

May 22, 1968

the Alliance

Witness



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THE EDITORIAL VOICE

COMING ALONG?

The Christian life can and should be a constant adventure of walking with the Lord Jesus in faith and obedience. Not infrequently therefore is it a venture into the unknown and unpredictable. Not always is it a series of exciting events, but includes the commonplace duties of every day, and even perils and uncertainties as we go forward in faith. The trusting heart can become apprehensive of hazards, known or only vaguely felt, but that should not mean any hesitation whatever in walking onward with God.

Recall the experience of the disciples recorded in Luke 18:31-33: "He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again."

"We go . . .," declared the Lord Jesus. He still deals thus with His own today. He goes ahead of us. Just as in that day He knew where He was going, the way to take and what would happen to Him in Jerusalem, just so He knows all those details in our lives today. He was aware of the growing antagonism toward Him, and realized that He was going to Gethsemane and Golgotha and to Joseph's tomb, beyond which lay Easter morning and the glory of the resurrection. The Word goes on to say: "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

Like the disciples, we may not realize even faintly what the future has for us. All we do know is that the Saviour is going before us and is assuring us that He, the faithful One, will go before His sheep as He promised. Has He not plainly assured us that when He puts forth His own sheep He goes before them, and the sheep follow Him because they know His voice? One word of assurance should and can dispel all apprehensiveness on our part. We may have a dim awareness of the difficulties and dangers that lie ahead, but we need not panic nor have misgivings about the mysterious and the unknown. Because of our trust in the Trustworthy One we can stead-

fastly obey Him. Because He is our constant Companion we can have confidence and courage, having counted the cost of the discipleship that will not turn back despite difficulties and dangers.

Because He is thoroughly reliable we can rely upon His promised presence and protection. Since He is faithful we may follow without fear. Then we begin to learn with Moses what it means to walk in faith as seeing Him who is invisible, and like that man of God we can therefore persist in the upward climb into what may seem to the natural mind to be a wholly precarious situation.

In the center of God's will is complete security; no other place is safer. The disciples were more secure in following the Saviour to Jerusalem than in turning back to familiar places and loved ones in Galilee. Like the Lord Himself we can set our faces like a flint to do God's bidding. Such resolution may seem to ourselves as well as to others to be utter rashness at times, but the basic consideration is the quiet and sure revelation from the Scriptures by the Holy Spirit, "We go up to Jerusalem."

The Lord Jesus is saying to us, "Are you coming along with Me? Will you follow Me wherever I lead, with utter loyalty to Me as your leader? Will you come along, whatever qualms, questions and quaking you may be experiencing at this moment?"

Looking back at the divine record we are glad that the disciples went with their Lord, even though they did not understand the meaning of His instructions or the destination toward which He was directing them. That puts the problem squarely up to us—will we also go with Him in the path He points out to us? Is He calling us to His service abroad or at home, to some new assignment when we greatly prefer to stay just where we are? Is He asking some sacrifice of us that seems impossible for us to make, to surrender ourselves to His leadership and control without any hesitation or mental reservation on our part?

The disciples were forever glad they went with the Lord, even though at crucial points they failed Him temporarily. The end of the journey of faith and adventure will be to us also an unfailing source of gratitude that we obeyed Him wholeheartedly, even though we understand not any or all of the reasons for His guidance. Looking back someday, we too shall be glad we followed Him all the way.

Our response is to be like that of the disciples—they went with Him. Our part is to follow the Lamb where-soever He goes, with confidence that He knows the way that He takes and that His way is best for us. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies" (Psa. 25:10). "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6)—V. RAYMOND EDMAN.

*The national leaders of Asian countries
now recognize the true nature of the
conflict in Viet Nam—not American
imperialism, but Communist aggression*

The Viet Nam War: A Historical Perspective

By REV. GARTH W. HUNT

WAR HAS RAGED in Viet Nam for almost three decades. It began with the Japanese occupation in the fall of 1940 and was continued by the French from 1945 to 1954—the Indo-China war, which was an attempt to reconquer Indo-China (Viet Nam, Laos, Cambodia). This period has been followed by still another war, a “liberation” war—the North “liberating” the South, and it has become the most terrible war in the history of Viet Nam.

We might well ask, “Why a ‘liberation’ war in Viet Nam after freedom

had been achieved and the foreign power, France, had been defeated?” Part of the answer can be found in the terms used by the Vietnamese themselves in identifying the groups that have been involved in the different conflicts. During the war with the French, the Vietnamese resistance movement called itself the Dong Minh Hoi (the Nationalist Movement), and therefore the soldiers were known as the Viet Minh—Vietnamese Nationalists.

After 1950, when Communist China and Soviet Russia began direct

support of the Nationalist Movement, the Vietnamese people themselves began using another name to identify the new force in the old movement. They called the resistance movement the “Viet Cong”—Communist Vietnamese, and the old name “Viet Minh” was abandoned.

The Vietnamese people, particularly in the cities, quickly realized that—even though the physical presence of a foreign power, the French colonialists, had been removed from Vietnamese soil—a new force had filled the vacuum and become an even greater threat to their new-found freedom. Communism, a foreign ideology, was now being imposed by the very ones who had stood and fought for national emancipation.

The peasantry in South Viet Nam,

Civilians cross a pontoon bridge in the area of Pastor Phien's church near the DMZ after the regular bridge had been blown up by the Viet Cong

G. W. HUNT



Mr. Hunt has been a missionary to Viet Nam for the past ten years. His ministry has taken him to every area of South Viet Nam and has brought him into close association with the Vietnamese people, both in and out of government. He was cited by President Nguyen Van Thieu and received the highest civilian honor awarded by the Vietnamese government.

Probably no one is better informed concerning the issues in Viet Nam today than the author of this article. He has sought to put the events of the past few years in proper perspective.—EDITOR.

however, did not fully realize the change of objective and purpose in the resistance movement. Neither was there much historical influence of democracy or knowledge of central government amongst the people. These factors, compounded with the mistakes of a new government inexperienced in leadership and democratic procedures, resulted in widespread support in the country areas for the Communist "liberation" movement under Ho Chi Minh. This support was consolidated and extended by large numbers of political cadres of North Viet Nam who worked with the network of intelligence that had been in operation and under the leadership of Ho Chi Minh since 1942.

If the story were to stop here we would have to admit that the Communist "liberation" movement of Ho Chi Minh was popular throughout all Viet Nam, both north and south, at this time—1955-60. The common people did not understand Communist ideology and therefore saw no threat in it. Neither were they aware of the real beliefs and ambitions of Ho Chi Minh. They did not know of all his affiliations with Communist China and Russia that dated back as early as 1920. (A pictorial biography

*For days and weeks and months
Danger had lived
Outside their doors . . .
Ready, as a wild animal,
To spring
And to devour.
And Death was no stranger:
Had they not seen him,
Grim specter that he was,
Stalking through the villages—
Blood-red sword in hand—
Or, sweeping from the skies
In sudden bursts of searing flame
That blotted out the sun
And silenced screams that rose and fell
Back to the bleeding earth;
Or in the staccato crack
Of guns
That punctuated sentences,
Only half-expressed
And never finished.*

The Viet Nam Martyrs

*But, death and danger notwithstanding,
They set about to do His will.
And nothing could change the course
That they had set
Long years before
When they had chosen
To follow Him!*

*The soil is crimson where they fell,
But God, who gave His only Son,
Will not forget,
And in that day
(It may not be far distant)
Will cause to pass before them in review
The multitude who, because of them,
Heard the message and believed
Unto eternal life.
So ask not why they stayed . . .
They had His work that must be done
And time was short—
How short they never knew.*

—BEATRICE BUSH BIXLER.

tracing all of his associations with Communism is portrayed in the Museum of War in Hanoi.)

The attitude of the Vietnamese people toward the Communist movement has changed greatly during the past eight years. The people have seen what Communism is and they do not want it. They no longer recognize Ho Chi Minh as a hero. They no longer believe in the propaganda of the National Liberation Front. The people do not want "liberation"—Communist style. They want true freedom. They want to determine their own destiny.

The five different elections held during the past eighteen months boldly demonstrate the changed attitude of the Vietnamese populace. In spite of the fiercest onslaught of terrorism which had been launched by the Communists in the past decade, great numbers of people went to the polls at the risk of losing their lives—and almost a thousand of them did die. (Ho Chi Minh boasted that they had killed more civilians in the South at that time than United States bombs killed in the North.)

By going to the polls the people unitedly and publicly repudiated the Communist movement in South Viet Nam. They were saying to the world: "We don't want Communism! We don't want 'liberation' Communist

style. We want freedom that grows in the soil of our Vietnamese culture."

The Communist movement in Viet Nam overstepped itself when it resorted to widespread terror, atrocities and all kinds of ruthless force to maintain control over the peasants. (In the past eight years more than fifty thousand civilian officials and teachers have been either kidnapped or murdered by their "liberators.") How ridiculous for both the Communists and world commentators to expect public support for the recent nationwide Communist offensive! This was the last thing that should have been expected.

This misjudgment by the Communists and the commentators reveals how much they are out of touch with the present attitude of the Vietnamese people. The Vietnamese have come a long way in the past ten years. Every step of progress and enlightenment as to the threat of Communism has been made at the cost of blood—most of it their own. They have learned one thing that many others have yet to learn: there is something worse than war—enslavement to ruthless Communism.

The Communist movement in Asia has overstepped itself. The domino theory is working, but in reverse. The national leaders of Asian countries

(Continued on page 8)

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Surprise in Role Specialization

By DR. KENNETH L. PIKE

WHAT INTELLECTUAL, after conversion to Christianity, was the one who above all desired to reach the intellectuals of Jerusalem? It was Paul, the outstanding young man of promise. He had been their bright light, the leader of the future.

Paul was, therefore, the obvious man to reach the scholars with whom he had worked and studied. He felt this responsibility deeply, so he wanted to go to Jerusalem and to do something about it. But (cp. Acts 22:18) Paul heard his Lord saying, "Hurry up, get out of Jerusalem. They won't listen to you." But Paul argued: "Look, I was responsible for persecuting people in this city. I was involved in the Sanhedrin. These are people to whom I should witness. I am the logical man. It ought to be my role."

The Lord replied to Paul, "No. It cannot be your role. They won't listen, even if scholar ought to listen to scholar. Get out—I'm sending you somewhere else."

So he went to the people of Asia Minor. Eventually he contacted the intellectuals of Athens; these—again his logical audience—did not respond. He got depressed and left to work with the nonintellectuals of Corinth.

Strangely enough, it was the equivalent of a hillbilly, a practically uneducated fisherman from the "backwoods" province of Galilee, who was destined to reach those of Jerusalem—those who could be reached at all. When Peter was with Jesus at the time of His trial, scoffers said to him, "Your speech labels you—you are

one of those backwoods fishermen from Galilee." A man from a low-class dialect, a low-prestige area, teamed up with low-status people to upset the intellectuals of his culture!

We seldom think of the area that Christ chose to come to as being itself of low status. We seldom stop to remember that He chose a small tribe, Judah, from an inconspicuous, weak nation. The intellectuals of Greece, of Rome, of Egypt, of Mesopotamia—these He left to one side. He came to a small group of tribesmen in an unimportant country, rather than to one of the highly civilized cities of the west—or the masses of the Orient. This particular priority placed on a small area, on the lost sheep of the house of Israel, surprises us—but God had other men in mind for the later role of outreach to the masses.

In Galatians 2:9 the idea of role specialization becomes very explicit. There was a fuss because some were saying that Paul should work as others did. Paul answered, "No, I have my own ways of working. These were given to me specially, and I must follow them. This does not destroy somebody else's role, nor can I allow someone else to force my role to his. We complement each other."

In the will of God there is not just one pattern. There are varied roles in the Body of Christ. Let us seek



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God's role for us, and then set our faces like a flint, as Jesus did, to fulfill that. And let us not be surprised if it differs from what we early guessed it would be. Paul's role was vastly different from what he would have chosen for himself.

To all of us it proves somewhat frightening to choose a role. We would prefer to have God choose it for us, as He did for Paul. Yet for many—perhaps the majority—the choice is to accept a call in the style of Timothy or Silas—i.e., stimulated by the vision of another. This comprises a different spiritual style of guidance.

In it, of course, there lies risk. One can be wrong, the leader may himself have been deluded—or bumbling. Here trust in God must include belief in His gentleness and mercy even in our errors. It must also include the belief that He wants spiritual initiative, working out in social action—and repudiate the totally passive man who refuses to take a risk.

That, at least, is the lesson I read in the parable of the talents (Matt. 25:25-26.) Whatever we choose will be all right—"prosper" is the Scriptural term—if we meet the spiritual conditions. (1) Not take basic advice from evil sources; (2) not have evil as bosom friend; (3) not tear down (as useless social action) instead of building; (4) bend the tongue to rejoice, for its rudder effect and its righteousness; (5) stick close to the Bible for principles of action, morals and faith (Psa. 1).

Do this first. Then take the risk. And relax. ◆ ◆ ◆

*Could it be that our "fine Christian family"
teens are actually being neglected?*

How Privileged Are They?

By LOIS FARR ROWE

SIXTEEN-YEAR-OLD Keith was absent from school for the sixth time in as many weeks. School officials regretted the results of their investigations, since Keith's father was one of the town's respected pastors. That was just the beginning of the problem-strewn pathway that had been full of bright promise through all Keith's childhood.

Fifteen-year-old Jane could not return to school for her junior year. She was married and expecting her first child. It had been a quick and small wedding. Her father was chairman of the board of deacons. The nineteen-year-old groom was the son of one of the trustees. There had been no indication that this could happen in the lives of two splendid young people reared in godly homes.

Nineteen-year-old Jill had a flawless high school record. A keen student, talented musician, commendable athlete and a stable Christian leader in her church youth group, she had given no signs of anything but a dedicated Christian life. In college something happened. By the end of her Freshman year she had renounced all

her "childish beliefs" and claimed to be an agnostic. She was attending a Christian college just as she had gone to Christian schools all her life. Her former missionary parents could not explain how it happened.

If these were isolated cases we might not find ourselves too concerned. But nearly every church is facing the problem of the well-raised young person who brings discredit to the cause of Christ. Is it possible that young people reared in a thoroughly Christian-controlled climate still lack something?

To come up with one simple answer to so complex a problem would be both naïve and presumptuous. But, could it be that our highly privileged, "fine Christian family" young

people are actually neglected? In the ever-present urgency of evangelization of the lost is it taken for granted that these "Christian" kids are already established? Is a spiritual maturity beyond their years required of them because their parents are Christians? Are their intellectual problems considered rebellion? Are their sincere questions answered with thoughtlessly tossed-off clichés?

Young people today are obsessed with "truth" and "reality." It is inevitable that some of the searching spirit of the age will affect the Christian young person. Suddenly a youngster of Christian background and experience cries out "How do I know?" or "How can I be sure that what I have accepted all my life really is the truth?" But perhaps the most difficult and even painful question he asks himself goes like this, "How do I know I really meant it when I made a decision as a child? Was it for real or was I just doing what someone told me to do, simply because that is the way a child does things?"

At this point it would seem to demand more faith for this young per-



Mrs. Rowe was born in West Africa, where her parents, Mr. and Mrs. Laurence Farr, were Alliance missionaries. Following the death of her mother in 1927 Rev. and Mrs. H. M. Wright cared for her for a time. She is the wife of Rev. H. Edward Rowe, executive vice-president of the Christian Freedom Foundation and associate editor of their fortnightly publication, Christian Economics.

son to believe he is saved than for an unsaved boy or girl to make the initial decision to receive Christ. And all too often the young person facing this vital problem has no one to whom he can turn. He is supposed to be established in his faith, witnessing and living a good Christian life, and consequently he may never tell anyone these questions. For some, of course, the period will pass and they will go on to a fruitful life. But for others the unanswered questions become a source of frustration, followed by changes in behavior.

In addition to his questions about his own salvation our "privileged" young Christian may be exposed to a great deal of un-Christian behavior among the older generation. Perhaps he learned early of the discouragements and disillusionments that are all too prevalent in Christian circles. Youngsters not brought up in the "inner circles" of Christendom may be protected from some of this damaging knowledge.

Certainly we need not discourage a search for the truth. Jesus did not condemn Thomas, nor did Thomas love Him less for having come through a period of doubt. Perhaps encouraging an honest inquiry will show the searcher that there is nothing to fear. Maybe there is a touch of insecurity in the sudden desire to "know." We all need to belong. Is this questioning teen afraid that perhaps after all he does not really belong to God?

Somewhere in the search for truth our young people need the strongest assurances of God's love for them. God must be real and personal and interested in each one as an individual. This comforting reality cannot be underrated. And the kindness of older Christians who listen and do not rebuke, who sympathize and gently guide in the search for truth will be a manifestation of God's love to them.

Our young people are our future. They need our help today. The one who works with young people in our churches should be alert to the needs of our "privileged" ones as well as the many with easily recognized needs. "Feed my lambs; feed my sheep." ♦ ♦ ♦

MAY 22, 1968

A Possibility and an Impossibility

By REV. WILLIAM E. ALLEN

GOD CALLS the person who does not know Christ to a possibility—*repentance*. Once a person becomes a Christian God calls him to an impossibility—to *live a supernatural life*.

The non-Christian has the ability to hear the gospel, evaluate his lost condition and understand that God loves him and will forgive him. He can further know that God promises to give him eternal life as a free gift (Eph. 2:8-9). By repenting (changing his mind about sin and turning from the way he has been living) he can take a leap of faith in Christ and dare to believe that at that instant God saves his eternal soul.

Millions have found this to be true. It is a possibility. If it were not possible for men to repent and believe in Christ, God would not command anyone to do it.

However, once a man has taken this all-important step of receiving Christ and becoming God's child (John 1:12) he is called to do something that is humanly impossible. Of and by himself he can no more live the Christian life than he can create a star. But now he has the crucified, risen, living Christ dwelling within—living in his spirit by the Holy Spirit.

Now he moves into a supernatural life.

The word "supernatural" means "above nature." It is not "natural" to love one's enemies or to love God with all one's heart, mind and strength. It is beyond human, natural powers to manifest the fruit of the Spirit (Gal. 5:22-23): love, joy, peace, long-suffering, gentleness, goodness, meekness, faithfulness and self-control. These traits come from an Almighty God within; they are the fruit of God's Holy Spirit controlling man's personality.

What a paradox, that you and I, mere mortals, can live a supernatural life. Paul says in First Corinthians 2:14, "The natural man receiveth [understands] not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they [the things of God] are spiritually discerned."

The word "natural" in that verse is the Greek word *psuchikos*—that which is "animal, sensual." This is why Jesus told a religious leader of Israel, "Ye must be born again, born of the Spirit." You must do that which is *possible*—repent—before God will transform you to live the *impossible*—a supernatural life.

Have you repented? Jesus said, "Except ye repent, ye shall all likewise perish." ♦ ♦ ♦

On Temptation

Those temptations about your faith have returned. . . . You have not answered them back; that is well . . . ; but you think about them too much, fear them too much; they can do you no harm otherwise. . . . No, no, let the wind blow. . . . Recently I was near some beehives and some of the bees alighted on my face. A countryman said to me: "Don't be frightened, and don't touch them. There's no chance of them stinging you—unless you touch them; then they will." So, believe me, you must not fear these temptations. Do not touch them and they will surely not offend you. Pass them by, and spend no time on them.—FRANCIS DE SALES.

Viet Nam War: A Historical Perspective

(Continued from page 4)

now recognize the true nature of the conflict in Viet Nam—not "American imperialism" but Communist aggression. They recognize that Viet Nam is simply a theater of conflict and that the two world forces of international Communism and democracy are locked in a life-and-death struggle.

They recognize that freedom is at stake not only for the sixteen million people in South Viet Nam, but also

for themselves as a part of 250 million people on the rim of China who do not want Communism but do not have the resources to defend themselves against it. Therefore, the most immoral thing the allied nations could do in the light of these developments in Asia today would be to abandon these people, our allies, and thus reward Communist aggression with the liberties of freedom-loving nations.

Communist propaganda has so distorted the issues that now there is widespread acceptance of the view that Communism is no longer a threat to world peace and to a Christian way of life. Let us fully understand that freedom is our most cherished gift. It must be shared with freedom-loving people and if necessary it must be defended. Only those men and nations who will share freedom and be willing to defend it will continue to enjoy it. ♦ ♦ ♦

Take It or Leave It!

By REV. JAMES DENNY

THERE IS THAT in the gospel with which no one is allowed to argue. All we can do is to believe or disbelieve; to give it in our life the place of the final reality to which everything else must give way, or to refuse it that place.

Many people are not clear about this. They would like to talk the Word of God over. It raises in their minds various questions they would willingly discuss. It has aspects of interest and of difficulty which call for consideration, and so on. Perhaps there are some who confusedly shield themselves against the responsibilities of faith and unbelief by such thoughts. All that such thoughts prove, however, is that those who cherish them have never yet realized that what we are dealing with in the gospel is God.

When God speaks in Christ He reveals His gracious will without qualification. And without qualification we have to believe in it or refuse to believe, and so to decide once for all the controversy between ourselves and Him.

God has not come into the world in Christ, Christ has not hung upon the cross bearing the sin of the world, only to be talked about; He came to become the supreme reality in the life of men, or to be excluded from that place. To believe is to fall in unconditionally with the purpose of God.—By permission, THE PRESBYTERIAN JOURNAL.

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May 28	Ft. Atkinson, Wisc.	Faith Community Church	7:30 P.M.
May 29	Des Plaines, Ill.	C&MA Church	7:30 P.M.
May 30	Ft. Wayne, Ind.	Waynedale Community	6:30 P.M.
May 31	Wyandotte, Mich.	C&MA Church	7:15 P.M.
June 1	Windsor, Ont.	C&MA Church	7:00 P.M.
June 2	Toledo, Ohio	Westgate Chapel	10:45 A.M.
	Toledo, Ohio	Toledo Gospel Tabernacle	5:45 P.M.
June 3	Chardon, Ohio	Hambden Alliance Church	7:30 P.M.
June 4	Butler, Pa.	Main Street Alliance	7:30 P.M.
June 5	Meadville, Pa.	Alliance Church	7:00 P.M.
June 6	New Castle, Pa.	C&MA Church	7:30 P.M.
June 7	Morgantown, W.Va.	C&MA Church	7:30 P.M.
June 8	Wadsworth, Ohio	C&MA Church	8:00 P.M.
June 9	Orrville, Ohio	C&MA Church	
	Canton, Ohio	Whipple Heights School	2:30 P.M.
June 10	Marion, Ind.		7:30 P.M.
June 11	Cedar Rapids, Ia.	C&MA Church	7:30 P.M.
June 12	Omaha, Nebr.	Gospel Tabernacle	7:30 P.M.
June 13	Lincoln, Nebr.	Havelock Alliance Church	7:30 P.M.
June 14	Mountain Lake, Minn.	C&MA Church	8:00 P.M.

A spiritual experience you will not want to miss

Born to Reproduce

By DAWSON TROTMAN

THE FIRST order ever given to man was that he "be fruitful, and multiply." God did not tell Adam and Eve to be spiritual. They were already perfect, made in His image. He just said, "Multiply. I want more just like you, more in My own image."

When a person receives Jesus Christ, he is born again. All provision is made for his growth into spiritual maturity, and then he is to multiply.

Wherever you find a Christian who is not leading men and women to Christ, something is wrong—sin that separates him from union with Christ, or immaturity. When all things are right between you and the Lord, you can have spiritual power. Soulwinners are soulwinners not because of what they know but because of whom they know, how well they know Him and how much they long for others to know Him. There are men and women who have been Christians for five, ten or twenty years but who do not know of one person living and producing for Christ today because of them.

Some time ago I talked to twenty-nine missionary candidates. As a member of the mission board I interviewed each one. I found that only one had a devotional life which he felt was what the Lord would have it to be. And the majority had to admit they were ready to cross an ocean and learn a foreign language, but they had not won even one per-

son who was going on for the Lord.

This is not for missionaries only; it is for all of God's people. Every one of His children ought to reproduce.

The reason we are not getting the gospel to the ends of the earth is not because it is not potent enough. Over twenty years ago we spent some time teaching a sailor how to reproduce spiritually. It took lots of time. We took care of his problems and taught him not only to hear God's Word and to read it but also how to study it. We taught him how to hide it in his heart.

He found many boys on his ship who would go to church. But when it came right down to doing something, they were also-rans. He came to me and said, "I can't get any of these guys on the ship to get down to business."

I said, "Ask God to give you one man after your own heart. You can't have two until you have one."

He began to pray. One day he came to me and said, "I think I've found one." Later he brought the fellow with him. Three months from the time I started to work with him,



Mr. Trotman was founder of The Navigators. This abridgement of one of his last messages, which contains his testimony, appeared originally in The Navigators Log and is used here by permission. Mr. Trotman died in 1956. A copy of the full message may be secured from The Navigators, Colorado Springs, Colo. 80901, for 15 cents.

that sailor had found a man for Christ. He worked with this young Christian, and those two fellows began to grow spiritually and reproduce. On that ship 125 men found Christ.

Suppose one Christian prays that God will give him a man. It may take six months to reach another for Christ and get him started and reproducing. Then at the end of six months this first man has another man. Each man wins another in the next six months. At the end of a year there are just four of them. Perhaps each one teaches a Bible class or helps in a street meeting, but at the same time he is seeing how the new fellow he won to the Lord is doing. So at the end of the year the four of them get together and have a prayer meeting and determine: "Now, let's not allow anything to sidetrack us. Let's give the gospel out to a lot of people, but let's check up on at least one and see him through."

But in the next six months the four of them each get a man. That makes eight at the end of eighteen months. They all go out after another and at the end of two years there are sixteen men. At the end of three years there are sixty-four men; the sixteen have doubled twice. After five years there are 1,048. And after fifteen and a half years there are 2,176,000,000 persons!

(Continued on page 22)

From Abraham to 1967

Jerusalem Through the Ages, by Charles F. Pfeiffer. Baker Book House. 94 pages, \$1.95, paperback.

This well-illustrated title in the Baker series in Biblical archaeology comes at a time when there is a renewed interest in the Near East and particularly in the city of Jerusalem. It is a resumé of the history of the city from the time of Abraham to June, 1967.

The area has been occupied by many different people. It has been destroyed and rebuilt many times. Jerusalem itself is sacred to the Muslim, the Jew and the Christian. The author indicates, however, the difficulty of precisely identifying specific locations with historic events, as, for instance, the Protestant claim of the nineteenth century that an area just outside the Damascus Gate is the true site of Calvary and the location of the tomb in which Christ was buried. Scholars have not taken this claim seriously.

This book will inform the general reader of the many events in the city of Jerusalem which have been brought to light through historical and archaeological studies. Written by a scholar, the book is a valuable addition to the literature concerning the area and particularly the city.—W. F. SMALLEY.

The Kingdom and Our Daily Life

Jesus and the Christian Faith, by William Manson. Wm. B. Eerdmans Publishing Co. 236 pages, \$5.95.

This is a posthumous work of William Manson, a Biblical scholar of Edinburgh. In the Introduction T. F. Torrence writes: "If there is one theme more than another than runs throughout the essays collected in this volume it is the immediacy and realism with which the kingdom of God, apprehended by Jesus Christ and actualized by Him through His life, death and resurrection, bears upon our daily life." This epitomizes the book, which will appeal to those who have deep theological insights along with some knowledge of languages in which the Bible was written.

The author recognizes Mark's Gospel as being the source for both Matthew and Luke and stresses the importance of history as furnishing a proper background for his presentation. Fine comparisons and contrasts of Scripture with Scripture help to arrive at an understanding of truth.

Although the section on eschatology, closely linked with Jewish backgrounds, is somewhat involved, nevertheless the coming of the Lord is declared to be at the end of history and is directly con-

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nected with the progress of the Christian mission. The church ever looks for the "new heavens and a new earth, wherein dwelleth righteousness." The emphasis here is on the urgency of the task and the responsibility of the church not to slacken in the work of proclaiming the gospel.

This is a careful examination of the ministry of Jesus and its relation to the Christian life. Although one may not agree with every conclusion drawn by the author, the volume is a worthy contribution to the field of New Testament studies.—GILBERT H. JOHNSON.

Spiritually Stimulating Series on John

The Inner Sanctuary, by Charles Ross. The Banner of Truth Trust. 247 pages, \$1.50, paperback.

This is a series of expository studies in John 13 through 17. Originally this material was presented in a number of sermons preached in 1887 in Britain by Charles Ross, who accepted without question the basic tenets of Reformed theology. Thoroughly evangelical and spiritually stimulating, the chapters are well outlined and thought provoking and suggest many areas of study which could be pursued in other expository sermons.—C. DONALD MCKAIG.

Doctrine Articles for Teen-agers

Bible Doctrines for Teen-agers, by Margaret J. Anderson. Zondervan Publishing House. 93 pages, \$1.50, paperback.

The title suggests that this might be a textbook for theological studies. Actually it is a series of fourteen devotional articles written especially for the teen-ager, such as might appear in a Christian youth periodical. Consideration is given in simple language to some of the basic Christian teachings: Christ's life and ministry, the origin and destiny of

the world, the source and validity of the Bible, the ordinances and ministry of the church.

Mrs. Anderson gives the following as her motive: "Faith is dissipated because young people do not know what they believe. A personal commitment to Jesus Christ coupled with a firm understanding of basic Christian doctrine will help prevent young people from foundering in faith-shaking experiences they are bound to encounter when they leave home." This is not a profound book, but a thoughtful study of it should prove to be profitable.—C. DONALD MCKAIG.

Reprints

The Glory of the Ministry, by A. T. Robertson. Baker Book House. 243 pages, \$2.95, paperback.

The Preacher and His Models, by James Stalker. Baker Book House. 284 pages, \$2.95, paperback.

These are the first in a series of "Notable Books on Preaching" offered by the publisher so that this generation might have access to the wisdom and experience of men of earlier times. These books should stimulate the preacher to study and thereby to more effective ministry.

Hudson Taylor and Maria, by John C. Pollock. Zondervan Publishing House. 209 pages, \$1.95, paperback.

This bright story of two great pioneer missionaries in China, founders of the Overseas Missionary Fellowship, has appeal for all interested in missions.

Books in Brief

Toward the Senior Years, by Martin Parsons. Moody Press. 93 pages, 95 cents.

This book considers briefly both the practical and spiritual necessities of life for those in middle age and beyond. Very important is the counsel that we should plan ahead for new and exciting ways to use our time and serve the Lord so that we do not fall apart when we retire.

Job, Our Contemporary, by H. Harold Kent. Wm. B. Eerdmans Publishing Co. 65 pages, \$1.25, paperback.

This is an effort to show the arguments of the Book of Job as they dramatize contemporary debate and illustrate similar philosophies and persons in the twentieth century. The author shows that the only satisfying answer to the questions and problems of life is a dynamic encounter with the living God.

THE

RELIGIOUS CARAVAN

Compiled by the Editors

AT HOME

Sermons from Science Pavilion reopens in Montreal: So successful was the spiritual outreach of the Sermons from Science presentation at Expo '67 last year that the committee in charge opened the pavilion again on May 17, hoping to continue the project until October 14.

Southern Baptists tops in Sunday school enrollment: Figures contained in the 1968 *Yearbook of American Churches* show that the Southern Baptist Convention reports a total Sunday school enrollment of 7,601,095, while The Methodist Church shows 6,758,905 and the Catholics 6,155,742.

ABROAD

Youth blanket Mexican town with Spanish Gospels: Fifty-two American young people from thirteen southern California churches spent part of their Easter vacation in Mexico evangelizing through literature. Sponsored by World Gospel Crusades, the youth left a portion of the New Testament at nearly every one of the three thousand homes in Caborca, Mexico. Dr. C. Mervin Russell, WGC president, led the crusade.

Israel celebrates twentieth year: The State of Israel celebrated its twentieth anniversary on May 2. Its population, barely 700,000 at its inception, now numbers 2,643,000, with some 300,000 non-Jewish members.

Muslim opposition increasing in Indonesia: Frank Snow, OMF missionary in Indonesia, believes that "the present suppression of Communism and the emphasis on religion by the government [of Indonesia] is a doubled-bladed weapon that, while giving unprecedented opportunity of Christian evangelism, has also caused a considerable revival of militant Islam." The rapid growth of Christianity (it has more than doubled in fifteen years) is causing alarm among Muslim leaders.

Three church holidays abolished in Chile: Three religious holidays will be abolished in Chile with a view to increasing national production, according to a news release from the Chilean Embassy in Washington, D.C. The measure

was taken up by the Ministry of Finance with the Christian Democratic Party, which accepted it. Ecclesiastical authorities have offered no objection to the idea. The dates eliminated: Ascension Day, a feast held forty days after Holy Week; Assumption of the Virgin, August 15; and St. Peter and St. Paul, June 29.

EDUCATION

Talbot elected to AATS associate membership: Talbot Theological Seminary in La Mirada, Calif., has been elected to associate membership in the American Association of Theological Schools in the United States and Canada, according to the school's dean, Dr. Charles L. Feinberg.

RADIO

HCJB shows gain in audience survey: The results of the 1967 international survey of shortwave listeners just released show that HCJB, "The Voice of the Andes," has moved from thirteenth to twelfth place among the more than seventy international shortwave stations. The survey is conducted annually by the International Short-Wave Club of London, England.

Special day for broadcasters: Sunday, June 9, has been designated Worldwide Broadcasting Sunday. On this day Christians are asked to unite in prayer for Christian radio and television broadcasters around the world.

MISSIONS

Belgian Gospel Mission celebrates: The Belgian Gospel Mission, founded by Ralph and Edith Norton at the close of World War I, celebrates its fiftieth anniversary throughout this year. The most important development since the founding of the work is the granting of autonomy to its churches. Dr. Homer Payne, director since 1963, now becomes general secretary of the fellowship of associated independent churches. Freed from administrative burdens, the Mission is now able to give itself to evangelism and the training of Christian workers.

PEOPLE

Norval Hadley, formerly assistant to the president of World Vision International, has been appointed director of the World Vision Relief Organization, according to the executive vice-president, Dr. Ted W. Engstrom.

Myron F. Boyd, bishop, Free Methodist Church, was elected president of the National Holiness Association at the recent centennial convention in Cleveland, Ohio. Vice-presidents are J. D. Abbott, general superintendent, Pilgrim Holiness Church; Henry A. Ginder, bishop, Brethren in Christ Church; and Paul P. Petticord, president, Western Evangelical Seminary.

WHERE THE ACTION WAS

Da-Me is a large resettlement village where about twelve hundred Chil tribespeople located when they abandoned their high mountain villages to escape the Communists. It is forty kilometers (about twenty-five miles) from Dalat—thirty kilometers south on the Dalat-Saigon road to the Lieng Khuong Falls, then west for ten kilometers on a country road. Pastors and people built six churches and their homes and planted rice in fields and on mountain slopes after having cleared the forest. Most of the villagers are Christians.

Tung Nghia is a town of eight to ten thousand people—the Black Thais, the White Thais and the Thais who fled from the Communists in the North in 1954. It is three kilometers south of the Lieng Khuong airport on the Dalat-Saigon road, thirty-six kilometers (about twenty-one miles) from Dalat. Many Chinese and Vietnamese have settled there. Mr. Co, the pastor who was killed, was Chinese. His widow, a Vietnamese, formerly Co-Hanh, was a teacher at the day school for tribes children at Dalat.

*If through this experience their
then this tragedy shall red*

Tragedy Stri



Ruins of the Tung Nghia Vietnamese church, Christian school and parsonage

Pastors of the Da-Me churches and other church leaders



MRS. TANG, the wife of the youth director for the Koho region, had recently returned to her home village of Da-Me to await her baby. At noon on March 18 her time finally came. As the village midwife was assisting her during her final moments a Viet Cong attack took place. The entire village burst into flames, while machine guns blazed.

The midwife continued to attend her patient faithfully, and the first cry of the newborn could hardly be heard above the noise of battle. The fierce fighting subsided only to permit the frenzied shouting of the enemy to be heard above the crackling of the burning village. They were now starting in with the terror treatment of newly captured victims—the teen-age boys of the village. The rest of the village had already fled when Mrs. Tang staggered to her feet, clutching desperately to the midwife. Holding the unwashed baby firmly against her breast, the midwife steadied the new mother and led her out of the village to safety. The child may never know of the heroic deed performed by the Da-Me midwife who assisted in his birth.

Why did the enemy pick on Da-Me? Over six years ago Da-Me was formed from the major parts of six other villages—villages that had fled from tragedy and Viet Cong harassment. They gave up their wild and beautiful mountains to seek security in the lowlands and near the main

THE ALLIANCE WITNESS

original zeal can be renewed
and to the glory of God

kes Again

north-south road. In time Da-Me became the showcase of tribal progress. Many a visitor to Dalat has seen Da-Me. It was the first Koho village to own a farm tractor and later sent its own delegation to Saigon to purchase a second. The homes in Da-Me had glass windows, hinged doors and tin roofs. Many had cement floors. We had hoped that other tribal villages would follow their progress. Da-Me was a big village and had six beautiful churches. All the people called themselves Christians, but their prosperity had been eating at their faith and there has been a decline in church worship. No longer did the entire village gather for Bible study and prayer every morning and evening as they used to do when they lived on the mountaintops near Dalat.

Why in the providence of God should it be Sieu, Dan and Chieng who were among the twenty Christian youth to be deliberately slaughtered? Sieu was a choir director and teacher at the Koho farm Bible school. Dan was the youth leader of his church, a faithful member of the witnessing team. Chieng was a member of the Dalat youth committee and a leader at Da-Me. These three were bound together side by side and made to stand in the door of the church. Then all three were shot through the head with the same bullet. Like others, their ears were cut off, their eyes were gouged out, their arms and legs

(Continued on page 16)



Worship service for some of the Da-Me refugees

By REV. WESLEY W. SCHELANDER

A few Da-Me refugees at one of the three locations to which the three thousand homeless were sent





Jonah Wabiala and a convert

*Meet some of the soldiers
in the front lines of battle
who depend on encouragement
and support from all of us*

National Workers at the Front

By MARY ELLEN GERBER

ALTHOUGH the Koula-Moutou district of southeastern Gabon continues to be held by Satan, a small corps of workers is fighting against wickedness, witchcraft and spiritual darkness. Some of the soldiers in the front lines of battle who depend on encouragement and support from you are here introduced.

David Mikombo, who graduated from the Central Bible School six years ago, is now serving a church group of 130 members who come from six villages. He has had frequent attacks of dysentery, but the Lord has raised him up and he goes on, praising the Lord.

With a spiritual burden Jonah Wa-

biala, a Mouvoumbou tribesman, left his parish of over one hundred members to seek the lost of the Banzebi tribe. To transfer from one village to another is not unusual in Gabon, but to volunteer to serve in another tribe is exceptional. During the dry season his wife, Priscilla, and their two daughters traveled with him from village to village.

Together David and Jonah made an extended evangelistic trip to the Congo (Brazzaville) border, during which 140 persons professed faith in Christ. They had no previous gospel witness.

A knee injury of long standing has been Jonah's "thorn in the flesh," and extensive walking over mountain roads results in pain and swelling. Doctors tell him that surgery would give only temporary relief, but his constant testimony is, "The Lord is my doctor."

Jonah has had few educational advantages, but he says, "I am in the Lord's school, the Holy Spirit is my teacher and my textbook is the Bible." He is constantly witnessing. While he swings in a net hammock or sits in the community house he testifies to the chiefs and village elders and tells them the way of salvation. After several days of instruction he calls the group together and says, "Now it is time to build a chapel. Today

David Mikombo and family





Wife and two daughters of Mr. Wabiala

we all go to the forest. Each person will cut his quota of poles. When I leave you and go elsewhere and a new teacher is sent to you, you will have a place to gather for prayer."

He starts off for the forest and they all follow. In this way mud chapels have been erected in six villages. Only one village, Kombi, has received the promised teacher. He is Jacob Mambanza. Jacob and his wife completed the two-year training course at the regional Bible school at Koula-Moutou. Shortly before they moved to Kombi to begin their ministry their first child, only a few months old, died suddenly, but there was no customary wailing, rolling on the ground or wearing of rags.

The day they traveled to Kombi several people recognized them and began to hurl curses, accusations and taunting remarks. "There is the woman who killed her child," they cried. Sorrow and persecution await these new soldiers as they face the foe and witness for Christ. Our prayers will make their victory sure.

There is a new class of ten students now in training at the regional Bible school. As they study the Word they are putting on the armor. Let us pray them out into the five remaining villages where chapels are awaiting them. Thus we share with them in the task. ◆◆◆

MAY 22, 1968

YOUNG PEOPLE'S leadership conferences are old hat in many American churches, but there have been only two for youth leaders in the young Alliance churches on Taiwan. The most recent one was held at Living Way Seminary, Hsin Peitou, in February. About thirty young people from the churches in the Taipei area attended.

The program was planned by Rev. Lin Hsiu-Ting, of the Sung Shan Church, who is youth director for the entire Taiwan Alliance Church Union, and he was assisted by John Chang, youth director of the Taipei Church. All Alliance church workers in the area, both national and foreign, took part in the program, in addition to the seminary president and a representative from Campus Fellowship.

During the three days there was constant precipitation and penetrating cold, but none of this dampened anyone's spirits. Students were busily taking notes in every session, and a lot of serious discussions about youth problems took place during free times.

But mealtimes are one test of the spirit in a group of Chinese. If the food is good and one feels he is among friends, then eating is a rather boisterous affair. At the first meal of this retreat all were rather sedate, for there were many first-timers. Before long everyone was acquainted and

every meal thereafter was a merry occasion.

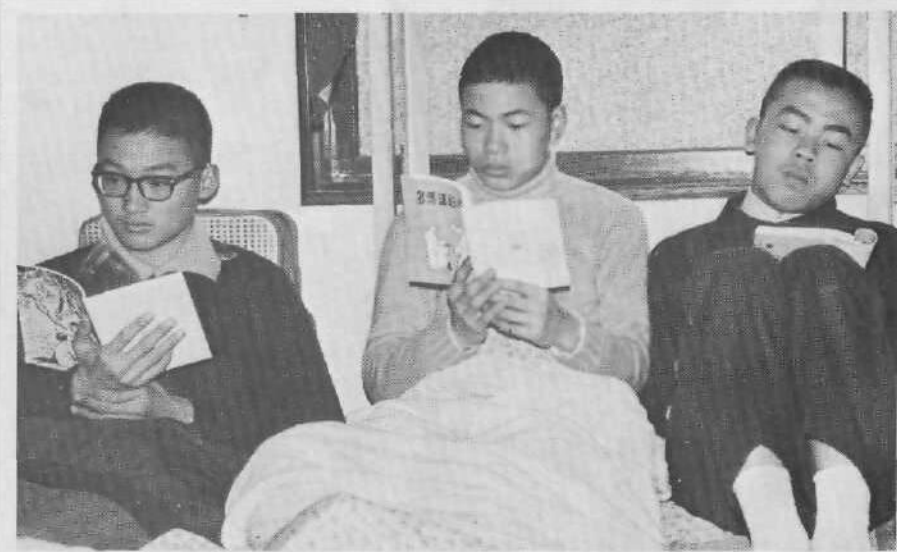
The conference theme was "Meet for the Master's Use," from Second Timothy 2:21-22, and on the first day the speakers brought inspirational messages on that subject. On the second and third days the programs were more varied. Some sessions were of a worship nature, while the others were more like seminars. The latter included a short course on helping in the Sunday school, practical suggestions for living an effective Christian

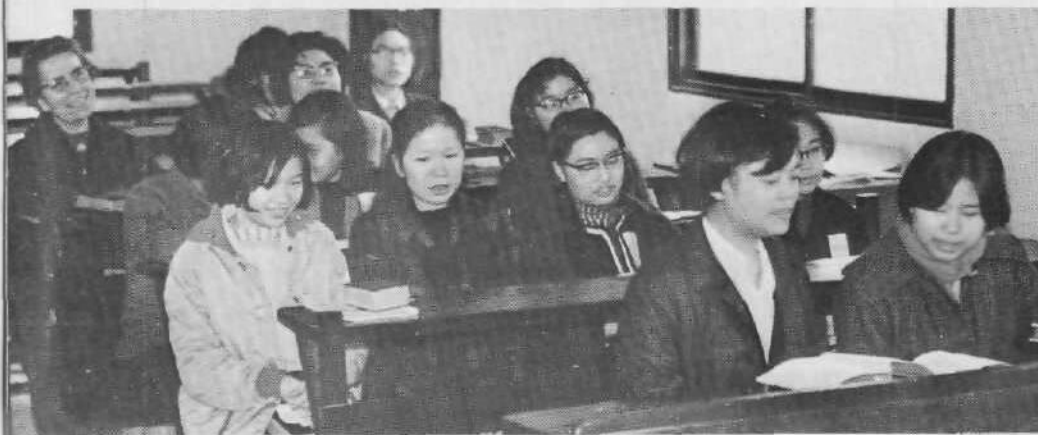
IN TAIWAN

Young People Take Their Place

By REV. PAUL L. KING

Siesta time is also for catching up on the latest in Christian reading





life in school and instruction in basic principles of church music. In the last session on the third day several of the young people gave spontaneous testimonies of what they had gained during those days.

Then the conference was over. But it was not the end, for there were evangelistic meetings in all six Taipei area churches from February 5 to 14 and these same youth leaders made positive contributions in all the campaigns. They have demonstrated that they are not merely the future church leaders—they are today's church, and their influence is great and good.

◆ ◆ ◆

Tragedy Strikes Again

(Continued from page 13)

were laid open lengthwise with deep slashes and their abdomens were ripped from top to bottom. Five days later many of those killed still lay where they had fallen. One-third of the large village was totally destroyed, and a great number of people lost all their earthly possessions.

Three thousand refugee men, women and children arrived at Tung Nghia* after several miles of hard foot travel. Meanwhile three hundred ARVN (Army of the Republic of Viet Nam) troops rushed to the scene at Da-Me, only to tangle with an estimated twelve-hundred-man enemy force. The ensuing battle lasted four hours.

What will be the outcome of this tragedy? Why did it strike Da-Me? If through this experience their original zeal, as well as ours, can be renewed, then this seeming tragedy shall redound to the glory of God. Rev. Sau A, superintendent of all the Koho churches, assured me: "My people will not forsake God because of this. I do not know what village will suffer next; I only hope they will be ready to meet God." ◆ ◆ ◆

*On March 8 Tung Nghia was also hit by the Viet Cong. The enemy chose our Vietnamese church there from which to launch its attack. The local pastor, Thay Co, was held hostage, and during the fighting a bullet hit him in the head, killing him instantly. His body was later burned when the entire church compound, including the Christian school, parsonage and 140 homes, was totally destroyed by fire. Half of the town suffered damage also. On behalf of all the Viet Nam missionaries I presented a love gift to the young widow.



Getting ready for discussion

Food was good and mealtimes were merry

Chinese men take their singing seriously

Time out for a group picture



*The church desperately needs men and women
who will confidently proclaim that the Lord
has brought them to this point
“for such a time as this”*

By REV. GEORGE P. HECKENDORF

Who Follows in Their Train?

THAT THE CHURCH of Christ militant is involved in a stupendous spiritual struggle in these days is self-evident. Our raging enemy, Satan, is constantly mustering his forces to defeat the purposes of our God and the Lord Jesus Christ.

The death and the capture of missionaries and nationals in both Congo and Viet Nam testify to the enemy's rage. His strategy in stifling the testimony of believers today, especially in the Communist-controlled countries, reveals his frustrations as the end of the age approaches. Wars and the rumors of wars are calculated to impede the proclamation of the Good News of salvation.

The Scriptures tell us that our common foe is a deceiver and a liar; in fact, he is the father of lies. Thus it is not surprising, but nonetheless painful, to see segments of the church being subtly deceived through false teachers and carnal leaders.

To “destroy the works of the devil” and to “lift up a standard against him,” when he “shall come in like a flood” God uses His Spirit-filled soldiers, those who are ready to do battle with spiritual weapons.

As a pastor and missionary for twenty years I have been very conscious of the spiritual uplift and the strengthening of my hands through the partnership of prayer. Praise God for those who have responded to the

Spirit's promptings and faithfully and fervently upheld me before the throne of grace. Many have already gone on to their eternal reward and we are left with a deep sense of personal loss. *Who will follow in their train?*

Some of our colleagues have retired after many years of service. Some have been called to serve God in His immediate presence. Some are weak and debilitated in body and have had to retreat for a season to enter into a different type of ministry. We look about us and to the homelands for those who will take their place and *follow in their train*.

Satan has made his rage felt among the nationals as well. Oh, the heartbreak over seeing some of our dear brethren being led away by wolves in sheep's clothing who have preyed upon the flock of God. The targets of the deceivers are always the qualified, competent leaders. These are the men the missionaries have worked with closely, prayed over earnestly and encouraged in the ministry. Their joy and godly lives are gone, dissipated; their present influence is only evil. We cast about for God's men, willing to take the leadership of the Thai church.



Mr. Heckendorf and his wife have been missionaries in Thailand since 1952. They are associated with the Maranatha Bible School in Khonkaen.

We have often marveled at the grace of God manifested in the lives of our founding fathers. What amazing miracles were wrought by God in the ministry of these sacrificing pioneers: Those who dared to be different and to follow the leadings of the Holy Spirit into new areas of mission, as exemplified by Dr. A. B. Simpson. Those who followed the Spirit to new lands to conquer for Christ, as did Dr. R. A. Jaffray. Those who dared to use new methods beyond the accepted means, as Rev. L. R. Carner, of India, did so successfully. These saints are now rejoicing with their Redeemer. *Who dares follow in their train?*

In every age God always has had His man, His chosen vessel, prepared, “meet for the master's use.” We are confident that our living, victorious Christ has His chosen vessels who will step into the gaps left in the ranks of the soldiers of the cross. There are those who will fill the need on their knees by beseeching the Supreme Commander for men, materials and victories. God will raise up men to step into the shoes of fallen leaders on the local scene. The church desperately needs men and women who will confidently proclaim that the Lord has brought them to this point “for such a time as this” and who will gladly *follow in their train*. ♦ ♦ ♦

Indonesia

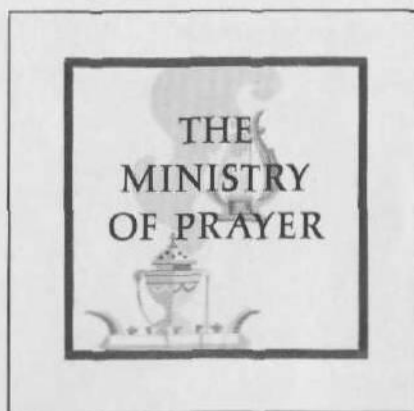
Praise the Lord for several young people in Nanga Pinoh, West Kalimantan, who sincerely desire to follow the Lord. (See "Pioneering with the Church in the Forefront," by Charles E. Dates, in 1/31 issue.) About six have been meeting twice a week for prayer with the missionaries. The temptations they face are great. The girls especially are under pressure to marry non-Christians. Pray that God will motivate them to move out in an evangelistic thrust which will be felt within the ranks of the church and to the needy community beyond. . . . The Kajan district of West Kalimantan would like to start a Bible school for young people who do not qualify academically for the central school at Kelansam. Ask God to give these district leaders wisdom as they ponder this important step. . . . The Kota Baru district of West Kalimantan is sorely in need of revival. A large number are Christians only in name. Pastors are poorly supported and must spend most of their time seeking a livelihood. Many members are worldly and unconcerned about spiritual things.

Philippines

Pray that it may be possible for Misses Doris and Winifred Jacobson to return to the field. They have been suffering from a dangerous strain of filariasis (infestation with parasites). Meanwhile pray that others will pick up the Tagabili work to which they have been unable to return. . . . A Tagabili man who had forfeited his land in settlement of a large debt was providentially able to retrieve it. He gave a compelling testimony to the unbelievers who had thought he could never get his land back. Pray that he will continue to encourage the Tagabils around him to attend the church which he led them to construct. . . . Used Gideon Bibles sent to the Used Literature Department of the Mission have found a ready acceptance. Some have been given to converts in the Tingley Crusades, which concluded April 6. Pray that the Lord will bless His Word to the hearts of these new converts. . . . Mr. and Mrs. John C. Johnson, newly arrived in Siasi, Sulu, request prayer as they pursue their language study. . . . Praise the Lord for the fruitful evangelistic crusade conducted by Dr. Glenn V. Tingley in Davao City. Nightly attendance averaged four hundred. Over one hundred sought the Lord. . . . Pray for a spirit of generosity in giving among members of the East Mindanao district churches which will provide adequate support for the pastors and enable the work to grow in every way.

India—Maharashtra

Miss Julia Derr rejoices that her broken arm is now healed and the lameness



resulting from an accident to her hip is gone. The time of testing proved to be a spiritual blessing to her.

Congo

In Kinkonzi the graduate staff nurses as well as the student nurses face many temptations in their work. Pray that each one may be totally committed to the Lord. . . . The Maduda church is in need of a pastor to shepherd its many members and the large school community. The district superintendent, who lives several miles away, is nominal pastor, but the real care of the flock is left to untrained laymen. . . . Pray that the Congo Protestant Council might justly resolve the long dispute between the ECMA (Alliance) and APROCO (Association of Protestants of Congo).

Ivory Coast

Pray for the ten young men who are studying at the Yamoussoukro Bible Institute. Pray for a replacement for one of the teachers who is leaving on furlough. The next term opens in October. . . . Three to five hundred young people, mostly unsaved, are attending youth rallies being held in the open air near the Youth Center at Bouaké. Praise God for the deep impression the Center is making on the city. English classes taught there are reaching many school-teachers and government officials. Pray that many of these shall come to know the Saviour.

Mali and Upper Volta

God has marvelously worked to restore Rev. L. D. Wright, incapacitated for months with heart trouble. He is able to assume the many duties connected with the bush station at Yorosso, Mali. Earlier this year the district conference was held there and Mr. Wright had much of the responsibility involved in entertaining the 420 conferees. Many who have not attended the local church for years are returning, and others have joined upon conversion. The building is crowded out, with forty to fifty having to stand outside every Sunday morning. Throughout the district, people are being saved, many are being healed and

churches are growing. . . . Two years ago Caleb, from the Farakala district, Mali, was close to death with tuberculosis. He is now strong and active—another miracle of divine grace.

Chile

At the Bible institute, now in its second month, evening classes reach a number of laymen. Pray for these classes as well as for the day sessions for the full-time students. . . . Pray for a spiritual retreat for both laymen and pastors to be held May 28-30 in the northern district in Los Angeles. . . . Pray for the all-out effort this year of the national church to obtain property in the town of Rancagua. This is a growing new work, under the leadership of a young pastor.

Ecuador

The Quito church is without a pastor; pray that the Lord will provide the servant of His choice. . . . At Easter a number sought spiritual light. Pray that all of these will come into living contact with Jesus Christ. . . . The Salasaca Indians are now seeking a government school for their children. Pray that the desire of a minority to have the school built next to the Catholic church may be thwarted. . . . Praise God for good openings in government schools for the showing of the Moody science films.

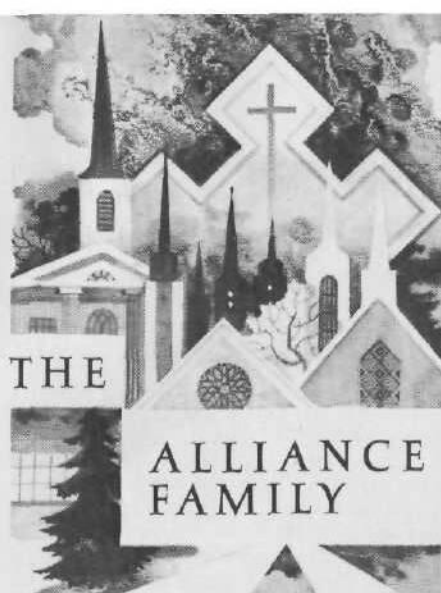
China—Hong Kong

At Grace School, scene of Communist disturbances some time ago, agitation seems to have quieted down and everything has returned to normal. The teacher who was threatened has been able to return to school, although her family accompanies her both ways.

China—Taiwan

Pre-Easter meetings held in Yungho's Revival Chapel brought spiritual fruit. Daily there were a breakfast Bible study for men, a midmorning tea and Bible study for women and an evening evangelistic meeting. Most of the Yungho group are new believers. . . . Literature sales at the Alliance Literature Center in Kaohsiung, which increased by more than 50 percent each of the past two years, are off to a good start for 1968. January saw an increase of 62 percent over January of last year and February increased 220 percent over a year ago. The rented building where the Center is now located is no longer adequate. Pray that larger, more permanent quarters can be found. Also urgently needed in this busy port city is a service center for U.S. military personnel. . . . Praise the Lord for the interest being shown through the Alliance Church Union for the development of the seven small groups that have not yet achieved the status of churches. Much patient hard work backed by prayer is needed in all these places.

THE ALLIANCE WITNESS



To the Homeland

FROM VIET NAM: Rev. and Mrs. Kenneth F. White and family on April 7.

FROM THAILAND: Rev. and Mrs. A. B. Case on April 17.

The New Generation

To Rev. and Mrs. Jack N. Shannon, Argentina, a daughter, Lisa Renée, on April 11.

To Mr. and Mrs. Clyde Leimberer, Clutier, Ia., a daughter, Brenda Kay, on March 27.

To Mr. and Mrs. M. Stanley Wheaton, Superior, Wisc., a son, Mark Alan, on March 28.

To Rev. and Mrs. Orrel N. Steinkamp, on furlough from Viet Nam, a son, Karl Leonard, on April 23.

To Rev. and Mrs. J. D. Jespersen, Ivory Coast, a daughter, Lorilee Ann, on March 28.

Adopted by Rev. and Mrs. Hunter G. Thompson, Hamilton, Ala., a son, Hunter Gordon II, on March 28, aged seven months.

Pastoral Changes

TRANSFERS

Rev. A. V. Berkner, from Decatur, Ga., to Roanoke, Va.

Rev. H. S. Clingen, from evangelist, South Pacific District, to Santa Rosa, Calif.

Rev. J. R. Davis, from Frazeyburg, Ohio, to Jackson, Mich.

Rev. J. W. Dittmar, from Akron to Tallmadge, Ohio.

G. A. Downes, from Riverhead, N.Y., to Jersey City, N.J.

Rev. S. L. Focht, former pastor, Southwestern District, to pastor, Meadville (Pleasantview), Pa.

Rev. G. T. Gardner, from Vassar, Mich., to Findlay, Ohio.

D. A. Hartzfeld, assistant pastor, Greensburg, Pa.

Rev. N. H. McDowell, from Morgantown, W.Va., to Dayton (Grace Gospel), Ohio.

Rev. R. S. McMillan, from Paradise to Livermore, Calif.

D. R. Mitchem, from Casa Grande, Ariz., to Reno, Nev.

Rev. W. V. Myers, from Fuoss Mills to Cochran, Pa.

Rev. W. L. Plyler, from Clymer to Irwin, Pa.

Rev. R. L. Rogers, from Pittsburgh to Sharon, Pa.

Rev. E. W. Smillie, from Fairmont, W.Va., to Raleigh, N.C.

Rev. F. S. Sutherland, from Livermore, Calif., on retiral.

Rev. Ambrosio Valentin, from unassigned listing to Pugnado, P.R.

Rev. D. O. Ward, from Anderson, Ind., on retiral.

NEW WORKERS

R. C. Bartels, Gray and Harrison, Pa.

Rev. D. C. Heide, Arlington, Wash. Isaac Martens, The Pas, Man.

G. R. McMillan, Oneida, N.Y.

Rev. M. B. Miles, Fuoss Mills, Pa.

Rev. Georgio Morell, Spanish church, New York, N.Y.

Celebrates 100th Year

Mrs. Gertrude Bushnell Sheldon, who has lived at the Alliance Home in De Land, Fla., for the past twelve years, celebrated her hundredth birthday on Easter Sunday.

A native of Shelter Island, N.Y., Mrs. Sheldon accepted the Lord when she was a child. After graduating from high school in nearby Greenport, she attended the Missionary Training School, which A. B. Simpson conducted at that time in New York City. The

Relief for Viet Nam

In our issue of April 10 we listed (page 16) addresses of the World Relief Commission to which relief supplies for Viet Nam could be sent.

Materials for the Leprosarium and leprosy clinics, however, should be addressed to the World Relief Commission at 33-10 36th Ave., Long Island City, New York 11106. This includes bandages, sample medicines, instruments, etc.

Monetary gifts should be sent to Rev. B. S. King, Treasurer, 260 West 44th St., New York, N.Y. 10036.



school moved to Nyack, N.Y., in 1897. Later Mrs. Sheldon trained as a nurse and headed a home for delinquent girls in Newark before her marriage to Dr. Charles DeRidder Sheldon. Mrs. Sheldon has three living children: Mrs. Catherine Terry, St. Petersburg; Mr. Edward Sheldon, Newark, N.J.; and Mrs. Mary Gifford, Orlando.

Evangelistic Meetings

Summerdale, Pa. Of the thirty-six people who have come to know the Lord in this church so far in 1968, twenty-six responded during the special campaign in March with the Ambassadors for Christ team from Australia, Rev. Clyde R. Richey, pastor, reported. The team is composed of Rev. Bill Cochran, evangelist; and Rev. David Riches and Mr. Ian Crawshaw, musicians.

Chaplain (Lt. Col.) Virgil W. Daley, Staff Chaplain of the U.S. Army Support Command, presenting check for \$1,273 to Rev. and Mrs. Chester E. Travis, Quinhon, Viet Nam. The money was given by U.S. servicemen to help in the building of chapels in Viet Nam. The men in this area have given a total of \$16,000 for such projects. Mr. and Mrs. Travis have served the Lord in Viet Nam since 1925.

U.S. ARMY PHOTO/SGT. TOM LUSHER



The Alliance church in Summerdale, a suburb of Harrisburg, was begun as a pioneer extension work of the Eastern District in October, 1966, becoming fully organized in November, 1967. With attendances of 150 persons, the church is already outgrowing its building.

Kalispell, Mont. Rev. Joe Chitwood, of Nashville, Ind., was the musical evangelist for a week of meetings held April 7-14 at the Evergreen Alliance Church here. Rev. Milton R. Erdmann, pastor, reported that God's blessing was evident and that people met the Lord each night for either salvation or a deeper spiritual life.

Ecuadorians Farewell Crismans

In a special two-hour Sunday morning service on April 14, replacing Sunday school and the usual morning worship, the Ecuadorian national church held an impressive farewell for Rev. and Mrs. Homer G. Crisman in the Temple Evangelico Alianza at Guayaquil, where Rev. Miguel Lecaro is pastor.

Rev. Carl Eckdahl spoke on behalf of the Alliance Seminary and referred to the fact that Mr. Crisman had worked in Ecuador for thirty years before the institute was organized. Rev. George S. Constance, Area Secretary for South America, was present and on behalf of the missionaries presented to the Crismans a wooden, hand-carved Shield of Ecuador with a gold-plated plaque.

Rev. Jorge Rodriquez, president of the Ecuadorian Alliance churches, delivered the farewell address. "December, 1896, is a historical date both in eternity and in the missionary work," he said. "Through the lips of the first missionaries, amongst them Rev. William E. Reed and Rev. Homer G. Crisman, we heard the message of salvation in Christ Jesus our Lord.

"This morning well can I say to Mr. Crisman that in him has been fulfilled the words of Psalm 126:5-6, 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

In 1939, with over forty-two years of service behind him, Mr. Crisman retired. He engaged for a time in Mexican work and then returned to Ecuador in 1951. He has been on active status since 1954.



Faculty Needed

Additional faculty for positions in Physics, Physical Chemistry and Mathematics is needed for the fall of 1968 at Houghton College. Correspondence concerning these positions is invited by Kenneth Lindley, Chairman, Science and Mathematics Division, Houghton College, Houghton, N.Y. 14744.

Opportunities for Service

The Alliance Convalescent Hospital in Glendale, Calif., urgently needs nursing staff. Vocational nurses licensed in California and nurse's aides are needed. On-the-job training will be given to aides who have had no previous experience.

Please apply to Miss Junette Johnson, Administrator, 1505 Colby Dr., Glendale, Calif. 91205. Telephone: 213 247-4476.

Missionary Treasury



March 1968

General Fund	\$370,158.76
Missionary Specials	70,519.68

The month of March was not an encouraging one for our General Fund income. The \$370,000 that we received was \$90,000 less than our budget. If we do not have a spectacular increase later in the year our whole program will be subject to serious pro rata restrictions. I know you will trust the Lord with us that His work will not lack for needed funds.

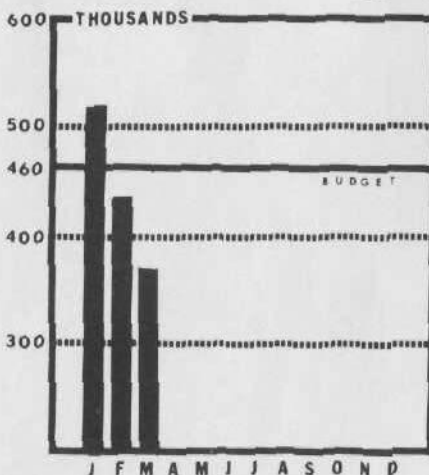
Although there are other appeals for special needs in Viet Nam, it must be remembered that our whole program, including support of all of our missionaries and their work overseas, is entirely dependent on the faithful prayers and sacrificial regular giving of our many friends and contributors.

Gifts for the month of March were covered by our receipt Nos. 4634-6692 and 90439-90594. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Samson, 220 West 42nd St., New York, N.Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York, N.Y. 10036.

Samuel A. King

Treasurer.



LETTERS

One Soldier's Viewpoint

The death of our missionaries in Viet Nam came as a shock as I prepared to enter Viet Nam as a U.S. Army soldier. The many stories of war told by our news media seemed incredulous until shortly after arriving I found myself deeply buried in an open trench with my face toward a dirt wall, praying that the next rocket or mortar would somehow miss my area.

As a Christian I joined the Army with a dual purpose in view. First of all, I wanted to serve my country. It is my belief that my government is interested in me as an individual, and I believe the government is vitally interested in settling the Viet Nam crisis. Secondly, I entered the service because I viewed it as a field "white unto harvest."

In the military realm we as a nation are heavily committed to the people of Viet Nam and if we pull out we make vain the blood shed by our American soldiers. In the spiritual realm we as Christians are deeply committed to proclaiming the Good News to every people and nation, and those who cry disengagement of our mission in Viet Nam as a result of our missionaries' deaths have lost sight of the concept that the blood of the martyrs is the seed of the church.

Those who willingly bear arms in Viet Nam should not be thought of as war-mongers, for as the late Gen. Douglas MacArthur once said, "The soldier above all other people prays for peace, for he must suffer and bear the deepest wounds and scars of war." . . . Peace is what we need, what we seek after and what we earnestly pray for; and yet the scriptural idea of peace seems to be misconstrued by so many. Peace, more than not doing harm to others, is dynamic in nature, reaching out to help others in need whether that need be physical or spiritual.

We live in a world in which greed and injustice rampage unless contained by those who have an active concern for justice and order. Paul seemed to imply the justification of bearing arms when he said, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). This passage implies that there are times when peace is impossible and would, if adhered to, show a lack of love.

As one soldier I pray for (1) peace in Viet Nam; (2) protection for our fighting men and especially for those missionaries who choose to remain in Viet Nam in the face of death; (3) provision for the spiritual and physical needs of our servicemen, our missionaries and the people of Viet Nam; and (4) progress towards a sound Viet Nam government under God and a strong indigenous church. — RALPH W. STOTT, APO, San Francisco.

THE ALLIANCE WITNESS

Sunday

ROMANS 10:4-15 (verses 14-15).

There is no sentiment about this. It is stern, inexorable logic, and it brings every one of us by an irresistible argument face to face with the responsibility of the world's ruin or redemption. . . . God has provided a remedy sufficient and completely fitted for all the wants of our fallen race. He has given us a salvation that is adequate, adapted and designed for all the world. He has put the simple conditions of it within the reach of every man who hears the gospel and now it is up to you and me whether men will be saved or lost.—A. B. SIMPSON.

Monday

EXODUS 3:15-22 (verses 16-17).

Moses was blessed beyond most of God's servants, who have to risk much and to labor on, not knowing which shall prosper. If we could see, as he did, the lay of the country beforehand our journeys would be easier. So we often think, but we know enough of what shall be to enable us to have quiet hearts. And it is best for us not to see what is to fail and what is to succeed. Our ignorance stimulates effort and drives us to cling to God's hands.—ALEXANDER MACLAREN.

Tuesday

ECCLESIASTES 6 (verse 6b).

It is character that is the only test and the only true fruit of living. It is not knowledge. . . . It is not money. . . . It is not fame, for fame's laurels fade at the grave's edge and its voice gives no cheer in the valley of the shadows. It is not culture or education or refinement. It is life—not what we have or what we know, but what we are—that we can carry with us into the eternal world.—J. R. MILLER.

Wednesday

JOHN 19:16-30 (verse 30).

*... Should mine enemy accuse,
And cover me with guilt,
One word of God I always use—
For me Thy blood was spilt!
Yes, justice plunged his flaming sword,
Oh, spotless Lamb, in Thee.*

—ANONYMOUS.

Thursday

ROMANS 12 (verses 1-2).

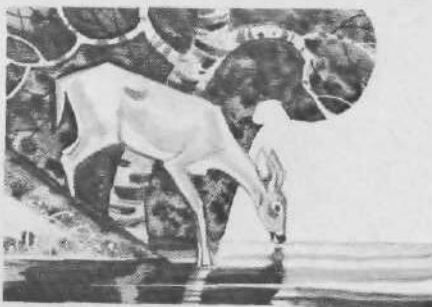
"Abandonment" . . . "consecration" . . . whatever word we use we mean an entire surrender of the whole being to God—spirit, soul and body placed under His absolute control for Him to do with just as He pleases. We mean that the language of our hearts, under all circumstances and in view of every act, is to be "Thy will be done." We mean the giving up of all liberty of choice. We mean a life of obedience.—HANNAH WHITALL SMITH.

Friday

JOHN 17:12-26 (verse 20).

With the moral cross of persecution, prejudice, misunderstanding and ostracism be-

MEDITATIONS IN THE WORD



Edited by
EDITH M. BEYERLE

hind Him, and the climactic and literal cross before Him, Jesus began His agelong ministry of intercession. It was begun on the earth among His own "sheep" while He was still in the flesh with His human limitations, but is being perpetuated in the Glory in His divine and limitless power and possibilities. Oh, the wonder of it all, that Jesus, the Son of Man, and Christ, Son of God, should so concern Himself over us.—PAMEL.

Saturday

REVELATION 2:1-7 (verse 4b).

It is a good thing for the children of God to recall the time of their first love. You remember, beloved, how it all was. You lived in a new world. The divine light and heavenly glory in your soul were reflected upon your surroundings. Everything looked different. Even the most familiar things were not quite the same. There was a new light upon land and sky. The birds sang more sweetly. The grass was greener. All nature in its varied forms spoke to you in voices which before you could not understand.—GEORGE P. PARDINGTON.

Sunday

1 JOHN 5:12-21 (verse 18b).

It is very blessed to say the only begotten Son keepeth the saint that trusts Him and so keeps him that the wicked one toucheth him not. It is the old familiar picture of the fly on one side of the window and the bird on the other. The bird dashes for its prey and thinks it has it. The fly thinks so too, but there is a dash and a thud and some flustered feathers and a badly frightened bird, but the fly is still there, wondering how it escaped.—A. B. SIMPSON.

Monday

PSALM 38:12-22 (verse 21).

Forsake me not at any moment of my life. Forsake me not in my sorrows lest they absorb my life. Forsake me not in my joys lest they absorb my heart. Forsake me not in my trials lest I murmur against Thee. Forsake me not in the day of my repentance lest I lose the hope of pardon and fall into despair, and forsake me not in the day of my strongest faith lest faith degen-

erate into presumption.—CHARLES H. SPURGEON.

Tuesday

2 CORINTHIANS 3:5-18 (verse 6).

It is the spirit of the poor man, not that he may be feeble and of no account, but that God may fill him with Himself, and so make him rich indeed. . . . The highest places in the ranks of nobility have been for those who have followed in this noble, apostolic and prophetic succession of men who have had a mean sense of self and a great grasp of the Most High.—E. GRIFFITH-JONES.

Wednesday

JOB 19:19-29 (verses 25-27).

*If dear ones whom I loved below
Should leave me here—alone—
The Living One will never go,
And He is on the throne!
Thy love, my God, such sweetness gives,
I'm satisfied with Thee—
I know that my Redeemer lives,
And that's enough for me!*

—ANONYMOUS.

Thursday

MATTHEW 26:36-44 (verse 40).

The pathos of the failing companionship in Gethsemane was in the word "with." "Could ye not watch with me one hour?" Could ye not enter into My need, be with Me in it, share it with Me for just a little while, and with Me bear up the burden? The utter loneliness of Jesus among His chosen friends is painfully clear in that hour of His need. And it may be that loneliness has gripped the soul of one who is counting upon you.—PHILIP E. HOWARD.

Friday

LUKE 24:13-35 (verse 16).

Jesus hid His identity for that moment, revealing it at a more opportune time, after these two pilgrims had heard His explanatory message concerning Himself—the Messiah and Redeemer. They learned much through their sorrow and disappointment. Often today Jesus repeats Himself, and His perplexed, burdened, suffering and sorrowing follower walks on apparently ignorant of his Lord's immediate companionship. But He, the living Lord, is all the time endeavoring to make the troubled heart understand more of Himself and the eternal purposes of God in his behalf.—PAMEL.

Saturday

REVELATION 22:1-7 (21:8).

A learned divine accosted a simplehearted Christian in this way: "Well, John, it is a long and hard way to heaven, is it not?" "Oh, no, sir," he answered; "it is only three steps." "How is that, John?" "Well, first step out of yourself; second, step into Christ; third, step into heaven." The minister acknowledged his indebtedness to the poor rustic for one of his most comprehensive lessons in experimental theology.—SELECTED.

Questions and Answers

Q. You speak of the full inspiration and final authority of the Bible. On what do you base your persuasion in that matter?

A. My conviction is based squarely on the Person of the Lord Jesus Christ. Almighty God has been pleased to reveal Himself in three ways: (1) By His creation, the universe, which is His general revelation; (2) by the Bible which is His special revelation; (3) by His Son, the Lord Jesus Christ. Note Hebrews 1:1-3, which declares, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Receiving the Lord Jesus Christ as personal Saviour and learning the reality of that word, "By himself purged our sins," I came to the full persuasion that He is very God of very God ("the express image of his person") and true Man who died in our place on the cross. I take His view of general and special revelation. From the record of His life contained in the Gospel accounts I understand that He held firmly and clearly to the creation account as stated in the Book of Genesis. For example, He stated, "But from the beginning of the creation God made them male and female," and went on to quote Genesis 2:24 (Mark 10:6-9). Likewise, He believed in the full inspiration and authority of the Scriptures. In His first message in Nazareth He read from the prophecy of Isaiah (61:1-2) and stated, "This day is this scripture fulfilled in your ears" (Luke 4:16-21). In questioning the Pharisees (Matt. 22:41-45) He based His query upon the exact wording of Psalm 110:1.

The alternatives, as I see them, are either to believe on the Lord Jesus Christ as the God-Man, our Saviour, and hold with Him in His views on general and special revelation or, on the other hand, to hold that He was merely a man, an extraordinary man to be sure, but a creature of His day and generation subject to the limitations and superstitions of His time. The former position satisfies me completely—spiritually and mentally. The latter in time becomes wholly destructive of Christian faith.—V.R.E.

Q. My husband, who is a pastor, and I love each other but we have decided differences of doctrinal viewpoints. His background is in the Reformed faith, while mine is Arminian. This difference makes it difficult for me to support wholeheartedly his ministry. I do want to be a good servant of our Lord.

A. In the ministry it is especially important that the wife be the loyal and enthusiastic helpmeet for her husband. Among equally earnest Christians there are doctrinal differences, to be sure, but both the Reformed and Arminian positions are in the framework of evangelical and Biblical Christianity. The wife may have doctrinal differences which are discussed and considered in the home, but the Word of God makes it clear that it is her duty to help her husband in God's work. Not so to do, in my opinion, would be grievously failing to do the will of God for which one must make answer at the judgment seat of Christ.

The teaching of the Scriptures is very clear as to the responsibility of the wife to her husband. In the creation God said, "I will make him an help meet for him" (Gen. 2:18). We have contracted those two words into one, "helpmeet," but the thought in the original is that the wife is to be a worthy and capable helper for her husband. The New Testament declares that the wife should be interested "how she may please her husband" (1 Cor. 7:34). The Word also says, "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22); and that the wives be "good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:5; see also 1 Pet. 3:1). The Proverbs declare that the wife should be "a crown to her husband" (12:4), and that "the heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life" (31:11-12).—V.R.E.

Born To Reproduce

(Continued from page 9)

But wait a minute! Suppose one of these men gets sidetracked and does not produce the next man. Fifteen and a half years later you can cut your 2,176,000,000 down to 1,000,000,000.

I believe this is why Satan works at getting Christians busy but not producing. There is a story in First Kings 20 about a man who gave a prisoner to a servant and instructed the servant to guard the prisoner well. But as the servant was busy here and there the prisoner made his escape. The curse of today is that we are too busy. We have spiritual activity with little productivity. And productivity comes as a result of what we call follow-up.

One day, years ago, I was driving along in my Model-T Ford and I stopped to give a young man a ride. As he got into the car he swore and I reached into my pocket and said, "Read this." He looked at me and said, "Haven't I seen you before?"

We figured out that we had met the year before on the same road. I had shown him the way of salvation. He had accepted Christ. In parting I had given him Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

"God bless you. Read this," I had said, and sped on my merry way. A year later there was no more evidence of the new birth in this boy than if he had never heard of Jesus Christ.

I had a passion for souls, but after I met this boy again I began to go back and find some of my "converts." I was sick at heart. It seemed that Philippians 1:6 was not working. Do you know what was wrong? I had been taking the sixth verse away from its context, verses 3-7. Paul did not put that verse in the Bible to mean, "All right, the Lord has started something. He will finish it." You cannot make God the overseer. He makes you the overseer.

We began to work from that angle. This checking on converts went on

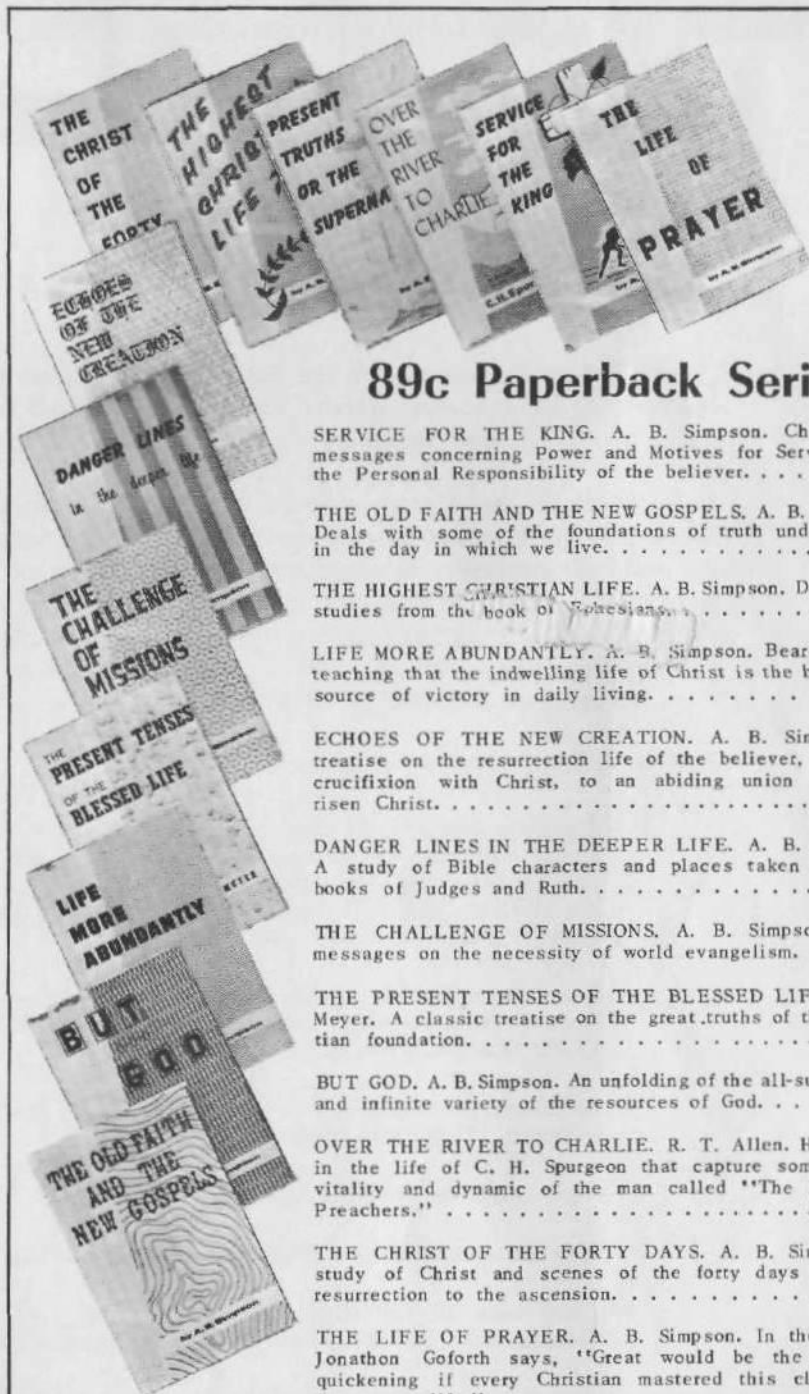
for a couple of years before the Navigator work started. Soon I could say as Paul said to the Philippians, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5). Paul followed up his converts with daily prayer and fellowship. Then he could say, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." In keeping with this, the seventh verse reads: "It is meet [or proper] for me to think this of you all, because I have you in my heart." Until this time I had forgotten to follow up the people God had reached through me. But from then on I began to spend time in this way.

You can lead a soul to Christ in from twenty minutes to a couple of hours, but it takes from twenty weeks to a couple of years to get him on the road to maturity, experiencing victory over sin and recurring problems that come along.

But when you get yourself a man, you have more than doubled your ministry. Do you know why? When you teach your man he sees how it is done and he imitates you. When you sow the seed of God's Word you will get results. Not every person will receive the Word, but some will. When a soul is born anew, give to it the care Paul gave new believers. He was a busy evangelist, but he took time for follow-up work. The New Testament is largely made up of Paul's follow-up letters to the converts. The gospel spread to the known world during the first century without radio, television or the printing press, all because these produced ones were reproducing.

Where is your man? Where is your woman? Do you have one? You can ask God for one. Search your heart. Ask the Lord, "Am I spiritually sterile? If I am, why?" Begin memorizing Scripture. Load your heart with this precious seed. Pray. You will find that God will direct you to those whom you can lead to Christ. There are many hearts ready for the gospel now. ◆ ◆ ◆

MAY 22, 1968



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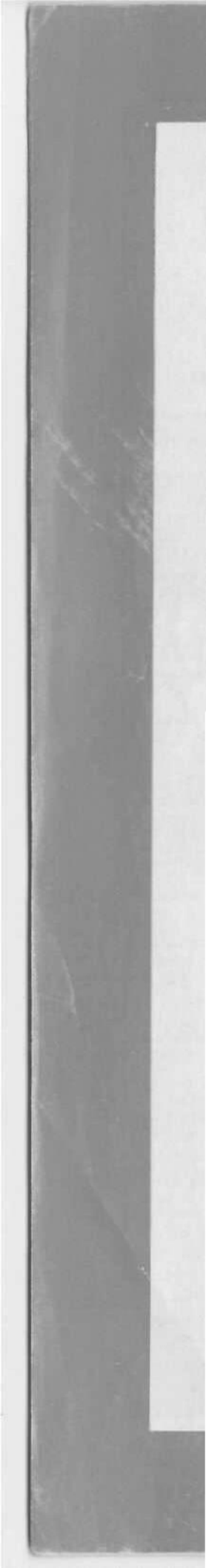
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ALLIANCE MISSIONS ON THE MARCH

Hastening Christ's Return

JUST before He ascended to the Father the Lord Jesus Christ gave one last command to His followers: *Receive power . . . go into all the world . . . preach the gospel . . . make disciples. . . .* He also said, *I will come again . . .*

In literal obedience to this clear directive and in utter dependence upon the Holy Spirit, The Christian and Missionary Alliance is telling men and women around the world the good news of salvation through faith in Christ. This means piercing steamy jungles and cold highlands; it means going to thousands of villages on the plains. To a greater degree than ever before it means penetrating deep into great cosmopolitan centers with their millions of people: the rich, the poor, the middle class, the educated and illiterate. Out of all these God is calling a people.

Here are a few reports* of progress:

- There are now 195,052 reported members in our 4,457 churches and groups overseas—an increase of over 8,000 during the past year. The Christian and Missionary Alliance community, including faithful adherents and children, would total 400,000. The largest memberships are in Indonesia and Viet Nam.
- There were 10,568 persons baptized during the year, the greatest number being in Laos, 2,088; West Irian, 2,052; the Philippines, 1,436; and Viet Nam, 1,322.
- Literature publishing—books, magazines, Bible lessons, tracts, etc.
—totaled 175,000,000 pages.
- Every week we broadcast the gospel 297 times in 27 languages.
- Four doctors and 87 registered nurses served 88,500 persons.
- There were 30 full term Bible schools with 1,451 students. In addition, 4,375 students were enrolled in short term Bible schools.

Sorrow and perplexity engulf the world, but we have a message of cheer and hope. We therefore bend every effort to make Christ known and to hasten His return to bring peace and righteousness.

* All figures reported by the national churches are for 1966.

*Copies of the President's Survey and departmental reports
may be had upon request as long as the supply lasts.*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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