



April 9, 1975

THE ALLIANCE WITNESS

**Graduate
Theological
Education
Issue**

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Education
Canadian
Style**
William R. Goetz

**Shakedown
Year for
ASTM**
H. Robert Cowles

THE ALLIANCE WITNESS

A JOURNAL OF CHRISTIAN LIFE AND MISSIONS



OFFICIAL ORGAN OF
THE CHRISTIAN AND
MISSIONARY ALLIANCE

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OUR COVER

The two pillars of graduate theological education for the Alliance are found in Regina, Sask., and Nyack, N.Y. Both schools are featured in this issue, beginning on page 6.

Photo by Religious News Service

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Truong-van-Tot

This issue of THE ALLIANCE WITNESS features the two C&MA schools involved in graduate theological education: Canadian Theological College in Regina, Sask., and the Alliance School of Theology and Missions at Nyack, N.Y. You'll find not only reports but also pictures of both schools.

But this issue also has a heart-moving letter written by a Vietnamese missionary to his missionary daughter and son-in-law, whose fate at this time is unknown. They were among the estimated 25,000 civilians swallowed up in the Communist takeover of Phuoc Long Province.

Another town, another province, another set of casualty figures—they can be very matter-of-fact until they are translated into someone's daughter or son.

Rev. Truong-van-Tot is known to some of you, for he studied at Talbot Seminary and the Fuller School of World Mission and has ministered in C&MA churches.

May his touching letter on page 16 inspire prayer for all those afflicted by the continuing tragedy of war in Southeast Asia.

H. ROBERT COWLES
Editor

IN THIS ISSUE

- 3 The Church Is Victorious
Robert E. Coleman
- 6 Graduate Education—Canadian Style
William R. Goetz
- 8 Shakedown Year at ASTM
H. Robert Cowles
- 14 TM—Or True Communion with God
Kenneth Doughman
- 16 Weep with Those Who Weep
Truong-van-Tot
- 18 Rejoice with Those Who Rejoice
Mrs. David Kennedy
- 19 An Open Letter of Thanks
Upper Volta Missionaries
- 24 "Blind" Sportswriter Sees
Dave Oliveria
- 26 Thomas Doubter, Class of 33
Paul Skiles
- 32 Latin America Conference

DEPARTMENTS

- 11 Lately: Presstime Paragraphs
- 13 The Religious Caravan
- 20 Situation Report: Ecuador
- 21 Today . . . Hear His Voice
- 23 With the New Books
- 29 The Alliance Family
- 31 The Editorial Voice

The inaugural L. W. Pippert Memorial Lecture on Evangelism delivered at Nyack College November 23, 1974, to the faculty and student body of the Alliance School of Theology and Missions.

IN ONE of those scenes in the Revelation (12:10) where the action shifts from earth to heaven John hears a loud voice saying:

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

This confidence always characterizes the church militant. We should be by nature incurable optimists. Whatever the circumstances in the world, we know that we are victorious.

But we should not beguile ourselves. We have a great adversary. There is a demonic conspiracy in the universe. As long as we live on this planet we are engaged in a holy warfare. There are indications in the Scriptures that this conflict will increase in intensity as the end of the age approaches.

As moral integrity breaks down, apostasy in the professing church will become popular. Those who do not conform to the spirit of the age will be hard pressed.

But—and here is the point of emphasis—we *have overcome!* The church is triumphant! Satan is a defeated foe! The great deceiver is cast down! In the councils of eternity it is already an accomplished fact, for “now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”

Then, as if to encourage our faith, the revelator cites the reason for this victory: “They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (verse 11).

There in one sweeping statement we can recognize the distinguishing characteristics of a church dynamically evangelistic.

Note first, “*They overcame him by the blood of the Lamb.*” Blood in the Scriptures speaks ultimately of the self-giving sacrifice of God’s Son for our sake. It is the emblem of life given and life received. It is the bond of the everlasting covenant and the seal of the New Testament. It is said to be the means of our justification, our redemption, our reconciliation, our sanctification and every other benefit of the cross.

Four hundred and sixty times this term is used in the Bible. If related concepts are considered, such as sacrifice, altar, offering, atonement and many others, there is hardly a page in Scripture which does not have some allusion to the blood.

Surely no word in the inspired Book

THE CHURCH IS VICTORIOUS

By ROBERT E. COLEMAN

of God more graphically reveals the purpose of our Lord’s coming to this earth. So interwoven is the Word and the blood that when Jesus returns in His glory, we are told that He shall be “clothed with a vesture dipped in blood: and His name is called The Word of God” (Revelation 19:13).

It would seem that God has ordained His appearance this way because it typifies most clearly His work among us. What the Scriptures proclaim and what Christ has done finally come into focus on the blood-red cross of Calvary. “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

Christ, the bleeding Lamb, was the fulfillment of all that was foreshadowed in the sacrifices of Israel. For centuries God’s people had approached Him through the blood of

sacrificial offerings. The blood upon the altar typified man's desire to lead a new life wholly given over to his Lord.

What is equally precious, the blood upon the altar represented God's reception of the sacrifice. It was the token of God's grace whereby He disclosed His merciful purpose to save a people for Himself.

The Old Testament sacrifices were of course but a promise of that perfect one to come. They spoke of the day when God Himself would offer His own blood on the cross.

No sacrificial observance was more anticipated by the Israelites than the Passover. It was during that feast, while the paschal lambs were being offered in the Temple, that Jesus was led outside the city and nailed to the cross at Calvary. The blood ran down His pierced hands and feet and formed a red pool at the foot of the cross.

As His breathing came harder, His body convulsing in pain, He lifted His voice and cried, "It is finished!" And the veil of the Temple was torn in two, signifying that everyone now could look directly into the Holy of Holies.

All that was typified in the ceremonial observances had been consummated. It was finished! God Himself had poured out His love on Calvary. Anyone could come to Him directly through the blood of Jesus Christ.

Robert G. Lee, the great Southern preacher, said that when he first visited the Holy Land he looked with great

anticipation to the moment when he would ascend the hill of Calvary. He wanted to stand there at the place where Jesus died.

As he approached that sacred spot he was so overwhelmed by emotion that he ran ahead of the party, reaching the summit first.

"Sir," the guide said when he and the others had caught up to Lee, who was still panting for breath, "I perceive that you have been here before."

"Yes," the great preacher whispered after a pause. "I was here nearly two thousand years ago."

**You can be sure
that wherever there is
the faithful proclamation
of this Word
the church will triumph**

We were all there! When Jesus died
He took our place! We were sold unto
sin under the sentence of death, but in
God's amazing grace Jesus came
forward and offered Himself in our
stead.

*O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!*

*He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.*

That is the message of the church. Ultimately it embraces all that we are and all that we hope to be. It is by the blood of the Lamb that the church is victorious.

But while we recognize this message, we must understand that it needs to be heard. Thus there is a second reason cited here for the triumph of the church:

"They overcame him by the blood of

the Lamb, and by the word of their testimony."

The victory of the cross must be proclaimed. The blood that brought us to God cries out for *all* to come. God gave His Son for the world. He bids us go and tell the story to all who have not heard.

To keep this good news to ourselves would be in effect to repudiate its validity. All who believe are appointed to pass the good news along. We do not have to be trained as theologians or gifted preachers. We simply declare what we have seen and heard.

We share that truth which has changed our lives so that we indeed become epistles of this glorious gospel of redemption. And in this sense every Christian is called to the ministry.

Shortly after the gracious outpouring of revival on our Asbury campus back in 1970 a young woman was reading her Bible on an interstate bus. After a while the person next to her commented that she had never before seen anyone read the Bible on a public bus.

That remark gave the young coed opportunity to give her testimony. And when she had finished, the woman said, "You know, in all my life I never heard anybody put it so clearly. I've got a friend on this bus who needs to hear just what you told me."

So it was arranged for the woman to exchange seats with her friend, and the girl had another opportunity to share her faith. She was almost finished when a man sitting in front of her turned around and said, "Would you mind going over that last sentence again?"

By now she noticed the woman on the other side of the aisle was becoming curious. So she turned and said, "Would you like me to speak so that everyone can hear?" They nodded.

The Asbury coed walked to the front of that bus, turned around behind the driver and as loudly as she could lift her voice told all the passengers that Jesus loved them, that He had died on the cross for their sins and rose from the grave. "And I love you," she added.

About that time the bus reached the terminal in Cincinnati. Before the driver opened the door he turned and said, "Lady, is there anything else you'd like to say?"

She had said just about everything

General Meeting of the Society

A general meeting of the members of the Society is hereby called to take place on Friday, May 16, 1975, at 1:30 P.M. in the Sheraton-Cleveland Hotel, Cleveland, Ohio, in connection with the meeting of the General Council of The Christian and Missionary Alliance.

The purpose of this meeting is to elect delegates to the Council by adopting the report of the Committee on Credentials, and to conduct such other business as may properly come before this body.

R. W. BATTLES
Secretary

she knew to say, but in her own sweet way she added, "Hallelujah!"

Have you noticed that when the shine is on your face and the ring is in your soul, this world will listen when you shout the praises of God? When was the last time they heard you shout "Hallelujah!"

It is as people hear the Word and believe that God raises up His church. You can be sure that wherever there is the faithful proclamation of this Word the church will triumph and "the gates of hell shall not prevail against it" (Matthew 16:18).

Still that proclamation has a price, and that is the third reason for the victory of the church:

"They overcame him by the blood of the Lamb, and by the word of their testimony; *and they loved not their lives unto the death.*" That clause may be translated, "And by not loving their own lives they were willing to die."

We are made aware here of the kind of person God uses in communicating the gospel of the Lamb. One cannot bear testimony to the blood without coming under its demands.

Significantly, the word *witness* literally means "martyr." Clearly we are called to a life completely yielded to God. Halfhearted commitment can never be reconciled with the cross. The triumphant church is typified by a reckless abandonment to God. We are called to die!

This principle is inherent in sanctification—being set apart for God, identifying completely with Him who died for us.

The verse, "Enter into his gates with thanksgiving, and into his courts with praise," taken from Psalm 100, is sometimes inscribed above the doors of churches. That is the way I like to go into the house of God.

But as I was once reflecting on those words I remembered that the verse just before them says, "We are . . . the sheep of his pasture." There is only one reason why sheep were ever taken out of the pasture and led through the gates of Jerusalem to the very courts of the holy Temple. They were to be offered as sacrifices on the altars.

Yet they were to come with gladness, with rejoicing.

God is talking about *us*. We are His

sheep. We must understand that in embracing Christ we commit ourselves to the cross. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

That which is laid upon the altar becomes His. That is really what "saint" means—one owned by God, one who is His property, one set apart.

Paul put it well when he said, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:8).

During the uprising in Rwanda a few years ago a jeep carrying some armed soldiers pulled up in front of a little mission station. The African pastor and the schoolmaster were ordered into the vehicle, which drove to a nearby river and stopped at the bridge.

While the soldiers argued among

**To keep this good news
to ourselves
would be in effect
to repudiate its validity**

themselves as to what they were going to do, the pastor turned to the schoolmaster.

"Are you assured in Christ?" he asked.

"I believe," the man replied.

Then Pastor Yona handed the schoolmaster the few francs he had in his pocket. He asked him to give them to his wife. He told him where the mission funds were kept. Then he made an entry in his journal of the exact hour of the day, and added the words, "I'm going to die."

The soldiers prodded him from the jeep and commanded him to walk out across the bridge. As he started to walk he began to sing a hymn which we, too, sing: "*There's a land that is fairer than*

day, / And by faith we can see it afar, / For the Father waits over the way, / To prepare us a dwellingplace there."

Pastor Yona did not finish that song on earth. When he was halfway across the bridge the soldiers shot him and then kicked his body into the river.

The schoolmaster fully expected to be next, but to his complete surprise the soldiers again began arguing and then quickly jumped into the jeep and drove away. He said later that they seemed utterly shaken. Never before had they seen someone go singing to his death.

That is the kind of dedication that has confounded this world—the joyous commitment to follow Christ whatever the cost. Whatever the external demands it entails, the victory is already won within. For it is an inward experience of divine grace.

Our understanding of its meaning will deepen as we follow Jesus, but at any time we should be willing to obey all that we know of His will. In that daily abiding of obedience we know the triumph of His resurrection. We are *more* than conquerors through Him who loved us!

When the battle is won on the inside, we can face confidently the battle raging in the world all around us. Regardless of the circumstances, whatever the sufferings may be, we shall overcome.

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

How beautiful! We ought to sing, lifting our hearts with the throngs of heaven, and live now with that assurance of the church triumphant! ■



Dr. Coleman is the S.E. McClellan Professor of Evangelism at Asbury Theological Seminary, a well-known writer and a sought-after conference speaker. He was a personal friend of Leslie W. Phipps, former C&MA Home Secretary.

REGINA, the queen city of the Canadian province of Saskatchewan, has a very colorful past. Descriptive Indian words like *ooscana* ("pile of bones") recall its early pioneer days in the era of the buffalo, Indians and white settlers. Regina was and is also a center for the famous Royal Canadian Mounted Police, the legendary red-coated officers of worldwide fame who enforced law in the rugged West.

As the capital of Canada's "bread-basket," the city and area have bright prospects for the future in a world already calling wheat "the new gold."

One of Regina's institutions—Canadian Bible College/Canadian Theological College—also has had a colorful past and presently faces an exciting future.

Founded through the vision of three men—Rev. G. M. Blackett, Rev. W. H. Brooks and Rev. Gordon A. Skitch—the school anticipates its thirty-fifth anniversary in 1976 with great enthusiasm and faith in God. Its graduate level division, Canadian Theological College, launched in 1970, is also expanding with all the vigor of a brawny prairie youngster.

It is hard to talk about Canadian Theological College without referring to its parent institution, Canadian Bible College. CBC began in 1941 in the Regina Alliance Tabernacle, but soon outgrew its home there and moved to a renovated downtown hotel. In 1956 the college relocated on its present sixteen-acre campus at 4400 Fourth Avenue. Over the years more than 835 men and women have graduated from CBC. About 75 percent of these are presently serving around the world as missionaries, pastors, pastors' wives and Christian leaders.

Dr. David Rambo, the president, is very optimistic about the opportunities and challenges the colleges now face.

The 1974-75 enrollment at CBC/CTC is 398 for the two semesters, a gain of some 35 percent over the previous year. This is the highest percentage growth of any Canadian Bible school and the second highest in all such schools in North America.

The new applications for next fall have been consistently running more

By WILLIAM R. GOETZ

than twice last year's totals, and though CBC/CTC is presently completing a \$1.2 million expansion program there is the familiar pressure of full facilities.

The greatest growth has come in the graduate division which, although a child of the seventies, is rapidly maturing. It was in the early 1960s that the directors of CBC, under the leadership of Dr. Alvin Martin and Dr. Samuel Stoesz, then president and academic dean respectively, took a long, hard look at the Canadian educational scene. They faced the question of what kind of training Canadian Christian leaders needed: Bible college or seminary. Their conclusion was that both kinds were valid and necessary.

With the conviction that Bible college training must be the best possible, CBC soon became a full member of the American Association of Bible Colleges. Then, as the directors looked over CBC's options, resources and financial position in the light of the evident need to develop seminary

An artist's concept of the new Canadian Bible College/Canadian Theological College development, due to be completed this summer



Graduate Education—Canadian Style

training in Canada, they were led to start down the road which has brought the colleges to their present status. At the graduate level, the leaders decided to depend on the provincial government-sponsored universities, such as the University of Saskatchewan, to provide liberal arts education, while CTC would concentrate on theology, missions and Christian education.

They chose also to go the route of a "two-college, one-campus" arrangement at the 4400 Fourth Avenue location.

Thus the graduate school began in 1970 with an enrollment of twenty-three. There have been thirty-one graduates to date and the current enrollment is fifty-six. There is a CTC faculty of fourteen—all with master's or doctoral degrees.

In 1973 CTC was affiliated with the University of Saskatchewan, and as a consequence CTC's degrees (Master of Divinity, Master of Missions and Master of Religious Education) are universally recognized and transferable.

The entrance requirement at CTC is a B.A. degree from a university or an

accredited college. More than twenty-two universities or colleges are represented in the 1974-75 student body.

The colleges, under Dr. Rambo's leadership, are committed to the concept that training must be intensely practical in order to be truly effective.

Consequently several innovative programs have been introduced. These include the "Study Abroad Plan," under which five students are spending a year studying in the Philippines, working under the supervision of Dr. Joseph Arthur, an Alliance missionary engaged in university evangelism. The new curriculum requires most students to fulfill a three-month church internship prior to graduation. Twenty-two students have applied for this program this coming summer.

In another practical move CTC has become involved in the field of church growth. The college leadership is serious about really helping Canadian churches to grow, with the result that CTC established the Canadian Church Growth Centre in 1974.

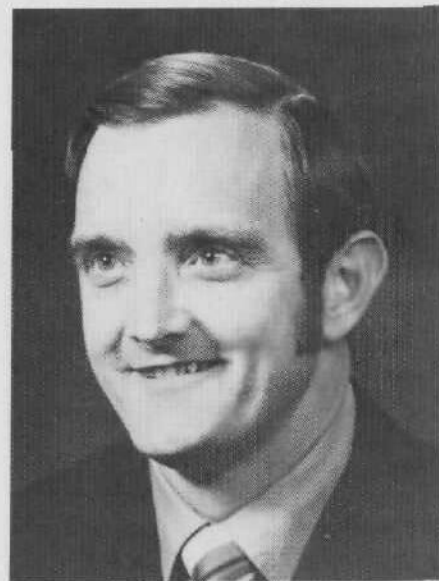
Under the leadership of Dr. Dennis Oliver, a faculty member who is a graduate of Fuller Seminary's School

of World Mission, the CTC-based Canadian Church Growth Centre publishes a periodic *Church Growth: Canada* bulletin, operates the non-profit Canadian Church Growth Book Club and has already held a Church Growth Seminar attended by two hundred leaders from more than a dozen denominations in Canada. Dr. Win Arn was the leader.

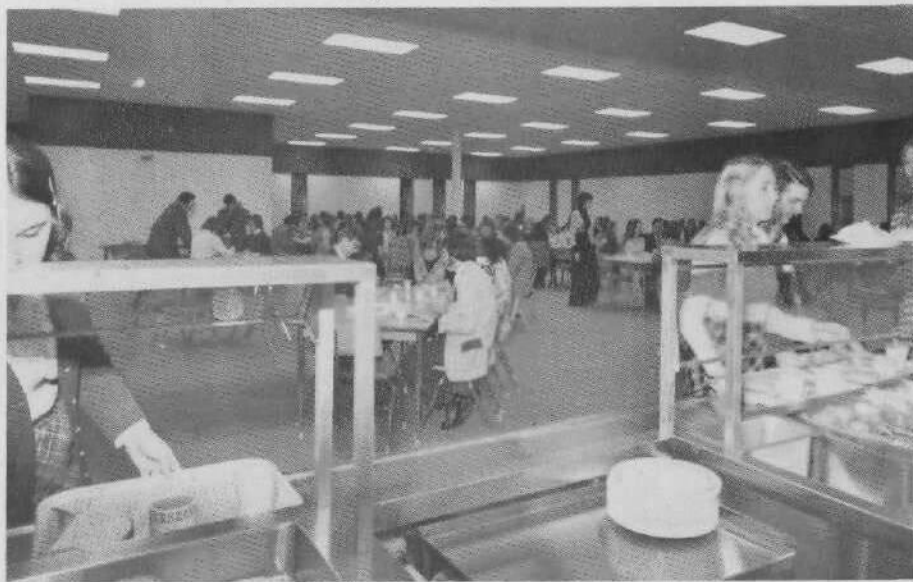
Canadian Alliance churches have responded enthusiastically to the CBC/CTC philosophy and program. When the need for expanded facilities led to a "Building for Harvest" expansion and development drive in early 1974, with a goal of \$1.2 million to be paid over three years, the target was oversubscribed within six months. Payments on the pledges have actually run ahead of schedule—which has been a great help as the new dorm units, dining room/food services building, and 1,000-seat gym/auditorium/classroom facility have been erected.

The prospects are encouraging. CBC/CTC seeks to continue to supply trained workers for earth's spiritual harvest fields. ■

Dr. David Rambo, president



The new food services building, already in use, offers spacious dining facilities for students at the Bible and theological colleges





Faculty members: (above) Dr. G. Linwood Barney; (below, l. to r.) Dr. Samuel Wilson, Dr. Jack F. Shepherd, Dr. James R. Mason, Dr. Paul D. Collord



THE stucco building, a holdover from the days when Nyack College's North Campus was the province of elephants and Yoga enthusiasts, is unimpressive.

But timbers and mortar are quite incidental to a school, and anyhow, renovations that promise more room and more convenience in the future have been going on for months.

What really counts in a school is its faculty, and the Alliance School of Theology and Missions has spared no pains to assemble an imposing one.

Dr. Jack F. Shepherd, vice-president and executive director under

Nyack's president, Dr. Harold W. Boon, has had broad experience as teacher, pastor, missionary and administrator. Fifteen years ago he innovated the imaginative Jaffray School of Missions which ASTM has now absorbed and to some extent has copied.

Dr. Paul D. Collord, dean of the faculty and registrar, is a very put-together man, a thoughtful teacher, an able administrator, a spiritual man who finds time for family and church amid his heavy new responsibilities. For years he chaired the Division of Religion and Philosophy at Nyack College.

Dr. G. Linwood Barney, director of admissions among other new titles, was mainstay at Jaffray School of Missions through all its years. Students know him as a humble, forthright, wholly honest man whom they can approach with confidence.

Dr. Maurice R. Irvin, senior pastor at Simpson Memorial Church in downtown Nyack, teaches preaching—homiletics, if you want the technical term. Rev. Don J. Kenyon, whose ability to make the Scriptures understandable has made him a sought-after teacher on three C&MA campuses, is professor of New Testament. Add Dr. James R. Mason for practical theology and Dr. Samuel

SHAKEDOWN YEAR AT ASTM

By H. ROBERT COWLES

Forty-one students
can tell their grandchildren
they were present
at the creation

Dr. Shepherd conducts a session in the seminar hall



Wilson in sociology, plus any number of visiting lecturers, and you have a very impressive teaching faculty.

But the real genius of ASTM is the way the program is put together. Picture it as an apple pie, which consists of several important ingredients: apples, sugar, shortening, spices, flour, water, salt. But it is only a pie if the ingredients all come together in the right relationships.

In a typical school situation, the ingredients are compartmentalized. Theology is Monday, Wednesday and Friday morning at eight, followed by homiletics at nine and sociology at ten-thirty. The student gets his or her exposure to one and then another and then still another.

At ASTM the whole pie comes together in its relationships. The ministry is the central objective, and the total program is integrated around that objective. Most of the faculty are present at each class session, and they feel free to interact with whoever the major teacher of the hour happens to be. The result is a unique learning experience that brings theology and the social sciences and practical training together into a whole.

"We've attempted to focus on the student as minister," says Dr. Collord. "His scholarship is understood to be for ministry—not for scholarship itself."

Next year Dr. Collord wants to strengthen this concept even more. He would like to see a greater emphasis on small group activity—something nearly impossible until the building renovations are completed and more space is made available. Dr. Collord sees church ministry as a number of related but different things, such as worship and social unity, to name a couple. He would like to start with these "concept blocks" and let subjects like theology and preaching and the social sciences be taught in relation to them.

The forty-one students who are helping the faculty pioneer this new experiment in graduate level theological education are finding the work load heavy, but the experience stimulating.

Chris Braun, son of former Zaire missionaries, with his wife, Marcia, looks forward to missionary service with the C&MA. Having already had

three years at Talbot Seminary, Chris is in a good position to compare the two kinds of graduate education.

"We're getting a lot more practical missions material here," he says. "ASTM is more missions-oriented than seminary was." But he's not convinced ASTM is for everyone. He feels the traditional three-year seminary can offer courses which cannot be squeezed into ASTM's one-year program.

Dr. Collord is quick to agree. He has no problem with Alliance men and women who opt for a regular seminary course. "That kind of diversity is good for the Alliance," he declares. "The traditional seminary program has good things to offer.

"On the other hand," he adds in defense of the new Alliance school, "ASTM has some unique methods and a concern for integration of disciplines that make it an especially attractive program for graduate theological education."

Tim Hixson is another prospective missionary. He and his wife, Mary, are graduates of Toccoa Falls Bible College. Tim served two years as assistant pastor in the Alliance Church in De Land, Florida. They are under appointment to Peru and expect to head for Costa Rica and language study this August.

"ASTM has helped to broaden my thinking of what the church is and its objective," Tim says in his Southern drawl. "It has given me confidence. I now at least know how to go about figuring out a program or a plan."

Bob Nohr looks forward to ministry in North America. A St. Paul Bible College graduate, Bob has the perspective of a man who discovered the Alliance after being in another church group.

"The Alliance has impressed me," he admits enthusiastically. "I'm glad to be a part of it."

Bob is impressed by ASTM, too. "I feel as if I'm learning something. The way the program is integrated is better than just so many cold facts."

The termination of this year of formal study on Nyack's hillside campus will not be the end for either students or faculty. The residence program is designed to flow into a second year of "In-Ministry" training. Dean Collord differentiates it from

internship, which normally is of limited duration. "In-Ministry could be a continuing ministry in a given church," he says.

Directed by Dr. Mason, In-Ministry will seek to help the student in four basic areas:

1. Preaching and teaching
2. Pastoring and counseling
3. Leading in worship
4. Managing and organizing

Largely through correspondence and tapes, ASTM faculty members will monitor the student's performance in actual field situations and seek to help him to proficiency in every area. He will be expected to attend at least two of four regional workshops planned each year as a part of the In-Ministry training.

In addition, the student will have a research project agreed on in consultation with his faculty adviser. Ideally, the year of In-Ministry and the research project can be completed and the student finally examined in time for him to receive a master's degree at the next graduation ceremonies at the college.

The graduate degree is in Professional Studies: M.P.S.—a new professional degree rapidly catching on in New York and other states.

Missionary candidates otherwise ready for foreign service will go direct to the nation of their assignment and take their year of In-Ministry there.

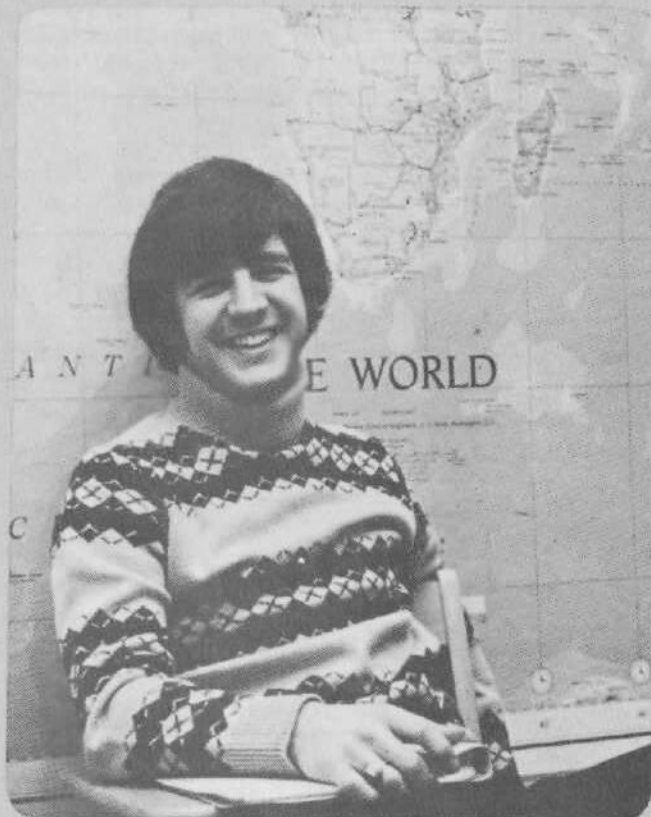
In-Ministry most definitely will not be confined to churches in the vicinity of Nyack. "That would be a disservice to the other regions," Dr. Collord explained.

The first year of ASTM is now nearly over. It will terminate June 6, with time off for any who wish to attend the C&MA General Council in Cleveland May 14-19. Between now and then there are many papers to write and comprehensive exams to take.

It has been a year of shakedown, and both students and faculty have thought of many ways to improve the program—in its details. But in essence ASTM is right on target.

The forty-one students in this year's trailblazing effort will go out to church and mission assignments knowing that history will look upon them as pioneers in an exciting experiment in graduate education for the ministry. ■

**For the sake of people
like John Corby—
we need to hear from you!**



*Every gift is important!
Please contribute to
the Scholarship Fund through
your church on ASTM Sunday, April 27,
or directly to ASTM.*



John says—

"I believe that preparation is the key to a Christian's ability to serve Christ. Through the integration of theology and social science at ASTM, I am understanding how I, as a Christian, must prepare to minister in specific situations. The joint focus of church and missions helps me to see how both are interdependent.

... However, the financial life of a student is often precarious. To say that the scholarship aid I received was helpful is an understatement!"

**ALLIANCE
SCHOOL of
THEOLOGY and
MISSIONS** Nyack, N.Y. 10960

Lately...

PRESSTIME PARAGRAPHS FOR YOUR INFORMATION AND INTERCESSION

SOUTHEAST ASIA Missionaries Presumed Captives: South Vietnamese rangers who reportedly penetrated Banmethuot failed to find any Americans. It must be presumed that the five C&MA and two Wycliffe missionaries in the highlands town when the North Vietnamese attacked March 10 (see 3/26 issue) are captives. Dr. Louis L. King, Vice-President/Overseas Ministries, and Rev. T. Grady Mangham, Jr., Director for Southeast Asia, have been in Saigon to assess the situation. They were scheduled to visit Phnom Penh as well, conditions permitting, and Vientiane and Bangkok. CAMA Services, Inc. (see back page, 3/26 issue), is appealing for \$100,000 to begin a ministry to the tens of thousands of refugees pouring into Saigon. Meanwhile, dedication of the new pediatrics hospital in Phnom Penh has been deferred until the rainy season, "in hopes that pressures from the enemy will have lessened."

Changes at INDONESIAN School Jeopardize Extension Education: The naming of Rev. Simeon Sura as head of the Immanuel Bible School at Kelansam, West Kalimantan (see 2/12 issue), deprives the extension education program of a teacher. Another teacher in the extension program, Mr. M. Zakius, has also been tapped for the Bible school, leaving extension education shorthanded.

INDONESIAN Students Will Continue Work in Java: Three practical-work students from the KINGMI Kibaid Bible School in Makale, Toraja, Sulawesi, will continue a second year in central Java rather than abandon the work they have started. Fourteen were baptized at the end of December. Meeting places and property for church buildings are real problems since the area where they are working is economically depressed.

Typesetting Begins on INDONESIAN Living New Testament: An Indonesian translation of the Living New Testament, the popular paraphrase by Dr. Kenneth W. Taylor, is now entering its final phases, with typesetting already begun on part of it. Many important details are being finalized just now.

INDIA Bookstore Finds New Manager at Last Possible Moment: Informed that the manager of the Alliance Book Store in Ahmedabad would be leaving for other employment, Rev. Elmer Entz began an exhaustive search for a replacement. "On the last night about 9 P.M.," the Entzes said, "God brought to our door the man of His choice. Jollie had worked in the store once before and so is familiar with the work. We knew he had a job and was not available. What we did not know was that on that very day he and some others were laid off. Thus he offered his services!"

Work in GABON Capital Is Pressed Despite Difficulties: Eleven separate weekly meetings in various neighborhoods are being held in Libreville and radio time on the government station is being sought, but as yet Rev. Sylvain Kivy, the pastor, has not found suitable property for a central church. Evangelistic services have just concluded with Dennis Moughereh, a young Nigerian evangelist. The cost of living in Libreville is one of the highest anywhere in the world.

MALI-UPPER VOLTA Border Dispute Slows Traffic: Dispute over a strip of land on which oil was discovered has caused friction between Mali and Upper Volta and cut the flow of traffic between the two West Africa nations. Upper Volta girls attending school in Baramba, Mali, and unable to return home for the school recess had to remain on the Baramba campus. Extra courses kept them occupied.

Spiritual Ministries Continue in the KHMER REPUBLIC: Class sessions for the twenty-four Bible school students continue in Phnom Penh, as do church services, Sunday schools, youth work and literature ministries, all under Cambodian leadership. Radio broadcasts are scheduled to begin this month.

April 20 Is Date for First LAOS Broadcast: Far East Broadcasting Company expects to be on the air April 20 with its new 250,000-watt medium-wave transmitter beaming thirty minutes of Lao programming into Laos each evening. Mr. and Mrs. Frank Gray have responsibility for the preparation and recording of these daily broadcasts.

Yearlong Evangelism Is Scheduled for Korat, THAILAND: One week out of every month will see an evangelistic campaign in the new Christian Fellowship Center in what is projected as a yearlong effort. Response thus far has been slow but encouraging. Gospel literature supplements the spoken message.

New Property in CHILE Initiated by Vacation Bible School: The first public meetings at the newly acquired property in Arica were vacation Bible school classes held by Miss Dorothy Bucher. Of the sixty children in attendance, thirty-six made decisions for Christ. Meetings for adults were held each evening. Four new families, reached through the children, have been attending regularly since then.

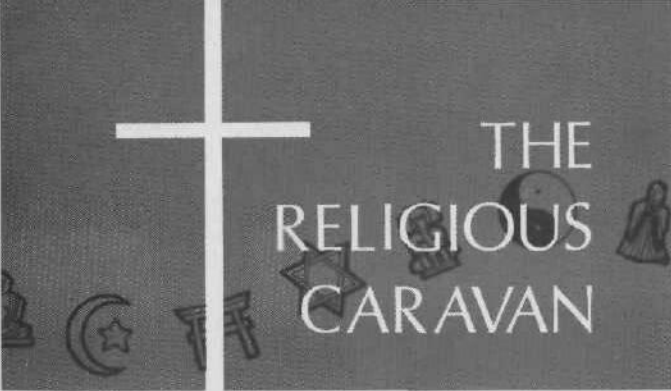
Viña del Mar, CHILE, Welcomes New Pastor: Viña del Mar, where Rev. and Mrs. James Woehr have been pioneering a new congregation, will have a Chilean pastor beginning this month. Attendance has shown a marked increase in the past few months. Four new converts were added to the group in February.

Christian Education Department in CHILE Needs More Workers, Money, Space: With a notable upsurge of interest in Bible study, the Christian Education Department finds itself short of workers, office space and money. Teacher training courses and vacation Bible schools held during Chile's summer months were well attended.

COLOMBIA Missionaries to Meet April 25-May 1: Rev. Charles Holmes, assistant pastor of the First Alliance Church in Mansfield, Ohio, will minister at the Colombia field conference.

Persecution in Northern COLOMBIA Town Fails to Thwart Spread of Gospel: Threats against believers in Sonson continue and property owners refuse to rent to the young congregation, but members press house-to-house visitation and a couple who recently moved from Sonson to nearby Jerico are zealous in their witness there.

PERU Bible Academy Is Unique for South America: The large new C&MA church in Lima is now operating an extensive training program for new Christians. Six different three-month courses add up to thirty-six class hours per course. "There isn't a church on the whole continent that has as extensive a program," remarked one missionary. Two hundred are enrolled in the school.



THE RELIGIOUS CARAVAN

AT HOME

Foreign students suffer "culture shock" in America: Miniskirts, free-flowing alcohol and the violence of America result in profound cultural shock among many of the foreign students enrolled in U.S. schools, educators say. Young men from "puritanical cultures" such as those found in some Muslim countries are particularly offended by women's immodest dress, says Nicholas C. Chriss of the *San Antonio Daily Journal*, while others are shocked at the thievery, etc.

Julie Eisenhower testifies at NRB women's meeting: Speaking to a group of women at a reception sponsored by National Religious Broadcasters during its annual convention, Mrs. Julie Nixon Eisenhower said, "In March (1974) I made a decision to invite Christ into my life." She added that this experience had "really changed" her. Mrs. Eisenhower attended the Congressional Wives Bible Study led by Eleanor Page.

Warning against fermented wine for Communion: The use of fermented wines in the sacrament of Communion unfairly exposes reformed alcoholics and other abstainers to an alcoholic beverage, says the National Temperance and Prohibition Council. The use of "new wine" (grape juice), while of little consequence in preventing alcohol addiction, is an immediate, oft-repeated and visible testimony against the dangers inherent in alcoholic beverages, says the council. It is reported that a number of denominations have substituted grape juice for the wine formerly used.

"Bill of rights" for unborn asked by Massachusetts: The Massachusetts Senate adopted a resolution (20-9) calling on Congress to enact legislation amending the U.S. Constitution to give the unborn a "bill of rights" from the moment of conception. Submitted by Senator Joseph B. Walsh, of Boston, the measure asked Congress to present to the states a proposed constitutional amendment declaring that "all men are conceived and born free and equal and have certain natural, essential and inalienable rights . . ."

ABROAD

Chad expels Swedish missionaries: The African Republic of Chad expelled nine Swedish Protestant missionaries after holding them under house arrest for a week. Chad's Christian minority has been under severe pressure since August, 1973, when President Ngarta Tombalbaye launched his "cultural revolution," which includes the revival of pagan

initiation rites. Reliable sources in both Africa and the United States report that reprisals continue to be inflicted on clergy and laity, particularly evangelical Protestants who oppose the initiation rites on religious grounds. It is reported that hundreds of Christians have been tortured and killed for refusing to undergo the initiation, called "yondo."

Vatican reprimands Swiss theologian: While the Sacred Congregation for the Doctrine of the Faith has reprimanded the Swiss theologian and priest, Dr. Hans Küng, for views considered contrary to Catholic doctrine, it stopped short of punitive action. Dr. Küng, who teaches at Tübingen University in Germany, denies papal infallibility and holds other ideas contrary to hierarchical beliefs. The Vatican is seeking to avoid making a martyr of Dr. Küng, who has a wide following in and out of the Roman Catholic Church. Dr. Küng's last book, *On Being a Christian*, ranks second on the West German best-seller lists.

Bibles for Rumania: A shipment of 2,500 Bibles arrived safely in Bucharest, Rumania, recently, according to a letter received by the United Bible Societies office in Switzerland. The Bibles, sent to the Assemblies of God, were one of several shipments to various church groups last fall, imported legally and with the full knowledge and permission of the government. It is also reported that Rumanian presses are presently printing 100,000 new Bibles.

MISSIONS

Latin America missions merge: The Evangelical Union of South America (North American section) has merged with the Gospel Missionary Union. The merger takes place at a time when much of Latin America is responding to many decades of groundwork. But in spite of the excellent church growth, the exploding population means that "hundreds of millions," many of them in the cities, have not heard the gospel. No name for the merged mission has been announced.

THE PRESS

New paper for Wycliffe: A new eight-page monthly periodical has been launched by Wycliffe Bible Translators. *In Other Words* will be people-oriented, said Clarence Church, editor and Wycliffe's home director. *Translation* magazine will become an annual periodical, in the nature of a comprehensive report.

Navigators forms its own press: The Navigators, specialists in Scripture memory and disciple-making programs among servicemen, collegians and laymen, has formed "Navpress" as a publishing and distributing arm of its work.

Exodus and Ruth in "Today's English Version": Exodus, subtitled "Let My People Go!" in the new edition, and Ruth are the latest books of the Bible to be put into modern English by the American Bible Society.

Many are having
to make the choice:



TM

—Or True Communion with God

MAHARISHI International University (MIU) opened its fall term on the old Parsons College campus in Fairfield, Iowa.

Approximately two hundred new students enrolled in the basic course of the Science of Creative Intelligence (SCI) were joined October 1 by three hundred returning students, bringing the total enrollment to around five hundred for the academic year.

MIU projects student body growth of between 3,500 and 5,000 within the next few years. The school is intended to be the worldwide center for the training of instructors in Transcendental Meditation, an integral part of the course.

The school's decision to locate in the Midwest has aroused much controversy centering in the deceptive denial by those associated with it of the religious nature of the practice of Transcenden-

By **KENNETH DOUGHMAN**

tal Meditation (TM). In fact, in denying that TM is a religion they have succeeded in introducing courses of study which include TM in many of the high schools and colleges in North America. One of the women's magazines recently carried "testimonies" from some who are practicing TM.

However, anyone who seriously considers the definition and teachings of TM cannot deny that it is a religion with its roots in Hinduism. In the *Dictionary of Religion and Ethics* Transcendental Meditation is defined as a way to find nirvana (soul rest). Wherever you have the soul involved you have religion. The founder is Maharishi Mahesh Yogi, a native of India.

The particular kind of TM prac-

ticed by Maharishi Mahesh Yogi is Yoga. Yoga, in its highest form, is called a means to attain union with God through knowledge. In this practice the soul concentrates upon itself. In atheistic groups the goal is the realization of the true status of the soul as possessing in itself complete existence, knowledge and bliss. By postures and breath control Yoga also works the idea of asceticism into a system of mental concentration resulting in ecstatic trance states. These too produce "union with God."

According to the *Encyclopedia of Philosophy* TM training for Yoga is divided into eight phases: restraint, discipline, posture, respiration, withdrawal from sense objects, concentration, meditation and trances.

When attained, transcendental knowledge claims to result in a vivid awareness of the nature of the soul and its essential distinctness as a psychophysical organ. This is said to bring liberation. The yogis are said to have magical powers and through austerity and mental discipline seek to create a force which can threaten even the gods. This in turn both reflects and generates the view that mystical experience is the supreme religious goal, transcending the cult of supernatural beings.

The initiation rites in which everyone learning the techniques of TM must participate have other religious implications. The candidate must bring a clean handkerchief and an offering of fruit and flowers. In a candle-lit room filled with the odor of burning incense the neophyte is asked to bow before the picture of Guru Dev (the Maharishi's dead master), present his offering and sing a song of thanksgiving to all the dead masters of the Sankhya tradition of Hinduism.

During this ceremony the student receives his mantra, a word or group of words in the Sanskrit language from the Hindu holy book. This must be repeated over and over during his meditations. The mantra is meaningless (at least at first) to the meditator. However, some believe that the mantra is the name of one of the millions of Hindu gods.

SCI and TM were introduced to the Western Hemisphere in 1959 when Maharishi Mahesh Yogi came to North America with the Beatles. Since then 250,000 people have been trained

in TM and more than 150,000 new followers are initiated each month. It has spread to all parts of the United States. More than one thousand U.S. colleges have chapters of the Student's International Meditation Society which actively promotes TM on the campuses. Courses in SCI, complete with initiation rites, have been offered in public high schools in many states. California and Illinois have considered state legislation to place courses of SCI within the curriculum of the public schools.*

What has caused the rapid spread of this Hindu religion in a nation that has been dominated by Christianity from its inception? I believe there has been created, in this country in this century, a spiritual vacuum which must be filled, even if by an anti-Christian religion.

Several forces have been at work to create this spiritual vacuum. First, there has been the development of the secular society, in which monetary values have taken precedence over the spiritual and a life of self-gratification and self-indulgence has seemed more important than a life of discipline.

A second factor contributing to the immense spiritual vacuum within our nation has been the impact of theological liberalism. This has undermined the vitality of many congregations, bringing some of them to the brink of death. People generally were not brought into spiritual birth nor challenged to a life of discipleship. With the loss of spiritual vigor churches often discontinued their Sunday evening evangelistic meeting and midweek prayer services. The family altar disappeared from many homes. Personal communion and fellowship with God are arts largely lost to today's generation.

The spiritual vacuum was deepened by the United States Supreme Court ruling which banned all prescribed Scripture reading and public prayer

from the public school systems. Millions of young people already without the training of a Christian home were left with no moral guidelines at all.

Into this vacuum TM has come as a kind of cure-all for the many problems of the modern world. It is said to relieve nervous tension, increase mental ability, give clarity of thought, enable better concentration, relieve boredom and generally increase one's mental powers.

Both secular society and religious groups have accepted TM. Those Christian groups which give themselves to quietness and meditation in worship seem to be particularly susceptible. This is true because many do not understand the basic difference between Transcendental Meditation and Christian meditation.

For the Christian, personal peace is achieved through receiving Christ as personal Saviour

TM is said to be the pathway to God, while Christian meditation seeks fellowship with God. The goal of TM is the realization of self, but the Christian seeks the realization of the divine Presence. The practitioner of TM centers his mind on the mantra, which he repeats meaninglessly over and over. The Christian meditates on the Word of God (Psalm 1:2), which is profitable and edifying.

In TM personal peace is sought through harmony with oneself and the release of nervous tension. For the Christian, personal peace is achieved through receiving Christ as personal Saviour and trusting His atoning blood to wash away sin.

In TM the person seeks the release of new mental ability through the power of concentration. The Christian

receives new vibrancy of mind and body from the indwelling Holy Spirit of God.

The spiritual void has caused many to turn to TM to gain a sense of personal fulfillment. But there is need instead to return to an ancient practice from which the saints of all time received benefit. It is known by a variety of names: the family altar, daily devotions, the quiet time.

It is simply a time for a personal meeting with God. It was practiced in antiquity by men like Abraham, Noah, Job and Daniel. It was part of the life of Jesus Christ and His followers. Many statesmen of America and other nations, as well as spiritual leaders, have testified publicly to the benefit derived from meditation on and study of the Word of God.

The techniques are quite simple: the reading of a short portion from the Bible, meditation on that passage, the calling upon the name of Jehovah God through the Lord Jesus Christ, praise to God for His benefits, and petition for personal needs and solutions to present problems.

Those who observe this time of meditation testify to receiving new physical and mental vigor, inner peace and tranquility, solutions to perplexing problems, moral strength to overcome personal problems such as alcoholism or drug addiction, and also release from the tensions of daily living. All this brings both mental and physical healing.

College courses may not be offered to cover this beneficial practice, but millions through the years of human history have been helped by it. The underlying foundation, of course, is a personal faith in God and access to Him through Jesus Christ, whom to know is life eternal.

TM is part of Eastern mysticism and Hinduism. It is anti-Christian. Beware! The only hope of any kind in the world is found in our Lord Jesus Christ (John 14:6). ■



A C&MA pastor, Mr. Doughman is now serving the Fairfield (la.) Friends Church. He graduated from St. Paul Bible College. He has written two previous articles for the WITNESS.

*The teaching of TM in public schools has been blocked in some areas. The school board in Newton, N.J., vetoed it when a local clergyman documented its Hindu base. In California a massive letter-writing campaign by the Christian World Liberation Front killed a state legislature bill that would have "encouraged" TM in schools from the primary to the college level.



Rev. and Mrs. Dang-phuoc-Thanh were married last year

DALAT, VIET NAM
8 January, 1975

DEAR CHILDREN,

I don't know when your mother and I will meet you again. We certainly had no idea that our visit with you last November was a priceless blessing from a loving God to help sustain us at a time like this.

The remembrances of our trip are etched deeply in our hearts. Our memories of you two dear children, of Pastor and Mrs. Sung, of the Stieng preacher, Y Huh, and his wife, and of Pastor and Mrs. Vu as well as of the hundreds of Stieng Christians in the churches at Phuoc Binh, Bu Nho, Bo Duc and Duc Phong are among the most treasured in our twenty-four years in the ministry.

Since the fall of Duc Phong on December 15 your mother and I and your brothers and sisters have anxiously awaited your return to Dalat. Thousands of Koho Christians have been praying for you and the Christians of Phuoc Long Province. Your mother and I have given ten days to fasting and prayer for you and the Christians we were privileged to meet there. Every time we hear a car come up the driveway or a helicopter fly overhead we hope it is someone bringing you home.

As you know I am not easily given to crying. I cried on the occasion of your grandfather's death. He died without the Lord. I cried in 1968 when I was studying abroad and news came that our country was engulfed in battle and missionaries had laid down their lives

and I had no certain news as to the fate of your mother and you children.

To tell you the truth, I don't want to cry. I want to demonstrate firm faith in the Lord and put my full trust in Him. I want to be an example to other Christians. But, my children, I have not been able to stop my tears.

Some people may think, well, the Tots are missionaries. They know what it means to experience sacrifice and hardship. They have given their own lives, possessions and everything to serve the Lord. Why should they be so sensitive and cry over this misfortune?

O Lord! Forgive us if in showing our sadness in this way we have shown weakness and not glorified Your name. I believe that Jesus, who put on flesh like ours and has been through suffering like we have will understand us and forgive us. Will God who gave us this deep love for our children now hold it against us and not have mercy on us? Do not the Scriptures say, "In all their affliction he was afflicted, and he personally saved them" (Isaiah 63:9 LB)?

Dear children, though we know you would like to return to us, we also know it would be very difficult to leave the fledgling flock the Lord has entrusted to you. They need you to comfort and direct them during this dangerous time. How could you, their good shepherds, their spiritual parents, abandon them and return to us?

We understand your situation very well and are not blaming you for staying there. Did not we ourselves

Weep with Those Who Weep

Among the estimated 25,000 civilians lost behind Communist lines when the town of Phuoc Binh and Phuoc Long Province fell in early January (see "Lately," January 29 and March 12) were about 1,000 Christians, mostly of the Stieng tribe.

Also still missing are Rev. and Mrs. Dang-van-Sung, for twenty years missionaries to the Stieng people; their son, Dang-phuoc-Thanh, and his bride, An, the daughter of Rev. and Mrs. Truong-van-Tot, Vietnamese missionaries to the Koho tribe.

Reginald E. Reimer sent us a copy of this letter, written by Mr. Tot to his missionary daughter and son-in-law. It speaks volumes about one father's heartbreak. Do you have time today to weep with those who weep?

teach you Jesus' words, "If you love your father and mother more than you love me, you are not worthy of being mine" (Matthew 10:37 LB).

When we read the letters and look at the pictures you sent us and consider the work you accomplished in a few brief months, we are highly honored. We thank the Lord for your missionary spirit, your love, your willingness to sacrifice personally for

the sake of lost people, even to the point of suffering personal hardship and danger.

The things you mentioned in your letters we ourselves witnessed when we visited you. We rarely see such eagerness to worship and pray among our Kohos anymore. We are happy with you. You asked us to pray that the Lord will give you strength and the gifts you need to serve effectively in

The Stieng congregation at Bo Duc dedicated this church building just weeks before the province was overrun by the Communists. According to reports, the building was partially destroyed in the fighting.



An and Thanh—in the footsteps of their missionary parents



Rev. and Mrs. Phan-quang-Vu, who serve the Vietnamese in Phuoc Long

these difficult times. Oh, An! How could we forget to pray for you at a time like this! What a joy it is for us parents to see our children bearing fruit for the Lord.

Your mother and I know that, just beginning your ministry, you are lacking many things. We are choked with tears when we realize that as fellow Vietnamese missionaries we couldn't help you as much as we would have liked to. And food is so expensive.

I was sadder still when I learned from your mother after our trip that you had saved what little you had in order to share with us. You went out of your way to prepare a favorite dish of mine. We also feel bad that when we left you December 3 we had only 5,000 piasters (about \$15 US) to give you for Christmas. I can't imagine how you are managing to live now. May our God who cares for every sparrow also care for you, dear children.

Thanh, you are the pride of your parents and our pride also. Your parents especially are proud because you are their first child to go into full-time Christian service. You are just like

your father in your fervent missionary spirit and tender heart.

Your father and I went to Bible school together. We were both called to be missionaries to the tribes. I think your father has sacrificed the most. I observed him, worn by disease and bent with age, and heard his testimony commemorating twenty years of missions among the Stiengs, and realized that because of his faithfulness there are now about a thousand Stieng Christians in four churches. I sincerely admire his missionary spirit and am glad to see it also in you, Thanh. Therefore, though in the natural we would like to have you close to us, we are pleased that you obeyed the Lord's call to serve Him in Bo Duc.

The goodness of God is entirely wonderful. We are glad that you are living in it and are sharing it with the Stieng tribespeople. What else can we say? Like our Lord in the Garden of Gethsemane we say to God, "Thy will be done." And if not on this earth, then someday soon in heaven we will meet again.

Your mother and I send our love.

TRUONG-VAN-TOT



Photo by Herbert Nehlsen

An Upper Voltan with his harvest of millet

**Harvest came to
Upper Volta this
year. Rejoice!**

Rejoice with Those Who Rejoice

HARVESTTIME in Upper Volta has been a time for rejoicing this year. God has heard and answered the many prayers offered on behalf of the African people suffering from famine.

By His intervention the rains came, crops grew and in most areas sufficient grain was harvested for this year.

This was the best harvest in about six years. Hopes long grown dim were revived once again as people saw the rains coming regularly during the rainy season and the grain growing taller and taller. In most areas the grain towered above the villages.

By MRS. DAVID KENNEDY

At times there was so much rain that crops were ruined and some mud-brick houses caved in. A lay worker in the Nouna area whose house had caved in was not unduly concerned. "Let the rain come!" he said. "We can do without our houses, but we can't do without the rain that will make our crops grow and give us food to eat."

One reason the rains have been so irregular in recent years is the increasing deforestation. Thousands of trees have been chopped down and cut

up to be used as firewood. Consequently reforestation programs are under way in Upper Volta. It is hoped that through the planting of the trees there eventually will be a greater and more regular rainfall. This in turn will produce the necessary crops of grain to nourish the African people. The Association of Evangelical Missions and Churches in Upper Volta is at present starting a reforestation program to help the country.

Famine relief gifts have helped the people over the hump. Now such long-range projects are being put into action: reforestation, agricultural schools to train in new farming methods, and the digging of wells. Technical aides, on loan to us from the Mennonites, will be arriving soon to begin digging wells in needy areas. All of these long-range projects must be started to bring the land back to normal and to avoid, if possible, further famine.

Through Christmas and into the new year Upper Voltans were still busy cutting and bringing in the grain. They cut off the heads of the millet and hang them up to dry out for a couple of weeks. Some hang their grain from trees. Some prefer to stack it on a type of wooden rack. Still others put the grain on their housetops to dry.

When the time arrives to pound out the grain, neighbors get together in groups to help each other. The men go from field to field or yard to yard pounding out each other's grain. If the farmer has money (few did this year), he hires a group of musicians to play during the work period. Working together in rhythm to the music, they get the job done.

It is hard and exhausting work, but no one is complaining. Instead they say, "This work is sweet to us." It is what they have waited and prayed for for so long—a good harvest.

Once the harvest is in, the Christians in Santidougou District have a thanksgiving festival. This year this happy occasion was celebrated on February 2. Everyone brought food for the feast and each church group presented its pastor with a gift of food or clothing. Then they spent the rest of the night in singing praises to God.

Their joy is our joy. We know that you too are rejoicing with them for what God has done. ■

An Open Letter of Thanks

Dear Brothers and Sisters in Christ:

In February of 1973 THE ALLIANCE WITNESS appealed for monetary gifts to help the African people suffering from famine in the Sahel regions of Upper Volta and Mali. You opened your hearts to the African people and their need, and without delay hurried to their aid. How can we thank you enough for the thousands of dollars you sent! Your gifts saw our people through the crisis of the famine!

Someone has said, "It is not enough to say our prayers, we have to live them too." The measure in which God's people have shared with their hungry brethren this year has been to us a vivid example of this Christian concern in action. You prayed and you gave. On behalf of each one who has been a grateful recipient of your gifts and your prayers, we thank you.

Only eternity will reveal the extent to which your gifts have averted suffering during the past months. Because you gave, families did not have to be separated to seek employment and food elsewhere. Because you gave, people were able to be sufficiently nourished for long strenuous days in their fields. Because you gave, a testimony went out to Christians and heathen alike of the love of God and His children.

In the various districts our church leaders have been united in a new way as they have worked together in this ministry of grain distribution. They spent long hours in planning, prayer, purchasing and distribution. They kept careful records so that the grain might be apportioned fairly to those in the greatest need, being certain that the bush villages received as much as the urban centers.

On the designated days each month, grain was distributed from several central locations. We wish you, too, could have seen the joy on the men's faces as they returned home to their families with that precious sack of grain on the back of their bikes. You, too, would have said, as we have so many times, "Lord, thank You for each dear one who made this distribution of grain possible." Many depended solely on this relief help until they could begin to harvest this year's crop.

Physical hunger has been averted. But spiritual famine is still rampant, many hearts are hard and people are still blind to their spiritual need. Still, through these months of suffering, we have seen a new openness. For the first time many are thinking seriously about God and their eternal destiny. We sense God's Spirit is at work. Therefore, we send out a new, urgent plea to God's people. Please pray for a spiritual harvest of precious men and women in Upper Volta.

With grateful hearts,

Your missionaries in Upper Volta

The Lengthening List of MIAs

On May 30, 1962, Viet Cong troops marched into the Leprosarium operated by The Christian and Missionary Alliance near Banmethuot in the Viet Nam highlands and took away Rev. Archie Mitchell, the administrator, Dr. Ardel Vietti, the resident physician, and Mennonite Paxman Dan Gerber. No firm word has been heard from the three since. In the 1968 Tet offensive missionaries at

Banmethuot were again victims. Six gave their lives at the time; two—Miss Betty Olsen and Wycliffe missionary Hank Blood—were taken captive and subsequently died.

Since the March 10 overrun of Banmethuot seven more missionaries are at presstime missing in action. Two of them are Wycliffe missionaries, John and Carolyn Miller. The other five are C&MA.

Mrs. Betty Mitchell

Mrs. Mitchell, pictured here with three of her four children (l. to r.), Geraldine, Glen and Loretta, is the wife of Rev. Archie Mitchell. She has chosen to continue the work in Banmethuot which she and her husband were involved in before his capture in 1962. Mrs. Mitchell, formerly Betty Patzke, is from Ellensburg, Wash., and a graduate of Simpson College.



Dr. and Mrs. Richard Phillips

Dr. and Mrs. Phillips are linguists (his Ph. D. is from Cornell) whose principal ministry at Banmethuot has been work on Mnong literature and Bible translation. Dr. Phillips is the son of China missionaries; Lillian Amstutz Phillips is the daughter of C&MA missionaries to India. The four Phillips children, pictured here (l. to r.), Jean, Brian, Ruth and John, are at Dalat School in Penang, Malaysia.



Rev. and Mrs. Norman Johnson

Natives of Hamilton, Ont., Norman and Joan Barton Johnson have been in Viet Nam since 1971. Their two children, Douglas and Patricia, both teenagers, are at Dalat School in Penang, Malaysia.

Much of the Johnsons' time in Viet Nam has been occupied in language study. More recently they have been active in ministries among the Raday tribespeople.



The Sign of the Prophet Jonah

Meditations on Jonah 2:1-10 (NASB)

Sunday

"Jonah prayed . . . from the stomach of the fish" (verse 1).

When the Pharisees asked Jesus for a sign attesting to His Messianic claim (Matthew 12:38) they did not express a desire for the truth. Rather, they manifested a skepticism growing out of certain tests devised by the rabbis for Messianic identification.

It is therefore important to see how the Lord answered them. First, He exposed and questioned their ulterior motives. He had been giving abundant evidence of His identity. Their inquiry was not meant to invite faith; it was a cold demand, in reality indicating their unbelief.

Second, Jesus cited evidence already discernible in their prophetic writings. Jonah had experienced the power of a creative, life-giving God. Ultimately the resurrection of Christ would be all the sign necessary.

Lord, I need no proof beyond Your life!

Monday

"I called . . . to the Lord" (verse 2).

When Christ used Jonah's experience as a sign to these skeptics, far more than the similarity of three days was involved. The "sign of Jonah" is to be found in the activity of God both in Jonah's experience and in Christ's.

Jonah commemorated this event in the vivid song of deliverance recorded here. The most important facts were that God had delivered him and that the deliverance was God's gracious response to his cry.

Like Jonah, Christ was sent by God on a mission of great importance. Unlike Jonah, Christ was carrying out His assignment with obedient diligence. In both instances faith and unbelief resulted. Nineveh repented. The Pharisees? No!

Lord, show me Your glory!

Tuesday

"From the depth of Sheol" (verse 2).

Psalm 16, persistently quoted in apostolic preaching to attest to the resurrection of Jesus, emphasizes this same theme (verses 9-10). Men did not return from the realms of the dead except in mythology. The miracle of Jonah, who was



By Don J. Kenyon

as if dead, was that God heard his cry from the bottom of the sea. Jonah attributed his deliverance to God's action.

This is the whole point of the sign of Jonah and, no doubt, the thing that the exacting Pharisees missed. Technically they were believers in a resurrection and they argued vigorously with the Sadducees on this point. But they did not see the real significance of this sign. The thing ordained to produce faith was being rejected.

Lord, don't let Your light become darkness in me!

Wednesday

"Thou hadst cast me into the deep" (verse 3).

Perhaps the record makes the act of casting Jonah into the deep the act of frightened men, but the circumstances were induced by Jonah's disobedience and the casting out was an act of God (1:4). God was pursuing His running prophet.

Jonah in the sea knew that he was suffering the consequences of his wrong decision. His obstinate refusal to go to Nineveh was a costly mistake. He is telling us (after the fact) that when he determined he would rather die than face God's assignment, he very nearly got his wish.

Jonah's theology did not allow him to distinguish between the human factors leading to his predicament and God's will in the matter.

O Lord, help me see Your hand in everything!

Thursday

"All Thy breakers and billows" (verse 3).

When natural laws join in to fight against man in his flight from God (see 1:4,

17) it is vital to remember that "natural law" is subject to divine intervention. God's breakers and billows were Jonah's enemies. There is no place in this universe where a man can get away from God (Psalm 139:1-12).

As the psalmist put it so eloquently elsewhere: "The sea is His, for it was He who made it" (95:5).

The sea was Jonah's prison. The sea symbolized his death—his Sheol—but it was God's sea. Sheol was not beyond God. Thus even in Jonah's despair there was a basic hope. This same hope sustained Christ in His passion.

"Thou, God, seest me!"

Friday

"I have been expelled" (verse 4).

Fortunately for Jonah, God was everywhere present and could be called upon at any time. Jonah did not minimize the cold terror of his experience. The powerful but apt analogy that Christ made between Himself and Jonah does not overlook the awesome despair of being forsaken by God (Matthew 27:46).

Although the ultimate application of the analogy centered in the duration of the ordeal in both cases, the real significance lies in the nature of the predicament—both Jonah and Jesus were delivered from death by the intervention of God.

Jonah was wrong about being cast out of God's presence. God had not forsaken him, nor did He forsake His beloved Son.

Lord, You will never leave me nor forsake me!

Saturday

"Water encompassed me" (verse 5).

There is a flavor of finality about Jonah's experience. The most impotent imagination can reproduce the terror of being heaved overboard (1:15); feeling the waters close in; having breath cut off; and knowing further that those who could help (the men on the ship) were relieved by the obvious miracle of the calmed sea. The overwhelmed seamen were too much involved in their sacrifices of relief to care about Jonah, whom they now assumed to have drowned.

The God of the sea was the God who also made the sea creatures. The "fish story" is no problem for the believer who accepts creation and providence. If God appointed the fish to this "ministry" then the fish was

adequate to the assignment—probably more amenable to God's purpose than His recalcitrant prophet!

Lord, You are able!

Sunday

"I descended to . . . the earth" (verse 6).

Whatever Jonah's theology of death was, it was in control in those terrifying days. One must see this as Jonah's song of deliverance.

It is natural for him to have reflected on his own hopelessness. There is no more natural place to reflect on one's "philosophy of life" than in the trap of certain death!

Jonah was sure that the end had come. Praying to God is one thing but assurance of the manner of God's intervention is quite another. It is therefore safe to assume that Jonah never expected to see home again. It was certainly safe for him to assume that his mission to Nineveh would never be fulfilled.

Lord, this is the death that You conquered!

Monday

"My life from the pit" (verse 6).

Returning to the context in which Christ developed this analogy (Matthew 12:39), one must realize that the death of Jesus was a very desirable solution to the hostile Pharisees to whom He gave the sign. It should also be noted that Christ knew the precise place death would have in His Messianic mission.

It was not the "three days and three nights" that constituted the sign; it was the period after this time when the miracle of Jonah's deliverance would most perfectly be analogous to the greater miracle of Christ's resurrection.

The Pharisees did not realize that killing Christ would not rid them of Him. The resurrection of Christ would only demonstrate His eternal place in God's plan.

Lord, You are here to stay!

Tuesday

"My life from the pit" (verse 6).

Knowing that resurrection was one of the "fighting tenets" of ancient Pharisaism, openly debated with the Sadducees, Jesus granted this particular sign to the sect that professed knowledge of the subject. Note how Paul used this theme in his testimony (Acts 23:6-8).

It is vital to a good understanding of the "sign of Jonah" to see that the issue is God's ability to bring up a man's "life from the pit"—a view to which the Pharisees could take no reasonable exception, but a point which they missed in Jesus' discourse because of their unbelief and their bitter opposition to Him. One cannot afford to abandon his faith in essential things while trying to carry out his animosities expediently.

Lord, help me not to miss the point of Your Word because of my unbelief!

Wednesday

"I remembered the Lord" (verse 7).

Little is to be gained by speculating upon the degree of expectancy with which Jonah called upon God. It seems unlikely that he expected to be delivered by the fish onto "dry land" (verse 10). The most we can say is that Jonah knew any hope he possessed was in God—even in death God was his only hope.

Since we are obliged to examine the prayer *after* the deliverance for which the prophet is thanking God, we can only examine the hope he expressed in the time of his despair.

He tells us that when his soul fainted he "remembered the Lord" and called upon Him. The Lord caused the fish to expel Jonah. The Pharisees should have found in this "sign" all they needed for understanding the message of Christ.

Lord, the door of faith is always open!

Thursday

"Regard vain idols" (verse 8).

It was this profound conclusion—that those who regard vain idols nullify their own mercy—that sent Jonah to Nineveh with something to say.

Although he obviously believed in one God whose will was being done in all the earth, he was not prepared for the dramatic result his pronouncement would have on the Ninevites. But it so happened that the idolaters of Nineveh came to believe in his God (3:5).

The belief of the people of Nineveh caused them to act with more integrity than Jonah himself was able to manifest. God's grace toward the penitent city produced an ugly reaction in him, which seems to indicate that he had too quickly lost a sense of God's miraculous deliverance.

In retrospect Jonah saw how good God was to him in his total struggle. The Pharisees had much of Jonah in them. Do we also?

Lord, help me to be wary of the leaven of the Pharisees!

Friday

"I will sacrifice to Thee" (verse 9).

If Jonah learned anything from his terrible experience it was that compassion for the sinner is the essence of God's way with man. Jonah confessed the whole agonizing struggle he had had as a reluctant missionary, the prophet of God sent not to his own nation but to pagans. His cultural and nationalistic mentality had to be transformed by a Redeemer whose concern was the whole world.

This story certainly does not make a hero out of Jonah. Now, in the same missionary context, God in Christ again pleads with men to show compassion. Opposition to the pleading Saviour came from a nation which resented God's compassion toward the sinner while parading her own assumed relation to Him.

This "sign" was totally appropriate, but wholly lost, in the religious mess in which it was delivered.

Lord, how much we miss by not hearing!

Saturday

"Salvation is from the Lord" (verse 9).

Some of the most important lessons of life are learned in reflecting upon our experiences of failure.

Are you able to imagine the sense of relief you would have to find yourself on solid earth again after a wild trip such as Jonah had? What did you learn, Jonah? "Salvation is from the Lord." Have you really learned it, Jonah?

Are you able to put yourself in Jonah's position as he waited with carnal self-pity for God to destroy the hated Assyrian capital? If God was to keep His word it must go! What a spirit in which to await the outcomes of God! God is a Saviour, Jonah. He is compassionate, Jonah. He loves *all* the lost men in the world, Jonah.

Are we content to accept salvation from God for ourselves but unwilling to extend it to others? It seems that Jonah was. And the Pharisees were.

Jonah is the "sign" of God's merciful deliverance.

Lord, help me to believe it!

A Thought-provoking Critique

The Church and Its Mission, by Orlando E. Costas. Tyndale. 313 pages, \$3.95, paper.

The subtitle of this book, "A Shattering Critique from the Third World," is well chosen. Orlando Costas wants to shake up some of us. His background, education, experience and personality qualify him for his task.

Not simply Latin-American criticism of the North American church, however, the book is full of thoughtful and provocative analyses that deserve careful attention.

There are three main divisions: God's Mission and the Church's Nature, God's Mission and the Church's Growth, God's Mission and the Church's Tensions. The first division sets the stage for the arguments of the rest of the book: "The gospel . . . sets forth God's will for human society—to live in righteousness, peace and love."

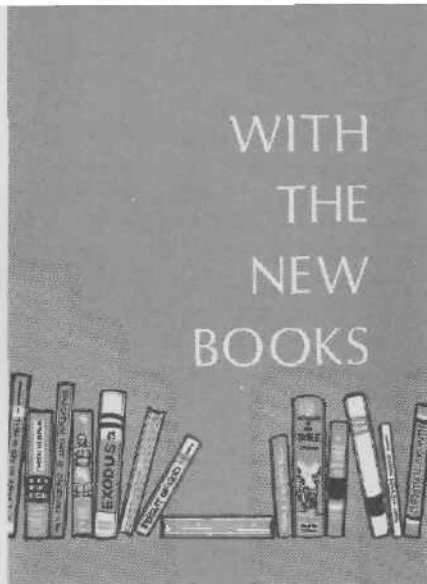
In the second section Costas engages moderately in a favorite activity of many Latin-American churchmen, that of criticizing the church growth movement as promoted by Fuller's School of World Mission. Here Costas makes himself vulnerable. He says that the church growth theory "has overly depended on anthropology in its approach to research . . . but it has not delved very deeply into contemporary sociology and it has interacted very little with social psychology." This simply is not true, and although it is a minor blemish in his carefully documented book, it bears pointing out.

In the first chapter of the last main division Costas discusses church and mission relationships, and as might be expected he holds up as a model the Latin America Mission's current experiment in integrating both North American and Latin American personnel on an equal basis.

Costas correctly points out the inherent flaw in nondenominational mission boards. The church organizations they develop overseas tend to have a weak view of Biblical ecclesiology.

In chapter 9 of the third division Costas zeroes in on the theology of liberation. This theology includes not only what God has done in Jesus of Nazareth but what God wishes to do today on behalf of the oppressed and disadvantaged of earth's peoples. Salvation means more than forgiveness of sins and incorporation into the heavenly family, he says; it means freedom to be disturbed about underprivileged peoples and courage to do something about this situation.

Costas is *not* a liberal in theology; he refers to himself on numerous occasions as an evangelical, and this we must realize. But we do not have to take his presentation of a theology of liberation as the final word



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for a complex world scene that we admit seems to be worsening. Considering that there is much more social depression in Africa and Asia than in Latin America, we might conclude that what has given birth to the theology of liberation has unique sociopolitical roots. National churchmen from Africa and Asia at Lausanne did not embrace the ideas of their Latin counterparts in this view of theology. Costas himself is considered more of a moderate than a radical. And he does point out dangers associated with the theology of liberation.

This is strong meat, but all serious students of the theology of the church should read this book. Missionaries should read it; those who serve in Latin American nations should read it twice. There is satisfactory documentation for statements and copious footnotes, but a bibliography would have been appreciated.—W. W. CONLEY.

A Man God Used

Daws, by Betty Lee Skinner. Zondervan. 391 pages, \$6.95.

Through the eyes of one who knew him well, we see Dawson Trotman as a wild youth, as a rough-edged enthusiast getting sailors to memorize Bible passages and as the leader of the worldwide Navigators movement, now mature but still ebullient, and still a bit rough.

Many young Christians have been started on the path of Bible memorization by faithful counselors. Trotman was one who stayed with it and made it central in his life.

He was not the first to see that evangelism without follow-up is a tragic waste, but he was God's man in this field at a time of growing evangelistic thrust. A

natural organizer, he kept inventing gadgets and teaching aids, Bible courses for converts and elaborate report systems for co-workers.

The emblem of his work was the wheel, with Christ the hub and four spokes representing prayer, Bible reading, witnessing and living the Christian life. He worked with many major evangelistic groups, and in this book we meet his friend Billy Graham and the leaders of Campus Crusade, Youth for Christ, Wycliffe Translators and others.

Not every Christian could work easily with Dawson Trotman. He had a vigorous, basically extroverted personality, and it was hard for him to understand why some found him overbearing when he knew he wanted the Lord's work done in the best possible way and felt only love in his heart.

But it is not necessary for every Christian to be able to work closely with every other Christian. It is important that we learn that God uses men and women of many temperaments and does not expect us to be alike or to see things alike. He used the passionate warrior-poet David and the weeping Jeremiah. He needed both John the Baptist and Paul.

Daws is a good biography of one of God's chosen leaders of our day.—HELEN SIGRIST.

Books in Brief

Living Quotations for Christians, edited by Sherwood E. Wirt and Kersten Beckstrom. Harper and Row. 290 pages, \$7.95.

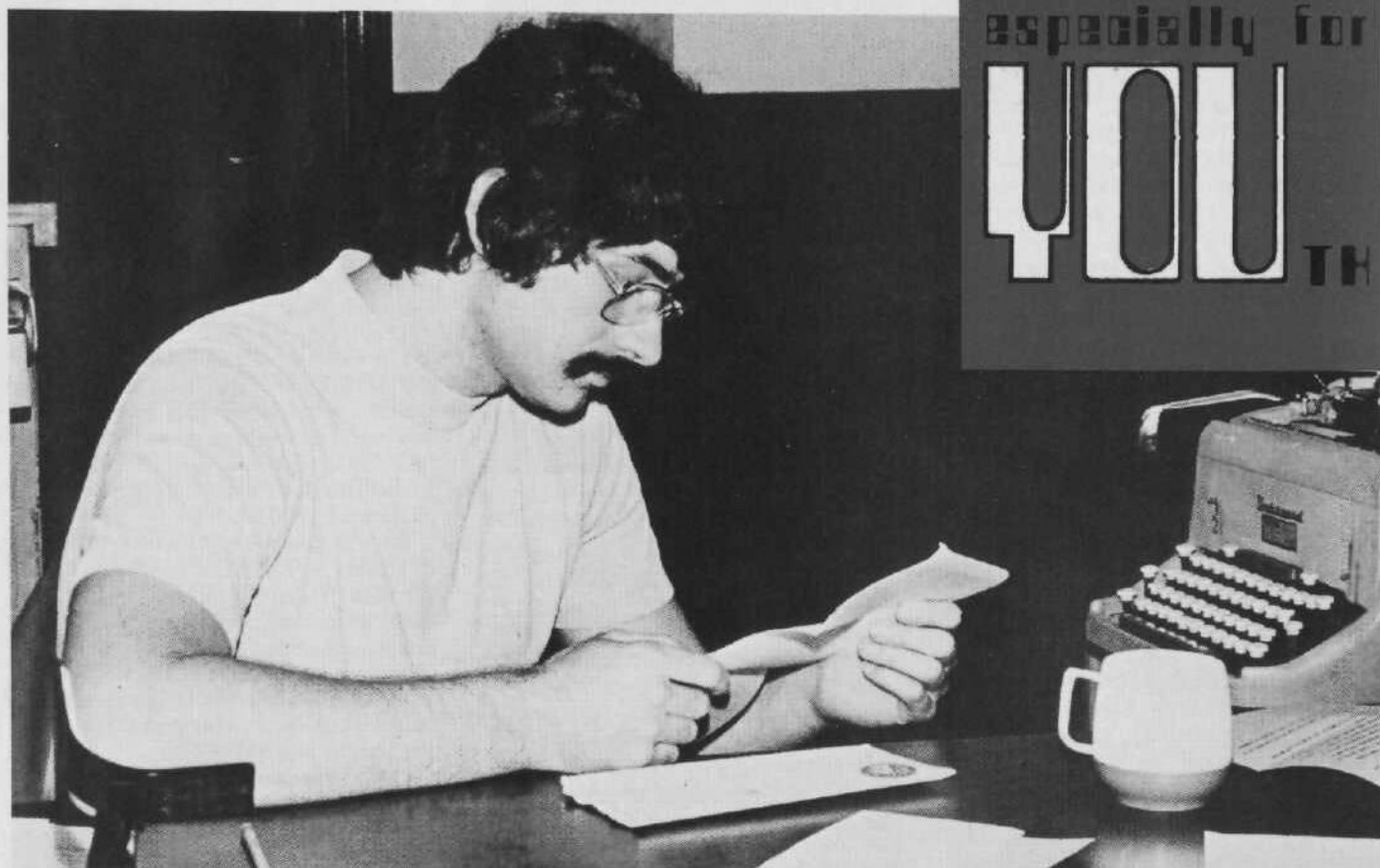
Pastors, lay ministers, writers and students will find a wealth of pithy and significant sayings in this collection of 3,500 quotations. They come from the sages of the centuries, from contemporary scholars and preachers, and also from little-known people. It is a source book, well indexed and helpful.

Madame Guyon, an autobiography. Moody. 382 pages, \$2.95, paper.

Here in attractive type is the very readable autobiography of the wealthy French woman who was imprisoned for the crime of loving God. A contemporary of Fenelon (she lived 1648-1717), her counsel was sought by many, and thousands since her death have profited by the simple recounting of the Holy Spirit's teaching. Unfortunately, none of her poetry is included.

The Joy of Housekeeping, by Ella May Miller. Revell. 162 pages, \$4.95.

Moderator of the "Heart to Heart" radio program, wife of a missionary and mother of four, Mrs. Miller here sets forth some principles of happy homemaking. She discusses schedules, cleaning, a kitchen that functions, safety and the gift of hospitality.



especially for
YOU TH

Sportscaster Dave Oliveria at his desk at the Red Bluff (Calif.) Daily News

"Blind" Sportswriter Sees

*I was pounding the steering wheel
of my car with both fists,
tears streaming down my face
like a baby's*

By DAVE OLIVERIA

IT'S 5:45 Friday morning. The sports page is out. All is well.

I have about six hours till the deadline for the church page rolls around.

And I've just been doing some thinking.

I've been church page editor of the *Red Bluff Daily News* almost as long as I've been its sports editor. It seems like yesterday that I asked former editor Lou Walther—ah, nervously—if he would allow me to take care of the church section. He said, "Yes."

A lot has happened to this page in these past two-plus years. It now also appears in the *Redding Record-Searchlight* and the *Chico Enterprise-Record*.

A lot has happened to me also in

THE ALLIANCE WITNESS

these past two-plus years. I was a twenty-two-year-old kid when I applied for, and received, the sports editor's job. I was fresh out of Chico State University. I had been a cub reporter on "news side"—the editorial staff—for the Chico paper most of my senior year in college.

I'm twenty-four now and certainly a couple of giant steps further along in the process of becoming a man.

I usually don't bother to do a lot of reflecting, particularly about the past. It's gone. But a week ago my thoughts were running a monologue within me: "You've been a good guy for more than two years now. Is that all that Christ does—turn bad guys into good guys?"

The little critter inside has a way of being blunt.

So I decided to pull out "the clippings" once again. These particular ones I have in a blue scrapbook. They are four articles out of the myriad (as a "cubbie" you have to do a little of everything—sports, news, farm, etc.) that I've reread quite a few times. I don't especially like to save my stuff. In the newspaper business you can't live on yesterdays. But these four have special meaning.

They deal with death.

I was assigned March 4, 1972, to cover the crash of the Chico Neighborhood Church bus between Lincoln and Auburn. In it four teenagers were killed. Three died at the scene and one a week later in a San Francisco hospital.

That weekend I spent totally zeroed in and concentrated on death. I went to the Neighborhood Church services the following day, Sunday. I wanted to see how those "Christians" reacted to death. It has a way of separating the true believers from those who just mouth the right words.

I still see a vivid picture of Ken Backlund, the church's minister, fighting his way against tears to tell what was in his heart.

The girl with her leg in a cast who sat right in front of me. Fathers and mothers hugging their children and with mouths and eyes whispering thanks to God that theirs had returned safely. Yet there was a victory there that I had never seen before.

And through the next week and a half I was no longer an outsider. The busy Mr. Backlund became "Ken." I

was in constant contact with him throughout the next week as the fourth victim, Donna Helms, lingered near death. She died the following Friday.

But I wasn't being allowed to sit objectively as a newsman on the sidelines. To use "Christianese," I was being "convicted." In other words, God's Holy Spirit was putting the finger on me. "All right, Buster, you've been giving Me the cold shoulder for quite a few years now. It's time we settled this thing about our relationship one way or the other."

Ten days later I was in Ken's office still wondering what was ailing me. Everything should have been roses. I had a good job, great future and had just come off the biggest story in my newspaper career.

Then he started telling me about God and His Son Jesus—and all the love that was available for the asking. I was so miserable I was willing to try anything—even my archenemy Jesus.

Those of you who know me in Shasta and Tehama counties might find that a little hard to swallow—my "cold war" relationship with Christ. But then that's because you didn't know me before that March 15 conversation with Ken.

A few minutes after I left his office, turning down his offer to accept Christ's death on the cross as the atonement for my sins, I was pounding the steering wheel of my car with both fists, tears streaming down my face like a baby's.

"All right, put up or shut up. If You are real, come into my life and change me. I've really screwed it up."

Now I'm sure that isn't the politest invitation Jesus has ever received. But it was as honest as I could muster.

Consider Oliveria, B.C. (before Christ). Without going into detail, let me say I was definitely not the kind of guy you would want your daughter going out with.

I had been in student radical movements on Butte College and Chico State campuses for three years.

I was involved with a couple of campus newspapers that were taken over by students, one pulled-down flag and I'm sure several ulcers on the part of administrators in that time.

I was also a good con.

In 1967 I had been elected president of the Gridley High student body by a

three-to-one margin. Of course a lot of credit has to go to several close friends who were members of the football team and who happened to be stationed at the polling booths of the underclassmen. The one and only class I lost was the senior one—my own. They knew me, I guess.

This carried over into college. I was Butte College's director of communications and later class vice-president. There's not enough space to go into how I won those elections. It was the "in" thing to act radical in 1969 and 1970. I guess it still is.

I liked to gamble and drink a lot. My buddies and I used to stay up until 4:00 A.M. doing quite a bit of both.

In fact, I still did quite a bit of both even after March 15, 1972. But slowly, through Bible study, I got to feeling that it wasn't right. When I cut down on the drinking I started winning more because it was easier to take my friends

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*It all makes sense,
though I don't know
how or why it happened*

Dave Oliveria (l.) checks game statistics at a Red Bluff-Orlando championship match with Jimmy Mays, another Christian member of Oliveria's news corps

who were drunk. Then I started putting my winnings in the church offering plate. Finally I got the picture.

There was also a marriage that was on the rocks and some other things that I'd rather not go into.

But I'll go into one thing a little. I was an avid Christian hater throughout my college years. In that span I had my fill of "Smile, Jesus loves you" and the like. I would even go out of my way to corral those ear-to-ear grins and occasionally wipe them off faces with choice statements. That was fun. Especially when you caught a "baby Christian."

But there were enough grown-up ones around who returned love for hate and made a guy feel wanted.

So . . . now I know Jesus died for me. That's all well and fine. But even more importantly, He lives for me. There are so many times now when I go out to a ball field to watch a game—particularly those times when I cover them alone—that I'm really thankful that I carry part of Him inside.

I guess probably the biggest source of my "writing slumps" is seeing people going through some of the things I went through or on the brink of going through these things. They're aimless.

And I know that even though Jesus said He came to usher in a new plan—that of grace, of gaining eternal life and

also of providing a life more abundant—very few of my friends, associates, acquaintances and family will find it.

I guess that's the greatest tragedy in knowing Christ.

I know that being a believer means, to me at least, being the best possible at my profession.

I'm a sportswriter. No doubt there are a few fans who think I'm a long way from being best.

But there's a purpose now. There's a love within. I have an ability to rebound from problems that wasn't there before. It all makes sense, though I don't know how or why it happened.

But, like the former blind man in John 9:25, "I know this: *I was blind, and now I see!*" ■

Articles by young believers, features for youthful Christians, tips on how to live for God in a plastic world, book reviews and practical helps . . . these and more are part of this **ALLIANCE WITNESS** section. Whatever it is, you may be sure that it's

especially for

YOUTH

SPECIAL
TO STUDENTS

THOMAS DOUBTER, CLASS OF 33

By PAUL SKILES

**He was a master in the Communicative Arts.
Although there were times when we did not understand,
the fault was with us, not Him.**

WHAT a great pleasure it is to greet you. I only wish I could be with you personally, but of course that is not possible.

I would have welcomed the opportunity to be a part of your school. However, your institution was not yet established at the time I was looking around for a place to study. I am sure it would have been just what I wanted and needed, had it been available then.

But, be that as it may, I certainly have no regrets. About my alma mater, I mean. It was an amazing place. Well, not *place* so much. Perhaps a better word for it would be experience. I know I'll never be the same.

Class of 33. That was the one. There were twelve of us. A somewhat unlikely group to begin with, and we certainly had our ups and downs. Had it not been for a very stable administration, we never would have made it. You've undoubtedly heard of several of my classmates: Peter, James, Matthew, Andrew, John, Philip, Nathanael, another James, Judas Iscariot, Judas, brother of James, and Simon. Although judged by many the most likely not to succeed, they did, for the most part, distinguish themselves, bringing honor to our school.

Academically the entrance requirements were ridiculous, but apparently a lot was based on a personal interview and invitation by the Director of Admissions and Records. Once in, it was a demanding program. There were no snap courses. We really worked for everything we got. And we made it through, except for one. I finally graduated, although I must admit I had my doubts for a while.

Our facilities were poor. You might even say primitive. We had none of the seemingly necessary equipment and aids that you are so accustomed to in your modern educational systems. Now, don't misunderstand me: I'm not knocking improvement and progress.

I'm just trying to tell you what it was like.

We had no campus, no building, no funds, no grants, no boards, no committees, no credentials. But we did have one thing: a teacher—in fact, *The Teacher*. He was the key to it all, the indispensable factor. (I understand you have some in your school who pattern themselves after Him.)

He was usually unassuming yet he always had authority. Practical yet idealistic. Respecting tradition, but not bound by it. Honoring the Law, yet insisting there be some life and love in it. His central theme was simply, "If you would know the truth know Me, for I am that. The Way. The Truth. The Life." And there was no trace of egotism. He was right. He was Truth.

I get a little carried away when I recall His skill as a teacher. He was a master. He stayed close to His class. He knew them intimately and individually. He captured and held their attention with relevant material and imaginative presentation. He emphasized profound concepts, not superficial detail. He made demanding assignments. He gave comprehensive examinations. He inspired curiosity and stimulated research. He kept His lectures short. He encouraged discussion. He welcomed questions and dealt honestly with them. He spoke familiar language. He made the lessons apply to life. He used visual aids like mustard seeds, millstones, field lilies and fowls of the air.

Often when we were slow to understand He would illustrate with a simple story. You call them parables.

I remember once in Fundamentals of Sociology we were involved in a conceptual analysis of certain social phenomena and human behavior, a structural and fundamental study of social relations, institutions, processes and changes as they are determined by variables of personality and culture.

Well, we got bogged down. Then someone asked the question, "Who is my neighbor, anyway?" He replied: "A certain man went down from Jerusalem to Jericho, and fell among thieves. He was waylaid, beaten, robbed, and left in a ditch to die. Some who should have helped him acted as if they didn't see him." This non-involvement issue is not new.

"Finally a good man, a Samaritan, came along. Took a chance. Delayed his trip. Administered aid. Helped the man to a place where he could receive proper care. On his way out, he left a deposit on the expenses and arranged to cover the balance when it was due."

By then we in the class knew the answer to our question: "Your neighbor is anyone, anywhere, who needs you."

And once in our Economics and Business Administration section, I think it was, He told us about a very successful farmer. His crops had been good. His income high. He had managed things well, but apparently got so wrapped up in his early accounting system that he neglected preparing for the final accounting. God interrupted his barn building business with one sentence: "This night thy soul shall be required of thee." That's not much notice, so keep your values straight. Look to rustproof treasures was the lesson for that day.

Another time, in Adolescent Psychology, or maybe it was Interpersonal Relations, He told us about an impatient boy who made some pretty unreasonable demands: got what he thought he wanted and took off. Well, it didn't work out. Later, on his father's mercy he discovered how forgetful love can be.

We didn't spend much time in Engineering. He kept saying we were building another kind of structure. However, I do remember in Elementary Architecture He had some very

interesting things to say about people in construction. It was mainly about different theories concerning stress factors and foundation design. One man put his house on sand; the other, on a rock. A storm did the rest.

He was a master in the Communicative Arts. Although there were times when we did not understand, the fault was with us, not Him. He was concerned with soundness. He was interested in the whole program.

On Loyalty He said, "One God, no more."

On Motivation He said, "God's Kingdom first . . . seek it."

On Commitment He said, "Body, Soul, Mind and Strength. That's all."

On Criticism He said, "And what about the beam?"

On Forgiveness He said, "Seven times? or seventy times that? Forgiveness that draws a line is not forgiveness."

On Pretentiousness He said, "Enter as little children do."

On Physical Fitness He said, "Walk two miles instead of one—and carry the load besides."

On Social Adjustment He said, "Don't plan to fit too comfortably. You don't belong to this world anymore."

On Prayer He said, "Decide which you want—publicity or grace. Pray accordingly."

On Faith He said, "Ask."

On Heaven He said, "I'll have it ready."

Naturally, we had to do some lab work to meet all of the requirements for graduation. It's not exactly easy to graduate, as you well know. So when it was time for an experiment in Meteorology this is what happened.

We were in a little fishing boat. On the Sea of Galilee. Up north. It was a bad night. Wind! Waves! As bad a storm as we had ever been in. We were about to be swamped. And I guess I might as well as admit it: we were afraid. The Master was with us, but He, of all things, had fallen asleep in the middle of all this, down in a sheltered place. Finally we went to Him. Do you know what He did? He put a stop to the storm immediately, and to our fears as well, with a signal and the words "Peace, be still."

They couldn't get Him out of their system so they had to get rid of Him

Mathematics was kind of hard for all of us except Matthew. Of course, I would really be lost in your math vocabulary, what with sets, logic, functions and relations, partial differentiation, multiple integration, differential equations, quadratic equations, linear equations with constant coefficients and analytic coefficients. Regular singular points. Methods of successive approximations. Just let me tell you about one of our math experiments.

You see, there were five thousand men who came to the school for open house. A lot of them brought their wives and children with them. The program ran overtime a little; in fact, quite a little. But they all were so interested as they listened to the Master, they didn't notice. Suddenly it dawned on them, and on us too, that it was late in the afternoon and nobody had eaten.

Now this was a real problem. Just mathematically it was a problem. We knew we couldn't solve it. How much would it take to feed a crowd like this, anyway? Somebody found a small boy with a small boy's lunch. Fish and bread. Not much of either. Well, when we took it to the Master He thanked us and said, "Fine, this will do it."

For five thousand plus? Now I don't care what kind of formula or equation you use, five loaves and two fish to feed more than five thousand people just doesn't add up. But He made it enough. In fact He overdid it a little. It took us quite a while to collect the leftovers. That was some solution as far as I'm concerned!

You have never seen anything like our sessions on Anatomy and the Science of Healing. There wasn't much talk about vaccines and transplants, but it's no wonder that some of the officials in the universities were

troubled. This really put the heat on the directors of their schools of medicine. In fact it was a little embarrassing at times. Actually, this probably was one of the main things that made the Master quite unpopular with some people.

One thing I noticed about His "lab work" with the sick was that He never seemed to be trying to prove anything or teach anything necessarily. He was very attentive to those who were brought to Him. Even in the most pressing crowds, He didn't disappoint even one who reached out for Him. He cleansed the leper. Steadied the palsied. Why, I saw Him make blind men see, deaf men hear, dumb men speak and dead men live.

Some things happened that never will be explained by any classroom theories. I never will forget the words of one former blind man who, when critics went after him, simply said, "I was blind; now I see."

Now these tremendous events drew big crowds. All kinds of people came. For all kinds of reasons.

Some, of course, were happy. But some were unhappy, real unhappy. They couldn't get Him out of their system. So they had to get rid of him. Once and for all. He was just too much.

I just couldn't believe it, but before they finished they had done it. They had killed the Master and closed the school. Officially.

But it was too late anyway. He would not stay dead. His truth would not stay buried.

The others said they had seen Him alive. I wanted to, but I couldn't believe it. Then after eight days He came again. This time for me. He offered me all that I had asked and more. Shamed me some and blessed me too—as He has blessed the millions who, never seeing as I have seen, have believed.

All I could say was, "My Lord and my God."

THOMAS,
*the one whose lingering doubts
vanished in His presence.*

Paul Skiles is executive secretary of the Nazarene Young People's Society and director of the Nazarene Servicemen's Commission. This was originally an address delivered at an alumni banquet at Pasadena (Calif.) College. It is printed here by permission.



T.V. Thomas
class of 1974,
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seminary training

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To the Homeland

FROM THAILAND: Miss Corrie M. Stenecker to the Netherlands on March 15.

The New Generation

To Mr. and Mrs. Jay E. Benson, Indonesia, a son, Jeffrey Craig, on February 17.

Evangelist Available

Tony Valenti, tenor soloist and licensed song evangelist of the Eastern District, has a few single day openings in 1975 and is making up his 1976 schedule. Converted to Christ following several years on Broadway and at nightclubs throughout the East, Mr. Valenti, as well as his wife, Joann, has a warm testimony of God's redeeming grace.

Mr. Valenti may be contacted at 218 Dolton Road, Feasterville, Pa. 19047.



With the Lord

Rev. Charles Grover Zeek, retired pastor living in Findlay, Ohio, went to be with the Lord on February 21. He was eighty-two years old.

In addition to pastorates in Hicksville and Findlay, Ohio; East St. Louis, Ill.; Mentomedi, Minn.; and New Castle, Ind., Mr. Zeek was a professor in two of our Alliance schools. He taught in Beulah Beach Bible Institute (1926-30) and at St. Paul Bible College (1933-44). He spent the next few years in evangelistic work and retired in 1959 from the pastorate in Findlay.

He is survived by his widow, Mrs. Sarah Grace Zeek, and a son, Richard Paul, also of Findlay.

Rev. David N. Clark, district

LATIN AMERICA CONFERENCE

Lima, Peru, February 16-21

The delegates were purposely few—just thirty-one, including Dr. Louis L. King, Vice-President/Overseas Ministries, and Regional Director David K. Volstad.

The conference convened in Lima against a backdrop of civil unrest that for a time threatened plans for the concurrent evangelistic campaign at Lima's celebrated Lince Alliance Church.

The main theme was urban evangelism and church-planting. Toward the end of the week representatives from each of the five Alliance theological schools in South America joined the



Attendance at the meetings was excellent, and people sought God each evening. Across the city meetings were being held at the newer Brasil Avenue Church, and there, too, people found the Lord.

The evident blessing of God on the Lince Church, the hundreds of new converts, the air of infectious enthusiasm and expectancy were a powerful object lesson. Delegates returned home determined to see God work in a similar way throughout the continent.



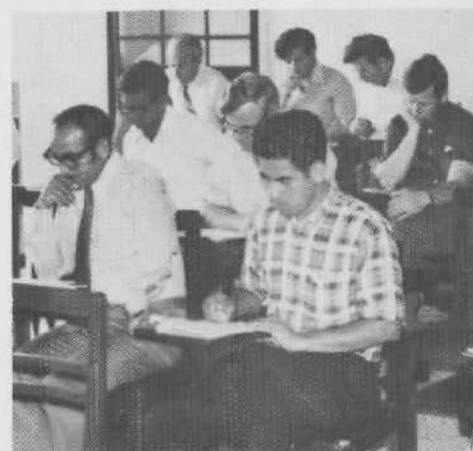
Photos by Fred Kowalchuk



conference to discuss a related theme: preparing pastors to serve the multiplying urban churches.

It had been almost exactly eleven years since the last Latin America conference. Baptized membership during the ten years was up 107 percent—good, but far below what it should have been, given the openness of Latin Americans to the gospel.

The concurrent evangelistic campaign at the Lince C&MA Church was no coincidence. It was especially scheduled so that the delegates could see successful urban evangelism firsthand.



REGIONAL CONFERENCES: AN INVESTMENT IN CHURCH PROGRESS

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