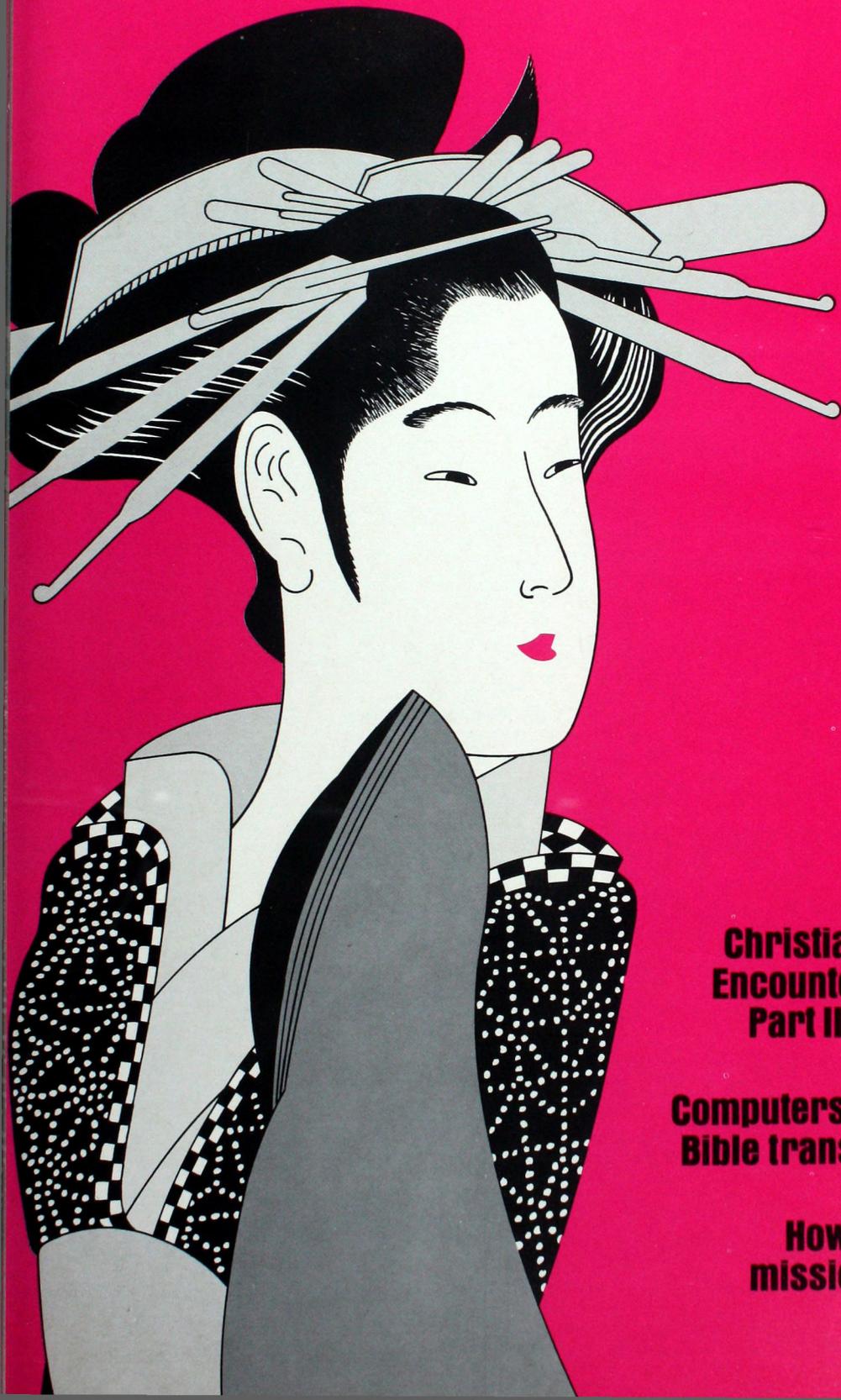


WORLD VISION

MAGAZINE/FEBRUARY 1967

New Day in Japan



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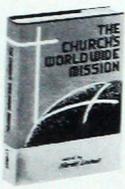
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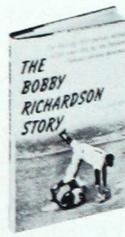


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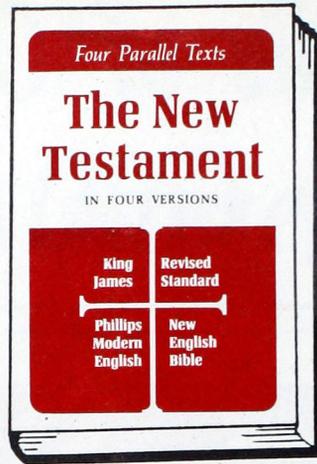
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NUMBER 2

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Mass evangelism coordinated through radio, television, newspapers, films and magazines by Hokkaido Radio Evangelism and Mass Communication was designed as a pilot project to develop a concrete way to evangelize the Japanese people. A new concept of radio evangelism was developed as a part of the HOREMCO project. It continues to be highly technical and professional in its approach to people, but the program's success depends on one facet of Christian life that applies to every believer here and abroad.

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I WAS TOO LATE

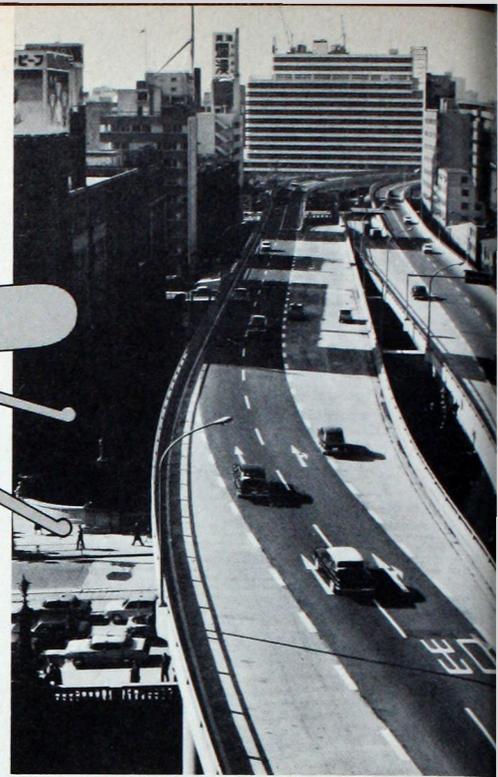
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While walking through the streets of Shanghai with a veteran missionary, the writer recalls, he suddenly spotted a small bundle of rags on the pavement. "What's that?" he asked. The missionary told him "That is a baby that someone has thrown away." Being too late to help somebody makes Christians wonder sometimes "do I care?"

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New Day in Japan

by Eryn Adams





Japan Air Lines Photos

Vast, dynamic changes are reshaping the exotic Land of the Rising Sun. The quaint idyllic beauty of old Japan is passing into the background.

A modern revitalized economy has come to the fore. The gross national product has grown an average of 10.4 percent per year for the past 10 years. Wages have jumped 20 percent in five years to the current average of \$162 a month per family. Automobiles jam the streets of every city. Television sets are found in nearly 90 percent of all Japanese homes. The fires of materialism have been lit in the breast of almost every Japanese. The hustle and bustle, the dynamic struggle in Japan today is to get the material things of life, the gadgets of modern civilization.

Along with expanding economic power has come a new pride and patriotism. World War II brought the destruction of property on a vast scale in Japan. With it came the destruction of the old spirit of ancient Japan. Despair, bewilderment and self-pity were the order of the day 15 years ago. Today all is changed.

A coming-out party

The Olympic Games marked the turning point in the pendulum of self-respect. At the Olympic Games

Second generation missionary, the Rev. Eryn Adams, is serving under the Methodist board of missions in the country where he was born, Japan. After five years in Hokkaido as a field missionary establishing new churches, and then graduate work at Drew University in the United States, Adams and his wife returned to the island of Hokkaido in 1960 to establish the mass communications project, HOREMCO, which he now directs.

Japan was host to all the world in the "New Japan." It was, in a sense, a "coming-out party" for modern Japan. Since that time the change from the "low posture" (one who bows humbly and receives directions) to a "high posture" (one who becomes part of the directing group) is evident in all relationships in Japan, whether economic, political or religious. This is keenly felt within the Christian church today. Increasingly, Japanese Christians are supporting all phases of Christian work and are demanding leadership in every aspect.

But along with this sense of power and pride there is continuing fear and uneasiness. This fear has ancient roots. Since the time 400 years ago when Christianity was stamped out and Japan closed its doors on the outside world, there has been a continuing suspicion that the Christian religion and the people of the so-called Christian countries of the West really seek to infiltrate and change the nation, to capture its spirit and resources for the West and for Christianity. Since the separation between politics and religion found in the U.S.A. is not a part of the heritage of Japan, this fear can be easily understood.

Allied with this ancient fear of the foreign, but of a newer and more modern mode, is the "atomic" fear of today. Ever since Hiroshima and Nagasaki, all Japanese—high and low, rich and poor, Christian and non-Christian—dread the mere mention of the words "atomic power." This accounts for the waves of anxiety that are felt whenever an atomic bomb is set off in

Red China, or the U.S.A. attempts to dock a submarine propelled by atomic power, or the war escalates in Viet Nam. This dread of atomic power also accounts in part for the way the present anti-war constitution is esteemed almost as a fetish by many in Japan.

The unbearable intimacy

Fear of things foreign accounts for only a small measure of the shyness of the Japanese people. The vast mass of the population, the unbearable intimacy of people rubbing elbows in limitless numbers makes the Japanese cautious in his relationship with others. The complicated relationships of family and society provide other reasons why the getting acquainted process, even with a fellow Japanese, requires time, continual effort and much patience beyond that necessary in the West.

Underlying the materialism, pride, fear and shyness of the Japanese people are ancient religious attitudes, the inheritance of a thousand years of Shinto, Buddhism and Confucianism. The basic psychological difference between these attitudes and the "faiths" of the West is the absence of personal commitment in the Oriental religions. Inclusion of the family on the temple list of supports is about as far as any commitment goes.

In essence, these attitudes spring from ancient ideas and feelings which approach nature worship. The average Japanese of the older generation feels an affinity with nature which is much more than a love of nature. He realizes himself as a part of the same "stuff of nature." The "spirit" of the stuff of the world resides in the tree, the flower and the stone as well as in man or in god. There is no categorical difference between nature, man and god. All are part of the same whole, so it is no surprise that all religious thinking in Japan is syncretistic, i.e. "all roads lead to the top of the mountain."

65 percent claim no faith

Modern materialism and science have cut into this ancient feeling and the young people of today are consciously rejecting the ways of their elders. This has caused an erosion of the weak ties of Buddhist commitment. Recent surveys indicate that about 65 percent of all Japanese today claim no faith or religious connection of any kind. Yet, when decisions must be made, the ancient attitudes take over — especially in such matters as marriage or choosing a career. And of course it underlies views of politics and the world position of Japan.

Only two ideologies have ever seriously challenged the basic religious attitudes of the Japanese. One is Marxism and the other is the Christian faith. Both demand a commitment. Both reject the spiritualization of nature. The growth of the present capitalistic economy is so effective and vivid that the insights and demands of Marxism are losing their appeal, even to committed Japanese Marxists. A modification of the extreme forms of Marxism has set in.



Those longing for a return to the past, for an authoritarian system, for the security of a ready-made ethic, find an attractive option in the new religions such as Sokka Gakkai. If ever the economy experienced a severe downturn, two movements would probably be seen: a sharp swing to the left with the strengthening of the Marxists' social passion, and a nostalgic return to the past with patriotic Sokka Gakkai leading the way.

How to overcome the materialism, fear and pride of this present age, how to reach beyond the shyness and the murky realms of the ancient attitudes is the question that faces the Christian mission in Japan. The American missionary, who was welcomed by open arms ten years ago, today experiences increasing limitations upon his abilities. His white features and the fact that he represents, in symbol at least, the power of the U.S.A. make him suspect to people who do not know him. The many Christian schools continue to be a place where missionaries and Christian teachers can reach the ears of a vast student population, but the student has become more sophisticated. What little he knows about Christianity no longer excites him.

Japanese attention today is focused on the great and

growing national universities rather than on Christian institutions. Agricultural experimental stations have been overwhelmed in the agricultural revolution now sweeping Japan. Machinery companies and fertilizer salesmen are teaching the Japanese farmer how to farm with modern methods. He is shown how he can improve his lot in life without being dependent on any faith. The social conscience of the nation is no longer pricked by Christian social service centers. The welfare state of Japan has taken over the function of social service by the promulgation of child labor laws, welfare laws, medical and social security laws more extensive than those found in the United States.

The church, though small, continues to present the message of Christ to Japan. But about the only time Japan as a nation wants to listen is at Christmas. The trappings of the Christmas celebration are increasingly found in non-Christian homes in Japan. There are times also when parents and teachers and civil leaders turn to the Christian faith to help present an ethic for the young who so forthrightly reject the ways of the old gods and who will not listen to their parents.

The church has two problems. It is small and its Christian life is neither as dynamic nor as effective as the New Testament norm. Christians, both Catholic and Protestant, total about 750,000 in a nation that is rapidly approaching 100 million. Fifty million Japanese could not easily find a church in their neighborhood if they wanted to.

Stated in another way, the problems of the church in reaching the Japanese people are (1) the quality of the Christian life in the churches of Japan and (2) the logistics of reaching 100 million people with a base of less than one million.

One cannot effectively use the mass media in Japan

unless the Christian church is an example that immediately brings a response. How can the church be revitalized? Is renewal possible? When will revival come?

The church is aware of its weakness. The United Church of Christ in Japan as well as other communions are making a conscious effort to seek for renewal of power and life. The Keswick Conventions in Japan have helped to call attention to the direction where the answer can be found. Prayer cells and small groups all over Japan, both among missionaries and among the Japanese, are seeking the power of the Holy Spirit. A Christian academy outside of Tokyo has been set up for this purpose and reaches the various classes of men in week-end and week-long retreats.

A ten-year pilot project was set up in 1960 to seek both the renewal of the church and an answer to the problem of reaching the millions. This project is HOREMCO (Hokkaido Radio Evangelism and Mass Communication).

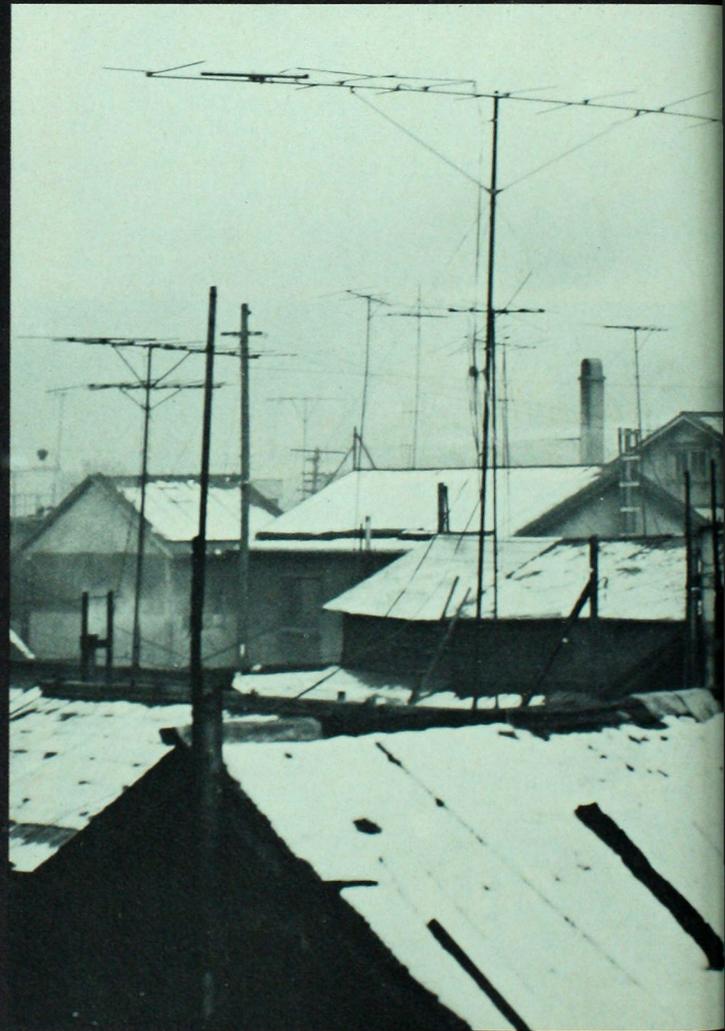
Other agencies and groups are also using mass media to contact the people of Japan. HOREMCO is perhaps unique in its in-depth follow-up program, but the efforts of all groups are leading toward a day when there will be a wider and more effective coverage in every area of mass communications. This movement is the wave of the future in the work of missions in Japan. Will the renewal of the church and the power of Christians to witness come as quickly and as effectively?

Means are available to answer the logistics problem. But ultimately, Christian communication demands the proof of a Christ-like life. With a revitalized church, with a shining Christian witness, the power of mass media is sufficient to catch the ear of the nation and turn it toward Christ. Without that living witness it becomes a vain barrage of propaganda. |||



TARGET HOKKAIDO

by Leonora Pruner



Japan is a nation of nearly 100 million people crowded together on mountainous islands. To protect individual privacy the Japanese have erected strong social barriers. Door-to-door calling is not acceptable and it is improper for strangers to speak to one another, especially about personal affairs.

Less than one percent of the people filling the streets are Christian. How can Christ be made known to people who will not even meet a Christian, let alone talk with one?

On the island of Hokkaido, mass evangelism seemed to be the answer. The average Japanese family devotes about five hours a day to the mass media—radio, television, newspapers, films and magazines. HOREMCO (HOKkaido Radio Evangelism and Mass COMMUNICATIONS) was formed as a pilot project to develop a concrete way to use these media for evangelism.

Christianity is foreign to Japanese culture. There-

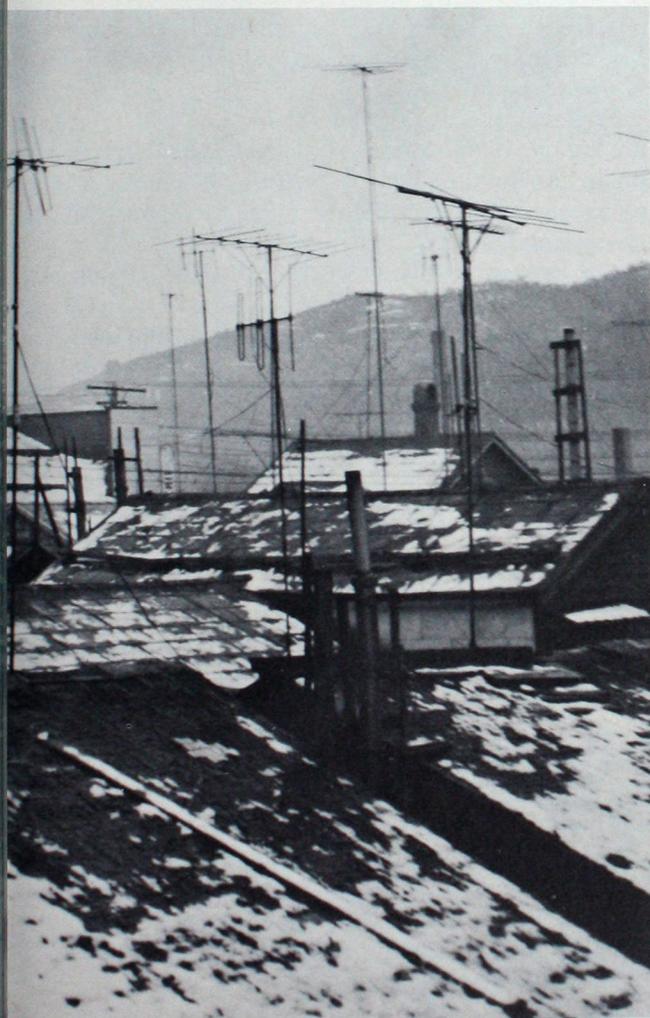
fore the concept of Christian broadcasting must be different from that used in the United States. A new approach to radio evangelism had to be developed, one especially designed for a populous, highly developed technical society.

Mass media evangelism is always personal, that is, it seeks to evoke a specific response. Radio reaches a large audience, but the listeners are individuals and must be programmed to as such.

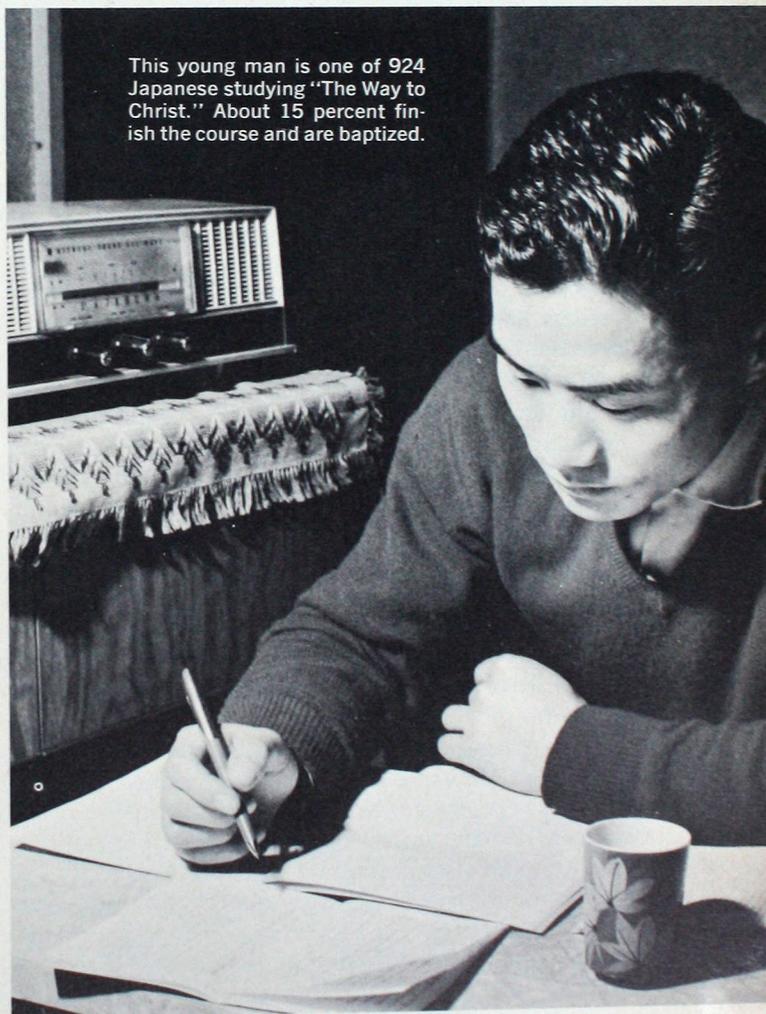
HOREMCO experimented with various formats of preaching, drama and music varying in length from five to thirty minutes. Consultations were held with pastors and an advertising agency. Result was a daily five-minute program immediately preceding the seven a.m. news.

"Good morning. This is your radio pastor, Kazuo Ishikawa."

In the barracks of the Japan Air Self-Defense Force,



Japan National Tourist Association Photos



This young man is one of 924 Japanese studying "The Way to Christ." About 15 percent finish the course and are baptized.

Sadakichi Nakagawa and his buddies listen.

Fumio Toyomaki hears it on his transistor radio as he delivers morning newspapers.

Mrs. Ikuko Okawa heard it during an extended recuperation in a hospital.

These and over 200,000 others make up the daily audience.

At the close of each broadcast a New Testament with reading helps is offered to those who ask. A total of 2310 responded in 1965. With the New Testament goes information about a Bible correspondence course available for a nominal sum of 100 yen (about 25¢). Three-fourths of those who write for the New Testament begin the course.

The twelve-lesson series entitled "The Way to Christ" is written in simple terms. Beginning with the needs of the Japanese people, it presents basic biblical truth. The Rev. Eishun Watanabe, an outstanding young scholar, wrote the course under the guidance of a committee of thirty representing all denominations and missions working on Hokkaido. The final result is useful in every Protestant church on the island.

Those who complete the third lesson are invited to join the Christian Friendship Club. Through this the correspondent meets a nearby Christian layman who answers his questions about Christianity. Later they attend a church service together, providing a friendly contact in an unfamiliar place.

Early lessons are corrected and returned by the office staff. Later ones are given personal attention by eight pastor-counselors, some giving a full day each week to this. Students often open their hearts far more fully on paper than they would audibly.

The first personal decision

About 15 percent of those beginning the course become baptized Christians. For most, this is the first personal decision not made for them by their family, peer group or government.

The Rev. Tadashi Iizawa, formerly pastor of a pioneer church in Bibai, Hokkaido, directs the follow-up work—correspondence course, counseling program and contacts with local churches. He has written a handbook on personal evangelism to guide the Christian friends in their relationships with seekers.

Two important questions were raised by Mr. Kobayashi, an advertising consultant. "What is the purpose of Christian radio broadcasting? How can you effect this purpose unless each church becomes a display center for the 'product'?"

Since lasting results from evangelism depend upon the local churches, emphasis is being placed on evangelism as the mission of the local church. Film meetings are proving to be an effective way to encounter many of the listening audience face to face. At the invitation of the congregations, 155 film meetings

were held during 1965. Guided by the HOREMCO staff, members of the host church prepare announcements, care for physical arrangements and receive training in personal evangelism. As the sound truck drives through the neighborhood, they walk with it distributing handbills.

Radio Pastor Ishikawa introduces the film and speaks after the showing, bringing out the highlights with a seasoning of humor. Those interested in learning more about Christianity are invited to make inquiry and to sign a card. The host church and the HOREMCO office care for follow-up.

Over 7000 people attended film meetings in 1965, and 919 made specific decisions. Churches which have sponsored film meetings have grown both numerically and in the strength of their laity.

Workshops for laymen are held around the island periodically. These deal with the problems faced in witnessing as Christian friends. Some solutions are presented by "play-acting."

In cooperation with the Sapporo Council of Churches a 20-minute videotape Christmas TV program was produced. The 99 responses to the two showings demonstrate the potential in this field when funds become available to extend HOREMCO's ministry in this way.

A summer camp program has been started. Of the twelve attending in 1965, four were later baptized. Makoto Tamura gave his testimony of a changed life in these words:

"When I entered the Self-Defense Force . . . I could not escape the question, 'What do I really have to rely upon?' At the time I enrolled in the HOREMCO Bible study correspondence course. Since then my heart has changed drastically. I realized I was wrong in thinking 'I can live alone.' Then at the HOREMCO summer camp we learned of the joy of being united with Christ, and I began to think that at any cost I would take that step. At my baptism, as I sang the hymns I thanked God for keeping His eyes on me and I surrendered myself to Him. When the pastor placed his hands on me, I knew in my heart, 'I am not alone any more. I am with God . . .' I grasped the fact that the path to the future which lies before me is wide open as I walk with God."

By these varied means of communication HOREMCO seeks to fulfill its vision. The concept of teaming a radio broadcast with personal, individual contact with listeners and the local congregations is not limited to use in Hokkaido. Already four areas in the other islands are using this approach and "The Way to Christ." It is adaptable to any country where mass communications are used commonly by the people and where there is close cooperation among Christians.

The work of HOREMCO has personal implications for us as well as for those living on this island of Japan. We may well ask ourselves, "Is my church a display center for Christ? Am I, by friendship and the means at my disposal, seeking to reach those about me for Christ?"

Mrs. Leonora Pruner, a free-lance writer residing in Santa Barbara, California, did independent research as basis for this article on HOREMCO.



COMPUTERS SPEED BIBLE TRANSLATION

by Hugh Steven

An American Air Force pilot banked his B-52 high into the clouds; the billowing smoke below told a silent story of the mission's success. Radar display screens blinked off. An airborne computer had shown the pilot where to strike the enemy.

Five thousand miles to the west, in a quiet suburban hospital, a nurse watched intently while a computer monitored the progress of a patient in the intensive care unit.

In India, a Bible translator stepped around a flop-eared, hump-backed Brahma bull to enter the palm-lined malls of the University of Bombay. His briefcase was loaded with data from his complicated tribal language, processed on the university's large computer.

Since the first *Mark I* was built in 1944 by Harvard professor Howard Aiken, digital computers have found their way into every conceivable industrial, commercial and scientific field. Dress designers use computers to cut cloth patterns in different sizes. Military cartographers turn over to computers the tedious and time-consuming jobs in map-making. In the field of missions, and particularly in Bible translation, data processing by electronic computer has become, in recent years, an important tool.

Faced with the formidable job of reducing unwritten languages to writing and the preparation of the Scriptures for the world's Bibleless tribes, Wycliffe Bible translators begin language analysis by recording words and phrases

gathered from speakers of the native languages. They used to file each word alphabetically by grammatical classifications on individual slips of paper. This process was time consuming, unwieldy and fatiguing for accuracy.

Joseph Grimes, who has translated the New Testament for the Huichol Indians in western Mexico, says, "At the end of ten months, although we had filed 10,000 slips, we really had no time to look at them and make use of the information they contained. But today I have a concordance of other Huichol stories made by computer. It is the equivalent of 6000 of the file slips my wife and I made out so laboriously years ago, but it is more accurate and contains more information than the file slips. The same material would have taken us six months to organize for linguistic analysis if we had not used the computer. This way it took about six days to get it ready for processing."

Colin Day, Wycliffe translator working with the Tho people in Viet Nam, spent two weeks typing up stories told

Hugh Steven, with Wycliffe Bible Translators since 1956, works in Mexico as buyer for the translators working with the tribes, and in public relations and photography.



by the Tho for computer analysis, ran it through the University of Oklahoma computer and came out with 10 times as many forms as Grimes had compiled in 10 months without the use of a computer. Furthermore, the results were completely accurate and contained more information. Total computer time was only two hours.

Formal translation of the New Testament into a language which has never before been worked on has taken up to 25 years, at a cost of over \$100,000 to the Christian church. With the aid of computers in the basic linguistic analysis, high quality translations can now be completed in 15 years or less. Wycliffe is shooting for a time schedule of 10 years for each New Testament as computation and translation techniques are refined.

One means to achieve this remarkable reduction in translation time is the automatic editing system. Two of the problems a translator faces before he presents his New Testament for printing are manuscript preparation and proofreading. Many translators lack the necessary typing skills to produce manuscripts ready for printing. This has created a demand for professional typists. If typists are less than expert they may introduce errors into the copy which are difficult to change without making new errors.

Computerized editing

Using a computerized editing system, the translator makes revisions and corrections on the computer, which changes the text as each correction is made. The same computer converts the text into code for an automatic typesetter. Because only the changes are typed, manuscript preparation time is reduced by an average of two-thirds. This allows the translator to turn his manuscript over for composition with the assurance that he will not have to

make additional corrections.

In the past a New Testament has taken two to five years to print because of the many changes at the proofreading stage. With an automatic typesetter an entire New Testament can be set in 14 days, cutting many months and even years off the total printing time. Running 24 hours a day, the New Testament can be set in as little as three days, without a single printer's error.

No wonder that missionaries engaged in computer research see the opportunities as vast and exciting. Many applications of computers leap into view. One Wycliffe branch is studying the possibility of using the computer for inventory control of radio and aviation parts.

Other computer uses

Another branch uses the computer to interpret field tests which will help to determine how many translations are needed for a given area, in order that each individual may hear the word of God in a form of speech that he understands well at the emotional level as well as the intellectual level.

But computers are always dependent on people. As exciting as the possibilities are, computers can never take the place of a Bible translator. Before submitting his data to a computer for processing, a translator must live, work, cry and laugh with his tribal people. Only in these intimate situations can a translator discover the complexities of the language.

The translator must still give years of his life to learning an unwritten language in order to produce a translation that will be in every way idiomatic and natural to native speakers of that language. The computer assists the missionary in two ways. It saves him years of tedious labor, and it guarantees a higher degree of accuracy in the translation.



CHRISTIAN ENCOUNTER WITH NEEDS PEOPLE FEEL

by Jacob A. Loewen

If I should say one thing that is wrong," said the Indian hesitantly, "it is that they are scratching where it doesn't itch."

While studying several Chaco tribes in Paraguay I was trying to evaluate the attitude of the Indians toward the existing missionary program. In order to obtain their evaluation I entertained a group of Indians with a variety of errors I myself had committed during my earlier missionary work among the Chocó of Colombia.

"Have the missionaries who work among you also made mistakes like these?" I asked.

The Indians were very polite. Hesitating to indict the missionaries, they tried to avoid the issue.

"Well, it is very hard for Indians to say whether or not missionaries have made mistakes," they hedged.

Gently I kept on pressing until they were convinced that I really wanted to know the truth. At last one

Indian spoke up, "...they are scratching where it doesn't itch."

When the itch remains unscratched and a non-itching area is irritated by scratching, resistance is bound to arise.

Christian conversion speaks of a new life—"Behold all things are become new." But when the gospel is brought from an outsider's point of view or in terms of values that are not local, it has a tendency to produce changes only in external form without much influence on the basic value system. This external conformity without basic renewal is nothing less than a type of cultural resistance to the gospel.

William D. Reyburn reports a very revealing example of this in connection with polygamy in Africa. As a result of the general acceptance of Christianity, people were becoming monogamous, but Reyburn

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HOW WE MULTIPLIED OUR MISSIONS BUDGET 100 TIMES

by H. H. Savage



During my 38 years as pastor of the First Baptist Church of Pontiac, Michigan, missions giving increased from \$1500 a year to about \$140,000. Since then the annual missions giving has advanced to \$160,000 and it is still going up.

How could one church attain such a record? None of its 1600 resident members could be classified as rich. Without a missionary-minded pastor, such an increase is practically impossible.

When a pastor is afraid to promote missions for fear the local budget will be reduced and his own meager income depleted, there will not be this ever growing involvement and participation in fulfilling the great commission. Unless a pastor believes Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," he will be reticent in promoting worldwide missions.

The church at Philippi sent financial aid to Paul to help him in his international missionary activities, and Paul assured the church that they would not suffer as a result. "I have . . . received of Epaphroditus the things which were sent from you . . . a sacrifice . . . But my God shall supply all your need accord-

ing to his riches in glory by Christ Jesus" (Phil. 4:18-19).

'The way to victory'

With the leadership of the Holy Spirit, any church can increase its missionary giving if the pastor believes that the true mission of the church is worldwide evangelism. General Douglas MacArthur said in his memoirs, "The way to victory is to attack, and to attack, and to attack." So there must be a continual emphasis upon any project the church may be led to endorse. It is true in missions, "attack, and attack, and attack."

Even if the average income of a church's members were only \$1,000 a year, yet on the basis of tithing each member should pay at least \$50 a year into the current expense fund, and \$50 a year into the missionary treasury.

Annual missions giving of \$160,000 at First Baptist Church of Pontiac amounts to about \$100 a year per capita. There are bigger goals ahead.

More important than money is the fact that some 140 young people have gone out into full-time Christian service. (I use that expression for want of a better term. A consecrated factory worker, or nurse, or housewife, under the direction of the Holy Spirit is also in full-time service.)

Commitments complement

I earnestly believe that the two commitments—money and service—complement each other. At any rate, that is the way it worked out in the churches of Macedonia. Paul wrote of their extreme liberality in spite of their poverty, and then added, "Nor was this gift of theirs merely the contribution that we expected, but first they gave themselves to the Lord" (II Cor. 8:5, Amplified).

A large percentage of the missionary giving in First Baptist has been for support of those who went out from that church, regardless of the mission board under whose direction they went, provided it was a recognized evangelical agency. In fact, we discovered that giving exclusively to a denominational program made it impossible to personalize interest and give to known individ-

Dr. H. H. Savage, author of four books and numerous magazine articles, is past president of the Conservative Baptist Foreign Mission Society and founder of the Maranatha Bible and Missionary Conference. Dr. Savage served as a pastor in Wisconsin from 1911 to 1923 and as pastor of the First Baptist Church of Pontiac, Michigan for 38 years.

uals. The missionaries of that church are working with at least a dozen different boards.

I believe in denominational missions. But many times the Spirit of God calls workers into areas of specific activity, such as medical work, radio, Bible translation or care of orphans, which are not provided for by the denomination. Also there are donors who have a special interest in some person or project that is not in their particular denominational program.

Expand interest

We need to recognize that all of our missionary interests should be under the direction of the Holy Spirit rather than exclusively by the decision of any board, denominational or otherwise. According to the great commission, the responsibility of every believer is the whole world. The Lord Jesus Christ is not restricted to any denominational area. An expansion of our interest into as much of the world as possible is in harmony with the great heart of our Lord.

Any church that has a sacrificial interest in missions, and a great and growing love to see trophies of His grace everywhere, will allow the Holy Spirit to enlarge its involvement and participation in the totality of the gospel outreach.

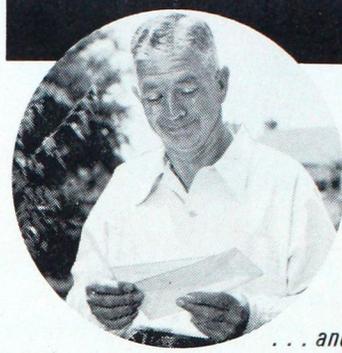
That is exactly the principle upon which missions were presented to the First Baptist Church. We averaged a missionary speaker at least once a month, and we were happy to welcome representatives of any interdenominational or independent mission society that was recognized as dependable and acceptable to evangelicals.

Special project needed

I find it almost impossible to arouse a church to greater missionary involvement if there is no opportunity to present some special project or some particular personality. But when some special project or particular personality is presented, there is always live interest. For instance, I was in a small church of some 100 members a few months ago. Their giving to missions the year before had been about \$200. The pastor wanted to arouse a greater interest, but the denominational leaders refused to assign anything specific. I took just a few minutes to tell about the opportunity to sponsor an orphan being cared for by World Vision. Seventeen people responded. Their combined contribu-

Continued on page 27

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globe at a glance

SALISBURY, Rhodesia — American United Church of Christ Missionary, the Rev. Charles P. Blakney, was fined \$42 for a sermon preached last summer that was "likely to expose the Rhodesian police to contempt, ridicule or disesteem." The missionary was found not guilty of a second charge arising out of the sermon that he had used words "likely to engender feeling of hostility toward the police," reported the Religious News Service. Blakney was re-

\$350,000 largest single gift to go to Japan

NEW YORK — In the largest single project gift made by one Anglican church to another, the Diocese of Massachusetts has sent \$350,000 towards the establishment of a pension fund for the Anglican Church in Japan (the Nippon Sei Kokai), reported presiding Bishop John E. Hines.

Due to the onset of World War II the Nippon Sei Kokai gained a hurried independence from the Episcopal Church without the usual arrangement for some kind of an endowment from their original founders. After 30 years the church has not been able to establish a formal retirement plan for older clergy and lay workers in the church.

Through the Mutual Responsibility and Interdependence plan news of such needs are circulated throughout the Anglican Communion.

The \$350,000 represents half of the estimated \$700,000 needed to establish the fund.

South Africa expells another clergyman

CAPETOWN — The refusal by the government here to renew a temporary residence permit for the Rev. A. M. Garrison, an American Episcopal clergyman, lengthens the list of clergyman who have been told to leave the country.

Garrison headed St. Mary's Theological School in Ovamboland, Southwest Africa, the territory administered by South Africa. The action was presumably prompted because of Garrison's anti-segregation stand.

Along with the action against Garrison the authorities announced the decision to admitt overseas clergymen of any denomination for only one year instead of the previous three years. After the one year if the government feels the clergyman has "stirred up

racial unrest," the permit will not be renewed.

A week before the action was taken Interior Minister P. M. K. LeRoux said that "strong action" was being planned by the state against people coming to South Africa under false pretenses "to stir up political unrest or upset the safety of the country in other ways."

Also leaving South Africa but of his own accord is the Rev. R. F. G. Pearce, rector of St. Anne's Anglican church in the Maitland suburb of Capetown. African-born Pearce is to fill a curate's post in London.

He explained his leaving as "a gesture." He stated, "I believe in identification and involvement. My church is at a crossroads in South Africa. It has compromised and now says the Colored people like things this way. I never found it so. I know many families living in the shadow of fear and tension due entirely to the mechanism of race classification."

Lutheran missions merge into new council

MINNEAPOLIS — After 45 years of existence the Lutheran Foreign Missions Conference of North America closed its books. The new Lutheran Council in the USA is to assume its functions.

The Lutheran Church-Missouri Synod, the American Lutheran Church and the Lutheran Church in America along with the Synod of Evangelical Lutheran Churches are partners in the new Council.

Best way to loose your job

NEW ORLEANS — After working himself out of one job in Ceylon, Father Francis Mayer, S.J., is trying to do it again.

He explained, "The job of a mission-

ary is to make himself not needed."

"When the thatches are falling apart on the roof of a man's house," he continued, "and the rain rushes through, you have to repair the roof before he will listen to you."

He reported also that relations between Ceylon's government and religious personnel are "strained but much better now." Last year many foreign priests and nuns were forced to leave when their visas were not renewed.

The government is trying to make the people self-sufficient with "no outside interests supporting them," Mayer explained.

Reformation services more politics than religion

BERLIN — West German observers fear that the forthcoming celebrations of the 450th anniversary of the Protestant Reformation in East Germany will be more political than religious.

Four days of concentrated events ending in a major observance at Wittenberg on the actual anniversary date, October 31, 1967, are being planned by the Communist regime.

Hanns Seigewasser, head of the State Office for Church Affairs, has said he rejects as "unjustified belittling" of the Reformation the views that is is only of church and theological interest. He credits Martin Luther with starting "on one of those spiritual and social currents which, in the Peasants' War, united themselves to become the first great revolutionary movement in our national history."

East German functionaries, it is reported here, admit that the regime plans to use the observance to strengthen the international image of the government.

In the past the Communists have made the Reformation appear a political and social uprising against the secular and clerical feudalism of the era

ported saying during his defense, "I see us sinking into darkness and slavery; our lives becoming colder and thinner, our love more remote, and less satisfying." Blakney has been a missionary in Rhodesia since 1955.

SAN JOSE, Costa Rica—Huampan, Peru has been set as the meeting place for the Third Congress on Gospel Communications, September 16-22, 1967. It will be sponsored by two Protestant

groups, *Literatura Evangelica para America Latina (LEAL)* and *Difusiones Inter-Americanas (DIA)*. Anyone involved in using mass media to communicate the Gospel is invited to attend the Congress.

SURINAM—Broadcasting of "The Baptist Hour" and "Master Control" on radio and television in this territory of the Netherlands on the northeast coast of South America began early this year, reported Southern Baptist missionaries

the Rev. Harvey J. Kneisel, Jr., and the Rev. Charles P. Love. Both men work in nearby Guyana.

LONDON—A request for 55 new missions comes from Baptists in the Congo to the Baptist Missionary Society. Also requested were an unlimited number of teachers who can specialize in religious instruction. The Rev. R. H. Tebbutt, chairman of the Africa sub-committee of BMS, presented the appeal.

and thus a forerunner of Communism.

A Burmese views the situation in his country

BANGKOK—Action taken in 1966 by the government of Burma refusing to renew stay permits of missionaries and nationalizing Christian institutions has caused concern about the future of Christianity in Burma.

A noted Burmese Christian leader commenting on the nationalization of five Christian hospitals points out that "my personal attitude is one of hope and not of despair as these developments provide the opportunity for the church to be leaven in the lump, to be thrown into the stream of national service rather than running 'isolated' projects. It may also mean the releasing of resources in funds and personnel for 'new forms of witness and service'."

In viewing the situation from a side of the picture he does not believe is usually presented abroad this same Burmese Christian observes:

"The Baptists have over 700 ordained nationals and over 1600 lay workers. As a foreign missionary said, 'the departure of about twenty missionaries will not even rock the boat of the church.' Nationalization seen in its entire context does not effect 'freedom of Christianity' as such, as the churches continue as usual.

"There is a persistent misunderstanding abroad that the tribal people are largely Christian. Even among the Karens only 17 percent is Christian while 83 percent is either Buddhist or animist. The pattern of participation and representation by the tribal people in the government continues as in the days of the civilian regimes.

"The measures taken by the Revolutionary Council are at times quite drastic," he continues. "Though the doses and kinds of medicine administered

may be quite strong the diagnosis of the disease the body politic is suffering from is not different on the part of the present regime than that made by previous governments. The difference is in the degrees of attempts to see that the political, administrative and economic reins are in the hands of the people of the court rather than in those of aliens (especially Indian and Chinese)."

Mission societies join, produce Sunday school literature

BRAZIL—Graded Sunday school material in Portuguese is being prepared as a joint venture of a number of evangelical missions in cooperation with GLINT, announced Paul R. Fretz, president of Ediciones Luz do Evangelho.

The project to prepare and publish a complete five year course in graded literature is supported by Oriental Missionary Society, United Missionary Society, Free Methodist Church, Free Will Baptist Church, Mennonite Board of Missions and Charities, Mennonite Brethren Church, Foursquare Gospel Church and Crusade of New Life.

Fretz is on loan from the United Missionary Society to direct the project.

Senior citizens go as missionary specialists

NEW YORK—Methodist Board of Missions are adding three more specialized missionaries to a select number of older persons being sent in special capacities to overseas churches.

These older missionaries-on-special-appointment have included experts in pastoral counseling, theology, agricultural education and other fields. The three most recent are a pastor-administrator-educator and two teachers.

These missionaries are chosen on the basis of their experience and ability to meet a specialized need of a church overseas, often a church planning to

expand educational programs or begin new projects where the church is largely inexperienced.

People make the news

■ The Rev. Herbert Caudill, 62, a Southern Baptist missionary held by Communist Cuba since 1965 on charges of spying and illegal currency activities was released from prison for medical treatment. Caudill is blind in one eye and has a cataract in the other. His release from prison was conditional. He must stay in Cuba. He received a ten-year sentence. ■ A prominent Protestant layman, Dr. Kai-Uwe van Hassell, was named Minister for Refugees by Chancellor Kurt Georg Kiesinger when forming his new West German Cabinet. Hassell on many occasions has urged the government to channel aid to underdeveloped countries through Christian missions. ■ Four year director of Moody Literature Mission, Peter F. Gunther, has been appointed director of Moody Press, announced Dr. William Culbertson, President of Moody Bible Institute. ■ Miss Methodist Student Nurse for 1967 is Miss Ingrid Baris, 23, a senior nursing student at Chicago Wesley Memorial Hospital and a daughter of Congregational missionaries to China. Her choice of nursing as a career she attributes to her early experiences in China. ■ The Rev. Cecil Brown has been appointed national field director of CROP, the community field appeal of Church World Service. Brown is former director of the Church of God (Anderson, Indiana) Stewardship Department. The Rev. N. D. Pilcher, rector of St. Matthew's Anglican Church, Quebec City assumes his duties as Assistant District Secretary of the Canadian Bible Society in the Montreal and Quebec Districts February 1. Announcement was made by Dr. Henry D. Hicks, president of the Canadian Bible Society.

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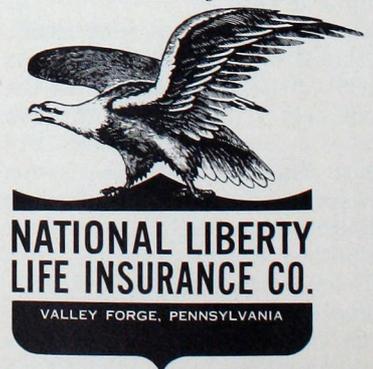
yourself or a loved one—with costly but necessary X-rays, doctor bills, drugs and medicines, not to mention the daily living expenses and household bills? Many folks have lost their life savings, their cars, even their homes, trying to meet such expenses. Once the doctor says it is your turn to enter the hospital, it's too late to buy coverage at any price!

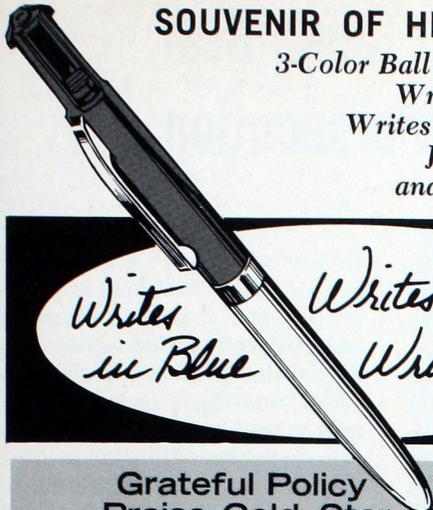
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WV NEWS
FEATURES

Christians in China Bear Stepped-up Persecution

HONG KONG—The current power struggle for political supremacy within Communist China has been marked by increased persecution of the Church.

In the past several months reports filtering through the Bamboo Curtain indicate many churches have been destroyed or desecrated. Bibles and hymn books have been burned. In some cases Christians have been turned out of their homes. Others have been sent to work in labor camps in the cold north with only the clothes they were wearing.

In the past Christians were able to write to friends and relatives in Hong Kong. Now few letters are getting through. One Christian who has suffered greatly for the sake of the Lord Jesus used a disguised name and wrote to a Chinese friend, urging that no more letters or gifts be sent to him or his wife indicating that he had been taken from his family.

Another wrote very guardedly hardly daring to say anything but referring to Psalm 94:17, "Unless the Lord had been my help, my soul had almost dwelt in silence."

Many Christians are known to have suffered indignities at the hands of the Red Guards and have watched their Bibles and devotional books being destroyed. Communist newspapers and magazines often attack the Christian faith.

Frequent references to the obstinacy of reactionary Christians in the Chinese press seem to indicate that the "hidden

church" is still alive. This may be why in this latest "Cultural Revolution," say observers, the Red Guards have launched such violent attacks against the remaining churches and against the people who have maintained a true faith in the Lord Jesus.

Last summer a Christian family from Canada was allowed to visit one of the few remaining Shanghai churches. The family reported they were impressed by the number of people attending and by the hearty singing of the old hymns of the faith.

The services were closely supervised by government officials. Political indoctrination was included in the services. Many Christians felt they could receive little spiritual help in these churches and preferred to meet secretly for prayer and Bible study knowing that discovery could bring long terms of imprisonment.

Now even supervised services are closed.

"The final page of the history of Christian religion in Shanghai was written on August 24. On that day all churches, active and inactive, whether conducted by their meager congrega-

For Japan: a vision

In Kamakura, the Buddha watches,
Cherry trees sicken with soot and
wither,

Kilowatts extinguish the soft lantern,
And the koto succumb to the guitar.

Wakened at dawn by a shrine gong,
the pine

Shakes off the fog, and waits for
dragonflies

To dither in the dust, and for women
To come and lean against dark green
hills

And shake soft laughter from the
tea bushes.

Overseer of two landscapes, the sly
pine

Suspends its final verdict—neither
mourns,

Completely, the slow passing of the old,
Nor hails the heady vigor of the new . . .

—William I. Elliott
Missions Magazine

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tion or preserved by the Municipal Bureau of Religious Cults, were stripped of the crosses, statues, icons, decorations and all church paraphernalia by revolutionary students wearing Red Guard bands and determined to eradicate all traces of imperialist, colonial, and feudal regimes." This description was contained in a letter from Shanghai printed recently in the *South China Morning Post* published in Hong Kong.

Despite the published letter, Christians are confident that the final page of the history of the church of the Lord Jesus in Shanghai has not yet been written. The outward witness of the church may have been temporarily destroyed. But God has many faithful servants in that city who remain true to Jesus Christ.

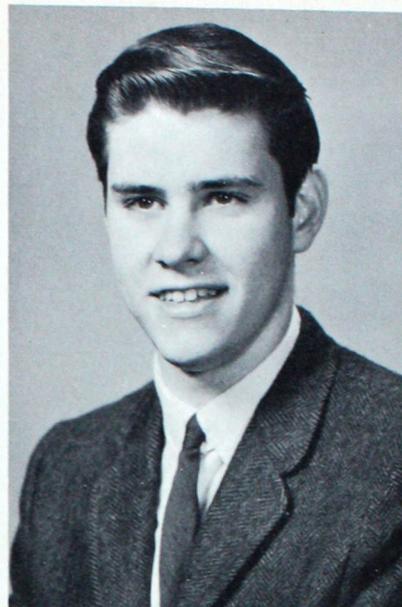
A letter comes from Canton describing a similar condition there.

"Maybe you know there is no religious belief of any kind here. Since the revolution (Cultural Revolution) all of the churches in Canton, including the Catholic Stone Church, have been searched and closed. The Catholic fathers from that church, over ten of them, were arrested, had their hair clean shaven and were paraded through the streets. Large characters saying 'Hang God' were written on the church."

Yet this same man writes, "I long to learn about the Truth, and I do envy you for being able to read the Bible and go to church regularly. Indeed I am aware of an incomprehensible sin in all of us, and I'm willing to accept the Lord as my salvation for the rest of my life."

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FROM THE MISSIONS BOOKSHELF

Ethiopian Christians

Fire on the Mountains by Raymond J. Davis (Zondervan, 1966, \$3.95) is reviewed by Alan R. Tippett, professor of missionary anthropology at the School of World Mission, Fuller Theological Seminary.

Fire on the Mountains should be read by all interested in the technique of mission, because this is an account of a process going on in our day. It is not a last-century story.

The narrative itself is exciting. One is confronted with a series of biographical vignettes, every one filled with evidence of how an indigenous church grows spontaneously.

When the Italians expelled the missionaries from this part of Ethiopia they found an infant church of 48. In five years they saw it grow to 10,000, the young converts producing competent leaders from their own ranks in the face of obstruction and persecution.

These sketches of Ethiopian Christians show the *marks* of the young church which grew so spontaneously: (1) strong faith in Christ as Savior and Lord, (2) clear-cut personal encounter with Satan, (3) individual and congregational outreach, local and beyond, (4) a high level of stewardship, again individual and congregational, (5) a readiness to act on new experience, (6) public confession and testimony, (7) changed lives evidenced in prayer, witness, service and endurance, and (8) an emphasis on Bible training.

However, the book raises some practical problems without answering them. Does it imply (p. 209) that a matriarchal society cannot be won for Christ without becoming patriarchal? It is not always clear what is meant by "witchcraft."

To what extent were anti-Italian overtones (p. 122) influencing the rapid movement of expansion?

A reference to group conversion (p. 243) does not allow for the multi-individual character of group movements, although the writer admits that God uses tribal characteristics, social struc-

tures and political organization for His purposes (p. 242).

This is an important record of an historic movement that rightly gives credit to the Ethiopians and glory to God. From other evidence I believe the book truly reflects the character of the young church and it is good to have a published account of this thrilling story of an indigenous church in action, so well illustrated and so reasonably priced.

Survey by Travelogue

African Diary by Wayne Dehoney (Broadman Press, 1966. \$3.50) is reviewed by Cal Guy, professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Here is a current survey of the African scene via travelogue across central Africa where Southern Baptist missionaries are entering into new work and in Nigeria where they are continuing work more than a century old.

The book abounds with references to the current situation, the exciting hunting possibilities in Kenya and Uganda, the soul-stirring currents of revival that are moving in Liberia, Nigeria and Ghana, and some of the political and economic trends of the continent.

The book has a 1966 dateline. Its information is current and of genuine interest to those who try to keep abreast of movements in the African field.

The author's description of the vice president of Liberia and his constant Christian witness in the schools and in the villages of his country is a rewarding glimpse of a man in high political responsibility who stays faithful to his Christian obligation.

Perhaps partly because of his connection with the vice president, Dr. Dehoney was robbed as a paramount chieftain by five different tribes in Liberia and given a quota of 10 wives for each robing. It will be interesting indeed to see what advantage (or disadvantage) he sees fit to take of this set of privileges so freely bestowed.

The most significant chapter in the book is the final one which presents some conclusions and evaluations. The reader might be wise to get this overall perspective and to sense Dehoney's thinking about the entire scene before he reads the rest of the book. The conclusions drawn in it seem well related to mission life and strategy, emphasizing the fact that this is the day for mass evangelism and for personal evangelism, the day to take advantage of some enormous opportunities in the continent of Africa.

A confession: Although personally acquainted with the author, I began with some skepticism the assignment of reviewing this travelogue-diary. Not many people can give a valid, interesting account of a journey which is made in a fairly brief span of time and under pressure. Dehoney has pulled it off with remarkable success.

It contains enough valuable historical and contemporary information about Africa to interest the general reader, in spite of its consistent and almost exclusive involvement with work sponsored and assisted by Southern Baptist missionaries.

The Missionary Wife and Her Work by Joy Turner Tuggy (Moody Press, Chicago, \$3.50) is reviewed by Mrs. Paul S. Rees.

Mrs. Joy Turner Tuggy, herself a missionary-mother, having shared with her husband many years of service in Venezuela, is well qualified to write on this subject. She not only writes from her own experience but quotes throughout the book from other missionary wives who have had the same struggles and frustrations she has endured.

She is quick to recognize the mother-missionary conflict: that to fully meet the one responsibility, it seems one has to be less effective in the other. Her viewpoint, however, is that this does not have to be true.

"How much time can I give to missionary work?" is one of the questions asked by the young missionary wife with small children. She easily acquires the feeling that the home and the children God has given her should come first. But this is the challenge she must meet. She must not become so occupied with the duties of the home, and so absorbed in her own little world, that she will not make time in which to minister to others.

From the beginning, much importance is given to the devotional life of

Continued on page 27

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I WAS TOO LATE

by Geoffrey T. Bull

I arrived in China in the spring of 1947. During my first week in Shanghai, while walking with an old missionary through the crowded streets, I suddenly spotted a small bundle of rags on the pavement.

"What's that?" I asked.

"That," he said, "is a baby that someone has thrown away. The government van collects them every day."

We did not stop. We quietly pursued our way.

Almost a year later I was staying as a paying guest at a mission hostel in China's far west. Each day as I walked through the compound gates I noticed a young lad lying there full of sores. A week went by and the rebuke of God entered my soul. I approached a Chinese believer and together we returned to the gate to see what we could do. When we arrived, the compound was serene as ever but the child was gone.

I was too late.

In the winter of 1949 I was engaged in language study in the mountain town of Kangting on the Sino-

Tibetan border. One day as I passed by the local Chinese barracks I saw a coolie lying full length on the ground. A few paces away stood one of his fellow countrymen, a soldier on guard. I naively imagined he would attend to the coolie and I decided to pass on. Two or three days later I found the man still lying there, dead and frozen to the earth.

A nation's tears

Such incidents, indelibly impressed upon the mind, still baffle and accuse. On looking back, I wonder—did I care? Like many another youthful missionary, my going to China meant more to me than to those to whom God had sent me. What talk there was of evangelism, church-planting and missionary methods. Keen enough we may have been, but barely conscious of the nation's tears.

The great evacuation was nearer than we knew. The years of opportunity were well nigh spent. How few the living stones we westerners would leave, yet how many were those high-walled compounds which of themselves could never care for men.

These were the institutions of our era, the catering establishments through which our services were ren-

Geoffrey T. Bull went to Central Asia as a Brethren missionary in 1947. He worked in Tibet until the invasion of the Chinese Communist Army. He was arrested and held for more than three years. During that time he underwent the Chinese Communist brand of brainwashing. He has written three books of this experience, When Iron Gates Yield, God Holds the Key and The Sky Is Red.

dered. How constantly the pattern was repeated. There seemed no end to our facilities. Medicine and education, training and relief, even paid jobs for the faithful. Yet when the showdown came we wondered why the "natives" did not thank us and the Communists poured in. Then came the pitiful post-mortems. How much had been expended for a seeming poor result!

All is lost

If we measure Christian work by what is visibly established, then all is lost. But God is not concerned with catering. God cares. Only when our care can stand His sight is gold found built upon the One Foundation. Only what love has given and endured survives. The men and women whom God *touched* through us, these are the torches of the testimony that still shine on.

The Communist can cater too, but he never cares. In consequence he stumbles on the same frustrations. Should not the common people thank the new regime? Instead, they seek by risk and preference a shakedown shanty on the Hong Kong hills.

"Why did you come to China?" my prosecutor asked me.

"To help you," I falteringly replied.

He did not spare me. "We don't want your help!" he snapped.

How obvious now! If we had catered less and cared more, they might have seen beyond our western wealth to Jesus.

One day during my confinement in the big prison for counter-revolutionaries outside Chungking, I glimpsed the form of a prisoner crouched on a heap of dirty bedding. He was a distraught, wild-eyed figure, one of those men who had been broken to pieces under the brainwashing. That day he had apparently tried to drink from a forbidden cistern, only to be strongly resisted by the guard. I shall never forget his soul-searing cry. In unmitigated anguish he shouted down the corridors.

"You won't let me have a drink! You won't execute me! You won't let me commit suicide!"

This tragic scene brings to mind the words of David in the cave of Adullam. "Refuge failed me," he says, "no man cared for my soul."

Such are the slopes that fall away to final desolation. Yet here is a sudden or impulsive ejaculation. The cry of David is the pressing sequel of many a hurt. Remember the javelin hatred of Saul, the smear of treason, the loss of Michal, Jonathan's farewell, the treachery of Doeg and the ghastly massacre of priests, not to speak of the scrabbling and the spittle in the court at Gath. But David in the shadow of the cave shakes off the mantle of despair, and putting on Jehovah's praise like a garment he cries aloud, "O Lord, Thou art my refuge and my portion . . . (Ps. 142:5)."

Note how God's care was ministered to David. At just those moments when he thought no one cared he found that someone did care. The loving kindness of the Lord lit up each crisis, both at this time and later on when Absalom rebelled. Who could have foreseen the touch of Abigail, the loyalty of Ittai the stranger, the selfless obedience of Hushai or the sheer bounty of Barzillai? What unexpected grace revealed!

It was God who put such treasure in their hearts.

The touch in time

This is the ministry that saves. The touch in time, the hand extended on the brink of ruin, the witness of the Spirit that insists—God cares!

So David speaks his timeless word, "The Lord is my Shepherd, I shall not want."

The shepherd boy and shepherd king sings out the glories of His Shepherd-hearted God. Surely our heart must be after His heart if we would be among the men He uses. Consider the vessels of the Master's hand.

Not Cain the killer but Abel the shepherd. Not Esau the hunter but Jacob the shepherd. Not Moses the manslayer but Moses the shepherd. Not Abinadab, Eliab or Shammah, the warrior brothers, but David the shepherd. When Christ was born it was to shepherd folk He gave His secret, and ere He left He gave a shepherd charge, "Feed my sheep."

All that Jesus did, from first to last, came from His shepherd heart and hands. His ministry was free from cold routine or mere mechanical efficiency. His service knew no patronizing favors and it conveyed on no occasion an impersonal catering sense. It flowed from a living relationship with the Father. His every encounter with an individual was marked by vital personal concern. He gives each soul His whole heart's love. He calls for a total commitment, but then He totally committed Himself to us.

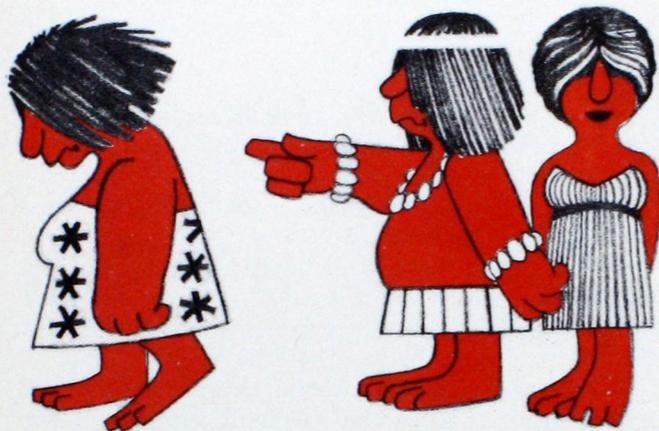
"For their sakes I sanctify myself, that they also might be sanctified through the truth." It is just here that purpose and security begin for orphaned sons of men. "The Father Himself loveth you." That is what Jesus said to those who waited on His Word. It is the whisper for which the millions wait. Yet in this age, when global go-getting is the mission vogue and mass media the synonym for outreach, how shall they hear the still small Shepherd voice? When too shall we learn that loveless labor must prove lifeless at last?

My soul is defeated

One day as I sat with my Tibetan Buddhist teacher studying the story of our Lord's pathway to the tree, there came a moment when tears filled his eyes and he exclaimed in Tibetan, "Nga sim pain!" My soul is defeated! It was the beginning of the dawn for him, and I marveled at the power of God and His living

Continued on page 30

A RELEASE FROM POLYGAMY...



discovered that beneath the surface they were still polygamous at heart. Instead of taking care of the wives they inherited from their older brothers and maternal uncles, they now took these women to distant villages, sold them as slaves and pocketed the returns. They still considered the wives their property, but Christianity had given them an excuse to avoid their moral obligation of taking care of the widows in their old age. This type of "Christian" veneer actually demeans the gospel and produces psychological resistance to it.

When the gospel comes in terms of felt needs, it is the good news. If, however, a gospel leaves the needs of people unmet, then it is not really good news for them.

Jesus' conception of the gospel is worth noting: to free the prisoners, to give sight to the blind, to restore the lame, and to announce the acceptable year of the Lord. This was good news in terms of the needs the people felt.

Dr. Eugene A. Nida points out that people will change religion only when their current worship leaves them with severe frustrations, or when the mechanisms of the religion create serious secondary problems. Jesus' definition of the gospel would certainly fill the requirements of an adequate religion.

Recently I visited a tribe in which mission work had been going on for almost two decades without any apparent results. After an honest consideration of the situation, the missionaries concluded that their preaching had completely overlooked the basic concerns of the people. The people were deeply concerned about the current social disintegration. They lived in

dread fear of the sorcery which accompanied the developing social distance. Many of the diseases they had caught through contact with civilization were being interpreted as the action of evil spirits. The missionaries' lack of concern about the spirit world and sorcery became the basis for widespread resistance to the gospel.

If the gospel is brought from the point of view and in terms of the felt needs of an individual, it really is good news. If, however, it is brought from the point of view of the preacher or in terms of needs only as the preacher senses them, it frequently becomes nothing but propaganda.

Many primitive societies react strongly against the paid missionary. They consider him nothing but a professionally paid propagandist. They may not see any advantages which the missionary gains from this propaganda, but they believe it nevertheless.

This propaganda approach may in fact result from the missionary's deep conviction that he is dealing with a divine message. He has a truth to tell to the people which was given by God himself. He has been concerned to know the message but has paid too little attention to the recipient of the message.

Having equated the missionary with a seeker of personal profit, people often feel justified to deal with his witness in kind. Therefore their resistance to a propaganda message takes the form of trying to extract personal advantage. They will pay lip service and expect some material gain.

SOME EXTRACT PERSONAL ADVANTAGE FROM THE GOSPEL



One Moslem "accepted" Christianity during the time that his children needed schooling and educated all his seven children in mission schools. As soon as they had completed their education, he returned to his

Continued on page 30

How We Increased Our Budget

Continued from page 15

tion will amount to \$2000 a year, or ten times as much as they were raising previously.

At First Baptist we had a missionary conference every year in order to keep the missionary objectives at the forefront continually. As an evangelistic campaign stirs a church to greater evangelistic activity, and as a Bible conference stirs a church to a greater love for the Word of God, so a missionary conference will stir a church to greater interest in worldwide missions. Occasionally this conference was enlarged and the church would host the annual meeting of some missionary agency such as The Evangelical Alliance Mission. It always resulted in wonderful inspiration.

We never considered children too young to have the missionary challenge presented to them. God gave us a splendid missions-minded couple to head up our junior church work and they kept the challenge of missions constantly before the children. The majority of the 140 sent out from that church into Christian work were awakened to that goal in junior church.

The success of our program is best shown by the fact that most of the speakers at our missionary conferences today are those who have gone out from our church. III

Reprints of "How We Increased Our Missions Budget 100 Times" are available to you for 15 cents a copy, \$1.25 per 10 or \$11 per 100 postpaid from World Vision Magazine.

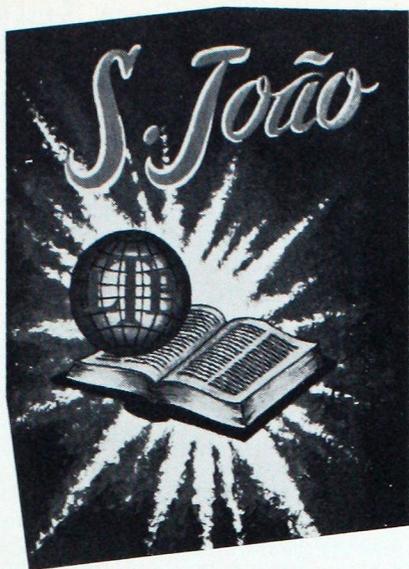
Missions Bookshelf...

Continued from page 23

the missionary wife. It is only when she finds the secret of spiritual and emotional rest that she will be able to fulfill her responsibilities successfully.

Learning the language and identifying oneself with the nationals cannot be overemphasized. Without knowing the language, it is not only impossible to have satisfactory communications with the people you are trying to serve, but it is an insult to live in their country for years and not be able to speak to them correctly in their language.

Once all the problems are faced, the key to a solution seems much the same in all cases: each woman is answerable to the Lord. If it is her utmost desire to please and to serve Him, she will find that, with her spirit keyed to His, she will have an effective ministry.



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Missionary Journeymen Represent Varied Backgrounds

Who is a missionary journeyman?

I'm asked that question as I go around the country, and it may be a question you would ask, too.

Basic answer is that a journeyman is a single young person between 20 and 27 years of age, a college graduate, who is willing to invest his—or her—life for two years as a part of the overseas missionary enterprise.

He is also a young person who has come through an elaborate screening and selection process designed by the Southern Baptist church to find those best qualified for the jobs for which our missionaries have requested journeymen.

He is a person for whom time, tal-

ents, and opportunity have converged to act as a catalyst in his life, to revolutionize his understanding of himself and what God has for him.

Who is a missionary journeyman?

She is a teacher who decided to leave her classroom in the United States for one across the world; a young man graduating from college, interested in agriculture, who has heard of a need and responded; a coed who thought a few months ago that she might be approaching the marriage altar about this time, but has found God leading in another direction.

Missionary journeymen are many people from many places. Tall, short, slender, ample, blonde, brunet. Some are a little more somber, reflective.

And yet, because of the screening

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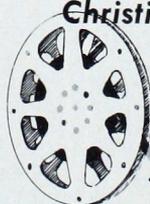
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Who is a missionary journeyman?

A missionary journeyman is a young woman living in a British hotel in Tanzania, getting up early in the morning and tying her mosquito netting in a big knot over her bed, taking tea at 4:30 in the afternoon and hoping that the cookie that comes with it will be palatable because supper is not served until 8:30.

He's a young man in Nigeria driving a Volkswagen bus back and forth between Eku Baptist Hospital.

She's a young woman on a motor scooter, with her crash helmet, on her way to the goodwill center where she teaches literacy and sewing and child care.

Who is a missionary journeyman?

Well, to really get the answer you have to look through other eyes—the eyes of a boy at the Baptist high school in Mombasa, Kenya, for instance. To him, a missionary journeyman is a young woman—enthusiastic, smiling, understanding, concerned—an exacting English teacher, a scintillating pianist, a crackerjack ukulele player, a person with whom he can talk, and a person whose faith is somehow contagious and, because they are in the same basic age group, uniquely relevant.

Who is a missionary journeyman?

Ask a missionary doctor in Mbeya, Tanzania, who finds himself overseeing a tuberculosis hospital—crowded, busy—meeting a desperate need. He will take you to an office where previously much paperwork had accumulated and gone undone and been neglected and where now sits a young woman, skilled in office procedures, turning this work out, relieving him of these responsibilities and allowing him

to address himself to the real reason he came to Mbeya in the first place.

Who is a missionary journeyman?

Ask a young missionary mother in Ajloun, Jordan. She goes off to study language every morning with the assurance that her school-age youngster is going to receive sensitive, child-centered teaching by a journeyman who has come for that purpose. She will point with a relieved smile to the young woman who not only teaches the children subjects on their age level, but seems to identify with them and understand them and give them the kind of peer-group experience that they would have in school in the States.

Who is a missionary journeyman?

Ask the missionaries in Ghana, who saw a school they had given so much of their life to going without a Baptist witness. Ask them and they will point to the journeyman who offers an effective witness on that campus, who is a kind of a chaplain and a music teacher and a Bible teacher and an English teacher to the students, and who has come to be something of a father-confessor to the Peace Corpsmen there.

Who is a missionary journeyman?

He is the subject of a tale still being told, because it's being written overseas today. It's being written in terms of biographical data on 46 individuals. It's being written in terms of the experience of learning that missionaries are real people—warts and all.

Missions in a real world

The journeymen are learning that missions is carried on in a real world. It's not somehow para-historical or other-than. Missions is a part of the events that make up the morning's newspaper or the evening's television newscast.

Ask the nine journeymen in Nigeria.

Ask the one in Viet Nam.

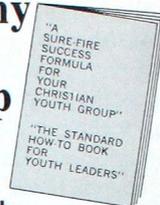
Ask some of those in hot spots in Latin America.

For, you see, they've come to realize that they are a part of significant events—moving right down the main stream of 1966. They are learning that missions is not just an effort to light a candle in the darkness—noble but futile. They are learning that it is a significant and sometimes astonishingly effective effort to be a part of what God is up to in our time.

That's who a missionary journeyman is.

—Jessie C. Fletcher
Southern Baptist Foreign
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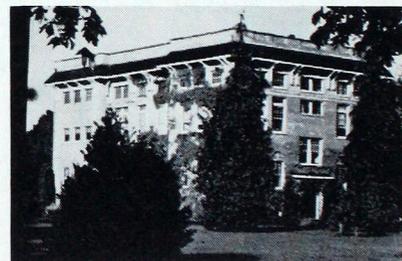
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Christian Encounter . . .

Continued from page 26

Moslem religion. Most missionaries who have worked on the station approach and have had to build residences, hospitals and schools are well aware how frequently people were willing to pay lip service to the religion of their employer in order to get or retain a job. Deep in their hearts, however, they despised and resisted the message as propaganda.

Soul winning is a highly valued expression in evangelical circles. Good mission work is often treated as synonymous with soul winning. However, we need to point out that the exclusive emphasis on the soul and on the blessings that man will inherit in the hereafter can become the source of severe resistance on the part of the culture. People are deeply involved in the problems of the here and now. Unless the message relates itself to these problems and concerns, it will have to be dismissed as largely irrelevant.

LEAVING PEOPLES' NEEDS UNMET...



James Scherer points out that while the missionary message was directed largely toward the soul and the hereafter, it still had the effect of awakening the social conscience of many people. But since the church seemingly was unconcerned about the needs of the here and now, many of the younger individuals in mission schools rejected Christianity and resisted its impact upon their lives. They turned instead to such isms as communism which were highly focused on the here and now.

Christian witness has unleashed mighty forces of change in many parts of the world, says Scherer. But

instead of becoming forces of conversion and renewal as in the days of Paul, they have become revolutionary forces which have enslaved multitudes under communism.



Next month: Dr. Loewen, translation consultant for South America for the American Bible Society, suggests in the concluding article of this series ways missionaries can overcome cultural resistance to the Gospel.

I Was Too Late . . .

Continued from page 25

Word. Yet I was pierced to the heart also, for I sat cold and still unmoved. Then these words came to me and I wrote them down.

*O Lord, I have not learned to cry.
Perhaps I laugh too oft
For true conformity
To thee and thy rough cross,
Or try to love thee
Without sorrowing.
Talk but touch not.
What heart, O Lord,
Moved through the garden?
I too have slept.
But wake me Lord,
E'en though it be to love with tears.*

Oh, who is sufficient for these things? How can we care? How can we love and act and communicate Christ to the wounded in our streets?

"Thanks be to God," says Paul, "which put the same earnest care into the heart of Titus for you" (II Cor. 8:16). God is sufficient and here the Spirit's word is *spoudé* the thought of speed, of love's alacrity, of swift and glad response. It is the love of God poured out in our hearts by the Holy Spirit.

Love leaping to serve . . .

*Stab my soul fiercely with another's pain;
Let me walk seeing horror and stain;
Let my hands, groping, find other hands;
Give me a heart that divines, understands.*

Is this not the prayer we need to pray?

Fanatics: A New Approach

It was, I believe, the Spanish philosopher, George Santayana, who once defined fanaticism as "the redoubling of your effort after you have forgotten your aim." By that test the contemporary world of missions is not beyond the danger of going fanatical.

Take a case in point. Not long ago the *International Review of Missions* reproduced an address given by Dr. Tracey K. Jones, Jr., associate general secretary of the World Division of the Board of Missions of The Methodist Church. "For 40 years," said Dr. Jones, "our Board has lived with the same Aim of Mission. Some have said that John R. Mott wrote it:

The supreme aim of missions is to make the Lord Jesus Christ known to all peoples in all lands as their divine Savior, to persuade them to become his disciples, and to gather these disciples into Christian churches, to enlist them in the building of the Kingdom of God; to co-operate with these churches, to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ!"

Aside from what some would feel is the unbiblical reference to "building" the "Kingdom of God," the statement is clear and concise, orderly and comprehensive. Most importantly, it chimes with our Lord's own putting of the matter in the Matthew account of the Great Commission (28:18-20).

The missionary intention

Let it be carefully noted that the foregoing statement of "aim" does not confine evangelization within the narrow limits of words, as though proclaiming the Gospel could be adequately done by a verbal formula. Dr. Mott and our Methodist friends have been guided by a statement that has in-depth implications. It holds that the missionary *intention* is to "make the Lord Jesus Christ known to all peoples in all lands as their divine Savior." The means by which this is brought about—formal preaching, informal conversations, acts of neighborliness, ministries of healing, witness to social justice—may, and must, vary, but whatever these means may be the central intention remains authentically there: to "persuade" men to become Christ's "disciples," to gather them into the fellowship of His Church, and to relate them to the world of need in services that will "bring to bear on all human life the spirit and principles of Christ."

The statement, we believe, is worthy. No infallibility of phrasing is claimed for it. It is simply insightful and impelling.

But now, sharply in contrast, stands another analysis of the Christian mission in the world. Authored by a member of the German Missions Council, it too has recently appeared in the *International Review of Missions*.

Dr. Gunter Linnenbrink begins with the acknowledgment that historically "there is almost unanimous agreement that by 'mission' we are to understand the proclamation of the Gospel and that by 'service' we are to understand the practice of Christian love-of-our-neighbor by Christian acts." He then concedes: "Seen in this light, the priority of mission seems to me to be indisputable."

Assumption challenged

At this point Dr. Linnenbrink throws down the gauntlet. "But this assumption itself," he declares, "is open to question." "The aim of missions," he continues, "must include the changing of social structures in order to insure greater justice, efforts for world peace and similar concrete acts—for, although they are only temporal and constantly threatened, these things are nevertheless expressions of the Kingdom of God." Continuing, he says: "God has not restricted his work of salvation to the Church, still less to the human soul. He wants to be present in the whole world; He wants to save man as a unity of mind, soul and body. . . . But this means that concrete obedience—helping to build up God's kingdom by making a stand for law, freedom, justice and humanity—is not merely an appendage of faith; it is a sign of the ultimate establishment of His Kingdom as a concrete reality."

If Dr. Linnenbrink were seeking only to administer a rebuke to certain sectors of the Christian community for failure to bear a vigorous and sensitive social witness, his effort could be applauded. As matters stand, however, I can make little more than a muddle out of what he says.

Is there something here that is symptomatic of a spreading theological climate? Why this belittling of conversion, of discipling, of church-planting? Why this avoidance—studied or otherwise—of the New Testament tension between a world that is potentially redeemed in virtue of Christ's death and resurrection and at the same time a world that is actually alienated and doomed—requiring a repentance that cuts across pride and commitment to Christ that liberates life?

Here, I am afraid, we are in the throes of a theological confusion that cannot be separated from the quest for Christian unity.

The Santayana brand of fanaticism is threatening.
P.S.R.

Let's Speak Up for Training

"The first missionary book I ever bought cost a penny. It was called *The Preparation of Missionaries*. I didn't read it. An old missionary assured me that it would be beyond me."

So speaks Dr. H. C. Lefever, of the London Missionary Society, bringing forward a reminiscence from more than fifty years ago. He eventually got to the mission field and there learned the hard way what are the "do's" and "don'ts" of effective service.

There are still those—fortunately a diminishing number—who say to the pastor or the missionary executive: "Tell me, why does Bill Brown have to take any more training? He has his M.D. He feels called to medical missions. We all know him to be a fine Christian. If the need out there is so great, why can't he leave now, and get on with the job that needs doing?"

Or the person in question may be a nurse, a teacher, a linguist, an evangelist. Regardless of the form that the missionary vocation is to take, what is there about it that makes special preparation important?

Let's not beat about the bush: without such training he simply doesn't know enough. This is true in at least three directions:

1. *He doesn't know enough about the world to which he is going.* It is the world of the Asian, or the African, or the Latin. Modes of behavior that seem silly to a North American are not silly in the context of those customs that prevail in the culture to which one is going.

Of more importance, and less easily acquired, is knowledge of the contemporary social, political, and economic factors that are shaping the lives of the people to whom the missionary is going. In a Latin American country a missionary wife told me, with grave dismay, that the national university was "a hotbed of Communism." From better informed sources I learned that there was indeed a cell of hard-core Communists on the campus but that most of the agitation represented a knowledgeable protest against the corruptions and exploitations of the wealthy power-structure in a country devoid of a healthy middle class. Missionaries who ignorantly or deliberately isolate themselves from perceptive concern about these seething social situations will have little influence in Latin America's world of tomorrow.

Peter Wagner, amid the tensions and trauma of Bolivian life, says rightly, in the *Evangelical Missions Quarterly*: "All these things mean that if we are to keep up with the social revolution, we will need to permit a revolution in our own thinking."

2. *The missionary recruit needs training because he doesn't know enough about the history of missions.*

Even a nurse or a doctor who accepts the missionary vocation needs the immense enlightenment that comes from studying such a volume as Stephen Neill's *History of Missions*. By universal acknowledgment, missionaries have done utterly splendid things; by their own admission, missionaries have done utterly stupid things. We of today should know something about *both* as they speak their lessons out of the past.

Historically, how has it come about that for much more than a hundred years we have had (a) the churches in mission, (b) the church-related missionary society in mission, and (c) the independent missionary society in mission?

Whether this is good or bad, theologically defensible or otherwise, we should know how it has developed. With this knowledge as a backdrop, we should be prepared to understand why, in mission areas where an indigenous church is maturing, the whole question of the relationship between the "churches" and the "missions" is now wide open, and the pressure is on for solutions that nobody finds it easy to achieve.

3. *Furthermore, the new missionary needs special preparation because he doesn't know himself well enough.* The self he knows (at least in part) is one that has probably developed in a protected environment: a home where he is loved, a church where he "belongs," a community in which he is accepted, a racial milieu (assuming that he is white) in which he is part of the "in" group.

But how much does he know of the self that must now function in a new cultural and religious situation? Here, for example, his relationship to the national church may be ill defined and its congeniality cannot be taken for granted. Here, for a while at least, he may have to live with the feeling that he is needed but not wanted.

Four hundred missionary "dropouts" in twenty-five years is the record of one of our historic denominations, according to a self-study made by this group. Under "health" and "psychological" causes come such items as (a) crises early in the missionary's experience, (b) friction among missionaries, (c) frustration over meager results, (d) disagreement with mission policy, (e) misunderstandings with national Christians, and others.

It is easy for some of us to believe that many missionaries could have been saved from a lost career by a course of in-residence training, such as may be had at Missionary Internship near Detroit and Missionary Orientation Center at Stony Point, New York. For the greater glory of the God whose mission we serve, let's not balk at thoroughness of preparation. P.S.R.

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