



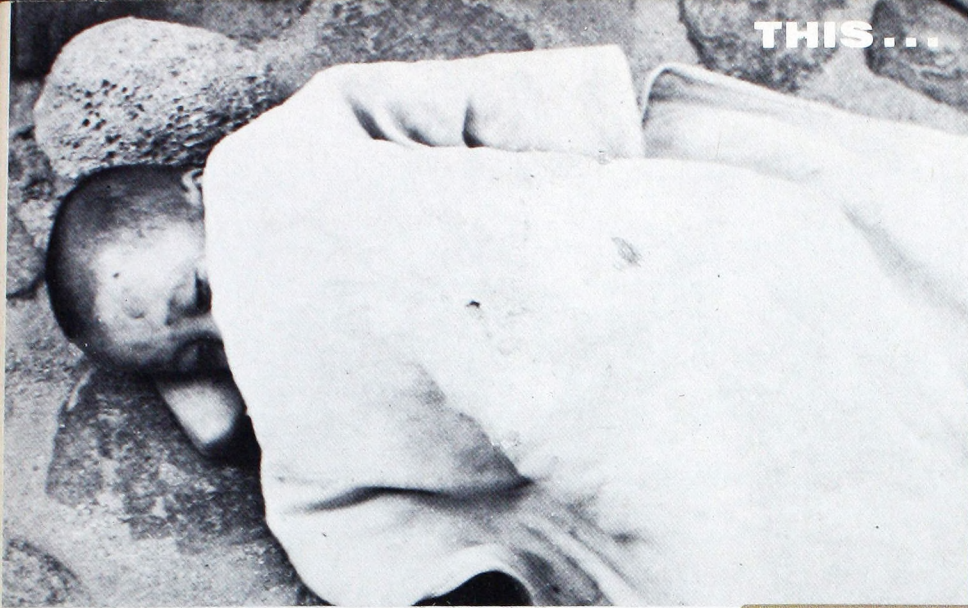
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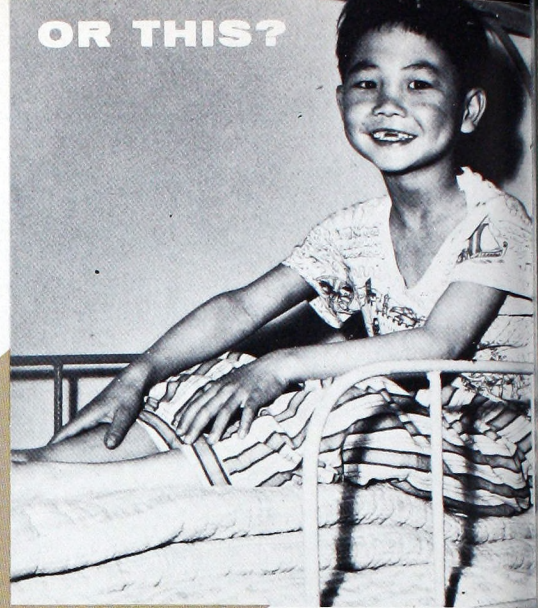
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# The Truth Comes High

Why do Christians have trouble with truth? Not simply with biblical and theological truth, but with truth in general!

## I

The reasons are many. Christians, for example, are still *finite*. Finiteness means limitation. Only God is infinite. The absolutes are with Him and in Him. We may confess them, but we do not fully comprehend them. Even Christians sometimes have difficulty allowing God to be God. They want to assume that role for Him. It never works.

For some Christians difficulties with truth may arise from *lack of commitment*. We may glibly say that we are committed to "the truth, the whole truth, and nothing but the truth," but in fact there are hidden and sometimes hideous reservations. Says a distinguished psychiatrist: "The first law of mental hygiene is this: be honest with yourself." In this realm reservations and rationalizations are "a dime a dozen."

Closely connected with lack of commitment is the *reluctance to believe that truth is often costly*. "Buy the truth, and sell it not," we read in Proverbs 23:23. The other day when I quoted this line to a devout lady, she looked mystified. Asked if she realized it came from the Bible, she said no. When she asked me what it meant, I told her that it was a figurative way of emphasizing the priceless value of truth. I could have added that it teaches by implication how *costly* a thing it is to acquire and follow truth. Saul of Tarsus, for instance, found that if he embraced "the truth as it is in Jesus" it would cost him all the favor and standing he had with the Sanhedrin.

*Prejudice* is yet another factor that beclouds truth in the minds of Christians. Prejudice means pre-judgment. It is decision registered *before* the evidence is all in hand. It is a position taken with only part of the facts admitted. The remainder of the facts is either deliberately disallowed or unconsciously ignored. Was the Peter of Acts 10 prepared to take the Gospel to the Gentiles and to eat and drink with them in the house of Cornelius? No. He was ready to stand up to the Lord and argue against it. And the reason? Hatred for Gentiles? No. Ill will? No. It was prejudice. At this point his mentality was that of the "establishment." He was for the *status quo*, no matter how ridiculous the Cross of his Lord had made that *status quo*.

## II

From these and other considerations several consequences flow. For one thing, we are all challenged, and challenged all the time, to re-examine our commitment to truth. Without fully realizing it, we may be hedging and weasling. On the other hand, we must be cautious lest we misjudge those whose grasp of truth has not carried them as far as we ourselves have been compelled in conscience to go. Concretely, this would mean refusing to impute to Peter a hostility to the Gentiles which in fact was not there. In the light of the new situation created by the Cross it was prejudice that had Peter in its grip. It was hurtful, to be sure, and it cried out for correction; but it needs to be seen for what it was—prejudice, not perversity.

Truth lays vast claims on all of us. Truth is that which conforms to the reality that God wills in the order of creation of which He has made us a part. It is God in character and God in action. One of the hardest aspects of reality for us to grasp is that in which we see God working His purpose out through men who neither know Him nor confess Him as God. Isaiah does not hesitate to call Cyrus, a heathen ruler, one of God's "anointed" ones. He was anointed to perform a service in the far-reaching purposes that God had for His people Israel. Thus God declares: "I gird you, though you do not know me" (Isa. 45:5). Thus, too, the arrogant and ruthless Assyrian is called the "rod" of God's anger against Judah.

## III

A case in point is the judgment day that has now come to the United States of America because of the long denial of basic civil rights to multitudes of her citizens. If our own people do not know that this is judgment day for us, the rest of the world does. It is easy for those of us who are pious defenders of the old order to cast aspersions on the non-Christian and even irreverent attitude of some of the leaders in the civil rights movement. Easy, indeed, but is it altogether wise? When injustice, hypocrisy, and the subversion of human dignity are at stake, God, in an overruling sense, may be making greater use of the irreverences of a James Baldwin than He is of the outmoded clichés of a United States senator who denounces him.

When the President of the United States is obliged,



It is easy to advertise that "all" visitors are welcome in our churches. Subconsciously we assure ourselves that we are faithful to the demands of the book of James. But until we evidence a truly all-encompassing love where we live, work and worship, our mission outreach to the world will lack the ring of truth.

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## NEXT MONTH

How do you account for it?

The Pentecostal movement in Latin America is growing faster than anything else in sight. Mission authorities have ventured various reasons for such phenomenal growth, but John T. Seamands selects one factor above all others. In his article in the July-August issue of *World Vision Magazine*, Seamands analyzes the growth of the Pentecostal movement and shows what it means to the rest of the Church—in Latin America and throughout the world. ■ Another article in the July-August issue shows how one non-denominational mission agency handled the question of charismatic gifts as it relates to the life and work of that mission in Latin America. ■ Be sure that your subscription is in order so that you will receive your copy of *World Vision Magazine* promptly.

out of respect for the facts, to make the admissions that he did in his March 15 address to the Congress and to the nation, the full weight of the Christian community should be thrown behind the insistence that constitutional democracy is not an empty shibboleth but a practicable reality.

As the President said, this is not a "Southern" problem. This is an "American" problem. To call it "political" is to miss its deeper undertones. To call it the "work of communist agitators" is to confuse a fractional truth with a far larger reality. To say that the Church should ignore it is to say precisely what pious churchmen said to John Wesley when he fought the institution of slavery in the British Empire.

To hold that Christians, whether they think of themselves as conservative evangelicals or otherwise, can sidestep it, is to hold exactly—and exasperatingly—the opinion held by many devout Methodists, Baptists and Presbyterians in the "abolition" fight of a century ago. Defenders of the *status quo* said then what they say now. Some of them argued flatly: change is wrong. Some of them insisted loftily: change, if it must come, cannot be legislated. Some of them pled pathetically: change must not be hurried.

Yet a hundred years earlier John Woolman, that high-statured, perceptive Quaker, had gone home from a meeting that concerned itself with slavery to write in his *Journal*:

*Many Slaves on this Continent are oppressed, and their Cries have reached the Ears of the Most High. Such are the Purity and Certainty of His Judgments that he cannot be partial in our Favour. In infinite Love and Goodness, he hath opened our Understandings, from one Time to another, concerning our Duty towards the People; and it is not a Time for Delay. Should we not be sensible of what is required of us, and, through a Respect to the private Interests of some Persons, or through a Regard to some Friendships which do not stand on an immutable Foundation neglect to do our Duty in Firmness and Constancy, still waiting for extraordinary Means to bring about their Deliverance, it may be by terrible Things in Righteousness God may answer us in this Matter.*

It is by "terrible Things in Righteousness" that God is now answering us "in this Matter" of American racism in 1965?

#### IV

We are gravely ill-informed if we think that "Little Rock" and "Birmingham" and "Selma," as well as many an unsavory racist episode in our northern states, have no bearing on the work of the Church in its world outreach and witness.

Let two voices be heard from outside the circle of Christian missions. Less than a decade ago, Mr. Harold R. Isaacs, working as a research associate with the Massachusetts Institute of Technology, produced a book called *Scratches On Our Minds*, in which he warned:

*... laugh, cry, or gape, what confronts us is no mere speedy change of scenery, flag, costume, posture, or facial expression, no frantic flashing of new pictures on the propaganda screens. It is the beginning of a change in the*

*underpinning of the total relationship between Western and Asian and African men. For nearly three hundred years this underpinning was the assumption of Western superiority: a whole vast political-military-social-economic-racial-personal complex was built upon it. Almost every Western image of Asian and other non-Western peoples was based on it. This assumption can now no longer be made or maintained. The whole structure based upon it is being revised. All the power relations that went with it are being changed. This is history in the large, a great continental rearrangement, bringing with it a great and wrenching shift in the juxtapositions of cultures and peoples. Western men are being relieved of the comforts and disabilities of being the lords of creation; Asian and African men can no longer merely submit, nor live on the rancors of subjection, nor revitalize their own societies by the ideas or sanctions of their own more distant past. All must move from old ground to new, from old assumptions to new ones, and as they move must constantly refocus their views. They will all be engaged, for some time to come, in more or less painfully revising the images they have of themselves and of each other.*

The other voice is that of Senator J. William Fulbright of Arkansas:

*This question of the moral strength of our people is not just a domestic matter. It has grave implications in our international relations.*

The reshaping of our images across the lines of race and color will not take place without resistance. It is conceivable that it will not take place at all—with disaster as a consequence. In this event what will be supremely calamitous will be the failure of the Christian community in the hour when it had its chance to lead the way, to set the pace, to incarnate the truth.

Yes, truth comes high. It is often harsh. It is much easier to settle for a half truth.

Yet only the truth will ultimately reign. P.S.R.

3

### *From Geneva to Madras*

Bishop J. E. Lesslie Newbigin, of the Church of South India, who has spent about a decade in a secretarial relation to the International Missionary Council and (latterly) to the Division of World Mission and Evangelism of the World Council of Churches, returns to South India to become the Bishop of Madras. No one who knows the conscience and the convictions of Dr. Newbigin will be surprised. More than once he has expressed disapproval of the ministerial ambition that rates the institutional above the pastoral, the administrator above the evangelist.

One of the insights he will carry with him, as he returns to the diocesan task, is expressed in his own words:

*The instruments which the living Spirit of God chooses for his ministries may sometimes surprise us. . . . They may be, like the first apostles, regarded as unlearned and ignorant men. But—and here I speak from experience—if they are those whom the Spirit has chosen and anointed, they will, even if they are men of very little education, develop patterns of service and leadership of which the Good Shepherd will not be ashamed.* P.S.R.

It is a hot Sunday afternoon in the most primitive part of Southern Rhodesia. The trees are stunted and vegetation is sparse, for this is a semiarid, often near-famine area. Seven hundred people are seated on the ground. The barefoot preacher in shorts and white shirt stands with Bible in hand, earnestly proclaiming the gospel message. Before he finishes the sermon, a hundred or more of his congregation rush forward to confess their sins . . . .

And so the Church is being planted by Africans, with the encouragement and full cooperation of wise missionaries who have already written the home board from their original field of service in Portuguese East Africa (Mozambique): "Your laborers in this field are missionaries with a call to establish a church and pass on to new fields . . ." Referring to the national pastors and evangelists, pioneer missionary Ralph Jacobs continued: "Some of their sermons were just as clear . . . and as powerful as are preached by our best preachers at home . . . We are about to place several extra burdens upon them hitherto borne by the white missionaries."

#### **Following the Tribes**

This new field in Southern Rhodesia is a missionary development from Portuguese East Africa. African evangelists and missionaries followed a great Mozambique tribal movement into Rhodesia in 1941. They were able to communicate with the wandering settlers who carried with them the Sheetswa language. There were conversions on the second Sunday the Gospel was preached, and an almost constant revival continued for several years. Schools were established

*Byron S. Lamson has been general missionary secretary of the Free Methodist Church for 20 years. He served as secretary of arrangements for the development of the World Fellowship of the Free Methodist Church about which he writes here and in his book To Catch the Tide. Other books he has authored are Venture!, Lights in the World, The Holiness Teachings of Jesus and Modern Prayer Miracles.*

with the generous aid of a friendly government. Sorely needed nursing and dispensary programs, together with a recognized hospital, were subsidized by government. The church was intimately related to all these services.

Twenty years swiftly passed. In September 1961, central Africa was a scene of great unrest. There was intertribal warfare in the Congo and bloodshed in Angola. Thousands of refugees were existing in miserable concentration camps without adequate food or medical care. Southern Rhodesia, the most peaceful spot in central Africa, was also seething with discontent. But the sounds of war were not apparent in its southeastern section where Free Methodist missions are located near the borders of Mozambique and the Union of South Africa.

It was here that some 20 African church leaders representing churches in Rwanda, Burundi, Portuguese East Africa, Transvaal and Natal joined with delegates from Southern Rhodesia and North America for serious consultation regarding the work of their churches. Each delegation was accompanied by a missionary interpreter. By previous agreement, both the missionaries and Free Methodist leaders from North America became "observers." Committee reports, sermons, addresses, special music, were presented largely by the African leaders. A layman from Natal and the senior bishop of the North American Free Methodist group were elected co-chairmen of the conference.

#### **Recounting Mission History**

Study panels had previously been organized by the churches of each country represented. On succeeding days these panels reported on the local history of the Christian movement and related this to the development of their Free Methodist mission and national church.

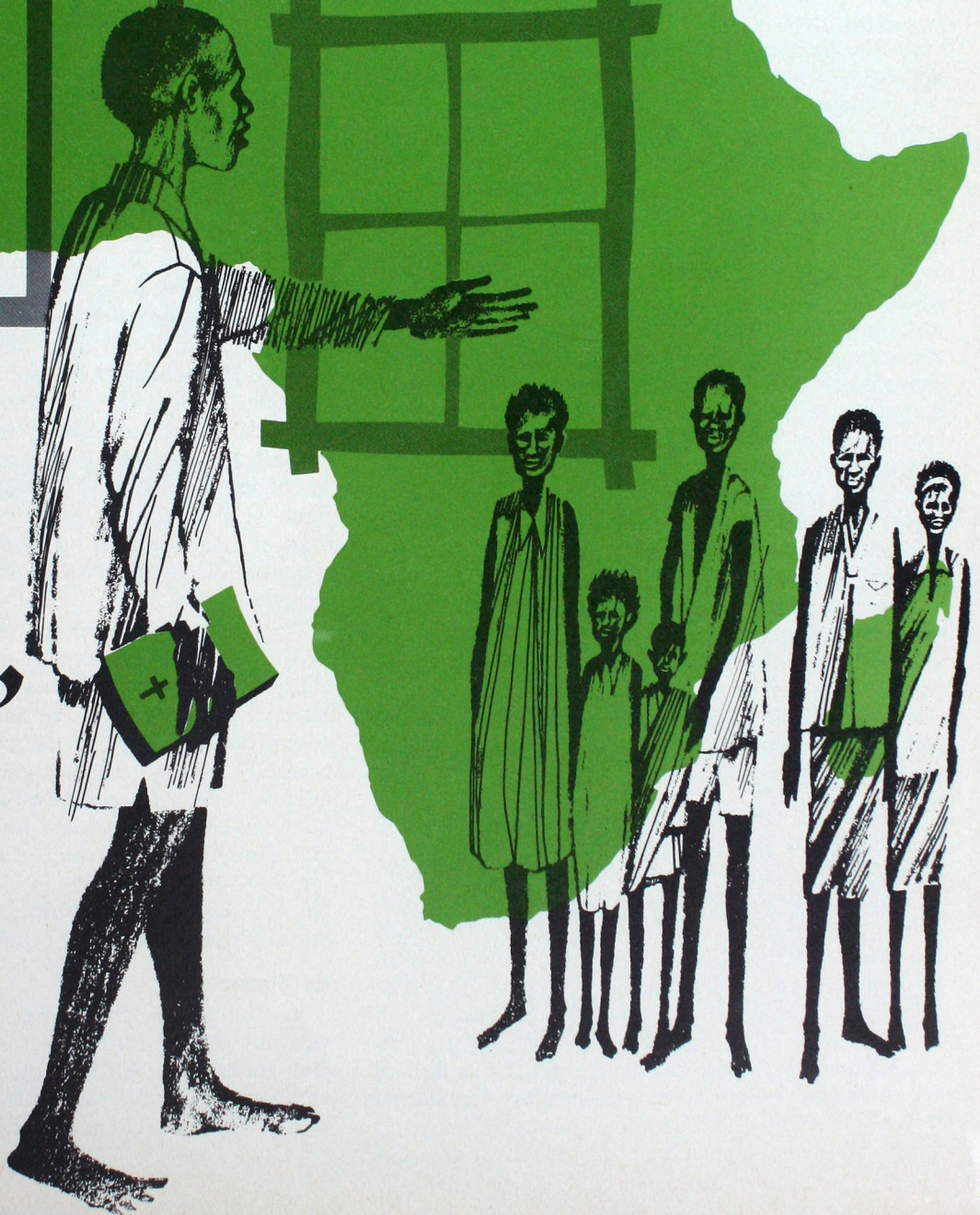
# 'The old order ch

**A NEW PROFILE IN DENOMINATION**

**By Byron S. Lamson**

together,

MISSIONS



It was time for the Southern Rhodesia committee to report. To the North American mission delegation, the tropical spring climate of September was oppressively hot, and especially so in the cement block building with its corrugated iron roof, where conference delegates assembled. Large conference tables, placed in the form of a horseshoe, enabled the delegates, missionaries and North American representatives to face each other on a basis of equality. This simple physical arrangement further encouraged the African leaders to understand that here was something new—a conference conducted largely by Africans and for Africans!

The tall, slender headmaster of Lundi Central School spoke. He was simply but tastefully dressed in European costume. His finely chiseled features and impeccable English, together with his keen native intelligence and perceptive insight into the political and religious situation, combined to command conference respect. He listed the problems faced by the church in Rhodesia as follows: (1) In this drought area where the population is sparse and the people poor, churches are poorly attended and supported. (2) Generous government subsidies for the schools attract the best educated Africans. For the teachers there is an adequate salary. This is a great temptation to candidates for the ministry who can look forward only to a relatively poor income as long as the denomination maintains its self-support ideal and emphasis. A poorly trained, inadequately paid ministry cannot win and challenge educated African young people. (3) There is no high school—no opportunity for advanced training for 95 percent of the sixth standard graduates. Sickness, ignorance, poverty and the dark night of heathen superstition almost blanket the tiny light of Christian witness.

Another speaker was Professor Joseph Chauke who emphasized the strength of the heathen customs of bride purchase and witchcraft. He noted that beer-brewing is often forced on Christian wives by their heathen husbands. The growth of the church is discouraging, he said, since the churches are established in rural areas. The best educated Christians migrate to the cities for good-paying jobs, and the Church seems unable to follow them there. The picture he painted was dark.

#### **An Even Longer List**

Soon delegate Epayeneto from Rwanda reported. He is the dynamic superintendent of one of Free Methodism's fastest-growing fields. He lives and works in the midst of intertribal warfare and killings. He also listed problems facing the church in his field. It seemed that his list of needs was longer than the one from Rhodesia. He paused a moment, a bright smile spread over his face, and then he proceeded to literally roll up his sleeves as he told about his evangelistic outreach program. In spite of difficulties, he said, God was giving great success. Epayeneto's plan of operation is centered in the district superintendent. A clearly defined line of responsibility runs down through dis-

trict pastors and "under-shepherds" to local churches and schools. On this level, primary age children and older "learners" are taught by the catechists. Evangelistic teams are on call and available to any church or school where God's Spirit is working and the people are earnestly inquiring about the way of salvation. There is a constant stream of converts preparing for baptism as the Free Methodist Church continues its rapid growth.

Here Africans sat across the table from Africans telling one another of their problems and sharing suggestions for overcoming obstacles. African delegates pulled out their notebooks and began to record the success stories of their brethren. There was a lively exchange of questions and answers. This was the *real* Church assembled under the leadership of the Holy Spirit, girded for action. We from North America had a box seat out on the growing edge of the Church where the Christian movement comes into first-hand conflict with the powers of darkness. This is the "tide" of God flowing in the new Africa today.

#### **Same Picture, Different Settings**

In capsule form, this is what our World Fellowship is all about. With a few allowances for cultural differences, similar conferences have been held among our churches in the Asian and Latin American areas. The results have been beyond the expectations of our groping Mission Board that in October 1958 started the ball rolling by asking the denominational board of administration to set up a World Planning Council for Free Methodism. After approval and four years of intensive study, prayer and consultation by national and area leaders on each field, the first World Fellowship Quadrennial Meeting convened in Detroit, Michigan, in June 1964. Acting on recommendations from the area fellowships, delegates prepared the final draft of a constitution for World Free Methodism for presentation to the North American General Conference.

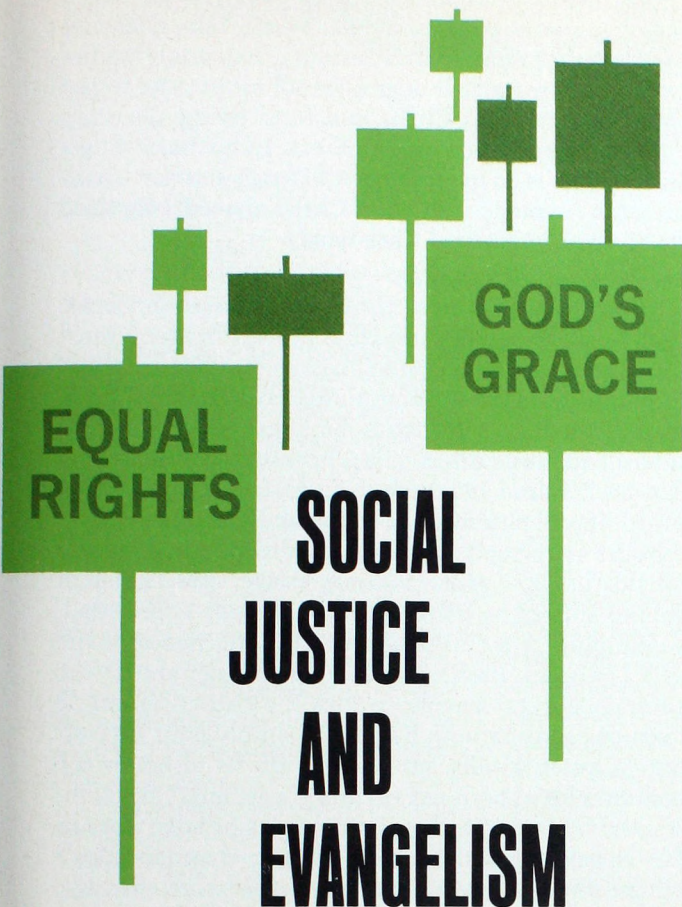
We shall never forget the telling impression made by our overseas churchmen on that body. They explained the document, answered questions, gave sound arguments for its adoption, and served on the special committee that studied the constitution. When the General Conference at last gave a unanimous vote of approval, the enthusiasm of the men from overseas knew no bounds. Their joy was contagious. The General Conference then proceeded to enlarge its plans for the outreach of the Free Methodist Church in North America, largely influenced by the drive and optimism of the younger church delegates.

#### **No 'Superchurch'**

In summation, the parent body approved a plan whereby general conferences with powers equal to its own could be established under certain conditions in various parts of the world. Fearful of the dangers inherent in the development of one over-arching world

*continued on page twenty-four*





# SOCIAL JUSTICE AND EVANGELISM

By  
**Donald A. McGavran**

*Does social action constitute evangelism? The author speaks to this question. "It is time," he says, "to recognize that calling all kinds of good actions evangelism simply confuses the issue..."*

A most important question in mission theory today is the relationship between concern for social justice and the propagation of the faith.

On the one hand, we live in a world where many aspects of society are sub-Christian. For example, here in the United States the inheritance from a sinful system of slavery still plagues the churches and hampers the development of a Christian civilization. Many Christians want this iniquitous denial of civil rights ended and are giving their lives and money to liquidate it.

Social injustice exists in every country of the world, in many of them in more aggravated form than here in the United States. For example, despite constitutional provisions in India, the lot of 60 million scheduled caste people (former untouchables) is still miserable. They suffer social disabilities far greater than those borne by Negroes in America. They live in abject poverty. Few of their boys and fewer still of their girls have an opportunity for schooling. They are, for the most part, landless labor. They do the dirty work of India — gathering bones, tanning hides and cleaning latrines. To crown it all, the iron of servitude has bitten so deeply into their souls that they *believe* themselves to be inferior.

## **Christianizing the Social Order**

Many other illustrations of social injustice can be found. The relation between the classes and the masses in almost every land screams for rectification. To meet this part of the world's need, many Christians consider themselves called to battle for social justice. They argue that since they are "Christianizing the social order," they are engaging in evangelism. "You can Christianize individuals," they would say, "or you can Christianize the framework of society."

On the other hand, we live in a world where enormous numbers of people yield Christ no allegiance

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*Donald Anderson McGavran is director of the Institute of Church Growth, Northwest Christian College, Eugene, Oregon. He is the author of Church Growth and Group Conversion, The Bridge of God and How Churches Grow.*

and know nothing about him. They base their lives on false and inadequate doctrines about God and men.

Hundreds of millions are victims of animism. They fear the spirits of trees, rivers, fields, mountains and diseases. Their religion is largely placating evil spirits. Their ethic is largely local custom. They have no scriptures, no house of worship, no revelation, and no hope of eternal life.

### 'Nominals' Everywhere Need Christ

If nominal Christians are not unknown in the United States where churches, Sunday schools, Bibles, and huge amounts of Christian literature are available, and where every church has its band of devoted, dedicated Christians, how many more nominal Hindus, nominal Moslems, and nominal Buddhists are to be found! *Their* total runs into hundreds of millions. The nominals here in America are considered in urgent need of Christ. Why should the much larger numbers of them elsewhere not be?

Other hundreds of millions are materialists. "Their god is their belly." The Marxists, self-confessed materialists, are only a small part of the total. Some in Europe and America, many more in Asia, Africa, and Latin America—despite their considerable ethical achievements—profess to believe that God and the spirit do not exist.

Among all these, vast church-planting evangelism is urgent. These millions are those for whom Christ died. To meet this part of human need, many Christians consider themselves called to proclaim Christ and persuade men to become his disciples and responsible members of his Church.

Social action and evangelism! Tension exists between these two activities of the Church. With 150 years of Christian missions, propagating the Gospel has built up a large following and large resources. Those called to social action are today trying to reinterpret "missions" to include social action. They seek to obtain for social action part of the resources now given to missions as evangelism. Confusion reigns as to what mission really is.

### Preaching to 'Conditions'?

"Industrial evangelism" is much talked about. The Christianization of parts of the framework of society is held to be essential mission. It is said that "the ends of the earth" are not necessarily geographical. There may be non-Christian living conditions next door. The Gospel must be "preached" to those conditions and they (brought under the lordship of Christ) must be converted and rectified. All this thoroughly confuses evangelism and social action.

An interesting case of such confusion arose recently when a Christian deeply committed to social action said, "Concern for social justice is most effective evangelism. It makes the oppressed see that Christians not only preach brotherhood but practice it. Why assume, therefore, that concern for social justice is not a means to convert?" The question is fair and the answer to it

simple. As a matter of record, concern for social justice *has not converted*. Industrial evangelism does not propagate the faith. It does not add to existing churches or found new ones. It does not lead multitudes to put their faith in Jesus Christ and form living Christian communities, which enlist others. Industrial evangelism to date is an exploratory Christian activity which does not persuade many non-Christians to be baptized and live as committed Christians.

### Factory Families for Christ

With the urgent need to win the masses to Christ, we have nothing but sympathy. Truly, Christians must find a way to present Jesus Christ so that factory populations by families and communities enlist with Christ, form Christian cells (churches), go out to convert others and found other cells. The test of whether a way has been found is whether it (in fact, not in hope) multiplies practicing Christians and churches.

Some may reply, "This talk of converting people offends us. It is proud and aggressive. The Christian should simply *be there*, quietly living as a Christian, worshiping as a Christian, meeting the issues of life as a Christian. Rather than seeking to aggrandize the Church and get people to join *his* church (a subtle form of ego inflation), he should simply pour himself out in quiet, kindly service and efforts to better the common lot of both pagans and Christians." To them, it must be said, "If quiet living as a Christian does in fact extend the faith and the Church, if under today's circumstances that mode of mission is *more effective*, there is no quarrel between you and us. But if quiet living is in fact denial of the universality of the Gospel, then your retreat into quietism should be branded for what it is—denial of the lordship of Christ."

### Churches for Laborers

The Pentecostal churches in Brazil and Chile, without calling their efforts industrial evangelism or trying to Christianize the framework of society, are doing much more of both than other churches in the world. *They are churches of the laboring masses*. Working men feel at home in them. Their leaders are horny-handed men accustomed to wield hammer and pickax.

Pentecostals are multiplying churches in an apostolic fashion. One can reasonably expect that they will win a sufficient number of the proletariat to influence the course of civilization in Latin America. Changing the framework of society becomes increasingly possible as living churches multiply in Chile and Brazil. *This is true industrial evangelism!* It converts and transmits potency to the new Christians, who proceed promptly to bring other laboring men and women to potent, relevant Christian living.

*Is there, then, no place for "concern for social justice" which attacks the evils in society just because men are God's children and their social structure should not deny them opportunity to live as such? Certainly there is a place! Christians should work to Christianize the social structure.*

*continued on page twenty-six*



### Christ, Our Leader

Men love leaders. The strong man who excells others in his mind and muscle always commands a following. As long as he is winning, men will live and die for him regardless of his cause. Whether it be Communism and Stalin, or Empire and Churchill, or any other similar combination, men today the world over are looking to the leadership of some one man to bring them to peace and prosperity and to the realization of the ideals that they cherish.

Through the resurrection we have a Leader better than all others that can be named. Neither age, nor accident, nor malice, nor failure can hold Him back. Not only have we His authority for propogating His message, but we have also His leadership in the enterprise. . . .

The same leadership that inspired the apostolic church to sacrificial loyalty is ours today. The Risen Christ is still marching on and beckoning us to follow. Whether in the pulpit, in the shop, in the field, or in the office, whether in the slums or in the schoolroom, whether in the sands of Arabia or in mountains of Tibet or in the jungles of South America, whatever be our location or occupation, He calls for the same unquestioning faith and the same unwavering allegiance that He demanded from His first followers. He offers the same guidance and protection to us that He gave to them. Because He has conquered death, He leads us in the train of His triumph, and we can follow Him devotedly and jubilantly.

—Merrill C. Tenney, *The Vital Heart of Christianity*, Zondervan Publishing House, Grand Rapids, Michigan.

### New Syndrome?

The Peace Corps recently quoted for the benefit of Congress a volunteer's statement that all Corps workers abroad eventually suffer from what has been labeled "culture shock." Exactly what this is has been described for us rather humorously in the following statement by a young Peace Corpsman working in a Latin America slum.

"I live in a picturesque bamboo house which I built myself. I buy my water from a picturesque boy with a burro

loaded down with water cans. I read and write under a kerosene lantern, sleep on a cot and cook on a camp stove. There comes a day when all this suddenly becomes no longer picturesque, no longer quaint, but furiously frustrating and you want like crazy to just get out of here, to go home."

That "culture shock" is not confined to Peace Corps workers, any missionary will tell you. It is perhaps hard to repress a smile at the sudden enthusiastic publicity which is given by the Peace Corps to the discovery of a syndrome with which the vanguard of the Church has long been well familiar. Sooner or later, the endless tedium of life in a strange and often hostile context obliges the would-be missionary to sit down and make assay on the facts of his call. Have I really been called of God? And is the conviction of that call big enough to keep me, like Joshua, with outstretched spear "till the going down of the sun"? It is precisely at this point that the question of motivation looms in its rightful importance. . . .

—"Missionary Mainspring," *Regions Beyond*, January-March 1965.

### Everywhere Is Home Base

. . . I am often shocked by the evidence that even in well-informed church circles there is still so little conception of the quality and quantity of Christian leadership in the so-called younger churches. The Church of South India . . . has nine hundred ordained clergy. Less than 10 per cent of them are foreign missionaries. . . . The churches of Asia have already two hundred foreign missionaries sent out from their own lands to take the Gospel to others. The home base of foreign missions is in every place where Jesus is acknowledged as Lord. We need and we must expect and welcome the witness of Christians from other lands in face of the new paganism of Europe and America, just as they need and welcome and expect our witness in face of theirs.

—Lesslie Newbigin, *Is Christ Divided? A Plea for Christian Unity in a Revolutionary Age*, Eerdmans, Grand Rapids, Michigan, 1961.

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# PSALM 119

Ⲭ ALEPH.

**B**LESSED *are* the undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and* that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes.

10 6 Then shall I not be ashamed, when I have run into all thy commandments.

7 I will praise thee with uprightness of heart, when thou shalt have learned thy righteous judgments.

8 I will not utter

## SEARCHING THE SCRIPTURES

By William Fitch



*At recent World Vision Pastors' Conferences in Peru and Bolivia, Dr. William Fitch of Knox Presbyterian Church, Toronto, Canada, gave a series of messages on "The Preacher and His Bible." The following is a summary of his third message which he based on Psalm 119.*

When Christian came to the House of the Interpreter he was shown many wonderful things. Bunyan tells us that "Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books was in his hand, the law of truth was upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head."

This is John Bunyan's picture of the Christian minister; and he shows him as a man of the Bible. He holds "the best of books" in his hand. It is a true insight. Every true preacher must be a minister of the Word; and only as this Word is hidden in his heart will he be able to declare its truth to others with authority and grace.

### **Called To Preach the Word**

No book can compare with the Bible. Other books are ephemeral; the Bible is for all ages. Others in the course of time exhaust themselves; this book is inexhaustible. It contains a revolutionizing, regenerating, renewing power at its heart, and when faithfully presented and proclaimed is always an instrument of uplift and blessing. And it is this Word we are called to preach. The Bible is the Word of God. Nothing, therefore, is to be demanded of God's people that they believe and obey, unless it be founded on the Word of God. We are to be preachers of the Word—"The Word, brilliant with eternal youth, voice without weakness, eye without dimness, the untouched, unharmed, scatheless Word of God."

But if we are rightly to preach the Word, we must be diligent searchers of the Scriptures. We must search the Scriptures patiently, tirelessly, fearlessly and lifelong. We must do so if we want to know true victory over sin, joy in service, a love for souls, guidance in our lives, power in our testimony and an ever-deepening love for our Lord and Saviour. And as we thus search these holy oracles of God, we find ourselves being searched. Constantly we are led to pray, "Search me, O God, and know my heart." The searchlight of the Spirit of God flashes into the deep, dark recesses of our lives. We see ourselves as our Lord sees us and by his grace are enabled to turn from our sin and to follow after holiness in the fear of God. We search the Scriptures; and we find ourselves relentlessly being

searched by the Scriptures. The careful study of the Word must always be accompanied by as careful a study of self.

All this we see in the 119th Psalm. The Psalmist expresses here his overflowing love for the law of God. He tells us of his delight in searching and obeying the divine Word; and he shows us also how his deepest thoughts are searched by Him who searcheth all things.

The blessings which flow from searching the Scriptures are specifically given as *cleansing* (v. 9), *understanding* (v. 169), *comfort* (v. 50), *fellowship* (v. 63), *liberty* (v. 45), *peace* (v. 165), *guidance* (v. 105).

These blessings are linked with specific disciplines of search and study. In this Psalm there has been preserved for us a kind of working outline of one man of God. The whole Psalm is just a piece of autobiographical writing in which this man pours out his heart to the Lord and outlines the pattern of his discipline and the quality of his search. It is a very interesting study to go through the Psalm and note the many verbs he uses, verbs of action and decision—all of them patterns of what a true searcher of the Scriptures should be. Here are some of those verbs: seek, rejoice, meditate, keep, choose, long for, delight, remember, consider, love. These are action verbs, all of them outlining the kind of discipline that this servant of God employed in his search of the Scriptures. Clearly this must be our pattern as well. The treasures of the Word of God are never going to be yielded to a casual or indifferent study. We must take time. We must hunger and thirst after the truth; we must search, dig, probe to the heart of the Scriptures.

### **The Word Cleanses, Heals**

Wherever the Word of God has come, it has brought a cleansing and healing ministry with it. This can be seen at those great periods of history where the Bible has forced its way into the heart of society and been welcomed and obeyed. Think of the world into which Christianity came in the first century. Dissoluteness flooded the community; the favorite amusements were in the amphitheatre; the social structure was built on slavery; marriage had fallen into disuse; abandonment of infants was common; and paganism was helpless to quicken or renew. But the Word of God entered and produced effects which have borne fruit abiding until today. The Word of God searched the very heart of humanity, exposing its selfishness and sinfulness, and pointed to life.

During the Rwanda revival, an African pastor slept and dreamed, and in his dream he saw a board set for a meal and 12 cups around the table. Into the room the Saviour silently came and began to pour the contents of a large bowl into the cups of the invited guests. But into three of them He only looked and did not pour. Then as silently as He had come He passed again. In his dream, the African Christian arose and went forward to see why the Saviour had not poured

*continued on page twenty-eight*

*William Fitch is a native of Scotland where he earned his master's degree with honors in the classics, a Bachelor of Divinity degree, and a Ph.D. in systematic theology at the University of Glasgow. He served two parishes in Scotland before being called to Knox Presbyterian Church, Toronto. He is the author of Enter Into Life and The Beatitudes.*



# FACING THE IMPOSSIBLE

By Horace L. Fenton, Jr.

It's fun to pretend to be a missionary strategist, but the pretense may prove very sterile. We can stand enthralled before maps of the world; we can have planning sessions until doomsday, but the fact is that each of us needs to learn how to gear the lessons which have been taught us by the experience of believers in other parts of the world to the impossible situation we face—and we really haven't done much until we have come to this stage. What we are interested in here is not just a formula for missions; we want to know God's way of enabling his children to do the impossible. In particu-

*This is the final article in a series adapted from lectures presented at Fuller Theological Seminary, Pasadena, California, last fall. Dr. Fenton is the associate general director of the Latin American Mission.*

lar, we want to know the application of Evangelism-in-Depth and its implications to our own particular situation.

The problem we face, and will face for the rest of our lives is: how can I spend my life most effectively? It isn't as though we can afford a mistake. We have only one life to invest. If a man has the promise of unlimited funds, he need not be worried about making poor investments, but when he has just one limited sum to invest with everything standing or falling on the success of that investment, he wants to be sure of what he is doing. Life, as it lies just ahead of many of us, looks so very puzzling. There's a bewildering amount of need in the world—so much that obviously we can't make our decisions on that basis alone. One week a call may come from Macedonia, the next from Appalachia!

Besides, we've witnessed withering attacks on the Church by its enemies and serious doubts concerning it in the minds of some of its friends. Many on both sides of the fence are asking, "Is the Church really relevant to the world situation today? Can that relevance be demonstrated *in time*?" The situation we face is a complicated one indeed. More than that, we face the impossible.

These questions are hard questions, not easily dismissed or lightly answered, and it would be foolish to claim, even for a moment, that a movement like Evangelism-in-Depth holds all the answers to our doubts, or provides all the solutions for our problems. But what is happening in other lands today does have something to say to us, and we ought to hear it.

### **A Challenge to Students**

As you who are students in a theological seminary study carefully some of the thrilling developments in the missionary enterprise, as you see evidence in some parts of the world that God's people are still doing the impossible by his power, you may well hear answers to some of your questions, and these answers may come along the following lines.

The Gospel of Christ can be taken to every creature. We've always known that, of course. The Gospel, on which we have staked our lives, presumes it; but you have had your moments of doubt and, for some of us, in times like these doubts often threaten to overwhelm us. What we have presented in these days is no formula for the automatic dispelling of such doubts. You are faced with incontrovertible evidence, I believe, that your fellow believers in other lands, not allowing themselves to be unduly hindered by similar doubts, are actively engaged in proving that the Gospel of Jesus Christ *can be taken to every creature in our day*. It is evident, too, that as they have been engaged in this tremendous task, the blessing of God has come upon them in unusual measure. Are we drawing the wrong inference if we deduce that the blessing of God will come upon us in like fashion, as we move ahead in the conviction that our God-given task can be realized in our day?

If the Gospel of Christ can be taken to every creature, then there is no more important thing in all the world than to become involved with the Lord Jesus in the accomplishment of that task. The final test of the way you spend your life is the degree to which you give yourself to the fulfillment of His purpose for the world. Any vocation which allows you to do that to the utmost is a good vocation; any vocation which hinders you in that is a poor one, no matter what salary it pays or what fringe benefits it offers.

### **Help Still Needed**

There are unlimited opportunities for service in the missionary enterprise at home and abroad. To be sure, some doors have closed. It is likewise true that much local church work has been transferred from the hands of missionaries to those of the national church, as it should have been long since. Not every area of the world is as needy as it once was. However, what we have seen happening, particularly in Latin America, means that for a long time to come there will be need for help—experienced, consecrated, gifted help for the Church of Christ in every land. And when that help is offered in the right spirit, and by people who are willing to be servants for Jesus' sake, it will be welcomed.

The upsurge of evangelistic activity, the all-out thrust which characterizes parts of Latin America today and other areas of the world as well, is not *reducing* the number of opportunities for missionary service; it is *multiplying* them. In the fields of student work, gospel literature, radio-TV, youth work, children's work, educational programs, Christian social concern—in every area of activity need for competent help is intensified when the Church begins to take its task seriously.

I have come to the conclusion that there is no kind of training, no type of experience, no form of interest which can't be used for the glory of Christ in the missionary enterprise today. Moreover, there is nothing more exciting than to get in on what the Lord is doing, to be involved in what the Church of Christ is accomplishing by the power of the Holy Spirit in our time. Evangelism-in-Depth represents to you not a call to a particular mission or to a movement, or even to some other part of the world. But it does confront you clearly with the fact that God is on the move today; that obstacles and impossibilities are being overcome; that needs are greater than ever, and that it can be the sheer joy of your life to be involved in an enterprise which not only has worldwide proportions but eternal significance. What more could a man ask?

### **A Word to Pastors and Christian Workers**

The distinction which I am making between students and pastors is not a hard and fast one, of course. Some students are already pastors and you pastors will be students for the rest of your lives—I hope! But in a

*continued on page twenty-eight*

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## Second Pastor Leaves For Moscow Chaplaincy

The Rev. James L. Barkenquast of Philadelphia, a pastor in the Lutheran Church in America, has left for a three-year assignment in Moscow as Protestant chaplain to the English-speaking community there.

Barkenquast is the second Protestant American clergyman to serve in the Russian capital since the Communist revolution. He succeeds the Rev. Donald V. Roberts of the United Presbyterian Church in the U.S.A.

The ministry is sponsored by the two denominations as well as the American Baptist Convention and the Protestant Episcopal Church. The work is coordinated by the National Council of Churches.

Services are held alternately at the British and United States embassies and from time to time at the apartment of the pastor.

Roberts went to Moscow in 1962 with his wife and infant daughter to serve as the chaplain to the English-speaking community there. In his apartment, he dedicated what is known as Christ Church.

The church serves a mixed congregation of approximately 150 people. It includes Canadians, Britons, Africans,

West Germans, Indians, Dutch, Australians, Japanese, Swedes, Norwegians, Danes and Indonesians as well as Americans among its nationalities.

The denominational representation of the church is widespread as well, including Anglicans, Quakers, Methodists, Baptists, Unitarians, Lutherans, Mormons, Christian Scientists, Presbyterians and Swedenborgians.



Barkenquast



Roberts

In an article appearing in *Presbyterian Life* earlier this year, Roberts said: "I would say that Moscow life has helped to produce among Protestants in the foreign colony a fellowship that transcends political, racial, cultural, economic, language and theological barriers. I have not done this. It has come as a gift. . . . We are experiencing what so many Christian people are finding in other places of the world: a breakdown between what we have traditionally considered sacred as over against what we have regarded secular. For instance, the desk on which I am writing this article has also served as the altar for morning worship. The bread we buy from the neighborhood bakery, baked according to Communist recipe, is also the bread we break in Communion. The rubles we give in offering have been translated into gifts of support for famine relief agencies in Europe, Africa and Asia."

Roberts was pastor of the First Presbyterian Church of Tonawanda, New York, before he was called to serve as chaplain in Moscow.

His successor, a native of Toledo, Ohio, was editor of curriculum for the Lutheran Church in America's Board of Parish Education at Philadelphia just prior to his Moscow assignment. Barkenquast is a bachelor.

14

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## United Church of Zambia Appeals to Selma Christians

The interracial United Church of Zambia (formerly Northern Rhodesia) appealed to the white Christians of Selma, Alabama, to speak out for racial justice and the Christian principle that "all men are one in Christ."

A letter signed by the Rev. Calin M. Morris, president of the United Church, said, "We presume neither to judge nor condemn you because we know something of the cost of standing by the Gospel's insights on race and the agony of having to adjust deep-seated racial attitudes. This appeal comes to you out of the solidarity of guilt and the fellowship of a common suffering."

The Zambian church went through a time of crisis on the race issue before integrating earlier this year.

The appeal, sent to Dr. Theodore L. Tucker, African secretary for the National Council of Churches in the U.S.A., and forwarded to the Selma ministerial association and to Martin Luther King, Jr., stated:

"Though the price of an open and public witness may seem daunting, we have learned that to be silent in an hour of moral and spiritual crisis is to forfeit the right to a hearing for the Gospel in the future."

Recent racial incidents in Selma have jeopardized the spreading of the Gospel in Africa, the appeal said. "The harsh spirit finding expression there appears to deny the very basis of the Gospel which missionaries, sent and supported by your churches amongst many others, have brought to Africa. The missionary voice in Africa is muffled by the strident cries in Selma."

## Presbyterian Urges Continuous Reform

The Right Rev. Robert B. Catford, newly elected moderator of the Presbyterian Church of Tasmania, reminded delegates at a state general assembly meeting earlier this year:

"The mark of the Reformed church to which we belong is that it is a reforming church, rather than a church reformed once and for all. Calvin's phrase was 'a Church reformed and always being reformed.'"

The moderator's message bore down on the Church's willingness to perform its mission.

"The aim of the Reformers was a church not bound to traditions but bound only to obey God's Word, reforming itself to fulfill its mission in each new age."

He went on to say, "We of the Reformed tradition need to ask ourselves whether we have done this, or whether we have made a new tradition of the Reformation itself. . . . A Reformed church is one which practices reformation, not one which fossilizes one great Reformation into a new tradition."

He reminded the delegates that "cherished structures, practices, even doctrinal forms which once served the mission of the Church may have to be reformed as we obey God's Word to go out in mission today."

He told them that if the Church really goes into the twentieth century world and meets its needs, "it will not be long before we have to reform our disunity."

## CUBA IMPRISONS TWO MISSIONARIES

Two Southern Baptist missionaries, one a veteran of 35 years, were among 40 Baptist clergymen and 13 Baptist laymen seized by the Cuban government earlier this spring for alleged espionage in the United States.

All those jailed, except the two missionaries, were Cubans.

The two Americans were the Rev. Dr. Herbert Caudill, 61, and his son-in-law, the Rev. James D. Fite, 31. Their wives and Fite's three children, including a month-old infant, were reported to be free.

Efforts to free the two men were immediately begun by the Swiss Embassy which handles U.S. affairs on the island.

A spokesman for the Western Cuban Baptist Convention, of which all the jailed men are members, said that of 72 Baptist ministers in western Cuba, two thirds have been jailed.

Dr. Caudill is a teacher at the Cuban Baptist Theological Institute. He and his wife also make their home there. Fite is a teacher at the Institute and pastor of a suburban church.

A statement issued by the Southern Baptist mission board's executive committee said that the executives were "stunned" and "shocked" that the men "would even be considered as being involved in subversive activities."

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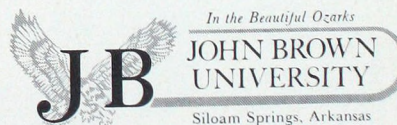


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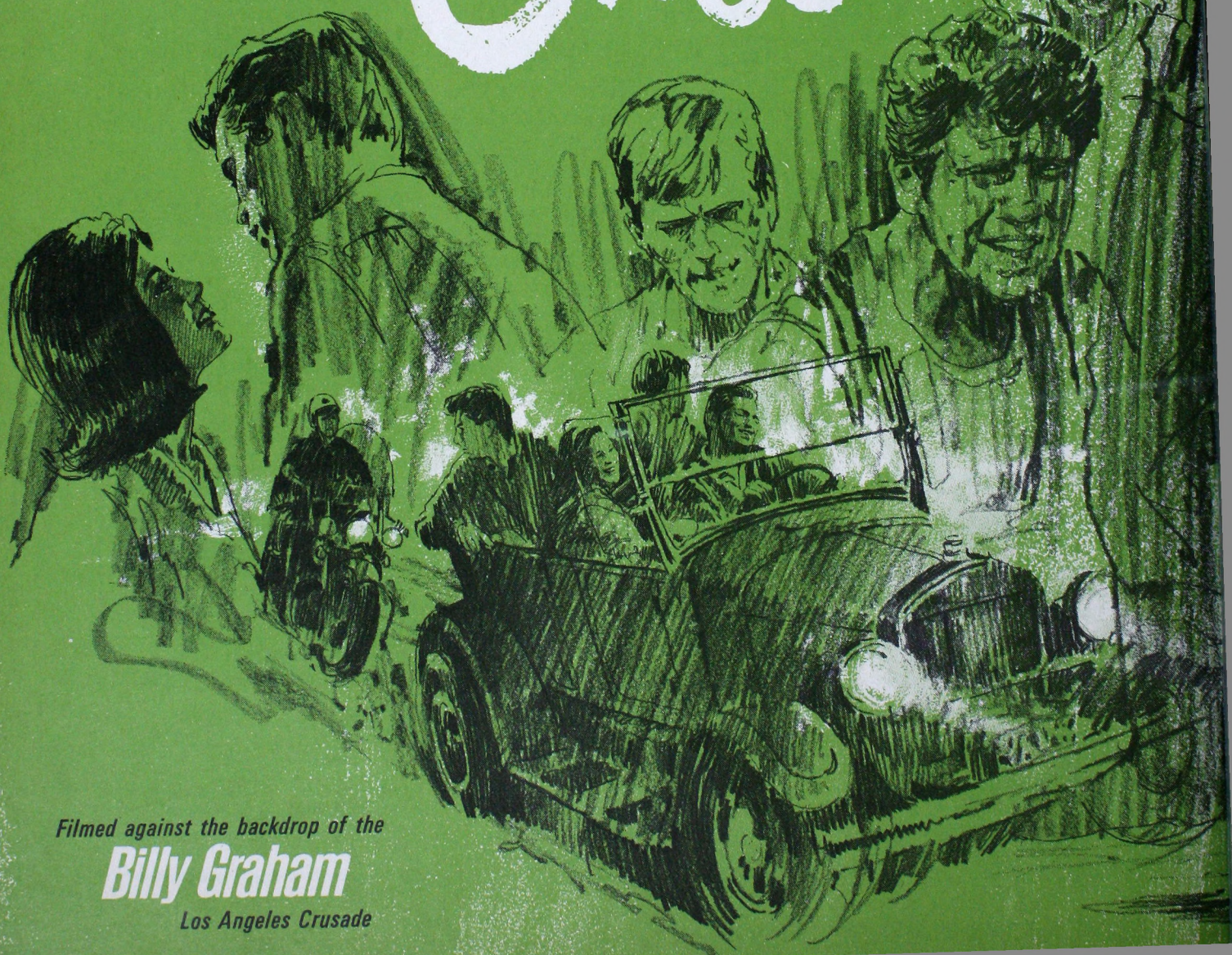
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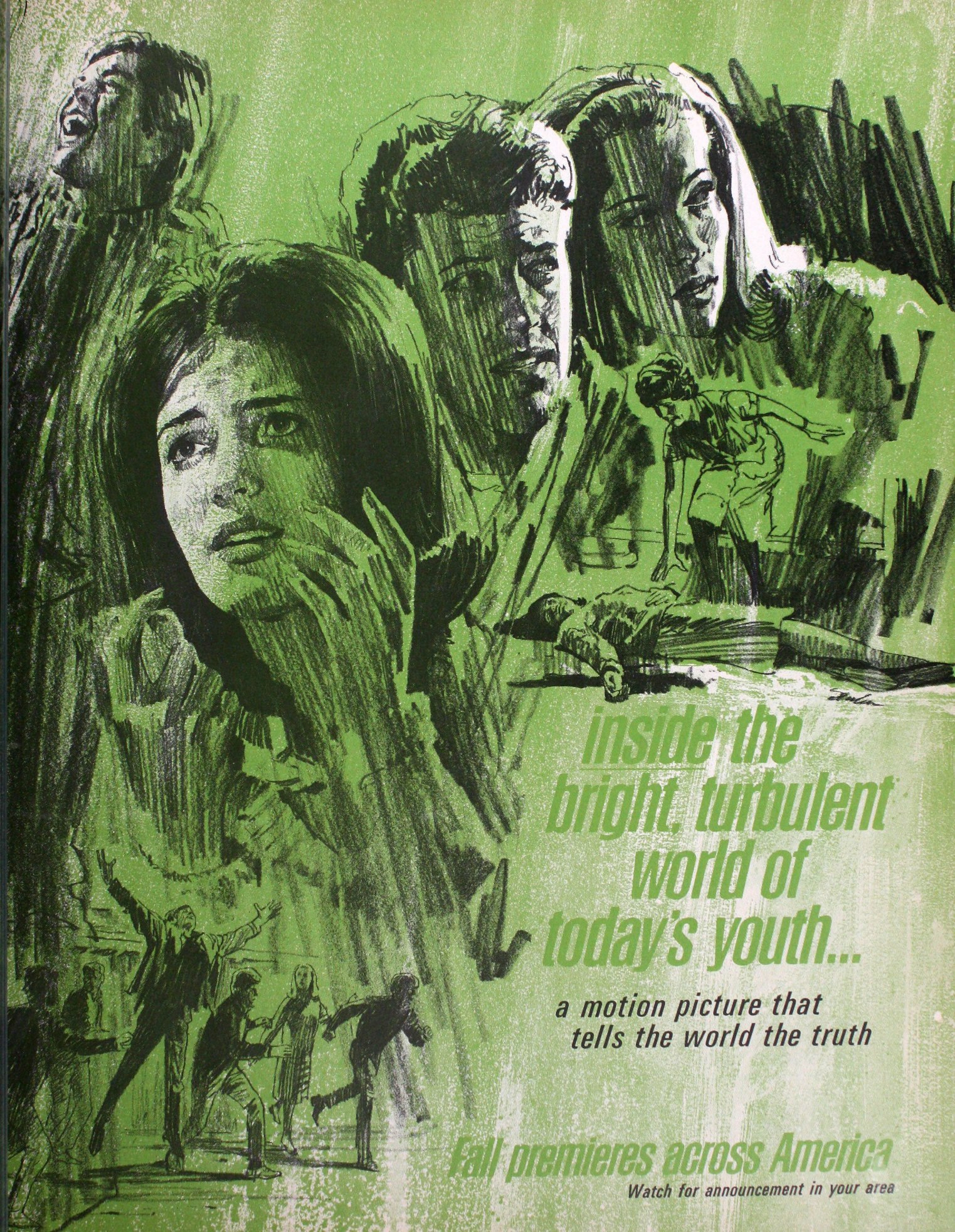
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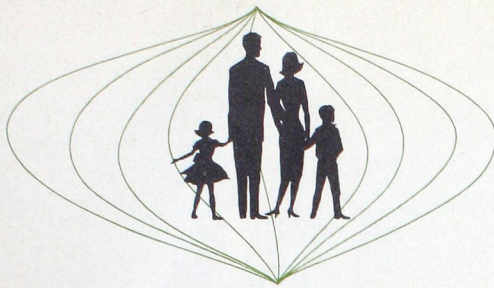


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## GLOBE at a GLANCE

### Committee Chosen for World Congress on Evangelism

Five continents are represented by the 55 evangelical Protestant leaders who have been named to the sponsoring committee of the World Congress on Evangelism to be held in West Berlin, October 26 - November 4, 1966.

The committee members were announced by Dr. Billy Graham, evangelist and honorary chairman of the Congress, and Dr. Carl F. H. Henry, editor of *Christianity Today* and chairman of the Congress.

The Congress is expected to attract 1,200 delegates, observers, and newsmen to the famed *Kongresshalle*, a stone's throw from the Berlin Wall. Strategy, purpose and methodology in world evangelism will be discussed at the Congress.

### Southern Presbyterians To Fight World Hunger

The Board of World Missions of the Presbyterian Church in the U.S. (Southern) has reminded its church members that feeding the hungry is part of the mission of the church.

The board observed that hunger is related to "matters such as population explosion, use of surplus goods and reduced acreage." It said Presbyterians should be continually informed about such issues and "use their Christian faith as a critique of our public policies."

### Dr. Laubach Urges Formation Of 'Companies of Compassion'

Dr. Frank C. Laubach, 80-year-old literacy expert and originator of the "each one teach one" method of learning to read, has urged the formation of "companies of compassion"—groups of 100 people each who would push forward the fight against illiteracy.

MADRID—The Spanish government has granted legal status to the Madrid Jewish community. This is the first recognition of a Jewish community since the expulsion of the Jews from the country in 1492. Jews began returning at the end of the nineteenth century and have had citizen rights but no legal status as a religious community.

NEW YORK—The Rev. Frank L. Hutchinson of New York has been named Church World Service director for

Southern Asia. He will be responsible for relief and rehabilitation programs of the National Council of Churches' department in Burma, India, Indonesia, Pakistan, the Philippines and Thailand.

CHERKESK — Four members of the Pentecostal church in this town in southern Soviet Union have been given sentences ranging from three to 10 years for the alleged "recruitment of minors" and for refusing to serve in the Red Army.

Dr. Laubach underscored a point he often makes: that in areas feeling the pressure of population explosion, the "hungry, writhing masses" are also desperate for education.

He noted that governments of developing nations are "desperately eager for help because they do not have teachers or books or money or know-how."

### Senior African Pastors Take Experimental Courses

Twenty-six senior African pastors have returned to Africa after completing experimental courses in Britain, the United States, or Switzerland. The courses were designed by the World Council of Churches and national councils of churches in the three countries to help ministers between the ages of 30 and 50 who have not had the educational advantages of younger pastors.

By having the pastors work in parishes, attend lectures and discussions at seminaries and summer conferences and camps, the program aimed to widen the outlook and experience of the pastors and to introduce them to modern techniques of youth work, social service and pastoral care. The program, which has been hailed for its success, continued over a nine-month period.

### Three Groups Seek Missions Coordination Here and Abroad

Ways to coordinate missions efforts here and abroad are being studied by the overseas mission boards of three Presbyterian and Reformed denominations.

Representatives of the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern) and the Reformed Church in America

met recently to discuss cooperation in such matters as recruitment, placement, and training of missionaries and the development of common policies in countries where two or more churches are involved.

### Kilimanjaro Medical Center To Be Dedicated

The cornerstone of the first unit of the Kilimanjaro Christian Medical Center, Moshi, Tanzania, is to be laid at a public ceremony on June 20. The project will cost 140,000 pounds. It has been officially encouraged by the Tanzanian government under its five-year medical development plan.

High officials of the government will be present at the ceremony, as well as members of the Lutheran World Federation's Executive Committee which will be meeting in the same country this month.

The project has been supported largely by the Lutherans, but large sums towards the capital cost have come from agencies in Germany and Sweden and from a private American donor.

### Moslem Leaders Discuss Updating Islam

The second Pan-Islamic Congress was held in Cairo this spring. The objective of the meeting was to study how adherents to the 1,300-year-old Islamic religion can come to terms with conditions of modern life without compromising Koran teachings.

### Moscow Radio Calls Missionaries 'Colonialist Masks'

Moscow Radio broadcasts in English beamed to Southeast Asia recently have described Christian missionary activity as a remnant of colonial domination.

**DETROIT**—A former Peace Corps official has suggested that a "church corps" of volunteers be organized to fill needs that cannot be met by a governmental voluntary agency. Dr. Samuel D. Proctor specifically suggested that the Corps work with displaced persons in Congo and Israel.

**DENMARK** — The Danish Missionary Society needs 42 new missionaries for both specialized and general work in India, Tanzania and Formosa.

**HONG KONG**—The Lutheran World Federation has built a centralized vocational training center on a site donated by the Hong Kong government. The center will be headed by Johannes Rasmussen, a Danish educator. Initial enrollment is expected to be 400 with an eventual enrollment of 1,000.

**JOHANNESBURG** — "The Presbyterian Leader," a publication of the Presbyterian Church of Southern Africa, has come out openly in defense of the

government's apartheid (racial segregation) policy.

**NUREMBURG** — A German Lutheran clergyman has proposed that churches sell their art treasures to finance mission work in developing countries.

**TIWAENO** — Auca Indians in this Ecuadorean jungle settlement have made several attempts to reach their savage downriver relatives in recent months. The Auca "missionaries" themselves were killers until a few years ago.

The first in a series of broadcasts described the Church and missionaries as a mask used by colonialists to retain their influence in the young countries and to continue their colonial plunder.

#### **Taiwan Celebrates Centenary Of Protestant Missions this Month**

Centenary celebrations will be held throughout Taiwan this month in commemoration of the arrival of the first Presbyterian workers from Scotland and England on June 16, 1865.

The Protestant centenary celebrations will also mark the end of an 11-year period of "planned church growth and the beginning of intensive, prayerful consideration of the responsibility of the Christian community in the second century of the Christian era in Taiwan," according to the centenary committee report.

The Scottish and English groups were followed by the Canadian Presbyterians a few years later. Until World War II these groups were the only ones working on the island. Since 1949 more than 60 missions and independent groups have begun work in Taiwan with over 500 Protestant missionaries serving there.

Although there are about 1,600 churches on the island, less than five percent of the people are Christian.

#### **WCC, Roman Catholics Hold Informal Discussions**

Two informal, private consultations on social issues and missions were held this spring between the World Council of Churches and the Roman Catholic Church.

According to the WCC information office, both consultations were "private and off the record." There is no plan to publish reports or conclusions of the

meetings. However, the information office said that there is a possibility that excerpts from some of the speeches may be published later in the WCC periodical, *Ecumenical Review*.

The first meeting was a consultation on church and society. The agenda included the study of theological issues involved in defining Christian responsibility for society. The second meeting allowed an exchange of views regarding the theoretical and practical issues which face the churches in their worldwide mission.

#### **Scripture Union Increases Number of National Staff**

Scripture Union, a worldwide movement encouraging Bible reading and Bible study, has announced an increase in the number of national Christians who are taking leadership in the movement.

Within recent months a Filipino has been appointed to the Far East staff; the Scripture Union Committee in Ghana has been granted full autonomy; the Rev. P. S. Sanjeeva Rao has been appointed as the first Indian general secretary of the movement in India.

The Scripture Union office in the United States is located at 239 Fairfield Ave., Upper Darby, Pennsylvania.

#### **HCJB Completes Hydroelectric Power Project in Ecuador**

HCJB, the pioneer missionary radio station in Quito, Ecuador, has just completed its 2,000 kilowatt hydroelectric plant to provide power for its transmitters.

The power plant took five years to complete. The actual plant was transferred from Seattle, Washington, where it was purchased from the Municipal Power Co.

#### **Africa Inland Mission Marks 70th Anniversary**

The Africa Inland Mission, at work in East Africa since 1895, celebrates its 70th anniversary this year.

It was in 1895 that Peter Cameroun Scott landed at Mombasa with a party of eight missionaries. Within a year Scott was dead, but he had already established four mission stations among the Wakamba people.

Rev. C. E. Hurlburt became general director following Scott's death. Under his direction, missions were established in Tanganyika, Congo, Uganda and the Central African Republic. In 1949 work was opened in Southern Sudan.

The Africa Inland Mission is an interdenominational faith mission which now has 500 missionaries on the field.

#### **Scripture Distribution Lags Behind Population Growth**

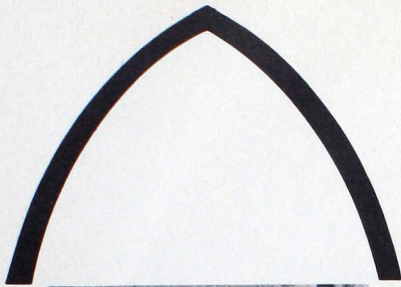
An American Bible Society report released this spring said that with an estimated 150 million Scriptures in circulation at the present time, 2.85 billion people still have no Scriptures.

The report went on to say that if Bible distribution is maintained at the 1962 rate of 51 million, 60 years would be required to get a Scripture into each person's hand—if there were no increase in population and if a printed Scripture used every day could last that long.

#### **Lutheran World Federation Plans All-Africa Conference**

"A Living Church in a Changing Society" will be the theme of the third All-Africa Lutheran Conference to be held in Addis Ababa, Ethiopia, next October.

Bishop Josiah Kibira of the Northwestern Diocese of the Evangelical Lutheran Church in Tanganyika, will be the keynote speaker.



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**E**xeter Hall, London, in the year 1888 was filled to capacity with a sympathetic throng of Christians gathered to pray down God's blessing upon a young Chinabound missionary. An unusual feature of the proceedings was the fact that the father of the candidate had been asked to give the farewell address. He was Dr. J. Grattan Guinness, head of the Harley House missionary training center in East London and a longtime friend and confidant of Dr. J. Hudson Taylor. His daughter Geraldine was about to sail for the Orient under the China Inland Mission.

"This gathering is one of the saddest and gladdest at which I have ever been present," Dr. Guinness told the assembly. "It is one thing to send out other people's children, but quite another to send out your own. We have had the privilege of helping over 500 missionaries reach the foreign field, and we are now about to part with this loved one, not as an act of self-denial on her part or ours, but as a free love-offering to the Master... For Christ's sake, very gladly do we send her forth."

### 'Anything but This, Lord—'

In China, crushed by her first glimpse of heathendom under the Ming dynasty, Geraldine's heart was grieved beyond words. She was sickened by the horrible examples of sin, especially by the wicked mistreatment of children... things too dreadful to relate.

A single white woman in the remote province of Honan was looked upon with suspicion by the timid women and followed by rough crowds of threatening men. Many were the wonderful providences of God she could relate concerning her own safety.

"Our little span of life," the young missionary once wrote home, "what can it accomplish? Thank God it can be lived, all of it, *He* using us just as *He* will, and when and where."

On one of the CIM's twice-a-year fast days, Geraldine slipped into an old Chinese barn for privacy. And there she was led by the Spirit of God to re-dedicate her life to the work in a most singular way. "Lord, Tibet—the closed land where none may go, may I not go? Lord, I will go *anywhere*, do *anything*, give *everything* for Thy sake!"

In the strange stillness that followed, not unlike the one that overshadowed Elijah's deliberations on Mount Horeb, the Spirit searched out the one area of her life she had never yielded. An unusual one. *Not this, Lord*, she thought, frantically. *Surely not this!*

Years before, Hudson Taylor had occasion to send his 11-year-old son on an errand to the Guinness home. Instead of a house servant answering the door, it was flung open all of a sudden by a demure little Irish girl in pinafore and pigtails before whom the boy with the blue eyes and shock of fair hair stood transfixed. All through his college years and subsequent medical internship, Frederick Howard Taylor never lost that pristine glimpse of the girl he somehow *knew* would one day be his wife.

Before Geraldine Guinness sailed for China, he had gathered up courage to tell her of his feelings, but had been firmly, though courteously, repulsed.

Now, in far-distant Honan, amid the most primitive surroundings, God seemed to be demanding a preposterous thing. Marry someone with whom she was not in love? She was overcome by a queer feeling of rebellion. Her own independent spirit decreed otherwise. But *Lord, I hand it all over to Thee*, was her heart's reply at the end of that momentous day.

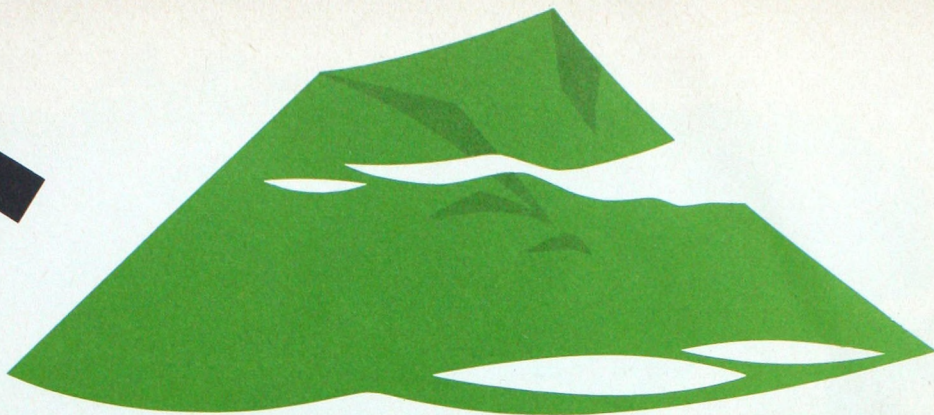
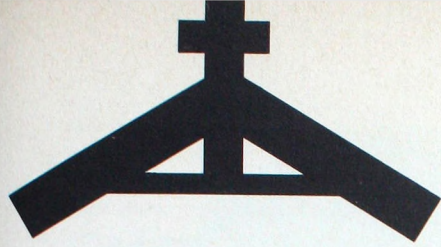
### Sequel to a Prayer

Dr. Howard Taylor could have become preeminently successful, as the titled surgeons under whom he served had predicted. Instead he chose to join his father's mission organization and sailed for China where he ultimately wooed and won the girl who had stolen his heart long ago.

United to serve, together they carried out a career in missions that resulted in untold blessing to multitudes.

Geraldine's abilities as a writer had long since been uncovered. She became official historian for the CIM. After her marriage to Dr. Taylor all her writings were prefaced by the name "Mrs. Howard Taylor." Her service as a missionary provided her with a great backlog of material. Hudson Taylor had her

*continued on page thirty-two*



# The Growth of the United Church of Christ in Japan

By William Woodard

Has the United Church of Christ in Japan\* increased its membership during the postwar period? This is the question I have been asked to discuss and I shall try to be brief and factual. For those too busy to read beyond the first paragraph, or who "don't like statistics," the answer is in the affirmative. The United Church has grown; its growth has been about average in comparison with other Protestant denominations in Japan.

The United Church was founded under considerable government pressure in 1941 by the merger of some 34 denominations. It is frequently said that these denominations were forced by the government to merge. This is incorrect. The 34 participating denominations organized the United Church because their leaders were convinced at the time that this was in the best interests of the Christian movement in Japan. They merged rather than dissolve. The Anglican Episcopal Church chose to dissolve rather than merge. Its local churches, however, did not

dissolve. They continued to exist, just as many other churches outside the merger existed. There was a great deal of pressure on everyone to unite, but no denomination or local church was ever forced to join the United Church.

## Government Dominated

During World War II, like everything else in Japan, the United Church was completely under the domination of the government, and little or nothing could be done by the headquarters to mold the denominationally heterogeneous groups into a harmonious, united body. Inevitably there was a great deal of dissatisfaction among the local churches in regard to the wartime leadership. Local leaders often felt that they were being pushed around. They were. Japan was at war. Japan was a totalitarian country.

It was no surprise, then, that following the establishment of religious freedom in the fall of 1945, many local churches withdrew, either singly or in groups. In fact, before many years had passed more than half left the church, and it was something of a miracle that the ones who sincerely desired union were able to stay together long enough for it to become a truly united church as it is today.

## Survival Despite Withdrawal

There were times when the Tokyo headquarters did not know which churches were in the United Church, and which had withdrawn. Nevertheless, it did survive, and today it is the largest Protestant church in the country. According to the latest statistics, as of March 31, 1964, it had a total membership of 193,435 of which 105,636 were resident members. Figures show that most of the Protestant denominations in Japan are very small. The United Church is the only one having more than 50,000 members.

## Object of Criticism

Because of reasons that cannot be discussed here, this church has been the object of much outspoken criticism by conservative and fundamentalist Christian leaders, both Japanese and foreign, but mainly foreign. Among these criticisms one of the most serious is the charge that the United Church has not grown and does not grow. This is an effective attack. On the mission field or in the homelands a church that does not grow is spiritually dead. The fact is, however, that the United Church is not spiritually dead — at least not if growth is any proof to the contrary.

*continued on page thirty*

*William P. Woodard, one of Japan's senior missionaries, is the director of the International Institute for the Study of Religions, Tokyo, Japan. He is co-author of The Kami Way, an introduction to Shrine Shinto.*



# FREEDOM AND ORDER

## ONE NATION'S EXPERIENCE

BY MARY C. WERNER

It was in the early gray of the morning, August 1, 1834. An exquisitely carved and polished coffin was lowered into a deep, deep grave. The place was Jamaica, and the coffin bore the insignia of the people's degradation: the slave-chain, a slave-whip, a slave-hat and iron collar. Exultingly they sang:

*Now, Slavery, we lay thy vile form in  
the dust,  
And buried forever, there let it remain:*

Mary C. Werner and her husband, the Rev. Henry Werner, have been missionaries in South America, Cuba and the Windward Islands. Mrs. Werner now works in the western Canadian office of the West Indies Mission, Inc., for which her husband is area representative. She is the author of "Mr. Wilson" which appeared last year in The Evangelical Christian.

*And rotted, and covered with infamy's  
rust,  
Be every man-whip and fetter and  
chain.*

At midnight slavery had died in the luxuriously beautiful island of the West Indies. Now the land rang with doxologies.

But the transition was orderly. "Out of the oppressed slaves set free in one day to equal rights and liberty, not a human being committed himself in any of the dreaded offenses." This high praise came from Sir Lionel Smith, governor of Jamaica at that time.

### Broken by Chains, Toil

Perhaps when freedom came they were too broken and bruised to offend in anything, for they had been so com-

pletely downtrodden. Hard toil from morning till night was the rule in all weather while Sundays presented the only opportunities for cultivating their own patches of ground. An old historian describes their punishments:

*They be whipped by the overseer with lancewood switches till they be bloody, and several switches broken. After they be whipped till they be raw, some put on their skins pepper and salt, to make them smart; at other times their masters will drop melted wax on their skins, and use exquisite tortures. For attempting to escape from their masters, they put iron rings of great weight upon their ankles, or pot hooks about their necks, or a spur in their mouths; or at other times half the foot was cut off. Rebellion was punished by burning to death. At*



other times such offenders were hung up in iron cages and starved to death. This lingering mode of dying took eight or nine days.

It is possible, however, that there was another reason for their good demeanor. There is ample evidence to show that the meager shafts of gospel light had deeply affected the slave population and its behavior. Many of the early missionaries to Jamaica had found that concern for evangelization and emancipation were inseparable.

### Early Testimony

Active Christian missionary efforts among the slaves began during the latter part of the eighteenth century. The Moravians, and later the Methodists, at the invitation of friendly plantation owners, established a Christian testimony among the slaves. A freed slave from the United States, George Liele, went to Jamaica in 1783 and gathered together the first Baptist congregation on the island. Reinforcements for this work later came from the Baptists in Britain.

The Moravian, Methodist and Baptist missionaries were deeply and strongly in favor of the emancipation of the Negro slaves. Their hearts were torn with anguish by all they saw.

Bitter opposition soon developed and violent persecution met them at every turn. They could not preach or teach under penalty of fine, imprisonment or whipping. No services could be conducted before 6 a.m. or after sundown, effectively shutting the door on the slave population.

No one was allowed to use his building for services, and masters were fined if they permitted their slaves to be taught. It was difficult in the extreme, but the missionaries did what they could covertly. There were times, though few and far between, when they had little interludes of freedom; when they erected their chapels, and numbers were reached for Christ.

### Witness at a Cost

But missionaries who went to Jamaica learned to "count the cost." The story is told of one who was imprisoned for a month for teaching a hymn tune to some slaves and failing to note the exact minute of sundown. We read of some being charged with rebellion, handcuffed, and dragged about the island with every form of indignity heaped upon them.

William Knibb, the great missionary and reformer, went to England to plead their cause.

"If I fail in arousing the sympathy of England," he cried, "I will go back to Jamaica and call upon Him who hath made of one blood all nations upon the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in Heaven, I will fall at the feet of the Eternal crying: 'Lord, open the eyes of Christians in England to see the evil of slavery and to banish it from the earth.'"

### God Answered Prayer

But the plea was heard. The passionate prayers of the missionaries through the years were answered. Although their contacts with the slaves had been so limited, on that never-to-be-forgotten liberation night of July 31, 1834, it was their hymns a newly freed people sang in the churches where they gathered. They blessed the hands and hearts that had labored and bled for them.

The story of the love of Jesus was before this an imperfectly realized one to these people. It had been only at the risk of punishment that they had ever heard it, but it had been wonderful to their ears. Now they could hear of the "golden streets" and the "palms of victory" and the "white robes and harps of heaven" without trembling at the remembrance of the cruel whip and the branding irons. *They were free!* So great a freedom lifted and awed them into true worship and praise. Emancipation was followed by a new surge of spiritual interest all over the island!

### Another Freedom Gained

Midnight, August 6, 1962. . . . Jamaicans stood in reverent silence, with mingled feelings and thoughts, as the Union Jack slowly descended from the flagstaff for the last time after more than 300 years. Then all lights were extinguished.

Suddenly, and in a blaze of glorious light, the new Jamaican flag in its rich colors of gold and green and black, unfurled for the first time. All over the island, at the midnight hour, resounded the strains of the new National Anthem:

*Eternal Father bless our land,  
Guard us with Thy mighty hand,  
Keep us free from evil powers,  
Be our light through countless hours;  
To our leaders, great Defender,  
Grant true wisdom from above,  
Justice, truth be ours forever,  
Jamaica, land we love.  
Jamaica, Jamaica, Jamaica, land we love.  
Teach us true respect for all,  
Stir response to duty's call,*

*Strengthen us the weak to cherish,  
Give us vision lest we perish.  
Knowledge send us Heavenly Father.*

The fact that this anthem was in the form of a prayer can only be understood in light of earlier events.

Rumors had been flying thick and fast for many months prior to the great event. Apprehension had been felt by both foreigners and Jamaicans. Independence was coming, but just how would it come? Would it be peaceful and quiet, or might hatred and political unrest be stirred up to violence and bloodshed? Who could tell? Leaders became so burdened for their island that they felt they must devote themselves to the task of bringing to pass earnest intercession for Jamaica. To Christians everywhere the answer was prayer, and a great Prayer and Evangelistic Crusade Fellowship was formed over the island.

### Motto Practiced

Again, the transition was orderly. "Not one incident of violence took place," wrote a missionary, "and everywhere was manifested the spirit of the new motto, 'Out of many, one people.'"

The colorful midnight scenes, rich in pageantry, with their bonfires and fireworks, were duplicated over the entire island. The great hymns of the Church were sung. In some places combined choirs sang the "Hallelujah Chorus" as audiences and dignitaries stood in hushed awe. Everywhere God had been honored and given his rightful place. Again the truth of Psalm 33:12 was demonstrated: "Blessed is the nation whose God is the Lord."|||

What is undivided love? Love which shows no special favour to those who love us in return. When we love those who love us, our brethren, our nation, our friends, yes, and even our congregation, we are no better than the heathen and the publicans. Such love is ordinary and natural, and not distinctively Christian. We can love our kith and kin, our fellow-countrymen and our friends, whether we are Christians or not, and there is no need for Jesus to teach us that. But he takes that kind of love for granted, and in contrast asserts that we must love our enemies. Thus he shows us what *he* means by love, and the attitude we must display towards it.

—Dietrich Bonhoeffer, *The Cost of Discipleship*, The Macmillan Co., New York, New York.

## OLD ORDER

*continued from page six*

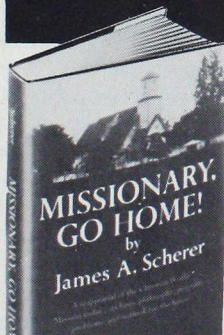
organization, the delegates struggled with the problem of coordination of general conference legislation in areas of doctrine and piety. It was also felt that unity of action in Christian literature, ministerial training, youth work and evangelistic outreach was needed. In developing the idea of and plan for a Constitutional Council, the organizing conference avoided a "superchurch" danger, leaving the general conferences the highest ecclesiastical authority. On the other hand the general conferences limited themselves by subscribing, as a condition of membership in the World Fellowship, to the basic principles of Free Methodism.

The Constitutional Council is probably the most creatively new part of the plan. Each General Conference, on a prescribed membership basis, elects representatives to the Council. The primary responsibility of the Council is to flag the legislation of any general conference that is suspected of violating the basic principles of Free Methodism. The Council, as a representative body holding the interests of each general conference in clear view, may, by a mutually agreed procedure, submit its opinion and judgment in any specific case, to the member general conferences for final decision. In other words, the Constitutional Council is a body, appointed by the general conferences themselves, to inspect all legislative action of the respective general conferences and to preside over all voting by general conferences on amendments proposed to the Constitution.

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lowship made official what had long been mission policy regarding the development of the indigenous church. It is what its name implies—a fellowship, not of missionaries or fields, but of the Free Methodist Churches of the world. The bishops of the church, participating freely in both the area and the world conferences, gave meaning to the entire proceeding.

The World Fellowship of Free Methodist Churches and the effect of its inauguration can be described briefly as follows:

1. It is the vehicle for continued joint planning and service between the Free Methodist Churches of the world.

2. "A changed relation." It is not a North American church engaged in overseas missionary work. As one Latin delegate said: "We are undergoing a change in the relationship between the mother church and the national churches—moving from paternalistic attitudes to fraternalistic. . . . The World Fellowship came just in time. . . . We can learn not only from America but also from India, Japan and from Africa."

3. Apart from the religious values, the Area and World Fellowship Conferences contribute much to the reservoir of international goodwill and understanding. As such, the international tensions are reduced and a spirit of understanding and cooperation between nations strengthened.

4. Representatives of the several overseas churches learned from one another the problems each face. They began to pray intelligently for each other and for the church in America. The result was, as one African delegate expressed it, "A profound love has been born in my heart for the peoples of the world. . . . I forgot that I was black."

5. We need each other. World problems are forcing us together for counsel, prayer and action. The world community is being splintered and divided. The Church is the one great fellowship that overleaps the narrow boundaries of color and national loyalties, including all whose sins have been forgiven through faith in Jesus Christ. A strong mutual love and trust have resulted from the confidence in her children expressed by the North American mother church in its approval of the World Fellowship.

6. This is no retreat into an ecclesiastical cave but rather a clear facing of world need. Economic prosperity too often is accompanied by loss of idealism, and by adult and juvenile delinquency. There is a new morality in Asia as well as in North America. The more speedy evangelization of this lost world is the announced objective of the Fellowship. Concern for world need is everywhere apparent.

7. Delegates from the younger churches hailed the Fellowship as a sort of anniversary. The children were growing up. This was a time of rejoicing, a time for each church to plan its own program of outreach according to its organizational structure, but at a greatly increased tempo. Missionaries report a new tone and morale among national leaders, with more aggressive evangelistic drive.

8. The role of the missionary is changed to one of training, advising and counseling. As rapidly as possible national leaders will assume many responsibilities presently held by the missionaries, who in turn will be released to pioneer new types of service or open new fields to the Gospel.

Thus Free Methodism is uniting in a fellowship of national churches and general conferences for mutual sharing of information, counsel and service. Its aim is to bear a "clear, united witness to Jesus Christ and the Scriptures, in line with historic Methodism," and thus serve as an integral part of the Kingdom of Christ. ||

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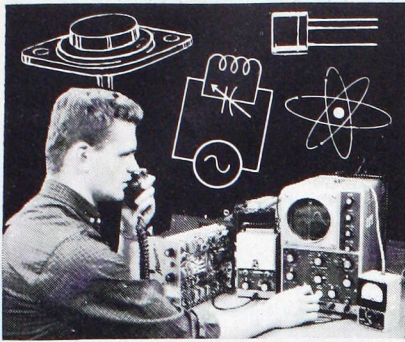
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## SOCIAL JUSTICE

*continued from page eight*

William Wilberforce, Toyohiko Kagawa, Frances Willard and Martin Luther King have poured out their lives in highly desirable Christian activity. That is no reason, however, to confuse meaning and call their efforts evangelism. Christian social action is important in its own right. It does not need to take shelter under the prestigious word "evangelism."

It is theoretically possible that if the Church were to manifest great concern for social justice and were to redeem some section of society from its bonds, notable growth of the Church would follow. This, however, is not what one usually finds. The social reformations in England did not give rise to the Baptist and Methodist churches. It was the other way around.

When burning faith in Jesus Christ had remade several generations of laboring men, and Baptist, Quaker and Methodist churches had multiplied exceedingly across England, then social reforms became possible. The battle for brotherhood raging in the United States today depends for its success on numerous Christian churches among the Negroes and tremendous efforts of millions of Caucasian Christians.

On the other side, it is worth noting that Wilberforce's campaigns to free the slaves were followed by great church multiplications in the West Indies and eventually in Africa. Evidence supports the belief that winning the battle for brotherhood in the United States will have a favorable effect on the spread of the Christian Church in Africa. It creates a climate in which the Church can grow. Nevertheless, such preliminary activity should neither be called "evangelism" nor substituted for it.

### Experimentation Needed

Those intent on pleasing the Lord of the Harvest should try experiments in presenting the Gospel. In the complex, rapidly changing society of the twentieth century, readiness to experiment marks the Christian. But as soon as he sees that some new mode of commending the Gospel does not in fact communicate it, the obedient Christian lays it aside. It was a good try which did not work out. A chemical mixture intended to cause apple trees to fruit furiously but which had the effect of stunting them would merit speedy dismissal.

Focusing attention on unsuccessful experiments, and carrying them on dec-

ade after decade, is a luxury which only wealthy churches and missionary societies can enjoy. When the source of income is assured and it makes little difference what is done so long as it has promotional value, than "missions" can indulge in all kinds of interesting and attractive ventures. If they wish to do so, they can enjoy themselves and call this "evangelism." These good ventures do not bring in churches which in turn extend the faith, upbuild the Church, and remake the framework of society in a more Christian world; but no matter—a splendid program of mission work is being carried on.

Poor churches, however, made up of Nazarenes, Wesleyans and Pentecostals, by obedience (Acts 13:51; Mark 6:11; Matt. 10:14; Luke 9:5; 10:11), or by necessity, or by both, abandon unsuccessful experiments and hurry on to where men obey the Gospel gladly, are baptized, and form living, multiplying, society-changing churches.

Does concern for social justice convert? Well, does it? That is exactly the question.

### Everything Is Not Evangelism

It is time to recognize that calling all kinds of good actions evangelism simply confuses the issue. Each is a distinct action and should be used under suitable circumstances.

Evangelism creates new churches, new centers of life, new parts of Christ's Body, which in turn plant other churches. Social action is existing churches rectifying the social order. It does not create new centers of life; it is what parts of the existing body do.

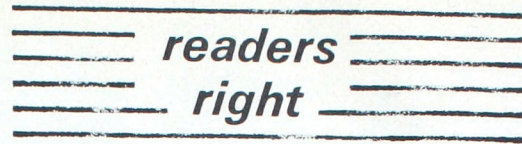
In a society largely Christian, there is much room for the churches to Christianize parts of its social framework as well as to continue vigorous evangelism. In a society largely non-Christian (Africa south of the Sahara, for example) the primary need and the chief responsibility is to multiply churches. Social action done by new churches will be small and local. But by the time society has become substantially Christian, the possibility of its changing the national framework will have arrived. The only place large social action is possible is in countries where the majority of the population are members of Christ's Church. The unevangelized billions of the earth still call for mission considered as church-planting. |||

*Obedience is the one qualification for further vision.*

—G. Campbell Morgan

# The Extent of Giving

Verse-reminders  
For the Missionary-minded



"Charity begins at home" is an expression that has been tossed around since it was first used by Sir Thomas Browne, an English author and physician of the 17th century.

But it is more than a slogan. It is a truth backed by Scripture. We are told that "the disciples... determined to send relief unto the brethren" (Acts 11:29). Again we are told, "do good unto all, especially unto them who are of the household of faith" (Gal. 6:10).

Giving, however, does not end there. We are to help...

**Neighbors.** "Say not unto thy neighbour, Go and come again, and tomorrow I will give; when thou hast it by thee" (Prov. 3:28).

**Ministers.** "Take heed to thyself that thou forsake not the Levite (caretakers of the Tabernacle in the O.T.) as long as thou livest upon the earth" (Deut. 12:19).

**The poor.** "Send portions unto them for whom nothing is prepared" (Neh. 8:10).

**Enemies.** "Love your enemies, do good to them which hate you" (Luke 6:27).

**The least.** "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Christian love is all-encompassing. Naturally, we have a responsibility to help those near us first, but beyond these our love, our giving, our prayers can encompass the entire world. Just as God loves the world so can we endeavor to expand our love and subsequent giving.

## She Liked 'The Mighty Mystic'

Sir: ... I thought the article on the Indian mystic, Sadhu Sundar Singh [February issue], especially good. There's a great truth in his very original idea, "As a boat must be in the water but cannot be filled with the water, prayer keeps the world away from us, so that we are not drowned in it." There are two other nuggets of truth quoted, too, which reveal depth in a soul...

North Vancouver, B.C. Mrs. H.F.C.

## Read on the Field

Sir: I have been reading *World Vision Magazine* on loan from a fellow missionary. I feel the format, contents and perspective are tops. Please send me a subscription and bill me later for it.

Santo Domingo J. Allen Thompson  
Dominican Republic

## Hurray for the Art Work!

Sir: I enjoy *World Vision Magazine* so very much... and am especially impressed with the art work! It makes things really alive.

Chicago, Ill. Miss Peggy Fuhrman

## She'll Renew Her Subscription

Sir: After reading the March issue [editorial], "After One Year," the last paragraph on Facts of a Field, and explanation of articles, I have decided to renew my subscription.

Twinsburg, Ohio Elfrieda Kuhn

## 'Erin Go Bragh!'

Sir: Next year I'll provide a bit of green for every member of my family on St. Patrick's day. After reading your most interesting story about St. Patrick ["Missions in Memory," March] the day takes on a special significance.

Vancouver, B.C. Jean Caruth

## Copies for the Library

Sir: ... We have not been keeping per-

manently the magazine of the various missions, as they would bulk up too fast, and most of the material is somewhat ephemeral; but we note that *World Vision Magazine* has become a rather substantial publication in missions, and we feel that we should preserve it and bind it.

Arnold D. Ehlert  
Head Librarian


The Bible Institute of Los Angeles  
La Mirada, Calif.

**W**HY should a Christian be interested in missions? There can be but one valid answer—because he yearns to please his Lord and because a love for the lost has come into his heart. Are the lost any more lost in the rain forest than on your street? Does the fact that they wear no clothes and live 5,000 miles away make them more precious to God? No, of course not. But the fact is that I can raise \$1,000 to buy a jeep for a missionary more easily than I can get one church member to give himself to a life of constant witness. How can this be?


—Lester J. Soerheide, Latin America Evangelist.

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## SEARCHING

*continued from page eleven*

into all the cups, and lo, the three cups were unclean within!

### God Waits for Action

The Word will also expose *vanity* (v. 37), *lying* (v. 29), *covetousness* (v. 36), *pride* (v. 69). When God gives us light on any one thing, he waits to see whether we will obey or not, and he gives us no more light until we have taken action on that already given. Are we willing to follow his light? Are we willing to pray,

*Search me, O God, my actions try,  
And let my life appear*

*As seen by Thine all-searching eye,  
To mine my ways make clear.*

Some of the greatest expressions of worship in all the Bible are to be found in the 119th Psalm. And this is surely most meet and right. When the Word of God indwells us, it becomes easy to pray. Our Lord has said to us, "If ye abide in me, and my words abide in you, ye shall ask what ye will." The ability to ask—which is a true part of worship—is the outcome of the indwelling of the Word and of our indwelling in our Lord. We lift up holy hands without wrath or doubting as the Word of God instructs and directs us. There is power in the Word to create heart hunger after God; and such heart hunger is of the very essence of worship and praise. Every part of life is filled with praise. Evening and morning, day and night, weekday or Lord's day, our praises are lifted up to him as his Word purifies, inspires, cheers and guides our hearts. We learn to praise the Lord and to give thanks at the remembrance of his holiness and we delight to do his will, for he is our God.

### The Word Frees from Fear

The Word makes the witness. Our Lord promised, "Ye shall know the truth, and the truth will make you free." The truth makes us free from the fear of man and makes us free also from fear of our own insufficiency and weakness. And as the Word of God dwells richly in our hearts, it becomes an inevitability with us that we should bear testimony to the Lord and to his grace.

This is very simply yet significantly noted in this great Psalm. For example, in verse 27 David prays: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." The ability to talk of the Lord's doings

rises from the knowledge of and understanding of God's law. Again in verse 42 we read, "I trust in thy word: therefore, shall I have wherewith to answer him that reproacheth me." We are expected to be able to give an answer at any time concerning the faith that is in us. Here is the fountainhead from which all answers in truth flow—the Word of God. It is this that makes David triumphantly declare, "I will speak of thy testimonies also before kings, and will not be ashamed" (v. 46). Before rulers and governors, as well as before our fellows and friends, the same testimony can be offered when the Word of God truly indwells us in depth.

### The Word Equips the Reader

Here, then, we see a man who, having learned to love the law of God, having disciplined himself to search out the truth, and having allowed himself to come under the sanctifying dominion of the righteous law of God, now feels himself equipped to tell men everywhere what the truth is that he has found. He becomes a witness to the truth and only thus does he fulfil his place in the plan of God. This is his high calling. It is the high calling of all who truly love the Lord and long to live unto him alone. |||

## THE IMPOSSIBLE

*continued from page thirteen*  
particular sense you pastors are facing the impossible today, too. I don't need to document that statement for you; you are prepared to do it very adequately yourselves! If you had time to talk and I had time to listen, each one of you could give me a long list of the impossible situations you are facing now in your service for Jesus Christ—pressures which seem almost unbearable. We are especially conscious in our own time that the problems of the inner city are great, but some of you could make a strong case for the fact that the problems of suburbia are even greater. You feel on occasion harried, oppressed, crushed by situations which seem to have the word "impossible" written all over them. Is there any answer to these things? Does the theme we have been talking about have anything to say to your situation?

I am not rushing to answer that question affirmatively. Evangelism-in-Depth, as we have seen it function in other lands, is no cure-all for our problems and our pressures. We have been careful to say day after day that it rep-

resents no cheap formula, no easy prescription, for our ills. It is not something to be superimposed on any local situation. One pastor, who tried to impose something like this program, beginning from the top down, wound up in bitter frustration. His organizational setup was fine, but his people just weren't interested. Result: abject failure. But perhaps there are some basic elements which are transferable, some lessons to be learned in the lands to the south of us which might have an application to your local situation. As I have watched the Lord at work in Latin America, and then have been besieged (literally!) by pastors here in the homeland looking for a way out, it has seemed to me that perhaps the following represent some of the things the Lord wants to say to us about our impossible pressures and problems. . . .

*a. The remedy begins with prayer.*

I refuse to be intimidated here by the fear which so many seem to have of "piety" in our day. I know something of the extreme to which pietistic elements have gone in their isolationism and in their blindness to the problems of men and of nations, and I would travel as far as anyone to avoid these extremes. But I know, too, that spiritual power still comes through spiritual channels. Those who hunger and thirst—and no one else—are still those who are filled. But, like the believers in Latin America, you'll have to put more content into that word "prayer" than most of us have put into it for a long time. This kind of prayer will be utterly unlike the routine form to which we have so long subscribed. It may begin in your own prayer life, with an admission that you don't really know how to pray, but

*continued on next page*

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that you can't go on without learning. One man, widely used of God today, told me that his usefulness to the Lord began on the day he cried out to him in desperation—ashamed of his coldness, fed up with his barrenness, and wanting to die unless he could know a fresh touch of power.

Next it may mean the formation of one or more prayer cells in your church. I know of one such group where three businessmen have found themselves surrounded with new opportunities, and filled with new power, since their little prayer group was formed. One word of caution: don't wait for a mass movement in your church. Start with what you have. Start with yourself. Ask the Lord to give you something that parallels the "tongues" of Acts 2—not an ecstatic experience, but the ability to speak the Gospel of Christ so that each hearer gets it on his own wavelength. And then expect the Lord to give you, in time, two or three or more others who will feel equally desperate about the situation and who will find with you that prayer is the starting place for something in their own lives and in the life of your church.

*b. It will mean the training of your laity.*

Not 50,000 of them, as in Guatemala, or even 500. Maybe not even five. Again, don't be afraid to start small. Paul reckoned Timothy a sufficiently large class! You'll train them to dig into the Word for themselves—a great lack in the life of most Christians, I am convinced. (In this connection, note that understanding comes first, and is basic; but this is not enough. Communication seems to be an unknown art on the part of most Christians—

partly, perhaps, because they have never learned the heart-language of those who are outside of Christ.) Then, having trained them (and it doesn't have to be a postgraduate job) give them meaningful jobs to do. Don't hesitate to ask them to serve tables, but don't let them despise that occupation, either, or think that it has to be the extent of their witness. Remind them that to win Indians in Latin America, or in their local community, they must go where the Indians are!

*c. Get some spiritually minded people to restudy the program of your local church with you.*

Measure any organization in your church by the extent to which it makes it easier for a person to come to know Jesus Christ. Study the possibilities of cell movements in your church, but insist that these cells never become an end in themselves. Let your goal be to make your local church a year-round center of evangelism; not the formation of some rigid, inflexible program (involving so many campaigns, so many altar calls each year, etc.), but designed with forethought that your people may come to realize increasingly that the church exists to train, then to reach out; and that only as it is doing both these things effectively is it really fulfilling the role Christ has for it.

*d. Find new ways of joining hands with fellow believers, whatever their name or sign.*

Make it your purpose that you and your people shall be completely open to the Spirit's leading in order to discover ways of standing together with other Christians in a common witness to our unity in Christ. This is not basically a matter of mergers or move-

ments: it is a matter of Christ's people bearing witness to the fact that they are *one body in him*. But let not your efforts along this line be just for the sake of "sweet fellowship"; let them be for the sake of active, all-out evangelism, of every sort and kind. Actively seek those of like precious faith who will stand with you to get the job done. Make yourself available to believers in other groups who thought you were so immersed in your own program that you had no time for them. Let our unity in Christ be something which we not only proclaim but which we demonstrate.

*e. Keep before yourself and before your people the fact that your God-given goal is the reaching of every creature for Christ.*

Like a champion hitter in baseball, you will be endeavoring to bat 1,000 every time you go to the plate. This will involve you in mission work the world around, but it will also demand that you face up to the situation in the immediate area where God has placed you. Remember that for most of us God has a larger place in his program for world redemption than we have yet found, and both our total usefulness and our joy in service depends upon our discovering that place.

I do not guarantee results. But if I did, my guarantee would not be very valuable. To those who are students and to those of us who are in the active ministry, I would say this: God will be pleased if we stop writing "impossible" over our circumstances, and if we set ourselves to the task—using scriptural principles, and encouraged by the experience of our Latin American brethren—of moving ahead toward the evangelization of our own area and of the world. And, if God is pleased, we shall not lack his blessing.

I have come to you with no emotion-charged pleas; no pictures of awful diseases calculated to stir your sympathy; no contrived attempt to impress you with what it means to die without Christ. But I say this to you: *God calls you to the impossible*. God plans to equip you for the impossible. God promises to enable you to do the impossible. Consequently, you belong somewhere, somehow, in the missionary enterprise. Don't entertain any doubt about there being a place for you. Don't tolerate even a momentary question as to whether there is a need for you—at home, abroad, anywhere. The job waits to be done. And in the wonder of God's grace, you are somehow a part of his plan for the doing of it!!!



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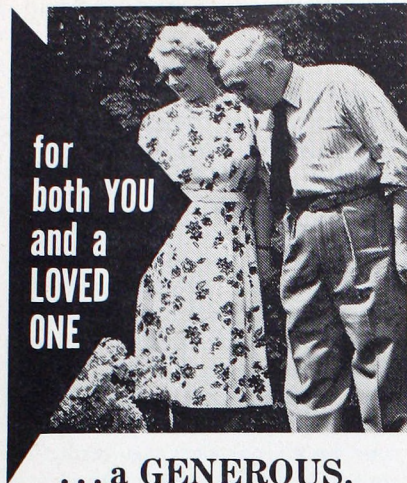
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**UNITED CHURCH**

*continued from page twenty-one*

In all fairness to the conservative critics, however, it must be said that responsibility for any misunderstanding regarding the United Church's growth in membership lies squarely at the door of the church itself. In issuing its annual statistical reports no effort has ever been made to help outsiders understand what has happened. The only conclusion anyone could possibly draw from reading the reports was that the church has not grown. The public has been told that the total membership of the church in 1942, omitting overseas churches, was 184,469 (resident membership—91,589) and that in 1964 it was 193,435 (resident membership—105,636)—a net increase of less than 10,000 in 18 years! Obviously, on the basis of such information, there is only one possible conclusion: the church apparently has not grown.

**Statistics Are Deceiving**

The difficulty with these statistics, however, is that they take no account of the withdrawal of more than half of the churches and preaching places that constituted the church in 1941. The fact of this large number of secessions is incontrovertible, and the membership naturally did decline; but it does not make sense to charge the churches of a denomination with failure to increase their membership when more than half of the constituent local churches have seceded. The only question that is worthy of consideration is whether *the churches and preaching places that remained in the United Church have increased their membership*. It is this point that we must now briefly consider.

**Loss Overcome, Gains Made**

The 1942 membership of the local churches that participated in the establishment of the United Church and have remained in it for the past 23 years was approximately 111,000; the resident membership was some 53,000. (In other words, the total membership loss due to both wartime attrition and secessions in terms of their original membership was about 72,000; the resident membership loss was some 38,000.) Today, the total membership of these churches, plus the new ones they have established, is approximately 193,000. The resident membership is 105,000. In other words, the total membership of the churches that constituted the United Church between 1942 and 1964

increased some 82,000 or 74 percent. The resident membership increased 52,000 or 98 percent. Thus, the church made up all its losses due to the secession and attrition and gained about 10,000 in addition. These are not spectacular increases, but neither is there anything in this record to be ashamed of, particularly in view of the problems and difficulties that the church confronted.

**Comparisons Are Deceiving**

The dictum that comparisons are odious is nowhere more true than in the field of religion; although the charge that the United Church has not grown, and is not growing, can only mean by implication that it has not grown as much as the conservative and fundamentalist-oriented churches have grown. To prove that this implication is incorrect, it would be necessary to show that on the average the other denominations are no better and perhaps a little worse. This would do no good, and conceivably could do harm. The writer has made a careful study of the growth of the churches in the postwar period and is prepared to defend the statements made above with statistical tables. He is also prepared to show that while some other churches have splendid records, others have not done so well. Such comparisons, however, are beyond the scope of this discussion, which is concerned solely with the growth of the United Church of Christ in Japan.

Too much can be drawn from statistics, as we suggested earlier. Church growth numerically is only one part of the picture. But one thing is certain. If the churches and missionaries would learn to work and pray together, all would grow in grace and there would be neither time nor inclination to criticize. They might be considered worthy "vessels of the Word."

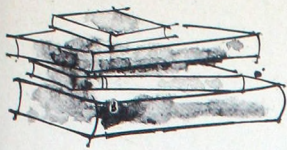
*\*It is customary to refer to the United Church of Christ in Japan as the Kyodan, but this usage is open to question. The word "Kyodan" in this case is taken from the last word in the Japanese name: Nihon Kirisuto Kyodan. It simply means a religious denomination, and there are many religious bodies, Christian and non-Christian, that use it. The term, United Church, is preferred and is used in this article.*

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# REVIEWERS REPORT

## Remnants of the West

**The Responsible Church and the Foreign Mission** by Peter Beyerhaus and Henry Lefever (Eerdmans Publishing Company, Grand Rapids, Michigan, 1964) is reviewed by Leland D. Hine, professor at California Baptist Seminary, Covina, California.

This book, which discusses the relationship between mission agencies and the churches they have established, will be valuable to young people thinking of missionary service, to pastors anxious to interpret modern missionary problems to their people, and to lay persons who want a deeper understanding. The person without background may find parts of the book tedious although it is not technical. It is not a difficult book, but the uninitiated may wonder why some points are labored at such length.

Structurally the book surveys the missionary principles of a number of pioneers, indicating their concern for establishing self-supporting, self-propagating, indigenous churches. Then it surveys what actually happened on three representative fields (Anglicans on the Niger, the Lutheran Batak Church, and the Presbyterians in Korea). Finally it attempts a theological statement based on Scripture and in the light of the experience of modern missions.

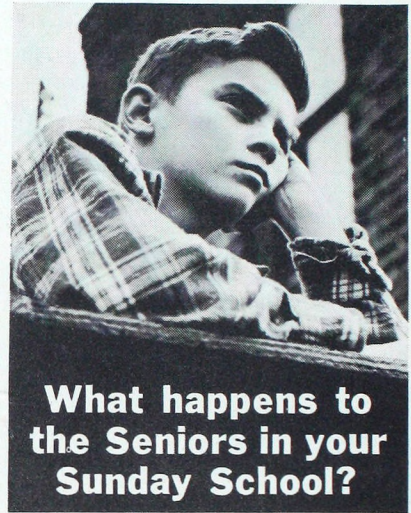
Without discussing each theory and approach, the problem is rooted in the

fact that modern missions began in the days of Western imperialism and have extended into the time of anti-colonialism. Even the best of the missionaries often unconsciously carried their concepts of cultural, if not racial, superiority. Inevitably they taught in terms of Western church culture and theological development. On the other side, the young Christians were colonials with their submerged feelings of inferiority and resentment with a fierce desire to be independent. They also assumed that the mother church was wealthy and ought to carry the burden. Western money was often used to build a structure in buildings and organization which the local Christians could not possibly support. In Korea where care was taken to build a structure which could be relatively self-supporting from the beginning, Western theological controversies split the church.

The problem is fantastically complex. In many ways it compares to the relationship between parent and child. The parent is never quite ready to recognize the competence of the child, and the child is much more anxious for the privilege than the responsibility. If the parent does not help, he is derelict in his duties. If he helps too much, he retards the child's development. If the child demands extreme independence, he breaks a valuable relationship and usually goes astray. If he remains subservient, he never grows up.

The book does not solve the problem, but it clarifies the issues and makes valuable suggestions. The new church must be recognized as a full church by the same criterion by which we would recognize a church in the West—that is by its faithfulness to the Gospel, not its age or wealth. A church must be indigenous but, again, its faithfulness to the Gospel is the criterion by which we judge rather than the extent of its adaptation to a particular environment. Solutions can be found only as all churches, old Western and young Asian and African, recognize their responsibility to the universal church and their common mission to the world.

*continued on page thirty-two*



## What happens to the Seniors in your Sunday School?

Know what "Senior slump" is? Do your high school young people drift away from the ties of earlier years? Do your Seniors consider Sunday school "kid stuff"?

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**REVIEWERS REPORT**

*continued from page thirty-one*

On the whole, the book is fair and helpful. It does, however, lean slightly to the Western church viewpoint without quite catching the full depth of Asian and African concern. It is true that the younger churches are influenced by secular movements in their own countries but are we not equally guilty? It is true that too much Western money spent on church buildings, trained ministry, etc., can leave the mission church with an impossible burden. It seems, however, that the authors completely missed the kind of missionary work done by agricultural and educational missionaries which helps to raise the economic level of church members to the place where the church can become self-supporting and self-propagating. True, the ultimate responsibility for these things rests with the local leadership, but often the example of the missionaries has spurred secular authorities to action. A church does not have to be Western in style to be responsible, but a minimum level of economic attainment, educational competence and physical health is necessary. Possibly Western money and personnel should, in our time, go primarily for these things.

**In His Footsteps**

**On Our Way Rejoicing!** by Ingrid Hult Trobisch (Harper & Row, New York, New York, 254 pages, \$3.95) is reviewed by Dorothy C. Haskin, staff writer, World Vision Magazine.

This is a warm, easily read story of the incredible family of Pastor Hult (Lutheran), his wife, 10 children and 24 grandchildren, all consecrated to Christ.

Pastor Ralph Hult and his bride as young people went to be missionaries in Africa. After his first furlough the circumstances of the Great American Depression kept him on the family homestead in Missouri. During that time his 10 children were born. During World War II, however, he was again able to answer his call to Africa. Despite a shipwreck which delayed his plans, he returned to Dar es Salaam, capital of Tanganyika, without his family, and died there of malaria a few months later.

From then on his dreams were fulfilled by his children, three of whom—including the author—announced their missionary intentions at a memorial service for their father. It is inspiring

to read of the many aspirations his children were able to make a reality.

Mrs. Walter Trobisch, the oldest daughter and missionary to Africa, writes of the experiences of the family in a glowing, happy style. Even when tragedy of death or illness struck the family, faith made everything a matter of going on their way, rejoicing in the God of love.

This book—filled with adventure, love, heartbreak and happiness—is good reading for believers and non-believers, young and old, men and women, for it is a wonderful story of vital faith.

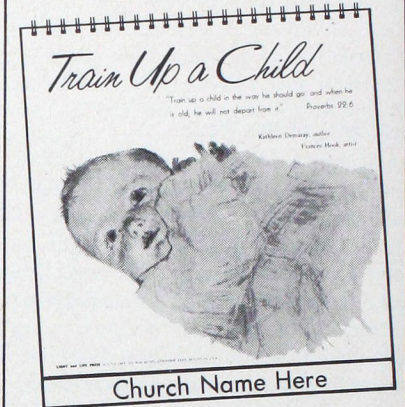
**MISSIONS IN MEMORY**

*continued from page twenty*

compile an early history of the CIM which was published in two volumes. Besides this she authored many books, most of them biographical in content. Her style was flowing, interesting and deeply perceptive. Occasionally she collaborated with her husband. God is still using her works to challenge people of our own day and age.

The life story of Mrs. Howard Taylor bridges two centuries, for she lived through 87 years until on June 6, 1948, she received the long-awaited call—"Enter thou into the joy of thy Lord."

**Good News**  
for superintendents  
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**Train Up a Child**, the superb new Cradle Roll Calendar packet featuring 24 full-color baby portraits by artist Frances Hook, will be available in March. Sunday-school leaders will welcome this well-planned program for effective outreach. Key item is the 24-page undated picture-calendar with spiritual guidance hints for parents' use. Other items in the packet are visitation seals, full instructions, and a file card for noting information about the child and family. The packet will be enclosed in clear plastic. Price: \$2.50 each. At your Christian Bookstore, or **LIGHT AND LIFE PRESS, Dept. 25 O Winona Lake, Indiana 46590**

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- July 25-August 29.....Bible Conference
- July 25-August 1.....International Union of Gospel Missions
- August 6-8.....Christian Business Men's Committee
- August 8-15.....Rodeheaver Music School
- August 11-14.....Railroad Evangelism Conference
- August 22-29.....Free Methodist Youth Advance
- August 30-September 6.....American Association for Jewish Evangelism
- September 3-5.....World Home Bible League

**CONFERENCE PROGRAM**

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- August 1-8.....Bible Exposition Week  
Dr. Ralph Mitchell, Dr. Haddon Robinson
- August 8-15.....Christian Heritage Week  
Dr. Bruce Dunn, Dr. Oswald J. Smith
- August 15-22.....Evangelistic Campaign  
Dr. Myron Augsburg, Dr. Paul Smith, Dr. Walter Wilson
- August 22-29.....Evangelistic Campaign  
Dr. Myron Augsburg, Dr. John Walvoord, Dr. Walter Wilson
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