

SEPTEMBER 1974

# world vision

# AFRICA

Great Continent,



Great Need



LAUSANNE REPORT FROM LAUSANNE  
special section

# Hezekiah's Tunnel

*The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.*

—Lord Byron

When King Hezekiah faced the threat of invasion by the Assyrian army under King Sennacherib, he "took counsel with his princes and his mighty men" and "stopped all the fountains," which is to say the springs, that were outside the city. He also blocked up the Kedron "brook that flowed through the midst of the land." For "why should the kings of Assyria come, and find much water?" (II Chron. 32:2-4). Not only did Hezekiah seal the Gihon cave in which that spring issued—thus denying it to the invader—but he made "a conduit, and brought water into the city from the upper water course of Gihon. . . straight down to the west side of the city of David" and into the Pool of Siloam, which he made for a reservoir (II Kings 20:20, II Chron. 32:30). When Sennacherib besieged Jerusalem, the prophet Isaiah counseled courage and predicted the Lord's deliverance from the Assyrians. "And it came to pass. . . that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (II Kings 19:35). Byron described the denouement:

*And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on his mail:  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpets unblown.*

*And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!*

In 1880 the biblical record of Hezekiah's Tunnel was confirmed by discovery of the Siloam entrance by bathers. On the wall 15 feet inside was an inscription in perfect classical Hebrew prose, its contents and script pointing to Hezekiah's reign. The portion remaining indicates the tunnel was dug by two teams working from each end. Part of it reads:

*. . . while there were still three cubits to be cut through, the voice of one man calling to the other was heard, showing that he was deviating to the right. When the tunnel was driven*

*through, the excavators met man to man, axe to axe, and the water flowed for 1,200 cubits from the spring to the reservoir.*

To me the tunnel is one of the most fascinating things in Jerusalem. To think that Isaiah doubtless saw it being excavated and that by the time our Lord walked in its precincts it was already 700 years old—well, we simply had to walk through it. "By cool Siloam's shady rill" we changed to swimsuits. Our guide handed me a flashlight, and asked me to lead the procession. I had thought that's what we were paying him for but he went last, doubtless to ward off any sharks attacking from the rear. The water varied from one to two feet in depth and was cold. The winding 600 yards (the height was usually about six feet) took some 15 minutes to wade through. But by the time we emerged into the bright sunlight at Gihon's spring, I had experienced my supreme lesson of the importance of water in sustaining life. The men had cut through rock, and their haste was evident in their workmanship. Time was the main factor and the issue was life and death.

It is much the same in nearby northern Africa today, in so much of which—even as in the Holy Land and surrounding countries—the history of man is quite literally "writ in water." But now the water is in very short supply, and because of this the history of many is either a tortured one or an aborted one.

The oft-quoted remark of Pliny the Elder that there was "always something new out of Africa" has a special meaning for us of World Vision these days. In this issue we announce our new overall program of aid for the thirsting and starving peoples of that area and how you can help (pp. 4-9). For it is possible to tunnel through to the Sahara—the very name is synonymous with thirst—even as friends dug a hole through a roof to bring a sick man to Jesus (Mark 2:4). We can build a pipeline of love from Jerusalem, from Lausanne (pp. 10-19), from Monrovia, from Toronto, from Melbourne, from Auckland, from Johannesburg, from all over the world—to northern Africa. And the bread and water we provide in Christ's name can become to destitute people, by the divine alchemy of the gospel, the Bread of Heaven and the Water of Life.

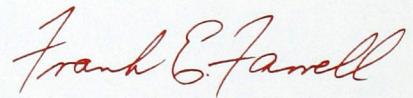


PHOTO CREDITS: pp. 6, 7 (right), 8, 21 (left, top), Henry A. Barber; p. 7 (left), Eric Mooneyham; p. 9, Terry Staus; pp. 10-14, ICOWE; pp. 19 (top), 22 (left), Carl Morris; pp. 20-21 (right), Robert Larson; p. 21 (left, center), Herb Strock.

Volume 18, Number 8 / September 1974

## world vision

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Published by World Vision International, a non-profit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Dr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 525 Cedarhill Avenue, Wyckoff, New Jersey 07481; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417; PACIFIC/

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While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

*World Vision* is a member of the Associated Church Press and the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

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# globe at a glance

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

## Asia

**PHNOM PENH, Cambodia** — While the fighting and bombing continue in this once serene city, the evangelical church is multiplying. In 1970 only 400 believers worshiped in three churches. Now, four years later, there are more than 6000 believers in 21 churches. More than half of the converts and churches have been added during 1973-74. Minh Thien Voan, assistant director of World Vision of Cambodia and chairman of the Bethany Church in Phnom Penh, explained that laymen are playing a vital role in the ministry and growth of the church. Only eight of the 21 churches have trained pastors at present. The others, including his church, depend upon lay leadership. In spite of this apparent obstacle, 19 of the churches (and the eight pastors) are self-supporting. There are at the present time 20 students attending the only Bible school in the country.

## Africa

**KHARTOUM, Sudan** — Evangelical churches in Southern Sudan have formed the country's first evangelical fellowship "to strengthen the faith and witness of evangelical churches and other organizations" in the Sudan, Africa's largest country in area. The Association of Evangelical Christians in the Sudan includes member churches of the Church in East Central Sudan (churches of Sudan Interior Mission origin), the Sudanese Church of Christ (churches of Sudan United Mission origin) and the Sudan Interior Mission, a Canadian-based interdenominational missionary sending agency. Approximately 70 percent of the country's 17 million people are Muslims. Animists and a sizeable Christian minority are found mainly in the southern portion of the Sudan.

## Europe

**LUND, Sweden** — Mission responsibility was the major topic before the Lutheran World Federation's Com-

mission on Church Cooperation when it met here to discuss a 1975 global program of interchurch aid. The commission members approved a \$5.3 million budget for churches in Africa, Asia, Latin America and Eastern Europe and for Lutheran minority groups in Western Europe. The projected expenditures next year will be nearly one-half million dollars higher than this year's budget.

Meanwhile, in the United States the 1975 budget of the General Assembly Mission Council of the United Presbyterian Church has been cut from \$32 million to \$26 million. According to a council member, 50 executive level and 30 clerical jobs may be phased out as a result. In a move designed to help unify various factions within the troubled denomination, the executive director of the mission council resigned the post he has held less than two years.

**LAUSANNE, Switzerland** — American churchgoers concerned over growing talk, especially from Africa, of missionary moratoriums can breathe more easily. The subject received much attention from participants and press at the International Congress on World Evangelization here, but proponents for such action received little support. Dr. Billy Graham was loudly applauded when he rejected the thought and called for more, not fewer, missionaries. In a national strategy meeting of East African church leaders, retired Ugandan Bishop Erica Sabiti reminded his brothers in Christ that they were educated and in Lausanne because of missionaries, and that to tell missionaries to get out of Africa would be not only unkind and ungrateful, but also unchristian. When the dust settled, it was not a moratorium that some Africans wanted, but less dependency on Western missions and more opportunity to develop the indigenous leadership of national churches. That view was fully supported by all Third World evangelicals and is included in the historic

Lausanne Covenant.

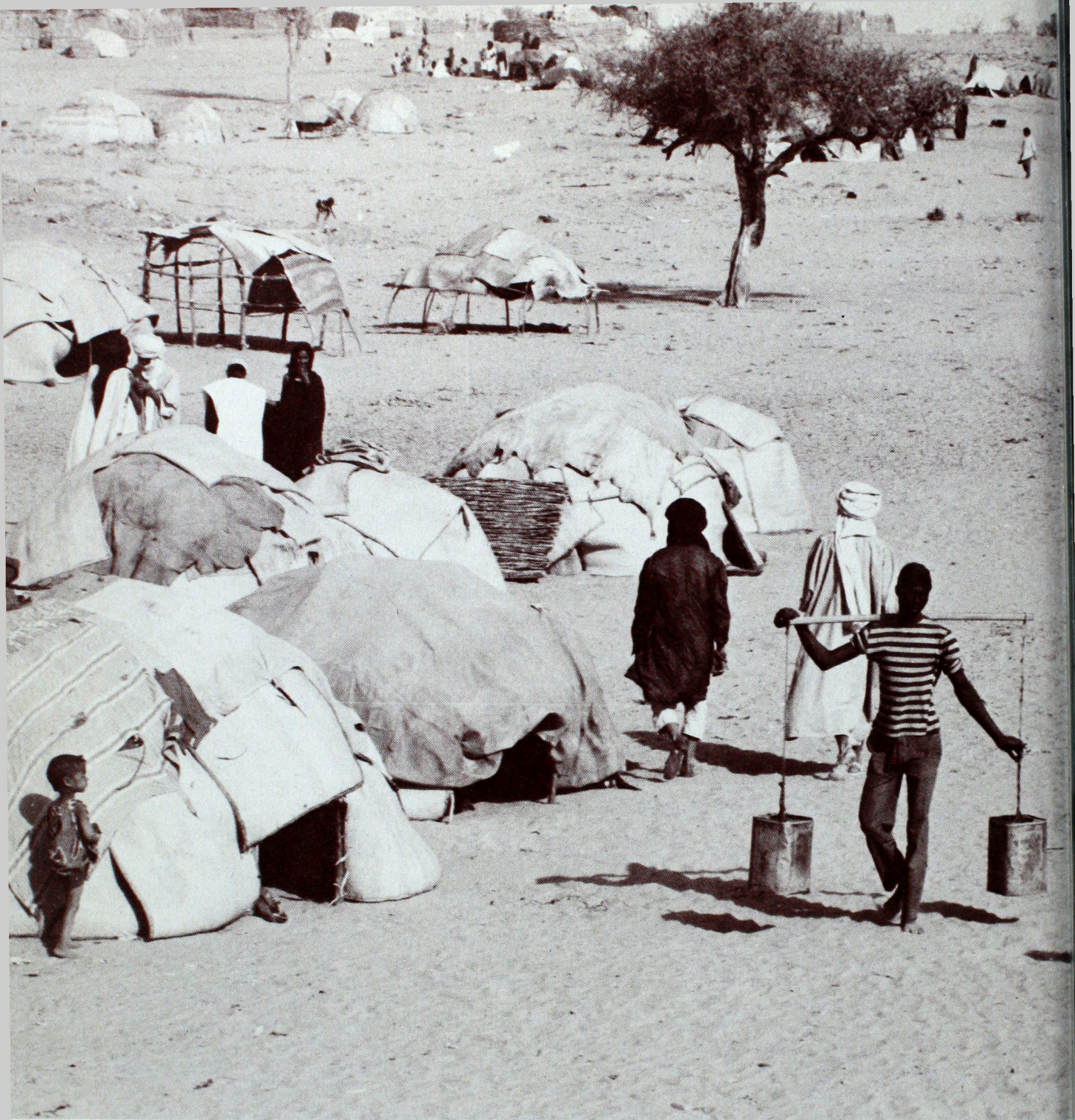
**KIEV, U.S.S.R.** — George Vins, one of the founders of the Soviet "reform Baptists," has again been arrested here, and government sources are remaining silent concerning his whereabouts. The 46-year-old church leader was first arrested in 1966 and sentenced to three years in a labor camp; he was close to death when his prison term ended. He resumed his church work after a period of convalescence, and a new case was brought against him the following year. He avoided it by not appearing at government offices, but continuing his church work necessitated leaving home and living in hiding.

To the Vins family, persecution has become a way of life. George Vins' father died in a Soviet labor camp for his religious convictions, and his mother recently spent three years in detention. His four children have written top Soviet leaders pleading for his release and expressing the family's desire to die with Vins if he is to be worked to death.

## North America

**PHILADELPHIA, Pennsylvania** — A schism is developing rapidly in the 3.1 million-member Episcopal Church over the recent ordination in this city of 11 women as priests. The denomination has permitted women to be ordained as deacons since 1970, but has denied them ordination as priests or bishops. The ordination of the 11 women, whose ages range from 27 to 79, took place without the approval of their bishops or diocesan standing committees of ordination. As a result, their ordinations have been declared invalid, and the four bishops who officiated at the ceremony (three of whom are retired) may be defrocked. The issue is dividing the Episcopal Church, and one lay leader has already resigned his position in protest of the "unjust laws of this church which do not affirm the right of females to be priests. . . ."





# in AFRICA: Entering open doors

by Henry A. Barber

Director, Relief and Development Division  
World Vision International



For years now World Vision has supported mission groups and social action projects throughout Africa. The World Vision of Southern Africa support office has been in operation since 1970. Yet there has been no really comprehensive, long-term plan for World Vision's work on that continent. Now the drought in the Sahel and Ethiopia and the incredible needs in all of the northern half of Africa have necessitated an overall plan of extensive and enduring aid. Therefore, World Vision of Africa in the East, West and North will open its office in Nairobi, Kenya on January 1, 1975, under the direction of Dr. Ken Tracey (see pp. 8, 9). Although the inauguration date is months away, much work is already being done—the needs of the people do not wait.

**T**he first time I made a survey, Africa was a focal point of need, a place which assaulted my emotions to the extent that it took a high degree of discipline to keep my mind on the mission: find constructive ways to help. People were starving; excessive heat debilitated me, and as I investigated, the lack of the physical and personnel infrastructure was discouraging. I felt like a child looking at the scattered pieces of a jigsaw puzzle on the playroom floor; each was separate, unjoined but obviously related though without any apparent key to assembling them. Later, when the red grit of the Sahel was out of my teeth and hair, when the eerie sound of the dung beetle dragging his mud ball across the reed mat on the floor of my tent was forgotten and when the sweat no longer dripped on my pad as I tried to put ideas on paper, I tried to synthesize what I had learned.

Now, flying over the shimmering desert on my second survey trip, the question returns: "What is Africa?"

It is a huge continent stretching 4700 miles east to west and 4970 miles north to south. You can fit three USAs into it. It has almost 10 percent of the world's population, but produces only about two percent of the world's goods. Nevertheless, from the point of view of potential wealth, Africa has great stores of copper, diamonds, gold and other raw materials.

But it is more than that: it is individuals, tribes, cities and nations. It is Gottfried Osei-Mensah with his spiritually rich ministry in Nairobi; it is the Hamar tribesman of southern Ethiopia with his holy stones, sacred trees and prehistoric culture. It is diversity incarnate, but all with the common bond of people—precious in the eyes of the Lord.

Many of today's writers have attempted to make what the French call *la grande Synthèse*, a noble, theoretical wrap-up of the whole continent into one intellectually manageable equation which has an equally logical solution. Others, overwhelmed by the immensity of the continent's problems and the paucity of means, have washed their hands of it. Some have assumed the doomsday posture saying, "There is nothing that can be done about Africa; if the desert is going to eat the Sahel,

let's stand back, wait to see what's left and then determine whether or not anything can be done." Others affirm, "Let's face it; if the desert doesn't get it, overpopulation and disease will." Indeed, even a superficial trip to Africa will reveal a continuum of needs and problems which brutalize the mind and senses with their multiplicity and diversity. Where do you find a reasonable basis on which to try to understand them?

The World Vision dream for Africa is a continent of people who can be all the Lord would have them be: souls who know Him and bodies fleshed out and healthy. But our dream is not a blueprint from a Western colossus, to be superimposed over a land struggling to establish its identity. It is the catalyst to lead us to cooperation with those who feel the need of help. Dr. Stan Mooneyham, meeting with African church leaders during the Congress on World Evangelization, told them that World Vision would enter only where invited and would undertake, without paternalism, without organizational intrusion and without divisiveness, those programs which were mutually agreed upon. We want to see the church of Jesus Christ grow.

**T**here is no mystical formula which can be used to accomplish these goals. The Lord has opened certain doors to World Vision in Africa; it would seem His will to use these as our points of entry. In the little town of Kaya in Upper Volta there is a crying need to stabilize the water flow. The countryside is generally arid. You drive down the roads in a cloud of dust. Yet the amount of rainfall in this area is not drastically different from that of many parts of Europe. The problem is holding the water. To that end, in cooperation with the Federation of Evangelical Churches and Missions in Upper Volta, World Vision is sponsoring the building of a dam which will preserve the water gained during the rainy season, make the local wells more productive and provide a drinking spot for cattle. This is but one project; Upper Volta has other needs: To tide the people over between the end of their current food supply and the next harvest, for example, grain is needed.

Despite the hardships of the situation, there is a fervent Christian community in Upper Volta. I had the honor of preaching one Sunday to a wonderful group of national Christians in a simple adobe-walled, tin-roofed church. We sang our hymns to the accompaniment of an accordion and a skin-covered drum. We prayed together, some in Mossi, some in French and some in English, but all together in the Spirit of Christ.

In neighboring Niger, which was badly hit by this same Sahelian drought and suffers from the death of thousands from famine and the loss of 33 percent of their national herd of cattle, food and water continue to be critical needs. World Vision has already assisted in the emergency relief needs of the people, but to prevent future shortages, much must be done to establish viable crop production. Therefore, we are sponsoring an agricultural project on the banks of the Niger River which is aimed at converting thousands of acres to fertile, producing land. Through the dedication of Oumarou Youssoufou, a Christian governmental leader, and Farlie Winson, a Christian agricultural expert with a dream, World Vision is joining in a partnership of faith, to see a miracle. By channeling water from the Niger River by means of gravity-fed canals, thousands of acres will be irrigated. Through the labor of the people who live in the area, 10,000 acres will be cultivated and put to seed. Thereafter, using crop rotation and hybrid seeds, we hope to obtain four crops a year. Based on the experience of this initial step, further acreage will be prepared and planted.

Although this project can make a serious contribution to helping the sick and the hungry of Niger, thousands of persons still inhabit refugee camps and are completely divorced from their normal way of life—many sick and all malnourished. Improved medical care, resettlement and more food are needed to start these flotsam of the desert on the way to a new life.

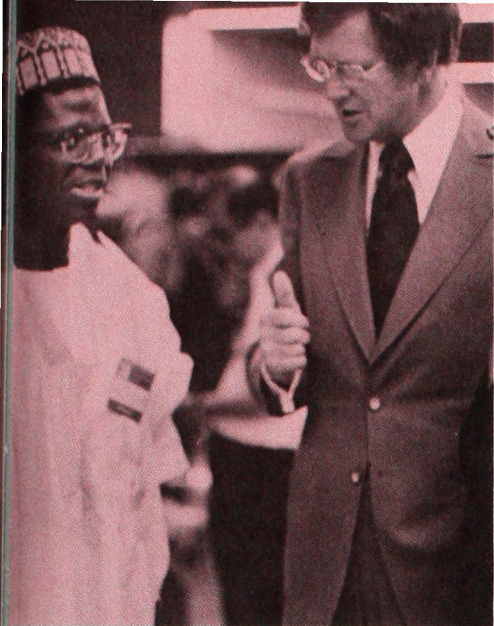
When we landed in Ouagadougou, Upper Volta on our return trip, it was raining. There was much greenery to be seen around the city, but by noon the area was drying out. As we visited various places, the multiplicity of problems made itself clear.

Later we met with a group of people who are attempting to set up an agricultural cooperative. No one of them had the strength or means to improve his agricultural situation by himself, but as a result of a joint effort, each individual's land would be more productive. By using an irrigation system based on strategically placed wells, they could grow food crops during part of the season and cash crops such as mangoes, green beans and peanuts the rest of the time. There would be no dry season layoff.

To see the practical working out of such a scheme, we visited a cooperative in Boromo which had been spearheaded by two government officials. There were indeed earthen dikes to keep the rainfall from flowing unused into the rivers, small basins to create temporary ponds and a system of wells placed so as to irrigate the fields. Mango trees were growing along the perimeters of fields of growing corn. Other patches held green beans, cotton and peanuts. The system was working, but this



*Farlie Winson and a farmer working in a vegetable garden watered by canals from the Niger River*



*(left) Dr. Mooneyham conferring with Dr. Byang Kato, general secretary of the Association of Evangelicals of Africa and Madagascar, at Lausanne; (below) Dr. Doris Wilson with Bernard Barron (WV-Canada) in her 140-patient hospital in Rumbek*



was in the south where the Black Volta provided a constant flow of water. Up north in Djibo and Dori, and even somewhat south in Kaya and Gourey, conditions are most difficult; the need for irrigation is critical. Here the population is living on the margin of existence. Outside help is a must, if the people are ever to break their dependence on the rain. With material help must come training. On our 13-hour trek south, we saw but one man plowing his fields with an animal. The rest of the many farm laborers were dispersed in little groups of five or six, hacking at the ground with short-handled, hoe-like tools. To provide enough food for themselves and their families, they must convert to animal traction—horses, donkeys or oxen pulling plows. This means changing hundreds of years of tradition and learning new skills. Upper Volta is an agricultural nation; it must fight its battle here.

Our arrival in Niger had also been in the rain, but the rain was a month late. The downfall had been sufficient during July to bring out the green, but it must continue through September to avert another disaster. As in Upper Volta, the situations in the north and south differ drastically. Thus, the technical solutions for each area are unique, but for Niger the problem is one: feeding and caring for its people. At Gaya, site of the World Vision agricultural project mentioned earlier, 500 acres of corn were already growing, canals and roads had been started and the area was profiting from the rainfall. In order to avoid the normal dry season crop hiatus the irrigation project is being pushed along as fast as the situation permits. Oumarou Youssoufou, who has put Herculean efforts into realizing his dream of self-sufficiency in food for his people, is providing general supervision of the Gaya project. His enthusiastic expectations buoy one's hopes of success.

In the meantime, the people in the north have immediate problems of staying alive. In the short run, there seems to be no other solution than to bring in food and medical care from outside the country. For the long haul, however, a program which will raise the level of knowledge and skill is required. But the critical element for progress is there: the people of Niger want to handle

their own needs. In Maradi the Christian School of 17 Trades is being born. There, young Nigerians will learn the vocational skills necessary to provide adequate sanitation, medical care, food production and industry for the nation. Brought up in a Christian atmosphere, they will not only be able to function actively in their trades, but will be able to witness wherever they work. As the school gains pupils and expertise, it plans to establish income-making projects of its own which will not only contribute to its upkeep, but also support evangelists sent out by the Maradi church. Although the needs of Niger currently run the gamut from the material, such as food, to the intangible, such as training, there is reason to be optimistic about its future ability to sustain itself.

Southern Sudan, torn by years of civil war, has a full panoply of needs: medical care, improved agriculture, vocational training, education and infrastructure construction. Although missions, as such, have not been permitted to return to the Sudan since the war, Christian educators and advisors have been eagerly sought to assist in bringing this nation to its feet. To provide the necessary Christian response the Africa Committee for Rehabilitation of Southern Sudan was formed nearly two years ago under the leadership of Dr. Ken Tracey. World Vision has shared in this ministry by supporting projects and will continue by providing not only project support but also personnel support.

To aid in meeting the medical requirements of the area, 10 outpatient clinics have been established. At Rumbek a 140-patient hospital is being administered by a lone American doctor, Doris Wilson, with minimal trained assistants and facilities. Because of the doctor shortage, even seriously ill patients must wait their turn. They sit quietly in an adobe, tin-roofed building with a cement floor, where an aide cares for them and keeps wounds clean and bandaged. Despite the fact that the equipment in the operating room is antiquated and in short supply, Dr. Wilson keeps a full operating schedule. At Akot a clinic run by two young nurses is an inspiring example of Christian work; these young ladies minister to 150 patients a day. On Sundays they teach Sunday school and on Wednesdays they conduct a young adult Bible school in their home.

*(cont.)*

LAUSANNE '74:

# LET THE EARTH



The International Congress on World Evangelization is over. Gone are the 2430 participants, the 570 official observers and 361 guests. Gone, too, are the 280 volunteer workers, 410 media representatives and most of the staff. Many new relationships have been formed, much discussed and planned, but the actual impact of the congress yet remains to be seen.

The major speakers published their position papers, translated into six languages, well before the congress, so participants had ample time to study them and send in their comments or questions. Most did respond. Each speaker's platform time was then given to responding to the questions and suggestions sent to him. This procedure allowed for

participation from everyone. The program also featured 150 discussion groups which met for three and a half days each for more specific deliberation.

The Lausanne Covenant (see p. 15) grew from the responses to the major papers as well. Early in the congress a need was expressed for a joint statement of belief, and a rough draft of the covenant was circulated. A five-man team considered well over 1000 changes suggested by respondents in preparing the final copy. But some who called themselves "radical Christians" felt that even this revised document did not go far enough, and presented their own covenant one day before the end of the congress. Time was too short to alter the original declaration, but most participants, including the authors of each covenant, signed both.

*(below) The population counter, provided by World Vision, measured the second-by-second population of the world for congress participants; (right) the Palais de Beaulieu, ICOWE headquarters; (lower right) Billy Graham addressing a congress plenary session. Speakers were televised onto the large screen so all 4000 in the hall could*





# HEAR HIS VOICE

## A Sense of Global Urgency

by Carl F. H. Henry

Lecturer-at-Large,  
World Vision International

For 10 days in July 4000 people from 150 countries and dependencies made their way up the hills of Lausanne, Switzerland to plenary sessions and group dialogues. From there, they fanned flames of global evangelistic urgency that may burn worldwide for a generation. Evangelist Billy Graham opened the congress enthusiastically as what "could be the most significant gathering in the history of the Christian church." More restrainedly he said, "We are

gathered" not to hear the conflicting voices of philosophers, politicians, diplomats, economists, modern theologians and moral relativists, but "to let the earth hear *His* voice." That struck the congress theme.

Participants learned from key speakers that Christianity's position in the modern world is far from discouraging. In recent centuries the Christian religion has become the faith of 30 percent of the world's population. By this century's end more non-Westerners than Westerners are likely to be Christians, and most believers will live south of the equator. In recent years hundreds of thousands have become Christians in Korea, Taiwan, Brazil, Chile and Indonesia. Many evangelical churches are discovering deeper faith and fellowship; Asian, African and Latin lands are awakening as missionary-sending bases, and diverse evangelistic means with sensitivity to cultural contexts are showing significant evangelistic results among followers of non-Christian religions.

For all that, the spiritual destiny of three billion persons still unreached by the gospel turns to some degree on the aftermath of Lausanne '74. Europe, once the Christian stronghold and center of the Protestant Reformation, is gripped by secularism; Christian presence is declining and churches are up for sale. Atheistic Communism controls millions and

restricts the Church. The shocking magnitude of the unreached populations weighed on the spirit of the congress. Asia holds more than half the world's population, and 95 percent of its people are identified with non-Christian religions. Lausanne lacked participants from Burma, Bhutan and Nepal as well as from countries where Christians are in hiding from Communist authorities. A relentlessly ticking population counter, noting that since the 1966 Berlin World Congress on Evangelism the human family had increased by 590 million, dramatized the fact that global population is hastening to reach the four billion figure by January 1975.

Startling changes had overtaken the religious scene since Berlin '66 and inevitably affected Lausanne '74: emergence of the Jesus movement as an evangelistic force; the spreading charismatic concerns; the crisis of authority and spiritual vacuum in Roman Catholicism; the collapse of Protestant ecumenism, and yearning, even in some ecumenical circles, for more evangelical certainties.

Never before had so many leaders from growing national churches and tribal groups gathered with those affiliated with older churches for the evangelization of the earth, discussing every type of evangelistic strategy and method. But there was little sustained wrestling with theological concerns, and many Third World participants found limited guidance for some of the problems peculiar to their lands.

What was recognized as valid at Berlin (although merely implicit)—the legitimacy of evangelical social action—now became explicit as an indispensable commitment, although Lausanne participants disagreed over its intrinsic relation to the gospel. Graham drew spirited applause when, in opening remarks, he rejected social action as the Church's all-consuming task, but, nonetheless, called for the social relevance of the gospel as



*The Rev. Petrus Octavianus from Indonesia and the Rev. Longri Ao from Nagaland with Dr. Mooneyham during his audio-visual presentation, Acts of the Holy Spirit—'74*



dealing with man's outward as well as inner plight. The World Vision presentation by Dr. Stan Mooneyham left no doubt that evangelicals are increasingly ministering in many parts of the world to bodily as well as spiritual needs. Rene Padilla of Argentina denounced American culture/Christianity and deplored the socio-political conservatism of American evangelicals and their forfeiture of a prophetic ministry.

Samuel Escobar, another Latin American, declared, "God's salvation transforms man in the totality of his life and in that way affects man's life and human structure. . . ." For all that, some thought the congress covenant projected a rather bland and somewhat ambiguous statement on social concerns. Indeed, a supplementary statement on social concerns was issued with congress blessing by a group of self-designated "radical Christians."

From the fifth night the congress was reaching for a climax to frame its sense of global urgency. It was un-

clear whether that climax might have the character of charismatic invigoration, social earnestness or a new ecclesiastical fellowship. Not in purview was a significant intellectual challenge either to the dialectical materialism of the Communist world or the secular naturalism of the modern West. The delegates did express the desire for a post-congress fellowship (not a para-ecumenical organization with members), and an ongoing committee of 25 was formed to implement congress decisions.

The congress crested to a series of subclimaxes issuing in an accelerated sense of evangelical urgency, consolidated by the closing communion service and Graham's final address.

The congress clearly rejected the ecumenical plea for a moratorium on the sending of missionaries, and laymen made clear that they are eager to be involved in the Church's main task and not to be welcomed simply for church attendance, financial support and ratification of previously approved programs.

But it was British master satirist Malcolm Muggeridge whose acute social criticism and pungent phrasing penetrated the fantasies of the modern era and left a sense of the invincibility of Christ's purposes in the midst of the breakdown of modern nations and the decay of institutions of power. He declared that the media are obscuring the death of the West from the masses by accustoming their audiences to the gradual deterioration of values. Yet Muggeridge, in broadly Christian perspective, repeatedly transcended a mood of suicidal pessimism by emphasizing that life seen through Jesus Christ is joy, hope and brotherliness with fresh and surprising dimensions.

"Nothing else offers any hope," said church growth specialist Donald A. McGavran. And English theologian Michael Green set Lausanne in the perspective of the history of the Christian church: "When a movement grows from a dozen peasants in an unimportant corner of the world, to the official religion of the civilized world inside 300 years; when it is sufficiently independent of that civilization to survive its fall, and indeed the fall of every successive civilization since; when it is universal enough in its appeal to win millions of converts in all sectors of the globe, among all types of men, belonging to every race, culture and personality type—then it is arguable that such a movement has got something. It is Christ and not Lausanne that holds the key to the future."

**Subodh Sahu is an Indian evangelist and teacher. Robert Larson is executive secretary of WV's Asia Information Office.**

**Larson:** What do you feel the value of the congress has been to you?

**Sahu:** Personally, it is a joy to see that the strategy that the Lord gave me has been endorsed so well: making disciples who will in turn make other disciples.

**Larson:** Have you sensed any polarity or coming together of opposing views here in the congress?

**Sahu:** I think perhaps some polarity was necessary to provoke people to think. And the polarization happened in this way: To my understanding there were people who made definite attempts to establish techniques—package deals—which they thought would evangelize the world. But man is a person, and our Lord Himself is a person and must be communicated through personal ways, rather than mechanical or technological ways. There is a place for technology in subservience to the main strategy, but not as parallel or above it.

**Larson:** There have been a lot of conferences and congresses where Christians have gotten together. Is there anything unique about this one?

**Sahu:** Yes. The conveners have tried their best to give the platform to as many differing views as possible, so people will think deeply and grapple with the issues.

PARTICIPANTS RESPOND



James Wong is an Anglican pastor from Singapore.

# PARTICIPANTS RESPOND

What do you feel has happened at this congress?

I feel it has been a tremendous inspiration to the delegates. Some of it's more of an inspirational gathering than one which is gripped with problems. That's partly because we are so tired.

Delegates are so tired that we can't think any more. Which to me is the cause because these last two days are going to be where we are going to deal with some of the issues—the findings of the whole 10 days will be a focus.

What do you feel are some of those key issues?

One of the key issues we haven't really grappled with is about where the cutting edge of the gospel is. Is it in the definition of what the gospel really is, or is it just in devising more methodology or strategy? And, of course, there is Latin America with its input of a cultural understanding of Christianity as a mission to the whole struggle. I think people are leaving confused. And rather than trying to integrate these three existing possibilities, people begin to shut off some areas and their own minds, regardless of others. There's a lot of pious activity being very nice. But when you really challenge them, "How are you going to effect this in your own situation?" it's very hazy. I had the opportunity of studying all the national groups. I think apart from one or two countries like Korea, Japan, and some countries from Japan right down to Australia and New Zealand, there's very little clear, incisive strategy or plan of action as they return home.



**North African faces of drought and famine meet us everywhere — newspapers, magazines, television. Perhaps, like many, you can hardly bear to look at them any longer.**

**Here is an opportunity to do something to help in this situation that will really make a difference.**

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*Bishop Chandu Ray is executive director of the Coordinating Office for Asian Evangelism, headquartered in Singapore.*

There has been evidence from that unhealthy situation which evangelicals have seen in the recent past. We are more conscious that we must deal with the traditional structures and the organizations. Indeed, the structures in these countries are a hindrance to world evangelization; they are selfish and

There has been given to the mass media. It has been found that these instruments have a strangle hold on men, molding their lives. Therefore, they should be put in the service of Christ to

give teaching and instruction according to the Word of God, "so that the man who belongs to God may be

fully qualified and equipped to do every kind of good work" (II Tim. 3:17).

One of the greatest achievements of the congress has been the writing and publication of the Lausanne Covenant. This contract sets out fifteen points that were mutually agreed upon. It covers such subjects as: the purpose of God, the authority and power of the Bible, the uniqueness and universality of Christ, the nature of evangelism, the Church and evangelism, evangelism and culture, the power of the Holy Spirit and the urgency laid upon us by the promised return of Christ. It is a magnificent summation of our convictions as well as a public covenant of our faith.

The thrust of the congress, on the whole, has been toward the "irreligious" world—perhaps because the majority of participants are products

*The Rev. Petrus Octavianus from Indonesia and the Rev. Longri Ao from Nagaland with Dr. Mooneyham during his audio-visual presentation, Acts of the Holy Spirit-'74*



dealing with man's outward as well as inner plight. The World Vision presentation by Dr. Stan Mooneyham left no doubt that evangelicals are increasingly ministering in many parts of the world to bodily as well as spiritual needs. Rene Padilla of Argentina denounced American culture/Christianity and deplored the socio-political conservatism of American evangelicals and their forfeiture of a prophetic ministry.

Samuel Escobar, another Latin American, declared, "God's salvation transforms man in the totality of his life and in that way affects man's life and human structure..." For all that, some thought the congress covenant projected a rather bland and somewhat ambiguous statement on social concerns. Indeed, a supplementary statement on social concerns was issued with congress blessing by a group of self-designated "radical Christians."

From the fifth night the congress was reaching for a climax to frame its sense of global urgency. It was un-

clear whether that the character of church, social ecclesiastical fellow view was a significant challenge either to materialism of the modern West. The press the desire for fellowship (not an ongoing committee to implement congress

The congress climax issuing sense of evangelical service and Graham

**Subodh Sahu is an Indian evangelist and teacher. Robert Larson is executive secretary of WV's Asia Information Office.**

**Larson:** What do you feel the value of the congress has been?

**Sahu:** Personally, it is a joy to see that the strategy that theme has been endorsed so well: making disciples who will instruct other disciples.

**Larson:** Have you sensed any polarity or coming together of views here in the congress?

**Sahu:** I think perhaps some polarity was necessary to provoke thought. And the polarization happened in this way: To my understanding there were people who made definite attempts to establish techniques—package deals—which they thought would evangelize the world. But man is a person, and our Lord Himself is a person and must be communicated through personal ways, not mechanical or technological ways. There is a place for technical subservience to the main strategy, but not as parallel or above it.

**Larson:** There have been a lot of conferences and congresses where Christians have gotten together. Is there anything unique about this one?

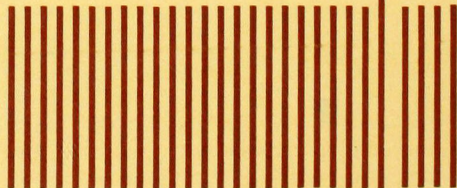
**Sahu:** Yes. The conveners have tried their best to give the place to as many differing views as possible, so people will think deeply and grapple with the issues.

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movement has got something. It is Christ and not Lausanne that holds the key to the future."





# Proclamation and Service: Inseparable

by Chandu Ray

These few first impressions of the International Congress on World Evangelization are being penned in Lausanne on the final day of the congress. One's viewpoint is somewhat restricted by the fact that it has been possible to attend only a certain number of the strategy and theological groups that have been held simultaneously. Furthermore, 4000 people milling around in the same building and endless papers and discussions from 9 a.m. to 9 p.m. do not exactly lend themselves to deeper reflection!

Someone was bold enough to quote Eliza Doolittle's ditty: "Words, words, words! I'm so sick of words... I get words all day through... Show me!" One of the major contributions of the congress was to make a bold declaration against the false, but hitherto fast-held, dichotomy between words and deeds. The congress covenant declares that evangelism by word of mouth (proclamation) as well as socio-political involvement (service) are part of our Christian duty. Thus evangelicals must not shun social action, but are to engage themselves on behalf of the exploited, the suffering and the helpless as much as they are to proclaim the wonderful works of God in Jesus Christ.

There has been a healthy emphasis on the charismatic community that transcends denominational churches and parachurch organizations and depends on the gifts of God as a strong force for evangelism. If such fellowships are built at local and national levels for mutual encouragement and the exercise of gifts given to the whole Christian community (without undue emphasis on glossolalia), then a new day will dawn for the evangelization of the world.

*Bishop Chandu Ray is executive director of the Coordinating Office for Asian Evangelism, headquartered in Singapore.*

James Wong is an Anglican pastor from Singapore.

**Larson:** What do you feel has happened at this congress?

**Wong:** Well, I feel it has been a tremendous inspiration to the delegates. It seems to me it's more of an inspirational gathering than one which really comes to grips with problems. That's partly because we are cramming so much.

Our minds are so tired that we can't think any more. Which to me is a pity, because these last two days are going to be where we are grappling with some of the issues—the findings of the whole 10 days brought to a focus.

**Larson:** What do you feel are some of those key issues?

**Wong:** I think one of the key issues we haven't really grappled with is the tension about where the cutting edge of the gospel is. Is it in the clarification of what the gospel really is, or is it just in devising more effective methodology or strategy? And, of course, there is Latin America with its input of a cultural understanding of Christianity as a third dimension to the whole struggle. I think people are leaving somewhat confused. And rather than trying to integrate these three areas of exciting possibilities, people begin to shut off some areas and make up their own minds, regardless of others. There's a lot of pious talk of everything being very nice. But when you really challenge people with "How are you going to effect this in your own situation?" people are very hazy. I had the opportunity of studying all the national strategy groups. I think apart from one or two countries like Korea, most of the countries from Japan right down to Australia and New Zealand have very little clear, incisive strategy or plan of action developed as they return home.

Thirdly, there has been evidence of repentance from that unhealthy triumphalism in which evangelicals have indulged in the recent past. We have been made more conscious that all is not well with the traditional Christian institutions and the so-called Christian nations. Indeed, the number of believers in these countries is on the decline; their life-style and morals are more of a hindrance than help to world evangelization; their power structures are selfish and capitalistic.

Much thought has been given to methodology and mass media. It has been recognized that these instruments of power have a strangle hold on the minds of men, molding their behavior. Therefore, they should be brought into the service of Christ to give teaching and instruction according to the Word of God, "so that the man who belongs to God may be

fully qualified and equipped to do every kind of good work" (II Tim. 3:17).

One of the greatest achievements of the congress has been the writing and publication of the Lausanne Covenant. This contract sets out fifteen points that were mutually agreed upon. It covers such subjects as: the purpose of God, the authority and power of the Bible, the uniqueness and universality of Christ, the nature of evangelism, the Church and evangelism, evangelism and culture, the power of the Holy Spirit and the urgency laid upon us by the promised return of Christ. It is a magnificent summation of our convictions as well as a public covenant of our faith.

The thrust of the congress, on the whole, has been toward the "irreligious" world—perhaps because the majority of participants are products

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RESPOND



of a Western theological system based on Platonic and other Greek philosophies. Little or no attention has been given to grappling with the two billion people of the "religious" world; those who have a deeply-rooted faith in God through their own non-Christian religion need to know where and how the more explicit revelation of God in Jesus Christ meets their knowledge and faith. Perhaps as a follow-up to Lausanne, much more study and thought will be given to these "religious" people who form half of the world's population. More attention would also need to be given to the manifestations and ideologies labeled as "Communism," for there was little discussion as to how Communist nations might be evangelized.

One leaves Lausanne with the memory of a wonderful response to "Laustade," a public crusade conducted by Billy Graham, where many spiritually hungry people came forward to receive the Bread of Life. One has also experienced a grand fellowship with the saints; a common language of love for the Christ of the Scriptures has been spoken, and a real desire to make Him known as Savior and Lord has been displayed.



## A Point of Intersection

by Edward R. Dayton

Director, Missions Advanced Research and Communication Center, World Vision International

Any time a "World Congress" is brought together on any subject, it is natural that not only the participants but the watching world should expect far-reaching and, hopefully, earth-shattering results. If one went to Lausanne '74 with this in mind, then certainly one would have come away greatly disappointed. There were surely many people who went with strong viewpoints or platforms on which they hoped to build new structures. However, for the large number of delegates from the hundreds of countries around the world this was not so much a meeting to make grand decisions. Rather, it was a time in which to listen to the voice of the Holy Spirit, sometimes spoken silently in the recesses of the heart, sometimes spoken forcefully through the voice of another Christian.

Lausanne '74 was an *intersection point*: the intersection of 4000 lives, the vast majority of which were

dramatically affected. Brothers and sisters in Christ from perhaps 500 different cultures learned that the gospel transcends all cultures and yet adapts itself to them. Whether it was the recounting of church renewal in Buenos Aires, Argentina; the communication of the gospel through dance in a remote part of Liberia; pungent remarks of a worldly journalist who had had a transforming confrontation with his Maker, or the fiery challenge of "radical" Christians who believe that changed lives should change society, there was new hope and a new and broader understanding of the power of the Holy Spirit operating in God's world.

The church of Jesus Christ claims adherence from over one quarter of the world's population. Lausanne '74 demonstrated again the mystery of the Holy Spirit moving throughout the world, binding men and women together through the power of His love.



(top) 150 small discussion groups played a key part in the congress; (bottom) Bishop A. Jack Dain, executive chairman of ICOWE, and the Rev. Billy Graham, honorary chairman, were among the first to sign the Lausanne Covenant.

**Timothy Yu is professor of communications studies at the Chinese University of Hong Kong.**

**Larson:** What do you feel has been accomplished at this congress?

**Yu:** Let me first tell you about the difference that I have observed between the Berlin Congress and this congress—both of which I have attended. I think, theologically speaking, this congress offers a wider basis upon which we can carry on dialogue. I have met many people in this congress hall who 80 years ago would not have been invited. I regard this as a progressive move which will bring this suddenly split Christian world together—not completely together, but at least we have a ground from which to politely exchange our points of view.

**Larson:** Have you sensed any coming together of opposing views for greater understanding here in the congress?

**Yu:** It is my observation that there are very small factions of people attending this congress who still stick to very extreme points of view, and I don't think they have even tried to soften their ground. But the majority of the participants are very happy about the situation, although they are coming from different shades of theological points of view. There is really common ground now on which we can cooperate.

PARTICIPANTS RESPOND

# The Lausanne Covenant

The covenant, from which we have excerpted, was released less than 24 hours before the end of the congress. However, more than half of the participants considered and signed the document before leaving; others plan to sign by mail.

## 1. The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. . . .

## 2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. . . .

## 3. The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. . . . We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. . . .

## 4. The Nature of Evangelism

. . . evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. . . . The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.

## 5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person. . . has an intrinsic dignity because of which he should be respected and served, not exploited. . . .

## 6. The Church and Evangelism

. . . The church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. . . . The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

## 7. Cooperation in Evangelism

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. . . .

## 8. Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization. . . .

## 9. The Urgency of the Evangelistic Task

. . . We are convinced that this is the time for churches and parachurch agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. . . . Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. . . . Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

## 10. Evangelism and Culture

. . . The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. . . .

## 11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth. . . . We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. . . . We recognize that there is a great need to improve theological education. . . .

## 12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil. . . . We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. . . .

## 13. Freedom and Persecution

. . . We pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. . . .

## 14. The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. . . .

## 15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism. . . .

## Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen.

# Evangelism and Man's Search for Freedom, Justice and Fulfillment

by Samuel Escobar

The Lausanne Covenant stated, "Because mankind is made in the image of God, every person . . . has an intrinsic dignity because of which he should be respected and served, not exploited. . . . we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive." Samuel Escobar's position paper for the congress, which we have abridged, speaks forcefully to this issue.

If we put together the growing imbalance of development and affluence in the world, with the past relationship between the "Christian" Western powers and the missionary enterprise to the Third World, we can understand the suspicion that the whole task of evangelization is only an "imperialist plot," a Western way of manipulating people. Those who advocate this view can well point to the way in which Christians, evangelicals in particular, oppose the violence of revolution but not the violence of war; they condemn the totalitarianism of the left but not that of the right; they condemn all the sins that well-behaved middle class people condemn but say nothing about exploitation, intrigue and the dirty political maneuvering done by multinational corporations around the world.

Of course, all the talk of hunger, suffering, violence, pollution, unbalanced trade and development and the growing gap between rich and poor nations could be easily dismissed as part of a Communist or humanist plot to subvert the good Christian West. Some think that evangelism and missions have nothing to do with all this, that we should close our eyes to such ugly things and give ourselves entirely to propagating verbal summaries of the gospel adapted for mass consumption.

Two attitudes share this position. The first is that of commitment to the West. The great temptation for some Western Christians is to make Christianity the official ideology that explains, justifies and backs whatever Western nations do.

The other attitude is indifference: the gospel is a spiritual message that has nothing to say about social problems. Though not always expressed, the implication is that the social behavior of the convert is not vitally affected by the message. Are there groups with strong racist tendencies? Well, we should not bother their prejudice with teaching about equality before God.

## Recent Evangelical Thinking about the Social Dimension of Life in Relation to Evangelism

One interesting development of the congresses on

*Samuel Escobar, a Peruvian, is general secretary of the Inter-Varsity Christian Fellowship in Canada.*

evangelism that were held around the world after the international congress in Berlin in 1966 has been the rediscovery of the social dimensions of the gospel. In Berlin itself some areas of responsibility were explored. Nationalism, for example, was a vital issue. In his basic paper Harold Kuhn said :

*It takes no political radicalism to suggest that God's providence may be working in those movements whereby peoples historically disadvantaged by cultural, economic or religious factors try to share the freedoms and comforts achieved by the more prosperous societies. . . . Christians can applaud movements that erase the feelings of fatalism from the underprivileged and that recognize such infusion or restoration of a sense of self-worth as "the Lord's doing."*

After Berlin, the national and regional congresses articulated evangelical social concern with a surprising coincidence in contents and tone.

From Asia:

*There is no such thing as a separate individual gospel and a separate social gospel. There is only one gospel—a redeemed man in a reformed society. . . . Part of the tragedy of our time is that evangelical Christians are avoiding the revolution that they themselves caused (by their earlier biblical social witness) and so others have stepped in. The result is that many changes that could have been effected peacefully have become violent. . . .*

From the U.S.A.:

*As Christians we have to be concerned both for love and justice. Love goes beyond justice, and only the saving power of Jesus Christ can produce real love. But love is not a substitute for justice, and since not all men are or will be converted to Christ and since even we Christians have imperfect love, we have a responsibility to seek justice in society. A Christian politician who seeks to pass laws that create guidelines for justice is doing God's work just as truly as a Christian pastor who seeks to win the lost to Christ.*

From Latin America:

*Christian service is not optional. . . . It is the mark of the*





new life... We must not try to justify service for our neighbor by claiming that it will "help us" in our evangelism. God is equally interested in our service and in our evangelistic task. . . .let us not use [service] as a medium of coercion to force the gospel on others. . . . It is naive to affirm that all that is needed is new men in order to have a new society. Certainly every man should do whatever he is able to do to get the transforming message of Christ to his fellow citizens. But it is also true that it is precisely these new men who sometimes need to transform the structures of society so that there may be less injustice, less opportunity for man to do evil to man, for exploitation.

Proclaiming the gospel has always affected social and political structures. Many of those who fought for independence in the anticolonial movements following World War II were people who had been educated and probably motivated in their love for freedom by the missionary schools established during the last century and the first part of this century in Asia and Africa. In Latin America the presence of evangelical missionaries in Mexico, Peru, Argentina, Guatemala and Ecuador was welcomed by those who were fighting for freedom and justice in society.

### The Biblical Model of Evangelism

In his exposition about the Great Commission at the Berlin Congress the Rev. John Stott stated:

*"As my Father hath sent me, even so send I you" (John 20:21). . . .In these words Jesus gave us not only a command to evangelize ("the Father sent me, I send you"), but also a pattern of evangelism ("As the Father sent me, so send I you"). The Church's mission in the world is to be like Christ's. Jesus Christ was the first missionary, and all our mission is derived from His.*

When men turn to God and are transformed by the Spirit, their individual lives as well as the structures in which they live are affected. This is evident in the book

**“To give only a spiritual content to God’s action in man or to give only a social and physical dimension to God’s salvation are both unbiblical heresies.”**

of Acts where the end of idolatry is a danger for the business structure of a city (Acts 19), where the spiritual liberation of a girl also affects the social and financial life of a group of people and brings political accusations against the apostles (Acts 16:16-23). The individual and the world in which he lives cannot be the same after the gospel has entered in (II Corinthians 5:17). Christ creates a new man within reality and through the new man transforms reality.

### A Warning to Evangelicals

Evangelicals, seriously concerned with the integrity of the gospel as well as with the proclamation of it unto the

ends of the earth, must keep in mind the biblical pattern of evangelism and the biblical content of the gospel. The temptation for evangelicals today is to reduce the gospel, to mutilate it, to eliminate any demands for the fruit of repentance and any aspect that would make it unpalatable to a nominally Christian society—even any demands that would make it unpalatable to an idolatrous society. The Church must be constantly alert to the needs of the millions who have not heard the gospel. But with equal zeal, it must stress the need for the whole gospel of Christ as Savior and Lord whose demands cannot be cheapened. No eagerness for quantitative growth of the Church should render us silent about the whole counsel of God.

### Elements for Outlining a Strategy of Obedience to the Lord and Concern for Freedom, Justice and Fulfillment

Oppression, injustice and frustration of God's design for man's life are characteristic of the world in which we live. God's call to His people to be a different people—salt, light, a holy nation—was given in a world that was like ours, an imperfect world torn apart by sin and its consequences. For those who have heard the call of the Lord and live under His lordship, obedience is unavoidable, whatever the circumstances. Consequently, a strategy has to be developed that will help us to visualize the task and give content to our obedience.

*First axiom:* The gospel is the message of God's salvation for man accomplished by Jesus Christ in the cross and the resurrection. Man's sinfulness is evident in the totality of his life as an individual and as a member of the human race. To give only a spiritual content to God's action in man or to give only a social and physical dimension to God's salvation are both unbiblical heresies.

*Second axiom:* God calls those who become His people to be part of a community. So, the new humanity that Christ is creating becomes visible in communities that have a quality of life that reflects Christ's example. Salvation and evangelization considered only in individualistic terms or in verbal terms are also heresies that fall short of the totality of biblical revelation.

*Third axiom:* The Church is not a perfect-society while it is in the world. Made up of imperfect men, it shows the marks of Christ's work but it also has shortcomings and defeats. But God has provided means by which the Church can grow continually to the stature of Christ: His Word, prayer, fellowship, the ministry. The gospel is a treasure that is carried by earthen vessels. The history of missions shows, however, that God's design is not hindered by these imperfections. Any boasting of perfection in discipleship or missionary methodology falls short of biblical teaching and historical experience.

*Fourth axiom:* Because of man's sinfulness and imperfection, even the best dreams of building a just,

free world fail and have failed historically. Those who are called by God in Christ share aspirations for a better society with all of mankind. As transformed people they are to be salt and light, and because of that they sometimes spark a change. However, their expectation is not for a utopia that man will achieve in this age, but rather for the new earth and new heaven that Christ will

“Many of those who fought for independence in the anticolonial movements following World War II were people who had been educated and probably motivated in their love for freedom by the missionary schools established during the last century and the first part of this century in Asia and Africa.”

bring in a definitive way when He comes again. Consequently, though faithfulness to Christ demands from Christian individuals and churches service and involvement for the good of fellow human beings, Christians know that perfection will never come before Christ's return. They also know that the future of God's church and God's mission does not depend on the rise or fall of this or that civilization, of this or that race or nation, of this or that social and political system.

Besides these principles, the strategy of obedience should also take into account the different basic situations in which the Christian community lives in society.

*First situation:* societies where Christians are a small minority and their presence is felt on a small scale. To the extent to which these Christians are faithful to the integrity of the gospel, their way of life usually provides a vivid contrast with that of society around. This is the situation of the first centuries of our era and of several countries where missionaries go today.

A variety of this situation comes in societies where, although there is a nominal allegiance to Christianity, social structures and institutions as well as everyday life do not show signs of Christian influence. Latin America is an example of this.

Living Christian communities in this situation become distinct minorities. Though their number and influence are limited in terms of social or political action, their dynamism as a model of social relationships, reconciliation and coexistence under the lordship of Christ is very powerful, as we can see reading the book of Acts.

*Second situation:* societies where there is a long tradition of definite Christian influence in government, legislation, politics and social action. To the extent to which society has been permeated by some Christian principles the vivid contrast between the Christian

community and society around has disappeared. It is not always possible to say to what degree Christians have "christianized society" or to what degree society has "paganized the church." But it cannot be denied that responsible Christians have access to public office and decision-making positions. There are many ways open to Christian action, and the contribution of Christians to the continuous reform of society should be visible.

To the extent to which these societies abandon their Christian roots, obedience to the Lord and the Word of God becomes a radical position. When the real spirit of Christ has been left out of a so-called "Christian" way of life, those who advocate commitment to Christ and obedience to His lordship sound like revolutionaries and sometimes become aligned with political radicalism in their criticism of society, though, of course, they act out of completely different motivation. This would be the case in the so-called Western world, where secularism is rapidly replacing Christian influence while Christians—especially evangelicals—watch indifferently in the name of commitment to evangelism, not realizing the degree to which their version of the gospel is also secularized and paganized by their passive acceptance of their society's pagan value system.

*Third situation:* societies where power has been achieved by a definitely anti-Christian force. In these cases, an ideology or a religion becomes the "official creed" of society, and Christians are reduced to a passive fight for survival and are treated as second class citizens.

“...the future of God's church and God's mission does not depend on the rise or fall of this or that civilization, of this or that race or nation, of this or that social and political system.”

Persecution and even martyrdom for the faith are a constant threat, and Christians are forced to observe the maximum neutrality in political and social affairs.

Faithfulness, courage and the disposition to suffer for the Lord are the elements of a strategy for the Christians here. The avenue of personal evangelism and communal worship is always open at that cost. Daily life in those circumstances may be for the people of God the avenue through which His power operates quietly, when the noise of public activism is not allowed.

However, the hope of evangelization of the world does not lie in the fact that some nation will impose some political or economic regime favorable to the gospel. Rather, it rests in the hands of Jesus Christ the Lord who has used in the past emperors and tyrants, as well as humble slaves and poor itinerant preachers to take His Word to the uttermost parts of the earth, in unexpected, surprising, divine ways indeed!

# monthly memo



Throughout the pages of this *World Vision* magazine there are a number of insightful and provocative reports and observations regarding July's historic International Congress on World Evangelization in Lausanne, Switzerland. It is not my purpose here to add to these interpretive comments.

However, I do want to pay tribute to the influence of Dr. Paul S. Rees, who has been director of our World Vision International Pastors' Conference ministries for almost 20 years, our founder Dr. Bob Pierce and our president Dr. Stan Mooneyham. It was abundantly evident in this congress that literally hundreds of the participants had been among the 62,000 pastors in two decades who have been blessed, assisted and encouraged through the

Pastors' Conferences (96 in all to date) conducted and shared in by these three men in almost every nook and cranny of the Third World.

Repeatedly these pastors and Christian leaders came to tell me how grateful they were for the ministries of World Vision and how appreciative they were of the influence of these on their lives and service. Several indicated that a Pastors' Conference had been one of the most significant influences in their ministries. We are so grateful for the role that these conferences have played in the church of Jesus Christ in our world today.

Now—may we ask you once again to pray for two World Vision Pastors' Conferences being conducted this

month in Nicaragua and Costa Rica. A total of about 600 pastors and Christian leaders are expected in Managua and San Jose; we are praying that God will once again work powerfully and mightily by His Holy Spirit in these two conferences and that the lives of the leaders will be deeply moved upon as has happened in so many nations where the conferences have been held previously.

These national leaders are so indebted to you, our friends and supporters, for your faithful sharing through your prayers, support and giving to make these significant events possible. On their behalf, let me again thank you for being partners with us in this segment of our World Vision ministry. God bless you for it.

*Ted W. Engstrom*

Executive Vice-President

## Love - to Erase the Shock of War

Since its beginning in 1960 the sponsorship program in Vietnam has grown to include over 16,600 children. Think for a moment of the implications for the nation of this number of children receiving adequate physical care and Christian education. It is a tremendous blessing and responsibility all at once.

Dang Thi Thu Thuy is one part of this program. But she's not just typical; she's very much an individual with definite needs, feelings, desires and potential. Right now she's living with her grandmother in the commercial port area of Saigon, known for its narrow, zigzagging streets and its low, damp houses. Her mother abandoned her just after she was born. Her father remarried, giving her a normal home for a brief time, until he was killed in combat.



Her grandmother is quite old and hasn't been able to earn enough money to care for them. Yet watching others in the port area, the two of them learned to feed themselves by scrambling into cargo trucks to scrape up the rice that leaks out of the bags as they are unloaded. When one of World Vision's case workers first went to see them, Thuy and her grandmother were drying

rice on the dirt in front of their home.

Now, thanks to Mr. and Mrs. Garland Hargrave who are sponsoring Thuy, she has nutritious food, clothing and medical care and is receiving a formal education. Perhaps the love from her grandmother, the Hargraves and her Christian teachers will help erase the shock of war and poverty and fill her heart with the joy appropriate to a little child.

Dang Thi Thu Thuy is one of God's little children. Now, by His grace, she can become a positive part of the future of Vietnam.

.....

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

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New World Vision T.V. Special:

# 'They Search for Survival'

World Vision will soon be releasing a new documentary depicting the plight of the refugee. It will focus on three groups of uprooted people: the war refugees of Cambodia, the refugees from the advancing Sahara in Africa and the refugees from flood and war in Bangladesh. The subject itself is obviously a serious, tragic one, but the central theme of the presentation is hope, not doom. ■ The refugee has a set of emotions and thoughts difficult to capture. Total uprooting and extreme poverty are states that most of us have not experienced and cannot really comprehend. Therefore, the film makers have tried to establish some sense of identification with the homeless ones as well as provide a solid base of information. ■ Art Linkletter and World Vision president Stan Mooneyham will lead the way through refugee camps in each of the three areas, explaining some of the problems and illustrating what is being done to alleviate them. ■ The special, produced by Russ Reid and directed by Herb Strock, will be released this month. The majority of its initial airings are scheduled throughout November and December. Please check your local television listings often for an announcement.

## Cambodia

Dr. Stan Mooneyham and Art Linkletter on location in a Cambodian refugee village introduce you to a nation in war; to sick, heartbroken and wounded refugees, and to children who have suddenly found themselves alone and hungry. Dr. Pene Key (center) represents hope for many.





# the sahel

Thousands are being driven from their homes by the relentlessly advancing Sahara. A proud and noble people, the only hope for many of them now seems to be a weekly handout of food.



# bangladesh

In all of Bangladesh's short history it has been a land of refugees. Many still have not found homes and new lives since the war. Add to that floods which every year destroy the homes of millions. *Tod Lemons* (top), *WV-Bangladesh*, is one who is trying to help restore a sense of hope.



Dr. Ted W. Engstrom  
and Edward R. Dayton  
invite pastors and Christian leaders  
to share in the two-day seminar

## managing your time

Oct. 17, 18 in Los Angeles, Ca.  
Nov. 21, 22 in Seattle, Wa.  
Dec. 5, 6 in Minneapolis, Mn.

Hundreds of pastors and church leaders have profited from this seminar. Their transformed lives show it. Plan now to be with us.



**Dr. Ted W. Engstrom,**  
Executive Vice-President, World Vision International; former Editorial Director, Zondervan Publishing House; co-author of best seller *Managing Your Time*.



**Edward R. Dayton,**  
Director of World Vision's Missions Advanced Research and Communication Center, management authority in aerospace and author of *God's Purpose/Man's Plan*.

Mail to *Managing Your Time*, c/o World Vision International, according to the seminar you select to attend.

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### Korean "Miracle Week"

World Vision's Korean Church Growth Institute, headed by Dr. Kyung Chik Han and Marlin Nelson, witnessed a "miracle week" recently. May 29-June 2 they held a city-wide crusade in Chungju. Notably, all 34 churches in the city cooperated in the effort, which was financed totally by Korean Christians. Dr. Han preached every evening and Sunday



Dr. Kyung Chik Han in Chungju

afternoon to an audience of 15,000-20,000 each time; this attendance was quite significant because before the crusade there were only some 5000 Christians in this city of 180,000. Two associate evangelists preached in the schools, colleges, factories, army camps and prisons—drawing a large response. During the meetings themselves there were over 3000 who responded.

The goal of the crusade was to bring many new believers into the church and then to see them baptized within a year. The pastors involved are dedicated to effective follow-up.

During the mornings and afternoons throughout the crusade week the Church Growth Institute sponsored a Pastors' Seminar for 313 registered delegates. It included 20 hours of instruction on the following topics: The Pastor's Life and Ministry, Evangelism, Pastoral Counseling, Church Growth, Evangelism to the Reserve Army of Two and a half Million, Rural Evangelism, Anti-Communism and Church Administration.

Historically, Chungju province has been very resistant to the gospel. Therefore those involved are especially joyous and thankful for this movement of God's Spirit.

### New Program Coordinator for Sahel

Paul Petersen has recently been appointed World Vision's program coordinator for West Africa. This month he will join Dr. Ken Tracey, soon to become WV's director for East, West and North Africa, in the new office in Nairobi, Kenya. After working in Nairobi for a few months to help develop World Vision's total program for Africa, Petersen will move to Niamey, Niger to open a branch office which will deal specifically with the problems of the Sahel.

Before coming to World Vision, Petersen served as director of the Food for Peace Program and officer of logistics for World Relief Commission in Vietnam.

### Expanding Childcare in Thailand

Two hundred sixty-three new case histories of children to be sponsored were sent to the Monrovia headquarters recently from WV-Thailand. Many of the children involved are members of one of two tribal groups: the Meo tribespeople living in the far north near the Laos border and the Karen people living west of Chieng Mai.

The American Baptist Mission has been working with the Karen tribespeople for several years, and now the Karens control their own churches completely. Both groups are pleased to have World Vision involvement in their villages.

Large distributions of school supplies—including school bags, uniforms, books and other items—have



Distributing school supplies in Chieng Mai

been made in recent months. Parents of the students attended one distribution in a school in the Klong Toey slums in Bangkok, making it a festive occasion.

## When Waiting Is Winning

The vitality that comes to us through conversation and communion with God has its own varied patterns and rhythms. How else can we understand Isaiah when he describes for us the consequences of that praying which renews strength: "...they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31)?

The prophet's order of thought is remarkable—not *walk, run, fly*, but *fly, run, walk*.

### I.

There is strength for *soaring high*. Not always but with great frequency the initial effect of any powerful contact with God is of the order and nature of a rapture, a high elevation of our emotions.

In Bunyan's account of "Christian" in *The Pilgrim's Progress* there is that famous passage in which Christian loses his burden at the cross:

*Then was Christian glad and lightsome and said, with a merry heart, 'He hath given me rest by his sorrow, and life by his death. . . . Christian gave three leaps for joy, and went on singing:*

*'Blest Cross! blest Sepulchre! blest, rather, be  
The Man that was there put to shame for me!'*

Or one thinks of Dr. A. B. Simpson, flaming missionary spirit, founder of the Christian and Missionary Alliance, who, after being a fettered, frustrated Christian for years, had a crucial confrontation with his Lord. He later wrote:

*Throwing myself at the feet of the glorious Master, I claimed the mighty promise—'I will dwell in you and walk in you.' Across the threshold of my spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment, a new secret has been the charm and glory and strength of my life and testimony.*

Here is the *mounting up* phase, the wings-as-eagles aspect, of the "life of God in the soul of man." It is the real "high" whose unmanning counterfeit is the artificiality and cruelty of the drug experience in today's society.

John Masefield, in his remarkable narrative poem called *The Everlasting Mercy*, captures this thought when he makes Saul Kane, the newly converted town drunk, exclaim:

*I thought all earthly creatures knelt  
In rapture at the joy I felt.*

### II.

Waiting on God has another dimension: it gives strength for *surging ahead*. Isaiah knows that they who let God possess them will not always fly. What then? "They shall run and not be weary."

The Bible makes running a figure of speech for the eagerness of devotion. This, we learn, applies to enthusiasm for evil as well as good. We read of those who "run to evil," who are "swift to shed blood," who "run after strong drink."

More frequently the figure has a happy connotation. "I will run in the way of thy commandments," says the Psalmist. "I do not run aimlessly," declares St. Paul. "So run that you may obtain" (the prize), he exhorts the Corinthians. Even God's eagerness to reclaim his alienated children finds a mirror in the action of the father who "ran and embraced" the repentant son returning from red lights and pigsties.

Devotion to Christ is normally inseparable from devotion to people, for Christ is a people-lover and a people-carer. This devotion bends you forward, which is the posture of the swift runner.

This indeed is mission, whether ordained or spontaneous. It is the untiring eagerness to let the whole world know that, in the light of what God has done for us in Christ, life's ultimate word is not guilt but forgiveness, not hate but love, not cruelty but kindness, not discord but harmony, not despair but hope.

### III.

Isaiah is not finished until he has said something else about the value of waiting on God: it gives strength for *slogging on*. The quote "slog on" is a phrase that, I believe, we owe to the British soldiers in World War I. When the going was incredibly tough in the mud of Flanders, there was nothing for it, they said, but to slog on. The phrase is terse and telling. In the intervals between the raptures and when running for the time being is impossible, still we can "walk and not faint."

If life in Christ is occasionally *crisis* and mostly *process*, then we'd better learn to be good pedestrians. "Walk in love," said Paul to the Ephesians. "Walk as children of light," he went on to tell them. "Walk circumspectly." "Walk worthy of the calling" that you have from Christ. Pedestrian tasks. Pedestrian responsibilities. Pedestrian challenges. But inescapably necessary.

It is chiefly at the walking pace that we learn what community is—how to relate to each other, how to take time for each other.

It is the slogging side of discipleship that exhibits the glory of the commonplace—God with us in the daily round where hands are plunged in dishwater, and feet are caked with mud, and eyes are tired from the fine print, and hearts are aching for "the touch of a vanished hand and the sound of a voice that is still."

There is little point in trying to improve on Isaiah's formula: put all of the rhythms of your experience—the soarings, the surgings, the sloggings—under God's control. Wait upon Him. Be open to Him. Make time for Him.

In the waiting is hidden the secret of winning.



**world vision**

Published by  
World Vision International  
P.O. Box 0  
Pasadena, California 91109

Nonprofit Organization  
U.S. Postage

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