

# world vision

APRIL 1973

Paul Rees Looks Ahead  
to Pastors' Conference in Land of

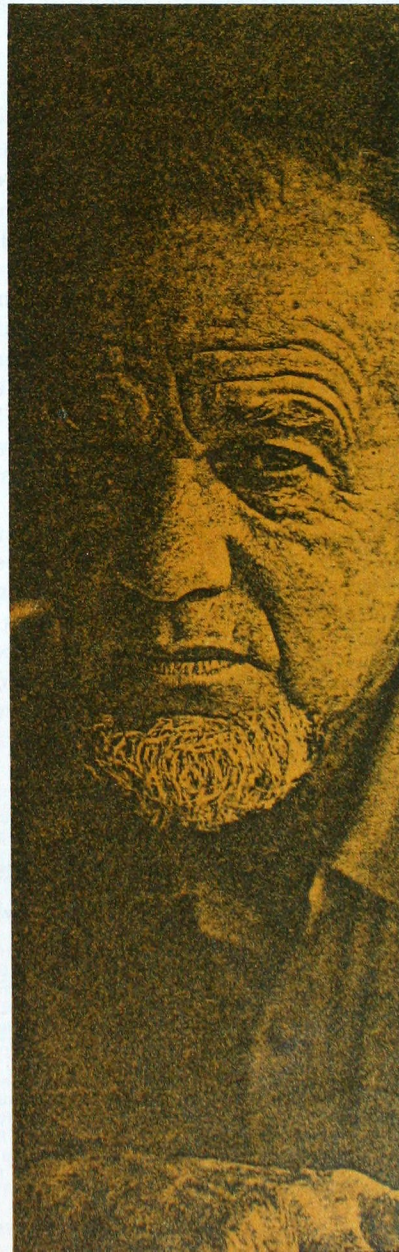
## JUDSON



The  
Watch  
that  
Gave

## *Lincoln*

A Conversation with Francis  
*Schaeffer*



The Church Takes Root  
in  
**Nepal**





# Easter and Mission

It was the resurrected Christ who delivered the Great Commission to His followers. And only a risen Lord could have added the promise, "Lo, I am with you always, even unto the end of the world." The setting of the promise was thus firmly missionary. I am pleased to be able to tell you that our Easter issue is emphatically a missions issue, from Paul Rees' stirring and perceptive article on Adoniram Judson (p. 4) on through to his memorial to his old friend E. Stanley Jones (p. 23). Judson pioneered missions in Burma in response to the mandate of One who pioneered death and resurrection for us all.

During this season in particular, we must remind ourselves that our "weak self-love and guilty pride, His Pilate and His Judas were." Anselm of Canterbury once cried, "What hast Thou done, O most sweet Jesus, O friend most dear, to be entreated thus? . . . I am the blow which pained Thee; I the author of Thy death. . . ." Summing up the Crucifixion, we may recall a statement by Bernard of Clairvaux: "My highest philosophy is to know Jesus, and Jesus crucified." But this testimony has implications beyond the Crucifixion itself.

There was a day when Matthew Arnold wrote of Jesus in a mood of overwhelming poignancy:

Oh, had I lived in that great day,  
How had its glory new  
Fill'd earth and heaven, and caught away  
My ravished spirit too! . . .  
Now he is dead! Far hence he lies  
In the lorn Syrian town;  
And on his grave, with shining eyes,  
The Syrian stars look down.

Perhaps we can find here a suggestion of the bleak and barren outlook of the disciples just after the death of their Master. We would do well to ponder their pathos, their hopelessness.

But now let us hear from another English poet, John Drinkwater:

Shakespeare is dust and will not come  
To answer from his Avon tomb,  
And Socrates and Shelley keep  
An Attic and Italian sleep.

They see not, but, O Christians, who  
Throng Holborn and Fifth Avenue,  
May you not meet in spite of death  
The traveller from Nazareth?

What had happened to make the world of difference between the two poems—a difference decisive for the history of the race? Why, simply the greatest news ever to break upon the planet: "The third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father almighty." "Why seek ye the living among the dead?"

In his drama, *The Trial of Jesus*, John Masefield portrays a conversation between Longinus, the Roman centurion in charge of the soldiers at the Cross, and Pilate's wife, who asks him, "Do you think He is dead?" "No, lady," responds the centurion, "I don't." "Then where is He?" "Let loose in the world, lady, where neither Roman nor Jew can stop His truth."

Indeed, on the road to Damascus He would meet Paul, who would be the first of a mighty host to say: "Christ liveth in me." In seeking Jesus' crucifixion, the chief priests had cried: "We have no king but Caesar." But within 300 years

through the vibrant witness of the early Christians—in the power of Christ's Spirit—Caesar himself would own the Nazarene as his Lord and King. Centuries later Savonarola would say, "They may kill me if they please; but they will never, never, never tear the living Christ from my heart!" Later still, the voice of Christ would be heard by Francis Thompson from out of the roar of London's streets. He saw Jacob's ladder "pitched betwixt Heaven and Charing Cross":

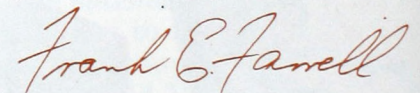
And lo, Christ walking on the water  
Not of Gennesareth, but Thames!

Through mystical union with His saints, the risen Christ entered Burma with Judson, tramped through darkest Africa with Livingstone, as he himself said. And Samuel Rutherford wrote a friend from prison: "Jesus Christ came into my cell last night, and every stone flashed like a ruby."

One who had sailed with Francis Drake was once charged by a wealthy Devon man with not having made much out of those years, and he responded: "No, I've not made much. I've been cold, hungry, shipwrecked, desperately frightened often: but I've been with the greatest Captain who ever sailed the seas!"

That sounds very much like the history of missions, and it finds an echo in Wesley's hymn:

We have through fire and water gone,  
But saw Thee on the floods appear,  
But felt Thee present in the flame,  
And shouted our Deliverer's name.



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## world vision

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# globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL CHRISTIAN SCENE FOR YOUR INFORMATION AND INTERCESSION

## SOUTHEAST ASIA

**DANANG, South Vietnam**—In the last 10 years, Communist forces have captured—and still hold—thousands of Vietnamese tribespeople. Some of the tribes in central Vietnam have practically disappeared. The 10,000 members of the Yang Las are gone; only 60 Katu are left out of 10,000; less than a dozen of some 9,000 to 10,000 Pkoh tribes people are left; 40,000 Cuas have been reduced to 3,000; 80,000 members of the Hrey tribe have been reduced to a few thousand. Most of these people, it is believed, have been taken into mountain areas held by the Viet Cong. Under peace treaty terms, all land now held by the Communists remains under their control. The captured tribesmen are likely to become the forgotten P.O.W.s of the Vietnam war.

## SOUTH ASIA

**NEW DELHI, India**—Prime Minister Indira Gandhi has told members of parliament that her government does not plan to introduce "anti-conversion" laws to curb the activities of Christian missionaries. Mrs. Gandhi said the government welcomes "non-conversion activities" by missionaries and other groups. Although some state governments in India have enacted "anti-conversion" or "Hindu protection" laws, she pledged that the Indian government "will not do anything to curtail or impair the constitutional provision guaranteeing an absolute right to preach and propagate religion."

## MIDDLE EAST

**DAMASCUS, Syria**—The People's Assembly (parliament) has agreed to President Lt. General Hafez al-Assad's request to amend the national constitution to require that the religion of a president of the republic "shall be that of Islam." The

Arab republic is 87 percent Muslim, 13 percent Christian.

**JERUSALEM, Israel**—A Rabbi leader in the western Jewish community here has called for legislation to protect the right of religious worship "in an effort to curb Christian proselytizing activities among Jews." Earlier, Minister of Justice Yakov Shimshon Shapiro, whose views generally reflect those of Prime Minister Golda Meir, said the government has absolutely no intention of drafting such legislation.

## CENTRAL AFRICA

**MOGADISHU, Somalia**—According to the Sudan Interior Mission, SIM and Mennonite missionaries are the only Protestant missions now working in this coastal country. And the number of SIM personnel actually in the field has been reduced to three. Since it came to power three years ago, the Supreme Revolutionary Council (military government) has been imposing increased restrictions upon Christian witness.

## EASTERN EUROPE

**BRATISLAVA, Czechoslovakia**—Since 1966, the number of church weddings, baptisms, and funerals in this country has risen nearly 50 percent. As a result, Communist leaders have stepped up attacks on Christians. Through government-controlled newspapers and radio, Czechs are being warned that "your attitudes will inevitably become anti-communist if you cling to the church and support it."


**BELGRADE, Yugoslavia**—Before World War II, church buildings caught in urban renewal here would not be destroyed until the government had provided a substitute structure or an empty lot with some financial compensation. Evidently, there has been a change in policy.

The Belgrade Baptist Church was informed two years ago that it stood in the path of progress and that \$50,000 compensation would be paid. Since then, the congregation's requests for a new site or a substitute structure have been ignored. A few weeks ago, a demolition crew cut off utilities and removed all the furnishings, doors and windows. While waiting for the wreckers, the small congregation continues to meet in what remains of their church. They know that no building permit of any kind has been granted a church in this city since World War II.

## NORTH AMERICA

**TORONTO, Canada**—A historic plan to unite three Canadian churches—Anglican, United Church of Canada, and Disciples of Christ—has been agreed upon after five years work. The plan is now ready to be acted upon by the legislative processes of the denominations. If approved, the new name of the church will be "The Church of Christ in Canada." Total membership will be 3.4 million.

**NEW YORK, USA**—*The Living Bible*, a paraphrase by Dr. Kenneth Taylor, was America's best-selling book in 1972. Over five million copies were sold.

**WASHINGTON, D.C.**—The Council of Churches of Greater Washington has refused to endorse a planned 1974 Billy Graham crusade here. Instead, the Council has asked its 500-member churches to decide individually whether to endorse it. A statement adopted by the Council said that a majority of its 48 directors believe that Mr. Graham's participation in civil rights efforts has been "less than adequate" and that "the basic religious forces of the community are being ignored by the organizers" of the crusade in that the Council was not invited to attend a local ad hoc committee planning meeting. 



**O**ne hundred and sixty years ago this July a leaky, lurchy coasting vessel called the *Georgiana* dropped anchor in the river at Rangoon, Burma. In a small area on the squalid deck, made semiprivate by an ugly canvas curtain, lay an extraordinarily beautiful young woman of 24. The 21-day voyage from Madras had been rough—and costly. Ann Judson had prematurely given birth to her first child, now buried at sea. She was weak and pale.

Hours later her husband returned to the ship, after having made arrangements for her removal the next day to such temporary quarters as the humid, rain-soaked town could afford. Though his kisses were warm, there was a chill in his spirit, and Ann detected it.

"Oh my dearest wife," he burst out, "what have I done to you? Who am I to have brought your bright beauty to this rotting jungle?"

So began the "on-location" part of one of the most heroic stories in the annals of missionary history—a story in which the superior gifts of the husband, Adoniram Judson, were matched by the superior graces of his wife. (One could say "wives" if he didn't mind the strangeness of the sound. For "Ann," "Sarah," and "Emily," each in her successive wifely role, proved to be a woman of astonishing skill, sensitiveness, and courage.)

The Judson years in Burma, 1813 to 1850, were tailor-made for testing the mettle of so ambitious an ambassador of Christ as this young New Englander. It was in these years that British imperialism was spreading in southern Asia. It moved in on Burma and began a conquest that one day, after Judson's death, would include the length and breadth of it. He would be made to feel, again and again, the bitterness heaped by Burmans on those "hated English." After all, didn't he have the same white skin as they had? And did he not speak the same language?

And there was Buddhism! The supreme Buddha, Gautama, never dreamed, more than 2000 years earlier, that his atheistic philosophy of disciplined and virtuous despair, ending in a sweet Nirvanic oblivion, would sink its deepest roots and raise its most pretentious monument in Burma. To this day the Rangoon skyline is dominated by the gold-layered Shwe Dagon Pagoda, soaring to a height of nearly 400 feet. Legend has it that somewhere at its base are eight venerated hairs from the head of Gautama.

Further to test his fiber was the reputation of the Burmans for hot passions and ingenious cruelties. The Spanish customs collector, the first man Judson encountered when he stepped ashore, greeted him and his missionary intentions with an outburst that might have paled a less determined pioneer:

by Paul S. Rees

Vice President at large  
Director of Pastors' Conferences

# AMBITIOUS ADONIRAM

*Where the  
Burma Road  
Really  
Began*

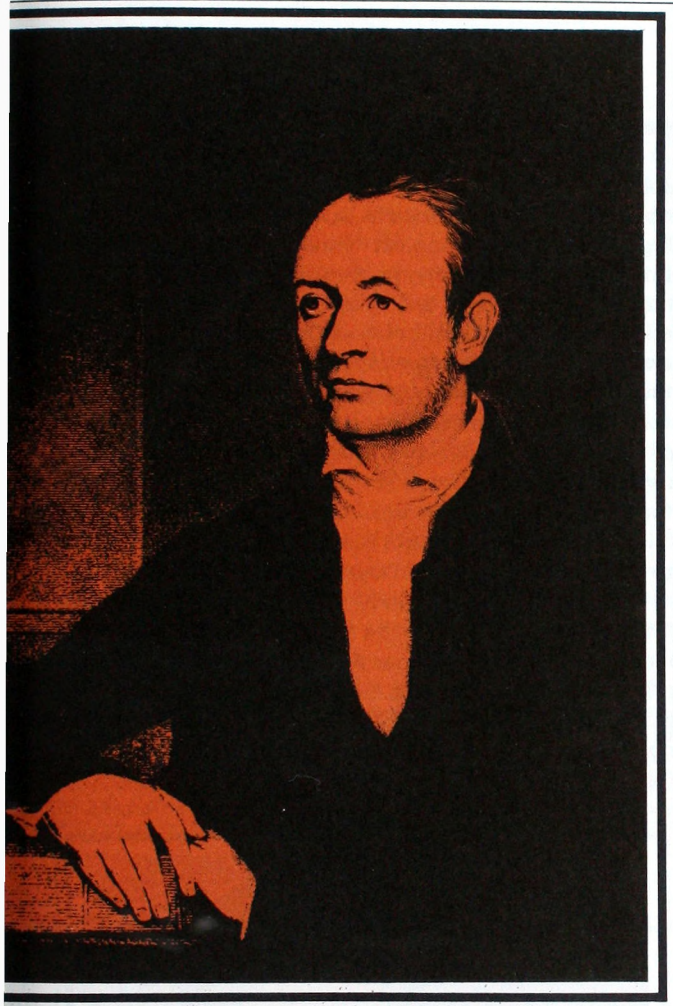
My dear young sir, let an older man advise you. And a man who knows his Burma. I know what I'm talking about when I say to you, go back to America! Go back tonight! There's nothing for you here but heartache. These people have a fine, strong religion of their own. They'll resent you. And while they're the kindest, pleasantest people in the world, they're also the most passionate and cruel! Go back while you're still a youth full of the fire of your faith!

What the Spaniard did not know was the strength of the twin forces that worked mightily in the Judson make-up: driving ambition and dauntless determination.

Not that it was impossible to change him! Radical changes had in fact overtaken him before ever he laid eyes on Burma.

In college he was a Tom Paine free-thinker, ready to debunk religion in general and the Christian church in particular. His preacher father's piety was not for him. Then came the death-bed terrors and groans of the clever





young infidel who was his crony and shining leader in the cause of irreligion. The end-result was a converted Adoniram Judson and, a little later, a candidacy for the foreign mission field.

The change that came over him now drew upon those immense stores of intellectual, moral, and spiritual energy with which he was endowed, and the consequence was a career for Christ on which, as if scored by a branding iron, were the words "No Turning Back."

Change came from another direction. Judson was a Congregationalist by family rearing and by formal training. The long voyage from Boston to Burma included a stop in Calcutta, where Adoniram was eager to meet William Carey and his colleagues. Knowing they were Baptists, he engaged in intensive Bible study on the subject of baptism. He wanted, as he put it, to "maintain my position when I meet these Baptist brethren." One

day he startled his wife by saying, "Ann, I'm not sure but these Baptists are right in regard to baptism, and we are wrong."

"Well," laughed Ann, "you may become a Baptist, but I won't!" Nevertheless, with Adoniram, a conviction once formed, was as formidable as Gibraltar. In what later became Carey Memorial Church, Calcutta, *both* of the Judsons received baptism by immersion. Although this change of views and of sacramental practice shook the Congregationalists in staid New England, there was for Judson no turning back. He was on his way to becoming the father of the quarter of a million Baptists now in Burma—far and away the largest community of Christians in that land.

The place of ambition in Judson's life, to which reference has been made, requires more study in depth than this brief sketch can give to it. It was the most audacious quality in his personality. Speaking of his school and college years, one of his biographers says:

Day and night he feeds his ambition with visions of eminence and glory such as no mortal has yet won. Now he is a second Homer, thrilling a nation with heroic lays; now a mighty statesman, guiding, with steady hand, the destinies of his country; but, whatever the dream of the moment, its nucleus is ever his own transcendent greatness.

It proved to be a problem in his life to which he never quite found a working answer. Its good side made him an eminent linguist, translator, author, and administrative leader. Its bad side nearly drove him to frustration and fanaticism.

**F**or example, after 14 years in Burma he was shattered by repeated personal illnesses, by the cruelties and barbarities of imprisonment, and, above all, by the devastating grief that was his over the death of his wife and two children. In these grim circumstances his reflections produced more of fear than of faith. Courtney Anderson, in his carefully researched Judson biography called *To the Golden Shore*, says:

He began to suspect that his real motive in becoming a missionary had been not genuine humility and self-abnegation but ambition—ambition to be the *first* American foreign missionary; the *first* missionary to Burma; the *first* translator of the Bible into Burmese; *first* in his own eyes and the eyes of men.

Adoniram's attempted cure took him down a dead-end road. He read extensively in the writings of the medieval mystics, especially Madame Guyon. He sought Christian perfection in the Galatian rather than the Calvary way ("Having begun in the Spirit are ye now made perfect in the flesh?"). He built a hut in the jungle where he spent days on end in seclusion, meanwhile halting his important work of Bible translation. From that



*and while her prostrate form finds repose on the r  
of the ocean, & her sanctified spirit finds sweeter repo  
on the bosom of Jesus, let me continue to toil on, at  
my appointed time, until my change too shall come*

*Yours affectionately,  
A Judson*

wretched haunt he wrote to relatives in Massachusetts:

It proves a stormy evening, and the desolation around me accords with the desolate state of my own mind, where grief for the dear departed combines with sorrow for present sin, and my tears flow at the same time over the forsaken grave of my dear love and over the loathsome sepulcher of my own heart."

Six weeks of punishing himself in a ceaseless vigil of fasting and near-fasting brought him no nearer to the secret of release for his gloomy and groping spirit. Yet some relief came by reengaging in the practical endeavors where his skills were now at their best—translating Scripture, writing tracts, showing Buddhists the uniqueness of Christ.

**U**ne is bound to wonder what further struggles with his own proud ego Judson might have avoided if he had experienced what Hudson Taylor found in China—the "exchanged life," as Taylor called it: Christ's humility for my vanity, His courage for my fear, His love for my bitterness, His power for my weakness, His holiness for my sin.

Nothing, however, can ever make us doubt the marvel of Christ's presence in the life of the man concerning whom Honore Morrow, after writing three books on Abraham Lincoln, and after supposing that "America has never produced a greater soul than the emancipator," declared, "The soul of Adoniram Judson revealed depths of human sacrifice, unselfishness, and unswerving devotion to the truth never glimpsed before."

After 37 years of service as a Burma missionary Judson's many illnesses were climaxed by a racking cough and exhausting dysentery. The doctor ordered a sea voyage. Before he was carried to the ship Judson was given what some have called the perfect victory of "dying grace." To his wife Emily he said, "I have gained the victory at last; I love every one of Christ's redeemed, as I believe He would have me love them."

A few days later, his ship rocking on the waters of the vast Bay of Bengal, he breathed his last, and his body, in the simple coffin nailed together by the ship's carpenter, was committed to the deep. The day was April 12, 1850. Thus, in Courtney Anderson's simple eloquence, "Adoniram Judson reached his Golden Shore."

What now, it may be asked, are the reflections that arise when we attempt to link the Judson lifework in the first half of the nineteenth century with the mission

situation in this second half of the twentieth century?

1. *For one thing, there is the continued primacy of conquering the language of those with whom the missionary would communicate.* Judson became a scholar in high Burmese and Ann, at his side, took the conversational variety in her stride. Between them, they were at home in the land of their adoption. Today's short-term missionary is not without value but his handicap is always serious and sometimes fatal if he cannot speak the language of those for whose sake he has come.

2. *The Judson experience underscores the necessity of making the Bible available to the people in their vernacular.* Translating first the New Testament and then the Old Testament became Adoniram's prime responsibility. His magnificent obsession was to "bring the Bible to the Burmese people in their own tongue." Beginning in 1814, it took him nearly 20 years to complete the New Testament. Eight years more would pass before the incomparably glowing hour arrived when he "sent to the printing house the revised last sheet of the complete Burmese Bible." All of this was an *original* translation—not from English into Burmese but from the Greek and Hebrew into Burmese.

*Ann Judson*





These lines were written  
in the death of Sarah,  
John's second wife, who died  
en route to America  
years before her husband  
died at sea.


3. Closely related to the importance of an available Bible, is the witness to the value of the printed word in forms other than Scripture. Besides a dictionary and a grammar, Judson wrote a tract entitled *The Way to Heaven* and another which he called *The Threefold Cord*. The first was evangelistic—how Buddhists could become Christians. The second was pastoral—how believers could become mature disciples. The tract on *The Way to Heaven* circulated widely. Judson records that on a single festival day in Rangoon he gave away nearly 10,000 tracts, not one of them being given without being requested. Inquirers would come to his house, some of them at the end of a two or three months' journey, to say, "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

4. Another lesson to be drawn from the Judson experience is that of the necessity of indigenous evangelism and church planting. Take the following from Honore Morrow's account:

Maung Ing was the first Burman preacher ever sent forth. Adoniram believed that this was the most important single step ever taken toward the christianizing of Burma. He had learned that a nation could be evangelized only by means of its own population. He and his fellow missionaries could establish native churches. But it was from these churches that preachers must be taken to carry the gospel to their brethren.

**T**he pattern, because it is basically sound, is valid today, regardless of denominational groupings or mergings.

Look at Burma today. Not a foreign missionary in all the country! Nor has there been since 1966. Yet the church is in some ways stronger than it was when hundreds of missionaries blessed the land. Although it is a church under wraps, because of the tight political situation, it is a growing church.

One of the benefits of which the churches in Burma feel bereft is contact with Christians of other countries and of the world. Because the government now grants one-week visas, some of us are responding to an invitation to visit the Land of the Pagodas this May. A World Vision Pastors' Conference will be held in Rangoon, May 20-25. This will be one stop on an itinerary that will take us to the Telugu-speaking part of India and to Bangladesh. It is hoped that in Burma, so isolated from the rest of the world, the tide of spiritual renewal will flow in strongly among the pastors—and then out to the more than 3000 congregations that dot the land. 



## "My life was changed..."

I am renewed, inspired, and revived in my soul." That is how one national pastor expressed his feelings about the World Vision Pastors' Conference he attended.

Can you imagine how your minister would function if he were cut off from almost every source that could help him grow spiritually? What if he could have no fellowship with other pastors. . . or had few books to stimulate his thinking. . . or no education to keep him in touch with change. This is the situation for a large proportion of the national pastors in the church overseas.

It is for this reason that in the past 20 years World Vision has conducted 86 Pastors' Conferences where more than 57,000 national ministers have been encouraged in the faith, instructed in the Scriptures, and challenged to the task of evangelism.

What an important, vital ministry this is! Perhaps you would like to be a part of this year's conferences—in Burma, India, and Bangladesh. Your gift of just \$15 will make it possible to bring one pastor from a distant town or village to a conference for training and fellowship.

Will you respond to this need today? The enclosed envelope is for your convenience.



# A Conversation with Francis Schaeffer

**Larson:** Dr. Schaeffer, as you talk with students in Japan, Hong Kong and in this part of the world, are they asking any questions that are different from those of kids who come to L'Abri?

**Schaeffer:** I don't think basically different because, as I see it, what has happened is that the West is becoming East. So you take a theologian like Tillich—he really says nothing very much that Buddhism doesn't teach. And transcendental thought following the drug scene in the West is really Eastern thought. But what happens, as I see it, is that we get this Eastern thought in the West and then we put it in the Western philosophic forms, and then we send it back to the East so the kids back here have it twice. And they have a form of Buddhism, let's say in Japan, and then they get the Western thing which conforms to it. So the really thinking youngsters, I'd say, are asking the same basic questions though they may form the questions differently.

**Larson:** As you talk with students in Japan, have you talked much about the emerging sects, like Sokkagakkai, and are Japanese youth coming into this kind of involvement?

**Schaeffer:** Well, I don't feel that I'm an expert on Japan at all, but having said that. . . . my impression is that each of these sects tends to deal with different segments of society. And as they feel the need and so on, they go into these various sects to fulfill their basic needs. But also we must understand that these new sects are Buddhist-orientated. So consequently, the sects fit into their background, and I think this is an important factor. They're really Japanese in that most of them are Buddhist-orientated. Being Buddhist-orientated, they fit into the youths' background and the students can be

“modern,” in a manner of speaking, and yet at the same time feel at home in their cultural background.

**Larson:** As we sit here today in Hong Kong, we're very close to China, and as China is opening up and as we not only have political and economic interests, many Christians and Christian missionaries are hoping for that hopefully not distant day when Christian activity can begin again. How would you, with your background understanding, approach China today in terms of some possible future Christian ministry?

**Schaeffer:** I really don't feel confident to answer this because I'm very much committed to the fact that you have to live under the leadership of the Holy Spirit, and that's not just a pious phrase to me. I think you can have certain principles and then these principles will be applied in different ways in different parts of the world. But I do believe, *I do believe*, that the three points which I think evangelicals must have if we're going to evangelize this generation would apply.

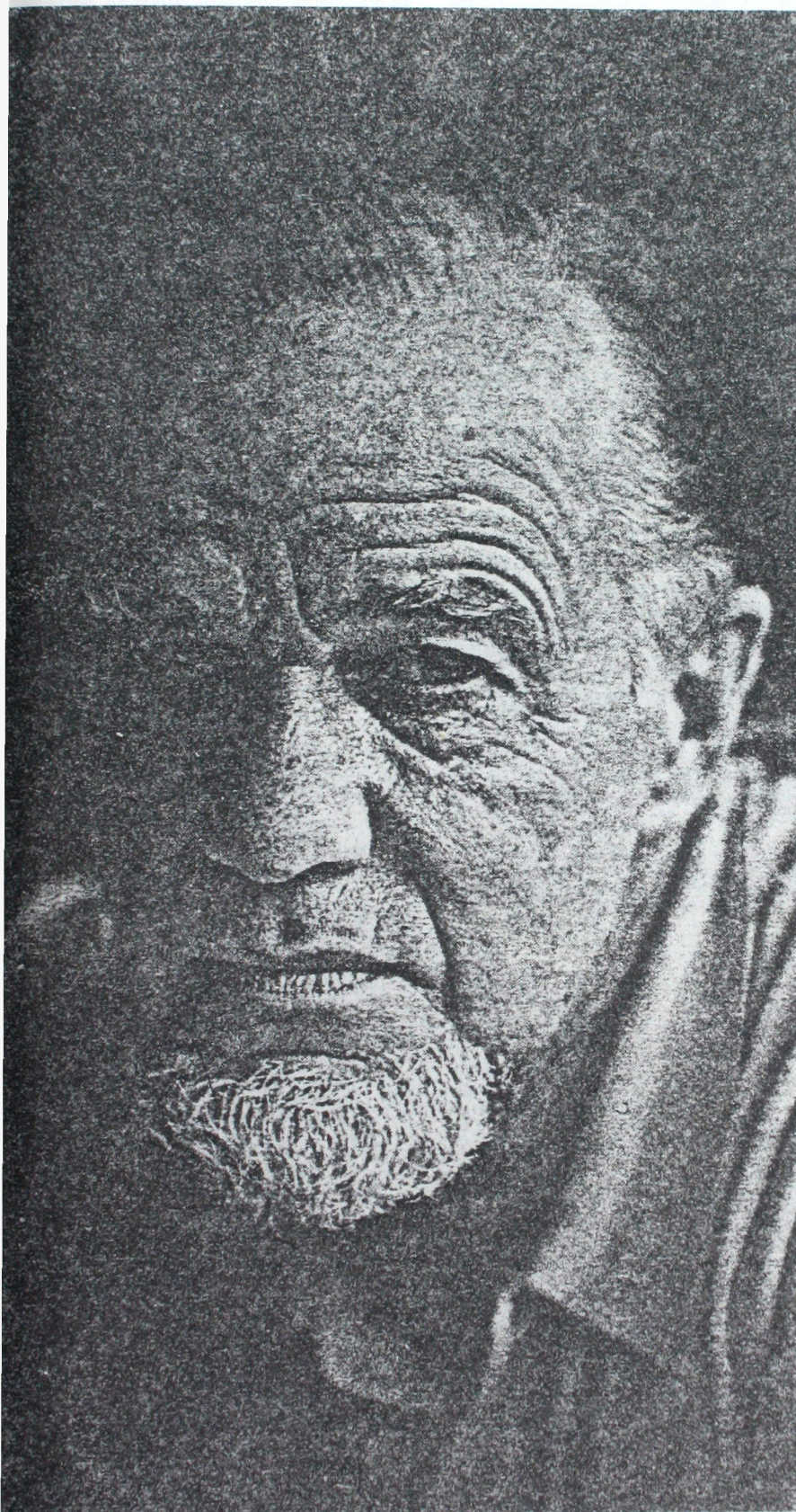
The first is a clear doctrinal statement. And we must not compromise this as many evangelicals are doing in the first half of Genesis. Because if we do, we really do not have anything unique to say. The second thing, I think, is that we have to give honest answers to honest questions. And these people of China must have titanic questions of all kinds, depending on their philosophic level after these years of upheaval.

And then the third thing is that we must practise community. There must be beauty as well as truth, and I think it is here that the evangelicals so often fail. We have brought our churches into missionary situations, whether it would be China or Africa or any other place, and in reality we have just carried our idea of the church across with us. And we have forced this into the situation so that you would have preaching points or something like this, but you wouldn't have much community.

From his base in Switzerland where he directs the L'Abri Fellowship and by means of his extensive travels, lectures, and oft-translated books, Francis Schaeffer speaks from an international platform, where he is found pressing evangelical claims with intellectual vigor coupled with a fine creativity of spirit. In a recent interview in Hong Kong with World Vision correspondent, Robert Larson (below), Dr. Schaeffer offered the following views on Christianity and the Far East.







Where, as I read the New Testament, the secret of the New Testament churches was that they had these two orthodoxies. . . . the orthodoxy of doctrine and the orthodoxy of community. And if I were going back into China, I think the first thing to do is treat the Chinese with respect, with the understanding that they are made in the image of God, and to show in our own Christian works that we can have a beauty that I'm sure they've searched for and have not found in their own structures.

**Larson:** How is it that the evangelical has so often gone on just a straight anti-communist kick and, in fact, has forgotten this element of the person?

**Schaeffer:** Well, going back to the basic dilemma, evangelicalism had been forced into a corner back in, say, the thirties in the United States. When the liberals took over many of the big denominations and schools, evangelicals only had so much energy and as such they put all their energy just at the point of salvation—largely because the liberals weren't talking about salvation at all. But maybe back of that, there's another element. There's been a lot of platonic thinking for a long time in evangelical circles. . . . which says that the soul is good; what you do is strive to see that the soul goes to heaven; the idea is that the intellect, the culture, the body. . . all these things are suspect; the Lordship of Christ is seen in a very small circle. So consequently, the danger is that we will think that there's nothing we're doing for God unless it is right in the area of salvation. . . . and not realizing that when we treat men with dignity and when we treat them as made in the image of God, we are doing something good. And this must be shown, I think, if we are going to be able to evangelize in reality and not just superficially.





Among the documents in the Library of Congress in Washington, D.C., there is a rather remarkable letter received by Abraham Lincoln during the despairing days of the Civil War. It unfolds an incredible tale of a heroic and dramatic act of a missionary in the remote Marquesas Islands of the South Pacific.

This is the story:

The American sailing ship *Congress*, under the command of Captain Francis E. Stranberg, sailed from New Bedford, Massachusetts in June of 1863 for a whaling cruise in the South Pacific. On January 13, 1864, she arrived in the Bay of Puamau of the island of Hivaoa in the Marquesas group to provision, water, and make necessary overhauls of the hull and rigging.

The mate of the whaling-ship, with the coincidental name of Jonathan Whalon, decided to go ashore in a long boat and trade with the Marquesans, although the Captain had

warned him that the natives were cannibals.

Soon a band of "friendly" villagers on the beach enticed Whalon up a valley on a simulated pig-hunt, where he was overpowered, thrown to the ground and stripped naked. His clothes and buttons were distributed among his captors. Then the cannibals started the systematic torturing rite: pinching him, bending his fingers and thumbs over the back of his hands, and wrenching his nose.

Whalon had fallen into the hands of a Marquesan clan crazed with revenge on all white men because of a Peruvian "blackbirder" who earlier had sailed into Puamau Bay, firing upon the defenseless villages and kidnapping men and women to work in the mines of Peru. Even the high chief's son was seized and died with the others in the Peruvian Chincha Islands.

At the time of Whalon's capture, the Reverend James Kekela, a Hawaiian Protestant missionary, had his mission station at Puamau Bay. He had come to the Marquesas in 1850 to try and convince the Marquesans to change their diet from *puaka enaka* ("human long-pig") to the wild pigs of the valleys. Advised that an "American seaman is about to be roasted," he dressed himself in his

Sunday preaching clothes and rushed up the valley. There he addressed the fierce cannibal chief in a stern voice: "Now look here, Mato, this is a very wicked thing you are about to do. I am here to ask you to deliver the white man unharmed to me."

"All white men are alike!" shouted Mato. "They took my son, and he will never come back, nor any of my abducted people!"

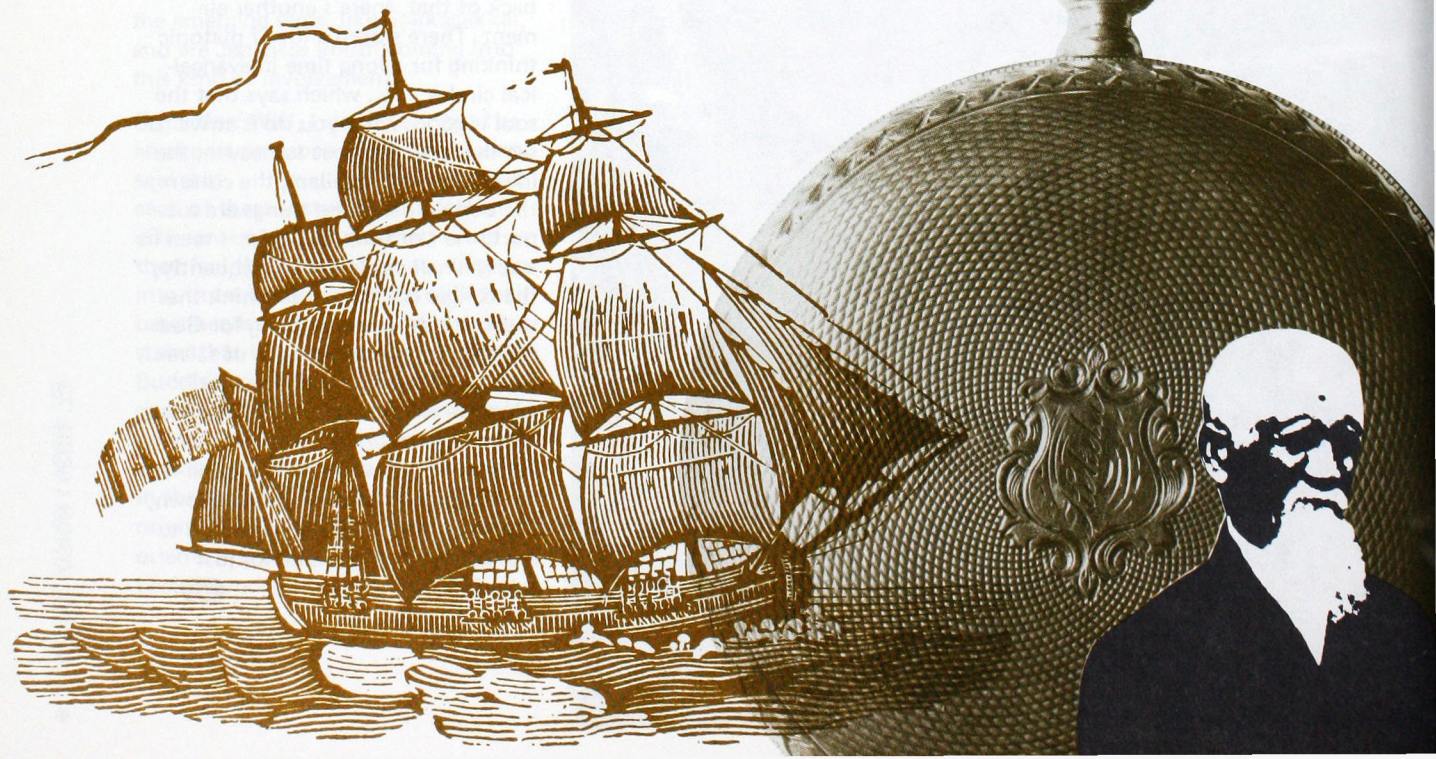
"I still demand the white man from you!" replied Kekela.

The cannibal chief raised his iron-wood skull-crusher and took a step toward Kekela, but the missionary did not move. "I could roast you, too, Kekela, if I wanted!"

Kekela did not flinch. Mato was astounded at the rashness and courage of the missionary to enter his tabu territory to demand the life of a white whaler!

He glanced over his shoulder at the trussed-up prisoner and shrugged: "Oh, well, they say that the flesh of white seamen is salty." He squatted

*Freelance writer Wilmon Menard holds a Ph.D. and Soc.D. in the fields of Polynesian/Asiatic anthropology and sociology. His post-graduate studies were at the University of Paris and University of Padua, Italy. He is a former Time/Life correspondent.*





down on his heels and studied Kekela craftily. "Now, just what are you going to give me for the life of this whaler? You are a Polynesian, so you know it is always polite to exchange gifts. And we do consider this white man a gift."

Kekela offered his shotgun, boat, black preaching suit and hat, and sundry other possessions which Mato accepted. Finally the terrified mate of the whaleship was released into Kekela's care. On January 16, 1864, Kekela delivered Whalon to Captain Stranberg.

When the *Congress* arrived in the United States, the brave, unselfish role played by James Kekela was reported to President Abraham Lincoln, who was so moved by the heroism that he ordered suitable gifts in the amount of \$500 be sent to Kekela. Among the gifts was a fine gold hunting-case watch, with an appropriate inscription on the inside cover. (This watch can be seen today at the Hawaiian Mission Children's Society in Honolulu.) He also received a new boat, clothes, and telescope.

Missionary James Kekela wrote in Hawaiian a letter of thanks to President Lincoln: "Greetings to you, great and good friend: We have received your gifts of friendship. . . . It is, indeed, in keeping with all I have known of your acts as President of the United States. . . . And so may the love of the Lord Jesus abound

with you until the end of this terrible war in your land. . . ."

Many changes have come to the Marquesas Islands since the days of the whaleships and James Kekela. For those who would otherwise forget what the Marquesas were like just over a century ago, James Kekela's bronze memorial tablet at the side of the driveway of the Kawaiahao Church in downtown Honolulu bears, in part, this inscription as a reminder:

"In 1864 he was signally rewarded by Abraham Lincoln for rescuing an American seaman from cannibals."

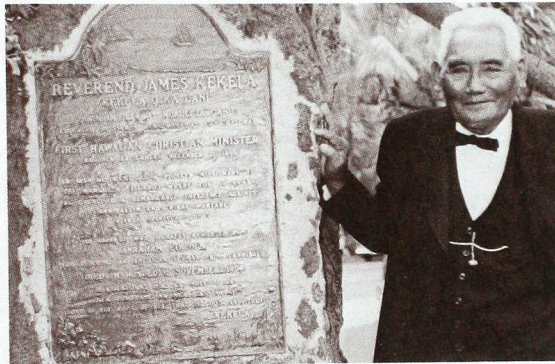
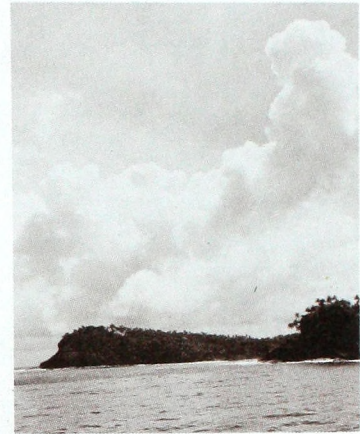
And at the bottom of the plaque, in Hawaiian, is James Kekela's simple philosophy that enabled him during his 46 years in the Marquesas to win over the cannibal tribes:

*"O ke Aloha, oia ka mole o na mea pono ame na me oiaio a pau."*

"Love is the root of all that is good and true."




*The Marquesas, scene of Whalon's abduction; (below) James Kekela III stands beside his grandfather's memorial plaque in Honolulu.*



# *The Watch that Lincoln Gave*

by Wilmon Menard



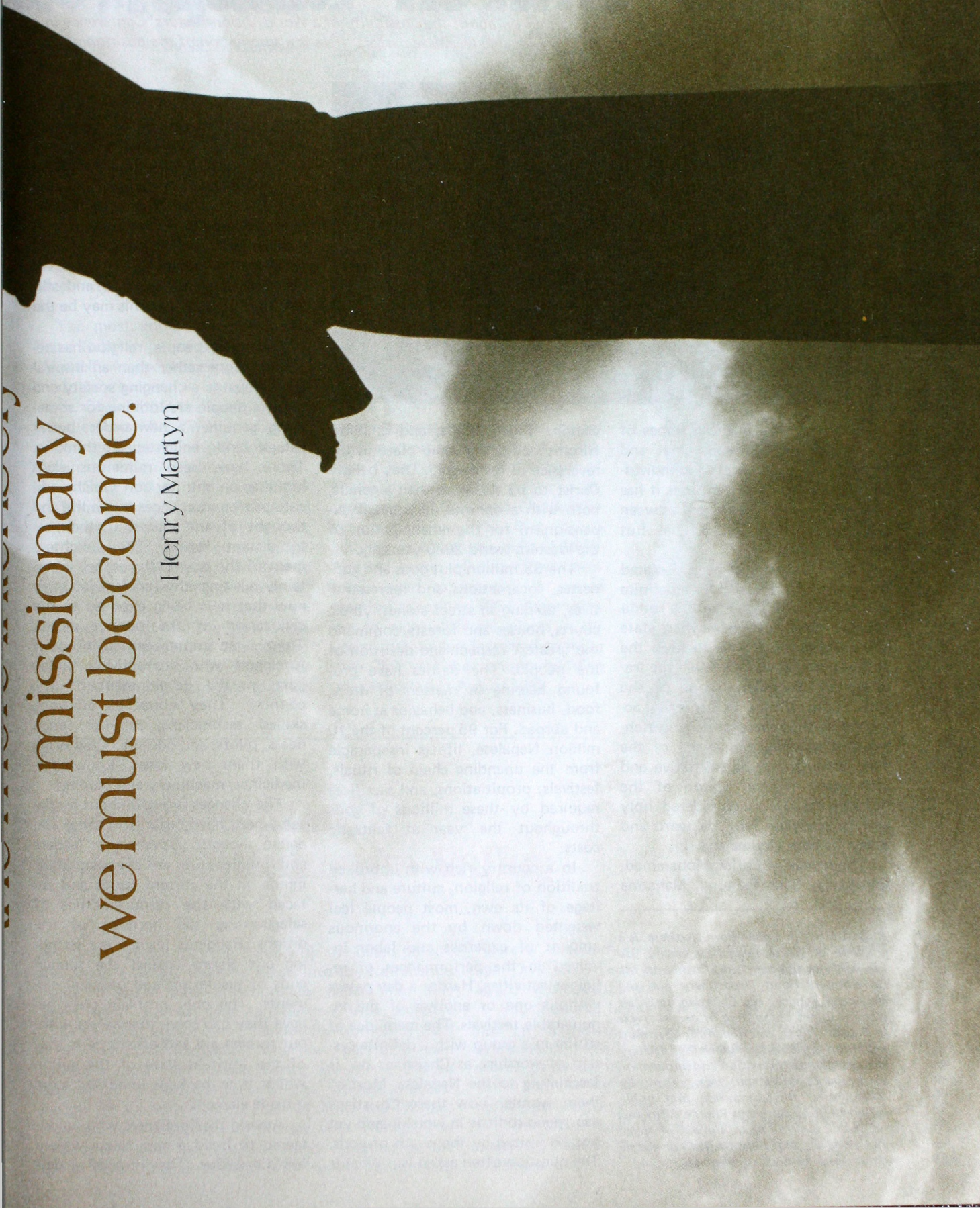


The  
Spirit of  
Christ  
is the spirit  
of missions,  
and  
the nearer  
we get to



# missionary we must become.

Henry Martyn





# The Church takes root

*Conversations are now being carried on about the possibility of a World Vision Pastors' Conference in northern India next year which would likely include Nepalese pastors. Here is a summation of the position of Christians in that nation.*



Lying on the southern slopes of the Himalayas between Tibet and India, Nepal is an exotic and individualistic country. For centuries it has remained largely unnoticed between two giants—India and China. But Nepal is stirring.

The country has been isolated from the outside world for a definite purpose. It is predominantly a Hindu country, a spiritual realm where state and religion join hands to keep the nation pure in order to retain the tradition of being the abode of the gods. Lord Vishnu is generally accepted as the sovereign deity watching and guiding the affairs of the state through his representative and incarnation in the person of the ruling King. He is considered holy and to endanger him, by word and action, is both a crime and sin.

The names of Christ, Mohammed, Confucius, Mao Tse-tung, Mahatma

Gandhi, Fidel Castro, and Emperor Hirohito hold the same place in the reverence of the people. They believe Christ to be no more than a genius, born with a definite message of expansionism for the emancipation of the Western world 2000 years ago.

The 33 million-plus gods and goddesses, incarnations and representatives, abiding in street stones, yards, courts, houses and forests, command the greatest respect and devotion of the people. The deities have profound bearing in matters of dress, food, business, and behavior at home and abroad. For 95 percent of the 10 million Nepalese, life is inseparable from the unending chain of rituals, festivals, propitiations, and sacrifices required by these millions of gods throughout the year at fantastic costs.

In a country rich with unbroken tradition of religion, culture and heritage of its own, most people feel weighted down by the enormous amount of expenses and labor involved in the performances of religious activities. Hardly a day passes without one or another of the innumerable festivals. The mere idea of sitting in a group with a definite system of worship, as Christians do, is fascinating to the Nepalese. Most of them wonder how these Christians can spend so little in worship and yet not be visited by the wrath of gods. The question often asked is: "What is

it like to adopt this 'Western religion' which seems to do away with costly and exacting rituals? There must be something in this 'religion of the white skin' that is worthwhile. If only we could avoid lengthy and costly rituals, which we have to perform for and on behalf of ourselves and our departed relatives and still feel free to worship. This may be the thing we need!"

For many people, religion has become a bore rather than an inspiration. Nepal is a changing society and today's people are looking for something genuine, a new order, better values and enlightened thinking. There have been numerous signs looming on the horizon which indicate profound changes in the life and thought of the masses in the not-too-distant future. The enlightenment of the twentieth century is certainly visiting this ancient country now that it is being exposed to the civilization of the outside world. There is an unprecedented influx of foreigners who are actively taking part in the development of the country. They come as advisors, skilled technicians, scholars, engineers, pilots, and doctors. They bring with them new ideas, knowledge, medicines, machinery and money.

The changes brought about by development have begun to change Nepalese thought. Government leaders and intellectuals are speaking their minds on the current issues and are faced with the responsibilities of safeguarding the heritage of traditions. Religious leaders are sounding out alarms against the foreign gods of secularism and unsocial elements. The only problem they believe they can solve themselves without foreign aid and assistance is that of the spiritual state of the nation which is to be kept undefiled from outside elements.

Among the foreigners who volunteered to build a new Nepal were a few Christians. They needed a def-

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*R. Sodemba, an Indian-born Nepalese, is a graduate of North Bengal University. He has held positions in India both with the Government Food Department and the Municipal Service. His Christian activities have included the writing of gospel tracts in English, Hindi, and Nepali for Christians and non-Christians (especially military personnel); the translation and publication of several booklets and tracts written by missionaries; the translation and publication of John Bunyan's Pilgrim's Progress in Nepali; and the establishment of Nepal Pen Pals, a group of Christian correspondents who witness to Nepalese.*



# in Nepal

by R. Sodemba


inite place in the social structure, for in Nepal a Christian can find no welcome apart from his use to society.

Christians are quickly stirred by the spiritual darkness shadowing the country, as was St. Paul in Athens (Acts 17:22-25). An onlooker cannot help but be touched by a way of life which still belongs to the ancient days.

The most important issue facing Nepal today is that of the meaning of life itself. As people become enlightened, they become aware of the real issues. Deep within the hearts of men are questions like: "Will a 'religious' person have peace? How does one obtain salvation? How can a man know God?" Most of the seekers of truth know the only way of salvation is through Christ. They agree that law and order, development plans and reforms—however ambitious they are—will not change the inner nature of man. Two thousand years ago Jesus Christ laid the foundation for making disciples of His people. With limitations akin to Nepal the Lord has been raising people to build

His church on the Nepalese soil. The seed sown by the few and obscure disciples in times past is now taking root, growing into healthy plants. The first of such adventurous Christians ever to enter Nepal is believed to be a Mr. Grover, a British citizen, who arrived in Nepal in 1606. He became one of the trusted friends of the King. The continual political disturbances and unrest in the country and the prospect of a better and peaceful life obtainable in India prompted many Nepalese families to migrate to India. Some of them discovered Christianity there. Many accepted the new faith, and a few felt the call of the Lord to return to Nepal to tell their kinsmen about the love of God they had experienced.

Today several translators of the Wycliffe Bible Translators are engaged in dialect study to translate the Bible into 19 different dialects of the chief tribes. The Operation Mobilisation group has begun distribution of books to assist in the educational programs and those of Christian missions. Over the years the number of Christians has grown and it is an encouraging sign to witness Christianity in action today. The first church building in Nepal was built in 1962. Another group of about five Christians began to worship in rented premises as early as 1954. After shifting to eight different places in 15 years, the number increased to more than 250, and their church building was dedicated in August 1969.

Now over 600 Christians, in a population of 10 million, worship in groups from east to west in halls or churches, the majority of which are concentrated in Kathmandu, the capital. Government officials, educators, students, farmers and even royalty are hearing the Christian message, which continues to flow like living water. News of conversions, imprisonments, and activities continue to cross the country. The growth of the Christian community is surely God's answer to the prayers of His people who believe it is possible for the Nepalese to be transformed into a spiritual and enlightened nation. 



## The "Jesus Man" of the Kathmandu Valley

The lamas call him the "man with the hated book"; the other Tibetans trekking down into the Kathmandu valley in Nepal have affectionately named him "the Jesus man." Earnest and hard-headed, they accept a Tibetan Scripture or two, sometimes even three, but only after much bargaining. One man, part of a team driving a mule-train headed north, gave his cherished sack-needle in exchange for a Gospel. Trained in chanting the 80 adorations at the crack of dawn, the Tibetans read and reread the Scriptures they buy. They buy in spite of the lamas' ban, but in fear and trembling, for the lamas have threatened them with severe punishment.

However, a solitary lama, too, bought a Gospel months ago. On a second visit he said: "I can see Jesus is coming again," and bought another.

Four hundred books have been sold in nine months—not an impressive figure, statistically speaking. Yet everyone of them is read and reread scores of times by scores of people by the light of the flickering lamps, which burn behind the mists masking the mountains and moving across the valleys.

"The Jesus man" has sold 3,200 books in a year, many of them to students not untouched by Marxian dialectics.



*For people who have little left, the stoves represent hope for a better way of life. The gifts are always received with deep gratitude.*



# GOSPEL STOVES FOR VIETNAM

They call them "gospel stoves," but what do kerosene stoves have in common with evangelism? Everything—when the gift of a stove opens the way to a saving knowledge of Jesus Christ. And that is what is happening in Danang, South Vietnam.

Although the "unofficial" war has now "officially" ended, tens of thousands of Vietnamese are still refugees within their own country. From Can Tho in the south to Hue in the north, South Vietnam continues to be one vast land of desperate needs.

In Danang alone, over 45 thousand families are classified as "displaced persons"—approximately 60,000 homeless people. They exist

with minimal food, clothing, shelter, and medical care.

Last year, World Vision purchased 15 thousand kerosene stoves and distributed them in that area.

In Vietnam, the way a gift is given is just as important as the gift itself. So when relief workers arrived in the refugee camp, they immediately set up a public meeting with the village officials. Soon a crowd gathered, and the formal presentation was made after several speeches. Thus, the camp leaders became more receptive to the idea of evangelistic work among their kinsmen.

Now that the cease-fire is in effect, hundreds of people are coming out from hiding in the jungles and settling in the already-crowded refugee camps. When World Vision distributed the 15 thousand stoves last year, there were only enough to supply every three families with one. The need for more stoves has again become acute. The area surrounding the camp has been scoured clean of firewood, and the people are being forced to remove

pieces of their flimsy shelters to build fires to cook their meals.

Purchased at a special low price arranged by the manufacturer, the little kerosene stoves are provided for less than one dollar each. The problems of reconstruction in South Vietnam are long-term. Meanwhile, thousands of helpless refugees are in desperate need of immediate assistance.

Perhaps you can share with these suffering people as they struggle back to normal living conditions. Please send a gift today—a gift that will meet physical needs. . . . and, in many cases, spiritual needs.

I want to help desperately needy refugees in Vietnam and other areas of the world. Enclosed is my gift of \$ \_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

4600 H34-003

*This woman and her son are taking their new stove home in a "boat" made of a half of a styrafoam bomb casing.*





Subodh Sahu

## THE PUZZLE SOLVER

"The puzzle becomes clearer when you are given reasons for the pieces," states Indian evangelist Subodh Sahu in describing both his own salvation experience and his teaching approach. "You cannot convince by merely proclaiming. Persuasion comes through rational explanation."

Sahu's story and work provide one index to God's dealings in India in recent times.

There was nothing exceptional about his story at the start. One of 10 children, he was brought up in a Baptist family in the eastern state of Orissa, but had little personal understanding of the heart of the gospel.

When Subodh was 15, youth evangelist R.T. Archibald came to his high school in Cuttack and won his heart. Subodh decided he wanted to know the Christ he saw in Mr. Archibald.

Conversion led to an unusual experience years later when he was taking civil engineering final examinations. "I was appearing in the subject of higher statistics and was busy writing when I saw the person of the Lord, standing by my side and calling me by name. He said: 'Subodh, I want you to go and preach the gospel. Many are dying without hearing that I died for them.'"

Sahu argued with the Lord, but in the succeeding days the call of God was like the ocean's roaring within. "How can I go and preach when my widowed mother needs me?" he questioned. But the Lord said: "Go to her and find out that I have prepared her long ago."

Unknown to Subodh, his mother had dedicated him to God 12 years

before when he was gravely ill. Since then she had prayed secretly every day: "Lord, when will you call my son?"

Sahu's news brought tears of joy to his mother. She produced a few annas—hardly cents in value, yet a widow's treasure—and gave it as her blessing. "Go, son," she said. "Don't worry about us. Go and preach, and the Lord will look to our needs."

Subodh Sahu took to the road. He found a Christian leader who "would allow me to live with him so that he would train my whole life into evangelism." He learned how to talk to non-Christians about God. Once he was healed of cerebral malaria after prayer. It was a life of simplicity and faith.



Training was followed by wider forages into parts of India where his mother tongue, Oriya, did not serve. By listening intently, he learned to speak Hindi, Urdu, Bengali, and Assamese.


As his gift of evangelism became recognized, he served with Youth for Christ as evangelist of the Evangelical Fellowship of India, and as co-pastor

of Carey Baptist Church in Calcutta. In his late forties, Sahu is today one of the outstanding evangelicals of India, and indeed of all Asia.

In Calcutta Sahu had an experience which he considers a filling of the Holy Spirit. This gave him new power in preaching. Two years at London Bible College—under the sponsorship of World Vision—convinced him of the need to preach doctrine. He feels "teaching doctrine gives a foundation for spreading the gospel. In evangelism, there is a need to break down before you build up. . . . just as a farmer breaks up the ground to sow seed." His approach is designed to close the escape routes of the mind and shut his quarry in to the claims of Christ.

Sahu is a teacher of teachers. Much of his time is spent in training courses for small groups. He practices the "disciple" method, an intense school of evangelism in which the teacher is exposed to his students 24 hours a day.

He also serves on several key evangelical committees, both in India and other countries. He has been a frequent speaker at World Vision Pastors' Conferences around the world for many years.

Although his schedule is extremely heavy, Subodh Sahu seldom seems to rush. Indeed, he wears the traditional dhoti in order to slow down. "When I walk slowly, I try to think slowly." But there is purposeful urgency in his gait. . . . for he senses that God has great blessings and great trials ahead for the Indian church and now is the hour to prepare. Subodh Sahu is doing his part in the preparation. 



# dateline Australia

by Alan Nichols

It is surprising how much the Christian churches and missionary societies depend on political stability. At first glance, there is no connection between the church and the government, but a closer look shows up extraordinary links.

First, there is the general question of tax deductibility as an incentive to Christian giving. The Australian government has always been less generous than others and in fact *no* donations for overseas aid receive tax deduction status and only gifts to government-approved local projects can be claimed. The government scrutinizes every application very carefully and rejects any from a profit-making or commercial enterprise (even if run for a Christian purpose) or even from a church group wishing to use proceeds for running expenses or to meet salaries. Compared to the United States this is a strong reason for lack of missionary giving.

Second, the churches depend on government subsidies very heavily in their educational and social work. "State aid for religious schools" is still a contentious issue politically, but it pulled the Catholic vote out for the Liberal Party and helped them to keep in power for 23 years. Care for children and the aged in church institutions would be an uneconomic proposition without government assistance.

A third area of interrelation—and very hard to determine—is the extent to which church leaders are accorded prestige and status by the government. This is very important when, say, a Roman Catholic cardinal and an Anglican archbishop put out a joint public statement opposing abortion on demand.

Imagine the corporate shock, then, when last December the conservative Liberal-Country Party coalition government was resoundingly beaten by a Labor Party which had been in the shadows since train-driver Ben Chifley's government in 1949. (In New Zealand in the same month a parallel change occurred and Labor came to power after 12 years in opposition.)

Not only were all the previous policies called into question—and Labor in opposition had plenty of time to think up alternative proposals—but the church also found it had few friends in court. The long-term friend-

ships with Liberal politicians at both state and federal level were suddenly of little significance.

The result has been a kind of corporate shock and a hesitation while the church considers its position.

Simultaneously, with an increasingly affluent society with a rising cost of living, giving to missionary societies for overseas aid and evangelism is faltering. The official Anglican national society, the Australian Board of Missions, has just lost its chairman, Bishop Donald Shearman, after only 18 months because support was promised but not supplied. More Anglican interest and money in fact stands behind the Church Missionary Society, an evangelical voluntary society working in Asia and Africa. And they too, are feeling the pinch. Over the past two years for the first time in living memory some C.M.S. state budgets were not met.

The Australian Baptist Missionary Society is operating on a smaller budget, as with all their centralized work. Many of the smaller interdenominational societies are in trouble also, and rather than cut back the overseas work, they are pruning overheads and promotion costs on the home front. This, of course, will have a consequent effect on support and interest.

What accounts for decreased giving? National opinion polls indicate the the proportion of people going to church regularly has dropped in Australia from 44 percent to 31 percent in 11 years.

Is the church slipping back?

Most discerning observers agree that although attendance has gone down at church services, in many areas commitment to Jesus Christ has risen. Enquirers at evangelistic efforts such as coffee clubs or conversation evenings tend to be fewer but more determined to find the goal of their spiritual search. Fewer church buildings are being erected—but is that a bad thing? Local churches are sharing their ministries more. All these are hopeful signs that the church is getting down to its basic committed membership.

On the other hand, in an affluent and comparatively isolated country, it has been easy for the Christians to become complacent, and even to say, "The government should be doing it." The personal support element has gone out of a lot of church work.

If there is to be a quickening of missionary commitment in this part of the South Pacific, mission groups must offer Christian people specific targets, selected needs, and personal relationships.

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*Alan Nichols, a clergyman in the Church of England, Diocese of Sydney, Australia, held several parish appointments before his present work as Director of Information for the Diocese. Mr. Nichols is the author of a number of books, including The Communicators—Mass Media and the Australian Church.*





# monthly memo



One of the tragic characteristics of an emergency is that thousands of people could die of starvation, exposure, disease, or lack of medical attention while waiting for help to arrive. Another tragic aspect is that *despite* the fact that Christians are *willing* to help, they are seldom *prepared* to act immediately.

World Vision's "Mission Project of the Month Club" provides a way to be prepared to meet such emergencies. Since 1961, this faithful group of preparedness-minded friends have helped World Vision to be "ready against that day" when emergencies might strike.

Whether the emergency is a world-shaking event or the heart-breaking need of one desperate person, MPMC stands *ready* to serve

in the name of Jesus Christ. Partners in this vital ministry are able to help meet needs as they occur. And repeatedly MPMC gifts have opened the doors to the gospel, leading recipients of material aid into a personal relationship with the Lord Jesus Christ.

Each month a letter from our president, Dr. Stan Mooneyham, and a detailed report with pictures is sent to all who belong to this "exclusive" club. They learn monthly how emergency needs are being met with their gifts.

As MPMC members have contributed \$10 a month, desperately needy people have been given new

hope. When the earthquake leveled Managua, MPMC was there. When thousands of refugees flooded into South Vietnam, MPMC was there. MPMC met needs when a typhoon roared into the Philippines, and it aided the victims of civil strife in Nigeria. Virtually every place where people have needed emergency aid, MPMC has moved in rapidly and helped in the name of Jesus Christ.

Perhaps the Lord is speaking to your heart regarding serving Him in this manner. If you wish to join with others in the Mission Project of the Month Club, please check the appropriate box on the enclosed envelope and we'll send you the necessary information.

Again—thanks to all of you for sharing, praying and caring with us.

Executive Vice President

## Adjustments and Values

Sir: While I do not want to belittle Mr. Keidel's experiences or his frustrations in coping with them as expressed in "Problems of the Furlough Missionary" (February issue), I am afraid I did a slow burn as I read the article. . . . He has made missionaries look like an inept species of the Dr. Worvis-type that cannot cope with free-ways, amounts to pay American redcaps or how to speak to people in English. Of course, missionaries are like all people—some cope more easily with adjustments than others. But for the most part, this statement of the adjustment problem is one that is of such minor importance that it is not worth mentioning.

The real adjustment is in the area of values. Most missionaries have been where people do not have "things" as we do here and yet have seen people—many non-Christians—with higher appreciation for the deep values in life than some of the Christian people back in the United States. Often [the latter] have totally bought the need for the latest fashions, latest cars, and the most expensive decor in their homes, and yet do not have a vision of the value of the family life or community or sense of contentment with and appreciation for the simple things of life.

*Raymond Weiss  
Chaplain, Northwestern College  
Orange City, Iowa*

## Help Needed in Nagaland and Guatemala

Sir: Since World Vision has helped us

# readers' right

launch Clark Theological College here in Nagaland, I wonder if any of your friends would be willing to help us build our library through the donation of books in the English language. We would be happy to receive any books which they would care to send for they would be extremely helpful to our students.

*John R. Desai  
Clark Theological College  
Impur, Nagaland, India*

Sir: Data is being collected for the publication of a directory of religious periodical literature that is printed in Spanish. To date, over 550 such publications have been located, but in an effort to make the directory as comprehensive as possible, your readers' cooperation is earnestly requested. If they are familiar with such publications, we would greatly appreciate it if they would send the titles and addresses to me. The directory is ecumenical in nature, as well as international in scope. Thank you for helping make it more useful.

*Robert Joe Lee  
Apartado 1929  
Guatemala, C.A.*

## Correction Noted

Sir: I note an error where you quoted me in *Globe at a Glance* (February issue). You said that in central Nigeria there had been a 65 percent church growth. This is incorrect. It was in the Central African Republic.

*Clyde W. Taylor  
Executive Secretary  
Evangelical Foreign Missions Association  
Washington, D.C.*

## Still Raving

Sir: The World Vision Korean Children's Choir was the greatest concert ever to hit Milwaukee—bring them back again soon. Three months after the choir sang here, people are still raving about it.

*John M. Fisco, Jr.  
Milwaukee, Wisconsin*

Sir: Our family was delighted to finally be in a place where we could hear your marvelous Korean Children's Choir—here in Baltimore. Words cannot express our appreciation for we know the many long hours they spent practicing to present Christ in such an inspiring way. It made the Christmas season more meaningful knowing that there are thousands of people, young and old, who are truly born again believers and living their lives to serve a risen Savior. We are thankful we have been able to be a part of your sponsorship program and be so blessed.

*Mr. and Mrs. George Lindberg  
Lutherville-Timonium, Maryland*



world vision **people's projects**

**A New Nurse for Saigon's Baby Home**

Australian Joan L. Potter has accepted a supervisory position at the World Vision-sponsored New Life

Babies' Home in Saigon. Eminently qualified, Miss Potter has degrees in nursing, midwifery, and nursing administration and has had 15 years experience. In her most recent job, she

directed the work and training of over 200 nurses. Miss Potter visited the New Life Babies' Home in 1971 and has felt a burden to help in a direct way since that time.



*WHAT ARE THESE TWO SMILING ABOUT? Each other. That's what happens on World Vision sponsor tours. . . a lot of smiling.*

*The 1973 Sponsor Tour has a few openings left. If you would like to spend 29 exceptional days in the Orient—comfortable accommodations and comprehensive sightseeing, plus special time with the child you sponsor—send for full information today. Write to George Hahn, Box O, Pasadena, California 91109.*

**Cease-Fire Violations Create New Refugees**

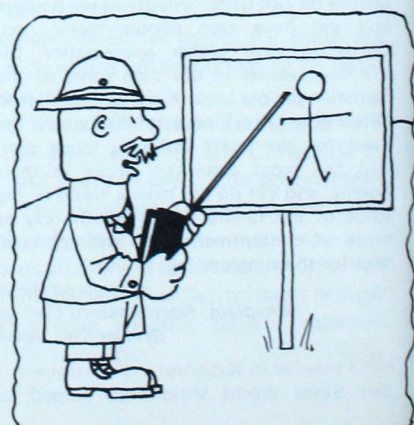
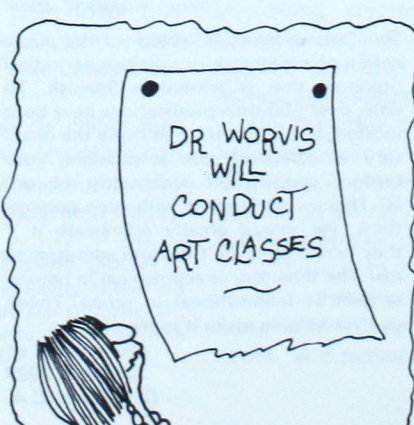
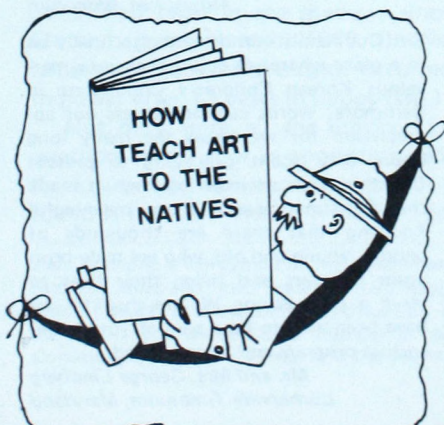
While peace talks continue in Saigon, cease-fire violations by Communist forces trying to acquire as much land as possible in Tay Ninh, a province about 60 miles west of the capital, have prompted over 61,000 Vietnamese to flee the area. One observer in Vietnam recently commented: "As the cease-fire killings go on, nothing has changed for the Vietnamese. . . . except that the Americans are leaving." When asked by the Ministry of Social Welfare to assist the refugees, World Vision provided several thousands of dollars worth of food.

**"Task Relief" Continues in Bangladesh**

Due to the rain shortage this winter in Bangladesh, World Vision will continue its support of "task relief" in Birisiri, Haluaghat, and Sribordi for another six months. Summer crops should be ready for harvesting by July or August.

Meanwhile, the childcare program in Bangladesh is growing. Short-term staffer Tod Lemons is presently in Saigon learning the mechanics of the World Vision sponsorship system. He will be assisting South India director

# Dr. Worvis





George Cornelius in this area for several months.

### Philippines' REAL Program on Schedule

The situation in the Mindanao region of the Philippines remains tense. Hundreds of families have evacuated the fighting areas almost daily—and World Vision is the only organization helping the refugees. Relief assistance—both cash and kind—has included rice, dried fish, salt, and sugar.

Despite the current turmoil, however, plans for the short-term assistance program, REAL, are proceeding on schedule. Relief involvement has gained acceptance of World Vision by the military, government leaders, sympathetic Muslims and Christian leaders throughout the island, which will help make the REAL program successful.

If you are interested in making *Phil Kits* for the REAL program, write to Jessica Johnson, Box O, Pasadena, California.

### Canned Fish for Laos War Victims

Don Scott, World Vision Director in Laos, recently cabled: URGENT STOP HAVE FIFTEEN THOUSAND NEW REFUGEES NO SUPPLIES ON HAND STOP GOVERNMENT REQUESTING CANNED FISH STOP FIVE THOUSAND DOLLARS BUYS SIXTY TWO THOUSAND CANS STOP IF POSSIBLE TO SUPPLY SPECIAL FUNDS PLEASE CABLE TO BANK AMERICA

### BANGKOK.

Through the gifts of the faithful members of the Mission Project of the Month Club, World Vision was able to provide the needed funds for canned fish.

Overshadowed by the peace settlement in Vietnam, the civil war in Laos drags on. The weary people have had their poverty and misery compounded by the seemingly end-

less and useless war. Each day brings further casualties to the already battered Laotians. World Vision is on the scene meeting needs.

### "Festival of Missions" Announced

World Vision Executive Vice President Ted W. Engstrom has announced the annual "Festival of Missions" in Bermuda, to be held October 27–November 3, 1973.

## Meet us in Orlando

April 28 – May 5  
World Vision's  
Festival of Missions  
Orlando, Florida

Join Dr. Stan Mooneyham, Dr. Paul Rees, Dr. Ted Engstrom and other World Vision personnel for an enjoyable week of inspiration, missions update, fellowship, and relaxation.

Your stay at the beautiful Park Plaza Hotel in Orlando also includes a fellowship banquet and charter bus trips to Disney World and Cypress Gardens.

\$170 covers room, meals and recreation for seven days. A \$50 deposit (per person) will assure a reservation.

For complete information on 1973 Florida Festival of Missions write:

Rev. Richard Hamilton, East Coast Director

World Vision International

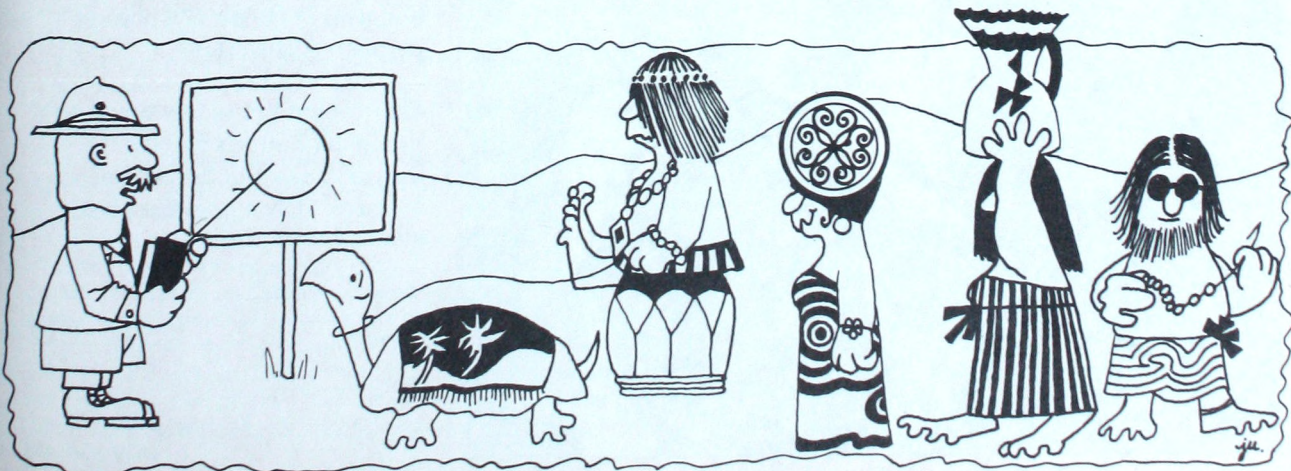
525 Cedarhill Ave.

Wyckoff, New Jersey 07481

Phone:

office – (201) 652-5580

home – (201) 891-2082





# Lal-o-Sarjanganal has been snowed in for months.

Like most villages in northern Afghanistan, it is isolated all winter. But Lal has become "home" for two Europeans, Lisa Kaartinen and Martha Brauner, a doctor and nurse. They are providing medical care for hundreds of people at a World Vision-sponsored clinic. Each day Lisa and Martha meet hitherto untouched need.

Dr. Allan Norrish, head of the International Afghan Mission, visited

the village last fall and sent the following letter:

"My wife and I made a brief flying visit to Lal-o-Sarjanganal last week. As we flew over the isolated little village in bright sunshine with snow on the surrounding mountains, we could clearly see the crowds at the clinic door.

"A few minutes later, we landed and were at the clinic. My wife talked to the mothers with babies and I to the fathers with children. As they pleaded for help, I had to use one of my few Dari phrases: *BufArmAEn, doctar nestum.* ('I'm sorry, but I'm not a doctor.')

"How grateful we were to see our colleagues, the German nurse and the Finnish lady doctor coping steadily with the line of patients at the door, crouching in the warm sunshine. Inside were patients receiving treatment, soaks, shots, pills and the touch of a loving hand.

"We were proud of these two girls—isolated at 9,000 feet. They arrived early November, got the

mud-walled school building into shape, using one end as the clinic, the other as living quarters, and the middle part for storage. The two girls eagerly volunteered to go; they will be there largely on their own until next April. . . .

"As I turned away from Lal and said good-bye to those two gallant girls, I thought of the warm welcome we had received and the welcome given to so many who came in need, unable to help themselves—[this in contrast to . . . the tragedy of indifference] being repeated in the lives of hapless multitudes worldwide.

"Thank you for what World Vision has done to help meet the needs in northern Afghanistan. Thank you for enabling something to be done in these remote, harsh and isolated valleys, and sharing in concern for this world of troubled peoples.

"The immediate emergency has been largely cared for, but the long-term problems of subsistence agriculture, chronic scarcity of food, malnutrition, and poverty remain. . . ."

As Dr. Norrish has pointed out in his letter, the immediate needs have been met, but the on-going problems need solutions. Dr. Kaartinen and Miss Brauner have spent a long winter isolated in Lal-o-Sarjanganal, serving those around them. Perhaps *you* would like to help the Afghans as they face the struggles of a dry summer. Will you aid in solving the problems of hunger and poverty in northern Afghanistan?

Yes, I would like to join World Vision in its efforts to meet the long-term needs of the people in northern Afghanistan. Enclosed is my gift of \$ \_\_\_\_\_.

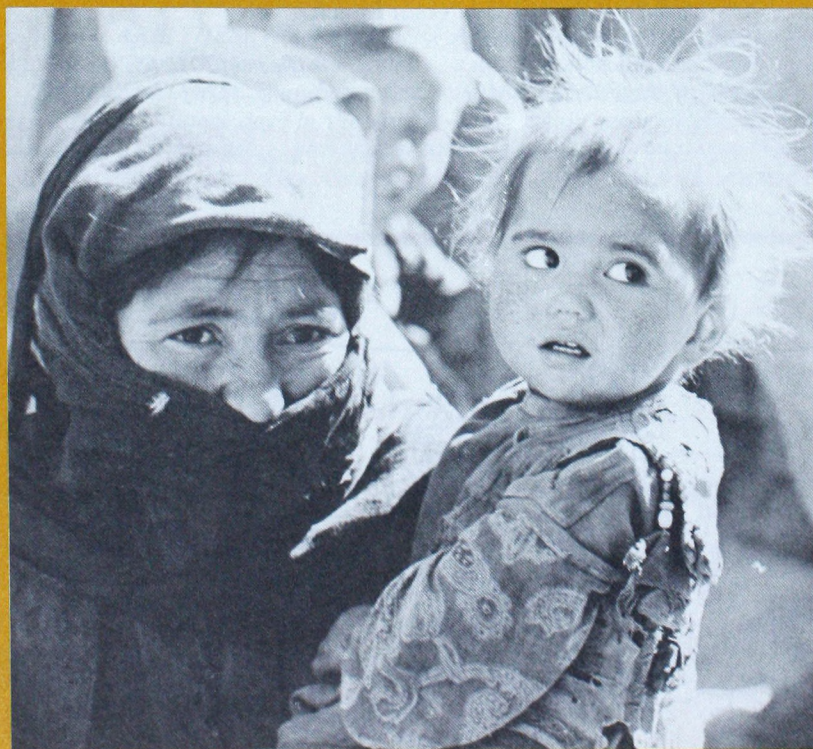
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

4636 H34-004





## Drenched with Christ

Born 1884. . .

Died 1973. . .

Missionary to India for over 50 years. . .

Missionary to the world ever since the appearance of the Christ of the Indian Road in 1925. . .

More than three and a half million copies of his books in circulation. . .

Translated into 18 languages and set in Braille. . .

Lifelong evangelist. . .

Half of his ashes now buried in India, near the Christian ashram which he founded, and half in a church burial plot in Baltimore, near the spot where he was converted.

Eli Stanley Jones!

A man drenched with Christ!

At the General Conference of the Methodist Church in 1924 he was made a bishop and was within hours of his consecration. I heard him tell about the sleepless night he spent after his election.

He said that in the night the Inner Voice had spoken to him, saying, "Stanley, if you will decline this honor, I'll let you walk with me through Asia." It was enough. He declined the bishop's chair.

The Inner Voice proved right. Not Asia only but the world!

Many Americans have forgotten those earlier years when Dr. Jones, the evangelist, without any of the apparatus of promotion and publicity so familiar today, would draw audiences that filled the biggest auditoriums in America.

In the early 30's I heard him on a Sunday afternoon in the Municipal Auditorium in Philadelphia. He held 16,000 people as though they were under a spell, while he expounded the personal and social dimensions of life in the Kingdom of God. Hundreds remained afterward, at his invitation, to enter that Kingdom through the gateway of being "born again."

Stanley Jones was a man of the *people*—all the people, all denominations, all classes, all colors. He wrote:

The church has not fearlessly and uncompromisingly taken its stand against race snobbery. Unless it does it cannot lead in a world where the superstition of blood will surely fade and the fact of character take its place.

Thus to the thousands who, in a dozen countries, have attended his small ashrams, Jones was known informally as "Brother Stanley."

Stanley Jones was a man of *prayer*. In his *The Christ of Every Road* he spoke very personally: "I find myself better or worse as I pray more or less. It works with almost mathematical precision." For years on New Year's Day he and a small group of kindred spirits—Frank Laubach, Elton Trueblood, Sam Shoemaker, Walter Judd, and others—met in Washington for a day of prayer on behalf of the United States of America and the world.

Stanley Jones was a man of *peace*. He took seriously the New Testament teaching on reconciliation. He was a peace-maker. He believed ardently in Christian unity, but not in a super-church. He advocated a scheme of denominational relatedness patterned after the Federal Union of the American states. He worked with might and main, at high diplomatic levels, to avert the conflict between Japan and the United States in 1941. He spoke out against racial injustice long before the civil rights movement was born. His was the voice of the prophet who believes profoundly in the futility of war and the realism—not merely the idealism—of reconciliation.

Stanley Jones was a man of *passion*—not boisterous and bossy but controlled and compelling. His passion was Christ. He affirmed:

Here is the central miracle of Christianity: Christ. The central miracle is not the resurrection or the virgin birth or any of the other miracles; the central miracle is just this Person, for He rises in sinless grandeur above life. He is life's Sinless Exception, therefore a miracle. Now, turn from that central miracle toward these lesser miracles and they become credible in the light of His Person.

In the late 20's a misguided fundamentalist attempt was made to put upon Dr. Jones the brand of "modernist." No one could make it stick. If a man can be a heretic who confesses the deity of our Lord, the redeeming efficacy of His cross and blood, the actuality of His resurrection, the person and power of the Holy Spirit, and the inspired uniqueness of the Holy Scriptures, then Stanley Jones was a heretic. One of my friends, who had been prejudiced against him, went to hear him speak. He told me that, one by one, Dr. Jones unconsciously demolished the false images that my friend had been carrying around with him. He said to me: "When Jones began, I was cold; when he finished, I was in tears."

As Christ was his Savior and Sovereign, so Christ was his daily Sacrament and Song. It was Jones, the celebrant man, who wrote his spiritual autobiography under the lilting title of *A Song of Ascents*. Let his own joyous witness confirm and crown this simple memorial tribute:

So I've sung my Song for years, in many climes, among many people, high and low, rich and poor, princes and peasants; and down underneath these differences I've found the same basic human nature, with the same possibilities and the same desires. It is no "hit song" which makes a momentary hit and passes away. It has the "music of the spheres" behind it—and more—the sum total of reality is in that Song. I sing it because I can't help it; it sings itself. If I held my peace, "the stones would cry out." The hard, bare facts would cry out for just such a song to sing and such a creed to believe.

Sing it he did! And sing it he does—in some higher, finer key!





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# “Until I ‘adopted’ Kim Yung Sook I thought I could only pray.”



**Miss Lois Reynolds**

“I had always been concerned about hungry, homeless little ones in Asia, South America, everywhere – kids without a chance to hear of God’s love, kids without food, medicine, clothes, education. I wish I could tell you how richly I’ve been blessed since I became involved with Kim Yung Sook. To see this once homeless, unwanted girl emerge as a thoroughly trained and competent nurse has brought me a great deal of personal fulfillment.”

For more than 20 years World Vision International has attempted to lessen the suffering and the needless death among homeless, hungry, diseased children of Asia, Africa, South America – all over the world.

Needy children are cared for through orphanages, day care centers, boarding schools. Each child has a sponsor in America, Canada, Australia or Southern Africa. It costs \$12 a month to sponsor one needy child. This small sum of money brings him food, shelter, medical care, education and life itself.



**Kim Yung Sook**

“I started with zero. I had no home, no parents, no known relatives, no food, no clothes. I had nothing, not even health. A concerned farmer dropped me on the front step of a World Vision Childcare Center.

“They gave me medicine, wholesome food and a Christian education. Miss Reynolds agreed to sponsor me, and with her help I got all the way through high school plus college and professional nurse’s training. Miss Reynolds, through World Vision, made it possible for me to have a chance at life.”

## Urgent Need For Sponsors Now

Not all children cared for by World Vision are orphans. Many are from homes too poor to provide the bare necessities. By giving education, food, medical help and Christian training to these children, sponsors have the joy of ministering to a whole family.

Perhaps you and the members of your family will be willing to pray together and sacrifice together for the sake of one of these desperate children.

Mail the coupon below. Tell us you care what happens to needy children. When you’ve become a World Vision Childcare sponsor you’ll receive a photo and a history of your child. You’ll be able to exchange letters and small gifts. In a very real sense you’ll share in the miracle of recovery and growth.

**WORLD VISION INTERNATIONAL**

World Vision International, Box 0, Pasadena, California 91109

- YES, I'll sponsor a needy child at \$12.00 per month.
- Please send me a photo and history of my child.
- I'd like to sponsor a little boy.  I'd like to sponsor a little girl.
- I cannot sponsor a child at this time, however, here is my contribution of \$\_\_\_\_\_ to help support the work of World Vision Childcare.
- Please send me more information about sponsorship.

Mail this Coupon