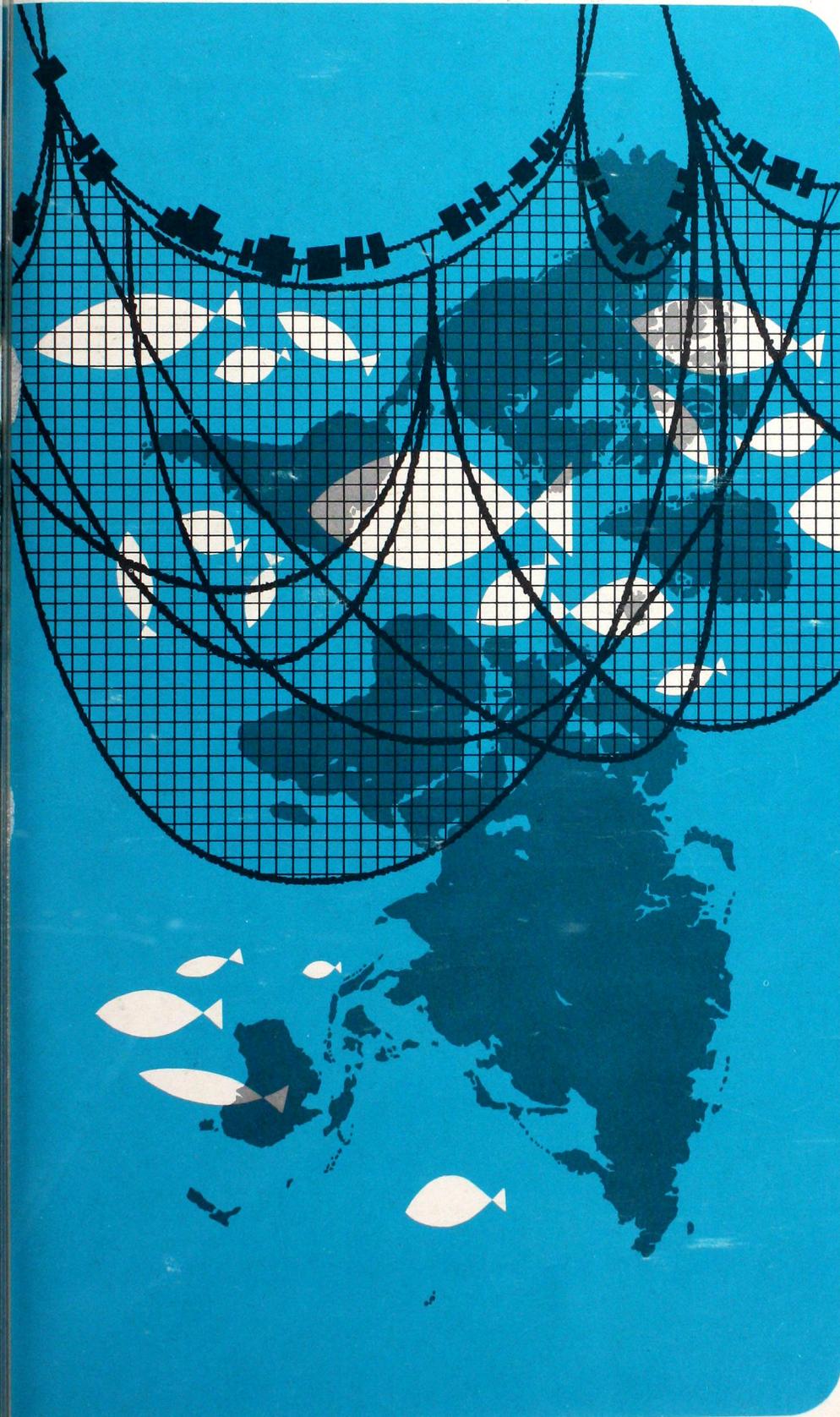


WORLD VISION

MAY * 1965
MAGAZINE



25 CENTS

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'The Right To Be Heard'

The phrase is taken from Dr. John A. Mackay. It appears in his new book on "The Science of the Church Universal." In discussing "The Church's Redemptive Function" he makes the point that Christians are those who, having found something *vital* in Christ, are compelled to be *vocal* for Christ. The community of the transformed must be the community of the transmitting. Here is the *Kerygma*, "the Christian message of salvation." And it is *message*, of course, that is indissolubly linked with *mission*.

In this context Dr. Mackay employs the phrase, "the right to be heard," adding, "This right is won when non-Christians, or merely nominal Christians, are eager to know what Christians have to say because they have learned to respect them for what they are."

Here, it seems to me, we have an insight and a suggestion that need to be explored.

I

Obviously "the right to be heard" assumes that one has something to say. "Let the redeemed of the Lord say so." Although St. Paul was speaking very personally, the Church of the centuries has understood him to have been speaking definitively when he declared: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures" (I Cor. 15:3,4, R.S.V.).

The Gospel is neither a discussion nor a debate. It is an announcement. Discussion may follow along—sometimes helpfully, sometimes detrimentally. What should never be missed or muddled is its "announcemental" character.

Moreover, it is not in the first instance an announcement of what has happened to *me* or to *us*. It is an announcement about *God*—this tremendous thing that God has done in Jesus Christ. Before it becomes something subjective and experiential, the Gospel is something objective and historical. When the Church's sons and daughters have grasped this, and are grasped by it, the way is paved for mission. Being now able to say, "We are 'justified by faith,'" they can go on to say, "We are ambassadors for Christ."

II

"The right to be heard," moreover, is related to a psychology in which the person of the speaker is accepted in advance of any acceptance that is given to his message. That this psychological pattern has its occasional exceptions does not invalidate it. Such an

exception may be presumed to have occurred in the case of the sudden meeting—with its thrillingly happy outcome—between Philip the Evangelist and the Ethiopian official (Acts 8:26-39).

All extraordinary cases to the contrary, it is true, and notably so in the contemporary situation, that the Christian witness requires for its effectiveness something other than its evangelical content. It requires a climate of personal and group relationships in which respect for the person of the witness precedes reception of the message borne by that witness. Indeed it is fair to say that this respect may sometimes rest, in the ordering of the Holy Spirit, upon grounds that are unrelated to the Gospel.

Take a simple case. Here is a Sunday school teacher in England who finds that one boy in his class of early "teens" is simply not being reached—nothing gets through to him. Nevertheless the boy *is* reached—when the teacher decides to "bone up" on guinea pigs because guinea pigs, he learned, were the boy's hobby.

I know of at least two places in India where Christians, some of whom rank well in the social and business community, have volunteered for the most menial and despised tasks in public hospitals and schools for the blind. In one case a government official, a Hindu, said, "Only Christians will do this work." Evangelism? No, not directly. But pre-evangelism—emphatically! The creation of a climate in which "the right to be heard" is being established!

III

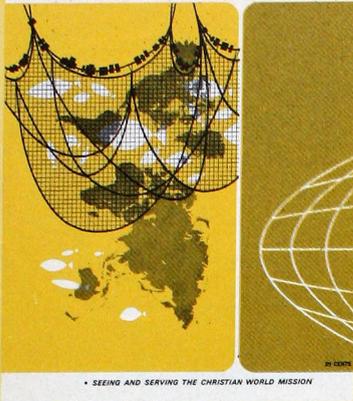
Finally, "the right to be heard" needs to be *theologically understood and exercised*. Central to the whole Christian concept of salvation is the declaration: "And the Word became flesh and dwelt among us, full of grace and truth" (John 1:14). If the divinity of man is the conceit of the proud, the humanity of God is the hope of the humble. God stooped; we are lifted. God identified himself with us in our need; we are elevated by Him into a fellowship with Him that—let's say it reverently—meets His need. The identification He made was a precondition of the redemption He now offers.

If we believe in an incarnational theology, then let us practice an incarnational psychology: going where people are, getting next to them, identifying with them, gaining their confidence at some level or another of their legitimate interest.

And please, no posing! The poseur hasn't a chance.

Thus, under God, may we gain "the right to be heard."

P.S.R.



Today, more than at any other time in Christian history, the followers of Jesus Christ are able to sense the global dimensions of the command to fish for men. This month's cover suggests the growing missionary task of the Church in reaching a world for Christ.

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NEXT MONTH

How does evangelism relate to a concern for social justice? This challenging question, with its great implications for Christian missions, is the subject of a penetrating article by Donald A. McGavran in the June issue of World Vision Magazine. Tension exists between evangelism and social action as activities of the Church, according to McGavran. How the Church responds, where the major emphasis is placed, are points of great importance to the outreach of the Gospel. ■ The response of one Protestant denomination to the current challenge to become truly international in character—along with the remarkable results of the courageous decision to internationalize—is the subject of an article by Dr. Byron Lamson. The experiences of this one denomination may be prophetic of wider developments yet to come. ■ These are just two of several thought-provoking articles scheduled for the June issue. Be sure you receive your copy.

Meditating On a Myth

According to sociologist Dennis H. Wrong, of New York University, it is time that we took a second look at that "phenomenon of man" which has to do with the increase of his numbers on this planet. By whatever name we may call it — "population explosion," "population bomb," the "swarming of the earth" — it has given rise to a number of misconceptions, which Professor Wrong calls "myths."

One of these erroneous ideas, we are told, is that the population explosion "has resulted from a rise in the birth rate in the countries of rapid growth." Birth rate has indeed had something to do with it, but, especially in Asia and Africa, this is a secondary factor. In practically all of the underdeveloped countries, Professor Wrong insists, "The crucial factor has not been a 'baby boom,' such as we experienced here after the war, but rather a sharp drop in the death rate."

Ceylon is cited as a case in point. So swift has been the introduction and effective use of modern medical and public health measures that this country's death rate dropped as much in the year 1947 as it did over a period of fifty years in the nations of the West during the time that they were passing through their own "modernization process."

If we can assume that Professor Wrong is right (the pun is deliberate but not derisive), and the assumption is a fairly safe one, several assorted reflections are suggested:

1. If the use of scientific means for preventing the conception of life is, in any and all circumstances, morally wrong, being, as opponents of birth control put it, an "interference with nature," why is it not also unethical to *prolong* life by interfering with nature in the use of scientific medicine, sanitation, hospitalization, and all kinds of public health measures? Death-control, we are reminded, is more responsible for population pressures and problems than uncontrolled human fertility.

2. Declining death rates in non-Christian lands, so notable, for example, in the case of infants, may yet be shown to have behind them a Christian explanation. Notwithstanding all that belies its claim to be Christian, the West has inherited from Christ and the early Church a sense of the preciousness of the individual as a creature of God and, joined with it, a sense of responsibility for being our "brother's keeper." Today, as it penetrates the non-Christian world, multitudes of people who have no understanding of its origin are being influenced by this Christian heritage.

3. Where this sense of the preciousness of the human person is lacking, death control is immediately infused with terrifying possibilities. Russia and China under Communism, and Germany under Nazism, developed the concept of "superfluous" people. Demonic as it is, it is consistent with totalitarianism. Ominously, Professor Wrong says, "A continuation of the pressures of rapid growth is bound to heighten the

appeal of totalitarian techniques as a form of drastic demographic surgery, for totalitarianism is essentially a method of disposing of social problems by eliminating whatever and whoever makes them." This is not the least of the reasons why many thinkers now regard Red China as far and away the free world's greatest threat.

4. Our final reflection asks for a preface. That preface is that the more than three billion humans now on this planet need to know that the God of creation is also the God of redemption. From this point of view, *how* they got to survive so long here — whether by unchecked human fertility or by scientifically applied death control — is not so important as the fact that they are here in such fantastic numbers. They are here as sinners. They are here in need of forgiveness, peace with God, reconciliation with one another, fellowship that makes for wholeness, and a destiny brightened by hope. In short, they need *saving* — whether white Baptists in Brooklyn or brown Hindus in Bombay.

Hence the piercing pertinence of these stabbing sentences from Dr. Eugene L. Smith, for many years, until 1964, the executive secretary of the Board of Missions of the Methodist Church:

"Every age is an age for evangelism. God has no grandchildren. No generation can live on the spiritual experience of its parents. Mankind is always just one generation away from the eclipse of the Christian faith. This danger is the more acute because the form of godliness so often outlasts its content. Institutions easily survive the death of the spiritual awareness which brought them into being. Baptism by water without baptism by the Spirit is preparation for apostasy, which is more dangerous than paganism. Every generation has to be evangelized anew. The task is timeless. The time is now."

P.S.R.

3

'All Men Have Two Feet'

Canada's gigantic shoe manufacturer, Bata, Ltd., has rolled up some soaring statistics for 1964: 190 million pairs of shoes in 3000 styles put together in 80 plants scattered over 67 countries.

Bata's president, Thomas Bata, is internationally minded. His Algerian plant is run by an American. The Mexico plant is run by a Chilean. Even the home plant, near Toronto, has department heads who are Indian and Pakistani. "We are cross-pollinators," says Thomas Bata. "We have no preferred nationality."

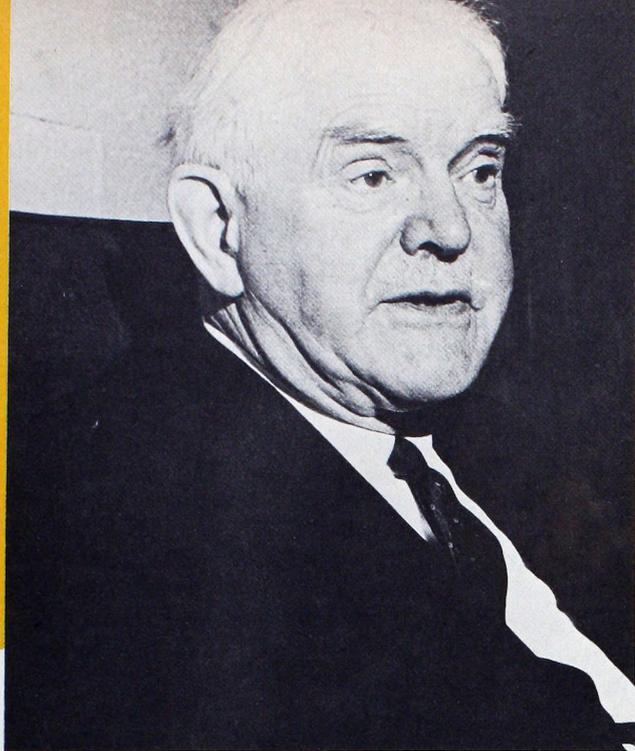
On which *Time* magazine makes the droll comment: "Whatever the race or nationality, after all, all men have two feet."

Somehow this prompts a theological reflection:

All men have one heart—and it needs changing.

That it can be changed at the Cross of Christ—this is the Gospel. And it is the Gospel which underlies the Church's international, race-transcending mission.

P.S.R.



ONE BECOMES 1000

The original vision of C. T. Studd continues to make a great impact on the world today many years after his death. In this interview, Dr. Norman Grubb, International Secretary of the Worldwide Evangelization Crusade which Studd founded, recounts the growth of the vision into a worldwide movement.

Question: Dr. Grubb, your career in the service of Christ has been spent mostly in the Worldwide Evangelization Crusade. Just how old is that organization?

We have just passed our fiftieth year in the Worldwide Evangelization Crusade. I can go back personally over 45 of those 50 years, so can catch the flavor of the human ridiculousness of what has happened. C. T. Studd burned with a vision of a lost world needing Christ. As England's top amateur cricketer, he became national news by leaving the cricket field for the mission field in inland China. Years passed, during which in one day while in China he signed away for use in God's work all the inheritance he received from his father, equivalent to about a quarter million dollars today. But in 1913, he and his wife, after 25 years in China and India were back home with broken health.

Question: But wasn't C. T. Studd noted for his influence in carrying the Gospel to the continent of Africa?

Well, the fires still burned within him and the flame caught alight once again when he heard of the unentered "heart of Africa," as we called it in those days, and the unreached tribes there. Everybody called him a fool or fanatic when he said he was going there. He had no money, no health. The doctor said it would be "suicide" to go farther south than the last inland city of Khartoum. The businessmen who first said they would back him pulled out on receiving the doctor's report. His wife was a semi-invalid and she at first opposed his going, and his friends said it "wasn't even Christian" to leave her in that condition.

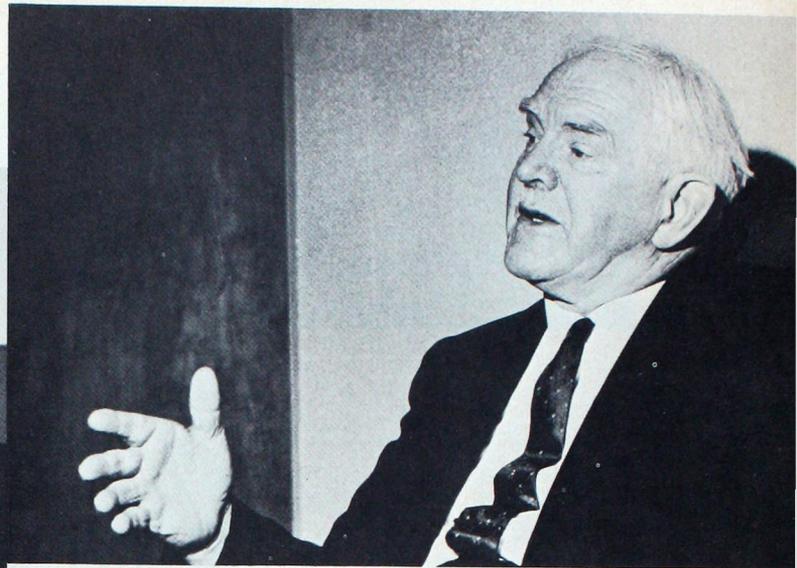
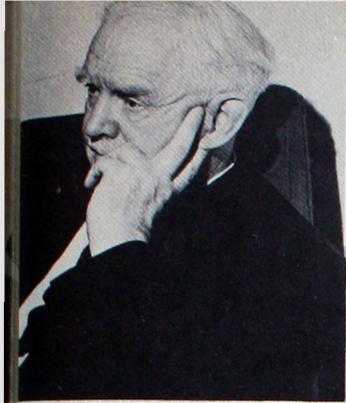
Question: Those objections sound logical enough even today. How did he respond?

His reply was simple—written on a postcard on the night before he left: "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him"—which has remained the motto of the Crusade. He sailed alone, through a gift provided by a Welsh businessman; but that first night on board ship, he wrote back that God had spoken to him again "in strange fashion" and had said, "This trip you are taking is not only for the heart of Africa, but for the whole unevangelized world," and Studd added the significant word, "To human reason it sounds ridiculous, but faith laughs at impossibilities and cries it shall be done."

Question: God often rewards that kind of vision, doesn't He? How much of Studd's vision came to pass in his lifetime?

The years passed. Studd poured himself out for the Congolese Africans for 16 years till he responded to God's final earthly call in 1931 with "Hallelujah, hallelujah!" as his last words. Mrs. C. T., getting off her sickbed by faith when she heard of her husband's deliverances from fever, gave herself to getting recruits to join him. She saw him for just two weeks during those years. She remained at the home base, he on the field, until she went to be with the Lord in 1928. By this fiftieth year the one man has become over 1,000. Furthermore, the entry into that one unevangelized field has increased to 40 fields. It has been "line upon line, here a little, there a little," often with stumblings, setbacks, weaknesses and failures. But God settled us into the principles which we first saw exemplified in our founder.

Question: And what are those principles, Dr. Grubb?



We recently expounded these in detail in a small publication called "The Four Pillars of W.E.C."—sacrifice, faith, holiness, fellowship.

Sacrifice means that love gives itself to the limit and glories in doing so. Faith means that the real worker is God himself, and therefore our primary activity is to discern his mind, believe him for its coming to pass, and then act on the certainty of that fact. Holiness is the standard, not only for us, but for those to whom we bring Christ; holiness is the Holy Spirit living his quality of life in saved sinners of all races. Fellowship means that we get along with each other by recognizing Christ in each other and demonstrate God's love to the non-Christian by the love we have for each other.

Question: Those are highly spiritual ideals as you have just stated them. Do they really become practical?

Yes, they do. How thankful we now are that through the years in the Congo the standard was never lowered from Christianity meaning Christ-filled lives, and nothing less, culminating in the mighty revival which swept through the churches some ten years ago and left its permanent mark on many. Now, in the days of its fiery trial (for all our churches are in the rebel area), when the missionaries have suffered so much and four have been killed, the faithfulness and love of their African brethren, their care and concern for the missionaries often at risk to themselves, and their own continued witness, African to African, both to the rebels and in the bush churches, has been the chief rejoicing of the rescued missionaries.

Question: Do you mean that the Church in the Congo is in a generally healthy condition today?

This is the young church advancing from the nursemaid to the adolescent stage, baptized in the blood of the martyrs, their own spiritual parents leading them along the overcomers' trail of those who "loved not their lives unto the death."

Question: Dr. Grubb, you mentioned that in addition to the Congo the Worldwide Evangelization Crusade has moved into many other countries. Could you describe that process of expansion in more detail, please?

Since 1931, when Dr. Studd died, God has led us to advance field by field by faith, about on the average of a new field each year. There are 11 fields in Africa, seven in Latin America, six in the West Indies, seven in Europe, 12 in other countries of Eastern Asia, including those entered both by the W.E.C. and our sister crusade, which was born out of W.E.C., the Christian Literature Crusade.

Question: I'm sure many a business organization would like to boast of a similar record of expansion. What would you say is your secret of success?

The great secret we learned was that it is God who does God's work, as we have already said. That meant a change in our corporate prayer life. Instead of going in our meetings straight to requests in prayer, we began to sit together and hear God's voice. That did not mean something mystical or audible, but inner assurance as we weighed together what appeared to us to be God's next step for us.

We were in a time of crisis at the death of our founder, for various internal reasons, and for lack of funds. It looked as if we had better close the small work up. But having learned to listen, the inner voice



said, "What was the commission I gave your founder?" Our answer was: "Not only the heart of Africa, but the world." "Are you going to do it?" "How can we, without enough even for the present work?" "Look how the men of the Bible did the impossible." We soon saw the answer to that—*by faith*. Well, what did that mean? We saw it with Joshua who, after Moses' death, was told by God to cross the Jordan and take the land. Then we read that he said to the officers of the army, "Prepare food, for in three days you will cross this Jordan." We saw the point.

6

Question: But what specific action did you take at that time?

When you understand that God says something, you take it by faith and it will come to pass. You then state your faith, and act on that assurance. And so we did. We brought it down to earth by "taking" 10 new workers, called, trained, and the money for them by the first anniversary of Studd's death, July 16, 1932. The next day when we came to pray the spirit stopped us. "Do you ask for what you've already got? If you believed Mark 11:24 yesterday and believe that you received, you had better not ask today but thank." So we turned our asking meetings into thanking meetings. The months passed, the workers and supplies came until the last of the 10 and the last \$1,000 for them were in within three days of the date, with no appeals made to anyone. Realizing this was the secret of Bible faith, we continued with yearly quotas—15, 25, 50, 75.

Question: Then this has become more or less a standard operating policy with you?

Yes, by the same means men and women called of God went out by faith to different lands, and through the years have proved God's faithfulness in gaining favor with governments, finding locations, winning

the confidence and then the hearts of people, seeing lives regenerated and churches formed. The Christian Literature Crusade, likewise, was born in war days in impossible conditions and has had its phenomenal advances around the world, and still progresses by the same principles of faith.

Question: How do you safeguard against an organization like W.E.C. becoming an end in itself, an idol instead of an instrument?

We are mercifully free of a "board of directors" system. Every field is autonomous. In my role as International Secretary I act purely in an advisory capacity—the field can take my suggestions or leave them, as they see fit. We are a fellowship of missionaries, without a central system of control, and although this is a system which has its weaknesses, as any system does, we find it has worked very well.

Question: If God should allow the W.E.C. another 50 years in which to carry on its work, what would you predict for that period?

Well, the one segment of our work, the Christian Literature Crusade is expanding greatly and will continue that way, in the same type of work it is now doing. In the W.E.C. itself we plan to continue our work of building up the existing churches. In addition, we are doing further pioneer work. We have plans to enter 20 new fields heretofore unreached, including places such as Sardinia, Mauritania, Mozambique, Libya and other countries or areas.

We are also preparing to extend our policy of operating as an international, interracial organization, which means that we will accept nationals of other countries on the same basis as we do our own missionaries, and they will be financially supported on the same faith basis as our other missionaries. |||



missions _ _

buried in the books?

By Don W. Hillis

"Think how tiny a spark may set the largest forest ablaze!" (James 3:5, 20th Century translation). This verse silently but forcefully knifed its way into my mind as I read "Missions and the Seminaries" by Dr. Hugo H. Culpepper (*World Vision Magazine*, January 1965). His article was one of the four forceful reactions to "Is the Great Commission a Lost Cause?" (*World Vision Magazine*, June 1964). They were all written by able men who are vitally related to the contemporary American scene. However, the defensive tone in three of these articles tempted me to wonder if there is a guilt complex relative to the subject of missions lurking in the shadows of seminary halls.

In "Seminaries and the Great Commission" (*World Vision Magazine*, September 1964), Dr. David Hubbard presented 10 excellent ways in which seminaries and mission societies could cooperate in making missions more relevant within the seminary. He suggested such practical things as the importance of visiting lecturers spending a period of time in the seminary, key missionaries studying in seminary while on furlough, the exchange of professorships between seminaries abroad and at home, and the help of mission boards in underwriting a chair of missions in seminary. Dr. Hubbard appealed for missionaries and scholars to stand shoulder to shoulder, and suggested a possible annual planning conference of educators and mission executives.

The 10 points of Dr. Hubbard's article are well taken. The very fact, however, that he could come up with

Continued on page twenty-two

Dr. Don W. Hillis, who precipitated the whole series of articles on missions and the seminaries with his article in the June issue of World Vision Magazine, "Is the Great Commission a Lost Cause?" was a missionary in India for 17 years with The Evangelical Alliance Mission. Following five years as assistant general director of Orient Crusades (now Overseas Crusades, Inc.) in Latin America, he rejoined TEAM and is now associate director.



Strangers Within Our Gates

Twenty years ago a colored face in the street was an unusual sight in Britain, except in a few cosmopolitan dockland areas. Today there are many areas of our big cities where a white face is becoming increasingly rare, and there can be few people in Britain who are not very familiar with the sight of colored people in shops, on public transport and in the streets. In the last ten years something like half a million immigrants have entered the United Kingdom, most of them from the West Indies, India, Pakistan and Cyprus.

The result has been a social problem of considerable importance. For the first time the Briton, often loud in his condemnation of racial prejudice in other countries . . . has suddenly had to face realities at home. While the majority of British people, especially those for whom the problem is not a personal or a local one, have swallowed hard and accepted it, there has been a growing minority who have first been critical of the immigrants, then bitter, then aggressive. . . . That chilly slogan "Keep Britain White" has appeared in white-wash on street walls pretty consistently now for a decade. . . . Travel science, education, technology are all breaking down barriers of distance and making the world a smaller place. The population explosion is rendering obsolete many of our old ideas about the world distribution not only of people but of food and resources. We cannot put back the clock to a time when the black man stayed in his (very poor) country and the white man enjoyed himself undisturbed in his (very rich) one. We may want to; we may think it is the best and fairest way of doing things: but the whole movement of history is against us.

All this is only to say, in effect, that the immigrants are here, and here to stay. We shall either learn to live with them, and they with us, or we shall face decades of ill-feeling, violence and mutual hatred. For Christians, of course, the issue is clear. If these people are on our doorsteps, in our towns and streets, then our duty is to "love them as ourselves," and to seek to win them for Christ.

But to do those two things—to love them and then evangelize them—we

need to be realists. It is not enough to say that we have no racial prejudice ourselves, if we condone or fail to oppose it in others. It is no use saying we "love" them, if we are indifferent to the very real problems posed by their presence: of housing, of education, of health. To earn the right to preach to them, we shall have to show that we, the Christians of Britain, really care for them and about them, and are brave enough to face and tackle the challenge which large communities of immigrants inevitably bring in an old-established society like ours. . . .

—*"Strangers Within Our Gates, a Survey of the Church and the Immigrant,"* CRUSADE, London, England, January 1965.

Harvest Time Is Here

More men are becoming Evangelical Christians today in Africa and Latin America than did during the days of the greatest "mass movements" in India. Even in the face of persecution in Colombia, some Evangelical Churches are experiencing growth such as they have never known before. The increase of the Church in Korea in the ten years since the Korean War, despite the partition of the country and the Communist menace, has been greater than in any two decades in history. The Protestant community alone has grown from less than half a million to nearly a million and a half.

True, some populations are today hard and resistant. Christianity is still banned among the five million largely illiterate inhabitants of Arabia and the small backward population of Afghanistan. Christianity is not banned but is having a hard time in Communist China. Moslem lands have not yet ripened—though in God's good time they will. The Evangelical Church in the small lands of Paraguay and Panama meets with little response. And the Churches of Europe, as an aftermath of two great wars, are currently

in the doldrums. Yet after the most careful acknowledgment of resistant countries and peoples, it remains true that many populations in many lands are receptive. More open doors exist than Christian mission is entering. The basic problem of mission is not resistant populations or rejection of the Gospel. The basic problem is to imbue Christians themselves with enough of the Spirit of Christ to send multitudes of them rejoicing into ripe harvest fields.

—*Donald A. McGavran, director, Institute of Church Growth, Northwest Christian College, Eugene, Oregon, Church Growth and Christian Mission, Harper and Row, New York.*

Transformation Needed

[The] numerically large but highly nominal Christian Church must be immediately revitalized. There is no other comparable challenge to missionary effort in India today. These nominal Christians must be turned into vital, soul-winning Christians. This sets our strategy for the moment. During the present stalemate on the Hindu evangelistic front and while we aggressively hold the line there, the major evangelistic thrust must be made inside the Christian Church. This is our ripest field. Revival movements have begun. God has raised up Indian evangelists of real stature. The Spirit is beginning a work of renewal. This is not a time for missionaries to be general managers of mission and church enterprises. Indians can do that. The chief contribution of the missionary should be a quiet, spiritual one made from the background where he undergirds every work which the Spirit is doing and which brings

continued on page thirty

8

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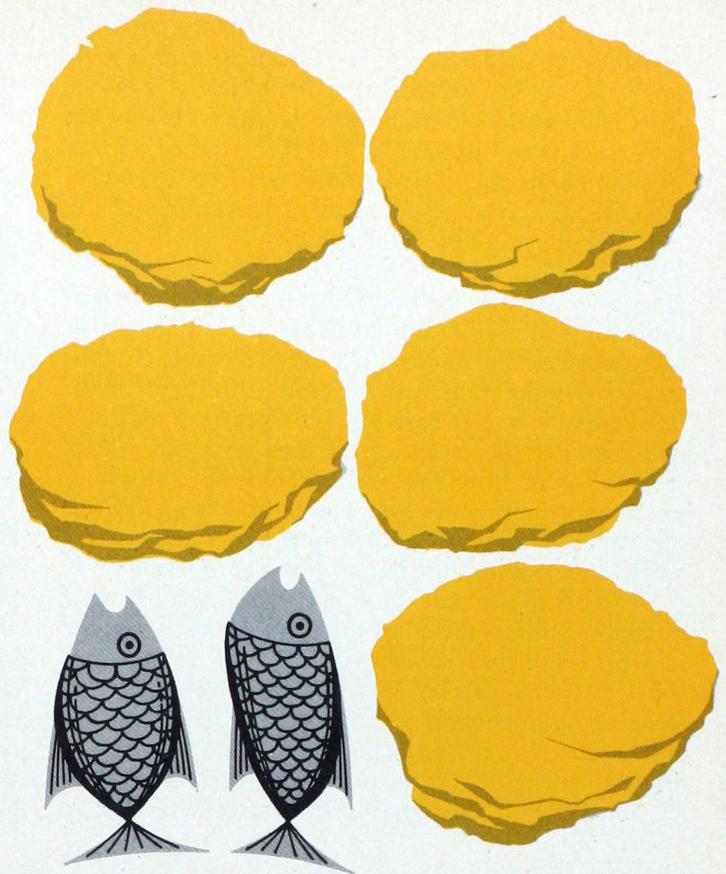
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E



THE DEMANDS OF THE IMPOSSIBLE

Evangelism-in-Depth has shown that the demands of the impossible are not impossible demands when they are faced in unity of prayer, faith and action.

By Horace L. Fenton, Jr.

A formula is a poor substitute for helpless dependence upon God. A strategy—however clever—is not likely to render either agonizing prayer or back-breaking hard work unnecessary. What has happened in Latin America through Evangelism-in-Depth would never have come to pass if God's servants had not been willing to face up to the demands of the impossible—a thing which I propose we must do today.

In the light of the Book of Acts, and in the light of what we have seen in Latin America, we cannot allow ourselves to believe that the demands which the impossible makes upon us are impossible demands. Stringent demands, terrifying demands, inexorable demands, yes! But impossible demands—no!

Specifically, then, what are the demands placed upon the missionary enterprise by the seemingly impossible situation we face today?

This is the third in a series of four articles by Dr. Horace L. Fenton, Jr., associate general director of the Latin America Mission. The articles are adapted from a series of lectures Fenton presented at Fuller Theological Seminary in November 1964.

A miracle of multiplication is what the situation cried out for when a hungry multitude made a little boy's lunch seem so insignificant, so trivial as to be utterly unworthy of serious consideration. This is what the first-century Church had to look for, if they weren't to quail before the overwhelming numbers of godless men, the unlimited power of hostile governments, the mockery of being a pathetic minority.

This is what we have found in Latin America: the clear evidence that the best we were doing in all evangelical missions—through all national churches, with all modern media, under many very favorable circumstances—was too tragically insignificant to talk about, let alone to serve as a basis for accomplishing anything like total evangelization of the area. Everything that we have—everything that we are—must be multiplied, not merely many times over, but in something like the measure that took place in a long ago when a little boy's lunch got into the hands of the Lord Jesus.

Which is to say that there is no hope, apart from a miraculous intervention of the Lord. It isn't a matter of learning clever schemes for getting loaves and fishes to stretch further. The demand isn't merely for stepping-up missionary recruitment, or increasing facilities for training nationals, or finding new tools, or for stimulating ourselves to work longer and harder. All these efforts, worthy in themselves, are a poor

turned out to be what they were never intended to be: centers of evangelism. I think of the prayer preparation in Venezuela, with believers finding their own conduct reprov'd and their own coldness of heart a new source of shame to them. This effort in Venezuela ended in January with 17,000 added to the Church.

What do all of these have in common? A re-echoing of the cry of God's servant in the long ago: "It is time for thee, O Lord, to work." A sense of desperation, of clear facing-up to the impossibility of the situation, unless a miracle of multiplication takes place. A recognition that only God does that kind of miracle—that unless the Holy Spirit steps into our situation and, before that, into our lives in some new and fresh sense, we shall be overwhelmed by the impossible instead of conquering it.

Don't skip lightly over this—it's basic, absolutely essential! But don't stop here, either. God's work today seems to be characterized more by a miracle of multiplication than by a miracle of creation. There have always been occasions when God, as in the beginning of all things, has brought forth something out of nothing. But by and large, He works with what is offered Him—a rod in Moses' hand, water at the marriage feast, a child's snack on the mountainside. Always it is something so pathetically small that the element is obviously of no importance until it gets

response to the demand which the impossible situation of our time makes on the missionary enterprise.

10

So the whole thing starts, as it did centuries ago, in prayer, and continues on that basis. I have no way of knowing how much agonizing, soul-searching prayer went into the formulation of the Evangelism-in-Depth concept. Even if I did know, I wouldn't tell, lest we fix our eyes upon human instruments instead of on the Lord. But I have less reservation in talking about the prayer climate which has characterized the Evangelism-in-Depth efforts in a series of Latin American countries.

The Fruit of Persevering Prayer

I remember when the evangelical leaders in Guatemala heard that the Evangelism-in-Depth effort there would have to be postponed indefinitely. They gave themselves to desperate, persevering prayer until they saw the effort once again resumed. I think of the 250 lay and clergy leaders in Nicaragua who poured out their hearts in an all-night prayer meeting for the power of the Holy Spirit. They felt a sense of urgency which drove them to tearful reconciliations with brethren whom they had opposed and offended. I think of prayer cells in Guatemala, held in every sort of place and under every sort of circumstance, with the power of God so coming upon them that they

into the hands of Christ. There it takes on a significance it never could have had before. So He insists that we take stock of what we have (we haven't done this when we have merely decried a declining missionary recruitment rate, or the lack of national leadership—our usual form of taking inventory).

Mobilization of All Believers for Witness

This is absolutely indispensable, because, as we have seen, it is the New Testament pattern. Christ redeems souls and bodies, not only to make them ready for heaven, but to make them useful in His service right now. It is essential, too, because there are multitudes of eager, earnest believers who have experienced the joy of God in their salvation but who are in danger of failing to learn that joy multiplies itself many times over as they are linked with Christ in service. This mobilization of all believers will involve a training program. The preacher's forgotten word is "how." This is never so evident as in our constant exhortations to believers to witness, coupled with our constant failure to train them for that witness. At the heart of the Evangelism-in-Depth program is a training program for all believers. This may be elementary, relatively brief, and, by some standards, it will not be fully adequate. It is an introduction to the subject, nothing more. But it is at least an introduction to:

(1) our vocation to witness—every believer is called to it; (2) power for witness—God will provide the power for it; (3) the substance of our witness—the basic essence of our message; and (4) forms of witness—how the message is to be communicated.

Witness Is Service

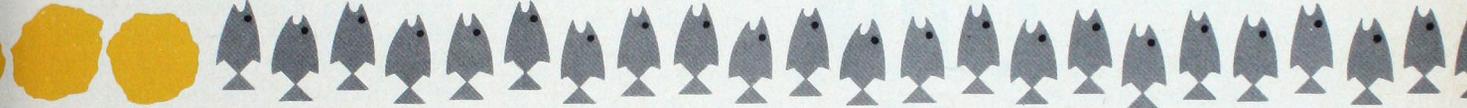
Mobilization to witness will also involve the thrusting forth into service. L. L. Legters' colorful translation "thrust forth" in the prayer for laborers taught us by our Lord is certainly appropriate to the present-day situation. Workers need to be taken by the back of the neck and thrust into the harvest fields. In Evangelism-in-Depth, this has involved the thrusting forth of the newly trained believers into: (1) visitation evangelism. The importance of this is not only in ringing doorbells, but in giving the believer a way of getting started in the sharing of his faith with others. It is consistently our experience that trembling, timorous believers, once actually engaged in this kind of work, find it the joy of their hearts. (2) Witness in social and business life—every believer witnessing to his own circle, the readiness to accept responsibility for communicating the Gospel to those whom he touches in a unique way. We have seen businessmen, university students, prisoners, and even children, gladly accept this responsibility. (3) The reaching of every person.

unity in mission, and a unity for the glory of Jesus Christ. Our experience confirms what Christ so strongly implied in his high priestly prayer—that the manifest unity of believers does have something to do with enabling ungodly men to believe in him.

So we must find ways of proclaiming the Gospel together—not because a greater number of voices can shout louder, but because the world needs to have this witness to the oneness of our message, as well as to the oneness of our life in Christ.

Can this really be done in a day of religious pluralism, of splits and divisions, of splinter groups and factions? Yes, it can be done, and our experience in Guatemala and Venezuela provides fresh evidence that it is possible in our day to demonstrate the unity of believers in Christ. Evangelism-in-Depth is a case in point.

There is, of course, basic theological agreement to begin with. There is no attempt to make oil and water mix, or to try to establish some fellowship between light and darkness. We are blessed in Latin America in having a high degree of theological homogeneity. We know from Scripture as well as from experience that true fellowship depends upon the possession of things in common and that this starts with commonly held basic beliefs. But this theological agreement, however essential, will not alone produce the unity which



Believers are trained to recognize that the scriptural emphasis on "every creature" means just that and applies especially in the particular area where, by the providence of God, they have been placed. In this connection, let me recommend to your careful reading the booklet, *As Ye Go, Preach*, by Dr. John Yoder. He points out that in the Great Commission, the stress is not on the going but on the preaching, the witnessing, *wherever we are*, to every creature we can reach.

In the New Testament concept, Christian unity is not just a thing to be talked about but to be experienced and manifested. You look at a city like Caracas, and you know that this is a practical necessity. How else is the job to be done? Who is so egocentric as to think that his group working alone, or all groups working separately, will ever get the job done? And what right do we have to call ourselves servants of the Lord if we are not concerned that his will ultimately be accomplished? But note that this unity which we seek is not merely one incited by the pressures of the ecumenical movement, or by the resurgence of Roman Catholicism in our day.

Nor is it essential merely to assure efficiency, to avoid overlapping, duplication and unnecessary waste. The mere combining of weak and sickly units in some kind of larger organization is no guarantee of health. Our concern about unity in Latin America is for a

we seek, and which is so essential to the fulfillment of our task.

Unity in Purpose

Unity also involves a basic rethinking of what we are here for, an answer to the question as to why the church, locally or at large, exists. Of course we are here for soul-winning, but that is not an end in itself. We must not underestimate the importance of announcing the redemption which Christ purchased by the sacrifice of his life, but we are called to more than soul-winning.

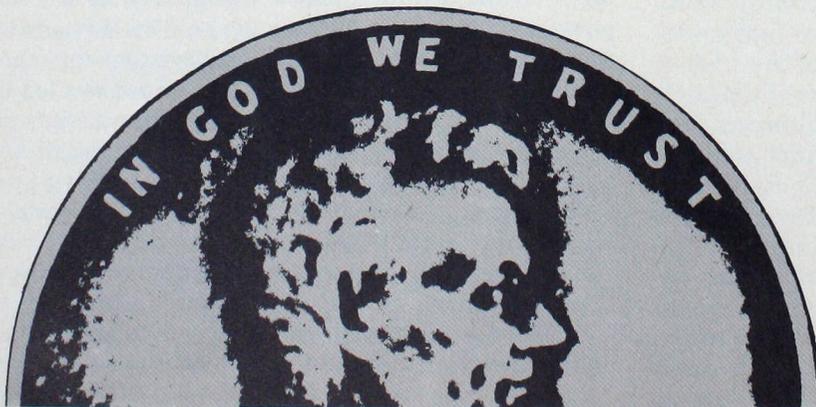
"Well," says someone, "our mission is church planting." Thank God for a renewed emphasis on this important element, but nothing in the New Testament or in our experience leads us to believe that the mere establishment of local churches is intended by God to be an end in itself. Quoting directly from Scripture, someone else tells us that it is the equipping of believers for the work of the ministry—a training program to make sure that every believer is adequately instructed in his faith, and taught how to propagate it. This is surely basic and too often overlooked. But even this is not meant by God to be an end in itself.

It is all these things, singly and together, but for one end: the evangelization of the world, the fulfillment

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TIME OUT TO LOOK AT OURSELVES

By Eva Jordan Blair



One of the tragic things about our Western, nominally Christian mode of life is that a traveler from a distant country, with a distinctively unrelated faith, can pay a first-time visit to our shores; travel more extensively and view more places than the average native-born American; study our ways from a sociopolitical-religious standpoint; enter into the intimate family circles of Christian homes; photograph and pen his reactions with impressive journalistic brilliance, and still return to his homeland untouched by the Gospel of Jesus Christ.

This was the actual experience of a young Indian businessman of Hindu persuasion. His story was published in the October 1964 issue of the *National Geographic* magazine under the title, "A Sikh Discovers America."

Particularly intriguing was a sentence in one of the opening paragraphs of this article. "As a boy," it read, "I had started my coin collection with a Lincoln-head penny bearing the words 'In God We Trust.'" From that time on, the eager, swarthy-skinned youngster regarded Abraham Lincoln as much more than a notable American leader. He represented the soul of the West, even as Mahatma Ghandi was the idol of his own race. The boy pored over Lincoln's life story with adolescent excitement. . . . *Someday he would visit America.*

With maturity, Jogindar Sikh Rekhi attained a high degree of success in the business world. Then one day his boyhood dream was realized. After deputizing the important aspects of his business to others, he came to America.

Tall, handsome, and possessed of a winning personality, Jogindar had a gift for making friends quickly. He was dressed in the impeccable garb of a wealthy man of the East. The cut of his clothing was Occidental, but always he wore the distinctive turban of the Sikh.

His curiosity was insatiable. Every care was taken and much money spent to make his visit successful. He probed into every corner of the country, into remote areas that the majority of native-born Americans have never seen.

Eva Jordan Blair is an editorial assistant on the staff of World Vision Magazine. A native of Ireland, now a resident of California, she came to World Vision with a background in newspaper and periodical publication work and independent home missions service.

He asked questions freely and received frank answers in return. He shopped in supermarkets. He saw every cross section of life it was possible to see—from New York's Harlem to the Amish settlements of Pennsylvania. He was given a chance to see all facets of life in the United States, favorable or unfavorable. Like the Queen of Sheba in her visit to Solomon, nothing was hid from his eyes.

Jogindar Sikh Rekhi returned to his own country enormously impressed by what he saw. But the striking thing is *what he did not see*. His account was completely void of any impression that America has its roots in spiritual verities, or that Americans are guided by Christian values in their daily life. The God of the Lincoln-head coin remained to him an insignia only.

This is tragic. But it is only one instance of many. More than a million international visitors come to this country each year, of whom some 110,000 are students.

In a recent TV panel discussion, four international students expressed their candid impressions of these United States. They observed that most Americans attend church largely for social prestige to be gained. A Muslim youth from Jordan was struck by the fact that the practice of the Christian faith seemed to be reserved for one day in the week; during the rest of the week it was casually ignored.

Materialism Goes to Church

A German Lutheran student claimed that he had discovered in North American churches a "shocking stress on money." He cited an instance where the minister, prior to the usual circulation of the collection plates, expressed a distinct preference for the "silent" form of giving. The student's negative reaction to this levity was not surprising. It underscored again the worldly state into which so many of our churches have fallen.

Another panelist decried the part that politics play in American pulpit discourses. And there was general agreement that a wide gulf separated religious conviction from ethical practice. Although humiliating, it is a salutary experience to have all our alluring facades pulled aside and to behold the plain unvarnished truth: we do not live up to the light that is in us. But rather than remove the phrase "In God We Trust" from the U. S. coin and currency, as some have suggested, we need

a spiritual awakening to give the insignia the ring of truth.

Ease at Home; Burden Abroad

The Church in America has laid upon the "foreign missionary" almost the full burden of carrying out the Great Commission. Meanwhile the rising standards of luxury living causes even the most ardent of our separatist groups to choose the easy paths . . . the flower-bordered highways instead of the *Via Dolorosa*. Lethargic attitudes and indulgent thinking are in tune with the times. The scriptural term is "lukewarmness." Even foreign visitors witness that it applies to the Church in America today.

The Church at Laodicea passed through a similar period. To those early Christians was given this stern warning: *Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth* (Rev. 3:15, RSV). The comfortable path of the Laodiceans was the path of ultimate extinguishment.

The moral deterioration of Israel and its subsequent fall came as a result of that nation's failure to shine for God among its heathen neighbors. These words from the anointed lips of the prophet Amos are surely as relevant for America today as they were for Israel long ago:

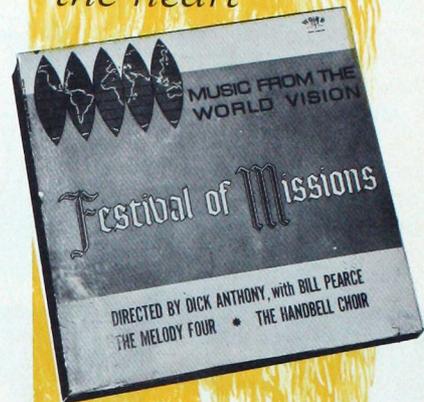
Woe to them that are at ease in Zion . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock and the calves out of the midst of the stalls, that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. . . . (Amos 6:1-6)

Against this picture of "ease in Zion" we need to consider the vigor of the first century followers of Christ. The swift growth of the early Christian Church was a direct result of every-member outthrust. "Ye shall be my witnesses," was our Lord's command to the 500 before He was lifted from their sight. They obeyed. But today Christians have allowed the initiative to pass to promoters of "other gospels."

Study communism. Study the resurgence of ancient pagan religions . . . the upsurge of new ones, the off-shoots and

continued on page thirty

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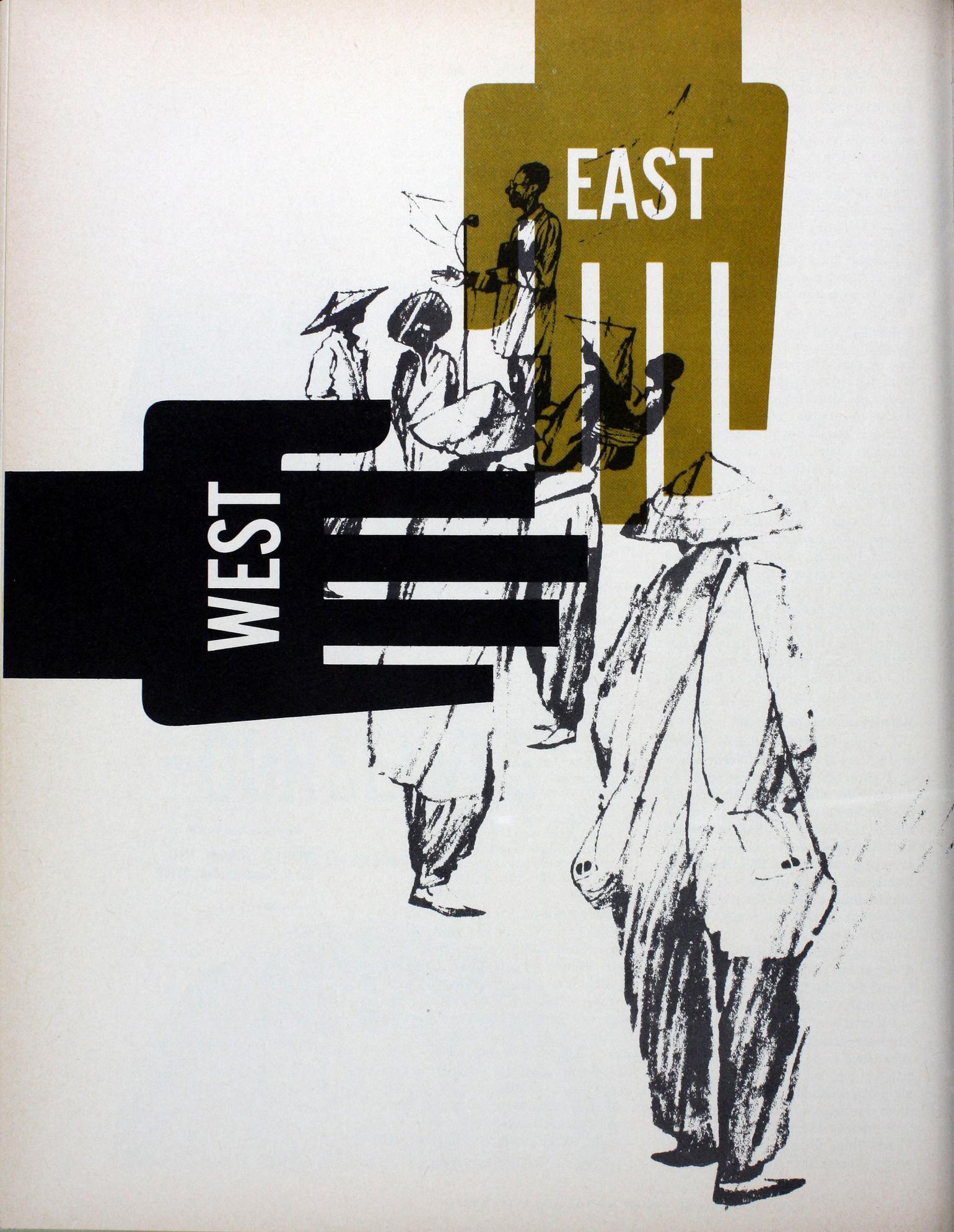
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The person who said, "East is East and West is West, and ne'er the twain shall meet," had never met Gregorio Tingson. If he had, he wouldn't have believed his eyes, especially if he had been in a prayer meeting in Singapore during August of 1963. The meeting lasted until one in the morning. Tingson had found men of vision like his own, so he took the opportunity to pour out his own heart. Both Oriental and Occidental missionaries were present. There was no "wall of partition." They all thought and prayed alike, motivated by the Lord who had made both East and West.

From that prayer meeting emerged an embryonic plan for Asian evangelization with a totally new accent. Says Tingson, "This is an imperative; this is a command; this is an order which must be obeyed if we desire to see Asia, not only free, but evangelized. Asia, if it is to be reached with the Gospel of Christ, must harness Asian nationals themselves, along with missionaries from the West whose role in Asia's evangelization is never to be minimized, by challenging them to buy up their opportunities before it is too late."

Jean Mitchell Wilhelmsen has been on the mission field since 1939. She and her husband, Käare, served in India and Trinidad with the Open Bible Standard Churches and assisted her parents in Belo Horizonte, Brazil. They now work in Singapore under the Go-Ye Fellowship.

One year later, almost to the day, the first Asian Evangelists Crusade took place in Singapore. Most of the vast urban centers of Asia have never had a citywide Gospel effort of this magnitude. Singapore was one of these. Missions have been operating there for 100 years. Other cities wait, and plans are being laid presently for similar teams of the Asian Evangelists Commission to visit Indonesia, Ceylon, Taiwan and India in the very near future.

The Crusade in Singapore was held in spite of a grim backdrop of riots and bloodshed. Just when advertising should have been in full swing, the city was paralyzed. Curfews threatened to block all possibility of it, but a night spent in prayer by some of the men who carried responsibility for the meetings turned the tide. As these praying men stepped out into the morning air after their night's vigil, they learned with joy that the curfew had been relaxed, just enough to allow the meetings to begin on the appointed date.

Posters and leaflets now descended upon the waking city in a deluge. This was the signal for the Asian evangelists to pack their bags and get on their way. These were all busy men with important positions to fill, and they recognized that the Singapore Crusade had a priority attached to it. It had an accent on Asian leadership, an accent relevant to the hour.

The team flew in from all directions, men of broad horizons—Indians, Filipinos, Chinese, Japanese and others. All of them had lived and worked in both hemispheres. They were essentially Asians, but the "world was their parish." There were 18 of them in all, from eight different countries.

Night after night they addressed a packed house of 4,000 Indians, Malays and Chinese, using English which was interpreted into one of the Chinese dialects, since the larger part of Singapore's 1.7 million population is Chinese. There was no showmanship. The program was unpretentious and relaxed. Many went home feeling satisfied that the Holy Spirit had breathed unhindered.

Western missionaries were there, but in the role of fellow-laborers who rejoiced in their Asian brethren taking the initiative. No one took the limelight. The spirit of being "kindly affectioned one to another . . . in honour preferring one another" was manifest from the very beginning. Veteran Overseas Missionary Fellowship (formerly CIM) missionary, the Rev. John Kuhn said, "In the course of my missionary life, what I have seen in the past two weeks has been a highlight—a joy and a privilege. It is the greatest thing that has happened here since the revival in the days of John Sung."

The missionary Navigators had
continued on page twenty-six

ACCENT ON ASIANS

By Jean Wilhelmsen



GLOBE at a GLANCE

Bible Societies Distribute 4 Million Bibles, Portions

The United Bible Societies, from headquarters in London, reported that in 1964 the societies distributed four million complete Bibles, an equal number of New Testaments and some 62 million Bible excerpts.

Complete Bibles published for the first time during 1964 were the Tiv Bible in Nigeria, the Meru Bible in Kenya, the Nkore-Kiga Bible in Uganda and the Naga: Ao Bible in India.

The organization's annual report also disclosed that 95 percent of the world's people have at least a portion of the Bible available in a language they can understand. Translations have been made in 1,232 languages, but the entire Bible is available in only 235 languages.

Korean Protestants Plan Evangelistic Campaign

Plans are underway in South Korea for a nationwide evangelistic campaign marking the 80th anniversary of Protestantism's entry into Korea. The goal of the campaign is "to deliver the Christian Gospel to every person in the nation—to win 30 million Koreans to Christ."

Italian Evangelicals To Discuss Federative Possibilities

The first congress of the Federal Council of Italian Evangelical Churches meeting this month will feature a general discussion on "federative possibilities."

According to council officials, the session will not be aimed at establishing a Federation of Italian Evangelical Churches, but rather will lay foundations for each church to discuss and study the issues involved in federation.

Also on the agenda will be discus-

SYDNEY—Billy Graham is expected to return to Australia in 1967 to conduct crusade meetings in all the states of the federation, according to a spokesman for the Evangelistic Crusades Committee.

TORONTO—May 2 will be marked as Canada's first Bible Society Sunday. The special observance is sponsored by The Canadian Bible Society, now third largest Bible society in the world in terms of its activities and contributions.

HYDERABAD—India Youth for Christ is sponsoring the Asian Christian Youth Congress, May 19-26, in this city.

ZURICH—The Council of the National Federation of Protestant Churches in Switzerland has taken the Swiss people to task for their attitude towards foreign workers in the country. It is estimated that there are one million such workers who have been asked to work in Switzerland to provide labor for an unprecedented economic boom.

sion on the churches' "vocation" in view of the Italian religious situation, the churches' role during current social-political developments in Italy, and "ecclesiological positions" on unity and tensions.

TEAM Aims for 75 New Missionaries in 1965

The Evangelical Alliance Mission hopes to send out 75 new missionaries in 1965, its 75th anniversary year.

At present, more than 90 candidates are being processed, and TEAM hopes that before the end of the year 75 will have reached their respective fields of service.

Dr. Vernon Mortenson, TEAM's general director, said that though there is urgent need for missionary doctors, nurses, teachers and radio technicians, "the greatest need is for the missionary who can give full time to evangelism which leads into the establishing of indigenous churches."

Methodists To Send Short-Term Teams to Latin America

The Methodist Board of Missions in New York is recruiting international and interracial teams of young men and women for specialized short-term work in Latin America. The group is scheduled to begin training June 14.

About 18 men and women will be chosen for the teams which will launch medical, educational and social projects in rural and urban areas. They will serve a three-year term.

The Latin America task force is the second special group selected by the Methodist Board. Last year 16 young men began training for special assignments in Congo. They are completing their year of language study now and will leave for Congo next month.

IVCF Compiles Mission Field Needs from 135 Boards

If you are a secretary or a stenographer, you could be serving in missions work, according to a survey of 135 mission boards. The missionary department of Inter-Varsity Christian Fellowship found that 113 secretaries and/or stenographers are needed.

Some of the other needs taken from IVCF's compiled list include: 143 elementary teachers, 308 secondary teachers, 151 Bible school teachers, 136 teachers for missionary children, 739 evangelists, 260 pioneer workers, 536 linguists and/or translators and 87 bookstore managers.

Summer Institute of Linguistics Aids in Brazilian Indian Study

The Summer Institute of Linguistics, Wycliffe Bible Translators' scientific affiliate, has been asked by the Brazilian National Council for the Protection of Indians to survey the Indian tribes of the Acre and Amazonas areas.

Since the start of the survey, SIL workers have contacted over 20 different tribes living in more than 100 villages or family groups. SIL translators have already begun Bible translation for four of these tribes which extend into Peru.

The Indian survey is part of the national council's study which will help in the formulation of a new Indian policy. Concern for a new policy has been generated by the fact that of the 235 tribes known to exist in 1900, only 186 remained in 1950.

Three East African Churches To Publish Basis of Union

Representatives of three of five East African churches studying the possibility of church union have approved

NEW DELHI—Figures released by India's minister for home affairs show that there are 114 recognized foreign Christian missions in India today. Foreign missionaries, excepting those from countries of the British Commonwealth, numbered 4,320 as of January 1965.

SINGAPORE—The Malaysian Baptist Evangelistic Crusade continues in this city until May 9. The campaign, which started April 25, is sponsored by the Southern Baptist Church.

MADRID—Figures released here in connection with the National Day of Spanish-American Vocations indicated that some 8,500 Spanish priests and brothers and nearly 9,000 Spanish nuns are now working in Latin American dioceses where there are critical clergy shortages.

SPRINGFIELD—Officials of the Assemblies of God churches with headquarters in this Missouri city announced recently that world missions giving by the

churches in 1964 exceeded \$8.75 million, an increase of 8.1 percent, or nearly \$642,000 over 1963.

INDIANAPOLIS—Delegates of the Congo Disciples of Christ Churches will make an historic visit to the headquarters of the parent church here. They will discuss policies and relationships between their churches with mission leaders of the U.S. Disciples of Christ. This marks the first visit of the African church leaders to this country.

publication of an outline of principles of union. The outline will be submitted to their churches for study and discussion.

The three churches which are in agreement are the Anglican, Methodist and Presbyterian Churches. The Lutheran Church declined to associate itself with the plan at present because of a difference of opinion on the role of the ministry. The Moravian Church asked for further time to study the present plan before deciding whether or not to sponsor publication.

Scottish Church Missions To Be Independent

A new relationship between the Church of Scotland (Presbyterian) and the churches in Asia, Africa and the West Indies which have developed under its auspices will be marked at a consultation in September at St. Andrews University, Edinburgh.

A statement issued in Edinburgh said that in the future the relationship between the churches will no longer be that of "church" and "missions" but of independent churches. The "foreign mission" relationship, it stressed, no longer exists.

Thirty-five representatives of the churches in Tanzania, Malawi, Zambia, India, South Africa, Nigeria, Ghana and Kenya will be guests of the Church of Scotland at the consultation. Fifty representatives of the Church of Scotland will also attend.

Bible Mission Distributes 1.8 Million Bibles in 10 Years

The Evangelical Bible Mission, founded 10 years ago, has distributed more than 1.8 million Bibles and Scripture portions in its history.

The mission was established in 1954

to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons in West Germany and West Berlin. It has expanded its work to include German Protestants living in Eastern-bloc countries, emigrants, the West German armed forces, foreign workers in West Germany and foreign students enrolled at West German universities.

Cooperating with the mission are the United Bible Societies, the Association of Evangelical Bible Societies in Germany, the YMCA and the Association of German Evangelical Free Churches.

Bishop Newbigin To Head South India Diocese

Bishop J. E. Lesslie Newbigin, director of the Division of World Missions and Evangelism of the World Council of Churches, has been named Bishop of the Madras Diocese of the Church of South India.

He succeeds Indian Bishop David Chellappa, who died in Madras last August. Bishop Newbigin is expected to proceed to India from Geneva in October to assume his new post.

Bishop Newbigin took a leave of absence from his post as Bishop of the Diocese of Madurai in 1959 in order to work with the International Missionary Council which was integrated into the World Council of Churches in 1961.

Princess Assists at Dedication Of Christian Radio Station

Crown Princess Beatrix of Holland assisted in the dedication of a new 810,000 watt Christian radio station in Bonaire, Netherlands Antilles, earlier this year. Governor Morkos of Bonaire also participated in the dedication. The station is owned and operated by Trans World Radio.

London Baptists Launch Inner City Campaign

The London Baptist Association is marking its 100th anniversary by launching "an all-out effort to reclaim Inner London for Christ."

"Inner London" 100 years ago was the true geographical London. In the heart of it is the original one-square-mile City of London which is now London's "Wall Street district." Around it slums, tough dockside areas, haunts of prostitutes, drunks, criminals have developed as the city has expanded. The area has a population of 1,850,000.

The Baptist effort will include evangelistic work and the beginning of projects to encourage and equip existing Baptist churches in the area.

Vatican Agrees To WCC Cooperative Study Group

The Vatican has agreed to a proposal by the World Council of Churches to set up a joint "working group" with the Roman Catholic Church to explore the possibilities of dialogue and collaboration.

Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, announced the Vatican's acceptance during a visit to WCC's headquarters in Geneva, Switzerland.

Listed as possible subjects for discussion of the working group were:

■ Political collaboration in the fields of philanthropy and social and international affairs.

■ Theological studies bearing on ecumenical relations.

■ Problems such as mixed marriages, religious liberty and proselytism.

■ Common concerns with regard to the life and missions of the church,

continued on next page

LOS ANGELES — The Rev. C. Mervin Russell, for two years executive vice president of World Gospel Crusades, Inc., has been elected the mission's third president. The mission began 15 years ago as the missionary literature arm of Cowman Publications, but now functions separately.

SEOUL—Roman Catholics in Korea now number 1,500,000 in a total population of 25 million, according to statistics released here.

GENEVA — The Lutheran World Federation, located with headquarters here, has given the Taiwan Lutheran Church a grant of \$1,125 with which the church hopes to help finance a year-long series of fortnightly half-hour television programs.

WHEATON — The Evangelical Alliance Mission will hold its 75th annual Bible and missionary conference at the Evangelical Free Church of Wheaton (Illinois), May 11-16.

GLOBE at a GLANCE

such as the laity and overseas missions.

The working group was proposed during the meeting of WCC's policy-making Central Committee at Enugu, Nigeria, in January.

Israel to Punish Christians For 'Illegal' Conversions

The Israeli Knesset (Parliament) has passed a law which prescribes heavy punishment for Christians who convert Jewish children to Christianity without meeting the "legal requirements."

The new law states:

1. Six months' imprisonment for direct attempts to convert Jewish minors.

2. Conversion of a minor is prohibited unless consent is provided by both parents, a court, or by the surviving parent or guardian.

3. Where the child is over the age of 10, his own consent is required.

The law restricts conversion of minors to the faith of his parents or one of his parents. Any other conversion in contradiction to this provision is automatically regarded as illegal.

The law is considered too liberal by Orthodox Jewish leaders. But a majority of the Knesset emphasizes that the law can make it easier for children of mixed marriages to convert to Judaism as well.

NCC Division To Inform Public Of Missions' Meaning, Purpose

A unified effort to tell the story of U.S. Protestant and Orthodox churches at work in the world in both their service and mission activities has been initiated by the newly formed Division of Overseas Ministries of the National Council of Churches, under the direction of the Rev. John W. Abbott.

The facilities of the new division will make it possible to bring together

interpretative and promotional officers of mission boards and service agencies in an effort to reach the public with the positive story of the meaning and purpose of the world mission of the Church.

According to Abbott, some people view missions as outmoded. "Ours is the task of using the mass media to demonstrate the full flavor of contemporary mission activity," Abbott said.

16 Denominations and Societies Field 15,000 Missionaries

Combined lists from the *North American Foreign Missions Directory* (1964) and the *IFMA* (Interdenominational Foreign Mission Association) *News* (April 1964) show that 16 Protestant denominations and missionary societies have a combined total of more than 15,000 missionaries on the field.

The Southern Baptist Church leads the list individually with 1,778 missionaries. Others which follow behind are: the Methodist Church, 1,506; Wycliffe Bible Translators, 1,424; Seventh-Day Adventists, 1,311; United Presbyterian Church, 1,203; and Sudan Interior Mission, 1,060. All 16 on the list have more than 500 missionaries each.

Lutheran Missionary Counsels Africans About Love, Sex

An American Lutheran missionary, on leave from his post in Limbamba, Cameroun, to study for his doctorate in Mannheim, Germany, has found himself running a marriage counseling service for Africans by mail.

The service is a result of two booklets the Rev. Walter A. Trobisch wrote on the problems of sex in the African context. He has received letters from 20 countries.

The booklets, "I Love a Girl" and "I Love a Young Man," were written in

French but have now been translated into 30 languages. The questions and answers were set up as correspondence between a young man — and then a young woman — and a missionary pastor.

In writing the booklets Trobisch drew on his five years of experience as a teacher and pastor in Cameroun Christian College.

NCC Board Supports Immigration Bill; Suggest Amendments

National Council of Churches leaders have endorsed pending immigration legislation which could have an effect on foreign attitudes toward missions and missionaries.

The proposed bill would remove the national origins quota system from the United States' immigration laws, increase the number of immigrants from 158,000 to 167,000 per year, give priority to skilled immigrants, and unite families by extending the non-quota status to parents of American citizens.

The NCC General Board also urged that the proposed legislation include the implementation of a refugee admission program under established visa procedures, more equitable and just deportation proceedings, equal treatment of naturalized citizens and a broadening of a provision enabling persons with physical and mental disabilities to join their families provided there are safeguards against their becoming public charges.

Southern Baptists Establish 24,917 Churches, Missions in Nine Years

Southern Baptists established 24,917 churches and missions in the nine-year period ending in 1964. Of these 3,595 missions and 1,979 churches were founded overseas by Southern Baptist missionaries abroad.

TOWARD TRIUMPH IN CONGO

BY
D. M. MILLER



During some 50 years, Congo has witnessed one of the greatest missionary achievements in Africa's history. Holding a strategic position and representing some 14,500,000 people (animistic for the greater part), Congo in 1913 presented a unique challenge. A start had been made in the west some time be-

D. M. Miller is the retired general secretary of the British Council of the Africa Inland Mission. He is chairman of "Keswick in Wales" and serves as associate editor of the periodical Missionary Mandate.

fore, but the vast interior and some 1,300 miles of eastern front bordering on Kenya, Tanganyika and Rhodesia remained dark and unevangelized. Fifty years ago also marked a new era, for it was then that the tightly closed door into Congo from the east was opened to missionaries. In quick succession and with a steady buildup over the years a number of interdenominational missions were constrained to enter, sending in hundreds of missionaries.

Today, Congo claims to have 2,000 Protestant missionaries and some 600,000 adult church members in a total

Christian community of two million. There are 600 ordained pastors and upwards of 17,000 full-time African Christian workers. Medical work, schools, translations of the Bible and Christian literature are among the well-developed departments of missionary endeavor. In most instances these were left entirely to missions. Lepers by the thousands were comforted and numbers healed at mission hospitals and clinics. Printing presses were working at top speed to provide literature for the phenomenal stride toward literacy. During the recent "evangelism for all" cam-

paign, when every available missionary and African evangelist took part, thousands turned to Jesus Christ for salvation. One missionary, describing the ingathering, said, "We have been embarrassed by harvest!"

Suddenly: Terror

Then, suddenly, with evilly conceived precision the rebel terrorists appeared to disturb, disrupt and destroy the relationship of the populace with the government and, indirectly, with missionaries and African Christian leaders. With treacherous design, they succeeded in severing missionaries from their stations, their patients, their scholars, their printing presses and—saddest of all—from their converts.

Missionaries had been warned to leave their stations, and, as the time factor was important and urgent, they left with little more than what they stood up in. In many instances their getaway cars were confiscated. Then followed the ruthless plunder of missionaries' homes and the cruel mutilation, humiliation and killings of our African brethren. Mercilessly and without discrimination, the sick and suffering—children, old people and lepers—were included in the carnage. Patients in one hospital were shot in their beds; the more mobile fled to the bush or forest for refuge. One group of nearly 200 was led by a Christian medical attendant through jungle grass to safety. At times they crawled like serpents to avoid being shot by stray bullets. Days later, by a miracle of God's grace, they arrived in Uganda.

Out of Confusion . . .

The whole situation is fraught with confusion, frustration and contradiction with heartrending stories of suffering, hunger, misunderstanding and death. Not until the issue is clear will the Congolese be able with understanding to range themselves on the side of righteousness and rescue their beloved land from chaos and corruption.

What does the future hold? Standing outside Westminster Chapel, London, England, with three Africans—one a doctor, the other two ordained men—I got the answer. The doctor turned and said: "Christianity has been made too easy for us." With the concurrence of his companions, he added: "We are challenged to Christian warfare, and we are ready." *All were on fire for God!*

This same conviction is filtering through from Congo, telling of full

churches and many seeking the Lord as never before. At great risk, a missionary crossed the border into Sudan and made his way to a well-known church. He found it full of people. He was asked to take part in the service, which he described as having the atmosphere of revival. At the close, the pastor said: "All the missionaries have gone, but Jesus Christ is with us." He reminded the missionary that it was in the days of persecution that the early churches were established in the faith and increased in number daily. He added: "The Word of the Lord increased, and the number of the disciples multiplied greatly."

The Church in Congo is indigenous, well-attended though widely scattered, and in the hands of spiritual leaders. They, and we, are not forgetful of the prayers, tears, sweat and sacrifice of the past and rest in the assurance that Jesus Christ "shall see of the travail of his soul and shall be satisfied."

Glorious chapters will be added to Church history by those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . out of weakness were made strong." |||

For Lack of Love...

There are racial conflicts and conflagrations all over the world. Why? I believe they are due to a lack of love in the world—love of God and for each other. We have nothing whatever to do with the coloring of our skins. This is God's business. He created the world, the plants and animals and people within it, and He saw that it was good—all of it! I think God knows what He is doing, and I wonder where we "got off," and who we think we are, when we think or boast that we are "superior" to the people of any other race. I'll admit that we Americans are certainly more fortunately situated than many other nations and people, and we are blessed with greater wealth and opportunity—which, again, makes me wonder why we fail to help those who do not enjoy our abundance and advantages in assuming the task of feeding and teaching them to help themselves, by the grace of God.

Dale Evans Rogers, *Dearest Debbie*, In *Ai Lee*, Fleming H. Revell Co., Westwood, New Jersey, 1965.

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



This year marks the Centennial of the Overseas Missionary Fellowship, formerly the China Inland Mission. The noted sending organization was founded by the late Dr. J. Hudson Taylor in 1865. This month's Missions in Memory records the life of Mrs. Isobel Kuhn, one of its more contemporary workers.

"If it costs you nothing, what proof have you that it has any value? This is what an unbelieving world is asking..."

The tall attractive young woman giving the valedictorian address for the 1926 women's graduating class at the Moody Bible Institute, Chicago, was Isobel Miller—later to become known and loved the Christian world over as Isobel Kuhn of Lisuland.

The speaker had prayed earnestly about her subject until finally it had emerged in sharp, glowing detail as *The Print of the Nails*. Somewhere in that speech Isobel threw out the question propounded in our opening paragraph. It probed the hearts of her absorbed audience deeply and effectually with the finesse of a surgeon's expert finger. There are those who still remember.

Ultimately her decision to serve Christ in a foreign land would cost the intense young woman in the "prayed-in" white silk dress her life. Isobel was still in her prime when God saw fit to let a misadventure on a mountain trail lead to her death at age 55. But this was not until she had spent nearly 30 years serving and loving the aboriginal tribespeople of the Sino-Burma border.

'My Lord and My God!'

There could be no doubt in the minds of those who knew her intimately that the valedictory theme stemmed from the speaker's own personal meeting with the risen Lord some four years earlier. Like doubting Thomas, she had passed through a time of open skepticism. Only hers took place in the halls of learning at a Canadian university.

Isobel Miller was born and educated in Vancouver, B.C. Strongly individualistic in temperament, she almost broke the heart of her dotting father. Like a young colt she kicked off the restraints imposed by God-fearing parents until the time came when she met the Master for herself.

The Spirit of God began to prod. Bit by bit, through a time of such bitterness of soul that Isobel once dreamed of taking her life, the veil before her eyes was torn away. Slowly faith began to take over where rationalism failed, and the proud intellect wilted before the immensity of the Love that presented to her rent hands and feet and a sorely wounded side. She dropped to her knees... "My Lord and my God!" was her amazed cry.

The Way of the Cross

Such a revelation was to dominate every area of this vibrant young woman's life. She lived and loved every moment with the passionate exuberance of one sold out for God. She was 20 when the Spirit wooed and won her. Equipped with a bachelor of arts degree and her teacher's certificate, Isobel had just begun to carve out a niche in the exciting world about her.

Those who knew Isobel in those early years said of her that she was one of the most talented people they had ever met. A natural flair for leadership was supplemented by her gregarious nature, and an inherited sense of humor that often came to her rescue in trying situations.

In the years preceding her conversion, dancing was one of Isobel's main diversions. Floating across the ballroom floor, she was the picture of grace and seeming *joie de vivre*. The university players' club challenged her histrionic abilities, and summer vacations often found her out on the road in stock

productions with her theatrical companions.

All this until she met the Saviour! Then Isobel's intense nature demanded a full surrender to the claims of Christ—or none at all.

At the close of a "Firs" Conference at Lake Whatcom near Bellingham, Washington, about 1921, a strong appeal for missionary volunteers was made by Mrs. Edna Whipple Gish, a young China Inland Mission worker recently widowed in China. Isobel Miller firmly raised her hand in public acknowledgment that she was making a pact with God to "go" for him wherever he might send her. *Deliberately, she chose the way of the Cross.*

First Glimpse of Lisuland

At MBI, Isobel met a young man whose sights were set on China. A strong attachment sprang up between them, but neither one was willing to act prematurely. John Kuhn sailed for the Orient in 1926 under the China Inland Mission. Isobel followed in 1928, under the same sending body. Later, they were "united to serve" in the remote areas of China where God was calling.

Not until 1934, however, was Isobel's dream of service in Lisuland fulfilled. It came as an unexpected and thrilling assignment in the form of a directive from veteran missionary J. O. Fraser himself.

"Storybook land!" was Isobel's whimsical observation (recounted in *One Vision Only*, her biography written by Carolyn L. Canfield) when she caught her first glimpse of the high, turreted mountains guarding the Salween river. Night had overtaken them on the trail and the missionaries had encamped on the river's edge. The opposite bank was dotted with glowing fires.

"See that?" whispered John, with excitement. "Those are Lisu fires!... Belle, dear, you are in Lisuland!"

Their place of service lay high above the Salween, in the "nests" overhanging the abyss far below. To arrive there
continued on page twenty-nine

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BURIED

continued from page seven

10 basic ways to make seminaries more missions-minded is a tacit admission that the job is not now being done. It is sincerely hoped that Dr. Hubbard's article will stir both seminaries and mission societies to a cooperative action which will produce results.

Dr. Culpepper's article (*World Vision Magazine*, January 1965) appeared convincing because it was fortified with statistics. Unfortunately, statistics are both frail and fallible because of that element of interpretation which must accompany them. For example, the article stated that "11 percent of all seminary students *expect* (italics mine) to go into missions eventually as their life vocation." This looks good to the uninitiated who are unaware that the path to the grave is paved with good expectations. The fact that 11 percent of all seminary students *expect* to go into missions proves nothing. If this 11 percent runs true to form, only a fraction of them will make it.

Dr. Culpepper's survey of 137 professors of missions received satisfactory response from "56 separate theological seminaries." Of the 12,283 students in these 56 seminaries, only 9.7 percent are volunteers for foreign missions. Any student of foreign missions knows that the drop-off between "volunteers" and those who actually get to the field is large. One hopes and prays that at least half of that 9.7 percent will get to the foreign field.

The survey would have been more meaningful if Dr. Culpepper had discovered the percentage of seminary grads which has gone to foreign fields in the last decade. This would have given a truer picture than that which is suggested by "volunteers." But it might have been embarrassing.

Difficult To Be Objective

Dr. Culpepper asked the professors of missions to rate the interest in missions among the students and faculty in their respective schools. He said, "It is amazing to note that 96.4 percent rated the missions interest as fair or better." It is obvious, however, that it would be difficult for a professor of missions to be objective concerning the interest of the students in the subject of which he is the teacher. Within the past month I was in a Christian college in which a number of the students sincerely and openly deplored the lack of missionary

spirit on the campus. However, in talking with the professor of missions, I was given the impression that the subject of missions was making a significant impact on the student body. Somebody was wrong.

A poll of the students rather than of the professors of missions would have given a more accurate measure of the missionary atmosphere on the campuses. Such a survey would probably have revealed the fact that some of the students didn't know the seminary offered a course on missions. Other students would probably have candidly informed Dr. Culpepper that there doesn't appear to be much room for foreign missions in the midst of their scholastic pursuits, and that as far as they are concerned the subject is limited to a few missionary biographies which seem to be lost in the library—buried in the books.

A footnote in Dr. Culpepper's article indicates that of the 96 seminaries which were qualified to participate in his survey, "41.7 percent (or 40 seminaries) did not." This lack of response suggests that these 40 seminaries have so little interest in missions they do not want to be bothered by questionnaires. If the statistics which such seminaries could provide were added to the statistics of the 56 seminaries which did respond, it would be anybody's guess as to how much lower the final averages would fall. For example, four or five divinity schools which could have submitted full reports, but didn't, stated that "they do not have courses in missions as such and that they have no classification of students which would indicate whether they have volunteers for missions."

'Proof of the Pudding . . .'

Of course, when all is said and done, the proof of the root is the fruit. One needs to look no farther than the church to discover what the seminary is producing. When per capita giving to foreign missions in our large denominations averages less than five cents a week, and when the same denominations produce only one foreign missionary to every four, five and even six thousand church members, the failure of the seminary to produce graduates who are motivated by the Great Commission becomes irrefutably clear.

Dr. H. Wilbert Norton's article (*World Vision Magazine*, December 1964) states, "Perhaps it is the churches which 'do not believe' in the Great

Commission!" And we would be the first to agree that churches are not guiltless relative to this subject. But in fairness to our churches we must ask two questions: "Why are they not missions-minded?" and "From whence come their Great Commission-less shepherds?"

With the following statement from Dr. Culpepper's article we wholeheartedly agree, "Seminaries are doing the church a disservice, in the judgment of the writer, if they permit the commitment to missions to fade out or to become only implicit." However, the plain facts keep us from agreeing with his concluding statement: "It is encouraging to know that the majority of seminaries are not doing this." Of the many good things for which the present-day seminary can be commended, certainly a strong emphasis on missions is not one of them.

It is my prayer that as a result of these *World Vision Magazine* articles our seminaries, colleges, churches, Christian homes, and mission societies may sense as never before their respective responsibilities relative to the Great Commission and that together they may march triumphantly forward in that which is not a lost cause. |||

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Wheaton Extends Graduate Studies In Missions

Dr. H. Wilbert Norton, President of Trinity College and Divinity School from 1957 to 1964, will assume the position of professor of missions and church history at the Wheaton College (Illinois) graduate school, September 1.

Dr. Norton's appointment is expected to strengthen Wheaton's emphasis on graduate level missionary training. Wheaton plans to give a Master's Degree in Missions which will require six hours of theology, six hours of exegetical work, two hours for the thesis course, twelve hours of missionary courses and the remainder in electives.

Wheaton bases its mission program on "a Biblical theology and a cultural approach to world evangelism." The new program of the graduate school will incorporate the teaching of evangelical scholars who will serve as guest lecturers.

According to Merrill C. Tenney, dean of the graduate school, the school will provide opportunity for study in linguistics, church history, Christian education, historical theology, and other subjects pertinent to work on the mission field.

Norton is currently on a tour of the mission fields of the world. He has had 10 years of missionary service in Congo. In 1950 he joined the faculty of Trinity. Later he became dean of education before assuming the presidency of the school in 1957.

He is the author of *European Background and History of Evangelical Free Church Foreign Missions*.

Honesty Demanded, Fife Says

The presentation of missions in the local church is due for an overhauling, according to Eric S. Fife, missionary directors of Inter-Varsity Christian Fellowship. More emphasis must be put on the intellectual challenge involved in missions, he said.

Addressing a ministers' luncheon under the auspices of the Pasadena Association of Evangelicals, Fife noted that "our presentation of missions in the past has consisted largely of emotions and statistics."

Young people today have become indifferent to the emotions and uninterested in statistics, Fife said. But this does not mean that they are uninterested in the subject of missions itself.

"These young people want honesty," Fife declared. "They are deeply concerned about the church's failure to be honest at some points." He deplored the tendency of some missionaries "not to paint the situation too black" lest they lose support for their work.

●
I gave up all for Christ, and what have I found? I have found everything in Christ.
—John Calvin
●



readers right

Plus for 'Pluses and Minuses'

Sir: Let me offer my word of gratitude for the deep and penetrating editorial in your February 1965 magazine: "Publicity Pluses and Minuses." With unusual insight, Dr. Rees has offered a tiny ray of hope to the eternal question of "why?" In this instance—ever since the beginning Congo crises of a few years ago—there has been this nagging question: "Why can't people be more objective and look at the whole situation in the light of history?" And as I searched for answers—or really, just some unbiased reporting—in various Christian publications (including that of my own church), I failed to get any help in my quest. Perhaps, as our sociologists would say, I was looking for the answers that I wanted to hear.

However, do let me thank you again for an objective reappraisal of the Congo situation. Would that it were possible for every Christian church or denomination

to receive your February issue—underlined for reading. . . .

Miss Norma T. Roberts

'Masterpiece' of a Cover

Sir: I certainly want to commend you on the front page artwork for the February issue. This is a masterpiece. It certainly tells a vivid story.

Chicago, Ill.

Don W. Hillis

Missions Training Material

Sir: . . . The magazine has already been a blessing in many ways. It is also used for training classes for missions. . . .

Baltimore, Md.

Mrs. Helen L. Omlor

'Deeply Spiritual'

Sir: . . . The magazine is wonderful. We have enjoyed it immensely and do not wish to be without it. . . . Everything about the magazine is fine—the print is easy to

read, the pictures are clear and bright; but above all, it is deeply spiritual.

New York City

Miss Mabel E. Miller

More Bouquets . . .

Sir: . . . I thoroughly enjoy the magazine, and as I read it, my heart is kept burdened, praying and blessed. I praise God for the challenges and eye-opening things it presents to the Christian reader to keep him praying and giving to evangelize souls for Christ. . . .

Escondido, Calif.

Mrs. Tom Baker

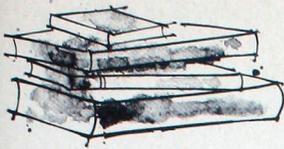
Sir: We do heartily enjoy the *World Vision Magazine*. We feel we can pray much more effectively since we can keep better informed about the world needs and mission endeavors.

Glen Flora, Wis.

Mrs. Lawrence Jordan

Sir: . . . I cannot tell you what a blessing *World Vision Magazine* is to me. A particular story which blessed my heart was in last June's issue—"The Meaning of What We Do"—about the lady in the leprosy colony whom Dr. Bob Pierce visited. I used it as a devotional in our ladies' missionary group, and they, too, were moved with it. . . . Indeed, I wouldn't want to be without this magazine in our home.

Dearborn Heights, Mich. *Mrs. Grover Kahl*



REVIEWERS REPORT

Textbook in Ecumenics

Ecumenics, The Science of the Church Universal, by John A. Mackay (Prentice-Hall, Englewood Cliffs, N.J., 1964, 294 pages, \$5.95) is reviewed by J. Christy Wilson, Sr., 20 years a missionary in Iran, is now Dean Emeritus of Field Education of Princeton Theological Seminary, New Jersey, and visiting professor of missions at Fuller Theological Seminary, Pasadena, California.

Here is a notable book. The first course in "Ecumenics" was given by the author at Princeton Theological Seminary. Now the material of this course on the world Church of Christ has been revised, brought up to date and published by the author who is certainly one of the greatest thinkers in all of the Protestant churches of our generation.

A sharp distinction is sometimes made between "ecumenical" and "evangelical." But this cannot be charged in this case, for Dr. Mackay is a thoroughly evangelical ecumenist. He approaches the deep consideration of the worldwide Church with vibrant zeal and a passion for the great fundamentals of the Christian faith and the Gospel of Christ.

The word *ecumenical* is not a new one. It is used some 15 times in the New Testament. Loncelot Andrewes, chaplain of the first Queen Elizabeth and one of the translators of the Authorized Version, in his private devotions prayed in so many words for "The Church Ecumenical." The great missionary conference held in New York in 1900 bore the title of "The Ecumenical Missionary Conference."

In our own day, the word was revived by Archbishop Temple and Dr. Mackay and has become quite a symbol of universal Christian faith in a turbulent world like the present.

Ecumenics is defined as: "the Science of the Church Universal conceived as a world missionary community: its nature, functions, relations and strategy." This also constitutes an outline of the present volume.

In terming "Ecumenics" a science,

the author does not mean that it is an exact or physical science, but rather like other sciences to which it is related; namely sociology, church history, mission history, comparative religion and geopolitics.

The subject involves a review of what the Church is in the providence of God, the relation of "churches," or denominations, and so-called "sects." The functions of the Church are listed as Worship, Prophetic, Redemptive and Unative. Here is really the heart of the book. Dr. Mackay grows almost lyrical when he discusses these great tasks and phases of the life of the Church.

Anyone will strengthen his theology of the Church by a study of this volume. One can see how much the New Testament symbols of the Church as the Flock, the Body, the Building and the Bride of Christ mean to the author. The Church is also a "Fellowship of the Road"; it is living, powerful and on the march—not sitting on the "balcony," according to the author's image in his "Preface to Theology," but on the road among men in their everyday life and relevant to their needs and problems.

Finally the relation of the Church to non-Christian religions—to society, culture and the state—come in for a brief but penetrating review.

Dr. Mackay's prose is often Churchillian, as, for instance, when he speaks of the Church on the march: "With heads erect in a revolutionary mood—their emergence on the world scene gives revolution an imminent volcanic dimension." Or again: "As Luther's wounded spirit was healed, so Calvin's

proud spirit was subdued by the coming of God."

That the author is perhaps the most notable authority on Latin America and Roman Catholicism shows plainly as a background. Some have accused Mackay of being "soft" on Communism; they should read his section on "A Secular Faith that Rejects Religion."

Here is a textbook of great value for seminary classes and a volume that every minister should read and ponder and that each layman should study for deeper understanding of the Church and the mission for which it was created and is sustained by Christ.

Case Study in Translation

Words Wanted, by Eunice V. Pike (Moody Press, Chicago, paperback edition, 1964, 191 pages) is reviewed by Wade T. Coggins, assistant executive secretary, Evangelical Foreign Missions Association.

Through the use of an informal writing style the author portrays vividly the task of translation work among a primitive people. The reader follows the activities of two young women who move into a remote village in Mexico to study a tribal language, reduce it to writing, and translate the Scriptures. The narrative is interesting and fast moving, involving the reader almost unconsciously in the difficulties of language work and in the cultural adjustment required in understanding the language.

Gradually the reader sees the town of Chalco (population 2,000) come alive with people and their problems. The neighbors of the young translators are gradually introduced to the reader, and the role of each in teaching the culture and the language is brought out in a very natural way.

The reader shares the excitement of the discovery of some especially difficult word or expression, the joy of the first book of the Bible to be completed,

continued on page twenty-eight

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ACCENT

continued from page fifteen

trained some 400 counselors to deal with the inquirers, but even in the training program they worked in the background. The 250-voice choir, directed by a Singaporean, was made up of Asian youths with a sprinkling here and there of a Salvation Army lassie or a missionary's son.

This was the symphony of missions at its best. As though to dramatize the event, God then allowed the authorities to impose restrictions on all public gatherings. It was timed perfectly: the last invitation had been given; the rental date of the theater had expired. The big curtain closed with 903 who had inquired to know Jesus Christ as their Saviour.

But it wasn't this gospel Crusade itself that made this gathering such a significant event in world missions. Rather, it was what followed in its wake. Instead of returning immediately to their posts in Tokyo, Bombay, Bangkok and other points of the Orient, the team remained to thresh out and pray through their line of action for future effectiveness. Some remained into September to demonstrate in the various cities of Malaya just how it could work. They were not bent on forming another organization, but rather on uniting themselves in collaboration with evangelical missionaries to win Asia for Christ. They wanted action as well as vision, and action with holy drive and direction. Responsible mission leaders were quick to endorse this line of strategy. Knowing the portent of Christ's commission, these men chose the fitting name Asian Evangelists Commission. Its purpose is to adopt and pursue the following program:

Sponsor biennial campaigns and conferences in key Asian countries.

Conduct citywide gospel rallies.

Form and encourage the sending out of international gospel teams.

Promote systematic village evangelism.

Encourage and train a new crop of evangelists.

Operate a clearing house for information and intercessory prayer.

Dr. Jack Mitchell of Portland, Oregon, was on hand in these strategy sessions which were held at the Singapore Bible College. Over and over he reminded the men of the message of the Gospel which was not complete with-

out the crowning proclamation of Christ's resurrection: it is the living Lord who makes the Gospel unique and powerful.

On to Malaya

After the sessions closed, the men crossed the Straits of Johore into the Federation of Malaya. Fanning out in missionary teams, they covered such important centers as Malacca, Ipoh, Kuala Lumpur, Taiping, Penang and Klang.

Imagine the effect in Kuala Lumpur, the capital city, when Phillip Tsuchiya of Japan prefaced his message with a polite bow and proceeded to ask forgiveness on the behalf of his nation for the atrocities perpetrated on Malaya during the last war. Try to understand the thrill of hundreds of Tamil Indians in Malaya when Victor Monogorom from South India preached to them in their own tongue. Picture the unique situation of Asians rubbing shoulders with other Asians day after day in hotel rooms and cafes. Chinese evangelists were eating curry and rice, and Indians were eating with chopsticks. This was integration on a new level. It proved that these rugged individualists were able to harmonize in their everyday lives as well as in their ministries.

At the close of the Ipoh Crusade, Greg Tingson gave the missionary challenge to a throng of Asians: "Because He laid down His life for us, we ought to lay down our lives for the brethren." There was a brief pause, and then they came down the aisles. An Anglo-Indian Methodist pastor was seen pressing his way to the front, tears in his eyes. He said, "I am divinely compelled to answer this call as though I had never heard it before!"

Source of Revitalization

The effect of Asians challenging other Asians is revitalizing the whole Church from New Zealand to the backward hinterlands of New Guinea, from the gilded city of Bangkok to the vast empire of Japan and the arid plains of India. Other Asians of like vision and passion together with Tingson are exchanging pulpits, collaborating in conferences and sending missionaries and gospel teams to all parts of Asia. Best of all, these men are hammering out a daring strategy which might well turn the kingdoms of Asia to Christ in our day and generation.

These men, strange as it may seem, are, for the most part, the result of Western missionary endeavor. They

realize and acknowledge this to the praise and glory of God. It is evident that they are the "bread" that was cast upon the waters, now being found "after many days." They are the fruit of the preceding centuries of prayer. Such men as William Carey, Jonathan Goforth and Henry Martyn worked and waited for this day. Tingson himself tells how an American missionary, May Coggins, first invited him to a Sunday school class in his hometown of Bacolod, Philippines. He was a staunch Roman Catholic but he joined the class with hopes of improving his English. To his amazement, he met his Lord there. Later in Baguio, an American soldier spotted him, and recognizing a potential Asian apostle, helped get him to the States for further training. Later in a series of Youth for Christ missionary rallies his heart was set ablaze for winning Asia to Christ, and he returned with the message. Missions is finding its "bread" multiplied and returned.

No Death Knell

Certain well-meaning persons may lack ability to accept this new Asian emphasis in leadership because it may sound the death knell to Western missionary endeavor. This is not true, but it is the death knell for any unwieldy Western impedimenta. One Westerner who was present at the strategy meetings asked wistfully, "And just what shall I do with those hundreds of recruits in my church back home?" He meant nothing wrong. He just hadn't comprehended the wonder of the hour. Tingson repeatedly said, "Give us 10,000 more Western missionaries for Asia." But he added that of course those missionaries must be men and women who are capable of keeping step with the hour. They must not impede the Asian leader, but complement him. There is no issue in a brother's laying down his life for his brother. When Christ gives the command, there is no East or West.

This is the hour that many have longed for. This is missions in its fullest dimension. This is missions emerging from the classroom into practice. This is the pendulum of God's clock keeping time with His eternal purposes.



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REVIEWERS REPORT

continued from page twenty-five
the thrill of the first copies back from the printers after months of waiting.

The book effectively portrays the spiritual ministry of the translator as an informer becomes an inquirer and finally a believer in the Lord. The patience required to await the spiritual awareness and readiness of a primitive people, and the joy of presenting Christ, are effectively brought out.

The format is autobiographical. Each chapter carries a date, providing the reader with the proper sequence of events. Most of the action is centered in the towns of Chalco and Rio Sancho and covers the years 1940 to 1949.

Dr. Bob Pierce Reviews a Book And Remembers . . .

Dearest Debbie, by Dale Evans Rogers (Fleming H. Revell Co., Westwood, N.J., 64 pages, clothbound, \$1.95) is reviewed by Dr. Bob Pierce, President, World Vision, Inc.

This book opens a window to glory. It may be a window framed in sorrow, but through it we view a scene of glory.

I suppose one reason that this book especially speaks to my heart is that I remember so vividly the opportunity I had to become acquainted with the precious little girl whose story it is. I brought her with 18 others from Korea to the United States . . . and en route had the unusual experience of being quarantined for 22 days in Tokyo when the entire group (including Debbie) came down with the measles.

Yes, this book especially speaks to me. But any mother or father — or just anyone who loves a child — will not fail to be blessed and moved by it.

Dearest Debbie is what the title implies: an open letter to the precious Korean-born Debbie, whom Roy and Dale Rogers adopted nine years ago with the aid of World Vision.

Debbie, whose Korean name was In Ai Lee, went home to be with the Lord on August 17, 1964, in a bus accident. This heartwarming book is a triumphant testimony of faith in Christ, and at the same time a rollicking and whimsical picture of a darling little girl growing up. There are smiles and laughter and tears in the story of Debbie's adjustment to North America and her new family, and their adjustment to her, but shining through all of this is the radiant Christian faith of the home in which God had placed her.

World Vision is not an adoption agency as such. Its basic program is

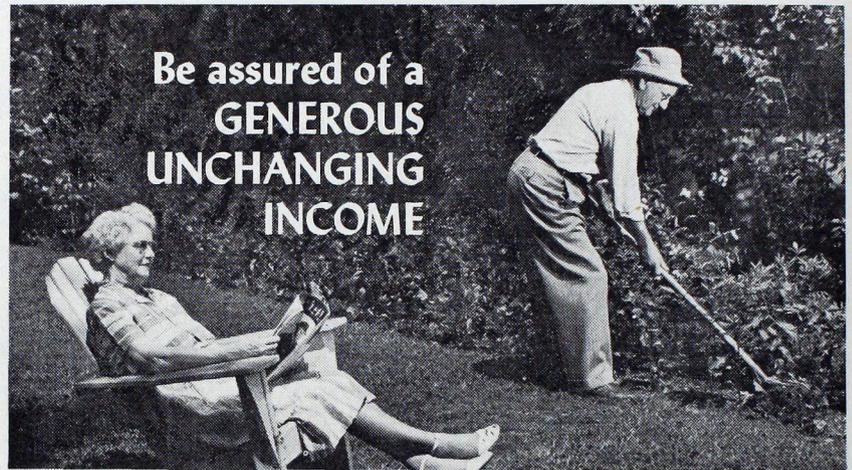
sponsoring orphans in their own countries, but it has had the privilege of working with accredited social work agencies in bringing children to this country. I personally had the joy of bringing Debbie from Korea in 1955 to meet her new parents. I shall never forget the first time those little arms reached around my neck, so hungry for love; and the joy I felt at placing Debbie in the arms of those dear friends who would love her so much.

We could not know, of course, the special mission God had for this precious little one. As Dale writes to Deb-

bie: "I have been told you are the first Korean orphan brought to this country by World Vision to pass from this world to heaven. I doubt that few, if any, Korean orphans have been as well known or publicized." This means that Debbie's life and Homegoing, and Dale's and Roy's triumphant response of faith, can have the widest possible ministry in the will of God.

In my particular work, I have traveled millions of miles through the midst of human heartbreak. It is nothing unusual for me to shed a tear over need.

continued on next page



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But reading this book was a new and very wonderful experience for me. My tears this time were tinged with a special kind of sorrow as I entered into the experience of two beloved friends. And the tears brought by tragedy were mixed with tears brought by a sense of triumph, as I saw how wonderfully the Holy Spirit helped and sustained them.

One of Dale's earlier books, *Angel Unaware*, became in itself a very special angel of comfort to countless thousands of people with a handicapped child in their circle of love. Now *Dearest Debbie* will speak new hope and

encouragement to hundreds of thousands who have laid away some precious little one until the Resurrection.

We are grateful that the ministry of World Vision will benefit from the royalties of *Dearest Debbie*. But above all we are thankful to Him who does all things well that He gave us a little share in a unique ministry — a special mission entrusted to a wonderful little girl.

(*Dearest Debbie* is now available at bookstores throughout the United States and Canada.)

For the Story Hour

Missionary Stories, told by Aunt Theresa Worman (Moody Press, Chicago, Ill., 1965, 64 pages, 50¢).

These 11 well-told stories tell of Christ's love at work in 10 countries of the world. The book is suitable for junior age boys and girls and could well be used as a gift. Teachers of juniors could also use the stories to tell a class or in the departmental opening exercise. —D.C.H.

MISSIONS IN MEMORY

continued from page twenty-one

required further hours of tortuous, dangerous climbing. But journey's end brought them a warm welcome from co-workers Allyn and Leila Cooke.

It was impossible to contain all that her active mind took in through the days and months ahead, so in every spare moment Isobel could garner from each day's activities, she would pick up her versatile pen and write vividly of her day-to-day encounters with the lovable, childlike people of Lisuland.

Among the Christian Lisu Isobel Kuhn was known by the affectionate name "Ma-Ma." She was "Mummy" to her own two youngsters. (Daughter Kathryn Kuhn Rulison serves as a second-generation missionary with the Overseas Missionary Fellowship.)

Gain Out of Loss

How many souls Isobel Kuhn was privileged to win for Christ it would be impossible to assess. But prior to her "Homegoing" in 1957, this unusual woman had the joy of knowing that her labors for the Lord had not been in vain. Something of the harvest being reaped as a result of the sowing of the Word in bygone years (in which she had shared with J. O. Fraser, the Allyn Cookes and husband John) was revealed in a letter Isobel received from a Lisu evangelist. In his circuit alone, he told her, were 30 villages containing 270 Christian families. And he had assisted in 700 baptisms!

Today, countless Christians in our English-speaking world bear glowing tribute to the fact that no matter where this woman of many talents went, lives were influenced for God.

A corn of wheat dying to produce much fruit — such is the triumphant record of a life presented in service to the Lord.

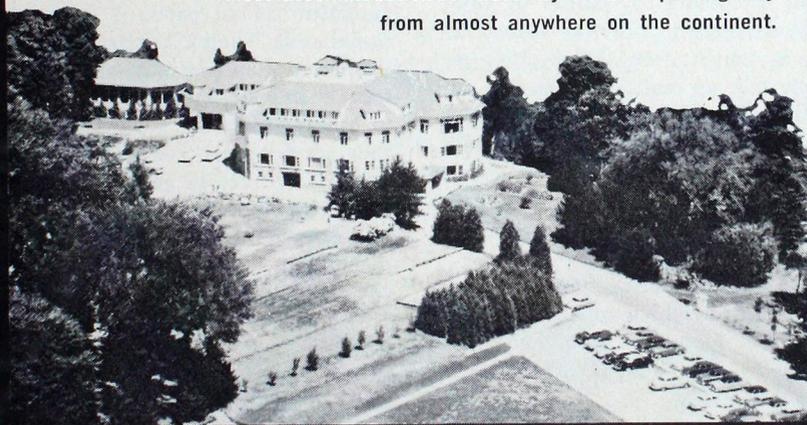
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DEMANDS

continued from page eleven
of God's purpose that every creature shall have an opportunity to know Jesus Christ. The ultimate objective is the glory that comes to God when those whom he has loved come to know of that love and when they respond to it. In other words, we are called to be involved in a reproduction cycle for the glory of God. This is not a theoretical or an academic thing: it means a concentration upon the local church; it means a re-examination of the local church's program, perhaps an agonizing reappraisal involving radical surgery where the rank growth of organizational activity has been allowed to obscure the true reason for the church's existence.

Unity in Urgency

A sense of desperate urgency is called for—an urgency which makes us thoroughly fed up with the luxury of our secondary differences, thoroughly impatient with the obstacles (many of which we ourselves have placed in the way). In Latin America the unity we see in the service of Christ grows out of a practical eschatology (the subtle differences in our prophetic programs escape the national believer; he looks for the return of the Lord), and a recognition of the instability of human institutions.

Does all this sound idealistic? If so, it is only because we have taught ourselves to live with the impoverished witness to Christian unity which characterizes the evangelical church today. I was shocked some time ago to hear a Bible teacher say publicly, in a tone of resignation that almost approached satisfaction. "We ought to get along better with our fellow believers in Christ, but we probably won't." The Latin American Church says to us today that this issue isn't merely an academic or theoretical one. Presbyterians and Pentecostals can work together; Baptists (of all shades!) and Anglicans can team up—if they love the Lord more than they love their own organizations, if they know the difference between basic doctrine and secondary beliefs, if they recognize the peril of our time, and if nothing in all the world is so important to them as to fulfill the Lord's purposes for world evangelization.

These are the demands of the impossible situation we face today. Considered this way, they do not appear to be numerous. But they are stringent, inexorable. They are demands, not op-

tions. They are subject to debate; they are not likely to be modified. There will be no bargain prices in this market. But they are not impossible demands when a body of believers rises to meet them, as they have in Latin America; the blessing of God comes down and the impossible loses its terrors. The Christian Church becomes once more "terrible as an army with banners," and nothing can withstand its onward march. |||

LOOK

continued from page thirteen
outcroppings of the old. Jehovah's Witnesses and other isms of our twentieth century era are growing by leaps and bounds. Wherein lies their secret? It is simply that every member is an enthusiastic proponent of the doctrines proclaimed by their deluded leaders.

Somehow we expect from our foreign missionaries the glowing, Spirit-controlled witness of a deeply consecrated life, yet under the cover of Western living we who are called "to abide by the stuff" have failed to produce the same fruit of righteousness. We cannot dismiss our responsibility by simply providing the funds so that the foreign missionary may serve in a sort of employer-employee relationship.

Must we experience a dramatic "call" before we can present Christ "at Jerusalem"—in our own native environment—before reaching out into the uttermost regions? Why are we so timid about discussing the things of God? Must we jitterbug our way around religious conversation? Why don't we boldly talk up matters relating to our faith in Jesus Christ about whose person the whole subject revolves? Could it be that we are possessed by a guilt complex, a sense of hypocrisy, a conviction that we are not living up to the revealed light within us?

Not long ago I raised these very questions with a neighbor who is a nominal Christian. I could see he had been moved to deep thought. The answers were obvious.

More than a million international visitors each year leave this land, most of them unchallenged by the Gospel we profess to believe. Furthermore, Americans are passing into eternity with the rapidity of the hands on a stopwatch. And we who profess to be Christ's are bypassing them with a shrug of our shoulders.

Let's face it... the Church in the West has lost its power. Is it a thing to

marvel at, then, that people from cultures remote from our own, whom we have urged to accept the Christian Gospel by sending missionaries to their lands, should return bewildered by the moral and spiritual schizophrenia they have found in Christian America?

To certain cities in Galilee where most of his mighty deeds were done, our Lord said: "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11: 24).

Christians in America must rediscover the sense of mission which characterized the early Church or expect the judgment which our Lord decreed upon the cities of Galilee. |||

QUOTE UNQUOTE

continued from page eight
new life to the Church. Then when the great day of harvest comes, the reapers will be plentiful.

—Everett L. Cattell, *president of Malone College, Canton, Ohio and president of the World Evangelical Fellowship, "The Christian Impact on India," International Review of Missions, April 1962.*

Only Specialized Service

There are hundreds of missionaries, perhaps thousands, good people all, who do not understand their missionary task from the New Testament point of view. They have found their specialized niche; they have put down their roots and are content to fulfill their specialized service as teachers, doctors, agriculturists, or parts of an institutional staff. Their Christian service is limited to their specialty, and they are more than glad to leave everything else to others. They are good people, but they are not New Testament missionaries. They need to be shocked out of their complacency. They need to be transformed from being a cog in the machine to a living, dynamic force for church building.

The missionary must be a man of dedication who will consider himself expendable. He must be willing to keep himself mobile and sufficiently flexible so that his program and plans can be guided by the Spirit of God. He must not think of himself or his ministry in terms of building his own career, but in terms of giving himself in order that churches may result.

—Melvin L. Hodges, *executive secretary for Latin America, Foreign Missions Department, Assemblies of God, Church Growth and Christian Mission, Harper and Row, New York.*

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How-to-do-it Shorticles for Youth

You Can Do Those Missions Extras

By Dorothy C. Haskin



We who love the Lord want so very much to give to Him and to others whom He loves. Yet we are limited in our financial giving by budget and bills. However, with thought and planning you can find extra things to give. For instance:

32



Containers: Tin cans with covers, from typewriter-ribbon boxes to coffee cans, when covered with felt, gold or silver paper and tastefully decorated with beads, spangles, jeweled pins, odd earrings and fancy buttons are valued by those with leprosy.

Often, living in a leper colony and separated from family, a patient appreciates something attractive in which to keep his pills or few personal belongings.

Musical Instruments: Schools and sanitariums need musical instruments.

Playing in a band is therapy for the semi-invalid, handicapped and children.

Often discarded instruments can be sent. However, before mailing them, check the instruments and see if they need any repairs. Make sure that a violin has the proper strings, that the valves work on a trumpet. It might not be possible to repair the instruments in a foreign country.

It is possible to make musical instruments such as a xylophone, lyre or pipes. A group could well interest itself in this craft. Books of instruction may be obtained from the public library.

Babies' Bibs: Hospitals never seem to have enough of these. An average baby can soil five or six in a day. Bibs may be made out of the good sections of used bath towels. Cut the desired shape, bind the edges with bias binding and make ties of bias binding stitched flat.



School Kits: These can be sent to missionaries to use as gifts. They con-

sist of a box containing pencils, erasers, rulers and notepaper.

An added personal touch could be a notebook cover made of plywood and laced together with shoelaces. Or the cover may be made of felt or plastic. When these materials are used, a special pocket to hold pencils may be stitched on the front of the cover.

Hard Candy: Pieces of individually wrapped hard candy are valuable to a missionary as special treats. He may use it at a Christmas party or as a special Sunday school award. And the children need it. Many of them have little or no sweets. Chocolate, or any candy which melts, should not be shipped as the candy may be in both hot and cold climates on its way to its designation.

Candy should be sent in a reusable tin canister (or coffee can covered with felt or gold paper). In some climates a can in which to store things is more valuable than the actual gift.

Ear Muffs: In cold climates ear muffs are needed by the children. They may be plain knitted three-inch strips with ties, or made of a narrow strip of felt, decorated with small, gay pieces of glued-on felt. The ties, too, may be of felt.

The public library has books on crafts in which you will find many craft suggestions that can be adapted to missions. It takes time and effort, but you will find it most worthwhile.

What makes WHEATON ANNUITIES so attractive to so many people? THE BENEFITS!

1 An Investment with a Spiritual Impact

Because Wheaton College has remained steadfast for more than a century in its commitment . . . "For Christ and His Kingdom" . . . the *spiritual impact* of Wheaton's witness and influence today is world wide. Wheaton trained men and women have gone into 84 different countries as missionaries, many occupy pulpits and positions of leadership in education, while the witness of others is keenly felt in business and professional fields, in churches and in homes.

You, too, can know the satisfaction that comes from having a share in the *spiritual impact* Wheaton graduates are making with your investment in Wheaton Annuities.

2 Dependability and Liberal Returns

Wheaton Annuities yield a liberal rate of return (up to 8.6% depending on your age) and assure you of regular income checks for life. A large percentage of the income from your Wheaton Annuities is excluded from tax under the present terms of the Internal Revenue Code.

The Wheaton Annuity program, started in 1898, has never missed a single payment.

3 Flexibility and Tax Benefits

Wheaton's Annuity Plan offers many opportunities for the Christian investor. Contracts are written on a single life or survivorship basis . . . you can provide regulated sums of money through annuities by *will* for your loved ones . . . real estate may also be transferred to the College in exchange for annuities representing the net sales value. Substantial tax benefits, including capital gains tax savings, will result if such properties have appreciated greatly in value.

Securities may be exchanged for annuities at the market value of stock at time of transfer. Another plan enables you to transfer securities to the College and retain income from the stocks for your lifetime, and at your decease to provide annuities for others.

Wheaton's Deposit Agreement Plan is also finding favor with many Christians, because it provides security of principal, *plus* a good return (3½% per annum, in semi-annual payments)—and in addition, there is always the satisfaction of knowing that the principal is available if needed.

We'll be pleased to answer any questions you may have regarding these plans, show you the financial benefits of each and how they can best serve your individual needs. No obligation whatsoever.



"For Christ
and His Kingdom"
Since 1860

Write today
for your
free copy

of
"PLEASANT
TOMORROWS"



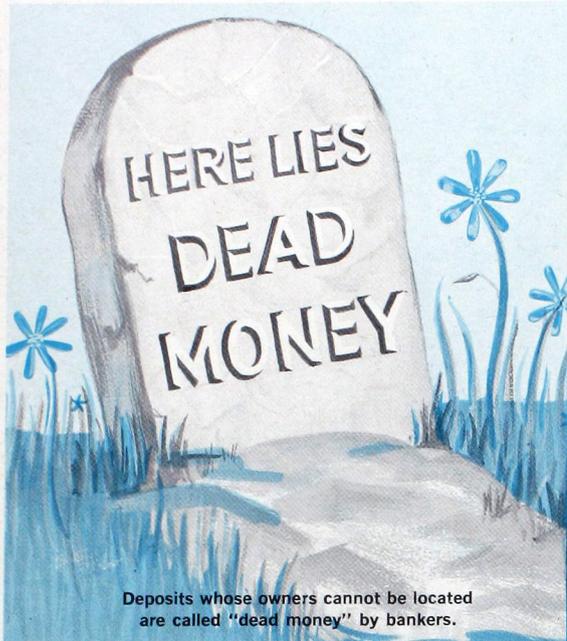
WHEATON COLLEGE • Wheaton, Illinois Dept. WV55

Please send me without obligation: Booklet entitled, *Pleasant Tomorrows*, which explains Annuity plan in detail. Folder describing the Deposit Agreement plan.

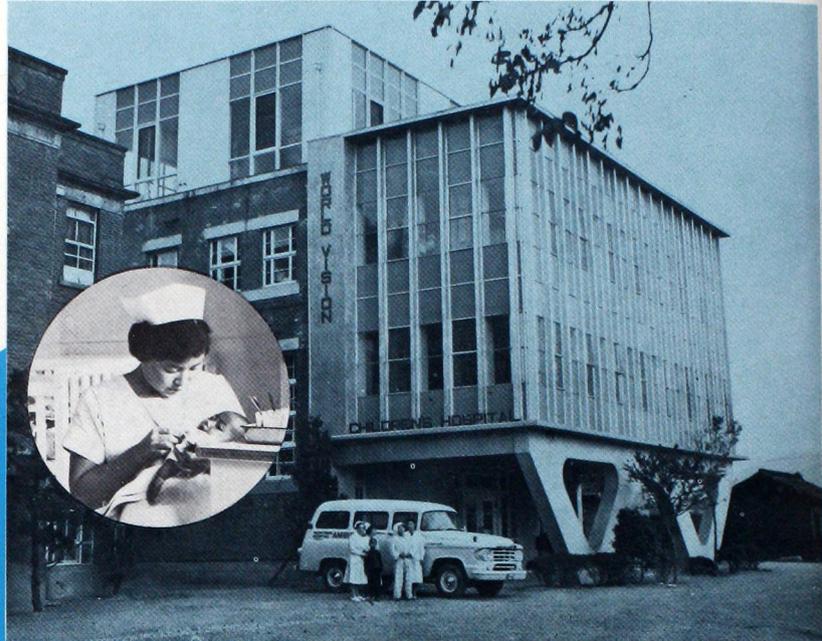
Name _____ Age _____ Sex _____

Address _____

City _____ Zone _____ State _____



Deposits whose owners cannot be located are called "dead money" by bankers.



IS YOUR MONEY INVESTED IN LIFE OR DEATH?

Your money can help feed the hungry, restore health to the sick, prepare young people for Christian service and spread the message of the Gospel.

As a steward of God, you cannot afford to let your money lie idle. Invested in World Vision wills, annuities and other investment plans, it will earn both material and eternal dividends for you and it will keep vitally "alive" in the Lord's work as well.

A recent survey showed there were more than \$50 million in 2,329,678 "dead money" accounts and no trace of the missing heirs could be found. A large proportion of this surely must have belonged to God's children who failed to complete their stewardship on earth. *Now* is the time to consider what the Lord would have you do about your eternal investments.

Don't let your money "die" in some bank vault. Don't take a chance on having it used for some un-Christian purpose after you go home to be with the Lord. Put it to work now to help bring life, hope, comfort and the joy of eternal salvation to the unsaved suffering people throughout the world.

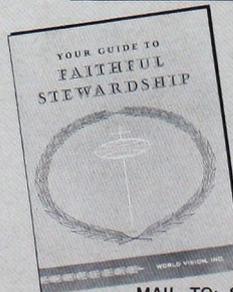
See how God blesses those who remember Him and how He pours out a full measure, "pressed down, shaken together and running over," to those who share their wealth with Him.

Send for the FREE booklet, "Your Guide to Faithful Stewardship!" This beautiful, newly-revised edition outlines World Vision's various plans for investing in the Lord's work. You can earn a greater measure of profit through Christian stewardship.

YOUR MONEY CAN EARN UP TO 7.4% INTEREST IN WORLD VISION INVESTMENTS

Do you have \$250-\$500-\$1000 in a savings account or other low interest rate investment? That money could be earning up to 7.4% through WORLD VISION and you'd be earning timeless dividends by investing in the Lord's work as well.

No one can out-give the Lord and an increasing number of people are learning everyday that it pays in dollars to invest in His work. It also compounds interest eternally in treasures laid up in heaven.



- Please send the free booklet, "Faithful Stewardship;" with free guide to making a will. I am interested in:
- investments making a will

name _____

address _____

city _____

state _____ zip code _____

MAIL TO: STEWARDSHIP DEPARTMENT
WORLD VISION, INC., BOX O, PASADENA, CALIF. 91109
or World Vision of Canada, Box. 181-K, Toronto 12, Ont.