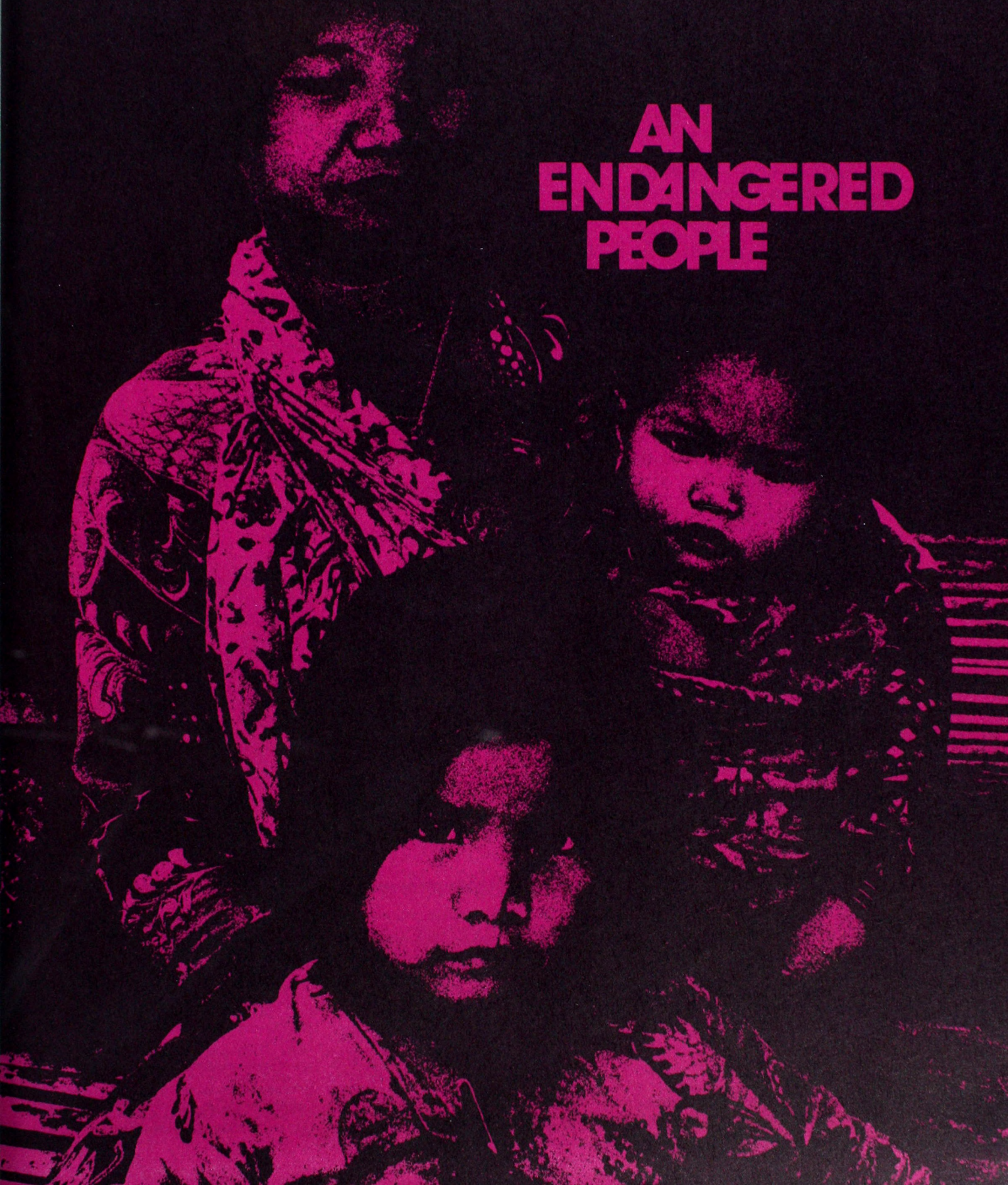


SEPTEMBER 1972

world vision

**AN
ENDANGERED
PEOPLE**



Unto one of the least of these.....

Do you remember the generosity of Jesus Christ, the Lord of us all? He was rich beyond our telling, yet he became poor for your sakes so that his poverty might make you rich. (11 Cor. 8:9 Phillips)

In reading over the story of Borneo's impoverished Hulu Banju Dyaks (p. 4), my thoughts were naturally channeled along the lines of riches and poverty. Of course Paul's classic Corinthian passage on our Lord's riches and poverty came quickly to mind. Here is the tremendous paradox of the Incarnation which so staggered the master of paradox, Soren Kierkegaard himself.

At a lower level we have some contemporary contrasts which are stark enough. It has been said that ours could become known as the generation which put a man on the moon while standing ankle-deep in

garbage. Or we are told that the pet dog in the United States eats more and better than the average Indian laborer. Not so surprising when it is remembered that Asia feeds about half the world's population with about a quarter of the world's food. Or as Thomas Hood puts it:

O God! That bread should be so dear,

And flesh and blood so cheap!

And what bread is to the body, God is to the soul. The Dyaks have desperate needs on both counts. Christ's poverty for us lays responsibility upon us, and He is not shy about pointing out the consequences of love as they relate to the haves and the have-nots. . . . and to Him:

"Come, ye blessed of my Father. . . . For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The teaching of these verses in Matthew 25 wrought mightily in the life of Martin of Tours, fourth-century Roman soldier who became a missionary bishop and for whom Martin Luther was named. His change of vocation came as the result of his helping a beggar in Amiens on a cold winter day. He had no money to give the shivering man, but he took off his frayed military cloak, cut it in two, and gave half to the beggar. That night Martin had a dream in which he saw angels gathered around Jesus, who was wearing half of a Roman soldier's coat. An angel said, "Master, why are you wearing that worn old cloak? Who gave it to you?" Jesus' answer came softly: "My servant Martin gave it to me."

Indeed.

"Come, ye blessed of my Father!"

Frank E. Farrell



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REVIVAL AND MIRACLES— WHAT ABOUT INDONESIA?

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globe at a glance

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

Watchman Nee is dead, according to reliable reports from inside mainland China. The revered Chinese Christian leader was reportedly 71 years old at the time of his death on June 1.

Known in the West for his devotional writings that are now considered Christian literature classics, Watchman Nee spent the last 20 years of his life in two communist prisons, held beyond his sentence in what authorities called "protective confinement." He was released from prison in April and spent the time until his death with a sister in Shanghai, according to reports received in Singapore.

Rumors circulated in the West that Watchman Nee was tortured and mutilated in prison have been proven false. However, the elderly Chinese church leader had suffered from a serious heart ailment for several years, and his survival in prison until the time of release is considered a miraculous provision of God's grace.

Watchman Nee's wife, whose monthly visits were his only source of contact with the outside world, died on October 7, 1971.

Internal violence in Burundi has taken a heavy toll of human life including the killing of Christian ministers and church leaders.

Reports from London indicate that the Anglican Church in Burundi has lost at least a third of its ministers in the fighting. Also missing are many male nurses, male teachers, and evangelists. All American and European missionaries are reported safe.

The Danish Baptist Union reports the "torture-murder" of the general secretary of Burundi Baptists, quoting accounts that he had been whipped to death "in a beastly way."

A United Nations investigative mission reported 80,000 deaths in the internal warfare. Some unofficial estimates are as high as 150,000.

The Burundi government informed the United Nations mission that 500,000 of its people, including 50,000 widows and tens of thou-

sands of, orphans, are experiencing great suffering and are in dire need of humanitarian assistance. In addition, 40,000 Burundi refugees are reportedly living in neighboring Rwanda, Tanzania, and Zaire.

The bloodshed is considered the result of the attempt by major tribal influences to overthrow the central government.

In Afghanistan, famine complicated by rugged terrain and lack of transportation has become an instrument of death in the provinces of Ghor and Urozgan. This was what World Vision President Stanley Mooneyham discovered during a five-day fact-finding mission in the area in July. He responded with \$25,000 of immediate aid and a commitment for \$40,000 more to help stave off the drought-caused disaster.

World Vision aid includes medical care through construction of 25 village clinics and provision of snow-mobiles to enable doctors to reach famine-inflicted areas.

The South African Council of Churches has invited evangelist Billy Graham to visit South Africa to participate in a multi-racial South African Congress on Missions and Evangelism scheduled for Durban March 13-22, 1973.

It is expected that more than half of the delegates will be laymen under 45 years of age meeting with clergy of all denominations. Countries in the immediate vicinity will be invited to the Congress to include the entire subcontinent in an assessment of the need to establish anew the evangelistic imperative in a critical time.

In the past, Mr. Graham has refused to preach to segregated audiences in South Africa, although he has been invited on several occasions. The council of churches extending the current invitation does not include the Dutch Reformed Church to which the majority of white South Africans belong.

An Arab fact-finding team in the

Philippines has told newsmen it does not believe the unrest in Mindanao is the result of an extermination campaign by Christians against Moslems. The team from Egypt and Libya spent four days on the island of Mindanao making their investigation.

A spokesman for the Arab team said they found the situation "serious," and urged President Marcos to help stop the killings of both Christians and Moslems. "I do not think there is a genocide campaign at all," the spokesman said, "but all the Moslems we talked to say the conflict is becoming a religious war."

Since early 1971, in sporadic outbreaks of violence in Cotabato and neighboring Lanao del Norte Provinces, over 1,600 persons have been killed by Moslem and Christian renegade groups, according to the latest government figures.

George Constantinidis, director of The Word Publishing House in Athens, has been sentenced to eight months' imprisonment by a court in Pyrgos, Peloponnesus. The two charges on which he was convicted relate to the distribution of the New Testament in Modern Greek and a booklet entitled "Reconciliation with God."

The prosecution alleged that these materials were heretical from Greek Orthodox viewpoints, and that the New Testament, sent to students in November 1968, was calculated to violate the uninformed consciences of these students in order to proselyte them to the Evangelical Church.

The defense pointed out that the whole ministry is carried on with the approval and consent of the present government, as well as of previous Greek governments, and that very rarely are such prosecutions upheld by the Greek courts. Mr. Constantinidis himself has previously been acquitted on similar charges. However, a sentence was given.

Mr. Constantinidis is, in addition to his publishing work, Greek correspondent for both Religious News Service and *Christianity Today*.

The Dyaks of southern Kalimantan, Indonesia are groping with the basic issue of human survival.

AN ENDANGERED

The Dyak reputation as pagan headhunters given to fanatic bloody animistic rituals has been sensationalized in motion pictures and published accounts of what, to the outside world, appear to be "uncivilized" practices. But there is nothing proud or warlike about people who are sick from years of malnutrition and neglect. The sight of betel nut-chewing tribesmen brings a longing to help.

When we made our first contact with the Hulu Banju Dyaks in the interior of southern Kalimantan, the Indonesian sector of Borneo, any anxieties were dispelled by the warmth that immediately embraced us. Perhaps they knew we had come to help. The fruitlessness of years of killing has yielded in the simple quest for survival as a people.

Reaching the Hulu Banju area requires hours of travel over tricky roads from the coastal center of Banjarmasin at the mouth of the Barito River on the Java Sea to Pagat Batu, the jumping off point for Hulu Banju. Banjarmasin is the provincial capital and major city in this dominantly Muslim area. The drive from Banjarmasin to Kandangan, district capital for the area we were going to visit, took us through

Martapura, famed for its diamonds and the fanatic adherence of its population to Islam. It is referred to locally as "the veranda of Mecca." I was impressed with the fact that this description fits most of the southern part of Kalimantan.

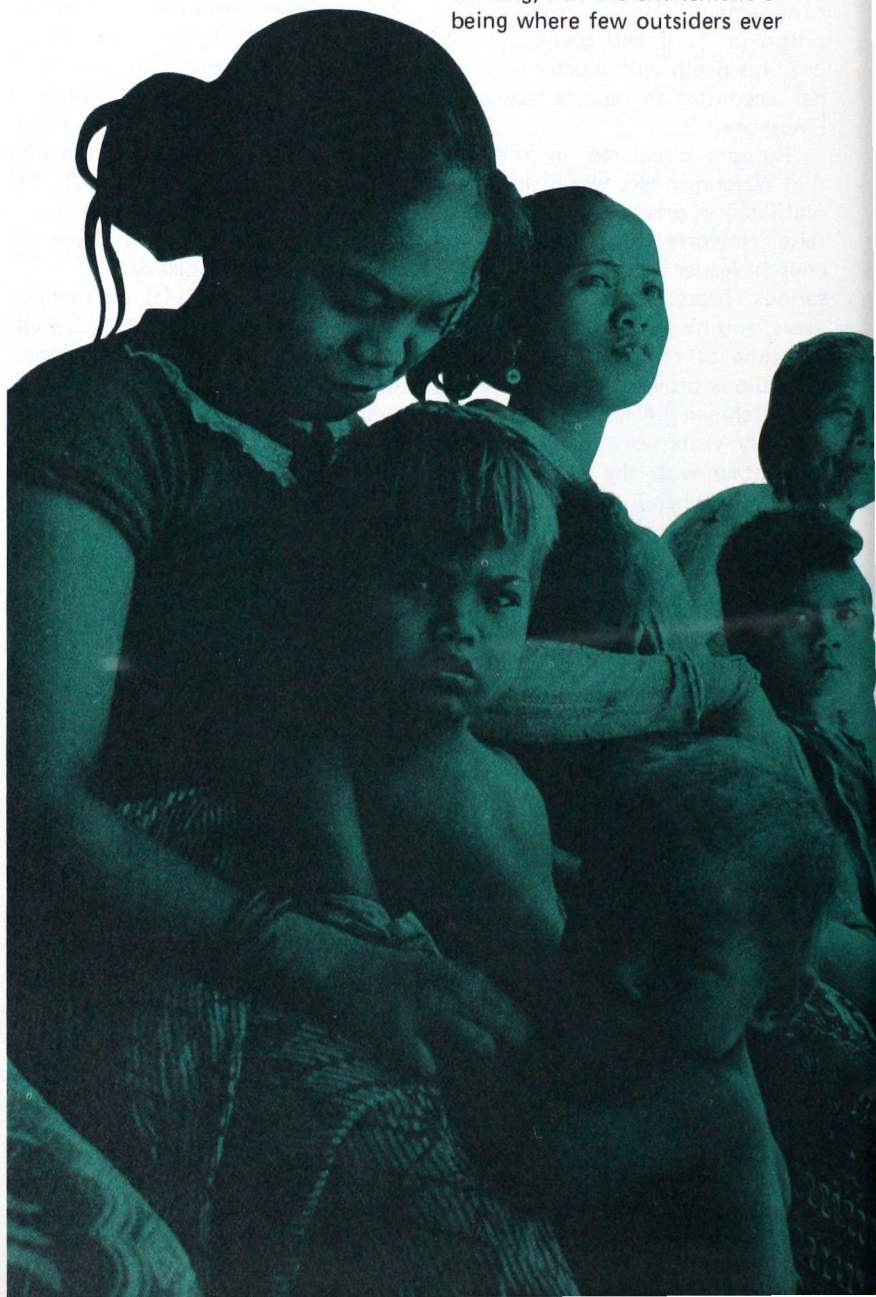
The final 20 miles from Pagat Batu to Loksado, the market center and government seat for the Hulu Banju Dyaks, must be covered by foot over dense, seldom-traveled terrain roughly following the

Amandet River. The trail skirts ravines and clings to the hillside. Some sections are no more than 12 inches wide.

I quickly lost track of the number of streams we waded through and the times we crisscrossed the crooked Amandet. It is the scenic route to Hulu Banju Dyakland all right, but the heat and humidity sap the pleasure of travel. The temptation to collapse is overwhelming after nine hours of walking, but the excitement of being where few outsiders ever



The trail to Hulu Banju



PEOPLE

travel is a compensating thrill.

Our trail routed us through numerous villages inhabited by the zealous Banjar people and Dyaks converted to Islam. It was clear that we were in one of the most primitive parts of the world—a stronghold of Satan.

Arriving in Loksado, we were welcomed and quickly received into their village. The next day we visited a *balai*, a communal house fashioned from bamboo and resting on stilts anchored into the hillside. Each *balai*, which is built in a square shape with an open area in the center, is a self-contained village or family unit housing from 15 to 30 families, together with an assortment of animals, snakes, and insects. The Dyaks cook, eat and sleep in this area. The open square in the center of the *balai* is used for animistic worship and traditional ceremonies.

The *balai* is heartbreakingly filthy. The bamboo floor is littered with refuse. The method of disposal is to simply let waste fall through the wide cracks in the floor. It is no surprise that malaria, dysentery, and tuberculosis take a heavy toll.



Village children on the trail

Endemic disease is apparent throughout the community, accentuated by painful skin eruptions.

Adults as well as children show signs of malnutrition—bloating abdomens, sores, bleeding gums, night blindness, chronic diarrhea, pain, and fatigue. The mortality rate among infants and children is about 50 percent.

I saw the Dyaks, though weakened by hunger, chop pitifully at their bamboo crops, tap wild rubber trees, and work their rice land with the primitive techniques long laid aside in most of the world. The laborious chores were carried out with the desperation of a people who seem subconsciously aware that they are groping with the basic issue of human survival.

Literacy is practically nonexistent. This educational lag is part of the ever-widening gap between the pagan Dyaks and the more enterprising and oppressive Muslim elements on the lower reaches of the Amandet. The Dyaks have been systematically exploited and intimidated. They have retreated as far as they can go. They can go no further.

The government of Indonesia is aware of the Dyak problem and is making efforts to encourage the Hulu Banju people to leave the *balai* life and relocate in villages where they can more effectively cope with the problems of sanitation, education, and nutrition. But thus far, only three of the 49 *balais* have fully relocated. The remainder, some 20,000 people, cling to mountain slopes, resistant to change but desperately needing help.


It is impossible for any fellow human being, much less a Christian,



"Main Street" of Loksado

to stare into the eyes of Dyak poverty without feeling the inner surging of compulsion to help. . . somehow. The only group other than World Vision putting concern into action in the area is the Evangelical Church of Kalimantan (GKE). A start has been made with the establishment of three primary schools among the Dyaks. Already, several small congregations of believers have sprung forth as the GKE has taken this opportunity to share the love of Christ in tangible, meaningful ways.

The Christians of Kalimantan have turned to believers in the outside world for help in meeting the needs of the Dyaks—the physical needs of health, nutrition, education, and the more important needs of the spirit. The GKE has accepted this opportunity for evangelism among the Dyaks, and I accepted the invitation to visit Hulu Banju land to see how we in the outside world, who love the same Lord and feel the same burden for the salvation of the Dyaks, can assist the GKE.

It is always the Christlike response to help people in need. And when this help is bearing spiritual fruit as it is with the Dyaks, it is not merely a good thing to do. It is a must. 



GKE primary school

HELPING AN ENDANGERED PEOPLE

The children who survive the high mortality rate are the hope of the Hulu Banju Dyaks.



The Hulu Banju Dyak people are facing a crisis in survival. To turn this crisis into a promise of new life, World Vision, in cooperation with the Evangelical Church of Kalimantan, is assisting these people in a program designed to raise the standard of living of the tribe and to make Jesus Christ known to the people.

World Vision work now under way:

- **PILOT AGRICULTURAL PROJECT** focuses on basic agricultural skills which will lessen the Dyaks' dependency on a yearly rice crop and the uncertain rubber economy. Two Christian young men, both World Vision scholarship students, have been assigned to develop the project, and land has been purchased.
- **BASIC HEALTH SERVICES** are being provided by one man on the agricultural team who is a male nurse. He is trained to diagnose and treat minor illness, and to administer general health

care and public health training.

- **EDUCATION:** The first step is to upgrade the primary schools now being operated by the Evangelical Church of Kalimantan. Students will be sponsored through the childcare program. A long range goal is to provide two scholarships for young Dyaks to study in evangelism at a Bible school.

If you would like to have a part in helping these people in their struggle for life, join with World Vision and the Kalimantan Church in providing the basic training and skills they must have to survive, and in proclaiming the Word of God for which they have shown a hunger.

I would like to help the Hulu Banju Dyak people.

Enclosed is my \$ _____

name _____

address _____

city _____ state _____ zip _____

5417-H29

monthly memo

Not many years back, when the principle of tying "social action" with evangelism was not as readily recognized as a valid program for the evangelical witness, World Vision was providing leadership in these combined areas.

For more than two decades World Vision has been seeking to obey the scriptural injunction to feed the hungry, clothe the naked, care for the widow and fatherless, visit the sick and those in prison, and with this to articulate as well the personal claims of Jesus Christ in His saving grace offered to all men everywhere. This "marriage" of social action and direct evangelism has marked World Vision's ministry and program since its inception.

For the past half dozen years or more this concern for the developing of these two aspects of Christian witness has been particularly evident in Indochina—South Vietnam, Laos, and Cambodia. Those of you who



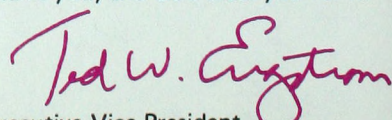
have been following—and supporting—this ministry have been very much aware of our involvement together in this strategic area of the world in childcare (over 20,000 children presently in our schools program in Vietnam alone), refugee housing, medical outreach (including the new Christian hospital planned for Phnom Penh, Cambodia), feeding programs, the hospital and prison evangelism ministries, Christian leadership training programs for national church leaders, relief goods distribution to displaced people by the hundreds of thousands and direct evangelism endeavors—including crusades and evangelistic witness in many forms.

In addition—through sister organizations such as the Christian and Missionary Alliance, the Pocket Testament League, and Bible Literature International, over 10

million New Testaments, Gospels of John, and other scripture portions have been distributed.

It has been further estimated that over 100,000 wounded soldiers at the Cong Hoa Military Hospital in Saigon have been reached through this aspect of World Vision's ministry led by missionary Garth Hunt and leaders in the national church. Many thousands of these have made decisions for Christ. A similar ministry has been carried on in different military hospitals throughout the country, in rehabilitation centers, and in military and civilian prisons.

How grateful we are to God for the privilege He gives us to minister in His name to meet the needs of people who hurt so sorely as do these millions in this part of the world . . . and elsewhere. This kind of report is possible because so many of you care, give, love, pray, and share. Thank you, and God bless you for it.


 Executive Vice President

facts of a field

Compiled by MARC, a division of World Vision International
Information on other countries available

VITAL STATISTICS

Capital: Djakarta (capital of Indonesia); four provincial capitals in Kalimantan: Pontianak, Plangkaraja, Banjarmasin, Samarinda.

Area: 208,000 square miles. Four times the size of New York State. Comprises southern two-thirds of island of Borneo.

Population: Estimated 5 million (4 percent of total in Indonesia).

Population Growth: About 3 percent annually.

Population Density: 24 persons per square mile average but concentrated in northwest and southeast.

Urbanization: Few large towns. Pontianak is largest city, with 150,000 (1961).

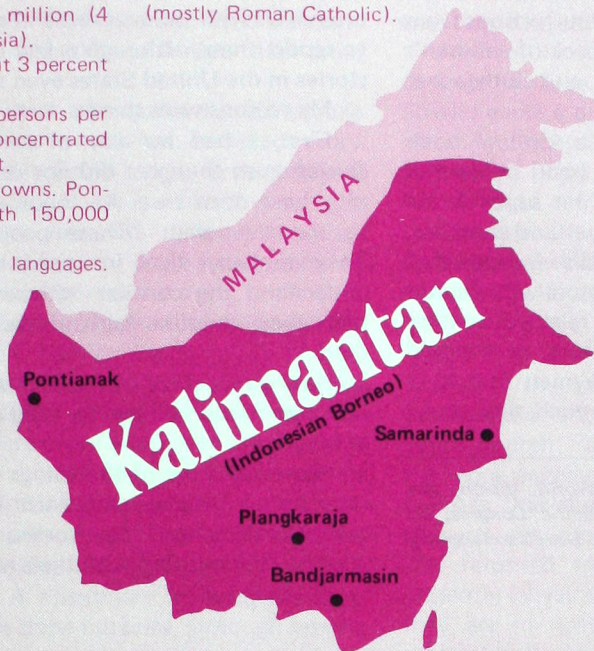
Languages: Variety of languages.

Indonesian is official language. Six major Dyak language groups. Chinese dialects spoken by Chinese minority.

Economy: Largely subsistence agriculture.

Government: Consists of four provinces of the Republic of Indonesia.

Religion: 70 percent Muslim, 23 percent animist, 7 percent Christian (mostly Roman Catholic).



Status of Christianity: Christians are only a small percentage of the population of Kalimantan (part of Indonesia), but their numbers have been growing rapidly in recent years. Much of the missionary work is of a pioneer type in unexplored jungle areas populated by primitive tribes.

National Church: Most of the national churches on Kalimantan are the result of foreign missionary effort of earlier years. Most of these churches are found exclusively on Kalimantan; some are part of churches which have membership on several islands of Indonesia.

The Roman Catholic Church is the largest Christian church in the area with over 100,000 members. The largest Protestant church is the Evangelical Church of Kalimantan, a largely Dyak church, which grew out of the missionary work of the Rhenish Missionary Society and later the Basel Evangelical Missionary Society of Switzerland.

Other large Protestant churches include the Gospel Tabernacle Christian Church of Indonesia (associated

with the Christian and Missionary Alliance), the Evangelical Christian Church of Kalimantan, and the churches associated with various missions.

In addition to churches formed among the different tribes of Kalimantan, there have been churches formed among the thousands of displaced Chinese on the island. These Chinese are found largely in or near the towns and cities and are estimated to be almost 400,000 in number, or nine percent of the total population. In 1967 some of the Dyaks went on a rampage against

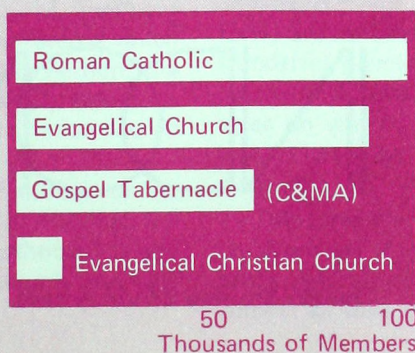
the Chinese in Kalimantan, killing many of them and taking their property. Many Chinese fled to the towns where a number of them responded to the gospel.

Foreign Missions: Some of the earliest foreign missionary work was carried out by Roman Catholics. Significant Christian activity in Kalimantan did not begin until the nineteenth century. The first Protestant missionary work started in 1836 with the arrival of the Rhenish Missionary Society, which later turned over its ministries and churches to the Basel Evangelical Missionary Society.

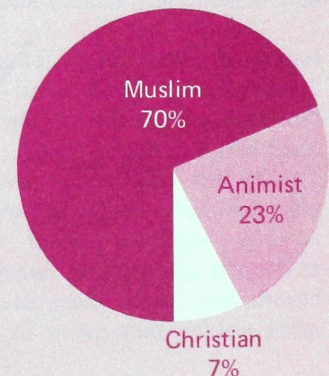
Missionary agencies in Kalimantan represent North America, Australia, and other nations. Among these agencies are the Christian and Missionary Alliance, Regions Beyond Missionary Union, Worldwide Evangelization Crusade, Overseas Missionary Fellowship, Conservative Baptist Foreign Mission Society, Borneo Evangelical Mission, Missionary Aviation Fellowship, and New Tribes Mission.

Mission work in Kalimantan involves much work in unexplored areas among primitive tribespeople. Thick jungles and rugged mountains hinder land movement and only in recent years has missionary aviation been available to ease travel. Some Bible schools have been established to train national church leaders, and some medical and relief work has been done.

Large Christian Churches in Kalimantan



Religious Affiliations



Anything which moves the Church toward renewal and contributes to a deeper God-consciousness in this country should, I suppose, be welcomed with rejoicing. Some people tell me that is what a recently-published book is doing.

But if the book, *Like a Mighty Wind*, is having a positive effect in some places, there is no question that elsewhere it is creating serious problems. It is a collection of stories from the Indonesian revival compiled from talks given in the United States by a 24-year-old Indonesian, a one-time member of an evangelistic team on the island of Timor.

The stories he tells are enthralling—resurrections from the dead, water turned into wine, playback of children's voices without benefit of tape recorder, and clothes that never got dirty.

These tales of miracles make it the kind of book which would be passed from hand to hand by earnest and honest people who long to see the supernatural power of God demonstrated in their lives and churches.

But my mail—and even telephone calls—indicate that all the results are not happy. Some pastors who cannot accept the book hands-down are being rejected by their members. "They tell me I am unspiritual, or I would believe it," one pastor wrote. Some laymen find their faith shaken because no matter how much they pray,

Dr. W. Stanley Mooneyham, president of World Vision, was coordinating director of the Asia/South Pacific Congress on Evangelism in 1968. He has lived in Asia and travels extensively throughout that area.

such miracles do not happen to them.

They are writing me because a statement of mine—lifted out of context from a story I wrote in 1967—is quoted in the foreword as an implied endorsement of the contents. They want to know if I do indeed endorse the book.

The simple answer is: I do not. But more needs to be said. Some additional light should be shed. The whole issue needs a broader perspective.

When I wrote my report, I covered mainly the evangelistic and church growth aspects of the Indonesian revival. To be sure, I heard stories of miracles in hours of interviews with Indonesians and missionaries. I chose not to report these, although a few others were telling these stories in the United States even then.

My reasons were three:

First, I had no way of personally verifying these stories, even though I did not doubt that some of them may have been true. An Indonesian pastor explained it to me this way: "These people are very primitive. They've always lived in a spirit world, and they readily understand the conflict between God and evil spirits. With their childlike faith, miracles are no problem for them."

Having met some of these new believers, I understood what my friend was saying. I did not question their word or his.

However, some of the things which I heard taxed my capacity to believe, and since I could not personally authenticate any of the stories, I did not, and do not, want to be identified with their retelling.

REVIVAL AND MIRACLES— WHAT ABOUT INDONESIA?

by W. Stanley Mooneyham

The second reason I did not report them was my belief that these mind-boggling stories would detract many people from the greater miracle of tens of thousands of animists and Muslims turning to Christ. It is distressingly true that we become much more excited over miracles in the physical realm than those which are spiritual. The extraordinary interest in this book is evidence of this.

It seems the western mind—both Christian and non-Christian—today is so jaded that it takes supernatural demonstrations to arouse it. One group is captivated by miracles and signs; the other turns to witchcraft and the occult. Both seem to need a cosmic breakthrough—divine or demonic—to titillate their sated spirits.

I am not trying to start an argument with anyone who has had a charismatic experience. I respect every gift received from the Holy Spirit for use in the body of Christ. My concern, which I know is shared by many, is about our preoccupation with the outward manifestations over the inner experience. Jesus had something to say about a generation that needs a sign.

Thirdly, I felt the revival movement in Indonesia did not need these physical confirmations of its authenticity. Renewal in the church, new believers by the tens of thousands, church growth so rapid it could hardly be charted—these things were proof enough to me that God was wonderfully visiting the country. This was the substance, the cake. Anything else was just frosting.

But what about the frosting? Did some miracles occur? Undoubtedly. No one who is acquainted with the situation disputes this. A missionary in Indonesia says: "We know that God has done miracles, although reports from responsible church people question some of the 'miracles' purportedly done by God."

There is no clash of faith and unbelief in that statement. It reflects a healthy attitude. Faith to believe in miracles does not preclude an inquiring mind. The Bible advises us to test the spirits. Whatever is truly of God will stand the test.

On the other hand, why should we stagger when God—who, if He is anything, is omnipotent and sovereign—sends miracles when and where He chooses to confirm His Word? In his book, *Miracles*, C. S. Lewis says, "The mind which asks for a nonmiraculous Christianity is a mind in process of relapsing from Christianity into mere 'religion.'"

Perhaps it will help our understanding if we know something of the time, the place and the people.

The time was 1964-66. The place was Indonesia—fifth most populous nation in the world, strategically located off the tip of Southeast Asia, in imminent danger of going Communist. In a dramatic reversal which many Indonesians believe was God's intervention, the nation was spared. The demigod, Sukarno, was overthrown. Politically and economically, the nation was on the ropes.

The people? Animists (worshippers of spirits) for the most part, yet claimed in the Islamic fold. Although the church in the main was theologically orthodox, it was sadly deficient in spiritual life. Many church members continued idolatrous practices.

Into this setting the Spirit of God wonderfully moved. It is hard to pinpoint the beginning of the revival because no one was looking for it. It may have started on the island of Java in 1964 with a Bible. A boy who had been attending a Christian school in Salatiga returned home to central Java for the holidays that year with a New Testament in his pocket, a gift from the school. Religion seemed to have died out in his Communist village, but every evening the boy would read the stories about Jesus to his brothers and sisters. Soon some adults joined the group. Then friends and neighbors dropped in. All agreed they never had heard such beautiful stories.

Anxious to have the gospel explained, they sent a message to Salatiga asking for a preacher. When Pastor Soesilo came a group of 150 gathered to hear him, all of whom were baptized six months later. These told others and before long 12 adjacent villages had requested a preacher and another 160 were baptized.

Although there were several unrelated movings of the Spirit almost simultaneously, that story is as good as any to mark the beginning.

But it should be noted that the revival has never touched the whole country. Neither has it touched the entire church. Miracles occurred almost exclusively in the more animistic areas, and even there current reports indicate that these begin to drop away when the new converts get into the Scriptures. A missionary who has just returned from many years on Timor says that presently physical miracles are almost as scarce there as they are in America, but the work of evangelism and renewal may now be more solid than in earlier days.

Another missionary writes: "It has long been a concern to many of us that the gracious work of God here has been commercialized. The deeper spiritual work of church renewal has been neglected in favor of the charismatic manifestations."

The big question everybody asks is, "Were people raised from the dead?" If you cannot believe it, you should not be troubled since there is not one medically confirmed case. Nothing is going to come unglued if your faith does not stretch that far. But if your faith does not stagger at the prospect, you can join the company of some Timorese—and at least one missionary—who believe it happened. However, no one I have talked with endorses the book's claim that one man had been dead four days.

The two or three cases to which they would give some credence involved the persons having been "dead" only a few hours. One man who knows the situation well from years of residence on Timor made this trenchant comment: "The people who comprised the witness teams around whose ministry the miracles occurred were wonderful people possessed, for the most part, with an innocent simplicity. If trained doctors are unable to agree on when a person is clinically dead, how should these people be expected to make that critical judgment?"

This same man feels that a great deal of charity must be exercised in evaluating the reports of the witness teams. All of those on the teams were spiritual infants. Almost all were young people. None were trained. Most

were illiterate. At one time more than 100 of these teams—numbering in personnel from five to 20—were scattered throughout the island.

That these teams were greatly used of God no one will deny. Thousands found Christ. Some signs accompanied their witness. Significantly, these usually occurred in connection with fetish-burning. Around these same fetishes in earlier days the witch doctors had done their own miracles. How appropriate that God would demonstrate His power as the fetishes were being burned!

But recognizing the faithful witness of these teams should not blind us to their human failures. There were excesses, including date-setting for the second coming of Christ. There were exaggerations in the reports as successive teams tried to "keep up" with earlier ones. There was some immorality. There was irrationality as for a while the "revelation" of specific sins in individuals preoccupied them and created serious tensions.

There is no need to overplay or underplay these things. They are there as a part of the record, and that should shake no one's faith. Honesty contributes to credibility. In the biblical record, the Holy Spirit never glosses over the frailties of even the holiest of saints.

As one Indonesian missionary says: "We certainly don't want to throw out the baby with the bath water, but people should not be misled by unbalanced reporting."

So in the interest of a balanced report, a few things are worth pointing out:

(1) With a few exceptions, the spectacular things reported in the book are certainly not happening in Indonesia today. The miracles which did occur happened mostly on the island of Timor and principally in the period of 1965-66. From reading the book, people are apt to get the impression that miracles are daily occurrences even now all over Indonesia. They are not. This does not mean, of course, that the revival is over. The work of regeneration and renewal goes on. If the "signs" are missing today, it only means that God sovereignly sent them for a particular purpose to a particular people at a particular time.

Again, C.S. Lewis has a helpful word here: "God does not shake miracles into Nature at random as if from a pepper-caster. They come on great occasions: they are found at the great ganglions of history—not of political or social history, but of that spiritual history which cannot be fully known by men."

The revival in Indonesia was such a moment. Past experience teaches us that as the moment passes, so do the miracles. To try to reproduce them in another time and another context (or even in the same context) is an effort doomed to failure. And the failure, in addition to giving the enemies of God an occasion to scoff, could prove disastrous to the weak faith of some.

(2) This book raises for many people the question: "Are charismatic spectaculars the norm for every revival?" Unfortunately the book implies an affirmative answer. My correspondence shows the kinds of spiritual problems that result from such an assumption.

Miracles are not served up on order. By their very definition they are the exception rather than the rule. It

is very important to know that miracles, tongues and other charismatic expressions have not been the rule in the Indonesian revival. Of the tens of thousands touched by the Spirit of God on Timor, only a handful have claimed the gift of tongues. Thousands of believers in those churches have never experienced a miracle beyond the new birth.

To portray miracles as the revival norm is to encourage honest and sincere Christians to try to work up in the flesh what the Holy Spirit has not produced. In some cases, as with the seven sons of Sceva (Acts 19), the results are ludicrous. In others, they are faith-shattering.

A miracle is not authenticated by repetition. Nor is one's spiritual life enhanced by building a tabernacle alongside the memory of a miracle and staying there, trying to recreate the glow. The real test is not what happened then, but what happens afterwards. The fruit of the Spirit, according to Galatians 6, is considerably more than a continuing series of charismatic manifestations.

(3) When asked if we can duplicate the Indonesian revival in America, the author of *Like a Mighty Wind* says we can if we will "take out that small computer which is your brain and put it in a little box and shoot it to the moon. Then let God use your heart."

Even allowing that he is speaking hyperbolically, that still is a dangerous statement. Emotion unrestrained by reason is a risky guide. God has never asked a man to murder his intellect in order to be an instrument of the Holy Spirit.

Instead, Paul counsels us to have renewed minds (Romans 12:1-2). The intellect, renewed and controlled by the Holy Spirit, can be a tremendous instrument for good. A person with a "blown mind", whether through drugs, alcohol or a counterfeit religious experience, throws himself wide open to all kinds of demonic influences.

Deplore with me, if you will, the sterile intellectualism of contemporary western religion, but renewal is not to be found in dispatching your brain to the moon.

(4) I am concerned that this book may do more to stop the revival in Indonesia than it will to start one in America. Let me explain.

First of all, the astounding humility of the Trinity precludes any exaltation of the Holy Spirit over Christ. Jesus said the "Spirit of truth... shall testify of me" (John 15:26). The Godhead is agreed that it is the Son who shall be exalted. The Son magnifies the Father (John 17:4) while the Father honors the Son (Philippians 2:9-11) and the Holy Spirit reveals and glorifies Him (John 16:14-15).

Even the gifts of the Spirit are meant to bring about, not the fulness of the Spirit, but the "fulness of Christ" (Ephesians 4:11-13) in the believer. St. Paul's admonition to "be filled with the Spirit" is an imperative plea for the appropriation of the Spirit's presence, not a reference to His gifts.

In some mysterious way, any exaltation of the gifts and manifestations of the Holy Spirit quenches His power. His purpose is to magnify the Son and He is deeply grieved when the Spirit's work itself is glorified.

How strange is our intoxication with the gifts over the Giver! It is Christ and His redeeming work, not the Holy Spirit and His ministry of gifting the body, which is to be lifted up.

The blessed Holy Spirit will not be exalted over the Son, and this book comes perilously close to doing that.

But there is a second thing. Sensitivity to other cultures is not a quality for which we Americans are noted. We crash ahead with our programs and schemes, often—but not always—with the highest motivation, but frequently oblivious to the cultural shambles we leave behind. Not a few on reading this book will want to rush into Indonesia in an attempt to sample this moving of God, a reaction which may reveal more about the poverty of our faith than it does the richness of theirs. I have already seen enough of this to be appalled at the prospect of more.

Sometime ago when reports of miracles began to come out of Timor, two Americans heard about one woman who had been greatly used of God. They determined she must come to America. So these two women traveled to Indonesia, took a boat to Timor, sought out this little Timorese woman and begged her to accompany them back to the United States.

She could not and did not, but the very fact that she—a simple peasant woman—was sought out by visitors from abroad produced in her such pride that friends say

her spiritual recovery has been a slow process.


I hope it is not too late to spare Timor an invasion of curiosity-seeking Christians. That could kill the revival. God will be no man's magician and Jesus will not be coaxed into performing tricks for Herod or anyone else.

Today God is giving Asia an unprecedented opportunity to believe. Thrilling movings of the Holy Spirit are reported in several places—Korea, Cambodia, North Thailand, Philippines, Vietnam, as well as Indonesia. Since these areas represent different peoples with diverse cultures and religious backgrounds, we may expect the Holy Spirit to work in a variety of ways to bring about faith.

In evangelism and revival the Holy Spirit is still sovereign. He will choose the place, the people and the methods. As the wind, the Spirit still "bloweth where it listeth." At times He may appear as a mighty wind. Again His presence may be more like a gentle breeze. Let us not try to lock Him into a static and stifling mold.

But we can depend on one thing. His work will always bear the divine markings.

The greatest evidence that a work has been done by God's Spirit is found in redeemed lives, not restructured molecules. The Bible teaches that Satan has power to re-order physical elements and thus produce "miracles." Only God can change lives redemptively. This, then, becomes the acid test of God's presence in a movement.

And for people with a mature faith who do not have to seek after a sign, this ought to be enough. 

Reprints of "Revival and Miracles—What about Indonesia?" by W. Stanley Mooneyham are available at \$1.00 for 15 copies.

The People Respond

Sir: As I read in the April issue of World Vision, my heart was gripped with the desperate need of the people in Bangladesh. This morning our church finance committee met in emergency session and approved the sending of the enclosed check. Tomorrow (Sunday) I will be appealing to the church families to cut their food budgets for the next week or two to make up for the \$500. We would like \$200 of this amount to be used for houses at \$50 each; \$150 for seeds and farm tools at \$20 a family; and \$150 for emergency food at \$10 per month per family. If for some reason it cannot be divided like this, we will respect your judgment in its allocation.

*The Rev. G.H. Bonney
Hillsdale Free Methodist Church
Hillsdale, Michigan*

Sir: My heart simply bleeds for the dear people surviving those disasters in Cambodia, Bangladesh and elsewhere. My checking account was too low to write this check so I decided to draw out a part of my savings, which I had hoped to invest in a home. I live in a modest apartment. However, in comparison to what some of these dear people know, it is a palace. Enclosed is a check for \$1000. I have marked \$500 for refugees and \$500 may be used toward your hospital in Cambodia.

*Gloria Klemme
Anderson, Indiana*

Sir: I have been saving money all winter to use for redecorating our master bedroom. When I read about the revival in Cambodia and the need for a new hospital to meet the physical needs of the people (May issue), God lead me to believe that I should help a little. With His help in finding the best use for my money, and an old-fashioned substance sometimes referred to as "elbow grease", I am sure I can have a pretty room and feel better about it than if I had spent all the money on myself. I could not help feeling thrilled about these people accepting Christ's way for their lives. We are awed by the courage and faithfulness of those who have worked so hard and long in Cambodia in the face of such danger.

*Mrs. Leonard Eaton
Freeland, Michigan*

Encouragement from Berlin and Elsewhere

Sir: May I take this opportunity to express my thanks and appreciation for your publication which we find extremely well done. Each month we are looking forward to the new issue.

*Horst Marquardt
Evangelische Zentralstelle für
Entwicklungshilfe E.V.
Berlin, Germany*

Sir: I am so pleased with the new format and interesting way the material is presented. I realize more fully your far-reach-

readers' right

ing efforts, and that your task is tremendous. I always pray for your work, but now I can do so with a clearer picture of it. I am so sorry my gift must be small, but I pray that others that have more will catch the vision and make up the deficiency between what I can give and what I would like to give.

*Mrs. Mary Sackett
Lewes, Delaware*

Sir: Congratulations, *World Vision* is as impeccable as ever in layout, beautifully printed and it has a new and appealing character. We will look to *World Vision* as one of the publications which our small but dedicated team can emulate.

*Wm. Haythorn-Thwaite
Editor, New Wine Magazine
Fort Lauderdale, Florida*

THE MISSION CONFERENCE TREADMILL:

by David J. Hesselgrave *Trinity Evangelical Divinity School—
School of World Missions, Deerfield, Ill.*

how to get off

Is the mission conference still a relevant part of the local church program? Missionaries frequently stop by my office while "on the circuit," and give vent to various frustrations related to conferences. One evangelical mission leader said to me, "Dave, I've almost given up on missionary conferences in the churches. They're like treadmills, always covering the same ground and seemingly going nowhere."

No Crepehangers They

These critics are not professional crepehangers who would be happy with the sudden demise of mission conferences. Quite the contrary. They want an infusion of new vitality, wider participation, more "get up and go." They would be among the first to appreciate the appraisal of the pastor who said, "Without the annual missionary conference down through the years, our program of outreach would have died on the vine!"

The fact remains that many fear the mission conference may be suffering from a malady similar to that which incapacitated the evangelistic series and Bible conferences in many churches a decade or two ago. And they feel that mission conferences are worth saving, something for which adequate substitutes may not be found. I agree.

Let us look at some of the symptoms of the illness of the average mission conference:

- 1) Participants are often less than happy about traveling for hours to speak for five minutes.
- 2) Audiences, on the other hand, are not always enamored with missionary speakers. They can never forget the speaker who had

plenty of time to bore them stiff.

- 3) Missionaries are frustrated because they are persuaded that the people in the pew want success stories and are not inclined to listen to the whole truth. They recall the cartoon which portrayed a missionary on the conference program asking his companion, "Shall we tell them the truth or keep them happy?"

- 4) For their part, listeners tend to think that if you have been to one conference, you have been to them all. They are made up of reports of the "work" and a review of unusual folkways of the "natives" (and even the missionary will admit that its all but impossible to compete with television travelogues at this point).
- 5) Neither participants nor audience seem to be too clear on the specific goals of the conferences. Increasingly, the mission conference is being called upon to furnish the occasion for evangelism, challenging youth to service, motivating all to witness, raising the missionary budget, and informing the congregation of missionary work on the fields.

The list could be amplified. In fact, the reader will likely have supplied a few criticisms of his own already.

The Assumptions

What can be done about these problems? Let us assume that we have a concerned pastor, a mission committee which is ready to go to work, and a congregation with allegiance to our Lord Christ who started this vast enterprise and wills its continuance and consummation!

First, Scripture and strategy must

be in clearer focus. I am convinced that Bible emphasis is a necessary condition for a successful conference. The whole mission enterprise needs to be grounded in the revealed purpose of God. Sympathy for men in their poverty and diseases, is noble, but not enough. There are too many heathen who are wealthy and well! Nothing less than the will of God is sufficient basis for a world-encompassing, self-sacrificing mission. Mission is in the Bible from Genesis to Malachi, and from Matthew to Revelation. God the Father is the Sender, the Son is the Sent One, and the Spirit is the Missionary Spirit. The successful mission conference must be set in the context of a continuing preaching and teaching emphasis on what God says about mission.

Strategy for Credibility

And then we come to strategy. We are in the twentieth century. "Reports from the field" are important, but to be up-to-date they must be more than a report of "the work." We should explore successful methods. We should communicate goals, plans for reaching them, and the resources at our disposal. The key words here will be "participation" and "involvement." Christians have been urged to pray and give if they cannot go as missionaries. An increasing number of contemporary Christians remain unchallenged by this approach. They find little compulsion to support that which they do not understand or that of which they do not feel themselves to be a real part. A credibility gap has emerged—not because the average Christian does not trust the missionary, but because he is unable to

enter into mission problems and possibilities with real understanding.

The credibility gap can be closed. I see five strong ways:

- 1) Real issues and realistic plans must be discussed. Reports must be factual with maps, charts, and graphs that show clearly where, how, why, and to what extent the church of Christ is growing. When people "see" they will interact.
 - 2) Include nationals in the conference program. Churches in or near large cities will usually find internationals who are more than willing to participate. Direct or indirect contact can be made with the leaders of the younger churches abroad.
 - 3) Ways of bridging the gap between the local church and the "mission product" must be considered. Churches can establish sister-church relationships with younger churches abroad. Young people may be interested in "pen pals" as part of their witness. Linking professionals at home with corresponding ministries abroad is an exciting option.
 - 4) Examine ways and means of direct involvement in missions per se. Youth teams crossing cultural borders near at hand, short terms abroad, ministries to internationals in the United States, mission opportunities for tourists, overseas assignments for retired people—these are some of the ways that earnest Christians can actually be personally involved in missionary ministries in today's world.
 - 5) Introduce significant mission literature that can be used in the home to deepen understanding and heighten concern.
- Again, the list could be amplified.

Monumental Problem

But already we have a problem of monumental proportions! How does one incorporate the above suggestions into the already jammed schedule of the average missionary conference. Obviously it will not do to simply add to the agenda.


My second suggestion, then, is that we try a completely new format.

Evangelicals have not paid enough attention to J. Allen Ranck's proposal that we initiate annual "schools of mission" in our churches. The "school of mission" can be scheduled

for consecutive weekly sessions or for a compact, short series. Basically, it differs from the usual mission conference in that it is planned as a school with definite goals, curricula, and evaluation. The entire school meets together for worship and activities of general interest. Then the group is divided into classes according to age, interest, or other criteria, where they have opportunity for

more prolonged, in-depth, participative study.

Missionary and other speakers are happy because they have opportunity for a longer, more significant presentation and interaction. The audience is grateful for the chance to participate in the conference.

The "School of mission" concept may well be the key for saving the local church mission program. 

Reading Helps for Your Mission Program

by C. Peter Wagner, associate professor at Fuller Theological Seminary, Pasadena, Calif., and executive director of the Fuller Evangelistic Association.

"Where can I get some help in setting up a mission program in my church?" This question frequently comes from pastors and mission committees who want to motivate each church member to participate personally in world missions.

Here are nine books we recommend as aids.

1. *A Successful Missionary Program in Your Church* by Willis E. Garrett (Lincoln, Nebraska, Back to the Bible Broadcast, 30pp., \$0.20). This is a small, tightly written book. A mission-minded pastor provides help especially for churches with little knowledge about setting up a mission program.

2. *Building Blocks for the Missionary Program of the Church*, 70 pp. and,

3. *Missionary Idea Kit*, 128 pp. These two spiral-bound books are published by the Conservative Baptist Mission Societies in Wheaton, Illinois. Together they will give you a treasure-house of extremely practical suggestions for everything related to missions from fundraising to preparing and serving exotic foreign dishes at a missionary banquet.

4. *Emphasizing Missions in the Local Church*, by Bob Pierce (Grand Rapids, Zondervan Publishing House, 1964, 120pp., \$2.50). A well-written and well-rounded orientation to an effective church mission program. Author Bob Pierce has had a wealth of experience in missions both at home and abroad.


5. *Guidebook for a School of Missions*, by David W.A. Taylor

(Nashville, Presbyterian Church in the U.S., 1965, 43pp.) and,

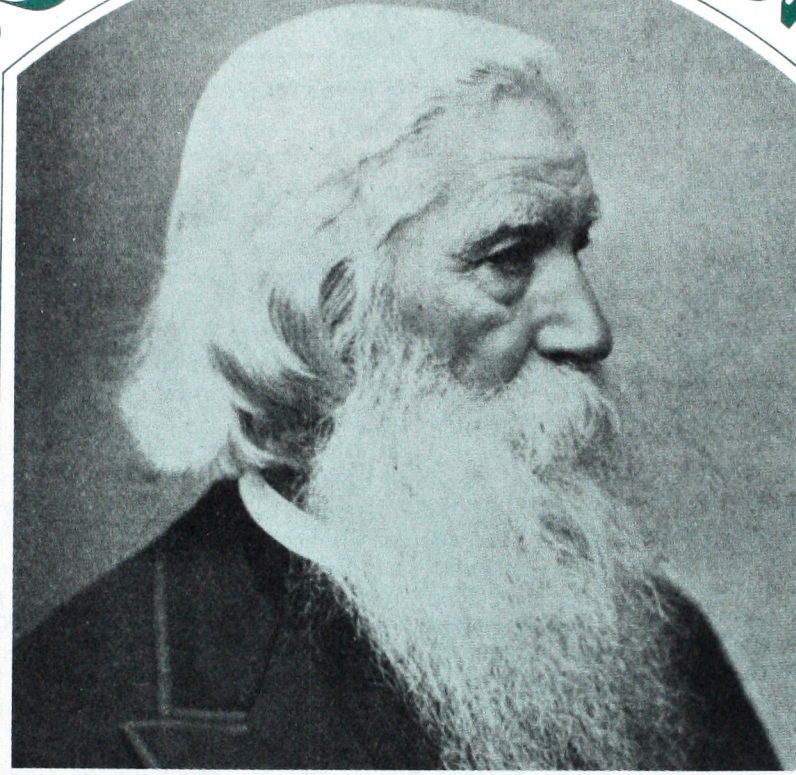
6. *The Church School of Missions*, by William J. Keech (Philadelphia, The Judson Press, 1960, 48pp.). These two books are manuals which tell you how to set up a school of missions in your church. This school is a special-emphasis program which will make church members well-informed as to world missions.

7. *Know Your Missionaries*, by Carol L. Richardson (Portland, Ronn House publications, 1969, 32pp. \$1.00). A brief, well-illustrated plan for imparting a missionary vision to a children's Sunday school class.

8. *Missionary Education Helps for the Local Church*, by Dick Pearson (Palo Alto, Overseas Crusades, 1966, 56pp., \$1.00). These are the stimulating results of a survey undertaken by Overseas Crusades in an attempt to discover how missions can best be presented to the average congregation. The emphasis is on the presentation of missions as God's priority in every area of church life, not just relegating missions simply to a woman's society or to an annual missionary conference.

9. *Missions Idea Notebook, Promoting Missions in the Local Church*, by Kerry Lovering (New York, Sudan Interior Mission, 1967, 61 pp.). A down-to-earth, practical guide to spicing up the missionary emphasis of your church. This humorously-illustrated booklet contains such details as missionary games and quizzes, which are not found in other publications. 

JOHN G. PATON



South Seas Pioneer

by Dr. Paul S. Rees, World Vision vice-president-at-large
and director of Pastors' Conferences

Not all school dropouts end up badly. The man from the "banks and braes" of bonny Scotland who was to stake out a claim for Christ on a cluster of islands in the remote South Pacific—John Gibson Paton—left school at 12. He left it to learn stocking-making, which was his father's trade.

Still it is a fair guess that today's school dropouts would have thought young John a square: in almost every spare moment he was found studying Greek and Latin. His long meal break at midday was especially welcomed because of its chance for studying. That hour was not really long when you know that he began the day's work at 6 a.m. and finished at 10 p.m.

Born on a May day in 1824 near the south Scotland city of Dumfries, John was to absorb the best influences of a home-life that was, by today's standards, austere

but not severe! There was that warm glow on his father's face when he finished family prayers, reminding us of Nietzsche's famous remark that the Christians would have "to look more saved" if they were going to persuade him. John's father "looked" it, and John was persuaded.

And there were the Sundays, with church attendance, Bible study, and catechizing. Perhaps because a nineteenth century Scottish Sabbath had none of the diversions created by radio, television, or commercial games, Paton could later recall that it was "a holy, happy, entirely human day."

The late Sam Shoemaker was fond of saying that most people are brought to faith in Christ not by *argument for it* but by *exposure to it*. Such an exposure—in this case to his father's life of prayer—came

History was made in 1858 when missionary John Paton arrived in the New Hebrides. One of the noblest mission endeavors was made on those islands.

History will be made once again on September 25 when descendants of Paton's churches gather for the first World Vision Pastors' Conference in the New Hebrides. Traveling across hundreds of miles of open sea, the pastors will meet together for Bible study and fellowship.

Please pray for the leaders and participants in this conference, and also the September conferences in Ceylon and Uganda.

early to John Paton. His own account of it is eloquent and moving:

Never in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, my soul would wander back to those early scenes, and would shut itself up once again in that sanctuary closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal: he walked with God: why may not I?

Converted at 17, young Paton was now gripped by desire to get on with his schooling. Ten years of it followed, during which he pursued studies at Glasgow University and the Reformed Presbyterian Divinity Hall.

Meanwhile the future overseas pioneer for Christ was busy for his Master on the Glasgow home front. His visiting and preaching began attracting people to a hayloft, which was converted into a sanctuary. Before he left for the South Pacific between 500 and 600 were in regular attendance at his services.

Came the day when the Synod of Paton's church announced that it needed a missionary for the South Seas. When no one promptly responded, Paton was troubled. He later wrote:

The Lord kept saying to me, "Since none better qualified can be got, rise and offer yourself." Almost overpowering was the impulse to answer aloud, "Here am I, send me."

Yielding to this impulse, Paton and a fellow student offered themselves for service under the New Hebrides Mission.

The voyage on which Paton and his young wife, together with Joseph Copeland, set sail in the spring of 1858 was to last for more than four months. They finally disembarked on Aneityum, the most southerly of the New Hebridean islands. Since two missionaries were already at work on this island, they proceeded to virgin soil on the larger island of Tanna.

Though "culture shock" was a phrase unknown in those pre-anthropology days, the full impact of it was to hit home to the newcomers from Scotland. Wrote Paton:

My first impressions drove me to the verge of utter dismay. On beholding the natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much beloved work, and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize, or even to civilize them?

A more acute test was soon to follow. Within three months of landing at Tanna, the young missionary's own hands had to dig a double grave in which he laid the bodies of his young wife and a baby boy. He testified.

That spot became my sacred and much frequented shrine during all the years that, amidst difficulties, dangers and deaths, I labored for the salvation of these savage islanders. Whenever Tanna turns to the Lord and is won for Christ, men will find the memory of that spot still green. It was there that I claimed for God the land in which I had buried my dead with faith and hope.

After four years, during which Paton's life was in daily jeopardy, the people of Tanna remained almost completely resistant to the gospel. They finally drove the missionary out. A quadrennium of failure! So it seemed. But not from God's viewpoint. He was fashioning a man of such heroic mold and stuff that the whole English-speaking world would yet be aroused to the needs of the New Hebrides.

He traveled over Australia, challenging the Christians to give their money and their manpower. He sailed away to his native Scotland. So skillfully did he beat the drums of compassion that the staid and often dour Scots were aroused. They helped him collect money for a ship, called the *Dayspring*, that he would buy and use to evangelize the islands.

Not all of Paton's griefs were caused by the cruel, callous islanders. Incredible misunderstandings arose between him and British government officials on one hand, and fellow Christians on the other. For example, without Paton's knowledge a naval vessel was sent to punish the men of Tanna who had persecuted Paton and those on the island of Erromanga who had murdered two missionaries. Nevertheless, it was reported that Paton



and other missionaries gloated over this retribution visited upon the natives. Though the rumor was false, much damage was done both among the Christians in Australia and the cannibals on Tanna.

The door being closed to him among the Tannans, he went next to the island of Aniwa, 20 miles away. There he spent the next 15 years, learning a new language, building a new home (surrounded by mounds where the bones of a thousand cannibal feasts lay heaped), discovering new twists of native cruelty and new turns of native superstition, yet, through it all, proving again the comfort of his favorite verse: "Lo, I am with you alway, even unto the end."

The Church of our Lord was born on Aniwa when two tribal chiefs and the wife of one of them confessed the Christian faith and began to live, however unsteadily in the beginning, within the terms of that faith.

Of interest to World Vision and its friends is the fact that motherless children were placed in the care of John Paton and his second wife, whom he had married on a trip to Scotland. These children, as it turned out, were as clever as FBI men in smelling out trouble and warning the missionaries against attacks on their lives that were being planned.

Christian breakthroughs are sometimes scored by curious means. There being no permanent fresh water supply on the island, Paton resolved to drill for a well. When he announced his intention to the two Christian chiefs, they thought he was out of his mind. At a depth of 30 feet the earth became damp. He told the chiefs that on the next day there would be water to drink. The elder of the two chiefs said, "If you do reach water, we expect you to fall through the hole you have dug into the sea, and the sharks will eat you."

The next day Paton sank a narrow shaft into his deep excavation, and the water began to flow. "Jehovah's well," he called it. Excitement ran high. On the next Sunday Chief Namakei, not a Christian, asked permission to "preach" to the people. He finished by saying, "The Jehovah God has sent us rain from the earth. Why should He not also send us His Son from heaven? Namakei stands up for Jehovah." He then became the third chief on the island to receive Christ. He brought his idols and handed them over to the missionary. Others followed his example.

It was the beginning of a new day. In time every inhabitant of Aniwa became a Christian. The moral and spiritual climate of the entire island was transformed.

In 1869, almost three years after coming to Aniwa,

Paton held his first Communion service.

Listen to his account of it:

At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive and partake the emblems and seals of the Redeemer's love, I had a foretaste of the joy of Glory that well nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus himself.

The last 25 years of Paton's life were spent largely in travels and ministries on behalf of the mission to the New Hebrides. Australia, the United Kingdom, the United States and Canada—in all of these far-flung areas he preached and "missionized" with so much of passion and charm that he became easily one of the most familiar figures and respected leaders of the Christian world.

One of the projects on which he worked for several years was that of translating the New Testament into the language of the Aniwa people. Came the thrilling day when he set foot again on his beloved island with copies of the New Testament to place in the hands of his friends.

What a welcome we got! he records. On the Sabbath we had a service of thanksgiving preceding the great event of the distribution of the complete New Testament. No one can realize my overflowing joy as I presented to each a copy of that Book, the divine teachings of which had raised them from their former savagery. They were intensely delighted with their prize. For this they had prayed and wrought for many years to pay for printing and binding.

For John Gibson Paton the end came quietly in Australia in 1907. When too weak to walk, he would say to his visitors, "With me there is not a shadow or cloud, all is perfect peace and joy in believing." The only hint of complaint came out in the last letter he wrote: "Here am I lying, unable to work and there is so much to be done!"

Dr. F. W. Boreham, the distinguished pastor-essayist of Australia, who in his student days heard Paton speak, did a pen sketch of the famous missionary. Referring to Paton's favorite verse, he wrote:

*"Lo, I am with you alway!"
The secret of a quiet heart!
The secret of a gallant spirit!
The secret of a sunny faith!"*



dateline Edinburgh

by J. D. Douglas

The overseas work of the Church of Scotland extends over five continents, but at this year's General Assembly in Edinburgh, a new question out of Africa was presented: "The church in Kenya is doing wonderful missionary work in its own country. When are East African missionaries going to be invited to bring the gospel to pagan Scotland?" The Kirk's membership has been falling steadily for many years and now stands at 1,133,505.

Will this year, which marks the quadricentennial of John Knox's death, bring also a reminder of Scotland's great spiritual heritage? Some at the Assembly were skeptical. They stood outside the Assembly Hall on opening day with a coffin and a banner which said the reformer would be turning in his grave, particularly at the prospect of Britain's entry into the Common Market. The entry, they were convinced, was nothing more than a popish plot. Coupled with this situation was a fierce antipathy that the Assembly was once again welcoming a representative from the Roman Catholic Church.

The note of protest was continued officially inside the hall, where the 1,360 ministers and elders heard bishops generally coming in for a thumping—and not for the first time. Said the normally eirenic convener of inter-church relations, Professor J.K.S. Reid, bishops were the "critical divisive issue" in the breakdown of talks with Scottish Episcopalians who thereby introduced "preconditions" into any ecumenical discussion.

When an interim report on multilateral conversations with five other churches in Scotland (including the Episcopalians) came up for debate the same stumbling block appeared. Superintendents or bishops were suggested as an integral part of any united church. "Bishops again!" groaned one commissioner, "modified perhaps but equally recognizable. . . . Somebody is trying by persistence to wear us down" (a reference to several previous rejections of episcopal rule). It simply was "not on" to resuscitate the episcopal corpse again—it should be laid out and decently buried. However, thinking no harm would be done, the Assembly agreed to send the report to presbyteries for consideration and comment. The Assembly also agreed that a committee consider further an Orange Lodge petition taking exception to the Roman Catholic visitor and calling for closer ties with other evangelical churches.

Commending a petition for public decency which had gained over 200,000 signatures, Moral Welfare Committee convener David Levison said that too many "seem to be so psychologically conditioned these days that they are reluctant to act, even to protest, lest they interfere with the liberty of the subject or appear as spoilsports.

This refusal to identify iniquity has been described as the Achilles' heel of contemporary Christian psychology."

That John Knox had not quite been forgotten was seen when the Assembly unanimously agreed to renew pressure on the post office which had declined to issue a commemorative stamp. Commenting on the post office's reply that it had too many deserving subjects already in line, the Reverend A.F. Lamont dryly listed them: "four polar explorers, the tomb of Tutankhamen, the coastguards, Vaughan Williams, five English village churches, three for the BBC and one for Mr. Marconi." Mr. Lamont did not think the subjects were more deserving than Knox. "We are still," he said, "a nation with a historical identity of our own. We feel deeply the indignity of having to plead with distant authorities for that which common decency would merely accord is the right."

The Assembly also:

- elected Dr. Ronald Selby Wright, 63, bachelor minister of the historic Canongate Kirk, as moderator;
- saw in its midst as a commissioner the first woman minister, the Reverend Elizabeth Kinniburgh;
- urged ministers to give a place in their preaching to the "deepening awareness of politics as an area of Christian concern";
- took into the Kirk the English Presbyterian congregations of Jersey and Guernsey (Channel Islands, German-occupied during World War II), which had been orphaned after exercising their option not to join in their church's union with the Congregationalists;
- approved Westminster's imposition of direct rule on Ulster;
- unexpectedly bypassed the present deputy in giving its principal clerkship to the Reverend Donald McDonald;
- fixed the 1973 minimum stipend at \$4,210.

At the same time, the General Assembly of the Free Church of Scotland was meeting across the road (it has no relations with the Auld Kirk). Its moderator, the Reverend Donald MacDonald, warned that an alliance with the World Council of Churches and the Common Market would lead Scotland into spiritual, political, and economic bondage. He criticized civic officials for permitting cars to be parked over the traditional site of John Knox's grave. The quadricentennial, he declared, might be used as an occasion for cheap jibes at the reformer from "some of his fellow-countrymen who are mentally incapable of appreciating the ideals for which he gave his life and morally insensitive to the degradation from which he lifted people and nations."

James D. Douglas is editor of The International Dictionary of the Christian Church, to be published by Zondervan Publishing House in 1974. He also serves as editor-at-large of Christianity Today.



LETTER TO A MISSIONARY DAUGHTER

is by radio personality, Faith Mercado,
whose daughter Carolyn Waltz and her husband Nathan
are Wycliffe Bible Translators in Colombia.

Dear Carolyn,

You never got to know your daddy, did you sweetheart? He left us so soon. You probably remember throwing your six-year-old arms around him when he left on his last trip. Maybe you remember his tired young head, so soon aged by the ravages of cancer. Mercifully that final hemorrhage happened miles away.

No, darling, you couldn't know the real Christian "character" he was, and I do mean character in every sense of the word.

You were born during his first pastorate—a little church in Florida. Since he was from the North, a lot of adjustment had to be made on both sides. Those Southern Democrats weighed this zealous youth against the aged retired men they'd always known and decided maybe a Yankee Republican was tolerable.

His adjustment was not quite so easy. Seeing what the natives called "white trash" peering in the church windows Sunday after Sunday distressed him.

"What's the matter with those people? Don't they know this is God's house?"

"They're a little bit shy, preacher," the members furtively glanced at one another. "You see they're not our kinfolk."

"Kinfolk or not, it's time they were brothers in Christ."

He established the only Florida Colportage Library before or after his death. A series of Moody Press paperbacks were neatly packed into an oversize suitcase. Monday mornings he'd pull out the little Pontiac and head for the piney woods. Uncombed towheads peered from behind trees, then ran screaming, "The preacher is coming! The preacher is coming!" Bootleg liquor and still equipment were shoved under the house. A father took his place leaning against the post of a slanting porch. Mother sat nursing the baby in a single rocker.

What was "white trash" to the natives were "precious jewels" to this preacher. After weeks of loving persuasion, one or two donned shoes and appeared at the church. He personally ushered them to the front with his I-just-dare-you-to-say-anything look.

The Prevatts and the McCoys kept coming until J.D. and Sadie, W.L. and Elizabeth Ann were enrolled in Sunday school. Some accepted Christ.

Many days and nights were spent in the backwoods. The pastor sat with a family whose baby had wandered on the railroad tracks in front of an express train. Sickness and family feuds often kept him overnight or took him on long treks to a hospital. He sang with them, laughed, yes, and cried when he found a wife beaten black after a drunken brawl.

But time drained away and there was little left for sermons. Saturday night arrived and the little Pontiac pulled into the garage. Breathlessly he dashed into his study.

"How about a sandwich, honey?" he called into the kitchen.

Reaching for Charles Haddon Spurgeon's books, he sat down to his typewriter. No wonder his members thought him the most eloquent young preacher south of the Mason and Dixon line.

"Isn't that called something like plagiarism?" I suggested, setting down a hamburger and a glass of milk.

"Whaddayamean?" he laughed. "If Spurgeon was here today he'd probably say, 'That's all right, son. I thought it was pretty good myself!'" Later, when he found heaven was to be his next stop, he grinned, "First person I'll look up will be Spurgeon and apologize for using his material."

"You know something," I replied, "it just could be he'd got so much new material he's forgotten all about those old sermons."

Yes, darling, your Daddy was a character, a wonderful, delightful, unpredictable maverick for whom heaven couldn't wait. The Lord took him so soon and left you and me here to finish the job.

You've really buckled down and shouldered it well. Your letter the other day delighted me: "Nate is deep into the translation of Luke. Two informants are keeping him busy, even at four in the morning." Reading that I could almost hear the put-put of that little old Pontiac returning from the piney woods.

That Colportage Library didn't go into extinction after all. The message is still going—way down in South America. I realized that, when you wrote about overhearing the Guanano chief arguing with his wife. She said he wouldn't "make it to heaven. He was too mean." He argued, "But Nate told me if I asked Jesus to forgive my sins and come into my heart, one day I'd be with Jesus in heaven. Isn't that right, Nate?"

Nate nodded to him and then to you.

Yes, darling, the Prevatts and McCoys now have brothers way down in Colombia because you have a lot of the character of your father. A character that believed God when He said, "My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, from henceforth and forever."

*With love,
mom*

"REVOLUTION OF LOVE" CONTINUES

The Christian church in Cambodia has suffered harassment and persecution for years. Only recently have Christians enjoyed the freedom to publicly preach the Word of God. The church is anxious to take every opportunity to share Jesus with the nation.

During the April Cambodia evangelistic crusade, at which World Vision president Stanley Mooneyham spoke, approximately 2000 people—most of them young men—stood up to indicate that they wanted to accept Christ as their Savior. Only about 1100 of these could be counseled and given literature, however, because there were only 30 trained counselors. The follow-up to the crusade has been especially difficult. Even under normal circumstances people are hard to locate by address, but with hundreds of thousands displaced by the war, the problem is multiplied many times. The fact that Christianity is viewed as a "foreign" religion also creates problems for inquirers who have only an embryonic faith and may be reluctant to openly identify with the Church.

However, 29 new Christians have become members of various Cambodian evangelical churches. The number may appear to be insignificant, but for a church, which after nearly half a century of missionary work had only 600 members, 29 new members is a significant addition. And this number continues to increase as the necessarily-slow follow-up work goes on.

Missionary Merle Graven says: "The name of Jesus was exalted in April, and we believe that it helped open this land even wider to the gospel of His redeeming love."

Before Dr. Mooneyham left in April, church leaders asked him to consider another crusade.

Plans are now being finalized for meetings from November 20-26.

World Vision's first involvement in Cambodia was the provision of relief supplies and emergency aid following the outbreak of war in that country in 1970. To help alleviate some of the critical medical shortages of the country World Vision, at the request of the government, will begin construction soon on the first Christian institution in the country, a hospital/medical training center. Groundbreaking for the hospital will follow the November crusade. When completed, the facility will be administered by the Christian and Missionary Alliance which has served in Cambodia for nearly 50 years.

You are again asked to join in prayer with World Vision staff and the church in Cambodia asking God to make Himself known to the people through the crusade and the building of the hospital.

We also praise Him for the reports that have come from the Philippines following the crusades which were held in Zamboanga and Tacloban in late March of this year. The crusades were held in conjunction with the nationwide Christ the Only Way (COW) evangelistic program now going on in the country. At the request of COW leaders, Dr. Mooneyham was evangelist for the crusades, which were held in politically-troubled cities.

COW staff reports that the church membership in Tacloban before the crusade was only 800. Today 24 Bible study and evangelism groups are now meeting as a result of the crusade where over 500 came forward to accept Christ the first night of the meetings.


In Zamboanga the response has been even more exciting, perhaps because it is happening despite the tense social and political situation that is gripping not only the city but the entire area of Mindanao. One student is so thrilled with what is going on that he decided to work full time on Crusade follow-up this year. Forty-six Lay Evangelistic Group Studies have also been formed too follow-up and nurture crusade inquirers.

The Pastor of the United Methodist Church is very excited about the scores of new faces he sees in his congregation. He says, "I'll never be the same person again. *Reconciliation* has totally changed my outlook of the ministry. It has also revolutionized my own life."

The crusade in Zamboanga was called *Reconciliation* to show Jesus as the answer to the hatred and resentment that is wracking the island of Mindanao where Muslims and Catholics are fighting. Hundreds have been killed in the last two years and the resentments run deep.

Juan Galope, crusade coordinator, reports that recently as some of the crusade staff were returning to the office after an evening meal, a group of boys tried to block the street. One of the boys started dancing in circles, obviously inviting trouble. Galope relates, "We walked right through the group of boys singing, 'Oh, there's a revolution of love in Zamboanga. . . . The boys meekly gave way. As we passed, one exclaimed, 'These are from *Reconciliation*.'"

Believing that God can bring reconciliation to the troubled island of Mindanao, World Vision and COW leaders are currently discussing the possibility of a regional *Reconciliation* crusade to be held during the summer months of 1973. Suggestions include international teams of young people who would live in the barrios and work in various assistance programs and share their testimony. More intensive evangelistic meetings would follow this "live-in" witness.

Please pray with us for God's direction in these discussions, and pray for the Christians who are now actively involved in follow-up. Praise Him for what is now happening in the Philippines and Cambodia. 

Barbara Ferguson brings joy to refugee children in camp near Saigon.



A special report from Barbara Ferguson on the World Vision refugee work in South Vietnam. Miss Ferguson heads World Vision's Christian Education Department in Vietnam.

Once again 1,500,000 people are refugees in Vietnam, and World Vision—like every other voluntary agency here—has been concentrating on relief work in the camps. In addition to medical supplies and clothing World Vision has provided 15,000 kerosene stoves and 300,000 packets of instant noodles. Noodles cook in two minutes and provide a nourishing meal. They are made of Multi-Purpose Food flour with protein added. These supplies are being distributed in the areas of greatest need by the Vietnamese Ministry of Social Welfare and our Christian representatives and pastors. Another 470,000 packets of noodles are being prepared for refugee distribution.

After four years I, too, have found myself back in the camps. How can I describe the scenes I met? The faces of new arrivals reveal their confusion, the terrors of the past and fears for the future, as they clamber down from military transport trucks clutching a pitiful collection of treasured possessions. The scorching heat seems worse because water has to be carted in and there is never enough to satisfy the need. Now in the monsoons the chill and discomfort during the deluge is followed by steaming mud, flooded drains, and swarms of sleepy flies. An old woman, her wrinkled brown skin stretched over bone, asked if I am sure this place is safe from the Viet Cong. I see a tiny baby wrapped in rags born "the day we had to run away." And everywhere the children—some still subdued and shocked, physically and emotionally wounded—but others regaining their exuberant spirits ready to enjoy even this new experience.

I sent out invitations to some of the best of our graduate teachers, suggesting that the camps would provide excellent opportunities for practice teaching. Within days an elite team of young women had moved onto World Vision compound ready to give up their summer vacation to work with the refugee children. They told me, "We wanted to do something to show the Lord how grateful we are that our homes are still safe but we didn't know what to do."

For the past month we have

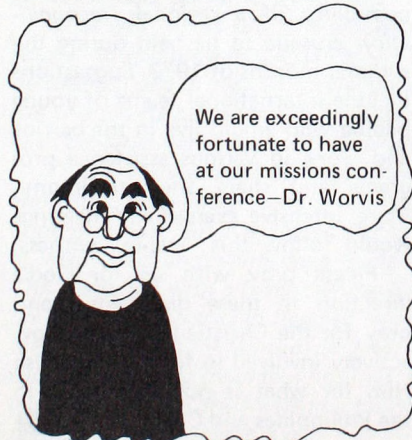
traveled every day to a refugee camp at a former orphanage—an hour from Saigon. With all men between 17 and 42 years in the military, the burden of providing for the family falls to the women which means many children are without supervision through the day.

There are so many children we select only 100 each day from a different section of the camp. To distinguish the children of the day, we give a wrist Indent-A-Band (courtesy of Third Field Hospital), a different color for each age group. They sing songs, play games, listen to stories, look at scrapbooks, and draw. The groups rotate to wash and to eat a bowl of noodles served piping hot. World Vision street boys, turned social workers, cook and serve the noodles.

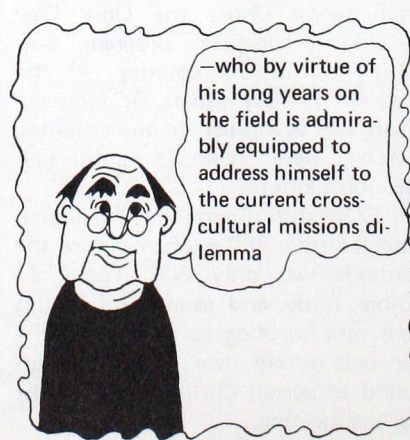
We take our own water for cooking and washing from Saigon. Some children need hair or nails cut, sores and eyes bathed so we attend to these needs too. In this way we are able to bring some nourishment and care and a few hours happiness to these little victims of the war. Towards the end of the morning we gather the children together and tell them about Jesus and His love. Then, with cookies in their hands, we take them back to their tents.

Last week a young pastor came begging help for a sick baby in a remote village. The journey to Saigon would kill the two-month-old child.

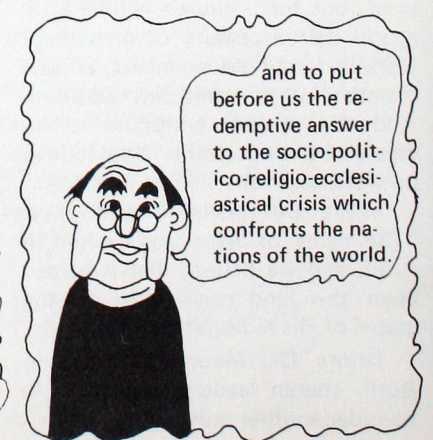
Dr. Worvis



We are exceedingly fortunate to have at our missions conference—Dr. Worvis



—who by virtue of his long years on the field is admirably equipped to address himself to the current cross-cultural missions dilemma



and to put before us the redemptive answer to the socio-politico-religio-ecclesiastical crisis which confronts the nations of the world.

Two days later we made the trip. The road runs due north of Saigon through rubber plantations and up into the foothills planted with bananas. The vivid red earth, the lush green growth, the azure sky, the peasants working in the field presented such a peaceful picture, I thought to myself, "Is this a country at war?" But at the province town there was a rude awakening. Refugees from the pastor's church met us with the news that the Viet Cong had come into the village. Those who had not fled were captive. The baby was dead already.

Despite the pressures of the refugee situation our normal program has continued. On Monday July 3 a new group of teachers arrived for two months' training. Please pray that the fellowship will strengthen them to take their place as Christian leaders in their province homes. The teacher who was to have come from Kontum school, Miss Nguyen-thi-Hoc, is missing, believed captured by the Communists.

In our sponsorship department, we are all rejoicing with Cuc, whose family miraculously survived the

Children—the future of Vietnam—are the major concern of World Vision's Vietnam work.



seige of An Loc. A cameraman who managed to get into the town of An Loc brought the news. He was approached by Cuc's father. Hopefully the highway will soon be clear, and the family will be reunited. Praise God for this answer to prayer.

Yet not all the news is good. July 13 the principal of our school at Thang Binh, near Danang, was killed by a rocket during an air attack on Danang.

In response to the emergency, a spirit of helpfulness has swept Saigon. Our office staff here at World Vision is typical of many groups of business people, students and others who are giving of their time and money to aid those who have had to abandon their homes. Another example of this attitude comes from Nha Trang where the older Christian orphans are visiting the military hospital to bathe and feed the soldiers in the overcrowded wards. The state of those wounded four to six weeks ago and who are only now being evacuated for medical care is beyond description.

Pray that God will soon make even the horror and confusion of this war praise Him, and that Vietnamese people in the north and the south will know the peace that passes understanding as found in Christ.

Floods Paralyze Central Luzon

Seven hundred square miles of central Luzon, Philippines, were under water, reaching eight feet. Heavy rains began in mid-July and continued into August. According to World Vision representative Mel Van Peurse's estimate, confirmed by

U.S. State Department reports, one million people are affected.

In response to Van Peurse's cable for assistance, medicines and water purification tablets plus cash were sent immediately.


Complicating the flooding, two dams in the Tarlac area and a large dike in Pampanga collapsed. Waters released by the dike collapse reportedly carried away several hundred houses and caused the death of 10 persons in the Angeles City area adjacent to Clark Air Base near Manila.

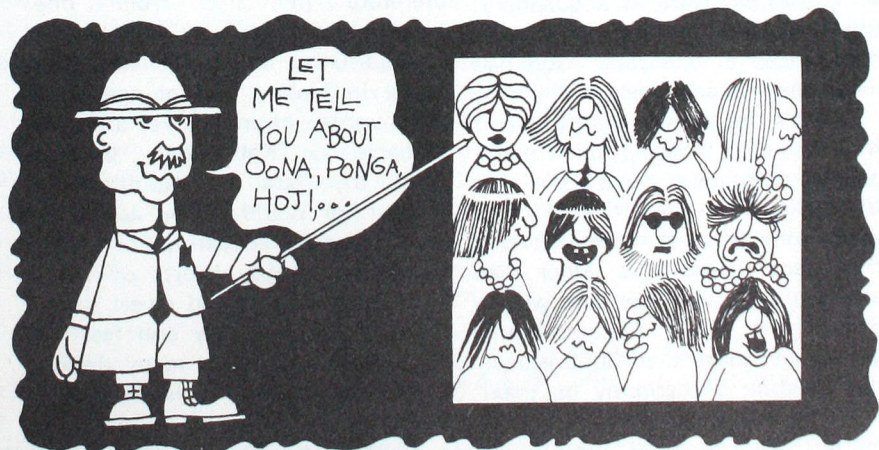
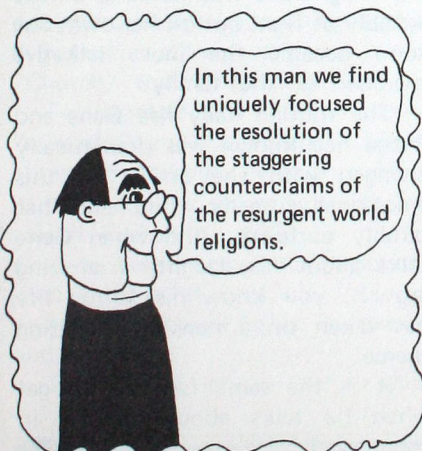
World Vision shipments carrying \$150,000 worth of foods, medicines, and clothing are now in the Philippines or are en route. These supplies will be used to help flood victims rebuild after one of the worst floods in the island's history.

Music Makers Go Through Final Preparation

Excitement is beginning to mount as the 32 boys and girls of the World Vision Korean Children's Choir go through the final preparations for their four-month tour of the United States and Canada, October 12 through January 23, 1973.

Among those working with the choir is Mr. Jae Choon Cho, World Vision of Korea treasurer and office manager. He will be traveling with the choir during the tour. Mr. Cho is a father of four. He is experienced in handling the many details of the tour.

Before joining World Vision in 1959, he served as a captain in the Korean Army and is a graduate of Kun Kook University. 





*Gene Daniels,
director of World Vision
of Indonesia*

Gene Daniels became director of World Vision of Indonesia through one of those unbelievable coincidences that you come to expect when God controls your life (see page 4).

When Gene completed his studies in 1962, he felt God was speaking to him about Indonesia. He contacted the World Vision administration.

About the same time, World Vision's director in Indonesia asked for someone to assist him. So in September 1962, Daniels, a newly-ordained Southern Baptist minister, was on his way to Indonesia. Just what his job would be was uncertain.

Several months after Gene's arrival, the director became ill and his health made a leave of absence necessary. He never returned.

Without title or authority Gene kept things going. World Vision's administrators were in a quandary. But though Daniels was inexperienced at the time, God had made His own selection.

Gene's leadership ability stems from a quick, thorough mind and a gentle, persuasive spirit. One gets the feeling from the office staff and the children's homes superintendents that Gene orchestrates rather than administrates. In a country with a diversity of 200 distinct ethnic groups and more than 3000 islands, this creation of harmony for maximum effectiveness is no simple matter.

He orchestrates rather than administrates.

And Gene provides the inspiration for his staff. The work has more than doubled its outreach under his guidance.

When Daniels arrived in Indonesia, a small radio evangelism work had begun. He has expanded this ministry and when he met a man who had a vision of what cassettes and recorders could do for the understaffed, undertrained Protestant church, Gene made the office recording facilities available to him. Gene and his wife Diana provided part of the support for the fledgling cassette work from their own personal funds. Today these cassettes on evangelism and the Christian life are filling a need for teachers in the growing, young church. Gene points to this as another example of God's perfect timing. Not long after the cassette evangelism ministry got under way, many of the stations which were carrying the radio programs were closed.

The cassettes are typical of Gene's pioneering both in the rugged wilderness jungles and in the sophisticated field of communications. He has expanded the youth literature ministry from one magazine to four.

And Gene frequently leaves the office in Malang and plunges into the remote, often hostile, areas of Sumatra or Kalimantan. Usually these trips are the result of a request for World Vision assistance in childcare, education or community aid. His reports of these trips are thorough and reveal something of his curiosity and feel for detail that have made many diverse people feel this man is personally interested in them.

Describing Gene as a leader with

the ability to survey a needy situation and coordinate a program of assistance with the national church and other missions groups tells only part of the Daniels story.

Another side of the man, which has probably impressed his compatriots most, is his quiet warmth. At first meeting, Gene seems almost shy, certainly reserved, though not cold. Yet the man positively glows as he talks about a staff member who has developed into a responsible leader. And his real joy is to introduce a student who has found help in the childcare program and who is now studying for Christian service in a college or Bible school. As these young men and women share their testimony Gene's dark eyes sparkle.

Gene and his wife have a private success story of their own. Childless, they decided to adopt a daughter. Diana found "her" child in a run-down orphanage World Vision had just been asked to help. The Daniels took the little, undernourished, frightened girl home. Though nearly two years old, she could not walk and refused to talk. But with Gene and Diana's love, she soon doubled her weight and was walking, a little wobbly at first, but on her own. She soon became the most talkative member of the family.

The routine daily life Gene and Diana had known was dramatically changed with the arrival of this emotionally needy child and her bubbly curiosity. And when Gene talks about his daughter's amazing growth, you know his family life has taken on a new and exciting theme.

It is the same feeling you get when he talks about his life in Indonesia.



Thinking Aloud About a Conference

An International Congress on World Evangelization, sparked by Dr. Billy Graham, is in the early planning stage. As presently projected, it will be held somewhere in Europe in the late summer of 1974.

In a letter that has gone out to selected Christian leaders the following sentence appears:

It has been suggested that the major purpose of the forthcoming ICOWE should be to call Christians all over the world to proclaim the gospel to the world in our generation in the power of the Holy Spirit and to come together to seek adequate and contemporary strategies for world evangelization.

The question is then asked: "Do you agree or would you wish to suggest any alternative overall purpose?"

One man's reply is this: "I do not dissent but I am dissatisfied. I am dissatisfied with the bland conventionality of such a statement of purpose. Its phrasing differs scarcely by a hair from what might have been used to convene the famous Edinburgh Conference in 1910. It is no adequate rebuttal to say, 'Ah, but the task of world evangelization is far from finished. Why isn't the language of 1910 good for 1972 and 1974?'"

Words are like stones: too many washings, and they lose their cutting edges, their gripping surface.

What has the international Christian community learned—both of failure and success—in these 60 years? Is not God's Holy Spirit a free Spirit—bound only by the norm of Holy Scripture? What is He saying to us now?

1. Could we not say that we want a coming together to *examine ourselves as communicators*? "Go and tell," said the risen Lord to His amazed and assured friends. "We've a story to tell to the nations," we sing in our churches. But the resources for communication are lightyears ahead of what they were in St. Paul's day, or William Carey's, or even John R. Mott's. "Evangelicals" and "ecumenicals," with rare exceptions, communicate poorly with each other. Even evangelicals, despite their firm consensus on the core-meaning of the gospel, are not agreed on precise meanings and definite relationships as between such expressions as "evangelism," "mission," "Church," and "kingdom of God."

For example, one of my respected friends writes that "missions" and "evangelism" are two different disciplines which should never be confused, since, as he puts it, they are "as separate as, say, nuclear physics and animal husbandry might be in a university." Can he make that distinction stick? I doubt it, but I think there is no doubt in his mind.

No congress will deliver its best unless it is an essay in understanding.

2. Could we not say that we want a coming together

to expose ourselves to the complexities and alienations of our time? Tell me the latest about the "Jesus people." I will rejoice over the healing love of Christ that is at work among them. But I will not lose my perspective. If they were 10 times their present number, they would not approximate the size of those sectors of our society that no tool, or technique, or tone, or touch of the Church is reaching.

From the point of view of really significant exposure it would be better to bring James Baldwin, black author of *The Fire Next Time*, to the platform of a congress and let him, in measured but merciless terms, say what he thinks of us, and why, than to bring Auca Indians dressed in ill-fitting European clothes to play a role that made *them* uncomfortable and made *us* happy. It is *we* who need to be made uncomfortable.

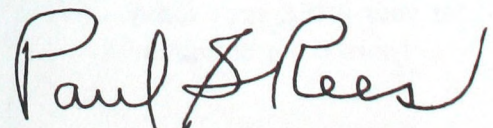
3. Could we not say that we want a coming together to *experience oneness, partnership, koinonia, in the Holy Spirit as prerequisite to mission*. An assembly of believers, or a community of such assemblies, can have all of the sacraments and sound exposition of Scripture, and still stagnate. But it will not stagnate when it is profoundly renewed in fellowship, with *agape* love flowing like a Newfoundland tide, and a life-style being realized similar to that which we see in the Church at its best in the book of Acts.

In the world today are surprising numbers of younger evangelicals who are unaligned with either the World Council of Churches or the National Association of Evangelicals (or its counterpart in other countries). They are open to a summons that is authentically contemporary. They are weary of controversies that are academic, taboos that are legalistic, and structure tinkering that is merely institutional. They are tired of pleas for the *status quo*. They feel in their bones that too many evangelical churches are missing the signals in Christian communications, even playing in the wrong ball park.

They long for love and for the opportunity to give it. They are not afraid of hard thinking but they want it to be more person-related, less idea-oriented. They want to be far more open to the winds of the Spirit than many of their "organization man" leaders have been.

Can we not rally them—and ourselves? Can we not be Protestant "John XXIII's," opening windows to let in some fresh air?

In new dimensions of fellowship we shall find a new dynamic for evangelism.





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