

WORLD VISION

magazine / december 1970

VITAL STATISTICS

BIRTHS

David Dec.	BERLINE — Mr. and Mrs. Douglas, 1883 Armour, Pasadena, a son, Dec. 23.	CAI vived b James, childre FO belove and M Wedne of Mer AM away by hus ST
John ora,	LESTER — Mr. and Mrs. Thomas, 163 Roosevelt, Glendora, a son, Matt, Dec. 23.	belove and M Wedne of Mer AM away by hus ST
25,	WALLACE — Mr. and Mrs. Arnold, 987 Sands Place, El Monte, a daughter, Jill, Dec. 23.	belove and M Wedne of Mer AM away by hus ST
el T., Dec.	MCCALL — Mr. and Mrs. Lawrence, 9901 Huntington Drive, Arcadia, a son, James, Dec. 24.	belove and M Wedne of Mer AM away by hus ST
y A., Dec.	PETERSON — Mr. and Mrs. Daniel, 23 Sheridan Way, La Puente, a daughter, Elizabeth, Dec. 24.	belove and M Wedne of Mer AM away by hus ST
Don dena,	CLARK — Mr. and Mrs. Michael, 418 Hill, Glendale, a daughter, Sharon, Dec. 24.	belove and M Wedne of Mer AM away by hus ST
ES - 20,	GARCIA — Mr. and Mrs. Anthony, 18709 Azusa, Azusa, a daughter, Carmen, Dec. 25.	belove and M Wedne of Mer AM away by hus ST
ank W., Dec. 26.	JOSEPH — and Mary, Bethlehem, a son, Jesus, Dec. 25.	belove and M Wedne of Mer AM away by hus ST
ON - 5., 21,	SCHULTZ — Mr. and Mrs. Eugene, 1333 W. Lynrose, Pomona, a son, Harold, Dec. 25.	belove and M Wedne of Mer AM away by hus ST
ON - 24, El	DUNCAN — Dr. and Mrs. James, 654 S. Country Club Way, Glendora, a daughter, Sara, Dec. 25.	belove and M Wedne of Mer AM away by hus ST
ard O., 3, Dec.	WINGFIELD — Mr. and Mrs. Roy, 307 N. Oak, Arcadia, a son, Roy, Dec. 26.	belove and M Wedne of Mer AM away by hus ST
AS - J., 20,	FRENCH — Mr. and Mrs. Paul, 4987 Benland, El Monte, a daughter, Aileen, Dec. 26.	belove and M Wedne of Mer AM away by hus ST
Leland hittier,	JACKMYN — Mr. and Mrs. Walter, Walnut Drive, ...	belove and M Wedne of Mer AM away by hus ST
Roger		belove and M Wedne of Mer AM away by hus ST

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PHOTO CREDITS: cover and articles, Don Aylard.

the announcement

Our cover this month says to me that the birth of Jesus Christ was just as real, just as historical, as that of the infant in the high rise down the block. On the other hand, the cosmic scope of Jesus' birth required more than a newspaper announcement. It took an angel.

While Jesus came into history, history cannot adequately explain Him nor can the human race account for Him. This is the way it is when God becomes incarnate—when the Lord of history becomes a part of it.

Thus the vertical scope of Jesus' birth reaches from heaven to earth. Horizontally, the scope extends from Bethlehem to Constantinople, to Rome, to Canterbury, to Wittenberg, to Geneva, to Nepal (p. 5), to Japan (p. 12), and on around the world. At first the movement was east to west, then it became west to east. One who has proclaimed Bethlehem in both West and East has a word of caution for the modern emissaries from the West (p. 6). (One of the latter returned to the West only to want to get back to the East [p. 9]).

But the scope penetrates inward as well as outward and plunges to the depths of the soul with a million or more consequences (p. 32). For Bethlehem is also a human heart, and Jesus repeatedly condescends to be born anew in this humble, unlovely place (Gal. 4:19). That the Creator of the galaxies was born in a stable is a paradox which staggers us all. As has been said, the hinge of history is on the door of a Bethlehem stable. Perhaps even more staggering is the paradox that the immaculate Son of God is born in sinful hearts. So let it be with us even as with those of whom it was said, "They keep Christmas all the year."

Frank Farrell

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The Great Omission?

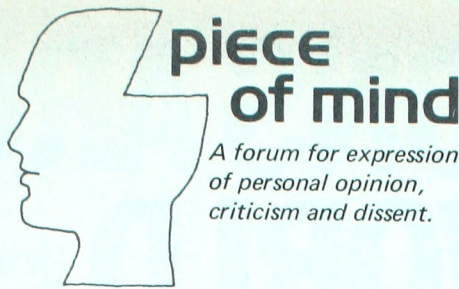
Several years ago a new post office was constructed for the city of Pittsburgh, Pennsylvania. It cost around a million dollars. On the day of the official opening crowds gathered, bands played and public officials gave their addresses. When the great ceremonies were over an individual who was designated to mail the first letter was much surprised to find that the construction engineers had failed to put in a letter drop. Here was a million dollar post office with no place to mail a letter. It was only a slight omission as far as the total structure was concerned but it negated the very purpose for the existence of a post office.

As far as I can determine from the Scriptures the supreme task of the Church of Jesus Christ is to seek the lost throughout the entire world.

Christ gave the Great Commission to His followers in the form of a challenge to evangelism. We were ordered in Matthew 28:19 to "Go ye... and make disciples of all nations" and in Acts 1:8 that we should be "... witnesses in Jerusalem and in all Judea, and Samaria and to the end of the earth."

If you drop off the first letter from the word "commission" it becomes "omission." It is only a slight change in spelling but it becomes a great change in meaning. What are some of the things that might be neglected in the program of the church that might change the Great Commission to the great omission? I would suggest for the purposes of alliteration that we look at the three "c's" that we drop at our peril in the life of our church: conviction, concern and consecration.


Our task as a church is based on the conviction that all men are spiritually lost and in need of the saving grace of Jesus Christ. The Word of God clearly states that "all have sinned and come short of the glory of God" and that "all we like sheep have gone astray." The remedy for this situation is that "there is none other name under



heaven given among men, whereby we must be saved." If we are thoroughly convinced of this fact then we can clearly see the responsibility of proclaiming the name of Jesus to all men everywhere.

Concern is at the heart of the Great Commission. If the Church loses its concern then its compassion degenerates into merely sporadic interest. We need as never before in our "thing-centered" culture to recapture the compassion of our Lord for needy people. Unless we are moved with pity because of "the sins of mankind and suffer inwardly because of their lost condition then we become selfish and satisfied in our own state of carnal security and sensual existence.

The depth of our consecration measures our adherence to the Great Commission. Our personal dedication reaches our possessions and participation. Hendrick Kraemer is fond of saying that the very moment of the Church's birth at Pentecost was also the moment that the missionary task was born. The descent of the Holy Spirit upon the disciples who were of one accord transformed them into missionaries. The disciples received the Spirit in all His fullness because they were all together, of one mind in one place, waiting expectantly, surrendered, ready to do God's will.

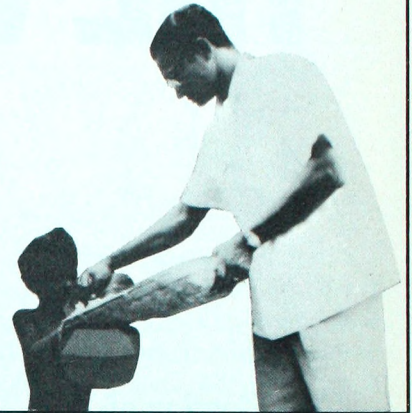
When our church membership becomes Christian fellowship, our faith is set aflame, our formality in worship becomes vitality in the Spirit and confession of a creed motivates us to communication of a life, then our omission will become commission! 



Ross Hayslip is a minister of 36 years' experience and is currently serving at the First Church of the Nazarene, Tucson, Arizona. He is author of *The Lord's Table*.

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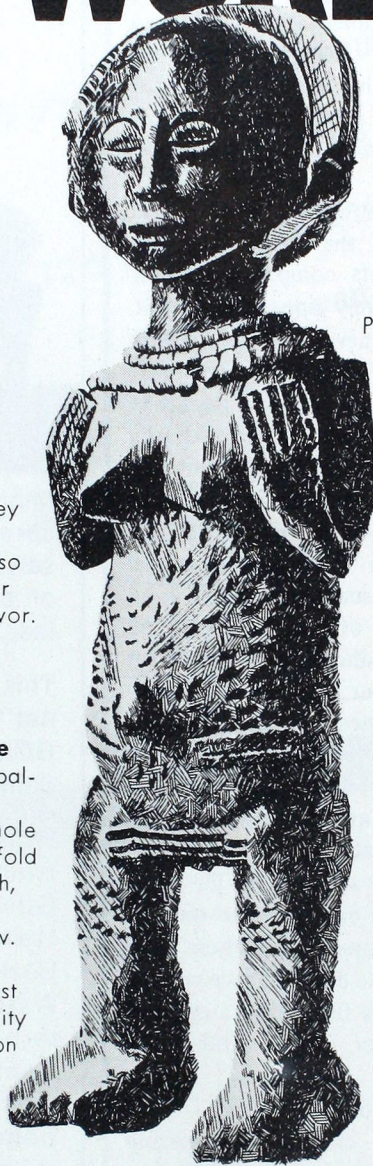
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MISSIONS AROUND THE WORLD (from Africa to Japan)



The Planting of the Churches in South Africa

By Jane M. Sales.

Primarily a historical survey of Christian missions in South Africa, the book also offers valuable insights for present missionary endeavor. 112 pages, Paper, \$2.45

Chosen and Sent:

Calling the Church to Mission. By Theodore Eastman. A careful and balanced analysis of the church's mission to the whole world, based on a three-fold foundation of biblical faith, historical precedent, and contemporary change. Rev. Eastman is the author of *Letters from the Rim of East Asia*, *Christian Responsibility in One World*, and *Mission "In" or "Out"?* 112 pages, Paper, \$2.45

Profit for the Lord

By William J. Danker. A study of two pioneer missionary groups, the Moravians and the Basel Mission Trading Company, who created economic structures to help support their mission work. The author hopes it will "help free Christians on mission frontiers to find the forms that will carry out the tent-making mission of the Church in the marketplace today." 192 pages, Paper, \$3.95

A Brief History of Islam

By Harry R. Boer. Islam is the religion of about one-seventh of the world today, and "if the Church is to have real contact with her Muslim environment, she should have an understanding of Muslim religion." 128 pages, Paper, \$2.45

The Story of the Christian Church in India and Pakistan

By Stephen Neill. Traces the growth of the old church founded by the apostle Thomas; the Roman Catholic work of Francis Xavier; and Protestant efforts since 1706. 184 pages, Paper, \$3.95

To Apply the Gospel: Selections from the Writings of Henry Venn.

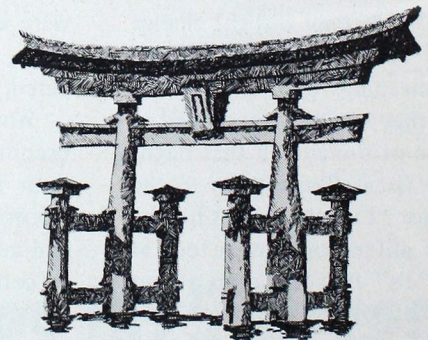
Edited by Max Warren. Henry Venn, Chief Secretary of the Church Missionary Society (Anglican) from 1841 to 1872, is a legendary figure in Protestant missions. A theoretician and practical administrator, his policies remain very applicable today. 320 pages, Cloth, \$7.95

Church Growth in Argentina

By Arno W. Enns. Valuable for its careful analysis of the past missions of ten evangelical churches in Argentina. Its suggested guidelines for mission work are intended for use by workers throughout Latin America and in other parts of the world. 224 pages, Paper, \$3.95

Church Growth in Japan

By Neil Braun. Drawing upon the world wide experience of Christian missions, but concentrating upon Japan, the author presents historical evidence that great church growth occurs where large numbers of unpaid laymen are active in teaching, preaching, and evangelism. 224 pages, Paper, \$3.95



A History of Christianity in Japan

By Richard Henry Drummond. A fascinating account of the emergence of the hidden Christian church and the problems it faced as it progressed through times of favorable evangelism, resurgent nationalism, war, and the rise of the Orthodox Church. 320 pages, Paper, \$4.95

We did what

bathed, anointed ourselves and put on freshly laundered garments, the very best we had.

"Then we gathered together as a family and Jetha, the oldest son, read from God's book the account of God's Son's visit to this earth."

The sun quietly bade farewell to the banana trees and slipped behind the snowy mountains. The evening chill crept in upon us. Kamala's mother wrapped her head in her red woolen shawl and tucked in around her legs the folds of her gaily colored cotton sari as she continued.

"We sang, all the songs we knew, we sang. Perhaps we could not remember accurately the tunes but the words spoke sweetness to our souls, and we let them speak as we sang.

"Then we prayed to this God who invites us to pray, who says we may call him Father. We do not know how to pray properly, but we prayed, each one of us, around our family circle.

"And thus we welcomed the Christ-child. It was not the proper way, I suppose, but we did what our heart told us to do, for, you see. . . and we have not told you this before, we are believers too."

She turned to my friend by my side.

"You came to us in our hour of need, when our daughter lay ill with typhoid. And you nursed and loved and cared for her, and we marveled at your compassion and patience, and that our child lived.

"So when you invited me to come to your house to learn more about this God who cares, I came.

"And that afternoon (you did not know) as I sat and listened, a great storm blew up in my heart, for I knew I was hearing the truth, the truth for which I had been seeking. But I was afraid, so that I trembled, thinking of what this truth would cost me.

"The tug went on. Pulled, I was, this way and that, till, in truth, I was bruised and sore.

"At last I cried, 'Oh, God, I do not know you well yet. Not well enough to trust you without fear, but my heart tells me you are true and worthy to be trusted and so you shall have me.' And that is why (her brown eyes were searching my face for approval again) we celebrated this year the visit of God's Son to this earth, to live and die for us and live again. We did not do it properly, I suppose, but we did what our hearts told us."

our hearts told us

by Mildred Tengbom

“ And then you went away to celebrate Christmas with your friends, and there was no one left to ask about it.”

The sun, slipping behind the snow-covered Himalayas, was lengthening the shadows of the banana trees that encircled the courtyard where we sat. It found a space between the trees to peep through, and lit up softly the earnest brown face of the Nepali mother seated across from me.

Kamala's mother flicked one of her heavy black braids over her shoulder as she continued:

"We knew that Christmas is one of the great Christian festivals, but, not being Christians before and not having lived near any we did not know what was the proper way to celebrate it."

Her brown eyes were searching my face, questioning as to whether or not she should proceed. I nodded.

"So we cleaned our house and put on a fresh new mud floor. We swept the courtyard. The children went to the forest and brought home boughs from cypress trees and flowers that grow wild and lacy ferns. With these we filled our house making it fragrant and sweet and beautiful. We all

After serving seven years in India with World Mission Prayer League and eight years in Tanzania with Lutheran Church of America, Mrs. Mildred Tengbom has returned to Southern California where her husband teaches at California Lutheran Bible School.

Memo
to the Western
Missionary
from Alan
Redpath

Following a serious illness a few years ago that terminated a local pastoral ministry, the Lord opened to me a very wonderful field of service which has taken me into many different areas of the world under the auspices of a number of interdenominational missions. Because of this I have been able to form certain impressions of missions and Christian work on a global basis. While they are merely the impressions of a visitor, I have found the aspects upon which I wish to touch prevalent in all countries.

In each country I have tried to put myself in the place of a national pastor and wondered what my reaction would be to overall missionary effort. Therefore, I want to concentrate on three aspects of the situation as I see it, primarily from the point of view of the national church.

Upsurge of Nationalism

It is only fair to say that during the pioneer stage of any mission, the scales weigh heavily in favor of general missionary supervision. However, in the rapid changes which have taken place in recent years—mainly in the tremendous upsurge of nationalism—many missionary societies have failed to keep abreast with progress partly because of the confusing multiplicity of mission boards. The bulk of the missionary force is now from the United States and Canada, and there is a damaging projection of the denominational and independent church life from the homelands onto the mission fields. Thus in one area overseas there can be found several Baptist or Presbyterian churches. But each one was started by a different branch of the denomination, and is propagating the particular emphasis of that group. This presents the danger of a stunted growth of the national church which has to conform to a pattern imposed on it from another culture.

Another cause for alarm is that many mission boards still persist in giving directives from the home base in what is a foreign country. This is accomplished by remote control through a board of directors that cannot possibly be alert to changes on the field, and therefore cannot make authoritative judgment on situations of which they do not have a first hand acquaintance. There are many societies where this is not the case, and where control has been transferred to the field, but the old tradition dies hard in some societies. Transfer of mission control to the field and on an indigenous basis is years overdue.

There is, of course, in close relation to this, the projection of Western theological divisions onto the field. Within a few miles of each other one may find Seminary A and Seminary B, each with about a dozen students, but they perhaps will

Alan Redpath, author of numerous books including The Bible Speaks to Our Times, is now affiliated with the Capernwray Missionary Fellowship of Torchbearers in Britain.

not cooperate because of different views on some minor aspect of eschatology. All of this hinders rather than helps church growth.

But such divisions are not merely theological; they are intensely personal. A survey was made recently by a mission coordinating board in a country where there was increasing division between missionary and national personnel. Eight questions were asked a representative number of people from both sides. On evaluating the answers, it was found that both sets of people had the same complaints to make against each other! For example, the missionary said the national was unreliable and could not be given responsibility because of inefficiency and short-lived enthusiasm. The national said the missionary was unreliable, because if illness struck one member of the family, then they all took off for their home country; or when furlough came around, everyone picked up and left and the work was at a standstill until they returned. The missionary said the national was hard to reach as a person because he (or she) was inclined to say what he thought the missionary wanted him to say, and not what he was really thinking. The national said the missionary was hard to understand because, wanting to keep himself on such a high "spiritual" level, he became unapproachable and almost not human. And furthermore it was impossible to tell what he was thinking!

So it went for all eight questions. The survey showed a need for more sympathetic understanding between foreign and national workers. A need for men who are prepared to get on their faces before the Lord, and on common ground work out, in mutual love and respect, a policy for concerted action in the work of Christ in their area, laboring together to the utmost of their individual ability, rather than striving against one another.

Breakthrough of the Charismatic Movement

Another world-wide phenomenon is the spread of the charismatic movement, which has achieved a fantastic breakthrough in many areas. As I have observed it—particularly lately in South America—there is much that is genuine and wonderful, but there is also evidence of excess. The tragedy, in my judgment, is that, almost everywhere in the world, in our fear of excess we are cutting ourselves off from the only One Who has the power to meet the need of the church today. Surely if we are hungry for all that God has for us in Christ we can trust Him to keep us from fanaticism. Nothing is more needed today in our preaching than the emphasis of repentance and brokenness followed by the reception of the life of Christ to indwell and control.

Why is it in these days we should all be so confused and divided about the ministry of the Holy Spirit? Why do we allow this to be a matter which causes such trouble, division, and damage in evangelical circles at home and abroad?

Respectfully I would deplore the insistence of some Pentecostals upon speaking in tongues as an evidence of being filled with the Spirit—I do not believe this can be substantiated by Scripture. On the other hand, I equally deplore the fact that fear of the false fire of fanaticism too often causes us to accept the no-fire of orthodoxy rather than seeking the Spirit of God in His fullness.

Nothing can face the challenge of contemporary society in its revolutionary spirit other than the Holy Spirit released through Christians living in the enjoyment of His fullness. Yet, alas, so many are afraid of pressing in for all that God has for them in Christ for fear of being caught up with a fanatical brand of pentecostalism. Would to God that we Christians were more afraid of sin than we are of holiness! More afraid of envy, malice, jealousy, and all the rest, than of the Spirit of God in the reception of whose fullness lies the only cure for all of these.

Apathy Toward Mass Evangelism

One more impression would be that there is a general apathy toward mass evangelism. This is not to discount the tremendous ministry of men like Dr. Billy Graham and others whose contribution to the cause of evangelism in the past two decades is immense. Thousands of people have been won to Christ through their ministry who otherwise would never have heard the message of salvation.

When I left the pastorate at Moody Church in 1962, following the Crusade in Chicago that year, of which I was vice-chairman, I left 35 converts involved in a discipleship class. Many ministers could have said the same thing, for some 8000 found Christ in those days. But just suppose every member of Moody Church had won one person to Christ in that entire year. I would have left 2000 people in a discipleship class: the difference is as vast as that. An evangelistic crusade in any large city would cost at least \$500,000, but what the church needs would not cost the church one penny, but would cost everything in terms of personal commitment in involvement of every true Christian.

For this reason Evangelism-in-Depth has made rapid headway, particularly in many countries in Latin America. Yet here again the progress is entirely dependent upon the local pastors in follow-up, for after the four stages of E.I.D. have passed, they are responsible for maintaining the spiritual growth of those who have found Christ. There is found here a priority need for maturity and a ministry which will teach and train the pastors to be spiritual leaders.

In summary I would quote from an article—written, I believe, by Mr. Oswald Sanders of the Overseas Missionary Fellowship—which might be said over and over again to Christians everywhere:

I am apprehensive that, with our centuries of traditional Christian life, we may not measure up to the new

life that is pulsating in many a young Asian heart. Recently I was deeply searched by an article written by a young Malaysian school teacher. I quote it at length, for it clearly shows what God is doing in the lives of young Asians. She wrote: "A man on his bended knees. A man who said, 'I pray thee if I have found favor in thy sight, show me thy ways.' A man who pleaded, 'Show me thy glory.' Such a plea, such a cry, such a desire, is characteristic of the saints of old. Abraham was God's friend; Enoch walked with God; David revealed his longing in the Psalms. To Paul the great apostle, the one thing he desired was that he might know and gain Christ.

This passion for the Lord Jesus, this utter longing to know Him, seems something to be missing among evangelicals today. Instead, we see the longing to serve Him, to lead souls to Him, to work for Him. Not that this desire is wrong, for we have a debt to pay. And to try to split the desire to know Him and that of serving Him is well-nigh impossible. But there seems to be a tendency to emphasize a committal to service, rather than a committal to know Him. Somehow in the midst of serving Him in the turmoil of activity, we have forgotten Him.

From the Heart of a Young Christian

Before we read further, let us remind ourselves that this is not written by some staff member at a Bible college or theological seminary with years of Christian experience; this is from the pen and the heart of a young Christian, teaching in a secular job. To continue:

A closer study of this characteristic of these men of God reveals that the passion to know Him lies so much in the realm of the will. They willed to know God. It was a matter of their will, and not of mere feelings. Yet our desire to know Him lies so much in the realm of mere feelings, which dissipate when the feelings disappear with changing health, scenes and circumstances. We need to will to seek after the beauty of the Lord. As a hart longs for the flowing streams, so must our heart and will run after the Lord our God. Perhaps this all-consuming thirst to know Him above all else may lead to much loss, much suffering, much tears, and much loneliness—as it surely will. But this is the cost we have to pay. Oh that we may know what it means to have the cross laid across our hearts, to walk the road that He trod to Calvary. . . .

Are we challenged? I hope so. Humbled? I hope so. But surely not discouraged. There is a need to be apprehensive, but not pessimistic. There is a need to search our hearts and our methods, our attitudes and our motives, but not to be introspective or feel frustrated. These are days of special privilege for the Christian worker from the West. The call is for new dedication and new thinking. We must rise to the challenge in a new way.



stains on his sweat shirt he consoled her with the information that "Tide XK has broken the stain barrier." The mention of coffee at breakfast prompted his recommendation of Folgers: "It tastes fresh perked" he casually explained "because it is fresh perked."

We have also noticed that the tube is having an influence upon the atmosphere of our home in another respect. I refer to music. In the happy environment of our mission compound Stephen's early taste in music ran to Mother Goose rhymes, Frank Luther's children's songs and "How Great Thou Art." Now, in a few short months, he has acquired an entire new repertoire of tunes the most recognizable of which are "You can take Salem out of the country. . ." and "You've come a long way, baby." Last week we wrote our travel agent Hillis Howard for the schedule of ships leaving for the Far East.

Furloughs present some unanticipated hazards to families with children. You may carefully choose your place of residence and then discover that for your neighbors you are

at the mercy of providence. We had just finished unpacking our bulky steamer trunks one morning when Stephen returned home breathless after a game of Frisbee with Jeff and Jimmy, sons of the T.V. repairman who lives on the circle, half a block away.

We were disconcerted to discover that something quite perceptible was happening to our son's manner of speech. His childish banter had taken on an inordinate note of worldly wisdom. He had learned to screw his mouth to one side, allowing the words to sluice out after the fashion of a T.V. badman. New words too! The worst of these were summarily banned with a heated "I don't care who says that you are never, never. . ." Other expressions were less easy to deal with. Suddenly everything was "gobs of fun, gobs of candy, gobs of toys." These expressions we dismissed with a tolerant smile never guessing what damage even "gobs" can do to the missionary image. It happened two Sundays ago at First Church just as the sanctuary was filling and I was seeking to get in a suitable frame of mind for the delivery of my message. At that moment Stephen bounded down the aisle, thrust a chubby finger in the direction of the foyer and in a voice that was

The other day it struck me that perhaps we had been home from the field quite long enough. And a year's furlough is rather too long to risk the perils of America's television culture.

That morning our son Stephen, age four (he can be distinguished on the block as the kid with the army helmet sloping over his eyes, a Mattel carbine cradled menacingly in his arms) crawled into bed with us. "Why don't we have any Wonder Bread?" he demanded in a tone of voice suggesting outrage at being deprived of one of life's basic rights. "Wonder Bread builds bodies twelve ways. There's a big delight in every bite!" Later when mother complained about chocolate

Ed Erny, a missionary with the Oriental Missionary Society, is currently serving in Taichung, Taiwan.

Between lunch and the horseshoe tournament

by Ed Erny



both loud and irreverent announced, "Hey, dad, there's gobs of old ladies out there!"

The manual which we were thoughtfully furnished upon return to the homeland perceptively points out that "furloughing missionaries come home exhausted, confronting the ordeal of emotional and physical readjustment to a now unfamiliar climate and culture. Hence they should be left to their own devices for the first three months without scheduled meetings or other obligations of this nature."

As it happened we returned in June (all missionaries on our field are scheduled to return in June) just in time to start the campmeeting circuit. The regional secretary was waiting for us at headquarters with a bulky folder containing yellow campmeeting assignment sheets. "Someone told me" he began with a humorless smile "you're the kind that doesn't like to sit around on furlough. . . ."

Spiders and Patriarchs

Camps come in assorted sizes and shapes. There are large ones with cottages scattered over twenty acres of woodlands. Others are a collection of sagging, spider-infested cabins nested sleepily by a creek in the Vermont hills, yellowed pictures of bearded patriarchs over the fireplaces. A few throb with the vigor of young life. Many are mouldering remnants of a bygone era when "they came from miles around; hardly even a place to park your buggy." Most camps admit some twinge of obligation to the cause of world-wide missions and somewhere during their ten day duration allot one day to a visiting missionary.

The venerable trustees who fix procedures for the operation of campmeetings have divergent views relative to the value of missionary day. Some see it the golden opportunity to (at

minimum expense) reap a harvest of exotic information and entertainment. The overworked camp evangelists are in for their well-deserved day of rest. Since the missionary's stay is short he will naturally jump at the opportunity to speak at the early morning prayer meeting, the 10:00 a.m. Bible study hour, the afternoon service, the youth rally and of course the 7:30 evening service with slides following. If he has a modicum of musical talent he will also oblige by leading the singing in all services and rendering assorted specials upon demand. At odd moments he will be at his colorful display booth to explain Ubangi customs and discuss the price of native dolls with prospective buyers.

Saintliness with a Speech Defect

On the other hand, more than one camp has for years endured a famine of entertaining missionary speakers. (They will tell you of the tottering and long-retired missionary to the Navahos whose saintly qualities could not atone for her failing memory and speech defect. Another year it was the mission's business manager, a colorless gentleman whose only contact with the foreign field had been a three day tour to Mexico.) Since eliminating missions from the camp program is rather out of the question (there are those who could be counted on to protest an innovation of that sort as heretical) the part of wisdom requires that the least popular hour of the day be risked on the missionary service. This hour falls at 2:30—midway between lunch and the horseshoe tournament at four.

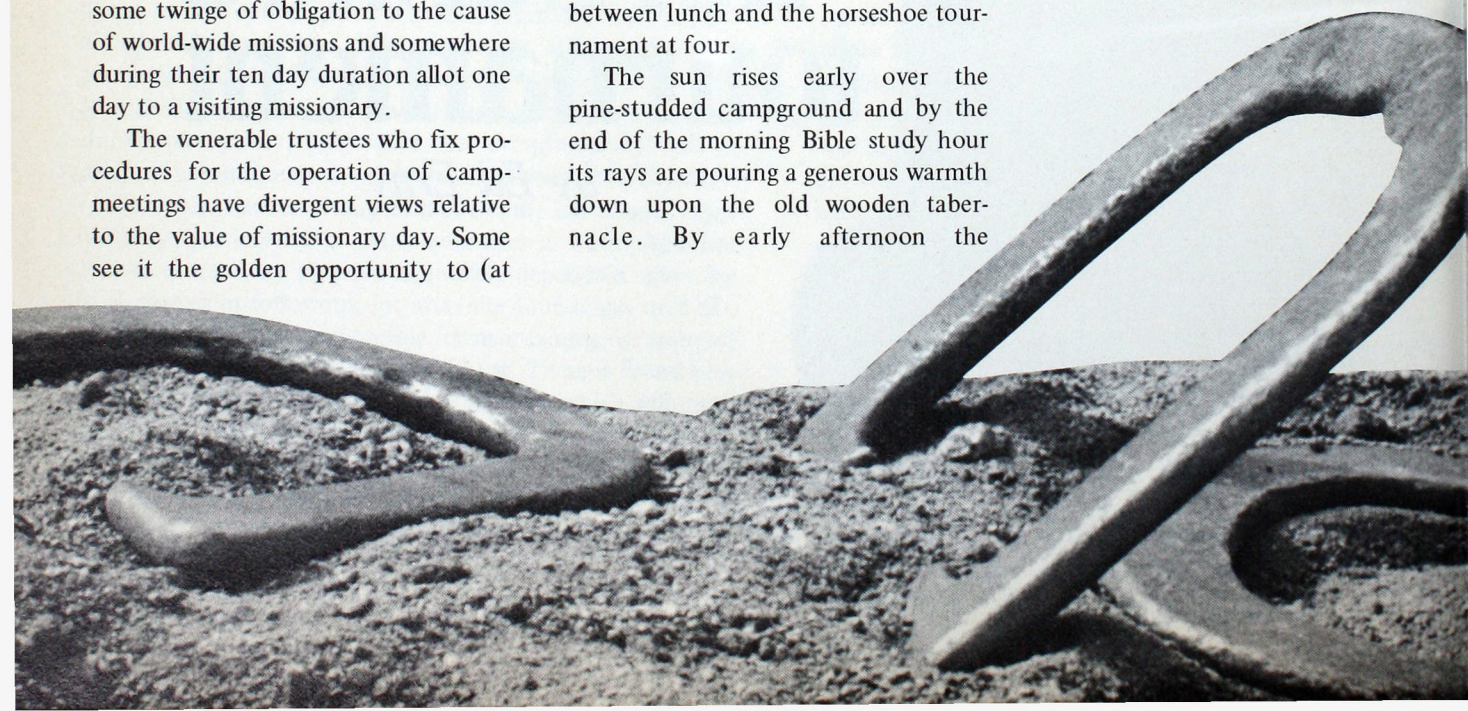
The sun rises early over the pine-studded campground and by the end of the morning Bible study hour its rays are pouring a generous warmth down upon the old wooden tabernacle. By early afternoon the

weathered boards have absorbed the full effects of its zeal. A general atmosphere of torpor has settled over every living creature, with the exception of teenagers who are off for an afternoon at nearby Gull Lake.

At 2:30 a rusty-throated gong summons the faithful. They straggle in, collapsing onto benches nearest the side entrances (where they are hopeful of benefiting from a vagrant breeze) flapping mechanically all the while with tattered cardboard fans bearing a picture of a rose-covered cottage and the imprint of the local mortuary. Rousing people to song at this hour is a feat that cannot be lightly achieved. But after some cajoling the wavering strains of "Rescue the Perishing" can be heard as far down the slope as the women's washroom. By the time the service has toiled on through the vibraharp special, assorted announcements and the reading of the Scripture text, a sizeable fraction of the congregation has succumbed. Some are hunched forward wearily, clearly in a stupor their open-eyes notwithstanding. Others, after a commendable struggle, can now be observed in an impious pose—mouths open or heads slumped forward unceremoniously on the chest.

Resort to the Big Red Gong

Fortunately, and quite by accident, at the outset of my campmeeting itinerary I chanced upon a device that more than once rescued the 2:30 p.m.



hour from total disaster. Halfway through the message, a point in my outline called for an explanation of native customs and superstitions, along with an accompanying demonstration of assorted instruments used in Buddhist temple worship. If the clacking of the prayer blocks did not produce the desired revival, one could always resort to the big red gong. A prodigious thumping of this instrument never failed to produce satisfying results. The newly awakened always nodded appreciatively as I explained that the gong was used in the temple to summon the slumbering spirits.

From Grits to Filet Mignon

Life for the furloughing missionary is a study in contrasts. One weekend may find him in a rustic chapel, the next in a cathedral. From a weathered farmhouse and grits for breakfast he may tomorrow be dining at the Hilton on filet mignon. It requires some practice through it all, to maintain one's emotional and spiritual equilibrium.

I was a seasoned deputation speaker of five months when a call came to address a youth crusade in a large town in North Carolina. I was to be the featured speaker Thursday evening at the designated World Affairs Rally. The service was to be climaxed by an appeal to youth to consecrate their lives for missionary service.

It was a grand occasion. The local ball park in town had been secured for the crusade. The platform was situated down on the turf—Billy Graham style. On the field a thousand chairs had been set up to accommodate the bleacher overflow. All the major churches in town were cooperating.

After a sumptuous dinner at the Sheraton where I was being housed at crusade expense, we drove to the

stadium. Huge floodlights illuminated the field giving the scene the ethereal quality I had first sensed upon entering the lighted coliseum where the Rams were playing in Los Angeles. Streams of people were flowing from the parking lot to the green bleachers while a youth choir rehearsed "Lord, I Want to be a Christian" to the accompaniment of guitars. Sleepy little campmeetings, half-empty country chapels seemed a world away and the dreary recollection of those glamorous days forever dispelled by the glory of that night. The cause of missions and the role of the missionary had suddenly acquired a new and long-deserved dignity.

The papers the next morning told the full story. Not in the usual fashion with an inch of copy, a mug shot, all jammed in a remote corner of the religious page next to the story of the local YMCA fish dinner—there I was on page one. The photographer had caught me in a dramatic pose, arm upraised in a commanding gesture. Below the picture, the lead story carried the full text of my message.

Ragweed and Peeling Paint

Next meeting on my itinerary took me to a small Georgia crossroads. The town, during the tourist season, has a population somewhat exceeding two hundred. After the Sheraton, the sagging parsonage struck me as a peculiarly depressing sight. Only occupied by the lay pastor on weekends, the rambling frame house bore all the customary marks of neglect: the yard in front was overgrown with ragweed, the paint on the grey shingles was peeling badly. The big front bedroom in which I was quartered was a forest of discarded furniture and stacks of Life Magazines dating back to 1939.


The weather had turned unseasonably cold and a sharp wind hissed through the broken casing of an unused window fan.

My thoughts were still on the floodlit stadium and the spell of that evening's success as we bumped along the red clay lanes next morning on our way to the Sunday worship service. "This is a rather small situation," the pastor cautioned as the church came into view.

Lonesome Building

We arrived late but it did not matter a great deal. We were the only ones there. It was another five minutes before the organist pulled up in front of the meetinghouse. The building looked strangely lonesome sitting there on crooked brick piles by the edge of a Georgia cotton field. "Old church dating back to the Civil War," the pastor was explaining. "People here have a lot of pride." Another car had arrived and we prepared to begin the service.

Midway through my message I heard a third car turn into the drive and a sunbrowned farmer sauntered down the aisle followed by his wife and assorted kinfolk. By benediction the congregation numbered a dozen or so counting myself and the pastor.

I did some thinking about missionaries and furloughs on the way back to the parsonage. I was praying too and was surprised to find myself thanking God. Thanking Him for the bright lights of the crusade, the glamour of that night, the highschoolers thronging forward to register their decisions. But more, I was thanking God for the service in that little meetinghouse sitting on crooked brick piles on the edge of a red clay cotton field. 



CHRISTMAS

by Judy Raby

Christmas. The word alone is a magical wand that opens a floodgate of memories in all of us. The spicy fragrance of holiday baking comes wafting over the years and in shining ornaments we find not only the reflections of candlelight and fireplace warmth, but also memories of Christmas times we will never forget. From this wealthy storehouse a missionary is able to draw treasures that were fashioned beyond the shores of this homeland.



It was Christmas 1952. The twinkling lights of Hawaii began to disappear as our ship headed west. At long last I was on my way to Japan as a missionary, a day for which I had

waited since I was seven years old.

In the cabin there were dozens of leis, some made of candy and others of pungent tropical blossoms. A scarlet poinsettia was on the table to take the place of an evergreen Christmas tree. And there were gifts from warm-hearted and delightfully hospitable friends in Hawaii.

There was God's gift too, written thousands of years before. I found it printed on a card that I pulled from a box of scripture verses and took to the deck of the ship to read. As the lights of Hawaii melted into darkness and the stars above began to shine more brightly I read:

I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut

in sunder the bars of iron. And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel (Isa. 45:2, 3).

In the middle of the Pacific Ocean, away from the confusion and rush of the Christmas season, the reason Christ had come to earth and why I was going to Japan became very real. The same God who had sent Christ to manifest His love to man had given His promise to go before me.



A year passed and it was Christmas once again, my first in a foreign land which was becoming less foreign and



more like home. New foods had been tasted, new sounds had been heard, new smells were in the air. Even a new me was emerging, influenced and formed by an ancient culture so dominant in Kyoto, the Japanese city I first called home. Best of all, new friends had been made, some of whom had come to know Christ during those long, but short twelve months. I wanted to share my first Christmas in their country with them.

So it was that on Christmas Day evening my guests and I were gathered on the floor around a low Japanese table laden with a Christmas feast. At least I thought it was a feast. Fifteen years later I was to learn that the very thought of a whole baked chicken had been very repulsive to one of the guests whose Japanese diet included little in the way of meat.

Mrs. Tomita, one of my language teachers, and her little daughter were there. So was Marion Morse, a school teacher with the American military who had read about me in a missionary paper. Several students from my English and Bible classes at Kansai University had also accepted my invitation. One of them, Nobuo Ichihara, who sat at the head of the table, had been the first person the Lord had allowed me to lead to Himself in Japan only seven months before.

The glow of the candles and Christmas tree lights gave a new dimension to that lovely Japanese room, but it was the radiance from within each person that brightened the place as the students told of what Christmas had come to mean to them since they had found the Christ of Christmas during that year.

Then they prayed. Although my inadequate knowledge of Japanese did not allow me to understand all, I did hear them thank the Lord for sending

Judy Raby, a missionary to Japan for seventeen years, now lives in Southern California and is currently establishing a student center for Japanese young people in Little Tokyo, Los Angeles.

a missionary across the seas to tell them of Christ. I'm sure the angels rejoiced that night and so did the humbled and grateful 23-year-old, very-new missionary.



Several Christmases later, I was teaching at a Christian school in Tokyo. There were Christmas parties galore and I reveled in baking hundreds of cookies and dozens of cakes. It was fun to make the students happy.

Three Chinese students from Taiwan were invited to spend Christmas with me. On Christmas Eve we asked the school choir to stop by on their caroling rounds. After drinking steaming hot chocolate, they sang. The singing attracted my neighbors and soon we were a group of Japanese, Chinese, Germans and Americans. Listening to each group sing carols in their native tongue, I was reminded that the Christmas story belongs to all people.

All too soon the choir had to leave. Although the group planned to carol until the middle of the night, my guests and I decided to join them for a more abbreviated tour. In front of the home of nearby American missionaries the choir stopped and began to sing. Their choice of numbers was Stainer's beloved "God so Loved the World."

As the group sang, I stepped apart to listen. In the distance someone was playing a lonely tune on an Oriental lute. Closer and closer it came. Then out of the darkness of that cold December night stepped the musician, a noodle man with his dimly lighted cart.

Approaching the group, the man stopped and listened for a time. The choir sang "... that whoso believeth, believeth in Him. . . should not perish, should not perish. . . but have everlasting life. God so loved the world. . ."

Then pulling his little cart, the noodle man disappeared into the darkness. He probably had not understood

the English words the choir sang, but standing in the shadows, watching the drama unfold, I had seen the meaning of Christmas in a deeper way. God had sent a Savior to be the Light of Life to men lost in the darkness of sin and included are the noodle man, the rest of the millions in Japan and the whole world.



The years moved by quickly. The scene shifts to the island of Okinawa where I worked for a year at a Japanese language radio station. At Christmas I was asked to go to the northern end of the island to help with Christmas celebrations for the staff at a station which broadcasts the gospel message to China. I also had the job of trying to reconcile a woman, whose husband had committed murder, to her mother who wanted nothing to do with her daughter. Even this spoke to me of how Christ had come to reconcile man to God.

Early on Christmas morning, with responsibilities completed, I went for a walk. Stopping by the transmitter building I heard carols being sent over the airwaves to mainland China. Then I wandered on down to the beach. It was a special beach where I loved to go and muse as I walked up and down looking for shells.

I sat on a piece of coral and looked across the sparkling East China Sea. Only 350 miles away 700 million people would have no Christmas celebrations, no gifts, no feasts. There would be no Christmas worship services in China that day, and how much did people in the Christian world really care?

Six years later, not at Christmas, but at Easter time, the story continued. After visiting many countries in Asia, I had returned to Okinawa. Once again I walked along the beach and looked toward China. I was tired and heavy-hearted as I thought of all I had seen: the heartbreak of Calcutta, the medieval conditions in Nepal, the

continued on page 26



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Facts of a field: Israel

Tel Aviv ■

Population: 2.85 million (1969 estimate). About 350,000 are non-Jews, mostly Arabs of Muslim and Christian faith.

Population Growth: 2.3 percent annually (1968).

Population Density: 350 persons per square mile.

Urbanization: 82 percent of the population is considered urban.

Languages: Hebrew, Arabic, English.

Literacy: 88 percent estimate.

Economy: Diversified and rapidly growing. Cut diamonds, citrus, textile and clothing are principal exports. Per capita GNP in 1969, approximately \$1600.

History: Modern history dates from 1948, following U.N. partition of Palestine. Conflicts with neighboring nations occurred in 1948, 1956 and 1967.

Government: Republic headed by a president elected by a parliament. Appointed prime minister and cabinet.

Religion: Judaism. Small minorities of Muslims and Christians.

VITAL STATISTICS

Capital: Tel Aviv (government offices); Jerusalem (official).

Area: 7800 square miles (excluding recently occupied territory).

tion in Israel is the United Christian Council, formed in 1956, and composed of representatives of almost every Protestant church, mission and institution operating in the country. The UCC acts as a spokesman to the Israeli government and coordinates and assists with the various Protestant ministries.

Several notable ministries are being conducted by Christian organizations. Various Christian agencies, particularly the International Christian Committee, carry on relief work among the thousands of Arab refugees in Israel. Christian literature is produced and distributed, although there are less than a dozen Christian bookstores to serve as outlets. The United Bible Societies report that in 1969, 25,200 Bibles, Testaments, portions and selections were sold in Israel (excluding commercial publishers), an increase of 3000 over 1968. There is a growing nondenominational fellowship of Hebrew Christian and Arab students and young people.


CURRENT STATUS OF CHRISTIANITY:

There is a strong feeling of distrust by many Jews concerning Christianity and Christian activities in Israel but it is notable that foreign Christian pastors and teachers are permitted to enter the country. In addition, the publication and distribution of Christian literature is allowed, as is the operation of Christian schools and the organization of churches. Opposition to Christian work seems aimed chiefly at missionary efforts to proselytize among Jews. There are an estimated 55,000 indigenous Christians in

Israel (about one percent of the total population, and comprising about 15 percent of the non-Jewish population). The number of Protestants is estimated at 3000 to 4000.

CHURCHES: The largest churches in Israel are the Greek Orthodox, Greek Catholic and Armenian. The Arab Anglican Church comprises the largest indigenous evangelical group, with about 1000 members. In addition, there are a number of smaller churches and missions.

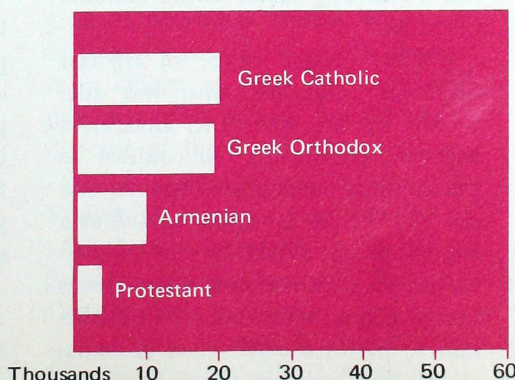
An important Christian organiza-

MISSIONS: Missionaries engaged in humanitarian work are allowed to enter Israel but attempts at conversion of Jews are not permitted. The first Christian missionary work in Palestine in recent times was started by the Anglicans in 1820. Since then, many missionary agencies have begun ministries, mainly in institutions such as hospitals and orphanages. Some suffered severe damage during the first Arab-Israeli conflict in 1948. Most of the missionary work is concentrated in the major cities. In 1969, there were 32 North American Protestant mission agencies in Israel with a total of 123 people. 

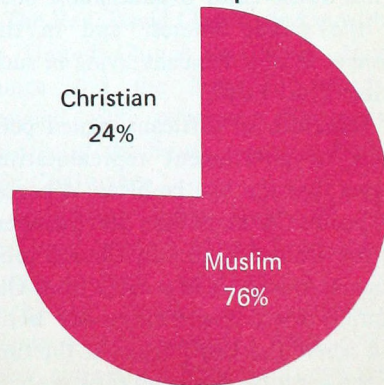
Religious Affiliations of Israel's Population



Major Christian Traditions in Israel



Affiliation of Non-Jewish Population



'Facts of a field' is compiled by MARC, a division of World Vision International.



Rhodesia curbs black bishop's activities

By banning United Methodist Bishop Abel T. Muzorewa from entering the African Tribal Trust Lands the Rhodesian government has cut him off from three-quarters of his congregation, some 60,000 people.

Bishop Muzorewa was asked why the Smith regime had chosen to harass his denomination instead of the more established Roman Catholic or Anglican church. He answered, "I have no doubt in my own mind that the United Methodist Church and its program are a threat to the doctrine of white supremacy.

"Our general program has frightened the government," he continued. "We are ahead of every other denomination in our policy of advancement and proving to the government and everyone else that Africans are capable of holding senior administrative and other jobs. All top jobs in the UMC structure are now held by Africans, and this has been done on merit alone. Showing that blacks are capable of holding high positions has been embarrassing to the government."

The Bishop also pointed out that the church's education program is equalled by none in the country.

Grounds given by the government for the ban on the Bishop's activities were that "your presence in such Tribal Trust Land is undesirable both in the public interest and in the interest of the Africans living in such Tribal Trust Land."

Hundreds of Africans signed petitions to government representatives urging that the ban be lifted. A peaceful protest by more than 300 members of the United Methodist Church took place at Umtali, a few miles from Old Umtali where the Bishop was born, and where the UMC began at the turn of the century. A second took place in the capital of Salisbury. Because the

demonstration was so well planned, police were unable to make any arrests.

This is not the first time the UMC in Rhodesia has been pressured by the government. In 1964 Bishop Ralph E. Dodge was declared a prohibited immigrant and forced out of the country because he identified himself with the aspirations of the black people. Since his ban, which gave the UMC a very high place in the eyes of the Africans, the church has grown in strength.

Nigeria extends invitation to Graham

Nigerian churches unanimously approved a Billy Graham Evangelistic Crusade for their country in 1971.

Delegates from nine churches—Anglican, Baptist, Christ Apostolic, Evangelical Church of West Africa, Foursquare Gospel Churches, Methodist, the Salvation Army and the Qua Iboe—invited Graham to come in November of 1971, with February as an alternate date.

Crusade directors said that Graham has decided to include Africa in campaign plans for 1971. Graham's last campaign in Africa was held in 1960.

African literature: nationalize or die

"We must nationalize as if our lives depended on it—and in fact, the future life of our work does depend on it," the Rev. W.H. Fuller, deputy director of Sudan Interior Mission, told delegates at an Evangelical Literature Consultation organized for English-speaking West Africa.

He warned the delegates meeting at the University of Ghana, "We can perpetuate our programs for just so long with a foreign staff, but the only real continuing factor is the national Christian."

Fuller, former editor of *African Challenge* magazine, who was succeeded by the Rev. J.K. Bolarin, a Nigerian, continued, "In contrast to the colonial assumption that no one else can do the job quite as well as a European can, a national can bring to the job an understanding of the needs and problems which will often enable him to perform better than an expatriate. This presupposes basic ability, proper training and integrity."

Literature trends and needs brought out at the conference included:

—There was a call for realistic pricing of Christian literature to avoid continuing subsidy.

—In Nigeria, Africa's most populated country, 60 percent of the people reading *African Challenge* were between 13 and 19. Majority of these readers would have only primary school education.

—African Christian Press—a new organization set up to publish Christian books written in Africa and for African people—chose *Alone in the City* (written by a woman in Tanzania) to receive the "Best Book" award.

Malawi Baptists gear for mission effort

Recently organized Baptist Convention of Malawi is planning a series of home and "foreign" mission projects.

The convention plans to send a pastor as chaplain to the thousands of Malawi men who work nine months of the year in South African gold mines. The African pastor will hold a clerical job with one of the mining companies and serve as chaplain in the camps. The mining company will help defray the pastor's travel expenses.

Newly elected convention chairman, Pastor Phiri, has volunteered to go as a home missionary to the northern region of Malawi.

The convention also plans a "church garden" project in which village congregations are encouraged to set aside a plot of land to be tilled by the members. Produce from the garden will be made available to the pastor for local expenses.

Timbuctu church outreach to leadership

In the ancient outpost of Timbuctu, Mali, the local church undertook a project to inform government leaders of the Christian message. To 100 government officials and teachers in this Muslim country the church offered free subscriptions to the gospel magazine *Champion*. Thirty-three accepted the offer.

Champion is a French-language magazine originated by Sudan Interior Mission and published by the Evangelical Publishing Center in Abidjan, Ivory Coast.

Peruvian church and mission join hands

The largest evangelical church in Peru, the Iglesia Evangelica Peruana, with a membership of 14,000 recently formed an alliance with the Andes Evangelical Mission. Until two years ago AEM missionaries had worked only in the neighboring country, Bolivia.

Raymond Morris, assistant director of AEM, who is in charge of developing this new field, said of the alliance: "Arrangements with the IEP have focused on evangelism and church planting, including leadership training for all the churches, and youth work."

Wycliffe acts now to accommodate 1980 growth

Anticipating a continued growth in the South Pacific area, the Australian Home Council of Wycliffe Bible Translators has expanded its Sydney facility.

Projected staff by 1985 in the South Pacific area is close to two

thousand workers. This means 400 missionaries going on furlough each year.

To meet the need of housing personnel in transit and establishing a headquarters for handling travel arrangements a house has been purchased four miles from the center of Sydney and some 20 minutes from the international airport.


In 13 years New Guinea has grown to be one of the largest Wycliffe fields, with 350 assigned workers to date.

David Cummings, WBT home director, based in Melbourne, explains, "As we set our plans we were very mindful of how blind we were to the future and all that was involved. However, we did set our goal for 800 workers from Australia to be on the world team by 1985. Thus far we have been wonderfully encouraged as in 1968 we prayed for 10 new workers, 15 came forward. In 1969 we prayed for 15 and the increase was 20. In 1970 our prayer goal is for 18 new workers and already 23 applications are in hand."

Media management in Asia/South Pacific

FEBC initiates news service—In October Far East Broadcasting established an Asian News Service headed by Ken de Silva, experienced Ceylon newsman. FEBC spokesman explained, "Much of our news in the past has been Western-oriented. This Western news emphasis has perplexed Asian leaders for some years and rightly so. Now FEBC is taking steps to give Asian affairs proper perspective."

Printing cigarette paper—*Wantok*, the first national Christian newspaper for Papua and New Guinea, has a major obstacle to conquer in the development of readership. Most of the *Wantok* potential public thinks of newsprints as a practical cigarette paper.

Editor of the twice weekly publication, which began in August, says of his unusual problem, "Even if *Wantok* gains the reputation of being the most smoked paper in the world, we shall try to train people to read it before they smoke it." 

people make the news

The Rev. **John Erb** 38-year-old Canadian, in a move reflecting increasing emphasis on the role of youth, has been appointed youth secretary of the United Society for the Propagation of the Gospel, one of the largest Anglican missionary societies.

Tsien Chi Bang, a Chinese Baptist layman and prominent businessman, has been honored with a medal from the Supreme Head of Malaysia for founding the Y.M.C.A. in Sabah and serving as its president since 1966.

Agnelo Cardinal Rossi, 57, of Sao Paulo, Brazil, has been named by Pope Paul to head the Vatican Congregation for the Evangelization of Peoples, which directs the Roman Catholic Church's world missionary efforts. Cardinal Rossi is the youngest head of a Vatican congregation and the first South American in recent history to be appointed prefect of a Curia body.

Rene Daidanso, the first African

student to graduate from the Faculty of Evangelical Theology at Vaux, near Paris, France, becomes the first educationally qualified pastor of the church in Chad.

One American and two Australians have been named to assistant director posts in the Andes Evangelical Mission. The Rev. **Ronald Wiebe**, during two terms in Bolivia has specialized in youth centers in the cities and campgrounds. **Raymond Morris**, vice-rector of George Allan Theological Seminary, is in charge of rural and extension programs of the school. **Donald Gale** is director of the Sucre Bible Institute.


In January the Rev. **Christian J. Krause**, 30, assumes responsibilities as administrative assistant at the Dar es Salaam headquarters of Tanzania Christian Refugee Service.

The Rev. **Robert G. Hobson** has been appointed North American director of the Capernwray Missionary Fel-

lowship of Torchbearers. The Torchbearers conduct short-term Bible schools in England, Germany, Norway, New Zealand and Australia.

Two die in Vietnam! Assemblies of God chaplain **Phillip Nichols**, 29, was killed October 13 by a booby trap near Danang. He is the first of 45 Assemblies of God ministers on active duty to lose his life in service. Miss **Gloria Redlin** of Oshkosh, Wisconsin, a Lutheran World Relief staff member assigned to Vietnam Christian Service, died after an accident north of Saigon October 20. She was 34 years old.

The Rev. **David Clarke**, serving with the United Church in Papua, New Guinea and the Solomon Islands, drowned while swimming. He was a minister of the South Australia Methodist Conference.

Archbishop **Johan Kopp**, 95, retired head of the Estonian Evangelical Church in Exile, died October 21 in Stockholm, Sweden. He originally organized the church in exile after fleeing the second Russian occupation in 1944. 

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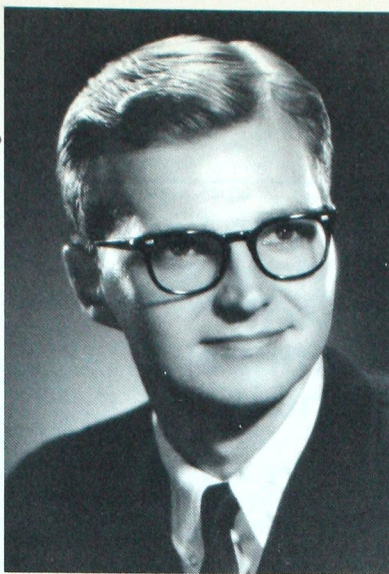
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MESSENGER TO THE MOTILONES



Bruce Olson

Deep in the wilds of Colombia, South America, Bruce Olson suddenly slumped on his jungle trail, felled by a four-foot arrow. As the pain surged through him, the reminder came—and he took it as from God—that what he had been seeking was contact with the Motilone tribe. And this, beyond doubt, was *contact!*

The five assaulting Indians who stepped out from hiding fell into an argument over the speed with which this stranger should be “dispatched.” Bruce was later to learn that two of them said, “Kill him now.” Three said, “No, we must take him to the chief first.” His life was spared by majority rule.

That was only the beginning of a succession of narrow escapes that have marked the life of one of Christ's irregulars at work on the wild frontier of mission in the land where coffee is mountain-grown and men are jungle-hardened.

Who is this young pioneer with the rimless glasses, the unruly hair, and the easy, winsome smile? I remember with what excitement a Methodist pastor had told me about him and the exploits the Holy Spirit had worked through him among a people whose deadly accuracy with lethal arrows had over the years claimed the lives of not less than 68 intruding oil workers.

It was a long way from Motilone country in Colombia to the comfortable banker's home in St. Paul, Minnesota, where Bruce had grown up.

While in his second year in high school, Christ had come with high voltage into his life and had lit it up with joy and purpose.

The year 1961 found him studying ancient languages at the University of Pennsylvania. Before getting his degree, he got his *call*. The call said, “to an aboriginal tribe.” When he put all continents to the prayer-test, it was South America that came through. So he bought a one-way ticket to Venezuela. When he landed at Caracas, he had \$72 in his pocket and a conviction in his heart that God was in command.

The build-up for the big push to the wilds consisted of some hard work in the big city of Caracas, where he got his degree from the University of Caracas. What time he wasn't teaching Greek, he was helping to vaccinate Indians—both employments good for meeting expenses and the latter good for gaining experience.

Then came the plunge from civilization into the jungle night among these Motilones whose record was intact: no white man had ever invaded their territory and escaped alive. Three days of travel brought him to his first village. Its men could understand no Spanish, no Latin, no Norwegian. The Norwegian of course was a far-out experiment, which proved to be, as he thought it would, an exercise in futility.

Six months were to pass before he was allowed to leave the custody of the chief and his men. In this period,

during which he was treated decently, he discovered that these were not the Motilones at all but a less savage tribe called the Yuccos.

Three of the young braves were one day permitted to serve as Bruce's guides, conducting him to the edge of the Motilone territory. There the arrow incident had taken place. It was the beginning of a long and dangerous and prayer-soaked conquest of the tribe's hostility. He ate their food and hit the trail with them on their hunts. *Their* art of biting the heads off worms and sucking out the insides became his. Slowly he picked up their language.

Dreadful disease struck him, violent in its pain and exhausting in its effect. A helicopter rescued him. In two weeks he was well. When he returned, the Motilones received him as if he were a god.

Growing proficient in their language, he taught them to raise corn; then beans, coconuts, and other things.

Five years passed before the first Motilone received Christ and his life was changed. Other converts have come slowly. Many others are close to the Kingdom of Life and Love. And many, though not ready to be baptized, have been released from the shackles of fear, superstition, and hate. It is an aid to their Christian understanding that they now have the Gospel by Mark in their language. The Laubach literacy technique is being used to teach them to read.

Bruce Olson, who is supported by the First Methodist Church of San Augustine, Texas, remains a quiet, radiant, unassuming witness for Christ. In his presence you feel that you are breathing the clean, bracing air of the first-century Christian community, of whom it was said on occasion that they were men who “risked their lives for the sake of our Lord Jesus Christ.”

Rev. Harold Spann, his former pastor, now on the staff of Asbury College, has visited Bruce twice. He is both awed and thrilled by the costly work that Christ is doing through him.



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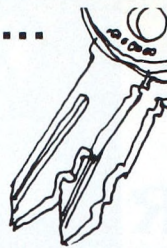
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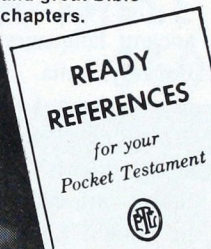
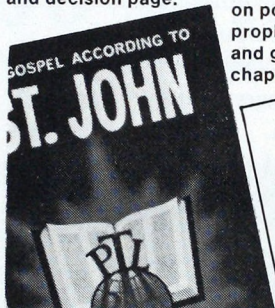
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Editor's note: To keep readers informed World Vision Magazine occasionally runs news on the various world religions, their changes or growth.

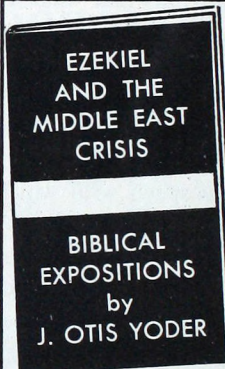
Buddhist seminar draws monks from 16 countries



by the Rev. John Bechtel

Although Buddhists have gathered in Hong Kong for years to celebrate the "Bathing of Buddha" and similar Buddhist ceremonies, the spring of

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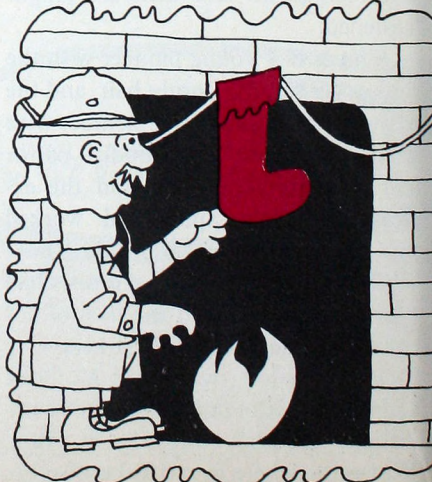
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1970 ushered in what may well be called a new era in Buddhist communications. The Hong Kong Buddhist Association organized an eight-day international seminar to mark the completion of a 350-bed Hong Kong Buddhist Hospital, built at a cost of \$2,500,000.

This international seminar was an all-time first for Hong Kong.

The delegates were from Thailand, India, Nepal, Ceylon, Malaysia, Japan, England, the Philippines, Pakistan, Germany, Vietnam, Korea, South America, Singapore and Canada.

At the initial gathering of both clerical and lay Buddhists, the president of the Hong Kong Buddhist Association explained the purpose of the seminar. The aim was to spread the teachings of Buddhism; to inspire and influence people of other countries to

continued on page 23

WRITERS

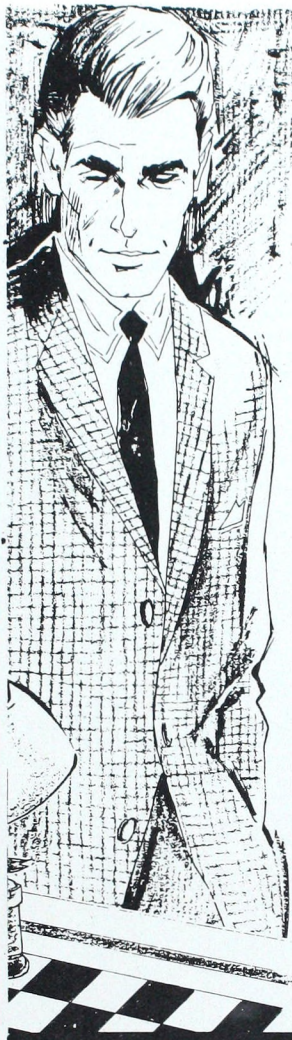
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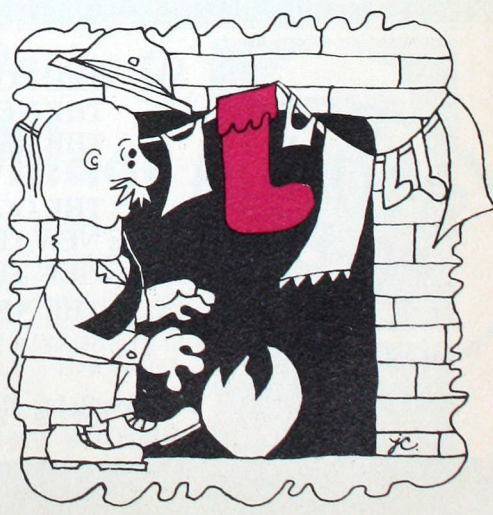
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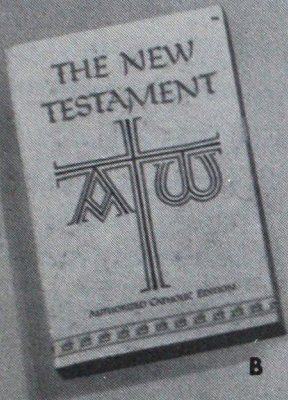
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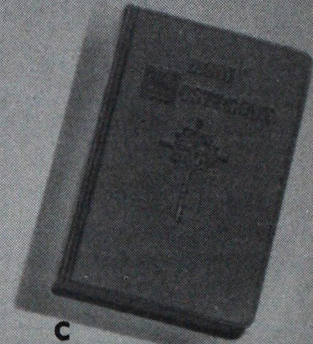


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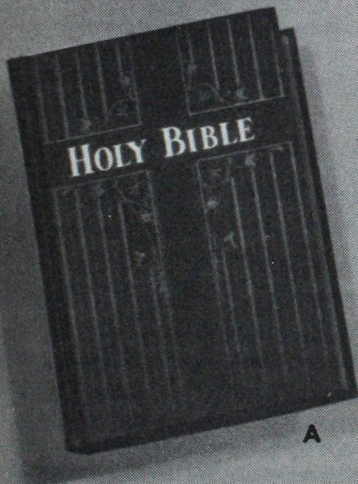
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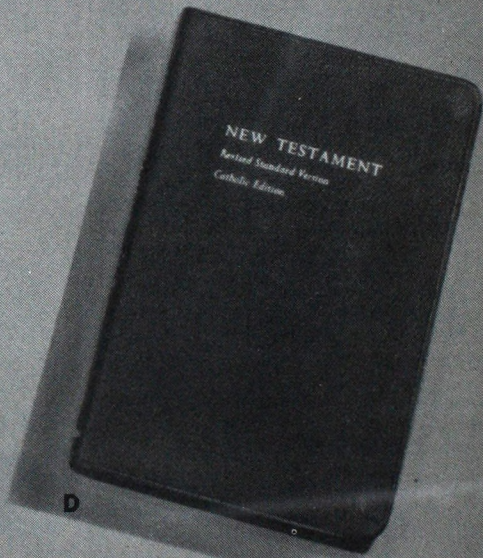
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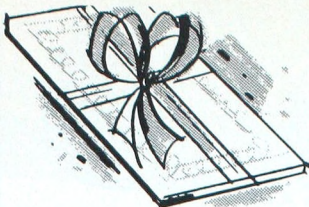
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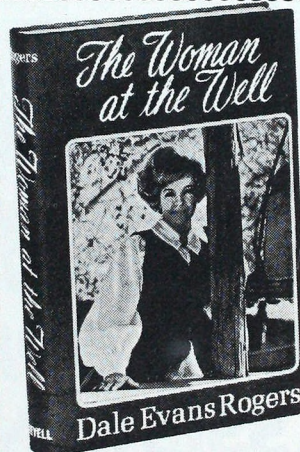
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*Better, Master, be my
Gift to You. If I
could choose the
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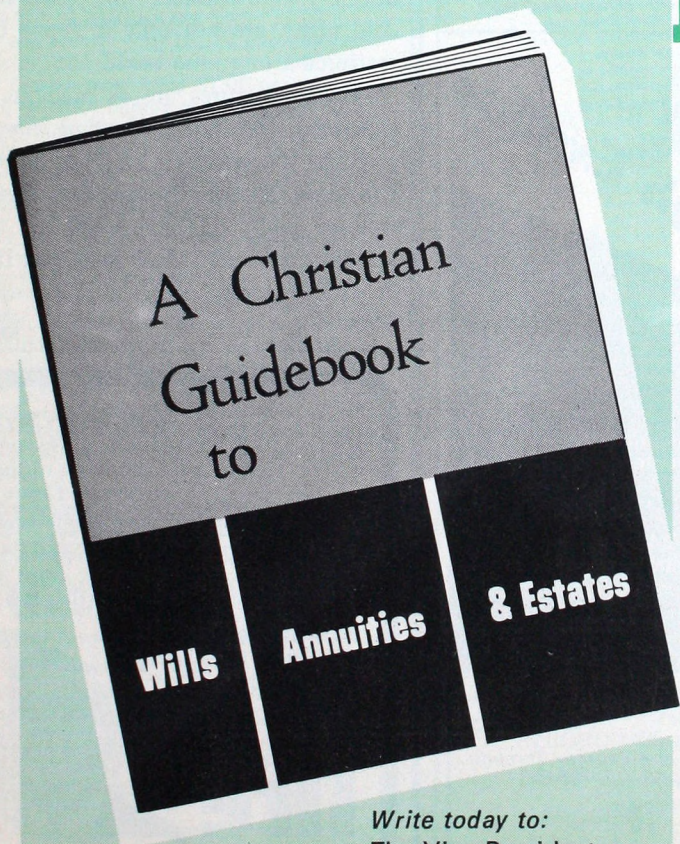
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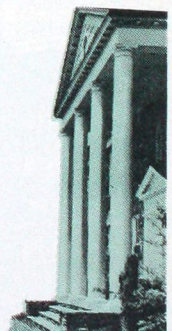
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continued from page 13

few lonely Christians in Cambodia, the isolation in Burma and much more.

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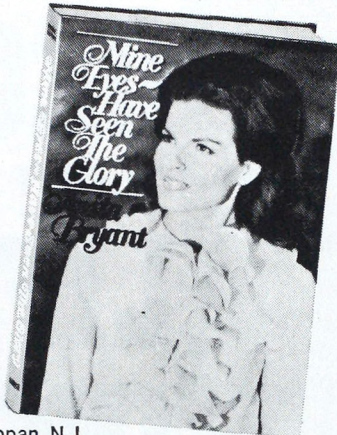
These treasures are as precious as the gold, frankincense, and myrrh given by the wisemen long ago, and as I lay them at the Christ child's feet, I wonder what has happened to the noodle man and I find myself sitting on an Okinawan beach looking toward China.



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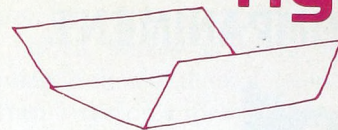
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readers' right



A thank you for those
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Sir: This is to acknowledge the contribution of World Vision Magazine, advancing the literacy work of the late Dr. Frank C. Laubach through Laubach Literacy, Inc.

Again, thank you for writing about Christian ventures, the effect of which may prove to be immeasurably valuable to persons you will never hear from.

Bert O. Tucker
Syracuse, New York

October fans

Sir: We want to express our deep gratitude to you and your staff for the splendid edition of the magazine which has just been issued.

We pray God's richest blessing on you all, and give you our heartfelt congratulations.

Missions Advanced Research
and Communications staff
Monrovia, California

Boldly facing real issues

Sir: The real issue facing the church today is stated as directly as we have ever seen it put in Dr. Mooneyham's lead article in your September issue. World Vision has done the Christian public a real service in laying it out so boldly.

One point deserves special attention. Dr. Mooneyham points out that "the very fact that we have to organize special evangelistic programs in our churches is evidence that our view of witnessing is distorted." Agreed. In fact, we find that many Christians seem to think of evangelism as an occasional pulse of activity which is supposed to make up for the usual lack of evangelism in the witness of the people. Somehow, the Christian community must regear in order to throw its entire energies into the cause of evangelism. The combined demands of our commission and the lostness of our world today will allow nothing less.

We stand with World Vision in readiness to face the task.

Donald H. Gill
executive director
Evangelistic Association
of New England,
Boston, Massachusetts

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"The Right Look in the Eye"

An old saying has it that "Lies have long legs." Who has not been astounded at the supersonic speed with which a false rumor or slanderous claim can get into circulation?

A matching saying might go something like this: "Memories wear stubborn scars." Dr. Arden Almquist, in his recent book *Missionary, Come Back!*, somberly observes that when "Belgian Congo," as we used to call it, gained its independence, "a few Belgians had their hands chopped off at the wrist." Sheer, unprovoked atrocity? Not quite. It was a kind of collective memory exploding with vindictiveness. For in the reign of Leopold II his agents, in order to frighten the forced Congolese laborers into higher productiveness on the rubber plantations, had sometimes adopted the practice of cutting off one hand of men who failed to "bring in their quota."

Yesterday's scars

Dr. Almquist, it should be noted, gives to the Belgians, as overlords of the Congolese, full marks for the reforms that were introduced and the progress that was made. Roads were built, schools were erected, sleeping sickness was virtually conquered, medical centers were set up, jobs were created, efficient administrators were installed. Meanwhile, these Africans were to be regarded as "children" and paternalistically looked after. After all, they were "useful" to their colonial masters.

At precisely this point let me quote Dr. Almquist and a distinguished Dutch author from whom he in turn quotes:

But the Belgians learned in the Congo what the Dutch had learned with bitterness just a few years earlier in Indonesia—as so aptly described by Laurens van der Post:

"I shall never forget a sad, embittered moment after the war when the Dutch leaders in Java realized for the first time that the desire of the Indonesians to see them leave those lovely emerald islands of the East was no passing emotion and that their empire, the third largest in the world, was tumbling down about them. I remember the governor-general turning to me and saying, 'I cannot understand it. Look what we have done for them. Look at the schools and the hospitals we have given them. A hundred years ago the population was only a few million, today it is nearly 60 million. Look at the roads, the railways, the industries—and yet they want us to go. Can you tell me why they want us to go?' And I felt compelled to say, 'Yes, I think I can: I'm afraid it's because you've never had the right look in the eye when you spoke to them.'"

"The right look in the eye!" All the subtleties—not to mention the crudities—that go into the make-up of the Western white superiority-contempt-condescension complex are caught up in this one phrase. The "right look in the eye" has been missing. Not always, God be thanked, but too often. And memories wear stubborn scars!

It would afford some comfort if we Christians could be assured that an offensive paternalism, however much it may have infected government officials, was unknown among the emissaries of the Gospel. Dr. Almquist is unable to offer such

assurance. Speaking as a medical missionary, he pleads guilty to some of it himself. He deplores it wherever it is found. "The trouble with you," said one of his missionary friends, "is that you really think these Africans are your equal. If you'd just accept the fact that the Negro is a member of an inferior race and plan your program accordingly, you'd have fewer problems."

"Fewer problems" won at such a price are not worth what they cost, if for no other reason because the man who pays becomes himself a problem.

And today's too

"The right look in the eye" is a phrase that can stand some further updating.

Why, for example, should the US have two National Associations of Evangelicals—one white, one black? On any fair reading of the New Testament, as to our oneness in Christ and therefore our oneness with one another, how can this separation be justified? From some white brothers, I know, the reply will come, "But this is the way the black evangelicals want it." My perhaps mistaken judgment is that this is a shallow explanation. *Why* do the black evangelicals want it so? Is it because they failed to see "the right look in the eye" of those of us who are white evangelicals?

Or why should I hear a gracious, gifted, quiet Asian national say, as he addressed the white chairman of an inter-mission, inter-church conference numerically dominated by Western missionaries: "We know there is tension here between the missionary and the national. Unless it can be resolved in the Spirit of Christ, I see trouble ahead." Could it be that the nationals have peered in vain to discover "the right look in the eye" of the missionaries—or some of them at any rate?

Or, to shift to ground that is sharply different, why should Indo-China nationals, on what appears to be a mounting scale, manifest varying shades of resentment against the presence of US soldiers on their soil? Without foolishly oversimplifying the matter, could it be, for one thing at least, that with many of these military deliverers, who so freely and frequently brand the delivered as "gooks," one thing has been missing—"the right look in the eye?"

In one of His unforgettable parable-pictures Jesus lets us see a man lying by the road in a pool of blood, beaten and beggared by thugs who have sneaked away. A priest came along, and did nothing. Whatever the look in his eye may have been, it wasn't the right one. A young priest-in-the-making followed along a little later. He was as useless as the senior man who had preceded.

Then came a Samaritan. All was changed. It was as if an Israeli stopped to rescue an Arab, or vice versa. He "had compassion on him," says Jesus. He gave "first aid," and then he gave full aid. And when the wounded man, perhaps in a dim return of consciousness, was able to take in what was happening, the discovery he made was not a scar in memory but a healing.

It was "the right look in the eye" of the Samaritan.

PSR

Celebrating the "Word...Made Flesh"

The Christmas season is a poor time for argument but a superb time for affirmation. Think of what the Fourth Gospel affirms in its opening chapter: "And the Word was made flesh, and dwelt among us" (v. 14).

Jesus is not man achieving deity but God accepting humanity, identifying with it, not wearing it as a make-believe but entering into a union with it that has permanent integrity. This has meanings and values urgently worth exploring by contemporary man.

I.

For example, the humanity of God in Jesus Christ points to *the primacy of the personal*—and that is something to celebrate at a time when much in our society works to depersonalize and dehumanize.

The impersonal, though it be physically near, is always distant. It is the personal that gets inside of us. A psychologist, with his jargon in full gale, gives us his analysis of love. That is one thing. Two young people at a marriage altar say, "I will." That is something else. "It is not *abstractions* but *persons* who most deeply influence us."

Joseph Klapper is a man whose expertise belongs to the field of the mass media. He says:

It may be said with considerable assurance that when personal influence is present it appears to be more effective than persuasive mass communication.

Then he adds:

Research has pretty well established that such mass communication is much more likely to reinforce existing opinions than to change them, and more likely to produce modification than conversions.

It is just possible that God has known this all the time. Hence the "Word...made flesh." The message is the medium—and that medium a Man! It's the primacy of the personal.

II.

The humanity of God in Jesus Christ points also to *the purity beyond the legal*—and that is something to celebrate when the phrase "law and order" is on everybody's lips, obscenely denounced by some, naively adored by others.

Jesus was neither an anarchist nor a legalist. He paid taxes to Rome, which was a powerful autocracy. In word and by act, He kept saying, Laws can restrain; they cannot redeem.

On religious laws, the rules of the Establishment, Jesus came down with a heavy fist. He revered the Sabbath, but refused to be bound by the man-made rules that encased it. He forgave and freed an adulterous woman who by law should have been executed. Resorting to physical force, He assailed a religiously sanctioned racket when he drove the money-changers from the temple.

In all of this He was saying to His disciples, "... unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of Heaven" (Matt 5:20, NEB). Note that it is not better

legalists (I'll try harder") but better *men*. And "better men," as He elsewhere told Nicodemus, means *new men*.

A woman who had left Protestantism and joined Roman Catholicism heard a born-again woman give her testimony. It shook her. She said, "I was converted, and nothing happened." She was converted from a system to a system, from one set of rules to another. When, on the other hand, we are converted to Christ, it is not rules that rule us but a Redeemer. In Him and in His love all the essential rules find their living fulfillment.

And this too—as valid for African and Asian man as for European and American—is what the "Word...made flesh" is all about.

III.

There is a third thought suggested by this power-packed phrase: *the identity with the marginal*—and that is something to celebrate in an hour when the lower classes in human society are restlessly, often bitterly, wondering who cares about their fate or fortune.

Let's say it, loud and clear, that Jesus was neither a class partisan nor a class antagonist. He is the Savior of the lost, which *all men* are. But, having said this, it remains to be seen, and said, that if men are *unjustly* rich, He judges them severely and if they are *unjustly* poor, or deprived, or rejected, or demeaned, His sympathies are with them and their defense is His cause.

Take the Magnificat of Mary in Luke 1. Each Christmas we say it. And each January we forget it! He scatters "the proud," puts down "the mighty from their thrones," exalts "those of low degree," fills "the hungry with good things," while "the rich" He sends "empty away."

Dr. Leslie Weatherhead, in his book on *Discipleship*, has a gripping passage in which he says:

Sometimes on some errand of love, I go to the slums or some foul den of thieves or some haunt of evil. I pity. I sympathize. I try to help. . . . Then I come home. I bathe. I eat. I sleep. But God stays there. He is still in that foul den, that slum, that brothel.

The main current of life and society sweeps along. But there are mean margins—the swirling, foul eddies near the banks—where multitudes are caught and held. And that is where the "Word...made flesh" is found, saying, "These too are mine. These too have my love. These too I shall claim, that they may rise from lonely creaturehood to full-fledged sons in the heavenly Father's Kingdom."

It's worth celebrating all across the world—this primacy of the personal, this purity beyond the legal, this identity with the marginal.

*. . . a Man like to me,
Thou shalt love and be loved by, forever:
a Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!*