

## Continuity in Mission

Missions cannot take place in a vacuum. It is in constant relationship to that which has gone before, that which will follow, and that which goes on elsewhere in the body. Furthermore, involvement in missions by any Christian, in whatever role or location, depends not only upon a vital relationship with God but also upon an equally vital relationship with others committed to extending the Gospel of Jesus Christ to the world. The New Testament teaching of the body of Christ makes this all very clear. But to catch the divine drama in it may be quite another thing.

The truth of this has been driven home by current reports from three different areas of the globe. And each of these reports stands in relation to certain significant events of the past.

- A 70-year-old woman was stripped to the waist, tied face down to a bench, and beaten by police until her back bled with 18 stripes.
- Five men were attacked from ambush and slaughtered on the beach.
- A medical doctor was cut down by bullets as he helped others to safety.

The first of these took place in Russia in 1867. The second was Ecuador, 1956 and the third Congo, 1964. Thus in time and place they were quite unrelated. But closer examination reveals a connection which binds them together and likewise ties them to the rest of the body of Christ.

The elderly woman was beaten for attending a Bible study meeting in the little Russian village of Lubomirka. The official church and the state had combined forces to eradicate this "Stundist" movement. The blacksmith who led the meeting was beaten by police until he was half conscious and his blood dripped to the floor. But when they were gone he was heard to murmur: "It burned, yes it burned. But it was nothing to the fire of Jesus' love in my heart."

The Stundist flame in Russia was not snuffed out. It was joined to other torches of testimony including the Evangelical and Baptist movements and the name of the latter was the one that held. In spite of threats, imprisonment, legal harassment, cruelty and ridicule, the witness spread. Communist pressure has often been equally severe and sometimes more subtle than

earlier measures. Yet today there are more Baptists in the USSR than in any other country except the United States.

The five men were slaughtered at Palm Beach on the Curaray River, deep in the jungles of Ecuador. A light plane had brought the missionaries to the short landing strip, where they hoped to make friendly contact with the Aucas. Their death by Auca spears became front page news, but the sequel did not get the same attention.

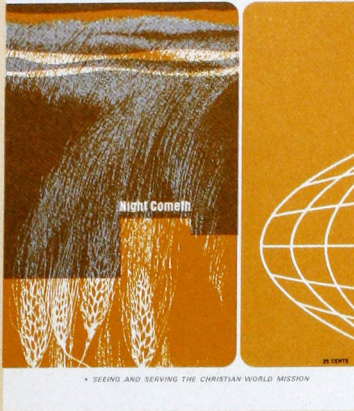
Two women picked up where the work of the men had been cut short. The Auca language was put down in writing, and friendly contacts with the tribe were accomplished. Within the past 10 years, some 70 to 100 Aucas have placed their faith in Jesus Christ as Saviour and Lord of their lives.

Now comes the news that the two teenage children of the pilot of that light plane were recently baptized in the Curaray River where their father was killed. And the baptism was performed by two of the tribesmen whose spears ended the lives of the missionaries 10 years ago!

It was world news when Dr. Paul Carlson was cut down by bullets in the Congo. His testimony both in life and in death made deep impressions on unbelievers as well as on Christians. But again it appears that the story did not really end in death. The church in rebel areas has gone through tension and misunderstanding, as might be expected. But added to this are reports of new, intensive efforts in Bible study groups, with "tangible evidence of renewal." As one missionary put it: "We firmly believe that the church has matured through victories and defeats."

The relationship among these events involves their nature, their cause and their long-range effect. They each breathe that kind of faith which leaps over all barriers of suffering and death. In each case the bearers of this faith were under assault because of animosity bred of ignorance. Their continuity with triumphant results can be traced only dimly now. It will be a bolder etching when history is ultimately unveiled.

D.H.G.



"... Night cometh, when no man can work  
... The harvest truly is plenteous, but the  
labourers are few; pray ye therefore the  
Lord of the harvest that he will send forth  
labourers into his harvest."

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# WORLD VISION

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MAGAZINE

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## NEXT MONTH

Which is the most valuable tool available to missions today? Many missionaries feel that higher literacy rates, combined with the reading-eagerness of great masses of people in many countries, make literature the prime tool in contemporary missions. ■ In its November issue World Vision Magazine takes a look at this situation. ■ Dr. Frank Laubach assesses the opportunities for Christians to help the world's exploding population to read. The Archbishop of York challenges Christians to "feed minds." In addition, regional specialists tell what is being done in Asia, Africa and Latin America to meet the need for Christian literature. ■ Be sure your subscription is up to date so that you won't miss this important issue.

# High Runs the Aim

"If you're going to be a stockbroker, be one of the best."

So reads the bold headline of a full-page "ad" in *Time* inserted by an enterprising member of the New York Stock Exchange. Running this eye-catcher through our adapter, it comes out like this: "If you're going to be a missions magazine, be one of the best."

To be sure, aims and claims can be a boast as empty as Arizona's rainless clouds. On the other hand, God is not more likely to withhold his prospering blessing because we set high targets and take high aims. We know in advance that we shall have to implore his mercy to cover the gap between target and strike.

How, then, do the editors of *World Vision Magazine* conceive of their task and at what are they aiming?

## I

For one thing, we have a duty to *inform*. A startlingly high percentage of our church members are ill-informed on missions. In this ignorance some of them are complacent (God forgive them!); others are unhappy and wistful, longing for a better understanding of the world of missions in a day which they vaguely realize is complicated and crucial.

Not all news will be to your liking—or ours. When history is being made, which we might wish were otherwise than it is, we shall report it as part of the total relevant knowledge that missions-minded people should have.

## II

Furthermore, we have a duty to *interpret*. Events are one thing; the meaning of these events is another thing. There must be interpretation.

Seven thousand students, assembled at Urbana, Illinois, last December, heard one of the Inter-Varsity Convention speakers tell of a Christian student from Nigeria who enrolled in a theological seminary in the United States. Later he was awarded a doctorate in theology. While pursuing his studies, however, his wife became seriously ill and required surgery. Yet because she was a Negro she was refused admission to the hospital operated by the very denomination to which the student and his wife belonged and in whose seminary he was studying.

To maintain, as some do, even in the face of such absurd contradictions as this, that "our ministers and churches must stick to the Gospel and not become involved in 'social issues,'" is simply trafficking in a form of pious pap which at one and the same time earns for evangelicals the disgust of oppressed minorities and the discontent of the vigorously thoughtful in our own evangelical household.

We need an updated radarscope, with sharper images—something that enables us to detect and reject the smooth saying ("All that men need is the simple Gospel"); the sanctimonious cliché ("You can't

change society unless you change the hearts of men"); the quietistic half-truth ("When Christ comes again, He will put everything right"); the insinuating generalization ("The World Council wants a super-church"). Each of these matters has a missionary dimension and each of them needs close assessment.

## III

We have, moreover, a duty to *incite*. If to be informative and interpretative were the be-all and end-all of our enterprise, we ought right now to "blow the whistle" on the whole effort. Someone once said that books fall roughly into two classes: those that inform and those that inspire. But what of the rare book that does both? It is worth its weight in diamonds.

It is our aim then to *generate* ideas, convictions, concerns, sensitivities, strategies, tactics, prayers, commitments.

## IV

Finally, and however reluctant we may be to state it, we have a duty to *indict*. The role of the critic can be easy or hard, depending on the mood in which it is played. It is easy to grumble, to pick flaws, to be censorious. It is difficult to be a discerning and responsible critic, offering probing judgments that are linked with constructive and corrective possibilities. What is most difficult of all is to engage in self-criticism and to summon one's comrades to do the same.

Members of the Evangelical Press Association, meeting in annual convention last May, heard themselves indicted for so restricting their reader-diet to the "sacred-spiritual" as to produce "split personalities"—people who think that Kipling's famous line, "never the twain shall meet," must be applied to the two worlds of the sacred and the secular. "This," the editors were told, "is nonsense to the Apostle Paul who saw home, job, all of life, meaningful in terms of Christ's lordship. . . . Our readers think we write only to spiritual issues, so they see little bearing on the rest of life in our magazines. Of course, the 'spiritual' is safe, so we can flail it again and again. We must resist the pressure to play it safe, and enlarge our scope and go deeper into crucial issues."

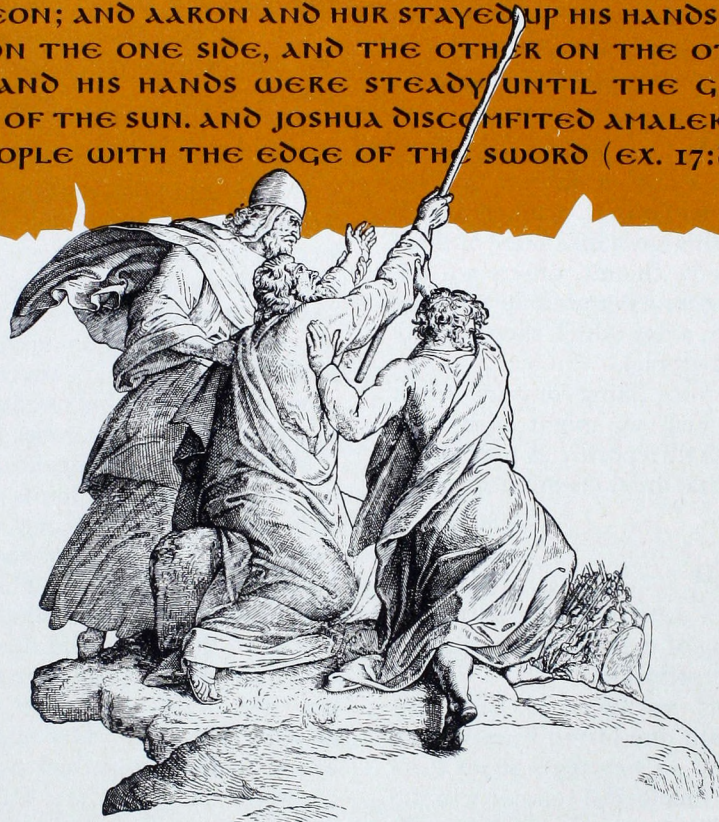
An orchid to *Sunday School Times'* editor Jim Reap—some for this husky piece of self-criticism uttered within the context of evangelical journalism!

Surveying the world of missions in an awesomely crucial day, *World Vision Magazine* dares not allow awareness of its own fallibility and limitations to choke off the voice of dissent and disapproval. It will take risks. It will invite controversy. It will at the same time do its best, in the fear of God, to keep the controversy moving on a high level. It will not knowingly distort. It will not consciously be petty.

To *inform*, to *interpret*, to *incite*, to *indict*—these are large demands we have made on ourselves. We shall succeed in fulfilling them only in the measure in which God sees that he can trust us with his light and leading.

P.S.R.

**T**HEN CAME AMALEK, AND FOUGHT WITH ISRAEL IN REPHIDIM. AND MOSES SAID UNTO JOSHUA, CHOOSE US OUT MEN, AND GO OUT, FIGHT WITH AMALEK: TOMORROW I WILL STAND ON THE TOP OF THE HILL WITH THE ROD OF GOD IN MINE HAND. SO JOSHUA DID AS MOSES HAD SAID TO HIM, AND FOUGHT WITH AMALEK: AND MOSES, AARON, AND HUR WENT UP TO THE TOP OF THE HILL. AND IT CAME TO PASS, WHEN MOSES HELD UP HIS HAND, THAT ISRAEL PREVAILED: AND WHEN HE LET DOWN HIS HAND, AMALEK PREVAILED. BUT MOSES' HANDS WERE HEAVY; AND THEY TOOK A STONE, AND PUT IT UNDER HIM, AND HE SAT THEREON; AND AARON AND HUR STAYED UP HIS HANDS, THE ONE ON THE ONE SIDE, AND THE OTHER ON THE OTHER SIDE; AND HIS HANDS WERE STEADY UNTIL THE GOING DOWN OF THE SUN. AND JOSHUA DISCOMFITED AMALEK AND HIS PEOPLE WITH THE EDGE OF THE SWORD (EX. 17:8-13).



# OPERATION UPLIFT

BY GERALD B. GRIFFITHS

*On many fronts the Christian Church is under fire. Huge questions loom before it. Amid military actions and general turmoil in Viet Nam, how will the Church survive?*

*How will it emerge from the atmosphere of social tension and upheaval in Africa, Asia and the Middle East? What will make for the strengthening of the Church in Europe and America? From what source will come men of God who will lead the Church on from victory to victory in Jesus Christ? In this article the author reaches back into an Old Testament passage and proposes an answer.*

The Israelites were under attack. On their way from the Red Sea to Sinai, they were assailed by a tribe of roving brigands called Amalekites. It was a cowardly attack—the plunderers fell on the faint and feeble Israelites who were lagging behind the main march. When news was passed to Moses in the front that the Amalekites had made this sly assault from the rear, he ordered Joshua to muster an army of picked men to engage the Amalekites in the valley as soon as they advanced the next morning, while he, Moses, being now over 80 years of age and too old to fight, would climb a nearby hill and pray. "Tomorrow I will stand on the top of the hill with the rod of God in my hand."

And so next morning, when Joshua and his men met the Amalekites in the valley, Moses stood on the hill, watching the battle below, with his arms upstretched and his rod in one hand, in silent prayer to God to deliver his people from their treacherous foes.

God heard the patriarch's prayer, for we read that Joshua and his army succeeded in answer to Moses' intercession. "Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed." But Moses could not hold up his own arms for long; he needed support, which his two octogenarian companions, Aaron and Hur, gave him—first by finding him a large stone to sit on, then by each holding up one of his arms. Thus sustained by his two aged friends, Moses held up his hands in prayer till dusk, when God gave Joshua and his men a decisive victory and the Amalekites finally fled.

Old Testament stories like this have been written down for our instruction. This story, in particular, should brace us for battle today.

### Warriors for God

It reminds us that *war is the lot of God's people*. Israel was forced to march through the wilderness like an army. They met enemies everywhere. In this case, all Israel had done was to pass through territory which the plundering Amalekites regarded as their preserve. And their unprovoked attack was only one of the many obstacles the Israelites encountered. God's chosen people did not have a peaceful passage from Egypt to Canaan, and the Church must not expect a pleasant journey today.

Indeed the battle will become hotter as the second coming of our God and Saviour draws near. All who preach and practice the Gospel without compromise must expect opposition in one form or another. The Scriptures tell us plainly that "all who desire to live a godly life in Christ Jesus will be persecuted" (II Tim. 3:12 RSV.) Satan will continue his desperate fight against the Lord and his Church right up to the last

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day, when the devil and his angels will be cast into the lake of fire. Until then, war is the lot of the Christian. We must fight the good fight of faith, putting on all the armor of God.

*Onward Christian soldiers,  
Marching as to war!*

### Strategy of Intercession

But this story indicates *the strategy that secures spiritual victory*. This picture of Moses on the hilltop, with his arms upheld by his friends, typifies the power of intercession. William Cowper alludes to this incident in one of his hymns on prayer:

*When Moses stood with arms spread wide,  
Success was found on Israel's side:  
But when through weariness they fail'd,  
That moment Amalek prevail'd.*

Joshua and his men had to fight, and we must fight if we would win; but the decisive factor was not the fighting of Joshua, but the praying of Moses. The issue turned on the prayers of the patriarch on the hilltop.

Prayer is the Church's decisive weapon. Spiritual battles are fought and won on our knees. The apostles understood this when they made prayer a priority in their ministry. And this Old Testament picture of Moses on the hilltop, conducting the course of the battle in the valley below by his arms uplifted in prayer, calls us all back to this neglected factor in the modern Church—*prayer*.

It calls us to *private* prayer, when, alone in our own room, we submit all our affairs to the Lord. It calls us to *corporate* prayer; to the corporate prayer of the two or three friends who are resolved to pray every spiritual battle through to victory, and to the corporate prayer of the local church prayer meeting. Men like Hudson Taylor have proved that a great mission like the China Inland Mission [now the Overseas Missionary Fellowship] can be staffed, financed and directed by prayer. Many of us have yet to make this exciting discovery. And until we do learn to wield this mightiest weapon in the Church's armory—intercessory prayer—for all our busyness with committees and meetings, we shall be busy, busy doing nothing! The place of prayer is the place of victory.

### Christ's Intercession

The effectiveness of Moses' prayer on behalf of the embattled Israelites reminds us of an even more encouraging fact: of the *all-prevailing prayer of the Lord Jesus Christ* on behalf of his Church militant.

Moses is like our Lord in several respects. Moses viewed the battle from his vantage point on the hilltop; our Saviour views the present struggle of the Church from his place of absolute power at the Father's right hand. Moses gave himself up to the work of intercession for Israel; and intercession is the supreme work of God's Son in the waiting period between his ascension and his final advent. The Head of the Church lives at God's right hand as his people's great High Priest. O the comfort of knowing that the

Son of God ever lives to make intercession for his Church! If Moses' prayer obtained the victory for the Israelites, how much more will the prayers of our divine Intercessor procure for his people all they need to overcome the world, the flesh and the devil!

Christ's prayers avail for all our *personal* needs. He waits to send us his all-sufficient help in all life's struggles. The Saviour's prayers also avail for all our *personal* needs. It is the work of our great Head to supply all the necessary workers for his Church. The apostle tells us that after his ascension the Lord Jesus gave gifts to his Church: "And his gifts were that some shall be apostles, some prophets, and some evangelists, some pastors and teachers . . ." As Head of his Church, Christ supplies all the staff requirements of his kingdom. This is his prerogative.

A recent religious canvass of Wales indicated that when all ministers and lay preachers were fully engaged on a Sunday there were still some 200 churches and chapels left without a preacher. Hearing this, the Independent Television Service in Cardiff, capital city of Wales, proposed that these preacherless churches and chapels should install a television set near, for example, the communion table, and they (the Independent Television Service) would put on a "top" preacher, who would expound from the studio each Sunday morning and evening. I read this with astonishment, and my astonishment was all the greater because I had just been studying the early verses in Ephesians, chapter four, which speak of the ascended Lord giving gifts to staff his Church. My mind flashed back to these verses, only now with a big question mark: "And his gifts were that some shall be . . . evangelists . . . pastors and teachers."

## 6 Is the Power Off?

I asked myself: if the ascended Christ gave these gifts to the early Church, why does he not give them to his Church today? Why all these vacant places? Has the Lord stopped staffing his Church? Or have we Christians grieved him? Certainly we have been proud of our own attainments and our pulpits have sometimes proclaimed another gospel. We have been so confident of our own ability to manage the Church that in some places we have dispensed with the prayer meeting completely, and where churches have prayer meetings, it is estimated that on an average no more than 10 percent of the church members attend. Let us face it: we have been conceited and self-sufficient and have largely ignored our great Head. And where there are staff vacancies in the Church today, this is one explanation: the Lord is now chastening his Church. He is letting us do what we have been doing so largely for years—carrying-on on our own and using God's Son as a figurehead.

This is a spiritual problem: if it is the Lord's responsibility to provide workers and leaders for his Church, why are there so many vacant places today in the Church at home and overseas? Why are we so short of ministers, of workers in Sunday schools and other de-

partments of the churches, in mission schools and hospitals? Why?

A more positive and urgent question: What are we going to do about this shortage? Coax people to serve the Lord? God forbid! Why, this is the very reason why so many church members are so ineffective—some well-meaning minister or member has cajoled them into office. Christian service is a calling and a privilege, and unless we accept it as a call from the Lord we should leave it alone. What are we told to do when there are vacant places in our ranks? Let us hear what our Saviour said on this matter. "Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest'" (Matt. 9:37-38). "Pray therefore." It is the Lord's work as Head to give gifts to equip his Church for its worship and witness: it is our duty to pray. And if we do the praying, the Lord will do the staffing. And what a staff he will provide!

Our ascended Saviour's prayers avail for every possible need. Because he intercedes for his people we can always think "big." Our Lord told his disciples to think "big." "Truly, truly, I say to you, he who believes on me will also do the works that I do, and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it" (I John 14:12-14). Our Lord tells his disciples here that he is soon ascending to his Father's right hand, where he will continue to direct his Church from his position of supreme authority, and because of his intercession his disciples will do even greater work—numerically—than he did. His disciples can therefore afford to plan on the biggest scale. "If you ask anything in my name, I will do it." *Anything!* Not something small we could manage on our own if the worst came to the worst, but big ventures completely beyond our powers. *Anything!* We can afford to "attempt great things for God" because we can "expect great things from God." Our Saviour is in the seat of almighty power and has undertaken to supply all our needs. Let us dare to obey his call to great battles and great victories in our day.

We must enlist the intercessions of our omnipotent Head. Here, my friends, is the root-cause of our present lamentable failure. We may be busy enough (some of us are hard-working Christians), but we do not know how to ask God for things. We are too full of our own works. Self-effort, self-effort from morning till night! How we need to stand with Moses and tell the Lord that we are absolutely counting on his help. And as we pray, how we need to catch the vision of another, greater than ourselves, engaged in the crucial work of intercession: our great High Priest, Head of the Church and Lord of all! He is able to do far more abundantly than all that we can ask or think. Not only is Christ able, but He will also do it—when we ask for anything and everything we need *in His Name*. Prayer—our prayer and the Lord's—*must prevail!* |||



# Night Cometh

**By David Morken**

In the jungles of Sumatra several years ago I had an unusual experience which involved the brother of a Koeboe chief. During the night before our arrival this man had a dream that three men came to him. One of these men told him how to obtain a life that would satisfy the deepest desires of his heart. His dream included certain other clues as to how he would find this life.

But in the morning this man in the hinterlands of Indonesia had no idea how to find the god who would give him the life promised in his dream. He thought of killing a chicken as a sacrifice, or of going to the village to enquire about becoming a Muslim. But each time he heard an inner voice telling him: *No, that is not the way.*

Later in the day this man heard us preaching the Gospel of Christ. It was the first time he had heard the name of Jesus. His heart beat faster as he listened to the message. Eventually he asked permission to speak. He then stood up and told his fellow tribesmen about the dream, about his seeking for God in other ways, and about his frustration in not being able to find the answer to his dream.

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"Something inside me tells me this is the way," he said. He turned directly to me and in his own way declared his faith in Jesus Christ.

It may be an extreme example, but things like this are happening more often than we realize. God prepares the heart in ways beyond number. Unfortunately, Christians are not alert to the fact that God is at work everywhere, from New York subways to the jungles of Sumatra, preparing people for the message of his redeeming love in Jesus Christ.

### **Men Prepared by God**

Not all men are ready, to be sure. But many more than we suspect are ready for the hearing of the Gospel. I have observed this in every country where I have labored. From the earliest days of my ministry I have been conscious that I must minister to men whom God has prepared. Regardless of culture and religious background, hearts touched by God are ready to receive the message.

I cannot explain this. I only know it is true. Just as every individual is made from a different pattern, so God seems to prepare each heart in a different way. The opportunities for effective, fruitful witness are vastly greater than the use we make of them.

Somehow we have failed to sense the ripeness of the harvest. As a result, the witnessing force of the Church is paralyzed, Christianity seems to be lacking power, and mission boards are pleading for new recruits.

During the past seventeen years I have been present at scores of denominational and interdenominational gatherings where I have repeatedly heard the same complaint: too few workers; our churches are not producing young men willing to give their lives for the Gospel; our schools are not challenging and training students for God's work.

This problem became a matter of grave concern to a group of Anglicans who were meeting in Hong Kong. In addressing that session I pointed out that God is never in a dilemma. He has anticipated every need and made provision for it. When Jesus looked on the multitude he was moved with compassion. He saw the disparity between the fact that the harvest was so plenteous and the laborers were so few. His response is our cue: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38).

That prayer springs directly from the sense of the situation. We need the eyes to see that the harvest truly is plenteous. The Wycliffe Bible Translators indicate that there are some 300 tribes in the interior of Brazil who have never heard the Gospel. Evangelist Subodh Sahu of India says there are at least two hundred million people in India who have never really heard the message. There must be five hundred million on the other side of the bamboo curtain in China. Yet John on Patmos Island saw a multitude which could not be numbered, from every tribe, tongue and nation. This is the harvest that must be gathered. What can we do about it?

Let us suppose we are working in one of those huge grain fields of Kansas. We find ourselves shorthanded. There is a time factor involved; the crop will be lost unless we have more help. What should we do? Obviously, it is our job to notify the owner and manager so that he can provide the needed help. Then the responsibility rests ultimately with him.

That is the plan Christ gave us. Somehow we seem to get the notion there must be some better way, so we ignore his instructions and flounder. This way of intercession is the only proper procedure. It is the work of the Holy Spirit to set men apart for the great work to be done, just as it is the work of the Holy Spirit to prepare hearts to receive the Gospel. Only God's Spirit can fill men with the necessary compassion for others, the willingness to go, and the obsession to make Christ known.

### **Inevitable Witness**

Dr. Richard C. Halverson recently put it this way: "When a man is full of the Holy Spirit his being a witness is not voluntary, it is not mandatory, but it is inevitable."

The prayer for workers is of highest importance. Dr. Paul S. Rees has pointed out that "all effective prayer has its beginnings in the heart of God himself." God sees the need. He has the desire. He takes the initiative, and he looks for an agent through whom he can work.

Without following this plan we might be able to give the world dedicated doctors and nurses, able teachers, passionate civil-rights workers and even great preachers. But unless we follow God's plan there will be a lack of that power which results in reconciliation between God and men. The need is for men like John Knox, who cried out in anguish, "Lord, give me Scotland, or I die."

On every hand today Christians are deploring the deteriorating moral situation, both at home and overseas. Racial inequities and injustices make us bow our head in shame. The horrors of war and rioting crash in upon our consciousness through news reports from various parts of the globe. In our urban communities at home we face intense moral and social problems. In Washington, D.C., I was told it was not safe to walk on the streets at night in certain areas. Christians feel they should be able to do something about this. But what?

### **'Salty' Christians Needed**

Christ told his followers that they are "the salt of the earth." In other words Christians represent a force which can effectively restrain corruption. But when they lose their real character they are good for nothing. The salty, salutary character of the truly committed Christian is something special. It is common to those who have been set apart by God to do his work in the world. This is the kind of laborer for which we must pray. It is the only way by which the Christian Church can regain its force in society.

*Continued on page twenty-four*





# Money, Motive and Mission

By David A. Hubbard

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The Book of Exodus contains negative and positive examples of fund-raising. And the difference between the two is not a matter of financial success or failure.

On the surface Aaron was a whiz as a fund-raiser—and the golden calf was the result. "Take off your rings of gold which are in the ears of your wives, your sons and your daughters and bring them to me," was his appeal. And there was great response (Ex. 32:2ff).

Moses, too, made his requests of the people when the Tabernacle was built and the results were gratifying: "And they came everyone whose heart stirred him and whose spirit moved him and brought the Lord's offering" (Ex. 35:21).

Two fund-raisers—Moses and Aaron—both successful in their projects. But what a difference! One was the center of attraction and promoted a cause that was deemed idolatrous by God and condemned accordingly. The other got his orders in lonely isolation and built a shrine in which his people met with God.

With these two case studies in the background I would like to make just two theological points. First, a stewardship ministry is a recognized and worthy biblical ministry. Second, a stewardship ministry must be carried out in the same spirit and motivation that give shape and tone to other biblical ministries.

## I. A Worthy Biblical Ministry

Psalm 24:1 is the great proof-text on which all concepts of stewardship are based:

*The earth is the Lord's  
And the fullness thereof;  
The world  
And they that dwell therein.*

Since ultimate ownership is God's, all our property rights are derived and secondary. What we hold, we

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*Dr. David A. Hubbard is president of Fuller Theological Seminary, Pasadena, Calif., where he also serves as professor of Old Testament. He has contributed to Baker's Dictionary of Theology, The New Bible Dictionary and The Biblical Expositor and has written articles for various evangelical periodicals. The address presented here was given at the annual meeting of the Christian Stewardship Council, San Diego, Calif.*

hold as a trust from God, and we are held accountable for our faithfulness as stewards (I Cor. 4:2). The more sensitive we are to the lordship of Christ over all of life the more sensitive we will be to our obligation to use our means for his service and glory.

If stewardship is part of discipleship for God's people, there is need for a leadership in the church that will give full consideration to stewardship and that will encourage the Lord's people in the management and disbursement of funds which God has put in trust with them. In other words, believers need responsible shepherding in this area of their lives as well as in others. Abundant illustrations of fund-raising ministries are available throughout the Scriptures.

Remember the chest provided by young King Joash to give the people opportunity to have a part in the refurbishing of the Temple (II Kings 12:9ff).

Then there were the impassioned pleas of Haggai who chided his countrymen for their selfishness in putting their own projects before the Lord's work (Hag. 1:3ff).

And of course there was Malachi's scathing indictment of the crafty Jews who thought they could get away with offering blemished sacrifices, and who were robbing God by withholding tithes and offerings (Mal. 1:8; 3:8).

I suppose Andrew's enlistment of the lad with the loaves and fish was a kind of fund-raising. A boy shared his substance, and a multitude was fed (John 6:8ff).

This principle was carried out extensively in the apostolic Church, where landowners shared their wealth with needy believers (Acts 4:3ff).

The first deacons, appointed to care for the Greek-speaking widows, doubtless were engaged in soliciting support for them. Their qualifications were spiritual rather than professional: "Seven men of good repute, full of the Spirit and of wisdom" (Acts 6:3).

Urging the gentile churches to sacrificial stewardship was a chief concern of the Apostle Paul. Whether helping to alleviate famine in Judea (Acts 11:30) or sparking a blaze of devotion in Philippi, Corinth and elsewhere, Paul spent considerable time and energy raising money (I Cor. 16:1-4; II Cor. 8:1-9, 15).

We have, then, plenty of biblical precedent for stewardship ministries, but we also have a biblical pattern to follow in carrying out the terms of this ministry.

## II. Shaped by Biblical Patterns

Taking the Bible with full seriousness means not only that our doctrines are derived from it but also that our attitudes are determined by it. If we view ourselves as more than promoters vying for clients in a cutthroat business, if we see ourselves as servants of God called to do his work in his way, then we will look to our attitudes. It is out of the heart that the real issues of life are decided—including the issues of fund-raising.

### A. Motivation is all-important

By this I mean "what motivates us" and "what we use to motivate others."

Missionary giving should stem from evangelical concern for a needy world as well as from a strong sense of responsibility for the individual missionary. Every effort should be made by mission organizations and the local church to unclog the lines of communication between missionary and layman, lessening the feeling of isolation which haunts many missionaries and increasing the sense of personal involvement which is lacking in many laymen.

This apathy is evidenced in the sad fact that most missionaries "home on leave" must spend a good part of this time drumming up "support" to replace what fickle donors no longer send. Far from being a time of spiritual refreshment and family reunion, the missionary leave is too often a time of exhaustion and frustration which "our" representatives on the field are more than glad to see come to an end.

Surely competition is not the true motive for our activities. Enhancing our relationship with our constituency by depreciating other enterprises is an offense against the Body of Christ. It is the poorest kind of theology for us to feel that Christ's cause hangs on our particular work. We must take seriously the doctrine of the Body of Christ—many members, many gifts, many organizations, but one body (Rom. 13:3ff).

Paul's pattern was, "If one member suffers, all suffer together; if one member is honored, all rejoice together" (I Cor. 12-26 R.S.V.). And how do we feel when the other fellow gets the big gift that we've been working for?

Our tax laws tend to cloud the motivations of our constituencies. Not that we try to read hearts and cast doubts upon the motives of those who support us. But let's not take the sense of service and sacrifice out of stewardship by a constant appeal to the tax advantages of certain types of gifts and trusts.

The biblical incentive for stewardship is the love of Jesus Christ which constrains us to use our wealth for his glory placing our means at his disposal. One without the other is a partial and a sterile sacrifice. Paul's most impassioned plea for sacrificial giving cites the Incarnation as the pattern for our generosity:

*For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich (II Cor. 8:9 RSV).*

The selfless act of one who humbled Himself even unto death is the paradigm by which all verbs of Christian giving are conjugated.

This is not to say that gifts given for lesser reasons cannot aid the Christian enterprises. They certainly can. But it is to say that those of us who have as our life calling a stewardship ministry cannot be content merely to solicit and receive gifts: we have an obligation to minister to the spiritual needs of our donors—including the need to ground their giving in devotion to One who gave Himself for them.

*Continued on page twenty-eight*

# 'Who hath believed our report?'

By A. Kenneth Cragg

Who hath believed our report...?" (Isaiah 53:1). The prophet Isaiah seems to have anticipated, as we should in our contemporary mission, a reaction of indifference or incredulity to his report. Like the Church today, he was confronted with what seemed to him a massive reluctance to take him at his word. So his question is very proper for us today.

That word "report" in the Hebrew is very close to our own situation. It is a passive participle meaning "the thing that has come to our ears," the tidings "brought to our notice." It is not first what we speak, but rather what we have heard. Yet the nature of the news is such that what reaches our ears gets at once to our lips. And the more astounding the news the more readily we pass it on. So the "report" becomes active. It means "the thing we proclaim" because we have had it proclaimed to us.

Is not this double import of what Isaiah said exactly the position of the Christian Church, standing as it does

between the Word learned and the Word taken to others? "I delivered unto you first of all that which I also received," St. Paul wrote to the Corinthians. "That which we have seen and heard declare we..." says the First Epistle of St. John. This, precisely, is the New Testament "tradition" — the Gospel handed over that it might be handed on.

Yet when we ponder this mystery of "our report" we realize that its greatest handicap today is simply the fact that it is *ours*. If only angels could tell it! (But how could they, knowing no penitence?)

So much in world missions today is hindered by its own instrumentality. Christ is involved in the world's rejection of the West. He is incriminated in men's thoughts by the compromises of the white races and the imperial hemisphere with which they instinctively connect Him.

For though the Gospel is by geography Palestinian (and often, therefore, closer to Asian peasantry than to urban sophistication), by association it is Western. Multitudes of men are disposed to neglect it or to repudiate it by the primary accident of birth or the bitter instinct of nationality and race. Their own identity repels what is culturally alien, including the universal faith. Their sense of solidarity, sharpened by the memories of the recent

era of colonialism, conditions them to impatience or hostility when the Christian Gospel comes to their ears.

This is not to say that the current attitudes to colonialism have the whole truth with them, any more than the Kiplingesque posture of the "white man's burden" told a true story. It will take much more historical perspective than present decades enjoy to reach an objective verdict on the contest of the last century between East and West.

## Oversimplified Task

All too often evangelism drastically oversimplifies its task. Too often we proclaim the message on a sort of take-it-or-leave-it basis. We push the onus for understanding upon the other party, the listener. Too often we fail to appreciate that he, the listener, will inevitably interpret our words for himself—within his own sense of things. This we must anticipate, and allow for, in a creative and imaginative responsibility for the situation.

We must realize that, in measure, one cannot understand something unless *one knows*. What can we make of words like "grace," or "Lamb of God," or "the blood of Christ," unless we understand them? Mere quotation or literal translation will not convey their rich meaning. For some, "to save sinners" could mean board and lodging for rascals; for others, "the Lamb of

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God" might conjure up ideas of the little sheep belonging to the Master of the sky. We must speak in the idiom of the listener's world. Familiar ideas are his first medium for the inward interpretation of every unfamiliar idea. Knowledge always starts with the already known.

### Playing the Bias

It is rather like our British game of bowls, where everything is beset by bias. If, in the name of straightforwardness, you take no note of this, when your speed slackens (and it is then too late) the ball diverges and what you have is a taunting arc away off target. The wise thing is to play in and with the bias, to take stock of it before you let go of the ball. Likewise we speak in the other man's world of term and notion and image. These we must understand if Christ is to be known.

Here, precisely, lies the importance of the knowledge we must seek of other faiths. Of necessity, they will have to be in part our allies. To treat them wholly and irretrievably as enemies would be to have no speaking terms at all. That would be to deny the very universality—the universal translatability—of the Christian Gospel. What is "worthy of all acceptance" must be "capable of all translation," which means that there are no reaches of human belief and mentality wherein it cannot speak.

But the articulation of the Gospel depends upon us and the Holy Spirit; not us, in some ingenuity other than the Spirit's mind, and not the Spirit in exoneration of our yieldedness and travail. There is no honest invocation of the Holy Spirit which is not also a deepened obligation to pains, to patience, to imagination and to theology. This is the shape of the witnessing Church.

### 'Earthly Stories . . . Heavenly Meaning'

Our safest example is in the teaching method of our Lord himself in the parables. "What man of you . . ." He would ask, and then would follow some story of a familiar, and approved, reaction of ordinary people: the search for a lost sheep, the hunt for a fallen coin. Having established this common ground of agreed truth, He would move on to things relating to the Kingdom of Heaven, as yet unknown, unglimped, unpossessed.

The missionary must seek this same kinship with men. Even opposition must become our highway. The crooked

must be made straight. This goes for ideas as well as for men. So often the crux of the rejection is the clue to the meaning. Islam, for example, sharply rejects the idea of a crucified "servant of the Lord." It misunderstands Psalm 105:15: "Touch not mine anointed and do my prophets no harm." It is the Muslim's contention that the Cross is the last thing that *ought* to have happened to Jesus of Nazareth. Only when we are truly alert to that instinctive reaction can we really begin to serve the mystery of the rightness in which that Cross stands as clue to God and as life to men.

### Appearances Count

But historical objectivity is not the point here. What matters is what *seems*: to this extent facts of belief are the facts that concern us. And the most painful of them is the fact that the love of God in Christ is for so many of our fellowmen in the new nations a mystery imprisoned in our "white" custody. Thus the Gospel is not even given the right to trial and to hearing. In a sense that the ancient prophet never knew, there is an exacting complexity to the question: *Who hath believed our report?*

In and beyond the compromising associations of the West are other deterrents to credence in the image of the Church. Among these is the ambiguity of our Christian communities in their attitude to race, including the enormity of South African *apartheid* disqualifying alike the humanity of those who practice it and those who undergo it. There is, in James Baldwin's words, "the innocence that constitutes the crime,"—our feeble acquiescence in the evils we deplore.

There is also deterrence to our Gospel in the disunity we display; the enigma of churches which distort their message of reconciliation by the spectacle of their corporate avoidance of it. There are the sorry "insulations" of truth and love deriving from the sharp community-consciousness of Christian churches, not least in the lands traditionally Islamic. In the Near East, for example, Christian churches tend to be communities of the "once-born." The ultimate reason for being Christian is that one's parents were. The assumption is that only generation, not regeneration, determines one's allegiance. It is not expected that there will be any need for freedom of movement of belief. And between the church and the mosque there is so often a complete

absence of theological traffic, mental exchange or religious encounter. The worlds of Quranic Arabic, for example, and of biblical Greek and Hebrew stay severely apart.

### Human Stumbling Blocks

So the simple fact that the report is "ours" emerges as the chief external factor making for its non-acceptance. Or to change the idiom, our Lord is wounded in the house of his friends. Jesus, Saviour of men, is ill-served by the very heirs of his salvation. An honest analysis might conclude that the dissolution, somehow, of Christendom would be the best circumstance for Christianity; that the faith needs to be delivered from the very people who deliver it.

Yet there is no way through in those terms. The witnessing people of God, with all their frailties and unworthiness, remain within the divine design. Thoughtful Christians know the force of Herbert Butterfield's famous words: "Hold closely to Christ and for the rest be totally uncommitted." But they know equally as well, if they are thoughtful, that one cannot hold closely to Christ and at the same time be totally, or even partially, uncommitted. For belonging to Christ is belonging with his people. Indeed we do not have Christ to start with except as we have also the Scriptures, the Church, the creeds, the tradition, through and with which he meets us. It is a fallacy to seek a Jesus in dissociation from his people.

Moreover, the communication of the faith depends upon the communicators. "How can I [understand the Scriptures]," asked the Ethiopian of Philip, "except some man should guide me?" Indeed it must be "our report," for there is no news without reporters. There is no knowledge of reconciliation save in the witness of the reconciled. A Gospel that creates fellowship cannot be told in monologue. The prophet does not speak of "my" report, but "ours." It is a message that only a community can affirm.

So it is back to us, and all the people of God, chastened by our constant disservice to the living Christ, yet kindled by his will to stake his tidings on our telling. We are both instruments of its progress through the world and signs of its truth. In this vocation we must ever be truly dominated by the nature of our role.

Perhaps in the end the question is  
*Continued on page thirty*

## A Brazilian Reacts to McGavran

The provocative article of Dr. Donald A. McGavran on "Social Justice and Evangelism" [June 1965] raises the penetrating question: What is the real meaning of "evangelism" and "mission" for the modern Church?

Dr. McGavran is absolutely right when he speaks about the tension which exists between two activities of the Church: evangelism and social action. This tension is really creating two groups and, in many countries, these groups unfortunately are taking such radical positions that an enormous gap now separates them.

### Old Generation vs. the New

In Brazil, as well as in several other Latin American countries, the old generation of ministers and lay leaders of the Church maintain the former method of evangelizing: preaching only repentance and faith in order to convert people. On the other side, many of the younger generation speak only about *social justice* as the modern message of the Gospel. They usually say that this is the only understandable language of the masses today.

These young people call themselves "renewers" and deride the old people by calling them "reactionaries." These, instead, now call themselves "conservatives" and accuse the young of being "leftists" or even "Communists." Some leaflets and books are now distributed among ministers and churches, thereby increasing the tension.

### Failure To Convert

Another serious observation of Dr. McGavran is that the preaching of "social justice" has not converted or led multitudes to put their faith in Jesus Christ. Industrial "evangelism" has failed as a movement to form living Christian communities.

The "quiet Christian living" in a modern factory cannot compete with the active Communist attitude that leads hundreds of thousands to materialism or, at least, to a complete religious indifference.

Nevertheless, there are some points in the article which deserve respectful criticism.

Dr. McGavran refers to the Pente-

costal churches in Brazil and Chile as doing much more than other churches in the world with reference to what is generally called industrial evangelism and Christianizing the framework of society.

In fact, the Pentecostal churches are increasing tremendously in these countries—more than any other evangelical church (denomination), in spite of the five main divisions which do not affect their common background. But no one can say that they are influencing the course of civilization in Latin America, changing the framework of society.

### Greater Impact Expected

If, however, they continue to multiply as rapidly as in the past, undoubtedly a greater impact on society will be made by these groups.

At the present time more influence is felt from the pulpit and network of schools maintained by the Baptists and Methodists, followed by Presbyterians and Episcopalians, than from the many who have been converted by Pentecostals. In both houses of the Brazilian Parliament, there are approximately 15 Protestants from churches other than the Pentecostal who are really striving to change the framework of society. Why? The second observation will possibly explain.

As Dr. McGavran said correctly, there is certainly a place for "concern for social justice" and "Christians should work to Christianize the social structure." But when and how? In what ways are the Christian social efforts connected with the word "evangelism"?

Traditionally, the missionary work in "foreign" countries has been limited to the necessary elements of conversion: repentance and faith. And so many good results have been obtained, and so many have been converted, that most of the national pastors have followed the same line, insisting only on this type of preaching. Many children of the second-generation believers, however, have left the church because the preachers have spoken only to those outside the church, trying to convert them. There has been an insistence upon giving only milk to children, forgetting the solid food for adults (I Cor. 3:2).

But the churches in those areas of rapid social change were shaken by new ideas and new movements: a new consciousness of the possibilities of improving their poor material conditions arose within them, making them believe they could win a campaign

against illiteracy, disease and poverty. Plans for an agrarian reform were established in several countries; massive methods of alphabetizing were adopted; many social laws were approved, giving rights to men and women who never dreamed of them before.

### What Does the Bible Teach?

What were the teachings of the Bible about the use of land, about the role of money, about political rights? Many preachers of the old generation did not know, or at least never spoke of them from their pulpits.

Young seminary students, living along with many other university students, were practically obliged to study this "other side" of the Christian doctrine: social justice—the meat, the solid food to be given to converted people! And there was a clash and an excess. Forgetting the basic elements of conversation—repentance and faith—many decided to preach only social doctrines. Some went even further. Avoiding any preaching, they became social leaders in the community.

Certainly the Church, as a whole, is not supposed to promote social reforms. Her members, as Christians, must do it. The mission of the Church is to evangelize.

### Needed: the Whole Doctrine

And by "evangelism" we must understand to *preach the whole doctrine of the Bible*: the basic elements (repentance and faith) and the social implications of conversion. The Church must give both the milk and the solid food. The Christians, correctly nurtured by the Church, must then go into the fields of industry, commerce, schools, factories, unions, houses of government, houses of parliament, military forces, everywhere, as the salt of the earth and the light of the world, creating more human conditions of living.

The Gospel of Jesus has naturally an individual effect. Without the preaching of the "old generation," nothing can be built, because there would be no foundation. And later, through *love* for their neighbor (Matt. 22:39), rather than a cold materialistic justice, the believers should promote what has been preached by the "new generation": the necessary social and economic changes.

—Dr. Benjamin Moraes  
Pastor, Copacabaña  
Presbyterian Church  
Rio de Janeiro, Brazil

# DATA International Tackles Technological Puzzles Abroad

How do you tan crocodile skins?  
Can you help us make a homemade tractor for use in rice paddies?

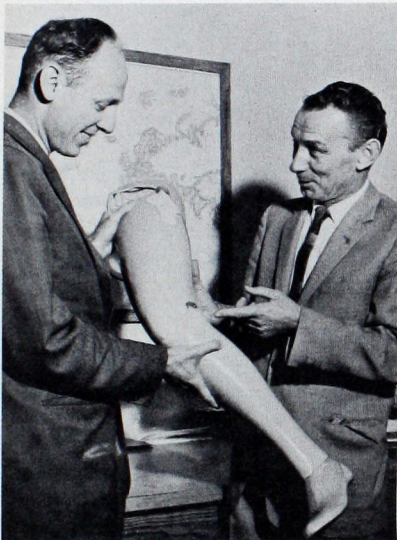
How can you purify water filled with green scum?

Is it possible to raise bees in the Dominican Republic?

How would you go about building a seven-bridge road in the African Republic of Malagasy?

How can we make a water-distilling unit utilizing solar power?

Most missionaries and other personnel overseas have had a hard time getting answers to questions like these. But now, thanks to an organization set



DATA project coordinator Douglas Hayward, left, discusses artificial leg for a Brazilian amputee with Ted Sierakowski.

up for this specific purpose, answers are easier to come by. For many it has proved to be as simple as firing the question off to the headquarters of DATA International in Palo Alto, California.

It began in 1958, at the end of the Korean War. After his military service, a young Californian by the name of Wil Rose could not forget the heart-rending things he had seen in the Orient. Not only did he see the horror and privation which are the inevitable results of war, but he was startled by the primitive means (by Western standards) of tackling many problems and the complete inability to cope with others. For millions of people life seemed to be nothing but a dawn-to-dusk toil for existence with archaic instruments. From a Christian stand-

point, he groped long and prayerfully for a practical way to share some of our scientific know-how with others.

## Hands Across the World

During a postwar filming expedition which took him into 22 countries in Europe and the Middle East, the answer suddenly erupted with volcanic force: *why not an international assistance corps based on the "solving of a problem at a time for a person at a time" with every American abroad engaged in some constructive activity of international significance?*

On his return to the United States, Rose turned his entire attention to developing a technical "clearing-house" through which any problem submitted could be channeled to volunteer specialists in the appropriate field of study. In the back of his mind, also, was the idea of combining problem-solving methods with the problem-solving message, thus making the Christian missionary's task more effective.

Living for a time on \$40 a week to support his wife and their two young children, Rose blueprinted the plan which has since come to be known as DATA (Development and Technical Assistance) International. It became operational during 1959-1960. Response was swift and gratifying. Experts showed an eagerness to help. Interested people began to contribute a standardized membership fee of \$12 per year to cover operating costs.

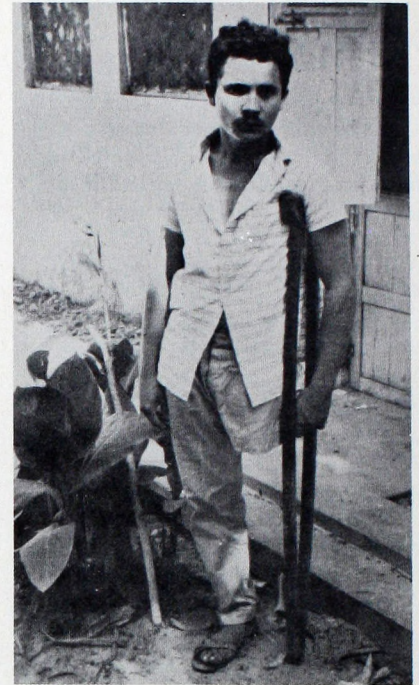
## 'Christianity in Overalls'

DATA operates much like a switchboard, channeling problems by mail to some 1,500 volunteer consultants all over the United States. According to Rose, DATA attempts to put "Christianity into overalls."

Several years ago a young Brazilian lost a leg in an accident. Subsequently he was unable to find employment. An American missionary befriended him and contacted DATA to find out if any organization in the United States could help. "It would mean more to him than employment," missionary Laurence Jordan wrote. "It would be a great help to him psychologically."

DATA gladly involved itself in the lengthy process of aiding this amputee in a remote part of Brazil. A Califor-

nia men's club, an orthopedic surgeon and an artificial limb company were among the many who had a part in this heart-warming effort. The leg has



This young Brazilian lost his leg in an accident. Through the efforts of two American missionaries, a California men's service club, an orthopedic surgeon, an artificial limb company and DATA's coordination of the whole, he will soon have his new leg.

been entrusted to a Presbyterian missionary in training at Stanford University for delivery to the incapacitated young man in Brazil. The entire proceedings were coordinated and made possible by the humanitarian efforts of DATA International.

Wil Rose is hoping to add 7,500 new names to DATA's growing list of overseas Americans who are seeking to carry out our Lord's commandment to "love thy neighbor as thyself," by sharing practical know-how where it is needed.

## 'New Life For All' Evangelizes Nigeria

*New Life For All*, a campaign of personal evangelism, is continuing with success in Nigeria, according to reports by Mrs. Elizabeth M. Sudder, at the movement's headquarters in Jos, Nigeria, and by G. O. Swank, general secretary.

*New Life For All* is an interdenominational movement mobilizing all the Protestant churches in Nigeria.

For 18 months, laymen have been trained and sent out as evangelists into rural pagan and Muslim areas as well

as into the big cities of the country.

Prayer cells have met daily in prayer for neighbors. Personal neighbor-to-neighbor evangelism has been encouraged. Evangelistic services have been held in market places, village squares, hospitals, prisons, schools and churches as well as on football fields and in large city stadiums.

In Kaduna, the capital of the northern region, 16,000 people crowded into the modern Ahmadu Bello Stadium to hear the Gospel. Over 600 people stayed after the meeting to be counselled in the Christian faith.

In Jos, 1,900 first-time decisions were recorded in two weeks of open-air evangelistic meetings.

In small towns, too, *New Life For All* has met with success. In one virtually closed Muslim town, one of the teams worked for several days, not preaching the Gospel, but helping the local people build homes, carry water, farm, chop wood, wash clothes. Out of its service came opportunities for witness. The result: 12 Muslims gave their hearts to Christ.

Literature and broadcasting are playing key roles in the evangelistic campaign which is now being invited by the churches to move into Niger and Bauchi provinces.

A common "complaint" in recent weeks from many churches in the area in which *New Life For All* has been working is that the churches are not big enough to hold all the people who want to come to services.

*New Life For All* now sees one of its major problems, that of follow-up. Workers are badly needed to live among the new converts to teach and encourage them.

## Bank Executive Resigns To Join Mission Staff

John C. Matthews, vice president and district executive of the Chase Manhattan Bank of New York, has resigned his position to become a "dollar-a-year" executive vice president of the United World Mission, St. Petersburg, Florida.

Matthews has been associated with Chase Manhattan Bank for 28 years and had eight and one-half years to go before regular retirement.

Active in mission and church work for many years, Matthews believes he never had a real "call" to the mission field, but that he always had a deep desire to help and to contribute to

missionary work. He now wants to devote all his time to missions.

Even when Matthews' mission interest and Christian commitment are known, the question still persists: "Why should a Christian businessman of Matthews' status leave a lucrative position to take on a mission executive position?"

Matthews' answer is: "In view of the world situation—we are in far more than a cold war—we are in a battle for



John C. Matthews, vice president of United World Mission.

the souls and minds of men; and it is Communism versus Christianity, Satan versus Christ. The only solution is to preach Christ and get the Word of God to the whole world."

Matthews sees a trend among Christian men whose secular position has afforded them pension rights—a trend which finds a number of them either planning to or already moving to devote their remaining years to full-time Christian service.

The United World Mission to which Matthews now goes carries on or sponsors, directly and through affiliated missions, Christian missionary work in 17 countries of Latin America, Africa, Europe and Asia.

*I have long ceased to pray, "Lord Jesus, have compassion on a lost world!" The Lord rebuked me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world and now it is for you to have compassion."* —A. J. Gordon



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# globe at a glance

**LONDON** — Ghana, a West African republic in the British Commonwealth, has placed an urgent order for 500,000 Bibles with the British and Foreign Bible Society in London. The order was placed by Ghana's government-sponsored, book-supplying agency for distribution in schools throughout the country.

**CAIRO** — Islam's top spiritual authority, Grand Sheikh Hassan Momoun, has ruled that no Muslim woman may validly marry a Communist. The ruling said

such a union is impossible because Communism is "a materialistic creed which does not believe in God and denies all religions, branding them as 'myths.'"

**BAREILLY** — Four Protestant churches are sponsoring a new theological seminary established in this North India city. The sponsoring churches are the United Church of Northern India, Baptist Union of North India, Methodist Church and the Church of India, Burma and Ceylon.

## **Pakistani Upholds Missionary Rights**

Hamid Rheza Gilani, Pakistan's parliamentary secretary, has said that his government has no intention of banning activities of Christian missionaries. He said such a ban would be a violation of fundamental religious rights assured in Pakistan's constitution.

In reply to questions by non-Christian deputies in parliament, Gilani said that "there is freedom to practice and disseminate religion" in that country and that "it makes no difference which religion is extended to foreigners as well as to citizens."

About a month earlier, Gilani announced that the Pakistan government was undertaking an inquiry into financial resources of Christian missionaries working principally among the Harijans, or Hindu untouchables.

## **Africans Urge Better Christian Communications**

A church-sponsored Consultation of African Broadcasters and Journalists meeting in Enugu, Nigeria, recommended plans for an exchange of Christian radio and television programs between studios in Africa and other parts of the world.

It also called for the establishment of a Christian news service in Africa and for facilities to train personnel in mass communication techniques.

The consultation was sponsored by the World Association for Christian Broadcasting and the World Council of Churches. Participants came from the Cameroons, Congo (Leopoldville), Ethiopia, Ghana, Nigeria and Uganda.

In his opening address to the conference, Sir Francis Ibiyam, governor

of Eastern Nigeria, and a president of the WCC, was critical of the fact that less than half of the 24 participants were Africans. He said that the problem of Christian communication in Africa today must be the concern of the indigenous Africans.

Noting that only a few of the delegates were laymen, he also warned that Christian broadcasting must not be the preserve of the clergy.

## **King Mahendra of Nepal Frees Christian Pastor**

King Mahendra of Nepal pardoned Pastor Prem Pradham, a national minister of the infant Church of Christ in Nepal, on the king's birthday.

Pastor Pradham had served four and a half years of a six-year sentence for converting eight people to Christ. In Nepal, to cause anyone to change his religion is considered a crime.

Pastor Pradham's release was the occasion for general rejoicing by the approximately 250 Christians in Nepal, his fellow pastors and the missionaries of the United Mission to Nepal (see September *World Vision Magazine*). At a "welcome and praise meeting" for Pastor Pradham, held at a church in Kathmandu, Nepal's capital, the released pastor spoke briefly and asked for prayer.

During his imprisonment Pastor Pradham, often described as a modern Paul, continued to preach and led many of his fellow prisoners to Christ. He was complimented by prison officials as being "an inspiration to all the prisoners and a well-behaved gentleman."

## **Burma Nationalizes Five Mission Hospitals**

The Revolutionary Government of the Union of Burma nationalized five

hospitals established and operated by several foreign missions and dismissed all foreigners on the staffs.

Included in the take-over were hospitals run by the Seventh-Day Adventists, an Indian Mission, the American Baptist Mission, a Roman Catholic Mission and one founded by the "Burma Surgeon," Dr. Seagraves.

Shortly after the nationalization, the Working People's Daily, a government paper, wrote: "The big, private hospitals nationalized recently enjoy a record of splendid service to the public. But the need for their independent existence as non-official institutions is fast disappearing in a socialist state which has to be completely responsible for medical and social care of all its public."

## **Malagasy Christians Assume Bible Society Direction**

Malagasy Christians have assumed the direction of Bible society work on their East African island.

The transfer in responsibility from overseas agencies to nationals was made at an open-air service marking the 130th anniversary of the publication of the Malagasy Bible—the first Bible ever produced in Africa.

The Malagasy Republic was formerly the French Overseas Territory of Madagascar.

## **Brazilian Methodists Create Lay Diaconate**

Among major actions taken by the general conference of the autonomous Methodist Church of Brazil recently was the creation of an order of full-time lay workers in the church to be called deacons and deaconesses.

The creation of the order provides for only one ordination, that of elder in the ministry, and provides for the



**NEW YORK**—This year's Christian Education Week, September 26 - October 3, will stress the role of Christians as missionaries not only in other lands but also on the "mission frontiers" of church, home and community.

**NAIROBI**—An American team of 30 literacy workers headed by Dr. Frank C. Laubach, missionary-educator and founder of the "Each One Teach One" method of literacy education, trained 430 native teachers in the Laubach lit-

eracy method during a three-week mission in Kenya.

**SALT LAKE CITY**—The Church of Jesus Christ of Latter-day Saints reported here that the number of Mormons in Brazil has increased from 1,000 to nearly 21,000 in the last 10 years.

**LAGOS** — Yoruba-speaking Christians throughout the western region of Nigeria recently observed the 100th anniversary of the translation of the New Testament into their language.

**GIESSEN** — Six thousand young people attended the annual convention here of the Christian Endeavor Movement in Germany. Theme for the convention was "You Will Be My Witnesses." The young people were urged to increase their efforts to win the world for Christ.

**NEW YORK**—Over a million pounds of grain was rushed to Korean flood victims by Church World Service, the overseas relief agency of the National Council of Churches.

assignment of laymen and laywomen as fulltime workers in the church. Lay pastors already serving churches will become candidates for the diaconate. (Formerly, men entering the ministry were ordained as deacons. Then, after serving a probationary term, were ordained as elders.)

The conference also created the office of evangelist. Lay evangelists will assist in the evangelistic work of the church but will not receive pastoral appointments.

In other actions the church revised its *Canones* or *Discipline*; made its Ecumenical Commission an autonomous and permanent commission of the general conference, created a general commission on literature, and elected six bishops.

The Methodist Church of Brazil has been an autonomous, self-governing church since 1930 and is the largest Methodist body in Latin America. It is affiliated with the U.S. Methodist Church and receives missionaries and mission funds through the Methodist Board of Missions.

#### **PTL Plans Southeast Asia Distribution Program**

The Pocket Testament League, which has distributed millions of Scriptures since its establishment in 1908, plans to conduct a Scripture distribution ministry in Southeast Asia. It has already secured 150,000 Gospels for Indonesia.

PTL hopes to reach into Vietnam, Hong Kong, Malaysia and The Philippines as well as to continue in Japan.

#### **Colombia Halts Import Of Moody Institute Books**

The Colombia, South America, government has failed to issue an im-

port permit for 25,000 religious books shipped to that country by Moody Bible Institute's Literature Mission.

The books were destined for Literature Crusades, a non-profit Christian group in Bogotá, for sale or other distribution.

According to Peter F. Gunther, head of the Moody Literature Mission, the Colombian government usually refuses to grant a license for books shipped to Bogotá. It allows books to be shipped elsewhere in the country, however.

#### **Chief Tariri Participates In Wycliffe Observance**

Chief Tariri, the Peruvian Indian chief whose story is told in the murals of the Wycliffe Bible Translators Pavilion of 2,000 Tribes at the World's Fair, was there in person this summer.

Tariri, his wife and two of his sons participated in the observance of Wycliffe's 30th anniversary.

It was through two Wycliffe Bible Translators that Tariri was converted to Jesus Christ in 1953.

#### **32 Methodists to Leave For Short-Term Service**

Thirty-two young men and women will leave the United States early this fall to begin three years of special-term service overseas for the Methodist Church.

The "3's," as the group is called, will serve in 13 countries in Africa, Asia and North and South America. This year's group brings to 935 the number of persons who have gone out since the program was established in 1948.

The young missionaries represent several vocational specialties.

#### **People in the News**

■ Abe C. Van Der Puy, president of World Radio Missionary Fellowship (WRMF) and a WRMF missionary for 20 years, was awarded the doctor of divinity degree at the 32nd annual summer convocation of Wheaton College, August 13. ■ The Rev. J. Allen Thompson, son of general director Elmer V. Thompson and superintendent of the Dominican Republic field, has been named assistant director of the West Indies Mission, under appointment to succeed his father in the mission's directorship.

■ Clarence H. Gilkey, Jr., Butler, Pa., has been named president of Gideons International. ■ Miss Nancy Garnett, 1965 Portland, Oregon, high school graduate, has received a \$500 scholarship from the Gospel Literature in Native Tongues Foundation (GLINT). The award was made at the annual Evangelical Literature Overseas conference in Wheaton, Illinois. Miss Garnett plans a career in Christian journalism.

■ T. C. Ross, Winnipeg, Canada, has been appointed as the first layman to serve as a secretary of the Canadian Bible Society. Dr. R. Dale Lechleitner, Minneapolis, Minnesota, has been named executive director of the American missions board of the American Lutheran Church. He succeeds Dr. Philip S. Dyvbig, who will remain in an advisory capacity until the end of 1965. ■ Nicholas Maro, a Lutheran layman from Northern Tanzania, has become the first African general secretary of the Christian Council of Tanganyika. He is a graduate of Valparaiso University, a Lutheran Church-Missouri Synod institution in Indiana.

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Occupation \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_  
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Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

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2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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"I feel like going around the country with him, carrying his bag and cleaning his boots."

That's how the late Paget Wilkes, founder of the Japan Evangelistic Band, felt about Rees Howells, a Christian statesman and spiritual giant who died within this present generation.

Besides founding a noted Bible college and a school for missionaries' children, Howells served six years in Africa and had a global "every-creature" vision and a prayer ministry that asked and obtained.

"The man who has only God to look to can do all things and never fail," said Haile Selassie, Emperor of Ethiopia, after a visit to the Bible college located in the tiny country of Wales in southwest Britain. Several high-ranking Ethiopians were enrolled there at the time.

Later, during the Italian invasion of his country, when he was forced into exile, the Ethiopian monarch found sanctuary in one of the estates Rees Howells had taken by faith for the furtherance of the Gospel.

At one period in their lives, Mr. and Mrs. Howells found themselves deeply burdened for Africa. "Lord, send out more helpers!" became their heart's cry. From 1915 to the end of 1920, they served on that continent with the South African General Mission.

"We can only push others as far as we are willing to go ourselves," Howells replied, when questioned concerning his motives in going to that faroff field. It meant surrendering the care of their infant son to relatives. The cost seemed great at the time, yet it was nothing when contrasted with Calvary, the missionary reflected in a letter to friends.

Their term of foreign service lasted six years—years of rich blessing to the African Church. And 10,000 souls were brought to Christ!

Out of this experience evolved the idea of a school for missionaries' children which Howells acquired as he had the college property, by drawing on the "bank of God." He signed papers pur-

chasing a mansion in Wales without visible sign of the sum involved. The money arrived from an unexpected source at the time it was needed—not one moment before.

Said the owner of a large estate to members of his exclusive club: "If Rees Howells has begun looking over my wall and praying, I'd better get out before something happens to me!"

This man with the amazing propensity for getting things from God was born on October 10, 1879, in a tiny, whitewashed cottage in the mining village of Brynamman, South Wales. His formal schooling ended at age 12 and he went to work as a miner's helper. Despite a grueling 12-hour workday, each of the Howells boys furthered their education by attending night classes at the village school.

Products of the great Revival of '59, Howells' grandparents had a tremendous influence on his adolescent years.

"I felt I could face God every night because I lived such a clean, pure life," Howells said of those days. "I was at home in chapels and at prayer meetings . . ."

At age 22, he emigrated to the United States. It was a converted Jew, Maurice Reuben of Pittsburgh, who led Howells to Calvary. The veil of self-righteousness was removed. . . "For the first time in my life," said Howells, "I saw Him!"

He returned to Wales in 1904 where the Welsh Revival was in full swing. Howells entered into it with vigor. The saying became a byword—"When Rees Howells visits a home, watch out! Someone is sure to be converted."

In his book *Rees Howells: Intercessor*, Norman P. Grubb recounts a layman's reaction to the man and his mission. . . "I walked three miles that night to hear him. He was to me the most wonderful missionary I had read of. . . I remember one young Christian asking him how he knew God's voice, and he said, 'Can't you tell your mother's voice from any other?' 'Yes, of course.' 'Well [came the quiet reply] I know His voice just like that.'"



# BANISHED TO MACAU

BY EDGAR H. GAINES, III

One cool December afternoon I left Hong Kong where I had lived for more than two years. The ferry made its way across the 40 miles of sea to a tiny dot on the map called Macau, where I was to meet an unusual Chinese Christian by the name of Frank Jean. Few on the boat realized we had to travel over Red Chinese waters in order to reach our destination. Three hours later we were approaching the shores of this quaint city. Awaiting us were drivers of predicabs, taxis and bicycles—hoping to take us to some hotel. I decided to walk to mine. After check-

*“Buddy” Gaines served under the Oriental Missionary Society in Hong Kong for 27 months before going to Macau under World Vision auspices. He now pastors two Methodist churches near Moorfield, Kentucky, and attends Asbury Theological Seminary.*

ing in I took a long stroll through the cobblestone streets. Macau was my new home.

Now in my third year of Christian service in southeastern China, I found myself “on my own” in beautiful, strange, challenging Macau. The purpose of my new mission, under the auspices of World Vision, Inc., was to set up a program with the local churches that would aid them in helping the refugees in their destitution.

## Not Quite On My Own

As a foreigner, I needed help. This help came to me in the person of Frank Jean, whose original home had been in Shanghai. Frank became a true Christian brother to me. Fifteen years my senior, he proved to be a source of rich and wise counsel.

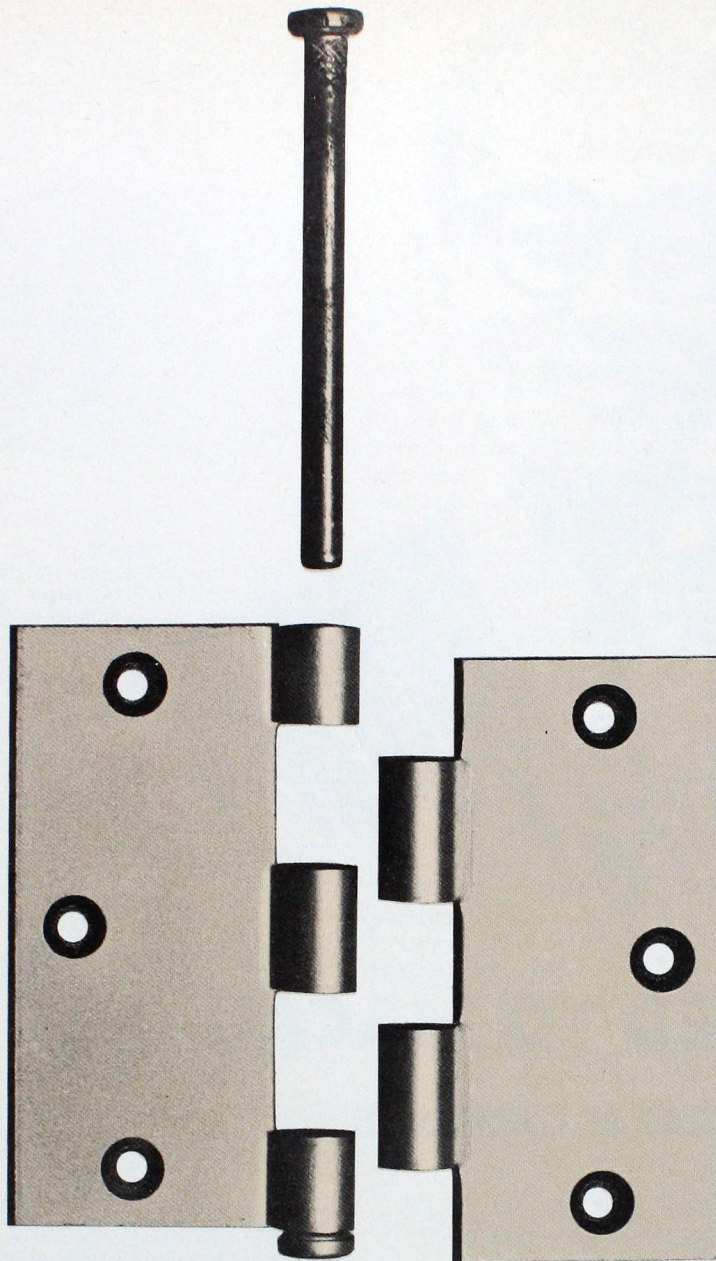
During the following 14 months of

ministry in Macau, Frank’s life deeply influenced me. He is a learned man with a profound understanding of men of cultures other than his own. He is constantly reading Christian books in the English language. Genteel in manner and genuine in conversation, Frank has made a deep impression upon the minds of all who have met him.

Falsely accused of smuggling, without a fair trial he was banished to Macau at the age of 25 and warned never to return to Hong Kong. Innocent though he was he was given a one-way ticket to this province with no hope of going to any other place in the world.

Macau’s six square miles were too small and confining for this young man overflowing with energy and ambition. Two years after arriving on the island, he decided to sneak back to Hong Kong,

*Continued on page thirty*



## TOGETHER AGAIN

By Jack L. Willcuts

After tension and heartache,  
the Bolivian National Church and the missionaries  
it ousted discovered  
they needed to serve Christ together

For more than 30 years missionaries of the Oregon Friends Church toiled in the Bolivian high Andes, establishing churches and schools among the Aymara Indians. Then, three years ago, at the request of the Iglesia Nacional de los Amigos (INELA) the missionaries reluctantly left the field. Now, at the request of the same church, the missionaries are returning to the field to serve under national church direction. National leaders not only determine the type of missionary work to be done and where the missionaries will be placed, but they also have a part in screening missionary candidates.

A remarkable growth in the Bolivian Friends Church began about 18 years ago when there were only eight congregations with approximately 200 Christians. By 1961 more than 115 churches were established with a membership of more than 2,500 and attendance exceeding 3,000. But even at that the picture was not encouraging. Following a dispute between national leaders and the mission council, not only the momentum of revival spirit and evangelism was threatened, but the gains of 30 years of labor seemed to be toppling.

### Gradual Withdrawal—Not Enough

From the beginning of the national church organization in 1950 direct pastoral support, or partial support, was gradually withdrawn. All pastors, workers and church construction were supported or financed by local congregations. A large part of the Bolivian church accepted this as a proper, scriptural plan and the national church entered a decade of consistent, rapid growth with missionaries engaged largely in advisory, teaching and evangelistic ministries.

However, there were a few key leaders who felt that more financial and other material aid was required. The issue became more acute when an extensive farm and Bible school center owned by the mission was taken forcibly in 1960 by certain "leftist" elements working through what appeared to be community political agents out-

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*Jack L. Willcuts served six years as mission field secretary of evangelism and as advisor to the Bolivian National Friends Church and two years as instructor in the Bolivian Friends Bible School. He is pastor of the Medford, Oregon, Friends Church and editor of the Northwest Friend, publication of the Oregon Yearly Meeting of Friends Church.*

side the control of the Bolivian government. This school had been instrumental in training more than 100 pastors and teachers over a 12-year period.

### National Structure Rises

In this atmosphere of national and political unrest the INELA was formed. It is organizationally structured with a national executive committee composed of secretaries of evangelism, education (local congregations sponsor elementary schools through the sixth grade), church construction and youth work, a treasurer and members-at-large.

All of the more than 115 member churches, except for one, have been pastored from the beginning by nationals trained in the mission-sponsored Bible school or in special classes taught by the missionaries in field conferences or in Quarterly Meeting. The field is divided geographically into five districts with the churches of each district meeting together four times annually for worship, study and fellowship with a national superintendent in charge. The *Junta Anual* (Yearly Meeting) brings all the districts together at Easter for a week of preaching and training sessions. At the invitation of the local or INELA leadership, missionaries participate as class leaders and evangelists for these meetings as well as in the quarterly district meetings. The *Junta Anual* brings as many as 2,000 Aymara Christians together for one of the largest "Evangelical Fiestas" of the nation.

But while national leaders were being trained and given responsibility, the missionaries, though few in number (never more than five couples, usually less), were better equipped with motorboats, jeeps, pick-up trucks, tents for mass meetings, portable power plants to operate lights, public address systems, record players and film projectors. The farm and Bible school were administered by the missionaries and utilized some heavy machinery to assist the students to support themselves and to make the school program self-supporting. However, it was largely over the control and use of these foreign evangelistic "aids" that contention arose which led to the crucial decision three years ago.

### Demands, Then Expulsion

The INELA leaders insisted that unless certain vehicles and other equipment, guaranteed medical assistance and other benefits were made available to the national church by the mission, they would resign as a body. Further

divisions were threatened. Certain influential and vocal members of the INELA succeeded in persuading the national church to issue a statement indicating the missionaries were no longer needed regardless of whether or not these material aids were made available to them.

One of the objectives of the Bolivian Friends Mission and other indigenous-minded missions had been "to make the missionary unnecessary." Now the Mission faced a dilemma. Should it change the established policy that national Christians and the churches were not to receive material aid? Had it been a mistake to entrust so much authority to the national leaders who could now demand missionary withdrawal? Had serious errors in administration been made? Were these few who spoke somewhat belligerently truly representing the many country congregations, or even the INELA attitude? Was it the Lord's timing for the missionary so abruptly, and under such conditions, to become "unnecessary?"

### Decision To Leave

The tone of some of the demands of the nationals seemed contentious and unchristian. Yet the missionaries had to acknowledge their errors in judgment and administration. However, the missionaries also had to conclude that the time had come to put to the test the patient work of years, the careful training and teaching of the scriptural plan of indigenous church organization. Most of all, by faith, they realized they served the One who said, "I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

"We cannot conscientiously provide funds for church building, for equipment, for pastoral support and the other requests," the missionaries advised the INELA. "If you feel that the missionaries are no longer needed, we rejoice in your spiritual independence and vision and return to our homes." The mission board officials on the field at that time concurred.

Within three months all the missionaries except one family had left the field. The results were interesting. First, it became apparent the INELA executive committee had never really believed the missionaries would leave. They were surprised to find their plans for additional financial aid gone, with themselves in complete charge of the field and church.

This turn of events drove them to their knees in a new, desperate sense

of need for spiritual wisdom and God's guidance. Then, as news of the missionary withdrawal became generally known over the field, dozens of local congregations begged the INELA to invite the missionaries back, for the love between the nationals and missionaries was strong.

A few months later when it was time for the INELA to reorganize, the national Christians prayerfully selected officers whom they regarded as being the most spiritually competent. Letters were sent and visits made over the field by these men to remind the quarterly meetings and local churches that they must trust in the Lord, continue faithfully in preaching the Word and in winning the lost about them.

The Friends Church at home and the missionaries, whose hearts ached in this separation, went to prayer for the Bolivian Church with new earnestness, and joined with other missions to await the outcome.

### Channels Kept Open

The INELA kept in contact with the Mission board. The tone of communications soon changed. Forgiveness was asked for some unchristian attitudes and comments, but INELA continued, almost reluctantly to assert its independence, even though it recognized how much it needed the counsel of the missionaries.... Could some of the missionaries return to hold evangelistic meetings?... Could they teach classes for young men called to the ministry?... Would a missionary be willing, at the invitation of the INELA, to sit in as an "observer" in the business meeting to give advice "when needed?"

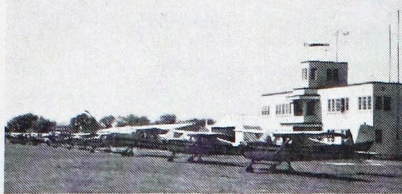
The mission board responded favorably to these possibilities and inquired as to which missionaries the INELA would desire in an advisory capacity. The Bolivian church then drew up a list of such missionaries. In addition it gave qualifications for any new missionaries who might be appointed.

One by one the missionaries have gone back to work under the direction of INELA personnel. Some field visits they might like to make are not made because the national leaders feel it best not to, or else they feel that the missionaries might better spend their efforts elsewhere.

### New Rapport Develops

Other results are gratifying. There is a fine rapport between the nationals and missionaries — better than has existed for several years. Requests for aid

*Continued on page twenty-four*



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## NIGHT COMETH

*Continued from page eight*

Our reaction must not be one of despair. God is equal to the situation. The tremendous need of the multitude and the scarcity of laborers was obvious to the disciples, but Christ did not mean this to be the source of a feeling of futility. He was not trying to create in them a guilt complex. Nor was he asking them to trace the problem to their own failure, although they might have been able to do that.

Instead, Jesus asked them simply to look on the harvest. It was only necessary that they should see men as he saw them in all their need. They had been so occupied with other things that they failed to see what he saw, even though it should have been obvious. Once they saw things in their proper perspective, they could follow through to the proper response: the prayer for laborers.

### 'Reap or Rot'

Paul Rader used to tell the story of a great wheat harvest in Australia which rotted in the fields during World War I. Because so many men had responded to the call of the colors there was nobody to gather in the grain harvest. It was a case of "reap or rot," as Rader pointed out. That is exactly the situation which we face in missions today.

But this is no time to panic. The vast needs of the world represent a fresh call to prayer. Christians are called to the high task of being co-laborers with God in his harvest. In so many areas it is ripe to be gathered. And it is a harvest in which God himself has invested everything. He is not about to let it "die on the vine."

We must take the words of the Lord seriously. Let us pray at every opportunity that the Holy Spirit will thrust his laborers into his harvest.

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## TOGETHER AGAIN

*Continued from page twenty-three*

no longer come with veiled threats, as children might approach their parents. In the Bolivian church there is evidence of a new maturity, dignity and spiritual independence and insight.

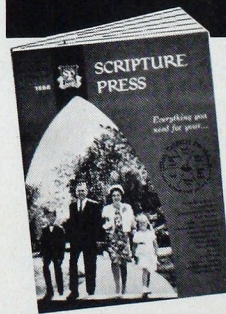
Even though some missionaries and nationals feared the church would "fall apart," or that some pastors or churches might look for another mission to support them, not one church, not one pastor, not one Christian has been lost in these three years of transition. In addition, the program of church extension continues with several new congregations and preaching points established during the past three years. A large delegation of national pastors was sent by the INELA to the pastors' conference sponsored by World Vision, Inc., in Bolivia last February.

One Methodist missionary, the Rev. Keith Hamilton, has referred to the Bolivian Friends Church as among the strongest in the country. Earlier this year he visited the Friends Church in Bolivia and reported ". . . If the crisis should come this year in the Bolivian political scene—with all 'Yankees' going home—the INELA is the most ready to weather the storm."

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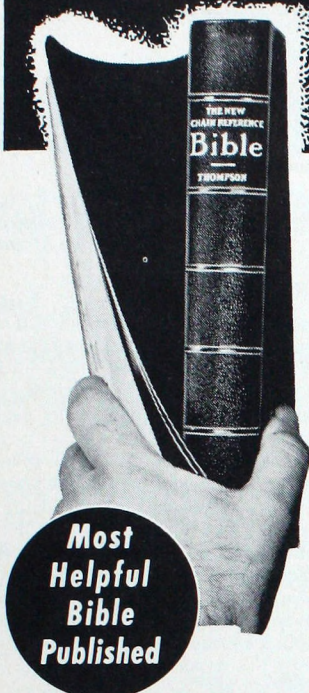
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### About That Summer Issue...

Sir: I have thoroughly enjoyed the two copies of *World Vision Magazine* which I have received and look forward to inspiring reading on missions in the future.

Being a Pentecostal, I was especially interested in the July-August issue.

In Mr. Seamands' fine article, "Marvel of Multiplication," he asks the question, "Why are the Pentecostals growing so rapidly throughout Latin America?" In each of the several answers he gives I believe there is part of the reason. But he seems to bypass one of the essential fundamentals of all Pentecostal believers. The answer is not basically in technique or special appeal, but rather it has to do with a Person—the Holy Spirit. Any believer submitting himself to the Holy Spirit will soon see strong evangelistic patterns developing in his life.

Thank God this success is of the Holy Spirit. It means this same phenomenal growth cuts across the lines of nationality, denomination, social status, etc. Wherever, whoever, whenever, if men are moved upon by the Holy Spirit, there is growth.

If a formula for successful evangelism does emerge from the New Testament, it seems to me it is that of no formula but of relationship—the point, incidentally, which Dr. Mackay is most emphatically making in "Christ or Religion?"

Davis, Calif.

Melvin Johnson  
Pastor, Assembly of God

Sir: The July-August issue of *World Vision Magazine* arrived this morning, and I must confess I read it straight through before I was able to get at any of the work on my desk!

I've decided that I must have a copy in my own permanent reference files and would like several others to pass along as I answer inquiries from candidates or potential candidates.

I appreciated your getting into the magazine the most recent information on the Evangelism-in-Depth movement in the

Dominican Republic. Reports are still encouraging. The latest word from Bill Cook is that there are more than 1,500 prayer groups meeting regularly....

Bogota, N.J.

Miss Mary Anne Klein  
Candidate Secretary  
Latin America Mission

### On the Race Issue...

Sir: I wish to express my thanks and appreciation to you for your recent editorial in *World Vision Magazine*. "The Truth Comes High" (June 1965) expresses in principle and with pertinence our moral dilemma as believers.

My concern as a Negro is to preach Christ to all men and especially to my own people. It seems that no word is more for our times than that in Christ men can find each other. Yet the "reshaping of our images across the lines of race and color" takes place most slowly in fellowships called evangelical. To read thoughts like yours from a source other than *The Christian Century* is most refreshing.

Detroit, Mich.

William Pannell  
Youth for Christ International

Sir: With considerable amazement I note the marked "racial" trend of your *World Vision Magazine* editorials.

It is my judgment—from considerable experience—that nothing will contribute more to the spiritual decline of a church, group or individual than mixing such activities [civil rights, etc.] into and with the spiritual calling and mission of the church.

The counterfeit always drives out the true. Highly organized social movements emerge as a substitute and even prostitution of the Gospel. Neither Christ nor his disciples allowed themselves to be drawn off in this direction; in fact, they warned against it....

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### MONEY, MOTIVE, MISSION

*Continued from page ten*

#### **B. The person is more important than the gift.**

The Bible in no way depreciates material goods. God made everything, and he made it good. Satan has no power to create, only to pervert. But man, not things, is the crown of creation. The person who gives is of greater significance to God and to us than his gift or what his gift provides. In God's sight the small donor is more important than the large gift. Have we read the story of the widow's mite lately (Luke 21:1ff)?

As servants of Christ we cannot exploit people by making them feel guilty or by appealing to their egos. Persons are not tools to be used to build our enterprises, raise our status in the organization, and feed our own egos. They are men and women made in God's image, loved by him, and by us as *we serve them*.

As servants of Christ we cannot allow a person's monetary worth to be the gauge of our interest in him. Certainly we have to use our time and resources strategically, but at the same time strive to serve the needs of all whom God has placed in our path, both rich and poor. James' illustration of a man with gold rings and fine clothing ought to be a burr under our saddles whenever we ride gallantly through our assigned territories in quest of people with capital gains problems (James 2:1ff).

Speaking of persons, what does the fund-raiser think of himself as a person? Could it be that the image of public relations men in Christian circles is sometimes tarnished because they have such a jaded view of themselves? They try to be operators instead of ministers, and feel guilty about it. And they should.

They think of themselves first as public relations men and everything else in their lives has to be reshaped to fit this mold. First, they, and all of us, are persons made and loved by God and redeemed by Christ. Second, they are called to live out their Christian pilgrimage in relationship to other persons, especially members of their families. Third, they are obligated to be disciples of the One who recruited them. Fourth, they feel led to carry out the terms of discipleship in Christian organizations. Fifth, and far down the list, they are working in these organizations as public relations men. Only

in this kind of priority system will the Christian fund-raiser really know who he is.

**C. Honesty is not just the best policy; it is the only one.**

Honesty is tightly tied to *humility*. We must keep our projects in perspective so as not to oversell them and undersell others. God may not consider us or our projects as indispensable to his program as we do.

Exaggeration, overstatement, or padding the facts are never legitimate in advertising, but they are deplorable in the public relations of Christian organizations. Did you ever see a Christian school that was actually better and stronger than its catalog's claims?

"Speaking the truth in love" would be an excellent motto for all of our printed presentations: *the truth*—telling our story clearly and factually; *in love*—keeping in view the welfare of the donor and other members of the Body of Christ.

Wheeling and dealing, high-pressure promoting, throat-cutting or arm-twisting are sure signs of lack of confidence in God and in his people. A simple, honest, well-planned and carefully executed program can be blessed by God. Honesty demands that the credit for true success be His: "God gives the increase." Neither in evangelism nor public relations do we need to help the Holy Spirit through trickery.

**D. Money is power in our society, but it should not be in the church.**

Here the servant attitude should prevail. But sometimes those who raise the money tend to throw their weight around and dictate policy as to how the income is spent. Though fund-raising is a special ministry often requiring special gifts, it must be a servant ministry if it is to be biblical. Some missionaries have extraordinary success in deputation. They tell their stories compellingly and call for response to their projects forcefully. They, like the successful development officer in a school or stewardship secretary for a mission board, must use their talents humbly and generously.

Power to raise money, like all power, must be laid at the Cross if its use is to be Christian. The gift of eliciting support for a project or organization, like all gifts, is given not for the individual's sake but for the body's.

Evangelical enterprises must be planned and promoted in ways befitting the spirit of the Gospel. Let no program be called evangelical which does

not ring with the meaning of the Evangel—the Good News that God in Jesus Christ is reconciling sinful men to himself. The word "evangelical" means confidence in the divine power of the Gospel rather than in tricks, schemes, plots or even programs; commitment to the Christ-centered content of the Gospel rather than to the theories or platitudes of men; constraint by the gracious spirit of the Gospel rather than by sly, sinful, selfish motives; control by the ethical demands of the Gospel rather than by human standards of legalism or license. In short, developing theological ground-rules for a missionary, fund-raising ministry simply means applying evangelical theology to this area of life.

We've come a long way since we began with the stories of Aaron and Moses. . . . Or have we? Perhaps all we

have done is to make explicit what they imply. Fund-raising is a dangerous business. The golden calf, with misled and disenchanted people, may be the result. But by contrast, a tabernacle in which the true lessons of worship are taught and learned may be the result.

Both men got a ready response to their calls for support. But the difference between them was vast. Moses did the right thing, in the right way, for the right reasons. And in so doing, he set the pattern for all of us. |||

*Here am I, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to promote Thy kingdom. —David Brainerd*

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## BANISHED TO MACAU

*Continued from page twenty-one*

where he could continue his business and make his fortune.

But the unexpected happened.

### Return To Exile

In Hong Kong Frank had a dynamic encounter with Christ. Christian missionaries befriended him and in time he came to the point of full surrender to Jesus Christ. A new man with a new motive for living, he returned to Macau. Convinced God had called him into a ministry, he began to win many to Christ.

Since 1955 Frank has been living within the confines of Macau. He dares not return to his homeland because of the Communists. He is not wanted in Hong Kong. His wife by common-law marriage left him when he became a Christian. Alone, he has had to rear his two sons who are now in their mid-teens. And without any steady income

he has lived by faith, trusting God to meet his every need.

I soon discovered that Frank's dedication put many missionaries, including myself, to shame. His life was one of continuous devotion to Christ, consisting of a deep prayer life, systematic Bible study, and daily witnessing to others through word and deed. He was the personification of the Sermon on the Mount: sharing what little he possessed with the poor, sympathizing with the refugees in times of trouble, and living a Christ-centered life.

### Man of Invaluable Talents

My limited ministry in Macau would have been nothing without Frank's help. With his unselfish cooperation, we were able to open a home for destitute boys and girls, separated from their parents because of death, poverty or Communism. These children, with no home and without any hope for the future, came to us through the various channels chosen of God.

With his ability to speak in four languages, Frank could communicate with almost all whom he met. Even American missionaries would come to Macau, take him out for dinner, listen to his opinions, or suggestions — and often benefit from them.

We had wonderful times together in Bible study and prayer. The occasions in tea shops or on the streets when we would relate the gospel message to others were challenging. Frank's sole concern was to talk to men about Jesus Christ and how they might receive him.

### Penetrating Honesty

During some of our intimate moments of conversation and fellowship, Frank would share his deep feelings about American missionaries. His basic criticism was that most American missionaries he knew were living too much above the nationals. The barriers of language, standards of living, cultures, and personalities often prevented the national and the missionary from having close Christian fellowship and understanding. It pricked my heart to hear Frank share his sincere feelings; truth sometimes cuts.

One of the most profound influences upon Frank's life was his association

with the Navigators. His life was particularly challenged by one of their representatives whose daily life he observed. Since that time Frank's calling has been to win souls to the Lord Jesus Christ, usually one at a time. He said to me once, "Buddy, I catch men with a hook, not a net." Though a good preacher, he is perhaps at his best in visitation and personal counseling.

### Transparent Life

His life was a constant challenge to me. In the local jail I saw the profound impression Frank made upon the prisoners. In the teashops he would capture the attention of some individual across the table and proceed to explain God's plan of salvation. In the homes of the poor he was greeted with great respect and love because of his transparent life.

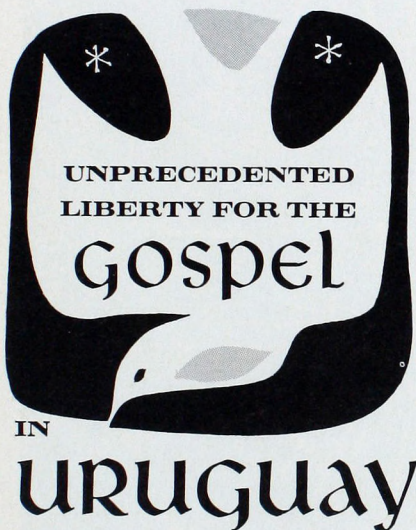
This is the story of Frank Jean—a man who is paying a high price to be a Christian. Because of his faith in Christ, his wife left him. He has no home of his own. Many of his clothes were given to him; his income is small and unsteady. But without any assurance he can ever leave Macau and regain his freedom, Frank continues to rejoice in the Lord. He is a man with a lonely task, but with a full heart as he serves God and his fellow man. Banished to Macau, he remains abandoned to Jesus Christ. |||

### WHO HATH BELIEVED?

*Continued from page twelve*

not so much, "Who has believed our report?" but how compellingly have we known it ourselves—we, the reporters of the suffering, living Lord. |||

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# QUOTE UNQUOTE

## Rules for Winning Muslims

1. Do not start a controversy, yet meet it when you must. See not so much the Muslim as the man for whom Christ died.

2. Make it your aim, not to silence or vanquish in "religious argument," but to win men for Christ: (a) by removing misconceptions; and (b) by getting Muslims to read the Scriptures for themselves, especially the New Testament.

3. Limit the discussion to one or two points, and first settle these before going on to others; also work to a definite conclusion.

4. Be scrupulously fair in argument and courteous in manner; never let discussion degenerate into a quarrel. Remember that some of your opponents may be trying to make you angry, and anger is a proof to them of your defeat. Show that to you these things are profoundly serious, having to do with things spiritual not carnal.

5. Refuse to be drawn into answering the question, "What do you think of Muhammad?" Your business is to speak about Jesus Christ.

6. Give some title of courtesy to Muhammad, Hadrat, Anhadrat; and of course to Jesus also.

7. Be sure that you know the meaning of the theological terms you use; some are Islamic and do not convey to Muslims the idea you may have in your own mind. So, too, our Bible terms are not always understood by them.

8. Do not rely on your memory in quoting Scripture, especially when a Muslim quotes it; make a point of turning up the references in the Bible. It is of the first importance, and far more necessary, that you should know your Bible well than that you should know the Qur'an (Koran) well.

9. Eagerly acknowledge, and show that you acknowledge, aspects of truth that are in Islam as well as Christianity, and from this lead on to a statement of the fuller truth as you know it in Christ.

10. Finally, never enter upon controversy without necessity, without knowledge, without love or without prayer.

—Dr. St. Clair-Tisdall, quoted by L. Bevan Jones in his book, *Christianity Explained to Muslims, Baptist Mission Press, Calcutta, India. 1964.*

## Muslim Rebuttals

Pakistan has religion as its *raison d'etre*. Its full title became the Islamic Republic of Pakistan. The word *pak* in Urdu means holy, and the word *stan* means land, so the word *Pakistan* means "land of the holy."

To appreciate Pakistan one needs to appreciate Islam, or Mohammedanism as it is sometimes called. It is one of the three great monotheistic religions which believe in one Creator God. It is recognized that it is more difficult to win Muslims to Christ than it is adherents of any other religion: this is because Islam has more of the truth than any other religion, except Judaism, and has misinterpreted some of it. Here, for example, are four main statements which almost any Muslim will make in answer to Christian teaching.

1. God gave the Law to Moses, the Psalms to David, the Gospel to Jesus and the Koran to Mohammed. The Koran is an eternal book written in Arabic and kept in heaven. As the prophet of God, Mohammed wrote it down, or got someone to write it for him, five centuries after Jesus Christ. The Koran supersedes the Law, the Psalms and the Gospels. Wherever the teaching of the Bible contradicts the Koran, this is because Christians have altered the Bible.

2. The creed of Islam is in Arabic: *La ilah illa 'llah, Mohammed rasul Allah*; that is, "There is no good but Allah, and Mohammed is the messenger of God." The Christians are worshippers of three gods—the Father, Jesus and Mary.

3. Christ is a prophet, but He is not the Son of God. It is impossible that God should have a Son. "He, the maker of heaven and earth, how should He have issue, since He hath no consort?" (From the Koran, Surah 6:100)

4. The greatest of all sins is to attribute to God a partner. Every Christian is guilty of this sin. All other sins are divided into big and little sins.

It is claimed that "whoso desireth any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost."

—An extract from *The Islamic Republic, appearing in Go, interpretive annual published by the Bible and Medical Missionary Fellowship.*

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# School Today— Leadership Tomorrow

By Dorothy C. Haskin

My missionary guide and I walked through the shadowy shrine. Surprisingly enough, it was a school. Not many schools have had the honor of being turned into national shrines. But this shrine in Hagi, Japan, is a former school which has received that rare honor.

It was at this school, in 1859, that Yoshida Torajiro taught 20 boys about the social reforms he believed would come to Japan. He taught them for three years. Then, at the order of the *Shogun* (military governor of Japan and the real ruler), Yoshida was taken to Tokyo and executed for his teaching. But because he had been a teacher, his life was not in vain. Twenty-five years later the Meiji Reformation came to Japan and changed its entire social structure. Ten of Yoshida's students were reformation leaders: one became prime minister, others cabinet members, and others, generals.

You may picture a school in various ways: a sprawling university, a neat brick building surrounded by a trim lawn, or a clapboard house with a dirt yard. But whatever it is, it is the place where the future is being shaped through the lives of young students.

## Schools Are Not All Alike

When I was in the Orient, I saw many different kinds of schools, all of which are of interest to the Christian.

I visited several schools for the children of missionaries. Perhaps you know a missionary child who is attending one of them. These Christian schools are important because they help the young person growing up in a foreign culture to learn the culture of his parents.

Christian Academy in Japan (on the outskirts of Tokyo) consists of 17 buildings making up a campus half a block square. Most of the teachers are educational missionaries called to this special area of service. Started in 1949 with 13 students, the school now has more than 300. In addition to a good academic

program, the school offers a strong athletic program.

Further south, on Taiwan, is Morrison Academy, attended by both missionary and army personnel children. It has grown from four students in 1954 to nearly 300. The student who comes the farthest is from Hong Kong, two hours away by plane. While all the teachers have to sign a statement of faith, children of all faiths are welcomed. Students have such diverse backgrounds as Southern Baptist and Greek Orthodox.

## Place to Learn Faith

Faith Academy in Manila, the Philippines, is in the midst of a building program to meet the needs of more than 200 students. As most of the students are children of faith missionaries, they learn to pray for their own and the school's needs. They not only receive training in academic subjects but also in faith.

Not all the schools I visited were for missionary children. I also visited Keimyung Christian College, for Korean young people. I was in Taegu during January, at the time of the "big cold" when the weather was so shivery that the schools were closed. However, as the study of English is important to the ambitious Korean young person, a special meeting was held so the students could talk to me. The students, each one wearing a heavy black coat, sat around in a large circle and asked me questions. They were bright young people interested in political situations of every country I had visited. Also they were eager to know about American education and the American standard of living. It is young people like this who cause the political riots, and who are also the promise of a bright tomorrow.

There are schools for older young people, too. In Taiwan I visited a school where girls from the mountains are taught to be kindergarten teachers. They will go back to their villages and teach youngsters gospel choruses and about the Lord Jesus as well as the foundations for academic learning. It is believed that 90 percent of the aborigines are Christians, but the coming generation needs training in the Christian way of life. The beginning is made by training kindergarten teachers who can reach the very young.

## Special Classes for Refugees

In Hong Kong I visited a special seminary for an even older group: refugees

from Communist China, who have found Christ and now want to serve him.

Another interesting school was one in Kathmandu, Nepal. No direct missionary work is allowed in this country. A missionary must either operate a hospital or a school. I visited a school conducted by a missionary from England. The teachers were converted Indians from India. They preached the knowledge of God through regular subject matter, such as acknowledging him as Creator when teaching geography.

I had dinner with the teachers, sitting on the dirt floor and eating with my fingers off a large leaf. Afterwards a few young men were invited to join us and ask me questions. Again, the principal questions were of politics, of what the rest of world was accomplishing, and a little of my religious belief. They were eager to know about the world, but as for the Christian religion, the young men only shook their heads. It was strange to young men, who had been brought up to appease many spirits, to hear that there was only one God in whom to believe. Yet, because they attend school, these young men are the future leaders of Nepal. |||

*Henry M. Stanley went to Africa to seek one man, David Livingstone. Will you go and seek multitudes?*

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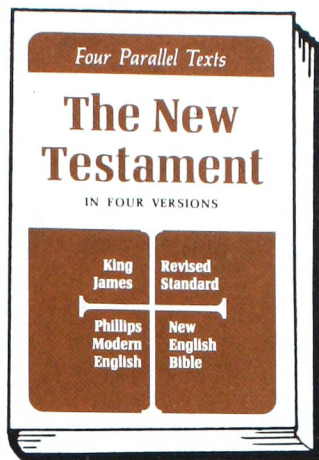
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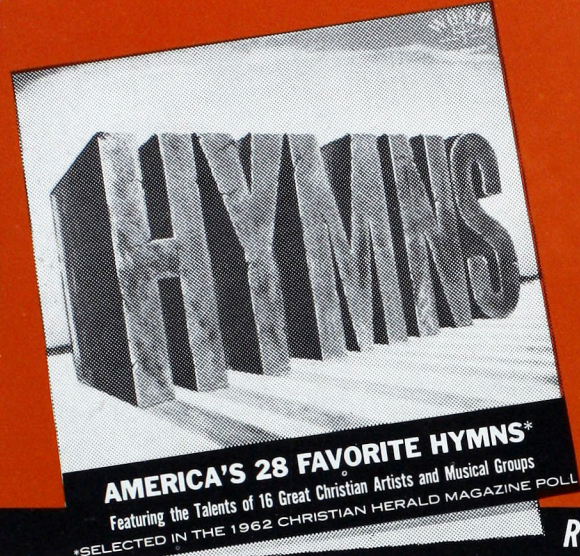
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