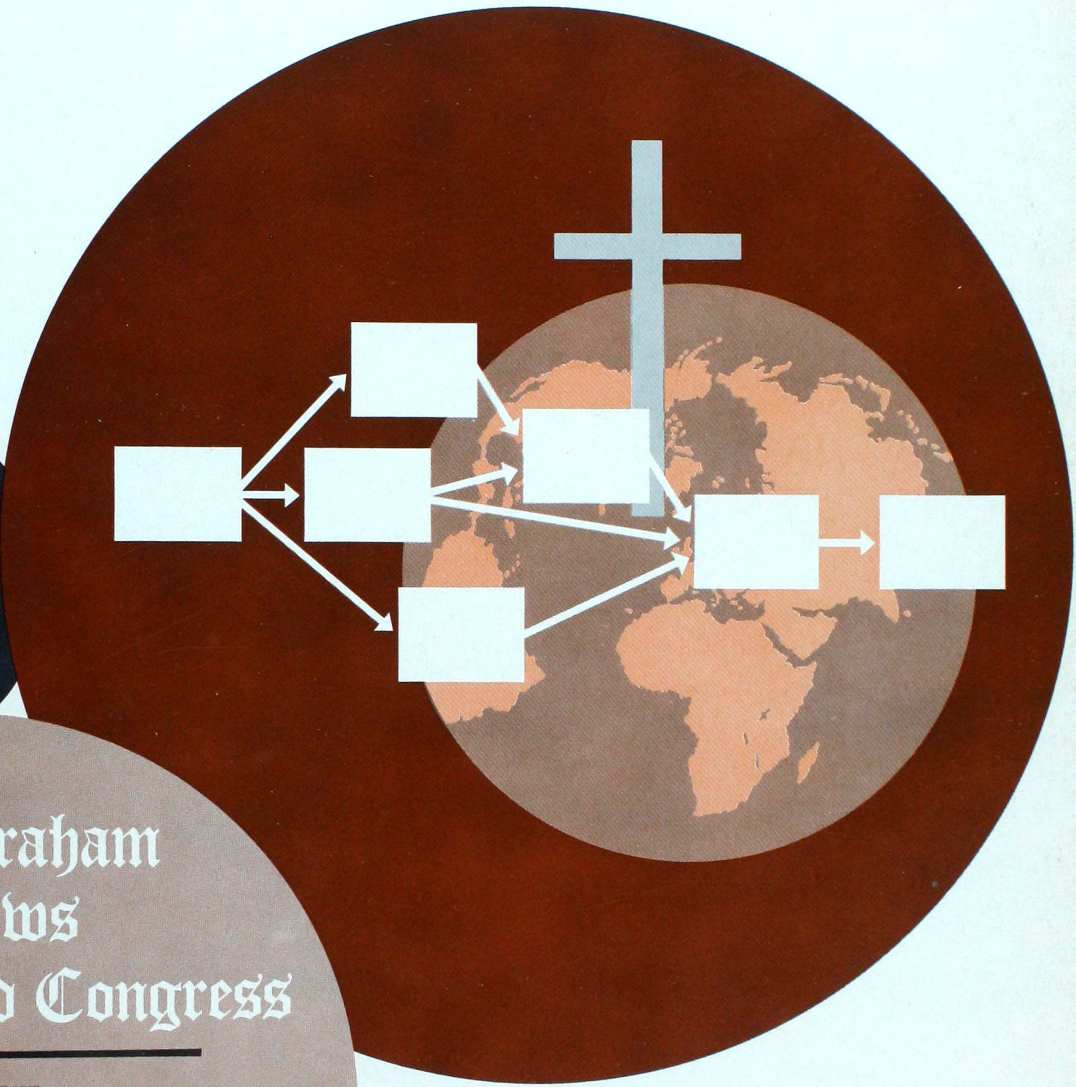


# WORLD VISION

OCT. \* 1966  
MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



Billy Graham  
previews

Berlin World Congress

SPECIAL ISSUE:

**New Tools  
for  
World Evangelism**

**COMMISSIONED  
TO COMMUNICATE**

by Bob Pierce





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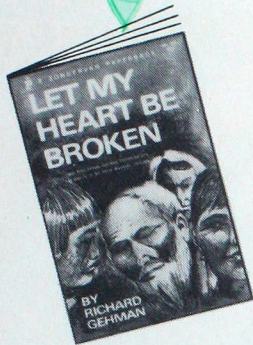
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by Richard Gehman

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OCTOBER 1966

MAGAZINE

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Are all Christian activities of equal value? Are all missionary enterprises equally important? Do they all work toward a common goal? Or toward many goals? Dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, sights in on the answer to these questions and points up a solution that could revolutionize world evangelism in the space age.

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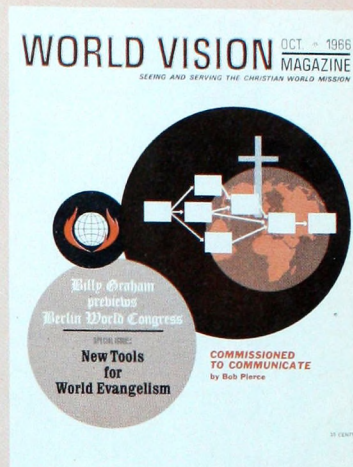
Christians are members of a select group which has a role in the world often dismissed in daily life.

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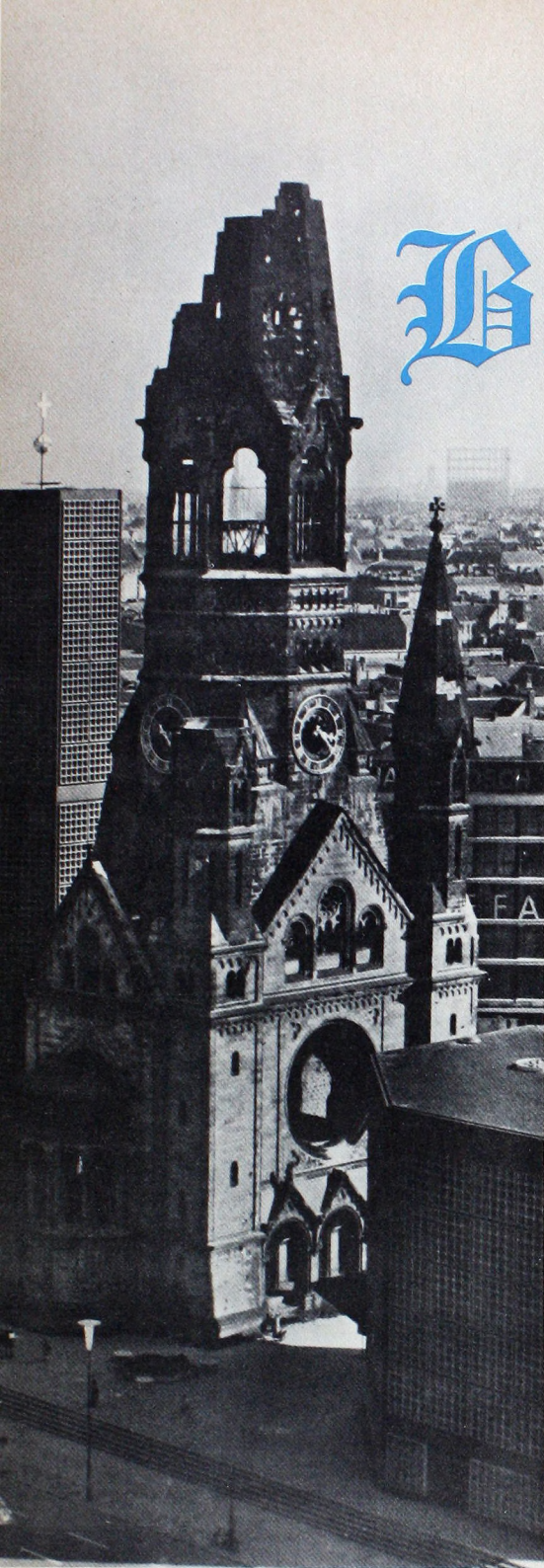
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# What we expect at the Berlin Congress

by Billy Graham



Berlin's Kongresshalle will be scene of the World Congress on Evangelism October 26 to November 4, 1966.

The World Congress on Evangelism is being called at a strategic time in the history of the church. At a time when there are increasing crosscurrents and many surging movements in the church, both Roman Catholic and Protestant.

My greatest hope and prayer is that the Congress will speak to the whole church with clarity and authority on evangelism and the mission of the church.

This cause of evangelism to which I have dedicated my life is now suffering from confusion. There is con-

fusion about evangelism among both its enemies and its friends. The enemies of biblical evangelism—which demands a personal confrontation with the claims of Jesus Christ—are keeping the name but substituting another practice. The “new” evangelism says soul winning is passé. It wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy and prosperous in the far country without leading him back to the Father.

Of course, Christian principles must be applied to



the social order. Strictly speaking, however, this is not evangelism. The greatest definition of evangelism I have ever read is one written by the Archbishop's Committee in the Church of England. It says: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His church."

### **A Gospel large enough**

We must have a Gospel large enough and adequate to meet the challenge of every hour, but it must be an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. True evangelism must be redemptive, saving men from their sins.

Contrasting with those whose theology of evangelism is not biblically oriented are many who have no problems with the theology of evangelism but whose practice of it leaves a great deal to be desired. This is no less deadly than the other.

Evangelicals who can talk good evangelistic theology spend much of their time on peripheral areas. These may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ.

Today there is a small minority of committed Christians in the world, but it is a far greater percentage now than the early church had at Pentecost. They had only 120 Christians to go out and win a world.

They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools. They didn't even have a well trained clergy. Some of these men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something we seem to be missing.

### **Power of the Holy Spirit**

They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the cross, and they were willing to die in the Roman arenas. They were torn asunder. They were cut apart. But those who remained alive kept on preaching this Gospel. No wonder they turned their world upside down!

As with our Lord, our evangelism must be incarnational, involving us in men's suffering. The word "evangelist" is used three times in the New Testament. The word "gospel," meaning good news, is used 24 times. "To give good tidings" is in five references, "to preach" in 19 more references. This means there are 120 references in the New Testament to the sounding forth of the saving grace of Christ to a dying hu-

manity. This is the inescapable duty of the living church to the world at this hour. Preach the Gospel!

Thus the World Congress on Evangelism is being called at a strategic time. Confusion, vagueness and frustration characterize many of the statements being made about evangelism. I was told some time ago by a leader of the World Council of Churches that if the council formed a definition of evangelism it might split because there are so many divergent views.

I definitely feel that out of this Congress God may have something to say to us that would be impossible in a church council. I believe this Congress can have an impact on the entire field of evangelism and missions.

But I would not try to project what this Congress will say because only God knows that. It could well be that the Holy Spirit will do something different, something unusual, something unique for those who attend the Congress. I am praying for that.

### **We should not be distressed**

However, we should not be distressed if dramatic and measurable results are not seen immediately. If you had gone to Wesley's England 200 years ago and heard John Wesley preach, you never would have said, "There's a revival on in England." But everywhere little groups were meeting for prayer. If you had gone to Bristol, or to London, or to Manchester, or to Birmingham, you never would have noticed a mighty, sweeping religious revival.

No historian at that time said, "This is changing the course of British history." But 50 years later they were saying, "The Wesleyan revivals saved Britain from French Revolution."

I know that even now God is at work in His own way. The Holy Spirit is sovereign. The symbols of the Holy Spirit are wind, oil and fire. Who can control these elements? We dig our little trenches and we say, "God, you work right here, and if you don't work here, I won't work with you." We try to put God in a corner—we think we can wrap Him up in a neat little package.

But before you know it God comes out of the corner. He breaks out of the package. The mighty sovereign God works in His own way.

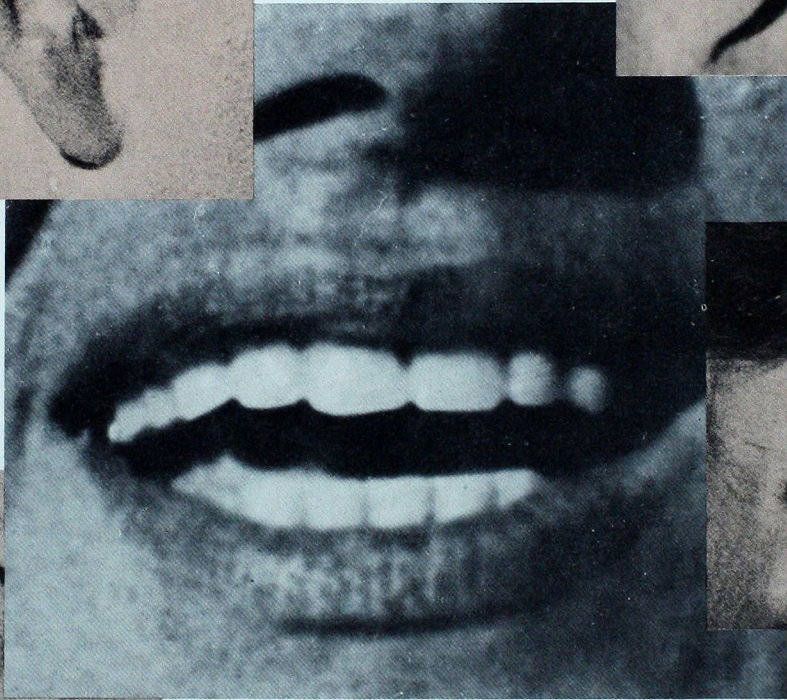
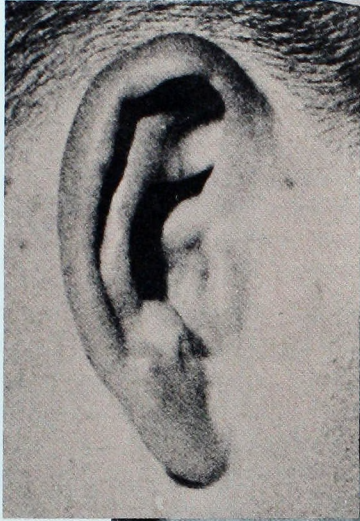
There will be times on the Congress program that are not planned. We are going to let the Spirit speak and we are trying not to limit God in this Congress.

I believe the situation in the church and in the world is such today that a Congress of this sort could, with God's blessing, have a worldwide impact on the Christian church.

My heart beats a mile a minute when I talk about this Congress. It makes my blood run warmer when I meditate on what could come out of such a gathering.

It is my prayer that historians will write of this time—if Christ delays His coming—that the World Congress on Evangelism was used of God to advance the church and that in this meeting the mighty God revealed to us His old power in new dimensions. |||





# **COMMISSIONED TO COMMUNICATE**

*by Bob Pierce*



Nearly 20 years ago Dr. J. H. Bavinck, in his book *The Impact of Christianity on the Non-Christian World*, made this observation:

"There was a time—and it does not lie so far behind us—when men dared to think and speak quite optimistically with respect to the missionary task. That was the period in which men talked of 'the evangelization of the world in this generation.' That time is now past. The last decades have taught us that missionary work is infinitely more difficult and complicated than was formerly thought."

There is validity in Bavinck's emphasis on the complexity of the task. The longer I walk this world with God, the more I realize how complex the problem of world evangelism really is. I see men struggling to integrate their faith with their cultural heritage, their loyalties, their nationalistic attitudes and their responsibilities to self and family and community—and I see how infinitely deep and involved this problem is.

But Jesus would not settle for anything less than a whole world. That is one of the great differences between Jesus and most of His followers. He faced the task in its entirety, while most of us settle down with one little chunk of the job. Jesus told His disciples to go "into *all* the world and preach the gospel to *every* creature." What would it mean if the Church today were to take that seriously and face the job in its entirety?

#### 'A task committed to us'

I for one believe that the critical moment is upon us when Christians must accept *world evangelism* as the task committed to us for our generation. Lest this be disposed of as the usual pious chatter, let me add that I believe that the Church today has the resources to do the job. If scientists can dream of a manned landing on the moon, how can the Church do less than dream of winning a world? Like the scientists of the Apollo program we need to get on with the business of making reality out of our dreams.

We must, of course, build upon all that has gone before by way of Christian outreach to the world. We thank God for our heritage. Christian missions in our times have penetrated virtually all of the world's geographic frontiers. As a result, seeds of Christian witness have been planted in almost every country of the world. But this does not mean that the job is almost completed.

We now face other frontiers which may prove even more of a challenge than the geographic barriers of the past. The most important of these is the frontier of effective communication.

Although Jesus' followers were commissioned to communicate—anyone confronting the parting words of Jesus must grant this assumption—Christians today

are doing a very poor job of communicating. All too often we are simply voicing our own orthodoxy amid the rushing traffic of a world jammed with other issues. Much of the time we are out of touch with the key issues which have captured the thinking of the world around us. And we soon find that we don't get an audience by telling the world it is occupied with the wrong questions. Jesus can teach us to communicate better than that.

If we are to communicate the Gospel effectively to the world around us we must begin by ridding ourselves of certain false assumptions—mistaken notions which have often unwittingly become a part of our outlook. To be more specific I offer the following.

1) *We are fooling ourselves if we think that most of the world is waiting eagerly for our Christian message.* The world couldn't care less if the message is never preached. This gives us a better idea of our starting point. We must use every means at hand to demonstrate that our message today is indispensable—that it answers the issues of our times.

2) *We are fooling ourselves if we think that witness is all talk.* Talk is useless unless saturated in understanding of the people we are trying to reach and set aflame with Christian love. This means a lot of doing as well as talking. We must show people that we care about their eternal destiny but also that we care about them here and now. Evangelism involves the whole man.

An old farmer was visited each year at the time of the evangelistic campaign. "Every year during revival meetings you people come and talk to me about my soul," he said. "But between one revival and the next I never see you. I wish you cared less about my soul and more about me."

3) *We are fooling ourselves if we think that western missionaries and the western cultural encrustations of the Christian church will be accepted without question in the rest of the world.*

I do not question the wisdom of God, but for the sake of the Gospel I often wish that Jesus Christ could go straight from Jerusalem to Asia, Africa and Latin America, without being routed by His followers through Great Britain and the United States.

#### 'Most are not rejecting Jesus Christ'

Most Orientals today are not really rejecting Jesus Christ. They are rejecting the western interpretation of Jesus—the western trappings of most of contemporary Christianity. We need to give these people a chance to confront Jesus Himself.

I was once passing a church in India while a service was in progress. I referred to it as an "Indian church."

"That's no Indian church," said a non-Christian friend. "Take another look."

"But those are Indian people worshipping together," I objected.

"Look at the building," my friend suggested. "Is there anything Indian about that structure?"

"No," I admitted.

---

*Dr. Bob Pierce, president of World Vision Inc., has watched with intense interest the developing technology of Far Eastern countries since he formed World Vision 15 years ago to begin relief work in Korea. Dr. Pierce frequently travels to Asian countries and has become noted for his knowledge of the people and their cultures.*



"And listen to the singing," he said. "Is there anything Indian about the tune?"

Again he had me.

"And look at their western style clothing, and listen to the western ideas they express. How can you call this an Indian church? These are Indian people dressed up like westerners, going to a western style building, singing western tunes and expressing western ideas. You have no right to call it an Indian church. If I could find a truly Indian church I might become a Christian."

4) *We are fooling ourselves if we think that our responsibility ends when our words of witness leave our mouth—that it is then up to the other fellow to understand, appreciate and accept what we say.*

We too often act as though we have made our pronouncement. If he doesn't understand it let him go to hell. Because a man may be prejudiced against Christianity does not mean that we are free of our responsibility. We have to answer the questions his prejudice raises.

At what point can we say we have successfully communicated with the Moslem, the Buddhist, the Communist?

When does a man know enough to make an honest decision? We must come to grips with the indisposition to listen and treat it on its own grounds.

We must meet people where they really are. A Japanese will say yes because he feels it is impolite to say no. This must become a part of our equation in communicating. It is up to us to help him understand, not to change his language.

5) *We are fooling ourselves if we think that we can best understand and describe the pressing issues of our day in an exclusively theological frame of reference.* The world in which we live has little time for theological abstractions.

8

From the point of view of the people we must reach, we are too often building straw men. Our language is not the language of the street. In this we have again missed a cue from Jesus. He spoke the language of the people. He was earthy, colorful, vivid in his speech. Why is it so difficult for us to be equally direct and simple?

6) *We are fooling ourselves if we think that heroic missionary and evangelistic efforts of the past will stir the young people of today.*

The westerner has been too arrogant about his heroes. Missionary heroes of the past fail to stir the imagination of young people today. "So what," they say. "It takes courage to walk through Mississippi today too." They look at the missionary and ask, "What are you running away from?"

In all of this we must recognize that our stability lies in our clearcut commitment to the Gospel of Jesus Christ. But jeopardy lurks in our easy clichés and unwarranted assumptions.

Let's not be so lofty that we cannot accept the very best help available from disciplined scientists in com-

munications, human relations, anthropology, sociology and other related fields. I believe that Jesus Christ, in addition to everything else He was, was the very best sociologist of His times. How else could we explain the insights reflected in His conversation with the woman at the well of Sychar?

This was a point of contact for Jesus, just as Mars Hill was a point of contact for Paul. Today's point of contact has changed. It is more apt to be Time Magazine or the Reader's Digest rather than the well of Sychar.

It seems tragic that among the hundreds of missionary societies working throughout the world there is little communication, very little knowledge of what is being done, scant detail on the successes or failures being experienced.

No doubt there are available in the Christian community the funds needed to evangelize the present generation, but from a business viewpoint it is perhaps just as well that they have not been made available. If any large corporation deployed its people and its finances in the manner that has been followed by Protestant missions, the stockholders might well question their management.

However, I am grateful to be able to report that a project is now under way to help counter this problem and to grapple with the huge task of communicating the Gospel more effectively throughout the world. We have attempted to combine the very best in management and scientific skills with persons of foresight from the missionary and theological community. Involved in the project are key men who have proved themselves in the Apollo program to put man on the moon, the Surveyor moon program and other such projects. Teamed with them are experienced missionaries and specialists in the study of church growth.

### The PERT approach

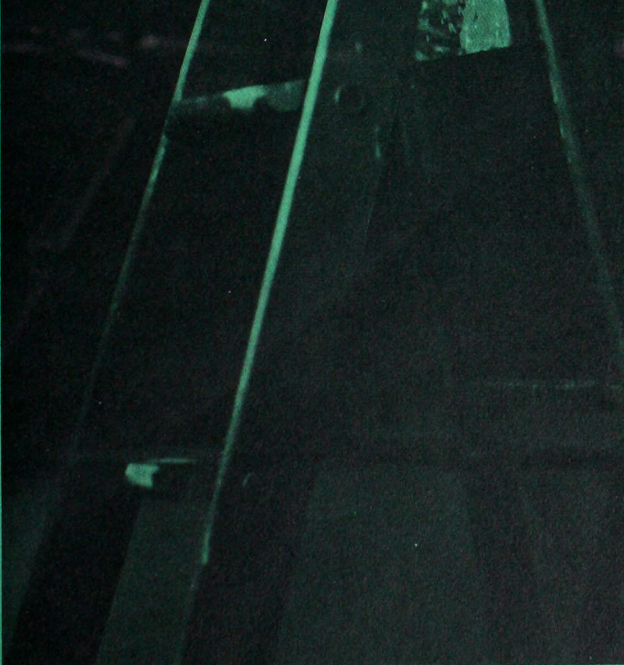
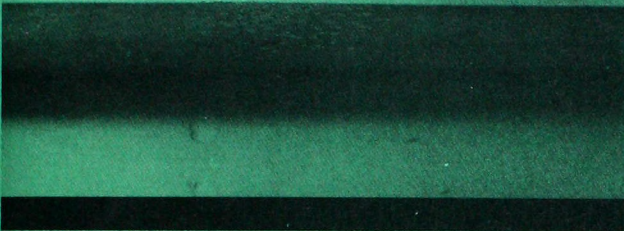
The approach has been to apply the *Program Evaluation and Review Technique* (PERT) which was originally developed for the Polaris missile program and has subsequently become a valuable tool in other government, industry and engineering tasks. It has been used successfully in political campaigns and other tasks in promoting products or ideas.

To this project the *scientific community* brings three things:

- 1) Organizational and management ability to define, plan and manage a wide variety of projects, both centralized and decentralized.
- 2) Scientific knowledge about the world in which we find ourselves and about the people of this world.
- 3) Modern machines in the form of high speed computers which permit the handling and understanding of large masses of data and therefore permit accurate consideration of this data and its meaning with consequent improvement in the decision making process.

*Continued on page 28*





# One Goal or Many?

by Donald A. McGavran

**A**re all Christian activities of equal value? Are all missionary enterprises equally important? Do they all work toward a common goal? Or toward many goals?

No questions are more important to Christians as they ponder world mission. When the goal is uncertain a campaign is doomed to disaster. Any man who starts to build must know whether he is going to build a house, a highway or a friendship. Yet the key question of what we are building is being answered in many different ways by church leaders today, and the result is great confusion and loss.

Churches carry on many varieties of mission activities — medicine, education, church planting, seed sowing, agriculture, literacy and leprosy work, and a thousand other activities. No one proposes that these should be reduced to one activity or that missions should consist entirely of preaching to scantily clad people gathered under palm trees.

However, biblical authority demands that we avoid the broad road of considering all actions carried on by good men as equally important. According to the Bible, it is better to seek first the Kingdom of God. Once that is found, food, drink, clothing and culture will be added.

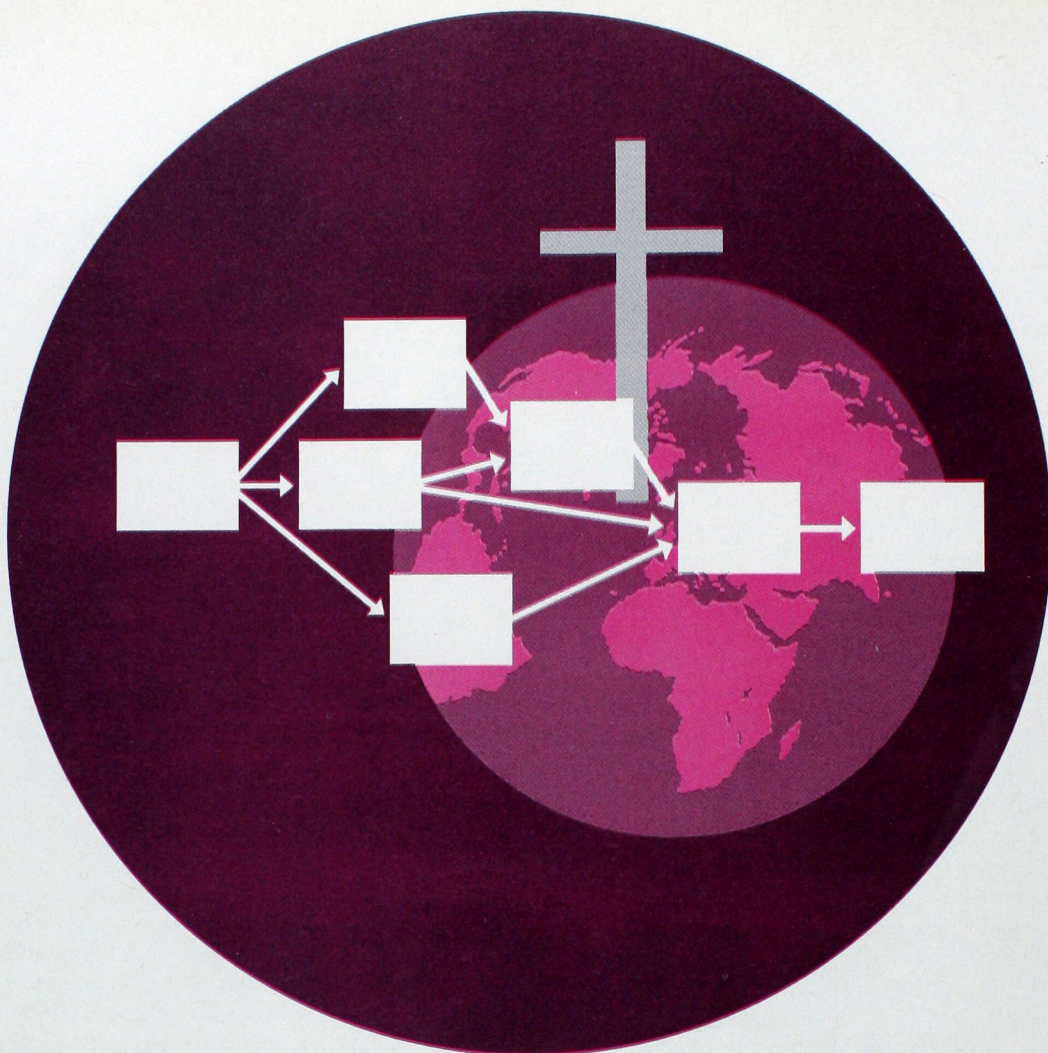
That is the sequence in which the universe works. A thousand born again Christians, living their lives in fear of and love of God, eat better, earn more and enjoy life more both here and hereafter than 1000 nominal Christians, or 1000 believers in other gods, living in fear of men and love of self.

Common sense also demands that we renounce the broad road of rating all activities carried out by good men as equally important to mission. Every branch of human activity ceaselessly selects the best. The dairyman culls his herd, selling poor milkers and breeding his best. The doctor with 20 drugs to relieve a headache recommends the one which he has found to be best. The teacher selects methods which communicate truth most effectively. The board of elders studying

*Continued on page 28*

*Professor Donald A. McGavran is dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, California.*





# Newest Tool for Missions

by Ed Dayton and John Klebe

If our goal is to give every person in the world an opportunity to accept or reject Jesus Christ, what events must happen before this goal is to be reached?"

The question was basis for launching a three month seminar at Fuller Theological Seminary in Pasadena, California, designed to explore the application of modern technology to today's task of missions.

The seminar was led by Edward R. Dayton, aerospace executive and a second year student at Fuller. The group included missionaries from Congo, Mexico, Tanzania, Fiji and India.

"Do the techniques of business and scientific planning apply to missions?"

The seminar was designed to find out.

Missionaries were asked to supply information and to do their planning the same way a large corporation plans to meet its long range goals. As the missionaries attempted to answer the questions of mission needs, the results were displayed and related using the business management tool of Program Evaluation and Review Technique.

As each step was discussed the question was constantly asked, "How will

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*Edward R. Dayton has spent 16 years in the aerospace industry.*

*John A. Klebe is graduate research assistant in sociology at University of Oregon. Both men are members of a special research team on missions.*

we know when this has happened?" This immediately took the discussion from the theoretical to the practical problems of the moment.

It is obvious that there are not one or 10 or 50 universally applicable approaches to missions. A presentation of the Gospel that will reach the heart of a businessman in Lima, Peru will not have the same impact to the Muslim in Sumatra. By utilizing the systems approach of modeling (See *World Vision Magazine*, March 1966, "Computerize Evangelism?") there arose gradually a general approach to church growth—planting and nurturing churches.

At the center of this approach is the common sense question: "What has



worked in the past, and how has it worked?" What ways has the Holy Spirit used to win men to a saving knowledge of Jesus Christ? This question is answered by the technique of *profiling*.

Profiling attempts to ascertain all the attributes of a cultural and religious situation and to search for relationships that indicate under what circumstances a given tribe, clan, class or other group of people will be most likely to respond to the Gospel. Although there are thousands of different ways in which men are converted, there are a limited number of elements that go to make up all these different ways.

Profiling has had wide application in analyzing both sociological and technical problems. Its growing use has been made possible by the existence of high speed digital-computers capable of storing, sorting and relating thousands of facts about any particular situation.

Profiling, with or without the use of computer analysis, is no better than the data that is available about a given people. Again the question was asked, "What must happen before profiling is a practical reality?" The answer is apparent: more information is necessary about how men and women and peoples have been led to the Lord in the past and how they are being won today.

The seminar made a review of what data is being collected about mission fields and by mission societies about their particular work. In terms of what would be needed for a careful study of what makes for the planting and nurture of churches, little is available. Therefore, the answer to the question of "What must happen?" is that there must be a more scientific and careful collection of the facts of missions. It appears that missions have not given adequate attention to explaining to themselves and to others what kind of results their efforts are producing.

The seminar, which was jointly spon-

sored by World Vision, Inc. and Fuller Seminary, spent long hours discussing this matter of "results." Do we have the right to expect "results" in measurable terms, or are we to be satisfied with the fact that we are in the Lord's work and attempting to do His will as we understand it?

Out of these discussions come the strong conviction that we should expect results and that we should concentrate our energies in places where the Lord is blessing and hold other highly resistant areas lightly as we wait on the Holy Spirit. We should expect the Lord to honor His promises to us. We cannot expect that all men will accept Jesus Christ. But we should expect that as the Gospel is communicated in terms meaningful to the hearers, in a way that makes it understandable and livable for the cultural background in which people live, there will be those who will become sons of God and the nucleus of a church in that locality.

"What must happen before adequate data will be collected and the results exchanged between mission societies in a meaningful manner?" The answer this time fell right in line with the Wheaton Declaration on the Church's Worldwide Mission, namely more research on what causes or inhibits church growth, more use of laymen with special backgrounds, and a careful evaluation of what is now being done.

More missionaries need to be trained in the how and why of collecting information in a meaningful manner. More use must be made of the vast storehouse of information about the cultures of the world that has been collected by secular organizations. A research and development program needs to be originated that will adopt the tools of science to help us better understand the world and the people God has created and to whom He has

charged us to bring the good news of salvation.

During the course of the seminar, professional men from the Pasadena area were called in to review what was being done and the methods of analysis that were being used. At the end of the seminar a presentation of the results was made to a group of mission and scientific executives. There was hearty agreement that the approach was both practical and scriptural.

The Fuller/World Vision study has demonstrated:

- PERT is a useful planning tool that has immediate application to all mission and church planning.

- Before every man has had an opportunity to accept or reject Jesus Christ, a much more careful analysis must be made of approaches to different cultural, political, sociological and religious subgroups.

- Before we can do a good job of reaching men for Jesus Christ, we must have much better information and communication within and between mission societies.

- Coupled with this need is the need for more formal study of church growth and research and development in missions.

- Many business and scientific tools are available for missions but are not now being used to any great extent. We should hasten to put to work these tools and the Christian businessmen and scientists who know how to use them.

During the coming year the Fuller/World Vision study team will be seeking ways to explain the great possibilities to those responsible for the mission task and will be recruiting Christian business executives and scientists to take part in future research and development. Work will also be done in the areas of communication and information with an eye to establishing much improved collection and exchange of missionary data. |||



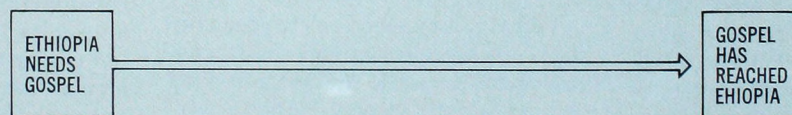
# The HOLY SPIRIT and PERT

by A. R. Tippett

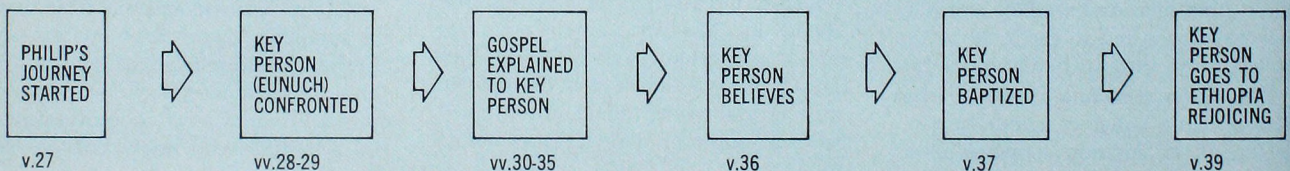
Are we in tune with the Holy Spirit and Scripture when applying PERT to missions? Like the cinema, radio and printing, PERT is amoral, good or evil according to the goal envisaged. It may facilitate or obstruct the communication of the Gospel. This article aims at demonstrating that the dynamics of conversion can be conceptualized in PERT diagrams. The method contains nothing unscriptural. It both allows for and features the Holy Spirit.

12

A PERT diagram represents a sequence of activities and events lying between a *felt need* and a *stated goal*. Consider the case of Philip and the Ethiopian:



Taking Acts 8 as our model we fill in the events which *had to take place before the goal could be reached*.



Each of these events depends on the achievement of its predecessor. We put the events in sequence showing how the Holy Spirit used Philip to achieve the goal.

The Spirit works in an orderly manner. Before the Gospel reached Ethiopia someone had to be baptized into the faith. Before that baptism he had to believe. Before that he had to understand. Before he could understand the evangelist had to contact him. This is scriptural (Rom. 10:13-15). In PERT we take the goal and work back asking what had to be accomplished before each event could take place.

Having analyzed Acts 8 we know *one* way in which the Gospel was spread. This information now becomes research material, classified and stored.

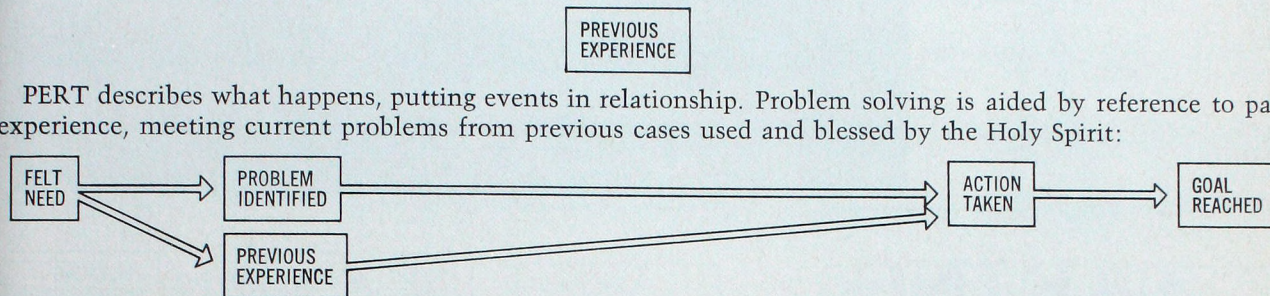
Three personalities appear in this pattern. The *evangelist* responds and preaches but does not enter Ethiopia.

Dr. Alan R. Tippett is associate professor of missionary anthropology at the School of World Mission at Fuller Theological Seminary.



He contacts and wins the *key person* who will speak to his own people. The whole process is under the guidance of the Spirit (v.29).

PERT does not change any of the facts but brings them into orderly arrangement by placing them in boxes. There are also *implied* facts. Philip had to respond to opportunity, was so guided and was obedient. God is ready to use a very new convert. He was not kept some years before baptism. In PERT methodology we store such information in a box:

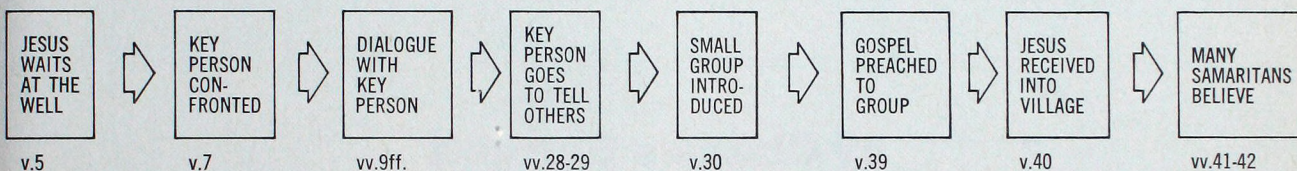


PERT describes what happens, putting events in relationship. Problem solving is aided by reference to past experience, meeting current problems from previous cases used and blessed by the Holy Spirit:

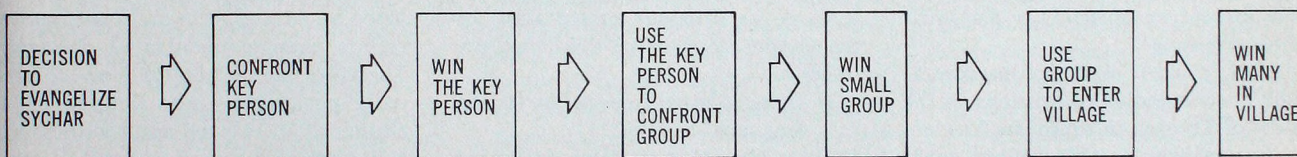
In lands forbidding entrance to foreign missionaries this pattern has value. Key persons may still be won on today's Gaza roads.

### The Case of the Samaritan Village

Take a case in which Jesus himself selected the key person for another motive—to secure entrance to an otherwise closed village. The John 4 narrative is schematized:



Jesus specifically indicated this was an opportunity for evangelism in terms of a "field ripe unto harvest" (v.35). Few preachers treat this incident as a whole. We are not dealing with individual conversion but the use of a key person to win a village which is ripe for harvest. Jesus' plan may be diagrammed:

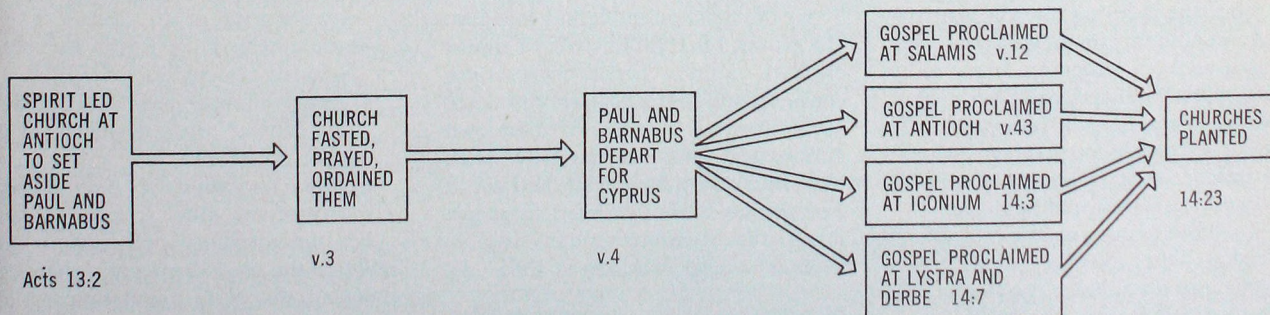


This plan was Jesus' own method, demonstrated didactically to the Twelve and therefore presumably also for us.

It differs from the first pattern in two major respects: (1) Jesus himself evangelized Sychar, but Philip did not enter Ethiopia. (2) Jesus saw the ripe field and set about reaping it by a planned pattern. Philip, confronted by an unexpected opportunity was obedient to the Spirit's guidance. The common element is the use of a key person as a link with the community to be won.

### A Case of Missionary Itineration

Missionary itineration may be similarly structured. Paul's first journey in its minimal form would be:



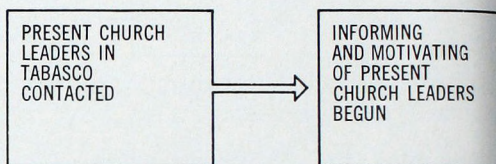
Once again the source of inspiration was the Holy Spirit (13:2) on whose guidance the church acted. This pattern of church planting is widely used still. Its essential elements are

*Continued on page 23*





# TAKING THE TASK TO TABASCO



by Charles Bennett

14

Can the latest management techniques, such as PERT, be used in the task of evangelizing a particular area or people?

How would it work, for instance, if PERT were applied to missions in the state of Tabasco in southeast Mexico?

The technique itself cannot evangelize, of course. It can only help to define goals and portray in a logical and graphic fashion the steps that can be taken to reach these goals.

Tabasco is a small tropical state of about 600,000 inhabitants. Our goal is to give each of those 600,000 Tabascans a true opportunity—a valid option—to accept or reject Jesus Christ as personal Saviour.

Since the area has already seen significant church growth, we know some of the methods which are likely to be successful. If our task had been to plan for the evangelization of a previously unreached people, much research would be needed before a comparable PERT network diagram could be made.

To simplify our experiment, we decided to limit ourselves to only one segment of the Tabasco population. We also ignored factors of time and cost which are normally included in a PERT diagram.

Our first task was to divide the pop-

ulation into workable units, different enough from each other to require a separate or different presentation of the Gospel. In Tabasco they were defined as

- 1) those who still speak an Indian language,
- 2) the urban upper class, including professionals,
- 3) students and urban youth,
- 4) residents of religiously conservative backward towns,
- 5) residents of more modern progressive towns and oil camps,
- 6) the Spanish speaking rural population.

Last category makes up 73.1 percent of the total population and has proved by far the most receptive in years past. We assumed that in Tabasco, as almost everywhere, most people give serious consideration to the Gospel only when it is presented in terms of their own culture and environment—only when they hear it explained by, and see it demonstrated in, the lives of people much like themselves.

Before a plan of action could be de-

*Missionary pilot for nine years in Mexico with Missionary Aviation Fellowship, Charles T. Bennett during his furlough is now completing his study of the church in Tabasco.*

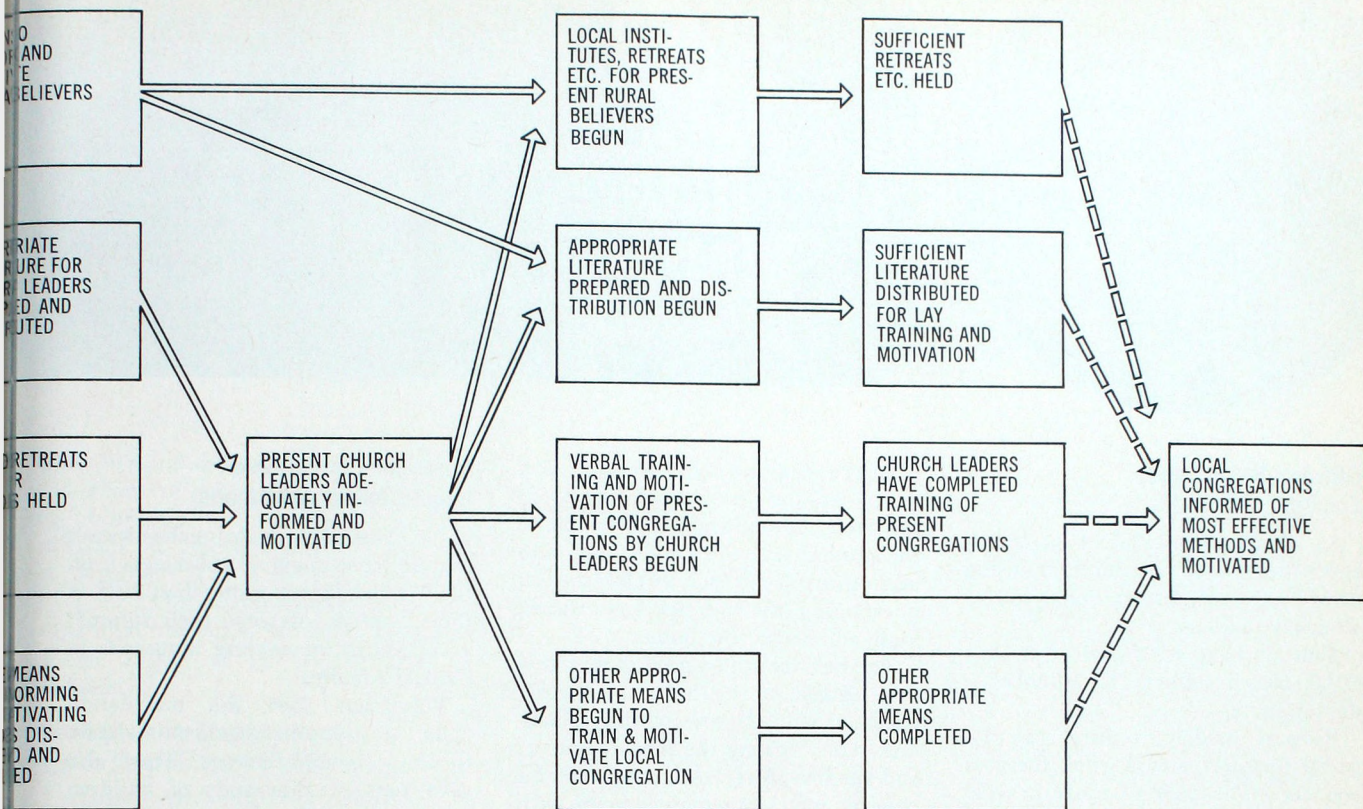
vised, further definition of goals was necessary. The population of rural Tabasco tends to live in scattered homes rather than concentrated villages. Therefore our *minimum goal*—admittedly pragmatic—was defined as a church of at least ten adult witnessing believers among each population segment of 500 persons. We believe this would give essentially every rural Tabascan an opportunity to hear a clear presentation of the Gospel from one of his peers.

Additional research showed that the rural population could be further subdivided into

- 1) those who are already believers,
- 2) those who have not yet heard a presentation of the Gospel,
- 3) those who have heard and consciously rejected or resisted,
- 4) those who have been disillusioned by contact with evangelicals of poor testimony,
- 5) those few who may not fit into any of the other four categories.

For our experiment we concentrated only on the second category—that segment of the rural population which has never yet heard the Gospel. At this point we made a *profile* of the target population segment; that is, a listing of all those characteristics ("descrip-





tors") which might in any way contribute to their understanding of and acceptance or rejection of the Gospel.

For example, a few such descriptors would be that these people whom we wish to evangelize are *Spanish speaking farmers*, usually own their own land, tend to live in scattered homes, their present religion is basically animistic with a thin veneer of Roman Catholicism, they normally marry within the local community, their basic social unit is the extended family, etc.

Complete profile might contain as many as 300 such descriptors, weighted in order of importance. The list of descriptors would include obstacles to the acceptance of the Gospel which are inherent in the society. Examples are present satisfaction due to relative material prosperity, confusion caused by present proliferation of Protestant denominations in Tabasco, opposition by the Roman Catholic Church, and many others.

Once the profile was complete, we compared it with similar peoples, both in Tabasco and around the world, who have already accepted the Gospel. In this instance our data came mostly from rural Tabasco itself. If an adequate store of conversion experiences

and church growth data from many denominations around the world had been available, we could have used computers to match the profile of our target population segment with similar peoples and situations throughout the world, much as computers are now sometimes used to match compatible boys and girls for dating.

After all pertinent data had been studied, we began a definition of methods. This was approached simultaneously along three paths:

- 1) those methods having the highest probability of success,
- 2) those methods which were most probably irrelevant, that is, not likely to give significant results,
- 3) those methods which were most probably obstructive in this situation (though perhaps effective elsewhere).

We found the most consistently effective means of evangelism for our target population segment to be witness among relatives—husband to wife, father to children, uncle to nephew, etc. Witness to nonrelatives was shown to be most effective when carried on within the same social class, preferably through the use of a "bridge" or advocate. An example of a bridge would be

the relationship of godfathers, so common in Latin America. Other means of evangelism which were shown to be sometimes effective were Scripture distribution and, to a much lesser extent, the use of mass media.

Traditional methods which have given results elsewhere but would probably be ineffective in this situation were also defined. They included evangelism of children in order to reach parents, establishing schools, adult literacy campaigns as an evangelistic tool, and others. Methods most probably obstructive to reaching our goal included insistence on exclusive use of highly trained ministers and other traditional patterns.

Once a reasonable knowledge of the methods most likely to bring success was acquired and ways were devised to measure results, the decision could be made to activate our plans—get on with the actual task of evangelism.

The most effective means was found to be local lay evangelism. Therefore motivation of present rural believers is essential, and they can only be effectively reached through their leaders. Present church leaders must be both informed of the most effective methods of evangelism and convinced that

*Continued on page 24*





# globe at a glance

**SPAIN**—Southern Baptist missionary Thomas L. Law, Jr. has been granted a residence permit by the Spanish government which states his profession as "Baptist pastor." This is reportedly the first time a permit stating this profession has been issued in Spain.

**RUSSIA**—A book of Bible stories became a bestseller this year when it was made available in Russian bookstores. This book of Old Testament "tales" written by a Russian is reportedly

## Gideons Raise Funds For Bibles for India

ST. LOUIS, Mo.—"Bibles for India" is the theme of the special fund raising drive by Gideons International and its women's auxiliary.

Gideons have set a goal of at least 60,000 New Testaments for school children in India.

Richard Bradley, retiring international treasurer, stated when the goal was set, "The door to India is wide open right now. We cannot be sure that the door will remain open, so let's move in now and bring the Gospel to thousands of children."

Gideons International now operates in 73 countries outside the United States and Canada.

## Colombia Missionary Slain by Bandits

CARTEGENA, Colombia—The Rev. Ernest L. Fowler, 59, a missionary to Colombia since 1934, died August 3 at the hands of one of seven bandits who accosted him and two young companions on a mountain trail and shot him in the face and back, Latin America Mission officials report.

Before attacking Fowler on the trail, the bandits, dressed partially in police uniforms, had spent an hour menacing the man's wife and children with weapons in the home where the missionaries were residing while working with the Yukpa Indians.

The bandits found Fowler at 5 p.m. returning from a mountain hike with his daughter Valerie, 15, and a girl who helped them in the home, Elvira Gonzalez, 19.

Since the men were dressed as police, Fowler did not resist when asked to turn over the shotgun he carried for hunting purposes and the machete which he used to hack trails through the jungle.

After taking the man's weapons, one of the bandits shot Fowler directly in the face without warning. He fell to the ground and the bandit shot him again through the back and heart. After questioning, the two girls were turned loose and fled to the home.

The heavily armed pack of men had first arrived at the house at 4 p.m., posing as policemen searching for bandits. After serving the men lemonade and bananas, Mrs. Fowler and the four children who had remained home with her were lined up against the wall by the gunmen and forced into a small service room while the bandits ransacked the house, stealing personal property and destroying language files with mimeograph ink.

The Rev. and Mrs. Fowler (Eve) and three of their four children arrived July 25 in the Colombian locale of the Yukpa Indians. They had been working with the group during the previous year.

## Scholars Meet to Speed Translations

TOKYO—Special Bible translation conference was held in Japan early this fall under the auspices of the United Bible Society.

Protestant and Roman Catholic translators and scholars gathered for three weeks to work on Bible translations in the three main languages of the Far East—Japanese, Korean and Chinese. Their aim is to speed the production of translations of the Bible in modern contemporary languages.

Dr. David Russell of Britain's Baptist Union, Dr. Eugene A. Nida and Dr. Robert Bratcher of the translation department of the American Bible Society, and the Rev. Bryn Rice of the British and Foreign Bible Society, were among the Western scholars at the conference.

## Americans on Vacation Inject Central Americans

NICARAGUA—Fighting the diseases that afflict so many, 41 volunteers from the United States—more than half of them Baptists—devoted their summer vacations to inoculating thousands in Central America.

Volunteers used the inoculation "gun" to immunize against smallpox, tuberculosis and leprosy. They also gave tens of thousands of children under 10 years of age oral polio vaccine.

Inoculation "guns" powered by compressed air facilitate inoculations by relieving apprehensions of the patients and eliminating expense of sterilizing needles. Thirty "guns" were used.

## Malaysia Honors Missionary Doctor

MALAYA—The government has awarded a national honor to Filipino-born Methodist missionary, Dr. Loreto L. Crisologo.

Dr. Crisologo is superintendent of Christ Hospital in Kapit, Sarawak. Established in 1956, it is the only medical facility serving the thousands of people along the Rejang River and in surrounding jungle areas. The 60 bed hospital treats about 15,000 patients a year and has a mobile boat clinic.

## 115 Go Out, More Needed

NEW YORK—Thirty-one new Presbyterian U.S. missionaries join 48 Southern Baptist journeymen and 36 Methodist short termers on the fields of the world this fall.

Even as these go out, mission leaders are warning of personnel needs on the field. Dr. Winston Crawley, secretary for the Orient, Southern Baptist Foreign Mission Board, said recently, "We have had a great shortage of preachers



printed without the usual footnotes of criticism and disbelief. Most of the 100,000 copies were sold soon after they were distributed to the bookstores.

**ACCRA, Ghana**—Government schools here in the capital are being reopened to representatives of **African Challenge**, a gospel news magazine published by Sudan Interior Mission. These schools have been closed to Christian literature since 1962. Other districts which were closed during the Nkrumah reign are

also being reopened. **African Challenge** representatives predict an increase in circulation of at least 10,000 copies monthly. Monthly circulation in Ghana is about 55,000.

**CONGO**—In the turmoil that persists here a campaign has been launched to provide a Bible for every school child. Bible Societies, the Roman Catholic Church and the Protestant Council are cooperating in the program. The Protestant Council is continuing plans for a

general assembly to be held at Kivu next February.

**BERLIN**—A new hymn "Macedonia" will be played at the Congress of Evangelism here this month. Written by Mrs. Raymond C. (Anne) Ortlund, the hymn was chosen from nearly 1,000 entries in a **Christianity Today** contest. Mrs. Ortlund's husband is pastor of Lake Avenue Congregational Church in Pasadena, California. She is organist for the "Old Fashioned Revival Hour."

in their 20's and early 30's to serve as the backbone of our mission effort in the lands of Asia."

Directors of The Evangelical Alliance Mission (TEAM) say they are looking for 350 new missionaries during the next few years. For 1967 they have set a goal of 100 missionary candidates.

### Consultation on Evangelism Stresses Flexibility in Methods

**BOLIVIA** — Methodist Consultation on Evangelism in Latin America was the first meeting of its kind to be held in South America. Sixty leaders from nine Latin American countries attended.

Mrs. Edward Barber, Methodist missionary who attended the consultation, reports, "The idea for this consultation came out of the sessions of the Central Conference which met in Montevideo, Uruguay in 1964, when delegates expressed a need for a re-evaluation of evangelism methods."

"The two points of view on evangelism were never resolved: traditional evangelism which stresses preaching and personal evangelism versus a greater emphasis on social action," Mrs. Barber continued. "However, many concrete suggestions came from the seminars and floor discussions."

Stressed in the nine day consultation were the urgency of evangelism and need for flexible forms of evangelism.

Flexibility in methods was stressed because of the changing Latin American structures. As Mrs. Barber reports, "Latin America is in a state of radical transition. Social, economic and political structures are changing. A new mass culture is emerging. There is a great exodus from rural areas into the cities. So the consultation was planned to study evangelism anew in the light of changes in Latin America, and new needs of the church."

Delegates were urged to study old methods, update them if necessary and keep ever alert for new ways of presenting the Gospel.

"A book and documents will be prepared on the consultation, to be distributed all over Latin America. Because of the consultation the autonomous churches in Mexico and Brazil have decided to cooperate more closely with the other Methodist churches in Latin America," concluded Mrs. Barber.

### Educator Dies: End of an Era

**NAIROBI, Kenya**—The end of an era is seen in the death of Kenya's great Christian educationalist, Edward Carey Francis.

Francis, member of the Anglican Church Missionary Society, had been headmaster of two of the country's best known secondary schools, Alliance High Schools. More than half the members of the present cabinet are graduates of these schools which he headed from 1940 until his retirement in 1962.

In the past, Christian schools like the Alliance schools have spearheaded education in Kenya. Now with the mass expansion of schools by the government the direct influence of the churches is naturally much less.

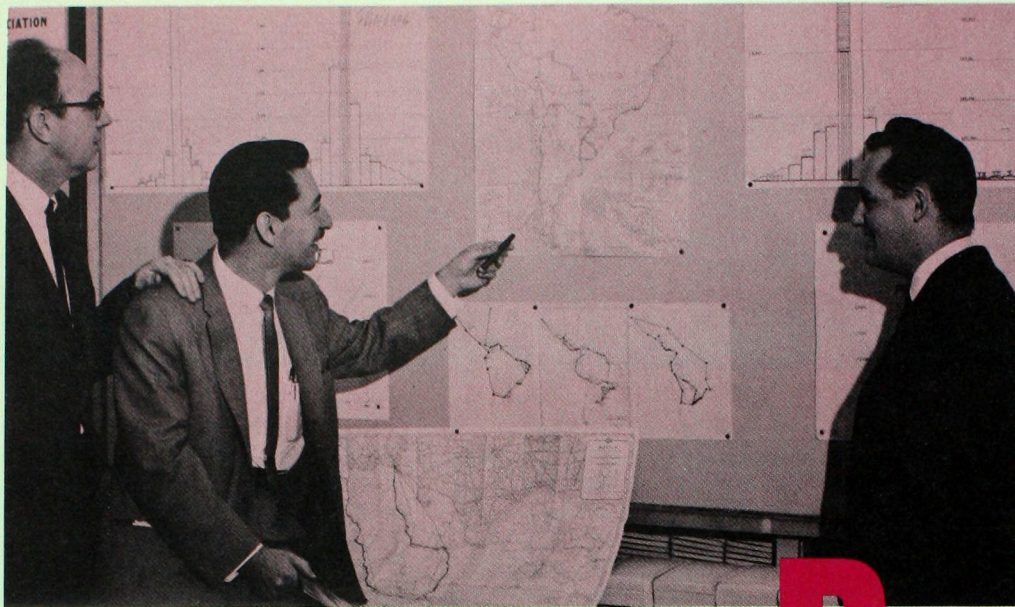
Francis died July 27 at the age of 69. At the funeral service President Jomo Kenyatta recorded through a letter his own appreciation of the great work which Mr. Carey Francis had done for the people of his country.

### People make news

Bishop Marcus Lawrence Loane is the first Australian Anglican to be elected Archbishop of Sydney. The name of Bishop Loane will be familiar to World Vision Magazine readers, because of articles he has contributed,

the latest being on South America in the July-August issue. The Archbishop succeeds the Very Rev. Hugh Gongh who is a distinguished English evangelical. ■ A fourth generation missionary, the Rev. John R. P. Gillan, was commissioned to service in the New Hebrides by the Presbyterian Church of Australia. He follows in the footsteps of his father, grandfather and great-grandfather. All were missionaries to the New Hebrides. ■ Writer Watchman Nee is reported still in a Communist prison in Shanghai. According to reports he has two years to finish his sentence. ■ Longtime General Conference Mennonite missionary to the Congo, Frank Enns, has returned to the Congo as an "elder statesman." He returns at the request of the Congo Inland Mission board. ■ Dr. Laton E. Holmgren and Charles W. Baas, officers of the American Bible Society, have been named to top positions in the United Bible Societies. Dr. Holmgren was elected chairman of the executive committee and Mr. Baas is treasurer of UBS. ■ Director of Moody Literature Mission, Peter Gunther, is visiting 13 countries of the Far East this fall to evaluate and plan MLM work. ■ Bishop Alphaeus H. Zulu, the only black African bishop of the Anglican Church of South Africa, has been elected bishop of Zululand and Swaziland. The election makes him the first African to be in charge of an Anglican diocese in this country. ■ Radio station HOXO in Panama was without a director July 19 when Dick Jones died from injuries received in an automobile accident. Jones had been head of HOXO for some time. ■ Ninety-six year old Methodist missionary, Ulysses Grant Murphy, recently was honored by the Japanese government as "the pioneer of the abolition of licensed prostitution." Murphy served in Japan from 1893 to 1908.





# Missions Needs **R** and **D**

**Research and Development, recognized as a basic need in industry, can revitalize missions.**

**by Donald Lundquist**

**I**ndustry must have up-to-date information to make decisions and plan to make decisions and plan profitably. Yet Christian missions operate largely in the dark, in terms of both facts and the handling of them.

This hindrance to effective missionary work can be eliminated.

One of the new methods available to Protestant leaders is the research and development technique now successfully employed by scientific management.

"New methods must be sought to meet the tidal wave of population expansion," declared Dr. Wilbert Norton at the April Wheaton Congress on the Church's Worldwide Mission.

If the present population growth rate continues, the Protestant church which today comprises about eight percent of the world's population will by 1980 be reduced to only four percent.

A determined endeavor must be made to reverse the losses now facing the Protestant church in this age of dynamic population growth. The time is upon us to initiate closer cooperation among evangelical mission leaders in the establishment of a mission research and development center or centers.

## **Two main areas of research**

Work is needed in two main areas of research: "church growth" and "population profiles."

Studies of church growth have already been made in some areas of the world. But to fulfill the requirement of the ever growing task of church planting around the world, much more remains to be done.

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*Donald R. Lundquist, missionary for nine years in Republic of Congo, is a member of the PERT study group. He has made a study on church growth in the Congo.*

Population profile research differs from church growth but is related to it and can be carried on simultaneously. It is the study and listing of characteristics — called *descriptors* — of certain various tribes, castes and other homogeneous units of the peoples of the world.

This research requires not only the study of available anthropological, sociological, census and other data, but also the enlistment of a whole army of social scientists and missionary laymen to undertake this enormous task on a global basis. Computers will be necessary to store and retrieve all this data once it is compiled.

Scientists call this facet of modern research and development "pure research." We want to carry it one step further with the application of the fruits of "pure research" to the task of world evangelization. This is the step called "development."



Roughly speaking, development means "how to use the knowledge you get through research."

Development includes the idea of testing. To accomplish the ambitious program of world evangelism a program is necessary to test the various aspects of a biblically based methodology of missions which utilizes the data disclosed by research in church growth and population profiles.

### Feedback reduces mistakes

A part of development is "feedback," for lack of which many missions today are making the same mistakes they were making 50 or 100 years ago.

Development includes, too, mobilization of the laymen of the church to the task of world missions. Social scientists, business executives, programmers, systems engineers, geographers and many other specialized experts will be needed in this proposed program of mission research and development. And God has the resources to accomplish this program.

"Such a program," says Ed Dayton, an engineer with 16 years experience in the aerospace industry, "needs to be carried out on a scale that dwarfs any previous effort.

"Aerospace companies may use 1500 engineers to write a proposal in the hope of winning a contract. We have a contract already with One who is the head of all government, and all we dare to put on the job so far is a handful of men."

### Cooperation is essential

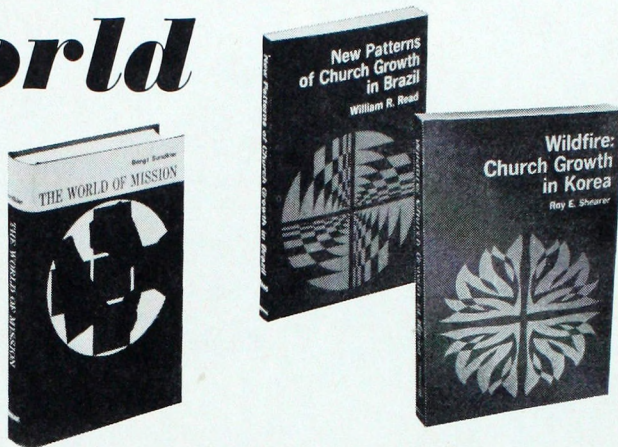
To implement this program, interdenominational and inter-mission cooperation is essential. A central missionary research and development center or centers must be established.

Can you realize what it would mean for the evangelization of the world if the 110 or so missionary societies represented by EFMA and IFMA, together with other evangelical missions, would unite in such a venture?

A program of disciplined planning for missions, harnessing the modern God given skills of mankind to the task of world evangelism, under the guidance and power of the Holy Spirit, would create the positive thrust forward for which Christian leaders are appealing today in world missions.

During the past century and a half, Protestant missions have made a good beginning, but the real job of world evangelization lies before us. |||

# church growth around the world



## Seven Stimulating volumes on World Evangelism

### NEW PATTERNS OF CHURCH GROWTH IN BRAZIL

William R. Reed

"... a well-documented volume of basic information which we have never before had available to us... I could not agree more with the author that a serious study like this one is an essential ingredient to any re-evaluation of our methods and emphases in missionary effort today."—**John H. Sinclair**, Secretary for Latin America, Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Paperback, \$2.45

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speak from within the missionary movement. The volume is amply documented with all conclusions supported and explained by statistical data, charts and graphs.

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# The Intercessors

by Norman P. Grubb

**T** rue living is God living in us, and God is love. Love means existing for others. Love is a debtor.

Thus Christians are under that divine compulsion to respond to the claims of all needs that confront them.

God once came in one body, that of Jesus Christ, to complete the only possible redemption there could be for a race under the control of self-centeredness. Now He comes in many bodies—ours—to reap the world harvest of the seed of redemption which He sowed. Thus we are harvesters.

Also as adults in Christ, in this permanent He-we relationship, we are co-lovers, co-saviors. Leaving in the background our personal identification with His cross and resurrection for our own salvation, we are now "far above all," seated with Him as kings who can speak the word of authority and dispense the gifts of royalty. As members of the royal priesthood, we are totally involved with Him in the high priestly activity—"taken from among men, ordained for men" to relate them to God (Heb. 5:1).

Work of the priest is intercession. He is specifically commissioned (Isa. 59:

---

*Dr. Norman Grubb, well known author, is International Secretary of the Worldwide Evangelization Crusade which was founded by G. T. Studd.*



16). He stands in a particular gap which needs filling (Ezek. 22:30). He is totally involved, fulfilling his commission by "pouring out his soul unto death," and thus making intercession (Isa. 53:12). He exercises the authority of faith for garnering the fruits of his intercession, because he is the human representative of the one who is "able to save them to the uttermost, seeing he ever liveth to make intercession" (Heb: 7:25).

Through faith and patience he inherits the promises. Faith means speaking that word of authority, as Elijah did when he said, "There shall be neither dew nor rain these years, but according to my word." Or take Caleb, who said, "Let us go up at once and possess it, for we are well able to overcome it." And remember Peter's authoritative word, "Such as I have, give I thee."

What does this mean in the practical terms of our daily living? It means we start by daring to recognize and accept the fact that every redeemed person is God's intercessor. You are. I am.

Intercession means that through your eyes God looks on certain specific needs and gaps for you to fill. They are unique for each of us. Next time you are by yourself, ask: Exactly what needs is it God's purpose to supply through me? For, in this eternal union with Him, you are God's love in action. You will soon be more aware of specific needs, perhaps in your family, church, business, social contacts, or out in the larger world of needs.

Intercession is specific. We must remember that. It focuses upon needs with which we feel ourself directly involved, and which we accept as something God lays on us. They are really His love and redemptive concern expressed through us.

This produces a revolutionary outlook on every single thing that happens to us in life. No detail is left out. Normally we accept, and sometimes not easily, anything that comes to us as being for our benefit—to try us, to sanctify us, to teach us. But it is not for that purpose at all. That may be a secondary effect. But to me as God's redemptive agent, the meaning of life is no longer its effect on me but its redemptive purpose for others.

This is the daily cross of II Corinthians 4:7-12. It has nothing whatever to do with my personal identification with Christ crucified and risen as in Galatians 2:20. That is past history, never to be repeated. Now the cross and resurrection for me is the share

given me by the great Intercessor in situations which may oppress or hurt—"bearing about in the body the dying of the Lord Jesus" (II Cor. 4:10)—because a cross accepted by me as part of a redemptive purpose for others has the certainty of a resurrection in others (II Cor. 4:12).

Acceptance of life situations as a redemptive cross means the dying of the intercessor, dying to normal, natural reactions against events. This may have to be continually repeated, but it produces the evidence of the risen life in me before it reaches others (as in II Corinthians 4:10-11). Hurt self is replaced by expectant self. What used to be frustration becomes adventure for others.

This kind of living is not some mysterious privilege of a peculiar few. It is common living. It is the daring belief that if God has involved me in a challenging situation or a special need, and if I have accepted the involvement, than I can be equally sure that He who has the end in hand from the beginning is using me, my mind, my emotions, my spiritual activities, to bring about a fixed and purposeful end.

Then in my association with the Dispenser of power, I take the further step of declaration. This is the word of faith. My prayers are more affirmation than supplication. Having once asked, I declare my faith, as seated with Him, that the answer is on the way. I may have to retrace my steps many days, months or years and repeat my declaration of faith, but I do not go back from it to unbelieving beseechings.

### God in action

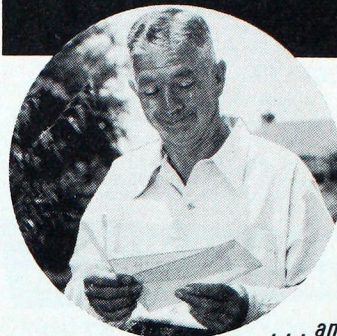
This alone is God in action in human history, nothing else. Organization may be a useful tool, but God's work is His workers. Some intercede by giving, some by going, some by forms of sacrificial activity.

Intercessors are simple people, living the daily common round of normal life. But in the midst of it the human spirit united to His Spirit soars out from the kitchen, the commuter train, the business office, the factory, and accepts specific commissions of prayer, faith, sacrificial action and loving service.

Such intercessors are so identified with God's activity that they can say in the Saviour's words, "For this end was I born, and for this cause came I into the world."

They are His commissioned agents by whom He will perform it. |||

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WV NEWS  
FEATURES

# Nigeria Confronted With Split Into Two States

Once one of the most stable and promising of the new African nations, Nigeria, after months of bloody riots, today faces a possible division into two separate states.

In the last few months hundreds have been killed in the tribal riots between the Hausas of the north and the educated Ibos of the south.

A Canadian teacher in Nigeria reporting on the situation tells of the riots:

"Rumors began to seep through, unofficial accounts of riots in the large cities of the northern provinces, a wave of pent-up anger unleashed against the Ibo people whom the northerners felt were responsible for the military coup of January 15. Some told of mass killings and uncontrolled burning of property in the Ibo sections of Kano, Katsina and Jos.

"One story filtered through that the Hausas had waited until the Ibos in one city had all gathered in church that Sunday morning and then descended upon them to kill men, women and children. All the victims had to defend themselves with were their Bibles.

"When the battles died down, as many Hausas lay dead as Ibos."

"Communications in the country came to a standstill for some time. Trains could not run, for Ibo stationmasters had fled from their posts.

"In Kontagora the Ibo postmaster was killed and so for weeks after, the mail to some places wasn't getting through."

Conditions have improved in some places, but fear and distrust of the Ibos continue to hamper the return to normal services. Many of the Ibos living in the north have fled to the south leaving positions of responsibility which the northern Hausas are not able to fill.

Speaking of the situation of the church the teacher reported, "Churches established for the estimated two million Ibos of the north (who because of their enterprising nature were found in almost every kind of civil service and business imaginable) have found themselves almost depleted of members. Many young people in Christian schools suddenly find themselves parentless and destitute of financial help."

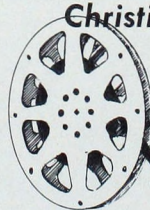
The situation remains tense but the riots have stopped in most of the provinces. Authorities in Nigeria believe it is very possible that the country may split into two separate states.

"I grieve for the failure of national unity, which we in the army tried so hard to forget. But we did fail and we have had to face it," said Lieut. Col. Odumegwu Ojukwu, military governor in Enugu, in a recent article in the New York Times.

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## The Holy Spirit and PERT

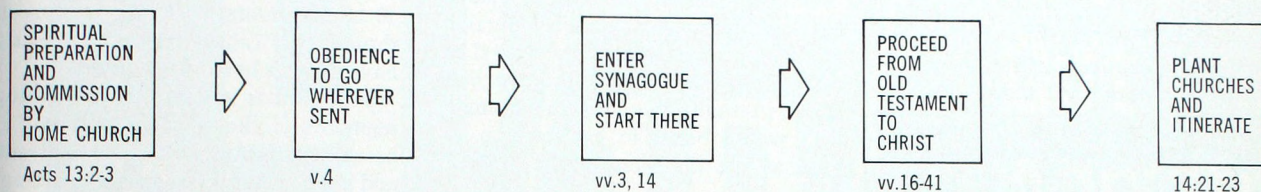
Continued from page 13

1. Obligated, sending home church,
2. Itinerating evangelists,

3. Planting of indigenous churches,
4. Guiding role of the Holy Spirit.

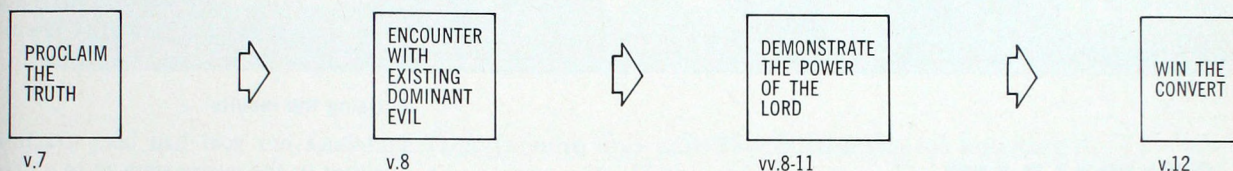
### Paul's Methodology

Paul's missionary methodology may also be diagrammed. He used a number of models, the most common pattern being:

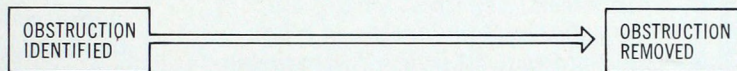


This method served well when synagogue communities were open for evangelism. This is not so today, but many ways still lead to Christ via the Old Testament, especially in communities now being won from animism.

Paul, like Jesus, did not shrink from the *power encounter*. In the same chapter we read of him before Sergius Paulus, the proconsul (13:7). The diagram is:



Here the sorcerer was an obstruction to the proconsul's conversion and had to be removed. PERT might record this:



Key person was the proconsul and the obstructor a third party. Sometimes this model is used to win the obstructor himself, who then becomes a key person. Jesus saved the Gadarene maniac and said "Go home and tell what the Lord has done" (Mark 5:19-20). Where people are bound by fetish fears, demonic powers or ancestral ghosts, encounter is essential. Nebulous coexistence or mere Christian presence will never win such for Christ. To be permanently effective, power must be demonstrated. This is a scriptural model still valid, especially in animistic societies.

Paul also tried to win intellectuals by dialogue. Neither in the Bible nor in church history has this method planted strong churches. It has won some good individual Christians who have had wide influence. As at Athens the method tends to win very small enclaves (Acts 17:34).

To this extent the Spirit has blessed the method. Paul's sermon at Athens is preserved for us. Mention of Dionysius suggests he was well known later.

When Paul found itineration impossible he commissioned young converts to take letters and represent him. The preservation of Pauline letters suggests that messages and messengers were well received. The church grew in grace by this method. All these methods may be diagrammed through PERT.

### Value to Modern Mission Planning

These New Testament examples show how the Holy Spirit's work in church planting might be expressed in terms of PERT. They show that most of the patterns used by God in the spread of the early church are known currently on the mission field. Ours is the same Lord and we are under the same Great Commission. The same Holy Spirit uses and blesses the work of his servants.

Church growth studies continues to accumulate evidence and record this as source material:



Mission fields, young churches, methods of communication and obstructive forces can all be classified. True this classification is the methodology of the researchers, but it reveals the truth—that apostolic experience is continually repeated on the mission field because God is a Lord of order and method.

By recording His methods within a PERT frame of reference the work of the Holy Spirit is brought into focus. To understand this is *to know what we have to do to bring our will into line with His*. This gives direction to our planning and praying. |||



## Taking the Task to Tabasco

*Continued from page 15*

our findings are accurate. They must also be motivated—that is, inspired to concentrate on this evangelism.

At this point we constructed the PERT subnetwork shown in the chart, to demonstrate the steps that could be taken to inform and motivate present church leaders in Tabasco and, through them, the present rural believers.

Though training and motivation of

lay believers is the key to evangelization of our target group, other things could also make positive contributions. Therefore, while training and motivation of leaders and laymen is going on we can also begin support ministries such as mass media, planned Scripture distribution, etc.

Once the local congregations have been informed of the most effective means of evangelism and motivated to carry it out, the intensive program can begin. (Actually this intensive evangelism would begin in each region as soon as the believers of that region

were prepared.) As active lay evangelism continues, the results of these efforts will be measured periodically to determine if they are actually bringing the desired results. Undoubtedly some modification and corrective action will have to be taken.

The process continues until we reach our goal—a witnessing church of 10 adults among each 500 persons of those rural Tabascans who presently have not yet heard the Gospel.

In a similar manner the remaining segments of the rural and urban Tabasco population could be analyzed and then evangelized in the most appropriate manner. Once this had been completed, the people of the state of Tabasco, Mexico, would have had a reasonable option to accept or reject Jesus Christ. Additional spontaneous evangelism should naturally continue indefinitely.

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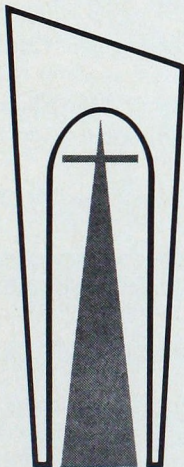
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## Using the results

Once our goal had been reached—either in the entire state or in a given area—additional goals regarding the growth and nurture of the Tabasco church could be defined. In practice they would have been at least partially defined long before the completion of our original goal.

Finally, the experience gained in this endeavor should be used to further similar programs in other areas. This assumes some sort of central clearing house or other means for gathering, cataloging and distributing such information.

What have we accomplished thus far? Nothing more than an illustration of a particular homogeneous population unit, a means to help us see the issues clearly, eliminate wasteful or obstructive activities, measure results and take corrective actions as we press toward a clearly defined goal.

If sufficient time and data were available we could outline (diagram) each step of our projected program in detail and make reasonably accurate estimates of the time, personnel and funds needed to carry out this program. With the help of computers, we could also make fair predictions of our probability of success.

Does this mean we presume to manipulate or "second guess" the Spirit of God? Not at all. We can predict neither the number of converts nor who they will be. We can select the approach that history and previous experience show to be most likely the one that God the Holy Spirit will honor. |||



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**Marital Entanglements . . .**

Sir: After reading an article (World Vision Magazine, June 1966) by David Howard, field administrator of Colombia, I was quite concerned.

Now truly these lives were in sad condition before the new birth through Christ Jesus by faith in the shed blood of Calvary. Before this great miracle of conversion they were dead toward God, walking in darkness with no understanding of spiritual power against the lust of the flesh born in them through disobedience of their forefathers, even Adam and Eve.

After receiving the gift of God, they became new creatures in Christ Jesus and their lives began then. As they are unable to change their past life, they are to be accepted as newborn babes in the faith and henceforth refrain from deliberate disobedience (of God)—the husband of one wife, etc.

Now to refuse them fellowship is to refuse them new life.

We are told to receive the converted brother, and strengthen him in faith.

That the Christians in Colombia have a vision for lost souls, and a compassion for the weak, growing new Christian is my prayer in Christ's name.

*Blasdel, New York Mrs. Mildred Texter*

Sir: The article on "Marital Entanglements in Colombia" was quite interesting and thought provoking. This subject, to my point of view, not only affects Colombia but many parts of the world.

Of course the church being lenient would be open to ridicule. Yet there are many in the church who call themselves Christian, but are like "whited sepulchres."

For a zealous new believer the church can so fit a key to unlock the difficulties and open the door for a new life in Christ, even as Jesus did in the case of the woman "taken in adultery." God's Word or the Gospel of Jesus Christ are not forms of punishment, but a pathway of life. As Jesus said, "I am come that they might have life . . . more abundantly." Did He not say "go and sin no more"?

The Church in the World is not made up of brick and mortar only, but of pulsating, vibrant human beings. The point

for all men is to "know the Truth and live it."

It is not good for man (or woman) to be alone. Nor for the spirit to "kick against the pricks" as Satan is ever ready to lure and destroy. Faith in God and Jesus' power to save is the hub of life.

Albeit there are many who claim to be Christians who are like "whited sepulchres" sowing "wild oats" even though "happily married."

*Suty Station, New York Agnes Tahar*

**EDITOR'S NOTE:** David M. Howard, author of "Marital Entanglements Snarl Church Affairs," has brought to our attention the fact that divorce is illegal in Colombia. "This is the greatest single factor in making these situations legally insoluble," says Howard.

**A High Commendation . . .**

Sir: The May issue of *World Vision Magazine* just came and I found the cover story on Count Zinzendorf most inspiring.

What a challenge to us today. Kenneth Scott Latourette is to be commended for the masterly way in which he covers the scope of this great Christian nobleman's missionary activities.

Royal Peck's story, "The Myth of Christian Italy," should bring the world's Christians to their knees in prayer for the people of Italy. The scene of the martyrs of the first century has become a hotbed for atheism in the twentieth century.

I also find the editorials helpful.

May God bless you for producing the finest missionary magazine of all times since the Epistles of St. Paul.

*London, England Rev. Wilbur Konkel, Director, West African Missions*

Sir: We recognize the need for missionary magazines such as yours. The mission task is not becoming any easier, and I believe that a journal such as yours can keep Christians alert to the great possibilities that still exist.

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## Commissioned to Communicate

*Continued from page 8*

To this study the *missionary community* brings three things:

- 1) A history of past failures and successes.
- 2) Concepts of what might be successful if the resources were mobilized.
- 3) A knowledge of the theological basis of missions and means to evaluate whatever concepts are brought forth in terms of God's Word.

The details of this project are not my point here. My point, to put it bluntly, is that we can do a much better job of communicating the Gospel than we are actually doing today. Is it too much to believe that the tools now being used to put man on the moon could

have their ultimate purpose in bringing the Gospel to every creature? With all my heart I believe that these tools have come to the kingdom for such a time as this.

We must not forget our dependence on the Holy Spirit. We must continue to increase our emphasis on prayer.

God's formula is still "by my Spirit." But God will hold us responsible if we do not apply the very best tools available to our task.

How can we dare to have less vision than those who are involved in the great scientific exploits of our times?

This is a time for faith that proves itself. Faith has been described as a "blind leap into the hands of God." We must take that leap rather than shrink from the challenge of our times. |||

## One Goal or Many?

*Continued from page 9*

a new church building evaluates various designs and chooses the best.

The PERT approach forces those who use it to answer the crucial question: What is *the* goal? Clarity as to goal is essential. Clearheaded Christians are asking their churches: What is our goal in missions? What are we trying to do? No vague generalities, please. No jargon. The goal must be stated so clearly that ordinary Christians can understand.

The goal once stated does not eliminate auxiliary events. It multiplies them. Disciplined planning, far from exalting one mode of recruiting Christians or narrowing world evangelization down to mere institutional aggrandisement, requires devising hundreds of ways to achieve the goal.

Six career missionaries at Fuller's School of World Mission who met week after week to apply disciplined planning to world mission soon found their imagination stretched to the breaking point. Whole new categories of events and activities rose into view.

The PERT chart makes for an arrangement of all these multitudinous activities into a sensible pattern. It establishes priorities and sequences. Thus it has the great merit of forcing planners to set down in precisely calculated sequences the events which must happen if the goal is to be achieved.

In applying PERT to missions we were forced through this process ourselves. To the question, What is your goal in missions? we replied, "World evangelization."

"But how will you know when the world has been evangelized?" came back the question.

"Every man will have heard the Gospel," we responded.

"But, will it be enough if he has heard it once—in English?"

### Each man must hear the Gospel

"By no means," we replied. "Each man must hear it in his own tongue and thought forms, and under such circumstances that becoming Christian is a real

option to him." This may involve some of his kinfolk living as good Christians and thus commending the Gospel to him by deed as well as by word. It may mean the establishment of living churches of at least ten baptized believers in each neighborhood in the world. It may on the other hand mean that communicating the Gospel will be so advanced that, without seeing a congregation in his immediate neighborhood, each person can have a real option of accepting Christ and being baptized.

Thus the goal: "Every person on earth has had a real option of accepting or rejecting Jesus Christ." This became the goal toward which all planning converged.

This goal multiplied activities greatly. It directed attention to geographical frontiers, in each of which every person must have a real option. It directed attention to social configurations—each of which must become Christian enough so that every person within it has a real option. It led to the observation that in some subcultures the Gospel is in fact communicated through quiet word of mouth from person to person, but that in others large-scale mass evangelism procedures are more effective.

It did not therefore indiscriminately commend all kinds of evangelism but discerningly commended those which under the circumstances of a specific situation actually convey conviction. It emphasized the striking need for prayer and utter dedication.

In applying these space age techniques to missions, we define mission as reconciling men to God in Jesus Christ (II Cor. 5:20), bringing all nations to faith in Christ and obedience to the Gospel (Rom. 16:26), discipling the nations (Matt. 28:19), and increasing thanksgiving to the glory of God (II Cor. 4:15).

We confidently look forward to the time when, everyone having had a real option to believe, the Lord will return. For us, world evangelization is no scattered rash of diffuse operations. It is many operations carried forward by God's servants under His command, in an ordered sequence, toward the one grand event when every person on earth has had a real opportunity to accept or reject Christ as personal Saviour. |||



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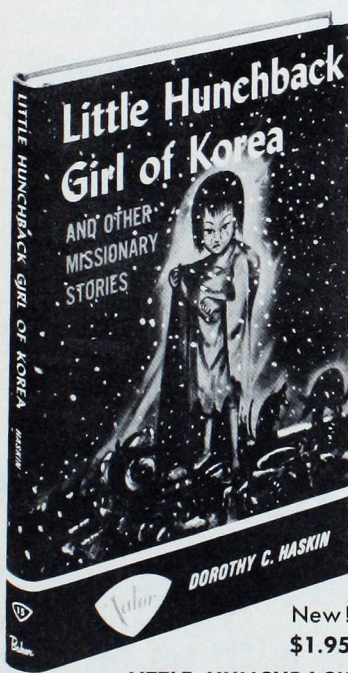
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**FROM THE MISSIONS BOOKSHELF**

**Book Spotlights Mission Pioneer**

**Aflame for God, the Biography of Fredrik Franson**, by David B. Woodward (Moody Press, \$3.50) is reviewed by J. Christy Wilson, Sr., dean of field education emeritus of Princeton Theological Seminary, New Jersey.

Subject of this biography, the man "Aflame for God," is Fredrik Franson, founder of The Evangelical Alliance Mission, now known as TEAM.

Franson was a member of an immigrant family from Sweden which settled in Nebraska. Young Fredrik went from Nebraska to Chicago to attend a series of meetings by Dwight L. Moody and become aflame for Christ through the ministrations of the Holy Spirit as he watched the great evangelist work.

He was inspired by the mandate from Christ to preach the Gospel to all nations. His first labors in his missionary calling were among the Mormons in the U.S.A.

When he was back home in Nebraska after a number of evangelistic campaigns, a friend who had recently returned from Utah told Franson of 30,000 Scandinavians there, many of whom were becoming Mormons. Franson decided to go to work among them and persuaded a fellow evangelist to accompany him.

After his work in western United States, Franson went to Europe for evangelistic campaigns in his native Sweden. En route he met on the boat a man known to be a great prayer warrior, George Muller of Bristol. Franson was thrilled and strengthened by their fellowship together. His revival meetings proved successful in Sweden, Norway, Denmark and Germany.

He returned to Scandinavia after a two month tour of southern Europe and the Holy Land. He began training young persons as Bible students and witnesses at a time when Hudson Taylor was calling for a thousand missionaries to go to China. Franson organized a mission society and recruited a number to go to China.

In 1890, after nine years of absence,

Franson returned to America. He immediately took up again the training of young persons as evangelists and missionaries. His work evidenced the blessing of the Lord and what is now known as TEAM had its beginning in 1890. TEAM now has work in 20 fields with 850 missionaries.

We could go on telling of how Franson overcame great disappointments and how he traveled to see firsthand the missionaries of his organization. We could tell of other trips to Europe and the mission fields, of months of work on the border of Tibet, and even tell about a campaign in Armenia. They're all included in the book for you to read.

Instead, let me say this reviewer is pleased to see a good book from David B. Woodward, son of missionary parents in the Philippines. He was a student in my classes at Princeton Theological Seminary.

Woodward is no stranger to missions. He is executive secretary of the China Sunday School Association, Free China, and has a distinguished career as missionary to people of Tibet.


David Woodward has developed a most interesting style and gives direct quotations and deftly exposes the thoughts of his characters. Just as Luke must have talked personally with the Virgin Mary, it appears the author must have had a source of information quite close to Franson himself.

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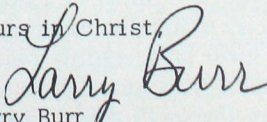
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## To Spark or to Smother---Which?

"When looms weave by themselves, man's slavery will end." Aristotle speaking—more than twenty centuries ago!

Looms weave by themselves—this was the gift of the industrial age; but man is *not* free—this is the stubborn theological problem. This indeed is at the root of the Church's continuing mission with the Gospel.

Fallen man has an exasperating genius whose chief contradiction is to be seen in his ability to change his environment without basically changing himself. He is now engaged, as a matter of fact, in what promises to be the most astonishing overhauling of his earthly situation since time began. While this issue of *World Vision Magazine* was in preparation *Saturday Review* struck the newsstands with a special issue called "The New Computerized Age." Introducing their theme, the editors wrote: "Few technological developments are formidable enough to mark turning points in history. Two such phenomena have occurred in our time: the atomic bomb and the computer."

"The implications of the bomb," they went on to say, "are beginning to be understood—its capacity for instant and total destruction has been demonstrated. The implications of the computer as yet are only faintly comprehended."

That there are computer-age "implications" that should be faced by our churches and missionary societies is the firm judgment of your present editors. This judgment rests on such facts as the following:

1. *The computer is here, and here to stay.* Ten years ago, the experts tell us, there were less than a thousand computers in the United States. Today there are 30,000. In the next decade it is expected that this number will be trebled.

2. *The computer potential is fantastic.* "In just ten years," says David Sarnoff, RCA's distinguished authority in this field, "the typical electronic data processor has become ten times smaller, 100 times faster, and 1,000 times less expensive to operate. These trends will continue, and our national computing power, which is doubling every year, will soon be sufficient to make the computer a genuinely universal tool."

3. *The computer society is on the way.* According to *The New York Times*, in an article by Dr. Jerome B. Wiesner, of the Massachusetts Institute of Technology, "The computer, with its promise of a millionfold increase in man's capacity to handle information, will undoubtedly have the most far-reaching social consequences of any contemporary technical development." It will not be necessary for small offices and private homes to have a computer. Informational systems will be available on much the same basis on which we subscribe for telephone service.

4. *The computer limitations, though few, are crucial.* The computer can develop "bugs." Its intricate circuitry can get fouled up. It can err, though it seldom does. But these are not its *critical* limitations. Professor Norbert Wiener, of MIT, winner of the National Medal of Science for achievement in mathematics, puts his finger on the sensitive area when he declares: "The computer is just as valuable as the man using it. It can allow him to cover more ground in the same time. But he's got to have the ideas."

5. *The computer implications are theologically important.* The image of God in man, though perverted by self-centeredness and distorted by related forms of evil, carries with it a certain gift of creativity.

Connected with this gift are the biblical command to "subdue" the earth and the biblical disclosure concerning man: "Thou madest him to have dominion over the works of thy hands" (Psalms 8:6). True, the New Testament gives us the Christian modification of this outlook upon man when it observes, "But now we see not yet all things put under him. But we see Jesus . . ." (Hebrews 2:8,9).

It is, however, neither scriptural nor sensible for us to be dismayed at the succession of "breakthroughs" into nature that the sovereign God is permitting contemporary man to make. Our Christian concern should be that every possible means shall be taken to insure a use of today's technology that is socially constructive and spiritually effective.

6. *Finally, the computer availability for missions calls for understanding and boldness.* Neither computer nor diagrammatic scheme can save a single soul, evangelize a single province or build a single church. Planning tools such as PERT are not a substitute for prayer. Data processing is not a technique for dismissing the Holy Spirit.

PERT is not so much a method of mission as it is a systematized way of discovering what methods the Holy Spirit has used and is using, and what methods, used or new, are open to Christ's people now as they seek God's further guidance for the completion of the unfinished task.

PERT is capable of giving to missionary leaders and personnel a thoroughness of orientation that the churches have never known. It will not turn us into robots. It will, hopefully, turn us into roused and resolute missionaries, possessing a tool that will add to, not subtract from, our confidence in the living God.

If the technicalities of planning can be used to spark us rather than smother us, a notable victory will have been won.

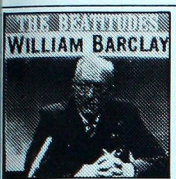
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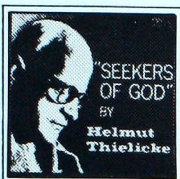
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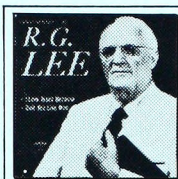
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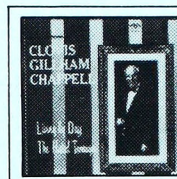
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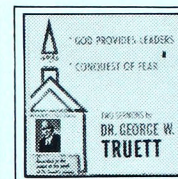
**STEPHEN F. OLFORD**  
The Lost Love and  
Channels Of Blessing  
W-3249



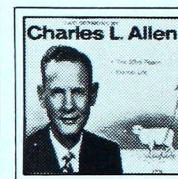
**R. G. LEE**  
I Love Jesus Because  
and Quit You Like Men  
W-6113



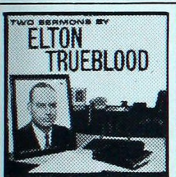
**CLOVIS CHAPPELL**  
Living By Day and  
The Hated Teenager  
W-6105



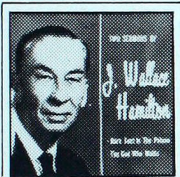
**GEORGE W. TRUETT**  
God Provides Leaders  
and Conquest of Fear  
W-3205



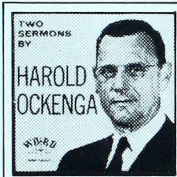
**CHARLES L. ALLEN**  
The 23rd Psalm and  
Eternal Life  
W-6117



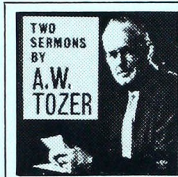
**ELTON TRUEBLOOD**  
The Bigness of Christ  
and Fellowship Of Fire  
W-3261



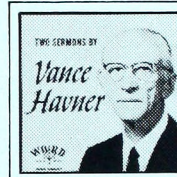
**J. WALLACE HAMILTON**  
Bare Feet In The Palace  
and The God Who Waits  
W-6122



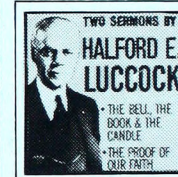
**HAROLD OCKENGA**  
Becoming Sons of God  
and The Savior Of  
The World  
W-3272



**A. W. TOZER**  
God's Peculiar People  
and Be Right Or  
Be Lost  
W-6104



**VANCE HAVNER**  
What Makes The  
Difference? and  
God's Anyone  
W-3257



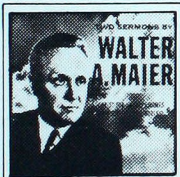
**HALFORD E. LUCCOCK**  
The Bell, The Book  
and The Candle and  
The Proof of Our Faith  
W-6115



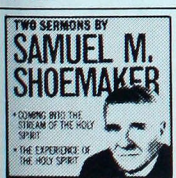
**GERALD KENNEDY**  
Dangerously Faithful  
and I Will Not Come  
Down  
W-3245



**ROBERT J. McCRACKEN**  
Slow To Criticize,  
Quick To Sympathize  
and Fears We Ought  
To Fear  
W-3248



**WALTER A. MAIER**  
Christ For Unhappy  
Homes and Love God,  
Not The Godless  
W-6108



**SAMUEL SHOEMAKER**  
The Experience Of The  
Holy Spirit and Coming  
Into The Stream Of The  
Holy Spirit  
W-6100



**C. OSCAR JOHNSON**  
The Blessing Of  
Dissatisfaction and  
The Greatest Wooing  
Mission in History  
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