

WORLD VISION

MAGAZINE / DECEMBER 1969



The road to Bethlehem:
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readers' right

Squaring Christians

Sir: It is my privilege to follow with very keen interest Dr. Rees' editorials and each article that appears in World Vision Magazine. This magazine has a profound ministry. As no other magazine I feel it squares away Christians in relationship to all of the important issues related to the Great Commission.

Dick Hillis
Overseas Crusades, Inc.
Palo Alto, California

Response to a 'massive betrayal'

Sir: I wish to take exception with the opinions of my fellow countryman who wrote "Down With Inferiority, Too" in your October issue.

While I dare not and do not blindly "accuse" foreign missionaries of their "Christian" relationship with the nationals, I don't think I can in anyway agree with the author of that "Piece of Mind" in asserting things such as "we are envious of our white guests' modern facilities... even while harboring ill-feel-

ings, we put up false fronts... we are intolerant of the other race's aggressiveness." I'd like to know why is it that "we are peers regardless of race— though not in class or earning capacity." I am insulted at the assumption that "if we work real hard and develop our rich natural resources our standard of living will also rise like theirs." Nationals everywhere have worked hard, except the few "leaders" who travel to many places as "guests" of their "white employers."

I am convinced that the crucial issue with the missionary-national relationship is not one of "inferiority" (though individual nationals may want to admit such) but rather one of "economics." As long as the business thesis of "he who holds the purse holds the power" continues to dominate the relationship, plus "leaders" such as the author of that article who believe that "if we Asians produce the same quality of work..." there is no chance for Asians to lift their heads up. I invite other Asian Christian workers everywhere to respond to this massive betrayal.

K. T. Gaw
Maywood, Illinois

In the Dark About Overseas Career Opportunities?



We have something to help turn on the lights. Drawn together from scores of sources this booklet takes the reader in search of an opportunity for witness overseas. Includes: how to think about the problem; who to contact; opportunities in government business, industry and the professions; short-term missions program; mission's recruiters; lists of organizations hiring for overseas; a comprehensive bibliography.

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To Bethlehem from here

"The world was growing old," said Mommsen, "and not even Caesar could make it young again." But Bethlehem could. Twentieth-century man, facing a moral bleakness somewhat reminiscent of that of the pre-Christian Roman world, may well respond to our front cover, with its journeying Wise Men, with a question: "Yes, but can we get to Bethlehem from here?"

The Christmas story is found not only in the second chapters of Luke and Matthew. It is seen also in John 3:16, where may be discerned the indissoluble tie which binds together the Incarnation, giving, and mission. This linking—which cuts radically across the widespread modern propensity for "grabbing all you can and morality be hanged"—is reflected in this issue of World Vision Magazine. Geoffrey T. Bull reminds us that the grasping propensity is ancient as well as modern as he contrasts two worlds: that of giving and that of taking, or that of Jesus and that of Herod. Editor Paul S. Rees tells us of a thief's giving of a stolen horse; Mildred Tengbom writes of a young boy's giving of a life dedication for the sake of a friend; Edna Walker Chandler speaks of the giving of healing to sufferers from a dread disease; and Ruth Seamands points to the ultimate gift of life itself in India, in Korea and in Bethlehem.

There is indeed a route to Bethlehem for us today, but the signpost by which all must pass is in the shape of a cross. To wayfarers staggering beneath the deadening weight of materialism and immorality, the cross bears the solemn reminder that he who tries to save his life will lose it, but he who loses his life for Christ's sake will find it. The route of the Wise Men is still the route of high adventure. For Bethlehem is also a current happening. And it happens inside us.

Frank Farrell

Associate Editor



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WHERE IS JESUS IN ALL OF THIS?

The Bible is a person-oriented document. The central Person has given every generation of His followers a task to perform. But my gripe is that we have become so task-focused. Because this task is variously interpreted, we in the western churches are in various degrees of busyness at performing what we see as our part of the task whether it is genuinely part of the task or not.

I cannot fellowship with a task or worship a task. A task cannot meet my need, much less the needs of three and a half billion people. Logically my working concepts and stamina for performance of the task must come from the Person Who assigned it. Perhaps this is what I find refreshing about many oriental Christians. They can see us with less distortion than we see ourselves. They more readily see, hear and speak Jesus; not something-or-other merely related to Him. Our western churches with their task-oriented and relatively vast resources haven't demonstrated they are equal to the task.

Need for Refocusing

If the task is to be finished in the near future, a drastic refocusing must occur. Refocus means for you and me to concentrate upon, to identify and to isolate for ourselves, the Person of Jesus Christ. This means deliberately looking at Christ first, last and always — and then to the task in which we may have lost sight of Him. He must again be brought into accurate, primary focus. Most Christians I know have these moments of closeness but it's not the Life for them. Being simply and genuinely conscious of Jesus as a Person isn't characteristic of us. Other elements have interposed their fascinating images between. No, we think we must get on with the task, get the

show on the road, get the job done!

What we must really do is to allow ourselves to become personally Jesus-centered — not for what He will perform for us or for what we can get out of Him or how good a report we can submit at year's end. Only one item can have first place in the emphasis of our individual minds and spirits — not two. How can I learn to expect and to accept His discipline, warmer companionship, rebukes, rebuttals and hours of speechless closeness if I'm out of the habit of focusing upon Him? God will not share His place with any other element of existence — no matter how good, important or urgent; certainly not with a task.

It's relatively easy to demonstrate that the world isn't "evangelized." It's much, much more difficult to determine why.

I have a sneaky feeling that we don't reach toward the lost because we don't really care whether they go to hell or not and are fearful of saying so. Or because we make conversion so complicated and difficult that we can't even understand it ourselves. Perhaps we don't take the task seriously because the Task-giver is not real enough as a Person to us. We aren't hearing Him still give the task to us personally, every day. The trouble is if we did, most of us would only hurry out thinking and praying and sweating it out . . . like we are now, again leaving the Master on the sidelines to wait for the plaudits we say we intend to present to Him.

One of the wrinkles I've never been able to iron out of the fabric of my conscious faith is the fact that "world evangelism is all going to turn out all right in the great long run." I believe this, but we are back again to the

Our contributor this month is John C. Hoagland, information display services manager at World Vision International. He is founder and presently secretary/treasurer of Missionary Literature Foundation.



matter of *how* and *in what order* and *by whom* and *for whom*!

You and I have failed to "evangelize the world" because Jesus isn't real to us. Too negative? Okay. The world will be evangelized, essentially and effectively, by those who consciously cling to Jesus Christ — the individuals who are focused upon Him, nourished by Him and consciously inseparable from Him — not by those who only assume that they are already doing so.

The Ripening Harvest

Look at the trends in world population, communication and economy. The harvest of the next few decades will soon be ripe. The tools are virtually in our hands to reach the seven to ten billion people who will be living then. But if today's tools and techniques will be obsolete tomorrow, yesterday's certainly will be.

We now run the risk of disqualifying ourselves when we are most needed in the harvest by forgetting to hire in through the Field Boss. We converge on the field and start hacking away. No wonder people get hurt in the process, and grain is lost.

The world will be evangelized — rest assured — not singlehandedly by North Americans but by somebody. (And I want to be in on it.) It will be done by those who know and wholly love God first and above all; by those who have learned that *He* is our Task; by those who have seen *Him* doing the job and not by our doing it ourselves.

The unsaved are not interested in a message we don't take seriously *ourselves*, but they cannot help being curious when they sense Jesus *Himself* living in the messenger — no matter how unimposing he may be.

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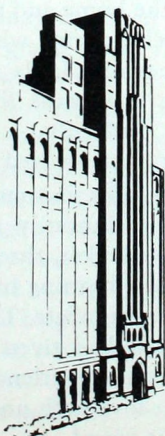


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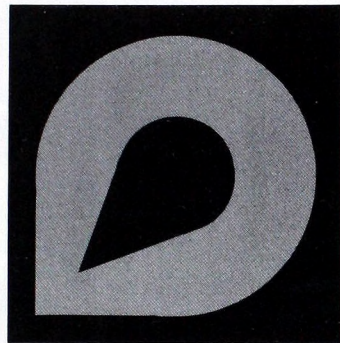
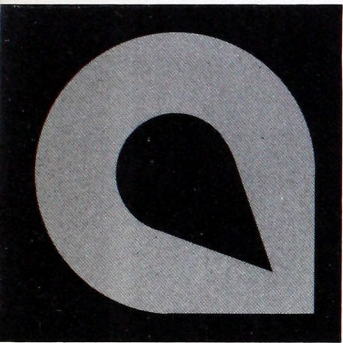
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CHRISTMAS GIFTS



One warm December day in India I walked to a small Christian cemetery carrying some flowers which I placed on a tiny grave. Buried there were twin baby sons of an American missionary couple. Tears rolled down my face as I recalled the grief my friends had suffered in their loss. Because of inadequate medical facilities, a part of themselves was buried in Indian soil.

There was a new grave just beside the small one, a simple headstone revealing the name and dates of a young girl. The inscription read, "She gave her life."

Curious to know more, I inquired of several people before discovering a Christian lady doctor who knew the answer. She told me the story.

Leela was a young nurse about twenty-one years of age, working in a government hospital. One day Suneeti, a girlhood friend, came to the hospital for treatment. Suneeti was having a difficult pregnancy and the doctor ordered her to stay in bed. It would be impossible for her to perform the daily tasks of an Indian housewife — picking the stones out of the rice, rolling together spices and curry leaves on the large grinding stone, stooping to sweep the floor with a short straw broom, squatting by the open fire to cook her husband's meals. She poured out her troubles to her friend.

"I have no one to take care of at home," Leela offered. "I'll come and stay with you until you are better."

So Leela moved in with Suneeti and her husband. The young wife stayed in bed while the nurse took over management of the home and the care of Suneeti. All went well for a few weeks, during which time Suneeti's health improved.

One morning Leela was squatting beside the open fire, preparing chappattis (bread) and coffee, the usual Indian breakfast. Suddenly — no one knew how — the end of her thin cotton sari swayed too close to the fire and instantly she was ablaze. Her screams brought Suneeti's husband running. Though momentarily stunned, he raced to the bedroom, grabbed a blanket, threw it over Leela and rolled it around her, severely burning his own hands.

But it was too late. The flames had devoured too fast. The young nurse had given her life helping a friend. And she is buried beside my friends' babies.

Greater love hath no man than this, that he lay down his life for his friend.

* * *

by Ruth Seamands

One cold Christmas night during the Korean war, a baby boy was born to a young Korean mother. She was on her way through the snow to the home of a missionary friend, where she knew she could find help. A short way down the road from the mission compound was a deep gully spanned by a bridge. As the young woman stumbled nearer to her missionary friend, birth pains overcame her and she realized she could go no further. She crawled under the bridge, and there between its trestles gave birth to a perfect baby boy. She had nothing with her except the heavy padded clothes she was wearing. One by one she removed the pieces of her clothing and wrapped them around her tiny son, round and round him like a cumbersome cocoon. Finding an old discarded piece of gunny sack, she pulled it over herself and lay exhausted beside her baby.

Next morning the American missionary lady drove across the bridge in her jeep to take a Christmas basket to a Korean family. As she neared the bridge on her way back, the jeep sputtered and died, out of gas. Getting out of the jeep, she had started walking across the bridge when she heard a faint cry beneath her.

Clumsy in her padded Korean clothing, she crawled under the bridge to investigate. She found the tiny baby, warm but hungry, and the lovely young mother frozen to death.

The missionary took the baby home and cared for him. As the child grew, he often asked his adopted mother to tell him the story of how she had found him.

On Christmas day, his twelfth birthday, he asked the missionary to take him to his mother's grave. Once there, he asked her to wait a little distance away while he went to pray. He stood beside the grave with bowed head, weeping. Then in astonishment the missionary saw him begin to take off his warm clothing piece by piece and put it down on his mother's grave. It was bitterly cold. "Surely he won't take all his clothing off," the missionary thought. "He'll freeze."

But the boy stripped himself of every piece of warm clothing, put it on the grave, and knelt naked and shivering in the snow. As the missionary went to him to help him dress again, she heard him cry out to the mother he never knew, "Were you colder than this for me, my Mother?" And then he wept bitterly because he knew of course she was.

Greater love hath no man. . . .

* * *

When Christ came, he stripped himself of every vestige of every splendor of heaven and came into our world of hate, cold and indifference.

Why did He come?

Because he saw brokenhearted people needing a Savior.

And then *He* died of a broken heart.

What broke it?

The long history of men making slaves of other men?

The centuries of cannibalism in many parts of the world?

The plight of the widows in India, or the starvation of children in Biafra?

The worship of false gods in temples made with hands?

More reverence for the sacred cow than for the Son of Man?

Man's bombs and flame throwers, missiles and switch-blades?

Probably.

But we also broke His heart — we Christians in America. We fat, complacent Christians in America. We who are saved, sanctified and sitting! We who pray "give us compassion for a lost world," and then sacrifice a dollar for missions. We with our elegant homes and brimming garbage cans. We who have the money, knowledge and men to take the gospel to every creature, and yet don't. We who say we love the lost, and neglect to tell a lost neighbor about a loving Savior.

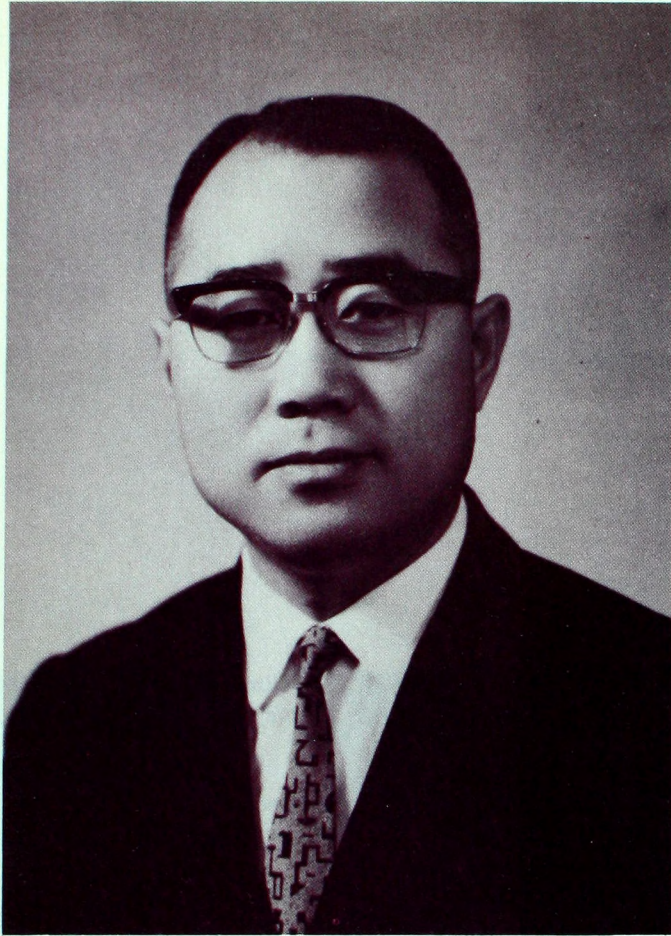
We cry out to a Jesus we do not really know.

We take off our spangled, diaphanous garments of pride and self righteousness, glittering but transparent (filthy rags) and lay them at His feet. In our naked need we cry, "Were you colder than this for us, Lord?"

And we can do nothing but weep bitterly because we know of course He was.



Ruth Childers Seamands, with her husband served as missionaries of the Methodist Church in India for 20 years, and now lives in Wilmore, Kentucky, where her husband is professor of missions at Asbury Theological Seminary. She is the author of several books about India.



GENERAL KIM, MEET GENERAL TAKEDA

*Courtesy of
Officers Christian Union*

by *Robert Mason*

Fighting men are a rough, tough, hard-playing, godless, dynamic force. Few people — including those in the armed forces — would disagree with that statement. Of course, you could hardly expect fighting men to go around with Bibles under their arms, or even with New Testaments in their pockets. After all, that is why they have chaplains — to carry the spiritual load for everyone and be a sort of conscience for each unit.

It might surprise you to know that around the world in many countries there are groups of U.S. military officers meeting weekly for Christian

fellowship, Bible study and prayer. These are not groups of nondescript junior officers who don't know how to live yet. On the contrary, many are experienced senior officers who know what it takes both to live and to die.

These are the men and women of the Officers Christian Union, headquartered in East Lansing, Michigan. Driving force behind the OCU is its executive secretary Cleo W. Buxton, a former captain, U.S. Army Reserve. President of the organization since 1954 is Lt. Gen. William K. Harrison, U.S. Army (Ret.). A number of ranking generals and colonels throughout the military services actively support the OCU, and area representatives include colonels and lieutenant colonels.

Active membership runs to more than two thousand. This number is

Lt. Col. Robert M. Mason retired from active duty this year after 26 years as an officer in the U.S. Air Force. He now lives in Buena Vista, Colorado where he is pursuing a new career of freelance writing.

considerably swelled, however, by wives and non-military persons who are not eligible for membership but who attend the Bible studies — and often outnumber the members.

OCU meetings center around Bible study discussion groups. A group may begin with just two or three officers interested in Bible study and prayer. They may meet in homes in the evening and have wives present, or they may get together for a noon luncheon meeting with only officers attending. As a group grows, it may reach 20 or 30 before someone decides they could reach more people and get more people involved in the discussions by splitting into two groups, or by meeting in different areas, or by meeting at different times.

Meetings remain simple and informal. But the studies, which may follow any subject or pattern the group prefers, are systematic in continuity. They may study the Bible by subject, or by one book at a time, or by one character at a time.

The American OCU presently has 84 such Bible study groups in about 40 states, plus 58 more in 36 foreign countries.

A naval officer stationed in Spain reported in a recent issue of the organization's prayer bulletin: "We have been very encouraged with the way the Lord has used our group to touch many lives. Our Bible study has been very inspirational with 15 to 20 folks participating weekly, and our vision is ever increasing, for the real potential is all around us."

A chaplain in the U.S. Army Reserve in Georgia reported in the same issue: "The OCU group is steadily growing here. In September there were 10 attending regularly. Since then we have lost three and added four. Tomorrow night we will be adding six, and there are six more new prospects. Keep praying for us."

The Beginning

Officers Christian Union began back in 1851 when one British officer, a Christian, stationed in India, decided to correspond with Christians in England for the sake of Christian fellowship. It wasn't until 1943 that the American OCU was incorporated.

The worldwide travels of British and American military personnel have been largely responsible for the OCU's spread into nearly 20 foreign military forces. Lt. Gen. Takeyoshi Takeda, M.D., heads the Japanese OCU as

president, and the chief of staff of the Japanese Self Defense Force is a past president. The Korean OCU has Lt. Gen. Kim, ROKMC (Ret.) as its president, and area representatives include three generals, five colonels and one navy captain.

Although the OCU is primarily a lay organization it cooperates closely with the chaplains in most areas. For example, both in Australia and in Belgium the chaplain general is an OCU representative.

Members of the various national Officers Christian Unions are united in an International Fellowship of National Officers Christian Unions headed by Maj. Gen. Sir Robert W. Ewbank as president. Gen. Ewbank also serves as president of the British OCU.

Singular Encounter

The international fellowship does much to foster international understanding and friendship. A dinner given in Tokyo by the American OCU included guests from the Japanese OCU and guest speaker Brig. Gen. Kim from the Korean OCU. Among the guests was Lt. Gen. Takeda, president of the Japanese OCU. Although it was the first time the two generals had met, they greeted one another like long-lost brothers.

Later, during his address, Gen. Kim confessed, "The hatred of the Koreans for the Japanese goes back a long time, through many years of Japanese occupation. Although I am a Christian and I know I should pray for the Japanese, I could never do this — even though the Japanese occupation ended many years ago. Recently, because of our connections with OCU, Gen. Takeda wrote to me, and after we became

acquainted as Christians I could then pray for the Japanese people."

Think of the impact of generals around the world praying for one another instead of trying to destroy each other!

When Gen. and Lady Ewbank made a round-the-world tour of Officers Christian Unions two years ago, they experienced a sample of the international goodwill and friendship being generated by the organization. A summary of their trip concluded:

"We boarded our homeward aircraft. It was flight number 49 since we left England 206 days earlier. Twenty-eight countries (seven with national OCU's) had been visited and almost 200 formal talks given. We spoke in chapel programs almost every weekend and contacts with chaplains numbered 110. For this alone the trip would have been worth it.

"We are simply amazed as we think back on the hospitality of Christian officers in every country. The great majority of our nights and meals were provided by local folks. Everyone seemed so eager to welcome us in Christ. What a thrill it is to realize the bond which unites us has brought into being a truly international fellowship, so that officers of many lands can testify 'Great is thy faithfulness' (Lam. 3:23) and 'He is faithful that promised' (Heb. 10:23). And one proof of His faithfulness is that we have been made indeed 'all one in Christ Jesus.' "

Self-confessed purpose of the Amer-

At a cadet spring leave conference in Willow Grove, Pennsylvania, Colonel and Mrs. George Meaders (right facing camera), sit in on a Bible study lead by Colonel Granville Sharpe (back to camera).



Continued

ican OCU is to "glorify God and exalt the Lord Jesus Christ through the Holy Spirit; to make known the Gospel of Christ to others by word and deed and seek to win them to Christ; and to promote spiritual fellowship and growth among Christian members of the Armed Forces."

Command Magazine, its official publication, is published four times a year, offering high quality presentations aimed specifically at the needs of Christian officers. Circulation is 4500.

One important thrust of the organization is its groups among cadets at the military academies. One officer working with midshipmen at Annapolis reports, "Praise God for the excellent turnout of midshipmen, some with 'drags,' who took part in last weekend's

term-end conference in Washington, D.C. Praise Him for working out each detail so that the varied activities — discussions, church services, informal associations — all blended into a spiritually profitable experience."

An Air Force cadet wrote to the OCU office: "Had a great Christmas — my cousin received Christ, one of the cadets' sisters accepted Him, and at least one cadet opened his heart to the Lord."

A midshipman who spent Christmas at home wrote: "Christmas leave was really great. I'm really starting to see the Lord working at home with my family to open their eyes to the personal nature of Jesus. I really praise Him. My folks like adventure stories, so I gave them each an exciting missionary story with a strong gospel message. I'd appreciate your prayers for them."

An officer working with army cadets

requests: "Remember the cadets at West Point as they endeavor to live for the Lord there. Pray with them that their lives may cause others to want to know their Savior, and that the Holy Spirit may guide and make fruitful their witness."

Work among officers from foreign countries who come to the U.S. for training is directed by Mr. C. N. Tokatoglou (Mr. Tok), Coordinator for Allied Affairs. His efforts have been instrumental in starting and expanding OCU's in foreign military services. There are weekend seminars, national conferences and international conferences.

A Far East Conference recently held in Korea had 450 officers in attendance and represented eight countries. The Prime Minister of Korea gave the opening address.

In Finland 30 cadets came 136 miles for a special conference. They even had a successful meeting en route on the bus as three officers went along with them. The small group of Christian cadets in this country are praying that they may be led by the Holy Spirit and may be able in turn to lead many to salvation.

There are also summer vacations at Spring Canyon Lodge in Buena Vista, Colorado — vacations with a purpose — and winter sports parties held by several of the national OCU's. These too are "with a purpose."

Officers Christian Union brings together Christian officers of all denominations under one simple statement of faith: "Inasmuch as I am a sinner and deserve the wrath of God and since Jesus Christ died for my sins, was buried, and has been bodily resurrected, according to the Scriptures, I have accepted Him as my own personal Lord and Savior and am saved by His grace alone."

Many officers testify that they came to know the saving power of Christ through the ministry of the OCU. Almost without exception they commend the expanded Christian testimony they received through OCU Bible studies, prayer and Christian fellowship.

The large majority of OCU officers and their wives are active as chapel

Major Jesse Johnson, U.S.A. retired, tours San Francisco with Vietnamese officers.



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At an O.C.U. meeting Prince Bernhard of the Netherlands greets Baroness Van Tuyll while Baron Von Boetzlaer, Dutch submarine captain looks on.

Sunday school teachers and superintendents or hold offices in other Christian organizations. Most are personally involved in spreading the gospel wherever they go.

Their vocational concern is with war and peace as conceived in physical and material terms. But as soldiers of Jesus Christ (II Tim. 2:3-4) they have a basic concern with the spiritual warfare of the soul against the ancient enemies called "the world, the flesh and the devil."

There is something very heartening about the thought of a fellowship of prayer embracing officers even of potential opposing armed forces. For there is a basic unity in Christ which transcends all earthly partisanship, and which at times, when widely experienced, provides healing of enmities between peoples.



British O.C.U. members meet for a ski party in Austria.

GIVE ME! GIVE YE!

At the heart of his royal Gospel, the ex-civil servant, Matthew, who found a new service under the Supreme Authority of Christ, presents to us two worlds. One world is the world of Herod in a house of ghosts; the other, the world of Jesus under the bright blue sky. Herod's world was an indoor world, a world of walls, of ceilings and of floors. He looked at things in three dimensions; but the world of Jesus took him out to the hills, where the great dome of the firmament was mirrored in the lake below, and the far horizons unfolded on every side. Here was the sense of the multi-dimensional; of breadth and length and depth and height, the Great Alfresco of the Almighty.

Around the tetrarch lounged gluttoned men and their perfumed women, fawning for favor, but after the King went the peasants and fisherfolk following in wonder. The court was oppressive, fetid with food-smells and loaded with liquor; but up on the heights was the freshening breeze and the fragrance of flowers. Inside, the birthday had turned to a death-day, but outside was a glad day, in the presence of Christ. The pampered men looked lustfully upon the twisting girl, with sunken eyes that never ceased to sin, but in the sunshine on the grass the crowds sat spellbound at the Savior's feet.

by Geoffrey T. Bull

Geoffrey T. Bull spent nine years as a missionary in China, Tibet, Hong Kong, Borneo and Malaya and three months in Red Chinese prisons and detention centers. His experiences are told in six published books and in public addresses at many conferences and conventions in the United Kingdom and other countries. He lives in Glasgow, Scotland.

"Give me the head," she says, "the head of John the Baptist!" And the voice of the mother speaks through the daughter.

"Give ye them to eat," He says. And the voice of the Father speaks through the Son.

It is the "give me" and the "give ye" which mark the difference in these worlds apart; worlds of violence and comparison; worlds of vengeance and of grace. The tension mounts. The plate appears. The ragged head drips crudely with a martyr's blood; its silence now more eloquent than thunderous speech. But on the hill the bread is blessed and broken, the symbol of the gift unspeakable, the bread of God come down from heaven, the love-gift of that love that never ceases giving.

Which world is yours? Which cry the master-factor in your living?

The horse-leach has two daughters and they shout, "Give! Give!" A man once had two sons; they did the same. "Give me," the younger says. "You never gave," the elder one complains. It is the hallmark of our horse-leach race. "Give me the souls!" the king of Sodom asks, "I must enslave!" "And give me children," Rachel pleads, "or else I die." "Give me thy vineyard, Nabok," Ahab pouts. "Give me the silver," Judas Iscariot replies. "Give me this power," the sorcerer whines. Yes, give me a grip on men, my "rights" of sex; give me those lands I want and cash to boot; give me the power and glory too; give me the lives of those that thwart me! Give me a plate and the world upon it! Give me the head of accusing John; give me his blood; that is my food!

It is the endless screeching of the children, students and the working masses. "Give me!" they cry, for parents, boards, employers, states are all oppressors to their underlings. And so to violence. It is the dance of turmoil in our streets but God is not the piper here

nor Truth the score. The Christ is not in Herod's court. You find Him in the hills of God and in the Great Outdoors. There all the grass is green. The soul is washed. The face grows fresh. His air is free. There Jesus stands upon the earth and points man heavenward. It is His world. The skies are bright and love is near. No clouds between.

But soon the hours have passed and thousands still are waiting. Some seek a healing; ask a sign. Some would be fed and others make Him king. Man's interests are so manifold. The physical, sensational; the dread political command him. His need is one. Only His God can cleanse and fill the angry and the hungry heart.

Give them to eat! One day earth's fields of corn shall shake like Lebanon. A little child shall lead them then. A little boy, it is significant, comes forward now. The giving of a child supplies the key. "Give ye," He tells them. Can it be done? It can with God, for as He blesses, breaks and gives, His men, dumbfounded, go on giving, till every unfed soul is filled. And in the matchless giving of that day, the gospel of the God who gives flows out to men.

Such was His heart in all His wondrous doing. In giving time, He gave it early; gave it late. He prayed at dawn; talked in the noontide heat or met by night some seeking soul. We speak of substance but He knew no grasping. He left His "firm." He claimed no portion. He asked no extra clothes or beast to ride. His present robe, His sandalled feet enough; no nest, no rest; no settled home. And as for help; He walked the land from end to end, His moments kept at constant cost. He came in light to men in gloom; sat where they sat; touched the untouchables; emptied the tomb.

What words the Holy Ghost employs! They startle us who live by self-acclaim. So let them be as cold, exhilarating water. "He did not glorify

Himself." "He did not please Himself." It was Himself He humbled. He took the basin and the towel. So to the acme of His action and the grand epitome. "He gave Himself"; 'tis Calvary now.

"Give ye," His clear command still rings today and we should listen and obey. Think how He gave! How then philander in men's courts; sip at their wine and clap their dancing shame? The "give me" cry will get us yet and righteous blood accuse forever. . . .

O lead me Lord, I do beseech Thee, up through the grass to thy timeless hills; to thine own new world, where the wind blows freshly, where the sea is glass and thy Word is meat; to Thy Kingdom Lord, where the day is eternal; no longer to get and to go on getting but to give in Thy giving and live in Thy life.

And lead me to speak to the old world, Lord; to give of Thy love and Thy tears. And though my head from my body be severed, see that it hears.



Friends

by Mildred Tengbom



David beside the grave of his best friend who will not play with him again.

It seemed like an answer to prayer when Pastor Zakariah Chakusaga joined the teaching staff of our school on Kilimanjaro. My pastor-husband had answered the call of the Lutheran Church of America to join the faculty

Mrs. Mildred H. Tengbom, a missionary for seven years in India with World Missions Prayer League and eight years in Tanzania with Lutheran Church of America, is now housewife, mother and freelance writer in Southern California where her husband teaches at California Lutheran Bible School.

of the Lutheran Bible School at Mwiki, Tanzania, in 1956. Kilimanjaro had become home to our two oldest children and in an even more peculiar way to our two youngest who were born there.

Now our youngest, red-haired, five-year-old David was alone at home. His older brother and sisters had left for boarding school. David needed a friend. And the six-year-old gentle, affectionate, easy-going son of Pastor Chakusaga met the need perfectly.

David and Ephraim set out to enjoy life together, exploring the woods and

valley around our homes.

When they fell into the new cesspit being dug for the girls' dormitory, I rescued them with a ladder. Later I heard them reliving the incident as they sat blissfully secluded in their favorite rendezvous. The old guava tree in our back yard had a trunk that slanted gently up, inviting children to climb it. Two-thirds of the way up was a comfortable fork on which to perch. Leaves enclosed them on all sides. The faint perfume of the guavas was pleasant. Sometimes the wind rocked them gently. Up there, away from earth, it was easier to talk about things that seemed silly to discuss on earth.

"Boy! We almost got caught in that cave today, didn't we?"

"Awful close."

"If that sea cap'n hadn't come with his ship and come close to shore and put down his ladder and let us up, I wonder what would've happened."

"Could've been bad."

More small boy talk and then: "Ephraim, nakupenda!" ("Oh, Ephraim, I love you!")

"And don't you think I love you?"

"You do?"

"Awful much, Daudi."

"Oh, Ephraim . . ." And then their brief lapse into sentimentality ended abruptly with, "Bet I can spit farther than you can."

The days and weeks slipped by. They were golden, happy days for the boys when life was carefree and full of adventure and fun.

Christmas came. David waited for Ephraim to return from his grandfather's home at Bumbuli in the mountains. Later, on the back steps, between bites of cookies and gulps of juice, they exchanged confidences.

"Did you have a nice Christmas, Ephraim?"

"Uh-huh."

"Nicer than here, huh?"

"Huh-uh."

"No?"

"No, I'd rather be with you, Daudi."

And I saw the two of them put their arms around each other's shoulders

and lay their heads together, fair cheek against dark one, golden hair mixed with tight black curls.

They enjoyed each other's closeness briefly, then dashed off to see who could circle the school compound fastest. When they came back I noticed that Ephraim was sweating profusely.

"Are you feeling all right, Ephraim?" I inquired.

"Sure, fine!" he assured me.

But the next day he was down with measles.

Guests arrived at our house, a whole family. Caught in the eddy of extra work and visiting, I forgot Ephraim and his measles. So it came as a shock when we learned that he was in the hospital.

Dave was heartbroken.

"I could kill myself!" he moaned.

"I didn't even know." And with his favorite toy Land Rover in hand, he trotted off to Ephraim's dad. "You'll give it to Ephraim when you go to the hospital, woncha?" His blue eyes were serious with concern.

Ephraim's dad didn't return from hospital that night, but his mother did. She came with the request that my husband come in the car and bring Ephraim home. I was puzzled.

"Is he so much better?" I asked.

Her answer was straightforward. "Ephraim's dead," she announced. "He choked to death coughing."

Much later that evening in bed I stormed away to my husband.

"Why couldn't they do a tracheotomy?" I demanded.

My husband sighed deeply. He spoke as though to a backward child.

"A tracheotomy requires 24-hour supervision by a nurse," he explained. "They just don't have that many nurses in that hospital."

"Zakariah says Ephraim died clutching David's little toy Land Rover in his hand."

"I know. . . . They want to bury him at Bumbuli."

I became aware of a shadow in the doorway. Then there was a sob and a rush and David buried his wet nose in my shoulder.

The next morning around nine I heard Dave's door shut. Dave always goes to his room and shuts his door when he has been hurt.

I opened his door carefully. "Dave?"

No answer. He was lying on his back on the bed — just lying there.

"Ma! Why won't Ephraim answer me?"

Startled, dismayed, I caught my breath.

Dave was pressing the point. "I went up to his room. He was just lyin' there. His Ma had rubbed powder on his face, and it looked so funny. I wanted to rub it off, but I didn't wanta scare him, so I told him I was gonna rub it off, but he didn't say nothin'. I lifted up his eyelid like this," demonstrating, "but he wouldn't look at me either."

David paused, then asked sharply, "What's wrong, Ma? Why can't Ephraim hear me?"

Groping for an answer and praying for guidance, I moved over to sit down on the bed beside him.

"It's like this," I began. "Ephraim has moved. He doesn't live in his old tent anymore."

"Whaddya mean?" Disgust. "Ephraim never lived in a tent. He lived in a house."

"Yes, yes," I soothed, understanding my mistake. "But the Bible says that we can think of our bodies as tents. When we die, we move out of our tents and go to live with God."

The inevitable question followed. "Where's God?"

"Oh, Dave," I cried out, "some of these things I can't tell you for sure. All I can tell you is that Ephraim is happy now and not suffering," and I reached over to comfort him.

He pulled away from me and edged closer to the wall.

"Leave me alone," he growled.

I respected his wishes and walked out, closing the door behind me.

Only after he himself had recovered from the measles did the questions come again. Why had Ephraim died and he hadn't? Why was he in better health than Ephraim? Why couldn't

Friends

Ephraim's dad get a bigger salary so he could buy better food? Why did we have more money and everything than Ephraim?

I thought long and carefully before attempting to answer. In the end I said, "There are many reasons. One you can probably understand. I suppose Ephraim's dad — and all others like him — don't have as much as we do because not enough people have loved them or cared enough to see that they get the things we get."

"Oh." It was a very small "oh." I could see that he was turning this over in his mind, trying to understand it. And he asked no more questions.

Several months later our family made a trip to the hospital at Bumbuli. We had scarcely finished carrying in all our suitcases before Dave accosted me in the hall.

"Ma." His face was very serious. "Ma, will you take me now to where they buried Ephraim?"

"Why, yes," I stammered, "Sure . . . sure . . . we can go. Come on."

Ephraim's resting place was marked by a simple wooden cross. Dave sank down on the damp, spongy earth and draped his arms around the crossbar, resting his head against the upright bar.

"Ephraim . . . I miss you so! . . . Your ma and pa miss you too." Pause. "They told me so." Silence. A deep sigh. "If you were here, I'd let you ride my bike."

He shifted slightly, cleared his throat and went on.

"But you know what? I got a secret to tell you. Haven't told nobody at all about it yet."

(Could it be that in his absorption he had forgotten my presence completely?)

"Course I know it won't help you." Pause. Then, eagerly, "But it might help your new little brother who's in your ma's tum-tum now. My ma says your ma won't be so sad any more once your new little brother's borned."

I could hear him digging around among the dank, rotting leaves.

"But our secret. I can't be a doctor, even if I'd like to be, cause blood and stuff makes me feel sick. But when I grow up I'm gonna help build big hospitals and I'm gonna fill them all up with nurses, lots and lots of nurses, so we'll be able to do all kinds of those operations they should've done on you and couldn't." His fist was pounding the crossbar.

"I will, Ephraim, I will! Promise you,

I will! . . . Guess that's all, Ephraim."

A long silence. Then he stood up and moved away from the cross.

Quickly I moved to his side and extended my hand to him. He ignored it. Picking his way carefully among the crosses and stones, he headed for the road.

We walked down the road together, my son and I.

"Dave," I ventured, "you know that Ephraim, the real Ephraim, isn't in that grave. It's just his body there."

He shrugged impatiently. "Course I know, Ma. He's with God. But I wanted to tell Ephraim 'bout my thoughts. He seemed close to me there."

"Sure," I agreed, "I can understand that." And we walked on together.

Was it my imagination or was I having to quicken my step to keep pace with him? Had he actually grown back there by that cross, or was he only standing taller?

"Three more months before I leave for boarding school, Ma?" Even his voice seemed deeper. I nodded agreement.

"Good." His voice was firm. "Then I can get down to business."

Many long years and crises and decisions lie between Dave's fine resolve that hour and the final fulfillment of it. But we, as his parents, are in full accord with that which is motivating his decision concerning his life work.

Dr. Julius Nyerere, the president of Tanzania, Ephraim's country, has enunciated very clearly the ideals which we try to hold up to our children. In an address given at the opening session of the General Assembly of World University Service in Dar es Salaam, June 27, 1966, Dr. Nyerere declared: "For I believe . . . when people are dying because existing knowledge is not applied, when the very basic social and public services are not available to all members of a society, then that society is misusing its resources if it pursues pure learning for its own sake . . . The purpose of establishing the university is to make it possible to change these poverty-stricken lives. We do not build skyscrapers here so that a few very fortunate individuals can develop their own minds and then live in comfort, with intellectual stimulus, making their work and their leisure interesting to themselves. We tax the people to

build these places only so that young men and women may become efficient servants to them.

"With all the stress on the individual, how can we at the same time safeguard the individual against the arrogance of looking upon himself as someone special, someone who has the right to make very heavy demands upon society without in return deigning to make available the skills which that society has enabled him to acquire? In particular, what can a university do to insure that its students regard themselves as 'servants in training'? . . . The role of a university . . . is to contribute: to give ideas, manpower and service for the furtherance of human dignity and human development."

I wonder if one reason President Nyerere is inspired by these high ideals is because he has sat at the feet of the greatest teacher of all, the Lord Jesus, who declared: "Whoever would be great among you, must be your servant, and whoever would be first among you must be slave of all" (Mark 10:44).

Dave, our young son, we pray that this might ever be the motivating factor in your life.



Pedro says, "Thank You, Thank You, Dear Christian People!" . . .



Pedro was found in the streets of a Mexican village, sick and near starvation. Since then, concerned Christians have brought him food, clothes, warm shelter, medical attention and Christian love in abundance.

Pedro is one of the army of 30,400 needy children now being cared for by wonderful Christian sponsors through World Vision's Childcare Plan.

When we photographed the other two children, they were among the literally millions of orphan children across the world who so urgently need food, shelter, medical help and your Christian love.

Right now, we need sponsors for 7,000 pathetic little tots in war-weary Vietnam alone. It is frightening to look into the troubled little faces of these precious children. Will you help?

It costs only \$12 a month to take one child under your wing and to be personally responsible for him. This is so little! Will you help World Vision with the care of one child? Will you help lift him up from the gutter, give him food and drink, clothe his naked body, heal his sickness and show him the love of Christ?

As a sponsor, you'll help your own loved ones gain a window to the world. You'll learn what a joy it is to respond to one desperate child's cry for help.

When you've mailed the coupon below, we'll send you a clear photograph of your child. You'll get a biographical sketch. You'll be able to write to him and send him little gifts if you choose to.

READ WHAT THESE CHRISTIAN COUPLES SAY ABOUT SHARING THEIR LOVE



Mr. and Mrs. Carl Dahlke
(Royal Oak, Michigan)

"Our children were thrilled with the idea of having a brown sister (we've supported Pearl in Jamaica for the last seven years) and a yellow brother in Korea. They loved packing gifts for Bong Ho and receiving his letters and pictures. Our middle child always remembered to pray for Bong Ho. He felt sorry for him because 'Bong Ho is deaf and not lucky like me'—our son is blind."



Mrs. C. W. Barber
(Darlington, South Carolina)

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" As we ask ourselves this question, we also find ourselves asking, "Why not sponsor a child?" Or, "How can we neglect so great an opportunity?" We know that as we have love in our hearts for little Sun Ai, she is supplying a very important link to unite us with the world for whom Christ died."



Mr. and Mrs. Bill Pitts
(Fairfax, California)

"The investment we have made in Eikichi Sakurai's life is small compared to all he can return of his life in service to God who gave him these talents. (Eikichi was grand prize winner in World Vision's International Art Talent Contest.) We rejoice again in what God has accomplished through this one child in a World Vision orphanage supported by God's people. What a challenge to do more towards helping these lives to find God's will for them."

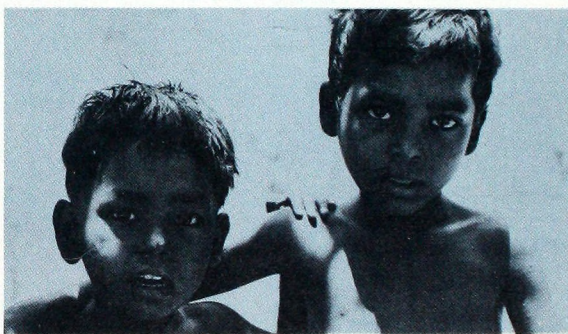


Mr. and Mrs. Oscar Larson
(Pittsburgh, Pennsylvania)

"We thank God that He has opened our eyes to see the need in this world and that we, in a small way, can help to relieve the suffering of thousands of homeless children in your big family that is growing bigger every day."

Will you please help? Will you pray for the hungry, homeless children of the earth? Please tear out the coupon and get it into the mail today!

... and these two desperate, abandoned orphans cry, "Help Us . . . Help Us . . .!"



FILL OUT THIS COUPON — MAIL AT ONCE

WORLD VISION INTERNATIONAL

Box O-Pasadena, California 91109

- YES, I'll sponsor a needy child at \$12 per month (\$13.00 in Canada). Please send photo and history of my child. I understand I may discontinue my sponsorship if my circumstances should change.
- I'd like to sponsor a little girl.
- I'd like to sponsor a little boy.
- I cannot sponsor a child at this time. However, here is my contribution of \$_____ to the work of Work Vision Childcare.
- Please send me more information about sponsorship.

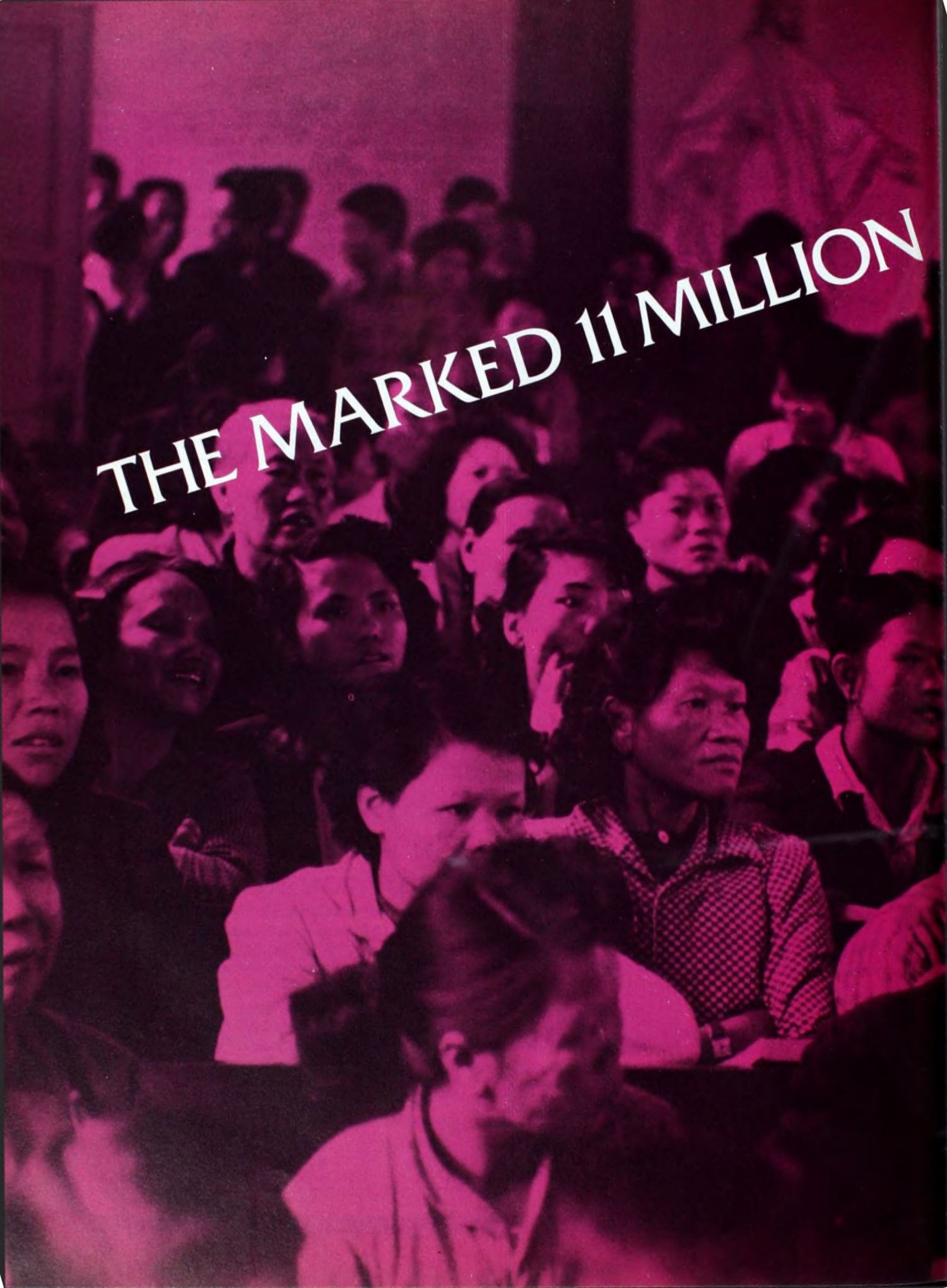
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THE MARKED 11 MILLION

Parents with active cases of Hansen's disease may see their children but cannot touch or hold them. Here mothers and fathers in Taipei, Taiwan have a chance to see their children for a little while in their Church.

Challenge to medical missions



Patients able to take care of themselves live in neat, two-room cottages. The thatched shelter back of the house in foreground is the outdoor cooking area.

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by Edna Walker Chandler

A lovely young African girl stood ready for medical examination. Her glossy, dark brown back was mottled by a few unpigmented, regular shaped spots.

Nurse Ula Hansen and Dr. Robert Kingsbury of Ganta Methodist Hospital, Liberia, exchanged knowing glances. The girl correctly read their silence.

"I got 'mark'?" she asked, her voice soft, resigned.

"I'm afraid so, Fanta," Dr. Bob answered. *Edna Walker Chandler lived in Liberia for five years while her husband served with the AID program. She wrote elementary textbook materials for Liberian children and has authored numerous children's books published in the U.S.*

answered. "It will take a long time to make you well. Why did you wait? You must have seen that mark many months ago."

The girl shrugged, that common African way of saying many things . . . 'I don't know,' 'I couldn't come,' 'Pa would not agree,' or 'I was afraid.'

"Well, anyway, you're here now, and we will begin your treatments at once. Did Isaac tell you to come?"

The girl nodded, smiled shyly.

Isaac, a young Christian laborer at the mission, had recently married the girl and, being a firm believer in the 'medicine' of the Christian doctors, he had made her come for treatment at once.

Teenage Fanta is one of the more fortunate of the world's ten to twelve million sufferers from Hansen's disease, more commonly known as leprosy, for she will receive regular treatment until the disease is completely arrested, before it has crippled her fine young body.

All skin diseases are potentially serious in tropical countries because a damp, warm climate provides extremely favorable conditions for bacterial growth. Many doctors interested in tropical medicine turned early research efforts to these diseases. First, the cause must be found; then, hopefully, a cure could be developed.

Dr. G. Armauer Hansen of Norway

THE MARKED 11 MILLION

Continued

was able in 1874 to isolate the bacterium causing the disease commonly known as leprosy. Because there are many reasons to expect a favorable prognosis in Hansen's disease in contrast to some afflictions which offer almost no hope, it is desirable to think in terms of Hansen's disease instead of leprosy.

The lightly unpigmented, rather regular shaped and spaced spots appearing in the early stages often send the sufferer into hiding because of ancient superstitions still surrounding the disease. This is unfortunate because at this early stage it is fairly easy to control, with little if any disfigurement resulting.

In Hansen's disease the bones are not eaten away, nor do fingers and toes drop off. The bacilli attack the peripheral nerve endings which causes lack of feeling. Patients don't know they have bruised, blistered, scratched or cut themselves unless they see it happen. Infection usually occurs, sores develop, and soon there is sloughing off of precious body tissue. Sometimes Hansen's disease burns itself out without treatment. More often, if not treated, it continues its damaging course until disfigurement becomes so serious that

the sufferer can no longer compete economically with healthy people.

No one knows for sure how many people today have Hansen's disease. World Health Organization (WHO) estimates eleven million; others say it is more. A first look at recent records kept by clinics where regular treatment is given would indicate that cases are increasing. Most of the large religious groups have established clinics, hospitals or treatment centers, and it is from their records that conclusions are often drawn.

In some places there may actually be an increase in the incidence of Hansen's disease because of greater mobility from countries where it has always existed to countries where it has been relatively unknown. Crowded living conditions in city slums are natural breeding places for all diseases, especially those which thrive on prolonged skin contact.

A more valid explanation for the apparent increase is that families are bringing their stricken ones for treatment instead of chasing them back into the bush or hiding them in dark tenement rooms. As knowledge of modern treatment spreads there will doubtless be more cases reported. But eventually, as with diphtheria, the saturation point will be reached and new cases will become sporadic, even rare.

The earliest known treatment for Hansen's disease was chaulmoogra oil taken from seeds of the chaulmoogra tree. This was almost the only treatment known until 1942 when sulfone (dyaminodiphenyl) was discovered in America. Today UNICEF, churches, service clubs and private companies keep the drug going to thousands of hospitals and clinics throughout the world.

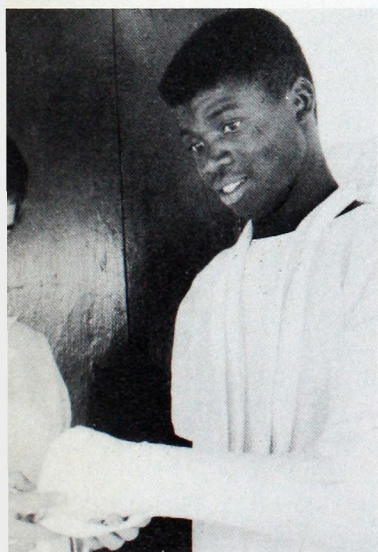
Now another sulfone has been found which works even more rapidly and in some cases quite dramatically. Known as DDS, it is used as a preventive in contact cases and keeps active cases in arrest. Under most conditions it brings a complete cure.

Since the drug must be given under close supervision because of possible painful reaction, many clinics have become the nucleus of a colony. Here the patients live in family situations, take care of their own homes and needs and have an opportunity to learn a trade.

Methodist Exemplar

An excellent example of such a colony is found at Ganta Methodist Mission near Ganta, Liberia. Established in 1928 by the Methodist church, the colony is today a self-governing settlement with its own church, school, craft shops and treatment station. It

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Jimmy's hand has been straightened by a tendon transplant. he follows through with his therapy. he will regain full use of the hand.

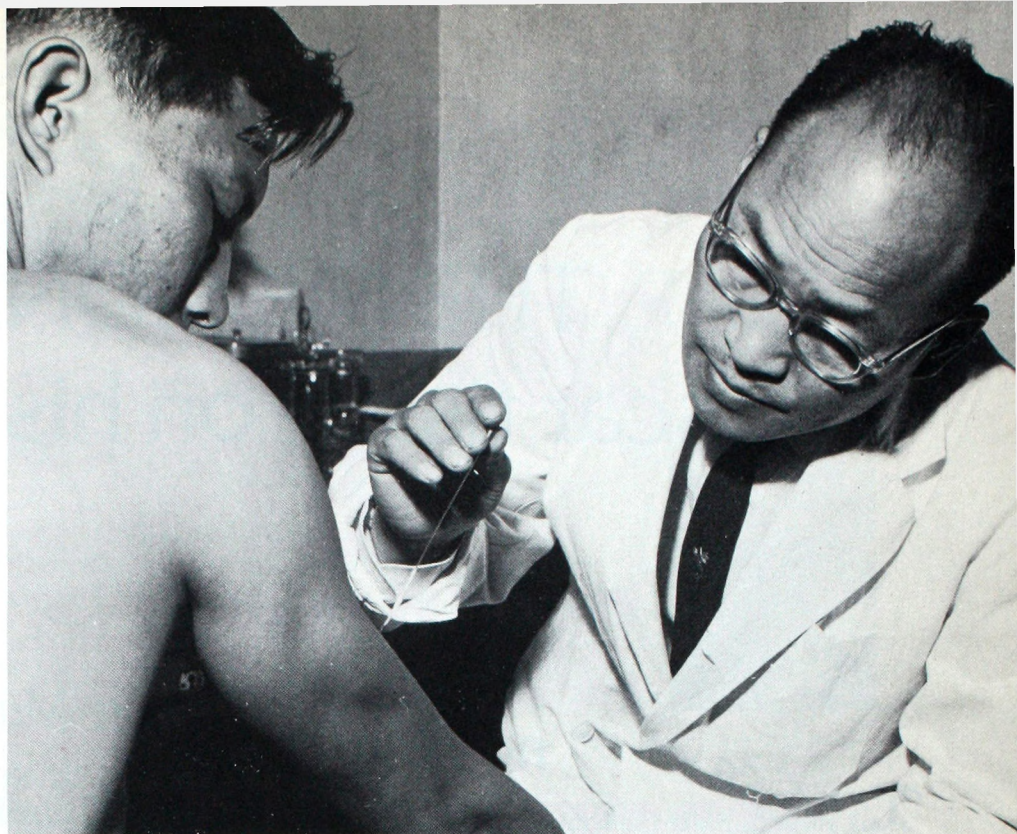


Patients doing hand exercises often prepare cotton dressings and bandages.



Recovered patients are encouraged to work at various kinds of crafts which are sold from a roadside market shelter.

Striving to educate the public and reduce the social stigma of the disease, the Skin Clinic in Seoul uses an out-patients clinic approach. Here Dr. Lew, founder of the clinic, treats a patient.



functions within the framework of the Liberian government and with its complete approval. Here live 140 patients in a clean, supervised environment. From thirteen surrounding farms come 250 outpatients for regular medication, hospital care when needed and recovery therapy as long as they need it and will cooperate with the treatment.

Lack of cooperation is infrequent because of the increasing number of people brought back to health and normal life. As the people say, "I look with my own eyes and I see these things happen; it is good!"

Hansen's disease patients usually require a minimum of two years treatment, if they come when they first see the "mark." When nodules or sores appear the disease is much farther advanced, and a longer period of treatment will be necessary.

Even after the "dropped wrist," the "claw hand" or the "dropped feet" have developed, much restorative work can be done through surgery.

Such an operation was performed on Jimmy, a young man in his early twenties, who had lost the use of his left hand and suffered a condition known as "claw hand," a result of ulnar nerve paralysis.

After consultation among Ganta doctors and other doctors in Liberia, it was decided that Jimmy could be greatly helped by an operation involving tendon transplants. This type of operation was first done by Dr. Paul Brand, famous orthopedic surgeon. One tendon in the palm of Jimmy's hand was divided into four strips. These strips were pulled around and fastened to the back of four fingers. This straightened the claw-like condition of his hand. If he is faithful with his hand therapy exercises, he will eventually regain complete use of his hand.

Also in America

Contrary to common belief, Hansen's disease is not highly contagious. However, living in crowded homes in a slum type environment means frequent skin contact. This encourages spread of the disease. Most Americans believe there is practically no Hansen's disease in our country. There are in fact 2000 known cases, and a very fine lepro-

sarium is operated at Carville, Louisiana. The fact that there have been no staff cases in all its history reaffirms the idea that general cleanliness and a reasonably good standard of living are the natural enemies of Hansen's disease.

Very few soldiers in Vietnam have been reported as contracting the disease, but with 200,000 cases in Thailand, and unknown thousands in Vietnam, more cases may appear. Since the incubation period is as long as four or five years, no estimate can yet be made on war exposure cases. Africa, India, Brazil, China, Korea and Burma are all seriously troubled countries, and with the increasing mobility of all people Hansen's disease may show up in hitherto non-infected areas.

Work is progressing on a vaccine discovered by Mexican researchers. Although this particular type (BCG) does not seem to be the complete answer, medical people believe that success in complete prevention is very near.

Cost of treatment is very small: \$2 to \$3 will buy enough DDS to treat a patient for an entire year. For \$10 a year a Hansen's disease patient can be made infectious negative, socially and economically valuable once more. With his individual dignity restored, he may once again hope for his share of life's blessings.

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THE MISSIONARY: scar tissue on his soul

by Gordon MacDonald

Talk about Christians suffering, and people think of whippings, stonings, burnings at the stake and contemptuous ridicule.

If all suffering were merely physical pain, most missionaries would bear it gladly. But pain is a luxury in comparison to subtle suffering.

The first missionary, the apostle Paul, was told that he would have a life of suffering. "Go and speak to him . . . for he shall suffer many things for my sake. . . ." Called to preach, to write, to plant churches and — to suffer. To the Corinthians he penned long, descriptive paragraphs about living in constant conflict with the world.

To serve God requires counting the cost. Missionaries must pay the price in dozens of ways.

Culture Shock

To the layman, culture shock may be a strange term. But for the missionary, it carries a carload of meaning and really drains him. Culture shock describes the total change in values and standards he experiences in the society to which he has gone to preach the gospel. It is moving into a new world and discovering that a large part of what you have learned throughout your life is irrelevant and unappreciated by this society.

The language barrier presents a cul-

tural shock. Walk through a city unable to talk with anyone in your own language. Try to buy food, soap or a simple utensil and feel you are getting your money's worth in another language.

Paul may have had cultural shock in mind when he said, "We were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God . . ." (II Cor. 1:8-9). Many missionaries will confide about times when life became worthless. All the experience of years of living had to be scrapped in a new context of living. That's suffering!

Physical Drain

Missionaries know tropical heat which literally drains the body of strength. One doctor estimated that the missionary in the tropics probably reduced his life expectancy 10 years. Rise each morning to the thick, humid hot air which blankets the area and without the physical satisfaction of a full night's sleep. One never feels rested in the tropics. Always there is the sense of fatigue which brings on a terrible proneness to laziness. Exhaustion comes quickly.

The threat of sickness is multiplied a hundred times. Worms, parasites, mosquitoes bring typhoid or malaria,

and intestinal sicknesses which make normal living a luxury.

Living with Pressure

There is always pressure on the missionary. Pressure to produce, to have something successful to report to the homefolks, to feel that his life is meaningful and not being wasted. Pressure to develop national Christians, to help them through personal dilemmas. Pressure of working with uneducated folk.

The missionary lives with his work. He goes to bed thinking about problems, he wakes in the middle of the night thinking about them, and he rises in the morning to face them again. He knows something of what Paul meant in II Cor. 11:28: ". . . in addition to all of these things (sufferings), I have added unto me *the daily pressure* of the churches."

Surrender of Privacy

Live on a mission station, and you share your life with two or three other families. Your pantry is their pantry. Your car is their car. Your books, tape recorder, washing machine are theirs.

Missionary families in Muslim areas expect visitors from 6 a.m. to 11 p.m. People come just to sit and watch. There is no apparent reason for their visit; they have time and like to spend it observing the family for awhile.

When privacy is denied, there is a mental kind of suffering which only

Gordon MacDonald is pastor of the First Baptist Church in Collinsville, Illinois. He has traveled in Latin America, Europe and Africa visiting missionaries and speaking to missionary groups and national churches.

Continued on page 30



BEFORE YOU DECIDE

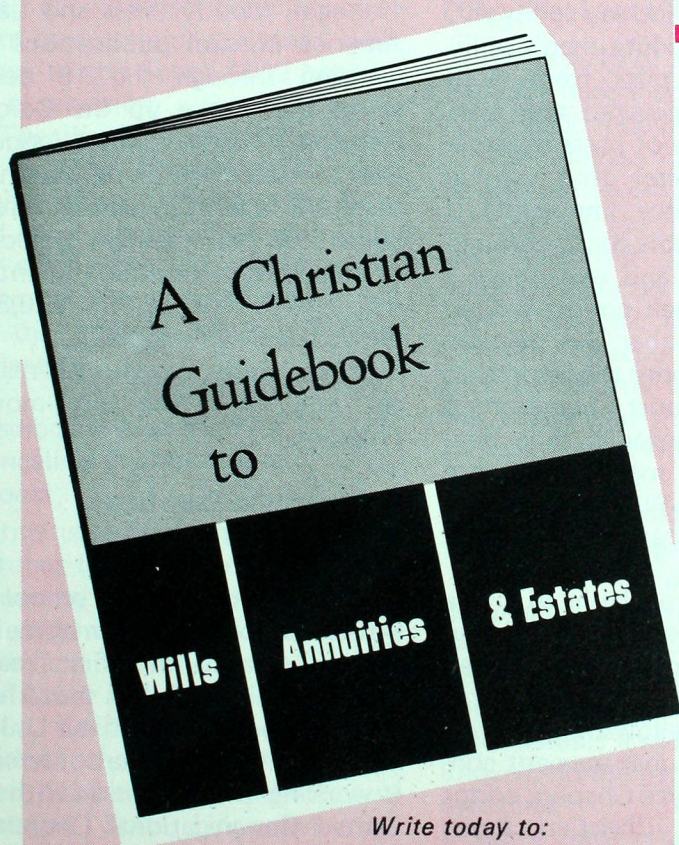


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globe at a glance

AFRICA

First Christian printers workshop

Men from nine presses in Ethiopia, Burundi, Congo, Kenya and Tanzania gather in Mwanza, Tanzania for an intensive seven-week course which was the first Christian printers' workshop on management to be held in eastern Africa.

Zephaniah, student manager, said at the workshop, "I used to watch the missionary perform difficult press jobs and say to myself, these are only white men's abilities or special gifts from God. Now I have discovered that even the many details of press management are a secret that can be learned. The once impossible is now the obtainable for us through proper training and experience."

The seven-week course in September and October was planned and executed under the leadership of Addison Tanner, manager of Inland Press, Tanzania. John Benson, long-time manager of the Free Methodist Publishing House in the United States, was teacher and consultant.

Specialists brought in to give a broader viewpoint of the Christian printers' role in Africa included Spencer Bower, director of Christian Service Fellowship, U.S.A., who spoke as a management consultant; Mrs. Joyce Chaplin, editor of the Africa Christian Press, Tanzania, who spoke on the printer and the reader; Kevin Engle, manager of Central Tanganyika Press who spoke on the printer

and the publisher; Richard Shumaker, ELO's Africa coordinator, who spoke on the printer as a Christian leader/manager; Finn Taieth of Tanzania National Institute of Productivity who spoke and showed films on the printer as supervisor and A.P. Kasanda, principle labor officer in Mwanza, Tanzania who spoke on the printer and labor relations.

An Evangelical Press Fellowship, which would continue the sharing of information and technical know-how that was begun at the workshop, was suggested at the end of the session.

The workshop was sponsored by David C. Cook Foundation, Evangelical Literature Overseas, the Christian Literature Fund and Africa Inland Mission.

LATIN AMERICA

House-to-house distribution planned

January 20 through March 31, 1970 are the dates for a major house-to-house literature distribution drive in Colombia.

Logoi, Moody Press and Latin America Mission publications are working through the 16 bookstores that make up the Colombian Christian Booksellers Association to mobilize Colombian Christians in the evangelistic effort. Some 700 churches are expected to cooperate and minimum anticipated sales are set at 220,800 books (21 different titles).

Ralph Gates, Logoi sales manager, will direct the three-month program.

Africa Methodists' first major mission

The opening of a school in Botswana expected sometime in January marks the first major "foreign mission" for the Africa Central Conference of the United Methodist Church. The conference is working in cooperation with the United Congregational Church in Southern Africa and the Christian Council of Botswana.

The secondary school at Maun is to serve a large area, the nearest

school being 350 miles away.

The Botswana Committee of the Central Conference has asked the church in Rhodesia and the Congo to provide a missionary couple or two single missionaries by January to help staff the school. The World Division has been asked to furnish a missionary couple and two single missionaries to serve as teachers.

Wycliffe plane crashes in Ecuador

A single-engine mission plane crashed in the jungles of Ecuador on October 13. Pilot Ralph Schellenberger, the only person on board, escaped with minor injuries. The aircraft was a total loss.

Schellenberger had just taken off from the airstrip at Champana with a full load of meat and other supplies for the Auca station at Tiwaeno. The plane came down in dense jungle a mile from the airstrip. The left wing and landing gear were sheared from the fuselage, and the tail section broke off behind the cabin. The tubular steel cabin saved Schellenberger from serious injury. He was evacuated to the Schell Mera hospital for observation.

The Wycliffe JAARS program in Ecuador operates with two similar planes. Service to the Auca and other jungle tribes will not be cut off by the loss of one plane. There will be a considerable strain on the program until it can be replaced.

Theological education for evangelical Protestants gets a boost

Intensive workshops held in October to teach methods of programming to authors working on the series of so-called "intertexts" were held in Cochabamba, Bolivia; Sao Paulo and Recife, Brazil; Medellin, Colombia. Dr. Ted Ward, head of the Department of Applied Educational Psychology of Michigan State University conducted the workshops.

Said Ward, whose trip to South America was sponsored by the IFMA-EFMA Committee to Assist

Missionary Education Overseas, "The CLATT/CATTA/AETTE complex is the largest single educational development project in any field in the world today other than obligatory government projects. In the 24 countries I have visited in the past year, I have seen nothing to equal it."

The workshop was held under the general cooperation of the Latin American Committee for Theological Texts (CLATT) and the technical supervision of the Consulting Committee for Self-teaching Texts (CATTA).

The intertexts are a series of 28 programmed textbooks to be used in the continental movement of extension theological education.

Ward, a committed Christian, said, "What makes me particularly excited is that for once it seems that the Lord's work is leading forward a major field of human endeavor." (*Editor's note: For more information about this program and theological education in Latin America see the November issue of World Vision Magazine.*)

Polio hits Auca tribe

At least 15 of the Auca tribe in Ecuador have died of polio and as many as 60 have been affected.

The disease apparently first struck an Auca early in September. He was a part of one of the "downriver" groups that have come out during the past year to visit Tiwaeno, the location of translator Rachel Saint. At the time he became ill he was not at the village and the source of the infection is not known.

It is known, however, that polio has occurred during the past year in other jungle tribes.

Most of the polio cases have occurred in the new groups that have joined the Christians at Tiwaeno. They have had the least opportunity to build resistance to such diseases and do not yet fully understand the benefits of modern medicine.

Some have refused to take the remedies offered.

ASIA

First school for Laos church

In the first venture of its kind for the Evangelical Church of Laos a new school has been opened in Vientiane, according to the East Asian Christian Conference.

Initially the new school in Vientiane consists of four classes. In spite of the fact that progress has been made in recent years, the educational situation in Laos still needs improvement. At the time of World War II there were only 11,000 children in primary school throughout the country and secondary education was limited to 200 young people.

Ten years later the number rose to 650, but that was still only 20 percent of those requesting admission to secondary schools.

Evangelism

From the COFAE Office (Coordinating Office for Asian Evangelism) comes the following report.

CEYLON: "As a direct result of the burden the Lord placed on our hearts during the Congress in Singapore," teams of Christians are visiting fairs in Krunagala. Twenty-seven fairs have been visited and 30,000 booklets distributed resulting in 956 written inquiries.

PHILIPPINES: The Congress on Evangelism to be held in May next year has definite goals with a five-year plan to have 10,000 Bible classes started, fed and encouraged. The Bible Society is working on a common text of the Bible for Protestant and Roman Catholic churches, so that one text may be used for these Bible classes. "Hundreds of home Bible classes are being conducted by laymen. The result thus far is overwhelmingly encouraging."

MALAYSIA: Baptist churches are planning concerts and rallies in major cities in June 1970 with simultaneous meetings in about 40 Baptist churches in Malaysia and Singapore.

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The Rev. **Walter Andrew Corlett** died in Calcutta, India, October 7, ending 40 years of missionary service in that country. Since 1946 Corlett had been pastor of Carey Baptist Church, founded by William Carey in 1809. Corlett, 65, an Englishman, came to India in 1929 and was first stationed in Bihar. According to his obituary in the *New Delhi Statesman*, he "was made a Member of the British Empire by the British government in 1942 for his arbitration services in Bihar in connection with communal disturbances there."

The Rev. **Samwel Gethenji**, a Presbyterian, was killed in mid-September; the Rev. **Iain Forbes** was reported beaten in his church and a Pentecostal minister attacked, all as a result of the opposition to Kikuyu oath-taking in Kenya.

The Rev. **Ben Stoltzfus**, 33, was found shot to death in his small station wagon near Belize, British Honduras, October 6. He was an American missionary working with the Eastern Mennonite Board of Missions and Charities. Robbery was apparently the motive for the killing.

Dr. **Joseph Nordenhaug**, son of a Norwegian cabinet maker, who served from 1960 until his death as chief executive officer of the Baptist World Alliance, died in Arlington, Virginia, September 18 at the age of 66.

During a 10-day tour of Canada, **Diori Hamani**, president of the Republic of Niger, invested Sudan Interior Mission General Director **Dr. Raymond J. Davis** with one of the highest orders of that nation. The President said the award was to express his appreciation for the contributions made to his people by missionaries of SIM.



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An open door to Russia

Special report by Earl S. Poysti, Trans World Radio, Russian Department
(At the author's request names of men and cities have been deleted.)

Perhaps in no other part of the world is radio, particularly short wave, more effective than in the vast territory of the Soviet Union.

This is true for several reasons. Russia covers one sixth of the earth's surface with a population of 235 million and is closed to any missionary activity. Short wave, currently the best method to reach such a great area from abroad, is popular in Russia, and it has probably more short wave radio receivers than most countries.

Radio is an effective tool. Consider what the Communist world is doing to spread its propaganda. The Soviet Union's powerful transmitters are now broadcasting a record of nearly 1400 hours a week. Communist China, the world's second largest broadcaster, beams 1027 hours of propaganda weekly and the total output of international broadcasting by all Communist countries is 4901 hours a week in 76 languages.

28

Since World War II in the Ukraine alone more than 800 congregations have been disbanded and countless numbers of prayer houses closed, confiscated or physically destroyed. Part of the task of short wave radio is to establish the Christian pulpit by means of radio in Christian homes. We are told by authoritative and reliable sources in Leningrad that there is hardly a place in Russia where these broadcasts are not known and listened to by believers.

In the most remote areas of the Soviet Union Christians can gather around their receivers and hear the Word of God.

The task of Trans World Radio is to sow the seed of the Word of God. Thank the Lord, the precious seed has fallen into some very good and fertile ground in Russia.

It has been a great experience not only for members in the Russian Department but for other members of the TWR staff to visit

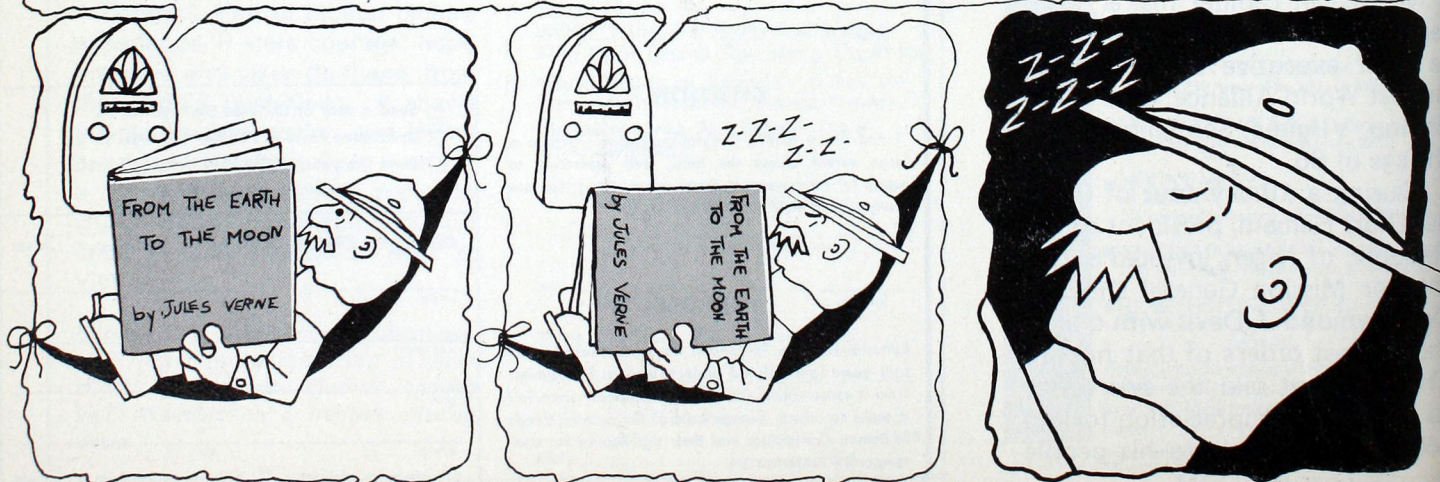
the Soviet Union on several occasions. What a joy it is to shake hands, embrace and kiss those who have been saved through this ministry. And what is more encouraging for the future of the church in Russia is that the ones who are responding with greatest enthusiasm are the youth of Russia, the product of 50 years of Communism.

It was my privilege just before the brutal invasion of Czechoslovakia to be in that country. Scores of Russian believers have recently been visiting Czechoslovakia and through them we have heard some very heartening news. One such from L. area reported that there have been instances where large numbers of people have been converted, to use his own words: "Almost entire villages have repented upon hearing the gospel through radio."

Word has come from several sources that revival is happening in many parts of the country and

DR. WORVIS

THE FUTURE IS COMING... THE FUTURE IS COMING... THE FUTURE IS COMING... THE FUTURE IS COMING...



that the radio ministry is playing an important role in it. Last year in the Ukraine alone some 12,000 Communist youths were converted. Recently two pastors from Finland visited Russia and reported that the majority of the converts are men and young people. This is of great significance in a land like Russia, where the atheists have been saying that religion is for old people.

In a city in which there was no gospel witness at all—that is, not one known Christian lived in the town—13 people came to believe the gospel and became genuinely born again after listening to broadcasts from Monaco. This was their only source of hearing the Word of God. Christians from other towns learned about these 13 and visited them. They learned that the local authorities became so incensed by their conversion that they cut off their electricity and confiscated their radios. The visiting Christians first of all presented them with a Bible, which is indeed a sacrificial gift of priceless value for anyone to part with in the Soviet Union. Then they enlightened them about the existing laws which forbid confiscation of property and depriving citizens of such things as electricity without legal procedure. Both, surprisingly, were consequently restored, but the wonderful thing is that today there is an assembly in this town.

COMING UP 1970

ALL-INDIA CONGRESS ON EVANGELISM, January 4–8, Deolali, India. Limited to Indian citizens only; theme "Christ Seeks India" and "Showing India Today—Christ the Only Way."

ASIA LITERATURE STRATEGY CONFERENCE, April 6–11, Singapore. Sponsored by the Asia Evangelical Literature Fellowship which came into existence at the Asia-South Pacific Congress on Evangelism held in 1968 in Singapore.

INTERNATIONAL COMMUNICATIONS CONGRESS, April 13–17, Tokyo, Japan. Sessions on relating mass media to the total church program, major study papers on communications principles, workshops on problems.

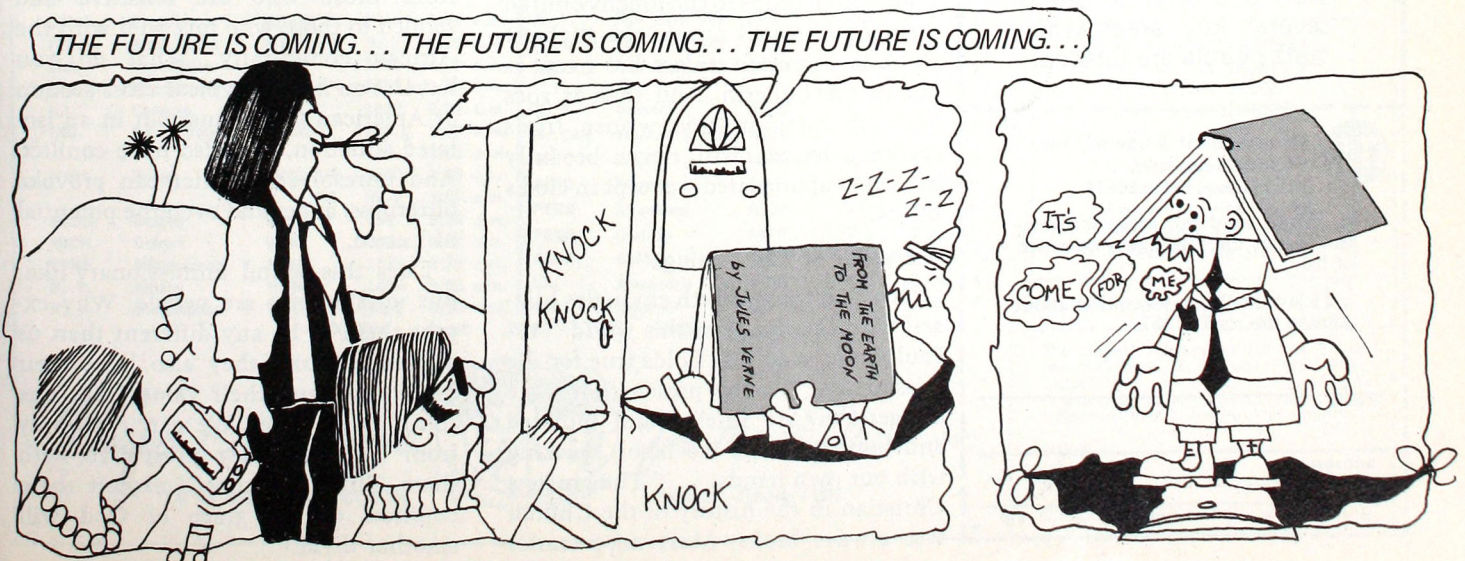
PHILIPPINES CONGRESS ON EVANGELISM, May 13–20, Manila. 250 leaders representing

more than 85 Protestant denominations and a limited number of guests are expected to attend. Sponsored by the National Fellowship for Philippine Evangelism. **LUTHERAN WORLD FEDERATION FIFTH ASSEMBLY**, July, Porto Alegre, Brazil. 450-500 participants, one-third representing the laity. Described as "a really working assembly."

12TH BAPTIST WORLD CONGRESS, July 12–18, Tokyo. 7000 expected to attend, only a small percentage will be from Japan.

CANADIAN CONGRESS ON EVANGELISM, August 24–28, Ottawa. 800 delegates. Described as the "first time that churchmen of differing theological convictions will meet for serious dialogue." Headed by Principal Leslie Hunt of Toronto's Wycliffe College.

29



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Revelation 3:8



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Scar tissue on his soul

Continued from page 22

the missionary can know. It brings to the Christian on the home front a sense of shame to know that we demand so much privacy and become indignant when someone intrudes into our lives.

Loneliness

For many missionaries loneliness is their greatest problem. Many will go weeks without talking to an English-speaking person. Mail comes but once a week. This means six days of isolation, wondering what the kids are doing at school. There is that sinking feeling that loved ones could be dead and buried before word reached the field.

Loneliness erodes the mind. One missionary said, "If I could just have a conversation every once in awhile which would be more than just about the size of yams, the price of pork and the problems of drying mud." No mental stimulation; little linguistic communication; few social contacts. This is subtle suffering. And almost every missionary lives with it as he recalls fellowship in North America after church on Sunday evening, at a ball game or just coffee with the girls on a weekday morning.

Need for a Pat on the Back

The missionary accomplishes many things in difficult circumstances which we on the home front don't realize. He does many things of which no one will ever hear. But like us, missionaries need to have the feeling that they've done something well. Missionaries also like to have someone say, "Well done." But who does?

My mind jumps to the touchy church member who will not do the slightest chore in a church unless her name is put in the bulletin. And then it goes back to missionaries whose life's accomplishment will never be fully known or appreciated—except in God's books.

Surrender of "Nice Things"

"No man that warreth entangles himself with the things of this world . . ." Paul wrote. And that holds true for the missionary. "To the present hour, we hunger, we are ill-clad and buffeted and homeless, and we labor, working with our own hands . . ." The greatest Christian in the history of the Church was always broke. Most missionaries

share his lot.

Medical missionaries surrender most of the "nice things." I think of doctors in African and Asian bush hospitals; surgeons, general practitioners and men skilled in the use of x-ray and anesthesia. In North America some would make \$70,000 per year. Overseas they make \$5 per day.

Can we understand the strain which Satan must place upon missionaries? The thoughts which Satan must tempt them with when things are going bad? One church wrote to a missionary telling him that in three weeks it would withdraw his support (a figure of \$1200 per year). My mind went back to a church whose membership probably has a preponderance of air-conditioned cars, color TV's and fenced-in backyards. But they were cutting this warrior's support for apparently the most absurd of reasons. Talk to missionaries under the financial strain of trying to provide decent things for their children and wives in a society where coffee costs \$2.50 per pound and apples 50 cents per pound and ice cream is non-existent. This kind of surrender is suffering.

Conflict of Personalities

Put people together, and you will always have conflicts. The mission is no different.

Here is a station 400 miles inland. The nearest station is 50 miles away. Three missionary families live here: six adults and their children. One man is a dynamo of fast, intense work. A second is slow and methodical. The third tends to be withdrawn and unexpressive. One of the wives talks too much; another is negative and critical; a third is sick much of the time and quite depressed. The children range from those who are sensitive and spoiled to those who mix well with the African community. What do you have? You have a typical cross-section of American Christians. But in an isolated situation, you also have conflict. And unresolved conflict can provoke bitterness, anger and even the potential of hatred.

Does this sound unmissionary-like? But missionaries are people. Why expect them to be any different than us at home? Don't they also have their preferences and their values? But one thing is different. We can run away from conflicts; they must live with them. Either Satan will exploit these conflicts or the grace of God will smother them.

Paul moved in a sea of conflicts. Apparently his personality was abrasive and unyielding. He disagreed with Barnabas and Peter, and preachers in Rome were out to take advantage of his imprisoned state. "Nevertheless, Christ is preached," Paul wrote, "and I therein rejoice."

The missionary must accept himself and his brothers for exactly what they are. He must work with them as well as live with them.

Success

What does the missionary say about success when 10 years of labor has brought only nine converts? What does a missionary say when he nurtures a church through crisis after crisis only to see it destroyed by governmental action, competing cults or Satanic persecution?

Paul must have wondered about success when the Corinthian church turned against him. But he wrote, "It is a very small thing that you should judge me; I will not ever judge myself. It is God who will judge me on that day when Christ comes again." What is success? Success is that which fits in with the values of Christ. Success in the world's perspective would make

every missionary a failure. But Christ would also have been a failure under those conditions. Success must be judged on a different plane.

With this kind of suffering always pressing the missionary, the ultimate question might be: "Why does a man or a woman give up almost everything and venture into the bush of an emerging nation? Or why does a man take his family to a European nation grown hard to Jesus Christ?"

Perhaps Paul gives us the answer in II Cor. 12:15: "And I will very gladly spend and be spent for you . . ." and in II Cor. 4:7: "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us . . ." Moving on to verse 13 he writes, ". . . we believe and therefore we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence." Then again he writes in verse 16, "We do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison. . . ."



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FACTS OF A FIELD

FRANCE VITAL STATISTICS

NAME: The French Republic

CAPITAL: Paris

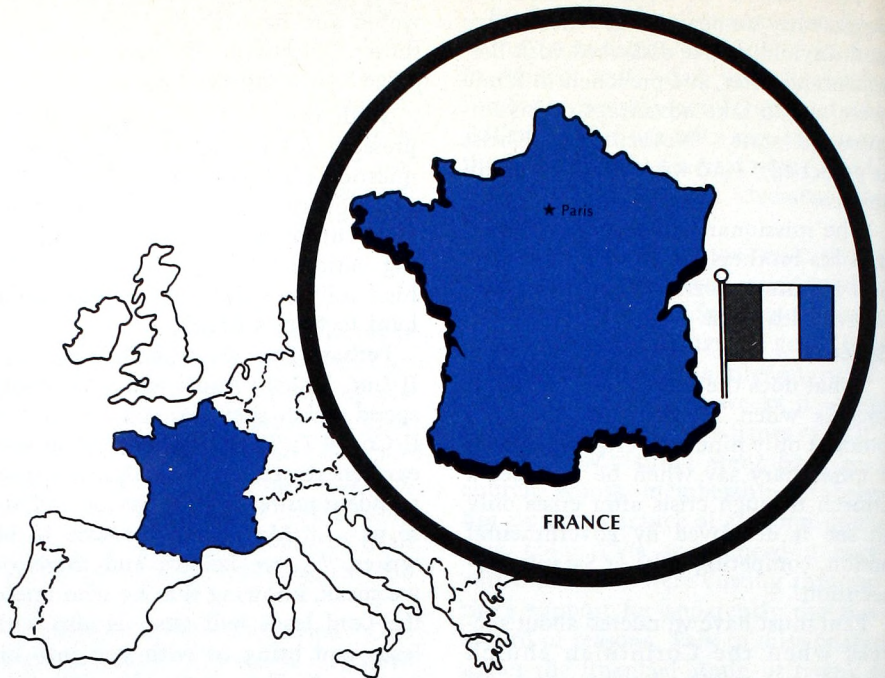
AREA: 212,821 square miles, including the island of Corsica and various small coastal islands (about four-fifths the size of Texas).

POPULATION: 50,400,000

FLAG: a tricolor, consisting of three vertical bands of blue, white and red

MONETARY UNIT: the franc (worth 16 $\frac{2}{3}$ U.S. cents)

OFFICIAL LANGUAGE: French



THE LAND: The largest nation of Europe in area (with the exception of the European section of the Soviet Union), France is 600 miles long by 550 miles wide. She is bordered on the north by the English Channel, the North Sea, Belgium, Luxemburg, and West Germany. On the east, lie West Germany, Switzerland and Italy. Along her southern borders are Monaco, the Mediterranean Sea, Spain and Andorra, and on the west, the bay of Biscay and the Atlantic Ocean. Her land is rich and varied, generously watered by four major river systems: the Seine, the Loire, the Rhone and the Garonne. The rugged and beautiful peaks of the Alps, the Tura Mountains and the Vosges Mountains rise in the east. The Pyrenees lie along the Spanish border.

THE PEOPLE: More than 85 percent of the French people are native-born. They are a mixture of Mediterranean, Latin, Celtic and Germanic stock. A recent survey revealed that about 85 percent of the population are baptized adult Catholics. Two percent are Protestants. Half of the French people live in towns of less than two thousand population, or on small farms. The centrality of

Paris, the capital, is significant. It dominates the life and thought of the French and is the home of 16 percent of the people.

ECONOMY: The French economy has generally recovered from the strain of the two world wars; however, she is having economic "ups and downs" and the franc was de-valued in mid-1969. She is presently an active member of the Common Market. Major industries are iron, steel, aluminum, textiles, aircraft, automobiles, petroleum, chemicals and electrical equipment. Because France is largely a rural nation, agricultural products include cereals, dairy products, sugar beets, flax, root crops, wine and numerous fruits and vegetables. Ordinarily 70 percent of domestic needs are supplied by the northeastern French coal-fields. The fishing industry is among the largest in Europe.

HISTORY: Throughout history France has figured prominently as a crossroad of trade, travel and invasion. Thomas Jefferson referred to France as "the second country of every civilized man." Once known as Gaul, France began its history as a separate nation under the Treaty of Verdun (843 A.D.). A long series of conflicts in the

fourteenth and fifteenth centuries finally freed France of foreign rule and allowed her to develop her own culture and language. The monarchy that was formed gradually deteriorated and was overthrown by the 1789 French Revolution. A republic was proclaimed in 1792, followed soon after by the rule of Napoleon Bonaparte. After his overthrow, the monarchy was re-established until 1848 when a second republic was proclaimed, later becoming the second Empire under Napoleon III. This Second Empire collapsed after the Franco-Prussian War of 1870-71 and was replaced by the Third Republic which survived until the beginning of World War II.

Following the German occupation and provisional governments of the war, the Fourth Republic was established in 1956 and it lasted, with several changes of government, until 1958. The Fifth Republic was established under General Charles de Gaulle. After his proposals for senate and regional reform were defeated in a referendum on April 27, 1969, President de Gaulle resigned.

The Washington Post (April 28, 1969) commented, "After 10 years, 10 months and 28 days, the reign of Charles de Gaulle has end-

ed, closing an unprecedented, epic era in French history. Not since Napoleon has any Frenchman so dominated France, bending it to his will at home, incarnating it abroad. He dissolved an empire and founded a republic that he endowed with imperial grandeur."

On June 15, 1969, former French premier Georges Pompidou was elected President of France in a run-off election against Centrist candidate and acting President Alain Poher.

MISSIONS AND THE CHURCH: Due to the decision of King Clovis to enter the Roman Catholic Church in 496, France is called "the eldest daughter of the church." However, she has not simply conformed to the Catholicism of Rome, but developed a national French Catholicism called the Gallican Church. The hold of the Roman Church was weakened in 1789 by the French Revolution, and significant tension has developed between the church and state since 1870. Thousands of schools were closed and numerous religious orders suppressed as a result of the Associations Act of 1901. In 1905, the 1801 concordat was annulled, clergy were no longer supported by the state, and churches became the property of the state. Today, although France is traditionally and mentally Catholic, the Roman Church legally must play a role of equality with other religions in France.

Despite the impressive outward facade of French Catholicism, many nominal Catholics are lukewarm and inactive. The official view of the Roman Church is that France is a mission field.

Jansenism, sometimes called "Catholic Protestantism" or "Roman puritanism" has been the greatest single pietistic movement to rise within the French Catholic Church. Its teachings, closely resembling those of Luther and Calvin, have been under attack for over 200 years.

Throughout French history a weak but significant Christian witness has been maintained. Robert P. Evans, in his book LET

EUROPE HEAR, claims "No country in Europe is more prepared for the sowing of spiritual truth than France." He compares the spiritual condition of France to a smoldering fire. "On the surface of French Protestant life lie gray, lifeless ashes of tradition, fuel previously consumed and now largely used. But put your hand to these ashes and you will feel some heat."

Reformed and Lutheran adherents make up the majority of almost one million Protestants in France. Only a small percentage belong to other denominations. Under the Protestant Federation of France are the following churches: The Reformed Church of France, the Reformed Church of Alsace and Lorraine, the Independent Evangelical Reformed Church, the Union of Free Evangelical Churches, the Federation of Baptist Churches, and the National Alliance of Lutheran Churches of France. Denominations outside the Protestant Federation are the Independent Reformed, the Free Lutheran, the Union of Evangelical Churches, the Methodists, Evangelical Baptists, Mennonites, Quakers, Pentecostals and Plymouth Brethren. Several of the mission organizations active in France are the Greater Europe Mission (42 overseas personnel), North Africa Mission (41 overseas personnel), the Bible Christian Union (34 overseas personnel and 8 national workers), the Conservative Baptist Foreign Mission Society (24 overseas personnel), Baptist Mid-Missions (21 overseas personnel), Unevangelized Fields Mission (19 overseas personnel), and the Evangelical Alliance Mission—TEAM (19 overseas personnel). During the past 15 years, TEAM missionary, Rod Johnston, has developed a youth organization called Jeunesse Ardente (Youth Aflame) as a special outreach ministry to twentieth-century French youth.

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WORLD TRENDS

THE BLACK HORSE OF FAMINE IS RIDING DOWN UPON US at accelerating speed; but relatively few seem to notice, or care. In the atomic age the red horse of war and the white horse of conquest are seen as the foremost apocalyptic allies of the pale horse of death. But in this sweepstakes of horror, the black horse is the dark horse in more ways than one.

"IF PRESENT TRENDS CONTINUE, IT SEEMS LIKELY THAT FAMINE will reach serious proportions in India, Pakistan and China in the early 1970's, followed by Indonesia, Iran, Turkey, Egypt and several other countries within a few years, and then followed by most of the other countries of Asia, Africa and Latin America by 1980. Such a famine will be of massive proportions affecting hundreds of millions, possibly even billions, of persons. If this happens, as appears possible, it will be the most colossal catastrophe in history"—Raymond Ewell, editor, *POPULATION BULLETIN*.

"THE STORK PASSED THE PLOW," as William Paddock put it, only quite recently—perhaps in 1963. This event has been described as far more ominously significant than the development of the atomic bomb. World population is now outracing food production at the rate of two to one per year. Even in America one in every five persons lacks adequate food, shelter or medicine. But in India, the problems assume gargantuan proportions. In the 22 years since independence, India has doubled agricultural production but her population has shot up to 537 million, an increase of 170 million.

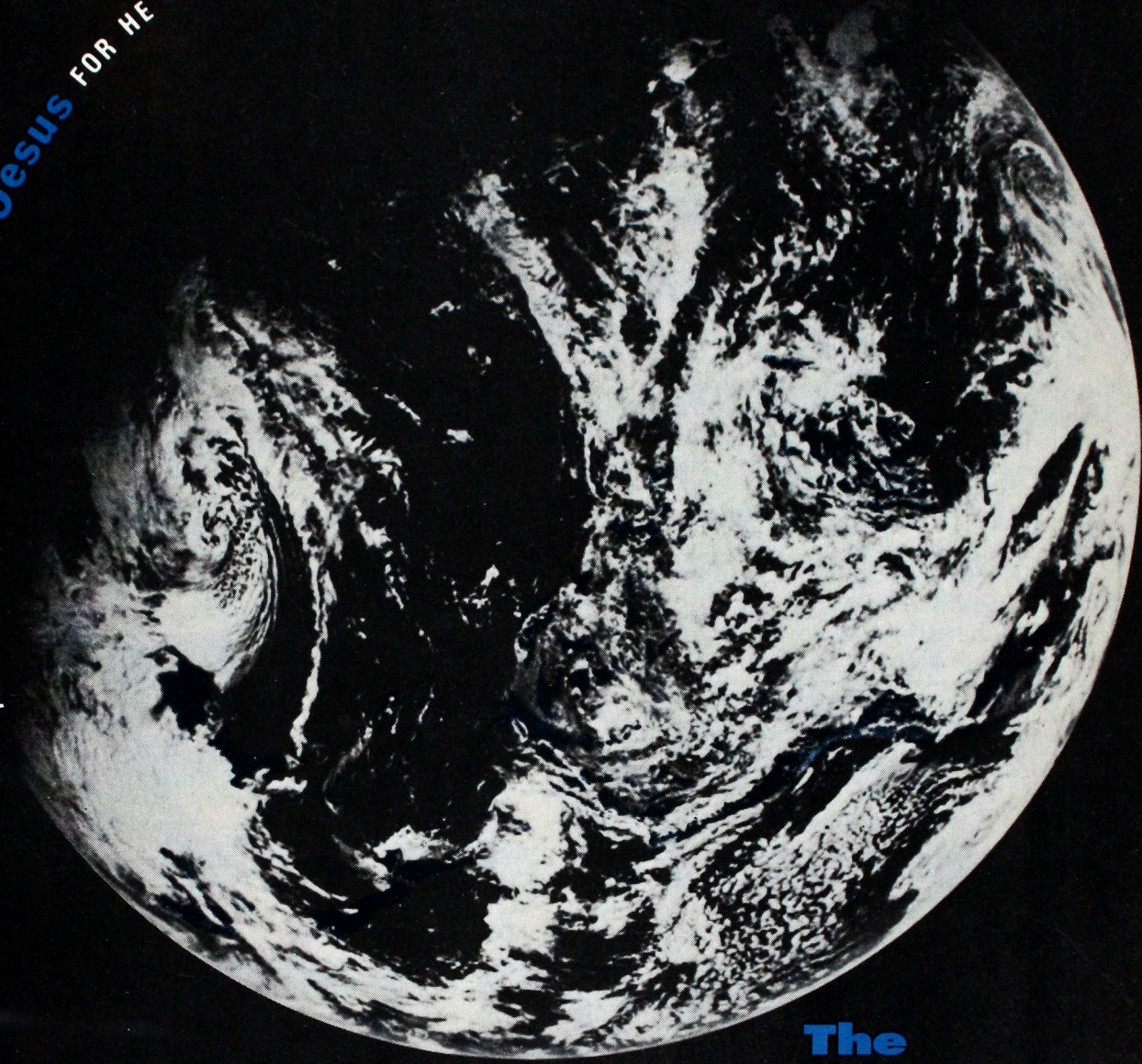
BY THE YEAR 2000 THE WORLD POPULATION IS EXPECTED TO MORE THAN DOUBLE its present three billion. But even today there are more than 300 million children who, for the lack of sufficient protein and calories, suffer grossly stunted physical growth. Thus they may be prevented from attaining their full mental and social development as well. More and more ways of restricting the birth rate are being proposed. Among them: mandatory sterilization of men with three or more children; employment of a fertility-denying agent introduced into the public water system, with the antidote—a fertility pill—made available through prescription only.

ALL THE WHILE THE RICH GET RICHER and the poor get poorer. Underprivileged persons are today challenging the structure of world economy, and Communist imperialists exploit their hunger. The desperately swollen Chinese population causes nervous side-glances from the Soviet Union and Australia, owners of Asia's open spaces. Among the nations, China could most easily afford unthinkable atomic war.

IS THERE A SOLUTION TO IMPENDING FAMINE? Experts are divided on this point. Some say we are coming at the problem forty years too late. Even now only one percent of the seven percent of the earth's tillable acres are being cultivated. And at best, the hour for possible solution is very late indeed. Whether the world's modern and massive productive machine can meet its gigantic challenge will shortly be seen. American foreign aid has made a tremendous contribution, but this is not an enduring solution. The program of the Food and Agriculture Organization of the United Nations includes (1) invasion of the world's potentially arable land with irrigation, fertilization, mechanized cultivation; (2) development of grains and other foodstuffs suitable to the various climates, with emphasis on solving caloric and protein hunger. We are told that for solution of the global problem we must sacrificially work for a generation on a scale comparable to that of waging a great war.

WHEN JESUS "SAW THE MULTITUDES, HE WAS MOVED WITH COMPASSION on them because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). This same Jesus who is also the cosmic Christ, sovereign over the nations, will provide the ultimate answer to the world's hunger in His Second Advent. But until then, His followers cannot be unmoved by the onrush of the black horse. Each will choose his course of remedial action, his agencies through which to give relief and encourage widescale planning. Agricultural missionaries are now being sent out to famine-swept areas to teach new techniques. Christians remember that the collection for the poor in Jerusalem was close to the heart of the Apostle Paul. They give the cup of water in the name of Christ (Mark 9:41), which offers a reminder of the even more profound human need reflected in the famine of the spirit. For this they proclaim Jesus Christ who became poor so that by His poverty we might become rich. For He alone is the Bread of Life.

AND THOU SHALT CALL HIS NAME **JESUS** FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS



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Day
GOD MADE GOOD
His
Promise**

Christmas 1969

God did a wonderful thing that first Christmas day . . . the day He made good His promise to man!

He had long ago vowed to send a Saviour to redeem lost men. But how? When? Under what circumstances?

Questions. Many questions. So many doubts. The promise grew vague. Distant. Obscure.

But God always keeps His word! Bethlehem's manger entertained the birth of Jesus of Nazareth, the Son of God incarnate, that first Christmas day. And

God proved His love for the world through the gift of the Saviour.

But what of God's promise today?

Modern man pierces the Universe with pinpoint precision . . . streaks a path through planet-strewn space . . . probes the mysteries of creation. Yet, his dependence on God is as essential today as yesterday.

And God's promise to men is as valid now as then. For today, as on that first Christmas day, God fulfills the promise of eternal life to all who will receive by faith His Son, the Lord Jesus Christ.

President Hudson T. Armerding and the Wheaton College faculty thank each one who shares in helping us to offer liberal arts education in the context of Biblical truth and the Christian commitment.



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HOW NOT TO GO 'NATIVE'

"Well, why don't you get the natives to do it?" Charlie asked in his acidly critical tone of voice. "I thought you were trying to turn the work over to them anyway."

George turned red. Then he bit his lip and reconsidered the reply that had almost slipped out.

"You'll be back in language school before you've been here ten days, if you keep talking that way." George responded rather quietly in comparison to his earlier inclinations.

"What do you mean language school?" Charlie asked in puzzlement. "Every word I just said to you was in good English."

"English maybe, but not good," George shot back.

"Look, I don't know whether we have some personality thing building up here, but I want you to know I'm not going to hold back on calling the shots as I see them. I don't think new missionaries should be void of all opinions for their first five years on the field," Charlie said.

"Well, the language I was referring to was your use of the term 'natives' and also your idea of shoving the hard work off on them."

"OK, so I should have said 'nationals'—but I don't see that it makes that much difference when we're talking in English and nobody for fifty miles around understands what we're saying."

"Wrong again, on three counts," George responded quickly.

"Boy, I can see you have it in for me already. Would you like Jane and me to apply for a transfer to some other station?"

"That's not the point. I called you wrong on three counts and I think I can prove to you that I'm right," George reiterated.

"OK, your Honor, proceed."

"Well, in the first place, there are at least six or seven Christians right on this station who can understand some English, even if they don't speak it all the time."

"But none of them could hear us," Charlie objected.

"Then in the second place, the term 'nationals' isn't much better than the term 'natives' any more, because it too makes our friends here sensitive to the fact that they are being designated as different — in some derogatory sense."

"Well, what term replaces it then? You knew what I meant, didn't you?"

"Yes, but that was the third place where you scored zero, because it's not the literal meaning that counts so much as the attitude. It would be impossible for you to go on talking about these 'natives' in that manner and hide the fact that you really look down on them in your inner soul."

"But that's not true!" Charlie

shouted. His yell could be heard through the thin walls and right out into the compound. George began to wonder whether he should have carried things this far at this stage, since the incident was now in danger of becoming public knowledge on the station grounds. Any outburst like Charlie's is quickly picked up by everyone within earshot, and given every bit as much meaning as it may have indicated, and some extra as well.

"Look, simmer down, will you — you've been here one week and you act as if you understand this station and the cultural situation here like someone who had been here fifteen years. No, I take that back. Someone who had been here fifteen years wouldn't seem so cocksure of himself."

"Well, I wouldn't mind you cutting me down so much, if it weren't for the fact that I suspect you are really defensive about the slow pace at which you are handing this work over to the nati — or rather the nationals — what is the term you use for them now anyway?"

"I don't know that there is any good term to express what you're trying to say. You've got a problem in your thinking."

"I sure admire your psychoanalytical ability. Some psychiatrists might take years to arrive at a conclusion like that," Charlie responded tartly.

"Well, I can see that you too are pretty defensive at times. But don't misunderstand me, Charlie. I think your fresh insights can have a good deal of value to the work here — if you will just slow down enough to see the real situation."

"Don't bother trying to stroke my fur the right way. You've ruffled my feathers too much already."

"You are a furry bird, aren't you!" George laughed. "I'm going to submit your name for the next English class, I swear I will, if you keep mixing your metaphors like that."

This last line was too much for Charlie. He turned on his heel and headed for the door. But just as he reached it, he caught his toe on the doorsill and fell headfirst outside into the dust. George was by his side in an instant, helped him up and got him brushed off.

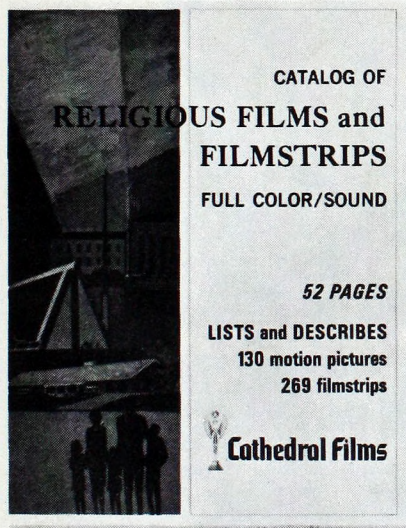
"Get all the dust off your feathers — or rather, your fur," George said with a grin.

Charlie also grinned sheepishly and walked off to the main mission house.

—Dr. Stonewall Hurdler

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Ken McVety of Japan

He Never Staggered in Doubt

► The assignment was simple enough: start publishing Christian literature in Japanese. Yet for Kenneth McVety, seated at the kitchen table in a small Tokyo apartment, it was like asking him to go to the moon without flight training or a rocket.

McVety and his wife had arrived in Japan only two years earlier. They were convinced that their ministry was to rural communities in the mountains of Japan. A graduate of the Canadian Bible College in Regina, Saskatchewan, McVety's only literary experience was a year as editor of the college yearbook and writing and directing a Bible correspondence effort connected with a radio program.

Now, after two years of language study interlaced by church planting, their new assignment cast them in the role of publisher. Without an office, a secretary or funds, he started. Like Abraham, "he never staggered in doubt at the promise of God but grew powerful in his faith, because he gave glory to God in full assurance that He was able to do what he had promised" (Romans 4:20-21, Williams).

That was 19 years ago. Since then Word of Life Press has published nearly 400 titles, served as wholesale book distributor, inaugurated a chain of seven bookstores, published a monthly magazine, *The Gospel for the Millions*, with a circulation of 25,000, started a weekly newspaper, *The Christian*, with

a circulation of 10,000 and provided a home and staff for the Every Home Crusade in Japan. It has also provided space and staff for translation of the New Japanese Bible, which has just been completed, and will serve as distribution center for the new Bible.

Guiding force behind all of these products is Ken McVety, who would much rather give credit to God and his Japanese fellow workers.

Tall and angular, McVety is the quietly purposeful, behind-the-scenes type. A pragmatist in methodology and technique, he is dogmatic on only one point, "God can do it." At that point all argument against a project must cease if it is clearly in the will of God.

McVety made up for his lack of experience and know-how by being a good learner. On one furlough, for example, he attended the Moody Literature Workshop for missionaries. He sat in on sessions of the editorial board of Moody Press, attended the Christian Booksellers Convention and visited bookstores.

His resourcefulness had shown itself early when he and his brother, both in their teens, took over a radio program from a popular pastor and continued it. On the field, he soon had the first printing of Oswald Smith's *The Only Way* sold. Then he moved in faith, purchasing two rambling structures for \$4500 and proceeded to raise funds.

The business grew and branched out. The premises became too small, and by the early 1960s he was thinking of a new headquarters. Taking the bull

by the horns, he traveled to the United States to raise \$50,000.

His current objective is to raise more than \$100,000 to finance printing and promotion of the New Japanese Bible. He still believes "God can do it." But he has also learned that when you present your program to American foundations, your presentation must be first class.

Probably McVety's most significant achievement is his ability to meld together a team of Japanese for each of the 11 departments at Word of Life Press. He appears to have achieved his objective of developing responsible leadership so he can be free to guide new projects off the ground. By lending his active support he not only shares his accumulated experience but also gives respectability to projects for suspicious American supporters.

His role as chairman of the translation board and of Japan Bible Publishers is typical. He left the day-to-day liaison and administrative responsibility with the general secretary, Isamu Horikawa, while he spearheaded the fund-raising and promotion. In addition, his winning way with men helped melt differences between evangelical groups in pursuit of the single objective . . . a reliable translation of the Bible into contemporary Japanese.

"We were told it was an utter impossibility. There were not enough evangelical scholars, and if they could be found, they would be so fractious and divided they could not work together," he recalls.

Not to be overlooked is McVety's excellent command of the Japanese language. There is no doubt God has uniquely gifted him with the ability not only to learn Japanese but to become Japanese in his approach to the operation of the million-dollar-a-year Word of Life Press.

The future? As chairman of Japan Bible Publishers he is up to his ears in finalizing press times, Bible styles, the newspaper advertising program, the promotional effort to get Japanese churches to use the New Japanese Bible as an evangelistic tool and to produce a 13-week television dramatic series which will be telecast over one of Japan's largest networks.

Says McVety, "Japan today, with more than the entire population of Paul's world, will hear of God's love in a unique way through the New Japanese Bible and its striking up-to-date language."

That's the kind of vision that "stagers not."



Josip Horak of Yugoslavia

He fishes patiently with a rod

► The picture of a youthful-looking Billy Graham in a typical preaching pose hung on the wall of a modest apartment in Zagreb, Yugoslavia. It reminded those who lived there to pray for the man they knew by reputation as "the greatest evangelist in the world." For the head of the household, Dr. Josip Horak, the picture had added significance. He cherished the dream that somehow, someday the American would visit his country.

Such a hope was extremely slim during those early days of this decade — Mr. Graham had never preached in Eastern Europe. But the man who was and still is president of the Baptist Union of Yugoslavia did not dismiss the idea from his thinking.

Today there is a new picture of Billy Graham in the Horak home. It was personally presented and signed by the evangelist when he was there three years ago! For the doctor, his wife and two university student daughters, it brings back memories of a packed church, crowded streets, a football field to which hundreds came from every part of the country, and a jammed railroad station where scores of enthusiastic Yugoslav Christians sang hymns and waved goodbye as Mr. Graham completed his first evangelistic meetings in Eastern Europe. It was one of the highlights in the life of a man whose name is synonymous with evangelistic enterprise in this lovely Slavic land.

Josip Horak was born in Bosnia, in central Yugoslavia. Son of a Baptist pastor, he was raised with an appreciation of Christian values. His conversion, in 1935, was through the ministry

of a man who, six years later, became his father-in-law.

His education culminated in the study of law (University of Belgrade) and, after World War II, an earned doctorate in Economic Science at the University of Zagreb. It is here that his daughters, Nella and Yarmilla, are now studying languages and medicine.

Like many Yugoslav pastors, Dr. Horak supports himself and his family by secular employment. By six o'clock each morning he is in his office as economic advisor to a large company. By two in the afternoon he is usually able to turn to his responsibilities in the Christian ministry. Pastoring Zagreb's only Baptist Church is the focal point of his many-sided ministry. Freedom of Christian worship is granted by the present government although, prior to World War II, the country's then Roman Catholic-controlled leadership closed down all the free churches.

Secretary of the Baptist youth work at that time, Dr. Horak remembers: "Believers met in each other's homes. It was only when the war ended that we could come together again on an official basis."

In 1964 he was elected president of the Croatian Baptist Association. Seven years later he accepted the presidency of the Yugoslav Baptist Theological School then located in Novi Sad. Today he is serving his fifth three-year term as president of the Baptist Union of Yugoslavia, a position to which he was first elected in 1957.

Religion in Yugoslavia is predominantly Roman Catholic and Greek Orthodox, with some areas of the south partially Muslim. His responsibilities of Christian leadership caused Dr. Horak to wrestle with the challenge of giving the evangelical minority a stronger voice. Radio seemed an obvious way to amplify this, and such

interest was linked to the growing ministry of *Trans World Radio*. He began recording messages in the Serbo-Croatian language. One of his daughters sang for the broadcast.

TWR President Paul Freed recalls: "Later our engineers were able to go into Yugoslavia and travel around with Dr. Horak, recording local church choirs and messages by several ministers. Eventually we supplied him with his own semi-professional tape recorder, and he did many messages right in his home."

The first of these programs was broadcast from Tangier, Morocco, where TWR was then located. Later they were beamed from the Christian radio station's present base in Monte Carlo, Monaco. Today, from Monte Carlo and from TWR's Bonaire station, a total of six broadcasts are beamed to Yugoslavia each week. Both short and medium wavebands are used.

"Letters we receive indicate a wide and appreciative listening audience," observes Dr. Horak.

As one of the few East European delegates to the 1966 World Congress on Evangelism in Berlin, he emphasized a positive view of the ministry God has given him: "We should not use our so precious time for propagating or fighting political ideas. Our job is to proclaim the gospel of salvation and so to hasten our Lord's return."

The Graham visit was an exception to the usual program of the Church in Yugoslavia. Such an opportunity for mass evangelism was unprecedented and, as yet, never repeated.

"But," affirms Josip Horak, "if we are willing to witness, we can find an open door anywhere. If it is impossible to fish for men's souls with large nets of mass evangelism, we still have the privilege of fishing patiently with a rod!"

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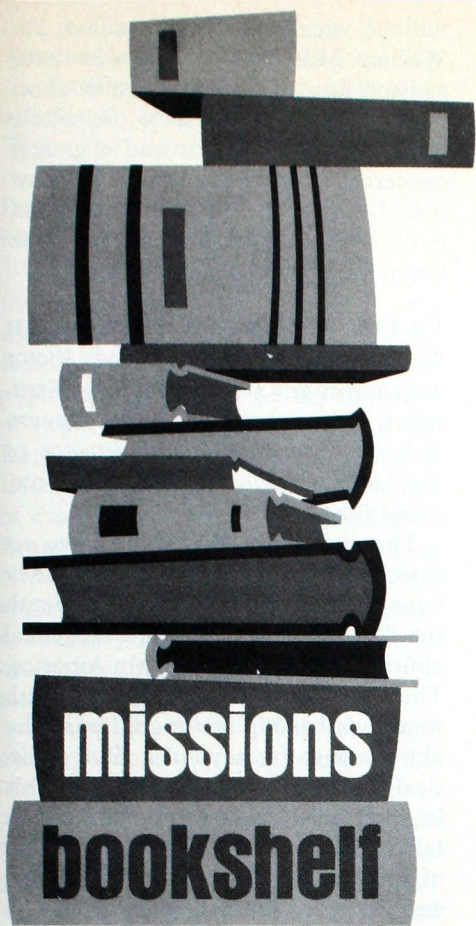
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THE RELUCTANT MISSIONARY by Ralph D. Winter

One of the most noted Christians of our time, Dr. Kenneth Scott Latourette, seemed to get reluctantly into most things, including missionary service in China.

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POST-CHRISTIANITY IN AFRICA: A Theological and Anthropological Study, by G. C. Oosthuizen (*Eerdmans*, \$7.95) is reviewed by A. R. Tippett of the School of World Mission, Fuller Theological Seminary, Pasadena, California.

Despite its heavy, disjointed literary style this is an important study of the religious, syncretistic independence movements of Africa, which the writer distinguishes from the orthodox, independent churches and sects. The main thrust of the book is that the syncretistic movements are *post-Christian*, having departed from the Christian position by giving animistic meaning to Christian features. This is demonstrated with respect to the centrality of Christ, eschatology and the doctrine of the Spirit. He finds them returning to ancestor worship and discarding the Word of God. Having exposed their shortcomings, he shows that much of this is due to past missionary methods and calls for speedy correction. All of this we approve.

The African church he wants to see, however, is confusing. It must not be *tribal*, yet it must preserve indigenous features in a *naturalized* church. He never really brings the two ideas together or offers adequate criteria for their differentiation.

The book is theology, missiology, comparative religion, and according to its subtitle "anthropology." Its anthropological philosophy reflects unilinear evolution, which still haunts comparative religion. The African is not "pre-scientific." Culture clash is not "living in both the mythical and functional stages of man's development." The African value system stands as logical in its own right, even though it be another kind of logic.

The view of the tribe and its subgroups is also defective and disregards the multi-individual character. This is illustrated by the frequent uncritical use of the term *mass movement*. The claim that an ethnic or people's church is a "mass church" is ridiculous. To say that a pre- or post-Christian African community has no "individualism" and that "this is true of all animism" is unsound. I can produce my own tested data from Africa to challenge that idea.

The book is library rather than field research, with four or five authorities cited per page (apparently regarded as mostly of equal value); pieced together somewhat unevenly. These cited writers give different meanings to key terms, so one is never sure what the writer means by witchcraft and divination. This is frustrating to the reader. Is African witchcraft imaginary and involuntary, or is it sorcery? A diviner may be a shamanistic seer, a rainmaker, a witchfinder, and in one place the

writer commits himself to the view that all African diviners either have a spirit counselor or are spirit-possessed. Last summer, in two different African tribes I met diviners who did not meet this description. Thus the book has many generalizations that should be said of specific tribes only. It does not recognize the uniqueness of each animist society.

The book needs a glossary, a bibliography, more careful indexing, a distributional map and some kind of comparative chart to safeguard the writer from the fallacy of generalization for all Africa, if it is ever to become a textbook. Yet in spite of these shortcomings the basic purposes of the book are important and such a work is most sorely needed.

TEN MUSLIMS MEET CHRIST by William McElwee Miller (*Eerdmans*, 147 pages, paper, \$1.95) is reviewed by J. Christy Wilson, Presbyterian minister and missionary emeritus, Duarte, California.

A long-time missionary and minister remarked to me a few days ago: "I have just been gleaned a whole sheaf of missionary illustrations from Bill Miller's book about ten converts in Iran."

This book might be called the "Acts of the Apostles" for Iran. The lives presented in these brief biographies were pillars in the Protestant Church

Continued on next page

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'For Your Information'

Here in one place...

... we thought you'd appreciate some of the titles and lists on related subjects we have printed over the last two years.

Some of the reading...

... is very general, some for reference and some may be fairly heady stuff. A reference librarian in an adequate library or college can help you. So can a bookseller on the really key titles. Don't sell the medium-sized public library short either. So here they are for your personal planning:

Overseas Employment in General:

How to Travel and Get Paid for It by Norman Ford, \$1.50 from Harrian Publications, Department B, Greenlawn, Long Island, New York 11740

Jobs that Take You Places by Joseph Leeming, David McKay Company, New York

How to Travel Abroad Without Being Rich, Harrian Publications (\$1.50), Greenlawn, Long Island, New York 11740

Handbooks and Directories:

Yearbook of International Organizations, Union of International Associations, Rue aux Laines, Brussels, Belgium

Pan American Associations in the U.S. from Pan American Union, Sales & Promotion Division, 17th between Constitution Avenue & "C" Street NW, Washington, D.C. 20006

American Institutions and Organizations Interested in Asia, from Taplinger Publishing Company

Directory of American Voluntary and Non-Profit Agencies Interested in Technical Assistance, from American Council of Voluntary Agencies for Foreign Service (217 pages)

Selected List of Non-Governmental Organizations Concerned with World Affairs, Foreign Policy Association, World Affairs Center, 345 East 46th

Street, New York, New York 10017 (300 Organizations)

National and International Employment Handbook for Specialized Personnel, Juyenal L. Angel, World Trade Academy Press, Inc., New York, New York

Foundation Directory, Russell Sage Foundations, 505 Park Avenue, New York, New York 10021 (See indexes for key to fields of interest.)

Section III from the *Missionary Handbook*, Inter-Varsity Christian Fellowship, Missionary Department, 130 North Wells Street, Chicago, Illinois 60606 (Lists estimated missionary personnel needs-by job and mission boards as of December 1967 — hundreds of listings.)

North American Protestant Ministries Overseas, 8th Edition, \$2.50 from Missionary Research Library, 475 Riverside Drive, Room 267, New York, New York 10027

Missions and church-related fields:

Next Steps or Seven Things to Look for in a Mission, IFMA, 54 Bergen Avenue, Ridgefield Park, New Jersey 07660

The Preparation of a Missionary, John Mostert, Box 543, Wheaton, Illinois 60187

Next Step for the Missionary Volunteer by Harold R. Cook, Moody Press, 820 North LaSalle Street, Chicago, Illinois 60610

Careers of Service in the Church by Benson Y. Landis, J. B. Lippincott Company (\$3.50), Philadelphia or New York

Survey of Overseas Personnel Needs, American Baptist Convention. Try Judson Press, Valley Forge, Pennsylvania 19481.

Government and industry:

Employment Outlook in Civil Avia-

tion, U.S. Government Printing Office, Washington, D.C.

Career Opportunities with the Airlines, Air Transport Association of America, 1000 Connecticut Avenue, Washington, D.C.

Federal Jobs Overseas, from Civil Service Commission, Washington, D.C. 20415

Study and student travel:

Service and Employment Opportunities, Council on Student Travel, 777 United Nations Plaza, New York, New York 10014

Employment Opportunities for Students Trained in International Relations and Area Studies (58 pp.), from University of Minnesota Center for International Relations and Area Studies, Minneapolis, Minnesota

And in addition...

... to the list on the subject, here's a list of major secular overseas employers for your contact and correspondence:

U.S. Information Agency Recruiting and Source Development Division Personnel Services Staff, Personnel Division, 1776 Pennsylvania Avenue Northwest, Washington, D.C. 20247. (Ask for "Career Opportunities in the U.S.I.A. Bi-national Center Program" and "Foreign Service Career Opportunities in the U.S.I.A.")

Peace Corps Agency, Employment Office, 806 Connecticut Avenue, N.W., Washington, D.C. 20525. (Ask for "Factbook and Directory" and "Annual Report" for the current year.)

Department of the Air Force, 1100 Air Base Wing (DCP-CP-4), Bolling Air Force Base, Washington, D.C. 20332

Panama Canal Zone, Personnel Director, Panama Canal Company, Balboa Heights, Canal Zone

CARE, Inc., Personnel Office, 660 First Avenue, New York, New York 10016

Foreign Service of the U.S. and the American Consul, free from the office of Public Services, U.S. Department of State, Washington, D.C. 20025

Chief, Employment Division, Office of Personnel, International Cooperation Administration, Washington, D.C. 20025. (Ask for "ICA—What It Does" and "Employment in the ICA Foreign Service.")

Government Printing Office, Washington, D.C. (Ask for "Federal Careers in the Sixties—A Directory for College Students," U.S. Civil Service Commission (83 pp., 60c)

Department of the Navy (Pacific), Navy Overseas Employment Office, 12th Naval District, Federal Office Building, San Francisco, California 94102

Department of the Navy (Atlantic), Navy Overseas Employment Office Headquarters, Naval District Washington, Washington, D.C. 20390

Foreign Agricultural Service, Personnel Division, U.S. Department of Agriculture, Washington, D.C. 20025 (Ask for "A Future for You in the FAS.")

Agency for International Development, Recruitment Branch, Office of Personnel, Washington, D.C. 20390

Department of the Army (DSCPER), Office of Civilian Personnel (EMD), Inter. & Recruit. Coord. Branch, Old Post Office Building, 12th and Pennsylvania Avenue N.W. Washington, D.C. 20315

Foreign Policy Association, World Affairs Center, 345 East 46th Street, New York, New York 10017

Pan American Union, Washington, D.C.

Also:

Departments of Agriculture, Commerce, Defense, Weather Bureau, Atomic Energy Commission, Bureau of the Census, Bureau of Public Roads, National Bureau of Standards, National Security Agency, Bureau of the Budget, Labor Department, Library of Congress, Treasury Department, U.S. Tariff Commission, and Panama Canal Company.

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Christian mission field. They know where the needs are and can refer you if anybody can:

The Christian Service Corps, 1501 11th Street, Washington, D.C. 20001 (Ask about their periodical "The Christian Corpsman.")

Short Terms Abroad, 113 North Washington, Wheaton, Illinois 60187

Christian Missionary Recruiting Service, 1083 South Pearl Street, Denver, Colorado 80201

Inter-Varsity Christian Fellowship, Missionary Department, 130 North Wells Street, Chicago, Illinois 60606

Medical Assistance Programs, Box 50, Wheaton, Illinois 60187

Volunteers in Service Abroad, Free Methodist World Missions, Winona Lake, Indiana 46590

Department of Career Guidance, Mr. Dale McClain Director, Oriental Missionary Society, Box A, Greenwood, Indiana 46142

World Brotherhood Exchange, Lutheran Council in U.S.A., 315 Park Avenue South, New York, New York 10010

Laymen's Overseas Service, 321 Mississippi, Jackson, Mississippi 39201

Evangelical Outreach, 323 East Jefferson Street, Wheaton, Illinois 60187

Manpower Register (I.V.C.F.), Case Postale 6, 100 Lausanne 5, Switzerland

Wake Up to Your World, c/o Youth for Christ International, Box 419, Wheaton, Illinois 60187

Short-term programs ...

... of various lengths have been conducted by the following interdenominational missions organizations. Ask for information as to when and where you can be involved and for how long:

The Evangelical Alliance Mission, P.O. Box 909, Wheaton, Illinois 60187 (working on 20 mission fields)

Greater Europe Mission, 214 North Hale Street, Wheaton, Illinois 60188 (serving in France, Germany, Austria, Italy, Scandinavia, Spain and Greece)

Sudan Interior Mission, 164 West 74th Street, New York, New York 10023

Youth for Christ International, P.O. Box 419, Wheaton, Illinois 60188 (two-year assignments)

Missionary Aviation Fellowship, Box 32, Fullerton, California 92632 (serving in Latin America, Brazil, the Guineas, Africa and the Pacific)

Central American Mission, P.O. Box 28005, Dallas, Texas 75228

Latin America Mission, 285 Orchard Terrace, Bogota, New Jersey 07603

West Indies Mission, 832 S. W. 23rd Avenue, Miami, Florida 33135

Bible Club Movement, Inc., 237 Fairfield Avenue, Upper Darby, Pennsylvania 19082 (serving in U.S., Canada, Scandinavia, Great Britain, Europe and Africa)

Wycliffe Bible Translators, P.O. Box 1960, Santa Ana, California 92702 (serving in 19 countries)

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M129



Let's Update Prayer

It is appalling how many thousands of pages of material produced by mission-oriented agencies — the Division of Overseas Ministries of the National Council of Churches in the USA and the Division of World Mission and Evangelism of the World Council of Churches, for example — contain not the slightest reference to prayer. That there are men of prayer within these structures is beyond doubt. Some of them I know. But for some dismaying reason the function and force of prayer do not break through into consciousness as one reads the printed matter that comes from their presses and duplicators.

It may indeed be suggested that *all* of our groups should examine their records — practices and publications alike — to see whether or not prayer has the role and the reality that are manifestly assigned to it on the pages of the New Testament. Perhaps, after all, prayer *is*, as someone has said, "the greatest source of unused power in the world." A missionary like Frank Laubach, whose mind is soaked in the New Testament, believes this unshakably. "When for any reason we forget to pray," he writes, "our efforts are a dud."

I.

Many of us would be helped by some new *insights* into the validity and value of prayer.

One such unveiling of reality might come to us simply by tracing the footprints of Jesus and the apostles in the Gospels.

Before Jesus chose His most intimate worker-associates, the apostles, He prayed (Mark 3:13).

Because He knew how vulnerable His men would be, and none more so than Peter, He prayed (Luke 21:31,32).

When He faced the ordeal of His supreme self-giving for the world, He prayed (Luke 22:53).

When He felt acute concern for the unity and sanctity of His disciples as a community different *from* the world, and their serving involvement *with* the world, He prayed (John 17:1-26).

And when He wanted them to feel an urgent longing for the right kind of people to go out with the right sort of motivation into a society of vast need, He taught *them* to pray (Matthew 9:38).

With all of these facts open to recall, Archbishop Trench's poetic query leaps to mind:

*Why, therefore, should we do ourselves this wrong
Or others — that we are not always strong —
That we are sometimes overborne with care —
That we should ever weak or heartless be
Anxious or troubled — when with us is prayer
And joy and strength and courage are with Thee!*

Another set of insights might be gained by probing the *openness*, the interlocking *sensitiveness*, the room for the *unpredictable*, that authentic science now reads in the natural order of things. Alfred North Whitehead can write: "The

stable foundations of physics have broken up . . . the old foundations of scientific thought are becoming unintelligible. Time, space, matter, material, ether, electricity, mechanism, organism, configuration, structure, pattern, function, all require reinterpretation."

The truth is that contemporary science, far from doing away with prayer, "calls for a fresh exploration of the spiritual basis of man's life in this mysterious universe."

II.

Furthermore, an updating and upgrading of prayer, especially as related to missions, would require us to put some new *imagination* into our worship and intercession.

This century was only four years old when S. D. Gordon wrote in *Quiet Talks on Prayer*:

Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in faraway India or China through prayer, as though I were there. Not in as many ways as though there, but as truly . . . Prayer puts us into direct dynamic touch with a world.

Gordon was right, but it takes some doing to bring it off — this being *there*, in India, or China, or Congo, or Brazil. A nebulous, unspecific "Lord, bless the Christians in Kenya" is not enough. You are not effectively *there* if that is the sum of your praying. What is required is a mental-spiritual "projection" that places you there.

Years ago, when he was pastor at City Temple, London, Dr. Leslie Weatherhead helped his congregation in the exercise of intercessory prayer through what was called "The Fellowship of Silence." A need would be described — perhaps a person in hospital requiring to be bathed in loving prayer for healing. With the facts in their possession, the members of the congregation were asked to think of themselves as present at the bedside, and the healing Christ with them; and to hold the sick one up before Him in love and concern and faith.

Something like this, I am convinced, must now occur if Christians overseas are to be supported by our prayers as they should be. The obligation is heavily upon us to inform ourselves about the Christian nationals, so many of whom are taking the places of the missionaries. We must get to know their names, their cities and towns, their job responsibilities, their problems and sufferings, their defeats and victories. Then imagination, touched by the Holy Spirit, can enable us to be there, to identify, to link up with the persons who need our prayers.

In the Old Testament one meaning of the Hebrew word for "intercessor" is *to meet*. Intercessory prayer should be the arena where a concerned Christian and a needy person (or persons) come together in the love and grace, and perhaps the judgment, of God. A dedicated imagination helps make this meeting meaningful.

PSR

Christmas Is a Game, Man: 'Rotten' or 'Great'

Among his seldom mentioned works George Bernard Shaw had a short drama called *The Shewing-Up of Blanco Posnet*. From the time of its launching it was controversial. Its morals were a crafty hodgepodge (as Shaw intended), and in many places it was banned. There is a scene in it, however, so tenderly moving, so infused with the mystery and magic of childlife, that it takes us, in one short and easy step, to the "little town of Bethlehem" and to history's most famous Child.

Blanco Posnet is a devil-may-care American frontiersman whose likeness you could see on your television screen in almost any Western that's going. He is accused of stealing the sheriff's horse. A gleeful lynching party is being readied for him. Something called a trial is in progress. Posnet claims he has no knowledge of where the horse is. The claim is falsely true, since he did in fact steal the horse and then let it go. Nobody will believe him anyhow, so his fate seems sure as shooting.

Suddenly everything becomes confused. A woman arrives. And a horse. It's the sheriff's. She testifies for the accused. She had encountered him on the trail. The weight in her aching arms was her own little child desperately ill with croup. She is seeking a doctor. Would Posnet let her have his horse to save the child's life? No! With a curse! Her next move was a ploy shot through with love's cunning. She thrust the child into his arms. "And," she tells the sheriff,

"it got its little fingers down his neck and called him Daddy and tried to kiss him; for it was not right in its head with the fever. . . . And then he gave me the horse. . . ."

48

As the drama ends Shaw will not allow what we Christians would like to call a "conversion." But there is an insight that he cannot withhold. He has Blanco leaping up on a table, saying,

"Boys, I'm going to preach you a sermon. . . . There's a rotten game and there's a great game. I played the rotten game; but the great game was played on me; and now I'm for the great game every time. Amen."

Shaw has lifted the curtain on something that brings us tight up against this wondrous thing we call Christmas: the contrast between the "rotten game" and the "great game," between hate and love, honesty and treachery, authentic living and artificial.

I.

There is something in the hostility to Christmas that incenses us all.

There it was in the thieving, cursing, womanizing career of Blanco Posnet. There it was, also, in the leering, hating, hungry eyes of the townsmen who wanted to lynch him. And there it was, with equal certainty, in the self-righteous gasps and the clucking vengefulness of the "ladies" of the town who tried to spit in Posnet's face and to shame their men into "stringing him up." It was the first Christmas, with its ugly setting, all over again.

True, the manger-cradled Child gave happiness to shepherds and wise men, but from Herod came only resentment and hatred. "Herod is about to search for the child, to destroy

him" (Matthew 2:13). Later, with Herod in his grave, it was said that "those who sought the child's life are dead" (v. 20).

That is more than can be said for our times. The slaughter of the innocents today, in forms that we have too easily tolerated, evokes no ghoulish image of a ruthless Herod. Instead, our "Herod," democratically refined, is a social situation in which money flows like water and medicine rears a Mayo Clinic—and ten million families go ill-fed, ill-clothed, and ill-housed. They are black and they are white. They have tens of thousands of children whose brain damage from protein deficiency, starting in the mother's womb, is a ball and chain that will be dragged through life.

It is a culturally tolerated kind of cruelty that we Christians should see as a blatant contradiction of Christmas.

*"I want to sing lyrics, lyrics,
But these have hushed my song.
I am mute at the world's great sadness,
And stark at the world's great wrong."*

We have to face it: there's a hostility to Christmas that, whether grizzly or gilded, incenses us all.

II.

Reversing the page, *there is something in the beauty of Christmas to inspire us all*. It's the innocence of that child looking up into the hard face of Blanco Posnet. It's the melting magic of those tiny hands around his neck. It's the sudden rending of the flint and the streaming through of light on the huge, ultimate difference between the "rotten game" and the "great game."

The message angelic to this age atomic (and in many ways demonic) is precisely what it was nineteen centuries ago: "Be not afraid; for behold I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10, 11).

If 1969's man, in person and in community, does not need saving, then he has no needs at all. He needs saving alike from the low views of himself that lead him to treat himself as an animal and the high view of himself that sends him off thinking that he is a god. He needs saving from his alienation, his ill-disguised panic, his bleak cynicism. He needs saving to the fellowship with the forgiving Father for the giving of which Christ was born, lived, died, and rose from the dead. He needs saving to that community of acceptance, and grace, and love, and encouragement to growth, which is the Church.

"Where there is no God," said philosopher Nicolas Berdyaev, "there is no man either." The beauty of Christmas is that it unveils God in the hidden glory of His self-giving in Christ. And, giving us God as He is meant to be known, it gives us man as he is meant to be. All men! Men of all colors and classes and cultures! For,

*"All the peoples meet in Him,
And He makes the peoples one;
Other glories must grow dim
In the light of Mary's Son."*