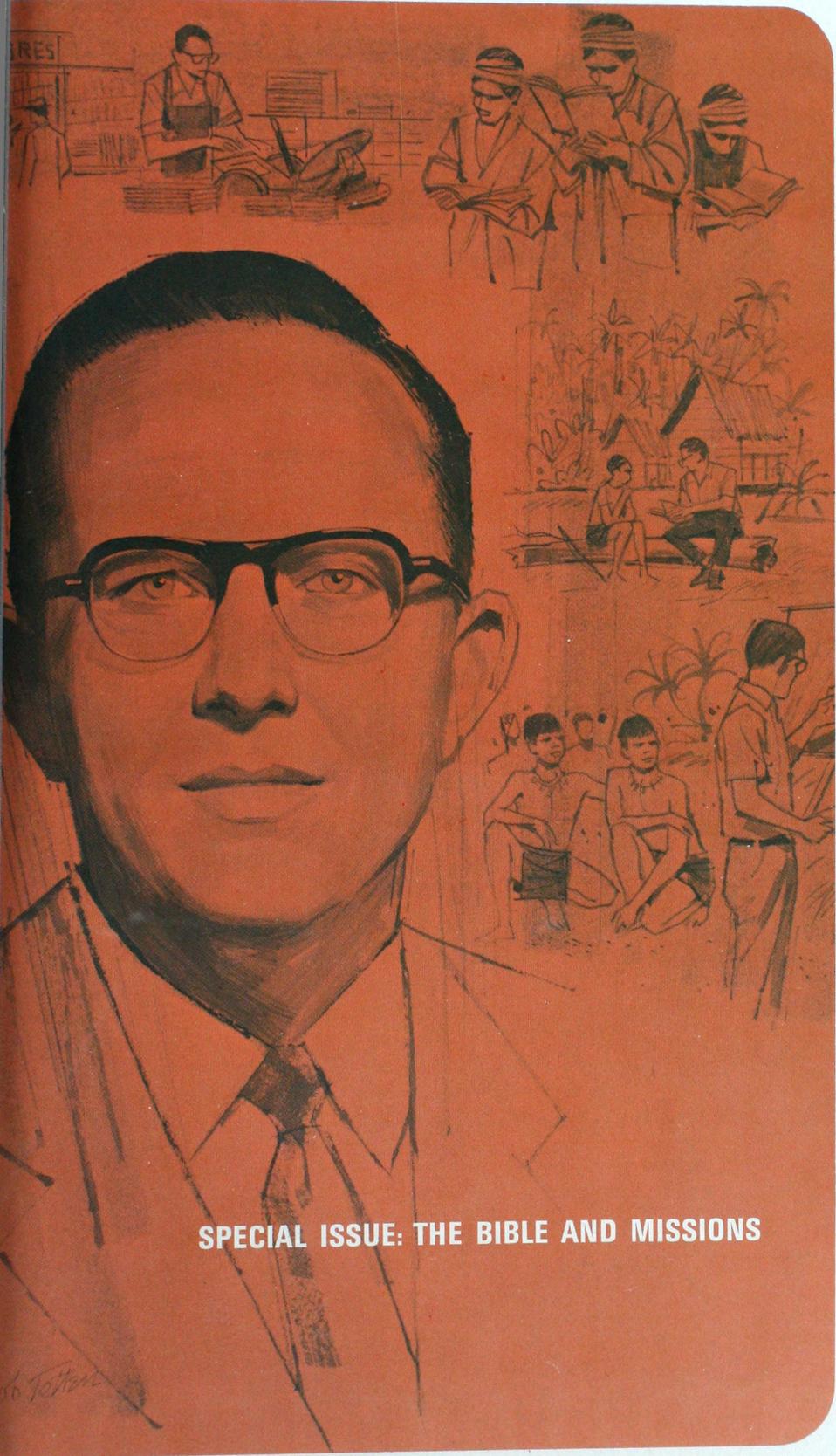


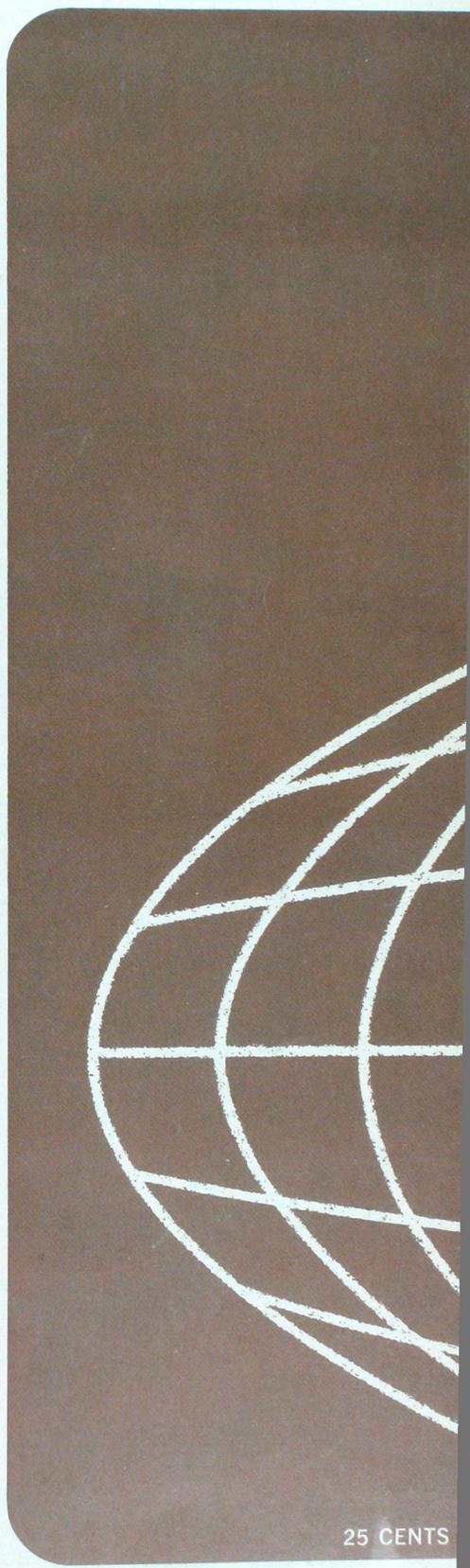
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WORLD VISION

NOV * 1964
MAGAZINE



SPECIAL ISSUE: THE BIBLE AND MISSIONS



25 CENTS

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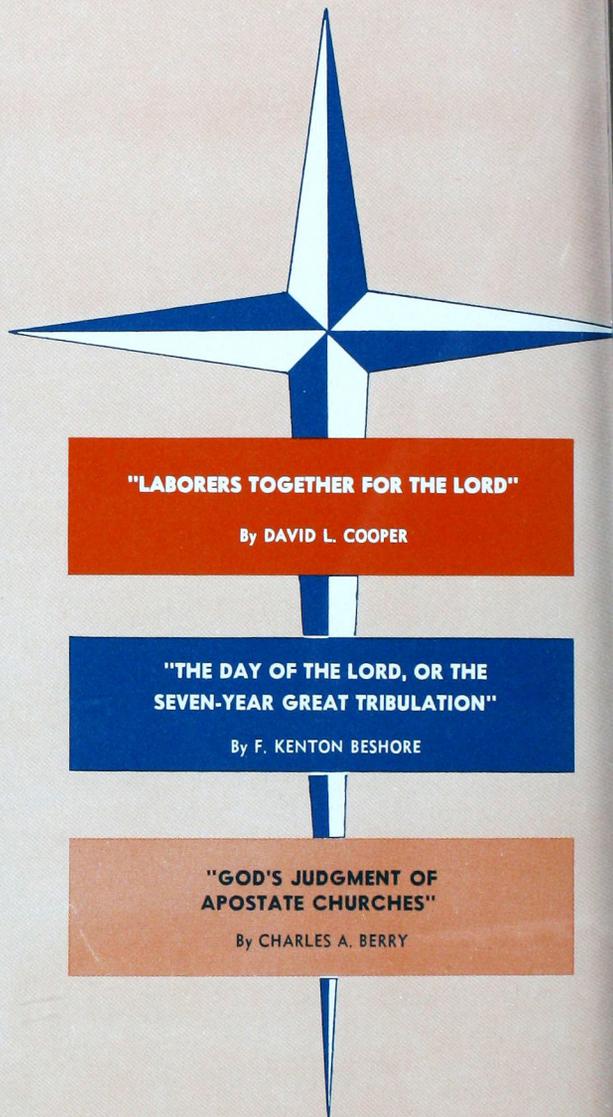
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BIBLICAL RESEARCH MONTHLY

JUNE, 19



"LABORERS TOGETHER FOR THE LORD"

By DAVID L. COOPER

"THE DAY OF THE LORD, OR THE
SEVEN-YEAR GREAT TRIBULATION"

By F. KENTON BESHORE

"GOD'S JUDGMENT OF
APOSTATE CHURCHES"

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Out...Open...In

A liberal estimate of all the Scriptures in circulation now is of the order of about 150 million." So says Dr. S. P. Raju of India, Honorary Research Secretary of the United Bible Societies.

By "Scriptures" Dr. Raju does not mean the whole Bible. In Bible Society language "Scriptures" include (1) Bibles, (2) New Testaments, and (3) Scripture portions, such as the Gospel by John.

One hundred and fifty million among three billion people!

I.

Let's get the Bible *out*!

The summons is clear, the obligation obvious.

Nor should we Christians deceive ourselves by self-congratulatory use of statistics on Bible production and circulation. In 1963, the Bible societies tell us, 53 million copies of Scripture were put out. Whatever was done by such groups as Gideons International and the Pocket Testament League should be added to this. The total we reach looks and sounds impressive, as indeed it is. What is equally impressive is the enormous distance by which it falls short of what it ought to be.

Here are the facts:

Of the more than 1,200 languages in which Bible translation has been done, the majority of them have only *parts* of Holy Scripture that are available.

Although the 1,200 languages just mentioned serve 97 per cent of the world's population, there remain over 1,000 languages in which no portion of the Bible has yet appeared.

Of the 850 million people who make up the nominally Christian community of the world only 40 million have their own New Testament. Startlingly and trenchantly, Dr. Raju flings at us the appeal: "Let it sink into our minds that 810 million Christians in the world today have no New Testament of their own!"

Hence the necessity of getting the Bible out, making it available.

II.

Let's get the Bible *open*!

A non-existent Bible leaves men without the possibility of knowing the Gospel's light and power. But what shall we say of the non-use of an available Bible? Does it not shut men off from the reality and relevance of the light?

Recently I heard Bishop Hans Lilje, of Germany, deplore the fact that so many people in "Christian

Europe" are abandoning the use of the Bible on the grounds that it cannot speak to our scientific age. This is not the place to discuss the relationship between science and Scripture. It meets our purpose here simply to point out that a closed Bible means in the end a lonely soul lost amid the vexing relativities and the haunting emptinesses of this space age.

The Bible is the book in which the living God meets men, addresses them, offers Himself to them. To ignore it or spurn it is to miss life's most meaningful and stirring rendezvous.

III.

Let's get the Bible *in*.

Years ago, in Buganda, East Africa, when the Luganda Bible was being translated, the translators would first explain to the people the meaning of a Greek or Hebrew word, then ask them to go to their homes and fields and think out this meaning in terms of their own everyday language. When they found themselves using a certain word in reference to a situation similar to that which had been described in Scripture, they ran to the translators with the word that would "fit the case."

This interaction between the words of the Bible and life situations made the Christians a vigorous and eager lot. Thus informed and inspired, their faith sank deeper roots and their witness flourished in widening circles. Today, it must be regretfully added, this same Christian community, through neglect of the Bible, is felt by many observers to be languishing rather than advancing.

A copy of the Bible in the house works no magic. A Bible in the pocket is no charm. Only when men are able to say, "Thy word have I hid *in my heart* that I might not sin against thee," have we any assurance that the Bible is being read, its Gospel believed, its message digested, and its obligations assumed.

Last summer, when the United Bible Societies held an international consultation in Holland, one of the high moments came when, after four days of intensive work, the group was addressed briefly by Dr. Hendrik Kraemer, the distinguished Dutch missionary and theologian. "If," said he, "you are concerned only about format, binding, colors, reading aids, you are on the wrong track. The question is: What is the Church *doing* with the Bible?"

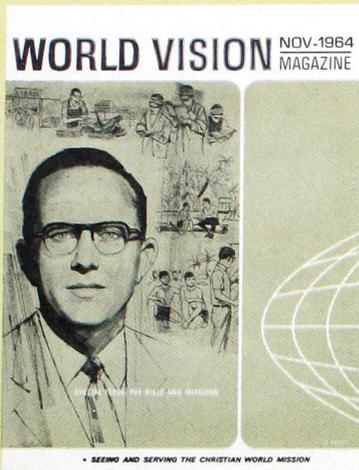
Precisely!

Let's get it *out*—in order that it may be read.

Let's get it *open*—in order that it may speak.

Let's get it *in*—in order that it may work.

P.S.R.



Dr. Eugene Nida, executive secretary for translations of the American Bible Society and a leader in the fields of linguistics and Bible translation, is featured on the cover of this special "Bible and Missions" issue. Around him are clustered vignettes from the world of translation in which he and hundreds of others work in a continuing endeavor to bring God's Word to each man in his own language.

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WORLD VISION

NOVEMBER 1964 MAGAZINE

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NEXT MONTH

A package of stimulating reading for the Christmas holiday and for the entire month of December will be delivered in the World Vision Magazine next month. An article on the Scripture Union by Colin K. Becroft, scheduled originally for November, will be included. An article on missions in the Near East by Dr. J. Christy Wilson, Jr.; a short biography of Walter Maier by Robert G. Rubom; a reaction to Don W. Hillis' "Is the Great Commission A Lost Cause?" written by H. Wilbert Norton, and a Christmas story from Japan by Thomas W. Klewin will be featured in the year's last issue.

Words and the Word

Max Muller, I should think, was easily the 19th century's foremost authority on the science of language. When in 1873 he was invited by Dean Stanley to lecture on this subject in Westminster Abbey, it was the first time that a layman had ever been accorded the honor of addressing a congregation within those notably sacred walls. German-born, he became a naturalized citizen of England. Oxford-based, he immersed himself in Sanskrit, became an authority on comparative philology (the science of linguistics) and a writer and lecturer on Oriental philosophies and religions. By anyone who takes Jesus Christ as only Lord and Saviour, Muller's personal religious faith left much to be desired.

All the more remarkable, therefore, is the following assertion from his *Lectures on the Science of Language*, published in London in 1877:

"It was Christianity which first broke the barriers between Jew and Gentile, between Greek and barbarian, between the white and the black. When people had been taught to look upon all men as brethren¹, then, and only then, did the variety of human speech present itself as a problem that called for a solution in the eyes of thoughtful observers; and I, therefore, date the real beginning of the science of language from the first day of Pentecost.... The pioneers of our science were those very apostles who were commanded 'to go into all the world, and preach the Gospel to every creature,' and their true successors, the missionaries of the whole Christian Church."

For a millenium and a half—a St. Jerome of the 4th century to a Max Muller of the 19th—it was the Christian Church in missionary obedience and outreach that made valuable contributions to linguistics. True, these contributions were made indirectly, since the primary motive was not language analysis but rather the translation of Holy Scripture and the communication of its message. All this belonged to the pre-scientific period of linguistics.

For the past century linguistics has been repaying its debt to missions. The scientific study of language—its forms, sounds, structures, and cultural colorations—has made possible (1) the production of first-time Bible translations of high accuracy and (2) the spotting and replacing of older translations that were marred by inaccuracies and inadequacies.

For a fascinating and sometimes amusing discussion of this relationship between the revelation of God in Scripture and the technics of language one should read such a book as *Message and Mission* by one of our contributors to this issue, Dr. Eugene Nida. Take the word "heart," for example. We English readers tend to forget that in many cultures the symbol for "the emotional focus of personality" is not the heart. Among the Chujs of Guatemala it is the "abdomen," among the Marshallese it is the "throat," and among

¹ Not an unbiblical use of the word if the reference is to creation rather than redemption. Cf. Acts 17:28.

the Totonacs of Mexico, the "spleen." In certain dialects of Northern Congo, John 14:1 reads, "Let not your liver be troubled." Amusing and slightly revolting, you say. Yes, within our present Anglo-Saxon cultural framework. But to these Congolese, meaningful and relevant. And this is what is important in the business of communication.

Said one of the members of the committee responsible for the *New English Bible*: "The most fascinating thing about translating is that it is so impossible." Anyone with even a thimbleful of knowledge of the problems of the translator will be aware of what he meant. Yet, paradoxically, the supernatural wonder of the Bible is the universal *translatability* of its message.

P. S. R.

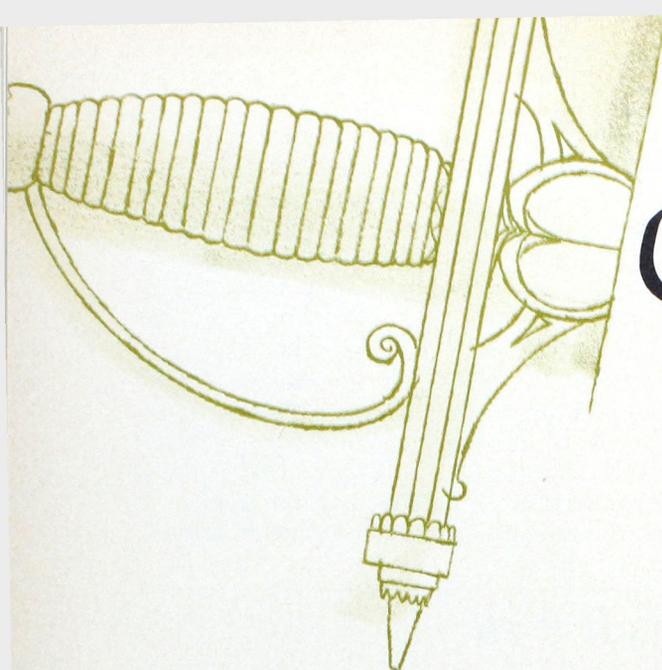
He Says It Well

A friend whom I greatly esteem is the Rev. A. Skevington Wood, Ph.D., of York, England. He is a Methodist minister who, after considerable experience as a pastor, is presently serving as a staff evangelist for the "Movement For World Evangelization," a non-denominational evangelistic agency well known in Great Britain. Dr. Wood, moreover, is a distinguished author and lecturer, whose special field of scholarly competence is that of Church History. The following, written for the bulletin of the "Movement For World Evangelization," so excellently describes both a point of view and a temper of mind that it deserves the wider reading which we wish to give it:

"Mine is an ecumenical commission in the truest Scriptural connotation of that much-used and even more abused term. It is my privilege to move freely within the whole household of God and to realize increasingly how deep and wide is the already existing unity of genuine believers. In an age which tends to regard unity as a goal to be sought, it is enheartening to be made aware of the unity we now possess in Christ. Preaching as I do in the pulpits of every Protestant communion, from the parish church to the brethren hall, I am continually reminded of the spiritual bonds which indissolubly link all evangelical Christians. No external amalgamation could compare with this rich, God-given oneness.

"But my ministry is not confined to the evangelical world. Wherever God opens doors for me, I gladly go, seeking to speak the truth in love. It is in this delicate and difficult task that I would particularly ask for your prayers. I try to act according to the exhortation of Dr. W. H. Griffith Thomas, in his book *Ministerial Life and Work*: 'Let the principles be firmly fixed on the unmistakable rock of Divine truth, but let the sympathies go out as widely as possible to all who are endeavoring to live and labor for Christ.' The problem of maintaining a 'narrow circle with a wide heart' is ever with me. Love must not lead us to dilute truth, but neither must truth lead us to deny love. Only in the Spirit can the fine but vital balance be maintained."

P. S. R.



THE CONQUERING WORD OF GOD

By Wilbur M. Smith

The Word of God is referred to in the Old and New Testaments by a number of significant symbols or figures of speech, i.e., a hammer, seed, light, water, and, with more frequency than any of the others, a sword, sometimes expressed as "the rod of his mouth." (See Isa. 11:4; 30-28,33; 51:16; Eph. 6:7; Heb. 4:12; Rev. 19:13.)

The concept of the Bible as a sword indicates what is expressed throughout the Scriptures in many different ways—a severe conflict, a veritable life-and-death struggle, terminating in the often-recurring assertion that the day will come when Christ will have subdued all enemies under His feet (I Cor. 15:25-28).

4 In almost every case where the idea of the conquering Word of God is expressed, it is generally in a context in which Satan is revealed in his subtle schemes and his determination to thwart the purposes of God. There is no doubt about it that as this age draws to a close this conflict will become increasingly intense. One might say that this warfare, in which the Scriptures are to conquer, is carried on in three major realms: First, in the individual human heart; then as the Word is preached to multitudes of those not yet saved, who are by nature in the grip of sin and Satan; and finally, in the victory of the Incarnate Word over the Satanically ruled nations of the earth.

I. The Power of the Written Word for Victory Over the Temptations of Satan

In that famous passage on the armor of God, found in the sixth chapter of Ephesians, there is one offensive

Wilbur M. Smith has been professor of English Bible at Moody Bible Institute (1938-1947) and at Fuller Theological Seminary (1947-1963), where he was one of the four original faculty members. This fall he began teaching English Bible at Trinity Theological Seminary, Deerfield, Illinois. Dr. Smith, the author and editor of numerous books, has a personal library of over 28,000 volumes on Bible-related subjects.

weapon designated, namely, the sword of the Spirit, which, Paul says, is the Word of God.

It is interesting to note that the Apostle was prompted to discuss this matter of the whole armor of God because of the conviction that there were certain times when evil would manifest itself with unusual vigor, a time that the Apostle refers to as "the evil day." Salmond points out that it is "the day of violent temptation and assault, whenever that may come to us during the present time and the time immediately preceding the Second Advent, the searching day of the future in which the powers of evil will make their last and greatest effort." These are dreadful powers that St. Paul here exposes—"the world rulers of this darkness" and "spiritual wickedness in the heavens."

I firmly believe that as our world becomes increasingly unified and men are compelled to think in terms of the entire world (because what occurs in one area increasingly affects another) that the very power of these world rulers will be exercised with even greater effectiveness. Our hope and help, as believers, is in the skillful and continual use of the Word of God against these attacks of evil powers.

Before we leave this one passage, note that we are not only here introduced to these world rulers and spiritual hosts in the heavenlies, but to the very strategies of the devil himself.

A great illustration of the use of the sword of the Spirit is, of course, in the temptation endured by our Lord in the wilderness, where He overcame this three-fold temptation of the devil by continually resorting to the truth of the Word of God.

In the first temptation, Christ quotes from Deuteronomy 8:3; in the second temptation, from Deuteronomy 6:16; and in the third temptation, from Deuteronomy 6:13. Then the devil in his subtlety quotes from Psalm 91:11,12, and still our Lord's only weapon is the

sword of the Spirit. He challenges the devil with the words, "Again it is written." As Archbishop Tench so succinctly said, "There lies in it the secret of our safety and defense against all distorted use of isolated passages in Holy Scripture. Only as we enter into the unity of Scripture, as it balances, completes, and explains itself, are we armed against error and delusion, excess or defect on this side or the other. Thus the retort, 'It is written again,' must be of continual application; for, indeed, what are heresies but one-sided exaggerated truths, truths rent away indeed from the body and complex of the Truth, without the balance of the countertruth, which should have kept them in their due place, coordinated with other truths or subordinated to them; and so, because all such checks are wanting, not truth any more but error? There lies in it the secret."

In the use of the Word of God we are confronting Satanic falsehood and deceptions with the Truth. We are confronting evil powers that have only evil objectives with the holy Word of our holy God. By this word, error is exposed, and by this word the only power for redeeming men and granting them eternal life is offered. A Christian today who does not know the Word of God, and how to handle it, is in a desperate state indeed, with spiritual defeat an ever-repeated experience.

II. The Power of the Word Preached in Overthrowing Paganism

In our discussion of the use of the sword of the Spirit, we emphasized the fact that this is what we might designate as a conflict of individuals, each believer personally using this divinely given weapon in the fierce conflict of his own soul against those powers which would render him impotent in witnessing for Christ; in the passage we are about to discuss, it is the individual's use of the Word as he is confronting a *multitude* of unredeemed men and women, in proclaiming the Gospel of the Lord Jesus Christ.

There is a remarkable illustration of the power of the proclaimed Word of God in defeating the powers of paganism in St. Paul's ministry in the city of Ephesus as recorded in the 19th chapter of Acts. While it is true that the actual person of Satan does not appear in this passage, the instruments and agencies of Satan are specifically referred to as evil spirits (vv. 12,13,14,16) and curious arts (v. 19), a reference to the use of magical formula for which Ephesus was famous; and then, of course, we have idolatry here and belief in a Satanic lie that the image of Diana had fallen down from heaven (v. 35). Ephesus probably represented the most deeply entrenched paganism which St. Paul ever confronted in the Mediterranean world, an ancient city of wealth, fame, pride, with its great temple, and all the immoralities attending the worship of a goddess of fertility.

But in the record of Paul's ministry in this city, we are told that after multitudes had been saved, many of these books of magic had been burned, and

the city had been turned upside down, "so mightily grew the word of God and prevailed." This word *prevail* means to possess power, as the power of wind shaking houses (Luke 6:48), or the very greatness of the power of God (Eph. 1:19; 6:10), or the power which rightly belongs to the Lord Jesus Christ (Rev. 5:12 and 7:12). In other words, the power of the Word preached in that city of Ephesus soon showed itself to be greater than the power long entrenched in a sensual, appealing, Satanicly ruled paganism. Today Jupiter is dead, and the temple of Diana is in ruins, but the Word of God is still being preached.

This compels one to ask a question. Is the Word of God *today* to prevail, through its being preached, over the powerful forces antagonistic to the Gospel?

I think of Ankara today, the capital of Turkey, with its half a million people, prosperous, well-clothed, many of them well-educated. Ankara is a city of government buildings and embassies of the nations of the earth, where no Christian church is allowed, where the Gospel cannot be publicly proclaimed, where to distribute Christian literature on the street is immediately followed with a warning, if not arrest.

The Apostle Paul had far greater freedom in preaching in the Mediterranean world of his generation than many Christians have today in some areas of the earth. Not a single missionary is allowed in Libya in North Africa. Three hundred missionaries have been forced to leave the Sudan recently. Within the last few months the Roman Catholic Church has given up 90 per cent of its churches in Tunisia to the Mohammedan government, *without compensation*. But the book of Acts tells us that the Apostle Paul, even when in prison in Rome, could continue "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him" (Acts 28:31). Of course, we cannot talk about the preaching of the Word of God as being victorious over paganism and antagonistic false religions unless in the midst of these masses of unsaved men and women the Word of God is preached. And we must admit that in hundreds of places today, and in scores of big cities, it is not being preached.

I wonder what would happen, if on the streets of Tangier, or Tunis, or Ankara, a dedicated Christian would stand up and preach the Gospel as Paul did in Ephesus. He might be martyred. But it seems to me that we are shrinking today from a bold venture, shrinking from a real attack upon these deeply entrenched forces that are keeping the souls of men in bondage for this life and shutting the door of heaven for them for the life to come.

Some 50 years or more ago, the famous missionary in Syria, George Nelson, speaking before the Men's National Missionary Congress in Chicago, made the following prophetic statement about the very areas we are talking about: "Western Asia and Africa are destined to be the great battlefield between the Cross and

Continued on page twenty-nine

The Bible has been the Book of the Church of Christ from its beginning. The first converts to Christ came by the preaching of the words of Scripture, and the Church was founded on the words of Scripture (Peter's sermon in Acts 2).

The message of grace to fallen man in his need through the redemptive act of God is the message of the Bible. It is the Bible which gives the Church its vocation in the world and its hope of glory. At the time of opposition and persecution, the Bible gives the answer that right triumphs over wrong, light over darkness, holiness over sin, truth over error, righteousness over iniquity, and Christ over the devil.

The Bible has a world outlook and from this springs the desire to spread the knowledge of God in Christ, which is the touchstone of Christianity. Thus the use of the Bible is not merely a "branch" of the Church's activity but the "sap" of it. When the Church ceases to pass on the Word of God to each succeeding generation, it ceases to be the Church of God, for then Christ's presence is lost and His work is vain.

Thus the Church has a responsibility in this "missionary" activity to pass on the Bible to others, and to deny or neglect this fact and truth would be for the Church to close the Bible and to turn its back on God.

What follows will in some measure be the personal testimony of one who is involved in the life of the Church in Asia. It is also a testimony of one who has been brought to Christ from another faith through the reading of the Scripture. These reflections are shared in the hope that the readers will find them helpful, and will see how the Bible has been used in the building up of the Body of Christ and in evangelism.

Worship and the Bible

In many of the churches in Asia, where there is not yet available a great deal of literature, the Bible is the one book which is in their hands for their devotional



The Rt. Rev. Chandu Ray, of Karachi, Pakistan, is the first Pakistani to be appointed a bishop of the Anglican Church in Pakistan. He is well known for his work in connection with the Punjabi and Sindhi translations of the Bible.

life. For example, in the Anglican liturgy and Prayer Book more than 80 per cent of the words are taken directly from the Bible. In the hymnody of the Church every theme and a very large number of words are actually the words of the Bible. Asia being a continent of villages, one often hears, in a country like my own (Pakistan), people singing Psalms at the time of sowing and harvest, while they work in the fields.

The story of how the Psalms came to be sung so much is illustrative of the use of the Bible for the devotional life of the Church. A Hindu convert (Labu Mal) was instrumental in showing forth the love of Christ to a Muslim, who was blind. The Muslim convert (Shahbaz Khan) in his traditional way began to memorize the Bible as he had done the Koran. When he memorized the Psalms, he found such depth of worship in them that he began to use the words in song, playing on his one-string tamboura. These songs, based on the Psalms, became so popular and were so greatly appreciated that they began to have an influence on a large number of people in villages, both Christians and non-Christians alike. They have now been collected, set to music and have become a powerful instrument of the Church's worship.

It was also my experience that when the Church has used the Bible words for its worship, many people of other faiths, who have overheard the words, have come to recognize the true significance of Christian worship.

A few days ago I was sent a manuscript by a young Muslim lady, who had collected all the prayers in the Gospels and was using them as her own manual of prayer. Every Sun-

day as I tour around the diocese I find that at worship services people of other faiths come and are greatly moved by the biblical words of Christian worship. It is also my experience that wherever biblical language is used in the Church, there is a deeper sense of devotion. Christians and non-Christians then desire to possess their own Bibles.

Education and the Bible

There are many evidences of conversions through the reading of the Bible in schools and colleges. Recently we had a young woman who came from a very closed Muslim home, but because she had heard the words of Scripture in her school days and had pon-



THE MULTI- PURPOSE BOOK: AN ASIAN VIEW



By Chandu Ray

dered over them, she came out and asked for baptism. Such a thing in a Muslim country is a very courageous act. The girl was baptized and became a Bible teacher, but within a very short time she was murdered in her room by her own brother.

Although while the children are at school we do not see many baptisms, later in life many men have confessed that they learned about Christianity while they went to a Christian school. Many men of affairs, who have held high positions in government and public life, have confessed that they drew their inspirations from the Bible.

Mahatma Gandhi was such a man. The founder of Pakistan (Mr. M. A. Jinnah) was another who was educated in a Church school. Because of the early teaching of the Bible to these men, the laws and customs of the new nations of the world often show a moderation and true concern for the individual.

Ever since Dr. Frank Laubach gave to the world a new vision of literacy, with profound benefit to Asia where there are many millions who are illiterate, most of the material that has been prepared by the Church for the teaching of adult illiterates has been based almost entirely on the biblical words and biblical stories. In this way not only the literate of the Church, but all the nation, have received the words of Scripture in their lives. Literacy is a potent instrument to show forth love for fellowmen and has become a method of building up the lives of new literates on the words of the Bible.

Among the illiterates, whose memories are sharper than those who can read and write, gramophone records have been used for Bible readings, and again and again it is my experience that in the villages illiterate persons can recite large portions of the New Testament, along with many of the Psalms, because they have heard them on the gramophone. Thus the Church has used this mechanical means to bring the Bible closer to the millions who cannot read for themselves.

Healing Ministry and the Bible

The Church continues to use the Bible as a book of comfort to those to whom she ministers through her hospitals and dispensaries. Many stories can be told of the patients who during their time of illness in Christian hospitals have read through the New Testament and have found comfort. I think of a man who is now one of our outstanding evangelists. He was once a patient in one of our hospitals. When he was discharged, he continued to come to the outpatients ward to hear the gospel message. His explanation was: "I have received the healing of my body, now I come for the healing of my soul." This man, after his baptism, became a colporteur of the Bible Society and lived in the conviction that even if a postman came to him to deliver a letter, the man was sent by God that he might present the Gospel to him. Through his pioneering spirit among his own people, he has been instrumental in bringing several thousands of his own tribe into the Christian Church.

I acted as an evangelist in a hospital where a very large number of people came for the restoration of their sight, and night after night as I read the Scriptures with them and showed pictures to the relatives who accompanied the patients, many got scripture portions and New Testaments to read for themselves, and to read aloud to the eye patients.

The night on which I was leaving camp, I had picked up some story from the Bible to read and showed pictures. At the end I told the people that I was leaving the camp that very night. More than 300 voices were raised to request that, since this was my final evening with them, I should tell them again the story of the Cross and show them the pictures of the crucified Lord. Ninety per cent of those present were Muslims.

In one of our tuberculosis clinics, where men are kept for two or three weeks, and sometimes longer, we are able to teach them the gospel stories. As a result, they soon learn to read the Bible for themselves. There have been many conversions through these clinics, the most notable recently being that of a man who was a Hindu devotee. Since his conversion he has been singing the Gospel to all his previous followers and has been instrumental in bringing many to Christ.

Youth and the Bible

Young people in our churches today are constantly asking what they can do. It is my experience that when they are organized into small teams and sent out two by two to go and distribute the gospel portions, they come back with a new vision of the need for the Gospel and the need of prayer for their fellow men.

We organized five teams in five different towns of more than 100,000 people in each town. We divided the town into sectors and sent young students with gospel portions to go from door to door and humbly present the Scriptures with a note saying, "This is the most precious thing we possess, and we wish to share it with you." More than 700 young people were involved in these campaigns. The stories they brought back showed that not only did they receive a blessing from their contacts with their neighbors, but they also were forced to study the Word of God in order to answer the questions that were put to them. Many of these young people joined Bible classes, and many of them were invited again by their neighbors either to read Scriptures with them or to discuss the Bible themes together.

We had thought of this type of campaign only for young men, thinking that it would be unwise for young women to go out knocking on people's doors, but very soon the young women organized themselves and demanded that they be involved in a similar campaign. The stories they brought back were that many of the women who lived in closed homes and had previously had no opportunity to hear the gospel message, invited them to sit in the closed Muslim and Hindu homes and read aloud the Word of God.

Statistics on literacy among women are practically

Continued on page eight

unknown in some of our countries, but it is generally believed that many more women are illiterate than men. Thus this became a campaign of Bible reading among the women in their homes. Needless to say, Scripture sales soared to new heights, and as a result many homes now possess New Testaments and Bibles, although the campaign itself started only with gospel portions.

Evangelism and the Bible

I share with you yet another practical illustration of the use of the Bible by the Church. Thirty-four of us decided to drop our normal work for six weeks and go out to do some systematic teaching of the Word of God among Christians and non-Christians living in villages. We realized that a very large portion, perhaps over 80 per cent, of the population of the country lives in villages rather than in towns.

We chose 24 Bible stories as our teaching guide, and teams of two's and three's covered the whole district during these six weeks, always teaching systematically one story after another from the Bible. In this way we could change our personnel and yet get continuous teaching for the people.

The result of this campaign was that over 200 headmen of villages in that area approached us after a month's teaching, asking for 16 whole villages to be baptized. Through this campaign, and also one among the young people, we experienced among ourselves such a deep sense of unity in prayer, in worship, in teaching and in witnessing that many of those who went on that campaign became true pioneers of unity in the church. Perhaps today when so many church union plans are being considered in different parts of the world, the Bible and the teaching of it may well be the focal point of our practical unity.

In one area where some of us were selling gospel portions in the villages and preaching in the market places as well, we were set upon, beaten, taken prisoner, and kept in a mosque. The word went round the countryside that a Christian priest had been beaten, and by the evening more than a thousand people had gathered round that mosque. We were asked many questions, but we did not have liberty of the Spirit to speak until the chief *maulvi* of the area arrived and said that we must have blasphemed against God and against the Book that we should have been beaten up.

It was then that I was given the liberty to ask for permission to state what I had stated before in the morning, and for 35 minutes they heard the story of Christ crucified and risen, and the personal testimony of his presence and power. At the end of the 35-minute silent hearing, I was conscious of a division among the people.

We were allowed to go home that night, but within three days we were back in that village to instruct

Continued on page twenty-two

A Translator Talks His Trade

From more than 20 years' experience in linguistics and translation, working in more than 120 languages in 60 countries of the world, Dr. Eugene A. Nida has gathered some of the most important information about language and culture that is known. He has used that knowledge to help missionary-translators and scholars as well to provide God's Word in man's language in many places of the world. His life work in linguistics continues presently as he serves as Secretary for Translations for the American Bible Society.

Here, Dr. Nida answers some basic questions concerning the translation of the Scriptures today.

Dr. Nida, what is the purpose of a Bible translation?

The only purpose of the translation, publication and distribution of the Bible is that people may know the redeeming love of God which is in Christ Jesus.

What precedent do translators have for their work?

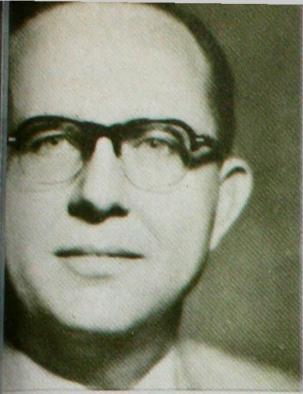
Translating the words of life into the mother tongue of countless thousands is no new adventure in faith or sudden departure from the plan of God in the proclamation of the Good News. In fact, "Each Man in His Own Language" was the startling news in Jerusalem over nineteen hundred years ago at Pentecost. Scarcely had the Holy Spirit fallen upon the huddled band of anxious, waiting disciples, when the startling news of their witness ran like wildfire through multitudes: "Have you heard those Galileans? They are speaking in our own languages. Listen to them!"

The miracle of Pentecost pointed the way for the early church which put its message of life in the Koiné Greek, the language of the man on the street.

That miracle of Pentecost still points the way for modern translators who continue the work of putting the Word of God into the language of every man.

Who are today's translators?

There are more than 3,000 men and women who are carrying on the noble tradition of early missionary pioneers. It would be helpful, perhaps, if we could describe a typical present-day translator, but there is no such person. Translators are as different as night and day. A few are "men of the desk" who dedicate themselves almost exclusively to translation and scholarly productions; but most of them are busy evangelists who snatch precious minutes from their work among the people to translate some Bible portion for the coming Sunday; some are medical missionaries who, after long hours of ministering to the overwhelming physical needs of the people, translate by the flickering lamp into the wee hours of the night, because they



**A transcribed
chat with
Eugene A. Nida
on the progress
of Bible translation
worldwide.**

realize that the spiritual requirements of the people surpass by far their physical needs.

Some Bible translators are outstanding scholars—students of theology, linguistics and anthropology—who bring to their work the rich exegetical treasures of Biblical scholarship. There are others who have only a minimum of training, but their personal devotion to the claims of Christ has led them to consecrate their lives to translating the Word of Life into some unknown tongue.

What basic problems does the translator face in his task?

The basic problem of communicating the message of the Word of God, as given to us in Greek and Hebrew, into the scores of languages and translations that have been made is precisely the task every translator faces regardless of where he is in the world.

To perform that task a missionary pioneer has to form an alphabet, analyze the grammar of the language, work out a dictionary, become completely familiar with all the beliefs and practices of the people. Then, and only then, can he translate the Word of Life which will speak to the people in their own words.

However, we must not imagine that all missionary translators learn unwritten languages. Many translators go to areas where they must master languages with long literary heritages. Most missionaries to India, Burma, Thailand, China, and Japan are not required to make up alphabets and grammars—though sometimes the ones in use are so unnecessarily complicated that it would be almost as well if one could start from scratch. But these languages also present their problems. The most obvious one is the intricacy of the orthography. The alphabet may be one derived from ancient Sanskrit and may represent more or less accurately the sounds of the language, or there may be no alphabet at all—just pictographic or ideographic writing, with each word symbolized by a separate character, as in Chinese. Or there may be a combination of such symbols with syllabic writing added, as in the system which has constituted the traditional method of writing Japanese.

But whether the language exists in written form or not, the missionary's most difficult task in translating the Word of God is to express in meaningful words the spiritual expressions of the Word of God. A missionary can't go up to some aboriginal and tap him on the shoulder and say, "Buddy, what's your word for sanctification?" The man won't understand what he's talking about! You see, the missionary must discover the ways in which to communicate that truth

in a way that will be meaningful to people.

In summary, the whole task of the true translator is one of *identification*. As a Christian servant, he must identify himself with Christ; as a translator, he must identify himself with the Word; as a missionary, he must identify himself with the people.

How can a translator best discover a word or phrase to express the thought he is after?

Here is an example which will explain how it's done: One missionary among the Valiente Indians in Panama noticed how the women always washed their clothes in a stream, dried them out on bushes and then put them in baskets that were never used for anything but clean clothes. And so he said, "Sanctification is like that—being washed by the Spirit of God and kept clean."

What problems does a translator face in making literal translations?

Every translator must beware of literal translations, because the words may have quite different meanings in a language in which he's translating. For example, in the Zanaki language spoken by a people in East Africa on the shores of Lake Victoria, it would be disastrous to translate literally, "Behold, I stand at the door and knock," for that would make Jesus out to be a thief. In that part of the world, only thieves knock on doors.

You see, a thief will come in the night, approach the house and rap on the door. If he hears any movement inside, he'll run off into the darkness. But an honest man comes to the house and calls the names of the people inside and in doing so identifies his own voice.

So it is that in the Zanaki language one must say, "Behold, I stand at the door and *call*."

In how many languages does the Bible exist today?

Unfortunately we simply take for granted the publication of the Scriptures in English, and therefore we assume its publication in all languages. But 500 years ago, at the time printing was first invented, the Word of God existed in only 33 languages in the world. And even by the year 1804, when the Bible societies' movement began, only 71 languages had anything of the Bible.

But today, 231 languages possess the entire Bible, 290 have the New Testament and 695 at least a book or so. In other words 1,216 languages have something of the Word of God.

How many languages are still without God's Word, and how many people do these languages represent?

There are at least 1,000 tribes of people who have absolutely nothing of the Scriptures in their language. Of course, the actual number of different groups that count as tribes depends very largely upon how you define this word *tribe* or *language*. All in all, these thousand tribes represent about 2.5 per cent of the world's population. Thus the Scriptures already exist for well over 97 per cent of the earth's people.

I am going to remind you that the Bible belongs to us, that it belongs to others, and that it belongs to all.

It belongs to *us*. A short time ago I was invited to call at a house in Glasgow about one hundred yards from the University to see "something of interest to a Church historian." When I got there, my hostess handed me a stick — an ancient branch of blackthorn three feet long — and said, "This is the *bachul* of St. Moluag."

History in a Thornbush

Now *bachul* may sound like a good Celtic word, but it is really Latin, *baculum*, and it means "a staff." I could see that this piece of thornbush in my hand was bent like a bishop's pastoral staff and the end was studded with little nails, where centuries ago it was overlaid with silver.

Moluag—who was St. Moluag? He was one of St. Columba's disciples, who came like his master from Ireland. He made Lismore, not far from Iona, just north of Oban, the center of his missionary work. There he died in the year 629 and there he is buried.

And there his pastoral staff, *baculum*, *bachul*, has been treasured for 1300 years. The Lairds of Lismore have had as their proud title "the Baron of the *Bachul*." Just to have held that staff for a few moments is something I shall always remember—the shepherd's symbol, which reaches right back to the time of St. Columba who first brought the news of the Good Shepherd to this land.

But there is something that reaches forward, too. The Lairds of Lismore are the Livingstone family. It was a poor descendant of the same family who worked as a mill lad in Blantyre, then studied medicine in a college which is now part of Glasgow University, and in 1840 sailed to open up the Dark Continent to the light of the Gospel. The missionary brings the Gospel to Scotland, and the missionary from Scotland takes the Gospel into all the world; and these two thoughts are connected by the name of Livingstone.

They ought always to go together. You

receive the Gospel, know its saving power, so you do something to pass it on.

Passing the Word About

It belongs to us, and, by the same token, it belongs to *others*. Do we pass it on? Yes, we do. This is what Protestant Christianity has been doing to some purpose for the last 150 years—passing the Gospel, passing the Bible, about the world.

Of course, in the early centuries the Church reached out, not only westward towards Europe, but south into Africa and east across Asia. Yet it is the modern missionary movement which is the greatest of all. Let me make good that statement.

It began half a century before Livingstone, who sailed for Africa in 1840. William Carey, the Baptist, had gone to India in 1793. A few years ago

John Foster, of the Church of Scotland, is a missionary and historian. He is Professor of Ecclesiastical History in the University of Glasgow. Prior to his coming to the chair he now holds he taught at Selby Oak Colleges in Birmingham, England. His field of missionary service was China. Among the books he has authored are: *After the Apostles, Beginning From Jerusalem* (Christian Expansion Through 17 Centuries), and *To All Nations; Christian Expansion From 1700 to Today*. The Editor, having heard Dr. Foster read the paper published in this issue, requested it for use here.

THE BIBLE BELONGS

By John Foster



I was in India. I went to Serampore, and I not only lived in Carey's house, I browsed about Carey's library. What a sight! The manuscripts he toiled over, written out in this strange script, and that by his Indian helpers! Here was the Bible in Bengali, there the Bible in Hindi, the Bible in Marathi, the Bible in Sanskrit, portions of the Bible in several other languages of India.

Carey had Marshman and Ward as his colleagues, and together they managed to do something about the language of the Maldivian Islands, and of Java, of Malaya, and even of China. Their declared aim was "the Bible for East Asia."

Impossible! General knowledge in eighteenth century Britain did not include much about Asia. Geography just was not a subject in school or university. Anyhow, none of these three had been to university. They did not know how many hundreds of languages there are.

Wait a bit. Are you feeling a little superior to these early pioneers? Well, don't! What was that saying of Carey's? "Expect great things from God. Attempt great things for God." He attempted the impossible, but with his friends he put the Bible, or parts of the Bible, into 39 languages. I believe I am right in saying that that is more than the whole Christian Church in all the 18 centuries before had achieved.

Yet even that was but a small beginning of a task, Bible translation, which has gone on growing ever since. Today we can boast that there are parts of the Bible in more than 1,200 languages, and still the number grows.

O yes, venerate with me the *bachul* of St. Moluag, but do not let yourself sigh for the romance of St. Columba's time. Nor must you think the glory is departed since the pioneer days of Carey and of Livingstone. The service of Christ's kingdom now is something greater still. And in this, you—all—can share.

God Owns the Copyright

It belongs to us; it belongs to others; it belongs to all: Does it really come to belong?

When I talk about the Bible, people think of the English Bible. When I talk of Bible translations, most folk imagine that it is the King James' Version which all over the world is being translated into other tongues—and, of course, it will lose something in the translation. No! Let us remind ourselves, and never forget again, that the English Bible is a translation, even Wycliffe's (the earliest) 13 centuries later, of something which was written in Greek. Those familiar words, so central, so infinitely moving—"God so loved the world that he gave his only begotten Son"—are not the original words. What St. John wrote was "*houtos gar egapesen ho theos ton kosmon, hoste ton huion ton monogene edoken.*" And when from Palestine you travel not west but east across the world, even to the China Sea, it is just as true to the original. Here it is in Chinese: "*Sheung tai oi shai kaai, sham chi tseung k'ui tuk shaang chi tsz, ts'z kwoh k'ui.*"

But you may say, "It's been so long with us. It's worked itself into our lives and come to belong. Does it come to belong to them?"

Spending half a year in the East again, I kept feeling how essentially oriental the Bible is. All its writers except St. Luke (who may have been a European) are oriental Jews. So are all the central figures in the Gospels. There is a man from Africa who carries the Cross, but if you look for a man from Europe it is Pontius Pilate under whom He was crucified.

The Bible from a Thirsty Land

So much of the background of life, providing the thought-forms and word pictures of prophet and apostle, and of our Lord himself, belong to the East more easily than to us.

In India sometime before June and September you ought to get a few weeks of unsettled weather. And after that you put your umbrella away and say, "That's that until next year." You don't ever put your umbrella away in Scotland! In India, with the monsoon past, all that was green begins to turn brown again, the river becomes a stream, the stream declines into a trickle, and the pond dries up. And again the oxen work all day hauling water by the bucketful to irrigate the fields lest the crops should wither.

The Bible was written in a thirsty land. How much there is that is altogether foreign to these rain-washed hills! "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "God will come and save you... and the glowing sand shall become a pool, and the thirsty ground springs of water." "The desert shall rejoice and blossom as the rose." "The water that I shall give him shall become in him a well of water springing up into eternal life."

As I looked at an Indian congregation—or for that matter at a crowd in an Indian street—I could imagine our Lord moving among them, with his long dark hair and swarthy skin, dark eyes, barefoot or in sandals, and with flowing robe.

I was preaching one Sunday, through interpreter, on "Lay up for yourselves treasure in heaven, where thieves do not break through nor steal." I was saying that it does not really mean "break through." It is not a glass window because they did not have any. Our Lord said the thief "digs through." It is a mud wall, and the thief lies there in the darkness, and scratches at it until his hand goes through, and his arm—and he scoops the money jar. And I could see some of the villagers nodding to each other and nudging, and almost hear them say, "Just what happened to Mrs. Rangaramanajam last week!"

Outside there are the oxen taking someone's yoke upon them; the yoke is not easy, nor the burden light. There are the women taking waterpots to the well. The shepherd leads his flock into the wilderness—which in India is the jungle—sheep and goats, with goats always in the majority! The blind beggar by the wayside asks an alms. The leper would leap at the chance of healing. How much of the language of this

Continued on page twelve

Book is the familiar stuff of everyday life in this oriental world!

But more than geography, climate, dress, color of skin—this Bible belongs, wherever people belong. It is the handbook for the family in the household of God. There are people out of every nation under heaven who know what that means.

One last little picture from India. I was going to church—but never like this before! Men from this Indian village met my car at the motor road. The last mile and a half was to be over the fields. They put a garland of flowers round my neck, and then the band struck up, and they fell in behind. The band was mostly goatskin drums, but the tune was a marching song and they sang it lustily. A different scale from ours, but lively, haunting music—even exciting.

"What are they singing?" I said to the minister. "The *Venite*," he answered. "O come, let us sing unto the Lord. Let us heartily rejoice in the strength of our salvation." For a moment I pictured our staid congregations in Scotland singing this Psalm. These folk did heartily rejoice! And then the music stopped, but the drums kept on and beat louder. And the men began to recite, rhythmically, with the drum beats.

"What is it now?" I asked. "The 122nd Psalm," he replied. "I was glad when they said unto me, Let us go into the house of the Lord." This was because we were drawing near—near to the house of the Lord. They had built it themselves of mud bricks, and roofed it with tree branches.

We walked round the building before going in, and all the while, "I was glad when they said unto me," to the drum beats. And I, too, was glad and wished I could say so. So when at the end there came two words that weren't Telugu, words that I did know, I joined in. For they all shouted "Hosannah! Hallelujah!" and flung their arms in the air. And I forgot the staid ways of Scottish Christianity and shouted, too, and flung my arms in the air.

Yes, East or West, we have something to be glad about—good news—a Gospel for the world. The Bible belongs!

I will blaze the trail, though my grave may only become a steppingstone that younger men may follow.
—C. T. Studd

QUOTE UNQUOTE



The 'See' in Communication

In contrast with Judaism and Hinduism, which were not primarily interested in extension by missionary effort, and with Islam, which was to conquer and impose upon its followers its own language as the exclusive instrument of religious instruction and worship, Christianity was from the beginning concerned with an effective communication of its message to all men everywhere, such as could be accomplished only through the native idioms of the people. This concern early led to an interest in translation and to the production in many languages of documents that are important today as source materials. As early as the fourth century A.D., Jerome wrote on the problems of translating, in relation to his translation of the Bible into Latin.

At a later date, when the medieval Church was being threatened politically from without, there came to be a greater concern for self-preservation, with an emphasis on the use of Latin as part of an effort to maintain purity of tradition and unity of control. This trend, from which Protestant Christianity broke at the time of the Reformation, has been largely continued in the Roman Catholic Church. However, now threatened ideologically from within by secularization and by the diffusion of communist and other doctrines, Roman Catholics have within our own times begun to manifest a new concern for communication in the language of the people, as may be seen, for example, in the appearance of numerous Catholic translations of the Bible and the current interest in the use of the vernacular languages in the liturgy.

—Dr. William L. Wonderly and Dr. Eugene A. Nida, in "The Bible Translator," April 1964.

No Modern Greek Bible

Greece has never experienced the Reformation. The state is declared to be Greek Orthodox in the constitution, and the monarchy is sworn to uphold that faith. The constitution further makes the only legal translation of the Bible the old *koine* Greek, which is almost unintelligible to the modern citizen. One Greek Christian remarked, "It's all Chinese to us!"—a cliché we found amusing.

A devout queen of some years ago wanted a more modern translation done, succeeded in its completion, but not in its publication. The constitution was brought to bear on her action by church authorities, but the copy was spirited out of the country where it was published. Evangelicals own copies of this modern translation although it is still illegal. Strange... that the first language to express the New Testament should not have copies readily available in modern Greek.

—Keith Hunt and Gladys Hunt, "Europe—Part II," *The Sunday School Times*, August 22, 1964.

Paperback Preacher

When the editor of *The Penguin Series*, Dr. E. V. Rieu, decided to make a new translation of the Gospels and Acts for his series after having translated Homer's *Iliad* and *Odyssey*, his son, a lay preacher in one of the English nonconformist churches, remarked: "It will be interesting to see what father makes of the Gospels. It will be still more interesting to see what the Gospels make of father."

Dr. Rieu wrote, when he had finished his translation of the Gospels: "It changed me. My work changed me. And I came to the conclusion that these works bear the seal of the Son of Man and God, and that they are the Magna Charta of the human spirit."

—Quoted in *The Expository Times*, Dec., 1959, p. 67.

The Christian's Weapon

The Christian believes that God has spoken through the patriarchs, priests, kings, apostles—and supremely, through His Son, the Incarnate Word. But if this had not been divinely recorded, then without watering down its original nature as divine revelation it would have become no more than oral tradition (cf. the Talmud). The written Word in combination with the resurrected Christ and the Holy Spirit is the Christian's indispensable basis of authority; and rightly used, his most powerful weapon of offense. Biblical literature thus constitutes the key to effective evangelism—whether in the form of a written exposition (tract or treatise) or simply the Scriptures themselves.

—Eric S. Fife and Arthur F. Glasser, *Missions in Crisis*, Inter-Varsity Press, Chicago, Illinois.

WORLD VISION DATELINE

NOVEMBER 1964



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**"We must be all that
God expects us to be
in any situation."**

—Bob Pierce

Aid On Call

Each month somewhere in the world there is an emergency.

Hurricane Flora swept over Haiti in October 1963, leaving an estimated 1,000,000 homeless and destroying crops. In the aftermath thousands starved to death.

Four fires in five days broke out in Vijayawada, India, last spring. Some 420 houses burned down. Three hundred of them belonged to Christians. This was especially a tragedy in a country where a **sari** or **dhoti**, brass kettle, few bowls and a bamboo shack are all most people possess.

An earthquake occurred in the southern part of Taiwan this year. A total of 4,661 houses were destroyed and 6,318 were damaged. Among them were the homes of lepers who were being treated at a Christian clinic, the Tainan Special Skin Clinic.

To these and many other calls for help, World Vision's Emergency Mission of the Month responded. The EMM is comprised of individuals, Sunday school classes or churches contributing \$10 a month each with the understanding that it will be given to aid in an emergency somewhere in the world.

EMM was begun in June 1960. At that time World Vision was asked to help in an emergency in Assam, India. Millions of marauding rodents had swarmed across the fields, devouring the precious crop of grain. The result was famine in a region to which the Gospel had gone only half a century earlier, and yet where an estimated 82 per cent are now Christians.

To World Vision had come a letter from a national pastor, who wrote: "There is a great famine in our Lushai country. Two-thirds of our village rice crops were eaten up by the increasing rats. I must spend all my days fending for my family. Every day people come hungry asking me for help."

To meet this desperate need, World Vision formed the Emergency Mission of the Month and sent the first funds to the Rev. Walter Corlett, World Vision's Representative in Calcutta, who used the money to get food to the starving people.

Since then EMM has helped in a variety of situations. Some months one appeal is answered. Other months as many as four appeals are answered. Sometimes EMM does something as seemingly simple as supplying blood to a 16-year-old Korean girl with aplastic anemia, who needs two or three blood transfusions each month. Her family was too poor to help her; the missionary hospital had donated all the blood possible, so EMM helped.

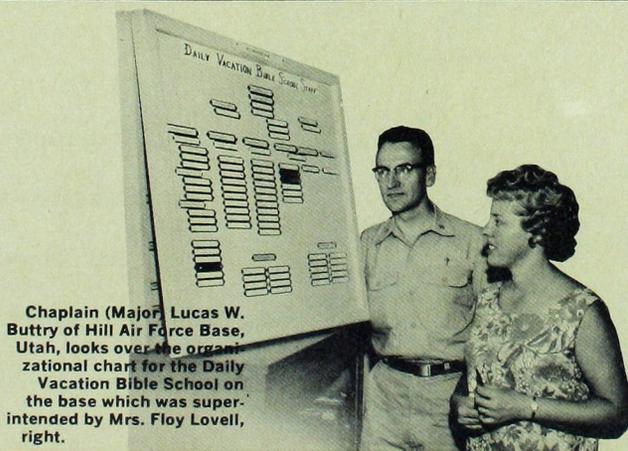
Occasionally in obedience to "Let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10), EMM helps national pastors, whose sole library may consist of only a Bible, to attend a pastor's conference.

Most of the time, however, EMM helps in the tragic areas of the world, such as the sending of supplies to Indonesia after the eruption of Mount Agung, which deprived 50,000 of their means of livelihood. The gifts helped to provide these stricken people with food.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The plural "ye" is truly the emergency mission of the month.

(Those wishing to enroll in this unique program of Christian aid may begin now. Send \$10 as your first month's contribution to World Vision, Box 0, Pasadena, Calif. 91101. Friends in Canada should write: World Vision of Canada, Box 181-K, Toronto 12, Ontario).



Chaplain (Major) Lucas W. Buttry of Hill Air Force Base, Utah, looks over the organizational chart for the Daily Vacation Bible School on the base which was superintended by Mrs. Floy Lovell, right.

Air Force Base Children Give to Missions in India

The 432 children who attended Daily Vacation Bible School this summer on the Hill Air Force Base, Utah, put enough pennies, nickles and dimes together to collect \$169.47 for World Vision's work in India.

Chaplain (Major) Lucas W. Buttry was in charge of the Bible school and laid emphasis on giving for missions in India during the school sessions.

Last year Chaplain Buttry was responsible for having some hospital equipment sent from a local hospital through World Vision to India.

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

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

Dr. Bob Pierce, President (On Leave)

Dr. Richard C. Halverson, Acting President

Dr. Ted W. Engstrom, Executive Vice President

Dr. F. Carlton Booth, Secretary-Treasurer

Claude W. Edwards

The Rev. Cliff Barrows

U. S. Senator Frank Carlson

Dr. Paul S. Rees

Cover Photo: Dateline

Our photo was taken in Haiti last year when Hurricane Flora destroyed crops and left thousands to face starvation. This girl has by her side all her worldly possessions. World Vision's unusual "Emergency Mission of the Month" helped then, is helping now and will continue to help month by month in the world's greatest disasters. Read about this program of aid in the article above.

Construction Begins on International Center

Employees and friends of World Vision stand in a hot sun as Dr. Theodore Engstrom, Executive Vice President, presides over the groundbreaking ceremony for the new International Center.



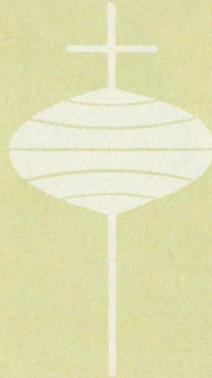
Promptly at 4 p.m. under a cheerful afternoon sun, World Vision staff members, friends and local civic authorities gathered September 22 for the groundbreaking ceremonies of the new International Center on Huntington Drive, Monrovia, California.

Presiding was Dr. Ted W. Engstrom, Executive Vice-President. Lee Bernard led the Invocation. A staff male quartet sang "In the Service of the King." James Yin, a staff member with a number of years in World Vision's service behind him, presented a check for \$1,240.90 in behalf of his fellow workers as their share in the new building.

Dr. Richard C. Halverson, Acting President, and Claude Edwards, of the Board of Directors, turned spades of dirt, as did Mrs. Lorraine Pierce, wife of Dr. Bob Pierce, who is on a medical leave of absence.

Greetings were extended by J. B. Earl, President of the O. K. Earl Corporation, contracting agents for the 31,000-square-foot headquarters building; Councilman Rodger Ferguson, representing Mayor Roy Kropke of Monrovia; John McBratney, president of the Chamber of Commerce, and Dr. J. Christy Wilson, Sr., retired missionary now associate pastor of the First Presbyterian Church, Monrovia, who gave the benediction. Telegrams were received from Congressmen H. Allen Smith and Glen Lipscomb.

In his brief message, Dr. Halverson said he stood there as an alter ego for Dr. Pierce... recognized the "solid symbol of growth" the new building represented... quoted the first verse of Psalm 127... and appealed to the crowd gathered to "give ourselves to Christ and to the world for whom He died, and whom He loved with a broken heart."



Dr. Richard C. Halverson, Acting President, and Claude Edwards, member of the Board of Directors, turn the first shovels full of earth for the construction of World Vision's International Center in Monrovia, California.



Mr. James Yin, right, presents a check for \$1,240.90 to Dr. Richard C. Halverson, World Vision's Acting President, at the groundbreaking ceremony. The check was a gift from the employees of World Vision for the construction of the new International Center.



Participating in the groundbreaking ceremony September 22, for World Vision's new International Center were, standing, left to right, Dr. Theodore Engstrom, Executive Vice President; Monrovia Councilman Rodger Ferguson, representing Mayor Roy Kropke; John McBratney, president, Monrovia Chamber of Commerce; Dr. Richard C. Halverson, Acting President; Dr. J. Christy Wilson, Sr.; and Claude Edwards, member of the Board of Directors. Stopping are J. B. Earl, right, president of the O. K. Earl Corp., contractors, and Dr. F. Carlton Booth, treasurer.



FILMS

World Vision makes available missionary films to provide a dramatic, educational and missionary emphasis to the program of the local church and other groups interested in world-wide missions. These films are available for a \$5 service charge to cover handling and maintenance and with the understanding that you receive an offering for your own church or denominational missions program.

The following films are now available:

DEAD MEN ON FURLOUGH, THE FLAME, OF SUCH IS THE KINGDOM, OTHER SHEEP, NEW CHINA CHALLENGE, THE RED PLAGUE, and A CRY IN THE NIGHT. (World Vision's latest release, "SO LITTLE TIME," is available under a special policy of a freewill offering with a \$35 minimum.)

Write today for a descriptive brochure of World Vision films

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Sahu returns home



Indian Evangelist Subodh Sahu, who was a speaker at the "Festival of Missions" at Winona Lake, Ind., and at the "Week of Missions" at Maranatha Bible Conference, Mich., is returning to India via the two World Vision-sponsored pastors' conferences in Karachi and Lahore, West Pakistan.

In India, Subodh Sahu will again minister to the village people who are continually the burden of his heart.

Sahu has learned that upon his return to Calcutta, the Carey Baptist Church, of which he is associate pastor, has arranged for him to spend part of his time holding evangelistic meetings in Orissa, his home state.

Sahu has been an evangelist since 1942 and preaches in five of the 14 official languages of India. The more than 350 million people, or 70 per cent of India's population, who have never heard of Christ, are the people for whom he feels a great burden and to whom he goes with the message of Christ.

On to West Pakistan

The late October Pastors Conference in Kottayam, South India, is over, and World Vision's speakers, Dr. Frank E. Gaebelein, Dr. Richard C. Halverson and Dr. Paul S. Rees, have moved on to West Pakistan. There they will conduct two Pastors' Conferences this month. Indian Evangelist Subodh Sahu of Calcutta will join the team in West Pakistan.

The first West Pakistan conference, for an expected 200 pastors, will be held at Karachi, Nov. 2-6. The second, for about 250 pastors, will convene at Lahore, Nov. 9-13.

Approximately 1,000 pastors were pre-registered for the conference in South India — fifth such event in that land under World Vision sponsorship. There Dr. Rees and Dr. Gaebelein were joined by Bishop Enrique Sobrepena to speak at the conference.

This year's West Pakistan World Vision conferences are the first to be held in that Asian country where Christians number less than three-quarters of a million among 38 million people.

LET US PRAY

Because "our wrestling is not against flesh-and-blood opponents, but against the rulers, the authorities, the cosmic powers of this present darkness, against the spiritual forces of evil in the supernatural sphere" (Ephesians 6:12, **The Berkeley Version**), Christians must back every gospel step forward with prayer. Please concentrate on these requests:

■ World Vision Pastors' Conferences are to be held in Karachi, November 2 through 6 and in Lahore, West Pakistan, November 9 through 13. About 200 pastors are expected at Karachi and 250 at Lahore. Speakers will be Dr. Frank E. Gaebelein (Co-editor of **Christianity Today**), Dr. Richard C. Halverson (Acting President—World Vision, Inc.), Dr. Paul S. Rees (Vice-President-at-Large—World Vision, Inc.), Subodh Sahu (Indian Evangelist) and Bishop Enrique Sobrepena (Secretary of the East Asia Christian Conference).

■ More than 1,000 orphan sponsors are needed. In World Vision-affiliated orphanages there are 19,956 children. More than 1,000 of these have no special person to love them. Each orphan without a sponsor is a drain on a slim budget.

■ Canada has the same population ratio of sponsors as the United States. These are our sisters and brothers in Christ.

Let us pray that the Lord will enable them to continue and increase their sponsorship. Pray also for the office staff in Canada, that God's blessing may rest upon their service to Him.

■ Haiti is believed to be the most underprivileged country in the Western Hemisphere. Due to the destruction of Hurricane Flora hundreds of Haïti's three million people are starving to death. Only 10 per cent of the people are considered Protestant Christians. Pray for their physical and spiritual welfare.

■ In order to avoid payment of rent and other expenses, World Vision is building an International Center. Please pray that funds for this building will come in as designated gifts.

■ The people of India and Indonesia face famine conditions. Pray for better distribution of the food that is there and that world-wide agencies, including World Vision, Inc., will be able to ship food to destitute areas.

■ "The whole world lieth in wickedness" (I John 5:19). Therefore, the World Vision staff urges you to set up a prayer schedule for the entire world. Set up a schedule of daily prayer, beginning with the United States, or your own country, and pray your way around the world.

FROM SMALL BEGINNINGS



Here are seven of World Vision's newest orphans who are being cared for in the small Children's Home of Blessing near Saigon.

Four years ago, World Vision did something it had never done before. It "adopted" five children in South Viet Nam whose father had died and whose mother had become utterly destitute. Because there was no orphanage for them in the area, World Vision designated the children's own home as "Widow Tan's Home" and began monthly support of the children right in their own residence.

It was hoped that Widow Tan, the widow of a Christian pastor and a strong Christian herself, would be able to take other children into her home so that it would become in fact an orphanage. But things didn't work out that way.

In the four intervening years, while support of the five children has continued, World Vision's representative in Asia, the Rev. Erwin W. Raetz, has been looking for a "real" orphanage in South Viet Nam that needed and deserved World Vision support. In January he found it: a brand new orphanage run by the Chinese Christian and Missionary Alliance Church in Cholon near Saigon. The church, pastored by the Rev. Jonathan Kaan, has rented and furnished a building and clothed its first seven orphans. Now the seven children need sponsors.

Pastor Kaan has written that at present the orphanage can only accommodate 10 or 12 children. However, there are hopes of expansion on a piece of land in an area away from the city. The expanded home, they hope, would accommodate 50 children.

After the dedication service last spring, many of the members of the supporting church visited the orphanage which is called the Children's Home of Blessing.

Pastor Kaan wrote of their visit: "Everyone was deeply impressed and promised to pray and help where they could. During these trying, wartorn days out here, our people are not able to do much, but by God's mercy we at least have a building and a Home 'mother' and a helper as well for the children. We trust that God will help us enlarge and thus alleviate the blight that has fallen on so many innocent little victims."

When one thinks of the thousands of orphans in wartorn Viet Nam, it seems that helping a total of 12 orphans is not helping very much. But all things must have a beginning. World Vision's Korean orphan project, which now includes 15,051 orphans in 160 orphanages, had small beginnings in the war years of 1950-53. But the project got started.

That is what World Vision is doing now in Viet Nam—getting started. Will you help that work to grow? Seven new orphans need sponsors. Will you be a sponsor?

I'll join you . . .

. . . as a sponsor for homeless children. Enclosed is my gift of \$10 (\$11 in Canada) for my first month's participation.

Name _____

Address _____

City _____

State _____ Code _____

Mail to: World Vision, Box O, Pasadena, California.
In Canada write: World Vision of Canada, Box 181-K, Toronto 12, Ontario.

Superintendents Stop and Grow

For the fifth year, World Vision held a conference this summer in Seoul for the superintendents of its orphanages and widows' homes. The conference was directed by the Rev. Martin Nelson, World Vision's representative in Korea.

One of the superintendents, Han Kyung Saeng, superintendent of the Peace Home for Widows, found this summer's conference of particular meaning to him.

He had come to the conference with a "weak and vacant" soul. He said, "I was anxious to fill up this soul of mine with the precious words of the Lord."

A sermon on Mary and Joseph and their preparation for Jesus' coming touched his heart and convicted him of

The Rev. Lee Ho Bin addresses the fifth annual superintendents' conference in Seoul which is open to superintendents of World Vision-supported orphanages and widows' homes.

his failure in his attitude toward others.

When the speaker asked the superintendents whether they had dedicated themselves to God and whether there were times they had wished to cast off all their burdens and give up, Han answered, "I have lived just for myself till now and have often thought to do away with all my heavy tasks."

He said that he hid the sermon text in his heart as he left the conference, and wrote afterward, "I am sure that the very question why Jesus was born in the family of Joseph will lead my religious life and will continue to inspire me so that I may be competent for my task as a superintendent of our Home."



SUMMER CLIMAX: 'WEEK OF MISSIONS'

The "Week of Missions" Aug. 31 to Sept. 7 at the Maranatha Bible Conference, Muskegon, Michigan, closed out World Vision's special emphasis on missionary challenge in various parts of North America this summer.

The top photo featuring speakers throughout the week shows (l. to r.): James Franks, World Vision Representative in Grand Haven, Mich.; Evangelist Subodh Sahu, Calcutta, India; Dr. Ted W. Engstrom, Executive Vice President; Miss Tena Holkeboer, (retired missionary who greatly influenced Bob Pierce in 1949 to start an orphan program); Dr. Paul S. Rees, Vice-President-at-Large and Editor-in-Chief of World Vision Magazine; and David Morken, Minister-at-Large.

In the bottom photo the Reverend Mr. Sahu stands with Mr. and Mrs. T. Y. Wong, Chinese Christians formerly members of Pastor David Lamb's church in Calcutta. The Wongs now live in Grand Rapids where Mr. Wong is an accountant at Herman Miller Furniture, Zeeland.





A NEW HOME for NURSES

It is a house like this one which will house nurses at Puli Hospital, Taiwan. Each house was built at a cost of \$2500. Money for the houses was provided by friends of World Vision.

At the end of May a request came from Dr. Bjarne Gislefoss at the Puli Hospital, Taiwan, for money to build better housing for the nurses of the hospital. He said that the present housing was "crowded and uncomfortable."

Before the end of June, with one house already built, another house was provided for, thanks to the concern of a brother and sister from Santa Barbara, California. They had visited Taiwan last year and had become burdened for Dr. Gislefoss's work at the Puli Hospital. They followed up their concern with a gift to provide simple but adequate housing for the nursing staff. Each house was erected at a cost of \$2500.

Indonesia Orphanage

The first nine graduates of PAK (Panti Asuhan Keristen-Christian Orphanage) school in Indonesia are pictured here with Heini, Priscilla and Agnes Germann-Edey (left to right, top row). The young men and women were trained by World Vision in orphanage administration.



Nine young Indonesian men and women graduated this past summer from an experimental class in orphanage administration sponsored by World Vision.

The one-year course was divided into two parts: full-time study at the Bible Institute at Batu; and practical, supervised training at World Vision's Malang headquarters.

At the Bible Institute, the students took basic courses designed to give them a more comprehensive understanding of the Bible and the Christian faith and to deepen their own spiritual lives. Most members of the class came from nominal Christian backgrounds, and it was while they were in training that they came to a personal knowledge of, and made commitment to, the Lord Jesus Christ.

In the second half of the year, they studied in depth World Vision's Indo-

nesian orphan program after being introduced to the worldwide ministries of the organization. Then they were taken through the Orphan Manual and given practice in administrative procedures.

The spiritual aspect of the orphanage program was emphasized, and the students were urged to see this as a spiritual form of social service. The need for a warm, loving environment for the children was also stressed.

According to correspondence from Heini Germann-Edey, the course was so successful that he hopes it will be continued. He noted in a letter: "The orphan program in Indonesia is a pioneer project and quite unlike the situation faced on some fields. Because of lack of training, it is vitally necessary to prepare qualified workers to staff the orphanages if the program is to succeed."



MONTHLY MEMO

Ofentimes when friends think of World Vision they think exclusively in terms of tender care of widows and orphans. Obviously, this is a vital, integral part of World Vision's ministry, as conceived and developed by our President, Dr. Bob Pierce.

However, God has led Dr. Pierce and World Vision in many other areas of outreach and responsibility, including the 54 overseas Pastors' Conferences conducted to date; the hospital and leper care program; large and significant evangelistic crusades in major cities of the Orient; the program of direct relief aid and assistance; the task of alerting the church to its missionary responsibility through a host of media, and much more.

Many of our friends who support an orphan some place across the world likewise prove to be loyal and wonderful prayer partners in the entire outreach of the ministry. In just the last few weeks—in "special orphan sponsor luncheons"—I have had the joy of meeting scores of these friends. What a delightful, personal interest these people take in the children they sponsor, pray for daily and take into their hearts.

Now, as you read this column, it is my privilege to be visiting dozens of the orphanages and meeting personally hundreds of these children in Korea, Hong Kong, Indonesia, India and Formosa.

Daily, opportunity is taken to introduce these neglected and abandoned children to the Saviour and to see many of them grow in grace. Many of these brought to homes as orphans, or abandoned by parents and relatives, will be leaders in their churches and a wonderful, savoring influence in their communities as young adults.

Jesus Christ in the lives of these young ones represents great hope for our world tomorrow. How glad we are that together you and we can share in this significant ministry of meeting desperate, physical needs of people, and that then we can reach and meet their real need through Christ our Lord!

Ted W. Engstrom

Ted W. Engstrom
Executive Vice President

Letters to 'Box 0'

No '64 Christmas Cards

... This is our orphan support for "Alice." Instead of sending out Christmas cards we are giving the amount involved in cards and postage to mission work to be used as you see fit. God bless you in your wonderful work.

Mr. and Mrs. J. C. Skordahl
Union Grove, Wis.

Ashamed of Selfishness

Because we have actually less than enough for our own needs, we are always tempted to say, "Let others who have more do the giving and we will do the praying." Then when we receive your magazine and read of those in such terrible... physical and spiritual need, our hearts are broken and we are so ashamed of our selfishness...

San Diego, Calif. Mrs. J. S.

Instead of a Radio...

Only the Lord knows how much I would like an A.M. and F.M. radio and record player in our home to have gospel music all day long, and that is what I had saved this money [\$60] for

since the beginning of the year. But after reading "World Vision Frontline News," the Lord spoke to me, and I know I must send it. If I didn't I could never be happy. When I think about all those poor people dying of starvation—and especially children—I look at my own five little ones, all healthy and happy, and I thank my Lord for all His undeserved blessings.

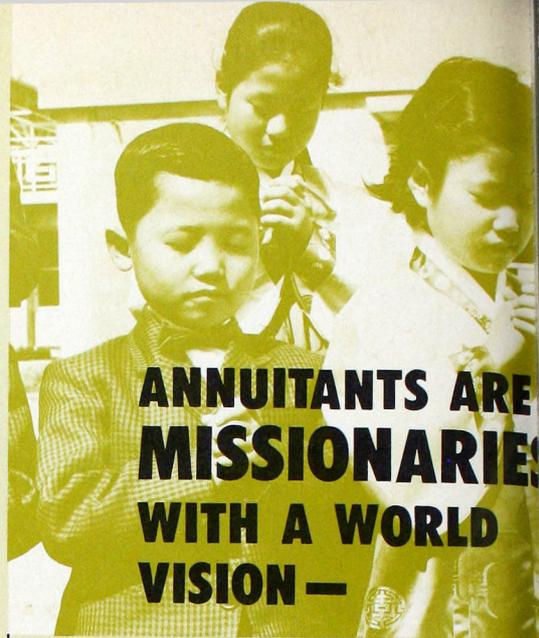
Neither my husband nor my children know about this money. It was going to be a surprise for Christmas, so they won't miss it! Please use it where it is most needed. . . .

Ontario, Canada H.N.

Forfeits \$50 Holiday

I was saving for a good holiday, and then your letter came telling of the suffering in Indonesia. I thought I could manage \$5. Then the idea came—"They need it more than you do." If I don't get a holiday, I won't starve or miss a meal. So I'm sending the \$50 to alleviate suffering and bring souls to Christ.

Toronto, Canada Percy Leckenby



ANNUITANTS ARE MISSIONARIES WITH A WORLD VISION —

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- Guarantees YOUR SURVIVOR a fixed income for life if you choose survivorship benefits.
- Guarantees your orphan or missionary, SUPPORT in memory of your devotion to Christ.
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- Estate Tax SAVINGS for those wishing to reduce terminal Federal and State assessments.
- Probate costs, bonding, and executor's fees are eliminated, or vastly decreased when you give through Annuities.

Florida to Host Mid-Winter Week of Missions

World Vision will sponsor a week of special missionary emphasis February 8-14, 1965 at the Biltmore Terrace Hotel, Miami Beach, Florida.

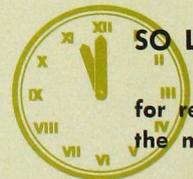
Well known speakers, including World Vision's directors, will be featured throughout the week.

The seven-day conference will be opened to vacationers wishing to enjoy the spiritual refreshment of missionary messages, seasons of prayer and Bible study—all in the beautiful and comfortable facilities of a hotel with a wholesome family atmosphere.

Music director is that accomplished pianist, soloist, arranger and director, Dick Anthony.

Dr. Ralph Mitchell, president of the Biltmore Terrace, Ocean at 87th Street, Miami Beach, will be host to the conference.

Registration in advance is required, and may be arranged through the Rev. Evon Hedley, c/o World Vision, Inc., Box 0, Pasadena, California.



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THE CASE FOR COLPORTEURS

By J. Edward Smith

Mass evangelization and Scripture distribution programs have brought a new dimension to modern missions through their intensive and rapid coverage of large areas. Missionary organizations have discovered that by the very uniqueness of its approach, they have been able to pry open for evangelization doors never before unbarred. Many missions have learned to employ to the fullest advantage the cooperation of mass evangelization organizations such as the Pocket Testament League, not only in plowing up new soil but also in encouraging and challenging the national churches which have come into being through the patient labor of generations of missionaries.

Missionary enterprises the world over have received a tremendous impetus from mass Scripture distribution campaigns. These programs got their start and their unusual format in the race to supply Chinese national soldiers and civilians with Chinese Gospels of John before the advancing Communists forced the teams of the Pocket Testament League out of China. In a 12-month period, one million Gospels and Testaments were distributed in a "blitz" campaign.

That was in 1944. In the 20 years since then, mass Scripture distribution programs have gained recognition as one of the most effective arms of missionary outreach.

Needed: Fresh Emphasis

In this advanced day of "technological missions" with their schools, hospitals and clinics, orphanages and economic development programs, the importance of the place of the Word of God needs fresh emphasis. The preaching and distribution of the Word is basic to all missionary activity. The Christian missionary enterprise is in the service of God, faithfully delivering his message; or it is nothing. All the material and cultural benefits we confer on people, as important as they may be, will never redeem them. Only the knowledge of God's gift of eternal life

through faith in Jesus Christ can do this. And the source of this knowledge is His Word.

Methods of Colportage

Mass Scripture distribution campaigns are simple but highly effective. In anticipation of planned "Scripture invasions" of an area, contact is established with missions operating in that area to obtain their support and cooperation. When teams arrive on location, permits are obtained from local government officials for the use of sound trucks and loud speakers, and for the holding of public indoor and outdoor meetings.

The teams' first objective in a new country is to obtain the friendly interest and personal endorsement of the president or prime minister and other key government officials. The high-level endorsements, which they have invariably obtained, have in turn been used at local levels to open many doors hitherto closed to all missionary efforts. In many cities where religious opposition has reared its head, these endorsements have proved effective in overriding such opposition, and have created opportunities without precedent in local history for Protestant missions and churches.

The main vehicle of publicity for the many meetings is the indispensable sound truck, which is driven through the neighborhoods surrounding the place of meeting, broadcasting over the loud speakers an invitation to attend.

There is never any difficulty in assembling large crowds for the meetings. In preparation for the meetings, members of mission staffs and of the Protestant churches are enlisted to assist in the Scripture distribution. To avoid jostling and confusion in a rush to obtain the Gospels, distribution is started at the outer rim of an audience or the rear of an auditorium, the workers attracting minimum attention as they work forward.

Most outdoor meetings are held at night. Sound trucks are equipped with screens, motion picture projectors and floodlights. The screen and the flood-

lights are erected before the meeting, and the projector is operated from the rear of the sound truck, which generates current for both projector and lights. The first film shown may be a sports film (very popular in South America); then a Moody science film or religious presentation. This puts the crowd into a receptive mood for the speaker who presents the gospel message. The invitation always brings a good response, and after-meetings are held to deal with inquirers, whose names and addresses are turned over to the missions and local pastors for follow-up.

Missions Profit from Campaigns

When the campaign is ended, teams move on. What has been accomplished? Missionaries uniformly report fresh impetus to their work, new vision and zeal in the national churches with many new faces in their congregations, and thousands reading—and possessing—the Word of God for the first time in their lives.

New doors of opportunity are opened; communities have a new and generally more sympathetic and friendly attitude toward Protestant missions; and the missions themselves have discovered the importance and effectiveness of mass evangelism. Some have even bought sound trucks to institute their own programs based on these techniques.

Today with the rapid increase in population, the task of world evangelism would be more and more impossible without the adoption of large-scale Scripture distribution methods in conjunction with mass evangelism. These modern procedures are making a tremendous contribution toward reaching the lost multitudes in a fraction of the time it would take to get the Gospel to all of these people by other methods.

Literally millions of people around the world are joining the ranks of the literate every year. Other religions and "isms" have not been slow to recognize this opportunity, and tons of Communist literature are being distributed throughout the world. The Church of Christ must do everything in its power to get the printed Word to these people while their hearts and minds are receptive.

A printed Scripture portion has great value in that the recipient invariably takes it home to share with his family

Continued on page twenty-three

J. Edward Smith is International Director of the Pocket Testament League which has distributed more than 24 million Gospels of John and New Testaments in more than 50 languages. Smith has been active for many years in the Philadelphia area in Youth for Christ work and Christian radio broadcasting. The PTL with which he works is currently engaged in a continent-wide Scripture distribution campaign in South America which has already swept through Peru, Ecuador, Colombia, Venezuela, Bolivia and Chile and which is now underway in Argentina.

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\$300, \$500, \$1000,

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Christian men and women are often concerned about the matter of investing their funds. Some do not wish to become involved in stocks and bonds because of the fluctuation and uncertainty of economic conditions. But they are interested in **security** and an **assured income**. Moody Annuities meet both of these requirements. This is what you should know about Moody Annuities:

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WRITE: Annuity Department Dept. 11W4

MOODY BIBLE INSTITUTE
820 N. LaSalle Street • Chicago, Illinois 60610

Please send me, without obligation, **DOUBLE DIVIDENDS**, story of Moody Annuity Plan. Please send folder, **WHERE THERE'S A WILL**, relating to stewardship.

Name _____ Age _____

Address _____

City _____ State _____ Zip Code _____

THE MULTI-PURPOSE BOOK

Continued from page eight

those who had been moved by the Spirit of God. Shortly afterwards we witnessed 32 baptisms in that village.

It is my experience that when Christians humbly offer gospel portions in bazaars and in market places, although at the time there appears to be animosity, yet those who have a hungry heart often search out the evangelist and seek to learn about Christ. One can cite more than a hundred instances of such men who have come to be inquirers because they saw someone selling gospel portions in the market place.

Radio and the Bible

Although I personally have very little experience in the use of radio in the presentation of the words of Scripture, I know that every morning for half an hour in our country Muslim scriptures are read. This would show that there is a possibility of using this means for readings from the Bible.

While it is true that not many people in villages possess radios, yet with the advent of transistor sets many more are able to use radios where electricity is not available. Thus both in city and village a radio can become a powerful means of communicating the words of the Bible.

Conventions and the Bible

One of the mighty instruments of teaching that we have found in younger churches in our area has been conventions where men and women gather together for 10 days, either after they have brought in their harvest, or when in between harvests they have a little more time, or when public holidays have been declared in towns.

These people come in very large numbers, sometimes more than 5,000, for a 10-day Bible study. We divide them into many different groups of young and old men, literate and illiterate women, villagers and townsmen, pastors and businessmen, etc. Some book of the Bible is taken for study. In the morning they get an exposition from a leader, after which they divide into classes in these groups in order to discuss that portion of the Scriptures and to memorize some part of it. Thus spending ten days in learning, worshiping, praying and fellowship, the Christian Church has become a truly Bible-loving church. Where the pastors are few and far between, where the areas are large, and where mechanical transport and roads are nonexistent,

these conventions have come to be real spiritual powerhouses. What has been at the center of them all has not been either church organization or polity, or ritual or service, but the study of the Bible. Men and women are sent back into the world to carry out all things that are demanded of a Christian, strengthened by the study of the Word.

A Contemporary Need

In many young nations today, where new standards are being set regarding conduct, social welfare, morality and public administration, there is a great need for more biblical literature, discussion, instruction, and study in order to give a right balance to man's desire to know the truth and to do his duty well. There is no truth which has not its corresponding duty, and there is no duty which has not its corresponding truth.

As the Bible is the revelation of God and shows us the truth of God's redemptive act, duty is laid upon us to share this knowledge with others by circulation of the Bible.

We are apt to separate truth and duty. We are always trying to learn truths as if there were no duties belonging to them; as if knowing them would make no difference in the way we lived. This is the reason why our hold of the biblical truth has become so weak.

On the other hand we are always trying to do duties as if there were no truths behind them. Many make it their duty to find the prodigal son a job in the far country that he may not starve but never think of the grief in the heart of the Father and never bring the prodigal to the Father's home to be reconciled in the family of God.

Duties can never be merely arbitrary things which rest on no principles. When so regarded, they become superficial and unreal and leave only a sense of frustration.

The Bible can provide the Church with the motive for its worship, work, and witness.

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

—David Brainerd

Continued from page twenty-one

and friends. It is read and re-read. A spoken message may be forgotten or unshared. However, the printed Word goes on to minister to others and to lead its readers into a fuller knowledge of the truth. Yet Scripture distribution cannot be a substitute for existing missionary effort, but it has already proved to be a valuable supplement to established missionary work.

In many areas of the world, Scripture distribution and mass evangelism have broadened the field of missions, opened up new opportunities and brought hundreds of seekers and converts to the doors of the missionary.

Scripture distribution coupled with mass evangelism meets present needs and works hand in hand with missionary effort to bring men and women, boys and girls to a knowledge of Christ as Saviour.



REVIEWERS REPORT

Thoughts on the 'Great Omission'

The Supreme Task of the Church, by John T. Seamands (*Eerdmans, Grand Rapids, Mich., 1964, 126 pages, \$2.95*) is reviewed by J. Christy Wilson, Sr., 20 years a missionary in Iran and former chairman of the Near East Christian Council. He is now Dean of Field Education Emeritus of Princeton Theological Seminary, New Jersey.

This book consists of eight sermons on the Mission of the Church. The author is Dr. John T. Seamands who went to India with his parents when he was three years of age. He attended school there and later became a missionary of the Methodist Church in India. He is now professor of Christian Missions at Asbury Theological Seminary in Kentucky. He spends one quarter of each year in travel to the mission fields in various parts of the world. So what he has to say is both authoritative and up to date.

The first sermon is on "The Biggest Business" and gives a general view of the task facing the Christian church, and the resources that are available to meet it. The second discourse is on "The Great Omission" — the omission comes from dropping out the "C" in the Great Commission. Here the author's fondness for alliteration comes into play and the "C" that is dropped out stands for Conviction, Concern and Consecration. The hazards of universalism and relativism are shown as causes for the "great omission." The final question is, "When will the Great Omission again become the Great Commission in the churches of America?"

There follow sermons on the great missionary texts and the mandate as given by Christ in the Four Gospels and Acts. There is a great deal to stimulate thought in the chapter "The Gospel Versus Religion" . . . "Religion is man's search for God; the Gospel is God's search for man." "Religion whitewashes; the Gospel washes white" . . . and a whole series of similar contrasts. The Gospel emphasizes being, becoming, belonging and believing.

The sermon on "The New Look in Missions" brings out the tremendous changes of late years as the Church faces the world revolution with all of its consequences in the mission fields,

which are largely new nations. Appropriately the "New Look" is followed by a discussion of "Lessons from the Younger Churches" and the final discourse on "What India Has Done for Me."

Many Christian people should be inspired by these sermons to a deeper involvement in the mission of the Church. Theological students and ministers will get many pointers on how to state the cause for missions in a way that will be remembered. There are many good missionary illustrations as well. We would recommend the book most heartily as the Christian church must face its greatest task and challenge in the new age.

Immense Opportunity, Immense Peril

The Christian Ministry in Africa by Bengt Sundkler (London: S.C.M. Press Ltd., 1962, 144 pp.), is reviewed by F. Carlton Booth, Professor of Evangelism, Fuller Theological Seminary, Pasadena, California.

This volume, one in the series of Living Church Books published in recent years by the Student Christian

Continued on page twenty-eight

POINTS

"If any ask, 'What prospect of ultimate success is there?' tell them, 'as much as that there is an almighty and faithful God.' . . . I know not that I shall live to see a single convert, but notwithstanding, I feel that I would not leave my present situation to be made a king." —Adoniram Judson

* * *

A patient gave her physician a tract to read entitled "The Conversion of the World." In 1819 that physician was on his way to India as a medical missionary, stirred to his task by that patient's tract. The physician was Dr. John Scudder, the founder of a long line of missionaries. His daughter, Dr. Ida Scudder, followed in the footsteps of her father, founding a Christian medical college for women at Vellore.

* * *

"We are convinced that there never was a time when the call and challenge of God to go forward was more insistent. Speedy transportation is making rapid work possible everywhere. Will the Church use its resources to lay hold of the unprecedented opportunity as God bids us complete the unfinished task?" —Rowland V. Bingham, founder, Sudan Interior Mission

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23

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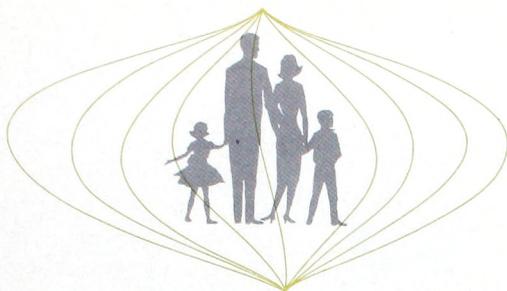
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THE GLOBE AT A GLANCE

Condemns Coinage for Omission

Designs adopted for new coins to be circulated by Australia when it establishes a decimal currency in 1966 were condemned by an Anglican clergyman as "symptomatic of the country's moral collapse."

Preaching in St. Paul's Cathedral, Canon L. Nash was referring to the fact that the Latin words, *Dei Gratia* (By the Grace of God), now used on shillings and pence, do not appear on the projected new decimal coins.

"This," Canon Nash complained, "implies that Queen Elizabeth does not reign by the grace of God, but through the good offices of the Parliament of Australia. . . . As a nation, we are breaking enough of the Ten Commandments without adding to our sins."

East German Seminary Enrollment Up

Enrollment of Protestant theology students in East German universities continued its upward trend after a post-war low in 1961, according to the 1964 Statistical Year Book issued by the Communist regime.

The number of students enrolled at Evangelical faculties in 1963 was given as 592, up 38 in a year. Since 1958, when there were 751 evangelical seminarians, their number had steadily decreased until a record low of 494 was reached in 1961.

In contrast, 3,500 Protestant youths are studying for the ministry in West Germany.

'Image' Seen Hampering Recruitment

Canon M. C. Robinson of Toronto, speaking at the general synod assembly of the Anglican Church of Canada, charged that "there is a feeling that missionaries are no longer necessary and their methods are outdated.

WASHINGTON—More than \$8.3 million worth of goods has been shipped to areas of need overseas in the past four years by the Seventh-day Adventist Welfare Service. This includes 135 tons of clothing and 44 tons of food, with \$1 million worth of goods shipped in the eight-month period ending in August.

PARIS—Pastor Albert Nicolas, a military chaplain, has been named to succeed Pastor Andre Appel as secretary-general of the French Protestant Federation.

NEW YORK—A total of 1,492, pounds of clothing was contributed this year's spring appeal conducted by Lutheran World Relief, a total which is slightly less—80,683 pounds—than amount collected in the drive last

WASHINGTON—New church construction during July this year topped \$91 million mark, making it the seventh month in a row to exceed the comparable month of 1963.

"The indigenous churches certainly contradict such assumptions," he said, "but our promotion and information efforts have not yet altered the 'image' by projecting the true picture. This constitutes a major block to recruitment as well as an inadequate concept of Christian vocation which hinders all phases of evangelism and ministry today."

Canon Robinson added: "We are in a revolution far more profound than the Renaissance, and it is the human agent who is always the essential element."

Bible Groups Plan Campaign

A combined effort to provide more Christian literature for underdeveloped countries of Asia, Africa and South America was announced in London by the British and Foreign Bible Society, the National Bible Society of Scotland and various Christian literature groups.

The campaign, to be launched this fall, will include a drive sponsored by Anglican Archbishop Frederick Donald Coggan of York to raise \$2.8 million.

Elect First African Methodist Bishops

Two Africans have been elected bishops for the first time since the Methodist Church began missionary work in Africa 131 years ago.

They were among four bishops chosen by the quadrennial Methodist Africa Central Conference to lead 134,767 members of the denomination in five countries.

The African bishops were the Rev. Escrivao Zunguze, pastor of the large Methodist church at Cambini, Mozambique, who was assigned to Mozambique and South Africa (the area around Johannesburg); and the Rev. John Wesley Shungu, financial officer

and legal representative of the Central Congo Methodist Conference assigned to the Congo.

Form Asian Evangelists Commission

Delegates from eight Asian countries convened in sessions at the Singapore Bible College to hammer out strategy to reach Asia's increasing millions with the Gospel.

Dr. John Mitchell of Portland, Ore., provided devotional messages each day of the convention; Max D. Atienza presided over the sessions. Reports on conditions in 15 mission fields were given by delegates. At the close of the sessions the group now known as Asian Evangelists Commission resolved to: (1) Sponsor biennial campaigns and conferences in key Asian cities, (2) Conduct city-wide gospel rallies, (3) Form and encourage international gospel teams, (4) Promote systematic village evangelism, (5) Encourage and train a new crop of evangelists, and (6) Operate a clearing house for information and necessary prayer.

To Issue Protestant-Catholic Bible

Roman Catholic and Protestants will combine efforts and issue several new editions of the Bible next year in Australia.

The Catholics will unite with Congregationalists and Methodists to sponsor a Samoan edition to be published by the British and Foreign Bible Society.

Reds Discuss Admitting 'Religious' Members

When the Yugoslav League of Communists meets in Belgrade this month it will discuss a proposed constitutional revision stipulating that profession of religion is no longer a bar to membership.

NA LAKE—The second annual **Journal on Church Growth** sponsored by the **Evangelical Foreign Missions Association** attracted more than 120 registrants as it convened Sept. 14 in this town. Some 18 missionary societies were represented.

ION—The **Daily Leader, Ltd.**, a company which plans to launch a daily newspaper placing emphasis "on the good instead of the evil," published a prospectus offering shares at \$2.80

each. The paper will be "wholly committed to the Christian religion, maintaining Christian principles, upholding Christian ideals, emphasizing the good and heroic and splendid in life, and underlining the duty of this generation to defend the Christian tradition."

REYKJAVIK—A 2,000-page **Lutheran Encyclopedia**, in preparation since 1954, is expected to be published and on the market by the end of 1965, it was announced in this Icelandic town.

The work, which now lacks only a preface and final editing, will be a two-volume publication containing some 2,500 articles by more than 700 authors.

COLORADO SPRINGS—With 19 additional staff workers going to foreign lands this fall, **The Navigators** overseas staff will increase to 94 in 18 countries... carrying out the organization's objective in missions—recruiting, developing and sending laborers.

The announcement came over **Belgrade Radio**—the same station which for several weeks had told listeners that membership in or practice of religion was incompatible with **League** membership.

Why the change of attitude? Some observers believe it is connected with a recent series of meetings involving leaders of several religious bodies and the **State Office for Religious Affairs**. A communique following the meetings held that relations between the **Communist regime** and various churches were "developing favorably."

German Protestantism Seen 'Dying' in Polish-Held Areas

German Protestantism has virtually disappeared from the former **East German** areas which came under **Communist** control and **Polish** administration.

Since 1931, when there were 3,000,000 communicants, the number of **German Protestants** in the wide area has been reduced to 35,000.

A noted **German churchman**, expert in developments within the territories since the close of **World War II**, warned in **Muenster, Germany** that **German Protestant parishes** "will soon cease to exist."

The **Evangelical Church of Germany** and its various welfare agencies have sought to maintain communication with the weakened parishes. They send so-called "worship aids" designed to help lay preachers and individual believers to keep the church alive in isolated areas. They also send shipments of relief parcels.

Selassie Gives Evangelicals Building Site

Emperor Haile Selassie of **Ethiopia** has given the **German-language** **Evangelical**

congregation in **Addis Ababa** a large building site for a church and a parish hall.

Construction of the church will begin immediately with financial aid from the **Evangelical Church in Germany (EKID)**.

The **German-language** congregation comprises believers of **German, Austrian and Swiss** origin. They are served by missionaries of the **West German Hermannsburg Missionary Society**.

Cites Broad Toleration in Spain

There is "broader religious toleration" in **Spain** now than at any time since that country's civil war (1936-1939), said **Dr. John D. Hughey** after a visit there. **Dr. Hughey** is secretary for **Europe and the Middle East** of the **Southern Baptist Foreign Mission Board**.

"The **Spanish Government** is preparing new laws to guarantee religious toleration," said **Dr. Hughey**. In his opinion the increased freedom is the result of influence from the **Vatican**, the **ecumenical council**, and **foreign public opinion**.

Peyote Seen Making Navajos 'Immune' to Christianity

A religion based on the use of the hallucination-producing drug, **peyote**, is capturing the loyalty of vast numbers of **Indians** of the **Southwest**, rendering them "immune" to **Christianity**, a **Seventh-day Adventist** medical missionary said in **Rock Door Canyon, Utah**.

Dr. J. Lloyd Mason, director of the **Monument Valley SDA Hospital**, estimated that despite **Tribal Council** bars, 30,000 **Navajos** have joined the **Native American Church**, which uses **peyote** as an integral part of its religious ceremonies.

"Five years ago the use of **peyote** was virtually unknown in the **Monument Valley** area of **southern Utah**," **Dr. Mason** said. "Today, however, about half of all **Navajos** living in the area are **peyote** users."

Peyote, which contains **mescaline**, comes from "buttons" atop a kind of cactus grown in the **Rio Grande valley**. When ingested—usually in a kind of tea—it produces visions of astonishingly vivid colors. It is used in night-long religious ceremonies by the **Native American Church**, which claims it brings the user into a closer touch with **God**.

Methodists Merge Agencies into Board of Missions

Four previously separate structures within **The Methodist Church** were scheduled to be merged into **The Methodist Board of Missions** at an organizational meeting Sept. 14-18 in **Chicago**.

The **General Conference** voted last spring that in staffing the new board, at least 40 per cent of the executive positions must go to women; that **Christian nationals** overseas must be "considered" for staff jobs; and that all positions must be filled without regard to race.

LWF Commission Endorses \$1.4 Million Aid Program

The **Lutheran World Federation's Commission on World Mission** approved a \$1.4 million aid program in **Uppsala, Sweden**, for churches of **Asia and Africa** in 1965.

The funds will be sought from **LWF** member churches, missionary societies and other **Lutheran** agencies for a series of projects approved by the commission.

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REVIEWERS REPORT

Continued from page twenty-three

Movement, appeared in 1960 and is now out of print. This is an edition abridged by the author and made available as a paperback. The book sets forth in very readable terms the long struggle of the Church in Africa for self determination. Various aspects of the call of the national pastor, problems relating to his training, his relationship to the missionary and his attempt to develop an adequate theology within his own culture are discussed.

Dr. Sundkler, belonging to the Church of Sweden (Lutheran), began his missionary career in Zululand, South Africa. He has traveled and lectured extensively throughout the continent and is now working as a missionary bishop in Bukoba, Tanganyika. Hence he writes with considerable insight and authority.

However, one wonders if his observations always represent the total sweep of Protestant missions in Africa, particularly when his judgments are based on contacts within "orthodox mission churches" (p. 105) with only scant reference to the "expatriate missions" (p. 95). The quotes are his and the meaning attached to the two phrases is perhaps not quite clear. Abundant reference is made throughout the book to missions as carried on through the Anglican, Lutheran, and Methodist denominations, with only occasional mention of the noble work the Presbyterian, Baptist, Congregational, Mission Covenant, Nazarene, and other groups have done, and are doing, and a virtual bypassing

of the magnificent contributions the independent, so-called faith missions—the "expatriate missions" if you will—have made and are making.

Yet this book must not be overlooked by all who pray and plan for the expanding church in Africa today. Dr. Sundkler corresponded with scores of national church pastors and leaders, theological students and missionaries on the field in compiling the living statistics contained here. Some of the findings are not complimentary to Western missionary strategy, but the future of the church in Africa is depicted as an exciting and demanding task. Reference is made to a parallel situation in China prior to 1949 and the thesis put forward by David M. Paton that God's judgment today upon missions to China "is being executed upon His church by political movements which are anti-Christian" (p. 98). Here Dr. Sundkler observes, quite prophetically, "If, under the impact of African nationalism, such a judgment were to come upon missions in Africa, the bitterest accusation would very likely be directed against missionary omissions in this fundamentally important field of human relationships between Western and African ministers of the Gospel. Between 'blood brothers'—redeemed by the same blood—there should be complete and open fellowship. In so far as this happens, the multitudes will understand that the message of the church ... has a relevance to Africa."

Reading this book one is aware, as Bishop Neill has pointed out, that there is "immense opportunity and immense peril" in the church in Africa today.

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the Crescent, between Christ and the prophet of Arabia. The forces are already assembling for the conflict and the Leader of the Lord's host has issued His challenge to His church to be up and doing. The call of Western Asia, no less than the promise of its Eastern shores, is clear and urgent and the result is sure if we measure up to the standard of loyalty."

I wonder what would happen if the readers of *World Vision Magazine* would unitedly concentrate in prayer on such a city as Ankara, or such a territory as Libya, pleading with God to open a new door of opportunity and at the same time to move in the hearts of more yielded young servants of the Lord to enter into this troubled, but deeply needy, territory.

III. The Final Victory of the Incarnate Word over the Satantically Organized Nations of the Earth

In the first part of our study of the victory of the Word of God, we concerned ourselves with the personal conflict of the individual heart, as it uses the sword of the Spirit against the wiles of the devil. In the second section, we discussed the power of the Word of God when preached by one individual to a *multitude* in overcoming the oppositions of paganism and Satanic falsehood. There is finally revealed to us at the end of the Scriptures that ultimate victory accomplished by the Incarnate Word himself, the Lord Jesus, over those nations of the earth gathered together to make war against the Lamb. It is most significant that when the time for the battle of Armageddon has come, the One who descends from heaven to triumph over these gathered hosts of the antagonistic nations of the earth is not first called the King of kings, or Ruler, but the *Word of God*, arrayed in a garment sprinkled with blood, followed by the armies of heaven. I have never seen what to me seemed an adequate discussion of the fact that the One who is here to triumph over the nations of earth is so specifically designated as the Word of God.

It implies, among other things, that now the utterances of Satan will be revealed as lies and deceptions, doomed to failure; that now the prophecies and promises of the Holy Scriptures for the triumph of righteousness and the rule of the King of kings are about to be

Continued on page thirty

MISSIONS in MEMORY / NOVEMBER

1663

The first Bible ever printed in America was known as the *Mohican Bible*. It was translated into the Indian language by a young Englishman named John Eliot. A graduate of Cambridge University and a master of Greek and Hebrew, Eliot had been converted through the ministry of the Puritan, Thomas Hooker. He began his work with the Indians shortly after settling in Roxbury, Massachusetts. For 58 years he labored with marked success among the various tribes. His motto was: "Prayer and pains, through faith in Jesus Christ, will do anything."

1705

The Bible rendered into Tamil for the first time was the work of Bartholomew Ziegenbalg who sailed from Denmark for Tranquebar, India, on this date with his renowned companion Henry Plutschau. During his brief ministry (he died at the age of 36) Ziegenbalg left behind him not only the Bible but a Tamil lexicon, a missionary seminary and 350 converts! Dr. A. T. Pierston describes Ziegenbalg's dying: "How is it so bright," he exclaimed, "as if the sun shone full in my face!"

1758

It was in November 1758 that Hans Egede, Norwegian clergyman, died in his homeland following a remarkable ministry among the Eskimos of Greenland. In the early days of his pastorate, Egede found it impossible to rid himself of the thought that God had appointed him to carry the Gospel to that ice-locked land where, some 300 years earlier, a Viking settlement had been established by Leif the Lucky. At first Egede met strong opposition from his friends and relatives—notably from his wife. For a time he allowed the idea to lie dormant. And then the Spirit of God burned Matthew 10:37 into his heart. Thereafter he became a "prisoner of God's will." A culminating miracle of transformation in his wife gave Egede his marching orders. In the year 1721 they sailed with their four children for Greenland. Among the Eskimos of that land, God enabled him to establish what is believed to be the earliest independent missionary church.

1871

Skeptics had scoffed at the possibility of Stanley's ever meeting Livingstone

in the wilds of Africa. Heading up a relief expedition sponsored by the *New York Herald*, Stanley (who later followed in Livingstone's footsteps) found the intrepid British missionary-explorer under a mango tree at Ujiji, Tanganyika, on November 10, 1871.

1949

History vital to missions was made when representatives of the Netherlands and Indonesian forces signed an agreement transferring the sovereignty of Indonesia (with the exception of Dutch New Guinea) to the Republic of the United States of Indonesia. The agreement came into effect December 27, 1949.

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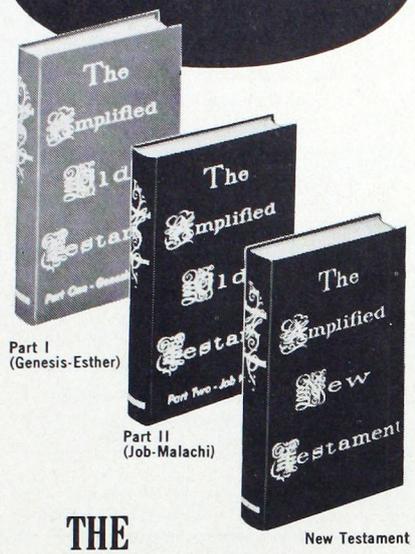
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THE CONQUERING WORD
 Continued from page twenty-nine

fulfilled. Now will the warning of the prophets and of Christ himself find their consummation in the punishment of evil and in the defeat of the evil. Now will the organized kingdoms of the earth be overthrown, the Great Stone smashing them into bits, before the erection of the Messianic kingdom on this earth. Now will "the souls of them that were beheaded for the witness of Jesus and for the Word of God" (Rev. 20:4) see the triumph of that Word, for loyalty to which they laid down their lives. Now shall "the words of God be fulfilled" (Rev. 17:17). The victory of the Word of God in the hearts of believers, followed by victory over paganism and unbelief as it is preached and believed, is finally to know a universal triumph in the total destruction of all those who oppose the Incarnate Word and reject the written Word.

God's blessing on the Church in the face of intense persecution and suffering is exemplified in the thrilling story of the growth of the infant Church in Ethiopia in the years 1936-42. Dr. Robert H. Glover tells about it in his book, *The Progress of World-Wide Missions*:

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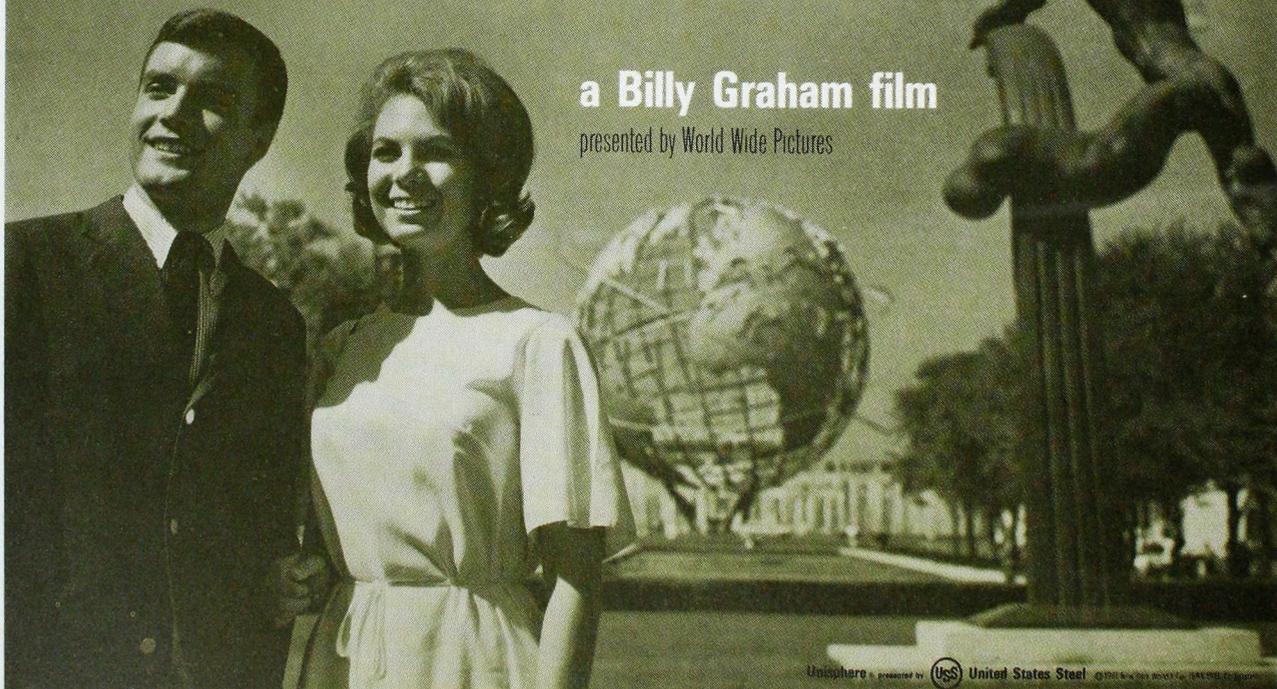
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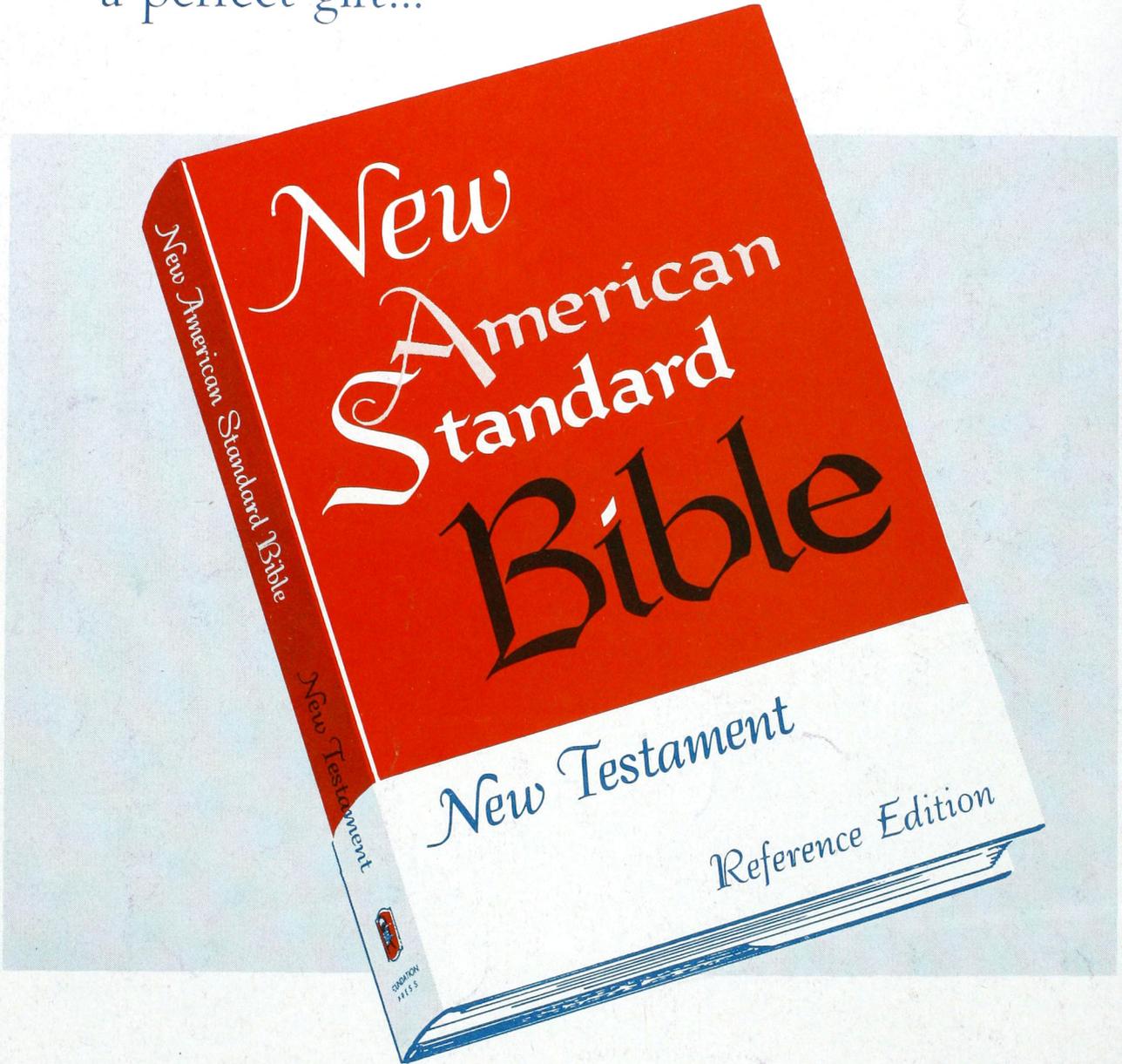
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