, New Jersey.

This book, although published in
1962, should be reviewed in WORLD
VISION MAGAZINE because of the basic
importance of the question involved.
This question is really the uniqueness
of the revelation of God in Christ,
rather than a comparison of Christian-
ity with other religions. Another rea-
son for such a review is the prominence
and position of the author, who is cer-
tainly one of the leading scholars in the
field of world religions and also an out-
standing theologian and philosopher in
the missionary movement of our gen-
eration.

Though Kraemer continues to pub-
lish a number of books his greatest con-
tribution will no doubt remain *The
Christian Message in a Non-Christian
World*, which was written just before
the Second World War but was prop-
hetic. His thesis of "biblical realism"
no doubt was influential in the return
of the European churches to the Bible
after the war when all else seemed lost.
The Christology of that famous book is
very strong and we have seen theo-
logical students who were very much
confused returned to a real theological
foundation by this great missionary
text.

Dr. Hendrik Kraemer was professor
of the history of religions at Leiden in
his native Holland and was the foun-
der of the Ecumenical Institute in Bos-
sey, Switzerland. He has appeared on
many lectureships in the United States
and spent terms in teaching at Prince-
ton Theological Seminary and other
institutions in this country.

The title of the volume under review,
Why Christianity of All Religions? is
the way in which the subject might be
stated in popular language. The author
says at the beginning that he hopes to
answer the question in a plain and un-
ambiguous way that can be understood
by the layman as well as the "expert."
How simple and plain his answer

proves to be is a question. He admits
that the question is indeed most com-
plex and difficult and the reasoning is
not always too easy for the untrained
to follow.

Kraemer believes that there must be
some norm or point of testing against
which all religions including Chris-
tianity must be measured and he feels
that a proper answer to the question
cannot be given by a mere spectator on
the sidelines who is himself committed
to no religious conviction whatsoever.

We shall do well to quote the words
of the author on this point: "The plain
fact is that anybody without deep re-
ligious or philosophical convictions,
and consequently no criterion or touch-
stone . . . cannot hope to answer our
question at all."

As to the point of view of this book:
"I propose to set the religions, includ-
ing Christianity, in the light of the Per-
son of Jesus Christ, who is the Revela-
tion of God."

Throughout the book the author
maintains a fair and open-minded atti-
tude toward other religions which are
seriously held and contain much that
is true, but yet maintains a powerful
conviction of his own rather than a
neutral or non-committal position.

In the last few decades there has been
a mounting interest in the non-Chris-
tian religions. At the same time all
have been told of a renaissance or re-
vival of the other great world religions.
All of this has led to confusion on the
part of many Christians and a feeling
of uneasiness and a questioning of our
proper attitude toward them.

There has been a revolution in our
time that has deeply affected all reli-
gions. The present spiritual climate is
looking at religions of all types against
the background of "science" that is con-
sidered the infallible authority, with-
out even raising the question as to
whether there are areas of life to which
the findings of science cannot apply.
Kraemer gives a special section to Ar-
nold Toynbee whom, he believes, falls
into the error of pluralistic religions as
just different roads leading to the same
place. Although he does not mention
them by name, a number of theologians
like Reinhold Niebuhr and Tillich, in

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this particular have skirted the position of the great religions of Asia.

From the early centuries many have held that the various religions are merely different paths to the same goal. This is the easy answer which many who bear the name Christian also take. The Asiatic religions, Buddhism and Hinduism, also take this line.

In one way or another the religions of the world represent a "quest for self-deliverance, self-justification, and self-sanctification." Even Islam and Judaism, which have a very different relation to the Christian revelation, are yet ways of self-deliverance through the keeping of the law.

In the revelation of God in the Person of Jesus Christ we have something entirely different in a radical way from anything in the other religions. The revelation in Christ is not man seeking God but God seeking man.

Kraemer holds, as Robert E. Speer did many years ago, that Christian faith is not a religion but a revelation.

Kraemer would put the knowledge of Jesus Christ as a unique and vital renovating power that will judge and stand over and above all "churchly" theological and religious standpoints as the only true way and the only true answer than can be offered—and must be offered—to the other religions and those who profess them.

SUPPLEMENTAL LIST

Called to Action, By T. J. Bach — missions-gear'd devotionals suitable for young people and Christian leaders. Discusses the Christian attitude toward life in general with emphasis on our responsibility to win the lost. Dr. Bach was a pioneer missionary in Venezuela for 20 years, then became general director of the Evangelical Alliance Mission, which has over 800 missionaries serving in 17 fields of the world. (Baker Book House, Grand Rapids, Mich.; paperback; 124 pages; \$1.)

Christ's Witchdoctor, by Homer E. Dowdy — firsthand account of the dramatic conversion of a notorious Amazon witchdoctor now a jungle missionary for Jesus Christ. (Harper & Row, New York; 1963; 241 pages; \$3.95.)

Commandos For Christ, by Bruce E. Porterfield — the gospel witness in Bolivia's "green hell." (Harper & Row, New York; 1963; 238 pages; \$3.95.)

Continued from page nine

genuine conversion experience. None of those the writer has met would claim their groups are "pure." They do believe they have a greater concern than the major denominations have for purity of doctrine and of practice, and that such concern is both valid and necessary. They believe this understanding of the church is much closer to the New Testament than the parochial orientation of the state churches of Europe, or of the sacramentarian orientation of the Catholic tradition.

An opinion survey of Protestant clergy just recently conducted in the United States reported that 74 per cent would be classified as "fundamentalist" or "conservative," 14 per cent as "modernist," and 12 per cent as "neo-orthodox." The willingness of churches to ordain "modernist" clergy—with the implied doubt as to the deity of Christ and the authority of Scripture—is a major source of distrust for the conservative evangelicals. They believe the New Testament enunciates a pattern of discipline for the maintenance of doctrinal purity and that the abandonment of such discipline is a sign of indifference toward truth. They feel that such indifference is manifest in the practices of many "inclusivist" churches comprising the World Council of Churches, and in the WCC itself by its willingness to receive into membership churches of such a wide spectrum of theological persuasion.

It is this "inclusivist" nature of the World Council and some of its member churches which makes many conservative evangelicals skeptical about the real meaning of the sound theological statements issued by the WCC. One conservative evangelical writes, "Not that the ease with which some WCC-oriented men can sign orthodox doctrinal statements is not comparable to the gross failure of some evangelicals to live up to the ethical demands of the truth they profess to accept." Their concern for truth in the church brings to mind a significant assertion by William Temple: "For the Church, commissioned to transmit to all generations the true doctrine which may elicit saving faith, heresy is more deadly than hypocrisy or even than conscious sin."¹

They believe that many in the established churches are either indifferent to or doubtful of the necessity of a new birth in Christ. They feel the true unity of Christians is based only upon the common experience of that new birth. Union to them has meaning only in "the bonds of the Spirit," interpreting that phrase always in terms of their interpretation of "being born again." Apart from the sharing of that experience, they feel there can be no spiritual unity. They see many in our churches who have no knowledge of such a rebirth. Church union among such groups therefore seems to them a mechanical matter, devoid of spiritual unity.

This seeming lack of real spiritual unity is to them a problem not only in plans for organic union but in the existence of the WCC itself. There is an uncritical tendency to assume that the World Council is responsible for the various plans of church union, and to blame the Council for defects they see in such plans. Even were this misunderstanding to be cleared away, however, a serious reservation would remain about the basis of fellowship in the Council. Definition of this reservation is not easy but illustration is possible in regard to the questions of leadership, pronouncements on social issues and "independency."

They feel that a council of churches has no right to speak on any issue in the name of any more persons than just the individuals in attendance. The tendency to speak in the name of the churches seems to them a deliberate overriding of the convictions of the conservative minority. That tendency seems to them a vivid illustration of what they believe a basic problem in the conciliar movement, as well as in several of the churches constituting it. They feel that these churches and councils of churches are controlled by leadership which superimposes its will upon the council and upon the churches and is not responsive to "the grass roots."

There is a deep feeling that decisions in the conciliar movement are imposed from the top down, while those in the conservative evangelical bodies arise from "the grass roots." They acknowledge fully that tyranny can exist in small groups but believe that their groups are more protected from dictatorship by their greater emphasis upon shared Bible study, mutual intercession, group prayer, and intimate personal fellowship.

To them, of course, the principle of

"independency" is essential. They feel the necessity of that principle is illustrated by the frequent action of the Holy Spirit in calling special Christian bodies into being, and refer to the Protestant movement from Rome; the Methodist movement from Anglicanism; the Holiness movement out of Methodism; the Pentecostal movement; the Faith missions, and many others. The fact that the National and World Councils admit to membership only recognized churches seems to them a clear denial of this principle of "independency." The "monolithic character" of the National and World Councils—to use a phrase often on their lips—is evidenced to them by the fact that neither has a place in its full membership for individuals, independent congregations or faith mission boards.

A churchman who has been very active in the National Council, the World Council and the World Student Christian Federation, after an intensive experience of fellowship, prayer and discussion with a group of conservative evangelicals, wrote: "I begin to see them as the true monastics of this age, primarily concerned with the preservation of the faith in its purity in the midst of a collapsing and decadent world—and willing to accept, sometimes without question, the discipline that this requires."

(2) Distrust of Mechanical Rather than Spiritual Unity

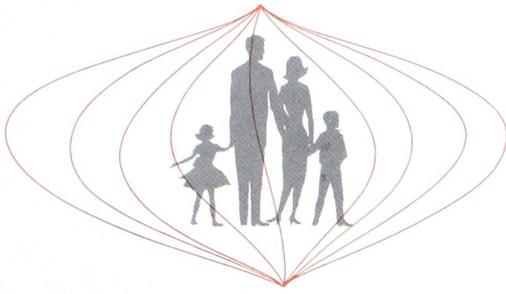
A significant number of the leaders of conservative evangelical groups were raised in churches committed to the conciliar movement. Some of them came into transforming experience of Jesus Christ in other religious circles than their own churches. Some found their new enthusiasm greeted with distrust in the churches of their birth.

(3) Universalism

Related closely to the distrust of the World Council as being "inclusivist" is a fear of universalism in conciliar theology. Because some of the churches in this conciliar movement, and the World Council itself, admit persons of such widely differing viewpoints, they believe there is almost inescapably a latent universalism in "World Council theology." Their suspicions in this regard are powerfully reinforced by the fact that many of their ablest theologians—Jewett, Berkouwer, Van Til, Carnell, Kantzer, etc.—believe that such influential men as both Brunner and Barth

Continued on page thirty

¹ *Readings in St. John's Gospel*, pp. 37-38



THE GLOBE AT A GLANCE

Liberia President Stresses Value of Missions

"Any attempt to oust, underrate, or uproot missionary work and missionaries from this country would mean virtually uprooting the stability and progress of the nation."

So said President William V. S. Tubman of Liberia, speaking at ceremonies marking the retirement of Bishop Prince A. Taylor, Jr., veteran Methodist leader in Liberia.

President Tubman said he considers himself a product of the board of foreign missions of the Methodist Church. "I state with all of the emphasis at my command," President Tubman added, "that we need them now and will need them always in the future..."

26 'In Africa to Stay'

Despite all their mistakes—and they have been many and sometime important, the white missionaries are in Africa to stay.

Thus Methodist Bishop Ralph E. Dodge appraised today's situation in a land where he served since 1936 and where he was elected a Bishop when Africans were first given an opportunity to nominate the man of their choice.

Bishop Dodge told Dan Thrapp of the *Los Angeles Times*: "I would guess that in many areas the worst of the anti-missionary unrest is over. For the foreseeable future there is a place for the white missionary in Africa, although he will be a different breed from what he has been in the past.

"Painful as it is to admit," Bishop Dodge said, "the church has been an agent of destruction of African culture; one cannot help but agree with the African student who claimed that many Christians think that they are in Africa to impose their Western culture

COPENHAGEN—All 10 Indian Lutheran Churches are now headed by nationals, says the Danish Missionary Society. The first Indian Lutheran body to replace a missionary with a national leader was the Gossner Church in 1919.

LOS ANGELES—Thirteen new overseas missionaries were appointed by the International Church of the Foursquare Gospel at its annual international convention here, bringing the total to about 100 workers in 28 countries.

RICHMOND—During 1963, total membership of Southern Baptist churches

established by missionaries or climbed to an all-time high of 5 according to the Southern Baptist Mission Board's report in Virginia

ROME—Representatives of Greece Mission report that Italian evangelicals are testing the benign attitude being expressed toward Protestant circles. Following open-airings in Foggia, faculty members Italian Bible Institute were arrested without charge. Plans are way for two months of open-air evangelism by evangelicals of that southern province as a result of this initial victory.

without first finding out what good the people already have.

"As the swing back to traditional African customs gains momentum, the church suffers for having identified itself more with Western culture than with the Gospel of Jesus Christ. Certainly the great God of us all is more interested in the salvation of people than in the preservation of Western culture."

What the Tax Cut Could Do

Giving to churches and mission agencies could increase by as much as four and a half per cent as a result of the income tax reduction signed into law by President Johnson, according to *Christianity Today*, conservative Protestant fortnightly.

Tax specialists in Washington say the cut, the most appreciable in the nation's history, opens the way for an estimated \$265 million in additional itemized charitable contributions by taxpayers this year, if the nation's economy realizes no serious unexpected setbacks.

The amount that could be realized next year attributable to the tax cuts could be as much as \$400 million—a boost of four and one half per cent in giving, based on total itemized deductions of contributions of \$8.5 billion, the current amount.

Few Child Converts

Charges of proselytism leveled against Christian schools by extremist groups in Jerusalem were pretty much deflated in an address by Prime Minister Levi Eshkol.

He told the Cabinet that in 13 years (1952-64) no more than 11 Jewish children had been baptized as Christians. The baptisms had not necessarily been influenced by Christian schools, he added.

In the same period, he said, a total of 200 Jews were converted to Christianity or Islam, and 407 Christians and Moslems were converted to Judaism.

The scope of Christian educational influences in Israel, reported large and increasing by anti-missionary forces, was found to be almost infinitesimal in Mr. Eshkol's report. It held that only 900 Jewish children attended Christian schools in the past academic year—or 0.17 per cent of all Jewish pupils.

Urge Missionaries to Aid U.S. Christians on Race

Missionaries around the world were called on to add their experience in multi-racial situations to the American Christian fight against racial discrimination.

Reds Claim Israeli Diplomats Issue Anti-Soviet Literature

Charges that Israeli embassy personnel in Moscow have been distributing "Zionist and grossly anti-Soviet literature" through the Moscow Synagogue have been made by both the Soviet Radio and the newspaper, *Trud*.

The communist journal claimed that the leader of the Moscow Jewish community has "repudiated" the alleged propaganda attempts and appealed to the Israeli ambassador to halt "your efforts to impose this literature on us."

Tokyo Olympics—Evangelistic Opportunities

With thousands of athletes and tens of thousands of foreign visitors converging on what is already the world's largest city, the Olympic Games (beginning mid-October) are being viewed as an unparalleled gospel opportunity.

Far-reaching evangelistic plans are already crystallizing. Two major city-

T—An end to divisions among the 22 million Baptists was urged by a national leader who declared "It is time to stop fighting the civil war—early among American and South-Americans." Speaker: Dr. Roger Fredrickson of Sioux Falls, S.D., chairman of the Board of Education and Publication of the American Baptist Convention, at a convention sponsored by seven area Baptist churches.

ON—Legal transfer of ownership of the historic Baptist Mission Press from the American Baptist Foreign Mission Societies to the Burma Baptist Convention has been completed.

NOVI SAD—For the first time, representatives from abroad will be invited to the Yugoslav Baptist Youth Conference, to be held May 1-3 in this Yugoslav town. A total of 700 persons are expected to attend the biennial conference.

BRUSSELS—Brussels Bible Institute was host to the 8th Annual Conference of the European Student Missionary Association Feb. 28 to Mar. 2. Represented were 25 Bible schools and colleges; total attendance, 220 students plus 50 other guests.

ATLANTIC CITY—Members of the Baptist World Alliance Administrative Committee meeting here approved plans for the 11th

Baptist World Congress to be held in Miami Beach, Fla., June 25-30, 1965.

ST. LOUIS—Named as first foreign missionary to the deaf is the Lutheran Church-Missouri Synod's William F. Reinking. He will serve as counselor and director of deaf missions in Japan, Taiwan, the Philippines, Korea and Hong Kong (his headquarters).

CHICAGO—Austria has been designated as the fifth European mission field of The Evangelical Alliance Mission. The country has a Protestant minority of less than 10 per cent and very little active Evangelical witness.

wide crusades are taking shape—one in September with Japanese evangelist Kohi Honda, and the other in early October with Chinese evangelist Timothy Dzaio.

One-night rallies featuring Christian athletes and a "witnessing bearing reception" for athletes and visitors are also being arranged.

Russian Baptists Seen 'Less Restricted'

A high-ranking official of the Baptist Federation of Canada, just returned from the Soviet Union, said in Montreal that conditions for adult Baptists in Russia have improved greatly since the days of Stalin, but that the government still opposes religion.

The Rev. Frederick Bullen, the federation's general secretary, said that Baptists in the USSR are no longer persecuted or denied jobs as they had been during Stalin's reign. "But the communist state is still basically atheistic as it has always been," he said.

Mr. Bullen said that a high government official who was an atheist remarked wryly that Baptists in the Soviet Union seemed to have a better work record than others. "He told me that when he visits a village he invariably finds that the cleanest and best farms are those of the Baptists," the clergyman said.

Blames Propaganda For Fears of Christians

President Mohammed Ayub Khan of Pakistan says Indian propaganda has struck fear in the hearts of tribal Christians with "imaginary stories of harassment."

The Pakistani leader's comment over Radio Pakistan referred to the flight of thousands of Christian refugees from East Pakistan to India to escape Muslim persecution.

Indian Roman Catholic newspapers, meanwhile, condemned the "wholesale violation of elementary human rights" in East Pakistan and called on the United Nations and all men concerned with safeguarding human rights to protest anti-Christian acts.

Refugees reaching India told of being driven from their homes by mobs of armed Muslims who confiscated their cattle and crops. They said from 200 to 300 had been killed trying to escape.

Seeks Missionaries for Wake

A call for religious organizations to furnish and support two missionaries "to minister to the needs of 1,500 Wake Islanders," was made by the Federal Aviation Agency.

According to the FAA, which governs Wake Island, 55 per cent of the island population "expresses a preference for Roman Catholicism; 35 per cent for Protestantism."

Protestant foreign mission executives in New York expressed surprise at the request. The Rev. Wallace C. Merwin, Far East Secretary for the Division of Foreign Missions of the National Council of Churches, said as far as he knew the federal agency had not been in touch with any Protestant mission boards.

Wake, an island base midway between Guam and Hawaii, is used by both military and commercial planes.

Rabbis Hit Discrimination

The standing committee of the Conference of European Rabbis submitted a stern memorandum to the Soviet Embassy in Rome calling for a halt to anti-Jewish "discrimination and persecutions" in the USSR.

"We are greatly concerned," it said, "about the deterioration of the position of the Jewish religion in the USSR

and the unjust discrimination practices of the Soviet authorities. Administrative measures imposed threaten the very survival of the Jewish religious identity and deny the religious freedom guaranteed in the Soviet constitution."

Thirty-five missionaries now in this country, at a consultation in Richmond, Virginia, called by the Virginia Council on Human Relations, issued a statement declaring that missionaries have "insight" into racial problems which they should share with fellow Christians in the U.S.

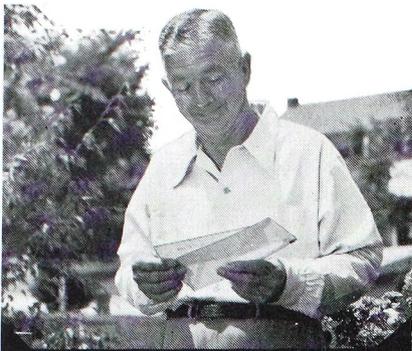
Missionaries are vitally involved in the American racial justice drive, it was noted, because "the effectiveness of our Christian witness abroad is curtailed by racial strife and discrimination in America."

Sudan Charges 'Absurd' Says Presbyterian Leader

Sudanese government charges that Protestant missionaries have fomented rebellion in the Southern part of that nation were labeled "obviously absurd" by Dr. John Coventry Smith, general secretary of the United Presbyterian Commission on Ecumenical Mission and Relations.

Sudan has announced plans to deport all 300 Christian missionaries from southern Sudan. Of the total, 272 are Roman Catholic and 28 Protestant. Ten of the Protestants represent the United Presbyterian Church.

Dr. Smith contended that the government action is in response to continuing guerrilla raids by dissidents from forest hideouts throughout the south and from across the borders where thousands of "refugees" have fled.



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MISSIONS in MEMORY / MAY

MAY—Mother of Stout Hearts

The chill of winter warms in the lap of May and soft spring breezes play like harps in the shade of the whispering trees.

Several great missionary pioneers were born in this cheery month which is said to have gotten its name from the Roman deity "Maia," goddess of spring and growth.

Von Zinzendorf

Count Nicolaus Ludwig von Zinzendorf, leader of the reconstituted Moravian Church, was born in Dresden, Germany on May 26, 1700.

He was raised on simple Pietist teaching. Early in life he was ploughed deeply with religious experiences. Most notable was his encounter in 1720 with the painting in Dusseldorf of the Crucifixion (*Ecce Homo*—"Behold the Man") with its words of challenge: "All this I did for thee. What hast thou done for Me?"

It was a moment of renewed dedication from which Zinzendorf came away a changed man.

On one corner of his vast inherited estate, Zinzendorf built for the brethren fleeing from bitter persecution in Moravia the model village called Herrnhut (the "Lord's watch") where today the Moravian Church is headquartered.

Through Zinzendorf's influence, the Moravian Christians recaptured the "Go ye..." vision of early disciples. A Moravian community was established in the New World settlement of Georgia where, in the providence of God, John Wesley came into vital touch with the life-changing message of those simple, Bible-loving folk.

John G. Paton

On May 24, 1824 there came to the already overcrowded quarters of a tiny crofter's cottage in Dumfriesshire, Scotland the gift of another son.

His name became John Gibson Paton, and the man a missionary pioneer in the South Sea Islands.

In his adulthood Paton related cher-

ished memories of a father who three times a day entered the "sanctuary"—a room set apart as a prayer closet having but one small window for light and ventilation.

"He walked with God; why may not I?" Paton was to ask.

While he was serving as a city missionary, the Reformed Church of Scotland sent out a call for a new missionary to bolster their work in the New Hebrides. Much prayer had been offered and diligent search pursued, but no recruit could be found.

God had his own provision, however, for He opened the ears of the young city missionary. Shortly afterward John Paton, with his bride, sailed into the future fraught with peril and hardship.

Standing bereft on the sun-kissed shore of his South Pacific island home Paton took comfort from his wife's dying words: "I do not regret leaving home and friends. If I had it to do over again, I would do it with pleasure—yes with all my heart!"

J. Hudson Taylor

Another prominent figure in modern missions, pioneering half a world away from his homeland, was James Hudson Taylor, founder of the China Inland Mission.

Born May 21, 1832 of godly British parents, Taylor was converted as a young man in answer to his mother's fervent prayers. He first went out to China in 1853 where, adopting the Chinese mode of dress, even to wearing the customary pigtail, he endeavored to "become all things to all men" to win them to Christ.

Ill health forced his return to England, but on May 26, 1866 he set sail again for China, taking with him, besides his wife and their four children 16 other missionary recruits to launch the CIM. It was the beginning of a new era in Protestant missions in the land of the Manchus.

While some entered the world, others passed to their reward during the month of May. Such was...

David Livingstone

It has been said that no single explorer has ever paralleled the work accomplished by David Livingstone in the 30 years he served God and his country in a land he called the "Dark Continent."

Virtually singlehanded, Livingstone delivered the *coup de grace* to the slave trade.

His death, as well as his example by life, presaged the coming of modern-day missions to a land long a stranger to the Gospel.

A Scot, Livingstone first went out to the headwaters of the Zambezi under the London Missionary Society. His

life's motto was: "Fear God and work hard!"

On a certain morning in May 1873, his boys found the "great master" kneeling as though in prayer beside his bed, dead. His people, obeying custom, removed his heart from his body and lovingly buried it in the land he loved. Later his body was interred in Westminster Abbey with all the honors Victorian England could afford her famous son.

May has been the month of singular missionary victories too.

John Wesley

John Wesley's famous "Aldersgate

experience" took place in May. Wesley had gone to America under the aegis of the Church of England with the idea of introducing the Indians to the Christian religion. Instead, after contact with the Moravian brethren he returned to England with a deep sense of failure and intensive heart-searching.

On May 24, 1738, in the historic little Aldersgate chapel, Wesley came into a new, vital relationship with the Lord Jesus Christ, experiencing for the first time the joy of knowing his sins forgiven.

That epochal event left a mark on the Christian world that time can never erase. |||||

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CONSERVATIVE EVANGELICALS

Continued from page twenty-five

are at points "universalist" in theology. This criticism is presented with knowledgeable quotations from the original writings. This dangerous heresy seems to them even more discernible in the statements of many who are prominent in World Council discussions.

At this point one is impelled to comment on the alarming degree to which some of these friends let the World Council become for themselves a focus for a great deal of what might be called "floating anxiety." One feels at times that they are not talking about the World Council at all but about a

shadow called the World Council of Churches in which they find dark confirmation of all the disappointments they have felt for years about the member churches of the Council, from which so many of them have separated themselves. They seem to find it much easier to accept at face value any negative rumor about the conciliar movement than to give credence to any report of positive achievement. Thus many attribute to the Council an ecclesiological significance which the Council itself would deny. This practice obviously will not be terminated by the present study in the Council on the subject.

Our guiding concern in this relation-

ship and at this stage must be with the truth. Perhaps the point is more sharply made to say that our first concern must be truth rather than unity.

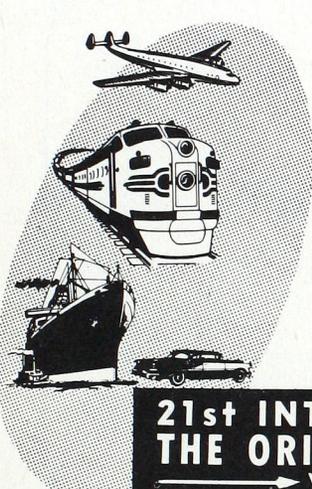
In closing, consider a haunting question stated recently by several conservative evangelicals. They said, "We know there are many true evangelicals in the World Council of Churches. There are more in the World Council circles than outside. We have to ask, therefore, why they have accomplished so little."

When one sees the futility of our churches in face of so many problems of our time, one finds no easy answer to their question. Perhaps the first requisite for fellowship with Christians who criticize us so deeply is not self-defense but repentance that our witness is so limited. It may be that in such shared repentance we will find that given unity in which the truth of Christ is fully manifest and whereby the world may be led to saving faith.

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30



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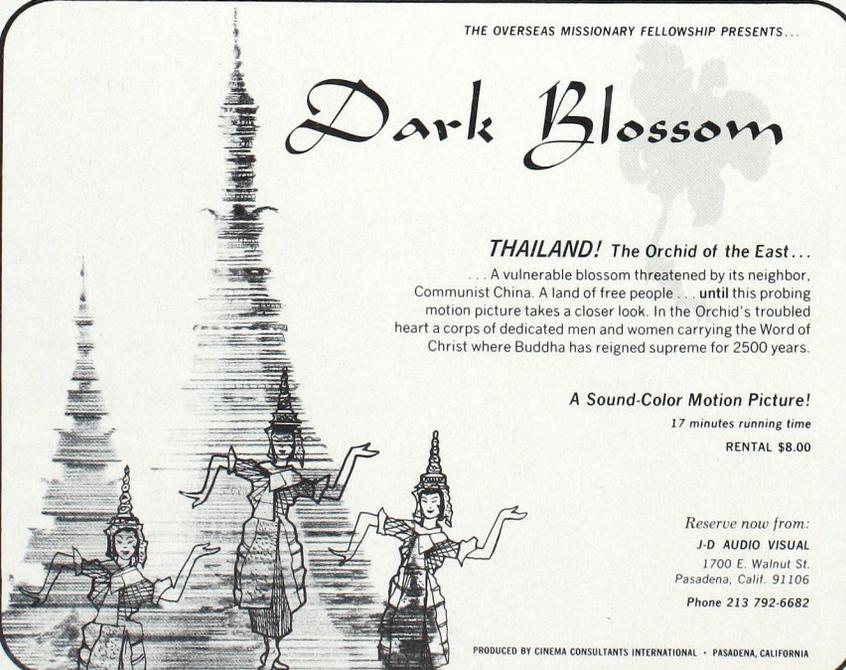
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OUT WITH FUTON, BOWL and OHASHI

A true story by Dorothy C. Haskin



Fukazawa-san, in his black student's uniform, stood dejectedly outside the locked door of his father's home.

He had just been told, "Go, and do not return! until you have forgotten this dishonorable idea of being a Christian."

Sadly, somewhat dazed, the young Japanese boy waited there. After all, the Lord had promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

He had sought first the kingdom; now what things would the Lord "add"? Fukazawa had **nothing**. It seemed to him he needed everything.

Soon the door slid open. Quick hands, which he recognized as his mother's, laid a **futon** (quilt) on the smooth grey stones on the path outside. Help had come!

But wait! Again the hands appeared, this time with his bowl and **ohashi** (chopsticks). That was to be all.

Fukazawa rolled the bowl and **ohashi** in his **futon** and started down the street, wondering what to do next. He thought back on the terrible separation from his family. It had begun the day he had gone to hear an evangelist. He had only wanted to hear English, but he had heard more that day. He had heard about the Lord Jesus Christ and had taken Him as his Saviour.

Following this incident Fukazawa had stayed for a time with missionary friends and had worked at the Mitsubishi shipbuilding yards. But he had grown more aware of his father's lost condition and had gone back to talk to him. His father had refused to listen. Enraged, he threw Fukazawa out of the house ... out of his life.

"I must be trained so I can better explain the Gospel to my father," Fukazawa thought.

He wanted to enroll in the Japan Christian College, but how could he?

"You have all you need," the missionary advised. "You have your **futon** so you can sleep on the couch; you have your bowl and **ohashi**, so you can eat with the church members; and you are strong and willing to work so you can get a job delivering milk to pay expenses!"

Fukazawa smiled. It was true. God had "added" **futon**, bowl and **ohashi** — all he really needed.

Journey through Acts

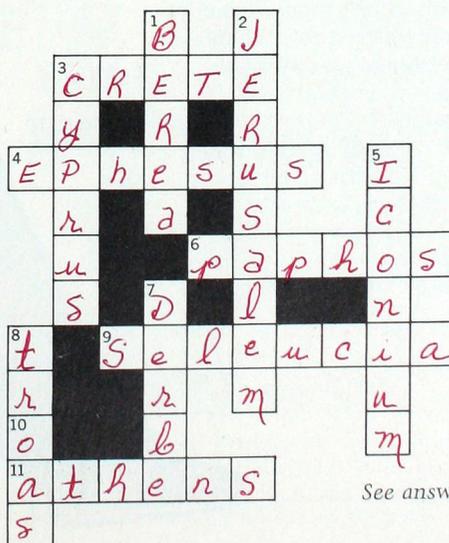
teaching as they went, the early evangelists blazed a blood-stained, victorious trail through Asia Minor. And the cities they visited — all in The Acts of the Apostles — and live again their experiences as you find the verses with the clues to this puzzle.

ACROSS

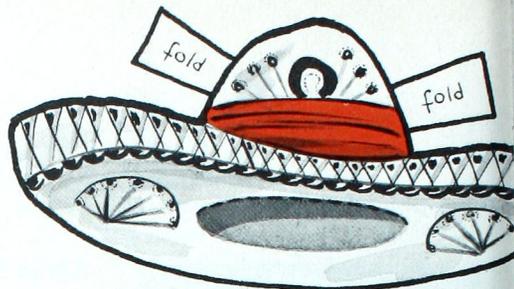
- 1. Paul, a prisoner, sailed close by ... Acts 27:13
- 2. His presence caused an uproar ... Acts 21:36
- 3. A false prophet lived here ... Acts 13:6
- 4. A port in Asia Minor ... Acts 13:4
- 5. Paul addressed a crowd on a nearby hill ... Acts 17:16

DOWN

- 6. Paul and Silas sought refuge here ... Acts 17:10
- 7. The apostle's presence caused a riot ... Acts 21:31
- 8. Barnabas sailed here with Mark ... Acts 15:39
- 9. A great multitude of Jews and Greeks believed ... Acts 14:1
- 10. Sister city with Lystra ... Acts 14:6
- 11. While in this city Paul had a vision ... Acts 16:8



See answers on page 23



Pablo - Boy of Mexico

Pablo lives in a very old village of Mexico.

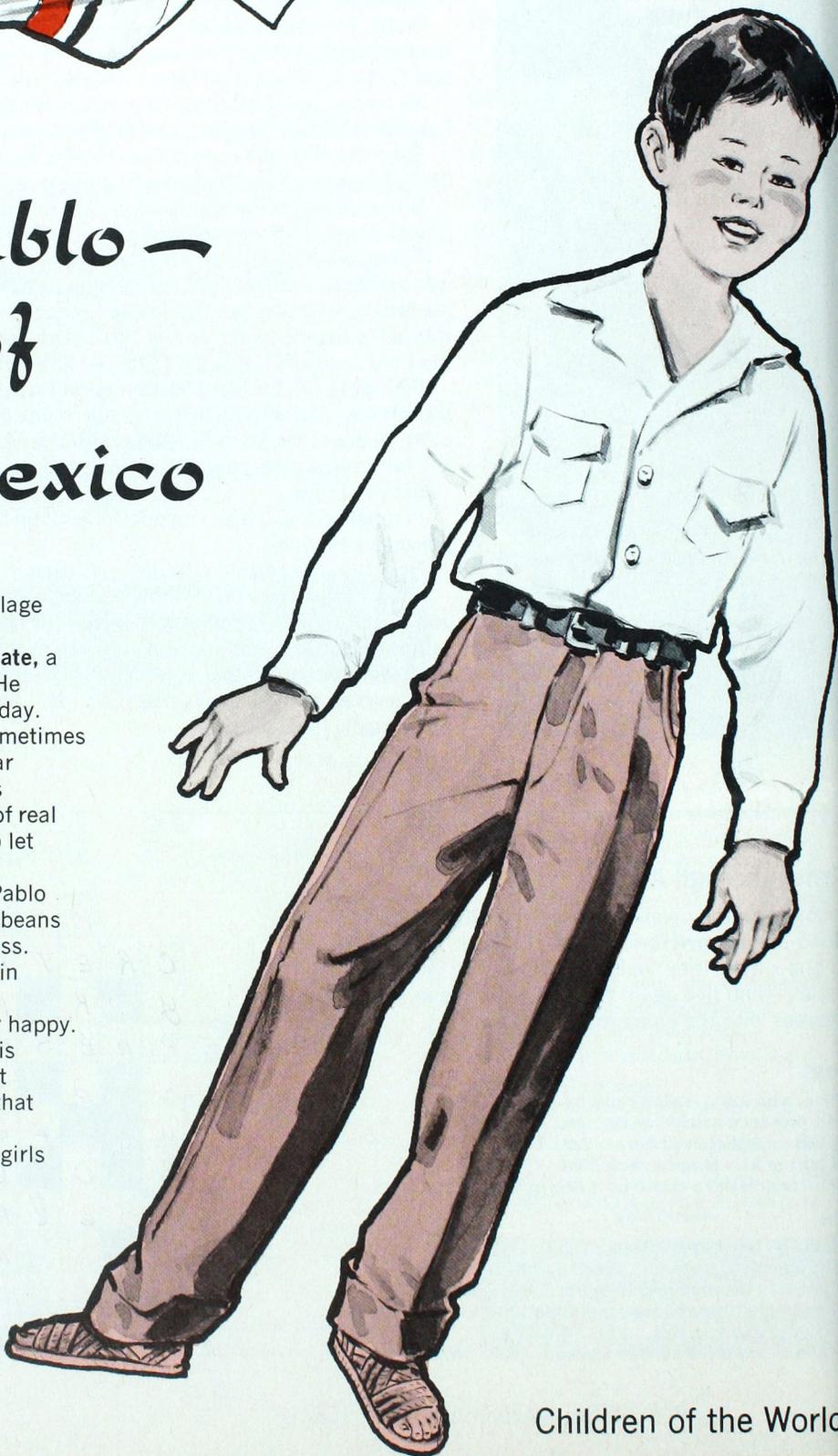
At night he sleeps on a **petate**, a straw mat spread on the floor. He wakes early and works hard all day.

Pablo saves his money. Sometimes he shakes his piggy bank to hear the **centavos** jingle inside. He is saving his money to buy a pair of real shoes. His **huaraches** (sandals) let his toes stick out.

In the fields after school, Pablo helps his father pick red coffee beans and leads the cows to green grass. Sometimes he sells vegetables in the market.

But Pablo is not altogether happy. He has worries. His little sister is very sick. He does not know that Jesus loves boys and girls and that he can pray for her.

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Charles Magnuson &
Lew Charles (piano & organ) | 19. My Faith Looks
Up To Thee
Bill Mann |
| 2. How Great Thou Art
Bill Mann | 11. Just A Closer Walk
Dick Anthony Choristers | 20. Blessed Assurance
Claude Rhea |
| 3. What A Friend
We Have In Jesus
Frank Boggs | 12. A Mighty Fortress
Lutheran Hour Choir | 21. Ivory Palaces
Moody Chorale |
| 4. In The Garden
Ralph Carmichael and
his Orchestra | 13. Nearer My God To Thee
Bill McVey | 22. I Need Thee Every Hour
Abilene Christian College
A Cappella Choir |
| 5. Amazing Grace
Frank Boggs | 14. God Will Take
Care Of You
Flo Price | 23. Lead, Kindly Light
Dick Anthony Choristers |
| 6. Rock Of Ages
Serenaders Quartet | 15. Have Thine Own
Way Lord
Haven of Rest Quartet | 24. The Love Of God
Frank Boggs |
| 7. Sweet Hour Of Prayer
Paul Mickelson Orchestra | 16. Just As I Am
Billy Graham Crusade
A Cappella Choir | 25. Near The Cross
Jerry Barnes with the
Kurt Kaiser Singers |
| 8. Abide With Me
Dick Anthony Choristers | 17. Onward Christian Soldiers
Paul Mickelson Orchestra | 26. Jesus, Lover Of My Soul
Bill Mann |
| 9. Beyond The Sunset
Bill Pearce & Dick Anthony
(vocal duet) | 18. Jesus, Savior Pilot Me
Haven of Rest Quartet | 27. Faith Of Our Fathers
Frank Boggs |
| | | 28. Holy, Holy, Holy
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