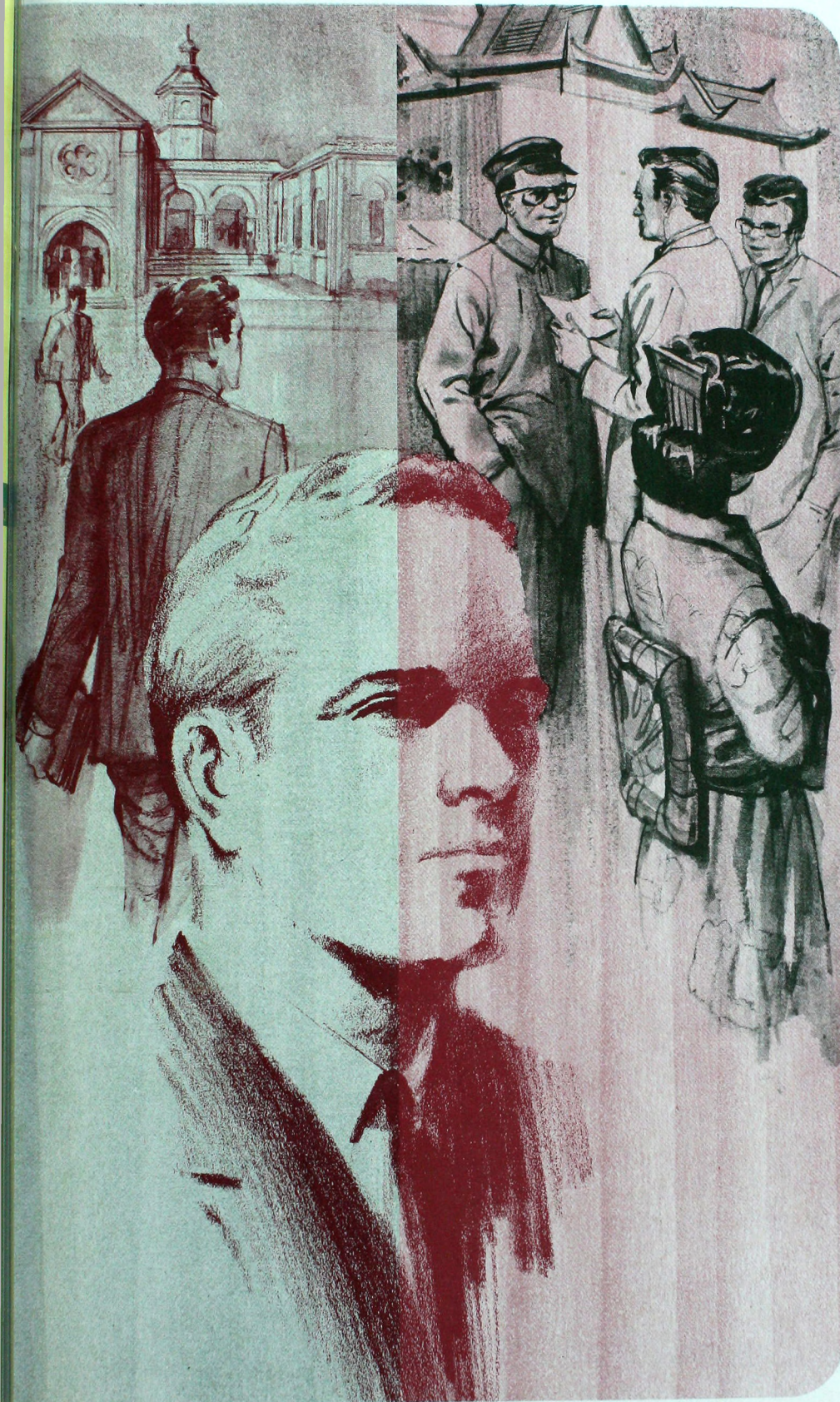


# WORLD VISION

APRIL \* 1965  
MAGAZINE



25 CENTS

• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

# urbana in retrospect

Urbana, 1964—The triennial Inter-Varsity Missionary Convention sent its reverberations throughout the Christian Church. Some of the “sounds” of Urbana are recorded here by Dr. Ted W. Engstrom, executive editor of World Vision Magazine, and Dr. Horace L. Fenton, Jr., associate general director of the Latin America Mission.

By Ted W. Engstrom

A “new mood” of missionary enterprise within the church in North America is emerging. This was graphically illustrated by and exemplified in the Inter-Varsity Christian Fellowship Seventh Missionary Conference held on the University of Illinois campus during the waning hours of 1964.

IVCF, as it is commonly known, is active on 720 college and university campuses in the western hemisphere and has reached into the academic life of the whole free world. It aims to make the message of Jesus Christ relevant to the contemporary student mind. And in a larger sense it is preparing to meet the challenge of communicating the Christian message to other cultures, many of which represent the emerging nations of the modern world.

“Change Unparalleled . . . Witness Unashamed . . . Triumph Unquestioned.” These words, which characterize worldwide Christian missionary endeavor today, formed the appropriate theme for IVCF’s Missionary Convention.

The 7000 students came from all over the United States and Canada, with representation from many other parts of the world. They listened to daily Bible expositions from the Rev. John R. W. Stott of London, studied the complex world missions situation in panel discussions and forums, heard the views of distinguished Christian nationals such as Ruben Lores of Costa Rica and I. Ben Wati and P. T. Chandapilla of India—and met in 600 morning Bible study groups and a corresponding number of evening prayer meetings.

This conference came at a providential time, at a time when in a very special way students everywhere are struggling for expression. This is true not only among “pagan” students on our campuses as they express themselves in “walk-outs,” freedom marches, “sit-ins” and revolt in many and varied means of expression, but is evident in the Christian student population as well. Students today are seen searching

By Horace L. Fenton, Jr.

New Year’s Eve, traditional time of noisemaking, was different at Urbana, Illinois, in 1964. A holy hush settled that night over thousands of college students gathered in the University of Illinois’ great assembly hall. Ever since the preceding Sunday over 7,000 students, faculty members and missionaries had gathered there. It was the Seventh Inter-Varsity Missionary Convention, and the hush came as students faced their own responsibility toward the world for which Christ died.

This wasn’t the first time such a hush had come upon the crowd. All week long the critical situation of the world had been thrust into the forefront of their consciousness. Again and again, under veteran leadership, they faced the needs of men, the crises of the missionary enterprise, the clear teachings of the Scriptures as to the purpose of God and the relation of their own lives and service to all of these things. They listened; they pondered; they meditated.

## Always Responsive

Not that they were always quiet. Gales of laughter burst forth frequently as speakers touched upon humorous aspects of the situation. Applause echoed occasionally through the starkly modern meeting place when, in a panel discussion, some telling point was made. Interaction between speaker and listeners was often evident, and now and again the interaction became audible.

But Monday night was a time of quietness. Wilbert Norton, former missionary to the Congo, paid eloquent but restrained tribute to all missionaries who had met violent death in the service of Christ during the preceding three years. When Dr. Paul Carlson’s voice, tape-recorded in August 1964, sounded through the great auditorium, a massive silence filled the place. He was telling of the approach of the rebel army, of the possible imminence of death and of his sure confi-

for something to which they can give themselves outside of themselves.

Billy Graham underscored this searching in his address to the student leaders.

"In the midst of crisis and change, there are thousands of students striving to find the purpose and meaning to life," he stated. "How many educators consider the great ultimate situations of life—death, suffering, fate, sin—worthy of study? Modern education avoids these issues.

"We educate not to make a life, but to make a living. Higher education has never enjoyed a level of efficiency and performance so high and a level of influence so low. This is why modern education is losing its grip on the modern students. Ultimate situations demand an ultimate answer. The Bible speaks to man's ultimate situations."

Mr. Graham listed these ultimate situations as sin, suffering, death and the purpose of history.

"What is God doing in our generation?" he asked. "He is calling out a people for His name to make up the body and bride of Christ. Our mission and purpose until then is to witness to our generation. This will require a commitment equal to that of the Christians of the first century."

### **Reaching for the Jugular Vein**

In his keynote address, Horace Fenton, whose article accompanies this in this issue, stated that missions today are beset by storms of many kinds "including the population explosion, communism, and resurgent national religions. Nobody here will try to hide it from you," he declared. "Missions today are in a hurricane. The changes are not all bad, but most of them seem to reach for the jugular vein of the Church."

This philosophy of change was an undercurrent in most of the discussions during the three-day conclave.

In recent months missionary concern has been found on the front pages of the secular press, particularly underscored by martyrdom in the Congo. Young people identify themselves in this kind of life.

The Urbana Convention was not cast in the mold of the usual church "missionary conference." Here were nationals from Asia, Latin America and Europe addressing themselves *from* the need in today's world to sharp, eager youth seeking answers—alert, questioning, probing. Further, the 7,000 young attendees faced the relevance of the Word of God to today's fast-moving and fast-changing world scene.

### **Hearing Notes of Optimism**

We hear and read much today of the problems and difficulties facing the Church in fulfilling its first and greatest commission. How refreshing to sense and hear the note of optimism which characterized not only the magnificent addresses, but also the ready, eager response expressed by young men and women who in a very real sense represent bright hope for a world groping in darkness and despair.

*Continued*

dence in the Lord. Students listened carefully, thought deeply—and heard the voice of God.

An almost supernatural silence came again on Wednesday morning. It went beyond the courteous attention accorded all the messages; this was something different. Four Christian leaders assigned the theme, "Man's Lostness," dealt with four aspects of that sobering subject. Dr. Kenneth Kantzer, dean of Trinity Evangelical Divinity School, spoke on "God's Judgment," examining in the light of the Bible the claims of neo-universalism that all men will ultimately be saved. Confessing his own natural desire to embrace such a doctrine, he insisted that his audience face what the Scriptures say about the destiny of those who reject Christ. The holiness and the love of God were given the emphasis which the Bible itself gives them. In a presentation marked both by compassion for men and fidelity to the scriptural revelation, Kantzer clearly established man's lost condition apart from Christ—and our inescapable responsibility to do something about it. Thousands of young people, their lives and service yet before them, seemed to hear the still, small voice of the Holy Spirit probing their hearts in the silence.

### **Call to Commitment**

Then came New Year's Eve, the closing night of the convention. People from the countryside round about swelled the congregation to twice its previous size. Billy Graham's forthright message admirably combined an evangelistic appeal and a call to commitment to the service of the Lord. Again, an other-worldly stillness filled the hall.

The evangelist gave a simple invitation. First, those who had never received Christ as Saviour were urged to do so. Hundreds—students and townspeople—stood quietly to their feet and repeated after Graham a prayer of confession of sin and of appropriation of Christ. Then the evangelist quietly asked all those to stand who, as a result of what God had said to them during the convention, were now ready to commit themselves to Christ and his service in some new way. No one was fully prepared for the response: literally thousands of students arose, giving themselves to Christ and to the spread of his Gospel. Here was no mob psychology at work, no calculated attempt to produce an emotional response. Instead, the Spirit of God seemed to be walking the aisle, calling young people to the service of Christ in the midst of a hush some of us will never forget.

Later that same evening, as the old year faded into history, the death of the Lord was remembered in an unforgettable communion service. Then the stillness of the night air was broken all over the campus by the warming up of bus motors and by the hearty farewells of a host of students who in those few memorable days had heard afresh the command of the Master, "Go ye into all the world. . ."

*Continued*

A note constantly underscored in the scores of discussion groups, seminars, panels, personal interviews, elective courses covering world-service opportunities in almost every conceivable field, as well as in major addresses, was the evident need for a "new kind of missionary." The message is unchanged; the methods are to be geared to the age of computers, space exploration, as well as "police dogs and fire hoses in Birmingham." The spectrum of national endeavor from theology to practical outreach was incorporated in the well-planned program.

Student questions submitted to panels of missionary veterans were particularly revealing. Many of these questions probed the areas of racial justice and the place of the Roman Church in today's religious scene. Interviews with students revealed sensitivity to many major problems which mission executives are facing in the "new day" of missions.

### Martyrs Speak to New Age

Of particular significance was the memorial service for 33 Protestant missionaries reported slain during the past three years. In conducting the moving memorial service, Dr. Wilbert Norton, Wheaton College's professor of missions, stated, "God has once again allowed His servants to be killed, and they speak now to the age of nuclear bombs and atheistic existentialism."

To me, simply an observer at the conference, the highlight was a scholarly, carefully-presented panel on the vital theme of "The Lostness of Man." Four leaders on the evangelical scene read scholarly papers addressed to this important subject, which certainly must be one of the motivating factors in the Church's mission in the world. Dean Kenneth Kantzer, of Trinity Evangelical Divinity School in Chicago, clearly stated the theology of man's bankrupt nature. Dr. Eugene Nida, translations secretary of the American Bible Society, underscored God's judgment as indicated in the Scriptures. "Men are seldom aware they are lost without Christ," he said. "We need to speak more profoundly. The tragedy is that we are often speaking to ourselves about ourselves and not communicating."

A third panel member, Donald Hoke, president of Japan Christian College, told the students that more than two-thirds of our world's populace have no knowledge of Christ, and Christian students must accept their responsibility of proclaiming the message of redemption in Christ.

An Inter-Varsity Christian Fellowship staff member, Paul Little, summed up both the panel's presentation and the theme of this conference when he stated, "Jesus Christ is the only way for men to come to God. Christian students must take the initiative to get this message known. We may say we are not ready for evangelization, but we have to move to the people to whom God sends us. Today the campus; tomorrow the world."

No one who was at Urbana will ever forget it. Different ones will remember different things, of course. Some of us won't forget that in a day when interest in missions is supposed to be ebbing, and when Christian young people are said to be unmoved by the need of the world for Christ, a gathering like this could be held. These young people by the thousands had given up their Christmas vacations to be at Urbana. Some had ridden on buses or trains for two days and two nights to get there. They had spent their hard-earned dollars—to be present at a missionary convention!

Over 300 came from California—the largest delegation from any state outside of Illinois. More than 800 institutions of learning (three quarters of them secular schools) were represented. Christian colleges, Bible schools and seminaries sent delegations in large numbers. Foreign students—hundreds of them—were on hand, glad to tell what the missionary enterprise had meant to them and pleading for more missionary help for their native lands.

Some will especially remember the panel discussions held each afternoon. Under Eric Fife, director of the convention, the panels grappled each day with scores of questions submitted by the students. No issues were ducked, no holds barred in these sessions.

Many will remember with gratitude to God the clear, cogent expositions of Scripture given by the Rev. John R. W. Stott of England. One pastor's reaction, after hearing the Bible studies: "God forgive me if I ever again preach a carelessly prepared, superficial sermon!"

In the midst of a busy schedule, there was still opportunity for fellowship—in prayer, in Bible study and in the easy informality of mealtimes. Students from foreign lands, where they are often part of a pitifully small handful of witnesses on campus, took fresh heart as they sang, prayed and listened with thousands of others of like precious faith.

### Messages from Abroad

National Christian leaders from several countries were among the main speakers on the program, and students left the convention thankful for this fresh demonstration of the power of the Gospel and of its universality.

Who can measure the effect of the power of such a gathering? Obviously, only the Lord of the Harvest. He was present in power at Urbana. And he heard and responded to the dedication of this great throng of students as they sang, in the words of the convention hymn:

We bear the torch that flaming  
Fell from the hands of those  
Who gave their lives proclaiming  
That Jesus died and rose.  
Ours is the same commission,  
The same glad message ours,  
Fired by the same ambition,  
To Thee we yield our powers.

—Bishop Frank Houghton



**'Foreign' Missions Come Home**

The most obvious and appalling factor in the present situation of the Christian mission is that the *entire* geographical world has reverted to a mission field. There is no geographical domain over which the Christian faith any longer holds sovereign influence. Not even the "home" churches of the West, which have been the "parent" or "sending" churches of *foreign* missions, hold an uncontested position in their own culture. Respect for the Church is no longer axiomatic in the West and the norms of Christian behavior do not as formerly dictate the morals of Western culture. Indeed, Christian faith, the Church and Christian behavior have become quite unacceptable to the vast majority of folk in the West. Bishop Lesslie Newbigin has aptly characterized this loss of the Church's power and influence in the West by the phrase "the breakdown of Christendom." Every unit or congregation of the Church in the West, regardless of its location, whether in city, village, or countryside, is set amidst an environment as definitely missionary as any mission station in Asia or Africa.

—Edmund Perry, *The Gospel in Dispute: The Relation of Christian Faith to Other Missionary Religions, 1958, Doubleday, New York.*

**Missionary Work at Its Best**

Recently I came from an extensive tour of Sierra Leone, West Africa, that little country which only a few years ago came so quietly and beautifully into its independence and complete self-government that most of the world was hardly aware that a new nation had been born. While others came into being as nations like bulls in a china shop, with clash and clatter and contentions among themselves, this little country assumed the responsibilities and privileges of self-government with orderliness and efficiency. What was the significant difference? The church had been there 108 years in an effective program of education and Christian practice, and there were able, Christian

leaders among the native people who had been trained in the church schools and saturated with the Bible and Christian principles of living. Men like Prime Minister Sir Milton Margai, of the Mende Tribe, were prepared in mind and heart and Christian life for the responsibilities of leadership to become the "fathers of their country." The masses of people in the country had been prepared also to choose and follow that kind of Christian leadership. This is missionary work at its best.

—Clyde W. Meadows, "The Call to World-Wide Missions," *Christian Herald, February 1965.*

**Closing the Circuit**

On January 21, 1930, the most far-reaching radio broadcast up to that time was scheduled. It was the message of King George at the opening of the session of the London Naval Arms Conference. The whole world for the first time was to be brought within the voice of the king. The United States, however, almost missed it. A few minutes before the king was to speak, a member of the control room staff of the Columbia Broadcasting System tripped over a wire and broke it, severing connections. Harold Vivian, chief control operator, immediately grasped the ends of the broken wires, one in each hand, and restored the circuit.

*Continued on page twenty-four*

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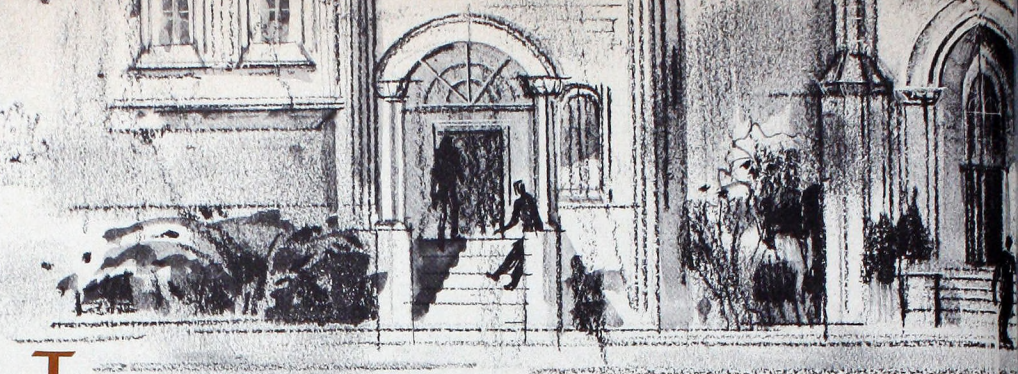
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**T**wo incidents have, in the past year, brought into focus an undefined concern. The first was a report made to the Board of Foreign Missions of the United Lutheran Church shortly before its demise that its candidate secretary had not received a single application from a graduating seminarian in 1962. The second was a conversation with a missionary who told me that he had discovered repeatedly that recent graduates of our seminaries could not even name the major overseas fields in which the church carries on its work.

Admittedly, both are single straws. But when even a few straws are seen flying in the same direction, it is not too difficult to estimate the direction and force of the wind.

Since then I have been casting glances at our seminary catalogs to determine, if possible, what explanation there might be. Certainly it would be presumptuous to suggest that a single fact explains everything, but it is most probably not an accident that the above incidents coincide with an almost total disappearance of seminary courses concerned with the world mission of the Christian Church and, hopefully, conveying to our younger pastors both knowledge and interest.

8

#### Happenstance Teaching

In a few seminaries such courses are taught if and when a missionary on furlough happens to reside in the community. Such teaching might properly assume enthusiasm and a degree of expert knowledge (though of a restricted foreign field, naturally), but it certainly lacks continuity. In most cases it could not assure academic competence. A man might indeed be a most excellent missionary, serving our Lord with devotion and fruitfulness, and still lack the depth of scholarship and breadth of vision to give effective leadership to seminary students. How frequently have we not had in our congregations faithful missionaries who, for all their firsthand knowledge, lacked completely the ability to communicate to an American audience, even one that was predisposed to listen favorably? Surely seminary students are far more demanding—rightly so.

Other schools, I am told, feel certain that "missions permeates our whole curriculum, so we do not need to offer special courses." The "pudding" does not prove it! Nor should we reasonably expect it. We can assume, I think, that the Lutheran understanding of the Christian faith permeates every course taught in our seminaries, but we do not think that we can therefore dispense with the department of systematic theology.

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*Columbia, South Carolina, and has served in several capacities in national and worldwide Lutheran work. He is a frequent contributor to several national religious periodicals and is the author of several books and the translator of others.*

# MISSIONS

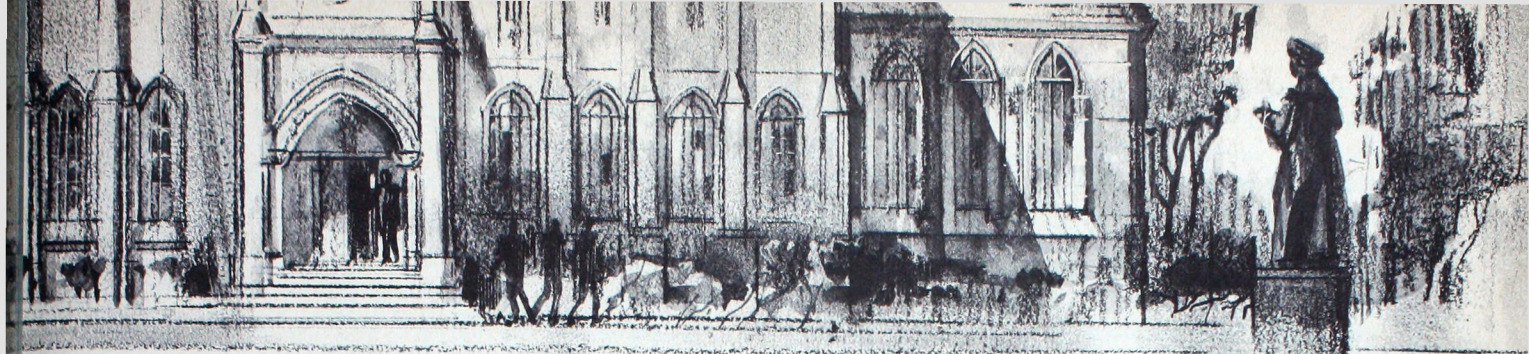


# IN OUR

# SEMINARIES:

## *A Proposal*

### *By John Schmidt*



### What's To Be Gained?

There are several practical values that are to be hoped for if our seminaries established effective courses in this vital area of the Church's ministry.

It would, most directly, tend to influence a much larger percentage of our seminaries to consider seriously the needs and opportunities offered either by our younger sister churches or by wholly untouched areas where no national church has yet been born. Important as it is that there should be regular visits to our several campuses by the candidate secretaries of the boards, such "hit-and-run" contacts cannot hope to make the deep impression that can be made by a resident faculty member who is afire with enthusiasm. The very fact that the school, by establishing such a department, gives tangible evidence of its positive evaluation of this worldwide ministry would, in itself, serve to convince students that world missions is and must be considered a major responsibility of the Church.

But not all or even the larger part of our graduates should respond to the call of "the man from (afar-off) Macedonia." But every graduate ought to understand and value this wider ministry, whether he himself participates in it directly or not. Unless our pastors enthusiastically lend themselves as channels of communication, the literature, visual aids and similar material made available by the boards will scarcely dent the self-centeredness of our parishes. Is there not abundant proof available that a mission enthusiast in the pulpit speedily creates similar enthusiasm in the pew? Enthusiasm is contagious. That is why it is essential that our seminarians be captured by this great concept.

### Another Product: Nonprofessionals

If they are, our congregations will not merely produce money — vitally important as that indeed is, but they will provide something of even greater value: nonprofessional missionaries who are employed by private or government agencies overseas but who, as individual believers, bear private and continuous witness to their faith in the Lord Jesus. Communism, nationalism and Islam have been making vast strides toward world dominion by means of such nonprofessional witnesses. The Christian Church, in her most expansive stage, did the same. (See the Acts of the Apostles for proof.) If informed and enthusiastic pas-

toral leadership is given to our young men and women as they make vocational decisions and when they set forth to work in exotic lands for secular employers, we may be able to demonstrate this to be not the "post-Christian era" that pessimists have called it but rather the "pre-Christian age" of wider conquest.

It is true, also, that all of our laymen—even those who will never go overseas—need to have a faith of such dimensions as this. Our Lord must be seen in the impressive stature of Ephesians and Colossians, as the Lord of all time and space, if he is to be permanently meaningful as "my personal Saviour." I cannot shrink him to the limits of a deity just large enough for my particular parish or my family without destroying him altogether. Unless he is Saviour for all men, he is Saviour of none. In a very real sense, the nineteenth century adage is true, negatively as well as affirmatively: "The light that shines farthest shines brightest at home."

The Church cannot hope to solve its pressing problems at home until it seeks seriously to meet them everywhere.

### More Results . . .

But there are other real, though somewhat less tangible, results that would follow the reintroduction of such courses in our theological schools.

The first of these is that it would tend to counter the natural but dangerous centripetal forces that operate in theological education. The resultant myopia has always been dangerous, but in this ecumenical age that has affected even the mighty Roman Church, it is particularly clear and offensive. It results from the desperate pressure of time that everyone who has taught in a seminary fully appreciates. There is so much that needs to be taught in order that our students may have at least a minimum of preparation for the varied obligations that will be placed upon them—and so little time!

What happens may perhaps be illustrated most easily in the historical field, although the same process and results are to be observed elsewhere. Church history begins as an ecumenical study, but before it leaves the first Christian century, it already reveals its tendency to lose sight of Asia and Africa as it follows the missionary advance through Asia Minor into Europe. A couple of centuries later "Church" history becomes a study of that portion of the Church that lay within the Western empire. After the Reformation even the

mother lands of this Western Church are almost forgotten, except for a few paragraphs at the end of each chapter. The Eastern Orthodox churches receive even scantier treatment. After the establishment of our own land, all of Europe tends to fade out. Our natural desire to understand our own origins leads us, not only to pass quickly over the post-Revolutionary development of non-Lutheran bodies, but even of other Lutheran bodies than our own.

All this is quite natural, and it occurs without any intention (or even awareness) on our part. But it happens. And unless there is in the curriculum a department that continually reminds both faculty and students that "in Christ is neither East nor West, in him no South, or North," our clergymen and the congregations committed to their charge will be poorly equipped to live and labor in this ecumenical, boundary-less era.

### Missions Becomes Relevant

Another invaluable product of effective courses in the world mission of the Church is that they teach us so to read our newspapers as to see God at work. This the prophets of Israel and Judah were able to do (even though they had no newspapers). What we too often overlook in our inner-city, suburban or rural parishes as well as in Hong Kong and Argentina, is that Christian work is never carried on in a vacuum. Church history, past and current, can never be studied apart from the social, political and economic history within which it is incarnate.

The rise of the modern foreign mission movement and many of its current problems cannot be understood except as we take seriously the fact of the missionaries' involvement in the cultural, economical and imperialistic movements of Europe and America. It is easy enough to overthrow the often-heard accusation (made by many critics besides the Communists, who originated it) that "missionaries were the running dogs of imperialism." Too often pioneers in the early phase of the Church's work had to fight the bitter opposition of the powerful mercantile and military forces that wanted no one to interfere with their ruthless exploitation of Asia and Africa. Yet it is a fact that the Western missionary, merely by being what he was, could not help but be in some sense allied to these imperialistic agencies. The Gospel is always incarnate; that is both its glory and its scandal. No pastor, no missionary can hope to solve in any degree the problems that confront him until he takes this fact seriously.

### Keys to 'Prophetic' Understanding

A realization of this unavoidable relationship will also enable a pastor to forecast probable storms and sunny days. Not that he, any more than the prophets of Bible days, can engage in "fortune telling." But an understanding of the varying currents of society and a knowledge of how similar movements have influenced the Church's work, whether for evil or good, enables him to batten down the hatches in preparation for a

gale even while the sun shines overhead, or to prepare to set the sails for a still-invisible favorable wind.

Another significant by-product of the study of world missions is the greater clarity and objectivity with which we can view ourselves and our problems. These we are often too sensitive to evaluate properly. For example, I discovered that students from the Deep South could be brought to an understanding of, and judgment upon, race prejudice when they studied it in the setting of India's caste system or South Africa's *apartheid*. Feeling no compulsion to defend themselves against "Yankee" attacks and recognizing the race problem for what it is—not a sectional illness, but a human one—they were then ready to apply to themselves the same standards of justice and love they had applied elsewhere. For this reason, if for no other, these courses possess major significance.

### Starting Point for Philosophy

Finally, the establishment of such departments in our seminaries might well be the means by which a workable philosophy of missions might be born. At the present time everyone in the field is concerned about tactics. No one has time to develop an overall strategy. Yet no war was ever won by "Stonewall" Jacksons and Pattons unless their tactical drive was harnessed in a broad-visioned campaign by a Lee or Eisenhower. The decisive battle at Gettysburg was, for example, lost in a large part because the brilliant but uncontrolled raiding tactics of the Confederate cavalry left Lee blindfolded at a critical moment in the struggle.


The boards of foreign missions would have had great difficulty in providing guidance, although in the last months of the existence of the United Lutheran Church's board, steps were taken to streamline its agenda so that it might give at least as much time to a consideration of policy as to the erection of a fence in Liberia. However, the board is composed of men whose major concern must be their daily tasks, whether ministering to a congregation, teaching or administering. Only occasionally can they take time to read such basic and provocative books as *Hope in Action* by Hans J. Margull, *The Bridges of God* by Donald A. McGavern, *Pentecost and Missions* by Harry R. Boer, *Why Christianity of All Religions?* by Hendrik Kraemer, and *Christian Missions and the Judgment of God* by David M. Paton, without which strategic planning cannot be done. The members of any board's staff are competent and thoroughly devoted men, but once again their energies are too much engaged in tactics for them to give proper attention to essential strategy.

### Questions, Questions, Questions

Who then will be able to weigh the pros and cons of the searching criticisms of such men as Roland Allen (*Missionary Methods—St. Paul's or Ours? The Spontaneous Expansion of the Church*)? Who can give careful thought to the real nature of an indigenous

*Continued on page twenty-nine*





# Missions in Our Seminaries:

The need for greater missions emphasis in seminaries is gaining increased recognition. In some cases, it is being translated from theory into action. The prevailing idea that seminaries prepare men only for a ministry within our own American culture shows signs of giving way to a more comprehensive understanding of the Church's mission and preparation for it. A good illustration is the plan now being put into effect at Fuller Seminary, Pasadena, California.

"The plan," says Dr. David A. Hubbard, president of Fuller, "is to have a one-year course in missions and related subjects, leading to a Th.M. (Master in Theology) degree, in which a student may enroll after completion of his three-year B.D. (Bachelor of Divinity) program." He goes on to explain that Dr. Charles Fuller's original vision in founding the school included emphasis on both evangelism and missions.

Later it became apparent that priority should be given to a theological seminary. Now, after 17 years, the original vision is being realized in the founding of a School of World Mission that will operate both alongside and within the seminary.

Fuller Seminary is not unique in its move. Similar plans have been in progress at other seminaries during recent months. At least one Christian college recently announced a new program leading to an M.A. in Missions.

"New challenges on the world scene are urging fresh responses from the people of God in carrying out the Great Commission," Hubbard declares. "The burgeoning populations in all parts of the globe are experiencing growing pains within an environment of increasing national awareness. The Christian community is failing to hold its own in the population

explosion. Meanwhile, new insights are being gained from the sciences of linguistics and anthropology, and the Church is confronted with the problem of presenting a united front in the presence of a variety of theological viewpoints."

However, Hubbard also stresses that the new program must carefully avoid another sort of imbalance. "The missionary's message is always more important than his methods or techniques; thus we feel that only after completing the foundational theological training should a prospective missionary concentrate on specialized study in the task of the Church's world mission.

"A School of World Mission functioning in conjunction with a seminary can only mean a more missionary-minded seminary," Hubbard goes on to say. "Professors from this graduate program will be called upon to teach missions courses required of all

candidates for the B.D. degree and will also make available many additional electives each quarter so that the future pastor can receive

## A Plan

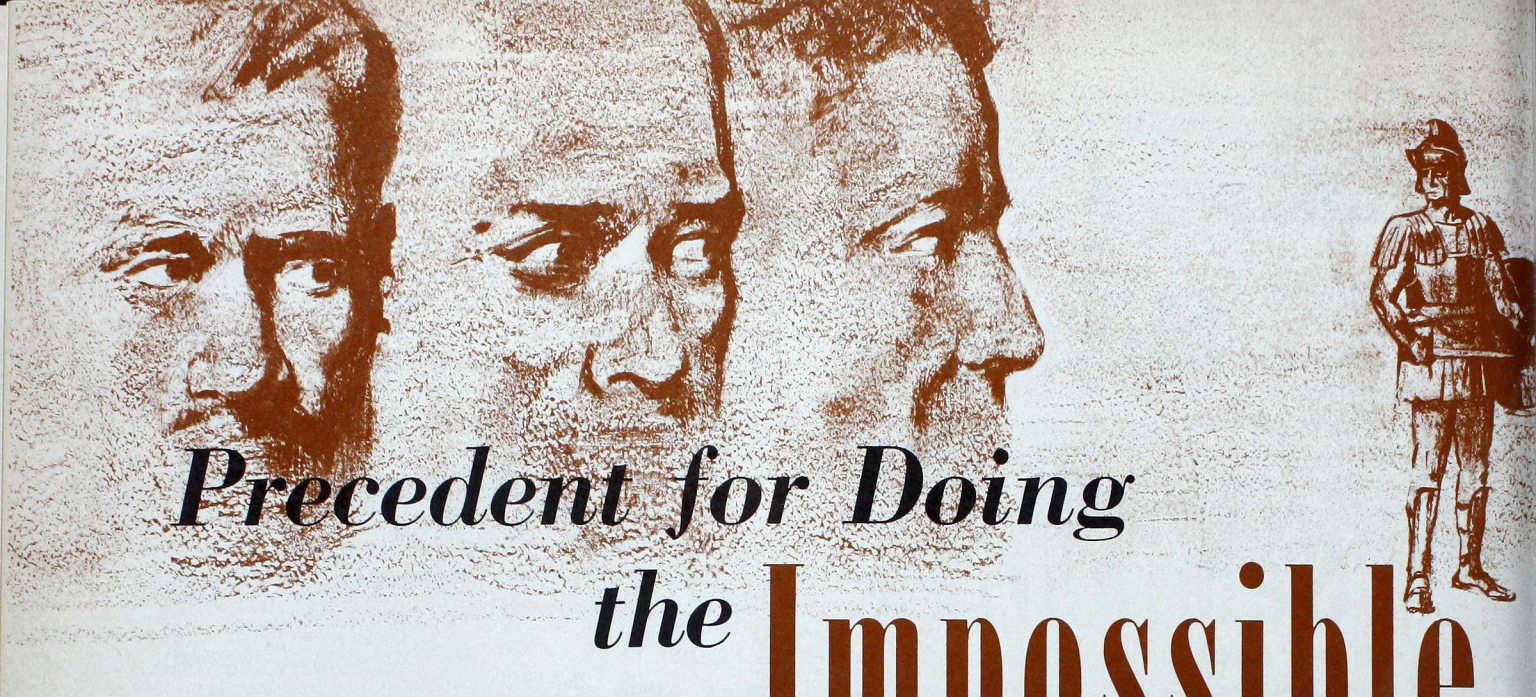
the quality of training which will make him more sensitive to the worldwide task of the Church. Some of the most creative thinking and most vital action in the Church today is taking place abroad. There will be great gains in the American church if our pastors can be challenged to adopt the proven attitudes and techniques of their colleagues in other lands.

"Every attempt will be made to keep this proposed school closely involved in the work of world mission," says Dr. Hubbard. "We propose to staff the school with professors who hold joint appointments with a mission board and with the seminary so that some of their time each year will be spent in actual service on the field. Consequently, their teaching will be characterized by vitality, freshness and timeliness. Faculty members will be encouraged to set up summer school courses in other parts of the world so missionaries on the field might profit from their instruction. Students who accompany them will gain firsthand knowledge of the national situation and opportunity."

In order to keep the new program on course toward its goals, the seminary is now in the process of setting up a national steering committee.

Fuller expects to have at least one professor from one of the younger churches overseas to assist in making the school a clearinghouse for ideas and approaches to the global outreach of the Church. An International Student Center, to which men and women from other countries will be invited, will provide the student with an opportunity for a personal introduction to the missionary encounter overseas. Effort will also be made to engage students in evangelistic work among the various racial groups in the Los Angeles area.

*Continued on page twenty-four*



# *Precedent for Doing* *the Impossible*

*By Horace L. Fenton, Jr.*

12

Let's go back to the early Church—but not for nostalgia's sake, nor in a frantic effort to conjure up those "dear days beyond recall." We go back not to mourn departed greatness, nor even to cry in some wistful way, "Do it again, Lord!" We go to remind ourselves that the challenge of the impossible is no new thing for the Church; from the beginning it has lived in this kind of atmosphere. You can picture the present-day situation in as dark colors as you would like, and the picture will still be no blacker than that which the early Church faced. In a human sense, there was nothing to encourage them or to make them hope for victory. We look back to the first century, not because we think the situation is the same now as it was then, but because we know it can't be any worse today than that which the early Christians faced.

If the population explosion had not yet manifested itself in their day, the ratio of believers to an unbelieving world was nonetheless an awesome one—enough to make Christ's great commission seem to the timorous like the cruelest form of mockery or a heavy-handed attempt at humor. And if the terror of Marxism was unknown in their day, there were plenty of atheistic forces abroad to confound even the stout-hearted and to make them wonder in their low moments whether victory could ever be theirs. Resurgent religions were not of the same variety we face today, but they were rampant, and the infant Church was soon to find that its strongest adversaries threatened it not from behind the bulwarks of atheism but from

*This is the second article in a series of four by the associate general director of Latin America Mission. They are adapted from a series of lectures which Dr. Fenton presented during the annual missions week at Fuller Theological Seminary, Pasadena, California in November 1964.*

within the fortresses of entrenched religion.

Nor is confusion and uncertainty within the Christian camp a twentieth-century development. Those early days of the Church found strife and unbelief—and even heresy—all attacking from within, and if the seven churches of the Revelation teach us anything, they reveal that the same tendencies which Bishop Neill bewails today were already well developed in that early time. You see, the evidence is plentiful that the victories which characterized those early days of Church history were wrought out in the midst of the most impossible conditions. And while their victory is no guarantee of our own, it does give us hope in what otherwise might be a very bleak sort of situation.

There is, then, perhaps no more important question for us to ask than, "How?" How did they, in the face of the impossible, go marching off the map, planting crosses and preaching the Gospel throughout the world?

The answer to our question will not likely bring to our attention new, previously undiscovered factors, but it may call to our minds afresh some things we have so taken for granted that we no longer give them the proper place in the missionary enterprise today.

What, then, were some of the factors that enabled the early Church to do the impossible?

**1. The presence and power of the Holy Spirit.** Not without solid basis is the Book of the Acts often retitled "The Acts of the Holy Spirit." There is no neat formula here, nothing that encourages us to go along in the conviction of certain present-day groups with their insistence that the fullness of the Holy Spirit comes in a precisely established way or is manifested solely in one particular outward demonstration. Nor

do we find here any reason to accept the formula of other current Bible teachers who, rejecting certain presuppositions of Pentecostalism, substitute instead their own neat little pattern for the way the Lord must work today. If the Lord has a sense of humor, as I am sure he has, it must delight him now and again to confound and to break through the neat little schemes we have set up to contain him and his activity!

No, here in the Book of Acts the atmosphere is not one of formulas, but of faith; not of eager efforts to get hold of God's power, but of eager expectations that his power will get hold of his people. To these early believers, the promise of power had suddenly, wonderfully, been fulfilled in the gift of the Holy Spirit. Now, the only point was to trust him, to make themselves available to him, to count on his continued intervention, his continuous honoring of Christ as they endeavored to make his Gospel known. These were men, as Dayton Roberts has pointed out, who were open to the gifts of the Spirit, and who therefore expected his great power in witnessing. The most effective witness for Christ is borne today by those who have the same openness toward the presence and power of the Holy Spirit. In that day, and in this, the Holy Spirit changes the definition of "impossible," strikes out the prefix, confounds the believers, gloriously transforms weak and helpless Christians—and thus enables them to do the impossible.

### 2. The prayers of God's people.

We often compare the seeming powerlessness of the Church today with the power which characterized the early believers, but this is to start our contrast at the wrong place. The real difference is between the fervent, united, expectant prayers of the early believers and the pallid counterfeit that opens and closes our meetings today, or which characterizes our private devotions or our prayer cells. Read again the Book of the Acts: it is upon a praying congregation that the Holy Spirit comes (Acts 2, Acts 4). Once they come to know the Lord, they devote themselves to prayers (2:42). When a hostile government threatens the advance of the Gospel, they find the remedy in prayer—not prayer for deliverance but prayer for boldness to speak the Word (4:29). And they get what they ask for—a boldness which sends them across the street and across the world with the power of

God accompanying them (4:31). When they need helpers in the work, they pray (6:6). When service costs suffering, they pray (7:60). They pray for their new converts (8:14). When resurrection power is needed, they pray (9:40). When prison bars hinder the spread of the Gospel, they pray (12:5). Prayer is for these believers not an incident, it is a way of life; not a formula for smoothing their path, but a provision for getting the work of God done; not an occasional nod toward God, but a way of constantly reminding themselves of their weakness and of His power; not a neat devotional exercise, but a means of doing the impossible.

**3. The unity of the believers.** This is not a contrived thing, worked out by a series of mergers or on the basis of an organizational chart. It comes not by a blurring of convictions, or by a spineless attitude toward important issues, or by a sweet determination to agree on everything. These were ordinary human beings like you and me, redeemed, in the process of transformation, but not yet delivered fully from the frailties of the flesh. There is plenty of evidence throughout the New Testament that they had their differences, violent ones at times. Paul could withstand Peter to the face; on a lesser plane, Euodias and Syntyche could let their differences threaten the work of the Lord; the Corinthians indulged lavishly in the high-priced luxury of party spirit. Christian unity, as the early Church knew it, was very precious—but very fragile.

But unity there was. It was a unity of expectation as Acts 1 makes clear. It was a unity of mission as Acts 4 reveals. Here they "lifted their voices together" (4:24); they were "of one heart and soul" (4:32); they "had everything in common" (4:32). This latter phrase unquestionably refers to their possessions, and we ought not to pass lightly by this fact. But it is no stretching of the Scriptures to insist that when they had everything in common, more than their pocketbook is referred to. These people were bound together not merely by opposition or fear. They were not huddling together to find a little warmth in a cold world. Contrast our attitude, which makes Christian fellowship a refuge rather than a reinforcement for fresh witness. They had a job to do; they were few enough at best; they could not do it

*Continued on page twenty-two*

calling all Christian youth ...



(pastors and youth leaders fool!)

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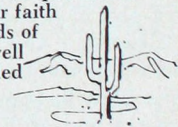
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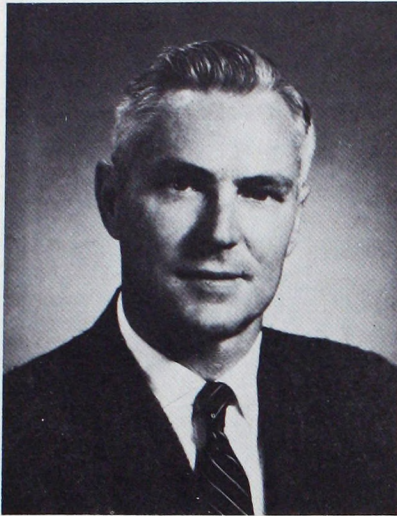
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# Missionary Statesman Dies



Dr. R. Kenneth Strachan, general director of the Latin America Mission, died February 24 in Pasadena, California, after an extended illness.

Dr. Strachan was responsible for the development of the Evangelism-in-Depth strategy used so effectively in South America. He was widely known as a missionary statesman and was loved and respected by his colleagues and friends, including students at Fuller Seminary, Pasadena, where Dr.

Strachan had served as visiting professor of missions during a medical leave of absence from the mission. He continued his duties at Fuller until his health completely limited his activities late last year.

Dr. Strachan was born in Argentina of missionary parents, Dr. and Mrs. Harry Strachan, who founded what is now the Latin America Mission in 1921.

He received a Bachelor of Arts degree in English literature from Wheaton College in 1935, a Bachelor of Theology degree from Dallas Theological Seminary in 1936 and the Master of Theology from Princeton Seminary in 1943.

His formal missionary service started in Costa Rica in 1936. In 1948 he was named co-director of the mission with his mother after the death of his father. He became general director in 1951.

Dr. Strachan is survived by his wife, Elizabeth, and six children: Harry Wallace, 23, a student at Harvard Law School; Catherine Grace, 21, Western Reserve University; Robert Kenneth, 20, Wheaton College; Clare Elizabeth, 17, Ben Lippen High School, North Carolina; John William, 16, and Susan Marie, 13, both at home.

## Released from Prison, Landerman Seeks God's Leading

14

Peter Landerman, 24, recently released from a Russian prison after serving part of a term for the death of a pedestrian in a traffic accident, is a man who depends on God's leading in his life. Even his trip to Russia was considered prayerfully to make sure that it was the leading of the Lord to go.

Asked by reporters about his prison experience, Landerman said, "I never considered my situation hopeless. I am a Christian, a believer in Jesus Christ, and I believe I was strengthened by strength other than my own."

Landerman also expressed the belief that his experience in Russia would strengthen him for further service to the Lord.

The only plans Landerman brought home with him were to continue graduate studies in linguistics. He expects to attend the Summer Institute of Linguistics and may eventually apply for

work in Bolivia under the Wycliffe Bible Translators.

Landerman's pastor, the Rev. Vernon Shutz of the Grace Bible Church, Riverside, California, says that Landerman is "one of the few young men I know who has really made a full commitment to Christ in his life."



Peter Landerman talks with reporters upon his return to the United States.

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*This year marks the 75th anniversary of The Evangelical Alliance Mission (TEAM) whose founder is featured in this month's Missions in Memory. Today TEAM has 846 missionaries on 19 foreign fields.*

EVIDENTLY he has a screw loose somewhere," sighed the missionary to his small, slim confidant with the dark mustache and accompanying chin whiskers. The reference was to the puzzling behavior of an individual known to both men.

Fredrik Franson's blue eyes glistened with subtle humor. "Yes," he agreed, wholeheartedly. "But I suppose everyone has a screw loose somewhere." He added, confidentially—"I have two."

The founder of the Scandinavian Alliance Mission of North America (now The Evangelical Alliance Mission, popularly known as TEAM) was well aware of the sabre-toothed criticism his own eccentric behavior often evoked. In fact, the high spirit of adventure which possessed this unusual man frequently earned for him the dubious title of "Crazy Franson." Yet his exploits in the cause of Christ, bold and nonconforming though they may have been, aligned him in an apostolic sense with Paul and that great host of early Christian witnesses. . . . *In journeys, dangers, labors* (cf. II Cor. 11, RSV).

### Freed by a Princess

For the young preacher, even imprisonment was not an unfamiliar experience.

During the early part of his evangelistic ministry, he was thrown into jail in Roeskilde, Denmark, as a result of false reports maliciously circulated by enemies of the cross of Christ. By gracious intervention of a princess of the royal house of Denmark, Franson was released but curtly ordered to leave and never return to that country.

On April 11, 1885, the following

court order\* took official effect. Here is an English translation of the original decree:

*Mr. Fredrik Franson, as he is called, born in Nora, June 17, 1852, now however admitted to be a citizen of the United States of America, pursuant to a resolution of the Minister of Justice, 1st District, is banished from the country in accordance with a law of May 15, 1875; Section 2 providing that during this time he does not hold any public meeting in the country. (Leire District) Official's clerk Moller, P.E. 41, published.*

What close resemblance this order bears to the latter part of Acts 5! . . . *They commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing. . . .* Said Franson: "Blessed be the Lord for what He has permitted to be done unto me. Let my friends help me to take vengeance on Denmark by sending evangelists to that country and helping support them."

Christians in the Scandinavian countries responded to Franson's call with the utmost joy, and the Danish work was perpetuated in a strong soul-winning movement which ultimately produced many fine missionaries.

### Left His Imprint

And so on and on he went, this little man with a heart on fire for God . . . through Europe, the Holy Land, Africa, India, the Orient, North America. And everywhere he went, the cross of Christ was upraised. It is recorded of him that he had no special gift of oratory, but so filled was he with the Spirit of God that he left his imprint everywhere he went.

So deeply etched upon Fredrik Franson's heart were the needs of a lost and dying world that he was able to transmit them with unusual clarity and insight to his audiences. No matter where his global journeys took him, it seemed there was ready response to his "Go ye—" challenge.

\*Fredrik Franson, Founder of the Scandinavian Alliance Mission of North America, compiled and edited by Rev. O. C. Grauer, D.D., p. 49.

In evangelism his life had been influenced by Dwight L. Moody, founder of the famous Chicago church where Franson as a young man had placed his membership. Small wonder that his destiny in missions should link him significantly and irrevocably with Dr. J. Hudson Taylor, of the China Inland Mission.

### 'Recruitment Officer' for CIM

When Hudson Taylor's plea for 1,000 more recruits reached him, the small Swedish preacher was in Germany. The challenge of it gripped his soul and drove him to his knees. "Make me an instrument in Thy hands," was his fervent prayer. Fifty new missionaries responded from that country alone, and a German Alliance Board was established in the year 1890—the same year that the Scandinavian Alliance Mission was founded in America.

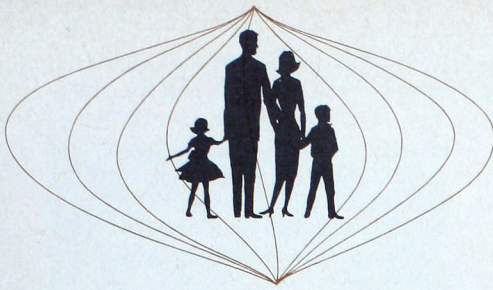
On his return to the United States, Franson gleaned 47 more recruits for China in a remarkably short time. A new day had dawned for missions. Young Lightbearers went out to serve Christ in China, Japan, Mongolia, Nepal, Africa, South America in the breathtaking sequence of pictures flashed on a screen. And Fredrik Franson, after the manner of Müller of Bristol orphanage fame, helped pray in their necessary field support.

Franson had a relatively short-lived career, for he died at the age of 56. However, his dedicated life spanned a period of some 34 years. He was born in 1852, in the little village of Pershyttan, near Nora, Sweden, to devout parents of comfortable means. Franson was 17 when the family emigrated to the United States. A bright scholar, he had completed his formal education before leaving Sweden.

### Through a Mother's Prayers . . .

Always an avid reader, the young immigrant whiled away many of the tedious hours of convalescence, following an illness, with a variety of books. His Christian mother took time out of her busy schedule to discuss the Bible with him, urging him to accept Christ as his Saviour. But the young man was a doubting Thomas. Before he could believe, he must receive some sign from heaven—some dramatic revelation that would convince him once and for all! None came. Then one day—surely in answer to his mother's prayers—the Word flashed like a blinding light into

*Continued on page twenty-six*



## GLOBE at a GLANCE

### Evangelicals Plan International Congress on Worldwide Mission

Strategy, purpose and methodology in world evangelism will be discussed at a week-long Congress on the Church's Worldwide Mission, April 9-16, 1966, at Wheaton College, Illinois. Leaders from 102 mission agencies representing 14,000 overseas missionaries are expected to attend.

Co-sponsors of the Congress are the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association which represent the bulk of conservative evangelical denominational and independent missions.

Current issues facing the Church in its worldwide task of evangelization will be studied by the Congress. Papers covering basic problems will be presented in general sessions and discussed by study groups.

### WCC Keeps Moving Despite Deadlock

While eyes were fixed on the struggle to elect a successor to Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, the WCC Central Committee, meeting in Enugu, Nigeria, quietly slipped out a welcome mat to increased evangelical influence within its ranks.

The Committee failed to resolve its differences in the selection of a new general secretary, but it did manage to act on the following subjects:

**Rapprochement between WCC and "outsiders":** The Executive Committee urged stronger relations between WCC and churches outside the organization, particularly those of "conservative evangelical" tradition. It urged churches of that tradition already in the Council to give "more vital expression" of their

**MEDAN —** The Methodists of Indonesia have become the first group in 34 years to separate from the parent organization, The Methodist Church of the United States. The now-autonomous Methodist Church of Indonesia has a membership of more than 22,000.

**KYOTO —** A group of Japanese Christians which continues the work of the late Dr. Toyohiko Kagawa, noted Japanese Christian leader, is building a community center at a large government

housing project here. The center is designed particularly for young people and will be directed by a minister of the United Church of Christ in Japan.

**NAMSAN-DONG—**The first Islamic missionary to Korea, who arrived last August, will soon be joined by another, The Korean Republic Weekly reported recently. R. Sayyed, the first missionary, said in an interview: "It may take a long time and great efforts for Islam to take root in Korea, where people as a whole

"theological conviction, spiritual experience and missionary zeal" within the Council.

**WCC-Roman Catholic cooperation:** It was announced that WCC and Roman Catholic representatives had been working on plans for a joint "working group" to explore ways toward greater cooperation and collaboration.

**Aid to African refugees:** The All-Africa Conference of Churches (AACC) was asked to establish a special refugee department with full-time staff to aid the more than 500,000 Africans who are refugees on their own continent. The recommendation followed a joint meeting between AACC and WCC's Division of Inter-Church Aid, Refugee and World Service.

WCC member churches and agencies were asked to subscribe \$10 million over the next five years to help in refugee relief and other emergency needs in Africa.

**Approval of new churches:** The Central Committee gave provisional approval to membership requests from five churches in Africa, Asia and Europe.

### 'Bread for the World' Campaign Expected To Top \$25,000,000

The German Evangelical Church recently embarked on its sixth annual appeal for "Bread for the World." It is expected that donations collected this year will bring the total donations during the campaign's five-year history to well over 100,000,000 marks (\$25,000,000).

Last year, 6,500,000 marks were allocated to 42 projects in 22 countries. Since 1959, the campaign has supported 495 projects.

In its cooperation with Central Agency for Development Aid and with the Swedish National Committee on

the Lutheran World Federation, the German Evangelical Church has provided 4,500,000 marks toward the building program for the proposed Kilimanjaro Christian Medical Center in Tanzania.

### ELO Holds Conference This Month at Wheaton

Evangelical Literature Overseas will hold its thirteenth annual conference, April 12-15, at Wheaton College, Illinois.

ELO has keyed its convention program to the urgent need to accelerate literature evangelism. Sessions will concentrate on how to make literature a more effective tool in evangelism and in the development of the indigenous church.

Young people planning to enter the field of evangelical missionary literature will also attend the convention and special sessions designed to brief them in mission-literature opportunities.

### Lutheran American Missions Board Obtains \$7 Million Loan

The Board of American Missions of the Lutheran Church in America has obtained a \$7 million loan to consolidate existing short-term indebtedness and to expand its program.

### Methodists Adopt Record Missions Budget

The Methodist Board of Missions early this year budgeted \$29,991,825 for missions in the United States and 48 other countries. That is an increase of about \$3 million over last year's budget.

Overseas mission work is to receive \$18,582,135 while home mission and church extension work in the United States and Puerto Rico are to receive \$8,626,522. The rest of the appropria-

now little about Islam because they were long influenced by Buddhism and Confucianism."

**PAR-ES-SALAAM** — A decree issued by the government of Tanzania (Tanganyika) barring activity by Jehovah's Witnesses was rescinded 24 hours later without explanation. The original decree said that, among other things, the Witnesses had failed to register under a statute governing various organizations and thus had always been "unlawful."

**KITWE** — Ceremonies here marked the formation of the United Church of Zambia, a union of the Methodist Church, the Church of Barotseland and the United Church of Central Africa. The latter merging body was formed earlier from a union of four other church bodies.

**LUCKNOW** — Official statistics reported in this Indian city indicate that the Methodist Church of Southern Asia has 591,686 members in India — 15,885 more than in 1959.

**DEOLALI** — The Evangelical Fellowship of India, meeting near Bombay, voted to sponsor the India Evangelical Mission, dedicated to sponsoring well-trained missionaries for work in India and neighboring countries.

**COPENHAGEN** — The Copenhagen (Denmark) Home Mission recently celebrated its centenary. The mission began as an organization for social work but has become increasingly evangelistic in its aims through the years.

tion was designated for administration, promotion, Christian social relations and other programs.

### **Two Denominations Top Last Year's Missions Giving**

Gifts for missions in 1964 from both the Christian and Missionary Alliance and the United Presbyterian Church in the U.S.A. exceeded gifts in 1963.

Presbyterians topped a \$30 million record figure with a gain of \$604,366 over the previous year. However, Roger Johnson, secretary of finance, noted that the percentage increase of 2.02 was smaller than the 3.5 gain registered in 1963.

C & MA gifts totaled \$4,454,000—also a record—and represented a gain of 6.5 percent over the 1963 figure.

The Alliance supports 875 missionaries in 24 overseas fields.

### **Church of the Nazarene Adopts Record Budget**

The General Board of the Church of the Nazarene has adopted a record budget of \$4,322,276 to operate the church's world mission program in 46 countries and its headquarters.

### **Joint Project To Study Languages of India**

A cooperative research project in the languages of India will begin later this year as a result of an agreement between the Deccan College of Poona and the Summer Institute of Linguistics.

The project could lead to further translation work in India. Announcement of the agreement was made from headquarters of the Wycliffe Bible Translators in Santa Ana, California.

The Summer Institute of Linguistics has appointed Mr. and Mrs. Ronald Trail of New York to head up the research program.

### **Religious Liberty Struggle Continues in Spain**

News from Spain in recent weeks has reflected a baffling mixture of attitudes toward religious freedom there—a current issue.

**Item 1:** A.B.C., a monarchist publication, recently lauded a Spanish Evangelical Church pastor on his 90th birthday. The paper called Pastor Georg Fliedner (a Spaniard of German parentage) "a great friend of Spain." It went on to say, "This venerable priest has always shown the greatest interest in promoting better understanding between Christians."

Observers noted that such comments would have been unlikely or impossible a few years ago because of strictures against non-Catholics in Spain.

**Item 2:** Generalissimo Francisco Franco met in recent months with two Jewish representatives to discuss the Jews' request that Spanish Jewish communities be given legal status in the country.

According to Max Mazin, leader of Madrid's Jews, the meeting was the first between Jewish leaders and a Spanish head of state since 1492.

Like Spain's 30,000 Christians, the estimated 5,000 Jews have no legal status, and their religious liberty is strictly limited: i.e., they must worship in unmarked buildings, and "religious property" may be owned only by individuals and not by corporate groups.

The proposed religious liberty law—now awaiting action in Parliament until the outcome of the Declaration on Religious Liberty by the Second Vatican Council—does not cover the Jews.

**Item 3:** Antonio Garrigues, Spanish Ambassador to the Vatican, commented recently that if the pending religious

liberty legislation in Spain is passed, the "situation would continue as before for non-Catholics except there would be a position defined by law which does not exist at present."

**Item 4:** For the first time, Spanish Roman Catholics and Protestants in Madrid met together for a Week of Prayer for Unity. Priests and pastors led the daily services, the first three days in a Protestant church and the last three days in a Catholic chapel of the Oriental Rite.

### **Moscow Group To Study Why Pupils Go to Church**

Too many Russian children are still attending church services, according to the Pedagogical Academy in Moscow.

To find out why, the Academy has formed a study group to investigate reasons for religious leanings among children and to develop new methods to inculcate atheism in pupils drawn to religion.

Starting in December it is expected that the new methods will be tested in 100 schools throughout the U.S.S.R.

### **Evangelism-in-Depth Adds 17,000 to Venezuelan Church**

The public phase of the Venezuelan Evangelism-in-Depth movement closed in January with a parade of evangelical Christians through the streets of Caracas. The parade also marked the close of a 12-day evangelistic crusade in that city's Sports Palace.

Despite the official end of the campaign, individual churches are still systematically fulfilling their pledges to visit every home in Venezuela and to present a careful witness of the Gospel there.

At the official end of the 13-month

*Continued on next page*

**KATHMANDU**—The King of Nepal has restated the religious position of his country: it will remain a Hindu state, it will not discriminate against other religions; but it will bar conversions to other religions.

**NEW YORK**—Church World Service has set a goal of \$17,097,745 for its One Great Hour of Sharing appeal in 1965. The money goes for denominational and interdenominational relief and rehabilitation programs overseas.

**FRANKFURT**—The West German branch of the Gustav Adolf Society of the Evangelical Church in Germany (EKID) has budgeted \$130,000 for 20 projects benefiting Protestant churches of German origin in South America. The society is named for the 17th century Swedish king who championed Protestant freedom in Germany during the Thirty Years' War. The money will be used to construct theological training centers, churches and parish halls.

## — **GLOBE at a GLANCE** —

Evangelism-in-Depth campaign, there had been 17,000 converts added to the evangelical churches.

Strategy in Venezuela called for 3,500 prayer cells, a training course for 18,000 Christians to prepare them to be effective witnesses, and the house-to-house visitation program.

The work was directed by a team of advisors from the Latin America Mission, headed by the Rev. Jonas Gonzalez.

### **Work in Viet Nam Continues Amid Turmoil**

Most missionaries stayed at their posts in Viet Nam in spite of the armed combat taking place around them in recent months. Reports indicated that missionaries planned to stay in the country even when American diplomatic and military dependents were evacuated.

"Missions work is proceeding," came the report from Grady Mangham, chairman of the Christian and Missionary Alliance in Viet Nam.

Mangham added, however, that military activity had caused some reduction of missions work in some areas.

Southern Baptist missionaries cabled that they were continuing their work. Their decision to remain was made on the field, although they were given full authority to evacuate if necessary.

Dr. Richard S. Pitman, director in the Far East for the Wycliffe Bible Translators, indicated that most of their personnel had been withdrawn from their work among 16 different tribes in Viet Nam. They remained in Viet Nam, however, pending a more stable situation or an alternative plan assigning them to other points in the Far East.

Similar problems were faced by mis-

sionaries in the neighboring countries of Laos and Cambodia. A missionary family in Vientiane, the capital of Laos, was uninjured in an attack which took the lives of at least five people around their home.

### **Policy of 'Fraternal Cooperation' Adopted by Baptists in Italy**

Baptist churches in Italy will have a greater degree of autonomy and self-support as a result of an agreement recently adopted. After many months of discussion between Baptist missionaries and the Italian Baptist Union, a policy of "fraternal cooperation" is now being put into effect.

There are 4,655 Baptist Church members in Italy, according to Dr. John D. Hughey, European representative of the Foreign Mission Board of the Southern Baptist Convention. Membership declined slightly in 1964.

Baptist mission work in Italy began more than a century ago through the efforts of British missionaries.

Hughey said that adoption of the new policy would enable Baptists in Italy to concentrate their efforts on evangelism and church development.

### **Latin American Methodists Send Out First Missionaries**

Dr. and Mrs. Ulises Hernandez, members of the Methodist Church of Mexico, an autonomous group, have been commissioned for service in Ecuador. They will be supported by the Latin American Board of Missions, an agency for the 10 Latin American Methodist Churches.

They will serve with the United Andean Mission, an interdenominational group cooperating with the young Evangelical Church of Ecuador.

The physician-minister and his wife

are the first missionaries to be sent out by the Latin American Methodist Churches.

### **Pakistan's Open Door For Missions May Be Closing**

Pakistan, which for 17 years has followed an "open door policy" toward Christian missions, may be changing its position, recent events in that country indicate.

According to a report in *Inter-Varsity's New Mandate*, new missionaries have been refused entry in recent months. Others on furlough have had their visa renewals delayed. The changing policy closely resembles the practice in effect in India.

In the report, Warren Webster said that the recent restrictions "may indicate a shift in the direction of more traditional Islamic interpretation of religious freedom."

### **Southern Presbyterians Report More Missionaries Than Ever**

The Board of Missions of the Presbyterian Church in the U.S. (Southern) has reported that it has an all-time high of 553 active missionaries overseas. They serve in Brazil, the Congo, Ecuador, Iraq, Japan, Korea, Mexico, Portugal and Taiwan.

The previous record total was 522 reached in the mid-1920's. Last year the denomination had 519 missionaries on the field.

### **Illinois College To Erect Memorial Tower to Carlson**

North Park College, where Dr. Paul Carlson, the medical missionary slain in the Congo, attended school for two years, plans to erect a Paul Carlson Memorial Tower over its new Science-Learning Center.



# The Pastor and the Mission-Minded Church

Too few Christians today are emulating those early missionary heroes who took seriously the Master's last and most urgent imperative. The command "Go ye—" did not exhaust itself upon the little group who first heard it from his lips. It is authoritatively repeated to every new company of believers, and that makes it just as binding upon us today as it was upon the earlier followers of Jesus. Thus we must confront the question, "How can we generate that same missionary spirit in our churches today?"

## The Pastor, the Key

The pastor holds the key to the situation. If we are to have missionary churches, we must have pastors with missionary hearts. Fire is caught, not taught. Churches noted for their strong missions emphasis, such as Boston's Park Street Church or the People's Church of Toronto, Canada, are also noted for missionary-minded pastors.

The early disciples "went forth and preached everywhere" because a baptism of holy fire had set them ablaze with a passionate love for God and for a lost world. Their risen Lord meant so much to them that their love for him impelled them to make him known to those who had never heard his name. Asked why they toiled and suffered to make Him known, they had but one answer: "The love of Christ constraineth us."

And when the Holy Spirit, who is the Spirit of missions, moves in our hearts as pastors, whole congregations will do what those early disciples did: They will live missions.

## Preaching, the Means

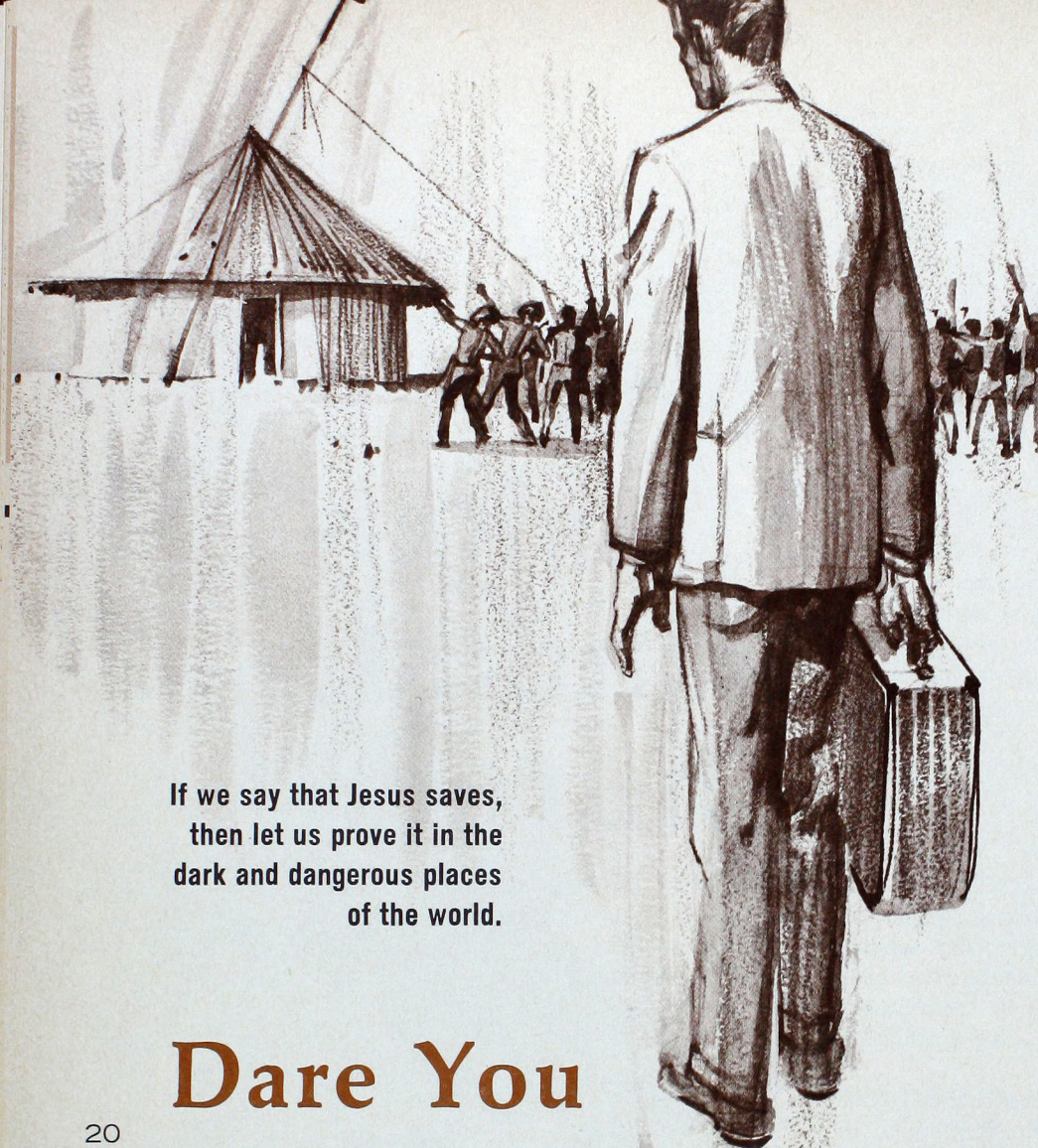
Jesus ordained 12... "that he might send them forth to preach" (Mark 3:14). "They went forth and preached everywhere" (Mark 16:20). "It pleased God by the foolishness of preaching to save them which believed" (I Cor. 1:21). Is it not significant that at Pentecost the Holy Spirit assumed the form of tongues?

*Continued on page twenty-six*

*The Rev. Gordon Wishart is pastor of the Omaha (Nebraska) Gospel Tabernacle (Christian and Missionary Alliance). He has been engaged in pastoral ministry, evangelism and summer convention and camp meeting work for 36 years.*

*By Gordon Wishart*





**If we say that Jesus saves,  
then let us prove it in the  
dark and dangerous places  
of the world.**

# Dare You Face this Challenge?

By T. E. Lloyd

**T**HE worldwide opportunity for young Christian men and women involves a huge challenge. The Gospel has been preached faithfully in many parts of the earth; nevertheless, millions have never heard. Take Africa, for instance. There are 30 million nominal Christians. This figure includes Roman Catholics, all the weird sects of South Africa, Congo and elsewhere who call themselves Christian, plus Protestants of all denominations. How many of

*The Rev. T. E. Lloyd, a former missionary to Africa, is home secretary of the Africa Inland Mission which has work in Kenya, Tanzania (formerly Tanganyika), Uganda, Congo, Sudan and the Central African Republic.*

these are "born again"? Yet for every one of these there are two Muslims . . . 60 million.

Generally speaking, Africans do not welcome missionaries. They welcome teachers, doctors, nurses and technicians. The pagans do not want to hear the Gospel, the Muslims are often fanatically opposed to it; materialists and Communists hate it. The only people extending a welcome to the missionary are the Christians, and often they do not, either.

## Possessions Endangered

Today's missionary works in an atmosphere which often causes suffering of mind, heart and soul as well as phys-

ical danger. His property, once respected, is no longer safe from purloining. After all, it is an African custom to steal from somebody who doesn't belong to one's own tribe. If the missionary's typewriter is stolen or if his radio disappears, he must often leave it with the Lord to deal with the culprit. If he makes complaints to those in authority, he may become an embarrassment to his hosts. It is better to take the spoiling of one's goods cheerfully. This is exactly what happened recently in Congo where Africa Inland Mission mission stations were systematically looted before being destroyed by fire. In this case, the missionaries got away in time by the mercy of God.

People who go to the mission field today need to be tough spiritually. They need an immense amount of patience and long-suffering combined with a great deal of loving-kindness, gentleness and humility. Jesus had a lot to say about loving our enemies and dealing kindly with those who hate us. Missionary work offers a splendid opportunity to demonstrate that we take His words literally. If you can see an African less capable than you are appointed to the job you thought you were best fitted for and can truly rejoice in that Christian's advancement, then you are beginning to learn something about humility.

## Slaves for Jesus' Sake

"Ourselves your servants, for Jesus' sake" is being worked out by many missionaries today. After all, "servant" means "slave," and that is just how some people in the former colonies would like to treat the missionary today! "You used to rule us," they say. "Now we are going to rule you!" Could you stomach it, or would resentment and pride spring up and send you back home?

Missionaries also need to be tough physically. Could you sit in a grass hut with people who stink so much that you eventually have to go outside and be sick—and then return to that hut? One delicately nurtured, sensitive young woman had to do just that—and has stuck it out and overcome her strong distaste and dislike. Could you eat half-cooked food, such as you have never tasted before, and do so with apparent enjoyment in order not to offend your hosts? No doubt to them it is the best they have! To spurn it would be to offer an unforgivable insult. What about the heat, flies, noise

and smells that take a tremendous lot of getting used to? Some missionaries have air-conditioned homes and live in delightful surroundings, but not many of them! Anyone allergic to these things, fearful of disease and discomfort, hardship and shortages had better stay at home.

### Empirical Proof

But what a chance to prove to one's own enormous satisfaction, that the Gospel is the power of God unto salvation anywhere in the world! That tough Communist isn't beyond the reach of the grace of God. You might do what one missionary doctor did a few years ago. He witnessed faithfully, Bible in hand, to a notoriously immoral man, who today is one of Africa's leading politicians, and he is not far from the Kingdom. If we say that Jesus saves, then let us prove it in the dark and dangerous places of the world. Most missionary work today is taking place in countries where there is revolution, intermittent warfare, banditry, unchecked disease, famine and want, unstable government and hideous idolatry, to say nothing of Communism, materialism, paganism and Romanism.

There are spiritual rewards you can obtain in no other way! To see a man who never once heard—until you told him—turn from darkness to light and from the power of Satan unto God is supremely exhilarating. There is nothing like it in the world of satisfaction. To know that your being there has opened a door for an African evangelist to win people is deeply enjoyable.

### Supernatural Contentment

It is literally true that a man, or woman, may give up home and family and friends and exchange them for discomforts and even persecutions and yet be utterly content and happy knowing that he is in the very center of the will of God. One man, who was robbed of all he possessed, remarked in a letter home: "I feel like Job must have felt when he got rid of his boils." The Bible says that "a man's life consisteth not in the abundance of the things which he possesseth." It does for many people, even some Christians, but never for the real missionary.

The trouble is that there seem to be few young people able and willing to live this sort of life. There are too many "me-first" people. "Lord, suffer me first to go and bury my father... to take leave of them which are in my house."

Needed now are "Jesus-first" people who will follow him to the ends of the earth. Ambition, too, stands in the way. A brilliant young graduate from Sweden had a tremendous battle to fight before she won by surrendering to Christ who called her to give up her ambitions and serve him in Ethiopia. She did serve him, lovingly and faithfully for a year or two, and was then shot and killed by bandits.

### Opportunity Unlimited

Believe me, the opportunities are there, boundless in their range and scope. It is not so important what you are trained to do but what you are willing for God to do through you. You may be a chemist or a farmer, a nurse or a physiotherapist, and the Lord may want you to use those skills on the mission field. Or He may say, "No, I want you to give up your profession and do Bible teaching (evangelism, translation or some other job). You had not thought about that? Yet that is what I have been preparing for you all the time."

Can you face professional suicide as a doctor, going off into the jungle or semi-deserts to care for a few hundred ignorant people? Can you plod on in a badly built and ill-equipped hospital for years on end, knowing all the time that you could have been a successful practitioner living in comfort and security in your own country?

But if God calls, he supplies our needs and that includes peace of heart and contentment of mind. In addition, he gives us souls for our hire, joys unspeakable and full of glory. There is companionship in suffering and surrender, a rest of faith in going all out for God in the dark and difficult places of the earth where the need is greatest. They need you, those lost souls on the mission field, even if they don't initially welcome your message. Once you are there, that will be the only place in the world for you.



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## PRECEDENT

*Continued from page thirteen*  
alone. Their task was the Church's task. It was given, not to an individual or to a group of individuals, but to the Church which is His body—one, indivisible. In them the high priestly prayer of Christ finds wonderful answer, and the purpose of the Lord—that all might believe—is accomplished. Through them, united, the Holy Spirit did his work. The impossible lost its terror and assumed different and more manageable proportions as they stood together. It always does.

### 4. The mobilization of the laity.

Early in the Book of Acts it becomes evident that God is not expecting the world to be evangelized by a small group of highly trained, highly polished professionals. The apostles are the spiritual leaders of the Church; to them the local churches look again and again for counsel and for direction. They occupy a peculiar and, unless one

believes in a literal "apostolic succession," a unique position. But there is nothing of the modern-day distinction between clergy and laity; certainly nothing of the idea that the job of world evangelization is to be accomplished by a sort of professional elite.

When these people pray, the ground is all level, and apostles are joined by women and by Jesus' brothers (1:14). When the Holy Spirit descends, he comes alike on all believers as they are gathered together (2:3,4). When deacons are chosen to wait on tables and thus to relieve the apostles, the same high standards are demanded as would be held for a more "spiritual" office (6:3). Indeed, the insistence here is on the sacredness of every activity when it is consecrated to the Lord and on the necessity of every man's using such gifts as he has for the glory of God. Moreover, it will become very apparent soon after that the same man who waits on tables may be God's chosen instrument for mass evangelistic campaigns or for personal evangelism (chapter 8). When the persecution comes, it becomes God's means for getting the Gospel to areas which never would have heard otherwise, and it is the ordinary believers, not the apostles, who are scattered abroad and who go everywhere preaching the Word (8:4; 11:16,21). It is soon evident that the doing of great wonders and signs is not the sole prerogative of the apostle (6:8). The new convert Saul is given his commission by a lay believer (9:10). It is evident that once the Gentiles come to know the Lord, they, the new converts, become the means of evangelizing the whole region (13:49), and it seems to be these fruitful laymen who are thereupon filled with joy and with the Holy Spirit. Again and again, when the Holy Spirit is poured out, he makes no distinction, and there is no evidence that on the Day of Pentecost, or anytime thereafter, the apostles were blessed in any measure which was not equally available to the laity.

Marx's dream of a classless society has never been realized, and it isn't likely to be in this world. But the early Church is a potent witness to the fact that God knows nothing of many of the barriers and categories men set up. His is a persistent determination to save any man anywhere who will trust him, and to use any man anywhere who will continue to trust him. And thus the impossible ceases to be awesome, and God's servants, mobilized

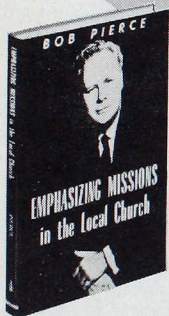
for action, march in the train of his triumph.

**5. The training of believers for service.** One looks in vain in the New Testament for Bible institutes and seminaries, but there is plenty of evidence not only that God means all his sons to serve him but that he means all his servants to be trained for their task. Hence, the Paul-Timothy relationship: not merely a beautiful picture of a spiritual father and his son in the faith, but of the teacher who misses no opportunity to train his disciple. Hence, too, the ministry of Priscilla and Aquila to Apollos: not just the "setting straight" of an untaught disciple, but the preparation of a man for more effective service. Witness likewise the succession of traveling companions whom Paul takes with him, not because he longs for fellowship on the way, but because God's slaves must be trained for God's service. And watch Paul's insistence in seeking out the brethren in every town he visited, not only because he enjoyed being with like-minded people, but because these are the men who must carry on the work of the Lord, and he covets a part in their training.

If the New Testament knows nothing of our modern curricula and degrees, it knows much of the importance of training men for their task. If our present-day institutions are not found, even embryonically, in the Bible, surely we discover there a practical emphasis on training men for the service of God. The preacher's forgotten word "how?" is not forgotten by God. It was an army of laymen, trained by godly leaders and in the school of rugged experience, which faced the seemingly impossible task of world evangelization in their day. Unimpressive by worldly standards, they were God's trainees, and they triumphed gloriously in the face of the impossible.

We can learn much from the experience of the early Church. Perhaps the most important lesson of all for us today is that there is really nothing unique about the impossible situation we face; and, as we read of what God did with his tattered minions in the long ago, we dare not be without hope today. Our reading of the Acts ought to make us ready to face—not to run away from—"The Demands of the Impossible." This, then, will be the subject we shall next consider.

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**A PLAN**

*Continued from page eleven*

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—John Mackay, *Ecumenics, the Science of the Church Universal*, Prentice-Hall, Englewood Cliffs, New Jersey, 1964, p. 20.

24

**Quote Unquote**

*Continued from page seven*

The shock of 250 volts of electricity shook his arms and went through his body, but he held on until new wires were connected. The king's speech came to America through the tingling body of Harold Vivian.

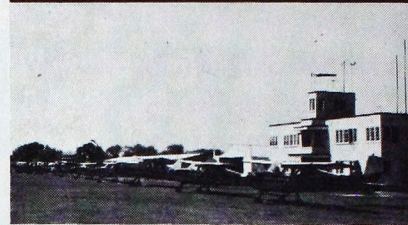
The King of kings wants to broadcast to our world. He has many things to say, to do, to give to needy men. But the circuit has been broken. He has put you, as a Christian, in a position to close it, through intercessory prayer.

As you pray for others, with one hand you reach down to a needy, lost and suffering world and with the other reach up to the all-sufficient God and let His message of redemption, healing and blessing flow through you, so that everyone will come to know and love Him who is King of kings and Lord of lords!

—Clifford H. Richmond, PRAYER Its Deeper Dimensions, A "Christian Life" Symposium, Zondervan Publishing House, Grand Rapids, Mich., 1963.

*We Asians must fall into the ground of Asia and die. We must allow our blood, our bones, our hearts to mingle with fellow Asians and then grow and grow—until we see Jesus! The Americans have laid down their lives. The English have laid down their lives. The Europeans have laid down their lives. Now the time has come that we Asians must also lay down our lives and go and tell.*

East Asia Millions,  
December 1964



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# Let's Not Sell Our Missionaries Short

Margaret Davis de Rose

*Mrs. Margaret Davis de Rose, wife of a retired Air Force officer, has drawn from her experiences with him in Japan and Alaska for a number of free lance articles appearing in Church and Home, Together, The Christian Science Monitor and several Sunday school magazines.*

Sitting in the comfortable, air-conditioned, new church of which our congregation is justifiably proud, I listened to the minister talk about missionaries. He wondered if we were fully appreciating the work these devoted men and women are doing and the sacrifices they are making for the Christian faith. He asked if we ever thought of these people in far-off lands, sometimes away from homes and families, straining to accomplish almost unaccomplishable feats.

Suddenly my complacency was jarred as I recollected that I had seen an example of what he was describing in action years ago. At the time I had admired a particular missionary very much and in my heart had promised to help him when I was financially able.

But until my memory was jarred, I had forgotten that promise which I had made to myself years ago on a cold winter's night at the edge of a little Alaskan village.

It was following World War II. My husband and I had settled in the small town of Homer. What it lacked in population, it made up in missionaries of all denominations.

Their churches were small and not insulated against the cold — often warmed only by a huge stove that the preacher himself had to stoke. No melodious pipe organ graced their chapels—not even a piano.

But there were no complaints. Possibly if these good men allowed themselves the luxury of an occasional murmur it would more likely have been against the lack of parishioners.

One Wednesday evening, my husband and I were walking to the post office in the village. The mail plane had been delayed by bad weather so it was 7:30 p.m. when we started down the road.

The January night was cold, and hard-packed snow crunched under our feet with every step. A beautiful, full moon served as our flashlight, its soft light sending weird shadows into the densely wooded forest through which we walked.

The road was high where it passed one of the missions, enabling us to look down at the building. Two Coleman lanterns shone brightly through the windows, illuminating its small interior. Heart-warming smoke slowly spiraled upward from a tin pipe chimney.

As we came abreast of the church we

heard music. We could see the preacher standing in front of the bench pews. He was playing a hymn on a guitar. In a moment his tenor voice rang out clearly in the crisp night air.

We recognized him as the newest addition to the village missionaries. Although he was not of our denomination, we had met him at a community meeting and were impressed with his zeal and enthusiasm for his parish.

It was too early for the parishioners to be gathering for prayer meeting, and we felt the missionary was, no doubt, getting in a little hymn rehearsal.

An hour later, after picking up our mail and stopping to make a short call on a sick friend, we headed down the road for home. As we again approached the mission church we could see there were no cars parked in front of it. But the flickering lanterns steadfastly beamed their cheering lights out into the night.

Without a word, and scarcely conscious of stopping, my husband and I again looked down through the church windows. The preacher was still standing in front of the pews, but with eyes closed and arms outstretched in prayer.

We could not hear his words. Maybe he was asking the Lord for souls to be saved. Maybe he was beseeching Him to free all mankind from sickness and sin. Maybe he was pleading for enlightenment of the Word that he might draw more people to his services.

But whatever he was asking for, I am positive it could not have been for more courage or more steadfast devotion. He already possessed those in abundance. For as we moved slowly past the windows, we saw that all the benches were empty. There was not a single person in the church. Yet the missionary was carrying on his services in faith, in hope and in humility.

We left Homer shortly after witnessing this moving incident. We have no way of knowing to what heights of religious accomplishments this missionary reached. However, we do know that the little village of Homer has become a thriving town. And I am sure that many of the people who have moved there are parishioners of that indomitable missionary who could not be intimidated by empty pews.

And so, as I listened today to our clergyman, I renewed my promise to support our missionaries and our missions. Let us not underestimate the results of their unselfish work and faith. Let us not sell them short.

## THE PASTOR

*Continued from page nineteen*

And does this not suggest the part that preaching was to play in the Church age? The direct and immediate results of Spirit-filled preaching was 3,000 souls saved in one day and 5,000 on another. These converts, in turn, "were all scattered abroad," and therefore "went everywhere preaching the Word." The apostles' faithful preaching of the Word resulted in individual effort, in general consecration to the task of proclaiming the Gospel.

### Grasping the Need

In preaching missions today, we must emphasize the missionary motives which they emphasized. We must present the true condition of the lost as Paul presents it in Romans, chapter one. We must share information concerning the dire poverty, wretched living conditions, unremitting toil, gross intellectual ignorance, unrelieved physical sufferings in so many parts of the world. But we must not stop there, for the temporal needs of the lost are by no means their greatest. We must also be awakened to a new sense of moral corruption of people apart from Christ. Slavery, witchcraft, caste, polygamy, degrading practices and unmentionable cruelties all constitute mute and pathetic appeals for our help.

Their spiritual plight, however, is even worse than these distressing temporal and moral needs, for the Bible declares that they are alienated from the life of God (Eph. 4:17-19), enemies of God (Col. 1:21), children of disobedience and wrath (Eph. 2: 2, 3). And, being without Christ, they have absolutely no hope of salvation (Acts 4:12). The heathen are lost now, and will be lost throughout all eternity unless someone points them to the only Saviour from sin.

But the conviction that the heathen are hopelessly lost cannot in itself produce a missionary passion and burden. This comes from the love of Christ burning within our hearts. As pastors, we can promote the cause of missions by preaching the matchless love of

Christ for a lost world until it melts and moves and fills the hearts of our listeners, pervades their lives and thrusts them forth as true missionaries of the Cross.

Is preaching, then, sufficient? The answer is both yes and no. It is, if it leads to active involvement in every area of the church's life; it is not, if this does not happen. The objective, of course, is to get our congregations personally and actively engaged in the great missionary enterprise.

### Involving the Congregation

The annual missionary conference will be the highlight of the church year if it is preceded by a full year of prayerful planning and careful preparation. It can then be designed to appeal to every member of the family, from the youngest to the oldest. Its challenge can be such that every individual family member will want to become personally involved.

The youngest child can be taught to pray for the missionaries he sees and hears at the conference. Or, better still, children might meet them as guests in their own homes. Many of today's dynamic missionary leaders became interested in missions through missionaries entertained in the parental home.

Children can also be encouraged to make their own missionary pledges by sacrificially devoting part of their own personal allowances to fulfil their promises or earning their own money for that purpose. In this way missions can become a vital force in young lives.

This personal involvement should extend right up through the adult department of the church. As our adults learn to pray more efficaciously for the missionaries they have recently seen and heard, they will be led out into a greater and more far-reaching ministry. The pledge, too, is of inestimable value in educating adults to give regularly and consistently to the spread of the Gospel abroad.

### Inspiring the Youth

But the greatest impact of a Spirit-inspired and anointed missionary conference will be its impact upon young

lives. Eternity alone will reveal how many of our twentieth century missionaries dedicated their lives to God for service abroad through the challenge of such a presentation.

A natural follow-up to the conference might be the institution of a once-a-month missionary day in the Sunday school, special youth programs devoted to missions, and church missionary prayer groups. The various women's circles can be encouraged to use their dedicated skills toward meeting the needs of the missionaries.

Fifty-one weeks of prayerful preparation for the annual missionary conference, followed by 51 weeks of prayerfully supplementing such efforts, will bring any church nearer the realization of what should be its ultimate goal: every member a missionary.

"Go" is the supreme command. If we neglect, or disobey, or get sidetracked, we inevitably pay the penalty of stagnation and spiritual degeneration. Let us, therefore, gird up the loins of our mind and strengthen ourselves in God for the fulfillment of the glorious work of giving the Gospel to a perishing world.

## MISSIONS IN MEMORY

*Continued from page fifteen*

his soul: *Who shall ascend into heaven? (that is, to bring Christ down from above): . . . The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach. . .* (Rom. 10:6, 8).

Following his baptism in a small church near his home at Esteina, Nebraska, Franson, then aged 20, experienced a strong desire to witness before men. Thus began, in a small, informal way, this remarkable man's ministry for God. Feeling his way, slowly at first, through the principles underlying the Great Commission, then with gathering impetus, he prayed laborers into the harvest fields.

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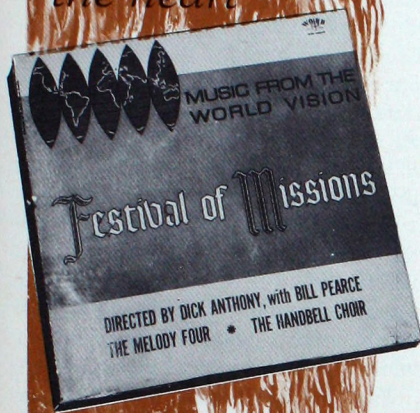
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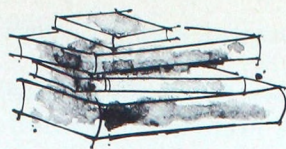
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## REVIEWERS REPORT

### Fraser's Portrait

**Behind the Ranges**, a biography of J. O. Fraser of Lisuland, Southwest China, by Mrs. Howard Taylor. A China Inland Mission book. (American paperback edition. Moody Press, Chicago, 1964, 343 pages.)

This Moody Press reprint of the life of J. O. Fraser, famous for his pioneer work among the Lisu tribespeople of the Sino-Burma mountain regions, is not a book to be picked up and flipped through casually. For one thing, the author is a Christian biographer of some repute and demands careful reading.

During her long lifetime (87 years), Mrs. Taylor's gifted pen drew many vivid word portraits of China Inland Mission workers. (CIM is now known as the Overseas Missionary Fellowship.) Always she wrote with the keen spiritual insight of a mature Christian biographer. The "apostle to the Lisu" received the same warm treatment she consistently accorded all her subjects.

*Behind the Ranges* records Fraser's application to CIM at the age of 21—fresh from earning a bachelor of science degree—and his choice to follow God rather than to rationalize his way out of his call.

Clad in traditional Chinese dress with accompanying pigtail (widely displayed before the fall of the Manchu dynasty), the young missionary was

able to face an audience and discourse in Chinese after little more than nine months of language study. In preparation for this memorable event, Fraser had carefully analyzed the Acts of the Apostles together with other passages from the Scriptures. "I had never imagined the Gospel so simple!" he exclaimed. "Why, Peter and Paul both preached the Gospel in words that would not take one minute to say!"

He found that there were four essentials in preaching the Gospel to the unconverted. These were: (1) Christ's crucifixion; (2) His resurrection; (3) an exhortation to repent, and (4) the promise of remission of sins to all who believe on the Lord Jesus Christ. In teaching Christians it was quite a different matter, but "the Gospel as preached to the unsaved is as simple as can be."

It was Fraser's strong conviction that the best way to reach "outsiders" was through the native Christians themselves—tribal or Chinese, and his patient Bible teaching bore much fruit.

The author reveals some interesting facets of this pioneer missionary's character. For instance, early in life he learned "the importance of faithfulness in seemingly trivial duties and of making the most of present opportunities."

Some readers may feel a degree of frustration over date omissions and a certain chronological disorder that forces one to backtrack occasionally, especially in the early chapters of the book. But the author, taking for granted that her readers would be long-time friends of the CIM work and purpose, plunged into the more exciting details of her story immediately.

American Christians already familiar with Isobel Kuhn's delightful Lisu books will find Mrs. Howard Taylor's biography of J. O. Fraser an excellent source of background material. It should be required reading this year for every missions-minded Christian, since 1965 marks the Centennial of the China Inland Mission—now officially known as the Overseas Missionary Fellowship.—E. J. B.

continued on next page

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**REVIEWERS REPORT** *Continued*

**Biblical Perspective on Missions**

**The Bible Basis of Missions**, by Robert Hall Glover (Moody Press, Chicago, 1964, 208 pages, \$3.50).

This basic missions text, which first appeared a few months before Dr. Glover's death in 1947, is reprinted by Moody Press. It levels the biblical challenge to missionary endeavor at every Christian and every local church, as if it were the last will and testament of the elderly Christian statesman.

"Is the Church actually an army of Christian soldiers?" Dr. Glover asks. By way of answer he observes that many churches are simply "carrying on" in ruts well worn by long use. With no clear missionary objective, their work becomes aimless in character and vague in results. In light of this he sounds the call to awake to the true purpose of the Church.

Throughout the book, Dr. Glover remains true to his purpose of conveying the biblical perspective of missions. The reader is made to stand side by side with first century Christians where he can best absorb the sense of mission which Christ left with his early followers.

Instead of viewing missions as an arduous responsibility, this book helps to impart the thrill of the "little lad" who brought the loaves and fishes to Christ and then saw them multiply to satisfy the hungry throng. —D.H.G.

**The Master's Master Plan**

**The Master Plan of Evangelism**, by Robert E. Coleman (Fleming H. Revell Company, Westwood, N.J., 1964, 128 pages, \$2.95 cloth, \$1 paper) is reviewed by Larry Ward, Presidential Associate, World Vision, Inc.

The author makes it plain in his preface that this book "does not seek to interpret specific methods of Jesus in personal or mass evangelism. Rather this is a study in principles underlying

His ministry—principles which determined His methods. One might call it a study in His strategy of evangelism..."

To carry out this objective, the author examines in detail "eight guiding principles of the Master's plan," each of which becomes the subject of a chapter: selection, association, consecration, impartation, demonstration, delegation, supervision and reproduction.

In the words of Author Coleman, who is Professor of Evangelism at Asbury Seminary, "the plan of this study has been to trace the steps of Christ as portrayed in the Gospels without undue recourse to secondary materials." Illustrations and examples are all drawn from the life and example of the Master Teacher himself, to make this a fresh and penetrating study.

The author's style is simple and to the point; his writing concise; his logic irresistible. Yet the book carries a breath of spiritual warmth which will inspire and challenge the reader's heart while it also stimulates his thinking.

The concerned individual Christian will benefit from this book along with pastors and other Christian workers, and those specifically missions-minded will appreciate the author's statement: "Contrary to our superficial thinking, there never was a distinction in His mind between home and foreign missions. To Jesus it was all world evangelism."

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When you pray, you have a share in worldwide missions, as the Apostle Paul said, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (II Cor. 1:11).

Words alone can never convince anyone of the power of prayer. It is only as you pray and then see God act that you will be convinced that prayer is the power which moves the cause of missions forward.

The power to propel the Gospel around the world is generated by prayer. Nuclear fission is one of the most powerful forces in the world today. It can move any part of the world. But prayer is greater than the temporal power of nuclear fission because it can relate people to God's eternal order.

Christians must accept the attitude of the disciples who said, "But we will give ourselves continually to prayer" (Acts 6:4).

Having done that, they must obey the Lord who commanded, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Christians must pray for specific missionaries in the light of the Apostle Paul's request, "Also for me, that, when I open my lips, the message may be given me so as to announce fearlessly the secret truth of the Gospel" (Eph. 6:19, *The Berkeley Version*).

Half of the world could live on what the other half wastes. —Selected

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### A PROPOSAL

Continued from page ten

church? Is it enough to accept the three-fold test (self-support, self-government, self-propagation) proposed by the rival philosophy that now dominates China, once our most promising mission field? What precisely should be the status of those whom we send overseas to serve in countries in which there now exists a sister church? What can be done to heal the obvious frustrations that are now so prevalent among our missionaries? How ought a mission board balance its obligations to recognize the fact that the sister churches to which it gives support are to be treated as responsible adults with its other obligations to serve as a trustworthy steward of funds placed into its hands by faith-

ful and loyal churchmen? What should be the position of our Lutheran boards toward ecumenical developments, as in South India, for example? In other words, how do we balance the obligation we feel toward our Lutheran Confession and the strong trend toward interdenominational mergers in those countries where the total Christian community represents a miniscule minority? None of these questions is an easy one, and it is doubtful that any wholly satisfactory answer will ever be found. But unless the Church is to falter and fail in her God-given mission, workable answers must be found somewhere, and perhaps they could be found by men set aside to teach these matters in our theological schools.

(Reprinted by permission, *The Lutheran Quarterly*.)

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## You Can Do Those Missions Extras

By Dorothy C. Haskin



In the wake of our three basic missions responsibilities, *Go—Give—Pray*, comes the question: "What else can I do?"

We'll assume that each missions-minded Christian goes into whatever area the Spirit directs. He will teach a Sunday school class; he will enlarge his field of witness; he may even become a missionary.

We'll also assume that each one gives to the fullest ability God has given him. He will tithe—or at least give joyfully a portion of his goods, knowing that the Lord loves a cheerful [hilarious] giver (II Cor. 9:7). This will often mean denying himself to give to church and missionaries.

And of course each missions-involved Christian will pray as much as he can. Prayer requires sacrifice of time: more time alone for missionary friends or with groups of other Christians in intercession for church-related missionaries.

But what else can Christians do in the field of missions? Here are some "extras" which your youth or missionary group can take on as special projects:

For instance, once the important tasks of the day are met and there is time for leisure, why not take on some extra, paying chore to add to your missions giving? Girls can find babysitting jobs, and boys can earn money washing the neighbors' cars. But there are still other extras that maybe you have never even thought of! For example . . .

**Old Toys:** In this land of bountiful supply, children are always breaking and discarding toys which, if repaired, could be the delights of needy little people in your missionary's country. A group of fellows could get a lot of fun out of making an old toy collection and repairing and repainting the toys in free moments.

**Dolls:** Girls could rejuvenate discarded, worn-out dolls, dressing them in gay outfits. . . . Did you ever try making dolls out of yarn, or by stringing empty spools together? It's lots of fun! Directions may be found in any craftsbook at the public library.



**Baby Toys:** Collect an assortment of spools or large, fancy buttons. You might paint and shellac the spools, then string them or buttons on strong twine to form a baby's plaything. This would be a good project to send to a children's hospital.

**Stuffed Animals:** Toys that are washable and stuffed with cut-up old nylon stockings are most practical. An easy-to-follow pattern may be purchased for very little money. Sick little hospital patients would love these huggable animals.

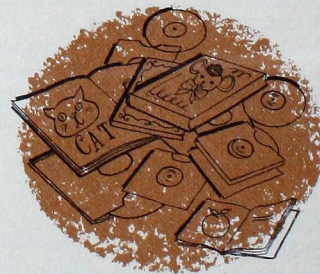
**Tray Favors:** Your missionary will be able to supply you with Bible verses in the native tongue of the people he works among. Make simple tray favors by cutting a flower from a used birthday card and pasting it on a small oblong of white paper. Beside it print the foreign-language Bible verse. Then tape it to a stick of chewing gum. These gifts would be appreciated by T. B. sanitariums.

**Scrapbooks:** Beautiful illustrated books can be made by following a single theme: i.e., babies, winter scenes, flowers, animals, seashore or birds. Many people whom your missionary

is seeking to point to Christ have never seen the wonders of God in faraway places.

A further thought: the scrapbooks will last longer if you make them of unbleached muslin instead of paper. Cut the edges with pinking shears to avoid fraying and fasten the pages together with grads. The finished product will bring cheer and comfort to many needy hearts in mission hospitals, sanitariums and leprosariums.

**Sunday School Papers:** Most churches have surplus Sunday school papers. Someone could be given the job of collecting the leftovers each Sunday (Be careful to see that a continued story is given its proper sequence.) This material can be packaged and mailed at "printed matter" postal rates to such countries as India, Jamaica, Japan, Malaya, the Philippine Islands or Singapore—wherever the people are eager to learn English or where they already speak it.



**Important Note:** Always check with your missionary before you mail him anything. In some countries, the government-imposed duty prohibits the acceptance of such packages.

Also, be sure not to include games giving directions in English unless such gifts are being sent to an English-speaking country.

(Watch this column for more missionary project suggestions next month.)



# readers right

### Reaction to 'Commission' Articles

Dear Sir: I was rather disappointed to read the responses by H. Wilbert Norton ("The Great Commission—Still a Going Cause," December 1964) and Hugo H. Culpepper ("Missions and the Seminaries," January 1965) to your lead article by Don W. Hillis last June ("Is the Great Commission a Lost Cause?"). While Mr. Hillis probably overstated the case and expected too much from our Christian colleges and seminaries, Mr. Norton's reply was a bit trite. It appeared to me that he is "passing the buck" by pointing to our churches as lacking in missionary emphasis. This may be true, but it brings the argument back to our seminaries and Christian colleges because they are the training places of our churches' leadership.

The statistics of Mr. Culpepper can be interpreted in favor of both sides of the argument. It would seem more appropriate to survey the present-day missionary candidates to determine the contribution of seminaries and Christian colleges to our present missionary endeavor.

I want to compliment you on the new *World Vision Magazine*. I have found it well worth the subscription price. The reports of world Church and missionary news is one of the best parts of the magazine. Just as there is a sizable interest in secular weekly news magazines, so there is interest in magazines that give world Church and missionary news.

East Lansing, Mich. Frederick P. Geyer

### Cover Commended

Dear Sir: . . . This last issue (November) was magnificent. Those on front cover have stirred the very depths of my being. Hollywood, Calif. Charles F. McKoy

### Something To Look Forward To

Dear Sir: Your magazine is one of three Christian publications I look forward to receiving each month. . . I have found the new, enlarged magazine increasingly informative, stimulating and thought-provoking. I am bringing your magazine to the attention of the president of the mis-

sionary organization in our church. Schenectady, Stannard M. Butler  
New York

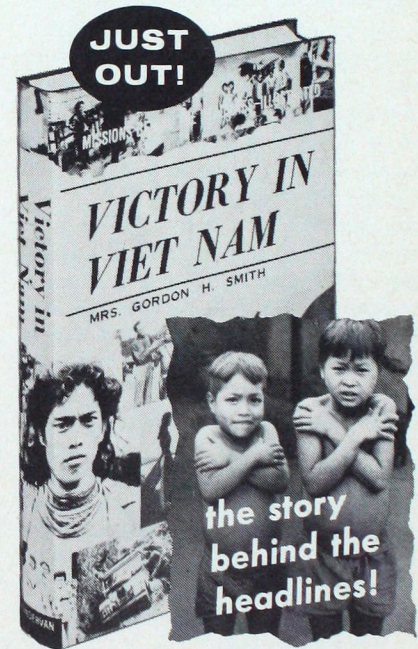
### Wouldn't Do Without It

Dear Sir: Enclosed find a check for a five-year subscription to *World Vision Magazine*. I would not want to be without it. . . . Elkhart, Indiana Mrs. D. Paul Huffman

### A Great Tribute

Dear Sir: We read and enjoy the *World Vision Magazine* every month. The new format is a great tribute to a Christian work. The February article, "Segregation and World Missions," is wonderful! . . . Hollywood, California Paula Scott

. . . Prime Minister Levi Eshkol told the cabinet that in 13 years only 200 Jews had been converted to being Christians and Moslems. . . In the same period, 407 Christians and Moslems became Jews.—*Biblical Research Monthly*, December 1964



VICTORY IN VIET NAM, Mrs. Gordon H. Smith

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IN OUR GOLDEN JUBILEE YEAR  
WE ARE THINKING OF YOUR GOLDEN YEARS!

# Letter from the Firing Line

**Congo, Viet Nam, Laos. In recent months these have been the frontlines on which missionaries have been living and working—and dying—in response to Christ's call to service. Here is gripping letter from a missionary wife on the firing line in Laos. We guarantee you will read it through to the end.**

Dear Ted

It's a little late to send you news of the battle of Vientiane and to let you know that we're O.K., but I'm sure you know that "no news is good news." That harrowing episode took so much out of us that it's been hard to settle our minds to working normally again. We do praise the Lord for His protection over us during it all, but frankly, I'd hate to have to go through it again!

On Sunday night most of us missionaries went to the Klinepeters' (pastor of the international church here) about three kilometers out of town. We left there about 9 p.m. and on the way home came to a military roadblock. That wasn't too unusual, except the number of soldiers with machine guns was so many more than they usually have anywhere, and they seemed to be rather excited. At least I thought so, and said as much. Ted didn't think too much about it. When we got home, Thelma Roffe had come to our house to ask us what we thought of the roadblock—she thought they were much "meaner" than usual. Of course, I agreed heartily with her. . . . Ten minutes after we had gone through the roadblock (ours was the last car to be permitted through in either direction) there was some shooting there, and two people were killed.

Monday things were tense here, but nothing happened. Everyone could feel the electricity in the air. Tuesday was still more tense, but nothing happened. The U.S. Embassy advised us all to stay off the streets, which we did. We didn't have our regular prayer meeting Tuesday evening, just the folks on this compound got together. Ted went over to

the Roffes late that afternoon and asked Thelma to come to stay on this compound as she was alone—Ed is in Bangkok. She came over and slept at the Sawyers' Tuesday night.

Wednesday morning Ted said all seemed normal on the streets again, so we let Stevie go out to Klinepeters' with Don Scott to play some ping pong. I wasn't too anxious to have Jeannie out, but she had some studying she wanted to do, so Ted thought it would be O.K. for her to go to the USIS [United States Information Service] library for a while. About 11:30 a.m. I heard a couple of heavy explosions. I wasn't too concerned about Stevie as I knew he was with two adult missionaries, but all I could think of was Jeannie out on the streets alone. Believe me, I almost went into a panic. Ted wasn't here, so the car was gone. Fortunately Don Durling had bought a new Jeep which is still in Vientiane, so I dashed out in it to go after Jeannie. When I got to USIS, the fellow there said she had left for home on her bike. Well, when I got home again both she and Stevie were here, and about 11:50 Ted came in. He wanted to know whether he should take Hazel (our bookkeeper) home or not, but I said I had already invited her to lunch, and he'd better not be out on the streets. That was certainly of the Lord.

At precisely 12:15 (we had just finished dessert) the shooting started, and it was terrible! Guns, machine guns, mortar, hand grenades—all right around us. We couldn't go downstairs, as we have no inside stairway, and the two stairways we have outside are exposed to the road. We all dashed into the bathroom where we had the protection of at least three brick walls. I ran in, don't know how Jeannie and Hazel got in, but Ted and Stevie crawled in on their hands and knees. (Stevie thought it was all a big lark, the rascal.) We sat in there on the floor for over an hour during the heaviest fighting. Every time Ted would think he'd crawl out to peek out a window, there would be another heavy explosion right close by, so he'd be back again. Jeannie would duck her head on Ted's lap and just wait. She was sitting where she could see out our high bathroom window, and she could see the shrapnel falling all over the place.

After an hour, there was a little lull in the shooting when Mr. Sawyer came running over and calling for us to go over to their place as there was a big fire just beyond our house. We grabbed a few small things and went over to their living room where we stayed until almost 4 p.m. We finally got enough nerve to venture over here to look around a bit.

Our house hadn't been hit, but mortar hit our nearest neighbors, killing four and injuring a girl. Ted took our truck out to take her to the hospital (it was still risky on the streets), and when he went to take her, two other badly wounded people were brought out and put on the truck. We later found out that mortar had hit four places surrounding our house. Another man was killed just behind our house.

We have so much to thank the Lord for. He surely placed a guardian angel all about our home. The damage was terrible. Phoumi's magnificent home is just a shell. Several other nice buildings are just a shambles. It's over now, and nothing left but a terrible nightmare.

The children were supposed to leave for Dalat on the sixth of February, but with the fighting there were no international flights. They were held over until the 10th. Ted went with them to Saigon to see what the Viet Nam situation is like. He feels it is reasonably secure at Dalat, so the children proceeded to Dalat to continue their studies. We trust they won't have to be evacuated from there and have their studies interrupted.

This has all had an effect on Jeannie, but I was thrilled to hear her say that it has given her a greater desire than ever to be a missionary. The thing that hit her so hard was that one of the Viet Nameese fellows who was killed was a friend of hers. She had seen him just a few minutes before he was killed.

So that's the story—in all its horror. It's a story of praise to God for His protection. We can't help but be so thankful to Him.

Ted and Ruth

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—Selected

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