

APRIL 1974

# world vision

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Bangladesh:  
"My name is grief"

*also in this issue*

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Jesus Christ,  
the hope of the world

*by Samuel H. Moffett*

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Jesus Christ and the  
authority of the Word of God

*by John R. W. Stott*

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A modern-day Barnabas

*by Joseph A. Ryan*

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# Salute to the Unsung

We all know about Livingstone of Africa and Judson of Burma. I wonder if after reading last October's issue of *World Vision*, any of our readers sensed the doors of the missionary pantheon grudgingly opening to admit Ryan of Datar Blingbing. Perhaps not. But if the doors opened they would have to remain so long enough to admit Nias, the Encourager, of whom my good friend, Joe Ryan, director of World Vision's Pacific/North office, writes in this issue (p. 14) as a sequel to the previous account of a harrowing hike in Borneo. For it was Nias who propped him up on his leaning side, thus earning the name of Barnabas, which means "son of encouragement, consolation and comfort." It is the thesis of this editorial that you, dear reader, have also probably earned this name.

I cannot recall that I'd ever taken particular note of the fact that Barnabas sold some property and gave the money to the apostles for the common good of the Christians (Acts 4:36f.)—that is, until I read a sermon on Ananias and Sapphira by that giant of the Scottish pulpit, Alexander Whyte. After that, I never forget the fact. For Whyte contended that it was Barnabas' good example that led the couple astray in their selling of property and their lying about the proceeds which resulted in their deaths (Acts 5:1-11):

What a world this is we live in! What a red-hot furnace of sin and of sanctification is this world! How we all tempt and try and test and stumble one another in everything we say and do! Barnabas cannot sell his estate in Cyprus and lay the price of it at Peter's feet, but by doing so he must immediately become the sudden death of Ananias and Sapphira. *Anna nesciri* has been the motto of more than one of the great saints. Seek obscurity, that is. Subscribe anonymously, that is. Do not let your collectors and the advertising people print your name or your amount, that is.

"Seek obscurity." How strange that sounds today. But it was Barnabas who convinced the apostles in Jerusalem of the validity of Saul's conversion (Acts 9:27) and who later brought Saul from Tarsus to help in the rapidly growing work in Antioch which included famine relief for Judea (Acts 11:19-30)—all this for the man who would subsequently overshadow him throughout the history of the Church. Says Whyte: "Speaking for myself I would far rather have a little of Barnabas's grace than have all Saul's genius. Give me Barnabas's self-forgetful heart, and let who will undertake Saul's so extraordinary, but so perilous, endowments."

William Law indicates that to envy greatness in others makes as much sense as envying a man "drinking poison out of a golden cup!" And who has not seen the Christian leader who sacrifices his birthright of joy at the altar of ecclesiastical ambition and pride? He is envied in his rise and scorned in his fall. But all Christian leaders walk in peril and in desperate need of prayer. God calls some to fame, but woe to the man who seeks it apart from God's call. The gifted Bonhoeffer said from his Nazi prison cell that he could not get away from Jeremiah 45:5: ". . . seekest thou great things for thyself? Seek them not. . . ." English Puritan Richard Sibbes preached to students in Cambridge and lawyers in London that "Christians should be as minerals, rich in the depth of the earth," prepared for discovery at the proper time.

*World Vision* magazine, we estimate, has perhaps a million readers. (Of our print order of close to 250,000, many of the copies go to churches and many are passed on to friends outside the immediate family circle.) We rejoice in such an outreach and appreciate so much the fine return on our recent survey which in general expressed hearty approval of the magazine and indicated no substantive changes were desired. It is our readers on whom we rely for the means to minister in Bangladesh (p. 4) and other impoverished areas round the world. Our Lord commanded secrecy in almsgiving (Matt. 6:1-4). The Rabbis of His day said that "he who gives alms in secret is greater than Moses" and that the almsgiving that saves from death is that "when the recipient does not know from whom he gets it, and when the giver does not know to whom he gives it." So it is with our donors, who, Barnabas-like, give encouragement and consolation to so many needy folk, but remain themselves unsung. We salute you.

And during Easter season it is well to reflect in this connection upon the words of another prince of the Scottish pulpit, James S. Stewart:

. . . first to see Jesus after His death was Mary Magdalene. . . . The greatest news that ever broke upon the world, the news which was to change the whole life of humanity and shake down thrones and revolutionize kingdoms, the news which still today girdles the earth with everlasting hope and sends a new thrill through every Christian soul on Easter morning, was given first to one humble, *obscure* woman out of whom seven devils had gone, who had nothing to distinguish her but her forgiven heart, and no claim at all but her love.

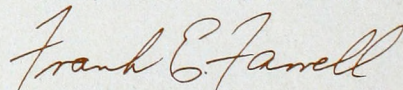


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## world vision

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# globe at a glance

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

## Asia

**NEW DELHI, India** — A government-sponsored Foreign Contributions Bill has been introduced in the Rajya Sabha, India's upper house of Parliament. The bill is not viewed kindly by Christian bodies here, most of whom receive regular contributions from abroad. Under the complex provisions of the bill, virtually every person and group will be prohibited from receiving contributions from foreign sources except under stringent conditions.

The bill defines "contribution" as the "donation, delivery or transfer made by any foreign source" of any article except a personal gift not worth more than \$600 and "any currency, whether Indian or foreign." Included as "foreign sources" are all foreign governments, corporations, trade unions, foundations and even individual citizens of foreign countries. The only exceptions are funds from relatives abroad and from the United Nations.

The bill notes that religious bodies may accept foreign contributions, but that the details of how funds will be used, the amount, source and purpose must be reported to the central government. Also, that the government may authorize account inspections and that it may confiscate any contributions it judges to have been received from abroad in contravention of a "manner consistent with the value of a sovereign democratic republic."

## Africa

**ZARIA, Nigeria** — Government support of spiritual and moral teaching in schools was recently affirmed here by the governor of North Central State. Brigadier Abba Kyari stated that "education without a corresponding reverence for God can have no lasting benefit either for the individual or for society." According to a spokesman for the Sudan Interior Mission and the Evangelical Churches of West Africa, their 50 full-time Bible teachers in govern-

ment schools are not enough to meet the demands of colleges, secondary schools and universities.

Meanwhile, in Ogbomoso in the western region, more than 1800 decisions for Christ were recorded at a six-day evangelistic crusade sponsored by the Nigerian Baptist Convention. Six more regional crusades are planned this year.

## Europe

**LAUSANNE, Switzerland** — The 2700 persons expected to attend the International Congress on World Evangelization are being given the opportunity to study some of the major papers in advance of the July gathering. The purpose of the action is to permit participants to respond to the speakers in writing, before the congress.

In his paper on "World Evangelization and the Kingdom of God" noted German professor and theologian Dr. Peter Beyerhaus reminds evangelicals that the Apostle Paul "states that one vital purpose in his ministry to the Gentiles is to make his fellow Jews jealous of their salvation in Christ (Romans 11:11-14). This means that our evangelistic work should always be done with an eye cast desirously on the promised salvation of the Jews as well. This Christian witness to Israel must always accompany mission to the Gentiles."


## North America

**DOWNERS GROVE, Illinois** — Short Terms Abroad (Box 575, Zip 60515), a nonprofit informational service agency aiding more than 163 mission boards, has published "Opportunities 1974." The directory lists over 15,000 mission-field job openings by country under 142 different job titles. Copies of the directory are available free.

**ARDMORE, Oklahoma** — After a six-month campaign—during which time the First Free Will Baptist Church of Ardmore made excellent use of the media to develop public opinion—the Ardmore Board of Edu-

cation formally agreed to change the materials in its public schools dealing with man's creation. Evolution will now be presented as a theory, as will the Genesis account of creation from the King James Version of the Bible. The campaign, which was described in the February issue of *Contact* magazine, was led by Milbourn Wilson, pastor of the Baptist church. He concluded that the experience "won the respect of all our community. . . and has been a tremendous blessing to our church."

**DALLAS, Texas** — A small organization of evangelicals within the 10.3 million United Methodist Church has threatened to go outside denominational channels unless the World Division of the Board of Global Ministries grants them channels for their mission concerns. Dr. David A. Seamands of Wilmore, Kentucky noted that the denomination's mission force has declined from 1575 in 1960 to about 850 today. That decline, he said, was symptomatic of deeper trouble caused by a loss of the "biblical bases for missions, too much stress on political, social and economic liberation and insufficient interest in the unevangelized billions outside Jesus Christ."

**PHOENIX, Arizona** — Evangelist Billy Graham is scheduled to conduct an evangelistic crusade here next month. But where? Dr. Graham asked for permission to use the 50,000-seat Arizona State University stadium, but the university's Board of Regents said no. They based their decision on an interpretation of the state constitution. But after a few days of public indignation, the chairman of the Board of Regents announced that the state's attorney general had advised them that "our constitution does not mean what we thought it meant." So permission was granted. The regents had no sooner wiped their warm brows when another group of citizens said the original decision was correct and that legal steps would be taken to again reverse the regents' decision. 



1970

A people uprooted by cyclone



1971

A "non-place" created by war

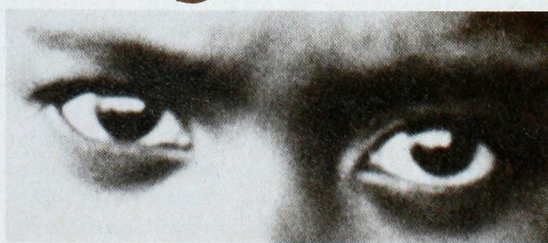


today

The battle against poverty, disease and despair continues

# Bangladesh: "My name is grief"

by Robert Larson  
Executive Secretary, Asia Information Office  
World Vision International



**T**he meaning of my name is 'grief.' In great distress my parents got me, so they called me Bedona."

Bedona. To the ear of one from the West the word has an almost lyric quality, rather like a flower in bloom. But to a child who has lived her seven years in poverty and sickness, her name becomes a daily reminder of who she is and where she is living.

Bedona is not only the name of a seven-year-old girl. It could easily be another name for her country, because something terrible has happened—and is happening—in Bangladesh.

For the citizen of Bangladesh—formerly East Pakistan—*grief* is not just having his color TV go on the blink before his favorite program comes on, nor is it the frustration of finding himself a bit short on gas for his second or third automobile. Those are the "griefs" of citizens a world away. In Bangladesh 1974, the scene is a simple search for survival. The *bedona* of this country born of a brutal civil war takes on other, more elemental proportions:

- 75 million people (150 million by the year 2000) crammed into a space the size of Wisconsin (which has a population of 4.5 million).
- 1500 people per square mile, with an average, mind-boggling birth increase of three percent each year.
- only one doctor for every 28,000 people.
- a literacy rate of 20 percent.
- seven babies born each minute, 10,000 every day.
- massive malnutrition and uncontrollable communicable disease.
- less than five percent of the population having access to clean water and minimum sanitation.
- cyclones that attack the people and the land with devastating regularity.
- less than five percent of the total population practicing *any* form of birth control.

Traditionally parents have viewed a house full of children as security for an uncertain old age, yet some mothers and fathers have now begun to change their minds about these disguised "blessings." Most families expect to lose half of their children through sickness and disease, so they just keep on having babies. To be childless is an unthinkable thought.

The government of Bangladesh has put machinery in motion that is supposed to spread the good news of birth control throughout the land, but even the experts scratch their heads and wonder how in the world it will ever happen. Now is the most critical time for effective programs because 40 percent of the population of Bangladesh is now at the child-bearing age of 15-40. If sweeping programs to curb the population are not put into effect soon, the country will simply die—choked by sick, unwanted bodies who will have fewer houses, less rice and probably no employment. In certain areas, many are already starving, and the infant mortality now stands at an alarming 125 per thousand live births.

If you harbor the thought that it's better these babies die than enter such a disaster-ridden society, you might—for a moment—put yourself in the place of that Bengalee father and mother stricken with grief at yet another loss. Thinking about a family in sorrow on the other side of the world may not answer the question, but sometimes *putting ourselves in the place of others* is an exercise that sobers us and takes rough edges off simplistic solutions. A broken heart is not determined by salary or living conditions. Bengalee mothers weep when their children die.

This has been my third trip to Bangladesh, and this time I stayed just long enough—11 days—to become frustrated, angry, sad and. . . hopeful. I talked with journalists, Catholic priests, United Nations administrators, missionaries, Bengalee church leaders, refugees and diplomats. I wanted to get a broad perspective on the country and its real needs. Every-



one has his own view of the herculean problems that stand between Bangladesh and a decent future.

Some views are extreme. One development expert seriously suggested that all secondary schools and universities should be closed for one full year, at which time the students would be sent throughout the country to help build schools, plant crops and educate the people at the village level. Getting such a plan through the bureaucracy is probably impossible. But it is not a bad idea, because once formally educated, the Bengalee finds it beneath his dignity to do the humble tasks that need to be done if the country is ever to get off square one.

World Vision's work in Bangladesh began in November of 1970 when a cyclone swept through the country leaving an estimated 200,000 people dead.

On the heels of a cyclone came a cruel civil war in 1971, a conflict that ended in the brutal, bloody birth of a new nation. From north to south, east to west, Bangladesh was laid waste.

World Vision could have pitched in just about anywhere, because need and "bedona" were on the faces of everyone. It was decided that efforts would be concentrated among the Garo tribal people in the northern part of the country, just three miles from the Indian border. They number about 1500, and their villages stretch for 100 miles along



*Tod Lemons (right) directs task relief projects like road building (shown below).*

the Bangladesh/Indian border.

The West Pakistan army had muscled its way into East Pakistan with a brutality that brought back the horrors of World War II. What the enemy soldiers did to Birisiri Garo town, was no exception. As West Pakistani soldiers began to scorch the yet-to-be-born Bangladesh, the villagers of Birisiri made for the hills. Some made it. Many not. Garos were captured and forced to do the enemy's bidding. One carpenter was ordered to construct a building in Birisiri for the troops. When he'd finished his job, they removed his head. Churches, mosques and private houses became stages for human slaughter. Girls were staked to the ground and raped 30-40 times. These mild-mannered quiet Garos were among the millions of innocent victims of wartime vengeance that makes the bowels weak just to think about it.

When the smoke finally cleared, Birisiri was a non-place. Bodies littered the streets. The troops had set fire to whatever they left behind: huts, rice fields, churches, mosques. Even the trees were gone, bridges blown. Mothers and fathers, brothers and sisters were gone too. They would not return.

This is where World Vision decided to help, and now Birisiri once again become habitable.

One of the first people determined to get personally involved was a young college graduate, Tod Lemons. Tod kept calling the World Vision office in Monrovia, California, saying how much he wanted to go to Bangladesh to help the people in whatever way he could.

"But you're only 22 years old, Tod." "You don't have any experience." "You'll have to pay your own way." These were a few of the arguments to make Tod reconsider. But Tod won out. And for the past year and a half, he has been World Vision's project director among the Garos in Birisiri.

I have just been with Tod, and



can assure you that he now *has* experience; he has had responsibilities most people won't have in a lifetime.

Tod has cooperated with the Garo Baptist Union in all the projects sponsored by World Vision. Funds you have generously given have helped Tod build more than 4000 thatch homes. When cement becomes available, the villagers will be able to build stronger houses, the kind that won't topple over when the next cyclone blows in.

More than \$100,000 has been used for projects known as "task relief." These are community efforts whereby the villagers are paid a wage to improve their own living area. The people have taken advantage of these incentives to build new roads, rebuild old ones, construct bridges and sink much-needed tube wells. One day I saw a sea of people—1500 I was told—working in a large field. Half of the workers were hacking at the ground with hoes; the other half were walking off with baskets of dirt on their heads. They were taking the earth to their marketplace. Within a few days, they had raised the level of the ground more than five feet. When the monsoons come this year, the market area will not be high and dry, but it will at least be high—and the villagers will have a place to do their buying and selling.

World Vision has also provided for Pastors' Conferences, Bible teaching after school hours, milk distributing programs and the purchase of a ferry to give the Garos transportation during the days when flooding will make all roads impassable.

When emergency assistance was needed, World Vision responded quickly. Now the war is over. But the battle against poverty, disease and despair continues. The answer to meeting these problems is certainly not one dole after another, but rather a well-thought-out program of rehabilitation and development.

But as we make plans for a program of long-range development in Bangladesh, the old problems will still be there to greet us every

morning: more babies, more floods, more communicable disease. So World Vision tries to stay flexible enough to meet the day-to-day needs as well.

The desperation of Bangladesh and its struggle for survival may be so overwhelming that you may feel your involvement couldn't possibly help. If you feel that way—and I think we all do at some time—then please read what some of World Vision's sponsored children in Bangladesh say about those of you who have already loved enough to respond:

"You ask what I need? You know that want is unlimited. I want nothing from you except your prayer."

"I am very glad to get you as my sponsor because I was like a sheep without a shepherd. I think you are my shepherd."

"Though I am not a Christian I love the customs of Christmas. I am ready to observe the birthday of this great man. I could not attend church on Christmas with my friends, but I think it is a holy day, because I think Jesus was crucified not only for the Christians but for all people. Please pray for me. May God bless you."

Tucked away in the exploding population of 75 million people you almost lose sight of her, but she is still there—a little seven-year-old girl named Bedona, grief. But there is hope for Bedona, and for her countrymen. And you and I can help. All we need to do is get involved, one by one, one at a time.

.....  
I want to have a part in the continuing ministries of World Vision in Bangladesh. Enclosed is my gift of \$\_\_\_\_\_ 5420 H44-002

Name\_\_\_\_\_

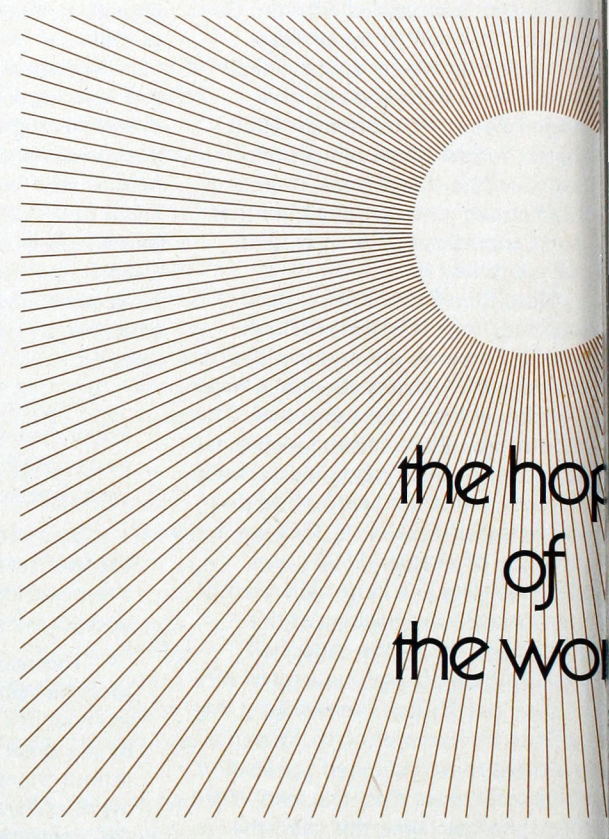
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by Samuel H. Moffett

# JESUS CHRIST



the hope  
of  
the world

I have a glorious subject: Jesus Christ, the hope of the world. But my joy in it was almost spoiled by a visitor from Germany who came to see me in Seoul a few months ago.

At the time I was immersed in the reassuring promises of our theme. I was tracing "hope" through the Scriptures, and it became clear that "Jesus Christ, the Hope of the World" is the Bible's theme—from the Old Testament's, "Why are thou cast down, O my soul. . . ? Hope thou in God" (Ps. 42:5), to the New Testament's "Christ in you, the hope of glory" (Col. 1:27).

My heart was warmed by the promises of God. Then Johan dropped in. I had known him earlier as an exchange student in Korea. Now he has graduated from college and has taken a teaching job in Berlin. But before he began teaching he wanted to see Korea again. He is not a practicing Christian. He wants to get married. "But no children," he said firmly, "I don't want to bring children into a world like this." And he spoke of wickedness and corruption, pollution and despair.

In the face of his good reasons for losing hope, how realistic are my reasons for holding on to it? It's not enough for Christians to peer out hopefully at the world through our happy little stained glass church windows. We have to begin with the world as it really is and hope as it really is and Jesus Christ as He really is. Slogans are not enough.

## The World as It Is: Hopeless

The human race is running out of fuel, food, water—out of just about everything but people. The oil crisis is only the latest, and far from the most serious, in a whole series of shocks that have tumbled man out of his early 20th century dreams of inevitable progress. What happened to the bright new world we thought we were building a generation or two ago?

*Dr. Samuel H. Moffett is the Dean of the Graduate School and Professor of Historical Theology at the Presbyterian Theological Seminary in Seoul. He holds the Ph.D. degree from Yale University.*

We are the most knowledgeable generation in the history of the world. Is this all that we can do with our vaunted technology: build another Tower of Babel booby-trapped with nuclear weapons? We have wasted the good earth the Lord has given us, polluted His clean air, fouled the streams and brooks. Our cities are a stink and a disgrace.

And worse yet, according to John Hannah, outgoing administrator of our government's Agency for International Development (AID), half of the children born into the world this year will never live to see their sixth birthday.

Look at the world as it really is, and if you look only at the world, don't babble about hope. I am reminded of Auden's somber lines on despair: "We would rather be ruined than changed."

The Bible does not directly dispel such pessimism. "The earth shall perish," says the Old Testament (Ps. 102:26). It will be "burned up" adds the New (II Peter 3:10). Some years ago the German theologian Edmund Schlink of Heidelberg University shocked an ecumenical conference which had also gathered to consider "Jesus



The following address was presented by Samuel H. Moffett at Inter-Varsity Christian Fellowship's recent Urbana conference, attended by over 14,000 students. More than 500 missionaries represented 115 denominational and independent agencies there. Another major address, by John R. W. Stott, appears on pages 16-19. *World Vision* is very pleased to be able to share these outstanding messages in abridged form with our readers.

Christ, the Hope of the World." He said: "If in our thinking about this subject we place the emphasis on the preservation of this threatened world, we shall miss the point. If we expect Christ to ensure this world so that men may continue undisturbed in their pursuit of liberty, may carry on their business and seek an improvement in their standard of living, then Christ is not the hope of the world, but the end of all the world's hopes." The coming of Christ as the hope of the world means also the end of the world as we know it.

Well, if the world is as hopeless as it looks, and if the Bible says it is doomed, what do we mean when we say, 'Jesus Christ is the hope of the world?'"

### The World with Christ: Hope with a Future

When people say that my Christian hope is unrealistic, I tell them that the trouble is not with my hope, but with their reality. Their reality is too small. They are so busy looking at the *world* that they never look up to see God. One of the most important lessons in the Bible is that hope is not confined to any one point in space or time. It is tied to a person, "Jesus Christ, the same, yesterday, today and forever" (Heb. 13:8).

Things do look bad these days. But if you have given up hope because *today* is so bad, look back about 1900 years to the darkest day the world has known: the day man took the hope of the world and stripped Him, beat Him and crucified Him. The dead shuddered, hell broke loose and for one agonizing instant, a moment never to be repeated, the whole human race was utterly lost. "My God, my God, why have you forsaken me?" came a cry from the cross, from the second Adam.

But God took that most hopeless of all days and made it the hinge of history, not its end. Man's *curse* is that without God he takes each new shining discovered hope and turns it into an engine of his own destruction. Man's *hope* lies in the fact that God does just the opposite.

The story of most of man's hopes reads like one of those "that's good, no that's bad" jokes. Centuries ago

the Chinese discovered a new source of energy, gunpowder. That's good. No, that's bad. Gunpowder kills people. A few hundred years later the Americans discovered a new source of energy, oil. That's good. Oil doesn't kill people. No, that's bad. It pollutes. It kills the world, and we're running out of it. Well, we now have an even better source of energy, nuclear fission. No, even that is bad. It kills people faster than gunpowder and pollutes more lethally than oil.

Now, there is nothing wrong, of course, with man's discoveries. Nor with each new hope as such, except

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**“Look at the world as it really is, and if you look only at the world, don't babble about hope.”**

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when it is anchored to man's wisdom and powers, and not to God's.

The real trouble with the world is not that it is running out of physical resources, but that it is running out of hope. And it is running out of hope because it puts its hope in the wrong thing—in physical resources, for example.

Too much of our world seems all too ready to die. Part of the reason, I think, is that the most popular philosophy of our time takes away the future. "Only the now is real," says the secular existentialist. But if that is so, as the more honest existentialists like Camus admit, there is no purpose in going on living. Think clearly, he urges, and do "not hope any more." I respect his integrity, but I am not attracted by his squirrel-cage philosophy. It leads to surrender, to suicide.

I prefer the radical realism of Christianity. It faces the despairing realities of the present with hope because it

sees them in the balancing perspective of the equally true realities of the past and the future. Hope begins with what God did that day on Calvary 1900 years ago, and it never ends. Hope is life forever for them that believe. However the world may end—and let's not pretend to know more about that than the Bible teaches—it ends with Christ's victory *for* man.

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### The World and Christ and You: Hope with a Mission

But some Christians manage to miss one of the key points about Christian hope, namely, that it carries with it a mission. It's not just a safe, future home. If, as Christians, all we have to say is: "There's no hope for the world, and the sooner you are out of it the better. Die and receive the hope laid up for you in heaven"—if that is our gospel, it deserves all the scorn that people heap upon it with their caricature "Pie in the sky by-and-by."

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**“Hope begins with what God did that day on Calvary 1900 years ago, and it never ends.”**

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Jesus is the hope of the world not simply because He calls us to future glory. He is the hope of the world because He also laid aside His glory to share the hungers of the hungry and feed them, to suffer the weakness of the sick and heal them, to take on Himself the injustices of the oppressed and overcome them. He asked His disciples to do the same.

"To the poor," said Gandhi, "God can only appear as bread and butter." And isn't that precisely how God *did* appear? He came in the flesh, and He said, "I am bread." True, He went on to explain the spiritual truth, that He is the bread of life, but it was not eternal life He divided among the multitudes by the Sea of Galilee. It was bread.

In this day of increasingly serious shortages, it is time for Christians to recognize that any witness which has nothing to say about the consuming hungers of two-thirds of the world's peoples is a witness neither inspired



by Christ who fed the multitudes, nor one that will win the hearts of the multitudes He died to save. When people are starving, they look for bread, not for preaching.

When the world is running out of oil, the missionary does not become a herald of hope if he just says, "I told you so." If he is a physicist, he should be looking for alternative sources of energy. If food is short, the Christian agriculturalist had better join the search for another miracle grain like the Philippine rice that raised food production five or six times over. Or simpler yet, let him figure out how to avoid the 30 percent loss of harvested grain that underdeveloped countries suffer each year—mostly because of rats and bad storage. Edward Rogers, in his book *Poverty on a Small Planet*, makes a convincing case for the hope that the world *can* provide the raw materials and the energy to give its increasing population a better standard of living. He states, "Whether the standard is attained or not depends on man, not on the niggardliness of Nature." In other words, under God, it is up to us.

If that mission sounds too secular to you, you have become too spiritual. The Bible has a word for this proper kind of witness. It calls it "the diaconate," a ministry of Christian service which makes our hope believable because we have never divorced it from love. Antioch, where the apostolic world mission began, had a social welfare program supporting 3000 widows, relief for the unemployed, a daily bread line and even a used clothing department. Today, the greatest missionary church I know is Young Nak Presbyterian Church in Seoul. Twenty-six years ago it had 27 members, a handful of refugees who had lost everything but their faith. Now more than ten thousand people worship at that church on a Sunday. They support forty evangelists and have sent missionaries as far away as Ethiopia. It is no accident that they also have orphanages and widows'

omes. They have an employment service and family counseling. They even have a used clothing offering. No part of the lives of the people is beyond the concern of that church.

But let's not distort the gospel the other way, either. That church in Seoul calls itself the Young Nak church, which means the Church of Everlasting Joy. It does not call itself the Church of Full Employment.

Our hope is the hope of salvation, centered around the resurrection of Jesus Christ. For the Church to settle for any lesser hope, whether by technological advance or by social action, is a betrayal of the faith and no ultimate service to mankind. Finding enough food, water and oil to keep this world going, and saying that that's enough, is like throwing a life preserver to a man who has fallen overboard from an ocean liner and not stopping to pick him up. It will keep him from drowning, perhaps, only to doom him to the wind, the

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**“The heralds of hope  
in this kind of a world  
will be the missionaries.”**

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sun and the sharks. The life preserver is the only thing that keeps him alive to be rescued. But what finally counts is the rescue. So with our mission. When Christ bids us give water to the thirsty, He adds, give it “in my name.” For there is a deeper thirst than the physical, a thirst that only Christ can satisfy.

This is the most formidable challenge of all to our mission of hope. Less than one-third of the world is even nominally Christian. And even with this overoptimistic statistic, the picture has been so gloomy that experts have predicted that if population trends continue, by the year 2000 not one-third, but only one-fifth of the world will call themselves Christian.

However, thanks to the science of missiology, we can discern a whole series of dramatic Christian breakthroughs which have reversed the downward trend. We are not only more realistic about the nominally reached, but also about the nominally “unreached.” With confi-

dence we say: There is light breaking through everywhere.

For example, we understand in a new way where the unreached are. We know now that they are everywhere—Haight-Ashbury and Harvard as well as the Amazon, Nepal or Communist China. Most are still in the Third World. A consultation on the gospel and frontier peoples reported recently that there are 202 entire ethnic groups in Latin America among whom no missionaries, foreign or national, are at work. Thirty-five percent of Africa's people are unevangelized. But the most unevangelized continent of all is Asia. Korea, one of the most successful mission fields of the modern missionary movement, is still, by definition, “unevangelized.” Only 10 to 13 percent of the Korean people are Christian. What does that make the rest of Asia, where almost half of all the world's people live—but which is only two percent Christian?

There is great work still to do but there is also great encouragement. Korea may be statistically unevangelized, but its church is growing at one of the fastest paces in the world. It doubles its membership every ten years—four times the population growth. Witness, too, the amazing spread of Christianity in Africa.

Don't let anyone tell you that the day of the missionary is over. It may be just beginning. New armies of Christians from Asia, Africa and Latin America are rising to join in the work. One recent, partial count put the number of missionaries *from* these “mission field” countries at 3400. A new dimension of mission is breaking out across the world.

However, I have little sympathy for those who write off the Westerner as superseded in the race. After all, there are still 35,000 of us from North America alone. And the need is growing. Why should Asia's tiny two percent Christian minority be left to evangelize the rest of that vast continent all alone; Asia's population growth in one year is larger than its entire Christian population.

Doors are opening all over, even for Westerners. Not often as pioneers now, but as partners. There are places you can go and tasks you can do which an Asian or African cannot. Just as there are places for them which you cannot fill. But together you can reach the world. The heralds of hope in this kind of a world will be the missionaries.

David Livingstone said, “Without Christ, not one step. With Him, anywhere!” That's what the hope of the world, Jesus Christ, should mean to you.



# Aiding Vietnam's 'Forgotten People'

In a recent ceremony in Vietnam, the Ministry of Ethnic Minorities honored World Vision for its work in the country. The ceremony was occasioned by a donation from World Vision of vitamins, condensed milk, blankets and mosquito nets for the Montagnard refugees in Quang Duc.

The one million Montagnards, called Vietnam's "forgotten people," have never joined either side in the war between North and South. Consequently, they have been subject to harassment by guerrillas from both sides and have been living in constant fear and tension. After treating many tribal patients two years ago, an American military doctor noted that 60-70 percent of the people were suffering from ulcers. Today several Montagnards are serving in Saigon's Constitutional Assembly, but racial tensions still exist.

World Vision has worked among the Montagnard people for years, originally in a tribal school in Chillamasre. In 1968 Viet Cong attacks forced the closing of the school. But in 1971 Al and Peggy Gjerde reopened the Chillamasre school, using it as a base for training in preventive medicine, agriculture, fish farming and industrial arts as well as a traditional elementary and junior high school. Now World Vision is assisting more teachers in a literacy program.

*Don Scott, director of World Vision of Vietnam, with House Representative Mr. Thong (center) and the Minister of Ethnic Minorities*



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## ralia by Alan Nichols

attention to East Asia and the Pacific. In the past Australian evangelicals have spent a great deal of energy in distant places where Australia as a nation has had little or no other connection. The (Anglican) Church Missionary Society is an example of this—with 300 missionaries preaching the gospel to black East Africans, but until last year without a single missionary in Indonesia. Other societies have tried to correct the balance. The Borneo Evangelical Mission has worked in the primitive areas of the Borneo island (but hardly in the cities); the Australian Baptist Missionary Society and the Methodist Overseas Missions have worked in the Pacific islands.

But there has been, sadly, little cooperative strategy, and much of the work over many years has been in the outback with scattered tribes rather than with those in the center of influence in the growing cities.

One strategic ministry no one can gainsay: vigorous evangelism by the denominations and Inter-Varsity Christian Fellowship (now the Australian Fellowship of Evangelical Students) among overseas students at Australian colleges and universities. The Colombo Plan, originally designed to train Ceylon's leaders, has brought thousands of bright young Asians to Australia's universities. Plucked out of their peer group and family pressures, many have embraced the Christian faith (and returned home to many difficulties, but also to opportunities).

A realization is growing throughout the church that this kind of evangelism has been the best thing that has been done. The vision is spreading that we need a concerted effort to evangelize Australia, together with a determination to be responsible for East Asia.

With the first aim in view, "Encounter '75" is being planned. It is not a mass audience crusade, but an umbrella cooperation to bring together all the evangelistic efforts planned for next year by Protestant denominations. The goal is to reach every doorstep (if not living room) of every Australian home. The Baptists and Methodists had already planned an Australia-wide campaign within their own number, and they are happily bringing their plans under the umbrella.

Patterned after "Key '73" in the U.S., "Encounter '75" will provide a basic strategy and a resource book for use by all Christians willing to take part. In the state of Victoria the Roman Catholics will probably bring their "Holy Year 1975" into the campaign.

"Encounter '75" will be the biggest effort to get church people into vigorous evangelism since the 1950 Billy Graham campaigns. An upsurge of commitment to the missionary cause is bound to follow, with Australia expressing a new sense of responsibility for evangelizing East Asia and the Pacific.



**Their faces bespeak a hard life, a life which perhaps they do not understand — or which they understand all too well.**

**Their home is Bangladesh.**

**Please do not forget them as new needs and crises rise up in the headlines to overshadow theirs.**

**HOSTAGE PAID ENVELOPE  
OR YOUR CONVENIENCE**

*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.*

Dr. Ted W. Engstrom  
and Edward R. Davton

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# dateline Australia

by Alan Nichols

Australia, the world's largest island, has derived many advantages from her isolation.

There have been only two serious alarms of enemy invasion. Back in Napoleon's time Australians were so sure about French intentions to invade that they built on the southern shore of Tasmania, almost into antarctic waters, a "Shot Tower" to bombard Napoleon with cannon shot. The French never came.

But the closest call was the Pacific war of 1941-43. The Japanese at one stage had almost complete control of New Guinea, just off Australia's northern tip. The Australians beat them back across the Owen Stanley Mountains, but in the end the U.S. Pacific Fleet was needed to repel the Japanese. Australia was bombed but never invaded.

This history has left Australians rather complacent. The worst woes of the world—disease, rampant inflation, energy crisis—seem to take a few years longer to travel the seas to our continent. And Americans along with Filipinos and Italians are clammering at Australian embassies asking for migration papers.

Australia is now quite a polyglot nation, with more than one million new arrivals since 1945. They are Turkish, Cypriot and Yugoslav as well as English and Scot. Unfortunately, many of them live in suburbs that have become national ghettos—not low-income slums, but nationalities crowding together and keeping to their native tongue and customs.

Australians have despised these nationalistic ghettos in the past, but with the increase in cries for special attention to the aboriginal people, there is much more respect for native and foreign customs and cultures. We are learning to be less patronizing and more tolerant.

But there is one face left out of the scene: the brown and yellow face of Southeast Asia. The "White Australian" Policy, repudiated by the present Australian (Labor) government, has kept out Filipinos, Malaysians, Indians (except for a very few highly educated people), Burmese, Vietnamese and Indonesians.

Now it seems that all of this is about to change. The new government is opening the door a crack to workers and peasants, not just the educated, from East Asian countries. It is working hard at building a security and economic pact in the area. They are putting Australia back into its correct location, rather than as a distant colony of Britain or a tourist extension of the U.S.

Simultaneously, the Australian church is turning its

attention to East Asia and the Pacific. In the past Australian evangelicals have spent a great deal of energy in distant places where Australia as a nation has had little or no other connection. The (Anglican) Church Missionary Society is an example of this—with 300 missionaries preaching the gospel to black East Africans, but until last year without a single missionary in Indonesia. Other societies have tried to correct the balance. The Borneo Evangelical Mission has worked in the primitive areas of the Borneo island (but hardly in the cities); the Australian Baptist Missionary Society and the Methodist Overseas Missions have worked in the Pacific islands.

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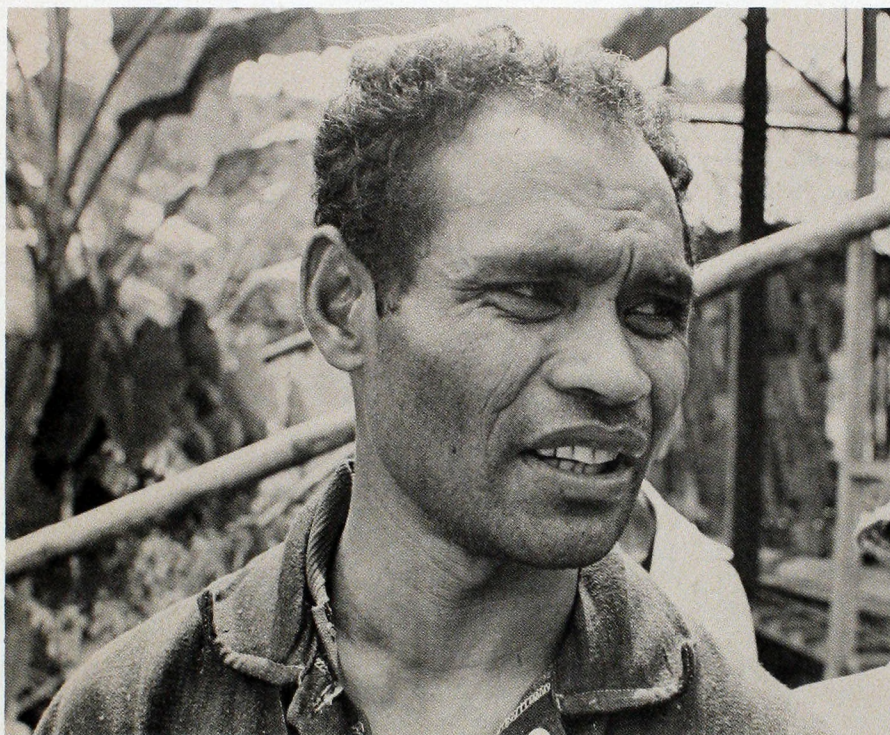
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*Alan Nichols, a clergyman in the Church of England, Diocese of Sydney, Australia, held several parish appointments before his present work as Director of Information for the Diocese. Mr. Nichols is the author of a number of books, including The Communicators—Mass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



# A Modern~day Barnabas

by Joseph A. Ryan,  
Director, Pacific/North Area Office



Bob Larson's story "Diary of the Fifth White Man Ever to Reach Datar Blingbing" which appeared in last October's *World Vision* describes a journey in Kalimantan, Indonesia which we made to better understand World Vision's work there. For me, the focus of the story is not any one of the three Americans in the party of ten who made the rugged journey. It is a modern-day Barnabas God has sent to a remote and primitive place.

Barnabas, as inquisitive students of the Bible know, means "son of encouragement, consolation and comfort," as well as "son of prophecy." My 1973 nominee for that title is one who played a fleeting but crucial role in my life while I was in Indonesia. He is one who has been and continues to be a Barnabas

among the Dyaks in the mountains of South Kalimantan, better known to adult Americans as Borneo. Named Nias by Indonesian parents when he was born on the island of Timor, he became to me "Nias, the Encourager."

And how I needed encouragement! That journey to Loksado was all that my friend Bob Larson implied when he wrote that it was a hike of sheer survival for me. The previous weeks of travel in many countries trying to adjust to a variety of foods, plus the usual "bug" Western visitors encounter in the Orient, had left me low on energy. In addition, the oppressive heat and humidity which prevailed in sunshine or downpour; the deep mud, treacherously slippery over hard-packed clay,

and the sometimes steep ascent or descent conspired with my American softness to defeat me.

After my first jarring falls in the mud, Nias was never from my side. On the narrow trail he was on my left or right, whichever was more dangerous, keeping his hand just under my arm, yet not touching unless necessary. Over and over, mile after mile, his steady arm sustained me when I was ready to go down. This small servant of the Lord, about five feet three inches tall, weighing perhaps 110 pounds, seemed to have the toes of a sure-footed cat. He dug his bare feet into the mud and clay and somehow was able to keep himself upright and still steady me.

He was the one who made sure that on our jungle village stops I had hot tea with sugar to restore strength. When a bridge broke and the four of us were dumped backwards into the rushing stream below, Nias managed to be on his feet first to pull me up. Then carefully checking me all over for breaks and bruises, he pulled me up the steep bank.

Often along the way, when I was completely exhausted and didn't see how I could go on, I would say to Gene Daniels, World Vision's director for Indonesia, "I don't know, Gene, I don't know." Nias' response then and always was, "Step by step, step by step." And that is just the way we took those 20 rain-soaked miles through the Borneo jungle to Datar Blingbing and Loksado.

Only when we had arrived at our destination and I saw the joy of Jesus Christ in the faces of so many Dyak children and adults as Nias talked with them, did I realize what a patient encourager he was to them,



too, in their new-found faith. For he had also filled his role of Barnabas, "son of prophecy," when he declared to them the good news.

When there were stretches of calm between the rapids on our bamboo raft ride down the Amandit River, Nias led us in a blend of Indonesian and English singing, "Anywhere with Jesus." The last words of the chorus were both rebuke and encouragement to me: "Anywhere, anywhere, fear I cannot know. Anywhere with Jesus I can safely go."

When it was time for me to go on to Cambodia, I put my arm around Nias and told him how deeply I appreciated his wonderful spirit and


gracious care over the miles. I am not sure how much he understood, for his English is very limited. But after I arrived back in California, a note with accompanying translation came from him which read in part:

*I really believe the Holy Spirit will help you to understand the feelings you have about the ministry in Hulu Banju [Loksado] even though I couldn't explain things in English. Also, I hope you are alright and well, even though you were so exhausted by the trip to Loksado.*

*Through this letter I want to give you a portion of God's Word which the Lord gave to me after*

*you returned to America. Philip-  
pians 1:3-10.*

*'I thank my God in all my remembrance of you, always in every prayer of mine for you all, making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me to feel thus about you all, because I hold you in my heart. . . .'*

Thus, to the very end of the journey and beyond, Nias remained "the Encourager." 

## monthly memo

A little-publicized, but vitally important ministry of World Vision is the MARC Division (Missions Advanced Research and Communication Center).

This center is making a significant contribution to the cause of missions and to the ministry of the Church world-wide in the area of data gathering and information resources.

The Lord has brought together in this division a strong group of highly qualified and well-trained men, carefully schooled in related disciplines. Many of these "Men of MARC," headed by director Ed Dayton, are trained in such areas as engineering, intelligence gathering and mission strategy as well as the field of theology. This is an unusual and remarkable group of men indeed who are carrying on this vital ministry which, in our judgment, is not matched anywhere else in the Christian church.

In a nutshell, MARC functions in three ways: as a church and missions information and communications center, as a planning catalyst and through assistance in Christian management skills training. Significant and exciting things have



been happening in all three of these areas. Our capability as an information center is being enhanced as our colleagues in MARC are presently preparing approximately 50 in-depth profiles on the status of Christianity in selected countries and regions. These are in preparation for the International Congress on World Evangelization to be held in Lausanne, Switzerland this July, but will also be available through World Vision channels.

An intensive survey to identify unreached peoples is being conducted currently. This is a major task which we trust will encourage the Church in the spread of the gospel of our Lord Jesus Christ. Over 2200 survey questionnaires have been distributed. The initial outputs from the computerized data file have been received. From this will be produced a directory of unreached peoples for the Lausanne Congress on evangelization. This directory will also be available through World Vision.

The publication last January of the *Mission Handbook: North*

*American Protestant Ministries Overseas* was another major step in our effort to be of service to the missions community. This major publication has encouraged intercommunication and increased an awareness of the missions task.

Fifteen World Vision/MARC "Managing Your Time" seminars have been presented in different parts of the country. Additional seminars have been held overseas, with record attendances of well over one hundred Christian leaders in each of the most recent ones. The response and interest indicate that a genuine need is being met. A further program has been the initiation of a mission seminar ("The Local Church Can Change the World") to encourage churches to develop effective missions programs on a local basis.

Obviously, we are most pleased with the valid and important contributions being made by MARC to the total mission of the Church on today's scene. It is made possible because friends like you stand with us in the support of the work. Thank you for your concern and your prayers. God bless you.

*Ted W. Engstrom*

Executive Vice-President

**A**uthority" is a dirty word today. It smacks of establishment, of privilege, of oppression. And whether we like it or not, we are witnessing a global revolt against all authority—of the family, the college, the bosses, church, state and God.

The Christian is always in an ambivalent position vis-a-vis the mood of the world. We have to avoid both an uncritical acquiescence and an equally uncritical rejection. We should respond to the world with sensitivity—striving to understand and, where possible, agreeing. Yet we must continue to stand over against the world, evaluating society by objective Christian criteria and, where necessary, protesting. It is not the calling of the church to be a reed shaken with the wind.

It would be extremely foolish to give the anti-authority movement a blanket condemnation. For some of it is responsible, mature and truly Christian. It arises from the Christian doctrine of man's dignity as a creature made in God's likeness. It sets itself against all injustice, dehumanization and discrimination which insult both God the Creator and man the creature. It longs to see men liberated to enjoy their God-given freedom.

It is right to detect a grievous misuse of authority when civil rights are denied, when an economic system holds people in bondage to materialism or when education is hardly distinguishable from indoctrination. In

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**“The overriding reason for accepting the divine inspiration and authority of Scripture is loyalty to Jesus.”**

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such situations Christians should not be ashamed to be associated with protest. Indeed, we should have initiated it.

On the other hand, much of today's anti-authority mood is a plea not for the true liberty which God intends for mankind, but for individual human autonomy (every man a law to himself). Christians cannot go along with agitation for unlimited permissiveness in social and ethical terms. Nor with foolish statements that "free thought" is intellectual freedom or that "free sex" is moral freedom. For neither truth nor righteous-

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*John Stott, a prolific writer, is rector of All Souls Church in London and honorary chaplain to Her Majesty, the Queen of England.*

ness is relative, since God has given us absolute standards of both.

What is the major reason why evangelical Christians believe that the Bible is God's written Word, authoritative over their lives? It is certainly not that we take a blind leap and resolve to believe what we strongly suspect is incredible. Nor is it because the Church taught this consistently for its first eighteen centuries (though it did, and this is not to be set aside lightly). Nor is it because God's Word authenticates itself to us as we read it today—by the unity of its message and by the power of its influence (though it does all this). The overriding reason for accepting the divine inspiration and authority of Scripture is loyalty to Jesus.

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**W**e are convinced that He came from heaven and spoke from God. He said so: "My teaching is not mine, but his who sent me" (John 7:16). It is from Jesus that we derive our understanding of God and of man, of good and of evil, of duty and of destiny, of time and of eternity, of heaven and of hell. We have no liberty to say "I believe what He taught about *this* but not what He taught about *that*." His is the teaching of none other than the Son of God.

So, what did Jesus teach about the Bible? He made several direct statements of the Old Testament's divine origin and permanent validity. He had not come to abolish the law and the prophets, He said in the Sermon on the Mount, but to fulfill them. Indeed, "Scripture cannot be broken" (John 10:35).

To these direct statements we should add the indirect evidence provided by the formulas He used to introduce His Scripture quotations. For example, He prefaced a quotation from Psalm 110 by, "David himself said, inspired by the Holy Spirit" (Mark 12:36). And He attributed a statement about marriage written by the author of Genesis to the Creator Himself (Matt. 19:4,5).

More impressive than what Jesus *said* about Scripture, however, is the way He *used* it. He answered each question and resolved each problem by an appeal to Scripture.

The first problem for Him was *personal duty*. What did the Lord God require of Him? What were to be the standards by which He would live? The devil raised these questions with Jesus in the wilderness, as he had with Adam and Eve. He tempted Jesus to desert God. But Jesus resisted him. Why? "Because it stands written (in Scripture) 'you shall not.'" For Christ, what Scripture said God said.

My second example concerns official ministry. The

by John R.W. Stott

# JESUS CHRIST



## and the authority of the Word of God

Gospels do not describe the way Jesus came to an understanding of who He was and what He had come to do. It seems probable, however, that it was through meditation in the Old Testament. *Before* His public ministry began He knew He was the Son of God, the anointed King, the suffering servant and the glorious Son of Man described by different psalms and prophets. He knew He could enter His glory *only* if He were first to serve, suffer and die. This self-understanding was confirmed at His baptism when the Father said, "You are my beloved Son in whom I am well pleased."

Scripture revealed to Him His messianic role. And He was determined voluntarily to fulfill it.

The third area of questioning in which Jesus was involved was that of *public controversy*. Individuals often would come to Him with their questions. Some were genuine inquiries like "what must I do to inherit eternal life?" On this occasion Jesus' reply is significant: "What is written in the law? How do you read?" (Luke 10:25,26).

But Jesus was drawn into disagreement with the religious authorities, in particular the Pharisees and the Sadducees. His complaint to both groups concerned their cavalier treatment of the Word of God. For the Pharisees *added* to Scripture (namely their traditions) while the Sadducees *subtracted* from it (namely the supernatural). Jesus accused the Pharisees of making it void (Mark 7:1-13) and the Sadducees of being ignorant of it (Mark 12:18-27). He made Scripture the judge.

Jesus endorsed the Old Testament as the Word of God and was entirely and reverently submissive to its authority. Now the disciple is not above his teacher, nor is the servant above his lord. How then can we allow Scripture to occupy a smaller place in our lives than it occupied in the life of our Lord?

**T**he argument with reference to the New Testament is different, but equally compelling. Jesus not only foresaw the writing of the New Testament, He made provision for it by appointing and authorizing His apostles.

The verb *apostello* means to send, and the mission on which He sent the apostles was essentially a teaching and preaching one. They were to speak in His name and carry His word to others. The prophets of the Old Testament and apostles of the New were equally organs of divine revelation. As such they are the foundation on which the Church is being built (Eph. 2:20; 3:5).

It appears that the apostles were given a threefold equipment for their task, which rendered them an irreplaceable group. These three qualifications were personal commission, historical experience and special inspiration.

They were all chosen and authorized by Jesus. Out of a much wider constituency of "disciples" Jesus "chose from them twelve, whom he named apostles" (Luke 6:13). This personal commission was equally clear in the case of Paul, although Christ chose him after His ascension. One of the accounts of Paul's conversion includes the very words, "I make you an apostle" (Acts 26:17).

The uniqueness of their historical experience is also very clear. Their preaching was to be a witness to Jesus, from what they had seen and heard (John 15:27). So when the time came for somebody to replace Judas, the essential qualification Peter laid down was that he must "have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us," and that he must "become with us a witness to his resurrection" (Acts 1:21, 22). Saul of Tarsus

seems to have been the last apostle to be appointed. Although he did not know Jesus during His public ministry, he had been granted a resurrection appearance. James, too, though not one of the original twelve, saw Christ after His resurrection (I Cor. 15:7). Without this they could not have been apostles.

Thirdly, the apostles were given an unusual inspiration of the Holy Spirit. He would bring to their remembrance all that Jesus had said to them, and He would teach them "many things," which Jesus had not said to them because they had been unable to bear them. He would guide them into all the truth (John 14:25,26; 16:12,13). These great promises evidently looked forward to the writing of the Gospels (in which Jesus' teaching was remembered) and of the Epistles (in which Jesus' teaching was supplemented).

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The first thing we are told about the newly Spirit-filled church on the Day of Pentecost is that "they devoted themselves to the apostles' teaching" (Acts 2:42). The post-apostolic Church fathers understood that the apostles were unique. Clement of Rome wrote at the end of the first century: "The apostles received the gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God." Approximately 200 AD, Tertullian was more explicit: "We Christians are forbidden to introduce anything on our own authority, or to choose what someone else introduces on his own authority. Our authorities are the Lord's apostles, and they in their turn chose to introduce nothing on their own authority. They faithfully passed on to the nations the teaching which they had received from Christ" (*Prescriptions against Heretics*, ch. 6).

When the time came to settle the canon of the New Testament, the supreme question about every disputed book was whether it possessed apostolic authority. Had it been written by an apostle? If not, did it come from their circle and represent their teaching?

It is tragic to witness the loss of this understanding. People now talk of the apostles as if they were foolish first century Christians whose teaching was nothing but their own opinions and may readily be set aside if we do not like it. But to receive them is to receive Christ, to reject them is to reject Christ.

The Lord Jesus Christ endorsed the Old Testament. He made provision for the writing of the New Testament. The central issue relates, therefore, not to the authority of the Bible, but to the authority of Christ.

"But," an objector may say, "does it matter whether the Bible is infallibly true or not? Isn't the argument remote from real life?" No. Just how fundamental it is to every Christian's everyday Christianity I hope now to show.

First, submission to the authority of Scripture is fundamental to good *Christian discipleship*. At the very least, discipleship includes worship, faith, obedience and hope. Yet each of these ingredients is impossible without a reliable revelation from God.

How can we worship God if we do not know His character? We do not worship "an unknown God"; we worship "in truth," as Jesus said we must (John 4:24), and we glory in God's "name," His revealed character. How can we trust God if we do not know His faithfulness? Genuine faith rests on the reliability of a God who has spoken. How can we obey God if we do not know His will, His commandments? How can we hope in God if we do not know His promises? Christian hope, unlike secular optimism, rests on specific promises about the triumph of God.

God's character, faithfulness, commandments and promises are revealed in Scripture. Therefore, if we would grow into maturity as followers of Jesus, the Word of God will occupy a central place in our lives.

Secondly, submission to the authority of Scripture is fundamental to *Christian integrity*. "Integrity" is the quality of an "integrated" person who is at peace within himself. Instead of a dichotomy between his various beliefs, or between his beliefs and his behavior, there is harmony.

One of the foundational and most integrating of all Christian beliefs is the truth that "Jesus is Lord" (e.g. Rom. 10:9; I Cor. 12:3; Phil. 2:11). A Christian not

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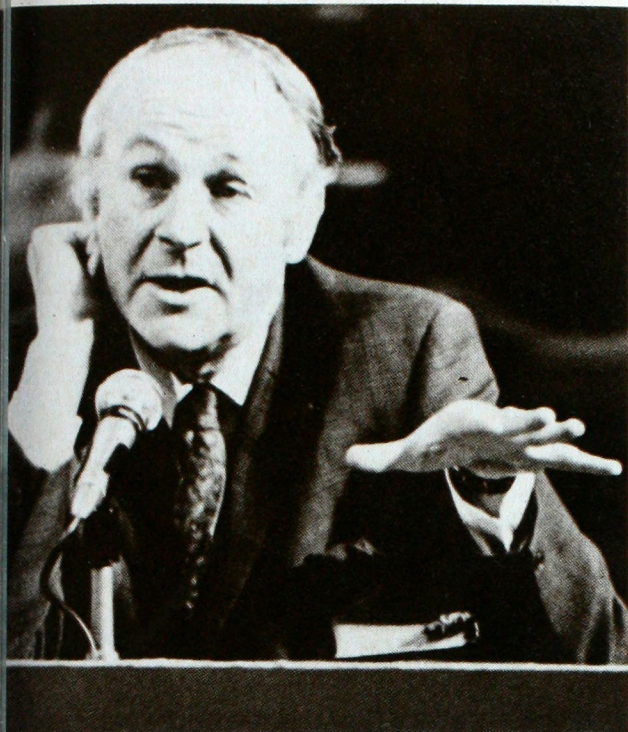
**“ . . . just when the world  
is becoming more aware of its need,  
the church is becoming less sure  
of its mission and of  
its message. ”**

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only confesses that Jesus is Lord, but brings *every* aspect of his life under His sovereign lordship. Selective submission is not true submission at all; there is in it a reprehensible element of pride, immaturity and selfwill.

In affirming the full inspiration and authority of Scripture, we are not denying that there are philosophical, scientific, historical, literacy and moral problems. We must learn to deal with these problems exactly as we deal with problems over any other Christian doctrine. One example is our belief that "God is love," a fundamental part of the Christian creed. Yet the problems surrounding the doctrine are immense—questions about the origin and continuance of evil, about why the innocent suffer, about unanswered prayers and

The Rev. John Stott at Urbana



natural disasters. Do we conclude that in order to preserve intellectual integrity we have to renounce belief in the love of God? Not at all. We retain our conviction about God's love *in spite of the problems*, simply because this is what Jesus taught by word and deed. Loyalty to Jesus gives us true integrity.

It is the same with biblical problems. It is no part of Christian responsibility either to pretend that they are not there or to ignore them. And as we study them, some will diminish in size or even disappear. Yet some problems will remain. We have to live with them, believing that if we had further knowledge they too would be solved. For our view of Scripture depends on our loyalty to Christ, not on our ability to solve all the problems. This is Christian humility, Christian sobriety, Christian integrity.

Thirdly, submission to the authority of Scripture is fundamental to *Christian freedom*. To large numbers of our contemporaries "submission" and "freedom" are incompatible. If I am to be free, I must rebel against all authority.

But those who say such things have not yet grasped the character of true freedom. True freedom is not absolute. Intellectual freedom, for example, is not the same as free thought. What do you say of the flat-earthier who denies that the earth is round? Is he free? Not at all. He is in bondage to falsehood. And what do you say of a man who denies the law of gravity and jumps from the top of the Empire State Building? His "freedom" becomes a synonym for suicide.

When the mind submits to the truth (whether scientific or biblical), it is set free from falsehood, from the shifting sands of existential experience and from the ever-changing fashions of the world.

Jesus Himself clearly taught this. He said that whoever commits sin is the slave of sin and that, in contrast to this bondage, He could set men free. "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31,32).

Fourthly, submission to the authority of Scripture is fundamental to *Christian witness*. The contemporary world is in great confusion. Men's hearts are failing them for fear. Has the Christian church any word of assurance for modern man's bewilderment, any light for his darkness, any hope for his fear? One of the greatest tragedies of today is that just when the world is becoming more aware of its need, the church is becoming less sure of its mission and of its message.

Jesus has been given all authority in heaven and on earth. He bids us make disciples and teach them all His teaching (Matt. 28:18-20). His commission is that we should proclaim Him the crucified and risen Savior, and that on the ground of His name alone, forgiveness and new life are available to all who will repent and believe (cf. Luke 24:44-49). We may neither embellish nor modify nor manipulate this gospel. We are charged to lift up our voices with strength and to publish abroad the salvation of God (Isa. 40:9; 52:7). Our announcement is

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**“When the mind submits to the truth. . .it is set free from falsehood, from the shifting sands of existential experience and from the ever-changing fashions of the world.”**

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given to us; we do not invent it. All we contribute is the voice to make it known, yes, and the life and love which lie behind the voice. Each of us is to be a voice crying in the world's dry wilderness, bearing witness to Christ, gladly decreasing ourselves in order that He may increase.

Christ still calls us to take His yoke upon us and learn from Him (assuming that His yoke is a metaphor for submitting to His teaching authority). He still promises that under His yoke we shall find rest to our souls. For He still assures us both that He is gentle and that (unlike all other yokes) His yoke is easy and *His* burden is light (Matt. 11:29, 30). If you put this to the test, you will find it—as I have—to be true.



### Analyzing Ethiopia's Needs

Hal Barber, director of World Vision's Relief and Technical Assistance Division, and Bernard Barron, director of special projects for World Vision of Canada, are now in Ethiopia evaluating just how World Vision can best help this people caught in devastating famine (see *World Vision* Feb. 1974).

We know the three most obvious physical problems: drought, famine and refugees. And we know three broad solutions: irrigation and feeding and resettling people. But how can these things be done most effectively and who needs help the most?

World Vision of New Zealand has aided Ethiopia by working through the Sudan Interior Mission in the past. But now Ethiopia, as well as the Sahel, will receive massive aid from World Vision International.

This is only possible through your faithful support of this ministry. Thank you for your generous giving and for your prayers.



A government feeding station in Ethiopia

### Extensive Preparation for World Congress on Evangelism

World Vision has a large part in the International Congress on World Evangelization scheduled for Lausanne, Switzerland, July 16-25. Dr. W. Stanley Mooneyham, president of World Vision, is one of the conveners of the congress. He will be delivering a major address on what God appears to be doing in the world today to build His Church. Dr. Carl F. H. Henry, World Vision lecturer-at-large, will present a paper entitled "Evangelism and Personal and Social Ethics." Mr. Edward R. Dayton, director of World Vision's Missions Advanced Research and Communication Center (MARC), will be leading a seminar on strategy planning.

The Research Advisory Committee of the Congress has looked to MARC for much of its information.

MARC is preparing a set of 50 six- to twelve-page profiles on the status of Christianity in many nations and areas. Each profile describes unevangelized groups of people in the area, explains the present condition of churches and missions and summarizes basic information on the country and its population. Most of these profiles have been compiled or reviewed by Christians in the country described so that they accurately reflect conditions as seen by residents of that nation.

MARC is also researching a directory of the unreached peoples of the world. The groups being studied include not only ethnic and tribal

peoples, but also distinct social, economic and occupational groups. Over 50 pieces of information are being sought on each group, including their location, language, size, growth trends, religious beliefs, Christian presence, Bible availability and openness to change. In addition, lists of resource documents and organizations are being compiled for distribution to congress participants.

World Vision is preparing all thematic displays at the congress. The main display will include a people-counter, which will record world population and will count net population growth during the 10 days of the congress.

A prayer chapel will be a focal point of the congress. Five 10-minute slide and music presentations are being planned for the chapel, to serve as background and stimulation to prayer.

### Education Ministry in Laos

World Vision's ministry in Laos has grown tremendously through the means of education. World Vision of Laos has recently completed construction of a school outside Vientiane for war victims and refugees. They have also replaced one of the old World Vision sewing school buildings with a new structure.

Construction of a sewing school in Vientiane is now under way. This school will be developed into a major advanced training center for gradu-

## Dr. Worvis



World Vision sewing school in Na Luang, Laos



ates of the other sewing schools.

Acting director Sakda Phaphoum reports that construction has begun on a student hostel in Houei Sai Province. The Laotian government has provided the land for this hostel and is encouraging World Vision's ministry there. Houei Sai Province is located in the opium triangle near the Lao/Thai/Burma border. Please continue to pray for the Christian church in Laos.

### He Served the Suffering

Mr. U Thaung (Tommy) Tin, a long-time associate and friend of World Vision, passed away January 19th of this year. At the time of his death, Tommy and his wife, Nu, were in the United States for what was to have been a short home leave from his refugee relief work with World Vision in Vietnam. He joined

World Vision in 1968 and was responsible for planning and implementing a major feeding program for schools all over Vietnam. He also developed the recipe for super-protein noodles and cookies, which are staples in the schools' food distribution programs.

Mr. Tin's participation in humanitarian and social services dates back to 1930 when he, a Christian, served as Secretary to the Peace Mission of Buddhist Clergy in discussions with the then British government of Burma during the "Saya San Rebellion"—a national liberation movement. He is the founder of the Burma Christian Medical Relief Society and the Asian Christian Service in Vietnam and has been involved in much relief work in Burma. He was awarded two medals of honor for his service in Vietnam, one by the President of the nation, the other by its Minister of Social Welfare.

Tommy, a native of Burma, became a United States citizen shortly before his death. His life of commitment to alleviating suffering wherever he met it was an inspiration to many.

### Sponsor Tour: A Cause for Thanksgiving

World Vision Sponsor Tours to the Orient have proved to be blessings to many people. They are wonderful opportunities for sponsors and their "children" to meet. Miss Carol Ranney, who went on the tour in September 1973, wrote this to our


tour director: "I thank the Lord almost daily for the privilege and blessing of the Sponsor Tour. I don't think any travel experience has meant so much to me as that—my contacts with Asian people, my sponsorship and prayer life have all taken on a new dimension."

A Sponsor Tour is scheduled for July 28th to August 25th. During the tour each sponsor will be able to spend time with his sponsored child and see the colorful Orient. For more information, please write George Hahn, Tour Director; P. O. Box O; Pasadena, California 91109.



Sharon Prichard met her "daughter," Susan Dieva, in Manila on a previous Sponsor Tour.

### Filming Completed

Filming of World Vision's second television special is now completed. The special, filmed in Bangladesh, Cambodia and the Sahel of Africa, deals with World Vision's disaster relief ministry. Watch for its release in your area early this fall. 

## REMINDER OF OUR NATIONAL CALL TO PRAYER

Congress has declared April 30, 1974 a national day of prayer, fasting and humiliation. The resolution was proposed by World Vision board member Mark Hatfield, Republican Senator from Oregon. It was patterned from a proclamation by Abraham Lincoln, setting aside April 30, 1863 as a day to confess national sins and to pray for forgiveness.

The resolution runs, in part, as follows:


"Whereas, it is the duty of na-

tions, as well as men, to owe their dependence upon the overruling power of God; . . .and. . .

"Whereas, intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us; . . .

". . .Now, therefore be it Resolved. . .that the Congress hereby. . . calls upon the people of our nation to humble ourselves as we see fit,

before our Creator to acknowledge our final dependence upon Him and to repent of our national sins."

We urge you to join with other Christians on this day to pray for our nation and for all of our troubled earth. And we urge you to make each day a day of prayer. For only through prayer and searching Scripture will our nation and each of us as individuals find the direction we need. The prayers of thousands of Christians *can* change our nation. 

# Giving: a family affair

Mr. and Mrs. Harold Brown,\* of California, their daughter and the youngest three of their five sons spent a most unusual Christmas this past year.

Early last December when Mr. Brown was reading Matthew's account of the birth of Christ, his attention was drawn to a particular area. After he shared the passage with his wife, they called the family together. Perhaps they had found a solution to the problem of celebrating Christmas in a more meaningful, biblical way. The only gifts presented by men in the Matthew account are the gold, frankincense and myrrh the wise men gave to the infant Jesus. Mr. Brown wondered, "Would we not be 'wise men' today if we brought our gifts to lay at the Savior's feet rather than exchanging gifts within our family?"

Excited by the possibility, they agreed to give the money that each would normally have spent on the others and use it for the work of the Lord. It was a decision that few families would have made, but it was one motivated by a desire to live as Christ would have them live.

They placed a box next to their manger scene, in which family members could place their donations secretly. Throughout the month many needs and appeals came to their attention.

On Christmas Eve they gathered



in their living room to make a decision about their gift. The amount in the box was surprisingly large—they must have been honest about how much each would have spent on the others. They voted unanimously to sponsor a Vietnamese boy and to help the people of Cambodia through World Vision.

Their interest in the needs of Southeast Asia began when their oldest son, Gregg, went to Vietnam as a soldier. In 1969 Gregg was killed in action while serving in the Fourth Infantry in the Central Highlands of Vietnam, not far from the Cambodian border. Instead of trying to block the memory of the area from their minds or responding with bitterness, the family is responding with love.

The overpowering needs of Southeast Asia—the orphaned children, the refugees, the lives torn apart—have become very real to them. They have given to a general rehabilitation fund for Cambodia—to help finish a hospital, to help resettle refugees, to feed the homeless or perhaps to provide refugees with seed and tools.

But they have chosen to channel their aid to Vietnam through one person, Tai Dlung—to help the entire nation by helping to raise one of its citizens. They will have a direct part in the life of one child in need and will see the results of their aid through their sponsored son's letters.

Your family can also have a part in the growth of a nation by sponsoring one of its children. Sponsorship has fulfilled several needs in the Brown family: needs to share their love and material abundance, to aid an area very close to their hearts and to live as Christ taught. Perhaps it could do the same for your family.

I would like to sponsor a child. I prefer a boy \_\_\_\_\_ / a girl \_\_\_\_\_. Enclosed please find my \$ \_\_\_\_\_ for \_\_\_\_\_ month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.)

I would like to help find sponsors for needy children. Please send information telling me how to do it.

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_

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\*The names are fictitious inasmuch as the family desired anonymity.



## More on the Muddle

Last month I attempted a brief commentary\* on the confused picture that appears on the screen of our minds as we listen to the current talk about a moratorium on missionaries. I want to take a second look at this problem.

"Moratorium" is not a brand new word. Derived from a Latin root meaning *to delay*, its principal contemporary use has been in the world of finance. If a banker allows me to suspend or delay payments on a debt, this is known as a moratorium.

Some years ago the word was given a religious twist when a small coterie of religious radicals called for a "moratorium on preaching." "Too many sermons and not enough action" was the battle cry of these drastic protesters. Although I was against that moratorium on principle, I had heard enough pulpit pap that passed for preaching to feel that the demand was not wholly bad. In any case, the moratorium faddists faded away and the sermons—good and bad—kept on.

The call now, rising chiefly from national leaders in overseas churches, is for a temporary stay in the flow of missionary personnel and funds, at least until such time as the indigenous churches can make sure of their own identity and integrity as responsible communions of Christians. This, they feel, means nothing less than their being free under God from unhealthy dependence upon, or paternalistic influence by, the churches and mission societies of the West.

This tension, accompanied by not a little misunderstanding, is traceable to several factors:

1. **The legacy of history.** History, that is, which has been made in the last 175 years. Not, be it noted, New Testament history. In the New Testament the missionary evangelism we see was indissolubly connected with the churches. For all his apostolic authority, Paul was sent forth by the church (God's people in local, visible congregational life and in associational relationship with other congregations) and, equally important, he felt himself answerable to the church.

But modern missions embarked early on a novel course. Mission agencies arose which were neither authorized by any church nor accountable to any church. They were structurally autonomous. Though they often referred to themselves as being "interdenominational," they were in fact nondenominational, since "interdenominational," properly speaking, means groups or denominations acting conjointly, inter-relatedly.

What we have today is the phenomenon of nonchurch agencies planting churches in other countries and cultures, and those churches arriving at the point where

they want to be churches in fact. That is to say, they want to be maturely accountable for their own response to the Word of God in theology, discipline, worship, evangelism, education and social witness. This whole area of concern is now highly sensitive. If we of the West treat it insensitively, we shall only compound our difficulties.

2. **The irreversibility of the past.** Dr. George Peters, in *A Biblical Theology of Missions*, quite rightly and frankly concedes:

*It must be stated, however, that to become dogmatic in this area and seek to establish exegetically the biblicism of a missionary society seems to be going beyond clear scriptural evidence.*

Dr. Peters, nevertheless, asserts, but scarcely argues, that the "broad principles" of the New Testament "certainly provide authority for the organization of missionary societies and justify their continued function." If these societies are totally autonomous in their nonchurch structure, then, I suspect, Dr. Peters' use of the strong adverb "certainly" is at least challengeable.

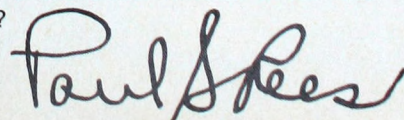
I should think it much safer to say that God, who is rich in mercy, has "certainly" used many of these independent mission agencies to (1) rebuke a missionarily apathetic church and (2) reach multitudes of people in "the regions beyond" whose incomparable need was the saving knowledge of Jesus Christ.

3. **The perpetuity of mission.** I use the word "mission" to describe those basics which our Lord gave to His Church in its responsibility for the gospel worldwide: make disciples (conversion), baptize them (identification in the new life), teach them (instruction for growth and witness). In this ministry there can be no moratorium. For wherever the Church is, you have a launching pad for missions.

But there can be, in special circumstances and in limited localities, a moratorium on missionaries and money. Missionaries may be *removed* for the time being and then invited back when the national church has found its God-given selfhood. Or missionaries may be *redeployed* when the indigenous church has shown concern about evangelism in its own area—and beyond. Or, again, missionaries may be *reassigned* within the structure of the national church, thus remaining in the fellowship not in some supervisory capacity but, let us say, as agents of evangelism.

Despite the distortions of history—missionless churches giving rise to churchless missions—the mission of God in Christ through the Church by the Spirit to the world must go on, if not unhindered, certainly un-stopped.

After all, isn't a churchless mission better than a missionless church?



\*Last month's editorial contained an unfortunate typographical error. The quote from the Bangkok Conference in the second column should have concluded: "relationships of domination and dependence."—Ed.



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