MAGAZINE/MAY 1965

**40 CENTS** 

SON

# ANOTHER CAMPUS REVOLUTION

ALSO: HOW TO RUIN YOUR MISSIONARY CONFERENCE

## These Desperate, Lonely Vietnamese Children Cry Out For Your Christian Love. Which One Will You



□ NGOC HUONG TONG #1 . . . age 8



□ LE THU TRAN #3 . . . age 4



THI BE BAY DIEP #5 . . . age 5



THI RAI TRUONG #7 . . . age 7



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TRONG VIET LE #4 . . . age 6



VAN HONG TRAN #6 . . . age 8



THANH LONG LE #8 . . . age 10



MY DUNG PHAN #10 . . . age 4



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### Keep on keeping on

Sir: Keep on being positive, not negative. Feature evidence of the Holy Spirit at work in the United States as well as the world at large. And may God bless your witness.

> A. A. Pratt Cooperstown, New York

#### Reaching a gutty world

Sir: I cannot feel reserved, I must commend you on your strong denunciation of racism. This is an area that conservative Christians have too long avoided and hidden from. We can no longer hide from this real world, this unpleasant, gutty world and make proclamations from our ivory towers about an uninvolved metaphysical God. That God is in touch with this gutty world was proclaimed by His sending Christ to earth.

You are merely facing up to facts as so many white Christians are afraid to. How can I call myself a Christian (a child of God) and hate a brother who is equally a child of God? I say hate, for no matter how subtle the discrimination is, it's still hate.

Somehow tell them. Somehow tell the world that there is no more time, no more room for hate. God help us to tell them.

> D. Jensen Grand Junction, Colorado

### To the friend in Christ who loves the King James version of our Scriptures

I noticed your letter in the Readers' Right column of the March World Vision Magazine. Regarding your loyalty to the King James Version, I quite agree with your feeling of dependability that we have in it: we can read, enjoy and grow in grace with the reading. However may I suggest this — it's easier to share the facts of the gospel with those outside the faith if you can put the Scripture in words they can understand. My new birthday gift, a King James, is fast becoming full of notes as I study it, comparing phrases with other translations and writing in the suggestions as I receive a clearer meaning. How much I have grown in understanding of God Himself as so many of the hard-to-understand expressions of the older version come to life in the newer translations in the idioms of today Besides I find they suggest words I can use in explaining the meanings to my junior age Sunday school boys and girls who as yet don't have the Holy Spirit in full power to illumine their own understanding. They need the simpler explanations to grasp the message.

For one striking example of increased depth of expression do consider II Corinthians 5:21.

King James says "For he hath made Continued on next page Sound comprehensive lifetime money planning

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## readers' right CONTINUED

him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Living Letters says, "For God took the sinless Christ and poured into Him our sins. Then, in exchange, He poured God's goodness into us!"

Rather than belittling our Lord I feel the translators are so in love with Him they are striving to make Him and His message more wonderfully real.

Besides Living Letters, I also favor The Amplified New Testament, J. B. Phillips The New Testament in Modern English, C. B. Williams' The New Testament (A

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Mrs. Donald H. Fraser Lake Dallas, Texas

#### Once again - in Chinese

Sir: Thank you for permission to translate into Chinese certain articles from your magazine for our campus periodical. Now the March issue has just come to my desk and it is the best ever. Its contemporary treatment of problems and opportunities in Asia is just excellent. Now I come to you again. May we quote and translate Mr. Chua's "Student to Student" and "Color the Message Bold." We are in the direct ministry of encouraging Chinese student and graduate writers and would like to print this as a challenge to motivate them.

> Mrs. Leona Choy editor of English publications Ambassadors for Christ, Inc. Washington, D.C.

#### Stereotypes that hang us up

Sir: I don't know how much you are influenced by letters readers write.<sup>\*</sup> I am sure in the final analysis you have to decide to go ahead and print material some readers violently oppose. Also that some readers do actually cancel subscriptions on you. Also that you may lose some advertising.

I am writing so you may know that you have some readers who appreciate your magazine and its articles pretty well as they are. I subscribe to probably three dozen religious magazines.

I like your portrayal of missions as they are — both the people being reached and the missionaries trying to reach them. I dislike any magazine being dogmatically tied to any particular translation of the Bible and particularly the King James Version. I noticed one of your readers criticized the picture of miniskirts in the January issue. While I don't like this style I am still forced to recognize most of our youth are wearing clothes of that type. Theologically I would be considered very conservative but as a minister I have found myself totally unable to work with other conservatives. Not because I will not grant them differences of opinion but because they will not grant me such.

Years ago a magazine called Prophecy Monthly was published in Los Angeles by a man named Keith L. Brooks. When he died it died. I think it was because the other men doing most of the writing were rigidly, dogmatically stereotyped. If one knew the current schools of thought he could quickly know all any one writer was going to say.

Perhaps this same situation exists in the field of missions. I think so. Any way I do like your magazine.

Carroll P. McCoy Gage, Oklahoma

\* Plenty. Ed.

## WORLD VISION MAGAZINE/MAY 1969

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Palm Leaf in happier days

#### **EDITOR'S NOTE**

In "Palm Leaf Is Gone But I Must Return" (page 17) Mrs. Audrey Fahrni recounts a struggle in two dimensions — the inner spiritual struggle of a missionary wife and the political strife of an area subjected to escalating rebel activity.

The hills of northern Thailand are experiencing the kind of agitation that preceded all-out war in Vietnam. Newspapers and other mass media are beginning to feed through reports on the situation. The missionary community in the mountains has been pressed on all sides. This includes Audrey Fahrni who with her husband and family had served the cause of Christ in the village of Palm Leaf.

For Mrs. Fahrni the question was whether to return. She recounts the struggle of a missionary wife faced with the question of returning to an area of political turmoil but an area also deeply in need of the message of Jesus Christ.

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In her latest communication from Thailand, Mrs. Fahrni indicates that "it is no longer possible to work in the hills." Meo Christians have been forced to flee to the plains leaving the mountainous jungle in the possession of the Red Meo. The villages have been largely destroyed by the Thai Air Force and the Red Meo have poisoned streams and laid concealed bear traps on the trails.

"Since we returned to Thailand in January we have been working with the Christian Meo from two villages who are living in a resettlement area in Nakorn Thai," says Mrs. Fahrni. "We are heavily involved in all the Christian and social work necessary among refugees."

Donold H. Sill

Donald H. Gill Associate Editor

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## plied blessings to the congregation. INDIA: AGONY AHEAD

## by T. E. Koshy\*

An Indian who knows India's famine-population problems firsthand discusses the agony and despair faced by this impoverished nation.

## WHERE MISSIONARIES SEPARATE

FACT FROM FICTION by Donald H. Gill\* Tells how one seminary is applying scientific methods and planning to the task of world evangelism.

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Our contributor this month is Dr. J. B. A. Kessler, visiting lecturer of missions in Latin America at Fuller Theological Seminary School of World Mission, Pasadena, California.

## LET'S SPEND MISSION Dollars More Wisely

As a visitor to the United States since January I have been deeply impressed by the generosity of Americans toward religious enterprises. Several evangelical institutions which I have visited here possess equipment that makes a European righteously envious. Those who wield this splendid equipment demonstrate a vital concern for the presentation of the gospel to those outside the boundaries of the United States.

But one question nags me. Is this very considerable investment in money and dedicated effort producing a return comparable to that achieved by much smaller investments being made in other countries?

If some way could be found to channel funds directly from the generous American giver to the points of need in foreign countries, the same missionary giving could produce much greater results. My suggestion is to make more systematic use of the type of financial trust of which several examples are to be found in the United States and at least one example in my country.

One trust in Holland was started just over ten years ago. Annual income amounted to \$15,300 at first, but by successful investment this has risen to \$32,000 annually. With this relatively modest income the trust has virtually single-handedly brought

to maturity a Bible school which now has 33 students. As part of a separate program it has had a vital share in the development of Bible school weekends. The trust has loaned the money to start two literature programs in Holland, another in France and a fourth in French-speaking Africa. It has helped to provide pensions, housing and moving expenses for Christian workers and has contributed significantly to short-term lay witness courses for university graduates. In spite of the relative affluence of the evangelical communities in England and Switzerland, evangelical leaders in these countries have on several occasions turned to this little trust for help in some unexpected or unbudgeted development.

How has this trust been able to achieve so much with so little? First, because the trustees come from differing geographical, social and religious areas they have access to inside information that would never be available outside the country concerned. Second, money from national sources where contact is relatively regular and intimate is much less inclined to breed irresponsibility among the recipients than money coming from the United States, which is far away and where the supply is considered to be virtually inexhaustible. Third, the trust has to a considerable extent sought to achieve

its objectives by means of partial subsidies or low-interest loans. Because the trustees lived on the spot they were usually able to judge successfully how much help was needed to prime the pump. The experience of this trust would also indicate that loans are often better catalysts than outright grants.

With this in mind I propose that such trusts be established throughout the world. These trusts would not be large—an annual budget of \$30,000 might well be a maximum for each. About 100 trusts would be needed for world coverage, so that the total budget need not exceed 3 million dollars. For each country or area a small board of nationals of proven integrity would have to be found who on the one hand maintain continuity with the biblical tradition and on the other insist on a businesslike administration. My experience would indicate that such people are to be found in every part of the world if only a careful search is made.

My second proposal is more radical and difficult, namely that missions and mission-orientated organizations in the United States be prepared to die in part, by reducing the number of missionaries they send out and by cutting down on some of their plush offices. The money thus released could be used to subsidize these national trusts throughout the world. It is essential that these trusts be left completely free in their operations and that the only requirement be that while they continue receiving a subsidy from the United States they send a full yearly report of their operations. The United States is currently sending out about \$320 million annually for missionary work, so that the above plan is not so drastic as it might at first sight appear to be.

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Am I saying that we no longer need North American missionaries? Certainly not! Such missionaries will always be needed to maintain the contact and the exchange without which the Body of Christ cannot live. But they need not be so numerous as at present. Evangelism must increasingly be entrusted to the nationals, and North American Christians have a wonderful opportunity to give them the tools they need. Nationals learn very little, if anything, from the mistakes made by missionaries, but they profit enormously if allowed to make their own mistakes. It is this principle which I believe needs to be built more strongly into the American missionary effort.



## by Levi O. Keidel, Jr.

The shout of student protestors on Berkeley Campus in 1956 was a shout heard round the world. Student revolutions have erupted since then on five continents. They have disbanded university administrations, toppled national governments and strangled the normal functions of a total society so as to precipitate chaos and even widespread slaughter. Their major thrust is to disrupt, to destroy, to tear to pieces.

But there is another revolution under way — and for literally thousands of college students, this revolution is putting the pieces together, the right way, for the first time in their lives.

Three independent organizations — Inter-Varsity Christian Fellowship, the Navigators and Campus Crusade for Christ — are playing important roles in this other campus revolution. All three are dedicated to fomenting spiritual revolution on the campuses of the world.

THE SCENE: a Chicago church basement. The walls are plastered with psychedelic posters; the lights are low; a Simon and Garfunkle record provides musical background. College-age kids are seated on scattered pads around upturned boxes serving as tables. They

#### LEFT:

Using centrally located tables on campus like this one at Berkeley, Inter-Varsity Christian Fellowship sells literature and makes contacts.

BELOW:

Taking the message where the young people are, Campus Crusade invades the California coast.





## **CAMPUS REVOLUTION**

Continued

are sipping coffee, smoking, munching cookies and chatting.

A three-piece jazz-rock combo takes its place around microphones. The atmosphere reverberates with ten minutes of loud pop-roll music. Then comes intense silence by contrast. Two of the rock band members tell of their lives on pot, and the change that took place when they met Christ.

This contemporary tactic is called the "evangelism social." It is used by members of Inter-Varsity Christian Fellowship (IVCF) in Chicago-area schools to reach students on 20 campuses. As a result, over 400 students have made commitments to Jesus Christ.

THE SCENE: the packed stands of Portland State University, Portland, Oregon. The crowd is watching a basketball game between Portland State and an amateur team called the Chargers. At half time the Chargers give brief testimonies of their Christian faith and invite spectators to stay after the game to learn more about Christ. After the final buzzer about 400 spectators leave; the rest remain to hear the gospel.

The Chargers is one of several teams in the Athletic Division of Campus Crusade for Christ. Dave Hannah, former

Levi O. Keidel, Jr., missionary-journalist in Congo since 1951, manages a bookstore in Newton, Kansas and does freelance writing while awaiting return to Congo. football star of Oklahoma State and coordinator of the division, told me, "Great numbers of these people come to Christ because such a large proportion of them are non-Christians. As athletes we are in a position to draw huge non-Christian crowds and to share our faith wherever we go."

THE SCENE: the city of Curitiba, Brazil. Jim Petersen of the Navigators moved here in late 1964 to win collegians to Christ and to train them to multiply converts. The first months were slow and frustrating. Then a few patiently and intensely developed contacts began to produce fruit. First Osvaldo came to Christ, then Onofre. Then Jorge, and Evaristo, and Renny. New Christians began winning converts and in time were put to work with their own Bible study groups. The principle of multiplication continues, and predicates a future of explosive possibilities.

"My spiritual search led me to nearly all of the existing religions in my country," writes Evaristo. "Then Jim Petersen showed me the way to understand Jesus Christ. I have found what I was searching for."

THE SCENE: Texas A & M University. Two local Navigator team members knocked on the dorm-room door of Clark Walker and asked him if he knew how to become a Christian. Clark pondered the question for days, then invited Christ into his life. In his following three years at school, while receiving individual help in Christian growth, he led some 50 men to Christ.

THE SCENE: Purdue University, Indiana. Don Fields, area director for IVCF, began taking with him a student at a time for door-to-door dormitory evangelism. Bret led Steve and

Opening his home in Kobe, Japan, Hugh Harris of the Navigators provides a place for students to share in an informal atmosphere.



Roger to Christ. Steve led a fraternity brother to Christ. Roger led a girl to Christ. Then Steve, Roger and the girl each led another to the Lord. At last report there were 17 converts, all responding to follow-up.

Door-to-door witnessing, personal appointments, dormroom bull sessions, special-guest programs, Bible study groups — these are strategies being used on the secular campus to reach students with the claims of Christ. Some small nuclei of Christian students are actually transferring to other colleges for the express purpose of establishing beachheads for Christ on yet unreached campuses. And according to a Navigators' survey in six west-coast colleges, 90 percent of today's college students are ready to listen.

THE SCENE: Daytona Beach, Florida during Easter vacation. Some 70,000 college students from the middle and eastern United States have emerged from winter hibernation, coming in search of sun and fun. Among them are 850 organized insurgents for Christ. These Christian students have already witnessed to thousands on the beaches. They have witnessed to additional thousands in nightly programs at a converted public facility called "The Hunger Hangar." Tonight is the last night of a 10-day effort. They have dared to plan a program at the mammoth bandshell, and they're out to fill it.

Main Street runs east and west, intersecting with U.S. Highway 1, which runs parallel to the beach. One group of 275 Christian students gathers five blocks west of the intersection on Main Street. Another group of 175 gathers five blocks north of the intersection on U.S. 1. They move slowly toward the beach, stirring up bystanders. "Let's go to the bandshell." "Big show at the bandshell." "Folk singers at the bandshell." By the time they converge at the intersection, two streams of the kids shouting "Bandshell" have grown to a torrent of 4000. At the end of the bandshell program, hundreds pray to receive Christ as Savior and are contacted for follow-up.

THE SCENE: Estes Park, a jumble-tumble tourist city in the Rocky Mountains of eastern Colorado, with traditional trappings to give it summer-time glamor. Its in-season population is swelled by hundreds of students from across the United States who come to get jobs serving tourists.

Some 30 Christian young people have also come. They clean motel rooms, pump gas, wait tables and carry luggage along with the rest. But their purpose is different. On the job they witness for Jesus Christ. In the evenings they gather interested students for evangelistic Bible studies and latehour discussions.

In this tense enervating atmosphere Christian students witness effectively because they've been trained for it. They are fresh from an intensive three-week training session at Bear Trap Ranch, an IVCF mountain retreat near Colorado Springs, Colorado.

THE SCENE: the field house on the campus of Toledo University. Some 1200 students watch a performance of a group called "The New Folk Singers." Five fellows and four girls accompany themselves with two guitars, a banjo, a bass fiddle and a tamborine. Spotlights upon them, girls dressed in brilliant red, they sing a lively song — then one about man's search for meaning, then one expressing the purposelessness of life today. Then a doo-be-doo-be-doo a capella take-off on Beethoven. Then a spotlighted guitar solo that compels an attention so intense the audience can hear itself breathe. At the end of half an hour, one of the group announces an intermission after which they will tell about One who has given meaning to their lives. When the program resumes, practically everyone has returned to hear about Jesus Christ. At



Operating the "Ocean Floor," a coffee house in Ocean City, Maryland, Navigators share their message with the summer crowds.



Conducting a survey like this one at the University of Colorado campus in Boulder, Navigators meet many students who are interested in the Bible and join investigative study groups.



Studying together in small groups, Navigators in Manchester, England prepare for personal evangelism on campus.

## **CAMPUS REVOLUTION**

the end of the program, seekers are gathered in an informal coffee-house atmosphere and are counseled personally.

This musical group is one of two visiting hundreds of campuses annually under the auspices of Campus Crusade for Christ.

THE SCENE: the University of Illinois at Urbana. A whole trainload of college students is coming from the west coast Another trainload comes from the direction of Toronto, Canada. Chartered busses loaded with college students come from Albuquerque, Newark, Vancouver, San Diego — and 79 other cities. All are zeroing in on one destination: Urbana. The event is the IVCF student missionary convention held between Christmas and New Year's every third year.

At the 1967 convention 9200 delegates came together from 60 denominations and 50 countries. They met with representatives of 106 missionary societies. In small group discussions, elective study courses and plenary sessions they explored the possibility of serving Christ as foreign ambassadors. In the late hours of New Year's Eve these thousands of students solemnly prepared for the New Year by taking Holy Communion together.

These are but fleeting glimpses of a growing revolution. There are young people like Jim Petersen of Curitiba, Brazil in over 70 countries of the world. Witnessing activities such as those at Texas A & M are taking place every day on almost 500 campuses across the United States. During every spring college vacation, almost 2000 students representing Campus Crusade, IVCF and the Navigators carry a witness to 100,000 sun-seeking students on half a dozen of America's largest beaches. Last year alone some 6000 made commitments to Christ and were engaged for follow-up.

The Bear Trap Ranch summer training program is one of more than a dozen held at organizational headquarters and camps across the country. At the Navigators' Glen Eyrie headquarters in Colorado every year some 4000 people of all ages attend week-long training conferences. For collegians, 13 intensive summer training programs, from three to nine weeks long, meet in various places in the U.S. and Canada. Last summer 766 young people attended these training programs.

12

A missionary conference with 9200 college students and supporting delegates is unique in the history of the Christian church. During and following the last IVCF convention, 960 young people submitted pledge cards offering to serve Jesus Christ on the foreign field.

IVCF, Navigators and Campus Crusade for Christ are being used of God to bring a larger number of college and university young people into His Kingdom today than at any time in history.

IVCF ministers exclusively to the college-university student. Its approach is to be a campus organization fully recognized by administrational authorities so that it can function within the university. Charles H. Troutman, past general director of IVCF, once said, "We are a remnant committed to holy infiltration." Ultimate objectives are evangelism, growth toward Christian maturity, and commitment of the life to mission.

Home base for IVCF is on the upper floors of an unpretentious office building at 130 North Wells in downtown Chicago. Here strategies are planned and programs are implemented which involve 110 full-time staff members, thousands of student volunteers and an annual budget of just over one million dollars. The Navigators, smallest of the three major student movements, emphasizes hand training of disciples. "This is the business of building converts into faithful men," explains Warren Meyers, Navigators midwest regional director.

Incorporated in 1943, its initial outreach was to servicemen during World War II, encouraging scripture memorization, personal witnessing and small-group Bible study. In 1950 the organization accepted responsibility for follow-up work of the Billy Graham Evangelistic Association. Today its strongest arm of witness is on the college campus, with workers on 80 U.S. and Canadian campuses and in 22 foreign countries.

Headquarters is Glen Eyrie, a rugged mountainous 1100acre estate with 21 buildings and a 67-room castle on the outskirts of Colorado Springs, Colorado. About 55 people at headquarters coordinate and serve the far-reaching ministry of the organization, which uses an annual budget of about 2 million dollars.

Campus Crusade for Christ is youngest and largest of the three organizations fomenting spiritual revolution among the college set. The exhuberance and optimism which have helped keep it on a crest of phenomenal growth are epitomized in its call, "Come help change the world."

Campus Crusade for Christ was born in the fall of 1951 when a California businessman, William R. Bright, organized teams to witness in the fraternity and sorority houses of the University of California at Berkeley. Bright's self-effacing casualness hides a driving dynamism. His stated objectives for the organization are "to win men, build men and send men for Christ." He believes that the spiritual hunger of the masses, combined with the dissatisfaction of Christians with fruitless living, makes spiritual revolution imminent.

"Students are the greatest source of manpower to fulfill the Great Commission," says Bright, "and apart from children, they are the most receptive to the gospel. Today tens of thousands are turning to Christ. In a few years we will be involved in the greatest spiritual awakening in 2000 years."

The growth of Campus Crusade for Christ hints that Bright may hit his target. The current staff of 1400 works on 400 U.S. campuses and in 40 foreign countries. Of 325 fulltime overseas staff, 270 are trained nationals.

On a large horizontal relief map of the world at Campus Crusade headquarters, plans for conquest have already been mapped with the precision of a military offensive. Their goal is to be in every country of the world by 1976 with a hardcore international staff of 10,000.

Many people ask why the three movements do not coordinate their efforts so as to avoid duplication and to make the most use of their resources.

"This talk of overlapping is myth," Bill Bright told me. "The average secular student isn't being touched. We need more organizations."

Leaders of the three groups have a very high regard for each other and a mutual love for Christ. From time to time they meet to talk over strategy and pray together to keep their movements in harmony.

This is a revolution of growing hope. Its diverse beginnings have now merged into a movement. Its momentum is increasing. Its objective is the entire world. Its leaders are in concert. They are convinced that this revolution could be of historical significance.

University men and ideas have greatly influenced the history of the church. Today's other campus revolution may not only be making history. It may be spearheading a growing movement toward the eventual consummating of history, in the purposes of Christ.

# PALM LEAF IS GONE BUT I MUST RETURN

## by Audrey M. Fahrni

I tossed the clothes into the automatic washing machine and transferred the vegetables from the gleaming stainless steel sink to the pot on the electric stove. We were home on furlough. Water came at the turn of a tap once more, and light and heat at the flick of a switch.

"Wouldn't it be nice to stay here?" whispered the devil in my ear.

"Oh, but material things don't matter so much as spiritual things," I countered. "'Man does not live by bread alone,' you know. You ought to know that verse." I marched through to the living room determined to leave him

Audrey M. Fahrin, a Scottish missionary, serves with her Swiss husband in North Thailand under the Overseas Missionary Fellowship. in the kitchen. Baby was happily crawling over the rich fitted carpet and pulling herself up the carved leg of the elegant antique chair.

"But look at her," cried the devil, following me into the room. "Why, in a Meo village she won't have even a square foot of carpet to crawl on. What kind of floor is mud for a little child, eating all those dirty worms, catching

Now bombed and deserted, Palm Leaf was once full of activity including an outdoor seamstress who intrigued the children.



## PALM LEAF IS GONE

Continued from page 13 her fingers in the rat trap, perhaps even falling into that dangerous wood fire. How unkind you are!"

"Not a bit of it," I returned, though he sounded rather convincing. "It is her spiritual welfare that we are most concerned about, and if we disregard the Lord's call, what hope is there of her becoming a Christian?"

"Concerned for her spiritual welfare indeed! Yet you want to take her to a heathen village, a veritable stronghold of my demon influences . . . and you know what heathen playmates are."

"We shall pray that the Lord will protect her with His blood," I rejoined.

"Ugh!" squirmed the devil. "Revolting concept, 'blood.' In any case you Christians talk so glibly. "Trust the Lord and everything will be all right.' Where are some of the others who trusted the Lord? Invalided home. Yes?"

"I'm not sure about that one, but perhaps even that is in the will of God for them now. At any rate we're not invalids yet, so we shall return. 'I will trust and not be afraid.' 'None of them that trust in Him shall be desolate.'" And strangely, the devil departed for a season. But he returned and every time we visited our Christian friends and saw their beautifully furnished homes, their books, their records and paintings, the devil whispered again: "Look what you're missing. All these will I give you if you stay. Your friends can go to concerts and festivals and keep up with the civilizing things of life, and they too are Christians."

And the question came: is the Lord's way for us always the hard way? In terms of our inner crucifixion, I am sure it is, but in the realm of physical comfort it is not always so. Indeed most missionaries today fight out their spiritual conflict in comfort which would have amazed their predecessors . . . in great cities working with students, in modern bookshops, in radio studios, in new hospital blocks and at office desks. They have other frustrations which are no less real. They equally are engaged in conflict with the prince of darkness who manifests himself in subtle ways. And it is sad when the image of a "missionary" at home is too narrow to include such. For tribal workers there are physical discomforts, but for all missionaries there are pressures on the mind, the emotions and the spirit.

Yet in spite of the pressures and in spite of the hardness of the way, is it

not worthwhile? We thought of the sacrifice of young Communists, singleminded in their devotion to the party and the cause of world liberation. They willingly surrender everything for an earthly kingdom. Was the eternal kingdom so unreal to us that we could not sacrifice a little? We claimed to be citizens of heaven, yet our thinking was so often like that of the world.

There was only one thing to be done about it: to reject again the way of the flesh and choose the way of the Spirit, the way of sacrifice, the way of the Cross. And is not the whole Christian life a matter of so doing? In heaven



White Meo girls.

Tribespeople evacuate their village in northern Thailand.



there will be no opportunity to suffer for His sake. Let us therefore accept hardship willingly as an honor. The renunciations of youth are not foolish and idealistic. There was no need to become cynical and settle for the deadness of the easy way. Life was not given us to opt out of our responsibilities, to settle in our armchairs and leave the world to its own devices. We were now over thirty. And so, as we discovered on furlough, life had already washed us into middle age.

"Like as the waves make towards the pebbled shore," so were our moments hastening to their end. Life fleets and there is so much to be done. Having seen something of the needs of the East, in cities, towns and tribal villages, how could we turn back, leaving a task unfinished? Communism, Buddhism, animism, Islam, materialism and false sects all compete for the allegiance of young Asia. Christ weeps for them in their valley of decision. He has yet to see of the travail of His soul and be satisfied. And we knew in our hearts, as every Christian knows, that we could never be at peace out of God's will. "For what is a man profited if he shall gain the whole world, and lose his own soul" (Matt. 16:26)? We dared not disobev our heavenly vision.

In the light of eternity our fears and complaints and questions seem trivial, and we are ashamed of them. In the light of the Cross, however, they were sinful and impermissible, and we repent of them. Did you think that missionaries never falter? They are so very human. Pray that they will remain faithful and crucified. For the crucified soul is not frustrated, and the one who lives constantly in the shadow of the Cross cannot grumble as he gazes on Him who was rich, yet for our sakes became poor that we through His poverty might be made rich.

Even as I write, news reaches us that the headman of Palm Leaf, the village where we worked, has been shot by a band of Communists living in the jungle. The village has swung over to the Communists and has been bombed and burned out by the Thai in retaliation. The Christians, 64 in number, have escaped to the Thai plains. Strafed by machine guns, two Christian women and their children knelt in the bushes and prayed, and none were hit. Only two Christians, whose relatives refused to let them go, are left behind. The rest have chosen to follow God, as refugees, rather than give up their faith under communism.



Many Meo tribesmen's costumes include ammunition belts.

With the coming of political independence to the many nations of Africa, the Middle East and Asia, the non-Christian religions have taken on new life. A few decades ago they were more or less dormant. They were silent; on the defensive. At times they were willing to acknowledge the superiority of the Christian faith. Now they are vocal, on the offensive. They are challenging the Christian faith with new vigor, making their own missionary forays into the once private domain of the Western nations. A new challenge has been forced upon us.

The present-day confrontation of the world religions and Christianity takes several forms. It is important for us as Christian witnesses and workers to understand these forms and their implications and to be able to meet the challenge with wisdom and confidence.

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Today the non-Christian religions are quick to criticize the "Christian world." The attack is made primarily on our failure as Christians to live up to the spirit and ethic of the Christian faith: our failure to treat all men as equal regardless of color and race; our failure to pursue the course of peace; our failure to exercise control over basic human desires. Non-Christians are

John T. Seamands, professor of Christian missions at Asbury Theological Seminary, divides his time between teaching and traveling. Son of missionaries to India, Seamands returned to India as a missionary and served three terms under the Methodist Board of Missions. swift to point out our ever-soaring crime and divorce rate, our inordinate emphasis on sex, our racial riots, our trust in might and bombs.

"It seems to me you Christians are an ordinary group of people, making extraordinary claims," Hinduism's leading exponent, Professor S. Radhakrishnan, once remarked.

Mission activity has failed in Asia, claims popular Indian historian, K. M. Pannikar in the chapter on "Christian Missions" of his book entitled Asia and Western Dominance. And he cites as some of the reasons for this failure the missionary's attitude of moral and cultural superiority, the association of missionary activity with aggressive imperialism and the confusion of denominationalism.



Mr. Vijayavardhana, Buddhist writer from Ceylon, hurls a scathing rebuke at Christianity in his book *Revolt in the Temple*. "The Christian nations of the world... are the world's best (that is to say worst) exponents and practitioners of imperialism and militarism," he claims. "Christianity, or what remains of it, is fast dying.... The Christian religion is dissolving before our eyes."

That much of this criticism is true none of us can deny. It should drive us to our knees in penitence and shame, seeking the forgiveness of our Lord, and grace to become worthy and exemplary disciples. We must recognize that the whole world is a mission field today and that there is no such thing as a "Christian nation." It should be noted, however, that all the criticism is leveled at empirical Christianity and not at the Lord Jesus Christ Himself. He still stands unique, supreme. Even Mahatma Gandhi declared, "We don't want your Christianity, but we want your Christ." He is still Savior and Lord and must be proclaimed to the ends of the earth by those who have experienced His love and transforming grace.

## **Contesting our claims**

In the second place, the non-Christian religions are now fiercely attacking the Christian claim to uniqueness and final truth. Professor Radhakrishnan objects to the idea that Christianity is the fulfilment of all the partial truth found in other religions. He describes this view as a smooth-spoken but suble invitation to the "heathen fly to walk into the parlor of the Christian spider." He criticizes "the strange obsession of the Semitic faiths" which insist that "the acceptance of a particular religious metaphysic is necessary for salvation, and nonacceptance thereof is a heinous sin meriting eternal punishment in hell" (The Hindu View of Life, p. 37).

Dr. Malalasekara, professor of Pali at the University of Ceylon, wrote in The Buddhist magazine a few years back: "Conversion . . . is an ugly word . . . it has all manner of undesirable associations . . . the days when Buddhists and Hindus tolerated proselytization are gone. They will meet the challenge to their faiths with vigor and determination. They will no longer accept the claims of any religion to be the sole path of righteousness or happiness."

While the exponents of the non-Christian religions are contesting the claims of Christianity to unique and final truth, many of them are now claiming supremacy and universal validity for their own faiths. One of Rabindranath Tagore's biographers writes: "The Hindu religion includes and transcends Christ's religion." Aurobindo Ghose believed that Hindu India "possesses the key to the progress of humanity." Modern apologists of Buddhism claim that "Buddhism is Wisdom, free from all the subdivisions of petty minds," and that "Buddhism is not a religion, but Actuality." Maulana Muhammad Ali (Muslim) wrote in the introduction of his English translation of the Quran: "The transformation wrought by the Holy Quran is unparalleled in the history of the

world, and thus its claim to being unique stands as unchallenged today as it did thirteen centuries ago."

Unfortunately, there are many "Christian" leaders and thinkers in the West who are willing to surrender the uniqueness of the Christian faith. Floyd Ross, professor of world religions in a California university, wrote in a paper a few years ago: "Let Christians make their confession of faith that for them, Jesus is Lord; but let them not try to legislate to Jews, Hindus and Buddhists that Jesus must also be Lord for them" (Journal of Bible and Religion, XXI, 1953, p. 80). The late Professor W. E. Hocking of Harvard held that "our present Christianity does not include all that other religions have," and that it needs the contributions which other religions can give (Living Religions and a World Faith, p. 254). Arnold Toynbee, popular British historian, boldly proposes that Christians should repudiate their claim to special revelation. He writes: "We ought... to try to purge our Christianity of the traditional Christian belief that Christianity is unique. . . . I suggest that we have to do this if we are to purge Christianity of the exclusive-mindedness and intolerance that follows from a belief in Christianity's uniqueness" (Christianity Among the Religions of the World," p. 95).

Some "Christian" leaders are also willing to surrender the Church's right to convert people of other religions to the Christian faith. J. G. Davies of the University of Birmingham, while touring through several Latin American countries recently, said to the faculty and students of a theological seminary in Bolivia: "I would prefer that the term 'conversion' be eliminated from the Christian vocabulary. . . . Individual conversion as it is usually understood and attempted by the 'revivalists' is neither a concept nor an activity that I find acceptable because the deliberate attempt to manipulate conversion is precisely contrary to dialogue."

As evangelical Christians we need to make plain to the world that in insisting on the uniqueness and finality of divine revelation in Christ, we are not presenting claims which we make in behalf of Christ, but only explaining the claims which He made for Himself. We are in no position to surrender that which is not ours. The lordship of Christ is not something that we concede to Him, but something He confronts us with. It is Christ Himself Continued on page 25



# GYPSIES FIND THEIR FORTUNE

## BY DEREK A. TIPLER

Derek A. Tipler, a British journalist who specializes in affairs of the developing countries, is himself from a Gypsy family. I f a strange unknown people, never seen before, suddenly appeared today in the United States, claiming to have been condemned to wander over the face of the earth because their ancestors had forged the nails for the cross when no one else would, helped Judas in his betrayal and refused to help Mary after the crucifixion, what sort of reception would you, as a Christian, give them? It is a problem that you do not have to face, of course, but it is one that did face the Christians of fifteenth century Europe and which, from a different angle, is about to affect Christians everywhere.

In the fifteenth century, there arrived in Europe a people described as "black, wild looking and by all appearances with the scourge of God on them." They claimed to be from a land called Little Egypt but because of their crimes against God and the Church, they had been cursed by God and had to spend the rest of their days wandering across the world with no place to lay their heads. Although it was discovered in the nineteenth century, through the study of their language, that these people actually came from India and had probably never been to Egypt, the "Egyptian" label stuck and the name by which they are called in English today is merely a corruption of that word — Gypsies.

It is a tribute to Christian charity and tolerance that, at first, Christian people treated the newcomers with great sympathy and helped them on their way as penitents. It was, however, an attitude that was very short lived.

By the late 1600s the Gypsies' stories had begun to wear a little thin and a wave of persecution that has continued to this day was set in motion. Since then, Gypsies have been hunted, tortured, imprisoned, banished and killed — from Moscow to London and from Helsinki to Rome. In the Balkans they were bought and sold as slaves as recently as the last century while in eighteenth century Germany they were used as live bait in hunts organized by the aristocracy with authenticated reports telling that pregnant women were especially valued for this "sport." In eighteenth century Hungary, Gypsy children were taken forcibly away from their parents "to be brought up with good Catholic families" and fifty years later in France, local authorities were given permission to shoot Gypsies on sight "whether they should resist or not." Queen Elizabeth I of England accused them of being Catholic spies and ordered them all to leave the country in three months "on pain of death," while Philip of Spain denounced them as "Protestant agents who will leave this realm as from now or be hanged whether they be men, women or children."

Every country in Europe banned them from its borders at some time or other and yet in every one too the Gypsies somehow managed to stay on and multiplied so that by the 1930s they numbered almost three million in Central and northern Europe alone. By 1945, the figure for the same area was just over two million.

#### **Condemned by the Nazis**

The reason for the difference is the little-known fact that the Nazis included them in their catalogue of racially inferior peoples who had no right to live. Six hundred thousand Gypsies died in the concentration camps but, unlike the Jews, they have had no one to cry out to the world about their fate and, even if they had, the Gypsies feel that nobody would care anyway. There were individual "gajos" (their word for non-Gypsies) who tried to help, but such people were few and paternalistic in their approach on the whole. The Gypsies realized that there was not much help to be expected from that source. In the camps, with their families and friends dying around them, they lost all faith

in men (the songs from that period which still survive and are still sung speak only of their bitterness and loneliness). And then they turned to "their Book."

## God spoke to us and we heard

Back in the 1920s, a young Gypsy of the Lovara tribe, Jaija Sattler, had translated the Gospel of St. John into Romanes, the Gypsy language. It was a poor translation in many ways and is now out of print, but in the concentration camp years a few copies began to circulate and the Gypsies began to ask, "Who said these words?" As one Gypsy put it to me, "God spoke to us in those evil days and we heard His voice." It was a voice that to the Gypsies spoke words they had given up all hope of ever hearing, "Come unto me and I will give you rest."

When the war was over, the remnants of the tribes went back to their old nomadic way of life, but this time the Word of God went with them. The organized church, it has to be said, took little notice of them or of their fumblings for the truth and again the Gypsies realized that little help would come from outside. A Gypsy preacher said later, "It was a matter for God and ourselves. No one else cared."

By the early 1960s the Gypsies had a church of their own. It had no buildings at that time and no center, but it thrived, and for the first time in history the tribal divisions began to break down and the Gypsy Church became an all-tribal affair. In four years its membership has grown to over 20,000.

It was decided that if the other Gypsies were to be reached there had to be some sort of center where preachers could be trained and could find fellowship with other Christians.

#### They did the impossible

They did the impossible. They took an old tumbledown chateau in France, called Les Choux, and turned to work that for Gypsies was traditionally beneath their dignity. With no training and no aptitude for it, they rebuilt, they designed, they laid out gardens, they dug a sewage system and they painted, decorated and renovated. Today, Les Choux stands as a tribute to what God can do to a people. It is a fine building with a strongly evangelical Bible training school where preachers are trained and sent out to the tribes.

Gypsy missionaries are already at work across Europe, in North Africa, in India. And in America there are two full-time missionaries spreading the Word of God to the Gypsies — 250,000 of them, a figure which is likely to be doubled over the next ten years and could reach a million in the next twenty.

Since the war the Gypsy tribes of Europe have been turning more and more to America as a sort of promised land where life will be better. In Europe it is still considered a sin to be Gypsy and the regulations against them in most countries of both Western and Communist Europe are so harsh that they make the Gypsy's life almost impossible. America, they feel, will be better, although there is little sign so far that it will be. Whole tribes have already arrived in the United States and have either settled in New York, Chicago, Pittsburgh, San Francisco and New Orleans or, as in the case of the majority, have continued to travel, carrying on their traditional way of life as they did in Russia, Germany, France or wherever else they came from.

#### A problem for Americans

To most of them the Gypsy church is something they have heard about dimly and Christianity something that belongs to the gajos. They represent a problem which is staring the American Christian in the face and it is only he who can say what he is going to do about it.

Missionaries from all of the Christian churches are scattered across the world from Africa to the South Seas and often the individual Christian feels that mission work is far removed from him. Its problems, its successes and its failures are brought home to him only on special mission Sundays or in lectures and talks given by missionaries on leave from their posts. And many Christians prefer it that way — they do not then have to feel responsible. With the Gypsies that responsibility is right there on their doorstep.

With the modern world becoming more technical and more "civilized" every day in which conformity is almost a religion on its own, the life of the Gypsy is becoming an anachronism. His greatest clash with that world is beginning now. What the result will be depends to a great extent on the attitude of the Church and the individual Christian. It remains to be seen whether the Christian is courageous enough or "Christian" enough to accept the challenge.



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Indonesian pastor Tabri Wirjawasita (the surname is used only for very special occasions) is a busy man. He is the only missionary pastor of the Javanese Church in the Purwodadi regency of Central Java. The area has a population of 800,000, almost exclusively Muslims. Tabri says the work is worth it. His church grew between the first of January 1968 and the last day of December of that year from 3500 to 7522 confessing members. He has over 6000 people in catechism classes who want to be baptized this year. Tabri believes that never before has any growth like this been recorded in an Islamic mission field.

Yet Mr. Tabri has to walk circumspectly. He can't enter a village and start preaching the gospel. That would immediately result in sharp reactions from the government. Probably he would be thrown in prison.

Tabri only goes to a new village or town if some 100 or more people have invited him to come and explain the Christian message. He takes those letters, or the one letter with the signatures, to the local governor and asks permission to go. Every Muslim ruler has to give that permission, because there is freedom of religion in Indonesia. However, not until he has the official permits does Tabri go. Only then will he and the people who have invited him be free from repercussions. It may look like a lot of trouble to go through, but it is worth it - and it doesn't hamper the growth of the church.

There are many areas in Indonesia where the church has been growing rapidly, but nowhere as fast as in Purwodadi. And nowhere as long. In most cases the sudden growth started with the fall of the Sukarno regime. However, the growth of the extremely small church of Purwodadi started two years before that.

At the end of the 1950s missionary pastor Tabri was at his wit's end. In 60 years the church had hardly grown.

TAPFS"

magazine



Pastor Tabri Wirjawasita

It was just as weak and small as when it began. Then Pastor Tabri talked to the only other pastor in the city of Purwodadi. "We should pray," he said.

Together they started a weekly prayer meeting at five o'clock on Monday morning. Most of the members didn't think much of the new idea. The two pastors and their wives were the only ones there at first. But whether the people came or not, the church bells rang at that early morning hour. Soon a few members of the church board came and then more and more people.

After three years of prayer the first Muslims came to Christ. The new movement started in 1960. Church members themselves became active. They started to testify of Christ.

Today everyone who wants to become a Christian must enroll in catechism classes. When he has a new group, Pastor Tabri asks the best of them to continue class after they have been baptized. He tells them that he wants to teach them more of the gospel.

These men, women and young people he trains to be his "infantry." They are the ones who enter the small towns, villages and hamlets and speak to the people about Christ. If people are interested, they are told to write a letter asking Pastor Tabri to come and teach them. Though he is the missionary pastor of that whole area, he only teaches those who have already been won.

There are only 13 official congregations in the Purwodadi regency, but at 66 more places the gospel is being preached every Sunday and Pastor Tabri is no longer able to teach all those who want to become church members. Over 120 catechism classes are being held for 6124 people who have asked for baptism.

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Christian Polygamists of West Irian

22

This is my first wife, Magai Kepo, and this is my other wife, Ijaaj."

Bill was shocked. Emotions raced around in his heart. A few minutes earlier in the church service this man Mote had stood out as an impressive Christian. Oh, he didn't *look* different from the pagan Papaukus. Like the rest he wore nothing but necklaces and a penal sheath. But he prayed so earnestly. Even though Bill could not understand every word, he felt that here was a man who knew God. But now . . . two wives! He was a polygamist!

It was curious. Long before leaving for his mission assignment in the cold highlands of West Irian (formerly Dutch New Guinea) Bill had heard that polygamists were admitted into the church in that field, though not into church leadership. Yet somehow he was not prepared emotionally for this moment. The most disturbing thing was that Mote seemed to be such a spiritual person.

In the weeks to follow, Bill learned more about Mote and his wives. As was the custom, Mote lived with his older sons in the men's section of his home. Each of his wives had her own room at the back, completely separated from the men's quarters, and accessible only by an outside doorway. For daily family prayers, Mote and his two wives met on a log outside the home. Passing by, Bill often heard them praying fervently for their pagan friends, and saw Mote, children at his side, haltingly reading the New Testament to his double family. After morning devotions the two wives would set off down the trail to their sweet potato gardens, chatting happily together.

An older missionary said, "You should have seen Mote when I first

## by Roberta H. Winter

came here. He was very much a pagan. He wasn't married yet, but he already had a reputation for fierceness in the ghastly intertribal wars that used to be so frequent. About two months after I came, the village chieftan wanted to take Mote's sister as his fourth wife. But, as is often true, the girl didn't want to be the fourth wife of an older man. She had already picked out a boy whom she wished to marry. Mote was furious. Since he as the brother would receive the bride price, he insisted that she marry the wealthy older man. She tried to run away three times, and in exasperation Mote finally shot her in the leg with a bow and arrow."

"Does that sort of thing still go on?" Bill asked, shocked.

Roberta H. Winter, who has worked as a missionary with primitive people in Central America, gathered information for this account directly from the people involved. Names of persons and some of the events have been shuffled, but all other details are authentic. "Yes, it's quite common," was the reply.

"But look at Mote now," Bill thought. Seated there with his children, he was the picture of benevolence. "Could he have shot an arrow into his sister's leg? I can't believe he would ever allow one of his sons to treat a sister this way. That is one thing the gospel has changed."

Bill soon learned that although Mote did not now use arrows, he still could be forceful. Recently one of the believers named Pigome took a second wife. Pigome was already married to a Christian girl, and the couple seemed very content. But lately he had bought and cleared a large new tract of land to plant in sweet potatoes. Under the old pattern, if he bought more land, he would also have to buy another wife to till it. Raising more sweet potatoes meant he could feed more pigs to sell for more cowrie-shell money. More money would enable him to get still more land - and wives. This was the sure way to prestige and authority.

Mote, however, even though he could not become an elder in the church due to his plural marriage, spoke strongly to Pigome, reproving him for taking a second wife. After the church disciplined the man, it was chiefly Mote's influence which caused even the village to pursue a sort of ostracism against him. Bill smiled to see Mote and his two wives so stirred up about someone else taking a second wife. One day he asked Mote why he felt so strongly about it when he himself had a plural marriage.

"But you see, I married my second wife before I knew it was not God's plan. Pigome knew better. He has done wrong. Even the village knows it's wrong."

The missionaries might actually have been inclined to be more lenient simply because of the apparent contradiction. It was interesting to Bill to see a church established just twenty years ago among stone-age, cannibalistic people making decisions of right and wrong based solely on what they understood God's law to be. Not a single one of the younger marriages among Christians was polygamous. A skeptic could have said that the young men couldn't afford two wives yet, but a subtle change had taken place in the whole village. For one thing, they no longer seemed to feel that leadership required several wives. Furthermore, they recounted to Bill again and again tales of bloody battles which had started because of problems arising in a polygamous household. There were now other ways than through polygamy to gain status in the community.

Bill knew just how important that status was to a Kapauku. He knew that to gain prestige, it had been necessary to be wealthy. And he knew that the only way wealth could be achieved depended on the labor of more than one wife. He wondered how the young men could now gain status if they never intended to marry more than one girl.

Mote had no answer for this question. Nevertheless Bill noticed that the village council had gradually accepted more and more men who were monogamous. Evidently the village, now 80 percent Christian, had evolved an alternate system of gaining prestige. But what was this system?

Bill watched for months, but found no definite answer. One day, as he sat on a log watching the headman deliver a political speech, the answer came to him with a jolt. What factor other than wealth was always part of the picture in choosing a leader for the village? It was oratory. The real leaders all knew how to influence people with words. All of them could speak with power. A man was often excluded from a leadership role simply because he did not have this gift.

What had the church done? It had taught men to read and to write. It had also taught them to preach, and week by week they developed their skills as they spoke sometimes to thousands of people at a time. The church had also taught these church leaders how to understand the spiritual problems of the people. Now these men with this new kind of experience were the ones in demand in the village councils! Not many of them were wealthy. None had more than one wife. But they did fulfill the other basic requirement for status and leadership. In some cases it even seemed that these church leaders had gained more respect than the wealthy headman himself.

There was the case of Ij Jok, the chief in the village where Bill lived. At the time a large "people movement"



## The Christian Polygamists

Continued from page 23

brought almost the whole village into the church, Ij Jok had been baptized with his two wives. He had always been highly respected and loved by the people. But several years after his baptism he added a third wife. He was put under discipline by the church. The new wife attended church, but was not accepted by the church members as a real believer, and her husband lost even further respect when he refused to return her to her home. Two months after Bill arrived in West Irian, this same man took a young girl as his fourth wife. Even the village was now upset. Bill almost felt sorry for Ij Jok. Since almost the entire village was Christian, even the pagans said, "We do not trust his decisions any more. Even though he is the chief, he is a scoundrel, and everyone knows it."





The system seems to be working. Twenty years ago when the Christian and Missionary Alliance made the first decision not to smash up plural marriages but to let them run their course while preventing any further polygamy, it was a daring experiment. The Christian and Missionary Alliance was in the forefront of mission agencies applying anthropological insights. This isolated field in West Irian seemed to be a God-given opportunity to try this new strategy. Later the Unevangelized Fields Mission, the Regions Beyond Missionary Union and the Australian Baptists entered the area in other tribes and followed the same plan. Now only the Roman Catholic mission insists on breaking up the plural families, and with little success. Cautious parallel experiments are being attempted now in certain parts of Africa by other missions. It is admittedly a complex situation.

Bill is now on furlough in the United States. Just a few days ago his mission board told him that it was sending a single nurse to help with medical problems in the West Irian field. She would be returning with Bill's family next summer to work in his area.

"Would it be all right for her to live with your family for the first few months at least?" Bill was asked. "We feel it is not safe for her to live alone."

Bill's first impulse was, "Sure, why not?" Then he thought again. If she lived in the guest room in his home, even though it had a separate, outside entrance, would Mote think he had simply added a second wife?

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**CONFRONTATION IN ASIA** 

Continued from page 17

who proclaims, "He who has seen me has seen the Father" and "No man cometh unto the Father but by me." It is Christ Himself who insists, "Except ye be converted and become like little children, ye cannot enter the Kingdom of Heaven" and "You must be born again."

#### Calling us to cooperate

The appeal is coming to the Christian church today from the world religions to join forces in resisting the advance of materialism and skepticism. Even non-Christians are disturbed about the increase in secularism and atheism and are anxious to combat these forces. They feel that all religious minded people should forget their differences, cease from competing with each other and join hands in eradicating skepticism and atheism in the world today. The increasing threat from communism, they feel, makes this interreligious cooperating all the more necessary and urgent.

The basic assumption underlying this invitation, it can be clearly seen, is that religion itself (regardless of what form it takes) is a sufficient antidote to irreligion, and that all religions are on the same level in this regard. Again we find a subtle temptation to surrender the Christian claim to uniqueness and finality of revelation.

This call to interreligious cooperation derives support from two prevalent trends of modern thought, one political, the other scientific.

When one nation seeks to impose its will or form of government upon another, this leads to tension and eventually to war. Many therefore argue that civilization can be saved from utter destruction only by a policy of "peaceful coexistence." That is, let each nation follow its own type of government but not try to force its pattern upon some other nation. Let all nations live side by side in peaceful cooperation. This encourages a parallel line of thought in the sphere of religion. It is felt by many that arguing about which is the best religion and attempting to make converts from one religion to another only fosters misunderstanding and strife. The only way to preserve peace and brotherhood is to follow a policy of "peaceful coexistence." That is, let each man worship as he sees fit but not try to impose

his beliefs upon someone else. Peaceful coexistence of nations must be followed by peaceful coexistence of religions.

The second trend of modern thought which lends credence to the idea of interreligious cooperation is that of relativism in science. The scientific mind is trained to observe facts, to weigh evidence and to pronounce judgments on matters of truth and error. But science never claims to have attained to final or absolute truth, and would emphatically reject any such claim in its own sphere. In the same manner, it is argued, in the sphere of religion no man can claim to have attained final truth. There is the constant search for additional truth.

Here again evangelical Christians must make their position clear. We believe in peaceful coexistence. We believe in the right of personal religious liberty. We do not believe in imposing our faith on anyone. We do not believe that evangelism necessarily leads to misunderstanding and strife. We contend that religious freedom involves the right to propagate one's faith and to change one's faith. Furthermore, we believe that we must witness to the redemptive love and grace of the heavenly Father; we must confront the world with the lordship of Christ. As to the claim to final truth, we do not contend that our knowledge of the truth is a human attainment, the result of speculation or discovery. It is the result of divine revelation, the gift of God. We do not claim to know all that there is to be known about God; we humbly but boldly proclaim that the truth is in Christ.

Christians today must not be afraid of, nor shy away from, this new confrontation with the non-Christian religions. It is good for us to have these other religions challenge us. This challenge will serve either to increase our faith or to reveal the superficiality of our belief. It will help us to rethink the basics of our faith and to sharpen our missionary focus. Moreover, the present confrontation brings the issues and differences between religions out into the open so that the genuine Christian has to dialogue with the sincere Jew, the staunch Muslim, the best Hindu and the real Buddhist. The committed Christian will accept the confrontation as a God-given opportunity to witness unashamedly to the gospel which is the power of God unto salvation for the Jew first, but also to the Hindu, Muslim and Buddhist.

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## Billy Graham in As

Wrapping up his evangelistic crusades in Australia and I Guinea with meetings in Victoria, Graham said that the Vict Crusade had recorded the highest percentage of persons ur the age of 25 to respond to the invitation to accept Christ "of city I've ever been to anywhere in the world." Up to 94 per of those saying they wanted to accept Christ, he said, were yo people at a youth night service.

Services in Melbourne, capital of the state of Victoria, v broadcast over land-line sound relays to other localities. For the services were video-taped in color for telecasts in N

## AFRICA

**BIAFRA REFUGEE CHILDREN** — Three hundred Ibo children, victims of the Biafra War, are being cared for by the government of the Ivory Coast. Many of them are orphans. Two Ibo Christian nurses accompanied them by plane to the Ivory Coast. A Christian teacher is currently holding daily classes with them.

**TEACHERS GET MAO'S SAYINGS** — In Tanzania Christian schools are receiving parcels of 20 to 24 neatly wrapped copies of Mao's "Red Book." Apparently unsolicited, the small plasticbound sayings of Mao are sent with invoice through the mail to lists of African teachers. Each Red Chinese working in the country carries one of Mao's books in his shirt pocket.

It is reported by an East Africa missionary that contracts of European teachers are not to be renewed in Tanzania when they expire.

**MASSIVE LITERACY CAMPAIGN** — Sudan Interior Mission is working toward a goal of 50,000 believers learning to read in southern Ethiopia where there are 100,-000 believers, 90 percent of whom are illiterate.

Teaching is being done by volunteer literacy workers, many of whom are teachers and students of SIM schools and Bible schools. They have been instructed in use of visual aids and are using basic primers, charts and teacher's manuals published by the SIM press in Addis Ababa.

Using the Porta-Teach machine, a durable, easy-to-operate tape player powered by flashlight batteries, each teacher presents a 20- to 40-minute lesson geared to the primers and other teaching aids. Ten of these lessons are specifically evangelistic in emphasis. Each teacher has 20 students. However, one teacher has student classes in five churches in his district, with a total of 96 students.

For the new literates four followup books based on the Gospels and Genesis have been prepared. Plans are also under way for producing the New Testament in basic Amharic.

## ASIA

ALL-INDIA CONGRESS ON EVANGELISM -January 4-8, 1970 has been set as the date of the All-India Congress on Evangelism. Three hundred key nationals from all over India are expected to gather at Barnes High School, Deolali, near Bombay. Purpose of the congress is to discover ways to put into practice the findings of the Berlin and Singapore Congresses on Evangelism. The India congress, sponsored by the Evangelical Fellowship of India as one of its 20th anniversary projects, is directed by the Rev. Subodh K. Sahu. Pastor B. A. Prabhakar and Theodore Williams have been appointed coordinator and associate coordinator, respectively.

FIRST PRINTING IN HMAR - The first printing of the Bible in the Hmar tribal language was completely sold out soon after it was released. Cost of a Bible represents about two days' wages for the people of this 70,000 member tribe of northeast India. The Bibles were printed in Calcutta by the Bible Society. The translation was done largely by Rochunga Pudaite, president of Partnership Mission, Inc., who is himself a Hmar. Pudaite's father was one of the first converts to Christianity more than 60 years ago under the ministry of pioneer Welsh missionary Watkin Roberts. At that time Hmar tribe members were widely known as headhunters.

A second printing of the Hmar Bible is anticipated in the near future. FIRST PROGRAMMING IN HONG KONG — The first regular religious programming presented locally in Cantonese was begun by the Evangelical Lutheran Church in Hong Kong and the Lutheran Church-Missouri Synod. The program "Davey and Goliath," an animated puppet series produced by the Lutheran Church in America, appears weekly on the Chinese network of Hong Kong station HK-TVB. Thirteen episodes have been chosen for broadcast in Cantonese.

Special literature is being published on a weekly basis to assist Lutheran congregations throughout the colony to utilize the show as an evangelistic tool. Plans are also being made for the series to be aired in English on another network.

## ORGANIZATIONS

**AIR MAIL FROM GOD MISSION, INC.** — This mission recently announced that effective April it will be called Trans World Missions. According to Dr. Homer R. Hummel, president, the change is being made to encompass the recent growth of the organization which was founded in 1949.

**E.R.A. AND E.M.A. MERGE** — Evangelical Radio Alliance recently disbanded to become the Radio Committee of the Evangelical Missionary Alliance. E.R.A during its eight years of service published a periodical covering radio news and helped in the selection, training and sponsoring of personnel for radio work in many parts of the world. The disbanding came out of a realization of a need for closer association with missionary societies.

METHODISTS MARK 150th MISSION YEAR — April 5, 1819 the Methodist Church founded the Missionary Society of the America. They are to be shown the last week in May.

Though there were some unsuccessful attempts at disrupting the meetings, some 333,250 people attended the ten services in Melbourne and nearly 12,000 said they made personal commitments to Christ.

On his way home, Graham stopped in Singapore where he told an audience that Christians have a responsibility to apply their Christian dedication in sociological, cultural and political situations. He also said that he found it "thrilling" that the people of Asia were "turning on" to Christ, and praised Singapore "as a city which is progressive and harmonious among its multi-racial society." Graham also said that he hopes to conduct a crusade in Singapore in the next two or three years.

Graham's next crusade is to be in New York City June 13-22.

Methodist Episcopal Church which was the forerunner to the present Board of Missions. The Methodist Board of Missions is the fourth largest United States missionary organization.

**CATHOLICS RESTRUCTURE MISSIONS** — In the first "solemn work of any importance" carried out by the Sacred Congregation for the Evangelization of the People of the Roman Catholic Church, two new decrees were issued dealing with the administration of Roman Catholic mission areas.

Vatican Radio, in commenting on the changes, said "a completely new system" was being introduced under which the local ordinary would be solely entrusted with responsibility in areas which had once been under the whole or partial jurisdiction of mission institutes.

RNS reported that in practice "the activity of missionaries in a given area



Gordon Landreth, 43-year-old Anglican lay leader, has been appointed general secretary of the Evangelical Alliance, which is an organization embracing several hundred churches, associations and fellowships throughout Britain. He succeeds the Rev. A. Morgan Derham.

The Rev. Colin Morris has been asked by President Kenneth Kaunda of Zambia to serve as a presidential adviser. Morris, a Methodist Church of Great Britain missionary in Zambia for several years, was recently scheduled to assume the pastorate of Wesley's Chapel, London. He is to divide his time in the next year between London and Zambia.

Dr. Carl F.H. Henry, founding editor of *Christianity Today*, has been named a visiting professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

Dr. Leopoldo Juan Niilus, 39, an attorney from Buenos Aires, Argentina, is to succeed Dr. O. Frederick Nolde as director of the Commission of the Churches on International Affairs (CCIA), a World Council of Churches agency. Niilus, a layman of the United Evangelical Lutheran Church in Argentina, is currently general secretary of the Commission for Church and Society in Latin America.

The 16,000-member Lutheran Church in Liberia has reelected as president Dr. **Ronald J. Payne.** The 44year-old clergyman has held this post since the church was established in 1963.

The Rev. **Rubin Israelsson**, a Swedish missionary, was elected the first bishop of the 5000-member Evangelical Church in Madhya Pradesh.

Sudan Interior Mission nurse, Miss Char Shaw and a retired Brethren Church missionary have died in Nigeria of a yet undiagnosed disease.

Miss Patricia Burgess, 23, an American missionary of the Nazarene Church, died in an air crash in Taiwan February 24. A denominational spokesman said that she had been "one of the most capable and energetic members of the church."

Dr. Hervey L. Ross, missionary of the Presbyterian Church in the United States, died March 4 in Morelia, Mexico at the age of 90. Dr. Ross served in Mexico for 60 years and chose to remain there doing volunteer missionary work when he retired in 1953. will be under the jurisdiction of the local bishop rather than of their religious order superiors overseas."

"The decrees note," continued the RNS report, "that wherever possible it is desirable to have mission diocese placed under the care of a native, secular clergy."

## WHEATON SELECTS SUMMER MISSIONARIES

- Thirty-three Wheaton College students have been chosen to serve as summer missionaries in 19 countries with 19 missionary groups. The participants were chosen from 59 applicants. The 1969 project has a budget of \$20,-000, a 14 percent increase over last year. Additional distance and flight rates necessitated the increase. Funds are contributed primarily by college personnel and friends, relatives and churches of participating students.

## LATIN AMERICA

**EPISCOPALIANS WITHDRAW FROM TRIBE** — Inability to provide money or manpower for work among an aboriginal tribe in Guyana known as the Machushi was the reason given for withdrawing two missionaries from the Rupununi area where they have worked since October 1968.

**NEW WORK IN LIMA** — The Andes Evangelical Mission sent its first couple to Lima, Peru in February to open a new field. Up to this time the group's work has been centered in Bolivia where some 90 missionaries are in active service. The placement of anthropologist William Kornfield and his wife is the first step in a program of rapid expansion "geared to meet the unprecedented challenges of Latin America today."

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## EUROPE

**AMSTERDAM** — The Netherlands Reformed Church synod decided at a recent meeting that its mission board can accept Roman Catholic missionaries. This is the second Protestant mission group to make such a move.

The mission board will accept Roman Catholic candidates only if the church on the field is willing to receive them and if the candidate promises to participate fully in the life of the mission church, including Holy Communion.

The Netherlands Reformed Church mission works in Indonesia and several African countries.



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MISSION IN NAIROBI



Chrisistum Gikuhi, team associate, talks with a Luo woman after main meeting at Kamukunji Stadium.

# Six-month intensive evangelism ain at reaching people where they are

Six months of "stratified evangelism" in Nairobi, Kenya ended with five meetings in the Anglican Cathedral just before Easter. Though it is too early to assess the impact of this endeavor, some will have been made if only a small proportion of the more than 4500 inquirers go on in their faith. Some of the organizers believe that the largest impact will be among the Christians who were trained in outreach and now may have the opportunity to reap a harvest from the massive sowing which took place in all strata of Nairobi life during the campaign.

Mission in Nairobi or "Crossroads Mission" was the first citywide attempt at "stratified evangelism." The aim was to reach as many different groups as possible. It was a joint project of the churches of Nairobi and African Enterprise.

After the initial planning and coordination, several months were spent in organizing prayer cells and training Christians in personal evangelism. Then began the six months of "stratified evangelism."

Marketplace evangelism, tract distribution in industrial areas, film shows in office buildings and meetings in prison all were part of stratified evangelism — a program designed to reach people where they are.

At the large city hospital a symposium on the subject of death featured a nurse (an African), a doctor (an Asian) and a theologian (a European) each speaking on this subject from his own perspective. A large group of medical staff attended and several expressed a desire to know Christ personally.

For business executives a posh banquet was held at one of the city's leading hotels; at the conclusion an evangelistic message was given. To reach junior executives, secretaries and sales people who work in the center of

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Nairobi, the largest and nicest cinema was booked for three weeks of free lunch-time evangelistic films. After the third day, the cinema was packed to capacity each day and nearly 1500 people stayed to the after-meetings held during the final week.

Another facet of this "stratified evangelism" was home evangelism. Christian lay people invited their friends into their homes for informal evenings during which a Christian film was shown, a tape of a sermon played, or a mission team member spoke. Scores of people in Nairobi who would never come near a large evangelistic meeting were challenged to consider the claims of Christ.

One layman organized a home evangelism meeting to which over 200 came. The meeting had to be moved. from his home to a large hall. So well received was this man's effort that five weekly meetings were ultimately held featuring a film and speaker.

African Enterprise team member Dick Peace reports: "The value of home evangelism was not merely that new strata of people were reached in this way, but also that Christian lay people were shown a method of evangelism which they themselves could use, quite apart from any outside help. This means that evangelism can continue in Nairobi long after the Crossroads Mission itself officially ends."

Special outreach in the schools and at the university was another aspect of the Crossroads program. Well over a hundred meetings were held in various educational institutions, ranging from four week series in several of the largest high schools to film shows in Asian schools.

A unique feature of the schools program was a multi-media "light show" put together by the mission team. Geared to the tastes of teens, this unusual evangelistic meeting opened doors into many hitherto closed school situations.

The school outreach resulted in hundreds of young people giving their lives to Christ and the beginning of Christian unions in several schools where such groups had not previously existed.

An unusual amount of outreach took place over Voice of Kenya radio and TV. Two 45-minute TV specials were prepared by the African Enterprise film unit. In addition mission personnel appeared on regularly scheduled interview programs.

On radio for four consecutive Sun-

days the morning and evening religious services were done by Crossroads personnel, including two broadcasts of mission meetings. These programs were aired nationwide.

The focal point of the mission was a two-week series of large open-air meetings. Michael Cassidy and Festo Kivengere, articulate Ugandan evangelist, alternated as speakers. Some 30,000 people attended this series, with a fine response to the challenge to follow Christ.

One of the first people to come to Christ was a teenage "Panga Gang" leader who went back the next day, despite the risk to himself, and told his gang what he had done. He brought several of his gang to subsequent meetings.

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## WORLDTRENDS

## **CULTURE, CHRISTIANITY AND CHANGE**

**CULTURE IS A DIFFICULT THING TO DEFINE** and sometimes even harder to recognize. Too bad! Most disputes and misunderstandings in this world are based squarely on cultural differences. Why do the Paris negotiations on Vietnam move so slowly? Why does Europe have such difficulties establishing a common market? What's at the bottom of tensions in the Middle East? And why do so many millions of the world's population resent any explanation of the Christian gospel?

THE STUDY OF CULTURE IS AS OLD AS MAN HIMSELF. Both biblical and secular history indicate an interest in the subject dating back to Adam and his early offspring. Yet in another sense the study of culture is just being born. Anthropology, sociology, psychology, linguistics and other academic disciplines relating to the study of human relations may be seen as embryonic movements of a more highly developed system of understanding man's attitudes and behavior. This emerging system may still be difficult to understand, but the fact that it is coming to life is now beyond question.

TO CHRISTIANS THIS HAS TREMENDOUS MEANING. This complex new system of understanding human attitudes and behavior within a great variety of cultural settings could become a monster with which the body of Christian believers will be locked in mortal combat. Or it could become an extension of the believing body through which Christians will be better able to communicate the truth in Jesus Christ. Perhaps it will be some of both. In any case, there will be a relationship. That much is sure. What Christians do about the problem now will have everything to do with that future relationship.

MISSIONARY OUTREACH MUST ALWAYS BE BASED ON UNDERSTANDING OF THE MAN TO BE REACHED. Jesus himself was the world's best demonstration of this fact. He understood God and He understood people. He leaped over cultural barriers which others ran into blindly. He was able to win the heart of a Samaritan prostitute in the course of a single conversation while others would have been bogged down for a lifetime in even saying hello. Jesus' understanding of culture was extraordinary. In a degree the early church shared this same ability to cut through cultural differences and relate to people. It tended to dissipate as the Christian community hardened in its own tightly defined cultural forms.

**SPIRITUAL RENEWAL HAS BEEN IMPORTANT** in setting the believing body free to serve again, allowing it to cut through cultural barriers and meet people where they really live, at the point of their deepest need. In this sense (as in a number of others) the Church is always in need of renewal. Openness to the Spirit who guides into all truth is an essential attitude of the Christian community. But it is rare, at least where the question of penetrating cultural hangups is concerned. The Church is all too often involved in cultural hangups of its own.

**THERE IS A CONVERGENCE HERE.** The Christian community is the recipient of several new insights now flowing into its conscious spiritual lifestream. These insights include: recognition of the need for constant renewal; recognition of the need to understand man within his real-life setting; recognition of today's technological capabilities; and recognition of a changing world order, combined with commitment to God's unchanging Word. If the Church will really allow itself to be nourished on these insights it has hope of mustering the strength needed to reach the world with the good news in Jesus Christ, and thus fulfill its commission.

**CONSCIOUS PURSUIT OF THIS POSSIBILITY** is now of the highest order of importance. Christians everywhere must get themselves involved with the network of new life within the Body. They must communicate the vision to others. This process of bringing new life to all parts of the body must be speeded up. The body of Christian believers is a vast system spread throughout the world. It is a living system, always in need of being effectively related to other parts of the Body and to the world around it. To do this it must always be responsive to the brain center, which is Jesus Christ. Only when the Church takes this seriously will it stand a chance of reaching a lost world.

WORLD VISION MAGAZINE/MAY 1969

Tangier

RABAT

MOROCCO

#### **VITAL STATISTICS**

CAPITAL: Rabat (population 355,000, slightly larger than St. Paul, Minnesota).

AREA: 172,104 square miles (a little larger than Oregon and Washington combined).

POPULATION TOTAL: 13,400,000 increasing at 2.5 percent per year (comparable to the combined populations of Texas and Louisiana).

FLAG: Red field with a black-bordered five-pointed star in center.

MONETARY UNIT: The dirham (worth 19.8 U.S. cents) made up to 100 francs.

OFFICIAL LANGUAGE: Arabic (Berber, French and Spanish are also spoken).



A Berber Christian man and boy high in the Atlas Mountains of Morocco.

## FACTS OFA FIELD

**MOROCCO,** shoulder-to-heel with Spain, forms with it the Strait of Gibraltar, gateway to the Mediterranean.

Morocco's strategic position has through the centuries made it a target of conquerors. One after another came armies and cultures and people influencing this strategic crossroads land. In ancient times it was the Phoenicians, they established settlements here as early as 1100 B.C. From the first to the fifth century A.D. it was the Romans who controlled this vantage point. Then came the Vandals, Visigoths and Byzantine Greeks, in that order, to overrun and occupy the country.

In the seventh century came the Arabs, conquering the country and introducing Islam. Theirs has been the dominating culture and religion ever since.

Beginning in the early sixteenth century the European powers — first Spain and Portugal, then France, Britain, Italy and Germany — made bids for power and influence in this land.

Morocco became a protectorate of France in 1912 and gained independence in 1956.

**THE PEOPLE.** Here in one land are Moroccans descended from the indig-



This Berber woman of the Atlas mountains deftly fashions a rug on her home made loom.



## Continued

enous Berbers, Moroccans descended from the Arab invaders of the eighth and eleventh centuries, the disappearing Moroccan Jew and an estimated 150,000 Europeans. There is also a minor Negro strain traced back to the soldiers of the Black Guard brought forcibly from the Sudan as slaves of the sultans.

Almost 98 percent of all Moroccans are Muslim. Though Islam is the state religion, Jews and Christians (mostly Europeans) are officially accorded religious freedom.

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**ECONOMY.** In this agricultural and pastoral land 70 percent of the people derive their living from the soil (grains, citrus fruits, vegetables, wine grapes, sheep and goats). The fine, pebble-grained goatskin leather called Morocco originated in this country.

Another six percent of Morocco's people are engaged in mining (phosphates, manganese, iron, lead, zinc, cobalt). Hundreds of thousands have moved to the cities in the past 20 years, hence utilities and housing have become serious urban problems.

Ports and highways in this land are among the finest in Africa. A fiveyear development plan (1968-72) will further expand agriculture, irrigation, mining and hotel construction.

**EDUCATION.** About one adult in five is able to read and write. The number of children in school more than tripled in 12 years, from 300,000 in 1955 to over one million in 1967. There are universities at Rabat and Fez.



Tangier's ancient walls and modern buildings provide a striking contrast amidst the influx of city dwellers.

**MISSIONS AND THE CHURCH.** First Christian missionaries to visit Morocco were Roman Catholics who came as early as 1234. Most of the 100,000 Roman Catholics now in Morocco are European.

Protestant missions began here in 1875 with the London Jews' Society as the pioneering agency. North Africa Mission came in 1883 and the Southern Morocco Mission in 1888. Gospel Missionary Union entered in 1894 and its workers translated the Bible into the common spoken Arabic of the land. The Bible Churchmen's Missionary Society entered in 1929 and worked until 1940 before baptizing a single convert.

Other missions active in this country are the Mildmay Mission to the Jews, Christian Missions in Many Lands, Light of Africa Mission, Mennonite Central Committee, Southern Baptist Convention and Berean Mission. Total missionary staff today numbers approximately 100.

There is no established indigenous church in Morocco. Known baptized believers of all missions number fewer than 500 — and open, bold Christians fewer than 50.

"Church services" are almost unknown. Bookstores, summer camps, meetings and any other efforts with a public image or front meet with opposition and harassment. "The church" exists as groups of believers loosely tied around a missionary for fellowship and teaching. Christianity is an individual affair and often missionary related, sometimes spurred by hope of economic gain.

"Proselytizing" is officially forbid-

den, and since 1967 increasing pressures have been brought to bear on any public type ministry. Though a limited amount of missionary activity is tolerated, a number of missionaries have been forced to abandon their work and leave the country.

Perhaps the greatest opportunity today is in Christian radio, with follow-up through literature, especially correspondence courses. The Voice of Tangier, an independent Christian radio station, broadcast from 1954 to 1959 when the government prohibited private broadcasting. Trans World Radio from Monte Carlo and ELWA from Liberia now cover this area. Christian workers are excited about three weekly prime-time broadcasts in Berber and colloquial Arabic-two of them new broadcasts begun in February. Encouraging response was reported during the very first month these programs were on the air.

Correspondence courses from Malaga, Spain and Marseilles, France are also reported to be reaping results.

In spite of tightening restrictions and pressures on national Christians, there are encouraging signs. Some believers seem ready to bear greater responsibility for leadership. Widespread interest in Bible correspondence courses and the response to Christian radio broadcasts indicate an awakening interest in the gospel.

The last decade has been the most fruitful of all, according to one missionary report, though the outward situation remains virtually unchanged because believers have never formed a lasting, visible Christian community.

WORLD VISION MAGAZINE/MAY 1969



In the South Vietnam delta, roads are made of water.

\* Vietnam a tourist attraction? Yes, says the Vietnam National Tourist Office. With its temperate-climate highland resorts, white beaches, ancient Imperial City, vast hunting reserves and many other attractions it is a "must-see" for thousands of foreign tourists. See your travel agent - or your local recruiting office. (Because of the war, travel in Vietnam does involve greater risks than in most other places. Thus certain precautionary measures are necessary - security clearance, for instance.)

**Compassion Orient Tour** July 4-27 takes sponsors and friends to visit orphanages in Korea, includes sightseeing in Hong Kong and Japan, three days in Hawaii.

**Student discount cards** issued by the U.S. National Student Travel Association (2 West 13th Street, New York, N.Y.) can open the door to hundreds of discounts for qualified students — on transportation, lodging, meals, museums, car purchases and much more. Any full-time graduate or undergraduate college student or a graduate within the past two years may qualify, up to age 35. The association also provides many services to card holders. Card costs \$3 if your school is a member of the association, \$5 if it is not.

★ Visitors to the U.S. will find lots of helpful information in a free booklet, "Pan Am Makes the Going Great to the U.S.A.," available in French, German, Italian, Japanese, Portuguese and Spanish as well as English. Explains American currency system, prices, tipping practices, accommodations, road and traffic signs, shopping, climate, telephone, telegraph and mail service. Maps of 10 leading U.S. cities are also available in six languages.

**★ Women are discovering Africa** — and they love its unspoiled natural beauty, its busy marketplaces, the contagious chatter and laughter, the friendliness and warmth of the people. And you don't even have to rough it, according to TWA's Mary Gordon.

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The gavel pounded and the 30 people turned their attention toward the rostrum. They were scattered throughout the first few rows of the basement auditorium of Peck Street Church.

"The meeting will come to order," said Henry Fogweather in a resonant voice. "As you know, we have called you here for the organizational meeting of the National Association for Standards of Testing You. Our purpose is to set up clear standards for Christian conduct, so that we can rid the churches of worldliness once and for all."

"Objection." A woman in the third row addressed the chair. "How come you have chosen the name before we ever get a chance to vote on it?"

"You'll get a chance to vote on it as a part of the constitution and by-laws," Fogweather explained.

"But I don't understand that last part of it — Testing You. What's that supposed to mean? Shouldn't it be Testing Worldliness? That would make more sense. That's what we're really talking about, isn't it?"

"But that wouldn't be NASTY," Fogweather answered testily. It was easy to see he had spent a lot of time working out that name and it wouldn't be changed if he could help it.

"But I think it should be the National Association for Testing Wordliness," the woman responded. "Can we vote on it now?"

"No, we can't vote on it," Fogweather roared. "Who ever heard of a name like N-A-S-T-W? Why that doesn't make any sense at all. Now let's get on with this meeting. In order to clarify our purpose I think we need some discussion of the problem. Worldliness doesn't have a definition any more. When I was a boy you could easily tell the faithful flock from the worldlings. But not any more. Why it's disgraceful. We don't have any standards at all. Something must be done about it."

"May I say something about that?" The request came from Mrs. Makework sitting near the front. She wore a hat with blue flowers, under which her hair was done up in a bun. Her dark blue dress was only slightly above mid-calf length. "I think we ought to start by setting some standards for the way these girls dress today. It's an outright shame. There's not one bit of difference between the girls that come to church on Sunday morning and those young hippies, or whatever you call them, that you see on the street.

The next observation came from the rear. John Backfield spoke up.

"I don't think miniskirts are nearly as much of a problem as these latest styles — the flared trousers, those crazy round glasses, the beads and all that. After all, everybody is pretty much used to miniskirts by this time. My daughter says....." Backfield's voice trailed off. He looked at his wife who was pulling his arm vigorously and looking disgusted.
"Well, I saw some missionary slides a couple of weeks ago that would make those miniskirts look pretty modest," one of the other wives interjected.

"Let's take a vote on knee-length dresses," somebody suggested.

"But there's more to it than that," came the rejoinder from a woman in her fifties. "Take makeup for instance. Most of these younger girls are imitating the hippies by not wearing any lipstick at all. I think we should take a stand against that. It's obvious what they are doing. They are trying to make fools out of their mothers by their plainness. All that eyeshadow is terrible, but I think we ought to insist on *some* lipstick."

"What about the boys," asked Backfield. "This long hair is what nauseates me. I know the kids in my class call me Old Flattop at times. But I'm not going to change on that account. That basketball team that the high school put on the floor the other night looked like a bunch of shaggy dogs. We should get to the school board and make them get those kids to cut their hair like we did when I was in high school. Cleanliness and godliness go together you know."

"I wonder if John the Baptist would meet your standards, Backfield. I bet you would want him to dress in an Ivy League suit." This objection came from a Presbyterian who had been with Backfield on other committees. He was remembering how Backfield made the Baptists the right standard of just about everything.

"That's beside the point," Backfield objected. "John the Baptist lived in another era when things were different."

"Right. And maybe things are more different now than you think. The kids today don't want to be poured into the same mold that you were."

"But why do you talk as if we are monstrosities or something? I think we grew up as a group of solid citizens and I think we should expect our kids to do the same." Backfield was getting angry. He didn't like the reference to John the Baptist — as if all Baptists today should dress like him.

"Perhaps the Mennonites have the right idea after all," Mrs. Fogweather threw in.

"Yes, but I thought I saw a Mennonite on the street the other day, and I was just going to say something to him when I discovered it was a fellow dressed in one of those crazy Nehru jackets," Backfield observed.

"And you can't tell the difference between Catholic nuns and Mennonite women any more. I think it's a trick of the ecumenical movement. They are trying to confuse everything, to keep us from knowing who's who."

"You can't tell the bad guys from the good guys without a program," one man said half audibly. Several people around him smiled self-consciously.

At this point Fogweather stepped in and tried to redirect the discussion. He pointed out the need to set down specific standards. He recognized the fact that there would be differences of opinion, but he said that the consensus would have to prevail. Clear guidelines were needed. Once guidelines were set down in writing the group could work for wider agreement among cooperating churches to enforce them. Once they had agreement throughout the state they could reach out and influence the entire nation. It would take plenty of work and a good deal of financing, of course. But that would come if they could just get the proper standards down on paper. He was sure of it.

Backfield spoke up again. "Unless we do something like this and do it fast our churches will be swept right down the tubes. They've just about had it now, as I see it. Most churches don't stand for anything. Might just as well join the country club as a lot of churches these days."

"Maybe we would do better by planning a good old-fashioned revival," Mrs. Makework suggested.

"But that wouldn't automatically solve the problem," Fogweather stated flatly in his resonant voice. "We need to set down the standards and then get a program going to enforce them. Now let's talk about specifics."

"Well, I think we should hold out for clean haircuts on the boys, and I'll make that a motion," Backfield said, with a tone that defied disagreement.

"Seconded," a lady called out.

"Discussion?" Fogweather asked.

"But I don't think the length of a boy's hair is a moral problem. My boy is a good clean type but he goes along with the styles at school. I don't think there's anything wrong with that. Backfield, you went along with the styles of your time. The trouble is you got locked to them. If we are going to set standards of worldliness, we had better pick something else." The Presbyterian had him again.

"I think we should vote on the length of the girls' dresses. That is a moral problem, I'd say. They ought to be at *Continued on page 36* 



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# CRACKS Continued

least below the knee. And I'll make that a motion," Mrs. Makework said.

"But you haven't voted on my motion yet," Backfield objected. Everybody began chattering to somebody else.

After a couple of minutes Eogweather banged the gavel and called for order. "We've got to decide on specifics," he said. "Now, how many of you want to include the length of the boys' hair?" Silence.

"Okay, let's see a show of hands on that," Fogweather instructed. About six hands went up.

"Now, how many oppose it? Raise your hands." Another half dozen hands went up.

"It's about evenly divided," Fogweather observed. "We've got one representative of the young people's group here and he has said nothing so far. What would you say, young man?" His hair was short enough that Fogweather felt it was a safe bet.

The young man blushed and tried to beg off. "I'd rather not say anything right now," he said.

"Come now, we'd like to know what the young people think. You can speak freely," Fogweather said with a note of promise.

"Well, if you really want to know, I think you people are sort of stuck in gear. All you talk about is younger people. They must worry you a lot. But I've been wondering what worldliness is to you people sitting right here. What are your problems? Where do you have to face it? What are your hangups?"

"Of all the impertinence!" Mrs. Makework gasped.

"Well, thank you for making a statement anyway," Fogweather said. "It didn't answer our question and it may not represent all our young people, but thank you anyway. Now I think it's clear that we should appoint a committee to come up with recommendations on our standards and I'm going to appoint John Backfield to head up that committee. We'll leave it to him to choose the other members to serve with him. And unless there is further business we'll consider this meeting adjourned."

Most of the people filed out looking rather dejected. In one corner Fogweather was in a huddle with Backfield. But the old Presbyterian was deep in discussion with the young man who represented the youth department.

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WE CAN'T CALL IT WORLD OUTREACH WEEK - NOBODY, HE SAYS THERE ARE SIX MISSIONARIES AT WOULD KNOW IT'S THE AIRPORT- WHO OUR MISSIONARY WAS SUPPPOSED TO MEET CONFERENCE THEM ? 8 Don't plan ahead. Your best guarantee that things will be thrown together in the same old way is to plan everything at the last minute. Don't call it anything except a "Missionary Conference." Any other name might frighten the faithful supporters of the missionary proas "Conference on World Needs." They are too broad and invite trouble. THIS IS THE ONLY WAY TO DO IT - THE WAY WE HAVE ALWAYS LET US BE REVERENT AS WE LISTEN TO OUR DONE IT. MISSIONARY (10) Don't involve anyone except those who have experience and exposure to traditional mission (11) activity. Nobody from the Peace Corps, the dip-Watch out for the type of missionary who doesn't maintain the missionary image. Espelomatic community, the business community abroad, or especially international students or other visitors from overseas areas. cially those that have a great sense of humor Don't let the congregation guess that missionaries are people. LET ME TELL YOU ABOUT EACH OF WHO HAS AN EXTRA THESE PEOPLE EXTENSION CORD? (12 Use only outmoded, broken-down equipment. Long introductions of many personalities, plus (13) Make sure you have to run for extension cords, spare parts and extra equipment at the last the recitation of endless uninteresting, unim-portant facts are essential parts of every con-ference. Keep up the mystique of irrelevancy. minute. Always get slides out of sequence.



WORLD VISION MAGAZINE/MAY 1969

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In the above map of Southeast Asia you can see how we travel from Bangkok (B) to Vientiane (V) and then north to our station. The shaded area is controlled by the Pathet Lao.

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# **PERSONALITY PROFILES**



J. Raymond Knighton of Medical Assistance Programs

#### Music man becomes medicine man

It began in 1951 with a friend's request for temporary assistance. When J. Raymond Knighton agreed, he was unaware that as a result the direction of his life would be radically altered.

Howard Hamlin, Knighton's family doctor and prominent Chicago surgeon, was the friend. The request was for Knighton, at that time working on his Ph.D. in musicology, to step in on a two-month part-time basis and aid in organizing the office of the Christian Medical Society (CMS). Knighton began by sweeping out the office and straightening up the files, and as he now recalls, "I've been there ever since!"

It's not really surprising. Knighton found himself involved in an exciting dimension of Christian service—a medical ministry prompted by Christian love and concern for the whole man.

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From 1951 to 1965 this dynamic man served as executive director of the Christian Medical Society. During these years God worked and the Society's outreach increased remarkably. When Knighton came on staff in 1951 the Society had 800 physicians and dentists as members — and one office employee. By 1956 the membership had increased to 3000 and the Society had a staff of 20 employees with headquarters in its own building.

Knighton was significantly involved in the founding in 1956 of a new wing of the CMS—appropriately referred to as Medical Assistance Programs (MAP). MAP came into being unexpectedly. Dr. Donald Barnhouse, interested in the work of CMS, contacted Knighton concerning a large quantity of drugs valued at \$26,000 which was to be destroyed because they were no longer salable. Could Knighton possibly find use for them among the many mission hospitals overseas? Knighton didn't hesitate. He requested they be brought to the CMS office. Here he unloaded them himself, using a two-wheeled cart, and carried them on a passenger elevator to his tiny office. He began phoning missionaries and soon had the drugs on their way to hospitals overseas.

Today, largely through donations by American drug manufacturers, MAP supplies drugs to over 1000 Christian medical personnel in 75 developing countries. When it became an independent organization in 1965, Knighton became the first executive director.

"We're probably the most ecumenical organization in the world," explains Knighton, "because we work with people." It doesn't matter if a medical missionary isn't associated with an important organization. If there's a need, MAP serves. To avoid duplication, work is done through existing programs if possible. However, MAP doesn't hesitate to set up its own projects if help is not available.

Knighton, born in Chicago, Illinois, had the advantage of a Christian home, and he acknowledged Christ as Savior early in his experience. His educational background includes three years at Olivet Nazarene College, Kankakee, Illinois, a Bachelor of Music degree at the American Conservatory of Music, Chicago, and a Master of Music degree at Michigan State University. When he was asked to become executive director of the Christian Medical Society in 1951 he had taken a leave of absence from Northwest Nazarene College in Nampa, Idaho, where he taught music for three years, and was working on

his Ph.D. in musicology. To make ends meet he was also teaching part-time at the Chicago Evangelistic Institute.

Knighton is not the only member of his family who has caught the vision of a medical relief ministry. His wife, a music major and graduate of Bethany Nazarene College, Bethany, Oklahoma, plays a vital role as MAP administrative assistant. David, one of their four children, is a pre-med student at Wheaton College, Wheaton, Illinois. Under the sponsorship of MAP, David will have an opportunity this summer to gain insight into medical missions by working with missionaries in the Conservative Baptist Hospital at Ferkessedougou, Ivory Coast, West Africa.

David is one of many future doctors and dentists who will take part in MAP's "externship program" this summer. "Through this program," says Knighton, "medical students are exposed to the needs of medical missions during a crucial time in their training." Established doctors are also given the opportunity to leave busy practices and spend their "vacation" time in needy overseas hospitals. The short-term concept or "mini-term" program was first instigated by MAP. As Knighton wryly comments, "Everybody said it wouldn't work. Now everybody is doing it."

Knighton feels that MAP has by no means exhausted its potential in making the work of mission hospitals more effective. At present he is enthusiastically overseeing a new program of manufacturing special drugs for missions. Though 70 American manufacturers contributed their products to MAP during 1968, drugs for the treatment of such diseases as malaria, leprosy, tuberculosis and parasites are not readily available in the U.S. European drug prices are high. On a strictly nonprofit subsidized basis, MAP has been licensed by the Food and Drug Administration to produce very pure highclass drugs. "Everyone said it was the craziest thing they'd ever heard of," says Knighton. But he saw the need and he didn't limit God.

The direction of another life was altered in 1962 with a friend's request for temporary assistance. J. Raymond Knighton was the friend. The request was for Dr. Howard Hamlin to serve in a mission hospital on a one-month short-term basis. He accepted. Last month Dr. Hamlin arrived at the Ethel Lucas Memorial Hospital, Acornhoek, East Transvaal for his second full term in Africa! Now Knighton laughingly relates how he "turned the tables on Howard Hamlin."



## America's black power in Asia

No one in San Francisco, California would have thought that a Negro kid named Robert Emanuel Harrison, born in the city on January 23, 1928, would someday become an international ambassador of goodwill. Nor would anyone in his neighborhood have imagined that this rough kid would someday be America's foremost black evangelist in Asia.

As a kid he was constantly involved in brawls. Hardly a day passed without his figuring in a street fight. A member of a rough neighborhood gang, he mastered early the dirty tricks of fighting.

Born in a Christian family, Bob was exposed to the Bible from his earliest years. At the age of six he could quote whole Bible chapters by memory, especially the Psalms. He sang in the church choir, attended services regularly and participated in many church activities.

As a young man Bob showed special skills in sports and won many prizes in football, track and baseball. He dreamed of becoming a famous athlete.

But something was missing. Bob's quest for happiness led him next to music. He had watched his childhood buddy, Johnny Mathis, become a popular singer. He began singing with Mathis at parties and night clubs. Still he could not find happiness.

One afternoon when Bob was 19 his mother asked him to attend an evan-



gelistic meeting. Although Bob had already made an appointment for a jam session he consented to attend the meeting to please his mother but planned to sit at the back so he could sneak out and join the shindig with his friends.

His plans were changed abruptly. He stayed until the meeting was over and accepted Christ as his Savior. He felt like a moth emerging from its cocoon and ready to fly.

Soon after his conversion he enrolled in Bible school and later became associate minister of a small church in San Francisco where he was "almost everything" - choir director, organist, preacher and janitor. In addition he worked to supplement his meager income. By this time he had married a winsome Californian named Marilyn Miller, daughter of a pastor from Los Angeles.

Troubled and discouraged at the place of obscurity which seemed his lot, he turned to the Bible. One day he came across Proverbs 3:5-6, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Bob took this as a promise from God. Like a new spark plug it produced in him a new sense of enthusiasm which characterized the ensuing years of his ministry.

Bob received the biggest surprise of

his life when Billy Graham asked him in 1958 to assist in his crusade in San Francisco. As the meetings progressed Bob knew that God was now leading him to a larger ministry. His journey from obscurity had begun.

Soon he resigned his pastorate and entered full-time evangelistic work. Christians in Germany invited him to participate in a citywide campaign. Then invitations came from England, Switzerland and France. Upon his return to the United States, Bob was invited to join the Billy Graham evangelistic team. For six years he served as one of Graham's associate evangelists. His ministry became worldwide.

In 1966 Bob joined Overseas Crusades. With OC he has seen in closer view the needs of the Orient.

In the Philippines Bob has held crusades in leading metropolitan centers. His biggest crusade was in Manila where he drew about 20,000 people in a single night meeting. His Bacolod City crusade last year brought 1347 decisions for Christ, the largest number for any week-long crusade in the history of the Philippines. In television appearances in Manila and Quezon City he has sung and preached the gospel to the more than two million viewers.

Now in his tenth year of evangelistic ministry, Bob envisions a more intensive program of evangelism in Asia. He feels that with proper training Asian Christians can lead their own evangelistic crusades. To help achieve this he plans to conduct seminars on evangelism. He also hopes to conduct music seminars for choirs, choir directors, gospel soloists and other musical groups.

Bob has already ministered in many of the major cities of the Orient. In South Vietnam he sang and preached to several thousand American and Vietnamese troops. He preached in some of the largest crusades ever held in Indonesia and has held evangelistic campaigns in Singapore, Malaysia, Taiwan, Hong Kong, Japan and Okinawa.

In all these places more people have responded to his appeal for Christ than to any other non-Asian preacher. Perhaps it is the color of his skin, coupled with his sincerity and his genuine interest in people, that makes Asians feel they are one with him.

Whatever the reason, one thing is clear. Bob's powerful ministry has brought hundreds to Christ. That is why many in Asia today call him "America's black power in Asia."

# overseas opportunities Get With It

#### Somebody's done it ...

. . . and arranged, in neat graphic style, a pamphlet setting out the needs of their mission board around the globe. Overseas Opportunities and Spiritual Obligation tells you in one fell swoop: the main categories of needs, the lands of assignment, what kind of missionary is needed for today's world. To quote:

"The missionary stereotype of years past is gradually dissolving. This was the image of the missionary who penetrated the deepest jungle, located the remotest tribe, or found the farthest outpost of humanity in order to present the Gospel. This seemed to be the essence of missionary work. Our obligation still extends to all these difficult and far places, but there is also a realization of the obligation to minister in the burgeoning urban areas so long neglected. The new frontiers are not just geographical - they are also sociological. Entire classes of people, long overlooked ... the students in Buenos Aires and Hong Kong, the industrial workers in Cali and Abidjan ... all form a part of this strategic 'new frontier' to be reached by today's

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missionary." Also in crystal clear order you'll find "Steps to Appointment," from "Initial Inquiry" to "Appointment to the

Field," where some of the mystery is

lifted on the "how" of missionary

DR. WORVIS

MS We Received and Market

appointment. Also treated are the spiritual, educational and general qualifications for prospective missionaries seeking appointment under this particular board. Write Mr. Robert J. Bartel, Personnel Secretary, The Christian and Missionary Alliance (260 West 44th Street, New York, New York 10036). Also ask for "God's Work and God's Ways," and "Where in the World." The C&MA presently estimates its needs at 126 married couples for 23 countries and 33 single persons for 10 countries.

#### start building

Interested in "short term" assignments in actual missions situations? Try contacting

Youth for Christ International Box 419

Wheaton, Illinois 60188

The Bible Club Movement 237 Fairfield Avenue

Upper Darby, Pennsylvania 19082

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

The Evangelical Alliance Mission Box 909

Wheaton, Illinois 60187

#### youth with a mission...

... will find it interesting to check out the organization by the same name.

Youth With a Mission (Box 2236, Anaheim, California 92804) sponsors houseto-house witnessing from the Caribbean to the South Pacific by pairs of young people. It affords the opportunity to dedicate a week, a summer or a year for soul-winning in (right now) 35 countries including "Domestic Crusades" across the U.S. When you write, ask about "Summers of Service," "Year-Round Crusades" and specific countries where current activities are going on. How much will it cost?

"The costs for each area and country are sent to those who apply; but the cost of being a true witness for Jesus Christ involves much more than just dollars and cents. It may cost you your friends, or perhaps your job . . . you may have to sell your car or give up that which you treasure most. Witnessing requires a step of faith. If you are willing to step out and trust the Lord to meet financial needs, you will discover the thrill of true discipleship."

YWAM is well endorsed and deserves looking into. Also ask for "Questions Answered" (YWAM Form S-1), "Domestic Information" (YWAM Form D-1), a Christian Life Magazine reprint, brochure etc.

#### you go...

... spelled "Y.U.G.O.," Youth Unlimited Gospel Outreach (13115 Silver Bow, Norwalk, California 90650) works out team efforts in Mexico for shortterm involvement in rural evangelism (especially young people in the western and southwestern U.S.).Write to Director Joe Erwin and ask for complete information. Services also include youth missions emphasis weekends for local churches. Tell your pastor about this one too. A group of young people is





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gathered from churches as far away as San Francisco. These meet in Mexicali for a Conference on Mexican Evangelism (COME). In groups of 10 to a village the young people have worked among as many as 30 Mexican villages during Easter and Thanksgiving weekends. Teams are sent to churches in various parts of the U.S. in order to assist the local young people to reach out into their communities in behalf of their own churches. Ideas are developed among the young people themselves as to how to improve their witness and service locally.

Y.U.G.O. team services for your local church may also include vacation Bible school or weekend evangelistic meetings. In these contacts candidates are encouraged to get into the evangelistic programs in Mexico. Activities in Mexico may include thoughtful distribution of some food, clothing and other essentials. The whole thing is designed to afford contact for young people which will encourage them to be better wit-

#### **Need More Help?**

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, write:

World Vision Readers' Service 919 West Huntington Drive Monrovia, California 91016 Ask for "You Can So Get There From Here," an overseas opportunities check list prepared for our readers. nesses in their local church situation and then involve them in over-border work of evangelism too.

#### from time to time...

... A.I.D. (Agency for International Development) puts out the word that they need all sorts of people. Right now they are asking for secretaries. If you know of someone who might be interested, get in touch with Viessa Jackson (AID, Washington, D.C.). Also needed specifically are rural development people, refugee specialists, nurse education advisors, nurse anesthetists and advisors, program economists, public administration advisors, secretaries, telecommunications specialists and hospital administration advisors. Contact Mr. Paul B. Belanga, Office of Vietnam Recruitment, 135 Arch, Washington, D.C.

#### guam still needs...

... teachers for 1969-70. Vacancies are reported in all subject and grade areas from one through 12 including trade and technical school. Contracts are for two years. Ask about the specialties needed and also regarding more limited opportunities for supervisors and administrators. You have to be a U.S. citizen and have a B.A. with 18 hours professional education. For clarification on benefits, procedures and such, write Associate Superintendent, Personnel, Department of Education, Box DE, Agana, Guam 96910.

#### getting ready...

. . . for summer '69, Short Terms Abroad is inquiring of missions candidate secretaries what their personnel needs might be. Now's the time to get your name before the STA people, whether you want to serve for a few weeks or a whole summer this year or next. When you contact Irving A. Philgreen, Executive Director (342 Gundersen Drive, Wheaton, Illinois 60187) be sure to ask for your free subscription to STA Bulletin which has a preliminary information form you can use to get yourself or your friends interested and involved. Looking into STA now could get you well along into a real lab test of your personal missionary interest, motivation and adaptability. The January STA Bulletin says there were over 800 openings at the time of printing.

#### congo needs...

... teachers for the American School of Kinshasa: assistant principals for the grade and high schools, a counselor, teachers for kindergarten through sixth grade, teachers in science, math and English for grades 7 and 8, social studies and science teachers for grades 9 to 12, instructors for girls' P.E., home economics and typing.

Enrollment at the school is reported to be 460. About half are children of missionaries, thirty percent are children of foreign government people and the commercial community, and the remainder are those of U.S. government employees. For more facts contact Paul W. Preddy (B.P. 4702, Kinshasa II, Republic of Congo.)

#### moving ahead...

... toward an overseas opportunity? Have you really, seriously considered the values of overseas experience for you? How is God leading you? How are you planning and praying? You might bring a new richness to a great many lives by being with foreign citizens on their own ground for awhile — or a lifetime.

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# Plant now for CHRISTIAN HARVESTS

The time to plant your Christian harvest is now! Now, while you can direct what use will be made of your money and possessions. Now, while you can provide for your on-going Christian witness in the world and make sure nothing will corrupt those material possessions the Lord has so graciously given.

Send today—NOW—for full information on the many benefits you can reap through World Vision investments. Increased annual income, tax savings, provision for your continuing Christian witness in the world, peace of mind in knowing you have completed your faithful stewardship as the Lord would have you do.

World Vision Gift Annuities can earn up to 9-1/10%, depending upon your age.

World Vision revocable Missions Security Agreements earn 5%.

World Vision Life Income Trusts can help to increase your annual income.

# Send today for full information on the plan of your choice. There is no obligation.

Life Income Trusts	Gift Annuities
Missions Security Agreemen	
_ Missions Security Agreement	
My name	
Address	
City	
State	Zip Code
Birthdate	Occupation



**LEE BERNARD** Director World Vision Stewardship Department

## THE EDITORIAL VIEW

# 'Hero' and 'Anti-Hero:' an Updating

Running through the table of contents of a recent issue of *Commonweal*, I was struck by an item called "An Anti-Poem," composed by the late Thomas Merton. What it proved to be was neither an attack on poetry nor a hawking of anything evil in content. Why then was it called an "anti-poem"? Simply because it was so unconventional in its format. Poetically, it wasn't the expected thing.

Something similar applies to a word that appears with increasing frequency in today's journalism. I give you "antihero." In its first appearance it had a purely literary form and role. It described, as one dictionary has it, an author's projection of a person who is "resentful or contemptuous of accepted social standards and values." But its meaning has been widening. In the broadening it has found application to persons who are admirable enough but who symbolize the unaccustomed, the unconventional.

If Jim Murray, brilliant sportswriter of the Los Angeles *Times*, does a piece on the prowess of golfer Jack Nicklaus, that is saluting the hero. In the eyes of dominantly white America it is the expected thing. When in point of fact Murray did a moving sort of tribute to Negro golfer Charles Sifford, who has been for years tramping the fairways with golfing greatness in his hands and feet, without ever being invited to play in the "Masters" at Augusta, Georgia, *that* was saluting the "anti-hero." The Masters is run by a board of governors who just can't see a hero's halo glowing above a black face. As caddies, yes; as players, no!

In the history of world missions we have not been entirely free from this tendency to cast the Christian nationals in the role of the anti-hero. Bishop Stephen Neill faults his own communion — the Anglican — because in India it waited a hundred years before it permitted an Indian to be made a bishop. That bishop was Azariah of Dornakal. When he began his episcopal service, in the eyes of many Europeans he was very much the anti-hero. But *not* when he finished!

What has sprung me loose in thinking along this line was something I recently witnessed in the Japan "Keswick" Convention near Osaka. High above the beautiful hills behind Kobe harbor approximately 700 Christians were assembled.

Out of all those present my nomination for the "hero" role appropriate to the long standing pattern of our Western Christians would be Dr. J. M. T. Winther. A missionary of the United Danish Lutheran Church, he left America in 1898 — you have read it correctly, 1898! — and headed for China. He never got farther than Japan.

And now, at 94, here he sits, close to the pulpit (that he may hear the better), ramrod straight in his chair, his Vandyke beard neatly trimmed, his eyes alight, and his attention level undiminished throughout the sermon. To me he was an enthralling spectacle.

#### A gentle profile

All through the years he has been the quiet evangelist, the Bible teacher who knows how to let the Bible be in fact the voice of God, the writer who never tires of turning his pen into a match with which to light the fires of Christian faith and love and hope. One of his first converts was a Japanese soldier who had served in the Russo-Japanese War. At his baptism he was seized with such stage fright that he was unable to answer the usual questions. Sensing the situation, After World War II, when Japan was reopened to the missionaries, Dr. Winther was among the first to return. As innocent as a newborn about "social security" and "retirement at 65," this 71-year-old was offered, and accepted, a position as a professor in Kobe's Lutheran "Seisho-Gakuin." Judge Takashi Tsuboike, prominent Lutheran layman, recalls the forward-looking eagerness with which Dr. Winther began his teaching responsibilities in the postwar period. "Until I shall have been kicked out at the school gate," said he, "I will continue to prove Christ's gospel and teach students."

He is still at it!

#### A rising power

So much for the *hero*. Who is my nomination for an antihero on the Christian scene in Japan? Bear in mind that in so speaking I am referring only to a role that is being played, and only from the point of view of the psychology that has dominated much of our Western missionary thinking. Given these ground rules, I want to nominate the Japanese translator who stood by my side in this convention and flung out my messages with fluency, fervor and force. He is the Rev. Akira Hatori. Born into a Buddhist family, reared in the Buddhist faith, he became, 37 years ago, the convinced captive of Jesus Christ. Today his whole family is Christian. Thirtyfive of his relatives are in full-time Christian ministry.

This is the man who is Japan's best-known radio and television communicator of the Christian gospel. This is the man who was chosen to be Billy Graham's translator in the 1967 Tokyo Crusade. This is the man who heads the largest, most representative organization of cooperating Japanese "evangelicals" to be found in the nation. This is the man who is giving inspiring leadership to the Evangelism-in-Depth effort now going forward in southwestern Japan — on Shikoku Island. This is the man who, when Dr. Graham was unable to give the concluding address at the Asia-South Pacific Congress on Evangelism late in 1968, was selected to bear that responsibility — and did it with humble grace and moving effect.

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Dr. Hatori — the doctoral title has been awarded to him by Wheaton College — has come to Christian leadership in his country by traveling at times a threatening and thorny path. His father, on learning of his conversion, seized him by the neck, forced his head down in an involuntary bow to the gods on the Buddhist idol shelf, then threw him violently to the floor. "I will do anything for you, my father," said Hatori. "But I cannot worship idols any more." Later, dying of cancer, the father confessed Christ as his Savior. No one knows how many others have made a like confession under the influence of this man's Christ-centered life.

Dr. Winther fits the hero mold so familiar to Western Christians. He represents yesterday's receding tide. Dr. Hatori, anti-hero in a sense, by comparison with the image that the Western world has assigned to the Hudson Taylors, the Jonathan Goforths, and the James Dicksons, represents nevertheless the wave of the future. PRS

## THE EDITORIAL VIEW

# The Curse of Custom

Our fathers have been churchmen For nineteen hundred years or so, And to every new proposal They have always answered No.

Why not? Why bother with the new when the old is familiar and easy?

Isn't habit the "shorthand" of life? What an intolerable waste of time it would be if every day we had to learn all over again how to tie a knot or use a knife and fork!

And isn't custom — so closely related to habit — society's way of preventing the madness of total novelty and unpredictability?

#### The Good and the Bad

Furthermore, custom has biblical, as well as broadly cultural, justification. The *daily* gathering of the manna was part of Israel's wilderness history. Hannah went up to the temple in Jerusalem "year by year." Jesus went to the synagogue in Nazareth "as his *custom* was."

Customs aplenty need no defense. Their praise lies in their profit. Life would be poorer without them.

But, as "lilies, when they fester, smell worse than weeds," so custom, when it becomes another name for laziness, or a block in the path of progress, or a shield in the hands of the entrenched, turns boon into blight. It earns the rating of a curse. "You have a custom," said Pilate to the Pharisees when he was trying to free Jesus from the fate that he saw was demanded by the rulers of the Sanhedrin. From one point of view Jesus was crucified on the cross of custom.

Custom in itself has no sanctity. It can be demonic. Even when it falls short of that, it can be a dead weight.

#### The East and the West

Legalism, for example, is a phase of custom against which the Christian community has always to be on guard and from which it seems never to be wholly free. St. Paul found the Corinthian Christians in a muddle over such an earthy issue as whether they should eat meat purchased in a market where the chances were that some of it had been offered to idols in the temple. He gave them some guidelines rather than rigid regulations. Try, he said, to strike a balance between what your own conscience requires and your respect for the varying conscience of another brother. This was to prevent the no-meat eaters from feeling legalistically superior to the meat eaters and vice versa. It was to save them from erecting custom into a moral mandate.

I was a small boy, and felt my knowledge of missions was swelling notably, when I saw pictures of nationals "before" and "after" conversion. The "pre" picture showed them in national dress, the "post" picture in Western — or something approximating Western — attire. I was being mistakenly led to celebrate the triumph of Western custom, not the victory of the universal Cross. Except where the most elemental obscenities or improprieties are involved, Christian nationals should be made to feel that Christ is at home in their costumes as certainly as He is in the dressing habits of European or North American Christians — or as He was in the non-Western attire of Palestine 1900 years ago. The curse is not in custom but that my custom must be yours.

#### The Bound and the Free

There is another way in which custom can hold more of blight than of benediction. After consultation some Christian leaders in Western Europe concluded:

There is no standard structure that would guarantee the missionary character of the congregation. . . Orientation towards the world and openness to it are essential before any new patterns may be evolved to replace traditional structures which have become obsolete or even obstacles to mission.

"No standard structure" of congregational life and work! Of course there isn't. It cannot be found in the New Testament. The few essentials it gives us are more of *action* than of *form*: confession of faith, the communion, prayers, the ministry of the Word and service to the community. As for all the rest, it is fluid, adaptable, mobile, functional.

In Unchanging Mission Douglas Webster, himself an Anglician, gently chides the Anglican hierarchy because he finds it more disposed to make common cause with groups who have "properly" ordained bishops but are without any missionary passion than with communions of Christians who have no bishops but are throbbing with missionary vitality. The chiding is justified. Most of my free church friends would applaud it.

Yet how many of us in the free church tradition are unconsciously bound by custom and tradition! For example, where in the New Testament have we read that in a churchy looking building on the corner we must do the Lord's work in the world mainly at four spots on the clock each week: 9:45, 11, and 7:30 on Sundays and 7:45 Wednesday night? What possible biblical justification do we have for the notion that you make an appeal for decisions Sunday nights, not in the mornings?

That the ever-merciful God has worked through such a pattern as this is not in dispute. The point to be made is that now we tend to *confine* Him to this pattern. We feel that something sacrosanct is forfeited if we change it.

The inflexibility of churchiness is a futile answer to a world in revolution. If we don't wake up, custom will choke us. Tradition will throttle us.

What to do? Take liberal quantities of Young Life, Navigators, Campus Crusade, Inter-Varsity, and shake them together. Then apply to our congregational life. Their imaginativeness, initiative, rapport with people, outward mobility; their determination to get out "where the action is" and, in so doing, to be Christ's kind of action itself; their virile confidence in the undiminished relevance of the Bible and of the Bible's Redeemer — this spirit and this outward thrust are what our churches are now summoned to demonstrate.

Only some holy innovations will save us from the curse of custom. PSR