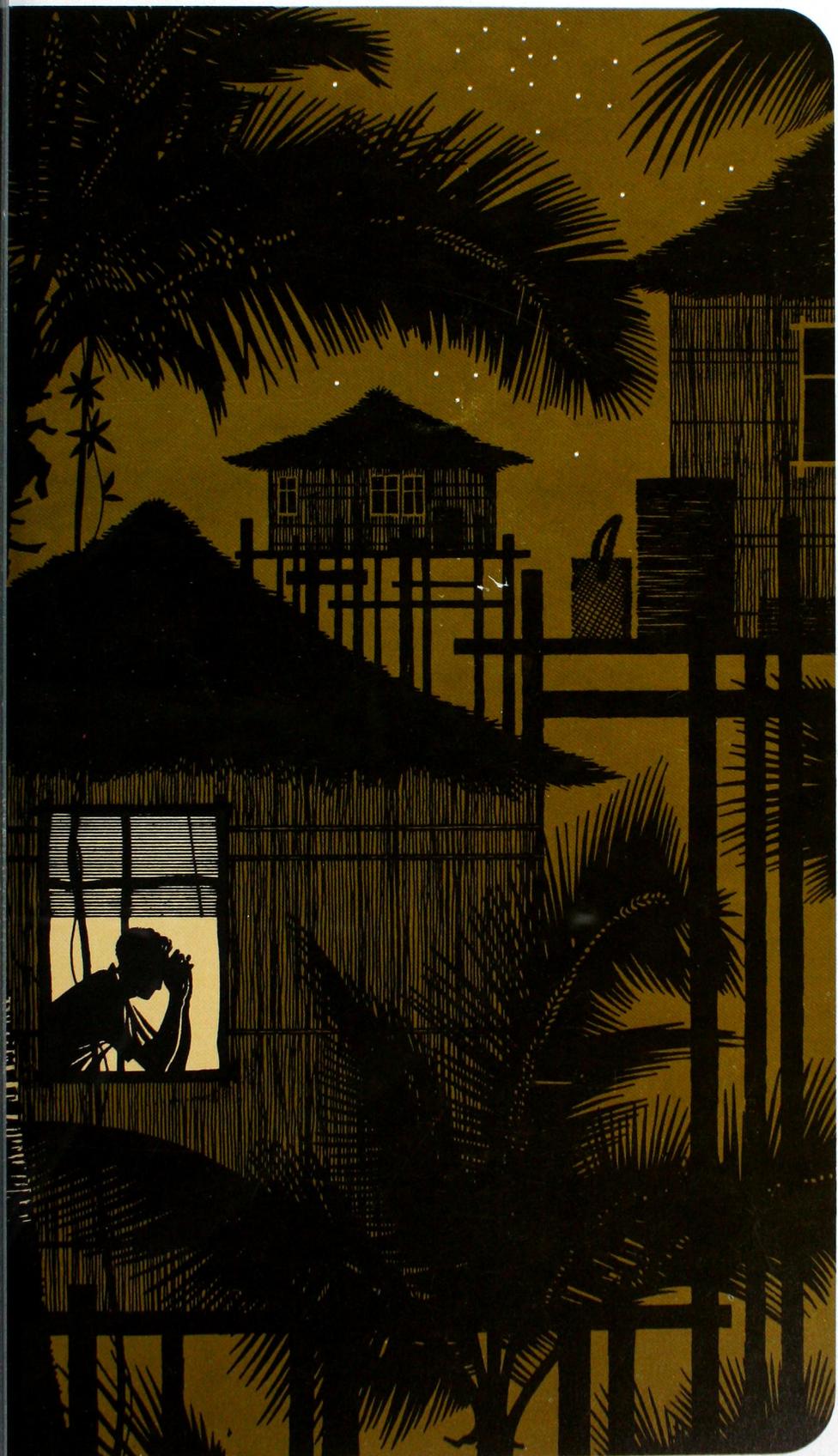


# WORLD VISION

JAN. \* 1960  
MAGAZINE



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• SEEING AND SERVING THE CHRISTIAN WORLD MISSION



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—you may be cheating your family...**

**... and perhaps robbing God?”**

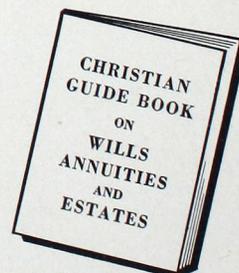
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# A Thinking Cap for Evangelism

The last quarter of a century has witnessed an outpouring of books and pamphlets on the *forms and methods* of evangelism but almost nothing on the *theology* of evangelism. As a consequence, evangelism is sometimes made to appear as little more than propaganda and missions as little else than proselytism. This is as unfortunate as it is shallow.

Here are three statements—each of them well weighted on the side of theology—that deserve exploration lest the Christian world mission falter amid the perplexities and hostilities of these times:

## I

Christian truth or, more precisely, the truth of the Christian Gospel, is *transcendent* truth. That is to say it is truth *from* God *about* God *for* man *about* man. The word "transcendent" is used quite deliberately. It is used with full knowledge of how offensive it is to the coterie of young theologians who form the *avant-garde* of what *Time* calls "the 'God Is Dead' movement."

In what sense, let us now ask, is the Gospel transcendent? The reply must be this: it is something in which God has taken the initiative; it is something that emerges as the pith and marrow of God's self-revelation in Jesus Christ. It could hardly be put more simply than when Professor T. A. Kantonen writes, "We could not reach up to God, did not God first reach down to us." Nor could it be put with more emphatic finality than when the Apostle John wrote, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

By all means, let this truth be humanized: it is *of* God but it is *for* man. Let it be domesticated: it is concerned with the new Humanity which in Christ God is creating, whose lives are to be lived not in cloister or cathedral but in kitchen, factory and office. Indeed let it be secularized: it means that for the Christian man "all *things* are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours" (I Cor. 3:21, 22). Yet this New Testament brand of secularity, as given in the next verse, far from implying the vanishing of God from life, offers the victory of God over the totality of life.

## II

Now to our second statement: the truth of the Christian Gospel is *transforming* truth. This is to say that the God who has revealed himself in Jesus Christ is the God who has savingly *acted* in Christ.

The God-man relationship, once a harmony, has become a discord. On the manward side all efforts at finding "the lost chord" are self-defeating. At this point we learn from Holy Scripture that revelation is inseparably linked with salvation. This link is the Cross and the Resurrection.

What is crucial to our understanding of these historical events is that they are in fact the *action* of God. This gets the Gospel beyond the stage of mere ideas about God; it moves it on to the realm of power—the redemptive power of God brought to bear on the problem of man's alienation from God. "The Lord hath made bare his holy arm in the eyes of all the nations" (Isa. 52:10). Or, better still in its compelling clarity, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19).

Forsythe incisively put it this way: "The only Cross you can preach to the whole world is a theological one. It is not the fact of the Cross, it is the interpretation of the Cross, the prime theology of the Cross, what God meant by the Cross, that is everything. . . . That is the only kind of Cross that can make or keep a Church."

## III

Our third statement is this: the truth of the Christian Gospel is *transmissible* truth. No one took greater pains with this aspect of the Gospel than St. Paul. He speaks of himself as one who has been "appointed a preacher." The Greek noun he uses is *keryx*, which means a *herald*, "a person who makes public announcements on another's behalf." Or, Paul declares, "we preach Christ crucified," and his verb is *kerysso*, which refers not to the announcer but to his activity as a crier. Or again, Paul will speak of "my preaching," "our preaching," and the noun he uses here is *kerygma*, by which is meant not the announcer or the action of announcing but the *content* of the announcement.

Primarily, then, the Gospel is not a set of ideas to be discussed. It is a story to be told. What it needs is not a philosopher but a witness, not a lawyer but a narrator. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Here indeed is the essence of the evangelism-missions enterprise—transcendent in origin, transforming in operation, transmissible in obligation.

P.S.R.



• SERVING AND SERVING THE CHRISTIAN WORLD MISSION

In jungle villages, in burgeoning cities, in desert huts, men of God seek solitude in the quiet of the night—solitude which will give strength for their continuing ministry to the lost world in need of Jesus Christ.

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*President*

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Circulation Manager*

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# WORLD VISION

JANUARY 1966

MAGAZINE

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# Universalism: *Sentiment, Sense and Scripture*

Imagine a scene. An ordained minister of considerable international distinction is addressing a group of ministers and laymen. The primary concern of the address is to give to the whole concept of the "laity" a fresh and more biblical perspective. Much of what is said, in the defining of terms and the discussion of roles, is illuminating. There is a timely emphasis upon adoration and worship as elements that should find a place in any scheme of "lay training" for service. And here the speaker's point is enforced and enhanced by a brief expository reference to I Peter, especially to that portion of it that includes the first chapter and the first five verses of the second chapter, the climax of it being Peter's insistence that the task of "the people of God" is "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (2:5). So far, so good!

The speaker, now nearing the end of his address, proceeds on this wise:

*Now I think I must come to my last point: What does God want for the world! This is a question on which I presume to attempt an answer only from an individual point of view. . . . It is a question which has bothered me for a long time. I, too, believed that only some people were to be saved and the others were to perish, and that this was the fundamental point of the whole gospel. . . . To me this is not just. All men are the object of God's saving action. I cannot see God's saving action except in the context of the whole universe. This is the biblical view: the "ta panta"—all things including tables and chairs are to be reconciled and this does not make sense to most people.*

What strikes us as odd is that no attempt is made to support this view of final universal salvation by any appeal to Holy Scripture. Putting to one side the speaker's whimsy about the reconciliation of "tables and chairs," it still would have been helpful if he had made at least a passing reference to those rather large tracts of Holy Scripture in which the position taken is anything but that of all men and devils swept into the kingdom of God's love and grace.

Should there not have been, at the very least, a candid acknowledgment that universalism does not easily and confidently vault the hurdle created by our Lord himself when He solemnly affirms: "And they will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:46 RSV)?

Should there not have been a forthright admission that the same St. Paul who speaks in Colossians of a "ta panta" (all things) reconciliation speaks in II Thessalonians of those who "do not obey the gospel of our Lord Jesus," concerning whose destiny he goes on to say, "They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might" (1:8, 9, RSV)?

Should there not have been some hint of recognition that if the first book of the New Testament takes a dim view of universalism, the last one is equally grim in the picture it gives us of a black-and-white destiny? Remarkably enough, in the very context of one of these "all things" passages, "Behold, I make all things new," we read, "But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:5, 8 RSV).

It is not our intention to suggest that the theology and the biblical exegesis on which the doctrine of eternal hell is alleged to rest are not open to examination. Not all New Testament references to hell are crystal clear on their face. Nor is it forgotten that there are some evangelicals who hold that in the doctrine of "conditional immortality" there is a live biblical alternative to the view of hell as a conscious, unending exclusion from the gracious presence of God and the fellowship of those who enjoy the beatific vision.

But it is our intention to suggest that we may be guilty of a dismaying and dangerous triviality if we substitute that commodity sometimes called "common sense" or that other commodity deserving no other label than sentimentalism for the massive testimony of Holy Scripture.

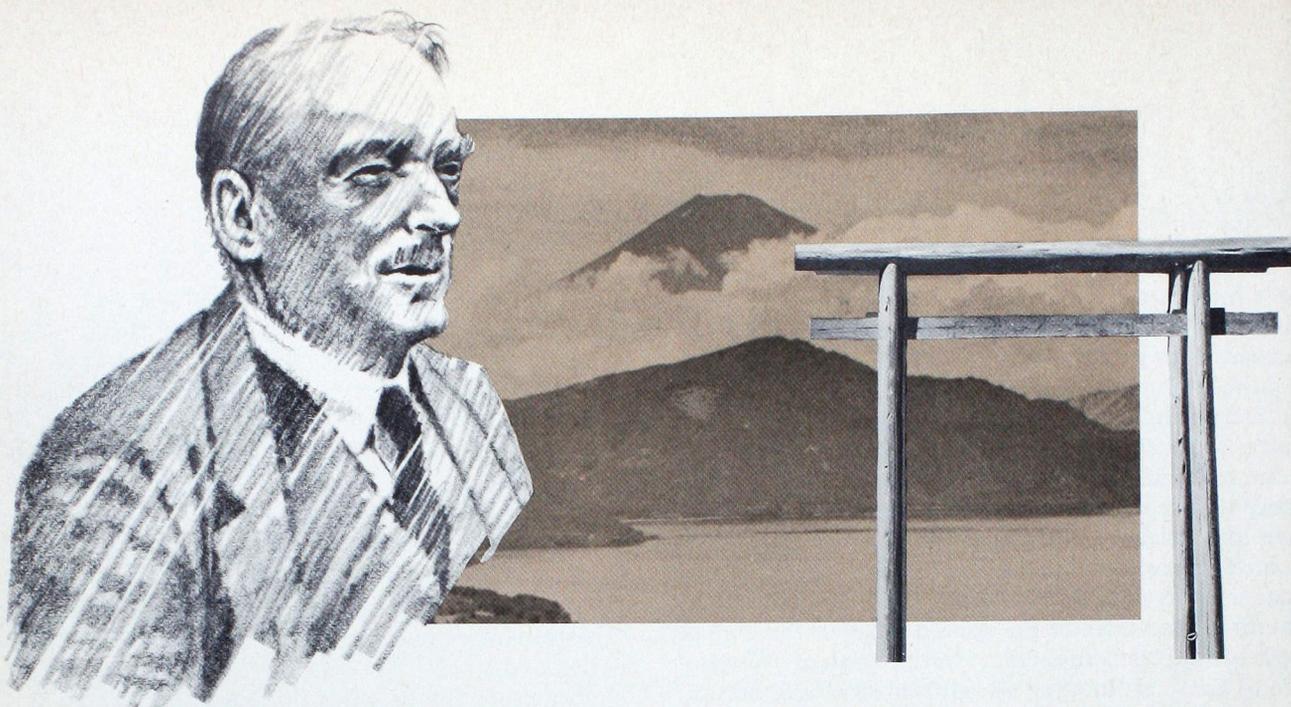
In so speaking we are not beating a dead horse. Universalism, neo-universalism, crypto-universalism—call it what one will—is very much a live issue. It has a bearing on evangelism, which means that it has relevance for missions. For, all in all, missions are in fact evangelism writ large, drawn out in global dimensions.

That universalism, or near-universalism, is helping to shape the thinking of missionary leaders here and there can hardly be doubted by anyone who has read the Strachan-Hayward debate in *The International Review of Missions*, or Dr. D. T. Niles' book *Done Upon the Earth*.

This is not to charge, as some have done with vigor, that either Dr. Hayward or Dr. Niles is committed to a universalist position. It is to suggest, however, that both men are in the throes of a theological wrestle over the whole question. The much-quoted Bishop J. A. T. Robinson, of *Honest To God* fame, has an earlier book called *In the End God*, in which he says: "As far as the final issue of God's purpose is concerned, there can be only one outcome. All things must be summed up in Christ because, in principle, all things already are. Hell is an ultimate impossibility because already there is no one outside Christ." Evangelism is bound to ask whether missionary spokesmen such as Hayward and Niles are not leading the way to this position.

The topic is one to which *World Vision Magazine* will return in future issues. Meanwhile it is our concern to point out that on the subject of destiny the Bible is a moon whose bright face we dare not use as a denial of its dark side.

P.S.R.



## Personality and Mission

By B. Godfrey Buxton

Barclay F. Buxton was six feet three inches tall and had red hair. What chance had he of gaining the confidence of the small, black-haired Japanese? Yet on occasion they would exclaim that he seemed just like one of them!

Ordained in the Church of England, he went to Japan at the age of 30 under the Church Missionary Society. In the early 1900s he became the first chairman of the Japan Evangelistic Band formed to extend, support and pray for the work in Japan. But his long-term influence on the Japanese people, through which thousands accepted Christ, was as much due to his manner as his message.

Some great preachers are noted for their effective Bible teaching while others are in themselves "manifestly epistles of Christ" who minister to the heart, in the Spirit of the living God. *Their whole personalities convey the message.* Such was the case with Barclay Buxton.

In this connection, it is interesting to contemplate the influence of our Lord's personality. In his presence the scribes and Pharisees, being convicted by their own consciences, departed one by one. Mary took a pound of costly ointment and anointed the feet of Jesus and wiped his feet with her hair. After examining Him, Pilate said, "I find no fault in him at all." When the centurion saw Him die, he glorified God saying, "Cer-

tainly this was a righteous man." Such was the influence of the *person* of the Lord Jesus.

Mission boards today seem to miss this point. Many of them no longer seem to expect God to make the kind of individual that brings others under conviction of sin, and moves them to accept Christ and live to the glory of God.

Instead, the spirit of our age, with its worship of education, makes missionary committees reach for diplomas and lists of degrees first before determining whether the applicant is truly a man of God. But which matters most on the field?

James Cuthbertson, a fellow missionary of Buxton's, once said that "Barclay Buxton had that sense of the presence of God which restrained one's tongue lest speech should sound merely inane, but with this he had a love and understanding which dissolved all barriers." A little girl once picked up a smooth pebble, stroked it lovingly, then ran over and pushed it onto the chair where Barclay Buxton was seated. He took it, wrote her name on it, and thereafter kept it on his desk. "The gift of a child is so precious," he said.

### Godly Personality Runs Deep

This influence is much more than a veneer of Christian mannerisms and evangelical phrases. It can only spring from the inner man. It involves an integrity of character imparted by God. God never meant us to settle down under *imputed* righteousness but to go on to enjoy *imparted* righteousness. This implies character impregnated by the Holy Spirit with the qualities of Christ Jesus our Lord. Christian personality results from the imparting of God's character to us.

B. Godfrey Buxton, youngest son of Barclay F. Buxton, is his father's biographer in the book *The Reward of Faith in the Life of Barclay F. Buxton*. For many years the younger Buxton was commandant of the Missionary Training Colony in Great Britain, a training center for pioneer missionaries.

## Personality Does Not Flaunt Itself

Paradoxically, it is the personality that does not flaunt itself that is truly effective. How does this come about? Perhaps Barclay Buxton's continual attention to the Scriptures is the clue. Rising early, he dressed and spent at least an hour reading the Bible and praying. Again at night he set aside time to be alone with God. He thought through what God gave him until he had it clearly in his mind. Then he wrote it down in his Bible.

From his arrival to his departure from Japan he would open up the Scriptures and study a verse, a chapter, or a book at a time. Finally his mind would focus on one phrase of the Scriptures that enabled his hearers to grasp easily what God had unfolded. In the many letters he received after his talks, it was significant that his name was seldom mentioned. The people would write, "God said to me..." After one of his Bible readings a friend said: "There was no emotion but such a stillness of soul and the almost awe-full sense of being quite alone with God."

## Etiquette With Love

In Japan great importance is attached to etiquette. To fail in etiquette is to be a barbarian. Fortunately, new missionaries do not arrive with a speaking knowledge of Japanese, so they have time to learn the language before exploring social relationships. Then, too, there is the covering grace of Christian love. As a new missionary, Buxton wrote, "It is blessed to find how the Holy Spirit supplies all one's need. People talk much of the etiquette of Japan and the difficulty of learning it. I have found that *love* is all that is needed. If you love people, your manners are not clumsy and, if they are different, the people will pass over it." Love for the Japanese carried him through those early days during which he was learning (and making mistakes in) Japanese etiquette. But love also made him eager to learn the Japanese way.

## The Desire To Communicate

Unless a missionary can communicate in the language of the people, he will not get very far. If he cannot understand the national it will soon be thought that he does not really care for the people. The man of vision will stick to his language study until he can talk freely with the people. Beware of the devil's whisperings, "Use an interpreter and get into the work." The missionary who drops his language study too early will likely do a shallow work.

Buxton and his party stuck to language study until they had a sound basis from which to develop fluency in their communication.

## Profitable Withdrawal: Not Possessiveness

Buxton learned from his Bible the principles of how to do the Lord's work and acted on them. They were geared to the policy, "He must increase, but I must decrease." Buxton's practices were essentially as follows:

Preach salvation through faith in Christ.

Show converts the need and the way of purity of heart and life.

Tell them of the Holy Spirit and his work.

Urge them to witness.

Appoint leaders.

Withdraw yourself, keeping fellowship by visits and letters to impart some further gift to the perfecting of their spiritual life.

Through these means Japanese churches which were reliant on God, not on missionaries, were built in many places. Buxton believed that the Holy Spirit could use Japanese nationals to better advantage among their own people than himself or other missionaries. This conviction sprang from principles he had observed in the Scriptures. The Japanese leaders who emerged supported his convictions for during the next 50 years they and their children became leading figures in the evangelical denominations and mission societies of Japan. At one time Buxton wrote: "Certain Japanese are already of a spiritual calibre that I feel it would be more suitable if I sat at their feet rather than they at mine."

## The Disciplined Life

Barclay Buxton urged Christians to lead disciplined lives whether they were in business or evangelistic work. This included discipline in Bible study and prayer, in tithing their money, in the use of their time, in keeping healthy by proper food and sleep and exercise. It also included the rigor of disciplined fellowship among Christians who differed from each other in many ways. This discipline was to equip them to carry responsibility. He then urged them to take their place on committees and to fulfill their responsibility by careful thought, work and judgment. All of these were the disciplines of his life, and his urgings for others came because of experience.

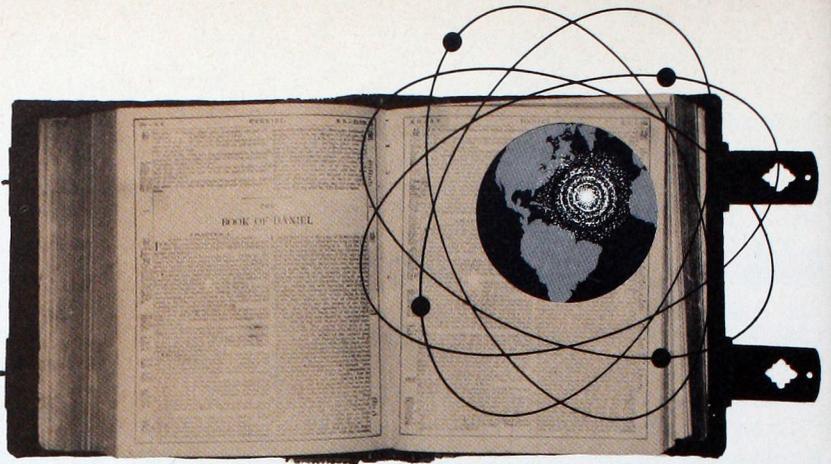
Identification with the people of the country was a primary concern of Barclay Buxton. He accompanied Japanese Christians to the villages, slept on the floors with them, taught by example to rise early for private prayer and Bible study. Living as a team, it was easy for members of the group to become irritated by the mannerisms and personalities of others, and by the differences of birth and education. Yet the experience was valuable.

On coastal ships, Buxton traveled in the same manner as the other passengers, sleeping on the floor among them, identifying himself with the Japanese people.

Costly? Embarrassing? Yes, but it resulted in God making both the missionary and Japanese co-workers "a polished shaft" for His use.

Barclay Buxton's life proved that the Holy Spirit offers to cleanse us, to mold us, to anoint us. It is not enough for actions to appear Christlike. They must stem from a Christlike person. The world and the church of God hungers to see and to follow such persons.

# ON BEING ANCIENT AND MODERN



By Michael Cassidy

If Christianity is to be successful in its mission there are two extremes to be avoided—that of being totally first century and obscurantist regarding contemporary insights, sciences and modes of communication, or of being so up to date that the foolishness of New Testament faith and outlook is forsaken. The former leads to irrelevant dogmatism; the latter to worldly pride. Of course we need the divine mean enunciated by Jesus. He said Christians were to be in the world, but not of it. This is the balance. It is not easy to achieve. Yet the Christian life seems to consist in large measure of making the attempt.

In the first place, confusion arises through the gap between biblical presuppositions and those of the modern world. The student who reads his Bible in the morning and then goes to his university lectures cannot but be aware of this fact. He finds it easy to develop a sort of schizophrenia, with one half of him loyally given to the Christian faith and its implications, while the other half is directed by secular thinking.

Secular thinking has several underlying assumptions which clash with the scriptural outlook. The first of these is that whatever is pragmatic or expedient is right. The Christian, however, is not a pragmatist in this sense. He insists that the Bible presents certain principles to govern our actions, even though the application of these may not always appear the fastest means of achieving desired ends. For him the New Testament ethic embraces means as well as ends.

## Commitment to Absolutes

For example, in many of the newly independent countries in Africa one sees the development of what one might call the "group" ethic. Whatever the group says is right; the majority becomes the norm. When this ethic invades any society the Christian may be put to the test. He has to rest forever under the judgment and control of the absolute ethic of Christ. Social

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*Michael Cassidy, born and reared in South Africa, studied at Cambridge University, England. Following his call to evangelism in Africa, he attended Fuller Theological Seminary, Pasadena, California. In 1960 he and four other seminarians formed African Enterprise, an evangelistic undertaking in South Africa.*

pragmatism is a blind guide to any nation or people. There must be commitment to absolutes.

A second secularist assumption is that absolute or universal truths are unknowable. Hence all things are relative, including morality. Whatever is done in sincerity, and which may tend towards some vague "good," can be justified. One is not answerable to any higher authority, let alone to an absolute God upon whose continuing grace one is dependent for every breath drawn and before whose judgment seat one will one day stand.

Many young people here in South Africa, as in the United States, are thrown for a loop by this ethical relativism. They don't know what, if anything, is right. Particularly in the area of sex mores there is authentic confusion. In one of our meetings, a girl who had made a commitment to Christ asked afterwards, "Must I now stop sleeping with my boy friend?" Twenty years ago the answer would have been self-evident. Now it is asked as a sincere question.

Related, of course, to the denial of absolutes is the denial of an afterlife and the whole dimension of the supernatural. This age is all that matters; this temporal citizenship is all that counts. Whatever is good for our own social system or our own group is good. The Christian idea of dual citizenship, both here and in heaven (Phil. 3:20), is considered primitive superstition or psychological projection. Yet Jesus called us into a kingdom which he specifically said was *not* of this world (John 18:36), though some of its blessings have reached back into this age and may be enjoyed here and now in the inner life (Luke 17:21). Thus, while the call on every side is to be patriotically minded, socially concerned, politically relevant (all of which are good and necessary), the Christian also has to seek *first* the kingdom of God (Matt. 6:33) and pray "Thy kingdom come" (Matt. 6:10). He must relate to two kingdoms, Caesar's and God's, but he knows his first allegiance, and others are to know it, too. He is related to the supernatural.

Regarding this question of the supernatural, South Africa is a special case. The supernatural is strange, remote, unreal, often non-existent to the white per-

son, but the average African has no problems with it. The supernatural is very real to him, all around him all the time. The reality of evil spirits, the power of the deceased ancestors and the witch doctor's magic need no intellectual buttressing; they are part of life. Therefore believing in the Resurrection is easy and natural. The problem is not with belief, but with heathen practices which are hard to forsake. With the white person it is quite another matter.

A fourth contemporary presupposition is that man is not too bad after all. In spite of two world wars, rising crime and divorce rates, increasing racial strife on every hand, it is still widely maintained that man has within him the regenerative powers, which, given a chance under some hypothetically proper conditions, will refashion society and build a new age of peace and prosperity.

Such a view, though hopelessly invalidated by reality, successfully sabotages the Christian Gospel. Where there is blindness to the reality of sin and to both its temporal and eternal consequences, there is little likelihood that men will admit that they are sinners in need of a Saviour. Who is interested in being saved from a fictitious problem?

In a recent student mission which we conducted in Durban, Natal, we met numerous students who claimed they had no sense of need. This was because they had little sense of sin or of their desperate dilemma in confronting a holy God, of whose standards they had no comprehension. More and more in our day it seems the message of the Law must be preached, so that men may understand the Gospel of Grace.

### **No Guilt Complex; Just Guilt**

The Christian is still called to proclaim the unpalatable fact that sin is no fiction (Rom. 3:23), guilt no illusion (Rom. 3:19), and neglect no escape (Heb. 2:3). Indeed sin is so serious that only in the death of the Son of God could expiation be found (Rom. 3:25). Man does not have a guilt complex; he is guilty. Forgiveness for the sin that brings this guilt is available in Christ. This is the Good News.

Contemporary thought also presupposes that the scientific method is the only method of knowing. What cannot be empirically demonstrated is either false or suspect. The exercise of faith is viewed as anachronistic. The Bible, however, asserts that faith is another authentic method of knowing — indeed the only method of knowing and pleasing God (Heb. 11:6). It is consequently not surprising that those with a scientific approach to God find their odyssey somewhat fruitless. True spiritual discovery is premised on right spiritual methods. God's integrity is in no way impugned if he cannot be found by the method he has not sanctioned. This, of course, is not to decry the validity of the scientific method for scientific purposes. But the Christian in a technological age has constantly to remind himself, and others, of the primacy and reasonableness of faith as a method of

knowing. He will not permit the secularist to dismiss the discoveries of faith simply because they are outside his experience.

### **The Primacy of Faith**

A university professor, converted in our Pietermaritzburg mission three years ago, said: "I made no spiritual discovery till I realized that even I, as a scientist, had to come to Christ *by faith!*"

In the struggle to be both ancient and modern it is evident that the Church has become more modern than ancient. There is more accommodation of the Church to the world than vice versa. Often the main intent of the Church is to be inoffensive to anyone. There is wide fascination with a simple, lowest common denominator religion which will not conflict with the modern secular mind. This sort of accommodation has infected the Church's theology, ethics and methods.

Theologically, accommodation is most manifest in the abandoning of authority. Modern man dislikes biblical authority, so the Church dares not speak authoritatively lest it lose modern man's approval. The prophetic, pristine authority of ministers who could say "thus saith the Lord" is conspicuously absent from most modern pulpits. An aspiring young missionary whom I recently met told me that in a theology lecture for missionary candidates the speaker asserted that the Bible had no more authority than the *Reader's Digest*. Ironically, this accommodation to modern preferences and fashions by the Church involves a desperate price, namely the loss of its audience.

Some ministers wonder why they are making so little impact on their communities, especially on youth. It is not that young people are not seeking, or spiritually hungry; it is simply that all the ministerial "ifs" and "buts" which now surround the Bible present such a chaotic patchwork of uncertainty and irrationality that other ideological options remain attractive by comparison. With the loss of biblical authority the Resurrection is no longer history, Jesus no longer divine, his death no longer vicarious, and his return no longer credible. As for man, he is no longer sinful or responsible. His guilt is not actual, but neurotic; and his salvation is no longer dependent upon anything more than healthy mental attitudes. The Gospel is found in sociological benevolence, civil rights, the work of the United Nations and, of course, in keeping the faithful amused.

### **Creeping Accommodation**

In the field of ethics also there is Christian accommodation and capitulation on every hand. Responsible theologians in respectable universities open the doors for pre-marital sex and then wonder why stability in the home is virtually a thing of the past. In England, teenage vandalism, immorality, and a round-the-clock obsession with a cacophonous music all laugh in the

*Continued on page twenty-two*

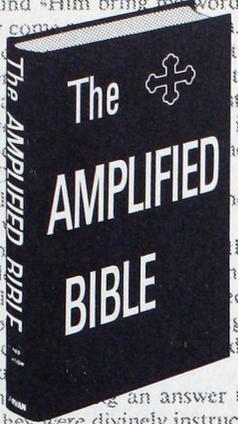
saying, Go and search out the Child carefully and diligently, and when you have found Him bring me word, that I too may come.

9 When they were in the king's house, the king said to them, "Bring the star which has appeared in its rising and you shall bring it here to me."

10 When they were there, they were thrilled and glorified.

11 And when they saw the star, they rejoiced with exceeding joy. Then they fell on their faces and presented to him their gifts, and he rejoiced in them and frank-

12 And when he had answered to their asking, they were divinely instructed and warned in a dream not to go back to Herod; so they departed to their own



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QUOTE



UNQUOTE



### Two Thirds Have Yet To Hear

Ride on a crowded Tokyo commuter train so crammed with people you literally have breathing room only. Walk down a Hong Kong street and see the towering apartment complexes rising skyward overnight while in their shadows scores of thousands of refugees from Communist China hover in tottering shacks unfit for chicken coops in the States.

Bounce by jeep over a North Indian countryside and count literally thousands of villages filled with men, women and children . . . mostly children. Walk down a Calcutta back street at night and see thousands of people eating and sleeping in the street with no place to get out of the weather. Step over scores of bodies huddled together for warmth from the evening coolness . . . and you will know that there really are three billion souls in this old world.

The vast majority of these souls live in pagan darkness without any knowledge whatsoever of the saving grace of God. Gone are the beautiful, majestic steeples pointing heavenward in nearly every American community. Gone is the Christian culture handed down by our forefathers and nurtured by our parents. Knowledge of God? India has 330 million gods made of wood, stone, metal, or paper. A Hindu turned to me and said, "You are a god. Everything is a god to us."

And while pugy music continues late into the night, you lie awake and admit that it is unmistakably true . . . two thirds of the world's people have never heard the Gospel for even the first time. —Editorial from *Heartbeat*, March 1965.

### Universalism and Evangelism

In this century, for the first time in Protestant history, missionary leaders as well as theologians in the major denominations are giving impetus to the theory of universalism.

It is a very radical challenge indeed that the universalists throw out to the orthodox. Universalists claim that they alone do justice to the reality of the love of God and the victory of the cross. Belief in any form of the doctrine of eternal loss or eternal punishment, they say, makes God a failure; indeed, some

will go so far as to say that it makes Him a devil.

If this is being said, we simply cannot ignore it.

What are the implications of universalism?

If all men will be saved, the urgency of evangelism is taken away. It becomes possible to argue that other ways of loving your neighbor are more important than seeking first and foremost to win him to faith in the Lord Jesus Christ. So it becomes very easy to move away from the gospel of conversion to a social gospel.

—James I. Packer, "All Men Won't Be Saved," *Eternity*, November 1965.

### Practice and Proclamation

The language of deeds is a language which men in a secular, urbanized world can understand; which they themselves can articulate. And it is the mission of the Churches to bring men to see that this is likewise the basic form in which the gospel of Christ is to be proclaimed—the gospel which calls for their decision, commitment, and devotion through repentance and faith in Jesus Christ. For was it not God the Father Himself who set the pattern of declaring His love with a deed—His saving deed in the gift of Jesus Christ to the world?

Only as the Churches demonstrate a realizable faith—practicing the gospel now as well as proclaiming it—will they be able to command first of all the ear and then hopefully the heart of the uncommitted in our urbanized and technological society.

—Jessie Jai McNeil, *Mission in Metropolitan*, William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1965.

"How long will it be before the Christianization of the United States is finished and the persecution of your black people there will cease?" an African Baptist student asked me. This was a most embarrassing question; yet its validity I could not challenge.

—Eric H. Clark, Kenya

*The world is a jungle of religion, but the world needs a living Christ.*

—Baker J. Cauthen



Photo by Harold M. Lambert Studios

# TODAY'S TEENS AND MISSIONS

By Ted W. Engstrom

The newest market recognized by businessmen in the United States is the segment of our population between the ages of 13 and 20. The country's 28 million youngsters in this age group spent approximately \$24.5 billion in 1964. In one year they buy half the records, eat one and a half million tons of ice cream and acquire six million new wristwatches. But their actual purchases are considered secondary. The reason businessmen appeal to the youth market is because, as one executive said, "Now is the time to buy loyalty."

FBI head J. Edgar Hoover has repeatedly stated, "Youth is our greatest asset and potential!" This is a truth which the Church must grasp and use to the advancement of the Gospel. We must reach teens, and the younger teens at that, for the missionary program and task. It is when one is young that he makes his important lifetime decisions.

Careful analyses indicate that most conversion experiences occur during childhood, with an estimated 85 percent of these occurring between five and 16 years of age.

We are likewise becoming increasingly aware that not only conversion but life decisions are made at an early age. Young boys are often heard to say, "I want to be a policeman when I grow up," or "I want to be a doctor." It is just as reasonable to believe that if they hear of missionaries and their activities for Christ many more boys will be saying, "I want to be a missionary." We dare not wait until other life plans have been made before presenting overseas ministries as a challenge for life-service.

## In College: Conservation

Many Christian leaders are becoming increasingly aware of the vital need to challenge teen-agers for life-service decisions. Some time ago my friend, Dr. C. Stacey Woods, international secretary for Inter-Varsity Christian Fellowship, told me that he felt it was much more difficult to challenge college students for Christian service; practically all that could be done with them, he said, was to seek to conserve such decisions as had been made during their teens and early years.

In a recent survey conducted by the Rev. J. O. Percy, general secretary of the Interdenominational Foreign Missions Association, 709 missionaries reported the following statistics: 16.3 percent received their call as a child, 45.6 percent received their call as teen-agers and 38.1 percent as adults, making a total of 61.9 percent who received the call when they were teen-agers or younger.

This challenging fact is backed by Scripture. Throughout history God has often called men at an early age.

King Uzziah was only 16 when he was put upon the throne of Judah. And while reigning as king may be considered secular service, it shows that boys have the potential to make life-shaping decisions. King Uzziah

*Dr. Ted W. Engstrom is executive vice president of World Vision, Inc., and executive editor of World Vision Magazine.*

ruled Judah for 52 years, of which, most of that time, "He did that which was right in the sight of the Lord" (II Chron. 26:1-3).

Among those who are well known for having been called early to the Lord's service is David, the youngest of Jesse's sons, who was tending sheep when anointed to be king (I Sam. 16:11). Young Timothy was led into the Christian ministry by the Apostle Paul and Paul wrote two of his epistles to him. He was one who "from infancy" had known the sacred Scriptures (II Tim. 3:15). Another man who served God from his youth was Daniel. He was a young boy "without defects," probably a teen-ager when he took his stand not to eat food which had been sacrificed to idols (Dan. 1:4).

When Jeremiah the prophet was called of God, he answered, "I am but a child" (Jer. 1:6). The Hebrew word *na'ar* which was used may refer to anyone from three months to 40 years of age, but the fact that Jeremiah called himself a child, or unlearned one, allows us to presume that he was young when the call of God came to him.

Modern records continue to remind us of the need to challenge youth to serve God. In the Percy survey mentioned previously, 14.5 percent of the missionaries questioned stated that they had received an indelible impression of the mission field while still children.

### Historical Proof

Also, missionary biographies show that most missionaries were converted during childhood and innumerable were called of the Lord in their teens and early twenties. Dr. Jessie McDonald served in China for 38 years under the China Inland Mission. She doesn't remember when she first believed in Christ as Saviour, but when she was eight years old she went with her mother to a Chinese mission connected with the Presbyterian Church in Vancouver, B.C. She became aware of an entire nation with meager knowledge of Christ, and resolved, "I will go and tell them about Jesus."

Fredrik Franson became the founder of The Evangelical Alliance Mission, serving as a missionary throughout the world. He, too, was eight years old when he heard the call of God to bring the Gospel to those without Christ.

Dan Crawford, missionary to Katanga Province in today's Congo, translated the entire Bible into Luba-Sanga and challenged the Christian world with his book *Thinking Black*. He was only 19 when he dedicated his life to "go into all the world."

No doubt the increased need to challenge prospective missionaries in their teens or sooner is part of the stepped-up pace of our age. More and more demands are being made on youngsters. They are being encouraged to "go steady" younger. They are marrying younger. They are being taught foreign languages younger. Toys are designed to stimulate children's imaginations so that they will consider careers earlier.

We in the Church must likewise present missions and the call of God for service to them at an early age.

A study of programs presented to youth shows that they often deal with youth problems but give little or minor presentation of the cause of missions. Perhaps one lesson in a quarter deals with the general subject of "Serving God," but without emphasis on the unfinished missionary task. Yet missions was the great emphasis of our blessed Lord. When He gave His disciples one last command, He said, "Go ye."

In the Percy survey it was pointed out that while 39.1 percent of the respondents were challenged at church, 58 percent said they received their call through a missionary and only 8 percent through the pastor. This possibly points up a further weakness. Either pastors must become more missionary-minded and present the challenge themselves; or, being missionary-minded, they must be careful to have a strong missionary program in the church, including a constant flow of missionary speakers.

Young people are awaiting a challenge bigger than themselves. As Billy Graham has so often said, "Today's teens are looking for a song to sing, a creed to believe, a flag to follow." There is no call higher or nobler, no career more rewarding, no ministry more significant than serving Jesus Christ in overseas missionary activity. The call is for sacrifice; many times it is for suffering—and even death—but how blessed to present young people with the call for commitment which demands their everything—and is linked to eternity.

### Relevance of Gospel

Today's teens need to hear this call!

As we consider making this appeal to juniors and teen-agers, careful thought must be given to present the challenge of missions in a suitable and interesting way. Seek to keep your young people constantly exposed to the challenge and significance of missions for our day. Help them to realize the relevance of the call of God for world evangelism now.

In order to do this, several suggestions might be in order. Have missionaries address your church youth at every opportunity. If the missionary is not particularly gifted in communicating with young people, use the technique of an interview. In this way you can draw from him the information and challenge your young people should have. On such occasions you might suggest that the guest missionary wear the national dress of the country in which he works. Suggest that he bring items of interest from his area of service which will intrigue the young folks—and will draw out their questions.

Also, invite furloughed missionaries—or missionary candidates—into your home. Let the kids get to know them!

Encourage youth groups to "adopt" a missionary

*Continued on page twenty-two*



# Asia's Cultural Challenge

By Lit-sen Chang

THE contest in the East between Christianity and the non-Christian religions is today both unavoidable and sharp. One scholar asserts that the gulf between these forces is wider and deeper than that between the Communist and non-Communist worlds. Thus our Christian response to the resurgence of paganism is of the utmost importance for the future of our faith as well as the destiny of mankind.

History teaches that a change of religious belief on the part of an entire people is not merely the result of religious and moral persuasion. After centuries of labor in the Orient, Christianity has, as it were, "compassed land and sea to make one proselyte"; but it has failed to penetrate into the deep layers of the minds of its neighbors on the other side of the world. As Hendrick Kraemer pointed out, the four oriental civilizations have manifested a remarkable toughness, a self-consciousness and a consistent tendency

to remain true to their original types.

India and China especially have long been the strongholds of systems of philosophy and religion which have spoiled millions of souls and deceived many minds.

Charles Hodge observed that Hindus are a highly intellectual race. Their language and literature are on a par with those of ancient Greece and Rome. Nearly 3,000 years ago their philosophers anticipated the highest results reached by Schelling and Hegel. Hindu philosophy occupies an important position in the history of thought. The Rig-Veda is older than the Old Testament, the Upanishads antedate Plato, and the Vedanta exerts worldwide influence.

China boasts 5,000 years of civilization. In writing about China, Leibnitz said that although the West was superior in such areas as mathematics, astronomy and logic, China surpassed the West in the ordering of life and

morals. When the *Sacred Books of the East* were published in Europe, philosophers there burst into exclamations of admiration. The religious heritage of the Orient is too deeply rooted to be easily brushed aside.

## The Intellectual Problem

To complicate the problem, our modern world is dominated by ideas which ignore the Gospel and make it seem irrelevant. This fact not only hinders the acceptance of Christianity; it often prevents Christianity from even getting a fair hearing. To a very large extent the students of secular universities are not Christians. As students they are expected to have questioning minds, but popular thought on the average university campus is either profoundly antagonistic to Christianity or out of touch with it. Thus the chief obstacle to saving faith today lies in the sphere of the intellect. Unfortunately, our labor in this sphere has been neglected

as we have turned to less arduous tasks. The Church is now reaping the fruit of her indolence and must do battle to survive.

It is possible to win souls through a frontal attack by merely stirring up emotion. It is far more difficult to reach the thoughtful than it is the unthinking. Of course, God by supernatural power may overcome intellectual obstacles. But J. Gresham Machen has well pointed out that this happens very seldom and that divine power is generally exerted by appeal to the intellect. There must be intellectual labor as well as religious emotion.

The Christian mission is not only religious, it is also cultural. We need a thorough knowledge of the whole issue in order to accomplish our task. There were good reasons why Paul was chosen when the Gospel was to be proclaimed to heathen races. We might well emulate his example as he disputed with the Jews and contended with philosophers of the Epicureans and Stoics. (Cf. Acts 17:16-31.)

#### **Adapting the Message**

Several years ago a veteran missionary confessed that during all the years of his labor in China, he had been out of touch with the Chinese culture and religion. He awakened to this fact through the challenge of a Buddhist priest, who stressed that he ought to know China and its religious life if he expected to bring Christianity to such an ancient culture. Although Christian missions have brought many Chinese into the Church, Christianity has only touched the surface of the Chinese mind.

In Chinese tradition, the intellectual class holds the key position in developments of a spiritual nature. The discussions and opinions of this class tend to determine the future religious and spiritual pattern of the whole of the Chinese people. The so-called anti-religious movements of the past were strong proof of the tremendous influence of intellectual leaders upon the religious attitude and life of China. One of the chief reasons for the success of Buddhism in China was its cultural and doctrinal penetration: it reached the most thoughtful intellect; it penetrated deep into the Chinese mind. The reason for our failure as Christians is lack of theological penetration. It is little wonder, then, that China's intellectual leaders claim that Christianity belongs intrinsically to the West, that it is good only for a people with no cultural life

of its own, not for the true Chinese.

#### **Studies of Comparatives**

Unfortunately the Church has usually considered study of world religions to be relatively unimportant, and has been just as apathetic toward any serious study of a strategy of missions for the Orient. In vacating these fields of study, evangelicals have left them open to the designs of Satan. We do not deny the significant achievements made in the past by evangelical missionaries. But we need new insight to discover our failures, and the courage to confess them. The program of Christian missions has shown insufficient knowledge of the non-Christian religions and of the peoples and cultures of the Orient. This has resulted in a lack of theological penetration. Emphasis has been placed upon externals—upon activity at the expense of internalization.

The study of non-Christian religions has too long been in the hands of non-evangelical scholars who have emphasized the similarities between Christianity and the non-Christian religions rather than emphasizing the uniqueness of the Christian faith.

#### **Christ the Only Way**

One theological commission avows that the Christian religion is not the only avenue of approach to God. Their plea is for a common search for truth, recognizing that there is good and bad in each religion, including Christianity. In Hocking's book, *The Coming World Civilization*, the main thesis is that Christianity need not replace other religions. Other religions may continue to exist within the framework of a world view which will be "Christian" in substance. Some scholars, including Paul Tillich, hold the view that the "Christian Church is latently present in paganism," and that there is "one divine truth in all religions." They set aside the finality of Jesus Christ and condemn Peter as over-zealous when he made the statement recorded in Acts 4:12. Such an approach is not only contrary to the Gospel but is destructive to the faith. It reduces Christianity to the level of non-Christian religions and forces the Oriental to wonder why he should give up his own faith to embrace Christianity.

Herman Bavinck points out that such religions as Buddhism, Confucianism and Mohammedanism could remain even if the persons associated with their origin were to be forgotten

or relegated to minor roles, but that Christ is, as it were, Christianity itself. He does not point the way to salvation; He is the way. He is God Himself.

It is the urgent task of Christian leaders to make this distinction known and to exhort men everywhere to embrace the one true religion. Our strategy of missions can only be effective and creative as it emphasizes the uniqueness of Christian faith as the basis on which to unite this divided world into a spiritual unity in Christ. For we believe "that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:10).

The Communists believe that the shortest way to conquer the world is through Peking and Calcutta. In other words, the key is Asia. Communism, as a new pagan religion, has begun to fill the spiritual vacuum in the East. Nearly half of the world's people are bewildered by its false light. In the words of Professor Kraemer: "There is one point of crucial importance to be kept in mind in regard to China. Nobody will deny that China will be one of the classic places in the world where Christianity and Humanism will have their second eventful encounter—the first being that with the Greek and Roman Humanism."

#### **Asia Can Be Won**

Christian missions must come into intellectual encounter with the false philosophies and religions of the East. To send missionaries to the Orient is not enough; we must send *learned* missionaries, men who will be able to come to grips with viewpoints which are deeply imbedded in Oriental culture and ably defended by its leaders.

After his recent evangelistic trip to the Orient, Billy Graham said, "Half the world is gone." But, he added, "Asia can be won." Although there is a resurgence of Asian religions, of ancient viewpoints and nationalism, there is also a political and social flux. If Christians can cope with this opportunity, barriers to the Gospel which are deeply rooted in the Oriental culture can be removed. Moreover, the Christian serves a sovereign God, and the Great Commission holds for our day.

The hour has come for a second front to be formed in our spiritual warfare in the Orient. |||

# BREAK WITH

# TRADITIONS

## PART II

**By Thomas Houston**

*In Part I, the author pointed out that Christianity in Africa is understood in terms of denominational churches transplanted from Western culture. Because these denominations are non-African in origin he questioned whether they should continue to exist in their present form in Africa. Tracing the results of the Protestant Reformation, Houston pointed out that the traditional denominations developed as national expressions of Protestantism. He urged the African church to reevaluate the alien traditions which have been imposed upon it and to develop an African church to minister to Africa in African ways. He then goes on to raise the question:*

**W**HAT will this reevaluation mean? That we cannot yet answer. The African Church must answer that question, and it will take time. Meanwhile, however, though we have no final answers we do have questions that will show that the issue is not without substance. Let us look candidly at the churches as we know them, in the light of the Bible.

### Questions on the Ministry

There were bishops in the New Testament church. In many denominations today there are none, or at least the term is not used. Is it right for these denominations to deprive Africa of bishops? Again, some churches have bishops whose status is far removed from that of New Testament bishops. The idea of archbishops, cardinals, vicars-general or popes has no basis either in the letter or the spirit of the New Testament!

---

*Thomas Houston has been pastor of the Nairobi Baptist Church, Nairobi, Kenya, since 1959. He served two years as Honorary Chaplain of the University College in Nairobi. Through conference work he has had opportunity to be in contact with almost every denominational and missionary society in East Africa.*

With regard to the ministry, where in the New Testament is there clear evidence of the doctrine of apostolic succession in any of its various interpretations? Too much time, money and energy are spent on calculating the validity of ministries by what is, after all, a traditional and artificial standard rather than a scriptural test.

Fundamental to the whole question of the ministry is the question, "Where in the New Testament is to be found the concept of Christian ministers as priests?"—a class set apart to mediate between God and man. Is not sacerdotalism a denial of some of the most fundamental truths of the Atonement? And furthermore, is it not doubly so in a context where priestly functions are inseparably associated with blood sacrifice? Does it not deny the whole argument of the Epistle to the Hebrews? Is it right to separate clergy from laity by distinctions of dress which are so far removed from New Testament teaching and so damaging to the life of the Church?

### Questions on Church Government

There are three main views on Church government:

1. *Episcopal*. This is a system of hier-

archy where ultimate power rests with a bishop, archbishop or pope. Latour-ette, the church historian, has said that this system which had its origin in the Roman church reflects more of the provincial administration in the Roman Empire than any church pattern in the New Testament. Why should something that suited the political realities of the early centuries and which developed into a hidebound tradition be transplanted and imposed on a very different Africa? Should not Africa have opportunity to work out the "servant" principle of the New Testament ministry in a way that suits her local needs instead of being encumbered with all the accouterments of foreign traditions that suit her about as well as Saul's armor did David?

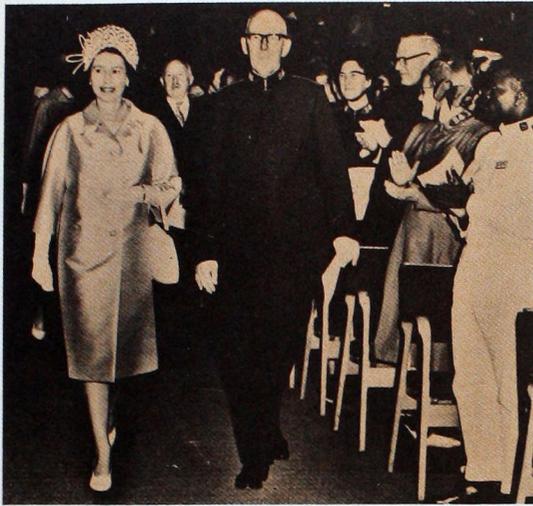
2. *Presbyterian*. This is an oligarchic form of government corresponding to the incipient democracy of the 16th century in Switzerland and Scotland.

3. *Congregational*. This is a form of completely democratic government that arose later than Presbyterianism, and has flourished in the democratic setting of the U.S.A.

The same question can be asked of

*Continued on page twenty-four*

# 1965 Events That Shaped The World of Religion



**JANUARY**—The Salvation Army began its Centennial Year in January 1965. At famous Albert Hall, London, England, H.M. Queen Elizabeth took part in one of the many celebrations around the world marking the observance.

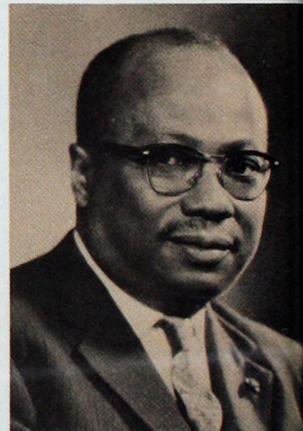


Photo by Latin American Mission

**FEBRUARY**—Dr. R. Kenneth Strachan, director of the Latin America Mission, a missionary statesman and originator of Evangelism-in-Depth, died in Pasadena, Calif.



**MAY**—Here is a portion of the large audience which crowded the city's Forum during the Billy Graham Crusade in Copenhagen, Denmark. Opposition from "beatnik" groups served only to draw the crowds. As one team member put it, "The devil overplayed his hand!"

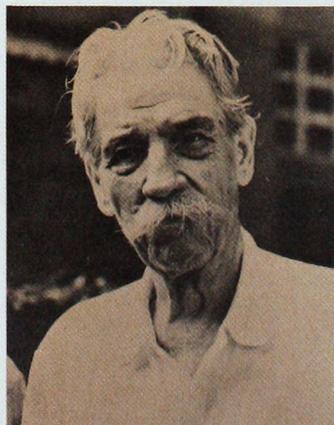


**JUNE**—Elected to the presidency of Baptist World Alliance for 1965-66, Liberian Vice-President Dr. William Tolbert, Jr., a long-time Baptist layman.

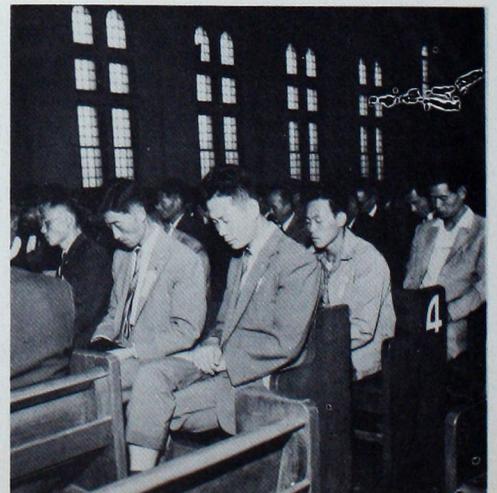
Photo by Keystone Press



**AUGUST**—President Nassar of the United Arab Republic is seen greeting the patriarch of the Coptic Orthodox Church in Egypt. "Islam recognizes Christians as brothers in religion and brothers in God," Nassar said at a meeting which hailed "the union of the Cross and the Crescent."



**SEPTEMBER**—World-famous Dr. Albert Schweitzer died in his jungle hospital in Africa at the age of 90. He was buried on a hillside overlooking the hospital compound.



**OCTOBER**—Nearly a thousand rural pastors attended the World Vision Pastors' Conference at the Young Nak Church, Seoul, Korea. Principal speakers were Dr. Jose Fajardo of Colombia, S.A., Dr. Bob Pierce and Dr. Paul



**CH**—As the tempo of the war increases, churches and mission organizations continue to try to meet the needs of the people in Viet Nam. Groups at work there include World Vision, Inc., The Christian Missionary Alliance, Pocket Testament League, Mennonite Central Committee, Wycliffe Bible Translators and others.



**APRIL**—Two American missionaries, Dr. Herbert Caudill and his son-in-law, the Rev. James D. Fite, were jailed in Cuba together with a number of Baptist nationals on trumped-up charges of espionage. The two men were on the faculty of the Cuban Baptist Theological Institute at the time of their arrest.



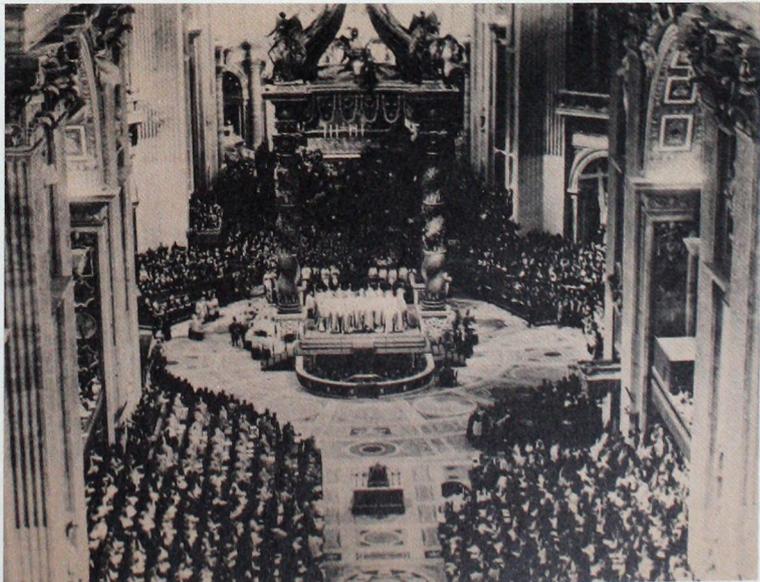
**JULY**—Tension increased in Indonesia. President Sukarno, having pulled his nation out of the United Nations, was in the midst of delicate diplomatic maneuvers. Meanwhile, he was facing internal threats to his government. All this raised questions about the future of missions in Indonesia.

*Photo by Wide World Photos*



**NOVEMBER**—Capt. Ian Smith is leader of the Rhodesian white minority which issued a unilateral

*Photo by Religious News Service*



**DECEMBER**—The fourth session of Vatican II ended in St. Peter's Basilica, Rome. More than 80 Protestant and Orthodox churches were represented at the conclave by either delegates or guest observers.

# globe at a glance

## Consultation Studies Church's Healing Role

At a consultation on "The Healing Ministry in the Mission of the Church," held in Tübingen, Germany, in 1964, plans were laid for an ecumenical study of issues facing medical missions.

In a report on the consultation in *World Mission Newsletter* published by the Division of World Mission and Evangelism of the World Council of Churches, James McGilvary outlined some of the problems faced by medical missions.

"Historically, the Church has ministered to the sick wherever she saw appalling need. This pattern is being repeated in the developing countries of the world," McGilvary wrote. "At the same time a number of secular agencies are meeting this need. What, then, is the uniqueness of service which the Church by her very nature can render?"

McGilvary said that the Tübingen consultation reminded Christians that the imperative to heal was laid upon all disciples. He gave two examples of the "healing Church" which he has seen since the consultation.

One small English parish has become a "therapeutic community," he said, "visiting the sick, counseling with those on the threshold of a broken marriage, making evident their deep and loving concern for all in need." McGilvary went on to say, "These are ordinary members of the church, not clergy nor specialists employed for this task."

His second example came from Central Africa where a small village church sends out its members in search of the maimed, blind and sick. They bring these people to the church's hospital, pay for their care and house their relatives in their homes while the patients undergo treatment. Asked why they do

**LONDON**—The United Bible Societies expect a combined deficit of more than \$6 million in 1966. The sum represents the anticipated gap between expenditure and income in 120 countries in which proceeds of Bible sales and local collections are insufficient to meet the cost of the work. There are 23 affiliated groups in the United Bible Societies.

**SYDNEY**—Ten thousand laymen have been trained for leadership roles in the 1966 Church and Life Movement of the

Australian Council of Churches. The program is designed to equip people for Christian living in their daily work, leisure, community and home.

**GENEVA**—The World Council of Churches' Division of Inter-Church Aid, Refugee and World Service has requested \$500,000 to help churches in India and Pakistan provide relief for civilian war victims.

**AUSTIN**—Plans are under way for a Hispanic-American Institute at Austin

this, they replied "that a Christian is expected to love his neighbor."

McGilvary called for follow-up discussion of the issue between medical and church leaders.

## Dr. Hendrik Kraemer Dies At Netherlands Home

Dr. Hendrik Kraemer, one of the great missionary statesmen and strategists and a pioneer in the ecumenical movement, died at Driebergen, Netherlands in November at the age of 77.

Dr. Kraemer was the first director of the Ecumenical Institute of the World Council of Churches at Bossey, near Geneva, a post from which he retired in 1955.

A scholar of Oriental languages and religions, he spent the early part of his ministry working in Java where he translated the Bible and other Christian literature into indigenous languages. On the basis of this experience he wrote *The Christian Message in a Non-Christian World*, a volume which has been called "the most widely praised missionary book of our time."

## Christian Medical Society Sends Aid to Dominican

The Christian Medical Society, through its Medical Assistance Program (MAP), has sent medical and health aid and medical personnel to the Dominican Republic since the revolution there.

J. Raymond Knighton, executive director of CMS, reported that three doctors and four medical students have spent seven months in the country, working with and training Dominican medical personnel.

Other aid to the country included 37 tons of intravenous fluids; five tons of vitamins and antibiotics; 600,000 doses of cattle vaccine; and 400,000 pounds

of poisoned wheat to combat rats which annually destroy up to 20 percent of the country's agricultural production.

Knighton also reported that, working through MAP, the Free Methodist Church has agreed to set up and operate a school for nurses in Santiago.

## Service Marks Burmese Methodist Autonomy

Protestant and Roman Catholic church leaders attended a service in Rangoon recently marking the autonomy of the Methodist Church of the Union of Burma (Lower Burma) and the consecration of the church's first bishop.

Independence for the Burmese Methodist Church was authorized by the 1964 General Conference of the Methodist Church in the U.S. Previously the body had been the Burma Annual Conference under the jurisdiction of Bishop Hobart B. Amstutz, head of the Methodist Southeastern Asia Central Conference.

The Rev. Lim Si Sin, the first national of Burma to hold the post, was consecrated bishop of the church by Bishop Amstutz.

The Burma Methodist Church will continue to have fraternal ties with the American Methodist Church, and is retaining the services of the five U.S. missionaries in the country.

## Japanese Churches Urged To Send More Missionaries Abroad

The Rev. Y. Ichikawa, an official of the foreign missions department of the United Church of Christ in Japan, has urged Japanese churches to expand their program of foreign missions.

Speaking to a group of 40 Japanese and overseas Christian leaders at a conference on world mission and evangelism sponsored by the National Christian Council of Japan, Ichikawa said

(Texas) Presbyterian Theological Seminary to serve as a research-training center for Protestant leaders working with Anglo-Latin American cultures in the United States.

ASHVILLE—The Board of Foreign Missions of the Free Will Baptist Church has reactivated its Cuban Emergency Relief Fund (CERF) to help meet needs created by the new influx of Cuban exiles into the United States.

That Japanese missionaries could be especially effective in Southeast Asia and Africa "where we can take some advantage of being non-white and not having been born Christians."

#### Methodists Study New Ways to Present Missions

The Methodist Interboard Committee on Missionary Education has begun research for new and creative ways for Methodist congregations to study the mission of the Church and missions in articular.

The search will encompass how mission study can be emphasized in a local church at times other than January, which is traditionally regarded as "missions month" in many churches, and how all age groups in the congregation can be reached more effectively.

#### Gospel Films Releases 'Paul Carlson Story'

"The Paul Carlson Story," a film depicting the life and death of the missionary doctor killed in Congo in November 1964 has been released by Gospel Films, Inc.

The color, 53-minute, 16 mm. film tells Dr. Carlson's story through pictures and interviews with family, friends, colleagues and a U.S. government official.

The film was produced by the Evangelical Covenant Church of America, the church under which the doctor served.

#### Africa Inland Mission Opens Congo Stations

Africa Inland Mission workers are beginning to return to their posts in Congo following a survey trip by the mission director and field leaders.

The Rev. Sidney Langford, AIM director, and other mission leaders, reported that missionaries are badly

LAGOS—The Sudan Interior Mission will close its 50-year-old printing facility here in April and produce its publications in commercial printing plants. One of its publications is "African Challenge" with a 42,500 circulation.

NEW YORK—The eight religious pavilions at the World's Fair recorded a combined attendance of 43 million visitors during the two seasons of the fair.

BUENOS AIRES—The Rev. and Mrs. Moacir Jordão de Oliveira have been

needed and wanted at their former posts.

Over 100 AIM missionaries had to be evacuated when their missions were caught in the rebel sweep. Not one AIM missionary lost his life during the rebellion.

#### Mennonites Report Renewal In Congo Church

African Mennonite Christians in the Kwilu Province of Congo recently requested students from the theological school at Kandala to hold two weeks of services so they could get rid of their "burden of guilt."

Many Christians had joined the *Jeunesse* (rebel) movement, even betraying fellow Christians.

In one area where meetings were held an African teacher reported, "People were so burdened with guilt there was bitter weeping. Christian workers would weep with those who confessed—people had fallen so deeply. Private and public confessions were solicited and given."

Mennonite workers have not returned to the Kwilu but are waiting for the time when the area is safe. African teachers living in the area are opening primary schools. Funds are being made available for repairing mission buildings.

#### Friends Develop New Mission Literature Arm

The Friends of Oregon Yearly Meeting have established Friends Literature Service (FMLS) as its official literature arm extended to its mission fields.

The service will have three purposes: 1. To create and produce Friends material in Spanish and Aymara and literature for Korean work carried on in the Pacific Northwest. 2. To give service through cataloging current Spanish and Aymara titles of Friends literature,

assigned as missionaries to this Argentina city by the Board of Foreign Missions of the Presbyterian Church of Brazil. Four Brazilian Presbyterians already serve in Chile, one in Venezuela.

WASHINGTON — The Christian Service Corps, "the Church's Peace Corps," has set up headquarters at 1501 11th Street in the U. S. capital. It will recruit, train and channel Christians through denominational and independent mission boards for two-year terms.

establishing a tract club and news exchange and providing technical assistance to missionary literature personnel. 3. To promote the Friends expanding literature program at conferences, Sunday schools and local churches.

#### Southern Baptists To Spend \$17.5 Million Overseas

The Southern Baptist Mission Board recently adopted a 1966 budget of \$25,282,525.55. Of that amount, \$17,558,058.55 will be spent overseas.

The board budgeted \$5,800,000 for capital purposes and \$1,924,494 for administration, missionary education and promotion and other expenses related to maintaining headquarters and keeping Southern Baptists informed of their overseas enterprises.

#### People Make the News

■ Mrs. J. Woodrow Fuller, Dallas, Texas, was recently named second vice president of the Southern Baptist Foreign Mission Board. She is the first woman to be an officer of the board.

■ President V. S. Tubman, of Liberia, ordered flags at half mast and all offices and schools closed on the day retired Episcopal Bishop Bravid Washington Harris of Liberia was buried in Arlington Cemetery, Virginia. The late Bishop Harris had served as missionary bishop of Liberia from 1945.

■ The Rev. Everett F. Swanson, founder and executive director of Compassion, Inc., which has orphanages in Korea, died in November after undergoing brain surgery in July. Dr. G. A. Hemwall, Chicago, has been named acting executive director of the work.

■ Dr. Herman H. Koppelman has been re-elected president of the Lutheran Foreign Missions Conference of North America.

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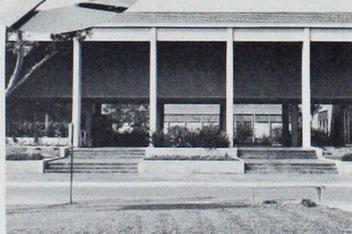
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# Christian Unity Issue Preoccupies First Assembly of British Alliance

By A. Morgan Derham

The National Assembly of Evangelicals, which met in London late in September, was the result of the dreams of the Rev. Gilbert W. Kirby, general secretary of the British Evangelical Alliance.

The key issue of the Assembly was the question of Christian unity, discussed in terms of the British situation.

The meeting was the first of its kind. Consequently many precedents were established, including the basis on which delegates were invited.

Evangelicals have made pronouncements from time to time, but they have tended to get the reaction, "Whom do you represent? Are you not just a group of isolationist individuals who have no right to be taken seriously?" To avoid this, membership in the Assembly was limited to those who had been officially sent as delegates from churches or societies which are in fellowship with the Alliance. This meant that the Assembly could speak officially for a number of Christian bodies.

## **Statistical Breakdown**

The outcome was encouraging. Some 1,155 delegates registered, representing 389 churches and 136 societies. Statistical analysis provided an insight into the evangelical situation in Britain: 146 of the churches represented were Anglican; 111 Baptist; 36 Independent; 26 Christian Brethren; 16 Congregational; 15 Methodist, and 9 Pentecostal.

A questionnaire filled in by the delegates revealed information about them and their views on several matters:

- The majority came from London and the Southeast, areas of prime evangelical strength.
- The great majority had above-average education.
- Most were Conservative in their politics, although the younger generation had a higher proportion of liberals and socialists.
- About half of the 500 who answered expressed opposition — either qualified or outright — to the World Council of Churches, while about 30 percent supported it with qualifications.
- More than 90 percent specifically supported the forthcoming 1966 Billy

Graham Greater London Evangelistic Crusade.

• A large majority favored seeking friendly relationships with local Roman Catholic priests and lay people, but they were careful to limit the areas within which such activities should take place. (For instance, most favored joint Bible study and social welfare rather than joint worship.)

• Four hundred and thirty-five were in favor of modern translations of the Bible, with a preference for the Revised Standard Version.

## **The Major Issue**

The vexing problem of Christian unity was the subject of greatest concern at the meeting. Five of the Assembly resolutions dealt with this question.

Discussion of the question of church unity in Britain is considered crucial since the Nottingham Conference of the British Council of Churches has set 1980 as the target date for the actual reunion of the churches in Britain.

As a matter of background, these facts should be considered:

In Britain the great majority of evangelicals are members of churches which belong to the mainline denominations. There are no very large groupings of exclusively evangelical churches. Moreover, the evangelicals are minorities in their respective denominations. Consequently there is great concern on the part of many evangelicals who see their denominational leaders apparently moving not only to reunion among the Protestant churches, but also towards a reunion with Rome itself.

## **Anglican Predominance**

The problem is particularly acute because of the predominant position of the State (Anglican) Church and the assumption by many that any united church in Britain must, as a matter of course, have bishops and other episcopal elements in it.

For many, the dilemma is becoming a stark choice between compromise or withdrawal from the denominations. This is one of those choices which, in the complex situation of Great Britain, is no clear-cut matter of black or white.

As one Methodist commented, "If the evangelical ministers withdraw,

ere will still be very many of the  
ord's true people left, entirely at the  
ercy of liberal leadership. The struc-  
re of the church is such that a total  
paration would not be possible even  
it were desirable."

With these facts in the background,  
e assembly went on to pass five res-  
utions which:

1. Called for the establishment of a  
trong, representative group" to study  
e various evangelical attitudes and to  
onsider the possible formation of a  
nited Evangelical Church. (The latter  
ement was added as a result of debate  
om the floor.)

2. Defined the limits beyond which  
angelicals cannot go in the quest  
r unity. The limits were related to  
e authority of Scripture, the Roman  
atholic doctrine of the Mass, the  
enial of the priesthood of all believers,  
nd the idea of apostolic succession.

3. Called on local evangelical  
urches to unite for as many purposes  
ossible.

4. Affirmed the essentially spiritual  
ature of Christian unity.

5. Welcomed the movement towards  
e unity of the different visible  
urches, but not on the basis of "ex-  
edieny, ambiguity or compromise."

#### Other Issues

Other resolutions dealt with the  
eed to proclaim the authentic Gospel  
the face of the so-called "new theo-  
gy" and "new morality"; the need  
take a far greater interest in world-  
ide radio outreach; the problems of  
e gambling craze, and the shortcom-  
gs of religious radio and television  
ograms in Britain itself.

Assembly sessions were held for two  
ays after an opening session at which  
r. Paul S. Rees, vice president at large  
World Vision, urged delegates to  
eep to essentials. The pattern at the  
ain sessions was to have up to three  
eakers on a stated theme followed  
y open debate with resolutions relat-  
g to the chosen subject. The themes  
ere "The Idea of Religionless Chris-  
nity," "Communicating the Gos-  
el," "Problems of Christian Unity"  
nd "Christian Witness in a Post-  
hristian Era."

In addition there were subsidiary  
eetings dealing with "Rethinking  
angelism," "Rethinking Missions,"  
The Pattern of Religious Education in  
hools," and "The Place of Women  
the Church Today."

A second assembly has been planned  
r 1966.

## Two Evangelical Congresses To Study World Mission Situation This Year

Evangelicals who seek a greater involvement in world mission and evangelism will be drawn together for discussion, study and inspiration through two meetings of international proportions this year. From April 9-16, the Congress on the Church's Worldwide Mission will convene at Wheaton, Illinois. Meeting October 26-November 4 in West Berlin will be the World Congress on Evangelism which is expected to draw 1,200 delegates, observers and newsmen to its sessions.

WHEATON—An in-depth study of the vital questions confronting Christian missions today will be the preoccupation of delegates to the Congress on the Church's Worldwide Mission to be held April 9-16, 1966, at Wheaton, Illinois.

Jointly sponsored by the Evangelical Foreign Missions Association and the

BERLIN—One Race, One Gospel, One Task—that is the theme of the World Congress on Evangelism scheduled October 26-November 4, 1966, at the famed *Kongresshalle* in West Berlin.

The Congress will draw people from more than 85 countries representing various backgrounds, cultures and 20 major denominations.



With Berlin's *Kongresshalle* in the background, the executive committee of the World Congress on Evangelism discusses Congress plans. Members are, left to right, Dr. Carl F. H. Henry, chairman of the Congress; Robert Van Kampen, Dr. Clyde Taylor, Dr. Walter Smyth, Dr. George Wilson, Dr. Bob Evans and Dr. W. Stanley Mooneyham, Congress coordinating director.

Interdenominational Foreign Mission Association, the Congress has extended invitations to 140 mission societies, 43 "special mission interest" agencies, 128 Christian schools, and several autonomous mission bodies. Study sessions will be limited to the approximately 800 invited delegates with evening inspirational services open to the public.

The Congress program calls for the presentation of two major study papers a day with simultaneous communication in English, French and Spanish.

Following the presentation of each paper, the delegates will break up into 25 discussion groups. By week's end the delegates will have thoroughly deliberated the issues under discussion, drawn up resolutions and prepared the final findings for publication.

*Continued on page thirty*

Attendance at the Congress is by invitation only. More than 700 delegates, 300 observers and 100 newsmen will attend. Contributing to the Congress will be leading evangelists from many countries, denominational leaders whose administrative responsibilities concern the Church's involvement in evangelistic outreach, and teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

The Congress will bring to fruition five years of planning. According to Dr. W. Stanley Mooneyham, coordinating director, the Congress is already being acclaimed by many people as "the outstanding Protestant Christian event of this half of the century" and by others as "the first truly evangelical, transde-

*Continued on page thirty*

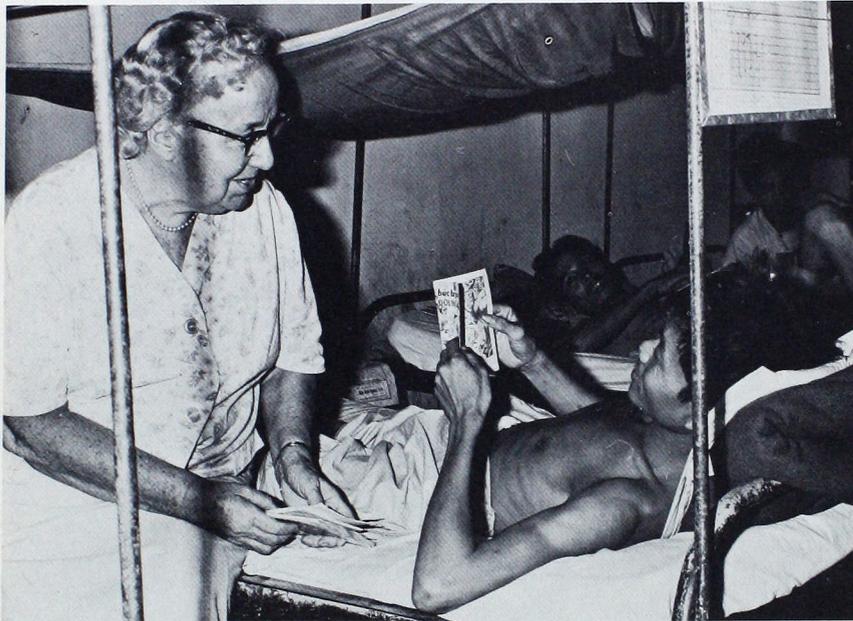
# Veteran Missionaries Lead Way In Aid to Cong Hoa Hospital

By Mrs. Victor Oliver

In spite of war, Viet Nam has proved a fruitful field for the Gospel, especially as new doors have been opened to Christian witness. A burden for Vietnamese soldiers in training and for Vietnamese wounded led the Rev. and Mrs. D. I. Jeffrey, veteran Christian and Missionary Alliance missionaries, into two areas of service. Their work has opened further doors for others to serve. These

band went to the park with a small amount of literature. When they saw the vast number of young men gathered together on that Sunday morning, they were deeply moved. "I have to come back," Mrs. Jeffrey said. And so she did, week after week.

Even the large Sunday gathering at the park represented only a portion of the entire camp. Mrs. Jeffrey went to



Mrs. D. I. Jeffrey pauses to talk to a wounded Vietnamese soldier at the Cong Hoa Hospital. He holds some Christian literature she and other missionaries and Vietnamese Christians distribute in the hospital.

others include World Vision, Inc., which has now begun to supply hygiene kits, wheelchairs and crutches to the Cong Hoa Hospital to which Mrs. Jeffrey first went alone.

A month after the Rev. and Mrs. D. I. Jeffrey returned from furlough in February, 1964, Mrs. Jeffrey received a letter from a former English student. "I'm at Quang Trung Training Camp, and I'm so lonely," he wrote. "I'm so far from home and have no relatives here in Saigon. Could you come to visit me in the camp at the Cong Hoa Park at eight o'clock Sunday morning? This is the only time and place friends and relatives can visit."

Mrs. Jeffrey was familiar with the Quang Trung Camp. She knew that from 16,000 to 18,000 men were located there.

The next Sunday she and her hus-

band went to the park with a small amount of literature. When they saw the vast number of young men gathered together on that Sunday morning, they were deeply moved. "I have to come back," Mrs. Jeffrey said. And so she did, week after week.

Even the large Sunday gathering at the park represented only a portion of the entire camp. Mrs. Jeffrey went to

the Vietnamese Protestant chaplain and asked him if he ever went to Quang Trung. "No," he replied, "I don't go to the camp, but only because I am too busy at Bien Hoa and the Officers' Training Camp." But through the chaplain, Mrs. Jeffrey met the general in charge of the Quang Trung Camp. She offered to teach English at the training camp. The general was delighted. He had the officers arrange an English class, and not many days later he held a tea for Mrs. Jeffrey where he promised that the class would have at least 50 men or more in it.

The English class wasn't the only result of the visit with the general. He gave permission to give out literature at the Cong Hoa Park at Quang Trung every Sunday and permission to open a book room at the camp.

Soon after this the general was trans-

ferred, but a helpful colonel took his place and since then the good initial contact has continued with a captain in charge. This captain gives every evidence of being a believer and provides anything the missionaries need for their work at Quang Trung. Besides this wonderful opportunity to preach each Saturday in a different camp to large groups of men, he has now given permission for missionaries to go around to small groups of men, distributing literature and witnessing to them.

During the first trips to the camp, Mrs. Jeffrey noticed one row of graves far in the back in the military cemetery along the Quang Trung road. One day she saw eight coffins waiting for burial, and her attention was brought to the steadily increasing number of burials—sometimes as many as 200 in one day. The military cemetery was filling up, and it gripped her heart.

So, in the summer of 1964 Mrs. Jeffrey went to the chaplain and asked him if he or others ever went to the large Cong Hoa military hospital. They didn't; at least not regularly. No literature was distributed. The head chaplain was going at Christmas and at Easter to give small gifts, but nothing else was done.

Mrs. Jeffrey's heart was greatly moved as she thought of the growing number of graves at the cemetery and she finally asked the chaplain to take her to the hospital.

By the end of September the date was set and the chaplain requested Mrs. Jeffrey to be ready the following morning to meet the colonel in charge of the hospital. Permission had already been given to distribute literature in the hospital that morning, and while they waited Mrs. Jeffrey and her secretary handed out tracts to about two thirds of the 1,800 hospital patients.

Mrs. Jeffrey was finally presented to the colonel who told her that as a civilian she could not minister in a military institution. Even the Ladies in Grey who do social work in the hospital couldn't include a work such as this in their program. Was this opening door to shut so quickly when hundreds lay wounded and dying, needing to hear the message of life?

Suddenly a new idea came to Mrs. Jeffrey. "Could I come under the auspices of the Vietnamese chaplaincy?" she inquired. Now that was a different matter. Mrs. Jeffrey was asked to send the Vietnamese chaplain to the colo-

*continued on page twenty-seven*



## THE SINGLE COIN

BY HAROLD C. OLSEN

ON a high, rocky plateau overlooking the gray-blue waters of Congo's huge Lake Albert stands Bogoro Station, one of the Africa Inland Mission's 22 Congo outposts. On this beautiful station, with its breathtaking view and picturesque, animal-inhabited ravines, lives a Congolese woman we'll call Maria Mwenda.

Maria leads the life of an average Congolese woman. She builds her morning cooking fire in the clearing in front of her thatched adobe hut. As the smoke curls upward from her cypress-wood fire, she sweeps the packed-down, cow-dung floor of her house. During the cooler part of the morning, Maria and a couple of her children use their short-handled hoes to break the hard clods in the family's hillside garden. Water is carried. Meals of corn beans and Lake Albert fish are prepared and eaten. Night comes. Maria romps with her children, leads them in their prayers, and puts them to bed. Then she listens and joins in occasionally as her husband and some village men sit around the fire and talk of the old days and of a proposed hunting trip. Days come and go. Wednesday morning is spent buying and selling at the village market. Sunday the family attends the mission church. Life is a routine.

### Journey Into Death

One day this routine was abruptly broken. Maria, normally very healthy, became extremely ill. As her fever increased and her condition worsened, she grew delirious, and finally slipped into unconsciousness. This was no ordi-

*The Rev. Harold C. Olsen has been a missionary in Africa since 1958, first in Congo and now in Kijabe, Kenya, where he is engaged in radio ministries. He serves under the Africa Inland Mission.*

nary fainting spell or blackout. Maria was in a prolonged, death-like coma; in fact, many of Maria's friends and relatives thought she actually was dead. Even the missionary nurse at the Bogoro dispensary concluded that if the woman were not dead, she was very near it.

People prayed, especially Maria's distressed and grieving family. Then, almost miraculously, the stricken woman began to show signs of life. Her pulse became perceptible once more. Her blood pressure returned to normal. Almost as suddenly as she had become ill, Maria recovered. Often cerebral malaria will affect a victim in such a manner. This is probably what happened to Maria, but she was one of the fortunate ones. She recovered. Most die.

When Maria was strong enough to speak at length, she told the following strange story:

"Listen, everyone! I want to tell you what happened to me—I *must tell you!* My sickness was very painful. My terrible headaches and stomach cramps gave way to a long period when I felt I was hanging between life and death—between the night and the dawn, like the sky is in the morning over the great lake. Then there was a time when darkness closed in and I slept for what seemed like years. It is my belief that I may have died at this time."

### The Lord Spoke

As Maria's family and friends stood open-mouthed in amazement at this statement, the woman continued:

"Wait! Here me out! I don't know what happened or where I was, but I heard the Lord speaking to me, and he was leading me. I was not in sleep or darkness, but I was in a certain place—a place where I had never been before

—like being in another country. But I wasn't really thinking about my surroundings, because the Lord was talking to me. Soon He brought me to a place where I saw a box. And then the Lord spoke to me in words I shall never forget. . . .

"'Maria, I want you to look into this box. It contains the money that you gave for the work of my Church. Open it.'"

"In nervous fear I slowly opened the box and peered inside," Maria went on, hanging her head from time to time. "And this is the part that chokes in my throat like a fish bone as I tell it—but I *must* tell you! Inside the shadowy box, almost impossible to see, was one tiny 50-centime piece (one cent U.S. money)—a single coin!"

"In what shame and anguish of soul I was as I fell on my face, sobbing and writhing. The truth of the scene hit me with sickening force. It was true. In all my years as a Christian attending church, I had always hurriedly passed the offering basket down the row. I had given money only once in church. I had given only one single coin for the Lord's work.

"As I lay there in agony and humiliation, I fell into an exhausted and deep sleep. After a time I could hear your voices, and I knew I would regain consciousness and live.

"But I know that as I live and breathe, I am going to give money for His Kingdom as I should. And I am going to tell everyone this story. It is clear to me that the Lord commands us to give and that all we give is recorded in heaven. It is like sending treasure ahead."

### Restored for Service

"Beloved," concluded Maria, her face tear-stained but radiant, "you may find it difficult to accept this, but I believe I died and the Lord spoke to me and returned me back to life. He must have restored me to tell others this story that we might give our money—yes, our very lives—for His service, that others may know Him and give their all to Him, too."

And Maria Mwenda did tell her amazing story to others. She went on *safari* to other churches and villages in the Bogoro area. And the people listened. Not all believed that she had actually returned from the dead, but many believed that the Lord was speaking to them through her experience. And, although this incident took place

*Continued on page twenty-six*

## ANCIENT AND MODERN

*Continued from page seven*

face of an impotent Church. English youth have been lost, not through bad boys with long hair, but through bad theology leading to bad ethics. Churches would do well to heed the lessons presently offered by the religious scene in England.

In evangelistic methods the Church is also being tempted to accommodate. In the early Church the Gospel advanced by four main means. There was the person-to-person method, as illustrated in Philip's discussion with the Ethiopian eunuch. There was the group method, as illustrated in Peter's conversation with the group gathered in the home of Cornelius. Thirdly, there was dialogue and disputation, as when Paul argued with the Jews at Thessalonica. Finally, we see the proclamation of the Gospel as demonstrated at Pentecost, or on Mars' Hill. These methods, always undergirded by prayer, were used then, and ought to be used now. Yet the modern Church, by contrast, is in danger of relying on slick organization, attractive publicity, entertaining programs and palatable sermons. Indeed the program often assumes the

priority which rightfully belongs to prayer. And the minister behind the program must be educated, handsome and amusing, whether or not he is anointed of God.

But we must come back to the contrary danger of being hyper-pious and so out of step with modern life and methodology as to sacrifice all relevance.

A student who was on the verge of conversion attended a local church in the course of his search for the truth. At the social which followed he lit a cigarette. He was promptly reprimanded by some good soul who told him that Genesis forbade smoking. Her intentions were good, but her understanding of modern young people was as appalling as her exegesis.

In the same vein, a sincere minister told another student in geology that the time spans which the geological record suggests for the world's history were just a lot of "scientific claptrap." It is a wonder indeed that the student ever came back to thinking about Christianity. Devotion to the Christian cause does not justify rank obscurantism.

There is a theological and methodological tension which must be held. Appreciating this fact may prevent us from falling into one or the other of two extremes. The right tension is achieved when first-century faith is successfully combined with the insights of modern sociology, education and psychology, and the other sciences, with these disciplines becoming not the masters but the servants of faith. They come in subservience, not dominance. They can assist the modern Christian in his exacting struggle to be both simple and complex, both biblical and progressive, both divine and human, both ancient and modern. |||

## TODAY'S TEENS

family, write letters to missionary children and send gifts from time to time.

As a part of church and family life, expose young people to the testimony and witness of some of the men and women whom God has mightily used as missionaries. These can be both those who have gone before—the Livingstones, Careys, Hudson Taylors, Morrisons, Studds, etc.—as well as choice contemporary servants of Christ who today are making a significant contribution to the cause of Christ worldwide. Make their biographies a part of your Sunday school class instruction period, your youth group pro-

gram and part of your family worship and discussion at the dinner table. Young people from our Christian homes ought to be as familiar with missions and its participants as they are with personalities on today's political scene.

It is our responsibility as mission-minded Christians to keep the scriptural challenge of a world to be reached for Christ constantly before today's teens. Then we must pray that the Lord of the harvest will sovereignly call out those whom He would choose to participate in this greatest of all challenges and tasks. |||

Here in Gaza are 400,000 people who know nothing of the meaning of Christmas—three hours from Bethlehem, two hours from Calvary, but eternally separated from Jesus Christ unless they hear and believe that his birth, death and resurrection were for them.

—Ava Nell McWhorter, Gaza



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By David R. Nicholas

*In the steps of the master . . .* There is nothing wrong with the shoes that the Master gives us to wear. Our trouble is getting our feet into them!

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The Saviour does not stand calling his lost ones. He goes tirelessly and ceaselessly seeking them wherever they may be. For us this may mean going to Korea, Indonesia or Viet Nam in his shoes; or, on the other hand, it may mean staying where we are. Whichever way, it means a going out, a seeking the lost for the fold of God.

Why do we wait? The Master has gone before us. By means of our praying, giving and going we are to spread the good news of Jesus Christ. Whether we witness on foreign fields or at our own back door, it involves giving and going . . . and fitting into the spiritual shoes God has provided for us.

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Not long ago a Hindu woman was converted, chiefly by hearing the Word of God read. She suffered very much persecution from her husband. One day a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied, "Well, sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother."

The consequence of this was that, while the husband could withstand all the preaching of the missionary, he could not withstand the practical preaching of his wife, and gave his heart to God with her.

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## TRADITIONS

*Continued from page thirteen*

these latter ideas of church government as was asked of the first: Why should something that enshrines only a part of the New Testament idea, and that fitted a particular historical situation, be imposed on Africa?

### Questions on the Sacraments

To begin with, is this word "sacrament" a valid description of the simple rites our Lord commanded his Church to observe? Where does the Roman Catholic Church get its seven sacraments? The question of "sacraments" is not even raised in the New Testament.

Furthermore, where is the simplicity of the original Lord's Supper in the elaborate and rigidly guarded eucharistic liturgies that some churches insist on? Why should foreign, alien and antiquated traditions be allowed to divide brother from brother? At the other end of the liturgical scale, why should Friends (Quakers) and Salvationists withhold from Africans that which the Lord of the Church has given them?

In the matter of baptism: where in

the New Testament do we find clear indication of Christian baptism being given to infants? Why should such a ceremony be imposed on the African before he has had time or opportunity to examine the New Testament for himself on the matter? And what about the mode of baptism? Should not Africa have the chance to search the Scriptures to find out whether this rite should be administered by sprinkling or by immersion?

### Questions on the Liturgy

Much work is being put into making a liturgy for Africa without first asking what is the New Testament basis of the idea of liturgy. Africa has a right to begin with first principles.

And what shall we say of hymnology? Too much has been said already on this subject, and too little done, with the result that Africanization tends to mean little more in some circles than the fuss about getting African hymns. We need them urgently, but they would flow naturally and spontaneously if the rest of the matters referred to in this paper were also being pursued.

### Questions on Church Buildings

Nowhere in the New Testament do we read of a building specifically referred to as a "church," although the New Testament covers the first half-century of the Church's life. Has it been good or helpful to Christianity in Africa that there has been such hasty erection of church buildings, often quite unrelated to the cultural life of the people? How relevant is a building used once a week to the life of the people? Has not this created the impression that Christianity consists of "services" only? This question is particularly pertinent where people maintain a pastoral or nomadic way of life.

On the same theme, where does the

idea of "consecrated" buildings or grounds derive?

### Questions on Marriage

There is no hint in the New Testament that the Church was a marriage agency. When and how did this arise, and what is its relevance to the African situation? Is it not the case that questions of divorce and polygamy, the baptism of children and many problems of discipline are aggravated considerably, if not caused, by the assumption of marriage-agency powers on the part of the Church and the need, thereafter, to keep other things consistent with this?

### Questions on the Gospel

So far we have spoken on the outward forms Christian tradition takes and, though these are not unimportant, behind every form there is an essential truth or spirit. One of the major heresies recorded in the New Testament is the whole idea of salvation by works, the idea that a man can earn the acceptance of God by something he does or refrains from doing. This heresy is just as current in Africa today as it was in Paul's day. Is not the Church often just the Christian "tribe" ruled by set taboos that do not bring life and that, on the contrary, breed nominalism? Instead of the freedom that is in Christ, many sons of Africa have only known the bondage of Christian legalism.

### Questions on Theology

Have the non-African churchmen always brought the faith "once for all delivered to the saints?" Have they not often brought a *brand* of it belonging to the nineteenth or twentieth centuries, or perhaps coming from some particular theological school? These "other gospels" look strangely out of place when compared with the Gospel of the New Testament or even the Gospel of any of the great eras in which the Holy Spirit worked in power. Africa must have the opportunity to mine the precious raw material of the gospel treasure straight from the inspired Scriptures which alone are useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living, and which alone are the comprehensive equipment of the man of God, fitting him more fully for all branches of his work (II Tim. 3:16, Phillips).

These are just a few of the questions that need to be asked and explored. It is my contention that they need to be faced afresh in the light of the Scrip-

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tures alone, and that answers must be found that will fit the African cultural situation until in a real sense the Word of God becomes incarnate in African flesh. Only Africans can answer these questions, but perhaps a suggestion or two might be useful.

**Lay Leadership Advocated**

First, it is important that the task of reevaluation not be attempted in the destructive spirit of the French Revolution. If it is attempted this way, it will prove only to be schismatic and will undermine the very object that is being pursued—the formation of an African tradition based squarely on the Scriptures.

Equally, this reevaluation must not be something worked out by leaders and imposed from the top, a tendency in the ecumenical movement. It must grow out of the people's wrestling with the Word of God.

With this in mind, it would seem that a modest beginning might be made by groups functioning in various African countries. It would be important for these groups to be composed almost entirely of Africans, non-Africans comprising never more than 25 percent of the group and selected because of their loose attachment to their own tradition and their sensitivity to the African situation. The Africans would need to be those who are not conditioned either by ecclesiastical or ecumenical positions they hold, or by economic dependence on a group entrenched in a particular view. Perhaps for this reason, lay Christians would be more valuable in the early stages of discussion than pastors or church workers. Group members should reflect as many of the present church groupings as possible, but always they should be prepared to subject their own traditions as well as others' to fearless scrutiny in the light of Scripture and Africanism.

These groups could meet to read papers and discuss the matters raised here and any others they feel to be relevant. However, discussion would always be based on what the Bible teaches, and what fits the African situation. There could be some means whereby the national groups might pool their findings and ideas. The aim would be to work toward creating a spirit of inquiry on these principles throughout the whole Church in Africa until the will of God became clearly revealed.

These are but suggestions to try to create a realizable vision, but again we have to say that we do not know *how*

the African Reformation will come about. We can, however, say some things about *how it will not* come about.

**The Coming Reformation**

It will not come unless Africans give themselves to serious study of the Word of God in the light of their own situation.

It will not come without prayer—much prayer, for it is in prayer that anything of God is born and in prayer that it lives and grows strong.

It will not come about without leaders—the Luther, the Calvin, the Latimer, the Zwingli, the Knox, the Wesley of Ghana, Nigeria, Kenya, Uganda, Tanzania, Zambia, Ivory Coast, Guinea—men whom God will raise up and call for this creative mission.

It will not come without courage and faith that will face great odds, laughing at the impossible and crying, "It shall be done!"

It will not come without pain and sacrifice, since ecclesiastically vested interests are as entrenched and conservative as any in the business world. It is very likely that all the finances will be supplied by African Christians, for reformation will not appeal to ecclesi-

astical neo-colonialism. It will not come without the blessing of God.

But will this African Reformation come to pass? I believe it will, and for this reason: the God of history and the God of the Church are one. The major trends of history have always furthered the Kingdom of God. The Gospel began its rapid advance amid persecution by Roman emperors and later spread through the civilized world at the bidding of a Roman emperor. Subsequent Germanic invasions caused it to expand even more. It rode to new heights on the tides of early nationalism. It then moved outward through the colonization of the eighteenth and nineteenth centuries.

The God of history has always been the God of the Gospel. Will he cease to be so today? Is not nationalism, or rather Africanism, the main historic development on this continent today? Is it too much to believe that God can use African nationalism to expand the Kingdom of God in our day? I believe he can. I believe he will. |||

I hadn't the faintest idea of the love of the Holy Ghost for a lost soul until He loved one through me.

—Rees Howells

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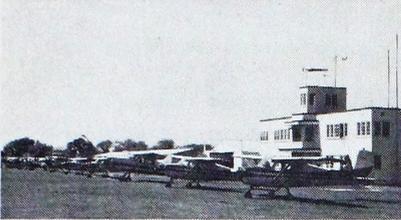
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# EMPHASIS MISSIONS

## AT CHURCH OF THE OPEN DOOR

It took courage for Don and Faith Turner to go to the mission field. They were the first missionaries to go to South America under a new board, the Orinoco River Mission, and they had only a minimum of pledged support.

Eight months later Mrs. Turner required surgery and had to go to the island of Trinidad to have it performed. The Turners had no money, but they packed in faith and stopped at the post office on their way to the boat. The man in charge said, "The mail has come in, but I've had no time to go over it. But you can look if you want to."

He dumped the contents of the mail-bag on the floor. As the mail fell out, a large envelope dropped to one side. It was addressed to the Turners. Inside was a letter telling them that the Church of the Open Door in Los Angeles had taken on their support. Enclosed was a check for three month's support. This was a special surprise to the Turners, for they had joined "C.O.D." (as the church is usually called by its members and friends) just six weeks before leaving for South America.

This is only one of a long series of missionary miracles which have resulted from C.O.D.'s large-scale missionary program.

The church's emphasis on missions is evident the instant one steps into the auditorium. Behind the pulpit is a huge (75 x 30 foot) map of the world. On it are many lights: one green to denote the church, 54 red to indicate areas where missionaries are C.O.D.-supported, and 11 blue representing missionaries who are members but with other means of support. The lights represent a total of 150 missionaries, of whom 114 are church-supported.

The highpoint of C.O.D.'s missionary emphasis is the annual missionary conference. Formerly held in the spring, for the last three years it has been held in the fall to begin the church year with missionary emphasis. The conference lasts eight days, from Saturday to the following Sunday, featuring speakers from the boards under which the church missionaries serve, and the church's own missionaries on furlough. The week includes luncheons, slide showings and many other sessions.

Display booths are set up by the 47 boards under which the missionaries serve. When possible, they are manned by the church's missionaries. These booths display curios, posters, maps and descriptive literature.

Missionary support at the Church of the Open Door is divided into units of five dollars each, payable monthly. Each sponsor assumes as many units as he wishes, for the missionary he chooses. In 1965 the missionary budget totaled \$180,000.

The church's missions program is headed by Mrs. Una Manthorne who is C.O.D.'s full-time missionary secretary. She maintains liaison between the congregation and the missionaries. It is her duty to write the missionaries, select those for whom prayer is offered each Sunday, prepare *Late News* (a bulletin containing excerpts from letters and which is printed once each month), and a sheet of weekly prayer requests.

Concern for the missionaries is also maintained by the two women's missionary societies. The women consider prayer to be their main work, but they also prepare Scripture cards in various languages and specialize in providing new wardrobes for returning missionaries and their children.

Sunday school missionary participation is encouraged among all age groups, beginning with the four-year-olds. The missionary children are members of their own age group departments. They are encouraged to learn Bible verses assigned the class and to keep up their workbooks. They earn Bibles or other prizes just as if they were present each Sunday. Class members are encouraged to write the children, and the department sends them birthday cards. When the children are on furlough, they attend their classes and the different young people's societies, thus maintaining a personal relationship with the church.

This strong missionary emphasis has been part of the C.O.D.'s program almost since its inception. Dr. J. Vernon McGee, pastor of the church, says, "We have seen that strength flows into the church that obeys Christ's command to witness 'unto the uttermost part of the earth.'"

## VETERAN MISSIONARIES

*Continued from page twenty*

nel's office. Within a few days permission was granted and Mrs. Jeffrey became "Chaplain Jeffrey" under the auspices of the Vietnamese chaplaincy with permission to work in this capacity in the Cong Hoa Hospital.

### A Place To Meet

During the following weeks Mrs. Jeffrey wore out several pairs of sandals visiting the hospital every morning and afternoon. Approximately 30 men turned to Christ during the first six weeks. Wanting a place for these new believers to meet, Mrs. Jeffrey approached the head colonel once again. "The Catholics meet at seven, the Buddhists at eight, and you can meet in the library at nine," he said. The next Sunday a few men met in the library for a very precious time with the Lord.

The library wasn't centrally located, and the severely wounded had difficulty going so far. In addition, at nine o'clock American servicemen came to take patients out for a ride—often including some of the new believers.

Mrs. Jeffrey again returned to the hospital this time to visit a Catholic priest, the very congenial gentleman

into whose hands the colonel had put the entire matter of meetings and visitation. The priest told her, "You know, Mrs. Jeffrey, I have another idea. Change your hour and meet at seven o'clock at night. The Catholic church closes at 6:30, and you folks could meet in the large auditorium centrally located near the church."

"That big building? We could never fill it!" exclaimed Mrs. Jeffrey.

But the priest persisted, "The men are just sitting around doing nothing. I'm sure they'll come."

### Full House!

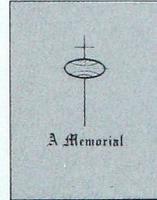
Permission having been granted, the following Sunday night the little portable organ was again brought to the hospital. This time, as Mrs. Jeffrey played, crowds of men began to arrive. About 700 men gathered and there was no possible way for those in the back rows to hear. Someone ran over to borrow the loudspeaker from the Catholic church.

After the sermon an invitation to receive Christ as personal Saviour was given and 30 or more men responded.

Just as the Lord opened this work miraculously, so He has continued to add miracle upon miracle in the succeeding weeks and months.



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# Cambodian Curtain Comes Down

After 42 years of work in Cambodia, the Christian and Missionary Alliance watched sadly as, one by one, its missionaries were forced to leave the country—or not allowed to return to it—during 1965. Behind them the missionaries left a small, struggling church, born despite stringent controls of an entrenched Buddhist state religion.

Cambodia is a land of antiquity with abundant evidence of an early, highly advanced civilization. It was the center of the mighty Khmer empire which in the twelfth century extended from the Bay of Bengal to the China Sea.

Cambodia's present size is about equal to that of the states of New York and Ohio, with a population of approximately 6,200,000. In addition, there are 600,000 Cambodians in East Thailand and about 300,000 in southern Viet Nam. The Mekong River, which rises in Tibet, is the country's main waterway. By it small ocean-going ships reach the capital, Phnom Penh, and smaller ones reach many inland towns and villages.

Rice constitutes about 90 percent of the average diet, and its production and marketing afford the chief means of livelihood. Fresh water fishing ranks second.

The population of Cambodia is largely rural, the people living in villages or isolated farmhouses among the rice fields. The only big city, Phnom Penh, has a half-million inhabitants and continues to grow. During the French protectorate, about 1,800 miles of roads were built, about one third hard surfaced. This highway system joins roads from Thailand, Viet Nam and Laos, and a railroad runs from Phnom Penh to Poipet on the border of Thailand.

The principal and official language is Cambodian, derived from the tongues of Indian peoples from southern India and the aborigines of the Indo-Chinese peninsula.

Buddhism is the state religion. The vast majority of Cambodians subscribe to either of the two sects of Hinayana (Little Vehicle) or southern type of Buddhism. There are nearly 3,000 pagodas, each with its own monastery, and more than 81,000 monks—about one out of every 75 persons in the nation. The chief of state is also head of the Buddhist religion.

The first Christian missionaries to Cambodia were Portuguese Catholics who arrived in 1553. These were followed by Spanish missionaries, and later French. Although Catholic missions have been conducted in the country for more than 400 years, they have met with little success.

For centuries Protestant missionaries were rigidly excluded, though several missionary societies tried to gain entrance. The king desired no importation of foreign religions. Even after becoming a protectorate of France, the nation remained exclusively Buddhist. The French government, preferring to keep it so, forbade missionaries to enter.

But in February 1923, the Christian and Missionary Alliance was permitted to open a station in Phnom Penh. In September of that year one at Battambang was added. However, when the French governor gave verbal consent for the preaching of the Gospel, he declared it was useless to try to convert these bigoted Buddhists.

During the early years the government restricted the Alliance to a limited area, and in 1933 all evangelistic work was stopped. This was followed by a royal edict which restricted missionary effort to those countries and villages in which work had been established prior to December 31, 1932. This proclamation apparently closed most of the land to gospel ministry. Yet progress was made unobtrusively through the ministry of missionaries and Cambodian Christians, and small groups of believers sprang up in widely scattered areas. For several years prior to World War II the edict was not applied, and in 1946 it was abrogated by the new constitution which granted religious liberty.

The church survived the war and the Japanese occupation, and when the missionaries returned in 1946 they were given a hearty welcome. The years which followed, however, proved more difficult than those of the war. A nationalist movement, the *Issarak*, which demanded complete independence from the French, terrorized the country, making it impossible to itinerate in the country and visit the isolated groups of believers.

Then in 1965, Alliance missionaries had to leave Cambodia. Last of the

missionary families to leave was that of Rev. and Mrs. Norman Ens, who went to spend their vacation with their children in school in Thailand. Although their permits were valid in Cambodia until January 1966, the Foreign Department of the Alliance felt that it would be unwise for them to return because of the situation within the country.

With the departure of the missionaries, one of the serious problems that arose concerned the church properties and the status of national Cambodian pastors and church workers.

Because the Cambodian government does not recognize the national church as a legal entity, it has not been possible for the church to hold properties in its own name. These are registered in the name of the American Mission—The Christian and Missionary Alliance. Reports from within Cambodia have indicated that the government closed all the chapels because the buildings did not belong to the national church.

In a crisis arising out of this situation, four Cambodian Christians were imprisoned in August 1965, and many others, including all members of the national church committee, were interrogated by the police.

The four who were arrested include a colporteur of the Bible Society; the janitor of the Phnom Penh chapel, arrested for opening the church building; the director of the Cambodian Alliance Press; and a faculty member of the Bible school.

After being in prison for several weeks, the four men, charged with preaching without the necessary permits which had previously been assigned to the missionaries, were released after serving sentences of an additional three weeks.

From all indications as of January 1, 1966, only two Protestant missionary couples are resident in Cambodia, and these are of French citizenship and assigned to work in Cambodia by French organizations and with passports issued in France. Funds to carry on gospel activities in Cambodia can be remitted from France.

Officials of The Christian and Missionary Alliance in New York said that for the safety of pastors and Christians in Cambodia, it is important that no

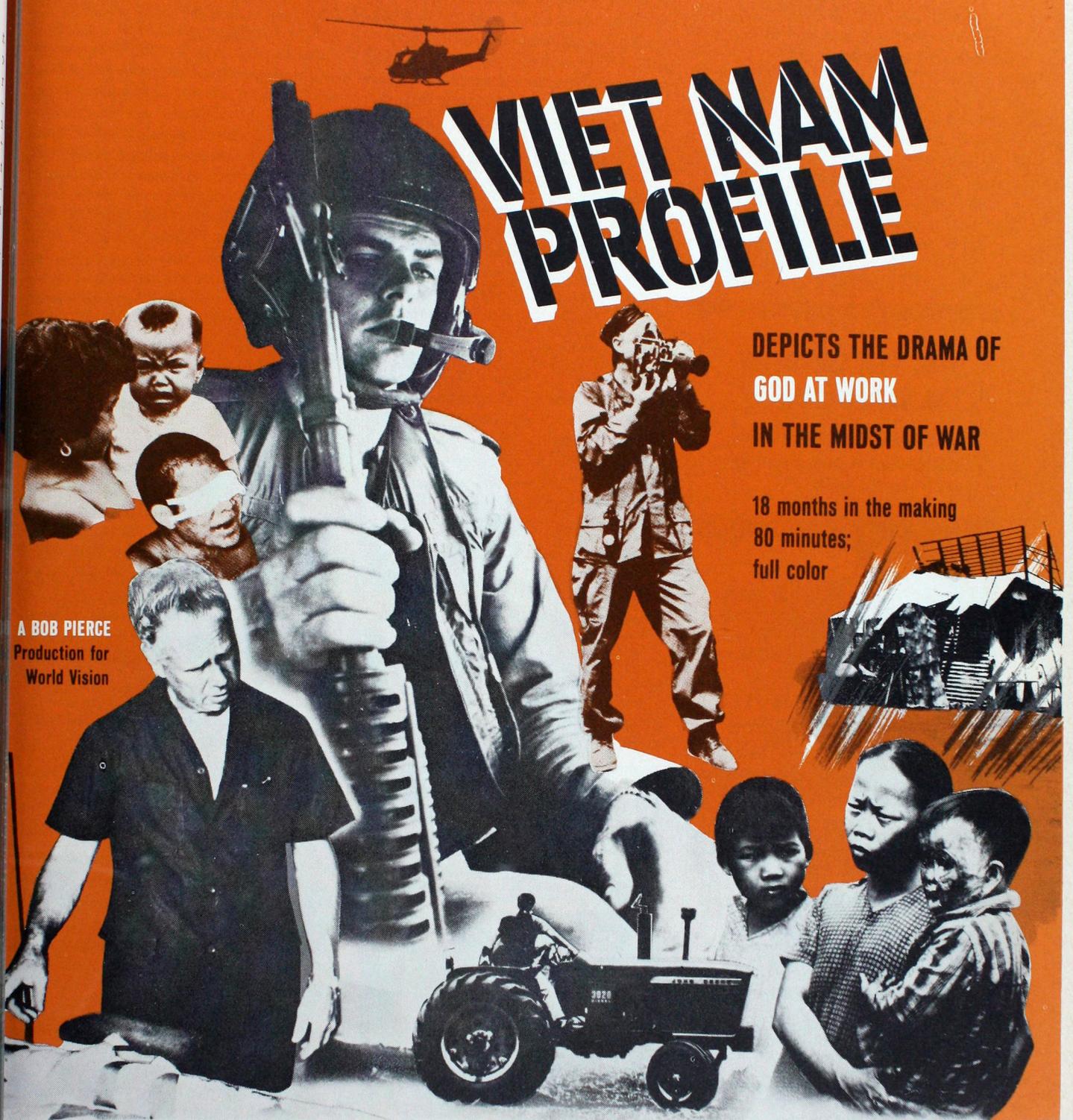
*Continued on page thirty*

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## CAMBODIAN CURTAIN

*Continued from page twenty-eight*  
letters or other communications be sent to them from North America.

When The Christian and Missionary Alliance initiated its work in Cambodia 24 years ago, there were many predictions of complete failure. But through the years, Cambodians have been converted even though Buddhism still binds the people and makes the preaching of the gospel difficult.

Of 17 provinces, only nine have been occupied by missionaries or national workers. The population of more than

six million souls is still largely unreached, even though the Alliance, at the time of its withdrawal in 1965, had founded a national church of 734 baptized believers in 14 organized churches and 15 unorganized groups. There are 27 national church workers and employees, and seven ordained ministers.

## WHEATON

*Continued from page nineteen*

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The keynote address will be given by co-chairman Dr. Louis L. King, foreign secretary of the Christian and Missionary Alliance. His topic will be "Mission and 20th Century Biblical Relevance."

Dr. Vernon Mortenson, general director of TEAM, shares the chairmanship with King. Vergil Gerber serves as coordinator of the Congress.

## BERLIN

*Continued from page nineteen*

nominational endeavor in evangelism."

The aims of the Congress, in the words of Dr. Carl F. H. Henry, chairman, will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of

common faith and doctrine in a mighty offensive for the Gospel in the remaining third of the twentieth century."

The formal purpose of the meeting has been outlined by the 55 members of the sponsoring committee as follows: 1. To define biblical evangelism. 2. To expound the relevance of Christ's Gospel to the modern world. 3. To stress the urgency of evangelistic proclamation throughout the world in this generation. 4. To discover new methods of relating biblical evangelism to our times. 5. To study the obstacles to biblical evangelism and to propose the means of overcoming them. 6. To discover the types of evangelistic endeavor currently employed in various lands. 7. To summon the Church to recognize the priority of its evangelistic task.

The Congress is being sponsored by *Christianity Today* as a tenth anniversary project.

Honorary chairman is Dr. Billy Graham. Congress program participants will include Professor Walter Kunneth of Erlangen, Germany; The Rt. Rev. Bishop Chandu Ray of Karachi, Pakistan; Dr. Harold J. Ockenga of Boston; and the Rt. Rev. Bishop A. W. Goodwin Hudson of London.

These men and others will address the Congress, present special papers, participate in panel discussions and lead group discussions.

Films on strategy and evangelism will also be shown as part of the program, and reports on the progress of world evangelism will be presented.

## THE SINGLE COIN

*Continued from page twenty-one*

several years ago, to this day the Bogoro church is one of the better-giving churches in all of the Africa Inland Mission's Congo field. Even through the civil war in the country, when money was very difficult to get, the people gave.

As Maria's story reaches more and more people around the world, each believer must ask himself, "How much have I given for Christian missions, for the Church, for the work of the Lord?" God forbid that it be the shameful equivalent of the single coin. Let it be, instead, "... a gift ... that may abound to your account" (Phil. 4:17). |||

It is just as easy to be trapped by trivia on the overseas post as it is on the home base. Crossing the ocean does not change human weakness.

—J. Conrad Willmon, Lebanon

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# readers' right

## Thought-Out Renewal

Sir: Your magazine arrived today along with five other magazines. In the last few months I have started to weed out a lot of magazines I receive. When I started automatically to write out a check this evening, I stopped and decided to really look over your magazine and decide whether or not I wished to continue with it. I glanced at all the titles, skimmed a couple of articles, read your editorial, and then read the article, "Together Again."

Then I decided this is a magazine that I need to help keep me aware of missions and the problems that can arise on the field. So I am enclosing my renewal. I am sure also that this magazine will help me to pray more for missions and pray more specifically.

Bergenfield, N.J.

Arthur Sennes

## God and Counterfeits

Sir: I was amazed by Mr. Means' comments in the "Readers' Right" section of the October issue about the "racial" trends of *World Vision Magazine* (with reference to the June editorial).

I agree that no man-made social programs can be substituted for the Gospel, but to say, as Mr. Means said, "The counterfeit always drives out the true," is, in my opinion, judgmental and rather subjective. Evangelicals too often fail to distinguish fundamental Bible truths from non-biblical fundamental community attitudes, especially in relation to social issues.

To some evangelicals just the thought of civil rights is equated with godlessness and riots. We seldom get involved in civil rights concerns ourselves because we frankly are not sure what we should do; yet we criticize honest believers who do something. . . .

Our missionaries are sent to Africa to work in medicine, agriculture and other basic creature needs. Yet to think of helping the American Negro or other minority groups in housing, education or social acceptance in the U.S. suddenly is not a part of our fundamental terminology. We say our task is to preach the Gospel, but how can the Gospel be separated from our concern for others? Why shouldn't evangelicals show love and concern for the culturally deprived and the Negro by using church facilities to help in desperate community needs while at the same time communicating the truth which is in Jesus Christ? Why can't the suburban churches

help the inner-city churches? . . .

I have found many times that those who are branded as "liberal unbelievers" by many evangelicals are really more loving and sensitive to human needs and less critical of who is or is not a Christian (by their standards) than some conservative fundamentalists. Perhaps we had better make sure our own porch is clean!

I am thankful that *World Vision* does not separate the Gospel from human needs and that it is bringing pressing social issues before evangelical Christendom. These issues have been avoided far too long, and many evangelicals have been caught in a dilemma. Give us more editorials like the one in the June issue. May we allow Jesus Christ to teach us new ways of working with people to help them in their physical and spiritual needs. God will take care of the counterfeits!

Washington, D. C.

Paul L. Hershey  
Youth Work Secretary  
Central YMCA

## Penny Offerings

Sir: I laughed a little when I read Dr. Hubbard's statement, "In God's sight the small donor is more important than the large gift. Have we read the story of the widow's mite lately?" ("Money, Motive and Mission," October 1965).

In 1958 I was trying to promote a project in India among our own people. After preaching nearly an hour, I wound up with a plea for the project. When the offering was reported to me the next day, I exclaimed, "Dr. Thanglung, that's impossible! Didn't they weep and cry . . . and give so little?"

"Your message moved the hearts of the people so much," he replied calmly, "that they gave pennies. In God's calculation, penny offerings are the greatest, aren't they? Luke 21:1-4."

The project waited until people learned the real meaning of the widow's mite—giving one's "entire livelihood."

Wheaton, Ill.

Rochunga Pudaite  
Executive Director  
Indo-Burma Pioneer Mission

## Reaction from Latin America

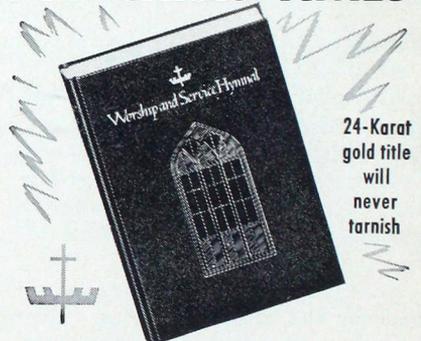
Sir: Just another letter appreciating your missionary magazine. We so need to be others-minded, aware of the working of our good Christ's Spirit through other groups, in other ways—often through unexpected channels.

Thank you so much for the very much needed July-August issue focusing on Latin America. A hearty "Amen" to its contents. I only wish all our missionaries could be aware of the positive impact of the Holy Spirit in the Pentecostal movement here, in Romanism here—fraught with conceivable dangers as both may be. Nevertheless, I share an unshakable, confident conviction that Latin America is ripe for a revolutionary spiritual awakening. What I suspect is that too many of us "conventional, traditional" missionaries are so far behind the eight ball that the Holy Spirit will use other channels. . . .

You cannot cry too loudly to shame us into an alertness toward our responsibility to a social-consciousness. . . . We stagnant Pharisees are so fearful of two or three bugaboos (fanaticism, reactionary Romanism and Communism) that we'll have no part in the Spirit-wrought Reformation coming in the second of the three, nor will we be awake to march with our youthful Latins into the political arena, nor will we allow an authentic Latin (Hispanic) expression of their communion with Christ. For shame! . . .

Tegucigalpa, Honduras Lester Finkbeiner

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# CHRISTIAN TOURIST IN TAIWAN

By Dorothy C. Haskin

Firecrackers to celebrate store openings . . . gorges of breathtaking beauty . . . compounds with gay flame trees . . . the Gospel preached via basketball . . .



Each mountain tribe of Taiwan has its own distinctive and colorful dress.

all of this and more you will see if you visit Taiwan (Formosa to some).

There are a number of excellent hotels in the capital city of Taipei. There is an American government restaurant for soldiers where an American can be served American food. However, genuine Chinese food is considered the best in the world.

Fruit is abundant, including oranges, bananas and pineapples, with watermelons ripe the whole year round. (You will notice that the fruits which I have recommended come in their own sanitary wrappers.)

It is easy to get around the city. Decide first where you want to go, then have the hotel clerk write the names of the places on a slip of paper. Give this to the puller of your pedicab, and he will take you any place you want to go.

Before you leave for Taiwan write your church missionary asking him to suggest places and missions work that will interest you. Besides the places he suggests there will be many places you can see on your own or with a little assistance.

## Sights in Taipei

You can take a public bus through the north gate. The first stop will be Grass Mountain. There, you can get off and see Madame Chiang Kaishek's orphanage. It is a model orphanage, built on a hillside, with neat lawns and

clean tidy rooms for the children. The public is always welcome to visit it.

At the same stop you can visit the Taiwan Theological College (Presbyterian), of which, for many years, Dr. James Dickson was principal. Nearby is the Baptist Theological Seminary. Anyone who speaks English can direct you.

No visit to Taipei would be complete without seeing the work of Mrs. Lillian Dickson of Mustard Seed, Inc. Her work is widespread. One of her projects is the Church of the Lepers, located at the Government Leprosarium just outside the city.

The work of Overseas Crusades is also of interest to the Christian tourist, especially the basketball evangelistic meetings which they hold from time to time. If you visit the Sunday School

to the fact that water is scarce, and each member of the family washes in the same basin.

From Puli you can take the bus to Sun Moon Lake, a spot of rare beauty, stay overnight and relax.

In order to get to Taichung or Pingtung you will have to take the train.

The Oriental Missionary Society Seminary is located in Taichung. It is considered the most beautiful in the Orient, with its 100 flame trees.

The mission work headquartered in Pingtung is quite extensive, consisting of a Special Skin Clinic (for lepers) at Kaohsiung, a Children's Christian Sanatorium (for youngsters with TB of the bone, polio) and a general hospital at Pingtung. While waiting to see the doctor, or to be treated, a patient can hear a Chinese Christian with his



Church in the mountains is simple but so is the Gospel preached within it.

Association headquarters, they will tell you of the current Christian activities that you should see.

## Outside Taipei

You can take the Golden Horse bus to Puli in the center of Taiwan and see a splendid missionary hospital for the aborigines. Hundreds of them come down from the mountains suffering from tuberculosis. In the cold mountain wintertime each family usually sleeps in one sealed-off room. Often the entire family contracts TB. Trachoma is also prevalent. This spreads rapidly due

graphic poster preaching the Gospel from morning till night.

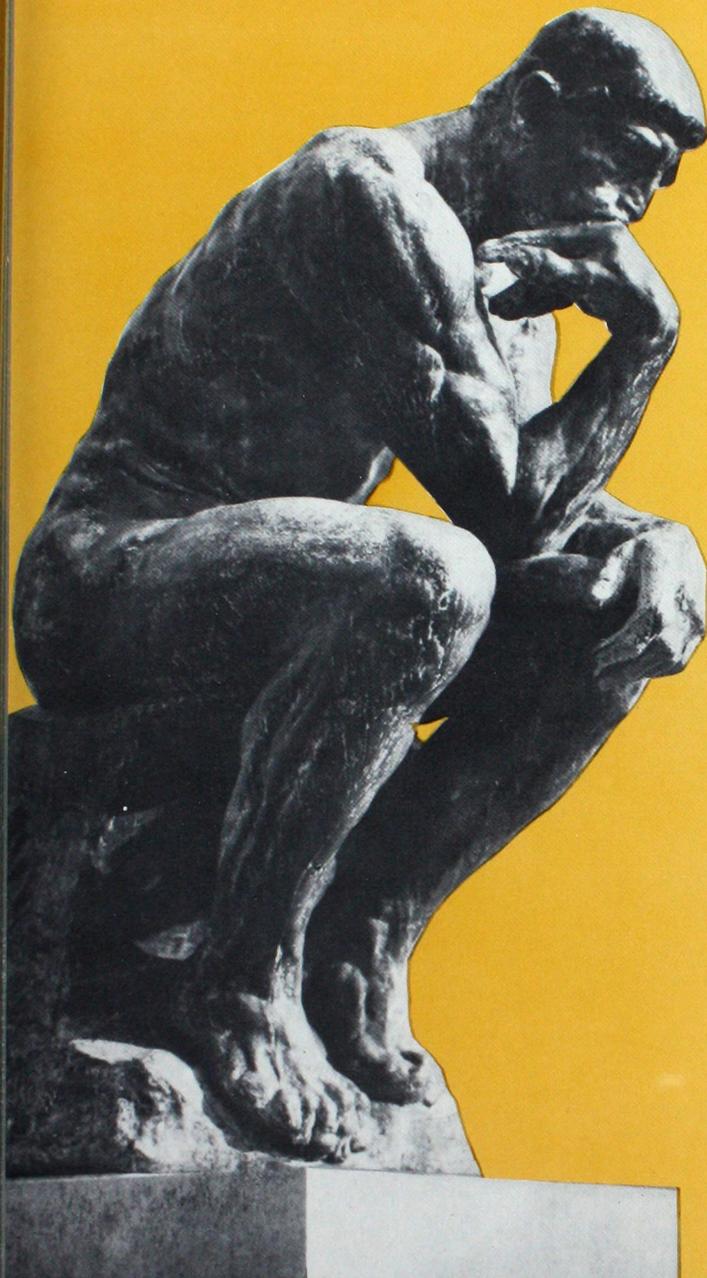
These are just a few of the various missionary undertakings on the island. You will find many other missionary ventures spread from one end of the island to the other. Many are waiting to give you a welcome.

The language of love is often difficult to learn, and perhaps none of us will ever master it. But it is the key language to the heart of any people.

—Sue McDonald, Malaysia



# ...think on these things

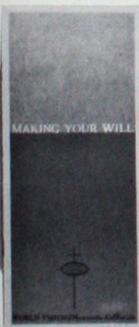


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**139. Sacred Hawaiian Melodies**—Bud Tutmarc on steel guitar, organ background, 12 inspired hymns including: No One Ever Cared Like Jesus, Nail Scarred Hand.



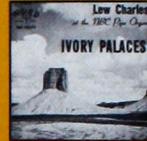
**127. Korean Orphan Choir on Tour**—Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



**51. Beyond the River**—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



**138. Songs I Sang in Sunday School**—Burl Ives and the Radio Kids Bible Club Children's Choir: Brighten the Corner, Jesus Loves Me, Doxology, 19 in all.



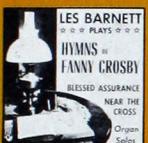
**114. Ivory Palaces**—Low Charles at NBC Pipe Organ, background for meditation and prayer: Beyond the Sunset, Under His Wings, He Lifted Me, Saved by Grace, 13 in all.



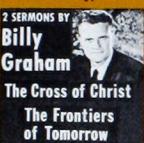
**53. Bill Pearce, Trombone**—With Dick Anthony's Orchestra: Since I Am Found in Thee, Near the Cross, I Am Not Worthy, Some Bright Morning, 8 more.



**91. Claiborne Brothers Quartette at the World's Fair**—Jericho Road, When Saints Go Marching In, Old Rugged Cross, I'll Never be Lonely, 10 more.



**28. Hymns of Fanny Crosby**—Les Barnett, organ: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All the Way My Savior Leads Me, 13 others.



**115. Two Sermons by Billy Graham**—The Cross of Christ and The Frontiers of Tomorrow. Two of the greatest sermons delivered by this great preacher and leader.



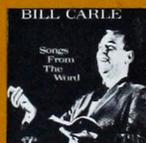
**89. Ethel Waters Reminisces**—The great Christian lady sings her favorite praises to God, with pianist Reginald Beane: I Am A Pilgrim, Motherless Child, 14 more.



**106. To God Be the Glory**—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



**141. "I'm Not Alone"**—The well-loved "Singing Preacher," Jack Holcomb in 12 moving hymns: Lily of the Valley, What A Friend, Blessed Assurance, 9 others.



**32. Songs From The Word**—Bill Carle with Kurt Kaiser's Orchestra: How Great Thou Art, How Big Is God, Nazareth, Day By Day, The Ninety and Nine, 6 more.



**133. Music To Live By**—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.



**126. Symphony in Brass**—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I Am, To God Be The Glory, many more.



**52. Piano Brilliance**—Charles Magnuson with Ralph Carmichael Orchestra: Over the Sunset Mountain, Wonderful Words of Life, He Lifted Me, 9 others.

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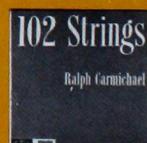
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