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The First Tribes Conference

By Mrs. H. A. Jackson, Indo-China

The General Assembly of the tribes churches, held early this year in Banméthuot, marks the beginning of a new epoch in our tribes work.

There were eighty delegates present besides most of our Vietnamese and foreign missionaries. There were also a goodly number of visitors, several of whom came from the high mountains of our district at Dalat. These men brought their pigs with them to sell in order to get money to go over to Banméthuot. This center was alive with pigs that week! The delegates and the preachers from this district had their expenses paid by their churches. We trust this will set a precedent for all such gatherings in the future.

Tribes workers at Dalat, Viet Nam

Miss Helen Evans, Rev. and Mrs. H. A. Jackson, Mrs. Jean Funé, Mr. and Mrs. Tat, Mr. and Mrs. Nam.

At the first meeting Mr. Jackson had the roll called and separated the delegates from the visitors. Then he explained why only the delegates could vote. The roll was called at the opening of each business session. This procedure was new to our tribespeople and lent an air of great importance to the assembly.

The delegates came from ten different tribes but fortunately they all understood either Sre or Raday. Vietnamese or English was interpreted in the two tribal languages used. When there was discussion on the floor the interpreting had to be reversed. Everyone geared into this system almost immediately and there was no confusion, even though some of the discussions were animated and long.

At this first meeting Mr. Jackson also asked the Assembly to choose a secretary, and explained why it was necessary to have one. We got a bit of a jolt when a Raday got to his feet and asked that the secretary be a Raday. A Cil did the same thing and so did a Jarai! So it came about that we had three secretaries. They sat in state at a table in the front of the room and took copious notes! We saw a marked improvement each day. A Vietnamese secretary took the official notes for our files and reports.

We were delighted again and

again by the insight our people showed and by their simple and direct way of solving the problems that were presented. The tribespeople do no rationalizing! A thing is or it is not. We were pleased, too, that they were willing to contribute to the discussions. In October they were often heard to say, "You tell us what to do and we will do it." At this assembly, five months later, they often told us what to do!

The constitution was gone over word for word by the different language groups, then we met together in general conference to discuss the changes that were suggested. Most of the changes suggested by the tribespeople were helpful for they viewed the problems of their church organization from within, whereas we could only view them from without. The assembly then accepted this constitution.

The executive committee was formed immediately afterwards. There are eight members—four tribesmen and four missionaries.

It was a keen disappointment to all of us that not one of our tribes preachers would consider ordination. They explained that they are afraid to accept further responsibility until they have learned to carry that which they have already assumed. Please pray that the Lord will bring them to this important step soon.



Love's Deepest Drawings

By EDWIN RAYMOND ANDERSON

IF YOU love to meditate upon mysteries you will find all of the love for all of the mysteries ever contemplated more than measured in the marvel of the lovely Lord Jesus Christ, as told out to these unworthy, loveless hearts of ours. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And as I am part of that world, the Son of God loved *me* and gave Himself for *me*. And ah! well do I know myself and my own for the failures and weaknesses. And that He should so love such a one as I—how can this mystery ever be fathomed?

In seeking for expression there is always the weakness of human language; the range of human understanding is always so small and helplessly limited. And yet, for us who are redeemed, there is the language of the heart with the notes of praise, of adoration, always sounding.

Of course, to many this will all seem very mystical and remote from first-place consideration. They feel that everything must be given the practical turn. Even though they are facing the darkness of this doomed world and are conscious of the drawing to a close of these end-times, they are seemingly sure that nothing should be spent for such "impractical" theorizings. To them has come the clarion call for workers, and they "work for the night is coming." All this is well and good. We always need more workers than we have at any given time.

But while we surely need workers for the Lord, we also need (and much more so, I feel) worshipers of the Lord. We need the measure of the mystical note, in a very practical turn! We need those who shall point up the value of sitting at Jesus' feet, drinking in the delights of His per-

son and His work. We need those who shall indicate the deep need for everything in the Christian make-up and service to become vibrantly saturated with the living wonder of "Jesus only"; and that, not as Sunday theology, but everyday doxology; not in the hush of the sanctuary, but "out there" in the hubbub of the streets where Jesus is so desperately needed. This is a mysticism which is filled to overflowing with practical power!

In a very certain sense it may be said that only those who are warm worshipers of the Lord are properly fitted to serve as winning workers for the Lord. First, time spent alone in His presence, then the spending of more time to allow the radiance of that Presence to stamp itself into the warp and woof of our ways. This is the way of the Lord's ordering and the true servants of the Lord have more than proven it over and over to His praise, to the deliverance of souls, to the confusion of Satan.

We speak of the "need of the hour" . . . and what is it? I deeply feel that it is the need for sinners to see the Saviour in the faces of the saints. We have too many Sunday sermonizers who are comparative strangers to the Great Topic of their discourses. We have all too many sanctuary singers whose notes ring hollow because of the lack of conscious communion with the Great Theme of their song. We have too many laborers who lack the glory of a living union with the Lord. The Great Primate far above and removed from any and all else is the Lord Jesus Christ himself, in the grandeur of His grace, the marvel of His Person and the wonder of His love. This truth must be stamped deep into the very framework of our hearts.

We need to feel the holy longing

and deep burning of that apostolic cry, "That I may know him." Not as something piously pleasant, but rather as something pressing and piercing, testing ourselves and our work, uncovering all motives, carefully, clearly measuring that which is brought forth. As one of old cried aloud, in the flaming realization of what the Apostle really meant, "I have only one passion and it is He, it is He, it is HE!"

I would love to stand with Jeremiah of old and share the holy delight that must have swept across his soul when the Lord revealed Himself in that word, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). No doubt the heart of Jeremiah was moved to rapture. And shall it be otherwise with these hearts of ours, especially in the light of the full-orbed revelation of God in Christ which has been granted to us? We need the measure of a moving not brought about by mere theology with a head knowledge of facts-on-file, but by a theology touched to flame-of-heart doxology and facts-on-fire.

We do need a return to the fine and lost art of communion with our lovely Lord Jesus Christ. How seldom these days do our writers and preachers call attention to this holy art. And yet what could be more blessed? The definite time for the alone-period with the Lord Himself, seeking His face, delighting in His love, silenced by the Holy Spirit of God from anything and all else, brought into that deep and deeper place where He Himself becomes the single, all-absorbing Object of our soul—how little we know of it, and how much else is unknown to us because of this lack!

The love of the Lord for us is best answered by our love for Him; the very loving of Himself for what He is in Himself. For love is mirrored by love, not by learning, nor by labor. Actually these things are only secondaries. And how well pleased He is when we have come to the place of the heart realization of worship and praise and adoration. How He will come out to us with new revelations, new glimpses, new vistas of spiritual beauty, so that we can only shout aloud for the sheer glory of it all!