

MISSION EVANGELISM SALVATION

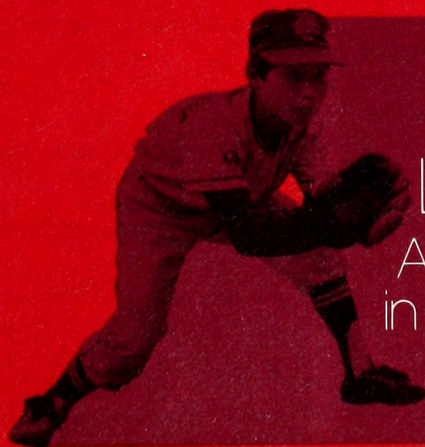
The Nature of Biblical Evangelism

by John R. W. Stott



Lausanne in Retrospect: A Personal View

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Little League Baseball: A New Dimension in Childcare

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also

Edward Dayton suggests a new way to look at the world.

Robert Larson offers a perspective on China.

Oumarou Youssoufou remarks on the unique Christian/Muslim relationships in Niger.

Chandu Ray reports on the cultural isolation of Christianity in Sarawak.

Paul Rees comments on the Lausanne Covenant.

Korea's 'Miracle Team'

*These are the saddest of possible words:
Tinker to Evers to Chance.
Trio of Bear Cubs and fleeter than birds,
Tinker to Evers to Chance.
Ruthlessly pricking our gonfalon bubble,
Making a Giant hit into a double,
Words that are weighty with nothing but trouble—
Tinker to Evers to Chance.*

So wrote Franklin P. Adams, New York columnist and Giant fan, of the three infielders who made up the superb double play combination of the world champion Chicago Cubs in 1907 and 1908. (Yes, Virginia, the Cubs really did make it to the World Series.) It is once again the month of the Fall Classic. As the mind rambles back over Series highlights of the past, it discovers that many of the greatest thrills relate to teams that came from nowhere and made a mad dash to the wire to gain sports immortality. The most recent outstanding example was the "Amazin Mets" of 1969. The New York team in its previous seven years of existence had finished last five times and next-to-last twice. As late as August 14 they were 9½ games behind the Cubs, but in September swept to the front of their division and proceeded to obliterate the Atlanta Braves in the playoffs and finally to annihilate the mighty Baltimore Orioles in the World Series.

One's mind jumps back to the New York Giants of 1951 who made up even more ground in their stretch drive than the Mets. On August 11 the Giants trailed the Brooklyn Dodgers by 13½ games. With a winning streak of 16 games they tied the Dodgers for the pennant, forcing a play-off. As a passenger on the Queen Elizabeth, I recall the excitement of the Americans aboard in awaiting the results in the ship newsgram. Then after a mostly sleepless night on the train from London, I opened a paper in the Edinburgh station in early morning to find that a Scots-born Giant, Bobby Thomson, had won the final play-off game with a home run shot in the last of the ninth. The World Series was for once an anticlimax, the Yankees prevailing four games to two.

There is yet another great "come from nowhere" triumph in baseball annals which I can't remember because I wasn't born yet, but I've been hearing about the "Miracle Braves" of 1914 all my life. Four of the preceding five years the Boston team had languished in the cellar, which is where they were on July 4 of their

miracle year, fifteen games behind the front-running Giants. As the guns of August boomed in Europe, the Braves became virtually unbeatable, winning the pennant by 10½ games. Captain and sparkplug was Johnny Evers of "Tinker to Evers to Chance" fame when with the Cubs. In the World Series the Braves upset the favored Philadelphia Athletics in devastating fashion, sweeping the Series in four straight games. In 1950 their year's performance was named overwhelmingly the greatest sports upset of the first half of the century.

In this issue we are reporting on another "miracle team" which came from nowhere to win a championship (p. 4). They didn't win the world championship but neither did the '51 Giants. The luster is not thereby removed from what was won earlier. I am speaking of the World Vision Little League team of Korea. Speaking of coming from nowhere, three years ago it was nonexistent. But in the second year of World Vision's physical development program there, the team won the championship of Korea. In Manila they were defeated by the Far East champion, Taiwan, which came on to Pennsylvania to win its third successive world championship with stylish ease.

World Vision is very pleased at the prowess of its Korean team, but even more pleased at what its victories represent in terms of reclaimed lives for Christ. The World Vision Korean Children's Choir has long been singing this message, and now it is being echoed on Korea's playing fields. When Jesus said, "Suffer the little children to come unto me," He lifted up childhood for all time. John Ruskin once commented that there are no children in Greek art, but that in contrast they abound in Christian art. Christ it was who spotlighted the attractiveness of childhood. In rejecting the supernatural claims of Christ in favor of a sentimental deism, philosopher Jean-Jacques Rousseau ardently preached universal brotherhood while at the same time sending his own five children, one by one as they were born, to a foundlings' hospital to save himself the expense and trouble of their support.

We are very proud of World Vision's child sponsors who are extending their Christian responsibility and compassion beyond their own homes to provide support and a Christian upbringing to otherwise destitute children across the seas.

Frank E. Farrell

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globe at a glance

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

'WE ARE A LIVING CHURCH'

KABUL, Afghanistan — Fifteen months ago the Community Christian Church, the only Protestant church in this country, was demolished by government troops. Less than 24 hours later, a military coup ended the 40-year reign of King Mohammed Zahir. Although the new republican regime criticized the destruction of the sanctuary, it termed the case "a closed book" when approached by the congregation for compensation. Since then, some of the Christians (foreign embassy and aide group personnel only) have been meeting in a private residence, as they once did. Its inner walls have been removed to form an auditorium and, as in the early days of Christianity, the only sign outside the structure is the symbol of a fish. A new pastor, Dr. J. Dudley Woodbury, a graduate of Fuller Theological Seminary, has recently arrived and notes that morale is good. "We are a living church," he said, "and we are experiencing this to a greater degree now that we have to be the church." Christians here are forbidden to proselytize, and Afghans may not attend Christian services.

Asia

KOTTAYAM, Kerala — The 1.7 million-member Episcopal Synod of the Malankara Church has totally repudiated its ties with the Syrian Orthodox Patriarch of Antioch because of the latter's attempts to appoint bishops for India. The association between the Syrian Patriarch and the Malankara Church goes back many centuries (the church traces its origins to the Apostle Thomas), but in 1958 an agreement was signed which gave certain spiritual allegiance, but no power, to the Patriarch. The church's constitution notes that bishops must be elected by a representative assembly.

Africa

MBANDAKA, Zaire — The Church of Christ of Zaire, a federation of 53 Protestant groups, is developing housing on an empty 31-acre tract that was formerly used to separate the homes of blacks from those of white Belgians. The housing project is the first in this city since Zaire (formerly the Congo) gained its independence from the Belgian crown in 1960. About 100 homes, to be owned by the occupants, will be



The destruction of the Community Christian Church in Kabul last June

built principally with a \$25,000 grant from Lilly Endowment, Inc. of Indianapolis.

Latin America

GUATEMALA CITY, Guatemala — Another example of the Holy Spirit at work among entire ethnic and tribal groups (a people's movement) has been reported here among the 25,000 Pokomchi Indians. Last year the Christian church experienced a growth rate of 400 percent; conversions have been widespread and occur even at baptisms, weddings and funerals. Undoubtedly, one of the contributing factors for the phenomenal growth is the fact that missionaries have lately begun using the Indian's own language, Pokomchi, instead of Spanish.

North America

TORONTO, Ontario — After more than 30 years of conversation, talk about the union of Anglican, United and Disciples of Christ churches is beginning to get people excited. And, according to the secretary of the Committee on Union and Joint Mission, "the heat in the kitchen is going to get progressively hotter the nearer we get to votes and decisions." Although official voting on the union across the whole membership of the three churches is still more than a year away, 28 Anglican dioceses recently voiced their opposition while the 26th General Council of the United Church of Canada overwhelmingly approved it. The committee leader noted that as the churches move closer to the actual union processes, "Enthusiasm for 'the new' wanes, and doubts and difficulties become more prominent." However, he's convinced that this period is not only to be expected, but is one of the healthy signs having to do with the whole union procedure.

The King Solomon Baptist Church in Louisville, Kentucky has licensed Roy Peden, Jr. to preach. His calling came during a dream, said Peden. The young preacher is only 11 years old. . . . Deborah Dortzbach, the missionary nurse who saw another nurse shot and killed by guerrillas in Ethiopia and was herself a prisoner for 26 days, has announced her intention to return as a missionary nurse to that country. . . . Members of the Overseas Press Club recently compiled a list of the greatest news happenings of all time. Of the 140 suggestions, approximately one-third were religious in nature, making the subject loom larger than any other over a long period of time. . . .





The World Vision Korean Children's Choir has achieved world renown and high praise as it has traveled around the world presenting concerts of very high quality and thrilling the thousands of people who attend. Called "Little Ambassadors," the choir children have enhanced the prestige of both Korea and World Vision and have contributed to a better international understanding.

Now World Vision is demonstrating that its sponsored children can achieve international recognition in the field of sports as well, with its Little League baseball team from Korea.

The Little League program was established in 1972 under the leadership of Mr. Lee Yoon Jae (Peter), director of World Vision of Korea. Mr. Lee, a sports enthusiast, has a real concern for the physical development of the children in the World Vision childcare program. His dedication has stimulated not only a good physical education program but now a winning Little League team. After winning the annual tournament in Seoul and the following national tournament, the team went on to represent the Republic at the Far East Little League baseball competition in Manila during the last week of July 1974.

Mr. Peter Lee was asked why the team was established in the first place. He replied, "We wanted to demonstrate that our children can excel in the field of sports, as the choir has in the field of singing, by being shown genuine love and concern by those in charge of the children." And the faces of the boys obviously



"Before each game the Koreans are led in a short prayer. . . ."

trying to do their best in the games at the tournament indicated that they really are responding to the tender loving care shown them, as well as to solid and faithful training.

The Far East tournament is staged annually with the winner going to the world finals in the USA in August. Apart from Korea, five other countries participated this year: Republic of China (Taiwan), which is the world Little League champion; the Philippines; Guam; Hong Kong, and Japan. During the tournament each team plays every other team once. The winner is the team that wins the most games.

The Korean team was made up of 14 players. Eleven of these are boys sponsored by World Vision. Accompanying the boys were Mr. Lee, manager Cho Jae Choon, umpire Park Sang Kyu, trainer-coach Kim Yong Sool and liaison officer Yeo Jae Kun. All but four of the



little league baseball: a new dimension in childcare

by Mel Van Peurse, Director, World Vision of the Philippines

boys are 11 years old; the others are 12.

None of the World Vision boys had been out of their own country before; therefore, their excitement was overflowing. Their faces showed not only the joy of being in an unfamiliar country, but also the determination to play as hard as they could in the games. The first two days were spent relaxing and preparing for the games. They knew that the first game, against Taiwan, was to be the hardest in the series.

Preceding the tournament, the teams visited Ferdinand E. Marcos, President of the Philippines. President Marcos highlighted the aims of the young Korean boys and all the players when he said, "Sports tournaments help strengthen friendship and understanding. . . in the world." The Korean boys realized that they were at the tournament not only as Koreans, but as Christians wanting to set an example of good sportsmanship whether they won or lost. They take the Little League pledge seriously when it says, "I will play fair and strive to win, but win or lose, I will always do my best."

Before each game the Koreans are led in a short prayer by director Peter Lee. They pray for determination to win but also to be able to play fairly and to take the decisions of the officials manfully.

The first game of the tournament was against the world champions, Taiwan. Korea realized that this would be a hard game, and, indeed, Taiwan won with a final score of 8-1. But the score does little to indicate the fight put up by the Koreans. We have nothing but admiration for this game, their first in international Little League competition. Korean star pitcher, Suh Hwa Suk, held the Chinese giants to far less than their average number of runs. Then came Korea's home run—the first run scored against Taiwan as world and Far East champions. Taiwan won over all its other opponents, with scores as high as 20-2. This in itself shows something of the strength of the Koreans.

Korea was unfortunate to draw both of the two toughest teams at the start of the series. They were unable to play their star pitcher against Japan. The Japanese won 7-2, although typically, the Koreans put up a strong fight. Korea's second homer for the series was hit in that game. Korea went on to win its other three games, beating the Philippines 5-2, Hong Kong 3-0 and Guam 4-2. Korea split the honors of second place with the Philippines and Japan.

The Korean team was playing with little support from the crowd, except for one or two of the World Vision staff and the Korean embassy staff in Manila. But regardless of having won or lost, the Korean boys set a truly fine example in their playing. They knew, as other people knew, that they had done their best.

What of the future? Mr. Lee said that next year the Korean Little League team may have a special birthday present to give World Vision as it celebrates its 25th anniversary. The team will be trying to win the Far East championship. And, who knows, with dedication in their training and faithfulness in their practicing, they may become the world champions.

Korea is a 'success story.' But it is the exception. Help us to make it the rule!

World Vision's work began with childcare in Korea 25 years ago. That ministry has grown so wonderfully that now many children sponsored through World Vision in Korea receive vocational training beyond high school and have an opportunity to develop their talents—musical, artistic, athletic and the like; they participate in extended Bible study courses, and some of the students even have opportunities for college education. Childcare is a well-developed, growing ministry in Korea, which may be eventually supported fully by sponsors within the country itself.

But in the beginning WV-childcare in Korea was limited and struggling—like WV-childcare in Africa, in some areas of Indonesia, in Bangladesh and in other nations right now. These programs need a great deal of aid beyond the \$12 that sponsors send in to support their children—although that amount does supply life's necessities.



World Vision has just opened a childcare program in Kenya. Because of the severe drought, northern Kenya and the refugee areas of the cities are disaster areas. People are flocking to population centers trying to escape the death of the advancing desert; consequently, tribal structures are broken and people uprooted. For mobile Americans this uprooting doesn't seem like a major disaster, but for tribal peoples, uprooting is as much a killing thing as starvation. World Vision has begun in Africa by taking on the support of 50 village schools. There, students sit on mud floors and have no schoolbooks. The children come to school in tatters. Most have not had breakfast and each clutches one piece of sugar cane which will be his lunch.

Sponsorship will provide the children with clothing, food, books and personal things, but there are other needs—new schools, qualified teachers and specialized medical care are only a few. And there are thousands of children in North, East and West Africa who must still be reached—will we be able to help them in time?

Central Sulawesi, Indonesia is another of our childcare programs with great needs. Facilities are poor in the schools we have recently begun supporting there. Schools must be built. More teachers must be found; those teaching now are terribly overworked and in need of further education. All children in the schools need good medical care to combat the effects of malnutrition. And in Indonesia most of the sponsored children have families, so a *family* assistance program becomes necessary. This program is being developed to help

families become completely self-sufficient. Its focus is a community center where a library, a counseling room, a storage room for surplus food and clothing, a basic medical clinic and an all-purpose room are available. Caseworkers are assigned to several families which they visit regularly. The parents receive help with living costs as well as vocational training and personal counseling. Their children may be sponsored, depending upon personal circumstances. But the personnel and the facilities must be provided somehow.

Recently in Bangladesh many schools were destroyed, people were left homeless and children orphaned. The latest floods have presented a tremendous task to WV-childcare in Bangladesh. The most needy children must be sought out, food and supplies must be transported over almost nonexistent roads, schools must be rebuilt, disease, which often follows flood, must be treated. With every new flood the program must virtually begin all over again.

These are but examples. World Vision's childcare programs in each of the 26 countries involved have many emergency and developmental needs that are not met by the generous gifts of sponsors—things which are absolutely vital to providing opportunity and life itself to many of the world's helpless children. How would you respond to their questioning eyes?



I want to help some of the world's helpless children through World Vision childcare. 4305 H4A-002

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 and that I will receive a brief history and photograph of my child.) 4101 H4A-003

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

Name _____

Address _____

City _____ State _____ Zip _____

A NEW WAY TO SEE THE WORLD

by Edward R. Dayton

Director, World Vision's Missions Advanced Research and Communication Center

There are millions of people in the world who have never heard the gospel. Some of these people live in distant lands, in tribes, in desolate places. Some live in the same country we do—in cities, in towns, in villages. They may be a few miles away, or they may be all around us. Why are they not reached? Why are they UNREACHED PEOPLE?

'For, "everyone who calls upon the name of the Lord will be saved"' (Romans 10:13, RSV). 'But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?' (Romans 10:14,15, RSV).

And how can they be sent unless they know to whom they must go? There are nearly four billion people in the world. Perhaps two billion people have no gospel witness. But because God has sent His people throughout this whole world, we are now able to see, to know, to find these unreached people. Not just as individuals, but as groups of people. This report is a CHALLENGE TO YOU. It can help you locate the unreached peoples to whom God has called you. Read it! Study it! Pray about it! Use it!

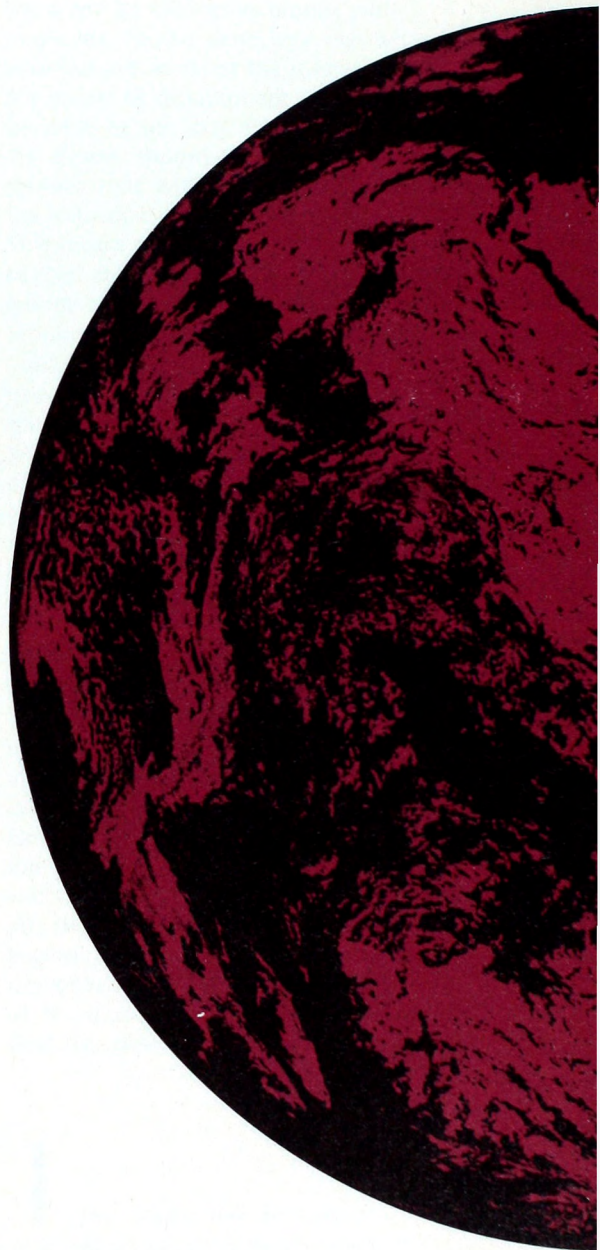
So begins *Unreached Peoples*, a 120-page report prepared for the participants in the International Congress on World Evangelization in Lausanne. The report is exciting in itself, for it identifies over 600 groups of people around the world who are less than 20 percent Christian. These vary from men and women who live and work on the race tracks in the United States to tribes in Africa and from language groups in Brazil to Indians in Rhodesia.

This first attempt at describing the world in terms of *peoples*, rather than just as countries, is the fruit of a dream that began eight years ago at the Berlin World Congress on Evangelism. At that time the first intro-

ductory study that led to the formation of World Vision's Missions Advanced Research and Communication Center had just been completed. It suggested that it was now technically feasible to begin to think about peoples of the world in terms of "profiles" that would give those who sought to bring them the good news of Jesus Christ a much clearer picture of the most effective means of communicating His love.

When it was announced over three years ago that there was the possibility of another world congress—one to be held in 1974—MARC did a preliminary survey of world Christian leaders. They were asked to identify unreached peoples in their areas and to give their opinions as to the importance of seeing the world in this way. The response was enthusiastic. Letters came back from many different countries describing groups, both large and small, who are being overlooked or are just not being reached by either churches or missions. Some of these were occupational groups. Others were language groups. Still others were identified by the kinds of places in which they lived, such as dwellers in high-rise apartments in Singapore. There was almost a unanimous expression that if somebody could be found to identify these groups by their many different characteristics, a great forward step would be taken in the evangelization of the world.

And so a second, more formal survey was begun. Missionaries and church leaders throughout the world were contacted for detailed information. A joint research team was set up between the Fuller Seminary School of World Mission and World Vision's MARC Center. In order to both handle and visualize the large



“Most of us are people-blind! . . . we tend to ignore people quite different than ourselves or to think them “strange.” . . . differences of race, language and culture are generally considered a nuisance rather than a blessing. But the Bible is not people-blind. . . .”

amount of expected data, a computer system was used that enabled the researchers not only to have a better understanding of the magnitude of the task, but also to compile it into a useful report for the participants at the forthcoming congress.

Late in May the computer was asked to produce its last report. The tremendous advantage of using the computer became evident. Instead of just having one listing, let's say by the name of the group, the computer was able to produce directories of the same 400 groups by language, country, religion, group type, population and their attitude toward Christianity—80 pages in all. Yet this was not the basic data itself, but rather just a *directory* to the data. This made it possible for those who were interested to request from the Evangelism Resource Center at the congress a one-page, computer-produced profile giving the details on any one of these people. An example of such a detailed profile is included in *Unreached Peoples*.

What is a “profile” of an unreached people? What information do we need to begin to think about how to reach them? In addition to giving the name, the country and the size of each group, the unreached people profile gives its language and any trade language (lingua-franca) that the people might use. Since literacy is important, the literacy of Christians and of the population in general is given. The predominant religion is noted, with comment as to whether it is growing, stable or declining. Churches and missions which are already working there are listed, where known, and the date that they began their work and the number of adherents that have come to Christ because of that work is shown. A

brief history of the Christian witness is given and then an evaluation as to whether this people is open to change, how many are hearing the gospel at present and what their attitude is toward the gospel. Available Scriptures are noted, as well as where to go for more information and what information sources were used in compiling the information. Then an overall comment is given to help those who might be called to reach this people. As an example, here is the comment that is made in *Unreached Peoples* on the Wolof tribe in the country of Senegal:

Indigenous tribe of upper social and economic class. Mainly urban, commercial and professional. Easily accessible in most ways. Growing in size and adopting new migration patterns. Inter-marriage practiced. Wolof is main language, with French and Arabic widely used. Islam is 95-98%, but mixed strongly with animism. Radio and Bible studies most effective. Entire Bible needs translating; distribution needs improvement.

It is obvious that this basic information is only a beginning, but it is a beginning, and one which is needed by those who are seeking to find their role in world evangelism.

Unreached Peoples is an impressive document. There will be those who will be intrigued by the use of the computer to compile and sort this tremendous amount of data. However, we are not primarily in the business of gathering data, but of attempting to change the world, to proclaim Jesus Christ. Will anyone put this vast amount of information to work? We intend to find out. In coming months World Vision will be contacting many mission and church leaders around the world who have had an opportunity to use this document at Lausanne. At the same time



“The number of individual people groups is increasing, not decreasing. But in each generation God gives the insight, the tools and the dedicated men and women who will take these insights and tools and put them to work for His glory.”

we will be encouraging local churches to take a new look at the world, to try to see it as God sees it—made up of groups of people who can be reached for Christ because of their uniqueness.

Thinking about unreached *peoples* should not be limited to foreign missionaries, nor should unreached peoples be thought of as being those some distance away from us. It is a concept that can be greatly used by the local church in any country. In an essay in *Unreached Peoples* Dr.

Ralph Winter of the School of World Mission, Fuller Theological Seminary points out, “Most of us are people-blind! Because we have lived most of our lives with people very much like ourselves, we tend to ignore people quite different than ourselves or to think them ‘strange.’ All over the world, differences of race, language and culture are generally considered a nuisance rather than a blessing. But the Bible is not people-blind. . . .” And we should not be people-blind either. All of the people who live in your town or city are not alike. Within any sizeable group of people there will be major differences, and

there will be distinctive groups within groups. In the same way that we have learned to tailor the message of the gospel to different age groups, so we need to see that the message of the gospel should be framed in a manner that will meet the need of the individual to whom it is directed. This means that we must understand people as they are. Some of these groups in your town or city may be ethnic minorities. Others may be “up-and-outers,” members of the upper class who are not touched by the gospel message. Some will be in prisons. Some will just be in different neighborhoods. But when we think about them as a *people* and try to determine the characteristics that make them a particular group, God can give us new insights into ways to evangelize them.

The population of the world continues to grow at a phenomenal rate. The world is becoming *more* complex, not less. The number of individual people groups is increasing, not decreasing. But in each generation God gives the insight, the tools and the dedicated men and women who will take these insights and tools and put them to work for His glory. The beginning that has been made in *Unreached Peoples* may well be one of the most significant insights that God has given us in this generation.



I live a life of borrowed time
With every moment free to choose
If it be God's own way or mine,
To triumph—or to lose!

'Tis strange how oft I longed for time
To swiftly pass and take its flight,
But with the thought that Christ is mine
Eternal joys each moment light.

There is but one brief moment now
To live, lest death to slumber gives,
For time cannot renew its vow,
But dies each moment that it lives.

And so, I chose whom I shall serve:
The Christ who sets my spirit free.
And spare not time, tho' undeserved.
And give, my God, that time to thee.

by David L. Varian

If you would like to have more information about unreached peoples and how your organization can think about reaching them, or how your church can be praying or giving, order your postage paid copy of *Unreached Peoples* for \$3.00 from MARC, World Vision International, 919 W. Huntington Drive, Monrovia, California 91016.

LAUSANNE IN RETROSPECT: A PERSONAL VIEW

by Bob Pierce, Founder of World Vision International



Stan Mooneyham; Augustus Marwieh, director of ENI Mission in Liberia, and Bob Pierce in front of the population counter at Lausanne

In the past 45 years I have been attending both national and international conferences on every continent. I believe that the International Congress on World Evangelization in Lausanne was by far the best and most significant conference I have ever attended.

First, because of the preponderantly loving attitudes of the leadership. All my life I have envied Daniel because the Scripture said of him, "He was a man of an excellent spirit." I so often fall short of that. Vast numbers of Christians fall short of it. But Lausanne was a great experience because so many there were people of emerging stature coming from the most varied cross-

Dr. Bob Pierce, noted evangelist, now serves as president of Samaritan's Purse, which he founded in 1969.

cultural backgrounds, drawing their deepest convictions from the most varied wells of biblical thought and yet consistently showing "an excellent spirit." These stoutly proclaimed their positions. Others among them with equal stoutness unflinchingly enunciated their dissent. There could have been shrill stridency. Instead there was much awareness of our Father's family love.

Lausanne was notable for the restraint and respect with which the participants treated one another. I suppose few people changed their theological positions as a result of the congress, but I believe countless hundreds experienced the Holy Spirit's tempering of a judgmental spirit one toward another.

Secondly, not all, but many of the world's foremost evangelical theo-

gians and scholars held the spotlight a substantial amount of the time. This sometimes makes for "dry" listening. But this Lausanne conference had many an oasis for those of us with limited attention spans.

I take pride in the fact that the fourth night of the ten we spent together was such an oasis—a landmark of the conference in the view of many with whom I conversed. It was a ninety-minute presentation combining film, live interviews and a brief but climaxing address by Dr. Stanley Mooneyham. My spiritual roots lie in the old Methodist Holiness traditions of camp meetings and brush arbors. When a preacher was obviously lifted out of himself in a surge of holy inspiration and authority, we used to call his experience "unction" or "anointing." Such was the special enablement given Dr. Mooneyham. From that night on, it seemed to me that there was a fresh dimension in the emotional warmth of the 3000 attending that made all the discussions, papers, debates and studies more refreshing. Many of my Third World friends, especially those from Africa, Latin America and Southeast Asia, commented on it.

World Vision's accelerated growth and increasing influence is sometimes terrifying to me. Yet it was most reassuring to sense the Holy Spirit's anointing and the true spiritual passion evident in the ministry of World Vision's president that night. I covet that quality for all of World Vision's leadership more than I covet anything else.

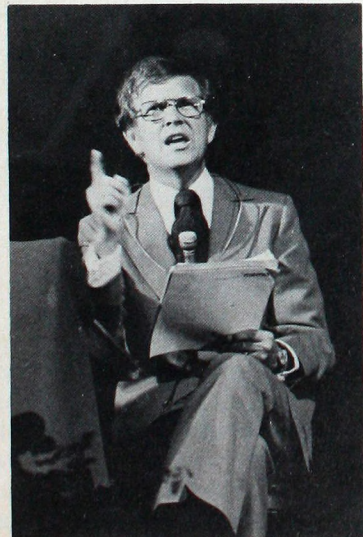
Others have amply noted the historic emergence at Lausanne of high caliber and quality, plus spiritual depth, in the newly amplified voices of Third World evangelicals—the no-longer-to-be-ignored Christians whose day of leadership has come.

Less noted, but every bit as real and significant, was the presence among the 3000 of many hundreds of heroic individuals in small delegations from some of the most remote and rugged frontiers of the gospel. I cannot forget a five-foot, ninety-pound brother from a Himalayan kingdom. I know him and his distant country rather well. All the long journeys of his life, until this trip to Lausanne, had been made on foot over precipitous mountain trails and across often torrential streams to serve three little congregations. It is illegal to be a Christian where he serves. One congregation numbers eight believers. A few miles, but many hours' walk away, is another congregation of three families. And in another direction over the mountains is his largest congregation, numbering 39 believers. *He himself and every adult member of his three congregations have served time in prison solely for their faith in Jesus Christ.* He walked so shyly in the halls of the Palais de Beaulieu that he was mostly ungreeted. His cap, his coat and his baggy ankle-tight trousers were homespun from the sheep his family raised. His wife and mother in all probability spun and sewed it with their own hands. His expenses had been paid for him, his housing and food were provided by the congress. He had not one cent of his own in his pocket, and famine was raging in his part of the world when he left his people, some near starvation. In the midst of this great adventure—where streetcar and sky-

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“ ...a landmark of the conference... was a ninety-minute presentation combining film, live interviews and a brief but climaxing address by Dr. Stanley Mooneyham. ”



scraper and European dress were a Disneyland of fantasy to him—his heart was turning in anxiety to home and his flock.

He and many from similar circumstances sat in awe, watching and listening to the eminent speakers. They strained to comprehend the biblical principles and church strategies being discussed. Though he is the leader of his nation's handful of Christians, how much of this does he understand? He has never yet had so much as a concordance with which to pursue his studies of the Scripture.

Still it was worth the cost to send him to this conference. My heart overflows with gratitude for the fact that World Vision and its leaders were privileged to share in helping bring it about. My friend's life will never be the same. His horizon is forever stretched.

Every soul who prayerfully attended this conference should have found something there to enhance and stretch his outreach to God; the 3000 who were present will absorb more and comprehend more in retrospect than one might imagine.

Even my friend and the hundreds of others like him.



THE NATURE OF

This address was presented at the recent International Congress on World Evangelization by John R. W. Stott, rector of All Souls Church in London and honorary chaplain to Queen Elizabeth. It appears here in abridged form.

Since I have been invited to speak on "the nature of biblical evangelism," I shall try to define it according to Scripture and so bring both ecumenical and evangelical thinking to the same independent and objective test. If both sides are willing for this, then neither of us need twist words to suit our own pleasure.

MISSION

In the past—at least until the 1952 IMC (International Missionary Conference) congress at Willingen, West Germany—it was taken for granted that mission and evangelism, missions and evangelistic programs, missionaries and evangelists were more or less synonymous.

Recently, however, the word "mission" has come to be used in a wider and more general sense, to include evangelism but not to be identical with it, and I see no reason why we should resist this development. "Mission" is an activity of God arising out of the very nature of God. The living God of the Bible is a sending God, which is what "mission" means. He sent the prophets to Israel. He sent His Son into the world. His Son sent out the apostles and then the seventy and the Church. He also sent the Spirit to the Church and sends Him into our

hearts today.

So the mission of the Church arises from the mission of God and is to be modeled on it. "As the Father hath sent me," Jesus said, "even so I send you" (John 20:21; cf. 17:18). If, then, we are to understand the nature of the Church's mission, we have to understand the nature of the Son's! Not, of course, that His church can copy Him in all things, for He came to die for the sins of the world. Nevertheless, in at least two major respects, He sends us as He was Himself sent.

First, He sends us *into the world*. For He was sent into the world. He did not touch down like a visitor from outer space, or arrive like an alien bringing his own alien culture with him. No. He took to Himself our humanity, our flesh and blood. He actually became one of us and experienced our frailty, our suffering, our temptation, our death.

And now He sends us "into the world," to identify with others as He identified with us, to become vulnerable as He did. It is surely one of our more characteristic evangelical failures that we have seldom taken seriously this principle of the Incarnation. "As our Lord took on our flesh," runs the report from Mexico City 1963, "so He calls His church to take on the secular world. This is easy to say and sacrificial to do" (*Witness*

"...for I was hungry and you gave me food..."

(Matt. 25:35)



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took the form of a servant (Phil. 2:7). So must we. Yet in many of our attitudes and enterprises we (especially those of us who come from Europe and North America) have tended to be more bosses than servants. Yet is it

not in a servant role that we can find the right synthesis of evangelism and social action? For both should be authentic expressions of the service we are sent into the world to give. How then, someone may ask, are we to reconcile this concept of mission as service with the Great Commission of the risen Lord? Often, perhaps because it is the last instruction Jesus gave before returning to the Father, I venture to say that we give it too prominent a place in our Christian thinking. I beg you not to misunderstand me. I believe the whole Church is under obligation to obey its Lord's commission to take the gospel to all nations. But I am also concerned that we should not regard it as the only instruction Jesus left us. He also quoted Leviticus 19:18, "you shall love your neighbor as yourself," called it "the second and great commandment" (second in importance only to the supreme command to love God with all your being) and elaborated it in the Sermon on the Mount. He insisted that in God's vocabulary our neighbor includes our enemy, and that to love is to "do good," to give ourselves to serve his welfare.

Here then are two instructions: a Great Commandment, "love your neighbor," and a Great Commission, "go and make disciples." What is the relation between the two? Some of us behave as if we thought them identical, so that if we have shared the gospel with somebody, we feel that we have completed our responsibility to love him. But no. The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. If we truly love our neighbor, we shall without doubt tell him the good news of Jesus. But equally, if we truly love our neighbor, we shall not stop there.

"Mission," then, is not a word for everything the Church does (including, for example, worship). "The Church is mission" sounds fine, but it's an overstatement. Nor does "mission" cover everything God does in the world. For God is the Creator and is constantly active in the world in providence, in common grace and in judgment, quite apart from the purpose for which He sent His Son, His Spirit, His apostles and His church into the world. "Mission" rather describes everything the Church is sent into the world to do. "Mission" embraces the Church's double vocation to be "the salt of the earth" and "the light of the world."

EVANGELISM

Evangelizomai is to bring or to announce the *euan-gelion*, the good news. Once or twice in the New Testament it is used of secular news items, as when Timothy brought Paul the good news of the Thessalonians' faith and love (I Thes. 3:6) and when the angel Gabriel told Zechariah the good news that his wife Elizabeth was to have a son (Luke 1:19). But the regular use of the verb relates to the Christian good news. It is the spread of this which constitutes evangelism.

First, evangelism must not be defined in terms of its

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BIBLICAL EVAN- GELISM

by John R.W. Stott

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First, evangelism must not be defined in terms of its

in *Six Continents*, edited by R. K. Orchard, 1964, p. 151). But it comes more natural to us to shout the gospel at people from a distance than to involve ourselves deeply in their lives, to think ourselves into their problems and to feel with them in their pains.

Secondly, Christ sends us into the world to *serve*. For He came to serve. Not just to seek and to save, nor just to preach, but more generally to serve. His contemporaries were familiar with Daniel's picture of the Son of man receiving dominion and being served by all peoples (7:14). But Jesus knew He had to serve before He would be served, and to endure suffering before He could receive dominion. So He fused two apparently incompatible Old Testament images, Daniel's Son of man and Isaiah's suffering servant, and said: "The Son of man. . . came not to be served but to serve, and to give His life a ransom for many" (Mark 10:45). What is unique is that He came to "give His life," to die. But this supreme atoning sacrifice was the climax of a life of service.

Now He tells us that as the Father sent Him into the world, so He sends us. He emptied Himself of status and took the form of a servant (Phil. 2:7). So must we. Yet in many of our attitudes and enterprises we (especially those of us who come from Europe and North America) have tended to be more bosses than servants. Yet is it

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“ Nothing hinders evangelism today more than the widespread loss of confidence in the truth, relevance and power of the gospel. ”

results, for this is not how the word is used in the New Testament. Normally the verb is in the middle voice. Occasionally it is used absolutely, for example, “there they evangelized,” meaning “there they preached the gospel” (Acts 14:7; cf. Rom. 15:20). Usually, however, something is added: either the message preached (e.g. they “went about evangelizing the word,” Acts 8:4) or the people to whom or places in which the gospel is preached (e.g. the apostles “evangelized many villages of the Samaritans,” and Philip “evangelized all the towns” along the coast, Acts 8:25, 40). There is no mention whether the word which was “evangelized” was believed, or whether the inhabitants of the towns and villages “evangelized” were converted. To “evangelize” in biblical usage does not mean to win converts (as it usually does when we use the word) but simply to announce the good news, irrespective of the results.

Secondly, evangelism must not be defined in terms of *methods*. To evangelize is to announce the good news, however the announcement is made, or to bring good news, by whatever means it is brought.

In different degrees, we can evangelize by word of mouth (whether to individuals, groups or crowds); by print, picture and screen; by drama (whether what is dramatized is fact or fiction); by good works of love; by a Christ-centered home; by a transformed life, and even by an almost speechless excitement about Jesus. Nevertheless, because evangelism is fundamentally an announcement, some verbalization is necessary if the good news is to be communicated with precision.

Thirdly, evangelism may and must be defined only in terms of the *message*. Therefore, biblical evangelism makes the biblical evangel indispensable. Nothing hinders evangelism today more than the widespread loss of confidence in the truth, relevance and power of the gospel.

How did the apostles present Jesus? There were *the gospel events*, primarily the death and resurrection of Jesus. Sometimes the apostles began with a reference to the life remission of past guilt and the gift of an entirely new life through the regenerating and indwelling Holy Spirit.

And there were *the gospel demands*, namely repentance and faith. “Repent,” Peter said (Acts 2:38, 3:19), but also declared that “everyone who believes in Him [Jesus] receives forgiveness of sins through His name” (Acts 10:43; cf. 13:38, 39).

It is true, of course, that salvation is by grace alone through faith alone, and we must be careful never to

define faith in such a way as to ascribe to it any merit. The whole value of faith lies in its object (Jesus Christ), not in itself. Nevertheless, faith is a total, penitent and submissive commitment to Christ, and it would have been inconceivable to the apostles that anybody could believe in Jesus as Savior without submitting to Him as Lord. We cannot chop Jesus Christ up into bits and then respond to only one of the bits. The object of saving faith is the whole and undivided Person of our Lord and Savior, Jesus Christ.

Evangelism, then, is sharing this gospel with others. The good news is Jesus, and the good news about Jesus which we announce is that He died for our sins and was raised from death by the Father, according to the Scriptures of the Old and New Testaments, and that on the basis of His death and resurrection He offers forgiveness of sins and the gift of the Spirit to all those who repent, believe and are baptized.

SALVATION

Having talked about “mission” and “evangelism,” it is natural to discuss the word “salvation” next. For the gospel is “the power of God for salvation to every one who has faith” and it is through the *kerygma* that God chooses “to save those who believe” (Romans 1:16; 1 Cor. 1:21).

Some are saying that “salvation” means, or at least includes, socio-political liberation. It thus becomes a matter of justice for the community.

At Bangkok there was certainly the recognition that “salvation” is Jesus Christ’s liberation of individuals from sin and all its consequences,” but the assembly concentrated on a different kind of liberation: “the salvation which Christ brought, and in which we participate, offers a comprehensive wholeness in this divided life. . . . God’s liberating power changes both persons and structures. . . . Therefore we see the struggles for economic justice, political freedom and cultural renewal as elements in the total liberation of the world through the mission of God” (Bangkok Assembly, 1973, pp. 88, 89).

But these things do not constitute the “salvation” which God is offering the world in and through Christ. They could be included in “the mission of God,” insofar as Christians are giving themselves to serve in these fields. But to call socio-political liberation “salvation” and to call social activism “evangelism”—this

“ But to call socio-political liberation ‘salvation’ and to call social activism ‘evangelism’—this is to be guilty of a gross theological confusion. ”

is to be guilty of a gross theological confusion. It is to mix what Scripture keeps distinct—God the Creator and God the Redeemer, justice and justification, common grace and saving grace, the reformation of society and the regeneration of man.

If biblical “salvation” is neither psycho-physical wholeness nor socio-political liberation, it is a personal freedom from sin and its consequences, which brings many wholesome consequences in terms both of health and of social responsibility (as we have seen). In many ways “liberation” (personal, not economic or political) is a good modern word for “salvation” because it not only alludes to the rescue we sinners need but also hints at the “liberty” into which the liberated are brought.

Freedom is as popular a word today as salvation is unpopular. But unfortunately too many people think and talk of freedom in purely negative terms. One of the Christian’s best contributions to the debate about freedom is to insist that we think of it *positively*, in terms not only of what we are set free *from* but of what we are set free *for*. This is what Scripture does, as I would like now to demonstrate while touching briefly on the familiar three phases or “tenses” of salvation.

First, we have been saved from the wrath of God, from His just judgment upon our sins. It is not merely that we had guilt feelings and a guilty conscience and found relief from these in Christ. It is that we were actually, objectively guilty before God, and that Christ bore our guilt and was condemned in our place in order that we might be justified. The argument of Romans 1 to 8 is so familiar to us that I do not need to elaborate it. The point I emphasize is that salvation does not stop with justification and must not therefore be equated with it. For with justification comes adoption. We were “slaves” under the curse of the law, but now we are “sons,” enjoying free and happy access to our heavenly Father. And the Holy Spirit constantly witnesses with our Spirit that we are indeed His children (Rom. 8:14-17; Gal. 4:4-7). Now we are to live as free men.

Secondly, we are being saved. Salvation in the New Testament is as much a present process as a gift or possession received in the past. If you ask me if I am saved, and if I think biblically before I answer, I could just as well reply “no” as “yes.” I have been saved by the grace of God, yes, from his wrath, from my guilt and condemnation. But no, I am not yet saved, for sin still dwells within me and my body is not yet redeemed. It is the common tension in the New Testament between the “now” and the “not yet.” Nevertheless, during this

present time, gradually but surely, the indwelling Spirit of Christ is subduing the flesh within me and is transforming me into the image of Christ, “from one degree of glory to another” (II Cor. 3:18; Gal. 5:16-26).

In this present salvation, too, we should emphasize the positive. We are being set free from the bondage of our own self-centeredness. Why? In order to give ourselves in service to God and man. Should we not emphasize far more than we usually do that we cannot claim to be saved from self if we do not go on to abandon our liberated self in selfless service? It is only when we lose ourselves that we find ourselves, only when we die that we live, only when we serve that we are free.

Thirdly, our final salvation lies in the future. It is the object of our hope, for Christian hope is precisely “the hope of salvation” (I Thes. 5:8; cf. Rom. 8:24). It is not only that we shall be delivered from “the wrath of God,” but also from the whole process of decay in creation and from all evil whether in ourselves or in our society. For we are to have new bodies, and there is to be a new heaven and a new earth (e.g. Rom. 8:18-25; II Peter 3:13). Then we shall experience, and the whole creation will experience with us, what Paul calls “the liberty of the glory of the children of God” (Rom. 8:21).

Thus in each phase of our salvation Scripture lays its emphasis not on our rescue (from wrath, from self, from decay) but on the freedom which this rescue will bring—freedom to approach God as our Father, freedom to give ourselves in service and finally the “freedom of glory” when, rid of all the limitations of our flesh-and-blood existence, we can devote ourselves without reserve to God and to each other.

Such is the nature of biblical evangelism. It is part of God’s mission through God’s church in God’s world. It is the spreading by any and every means of the good news of Jesus, crucified, risen and reigning. It includes the kind of dialogue in which we listen humbly and sensitively in order to understand the other person and to learn how to present Christ to him meaningfully. It is the offer on the ground of the work of Christ of a salvation which is both present possession and future prospect, both liberation from self and liberation for God and man. And it invites a total response of repentance and faith which is called “conversion,” the beginning of an altogether new life in Christ, in the Church and in the world.



WANSUI

A Perspective on China

In his new book to be released this month, Robert Larson, executive secretary of World Vision's Asia Information Office, throws light on the enigma which is China. Entitled *Wansui*, meaning "long live" or, literally, "ten thousand years" in Chinese, the book outlines the long story of the ancient land and tells of the efforts to penetrate it with the message of the Cross.

Though China still remains much of a mystery to the outside world, Wansui gives some helpful insights into that mystery. Its underlying theme is that Westerners have tended to be interested in China primarily for the benefits associated with such a relationship. Whoever goes to China to live out his faith, whether it be our children or our grandchildren, must go with the purpose of sharing himself and the word of Jesus, no matter how unorthodox the methods may seem to our Western minds. Those who witnessed in this fashion in the past did not make the headlines, but they made an indelible impact on many Chinese men and women, boys and girls.

—from the foreword by
Mark O. Hatfield, U.S. Senate

Part of our uneasiness with the new China obviously stems from the great lack of meaningful communication between Peking and the outside world during the last two and one half decades. While certain European countries have had limited access to China (many foreign news agencies have reported from Peking since the early days of Mao's rule) the United States and the People's Republic have performed something of a modern miracle: the citizens of the world's wealthiest nation and the people of the most populous nation have succeeded in achieving almost total non-communication. So it is really not too surprising that the apparent quick shift in our views of



each other should produce its own inner trauma.

I have not yet been with a group of China specialists where there was total agreement about anything! One observer will say that Chairman Mao is in complete control. Another will hold out for the view that Mao's only function these days is to sit back in his easy chair, reflect on his long revolutionary career and chain-smoke.

It's probably some of both. Mao is into his eightieth year, and physically he is not able to slug it out like he used to. But the evidence also stacks up to suggest that Mao has by no means withdrawn from the affairs of the nation he has made a household word. He is still plenty ready to do ideological battle with errant comrades who insist on a less extreme, watered-down version of Marxism. And if a purge (which usually means a few months of rest down on the "change-a-thought" farm) will shape up Comrade X, then Mao is often ready and willing to forgive. (He doesn't necessarily forget!) Scores of political figures shelved during the cultural revolution (1966-69) as "black elements" are now back in



positions of real power. This suggests either that they have been rehabilitated (unlikely) or that there is a change of party leadership at the highest levels of government (more likely) thereby compelling Peking to be more forthcoming with those comrades available—politically pure or not.

It is easy to sit in our armchairs 130 years later and scream "injustice" at some of the early missionary policy—especially at the close mission stations maintained with the traders of the day. But how else were these Christian workers to get into China? No one in his right mind would try to justify some of the insensitive mission policies of those early days. The pioneer missionary was a product of his time as much as today's missionary is influenced by the pace of twentieth-century life.

In 1839, the Chinese government confiscated and burned 20,000 chests of opium. The British, seeing the end of a lucrative trade, retaliated with a punitive expedition, starting the first Opium War (1839-42). The British won handily. The concessions they demanded as a result opened up ports to foreign residence

anted Christian missionaries the right to preach in those ports.

In a second war (1856-60), the French joined the British. More ports were opened to the foreigners, and they were given the right to travel anywhere in the empire. Missionaries were allowed to preach Christianity anywhere, and Christians were protected from persecution.

The wars gave foreigners more privileges than the Chinese citizen had. And it put the sick-sweet scent of opium into millions of Chinese noses, further demoralizing a race that already had no face-saving way of coping with the onslaught of money-mad, rapacious Western societies who had long before determined to get what they wanted out of China.

The missionaries did not approve of the sale of opium. But when teachers needed a ride up the river to their outstation, and when only opium barges were available, well, what do you do? You couldn't swim. And the natives needed to be consoled. So you sat on the opium barge, hoping that your Sunday morning service would more than compensate for the soul-wrecking contents of your boat.

In July 1919, Mao wrote a political article that drew the attention of China's leftwing intellectuals. Government officials in his native Hunan so noticed it and branded the author as a radical.

Mao took the opportunity to ask, what is a radical? He answered his own question: He is no more than a patriot who fights for the interest of his country and for liberation from a despotic rule.

...
Writings now poured from his pen, articles that ranged from advocating autonomy for Chinese provinces to blistering, brutal assaults on China's warlords and the civil wars they waged throughout the country. He wrote in favor of democracy and science, encouraging Chinese students to take advantage of the work-study program in France.

Mao's political thinking was mixed at this point. He had picked up his "communism" in bits and pieces, largely from the writings of such intellectuals as Li Ta-chao. But another trip to Peking in January 1920 gave Mao the opportunity to read communist works firsthand: *History of Socialism, The Communist Manifesto, Class Struggles: Utopian and Scientific*. By mid-year Mao was a convinced Marxist.

So at age twenty-seven the young patriot had finally found the vehicle he felt would bring about the necessary change to a corrupt, declining, foreign-dominated China... The only adequate response to China's ills was a violent, death-struggle revolution that would shake China loose from its allegiance to traditional forms and remove it from the patronage and interference of outside forces.

This meant that Confucius and all his wisdom would eventually have to go. Landlords and their greedy ways would meet the end of a gun barrel. For no such "bad elements" deserved a place in the to-be-founded people's "promised land."

...
There is still the official directive that pushes Chinese youths into the countryside to get their hands dirty, to "make revolution," and to "integrate with the peasants." Mao doesn't want city-bred snobs laughing at tall, awkward peasant children who "don't fit in socially." That concern, in part, is what the Chinese struggle is all about—and that is why it is called a *people's revolution*.

Mission societies which hope to return to China with programs of another era seriously misread the events in China today. There is just no environment to receive such programs—even if the best and most sensitive of Christian workers could gain entrance.

Question: Are some mission societies as guilty of faddishness (religious) as a modern-day merchant who wants to get in to China to make his financial killing?...


Even the foreign merchants who go regularly to China are practically quarantined. They sit at tables twice each year in Canton where they negotiate with tough-as-nails Chinese counterparts on prices for products of mutual interest. About all they see of China is the inside of that bargaining room... If the trader in needed goods is kept under wraps, how much freedom will an unwanted gospel messenger have to roam about?

It is understandable that many Christian evangelicals have a deep, sincere desire to take advantage of the detente with China, and even plan quick strategies to enter and minister to the people in that vast land... the directive we have as Christians to *go and tell* has an overwhelming sense of immediacy.

And this is where it rubs...
To encourage Christians to get into China by hook or by crook—and as fast as possible—can undermine clear, hard thinking and praying for the needs of the world's largest mission field.

In a collective in southern China, a Chinese grandmother in her early seventies befriends a girl who has just arrived in the commune. She takes the young girl under her care, helps her, shows concern. The girl is bewildered. She asks, why? The grandmother says that as a follower of Jesus she feels this is the best way she can serve her Master.

Small groups of students in Shanghai, China's largest city, pay quiet evening visits to a Bible woman where they are taught from a dog-eared, tear-soaked copy of the Scriptures. They pray quietly, sing softly. In the midst of revolutionary slogans and a constantly shifting ideology, this unnamed band of Christians finds peace and quiet. No stained glass, no formal liturgy, but very much the Church—the kind Jesus said he would build, the kind that even hostile winds of ideology would never be able to destroy...

God continues to write his own kind of history in the People's Republic of China... 

Observations of a Niger Christian

by Oumarou Youssoufou

My experience with Jesus started at the early age of about seven. In 1947 my father's brother Mallam Garba Youssoufou came for a visit to the small village where I was living with my father and mother, and when he was leaving he decided to take me with him (a normal practice in my part of Africa). After a few months in Tsbini, he decided he would take me to a mission boarding school at Kano in Nigeria where I was to get my education. From 1948 to 1960 I went to mission boarding schools.

My earliest and most vivid memories of Christianity are entirely centered around my uncle Garba. He was my first teacher, and I must be one of the most fortunate children to have started learning to read with the *Bible* as my first textbook.

I will try to abstain from commenting on my 13 years of boarding school in missionary-controlled institutions. I must be allowed, however, to mention with a heavy heart that a frightening percentage of those young people who went through the same institutions are, today, far from the Cross.

In January 1961 I went to work in Niamey, the capital city of Niger. I was 20 years old, just out of high school. Before I knew it, I was directly working for the President, and since that day, I have always enjoyed working for the Niger government.

The people of Niger are definitely different from Muslims in other parts of the world. The handful of Christians are totally free to worship and preach at will. This is remarkable in a country of, at least, 98 percent

Muslims. I have never had any problems in my job and I have been promoted normally. But I cannot imagine a Muslim getting a good job in a "Christian institution" in Niger. I am glad and embarrassed that the Muslims do not feel that way about us Christians in my country. My experience working for a government that is Muslim has been rich and unforgettable. I have developed such a respect for these non-Christians. Many of them can actually teach us—Christians—human love and goodness!!

The Christianity brought to us in this part of Africa reflects the doctrines one still finds among the extreme right conservatives in the United States. How many of us only associate with Christians? Was Jesus that way?

However, the activities of two far-sighted relief organizations last summer have raised my hope in Christian love and foreign assistance. Working in concert, they granted Niger \$250,000 for an irrigation project. The idea and the selling of the project happened between the first and the nineteenth of June! That is a record no matter how you look at it.

Recently the Lord has put the burden of a new kind of evangelism in the hearts of some of us. The result of this burden is the proposed "Christian School of 17 Trades." The school has a multipurpose: to teach young people 17 different trades in a true Christian atmosphere. While a young man is learning to be an electrician, he is continually remind-




At the age of 34 Oumarou Youssoufou is a prominent figure in the diplomatic world. His career began at age 20 when he became the youngest member of Niger's foreign ministry. There he worked closely with Niger's President Hamani even before Hamani's election in 1960. In 1963 Youssoufou was sent to Switzerland for two years to recuperate from tuberculosis and to study diplomacy. In 1967 he began his six-year term in Niger's embassy in Washington. He soon became counselor, senior officer and No. 2 ranking diplomat there. But his desire to return to his homeland and to teach his three children Hausa tribal ways became strong; in 1973 he returned to Niger to become vice-chairman of a joint committee to work out a mutual economic arrangement with Nigeria, an oil-rich, more populous nation with outlets on the Atlantic. At present, Youssoufou is a member of the Niger delegation to the United Nations Economic and Social Council. He has recently become ambassador-designate to Nigeria.

EXPLO '74:

'Discipline and Devotion to Christ'

ed of Jesus Christ. Therefore, he is not only trained as a good, honest electrician, but also, and most especially, as a Christian businessman. Some of us dream of the day when dedicated young Christian electricians, builders, carpenters, plumbers, etc. will be all over Niger working for people, with the light of the Cross of Jesus living behind them. Yet the support for this school from Christians is lacking.

We in Niger have learned the hard way that even though developed nations agree to spend several millions of dollars on shipping and flying food to Niger—and we are grateful—they are not willing to help us to be self-sufficient. We needed about half a million dollars to create a cloud-seeding team (artificial rain)—a popular science in the Dakotas. This half a million dollars was requested in *equipment* and *not cash* from five developed Western nations eleven months ago. To date no favorable reaction has come from any of these "friendly nations." A similar project last year was supported only by the Lilly Foundation. Some of us are beginning to realize that as long as we are on charity we are good guys, but if we become self-sufficient in food...?

However, one of the many advantages I have as a Christian is that I confidently put all my problems to the Cross and I am, therefore, a very happy person. 


Although EXPLO '74 concluded on August 18, its full impact has just begun. The recent five-day gathering in Seoul, Korea, which was sponsored by Campus Crusade for Christ International, was only part of the tremendous moving of the Spirit of God in Korea.

Crowds numbering upwards of 300,000 were estimated in attendance at some of the meetings.

As impressive as the evening rallies were, it was the daylight training conference—reportedly history's largest—that may have longer-lasting effects. More than 320,000 Koreans and 3407 participants from 77 other countries (700 from the U.S.) received specialized training in sharing their Christian faith.

Each of the participants was challenged to return home and share the message of Christ with 10 other people. According to Dr. Kim Joon Gon, executive director of EXPLO '74, an additional three million new Christians will receive the special training this fall in sessions throughout the country. They, too, will be challenged to reach 10 more for Jesus. He stated the hope that by the end of next year the gospel of Jesus Christ will have been taken to all 33 million people in Korea.

Dr. Bill Bright, president of Campus Crusade, cited the dedication of the Korean Christians and the "unbelievable emphasis on prayer" for the success of EXPLO '74. More than 100,000 Christians assembled for an all-night prayer meeting two days before the event; the meeting was resumed the following night and each night during EXPLO '74.

"I have never observed such discipline and devotion to Christ as I have seen in Korea," exclaimed Dr. Bright, "EXPLO '74 could have happened nowhere else." 



(Top) More than 87,800 Korean high school students attended the EXPLO '74 training conference.

(Bottom) Training headquarters and housing for some of the delegates to EXPLO's daylight training conference

monthly memo



Most World Vision supporters and readers of this magazine realize that World Vision has its roots in Korea through the ministry of our founder, Dr. Bob Pierce. And for years this has been the fascinating nation where we have had the largest investment in our childcare ministry.

However, we did not know until recently the background of the initial introduction of the gospel into Korea—back in the early 1880's. The story, just recently learned by a prominent Korean Presbyterian pastor, educator and missions leader, Dr. David Cho, was told a few of us the other day.

It seems that almost a hundred years ago three Korean men, while working in North China, received Christ into their lives through the influence of some new Chinese converts. They wanted to take the

Scriptures in Chinese characters back to their country, but realized that this could cost them their lives.

Each one volunteered to take the Scriptures to Korea and, after drawing lots, the first man packed the Bible into his knapsack and went to the border to return to his country. The book was found, and this gentleman was beheaded by the border guards.

It took three months for word of the death of their fellow Christian to get back to the remaining two men. The man who had drawn second in the lot distributed portions of the Scriptures throughout his possessions and set out, but he, too, was apprehended at the border and lost his life.

Again, some months passed before the third man learned of this event.

Then, for several weeks he took the Scripture manuscript, page by page, and began to weave a rope of it. With the task finally completed, he wrapped his belongings with this rope and headed for the border. The police unwrapped and examined the luggage without noting the rope and let the gentleman pass through. After arrival in Korea he carefully unwrapped the ropes, ironed the pages, reassembled the Bible and began to tell of his conversion. A few years later the first missionary arrived in Korea and found a small band of Korean believers! Today it is estimated that over 15 percent of the population of the country is Christian.

We thank God that He has given World Vision the opportunity to share with our brothers and sisters in Korea in seeing the Spirit of God move so dynamically!

Ted W. Engstrom
Executive Vice-President



Mrs. Ethel Hamilton with Mrs. Ruth Solberg, president of the Ladies' Missionary Society

A LOCAL CHURCH REACHES OUT

The United Church of Christ in Millersburg, Pennsylvania has joined heart and hand to meet emergency needs overseas. The Rev. Richard Solberg, pastor, has stressed the importance of missions for years and has led the church to complement this policy by using World Vision as a channel to help meet world needs.

Supporting this emphasis, the Ladies' Missionary Society of the church has made hundreds of World Vision kits, sponsored many needy children and assumed several special projects. One of the most ambitious of these was accomplished last fall. *One hundred sixty-two* beautiful, hand-knit afghans and quilted comforters were made by the ladies of the society and have been sent to the Vietnam highlands around Dalat. Mrs. Ethel Hamilton, wife of World Vision's East Coast area director, was guest speaker at the mother-daughter banquet where the afghans were happily presented.

This mission emphasis has also spread to the church's youth, many of whom go year after year on youth treks to mission fields to assist in work projects.

U.C.C. in Millersburg is not a large church, but its vision is broad—and is matched by commitment and action.

Special Announcement by President Mooneyham

It is of great significance, I feel, that I can announce two new appointments to the international staff of World Vision. Dr. Sam Kamaleson from Madras, India has been named vice-president-at-large, and Mr. Graeme Irvine from Melbourne, Australia has been appointed director of the Division of International Relations.

Dr. Kamaleson, a graduate of Asbury Theological Seminary and Emory University, has been pastor of Emmanuel Methodist Church in Madras for 13 years and has more recently been serving as district superintendent of the Bangalore (India) district of the Methodist Church of Southern Asia.

In his new position he will work closely with church leaders throughout the world as World Vision expands its ministry of Christian leadership training through seminars and Pastors' Conferences. Dr. Paul S. Rees, who has directed this program for the past 16 years, plans to reduce his work load during 1975 and retire from administrative responsibilities the following year.

Mr. Irvine is not a newcomer to World Vision; he has been director of World Vision of Australia for seven years. Under his leadership the sponsorship program in Australia and New Zealand for field ministries has grown from 3500 sponsors to 14,500. In his new international responsibilities, he will supervise the field offices all over the world. Both he and Dr. Kamaleson will operate from the international headquarters in Monrovia, California.

We give thanks to God for His provision of these two gifted men as members of our international leadership team.



*Dr. Sam
Kamaleson*



Graeme Irvine

**Rapid Response to
Bangladesh Floods**

More than 26,000,000 people were affected by the floods which hit Bangladesh in early August. Bridges, roads and homes were washed away; poultry and cattle diseases are breaking out; thousands of acres of crops are damaged and more than half of the country has been under water.

Within 10 days World Vision was able to respond with sizeable emergency task relief funds which will provide 500 simple homes, 250 cattle, rice seed, plows, repairs to some 250 school buildings, medicine, clothing, hospital equipment and nutritional food supplements.

Earning the Right to be Heard

Tod Lemons, World Vision of Bangladesh, reports that in early July of this year World Vision provided furniture, textbooks, teachers' salaries and other materials for a community school in a small Bengali village. The funds were administered through a missionary in a nearby town, but the school itself was Hindu, in a Hindu town.

Tod visited the school recently and found that it now has an attendance of 300 children. Village leaders have asked that World Vision help them cement the school floor. In addition, Hindu leaders in the town have asked the missionary when he will begin holding Bible classes in the school!

New Crises in India

G. Cornelius, World Vision of India, reports that the cost of living is rising daily in India. Essential commodities such as rice, wheat, cooking oil, soap, gas and kerosene are no longer readily available. When they can be found, prices are very high—more than double what they were just one month ago. Many are suffer-

ing as a result, and World Vision programs are being hampered.

Severe flooding is occurring in Gujarat state (other parts of which are experiencing drought). Much of Bombay was under water for 30 hours or more. Those living in slum areas were hit hardest by the flooding. World Vision of India is supporting BUILD (Bombay Urban Industrial League for Development), a Christian organization, in providing food, clothing, bedding and building materials for many of these people.

**Vital New Service of
International Intercessors**

One portion of the covenant signed by the majority of participants in the International Congress on World Evangelization in Lausanne last July reads, "We are convinced that this is the time for churches and parachurch agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization."

This forms the basis for a new service of World Vision's International Intercessors ministry and a new application of the unreached peoples survey prepared by MARC (see pp. 7-9). Individuals, couples, churches, prayer groups and Christian schools are being asked to consider selecting a specific unreached group for which to pray. The new program is designed to help Christians follow our Lord's instructions to look on the field, pray to the Lord of the harvest and expect that God will thrust forth laborers into the harvest. Those interested will be sent a list of about 100 unreached peoples and will be allowed to select one for which they covenant to pray daily or weekly. Each individual or group will then receive a one-page survey of the group selected to aid in informed praying. For more information please write International Intercessors, World Vision, 919 West Huntington Drive, Monrovia, California 91016.



This page focuses from month to month on significant trends on the several continents. The contributors are skilled evangelical observers strategically located around the globe.

dateline Sarawak

by Chandu Ray

It is generally believed that East Malaysia, comprised of the states of Sabah and Sarawak, is predominantly Muslim; in fact, Muslims number only 23½ percent of the population. The majority community (60½ percent) is composed of tribal peoples, and the remaining 16 percent of the population is Christian. Among the tribes, the sea and land Dyaks—known as Ibans—are the largest, accounting for more than 40 percent of Sarawak's total population of one million people.

The history of this northwest coast of the island of Borneo can be traced back to the Stone Age. According to archaeological finds, the great caves at Niah date back some 40,000 years. Her modern history is related to the White Rajah, James Brooke, who quelled a rebellion in 1839 and was subsequently proclaimed Rajah of Sarawak (1841). After the Second World War Sarawak became a British colony, and in 1963 it joined the new Federation of Malaysia as an autonomous state.

The first Christian missionary to the Ibans was an Indonesian, a Toba-Batak from Sumatra. He landed on the river Rajong near Kapit in 1939, precisely one hundred years after the English adventurer Brooke. Although the Second World War interrupted his work for a time, he was again actively evangelizing by 1948. On Christmas Eve of the same year the first group of 30 Ibans was baptized in Kapit.


The growth of the Iban church has been somewhat stultified because of the value it places on certain aspects of Western culture and its corresponding neglect of local culture and community. For this reason Christianity has been relegated as a foreign religion. It is important to realize that the culture of these people is not simply a collection of artifices or performances—like traditional dress, dances, songs, music and so on—which a person may use or divide as he pleases; it is a whole which cannot be divided or alienated. It is alive, constantly moving and in perpetual transformation.

"I have not become a Christian because I cannot," one of the Ibans expressed. When asked why, he replied,

"Our *adat* (way of life) is bound up with our work. Our worship goes with our work. Christian worship does not touch one's work." In this pagan community the work, whether it be building, sowing, weeding or harvesting, commences with the call of *kusa* and *kirak*—sacrifice and community work. When these calls sound forth, none disputes them, and every man gathers in the *pindukun*, a long shelter for offering a sacrifice before work commences. Then he will go to the *pindukun* every day for the next six months, offering worship before beginning his work.

On the other hand, it is felt that the Christian tends to become his own "priest," farming when he likes and how he likes. The Christian, they say, separates himself, leaves all his "debts" behind and lives as he pleases without any obligation to the others. When he lived in the village, many families helped him build his house; now he will not help others build. Formerly, he lent a hand with repairs to the common guesthouse or joined the rest in making the veranda of the long-house; now he will do neither. And so the Christian faith which was intended to bind man in love to his neighbors in fact now cuts him off from the community.

The pagan Iban goes to his bamboo *pindukun* every day on his way to work. He cannot understand the Iban Christian who worships only on Sunday in his strange church with all its acres of concrete glory! Moreover, the whole Iban concept of sacrifice is not retranslated and transformed, but left to remain an idolatrous practice.

The Christian message must be presented to these people not only in their own language, but through their own traditions. It is marvelous that, in spite of our failure to understand the Iban culture, the gospel message of sacrifice and community has drawn so many Ibans to faith in the Lord Jesus Christ. The Methodists have had a mass movement of Ibans into the church and have baptized 16,000. The Evangelical Church of Borneo now numbers approximately 20,000. But one longs and hopes for a retranslation of the message of the New Testament, which does not erode the gospel nor destroy the good *adat* and culture of the Ibans, so that there may be accelerated growth of the indigenous church. 

Bishop Chandu Ray is Executive Director of the Coordinating Office for Asian Evangelism, headquartered in Singapore.

LAUSANNE:

COMMENT ON THE COVENANT

In somewhat more than 3000 positive and precautionary words the somewhat less than 3000 participants in the Lausanne Congress set forth their shared convictions (or something approaching thereto) on what it takes to evangelize the world. It is called "The Lausanne Covenant." Because of its extraordinary importance we published it (condensed for space reasons) in last month's issue of *World Vision*.

Whether it is a milestone pact of declared faith and purpose can be told only after some years have passed. Meanwhile many of us can live with the judgment that it is a good statement of what evangelicals are thinking and doing—or proposing to do.

For one thing, *I like the Covenant's literary style*. The diction is simple, direct and, on the whole, clear. There is a commendable absence of faddish verbiage. The heavy vocabulary of the theologians has been shunned. Bypassed also is the increasingly technical jargon of missiologists. This is admirable in a pronouncement that is tailored for widespread distribution, including of course its translation into many languages.

To be applauded too is *the skillful handling of affirmation and rebuttal*. Every informed person will know that the document addresses itself not only to an evangelical public which never questions the validity of evangelism but also to a public that denies such validity or, short of denial, chooses to recycle evangelism into thought-forms and church practices that render it unrecognizable. Current theologies that would homogenize the gospel with the better elements in non-Christian faiths or would place all men within the new community of salvation are rejected. This, if we allow for an overstraining of language in one or two sentences, is well handled in Section 3 under "The Uniqueness and Universality of Christ."

One is grateful, furthermore, for *the discerning candor of the Covenant*. Consider this from Section 9 on "The Urgency of the Evangelistic Task":

A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas.

Although the emotionally charged word "moratorium" is not used, it is clearly acknowledged by implication that the users of the term are not necessarily to be treated as outcasts.

An unevasive forthrightness comes through also in Section 10 on "Evangelism and Culture":

Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to Scripture.

Additionally, I like *the summons to discipline and denial on the part of economically privileged people*:

Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

Reading it again makes me wonder if I should have said that I "like" it. Like it or not, I *need* it.

Although I am not a censor, the question is irrefragable: wherein might this fine document have been strengthened?

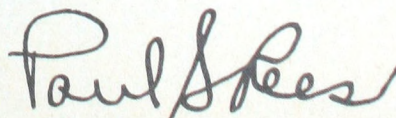
For one thing, it lacks the candor of diversity. Apparently it was felt, by a dominant group, that no statement on the Bible and its authority could be accepted as "safe" if the word "inerrant" was omitted. I personally am prepared to subscribe to inerrancy as a confession of faith applied only to the original autographs. But that is not the point. The point is that "inerrancy," demanded as a touchstone of orthodoxy, is an attempt to invest a statement *about* the Bible with the same finality that we rightly claim *for* the Bible. Evangelical diversity on the former need not compromise one's stand on the latter. Theologian John Yoder, veteran observer of the transdenominational evangelical scene, is in a close brush with reality when he says that in our assemblies "commonalities tend to be emphasized and diversity played down."

Another query: why was the drafting committee overwhelmingly European and North American? The ratio was four to one, and that one, though a Latin American, has been living and working in Canada. Asia and Africa deserved a voice. The absence of it I find difficult to understand.

This imbalance may well have been one reason for the drawing up of a minority statement entitled "A Response to Lausanne." It rings with such sentences as, "We have sometimes so identified ourselves with particular political systems that the gospel has been compromised and the prophetic voice muted." Here and there its diction is a bit awkward and strident. Yet it has a quality that could have enhanced the official Covenant. It has a marching eloquence that is more than puffy rhetoric. It is aggressive without being pugnacious. In a passage or two it achieves a lyrical quality that lifts one's spirit and sets it singing.

I understand that when the Rev. John Stott, chairman of the official drafting committee, read the "Response," he announced that he was prepared to sign *both* statements.

To my dear friend John: Bravo!



Address correction requested



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