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JULY 1964
MAGAZINE



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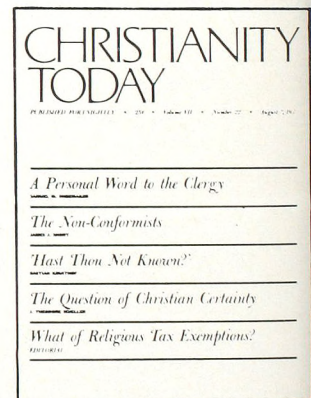
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Suffering in Two Settings

The scene: northeast India, not far from the East Pakistan border where Hindu and Muslim refugees are streaming back and forth and bitter emotions pack every moment with violent possibilities.

Not long ago an observer on the other side of the border wrote:

"In the waterlogged fields of the Ganges Delta children were catching minnows with nets as big as themselves. They were not playing truant from school, because they have no schools to go to. And they were not catching minnows for fun, but for the family dinner.

"For most of the 43 million people in East Pakistan, the average diet consists of 18 ounces of rice a day, salt and chili peppers, and, if they are lucky, about two ounces of minnows once or twice a week.

"On this food-pittance, grownups and children, when they are not prostrate with malaria, tuberculosis, kala-azar, elephantiasis, cholera, labor from dawn to dusk in the flooded rice fields or in the jute fields. It is back-breaking work.... There is always the danger of famine. The slender diet depends on rice, and although the Delta is a rice-growing area, it cannot grow enough for its dense population."

Suffering! In an area and on a scale that could be duplicated in many another part of Asia!

Imagine my jolted state of mind when I picked up an Asian newspaper and began reading an editorial entitled "Cost of Suffering."

Swiftly assuming that the editor would be grappling with some aspect of privation and pain in this teeming and often tortured part of the world, I was ill-prepared for what was in store.

"The Bel Aire district of Los Angeles," the writer opined, "is like no other district in all the world. You casually cast a stone (if you can find one on the immaculate roadside, that is) and a dozen millionaires are hit. A pedestrian is a curiosity, to watch whom there will be found a dozen high-powered celebrities in multicylindered automobiles."

Warming to what proves to be his unexpected subject, our editor recalls that in the era—now well-dated—when private swimming pools were status symbols, "many Bel Airedales" [at the least he could have put

that innuendo between inverted commas] "boasted three pools—one for guests who liked cold water, another for those who preferred tepid water and the third for those who did not swim."

But surely, one thinks, this has nothing to do with suffering. Quite the reverse, one feels.

Very well. The editor is ready to get to grips with his theme. He will *prove* that his editorial is not a misnomer.

The news wires, it seems, have reported that two Bel Aire neighbors have got into a quarrel. There being no other civilized recourse, they have dragged each other into court in a mutual suit in which each is determined to get damages from the other for "emotional suffering."

Now this species of pain, our editor points out, is obviously something that must be distinguished from the common variety of suffering to which all flesh is heir. This brand of pain—the ache of the affluent—is well-nigh priceless.

It must be, since one complainant demanded \$25,000 for suffering caused by the other's six-foot fence which, he claims, obscured his view.

The other neighbor assesses the value of her suffering at \$39,000, the cause being that the defendant's swimming pool was built a shade too close to the property line between them. Result? The defendant's gardener had unceremoniously cut down some of the branches of the complainant's trees.

The editor, from his Asian chair, observes wryly that money and ingenuity should have no difficulty correcting either of these complaints—for example, by jacking up the house to a height that would command a better view and moving the swimming pool, tile, chrome and all to a new location.

"The main point," says our editor in conclusion, "is that these people should not be allowed to suffer, poor things."

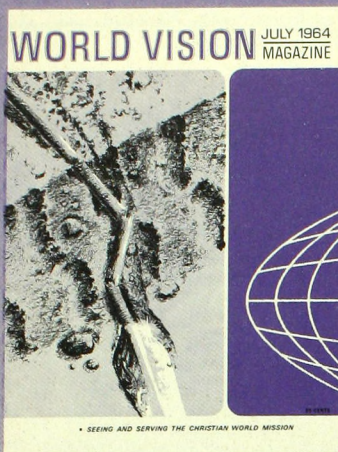
One feels like moralizing. Is it necessary?

One feels like preaching. Is it appropriate?

One feels like challenging. Is it required?

Let him who will, begin to draw out the implications—for the Church, the American society, and the millions of "haves" wherever found—of these two pictures of suffering.

P. S. R.



Through each political wind that blows, the Gospel of Jesus Christ remains curiously neutral. Yet it has not failed to lock horns with primitive craft. A missionary's jeep tire crushing a deadly spear in the moonlight of an emerging nation is our artist's portrayal of this conflict and the outcome which all peace-loving people long for.

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JULY 1964

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NEXT MONTH

With the sizzles of August come warmly interesting articles next month. Bishop Lesslie Newbigin finishes his perceptive piece: "Bringing Our Missionary Methods Under the Word of God." Professor Bernard Ramm presents material on the "new universalism" in the cause of missions today. Armin Gesswein traces "The Biography of a Single Prayer." There will be in addition the news, the quotes, the historical sketches — the accumulated news and views on Christian missions . . . August . . . 1964.

Is God Finished with White Missionaries?

Is God finished with white missionaries? The answer, of course, is no. God is not finished with anything that he is doing in his Church and in his world. Nor will he be finished until that climactic day of which St. Paul speaks when he says, "Then comes the end, when he (Christ) delivers the kingdom to God the Father after destroying every rule and every authority and power" (I Corinthians 15:24[R.S.V.]).

But *means* and *ends*, however closely related, must not be confused. God is sovereign in the use of His means just as he is sovereign in the announcement of his ends. He putteth down one and setteth up another.

God has made large use of the white missionary. This is a fact that no future reading of history can possibly deny.

But the signs are not lacking that we are entering a period when the missionary with the "pale face" will have no more than a limited role, and even that will be played under handicaps.

Reasons for this are numerous, and some of them are complex. To attempt an analysis of them is far from our present purpose.

Just one of these reasons calls for mention here. We shall allow it to emerge in a quotation drawn from the

lips of an African. A Nigerian university student said to a European missionary, "If you didn't have a tendency to give a patronizing pat on the back, we would feel less resentful towards you."

The "catch" is in that word "patronizing."

Modern history did something with the white man that made him a conqueror in a dozen realms. But the psychological legacy left to him by this conquest has now come home to plague him. It takes the form of a complacency with himself and a condescendingness towards the colored races of which, half the time, he is not even aware. And, of course, therein lies the pathos of it.

There is, to be sure, a cure for this subtly masked prejudice and pride. But it is costly. It means a radical disentanglement from the cultural web in which we Caucasians are caught. It means our taking seriously the revolutionary position to which St. Paul had come: "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (II Corinthians 5:16-18, R.S.V.).

Where then is boasting? Where is patronizing? Where is condescension?

Instead—"There, but for the grace of God, go I."

P.S.R.

How Swift the Pace

For contemporary man, history no longer has pace: it has velocity.

Until approximately 1800, not a billion people lived on the earth. Then the biological flood! In a hundred and sixty years the population soars to three billion.

Take another tack. Think of the amassing of knowledge in the "natural and behavioral sciences." According to a recent issue of the *Saturday Review*, if we were to plot the accumulation of man's knowledge on a time line of 1900 years, the first doubling of that knowledge after the birth of Christ would be seen as occurring in 1750, the second in 1900, the third in 1950, and the fourth in 1960.

The latest doubling achieved in one decade!

This has immense meaning for missions and for the rise of the indigenous churches in Asia, Africa and Latin America. Political, economic, and social changes are taking place with such confounding rapidity that old standards and structures, old forms and formulas,

are being abandoned or radically modified. If the Church is caught in a merely passive or protesting posture, it will be swept aside as irrelevant. It must be perceptive, progressive, and productive, else its witness will be a murmur lost on the whistling winds of change.

For example, it is a guess more sure than shrewd that if missionaries from the United States cannot adjust the anti-socialist pattern of their thinking to the forms of political and economic life that are being developed among the younger independent nations, they are going to be misfits in the setting with which they have identified themselves. With few exceptions, the whole freedom movement in the new nations—even those least under the influence of Communism—is geared to the "welfare state."

What if schools, medicine, transport and the like are socialized? Must the Church throw up its hands as if all were lost? If it no longer runs the schools, then let it remember that nothing will ever take the place of selfless *motivations* and high *goals* in the life of a teacher. Who, better than the Church with its message of the new life in Christ, can work in this field? Here it has no rivals.

Everything is in flux—save Christ and His gospel.

P.S.R.

Never since Patrick Henry shouted "Give me liberty or give me death" has the cry for freedom been so loud on so many fronts as it is today. But in too many instances the cry is "Freedom for me and death for everyone who opposes me!"

The rise of nationalism is a demand for freedom. Racial conflict in the United States and in many other lands grows out of a cry for freedom. The resistance to colonialism and the resulting rise of many new independent nations is a struggle for freedom. Communism, the "liberator" of the people, is purportedly a crusade for freedom. The battle for economic independence, individually and nationally, is a fight for freedom. The new importance of the indigenous church, which so changes the missionary outlook today, results also from the rising demand for freedom.

Since Moses, whenever human beings have been in bondage to other human beings there has been the cry: "Let my people go." Thomas Jefferson proclaimed, "We hold these truths to be self-evident, that all men are created equal." That is, that none has a right to bondage over others, regardless of heritage or color of skin.

Freedom — with Power Steering

But in a world when freedom seems to be the coveted "pot of gold" at the end of every rainbow, there is tragic confusion as to what true freedom is and how it is obtained. Communism and democracy, at opposite poles, both claim as their ultimate goal freedom for all constituents. Ask of the average young man of the world his idea of real freedom and chances are he will describe for you a dream that places him in a luxurious penthouse with five Negro servants, Cadillacs in the garage, and absolutely no responsibility.

4

In sections of Burma there are people who, in the name of freedom and claiming that God is leading them, are reserving the right to kill their neighbors' pigs and cows for food.

They take off all their clothes and parade through

the streets claiming to be true followers of Adam and Eve. They even cast their children into fire in the name of freedom.

The "Sons of Freedom" (Doukhobors) in the mid-1950's, demanding religious freedom, bombed and burned private and public property, causing an estimated \$2 million worth of damage.

Destructive struggles in the Congo now and on other front lines of conflict are similarly misguided.

Do-It-Yourself Prisons

Men are obsessed with the idea that freedom is something to be seized by force and wrested from one's enemies. The Black Muslims, now springing to new life in the United States, are an example of a group so obsessed. In his "Saviour's Day Message" delivered recently to five thousand Negro followers in the Chicago Colosseum, their leader who calls himself "Elijah Muhammad" said, "The whole world is angry. We must have a showdown. We have got to have it. We want to live in peace.... Here comes the truth of the white man, making you to know that he cannot love you, that he is the devil himself..." Leaders like this do not seem to understand that the man who builds walls against his neighbors finds that he has imprisoned himself.

A Catalog of Christian Liberties

The Bible speaks of those whom Christ makes free (John 8:36) and of those who are "free among the dead, like the slain they lie in the grave" (Psalm 88:5).

There are many who have given their all in the struggle for freedom and find that they are not free toward life but *from* life—"free among the dead."

I would like to list six scriptural principles which define Christian liberty:

CHRISTIAN LIBERTY

by Norval Hadley

Norval Hadley is a recorded minister of The Friends Church and an assistant to the president of World Vision, Inc.

1. Christian liberty is not a freedom from all authority but a freedom to submit completely to God, the supreme authority, who said: "Thou shalt have no other gods before me" (Exodus 20:3). God, who created the heavens and the earth and who keeps His planets revolving in scheduled orbits, also created man and is abundantly able to keep beautiful order in the society of the submitted.

2. Christian liberty is also a freedom from the slavery of sin. It is this kind of freedom mentioned in John 8:32 and 36: "Ye shall know the truth and the truth shall make you free.... If the Son therefore shall make you free, you shall be free indeed." Obedience to Christ, the "Way, the Truth and the Life," frees from the bondage to sin. Accepting Him through repentance and faith changes one's status from that of a slave to sin to that of a free son of God (Galatians 4:5).

3. Christian liberty is not a freedom to do as we please, but as we *ought*. The very essential ingredient of true liberty which so many leave out is the concept of servitude. When Christ brings freedom he lifts man from an enforced slavery to sin to an attitude of willing servitude to God. "Being then made free from sin, ye became the servants of righteousness" (Romans 6:18). Freedom cannot survive unless freed men are willing to be servants. Jesus, who leads us to freedom, came "not to be ministered unto but to minister, and to give his life a ransom for many" (Mark 10:45). He "made himself of no reputation and took upon him the form of a servant.... He humbled himself and became obedient unto death" (Philippians 2:7, 8).

Dean Inge says, "Christianity promises to make men free, not independent."

Some time ago the Rev. Reginald Goff, after completing a world tour and doing exhaustive research on the threat of communism, addressed his Wyoming congregation on the subject, "Can we retain our heritage?" His message was so significant that many copies were printed and distributed.

In his conclusion, after listing many weaknesses and trends unfavorable to the cause of freedom, he asked, "Can we save our heritage? What do we mean by our heritage? Do we mean freedom to live as we please? Or freedom to live as God would have us live? If we mean the first, there is not one single ray of hope. If we mean the latter, there is hope." He said the future of the American way of life is secure only if its people will use their freedom to obey God.

4. To deserve and retain Christian liberty, man must accept social responsibility. An important part of Lincoln's Gettysburg Address was, "It is for us the living... to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced." Most often freedom is mentioned in reference to human rights and too seldom in regard to the social responsibilities it entails. As in the Bible, every promise has its condition, so in Christian liberty every right has its responsibility. They who are strong must

help bear the burdens of the weak, and in so doing they build the road to freedom.

Christian freedom is not a state in which there is no control. True, it does not demand so much control by law, but its outstanding characteristic is control by love.

The Bible says love is the fulfilling of the law. When a man loves his neighbor as himself, he does not need law. If the free man insists on liberty to do as he pleases, society will be forced to multiply law to protect others from the "free man."

5. Sin destroys freedom. The Bible says, "Do not use your freedom as an opportunity for the flesh" (Galatians 5:13), or as "a cloak of maliciousness" (I Peter 2:16). Most of the works of the flesh mentioned in Galatians 5 have to do with wrong attitudes toward other people. Such attitudes destroy a free society.

Nothing so threatens our culture today as the stubborn insistence that real democratic liberty must include a freedom to sin without restraint. The U.S. traffic in smut and pornographic literature, which now is a \$2 billion business annually, is conducted in abuse of the freedom which was purchased with the blood of our forefathers because of their faith in the Christian principles such traffic blasphemes. The publishers of "The American Atheist Magazine" call themselves the "Free Thought Society of America, Incorporated." How much longer society can tolerate such abuses of freedom before it crumbles I do not know. The first enemy to freedom is sin and selfishness.

6. Finally, the all-embracing principle of Christian freedom is that it is a matter of spirit. As the sins of the flesh have to do with wrong attitudes toward others, so the fruits of the spirit listed in Galatians 5:22 are almost altogether related to right attitudes toward those about us.

Some of our dear Christian brothers in Nepal are imprisoned in body but they are free in spirit. Conversely, many are free in body but imprisoned in spirit. Dr. H. Park Tucker, chaplain of the Atlanta Penitentiary in Georgia, writes: "Bars of past failure, regret and self-pity cage more men than do bars of steel.... Men who have found God through His holy Word are free. No prison regulation, no legislative act can make them more free."

We can build strong military and political defense systems, as we have done, until we have power to destroy the whole human race many times over. But this does not set us free. Freedom is first of all a matter of spirit and if the spirit decays, there is no other defense.

I believe these six principles of Christian freedom teach us that real freedom is something to be won—to be earned through the willingness to serve—and the acceptance of social responsibility, not a thing we can grab by stomping on everyone who threatens to keep us from having our own way.

Dr. Bob Pierce has said regarding the race question,

Continued on page eleven

This article is an address which Bishop Newbigin delivered before the Consultation on World Missions at Montreat, North Carolina, October 14, 1962, and is here reproduced by permission of the Board of World Missions of the Presbyterian Church in the U.S.

It is the proper character of a Reformed Church that we do as we are seeking to do here in this Consultation—reconsider our work as bearers of the Gospel to the ends of the earth. If we dare to take to ourselves the title "*ecclesia reformata semper reformanda*," if we believe in the great tradition of the Reformed Churches that reformation is not a thing which is simply done once, but that on the contrary the Church must in every generation be ready to bring its tradition afresh under the light of the Word of God, then we will most certainly agree that the work of foreign missions is no exception to that rule.

The 'White' Church's Temporary Dominance


The commission of our Lord to his disciples to "disciple all the nations" is of unchanging validity until He comes again. But the forms in which that commission is to be fulfilled are most certainly subject to change. Foreign missions in the sense that we know them are a relatively recent form of obedience to the Great Commission. On the one hand they have been used by God to write one of the most glorious chapters in church history. But on the other hand... they have been perhaps more deeply molded than we realized some time ago by the events of the secular world in the midst of which they were carried out, by the relatively short-lived though immensely significant movement of cultural and political expansion of the white races of western Europe into the rest of the world.

6 Now that that temporary dominance has come to an end, it is natural that with such a profound change in the secular circumstances of the world the patterns of missionary action which have been familiar should come under drastic criticism. But at this point we need to be careful.

New Winds, New Tides

If we now see that we have been too much conformed to the world of the nineteenth century, it is no adequate response to try now to be conformed to the world of the twentieth century. We are not intended to be conformed to the world, but to be transformed by the renewing of our minds. God uses the changes and chances of history to shake His people

Lesslie Newbigin, ordained as a minister of the Church of Scotland, was a missionary in India for 23 years. Consecrated a bishop in Madura by the Church of South India, he served his diocese there from 1947-1959. Since 1959 Bishop Newbigin has been general secretary of the International Missionary Council and of its successor, the Division of World Mission and Evangelism of the World Council of Churches. His published works include: Christian Freedom in the Modern World, The Reunion of the Church, South India Diary, and One Body, One Gospel, One World.



Bringing our Missionary Methods under the Word of God

by Bishop Lesslie Newbigin

from time to time out of their conformity with the world; but when that happens our job surely is not just to push over the tiller and sail before the winds of change, but to look afresh to our chart and compass and to ask how we now use the new winds and the new tides to carry out our sailing orders.

Every new situation is a summons to bring all our traditions afresh "under the Word of God." That phrase is a proper description, and if I am to essay some introduction to it I have to ask myself, How is this properly approached? If under this title I were to produce a few general ideas of my own and then fetch texts from all parts of Scripture, a verse from here and a verse from there, to buttress these ideas, I would not be dealing faithfully either with Scripture or with this task. I think therefore that the right thing to do, recognizing the limitations that it imposes, is to take a single passage of Scripture which is close to the heart of our subject and to dwell on it with you, seeking to draw out from it what I believe God says to us in it concerning our work....

Begin with the 'Unbelievable'

I have chosen for this purpose John 20:19-23[R.S.V.], in which the manner and the substance of Christ's commission to his Church are disclosed to us.

"On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them." The risen Jesus! That is the point at which I believe we must begin.

The Christian mission begins with the risen Lord. It begins with this tremendous...unbelievable fact—He is risen from the dead. It does not begin with a program of action, of moral reformation. It does not have about it that atmosphere of strain and anxiety which always characterizes a human program. It begins with a shout of joy—yes, first of all with incredulity, then when that is finally broken down, a shout of joy.

How foolish we are when we allow ourselves to be emptied to seek some other source of authority and assurance for our mission, some other reasons for urgency, some other grounds for commending the mission to others. As if who Christ is and what He has done were not good enough reasons to go singing to the ends of the earth.

Christianity Used and Abused

There were times even in my own memory when I heard missions in India defended as a sort of cement for the British Empire. There have been times when Christianity has been championed as the defense of feudalism against capitalism, as the defense of oligarchy against democracy, and now—God forgive us—we hear it talked about as if it were the defense for the western way of life against communism.

What nonsense! As though the Christian mission were a sort of spiritual arm for the cold war. All of this

is to forsake the living fountain and hew out cisterns, broken cisterns, that hold no water. The whole context, the whole governing fact of the mission, is that Jesus is risen and that therefore He is Lord of all. The risen Jesus stood in their midst and said to them, "Peace be with you."

Peace in Pieces

I need not remind you of all the depth and meaning which the word "peace" has in the Bible. The fullness of God's blessing on His people, peace with God, peace with man, *shalom*—that word which in the Old Testament encompasses as it were everything that God has in store for His people. That is what we are if we are truly the emissaries of the risen Christ—the bearers of peace.

Is that what we are? Where then does that anxiety, that stridency, that restless busyness come from that so often seems to infect our work?

A man of God who recently spent some time in the Middle East trying to conduct retreats for the deepening of the spiritual life for pastors and others in that area reported that he had come to the conclusion that the headquarters of a mission were about as good a place to conduct a retreat as the doorway of a department store.

Perhaps that is a hard saying, but is it wholly untrue? That our words and deeds are but the brimming over of a fullness that springs up from below, from the ever-flowing river of God's peace?

I know it is easy to criticize, but we have to look at ourselves sometimes the way others see us. When the peoples of Asia, for instance, see our competing activities, our anxiety to build up our own organizations, our enthusiasm about statistics, our exaltation of the administrator over the minister, is it surprising if they often think they see in us one element of western cultural invasion, rather than the emissaries of the peace of God?

Above all, when they look at the fragmentation of our Christian witness—at those divisions which so often seem to be simply the projection into Asia of the splintered society in the western world and which seem to have no real relevance to the problems with which men are wrestling in Asia today, when they see those who preach the same atonement unable to live together in one family—how hard it is for them to believe that we are really the bearers of the peace of God.

There is a longing for some structure of meaning by which life can be understood and lived with some stability. Old structures that gave meaning to life for former generations are being destroyed in every part of the world. Old securities are being taken away, and the stable societies to which so many men look back with nostalgia are gone and will never be reconstructed.

And that is all in the hands of God, the God who shakes the things that can be shaken in order that things which cannot be shaken may remain. If we

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THE CHURCH AROUND THE WORLD * THE WORLD AROUND THE CHURCH * THE CHURCH AROUND THE WORLD * THE WORLD AROUND THE CHURCH * THE CHURCH AROUND THE WORLD * THE WORLD AROUND THE CHURCH

**MISSION
1964 / BY
BRUNER**

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The Christian Church from her beginnings has been involved in an outward reach upon the world. That reach is called "mission." It extends across the centuries and continents to us, the Church's most recent conquests.

At the Jewish Feast of Pentecost A.D. 33, one hundred and twenty men and women were filled with the Spirit of God and spoke the world's languages intelligibly and evangelically. The Gospel was preached,

F. Dale Bruner is completing studies at the Missionary Orientation Center, Stony Point, N.Y., and will soon take up a theological professorship in Manila, Philippines under the United Presbyterian Church in America. He earned the B.D. degree and the Scribner Prize in New Testament at Princeton Theological Seminary, N.J., and a Ph.D. degree from the University of Hamburg magna cum laude. Dr. Bruner was twice commissioned by the First Presbyterian Church of Hollywood, California, to appraise the work of missions in Europe and the Orient.

the Church was formed, and the burning edge of Christian mission began to spread. It consumed three thousand hearers the first day. It conquered southern Europe, incipiently, the first century . . . northern and eastern Europe the first millenium . . . the western hemisphere the second, and perhaps the Great South of Africa and Asia in the third.

To be sure, the Church has been in a prolonged death dance in Europe for some time and is nowhere what she should be anywhere in the world. But the broad outline holds: the Church has won her way West from the Mediterranean to the Pacific in two millenia and is represented in just about every village in between. The Church is in the whole world and she is there through Christian mission. We may be grateful.

Now in quick sketches I wish us to survey the Christian missionary situation 1964. I wish us to see first the Church around the world; second, the world around the Church; and third, what in my fallible assessment is the core need of the Church in the world.

I. The Church Around the World

Korea. As we look westward we see Korea where in the last century the Church has been planted in a way unparalleled in Asia except perhaps in New Guinea. The Korean Church is what I would call a widely rooted Church. That is, she is in countless thousand of villages, with many candidates for the ministry growing steadily and evangelically. The Presbyterian Seminary in Seoul, for example, is the largest Presbyterian Seminary in the world with, I believe, some seven hundred men training for the Christian ministry. The Presbyterian Church in Korea has been recently split, I understand, by right-wing dissidents. But the Church in Korea lives, though crucified and limping, and promises to be one of the first sizeable evangelical minorities in Asia.

Japan. The Church in Japan is very small—less than one percent of the population—but is surprisingly influential, with the allegiance of a significant proportion of the intellectually and professionally elite. The Church in Japan is not nearly as widely rooted or as deeply rooted as in Korea. Whereas the Church in Korea grows from the bottom up, the Church in Japan attempts to see, as it were, from the top down through an intelligent and alert Church.

This intellectualized Church is not to be despised. Though there may indeed be too much of the "mental" and too little of the simple in the Japanese Church, a Church that has the mind is not far from the heart and it is not sub-Christian to be thoughtful. I would characterize the Korean Church as the "widely-rooted Church," and the Japanese Church as the "intellectual Church."

Southeast Asia and India. These areas represent me the "challenging Church." It has long been recognized that the Church in Asia is growing most significantly on the perimeter of Asia and least significant

in the heart of Asia—namely, China (though an interesting number of the Communist leaders were trained in mission schools, a symbol of at least the one-time influence of the Church in recent Chinese life). The virile Batak Church in Indonesia, the Papuan in New Guinea, the Karen in Burma, and the triumph of the newly formed Church of South India—all represent exciting hopes for the future of Christ's body in southern Asia.

Alongside the widely-rooted, intellectual and challenging churches of east and south Asia stands the "difficult Church" of West Asia in the Muslim world. Perhaps nowhere has so much by so many seemed to bear so little as in the hard soil of Arabic Islam. The Church in the Muslim world is simply the difficult Church where a sovereign call from God must replace the clamant call of visible opportunity if what we have known as mission is to continue.

Africa. Like Korea, the African Church is a widely rooted church. Black Africa has been penetrated by the Christian Church. Most of her leaders (as in Asia) have been trained in mission schools. Most of her sizeable cities have heard the Christian message. Most of these cities are occupied with churches (sometimes with too many), and many of this continent's rising expectations and aspirations were brought to birth through the coming of the Church.

I recently heard Dr. Donald M'Timkulu, president of the All Africa Christian Conference—a sober and unsentimental man, say that Africa below the Sahara has the possibility of becoming a Christian continent. The waning years of this century will see this possibility tested. Meanwhile the dominant Dutch Reformed Church of South Africa—proud of her purity theologically and racially—deeply embarrasses if she does not cripple the body of Christ in Africa. But apart from this white southern Church in Africa the black Church of Africa may be, one may have reason to hope, the coming "Great Church."

Europe. The Church in Europe, west and east, can only be called the "Dying Church." This is not to say she will die; it is to say that no other analysis is profound or true which fails to see the European Church suffering from a critical malaise.

The Church lives on in surprisingly strong influence in the national media of newspaper, school, public institutions and in private personalities. But in the critical locus—the local congregation—the Church is sick. Perhaps she is being unwittingly crushed to death by her muscular husband, the state, to whom (perhaps) she should never have been married. Perhaps she is suffering from the cancer of secularism, or from the more normal illnesses of old age. In any case, she is sick.

Here and there one spots exciting life. Maybe the Church is only sleeping—in the West. In the East she is often struggling for her very life against a hostile and shrewd state.

Latin America. The Church in Latin America is the "Growing Church." I understand that the Church in Colombia is one of the fastest-growing churches in the world. Protestantism blazes across Brazil more rapidly than even the birth rate. The Roman Catholic Church, of course, has been settled and in a sense was conqueror in South America for several centuries. The evangelical invasion is as young and hopeful as are the signs of Roman renewal.

North America. Here, principally in the United States, we have what I would call the "Active Church." On an average Sunday, *The New York Times* recently reported, well over half of the nation's population—at least statistically—attends Church. There is no question that church life in America is, as a general rule, active.

Whether it is the activity of youth and of America's incredible gift—energy—or the activity of authentic piety and faith varies, of course, from situation to situation. But energetic church life in America is, as such, no more to be despised than intellectual church life in Japan. The heart is not far from the head. And with theological-spiritual renewal, the American Church could see years of strength.

And so, the Church is around the world at mid-twentieth century, something she was not at mid-tenth century. The Church is around the world and the world can never be the same. We may be grateful.

II. The World Around the Church

One could describe in myriad ways how the world stands around the Church, but I shall attempt this description only in the form of two of the great issues.

What are the major issues which the world presents to the church? They are hunger, disease, illiteracy, superstition, great opportunity, rich gifts, and they may all be subsumed under the rubric: *the developing nations*.

The whole "Southern World," that huge third power of Asia, Africa and Latin America, is a teeming sphere of expectant development. To develop, they believe they need first and foremost economic growth and political viability. As an article of faith and not of knowledge I believe the developing nations need something even more basic than effective economic and political institutions: theological-spiritual foundations. In a word, the Evangelical Church.

Much of the global South's aspirations and leadership were born in the incubator of the Church. I do not know that these aspirations and their leadership can, as it were, stand upon their feet without the solid undergirding of evangelical churches. I am that much committed to and convinced of the essentiality of the evangel.

For instance, can Latin America's puzzling economic-political weakness be explained significantly by the lack of Protestant-evangelical ingredients in the nations' bloodstreams—or, are climate and geography

Continued on page twenty-three

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My position in Sunday School _____

Continued from page five

"I believe in equal opportunity for those who are willing to take equal responsibility." But so much of the world has not looked at freedom this way. In this small world now made one by jet travel and Telstar, people from backward nations are able to see how we live in North America. They take note of our greater freedoms and our higher standard of living and they want what we have. But many do not realize that we have these blessings because the founding fathers of our way of life, in search of religious freedom, established our society on the teachings of the Bible and on Christian principles.

"If the Son therefore shall make you free, ye shall be free indeed."

What the whole world is looking for in its search for freedom is Christ. Now as never before we who know Him have tremendous responsibility to exercise the freedom so abundantly ours in making Christ known to men and societies whose desperate need only He can satisfy. ■■■■

MISSIONARY CHECK LIST

TAKE a walk through your church. What do you see that lifts your eyes to the mission fields, prompting you to pray, to give, to be informed about the staggering needs existing everywhere?

If publicity for overseas work is lacking, here are some ways you can bring into sharp focus the needs of the field "which is the world."

Literature—a news table serving as a clearing house for information.

Bulletin board—wall displays conveying one idea easily grasped.

Curio table—tangible evidence of need among uncivilized peoples.

Maps—detailed charts pinpointing mission stations often heard from.

Prayer reminders—well-designed cards, calendars or bookmarks with photos of missionary families.

With all these you may use recording equipment to send tapes to your overseas missionaries... slogans and publicity to increase appeal for special projects... missionary movies and filmstrips... and conventions which have as their aim total participation in missionary outreach of each member of your church.

QUOTE UNQUOTE



An Adequate Answer

Recently a young Indian leader cried out with passionate burden because of the spiritual blindness, dearth of concern and lack of integrity in the Church of Jesus Christ. He said, "We talk of revival but when does revival come? It comes when we reach the end of ourselves! And when do we reach the end of ourselves? When we have nothing left to depend on—nothing in our pockets!"

Are we guilty of trying to answer today's torturing problems with less than adequate answers which cost little? Are we guilty of trying to organize, work up or buy spiritual revival? Are we satisfied with less than reality? Revival will come when, at our wit's end, "We cry unto the Lord in our trouble..."

—*Evangelical Fellowship Quarterly, First Quarter, 1964, New Delhi, India.*

'A Humble Gadfly'

The crucial word in the opinion of the [Supreme] Court in the Prayer and Bible-reading cases is neutrality. The question is, Is "religious neutrality," not as between churches and sects, but as between religion and irreligion, God and no-God, the American position? Is our nation's motto—"In God We Trust"—valid and compelling in some definite sense? Is our ancient, instinctive connection of reverence with great and special occasions as well as the daily round sound and still binding? If so, what are the implications for the training of youth, the Americans of the future?

It is here that I feel we have fallen into a morass of deep contradiction. But this is for Americans as a whole to say. They can either say Amen to what has now happened or—since the power is in the people—they can insist that the Supreme Court look more steadily at our tradition; or, if necessary, that the Constitution state precisely what the American position is.

I write not to criticize or denounce our highest Justices, who are sincere men and have done their best as they saw it, but to be a humble gadfly in a Socratic spirit and to urge on Ameri-

cans deeper, more strenuous thinking.

—*From To Pray or Not To Pray by Charles Wesley Lowry, The University Press, Washington, D. C.*

A Friend to the End

Every Christian has the right to regard himself also as a friend of Christ; and it is in these terms that he, too, is to define the whole of his attitude in the life of the spirit. This life, it must be understood, is no rigid and complicated collection of rules of discipline and training; it is not a strict method of prayer and meditation. In essence, it is simple awareness of the friendship of Christ, who is present with his Church, now and always until the end of the world. Out of this friendship may grow rules and discipline and method. But the friendship is primary and fundamental; everything else is secondary and derivative.

—*Max Thurian, Modern Man and Spiritual Life, World Christian Books No. 46.*

Lost and Found

The average American misplaces more money annually than the per member contributions to a majority of church denominations in the U.S.

Dr. Arthur R. McKay, president of McCormick Theological Seminary, Chicago, told some 400 stewardship and promotion personnel from 13 states that the cash lost in the U.S. averaged \$75 per person annually.

He stressed that the word "lost" was used literally for money which falls out of pockets or is lost through misplacement of wallets and purses.

—*The Church Herald, March 15, 1963.*

No Time for Tears

Within six months you will probably hear that one of us is dead. When the news comes, do not be cast down, but send someone else immediately to take the vacant place.

—*Alexander MacKay, in his farewell address to the Church Missionary Society.* ■■■■

THE OVERSEAS MISSIONARY FELLOWSHIP PRESENTS...

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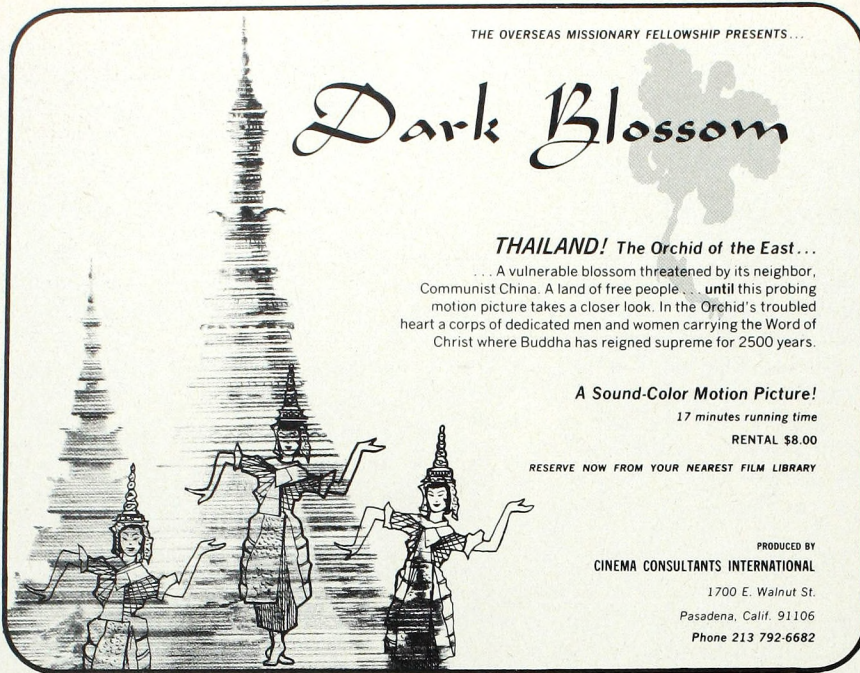
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Voices From Home

by Cecille Miller

ARE YOU SEARCHING for something different to do for your missionaries? "Voices from Home" is a simple but unique idea that can be a real blessing to those in the "regions beyond."

A tape recorder seems to be standard equipment today, but be sure to check to see if your missionary friend has access to one before undertaking this project. Then let it serve the Lord in this very practical way.

Here is how it worked for us. Our monthly meeting was held in a home where we grouped ourselves around the piano. Using the church hymnal we chose our favorite songs in advance. When the recorder was all set, our president led us in singing these hymns in a natural family-style type of singing. For want of a better name we called it "Sing-a-long time with the ladies."

Following this another lady came to the loudspeaker and in a friendly manner greeted our missionary and told her the purpose of the tape as if she were in the room with us instead of in Guatemala! Another lady led in an opening prayer, asking God's blessing upon the "Voices from Home" as well as the one to receive it.

Using a three-inch tape at 3 and 3/4 speed, most of the tape recorded short words of testimony and helpful Bible verse from as many as we had time for. This wasn't hard to do because the receiver of the tape is a member of our church, and known by all. We even saved some space at the end of one side for the mother of our missionary to send her own greetings from her home.

Since we had time we then played back the entire tape. This was especially interesting to those who had never heard their own voices.

A "Voices from Home" program offers other possibilities such as special music and reading of poetry to mention a few.

It really isn't hard to carry out the idea. Why don't you try it real soon?

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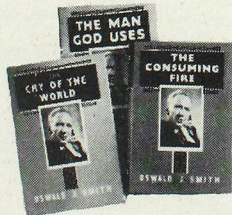
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- THE ENDUEMENT OF POWER
- PROPHESY—WHAT LIES AHEAD



ROCHUNGA PUDAITE,
EXECUTIVE DIRECTOR

WRITE TO:

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P.O. BOX 357 - WHEATON, ILL. WV74

WORLD VISION DATELINE

JULY 1964



God help us if we are only doing what a normal human being can do!

BOB PIERCE

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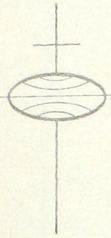
Letter from Bob Pierce

Anniversary Visit to India

Monthly Memo

Andhra Pradesh Conference

A Special Announcement



WORLD VISION, INC.

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DR. BOB PIERCE, *President*

Tokyo, Japan
May 1, 1964

Beloved Friends:

Our Lord calls me aside to rest awhile.

For some months now I have served in the heat of His work with increasingly impaired health.

But what a wonderful Saviour! "He who promised is faithful" (Heb. 10:23).

Almost thirty years ago He began my Gospel ministry on radio.

Twenty years ago this summer I began a life of strenuous travel in the service of Christ.

Seventeen years ago next month I set forth for China with David Morken, and thence an average of twice around the world yearly in obedience to our Lord's assignment to seek and serve emergency needs in crisis areas.

We have proven His "Faithful is He that promised who also will do it" (I Thess. 5:24).

Now, prayerfully, I am impelled to ask the World Vision Board of Directors for one year's medical furlough that during this time both body and soul may be renewed for the tasks exploding before us all.

I remain the President of World Vision.

The Board and I have agreed that one year from now I shall return, God willing, to the duties of presidential leadership.

However, for this coming year I have asked Dr. Richard C. Halverson, for many years our First Vice President, to serve as Acting President. He has pledged himself to preserve the concepts and vision to which you and I have given ourselves before God.

Dr. Ted Engstrom, who is our able Executive Vice President, the Board, and all our staff are committed to loyal administration of our various holy callings.

Please! NOW more than ever, stand by the care of our orphans, lepers, and Pastors' Conferences.

Pray for us. And for me.

I do not abandon the battle. The gifts and callings of God are without repentance. I only "come away" for a little while that our Lord may restore me.

My wife and family join me in thanking you for your love and continuing prayers.

His, therefore lovingly yours,

Bob Pierce

Dear Friends of World Vision:

For ten years it has been my privilege to labor with Dr. Pierce in the ministry of World Vision. No man I know has suffered so deeply with the burdens and tragedies of others. I have seen his heart broken for the needs of orphans and widows and missionaries. I have watched him respond instantly, selflessly and efficiently in the face of crisis and emergency.

Dr. Pierce abundantly deserves and desperately needs the rest that is now mandatory in view of his ill health. We of the World Vision Board, his friends and co-laborers in this ministry, are committed to preserve the principles and policies upon which he founded it. Meanwhile we appeal to you who have so faithfully supported us to pray for his complete recovery and early return to active leadership.

Your continued support in prayer and contributions is earnestly sought. Dr. Ted Engstrom, whose continuing responsibility as Executive Vice President is now heavier than ever, needs, as I am sure he will have, the unfailing undergirding of your prayers.

Thank you for standing with "Dr. Bob" and with us in this critical hour when World Vision's opportunities and challenges are greater than ever.

Sincerely in Christ,

Richard C. Halverson
Acting President

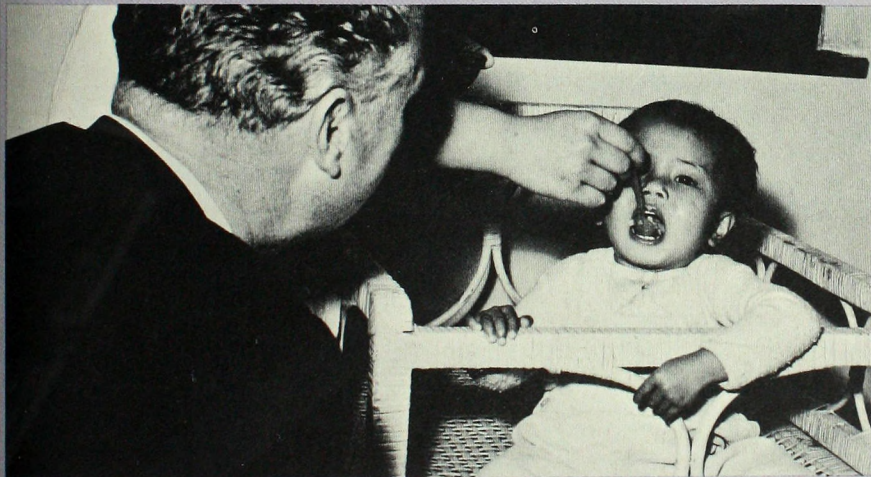


Squatters' shacks dot dry Han River, Seoul, Korea. Inoculating against epidemic is Dr. Jon Steen-Johnsen, director, the World Vision Children's Hospital.

River-Bed 'Ghetto'

The address for some 1,500 Koreans this past spring has been simply: "The Han River." A strange address, yet for these destitute people their sticks-and-stone hovels buried in the silt of a dry river bed were all they had. World Vision was able to dispense relief goods through Dr. Bob Pierce and the Korean staff in late spring before the rains washed away the miserable "ghetto."

Dr. Bob Pierce, in familiar role, visits Puli (Formosa) Hospital.



15

"Receptions" in a hospital are usually anything but sunny and bright. Not so last spring when Formosa's Puli Hospital was cleared for a reception of a different kind—a wedding reception for a graduate nurse and a member of the staff joined in marriage. Guests were served cake (Western style as ordered by the couple) and small bowls of sweet soup with little pink and white rice balls (Oriental style as ordered by the parents).

The entire hospital shook with excitement in this Puli "first."

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

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

Dr. Bob Pierce, President (on leave)

Dr. Richard C. Halverson, First Vice President

Dr. Ted W. Engstrom, Executive Vice President

Dr. F. Carlton Booth, Secretary-Treasurer

Claude W. Edwards

The Rev. Cliff Barrows

U. S. Senator Frank Carlson

Dr. Paul S. Rees

Cover Photo: Dateline

Peering out with a good hold on his parent, this Indonesian tot surveys the filming crew for footage to World Vision's movie: "So Little Time." He understood little of the mechanical cameras, but perceived well the comfort of relief goods donated by the visitors. Distributing emergency aid is but one of various ministries undertaken by World Vision. Representative projects from these ministries are set forth in this issue of Dateline World Vision.

Notable Pastors' Conclave: Two Views

The authors: The Rev. Robert Strain, a Reformed Church minister who accompanied Dr. Richard Halverson. He is currently serving as an assistant in the office of International Christian Leadership, Washington, D.C. Dr. C. Devasahayam, a Baptist minister, is Registrar of Serampore Theological College. He was formerly a pastor in Andhra Pradesh whose ability to communicate with the brethren in their own Telegu language was manifestly appreciated.

by Robert Strain

In Guntur, Andhra Pradesh, India, 1,100 pastors attended for the first time a World Vision Pastors Conference last April. Their representative congregations numbered about two million Christians. A schedule of morning, afternoon, and evening sessions was calculated to instruct and renew these church leaders in commitment to Christ.

Each day the speakers addressed the legion of waiting men in the St. Matthew Lutheran Church. Dr. C. Devasahayam, Registrar at India's Serampore College and a minister of 20 years' pastoral

experience in this very countryside, set hearts to burning as he preached in his native Telegu dialect. Dr. Paul S. Rees (World Vision's vice president at large) and Dr. Richard C. Halverson (First Vice President of World Vision) had free and full expression through interpreters A. B. Masilamani and Pastor P. J. Divakar.

Through the conference days young ministers were called and older ministers were recalled to "The Credentials of the Ministry" (Dr. Devasahayam), "The Biblical Understanding of Stewardship" (Dr. Rees), and "The Work of the Ministry" (Dr. Halverson).

There is no possibility of overstating the benefit of these relaxed hours together, unrestricted by denominational

boundaries or caste barriers. Round-the-clock contact in talking, singing, eating, and praying portioned out to these ministers a high concentrate of Christian fellowship for five days. Until this event involved them, many had never had an occasion for such protracted fellowship, coming to know, love, and serve one another in the Lord.

A certain enthusiasm and devotion which characterized many of these pastors proved to be compelling, even contagious! Quietly lives were touched by the relentless hope of that rural pastor, or the unquenchable joy of that one whose wife and baby God had returned. Lives were divinely altered by that one whom God used to minister inconspicuously, or by the inexplicably gracious way of the young bishop.

One hour especially will be remembered. On Sunday night Dr. Rees chose his words for the minister who perhaps was spiritually crippled. The man was asked to stretch out to the Master that "withered hand" of bitterness, professional jealousy, or smoldering resentment.

God restored more than one man's "withered hand" that night because scores of pastors stood to confess that they were crippled and wanted to be touched again by God's healing, renewing Spirit.

Pastors like these make the Church in India wealthy and a glory to her Lord.

16

by C. Devasahayam

Guntur

Sponsored by World Vision and co-sponsored by the Andhra Christian Council, Guntur was the venue of a Pastors Conference April 2-7 which brought 1,100 of them together, belonging to many denominations from all over Andhra Pradesh.

Unprecedented

This was the first time in the history of the Church in Andhra Pradesh for such an event. Pastors from all branches of the Christian Church worshiped together, prayed together, fellowshiped together, sang together, ministered the Word together and had food together. This is none other than the work of the Holy Spirit.

Teamwork

The Rt. Rev. Ananda Rao Samuel, Bishop of the Church of South India, was the chairman of this conference. Chairman of the local arrangements committee was Dr. G. Devasahayam, president of the Andhra Evangelical Lutheran Church. Dr. J. B. Williams, principal of Andhra Christian College, was the chair-

man of the reception committee. Professor N. Isaac was chairman of the mess committee. Dr. E. Prakasham is secretary of the Andhra Christian Council co-sponsoring the conference. The Rev. A. B. Masilamani, secretary of the Bible Society, and the Rev. Divaker were the official interpreters for Dr. Paul S. Rees and Dr. Richard C. Halverson of World Vision. The Rev. Walter A. Corlett, World Vision representative in India, and the Rev. Douglas Cozart, World Vision coordinator, worked closely with the leaders to make it a success.

These are the men who worked, and with them hundreds of others contributed their love and loyalty to assure the success of the conference.

Speakers

Dr. Bob Pierce was prevented by sickness from being present at the conference. He was greatly missed by all. However, the presence of Dr. Rees and Dr. Halverson was a great inspiration throughout the conference.

Their exposition of the Scriptures, coupled with the rich experiences of their long and fruitful ministries, brought a fresh challenge to the pastors.

Dr. Rees gave a series of addresses on "Stewardship in the Bible." Dr. Halverson spoke on the "Work of a Pastor." I was the third speaker who addressed the group on the subject of "Christian Ministry."



It was a common expression by all that the Holy Spirit worked in the heart and spoke for rededication and reconsecration. Sunday night was set apart for fasting and prayer. The money thus saved on the evening meal was donated to the National Refugee Fund, together with special collections raised for the purpose. It was a free and voluntary participation by all.

The final consecration meeting was the highlight of the conference. Many pastors offered short prayers. All were conscious of the presence of the Holy Spirit. And many returned home with a renewed desire to work for their Lord in a new and consecrated way.

Hitherto they talked of their differences. Now they realized the naked truth that their task is the same, viz. to proclaim Jesus Christ as Lord and Saviour.

An army of 1,100 pastors newly inspired is a spectacle worth seeing!

REVIEW OF WINONA EVENTS

This is the month. From near and far come speakers to World Vision's "Festival of Missions," July 19-26 at Winona Lake, Indiana. We hope you will be among those near and far attending.

Program highlights feature important addresses on missionary strategy . . . panel sessions on specialized professions . . . seminars on ways and means of missionary endeavor — these and much more.

Speakers from abroad include Dr. Han Kyung Chik of Korea, pastor of the Yungak Presbyterian Church; Mrs. Lillian Dickson of Formosa, head of The Mustard Seed Organization; Evangelist Subodh Sahu of Calcutta; Dr. Arthur Glasser, Home Director Overseas Missionary Fellowship of China Inland Mission; Indonesian pastor Eddie Rees; and World Vision's Dr. Paul S. Rees, Dr. Richard C. Halverson, Dr. Ted W. Engstrom, Dr. Carlton Booth, David Morken, Larry Burr and Richard Hamilton.

Workshop topics include: "Lay Strategy in Missions" (Halverson, Burr); "Missions in a Revolutionary Age" (Rees); "Journalism in Missions" (Engstrom); "An Asian's View" (Han); "Missions in the Sunday School" (Hamilton); "Personal Evangelism" (Booth); "Missionary Evangelism" (Morken); and "Women in Missions" (Dickson).



Advance reservations may be made by writing to "Festival" Reservations, Winona Lake Conference Grounds, Winona Lake, Indiana.

This is the month for Winona Lake, and the "Festival of Missions," July 19-26. Be sure you are there!



REES



HALVERSON



DICKSON



SAHU



HAN



HEY PAL!

A few short months ago you were out there, begging on Formosa streets, eating out of garbage cans, feared by other children. Now your clothes are fresh and clean. You hear the Gospel in the Chapel at Boys Town. You're some sponsor's own little boy now. You're in!

(Outside Boys Town and other orphanages of the world are thousands of other destitute children still needing help. World Vision has on file hundreds of children of all ages without sponsors. You are invited to participate in this individualized program of Christian care by contributing \$10 a month as a sponsor.) (\$11 in Canada.)

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MONTHLY MEMO

Elsewhere in this magazine is an announcement from our President, Dr. Bob Pierce, regarding the medical furlough granted him for this year. World Vision was born in the heart of and developed

by and through the leadership of Dr. Bob. Through these past 15 years he has given of himself to the ministry of meeting deep, desperate needs of people overseas, without sparing himself.

Now all this has caught up with him. He is physically exhausted, with his reserve strength completely expended.

The mark of strong leadership is the ability of the leader to draw strong men to his side. This Dr. Pierce has done.

Dr. Richard C. Halverson, for the past 10 years World Vision's First Vice President, is wonderfully equipped to stand in the gap as our Acting President. He is pastor of the Fourth Presbyterian Church in Washington, D.C. and for years has been a driving force of International Christian Leadership, Inc.

Dr. Paul S. Rees has for more than six years been World Vision's Vice President at Large, in addition to serving now as Editor-in-Chief of this magazine. No man is more highly regarded or more deeply appreciated by missionaries and Christian workers worldwide than Dr. Rees. Prior to his coming with World Vision he was for 20 years pastor of the First Covenant Church in Minneapolis.

Additional key—and active—members of W. V.'s Board of Directors include Dr. F. Carlton Booth, Secy.-Treas., professor of evangelism at Fuller Theological Seminary and for 30 years in magnificent service for Christ as teacher, singer and evangelist; Claude Edwards, president of the largest market chain in western United States and an outstanding layman; Cliff Barrows, song leader and platform director for the Billy Graham crusades; and U.S. Senator Frank Carlson, distinguished Christian legislator from Kansas. Dr. Pierce and I complete the Board membership.

In addition to the Board members is a wonderfully dedicated and committed staff of men and women.

More than ever, all of us are committed to do all in our power to "meet emergency needs in crisis areas through existing evangelical agencies" that the missionary task may be fulfilled in response to the clear command of our blessed Lord Jesus Christ.

Ted W. Engstrom

Executive Vice President

Queens for a day



Mrs. Pierce (r.) and queen.

Spring brought again to Pasadena, California what is becoming an annual event—the World Vision Women's Auxiliary "Queens for a Day" luncheon.

The "queens" were 30 octogenarians from the Robincroft Home for retired deaconesses and missionaries, brought together in the Magnolia Room of Gwinn's Restaurant in Pasadena. They related many fascinating firsthand experiences on the mission field of long ago.

In return, the ladies of the Auxiliary provided a lively program of music and message. Special music was presented by Jimmie McDonald, well-known Negro soloist; by duetists Norval Hadley, assistant to World Vision's president, and Ron Crecelius, a director of the John Brown Military Academy of Southern California; by Mrs. Evon Hedley, wife of World Vision's Director of Development; and by Miss Marilee Pierce, daughter of Dr. and Mrs. Bob Pierce.

Mrs. Pierce and Mrs. Jessica Johnson, on the deputation staff of World Vision, brought special greetings to the honored guests. Mrs. David Morken was the featured speaker.

It was, in the words of one 80-year-old queen, "a little glimpse of heaven."

SOWN BY THE WAYSIDE

A tiny face with almond eyes,
And tiny hands, together;
Yet the heart is old, and the spirit dies
As a rose in harshest weather.
This is the flower most precious of all,
A blossom from human seed.
It should grow strong and
it should grow tall,
Yet it withers in want and need.
How can entreaties go unheard,
And how can hearts be cold?
And who can look, unmoved, upon
A little child, grown old?

Mary Caswell

DOUBLE BLESSING DOUBLE REWARD

World Vision repeatedly has received inquiries from friends who need missionary educational, inspirational and lesson material to help strengthen the missionary program of their church and to challenge individual members.

Such material is now available each month through World Vision's "Partner-Pak" program. The "Pak" brings you missionary stories, Bible studies on missionary themes, and helpful devotional messages. It offers also missionary mementos, maps or pictures to make the mission field "come alive."

The Partner-Pak is sent each month to people who contribute \$5 a month to help maintain the global ministry of World Vision. All who become "Partners" receive an attractive bamboo bank, to help them save for their share in the partner program.

You may enlist now. This double-blessing project will bring you, (1) The satisfaction of knowing you are releasing much-needed funds for use overseas, and (2) The rewarding, useful monthly Partner-Pak filled with inspirational material. Write soon and enlist!

The 1907 bill from which this sketch was made came from

Mrs. Eva Linderoth in Tjallmo, Sweden. A collectors' item, it brought more than the \$5 denomination when sold for cash which was used in Mrs.

Linderoth's name in a missionary project.



Promoting missions in the church World Vision FILMS

World Vision makes available a substantial catalog of missionary films to provide a dramatic, educational and meaningful missionary emphasis to the program of the local church and to other groups interested in world-wide missions.

These films are available for only a small service charge of \$5 to cover handling and maintenance. We do stipulate, however, that when you show the film, an offering be received for your own church or denominational foreign mission program.

World Vision will send you any of the listed films upon your request. Friends writing for any one of these challenging missionary films should allow a 30-day notice prior to the play date.

DEAD MEN ON FURLOUGH

40-Min. Sound, Black and White

The thrilling story of a heroic Korean pastor who testifies for Christ before a firing squad. His wife and baby are held as hostages by Communists who take over a hospital and drive out the patients. Narration is by Bob Pierce.

OF SUCH IS THE KINGDOM

20-Min. Sound-Color

This film opens with Korean reconstruction as the blood-soaked hills grow green again. The impact of long months of brutal onslaught is best described by seeing the people as they fight for survival and return to some semblance of normality.

NEW CHINA CHALLENGE

40-Min. Sound-Color

Scenes of mainland China—land of mystery and strange customs, the land of 650 million human beings poured into a searing crucible of suffering . . . of refugees . . . of starving people . . . blind children. . . You'll never forget these scenes of China taken before the Bamboo Curtain fell.

A CRY IN THE NIGHT

55-Min. Sound-Color

This award-winning documentary takes you deep into Asia's heartbreak. You'll see actual demon possession on the Island of Bali; a new Tokyo, one of the world's most modern and beautiful cities rising out of the dust of defeat and the age-old

THE FLAME

50-Min. Sound, Black and White

Gripping and challenging on-the-spot photography of scenes from the heart of Korea, combined with the story of an American army officer whose family at home is brought to see the need and to meet the missionary challenge through their local church.

OTHER SHEEP

20-Min. Sound-Color

A documentary short-subject film graphically portraying the physical and spiritual needs of the masses in the Far East. Heart-warming scenes of war-scarred little bodies receiving medical care, food and clothing.

THE RED PLAGUE

30-Min. Sound-Color

A daring documentary on a dread disease—Communism. The Red Plague moves relentlessly on in Japan, Hong Kong, India, Korea and darkest Africa.

Write today for any one of these challenging missionary films. Please allow 30-day notice prior to play date.

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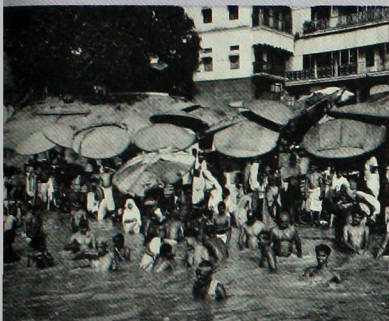
Anniversary Visit to India

by C. E. Abraham

The following is a belated report to friends of World Vision, whose gifts made possible a special mission to South India by Dr. John T. Seamands in the autumn of 1963.

The triple jubilee of two notable events in the history of Christian missions, viz. the birth of David Livingstone and the founding of Adoniram Judson in Burma, was celebrated during the course of the year 1963.

In the same year the Mar Thoma church took the opportunity to rejoice over a landmark in its long and check-



ered history. It was on September 5, 1888 that a group of 12 men, all except one being laymen, met together in Kalserry near Tiruvalla with a deep concern for the evangelization of India, and founded for the furtherance of this grand objective, the Malabar Mar Thoma Syrian Christian Evangelistic Association.

The church is now engaged in celebrating the 75th anniversary of the association, which is its missionary arm and which, by the way, is the oldest indigenous missionary society in India.

With a view to stimulating missionary interest among the rank and file of the church, the association decided to hold institutes on evangelism in various centers covering most of the 443 parishes of the church.

Each institute was attended by delegates sent by the parishes in the area concerned and lasted for three and a half days. The normal pattern for each days was intensive Bible study in the morning, followed by classes on various aspects of the mission of the church, and ending up with an evangelistic address or testimony meeting in which various groups came together.

Of fourteen such institutes which were planned, 11 have so far been held. Besides our own men, clerical and lay, we were fortunate in getting as speakers Dr. Paton of Tirupathur Ashram, Dr. Zorn of Nagercoil, Dr. Paul R. Lindholm of the National Christian Council and the Rev. John T. Seamands of Asbury Theological Seminary who acted as leader in no less than nine of these institutes.

Dr. Seamands exercised a most wonderful ministry for the Lord and his kingdom in and through these institutes. From October 22, the date on which he arrived in Cochin airport, to November 18 when he left, he was kept constantly busy, sometimes giving as many as five addresses a day.

Kerala Christians are perhaps cruelly kind to their visitors in the matter of addresses to be delivered at short notice. Dr. Seamands' Bible studies in the Acts of the Apostles and his lectures on evangelism were greatly appreciated by our people. His illustrations drawn from his own missionary experiences will be remembered for many a long day. His gifts as a musician well versed in Kannarese and Hindi tunes added to his charm as a speaker.

In addition to his engagements in connection with the institutes Dr. Seamands accepted graciously invitations to give gospel addresses to college student audiences in Alwaye, Tiruvalla, and Pathanamthitta. Some of these addresses have been greatly blessed by the Lord.

I have had reports of the way in which Dr. Seamands was able to help by his addresses as well as by his personal contacts young men who were facing serious problems in life. We are most grateful to Dr. Seamands. We thank God for "brother John" and his ministry.

The Evangelistic Association has also two other projects in view. One of them is to call out 75 young men and women from the church for training in the evangelistic work of this year. The second is to collect a jubilee thanksgiving fund of Rs. 75,000 to support the work of the association and especially to start new fields of work outside Kerala. The response to both these appeals has so far been encouraging.

The Evangelistic Association is most grateful to the Directors of World Vision, Inc. and especially to its President, Dr. Bob Pierce, for sending Dr. Seamands to our church in Kerala.

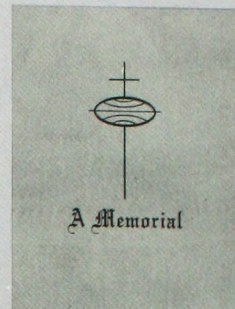
The Rev. Dr. C. E. Abraham is General Secretary of the Mar Thoma Evangelistic Association and past President of Serampore Theological College, India.

MOVING?

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The Editors

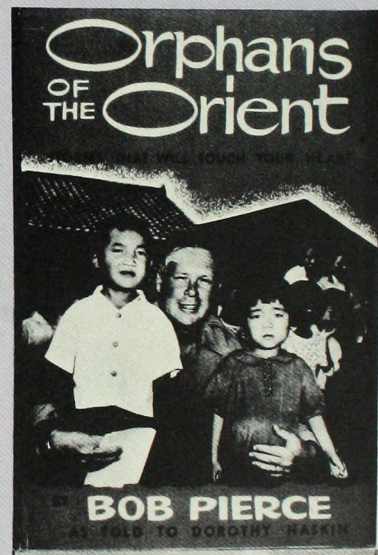
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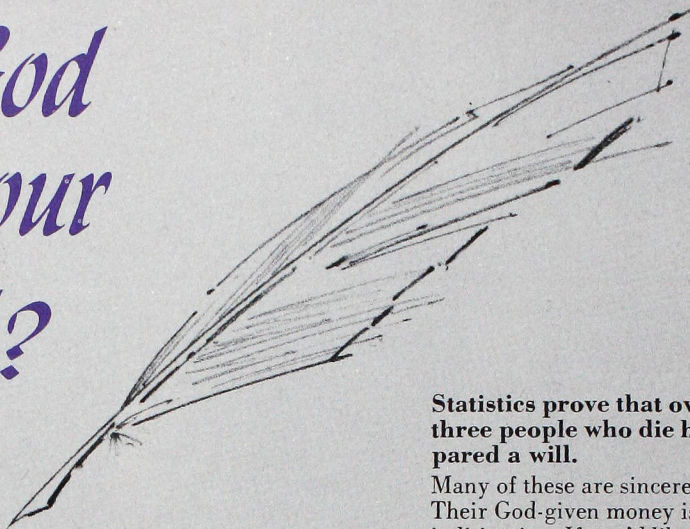
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Just Published



Just published is a new book by Dr. Bob Pierce titled, *Orphans of the Orient*. It contains a collection of stories warmly human about those little people of earth who have a way of getting next to your heart and hanging on hard. You may obtain this book either at your local bookstore or through a special subscription offer for this magazine announced on page 20.

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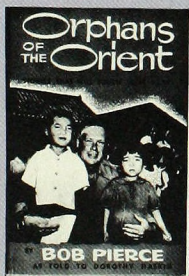
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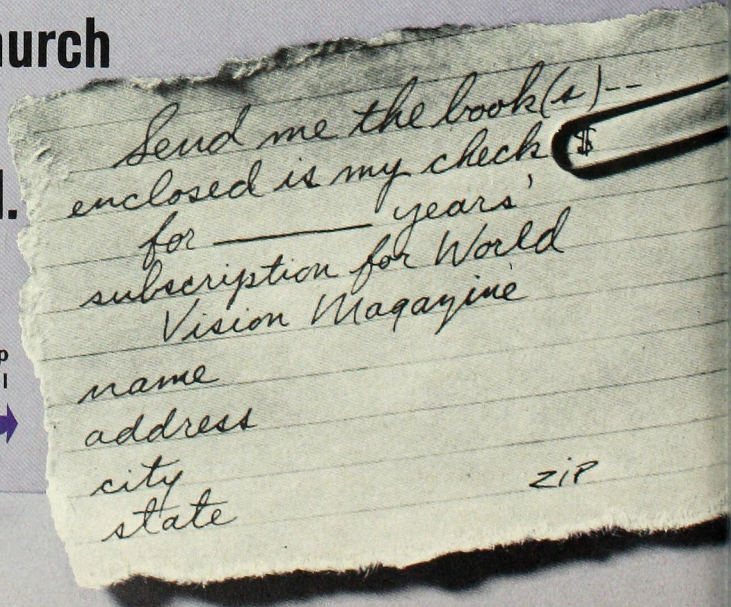


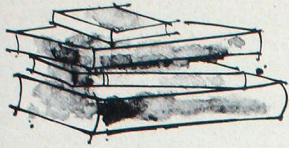
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* *Orphans of the Orient*, by Bob Pierce, is a book of true stories that will touch your heart.

* *My Daily Guide* is a concise, space-age devotional by Dr. Ted Engstrom designed for busy people.





REVIEWERS REPORT

1964; 168 pages; paper; \$1.45) is reviewed by J. Christy Wilson, Sr., 20 years a missionary in Iran and former chairman of the Near East Christian Council. He is Dean of Field Education Emeritus of Princeton Theological Seminary, New Jersey.

The notable missionary books by Roland Allen deserve a reprint in our day and in this paperback edition they should have a wide circulation.

In this book the argument begins at once with the essential difference between a legal command like those of the Old Testament law, and a spiritual Command like the Great Commission. When we base the missionary enterprise upon a legal command or the letter of the mandate, we destroy the very essential which makes it a Gospel or "Good News."

The Spirit of redeeming love, which sent Christ into the world—when He enters our spirit cannot stop there, but must go out and on. There are no horizons for such a spirit. Zeal for mission is the proof that the Spirit of God dwells in us and in the church.

Those who have read this book before and new readers alike should be drawn nearer to the real source of power in the church and in the missionary enterprise. We should have a new resolve that the Revelation of Christ is to shine forth from each one of us. In a rapidly changing missionary age we need to get back to these essentials that do not change.

More Questions than Answers

The Relevance of Trinitarian Doctrine for Today's Mission, by Lesslie Newbigin, from a pamphlet by the Commission on World Mission and Evangelism, Edinburgh House Press, 1963. The Reviewer, Dr. Eugene L. Ten Brink, is a Reformed Church missionary in the Church of South India.

In Bishop Newbigin's own words, the aim of this study pamphlet is "an attempt to wrestle with perplexities which arise out of the present situation of missions for those most deeply committed to them." It is important that the attempt be made, both for those who are involved in missions as missionaries and for those who support them by their gifts and prayers.

Bishop Newbigin here discusses questions like the finality of the Gospel of Christ in the face of the renaissance of ancient religions, and the relationship of God's work through Christian missions to His work in secular history. He provides a brief but penetrating analysis of the present missionary situation and the historical factors and religious pre-suppositions that produced it.

In his sketch of the relationship between the ecumenical movement and missions he shows the inadequacy of a church-centric view of missions and the need for a deeper understanding of the full biblical revelation of God as Father, Son and Holy Spirit as it is vitally related to God's mission to the whole world.

One of the many important insights of this study is that vital encounter with other faiths sharpens the need for clarity in thinking about the Holy Trinity. The great Trinitarian controversy took place at the time of the early Church's struggle to proclaim the Gospel in the context of Roman society and Greek thought. When the Church engages in mission to non-Christians it discovers that the doctrine of the Holy Trinity is the necessary starting point of preaching.

Bishop Newbigin reminds us that the missionary enterprise has too often depended on the resources and structures of Western Christianity instead

of a real faith in the work of the Holy Spirit. He provides a useful re-statement of the main thesis of Roland Allen's revolutionary book, *Missionary Methods—St. Paul's or Ours*, in the context of the present missionary situation and the unfolding purpose of God in history.

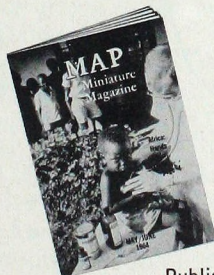
Like Roland Allen, he shows us where modern missions have gone wrong in departing from apostolic practice, but does not tell us how to get out of the present impasse or how to deal creatively with the deeply entrenched structures, institutions and ideas inherited from the past. Those answers are not yet available, and perhaps the only way to find them is for the churches faced with those perplexities to "work out their own salvation with fear and trembling" with the aid of all of the resources of Christian faith in God the Father, Son and Holy Spirit.

Although we still have far more questions than answers, this study pamphlet goes a long way in a brief space to show us what the real questions are.

Back to the Essentials

Missionary Principles, by Roland Allen (*Eerdmans, Grand Rapids, Mich;*

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OUR MISSIONARY METHODS

Continued from page seven

are to be God's messengers today we need to be able to speak to that longing for peace.

Some of us a few weeks ago heard a Russian bishop telling this story. He had to take a taxi one day in Moscow and the driver, seeing the ecclesiastical garments, thought this was a good occasion for a bit of mockery. So he started talking: "Look what we've got here. What's the latest news from heaven, father?" The bishop said, "Everything is quiet in heaven." The mockery went out of the driver and he was silent for a moment. Then he said, "Well, if it wasn't quiet it wouldn't be heaven, would it, father?" And the bishop's comment was that there behind that brassy-hard atheism there was still the sense that there is a peace of God and that this is our proper hope.

There is, then, a longing for peace deep in men's hearts, and surely we know that peace cannot be had on our terms but only on God's terms, and that therefore we cannot just say "peace, peace."

But surely also we cannot speak to man unless we are able to speak to that longing for peace out of our own sure knowledge of the peace of God. If our programs spring as, God forgive us, they sometimes seem to do, from other roots, from fear for ourselves and our civilization and our way of life, we have no true and meaningful message.

The same is the case if missionary activity springs from self-justification, as we begin to repent, perhaps not for our own sins but at least for the alleged sins of our predecessors, and try a little bit of righteousness by works. Only if our preaching bespeaks the deep assurance that the Crucified reigns, and that He has in His authority the gift of peace, will we speak to that deep longing in the hearts of men for peace.

For it is the Crucified who offers us this peace. His peace is not the world's peace, not the kind of peace the world expects. It is not freedom from tribulation but peace in tribulation. The marks of this peace—the marks of His hands and His side—are the marks of suffering borne for others, and in the New Testament these are clearly also the marks of the mission.

One might say that in the New Testament suffering is the primary form of witness to Jesus Christ. When Paul is driven reluctantly to defend his apos-

tleship against those who doubted it, it is to his suffering and to his humiliation that he points and not to anything else. Listen again to these words in which he speaks of what it means to be an apostle.

"It seems to me," he says, "God has made us apostles the most abject of mankind. We are like men condemned to death in the arena—a spectacle to the whole universe, angels as well as men. We are fools for Christ's sake, while you are such sensible Christians! We are weak, you are so powerful. We are in disgrace, you are honored. To this day we go hungry and thirsty and in rags, we are roughly handled, we wander from place to place, we wear ourselves out working with our own hands. They curse us and we bless; they persecute us and we submit to it. They slander us and we humbly make our appeal. We are treated as the scum of the earth, the dregs of humanity."

The apostles, you see, are definitely among the have-nots.

In India there used to be a discussion, not so long ago, about whether Indians should be given "missionary status"! That was really the phrase that was used, and it meant the right to boss other people—to give orders. It

meant a person who could command privileges and perquisites and, above all, the power of giving orders to other people. That was what was called "missionary status."

Where did we go so wrong that we produced such a caricature of what the New Testament says about apostleship?

Surely the missionary movement has its roll of martyrs, praise be to God! And surely also from the point of view of the major Western countries the category of "missionary" does not have any particular status. But if we look at our whole operation again from the angle of the peoples to whom it is principally directed, it does not, on the whole, suggest Paul's description of the apostolate, does it? It looks too often like something quite definitely from the haves to the have-nots, from a wealthy and influential and powerful organization, as the world counts these things, to the "under-developed."

If things are changing now, if we have to accept weakness, poverty, and rejection, and if we have to know now that there is no political power that is going to back us up, shall we not accept it as God's mercy that He has not given us up as worthless? (*To be concluded*)

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Continued from page nine

perhaps more responsible explanations? Might the really basic need of Latin America or of India be evangelical?

Of course, non-Christian and prosperous Japan remains a thorn in any too-hasty equation of Christian faith and social progress. Nevertheless, I still wish to suggest to consideration the question: Can the developing nations reach their aspirations without Christian faith? Perhaps indeed they can. Contrast prosperous ancient Egypt with suffering ancient Israel, God's people. Prosperity is not the sign of godliness. I wish only to say: if God is God, a nation's highest aspiration and best wealth would be to know Him.

In summary, the first great issue facing the Church around the world is the issue of—in every way—the hungry world around the Church. I wonder out loud and seriously, and for myself affirmatively, if the Church's major responsibility to this surrounding world may not be this: to be the Church. That is, to preach and give and live her precious treasure, the blessed Gospel of our Saviour, the Lord Jesus Christ.

Still deeper and lowering beneath and between the problems of the developing nations is what is called the *ideological struggle*. This struggle in ideas splits the world in two and (in fact) the two into two and still more fragments. Underneath institutions lie ideas. It is the special calling of the serious student — and surely this includes the Christian — to search the world's institutions and problems right down to their roots in the great ideas. It does not need to be emphasized that the Christian faith comes laden with ideas and conceptions and convictions about men and their necessities and about what it considers the great, largely ignored, and sovereign necessity: the Holy God. The ideological struggle, in the midst of which we have been born and which carries us along powerfully in our little history, will not be solved by a Christian synthesis any more than the syntheses of Augustine or Aquinas solved the crises of their time. But Christian faith has incandescent capability for illuminating the struggles of history and for giving the battling Church her moorings and her guidelines for mission.

All around the Church, all around the world, fly infectious ideas like demons seeking to possess men. It is the Church's task here also to be the

Church: to cast out demons, to "demonize" false ideas by converting minds and hearts to deep faith in Jesus Christ.

Developing nations need, then, more fruitful agriculture, heavy industry, or working political institutions (though they need all these). They need still more the Church. And struggling ideas need more than many or fine educational institutions to air them or dedicated men to carry them. If they are to be wise, just, and tempered they need the informing of Christian faith. They need the Church.

III. The Core Need: The Gospel in the Church

If the major (though unknown) need of the world is the Church, then what is the major need of the Church itself?

Certainly this question belongs to any serious analysis of the Christian mission. And here, in assessing the Church's needs, answers begin to diverge as much as they might in assessing the world's needs. Some sophisticated Christian leaders answer in this fashion: "Whether or not the world needs the Church, the Church needs the world. The Church has been too long closed in upon herself and her piety and her crying need is to be opened to the world. The Church's primary need is to be relevant to the world around her."

I disagree with this analysis though I agree that the Church should be open and relevant to the world. But I believe that the modern crusade for relevance misses dead center. Relevance to the world is a *reflex* to a far greater relevance and reality and is not the great reality itself.

I believe the great strategic need of the Church universal is to be opened up to the Gospel of God as proclaimed by Paul and interpreted classically by Luther. I believe churches and Christian leaders and theological students all over the world should be introduced first and foremost, and in depth and detail, to the inexhaustible meanings of the imputed righteousness of God, to justification through grace by mere faith, to the forgiveness of sins in the substitutionary and atoning work of Jesus Christ—in a word, to the only Gospel for the nations there is: the apostolic-Reformation Gospel. Men by this will turn to grip the world. But men gripping at the world without the prior and paramount grip of the Gospel will grip the world but feebly.

I do not think that Christians have a *primary* need to be relevant to the world around them; they will be that after they are relevant to the one thing needful. It is not cosmo-centric Martha but Christo-centric Mary who is our Lord's missionary pattern for his Church. I strongly believe that a Christian's profoundest responsibility is not to find relevance to the world around him, but to find relevance to the Gospel above him. Then the other will be added.

I do not believe that it is primarily a case of social insensitivity which makes too many white Christians in America and Africa so miscreant in race relations; I believe that the basic insensitivity of prejudiced white congregations is to *the Gospel*, whose paramount corollary is "there is neither Jew nor Greek, slave nor free...but all are one in Christ Jesus."

What the Dutch Reformed Churches of South Africa and the Baptist, Methodist, and Presbyterian Churches of the United States most require, in my opinion, is penetrating exposure to the Gospel and liberation from legalism. The great evangelical considerations of Gospel and Law are, I believe, at the real heart of the problem of and solution to the Church's relation to the world.

I used to think missionary strategy meant being in certain places with certain methods. I now believe missionary strategy is anyone impressed by the Gospel. And by "Gospel" I do not mean the narrow variety. I mean the Reformation. For me at least the Gospel is simply not Gospel unless it is defined by the breathless width of Luther. Apostolic succession leads from Paul over Augustine and Luther through the early Reformation confessions to today.

Apostolic succession is where the Apostolic Gospel is. I believe that the way to the world is through the Apostolic Gospel. And the way to the Apostolic Gospel is through the Reformation. This is the missionary strategy I now bear.

At the heart of the need of the world stands the Church; at the heart of the need of the Church stands the Gospel of Christ according to Paul, according to Luther. Christ is disfigured apart from justification; religion is maimed apart from free righteousness; the New Testament is distorted apart from its Reformation exposition; preaching is hollow which does not ring with the *sola fide, sola gratia, solus Christus* of classic Protestantism; Bible teaching is simply moralism when it is unin-

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formed by the Pauline-Lutheran distinction between Law and Gospel; church life is simply activity when it is not infused with the peace of grace; mission is simply movement when it is not directed by the zeal to proclaim above all things the saving, redeeming, liberating Jesus Christ, our Substitute and our Righteousness.

The world needs the Church like a man needs saving and the Church needs the Gospel like a man needs breath. The Church is as healthy and Christian as it is inbreathed, informed and transformed by the saving news of grace in Christ, be the Church ever so crucified and outwardly weak.

The Church has many needs, of course: the return of the Lord's Supper to the very heart of her common life, the rediscovery of the rich fellowship Christians can have around the Bible;

a serious re-evaluation of baptism is needed everywhere, no less in the Baptist churches; and perhaps as serious as all, radical repentance before the exploitation and cruel negligence of the Negro—a crisis as acute to the America of the 1960's as was the Jewish crisis to the Germany of the 1930's. Only a Church baptized in the Reformation Gospel will have the fullness of the Spirit and the width and wisdom of vision to attack the problems pressing in upon her.

The Church is around the world. We may be grateful. The world is around the Church in great national and ideological and spiritual need. We may be prayerful. The missionary strategy of the Church, if she wishes to reach the world in maximum width and depth is not direct. It is indirect. It is through the Gospel of Jesus Christ.

How-to-do-it 'Shorticles' for youth

ways and means for missions

Missionaries are made, not born. Crossing an ocean doesn't make one. Neither does signing a card or wearing a tag.

You become a missionary simply by doing the work of one.

How do you begin?

Here are some practical ways.

1. Collect used but readable children's books and send to schools for missionary children.

2. Collect used commemorative and foreign stamps. Sell them and give the money to missions.

3. Save trading stamps and use them to get something your missionary needs.

4. Collect left-over Sunday school papers and mail them as "printed matter" to a country where the people understand English (such as the Philippine Islands).

5. Have a gift-card, wrapping-paper and fancy-ribbon shower. Send the items collected to a mis-

sionary serving in a country which does not have these things (such as Korea).

6. Collect scenic magazines such as **National Geographic** and **Arizona Highways**. Send them to missionaries who work in hospitals. The patients will enjoy looking at the pictures.

7. Send devotional, text, history and biographical books to missionaries. Most missionaries have pocket-sized libraries and giant-sized need for information.

Remember, missionaries are made. You can become one simply with a turn of the wrist!

MISSIONS in MEMORY / JULY

July 6, 1369—The birthdate of John Hus, church reformer and forerunner of the Reformation. His ecclesiastical enemies succeeded finally in marching him to a martyr's death in the public marketplace in a German border town. "The memory of the just is blessed" (Prov. 10:7).

July 5, 1805—Henry Martyn set sail for India in the chaplaincy of the East India Company. To Martyn this position was a means to an end, for God had recruited him for an important job: the work of translating the whole of the New Testament into Hindi, Arabic and Persian. Aided by a Power far beyond his own, this brilliant young Englishman completed the task within the short life span allotted to him—31.

July, 1812—A group of British Christians, alarmed by the gloomy prospects of missionary efforts in Tahiti, met to pray for the conversion of the South Pacific island's notorious King Pomare II. Within a few weeks prayer was answered in a marvelous way. It marked the turning point for missions in that part of the Pacific and the Gospel seed began to be sown with telling effect throughout the island archipelago.

July 16, 1814—Robert Morrison, missionary to China, baptized the first-known convert to Christian faith in the land of the Manchus... a Chinese by the name of Tsai A-Ko. Refused passage to China by the autocratic East India Trading Company, Robert Morrison had reached his destination by the long route, westward via the United States. There, so brilliant was his progress with the language, he was offered a job as translator for the sophisticated British company! Morrison's greatest achievement was perhaps the translation into Mandarin of the entire Bible. He also published a massive Chinese-English dictionary as well as a score or more of other related works.

July 1, 1867—Canada received Dominion status and became a self-governing nation in her own right with full au-

thority to elect to parliament as and whom the people by majority vote should decree.

July 18, 1870—The doctrine of papal infallibility was formally ratified by the Ecumenical Council meeting in Rome.

July 10, 1918—The Fifth All-Russian Congress adopted a written constitution of the Russian Socialist Federated Soviet Republics (later Union of Soviet Socialist Republics) without popular vote or referendum following assassination of the Czar, Czarina and family.

WHAT ARE CHURCHES FOR?

*What are churches for,
but to make missionaries!
What is education for,
but to train them!
What is commerce for,
but to carry them!
What is money for,
but to send them!
What is life itself for,
but to fulfill the
purposes of missions—
the enthroning of Jesus
Christ in the hearts of men!*

—A. H. Strong

July 16, 1931—C. T. Studd, founder of the Worldwide Evangelization Crusade, died in his beloved Africa after a lifetime of service to missions, during which he gave away his entire inherited fortune. Today WEC missionaries are serving in various parts of the globe.

July 16, 1945—First atomic bomb was exploded over New Mexico.

July 6, 1964—The date Nyasaland in southeast Africa is slated to become an independent state within the British Commonwealth of Nations. Its national name will become "Malawi."



DR. BOB PIERCE, founder of **WORLD VISION**, discusses the distribution of 500,000 Gospel portions in Formosa with the late **MRS. CHARLES E. COWMAN**, founder of **WORLD GOSPEL CRUSADES**.

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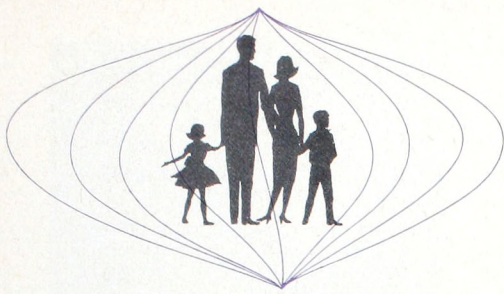
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THE GLOBE AT A GLANCE

LIMA, Peru—Experimental seminars in Marxist philosophy, an innovation in Peruvian high school curriculum, have been pressured into reconsideration by various lobbying groups. The controversial plan was the brain-storm of the Peruvian minister of education. Dr. Francisco Miro Quesada.

MINNEAPOLIS—More than 80 skilled workers volunteered for overseas service in the past three years, Congressman Dr. Walter H. Judd told an assembly of World Brotherhood Exchange. Such re-

mote skills as surgery, contracting, engineering and dentistry are rendered effective service in many undeveloped lands, he said.

BARCELONA—Four of Spain's Protestant churches will form the Spanish Evangelical Council. Reports initial meet indicated that all but Spain's Protestant churches and synagogues are open. Evangelical literature being published though the government retains the right to censor. A national framework stage will define

Pentecostals Gain in Latin America

Protestantism is growing faster in Latin America than the population, according to Dr. John Mackay, president emeritus of Princeton Theological Seminary. Addressing a gathering of missionaries in St. Paul, Minn., he stated that the greatest gains had been made by the Pentecostals and other groups unrelated to the historic churches.

Dr. Mackay said that one reason the Pentecostals had made such strides was that they were able to convince people that "God really cared."

Radio Station Increases Power

Five powerful 50,000-watt transmitters have been secured by the Far East Broadcasting Company, Whittier, California, for use in its Far East stations. The increase in power has been made necessary by the growing number of shortwave stations hostile to freedom.

"Radio still remains the least expensive means of penetrating the curtain of darkness and of reaching the masses for Christ," President Robert Bowman declares. "We have had numbers of responses from Red China and the Soviet Union."

FEBC commenced its radio work in the Philippines some 10 years ago.

Missions Aid in Leadership

"Out of 35 government leaders in Africa today, 25 received Christian missionary education," Dr. Harold J. Ockenga told participants in the annual missionary conference at Park Street Church, Boston. Every African head of state or prime minister who is not a Moslem was educated to some degree in a missionary school, he said.

Missionaries from 30 different countries took part in what is regarded as one of the largest individual church missionary groups in the United States.

Present also was Dr. Clarence W. Jones, director of World Radio Missionary Fellowship, Inc., who stated that 45 Christian shortwave stations are beaming the message of Christ around the world. For 32 years Dr. Jones operated the "Voice of the Andes" in Quito, Ecuador.

Spain's Protestants More Confident

According to Jose Cardona, secretary general of the Evangelical Defense Commission, Spain's Protestant minority is "now more confident" and better able to "stand on its own two feet."

Mr. Cardona, a Baptist layman and lawyer, was interviewed at the close of the annual Spanish Evangelical Congress which brought together representatives of all Protestant denominations. Confidence has been restored, he said, with the formation of an independent Spanish Evangelical Council. Hitherto Protestants had been a constituent part of the dissolving Evangelical Council for Spain, a body with international ties.

A dissenting voice is that of the Plymouth Brethren group who object to being represented on the new council.

Moody Team at World's Fair

What is *faith*?

The captivated audience gasps in amazement as one million volts of high-frequency electricity charge through a man's body.

This takes place at the height of one of the Moody Institute of Science demonstrations at the 1964 New York

World's Fair. Stocky 49-year-old Dr. George Speake is one of the performers in an act designed to show the coordination rather than the conflict between science and religion. His partner is 27-year-old Jim Moon, son of the founder of Moody Institute of Science, Dr. Irwin A. Moon.

Asked how it feels to have a million volts charging through his body, Speake answers simply, "Like a million volts." Jim is a bit more descriptive. He admits it "hurts."

A group of New York businessmen raised the funds for the pavilion housing the Sermons in Science. It is shaped much like a figure eight. A lobby links the 500-seat theatre and the conference room.

In the opening days of the Fair response to the "messages" was reportedly about 10 per cent.

Soka Gakkai on the Upsurge

The phenomenal growth of Soka Gakkai continues, according to a report received from Tokyo. It is expected to form what the *New York Times* calls a "full-fledged political party" by the end of this year. The immediate object of the present campaign is to elect 30 members to the lower house of the Diet in the next election. Already this militant sect has 15 members in the upper house of the Diet, making it the third strongest group.

The Japan Evangelical Mission makes the following comment: "Let us pray that the millions now held in its sway will be rapidly disillusioned. Encouraging signs are at hand. Some reports indicate a sizable falling away of members. Doubtless the public is making a fresh appraisal of all its boastful claims."

status and rights of the Protestant Council seeks to define for the government the distinction between evangelism and proselytism.

WINDSOR — A Maori Anglican minister in this New Zealand town has demanded that his all-Maori congregation be integrated into existing white churches. Recently the Anglican synod voted to grant Maoris direct representation. Bishop Eric A. Gowing is urging the members to follow the principle applied in the New Zealand

parliament where four of 80 seats are reserved for Maoris.

WINDSOR, Ont. — The 1964 Christian Culture Award went to Dr. William F. Albright, noted archeologist, author, linguist and Protestant churchman, during ceremonies at the University of Windsor. Dr. Albright was the first scholar outside the Holy Land to verify the authenticity of the Dead Sea scrolls.

RHODESIA — Church leaders in Southern Rhodesia warned that any attempt

on the part of the new government to declare independence unilaterally could not be justified morally "without the expressed consent of the people."

MONTREAL — Miss Margaret Kennedy, Canadian missionary with 25 years of service in India, urged Presbyterian women to revise their thoughts on Christianity. Speaking before a WMS conference she pointed out that practical Christianity in the past had led to prison reform, improved factory conditions, abolition of slavery, etc.

Mollycoddling' Lowers Standards

Dr. Joseph B. Webb, former president of the South African Methodist Church in Capetown, censured South African whites for thinking that their skins gave them an "inherited aristocracy." He declared that "mollycoddling of the white population has resulted in the highest rate of accidents, suicides, alcoholism and divorces of any country in the world."

New Power Plant for HCJB

A modern innovation is being built for Gospel radio and TV station HCJB near the headwaters of the Amazon. The new hydroelectric power plant will develop two million volts of electric power. For the first time in the history of the ancient village of Papallacta electric lights will brighten its primitive mud and stone homes.

The project was viewed by members of the third annual HCJB tour group which recently completed a 12-day visit to Ecuador.

Report on Congo Flights

A Mennonite missionary, A. J. Esau, recently made two flights over the terror-stricken Congo field, it is reliably reported. Mr. Esau flew from Leopoldville to Kikwit, capital of Kwilu province and Congolese army center. From Kikwit he flew to Gungu, observing ten Protestant and Catholic mission stations. They were completely deserted and appeared to have been looted.

During a brief visit to Kafumba with a United Nations plane which entered with brief supplies, the missionary found about a hundred persons on the compound, unable to return to their

homes. They begged to be evacuated and arrangements were made for return flights.

APPOINTMENTS

From Kobe, Japan, comes word that Dr. John B. Cobb, Methodist missionary in that country for 40 years, has received Japanese recognition of his services in the fields of education and evangelism. The award is titled *Fourth Order of the Sacred Treasure*.

Dr. Raymond L. Strong, United Presbyterian minister of Upper Montclair, N.J., has been named the American Bible Society's secretary for Latin America.

A former missionary to Angola, the Rev. Thomas M. Okuma, has been appointed secretary of the racial and ethnic relations branch of the World Council of Churches.

CAPSULE NEWS

First copies of a new Polish translation of the Gospels were distributed during anniversary services at the Warsaw Baptist Church. The occasion marked the 150th anniversary of the British and Foreign Bible Society in Poland. Printing of the Scriptures is being done in that country.

First Baptist Church of Ogbomoshu, Nigeria attracted a record crowd of 6,600 persons to special services recently. Present were the premier of Nigeria's Western Region and the Philippine ambassador.

News of the death in Tientsin, Mainland China, of Bishop C. P. Wang, 85, has been received by the Methodist Board of Missions in New York. Wang was the first Chinese to be elected to this office. Only one Chinese Methodist bishop remains in Red China. He is W. Y. Chen, 65, reportedly living in Chungking, and in ill health.

Permission to hold the funeral service of a Protestant bishop's late wife in a Madrid cathedral was given by Spain's minister of internal affairs. Granting of Bishop Santos Molina's request to have the rites performed in the Evangelical Reformed Episcopal church was taken as an indication of the government's policy-change towards the Protestant minority.

Strachan Recovers

Dr. Kenneth Strachan, general director of the Latin America Mission, was released June 3 from the Huntington Hospital, Pasadena, California, following a serious bout with pneumonia.

Although he is recovering, a long period of convalescence has been prescribed.

'Eternity' Honored by EPA

Eternity, a monthly magazine published by the Evangelical Foundation of Philadelphia, was named "Periodical of the Year" by the Evangelical Press Association in annual meeting at Philadelphia, Pa.

W. Stanley Mooneyham of Atlanta, Ga., who recently joined the staff of Billy Graham's *Decision* magazine, is EPA's new president.

INVESTORS take note

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'What Have We to Gain?'

I read with much interest the article in your May issue by Dr. Eugene L. Smith: "Conservative Evangelicals and the World Council of Churches."

It would seem to me that Dr. Smith is unsure of himself and his stand. His interpretation of the conservative evangelicals is true and very realistic. . . .

What I don't understand is why Dr. Smith would want to change it. What have we to gain by uniting with the National Council of Churches and the World Council of Churches if we have all this "warmer fellowship, more vivid sense of certainty in belief, stronger emphasis on scriptural guidance and discipline of prayer and an emphasis on the second coming of Christ"?

Where our strength lies, I believe, is that we still believe in mid-week prayer meetings . . . and Sunday night evangelistic services. To be sure, we could do much more. But what percentage of NCC churches have prayer meetings?

The author states that evangelical groups are the fastest-growing religious bodies in the nation. Could it be the Lord is blessing the "separatist" stand of the conservative evangelical? We wouldn't want to lose that blessing. . . . Sterling, Ill. Mrs. Wayne Karrow

I would like to express special thanks for the article. . . . (It) ministers to a profound need. Dr. Smith's insight and grace are also most noteworthy. Here's hoping some Conservative Evangelical of necessary renown and authority will

write in an attempt to impugn (with equal charity) the motives of the WCC and at the same time "feel with them" in appreciation of the intrinsic problems they are facing in their honest attempt to do repair work now, that liberal theology is recognized as having miserably failed.

The problems mentioned in Dr. Smith's article certainly find a parallel in the Roman Catholic attempt to be "up to date" and yet "save some face."

Personally, I believe the genuine Christian will allow as much "saving face" possible so long as it is not damaging to the very Truth which makes him "genuinely Christian."

Medway, Mass. Rev. Robert Hess

Still New

Your new monthly magazine is beautiful and interesting. Accept my thanks for it. . . .

Inglewood, Calif. Mrs. Ada Rupp

We are very disappointed in your new World Vision Magazine. I sat right down and read every page of the old one. The new one is good reading, but we do so enjoy the human interest stories that are missing . . . in the new one. I miss the old one tremendously. . . . Owosso, Mich. James Simison

Allow me to compliment you on your new format and the rich improvements you have made in the quality of your magazine.

Albuquerque, N.M. Richard Ady



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Although I have been privileged to travel fairly extensively in Western Europe and have paid short visits to the United States and also West Africa, I had not travelled to the Orient until earlier this year.

It was my privilege to spend three crowded weeks in India concentrating particularly on the annual conference of the Evangelical Fellowship of India held in Madras. There I was responsible for giving the morning Bible readings and speaking each night at the public meetings.

It so happened that this was one of E.F.I.'s largest conferences, with 536 registrations. At the evening meetings about 1,200 people gathered night by night.

It was a most impressive conference which gave me the opportunity not only of meeting scores of missionaries, but also some of the finest national Christian leaders in India at the present time.

In a Word—Poverty!

Shortly before I left for India I asked an Indian student, resident in one of the hostels for overseas students run by the Evangelical Alliance in London, what my first impression of his country was likely to be. He answered me in one word—*poverty!*

Others too had warned me that I would be shocked by this very thing. In a sense this proved true. I soon realized the truth of the saying that "one half of the world does not know how the other half lives!"

There is certainly a striking contrast between the affluent society of Britain and America, and indeed of the Western world, with that of the Orient. It is hard for us in the West to realize what it must mean to those thousands of men and women who literally have no home of their own and who sleep on the streets of many of the cities of India.

Yet for all that, I was deeply impressed by the great strides that are being made in the interests of the people of this vast country. Undoubtedly India was given magnificent leadership by the late Mr. Nehru and progress has been made in many directions, including social welfare, education, and the health services.

The Rev. Gilbert W. Kirby is international secretary of the World Evangelical Fellowship. A Church of England clergyman, Mr. Kirby is also secretary of Evangelical Alliance of Great Britain.

One in Every Seven an Indian

Another impression that I quickly gained from my visit was the vastness of India's population. I could very well understand the fact that one in every seven persons in the world is an Indian.

When I was in Calcutta I was tempted to think that this was an understatement! One was conscious of people—people everywhere!

Another impression that I quickly gained was that of the deep religious sense which so many Indians have.

Here was a country where religion clearly means a great deal. People are ready to talk about religion. They are not ashamed of their religion. One saw pictures of Hindu gods and goddesses openly displayed in shops, on stalls in the market places, and of course everywhere one went there were shrines and temples.

While Hinduism is obviously predominant there were many other religions with which we came into contact, including Islam and Buddhism. I met Jains, Sikhs, and Parsees, and was able to discuss freely with them their religious beliefs.

There were times when I felt with the Apostle Paul as he stood on Mars' Hill and addressed the people of Athens, remarking that they were "very religious" yet so much of their devotion was addressed to "the unknown god."

Reassured of the Message

To live even for a very short while in a non-Christian country is one of the best ways of being reassured of the glory of the Christian message. One realizes the appalling ignorance of those who argue that one religion is as good as another.

The test of a religion surely lies in the nature of the foundation on which it rests, in the effect it has upon those who subscribe to it, and in the ethical standards it demands from its adherents. On these counts as well as on many others, I was left in no doubt as to the superlative nature of our Christian faith. Truly Christ occupies a solitary throne.

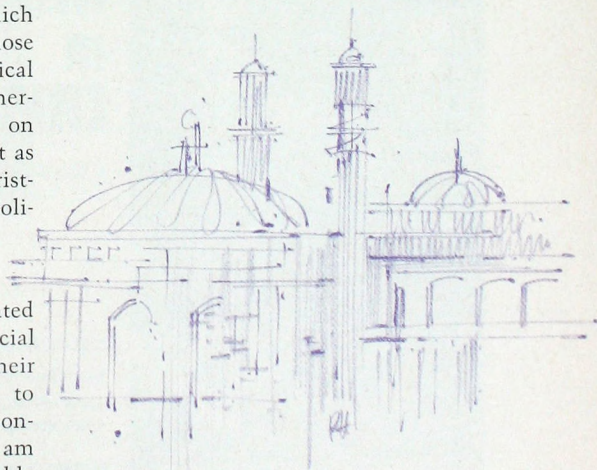
All One in Christ Jesus

I met in India some truly dedicated Indian pastors. I realized how sacrificial are their lives, and how meager is their material support. I was thankful to learn of the Pastors' Conferences, sponsored by World Vision, which I am quite sure must prove of inestimable value to these men, many of whom have had relatively little training for

Some Impressions of India

29

by Gilbert W. Kirby



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the ministry, but all of whom are hun-
gry for spiritual teaching.

I met also some wonderful mission-
aries. It seemed to me that in India the
Christian nationals and the mission-
aries had learned to live together in
almost perfect harmony. I came across
no tensions, in the Evangelical Fellow-
ship of India at any rate. There was a
great sense of partnership. The dele-
gates who came to the conference con-
sisted of both nationals and mission-
aries, but they shared and shared alike.
They brought their beds with them and
slept side by side on the floor of a school
in Madras. In the meetings one was
quite unconscious of whether the
speaker was an Indian or an American
or a Britisher. One saw before one's
very eyes the reality of being "all one
in Christ Jesus."

Much Land Remaining

There was certainly much to encourage
in what we saw in India. For example,
one felt that real strides had been made
in producing and distributing Christian
literature, and also in the use of various
audio-visual aids. The Youth for Christ
movement is also doing splendid work
and there is a fine piece of work being
done among students.

For all that, however, one could not
but feel that there was a great deal of
land yet to be possessed. Missionary
work has been going on for very many
years in India and yet very little impres-
sion so far has been made on the vast
millions of that country. This seemed
particularly true in some cities.

Of course the Christian population in
India is very unevenly spread through-
out the country. There are far more
Christians, for example, in the south
than in the north. In the north they are
largely concentrated in Assam and in
a few other areas.

Theological liberalism and extreme
forms of sacerdotalism have taken their
toll of the Church in India. One could
see that there was a great deal of nomi-
nal Christianity.

This seemed particularly true of
Delhi, and also to some extent of Bom-
bay. "A great door" is certainly open
in India but we have to add with the
Apostle that there are "many adversa-
ries." One wonders how long that door
will remain open.

The Greatest Need

The greatest need, however, in India
today, as indeed for many other parts
of the world, is for a spiritual revival
in the Church. Here and there one was
able to detect real movements of the
Spirit, but in many areas there is ap-
palling spiritual lethargy and deadness.
The Evangelical Fellowship of India is
pledged to pray for revival in the
Church, and one was deeply moved by
the intensity and earnestness of the
prayer gatherings which took place dur-
ing the annual conference.

There are those in India who are
turning away from their traditional re-
ligious faiths. They could so easily turn
to communism. The time is short. The
opportunities are great. IIIIIII

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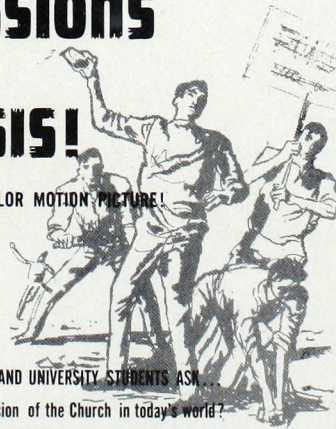
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"Down Here They Do it Differently"

by Gwen Young

SAN JOSE, Costa Rica's capital, is called the "Switzerland of the Americas." It is a modern city surrounded by green mountains. The tropical countryside is lush and verdant. There are many beautiful homes, with all modern conveniences. There appears to be no zoning, so the visitor may discover palace and hovel side by side.

San Jose is a cultural center and its National Theater is the site of regular operas and concerts. Even the barefoot *campesino* (country folk) discuss Italian operas with enthusiasm. Many young people attending the university have turned their talents to literature and philosophy rather than to science because Latins are more interested in people . . . in self-expression . . . in self-fulfillment.

"The indigenous churches of Latin America," Dr. Eugene Nida told us in lectures at the Spanish Language Institute last fall, "have two significant themes: God is love (not the angry, demanding father); and Jesus Christ is alive!—an emphasis that is meant to be contrasted with the 'dead Christ' of Latin America."

Dr. Nida, director of the Translation Department of the American Bible Society, taught us many things which served to acquaint us with our new neighbors.

'Horns' of a Dilemma

Driving, it seems to me, is about the only thing that Latin Americans do quickly. Downtown streets are full of whizzing cars, roaring buses and motor-scooters. But the Costa Rican pedestrian takes everything in stride and appears calm despite the honking horns and screeching brakes.

"I'm the kind of person that likes to

While engaged in language study in Costa Rica at the Spanish Language Institute, Gwen Young has worked part time with Difusiones InterAmericanas—a communications service agency based in San Jose, C.R. She is from Burbank, California.

get things done now," I told a veteran missionary upon my arrival. "You know, a take-the-bull-by-the-horns personality."

"Gwen," the missionary drawled in his southern (North Carolina) accent, "Latin America can't even find a bull!"

In San Jose most people walk or take the bus. The latter mode can be quite an adventure. At the cost of about three cents you can have a ride anywhere in the city.

Getting off the bus is another matter. Either you yell "*Esquina!*" (corner) or you whistle. If you are like me, unable to yell loudly and a poor whistler, you can get several people whistling or yelling for you.

Our Giant Roars

Presiding over our bustling, progressive metropolis is Irazu, a volcano 10 miles distant. Many times during the last year Irazu has spewed forth tons of volcanic dust and ash, a situation which is expected to continue for several years. The fine, black sediment which settles over the city is called *cineza*.

Our Central American city is the



Mud-splattered authoress surveys flood damage at Cartago, Costa Rica.

headquarters for many literature ministries such as LEAL (Literatura Evangelica para America Latina); Editorial Caribe; DIA (Difusiones Inter Americanas); and TIFC (radio station run by Latin America Mission in San Jose). Numerous denominational and undenominational mission boards are headquartered here also, including the Latin America Mission, Central American

Mission, the Assemblies of God, friends of the Pentecostal Holiness group, Presbyterians, Methodists, Southern Baptists, Christian and Missionary Alliance and others.

Three Top Topics

"Three movements are vying for supremacy in Latin America," one missionary told me. "They are Communism, Jehovah's Witnesses and Pentecostalism."

What Am I Doing Here?

Among some of the missionaries here there is a sense of concern for the spiritual welfare of the United States.

"I couldn't sleep well last night," one told me. "I had just finished reading an



Gwen Young and Costa Rican friend.

article in *Time* where Billy Graham says he's canceling all overseas crusades to spend the next two years evangelizing in the United States."

"I think," said another missionary, "that we would do well to consider the spiritual needs of our homeland before we go to a foreign country to evangelize."

Other candid remarks from missionaries were:

"You never know where you stand with Latin Americans. I always wonder if they sincerely like me or if they are just tolerating me."

"My wife can't stand the hypocrisy."

"Some Latins resent our being here and feel they can do without us."

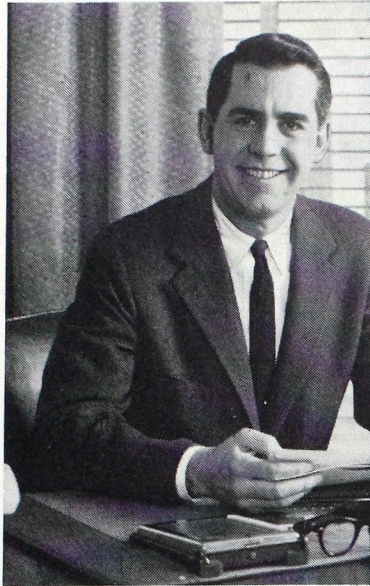
"If all the missionaries would agree to leave Latin America and let the nationals themselves take the complete responsibility of evangelizing their own people, I would be the first one on the plane back to the United States."

"I believe Latins are even more sincere than North Americans. You just have to understand them and let them get to know you."

"One of the great difficulties with missions in Latin America is that there have not been enough strong men as missionaries."

The Venerated Mary

In Latin American religious life, Mary is held in great esteem. I'm told the reason for this is that down here the



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mother plays the central emotional role. *She* is the one who intercedes for the child before the father. *She* takes the child to mass and prays for him before the saints. Therefore, asking a Latin to give his life to Jesus Christ and to accept him as Lord and Saviour is to ask him to change not only his ideas but his whole emotional focus. It may take an evangelical believer years of spiritual growth to overcome this deeply ingrained emphasis.

Phonetical Waterloo

The most discouraging thing for new missionaries is the language barrier. There is the impelling desire to witness of Christ, to join in with the people in their worship. But the inability to participate is frustrating in the extreme.

My schoolmate, three weeks "old" in San Jose, ventured bravely off to town one day alone. She returned later in tears.

"I couldn't talk to the clerks in the stores," she moaned. "I couldn't make them understand what I wanted to buy. They laughed at me."

In language school recently a girl was called upon to recite a phrase. After wrestling with it for a time she suddenly burst into tears.

A chapel speaker told us: "I have known grown men who have become so frustrated they've sought a quiet spot in a coffee grove to weep."

To learn correctly, the student must take the place of a child, stumbling and stammering over sounds and intonations foreign to the ear.

For those who look for it, there is a release from the frustration. Humor helps. It can be comical for a group of adults to have to converse for an hour about 15 kinds of fruits and use only three to four verbs. One boy, weary of the struggle, broke the seriousness by saying to me, "Señorita, your head is like a coconut and your skin like a pineapple."

Our teacher one day opened the class period by asking, "Who next would like to *keel* the Spanish?"

I have "keeled" my share. After one particularly trying experience I told my teacher, "I'm all mixed up!"

"Si," was his calm retort.

But an optimistic student overhead. "We'll make it!" he cried.

And of course we will. People at home are praying as we are here, studying. And all of us together desire to wear ourselves out in the Lord's service "like that morn which wasted not a sunbeam!"

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The "After-Glow" Lingers On . . .

On the morning of May 7, 1964 an airliner on its way to San Francisco crashed. Miss Polly Johnson, gospel singer, was among the 44 persons killed instantly in the crash. This was the fatal flight that captured the headlines because the pilot was shot by one of the passengers.



POLLY JOHNSON

Polly was born and reared in South Dakota. Her career in professional music began at the age of 12 when she entered and won a talent contest in Rapid City, her home town. While still in high school she became a well-known radio and television personality and received national acclaim as a guest on the Lawrence Welk television show. Following her high school graduation, Polly became music director for a local radio station. She edited and moderated a women's program, produced singing commercials, had a daily disc-jockey show called "Country Junction," and headed her own 5-piece orchestra.

Her ambition to achieve acclaim in the entertainment field led Polly to California early in 1961. There she was confronted with the good news of the gospel of Jesus Christ. Polly accepted the invitation to become a Christian almost immediately. She said: "When I realized the world didn't offer the glitter and satisfaction I thought it would, I realized that Christ was the only One that could fill the void in my life and give me the peace and joy that I had sought so long in the world." From the day she became a Christian in February 1961, Polly Johnson dedicated her time and talents to her Lord. She appeared in church services, and Youth Rallies across America. Everywhere she went the

radiance of her testimony and the vibrance of her life made a lasting impact.

For a long time Polly and her friend, Mary Jane Gæetke, wanted to multiply their ministry of music through recordings. This major goal was achieved just a few months before her promising career came to its unexpected end. Polly was especially thrilled that her WORD album with Mary Jayne was coming to reality and ordered the first copies to be sent to her in care of Meadville, Pennsylvania Youth for Christ. She was en route there when her life was ended. The album was released the following week.

Among the wreckage were parts of her guitar, her Bible and a record label. In addition to the album with Mary Jayne, Polly had recorded her own testimony in song and this album is being released as a memorial to Polly with the appropriate title: "I Found the Answer." This record is truly an "after-glow" of a brilliant Christian career and will point the way for those seeking the "answer" for years to come.

One of those who knew Polly best said: "She was the best Christian I ever knew." It is a privilege to share the Polly Johnson story with you.

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