

# WORLD VISION

NOV. \* 1966

MAGAZINE

SEEING AND SERVING THE CHRISTIAN WORLD MISSION



## *Hong Kong: City of Extremes*

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# WORLD VISION

NOVEMBER 1966

MAGAZINE

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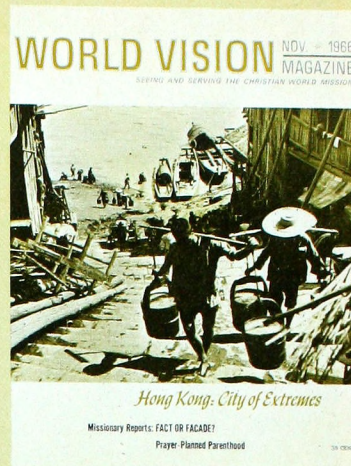
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# Hong Kong: City of Extremes



*by David H. Adeney*

**H**ong Kong. City of extremes. An island of relative stability surrounded by swirling waters of political and ideological conflict.

A sphere of religious freedom situated on the border of China where 650 million persons are largely without the knowledge of the truth that is Christ.

A city where dedicated Christians who have escaped from the rule of communism in China, who have experienced suffering because of their faith, who know the reality of a sacrificial Christian fellowship, see the church as terribly easygoing at a period in history

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*A son of missionary parents, David Adeney began mission work in 1934 when he entered China under China Inland Mission for a seven year term. He lived for more than a year in Shanghai when it was under Communist rule and departed the city in 1950. At present he travels throughout the Far East as associate general secretary of International Fellowship of Evangelical Students. Mr. Adeney is author of the book, The Unchanging Commission.*



when time for the Gospel is running out for Chinese seeking truth on the mainland.

The message of Christ is preached every day in many different kinds of surroundings, but the answer of the workman in Hong Kong when confronted with the Gospel is "Muh iu gongfu (I have no time)."

The church in this city of contrasts has had little impact on the people, but there are other forms of ministry which demonstrate continuing growth: the work that goes on in schools, hospitals and relief programs. Devout Christians demonstrate their faith by giving their talents and energies to these ministries as well as to witnessing through conversation and instruction.

Though Hong Kong has a much larger percentage of Christians than most other Asian cities, vast numbers still know nothing of the Gospel of Jesus Christ.

Outside the door leading to a luxurious apartment, incense sticks may be seen burning before a tablet dedicated to the god of wealth. The goddess of mercy is worshipped in thousands of homes, and Buddhist priests are frequently seen performing funeral rites.

Among those working in business offices, in the cotton mills or in factories making everything from plastic flowers to electronics goods, there are many who have no use for any religion. A few may adopt a militant materialistic philosophy, but for the most part they are only concerned about their daily bread.

Only a small proportion of the large missionary force in Hong Kong is actively engaged in local churches and evangelistic work. Many are teaching in schools, serving in hospitals or relief agencies or in administrative work. Some make Hong Kong the center for various ministries that reach out to the whole

of the Far East.

Having one of the most modern airports in the world and being a free port with few immigration problems, Hong Kong is an ideal communications center. Its excellent facilities for printing and publishing attract many who have the vision to provide Christian literature for the Chinese speaking world. Magazines like *The Lighthouse* go to almost every country in the world where Chinese communities are to be found. Books published by the Christian Witness Press and other evangelical organizations supply the needs of hundreds of Chinese churches on the perimeter of the great Asian mainland.

Magnificent hotels and luxury apartments form the skyline of downtown Hong Kong while on the mountainside above, tens of thousands live in flimsy shacks which are frequently destroyed by fire or water.

Even the climate produces contrasts. Two years ago prolonged drought resulted in a water shortage. Dwindling supplies in reservoirs had to be drastically rationed. For several months water was turned on in homes only for a three hour period once every four days.

As this is written the problem now is *too much* water. A steady downpour has continued for days with only an occasional letup. Yesterday 15 inches of rain fell in a 24 hour period with four inches concentrated in one hour. The steep roads on Hong Kong island became raging torrents. Buildings collapsed. In some places as many as 70 cars were piled up like toys on top of each other having been swept down the mountainside.

The more than 60 dead and over 5000 homeless included not only poor refugees but also Europeans and wealthy Chinese. The deputy director of education was crushed in his car by a landslide.

During the typhoon season the people in shacks usually suffer most, but during the June floods towering skyscrapers and university residences were undermined by the raging waters.

Hong Kong's beautiful harbor filled with merchant ships from many nations is a haven also for a large fleet of smaller ships and for junks flying the Red Chinese flag. Their trade with Canton contributes to the 300 million dollars a year which China earns for trade passing through Hong Kong.

In the city, Communist banks, schools, shops and newspapers are much in evidence. But in the great resettlement areas hundreds of seven story "H" blocks, each housing 2500 people, are festooned on holidays with the Nationalist flags of Free China.

Many of those who throng the streets are escapees from China. Over half the people of Hong Kong come from outside and are practically stateless—they possess a Certificate of Identification but no passport. Many crossed the border illegally, often traveling via the Portuguese colony of Macao.

To the tourist, Hong Kong appears orderly and beautiful. But under the surface there is much political intrigue and underground activity. Hong Kong is a

center for drug traffic. Recently the narcotics squad seized over two tons of opium and morphine—a world record for a single haul.

Christian witness takes many and varied forms in this fast growing metropolis. The city throbs with the struggle for survival of the poor who work long hours in the great textile factories or little cottage industries, and with the rivalry of businessmen seeking the wealth that will enable them to rent a luxury apartment or send their sons overseas.

A Japanese elevator carries a group of Christian businessmen to a hotel dining room for their weekly meeting. A few miles away, workers in a resettlement area climb seven flights of stairs to a meeting in a church-operated rooftop school.

In a room adjoining a Christian bookshop in the main shopping area of Kowloon a group of young people meet to plan a program to be recorded in a Hong Kong studio and later broadcast into China.

Twenty miles away an evangelist preaches in a country chapel close to the Chinese border.

Six hundred high school students representing Christian fellowships in 30 or 40 schools gather with their friends for an evangelistic meeting in the beautiful auditorium of a large city church.

### Preaching in the 'Walled City'

Some of them come from comfortable homes a few blocks from what was formerly the old walled city, a hideout for dope addicts and prostitutes. The sound of children singing the praises of Jesus now comes from a building in the middle of this rabbit warren of narrow filthy streets. A nineteenth century treaty exempted this area from British jurisdiction, and only in recent years have the police been able to enter. Sacrificial work of Chinese and Western servants of the living God has brought life and hope to many children who otherwise would be illiterate and undernourished.

Early in the morning, the London style double-decker red buses are filled to capacity with school children. Most of them wear school uniforms, and many are going to Christian schools run by Anglicans, Baptists, Methodists, Lutherans, interdenominational groups or Roman Catholics.

In many schools classes may end at one o'clock, and a different group of children and teachers will take over the building for the afternoon session.

Many attend Scripture classes. Through church young peoples' groups, interschool evangelistic rallies or meetings of the School Christian Union some will come to a knowledge of new life in Christ. But Christian schools do not always have the best Christian groups. Sometimes the witness of the Christian Fellowship in one of the large government schools seems more vital than that of their counterparts in church-related institutions.

Only a small percentage of those who graduate will be able to enter Hong Kong University or the new Chinese University. The Christian Association, affiliated with the Student Union in Hong Kong University,

has 140 members. Every Friday evening one of the engineering lecture rooms will be crowded with Christian students listening to a message given by a Christian professor, local pastor or missionary.

After graduation many will join the Graduate Christian Fellowship which meets in the Evangelical Reading Room, and those who become teachers will often serve as sponsors for a School Christian Fellowship or as counselors in summer conferences. Some will teach in the Baptist College or at one of the mission schools, while others will join the evangelistic team which visits the "Children's Garden" where hundreds of orphaned children find a home and education.

A good proportion of Christians in Hong Kong University become doctors, and there is a strong witness in the great government hospitals. Visit the new 1300-bed Queen Elizabeth Hospital where a large group of Christians meet every week. In the nurses' residence they listen to reports from Christian nurses and doctors concerning patients who have received spiritual healing during an evangelistic meeting held in one of the hospital lecture rooms or through the personal witness of one of the staff members.



Many of Hong Kong's sick people, including great numbers of TB patients from overcrowded tenements, find relief in mission hospitals, clinics and sanatoria. It is a far cry from the Queen Elizabeth or Queen Mary Hospital with their great modern buildings to a small clinic above a church nursery where a Christian Indian doctor ministers to people from a large nearby housing estate which has grown up during the past few years. Twice a week a missionary doctor brings a team from the beautiful Haven of Hope TB Sanatorium for a follow-up clinic for discharged patients.

Among other specialized medical ministries undertaken by the church in Hong Kong is the well known leprosarium on Hay Ling Chau where hundreds of lepers have been rehabilitated. Many of them become Christians during their stay on the island.

### Many people carry Bibles

Ride the buses and harbor ferries on Sunday morning, and you will notice many people carrying Bibles. They are going to a great variety of churches. The 250,000 who make up the Protestant community (a similar number are to be found in the Roman Catholic church) worship in almost 400 different buildings: an English style Anglican cathedral, a Lutheran church with the architecture of a Buddhist temple, large well equipped auditoriums surrounded by Sunday school rooms and church offices. And then a multitude of smaller congregations, number between 50 and 200 each, meet in apartments remodeled to meet their needs.

Even among the shacks on the hillsides there are little wooden churches, perhaps started by a group of young people seeking for a "mission field." Other churches are specially for the boat people who live all their life on the junks and sampans. Almost all the local churches are self supporting, though foreign funds are wisely used in institutional and relief work.

Yet even Christians seem affected by the materialism that pervades every part of life in Hong Kong. They often find that though people in Hong Kong are free to think and speak as they choose, the blatant immorality, the inequalities and the selfish indifference to the needs of multitudes of poor people indicate that the free world may be just as liable as the Communist society to incur the judgment of God.

There is an urgent need both for revival in the church in Hong Kong and for the training of a nucleus of devoted and disciplined Christians who will be ready to enter China when the door opens again or to go to other Asian countries. For this reason the work of the various seminaries and Bible schools is essential.

Parental pressure often makes it difficult for the graduates of schools and universities to give up the prospect of a well paid job and devote their lives to the preaching of the Gospel. But if the church in Hong Kong is to fulfill God's purpose for it in this generation, it must send forth the very best into sacrificial service. This alone will convince men and women of Asia that Jesus Christ is Lord to the glory of God. |||



**The  
Missionary  
Report:**

# **FACT OR FACADE?**

**by Aulden D. Coble**

**R**emember, they aren't interested in facts. Just make it a good story!" This rather cynical remark came from a veteran missionary after some 40 years of experience and hundreds of furlough talks.

As missionaries of the church of Jesus Christ we pride ourselves on being conveyors of the truth—the truth that sets men free.

But when missionary reporting and particularly missionary letter writing relate overseas experience to the life of the church at home, how much care is given to

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reporting "the truth, the whole truth, and nothing but the truth?" Are mission reports more facade than fact?

Perhaps an even deeper question should be formulated: how much does the church really want the truth—all of it—and nothing but the truth?

The church at home carries on its usual program in an ordinary community. To create interest in its missions overseas it wants stories and accounts of the exotic and unusual. Many Christians want "their" dollars to do sensational things in the mission field. They give much more freely when they get the kind of reporting which feeds this need for identification with a markedly exciting investment of their dollar overseas. These Christians have not yet grown out of the era in which the missionary was romanticized for



leaving his homeland and for making a great sacrifice by burying himself in some far corner of the earth.

### **A symbol of the romantic?**

As a representative of these churches and Christians, the missionary must fulfill a role by being for his senders and his supporters a symbol of the unusual and the romantic with which they can identify. If he does not succeed, his support may diminish.

How does this affect the missionary?

1. It causes him to enlarge upon little things until they become important enough to make a fine sounding paragraph in a prayer letter.

2. It causes him to be unrealistic. His normal life has its humdrum aspects, its periods of disillusionment, but he dare not reveal or dwell on these at any length.

3. It causes him to grasp at the sensational, which happens only rarely, and write it up (perhaps unintentionally) so it is portrayed as typical and as everyday routine.

How can one meet the demands of supporters for prayer letter material or for dramatic information to be used in a furlough speaking schedule? The answer to this question ought to provide excellent opportunity for missionaries—by their use of honest and factual reporting—to help their supporters become good stewards even though their missionary's letters talk of life's reality as he finds it.

It seems that unless the missionary's letters and speeches are hair raising, they have little value for fund raising. Missionaries themselves can be blamed for this. They sometimes seem to cultivate this attitude instead of correcting it.

It has been my experience to speak to church groups in America about their participation in the preparation of Colombian teachers and evangelists. These were Bible institute and normal school students who needed help in the form of buildings and scholarships. It was a prosaic need, although a matter of strategic importance for church growth.

At the same time I also reported on Christians suffering with Hansen's disease in the great colony at Agua de Dios in central Colombia. The latter was something little known and dreaded, and it caught the sympathy and opened the purses of American Christians immediately.

Real honesty on our part demanded emphasis on the more prosaic yet far more strategic Bible institute needs. The temptation was to not tell the truth—to build our appeal on the emotional response to the leprosy story.

### **Danger of dishonest reporting**

A situation like this presents the missionary with the real danger of dishonest reporting.

Several years ago the Spanish Language Institute students spent a Saturday morning at the luxurious Ojo de Agua swimming pool and recreation park a dozen miles from San Jose. A new student spied a tumbledown, abandoned, mud-walled, thatch-roofed

house. He climbed a bank and scaled a fence to get various pictures of the uninhabited wreck. We have wondered since that day how often those photos have depicted "life in Costa Rica."

Another missionary student was visited by his parents. They photographed a tiny unpretentious drugstore, street corner vendors, the most rundown little corner food stores they could find. Upon return home they spoke of these primitive places in which their missionary children were forced to buy, not even implying that San Jose has the finest large stores and a modern downtown shopping area.

A visiting secretary from a large and powerful mission board knocked at our door one Sunday morning for the purpose of meeting us and adding our photo to slides which were to document his trip into Central America. As we posed in front of our rather modern rented house he suddenly asked us to move to a place where only green plants would form the background.

"That modern house would not be appropriate," he explained. "People expect missionaries to live in some kind of rather primitive dwelling."

These are cases of irresponsible, sensational reporting—to maintain the romantic image of the missionary. In the midst of Costa Rica's recent presidential campaign, letters went out from missionary students playing up the dangers and the possibility of revolution, with the missionary in a rough spot—only delivered because he was the Lord's emissary. Few Costa Rican Christians who saw this kind of writing were amused. The fact is that things were exceptionally calm and no missionary was ever in any danger of any kind.

The odd and the sensational may make wonderful incidents to tell about, but it is not honest to portray them as the norm. A veteran of half a life in Africa drove two prominent board secretaries along a road teeming with people. A dramatic incident occurred—something the missionary had never seen before in his years of service. During the rest of the day he took many opportunities to try to undo the thinking he knew was taking place in the minds of his two friends—and which would almost certainly develop into board secretary speeches back home portraying this strange and unrepeatable incident as typical of life in that country.

### **Sheer misrepresentation**

One of the most common ways for missionaries to dodge the truth is by sheer misrepresentation. One letter stated that here in Costa Rica there were only two resident missionary families to proclaim the Gospel. How were the supporters to know that the Gospel has been proclaimed here for 75 years, that there are many dozens of organized evangelical churches in the country, that there are nearly 200 resident missionaries, and that there is an evangelical community of over 35,000 in Costa Rica? In this case he failed at one "small" point. He did not say "our mission" has only two families.

*Continued on page 28*

# RECRUITS IN MOTHBALLS

by Eric S. Fife



**M**issionary recruits are few and far between these days. But why? Mission leaders differ on the answer.

The reason I hear most frequently is that today's young people are not prepared for the sacrifice involved in missionary service. The Peace Corps explodes that fallacy. Every year I counsel with hundreds of young people concerning missionary service and I do not believe that they are incapable of sacrifice. Many are confused, but few are disobedient.

I see huge attendances at student missionary conferences, and hundreds sign missionary decision cards annually. Every student conference that I have addressed in the past year has seen me return with a batch of missionary decision cards. Significantly, most sign to say they are willing to go but do not know if it is God's will for them. We see enormous interest but little missionary assurance.

#### **Young people are puzzled**

I believe that most of these young people are honest with God and with themselves, but they are puzzled as to where and how they should serve the Lord. This confusion has developed as a result of many factors.

Two days ago I received a letter from a student telling me that because missionary work was now indigenous there is no need for missionaries from America to preach and teach.

Political instability and visa problems have compounded this problem. Many young people have lived and studied with students from abroad who are hostile enough to missionaries to give the impression that missionaries are no longer welcomed abroad.

All these factors and many others are real and need attention, but I believe that the reason for the lack of recruits is deeper and more far reaching than this.

If students are willing to go but do not receive a call, it would indicate one of two things:

1. God is not calling them.
2. He may be calling them, but they do not recognize the call when they hear it.

#### **Is God calling for more recruits?**

A survey made by the Missionary Department of Inter-Varsity some months ago indicates that there are openings for 5904 new missionaries. These figures were

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*The Rev. Eric S. Fife is missionary director of Inter-Varsity Christian Fellowship. In that capacity he is a frequent speaker at student conferences across the United States and Canada. He is also the author of two books, *Man's Peace God's Glory* and *Missions in Crisis*.*

arrived at by writing to mission societies in North America and asking for lists of their personnel needs.

In honesty we must admit that these societies may not know the mind of God. Our source of priority for what we think we need is not always what God knows we need. Some students would be more impressed if these figures came from the church in a foreign country rather than from an American missionary working in that country.

Missionary leadership has usually been exercised by colonial nations, but we must recognize that with the end of the colonial era that pattern has been broken. Increasingly, younger churches are sending out their own missionaries. This, of course, is what we have longed to see for years.

If this trend continues long enough and far enough so that we learn to accept such missionaries as having much to teach us in North America and Britain, the time may come when the word "missionary" is free from the overtones of superiority and paternalism that afflict it in many parts of the world today.

Nevertheless, responsible leaders of churches in other lands make it clear that the church in North America has resources of men, methods and money that are needed throughout the world if the Gospel is to be preached to all nations.

In the light of these facts it seems that it is the will of God to call out young Americans for missionary service and to call them out in greater numbers than have gone in recent years. The world needs this ministry and the church in America needs this if she is to retain her vitality and fulfill the commission entrusted to her by Jesus Christ.

Some may say "Missionary go home," but God says "Leave home," and we ignore it at our peril.

#### **Is today's missionary call too quiet?**

We have in North America today thousands of young people who are completely willing to be missionaries but are waiting for God's call—and for many of them the call never comes.

Sometimes this is because God wills for them to stay at home. But sometimes it may be because we have encouraged them to expect a call that is more supernatural than God intends.

One movement greatly used of God to call thousands of students to missionary service at one of the greatest periods of expansion in the history of the church placed great emphasis upon the word "volunteer" to the extent of using it in their name: the Stu-

*Continued on page 28*



# Prayer-Planned Parenthood

by H. H. Savage

Sometimes I am asked, "How does it feel to have all your children in missionary activity?"

I always reply, "It feels mighty good, because it proves that God answers prayer."

There is often another question, "Are there any rules to be followed by parents to guarantee that their children will become missionaries?"

Of course, the answer is "No." We realize that many parents are just as dedicated and consecrated as we have been, yet they have seen a son or a daughter drift into a life that brings heartbreak to those who love them. Our two sons and our daughter are missionaries in South America.

I wish there were a cut-and-dried formula for guaranteeing all Christian parents that their children will devote their lives to the service of Christ, but if there is, I'm afraid I cannot discover it. My wife and I can only say that our children's decision to give their lives to Christ seems to be fulfillment of God directed prayerful parenthood.

We believe that there are certain conditions which can contribute greatly to the desired result. In this article I would like to share them.

Each child was prayed for and committed to the Lord before conception.

If conception takes place as a mere physical act, with no thought of the desired results, the offspring of such an act starts life without a purpose.

For a Christian, the physical act that brings a new life into the world should be a holy and consecrated moment. For a Christian, "planned parenthood" should mean infinitely more than a quest for the proper procedure. (The term itself is meaningless, because it really refers to "planned non parenthood.") But "planned parenthood" is, we believe, a God required "must" for those who want their families to be devoted to God Almighty.

If prayer surrounds the beginning of life, it must also surround the continuation of life, both before and after birth.

If "faith without works is dead," so "prayer without participation is dead." To pray and then fail to provide a channel for the answers to prayer is indeed foolish. In the miracles of Jesus He never used the supernatural to accomplish what could be done through the natural.

The most accessible channel for many Christians is the home. As pastor of the First Baptist Church of Pontiac, Michigan, I welcomed visiting missionary speakers and encouraged mis-

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

sionary conferences as a part of our church program. At every opportunity we entertained missionaries in our own home. For a Christian home, a most rewarding experience is to have growing children brought into contact with men and women who possess a worldwide vision of service. The geographical and sociological information alone is tremendously worthwhile.

Mrs. Reuben Larson, of radio station HCJB in Quito, Ecuador, had a great part in leading our daughter to dedicate her life to missionary work in South America when she was just six years of age. It was a dedication from which she did not veer.

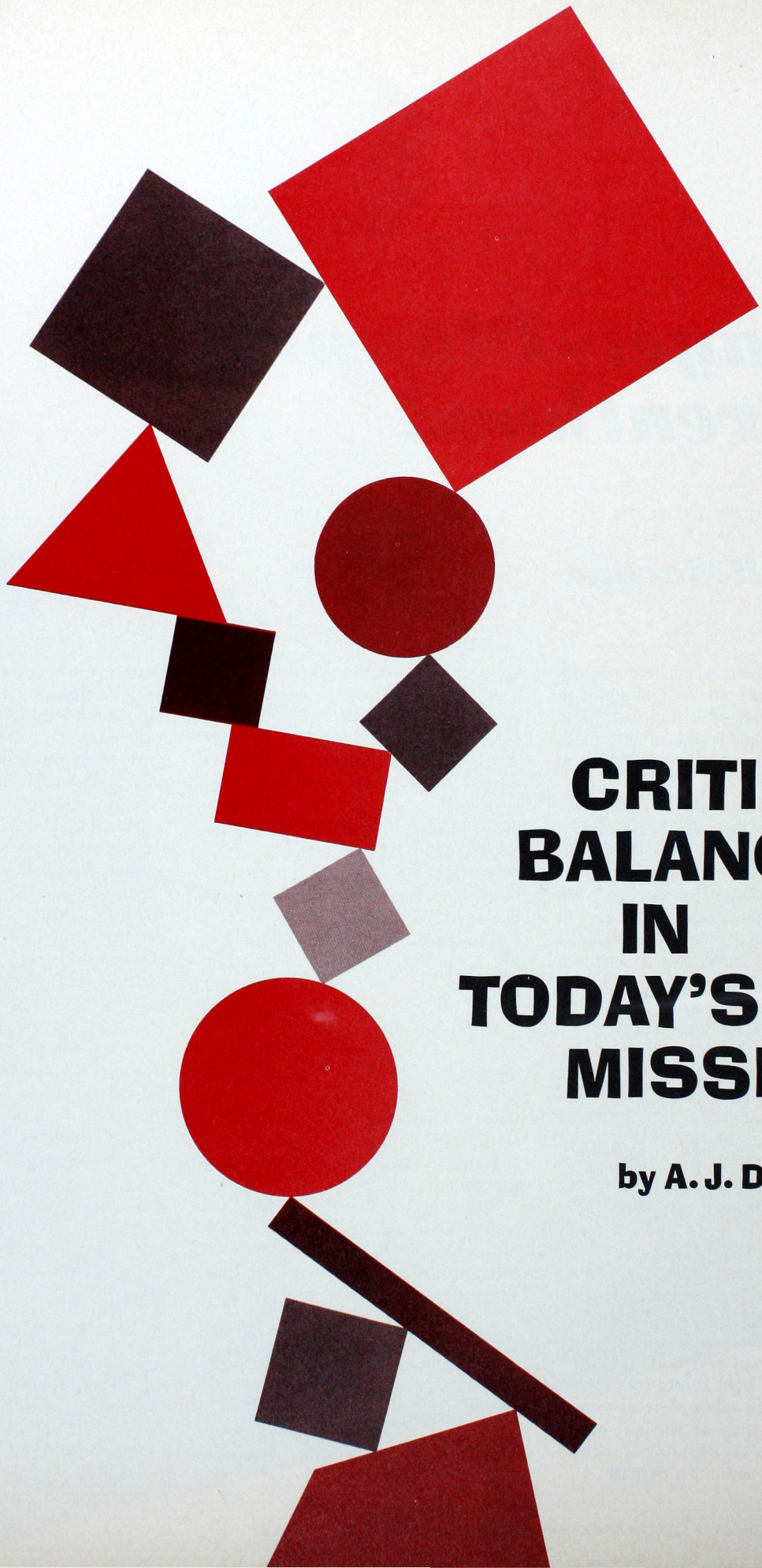
As I listen to testimonies of other missionaries in regard to the way God led them, there is almost always some missionary personality involved.

Altogether too many Christian parents are wanting their children to become a success in some secular activity that has monetary reward. And too many who piously claim some other interest are terribly disappointed when their children do not go after the almighty dollar.

## Never discuss church problems

We never discussed in the hearing of our children any of the problems that occasionally arose in the church. What they knew, as far as the conversation of their parents was con-

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**CRITICAL  
BALANCE  
IN  
TODAY'S  
MISSION**

by A. J. Dain

# PLANNING WORLD EVANGELISM IN THIS MODERN DAY DEMANDS CAREFUL ASSESSMENT OF THESE SEVEN TRENDS

The church began as a tiny minority. It has lived and survived as a minority.

While we must not deny the comparative failure of the church today in its evangelistic outreach, we must not reject the eternal Gospel because the masses are not being won for Christ.

Missionary strategy must focus attention on seven important trends in the modern world.

**1.** Exploding world population has done away with the facile optimism of a day that spoke of evangelizing the world in this generation. With the notable exception of South America, Protestant churches of the world are falling farther and farther behind in relation to world population.

In our constant reference to the world's millions we need to recover a sense of the dignity and value of the individual human soul. In the secular world we see the constant drift in the other direction—toward depersonalizing the individual until he becomes a cipher instead of a soul for whom Christ died.

While rejoicing in every technical advance that has brought the whole gamut of audiovisual aids to the service of the Gospel, I believe we must beware of overemphasis on the use of mass media and all impersonal methods of evangelism. Any preaching of the Gospel which fails to contain at some point the self giving of the missionary is in some measure inadequate and incomplete.

## Nationalism is factor

**2.** Nationalism is a second factor and missionary society, fellowship or board, one which arises in some measure out of the first. Closely linked with the emerging independent nations of Asia and Africa and their newly won freedom is a revolt against the West. While these nations rush headlong into educational programs designed to bring about industrial revolutions and technological advances which come from the West, they emphatically reject any idea of Western superiority. We cannot expect believers in our national churches to be unaffected by the environment and influences of which they are a part.

As individuals we are called to an ever deepening and costly identification. This demands above all a humility in which our normal arrogance and pride of race is eliminated. The problem, however, goes far beyond the personal witness and identification of the individual missionary. It must be exemplified in the basic strategy of the

The nationalism of Asia, Africa and South America must be confronted by the internationalism or supranationalism of the Christian church. In denominational missions this will take the shape of fully autonomous national churches. Increasingly, missionaries will serve under national leadership, wholly identified with their church and yet retaining a vital link with the sending body at home.

In the case of interdenominational societies I believe that this must spell the end on the field, in Asia or Africa or South America, of the purely Western missionary organization. This pattern of control, governed by New York or London or a group of expatriate missionary executives in Tokyo, Singapore, Delhi or Nairobi, is doomed.

## Religious resurgence

**3.** Religious resurgence is another trend which we must take into account. The revival of Hinduism, Buddhism, Shintoism and other non-Christian religions constitutes a call to the missionary candidate while in training and to the missionary in his early years of service for sympathetic and disciplined study of these religions. Most current texts on comparative religions are decades out of date and can be actually misleading.

This study must be undertaken with a view to acquiring essentially Christian insights for a clear and unequivocal presentation of the exclusive claims of the Christian Gospel. So much study of comparative religion has led to the spread of two major heresies—universalism and syncretism.

*The Right Rev. A. J. Dain, former general secretary of Bible and Medical Missionary Fellowship, now serves as Bishop Coadjutor of Sydney in the Anglican Church of Australia. He has served also as overseas secretary of the Evangelical Alliance in Britain and as federal secretary of the Church Missionary Society of Australia and Tasmania.*

I believe there must be a significant move from defense to attack. We must reaffirm the biblical truths of the lost state of the world and the power of the Gospel to transform individuals and communities.

**4.** We come now to the vitally important subject of the church. We are thinking here primarily of the national church and of the local congregations making up that church. The only truly permanent thing in any Asian or African country is the local church. All missionary work, of whatever form, must directly or indirectly lead to the establishing of strong local churches under trained leadership possessing evangelistic zeal.

But what of the situation facing many interdenominational mission societies in Asia and Africa, namely the existence of large national churches numbering hundreds of thousands of adherents, the majority of whom, as in our own churches, are only nominal in their faith? Here I would plead for an identification with and a ministry to these churches.

The nominal state of these churches constitutes one of the major challenges to missionary effort today. Liberal influences in their leadership and particularly in their theological colleges have proved effective barriers to our service and fellowship with them. Party strife and grave moral sins in the church at Corinth were no barrier to Paul's concern for and ministry to that church. For far too long, many evangelicals have gathered their skirts around them in order to avoid contamination from such churches.

## Ecumenical movement

**5.** The ecumenical movement is one of the most far reaching influences in the total life of the world church. We all rejoice in every movement of the Spirit of God that leads the people of God into a deeper unity. At the same time, evangelical apprehensions of several aspects of ecumenicity remain. While recognizing the sincerity of devout supporters of ecumenicity, I feel that there are certain serious misconceptions resulting from current ecumenical propaganda.

One of the most important of these affecting our own strategy is the belief

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that organic union will inevitably lead to spiritual renewal and a release of evangelistic zeal among the uniting churches. There is no evidence whatever to support this belief.

A recent frank survey published by the Church of South India freely admits that it just has not happened in CSI. United Church of Canada after 25 years of union had far fewer missionaries than the three uniting churches had at the time of the union. This loss of missionary strength occurred when most other North American churches were doubling their missionary forces.

We must look elsewhere for true spiritual renewal. In particular, we must support and strengthen all voluntary evangelical agencies which contribute directly to this end, such as Scripture Union, Inter-Varsity and the convention movement.

### **Missionary society and the church**

6. We must consider the relationship of the missionary society to the church.

We are all familiar with the two extremes of missionary policy in this area. On the one hand is the ideal of the truly indigenous church in which full responsibility has been surrendered by the overseas mission and the personnel and funds wholly integrated within it.

On the other hand is traditional paternalism which keeps all missionary activity under foreign control. Many churches and societies which advocate the former in fact practice the latter.

It is my own conviction that there must continue to be a *via media* between these two poles. Paternalism is out of the question in the political climate of today. However, I would equally oppose the total absorption of "missions" by "church."

7. Perhaps one of the most pressing problems facing missionary societies and the national church today is the role of institutions in the contemporary scene. In many countries the colonial era was preeminently the period of mission institutions. Famines led to establishment of orphanages, lack of medical facilities to establishment of hospitals, lack of educational facilities to establishment of schools.

Founders of these institutions, who courageously pioneered in these fields, intended these institutions to be spheres of evangelism and Christian teaching. Today the majority of these institutions have already been taken over by appropriate government agen-

cies, and it is probably only a matter of time before many more are similarly transferred.

Speaking in general terms of all institutions maintained by missions or churches, it is possible to suggest certain criteria by which their continued existence should be judged:

Do the direct and indirect spiritual results justify their retention?

If significant sums of money for capital development or maintenance are being used by the mission or church, can these be justified against the background of other needs and our overall strategy?

If a large proportion of personnel has been absorbed in these institutions, can this be justified in a similar reappraisal of priorities?

Are the institutions church-related or pursuing an entirely independent existence?

Is there a clear majority of national Christians on the governing body?

Is there a willingness to allow the institutions to pass to government control when required?

Are the standards of buildings and equipment such as to commend the institutions in the eyes of the public and the appropriate government department?

In the present climate of nationalism with the inevitable suspicion toward "foreign" missionaries, certain institutions such as orphanages could well be maintained by a national church. But it is doubtful if they should be maintained by overseas funds or staffed by overseas personnel.

### **Conclusions**

We have briefly examined some of the factors in our contemporary scene which bear upon missionary strategy.

There is no single blueprint for success. In the final analysis, it is not the changing political, social and religious scene which must dominate our thinking but the application of spiritual principles to the changing scene. The New Testament in general and the Book of Acts in particular do not give us ready-made answers, but they do provide a basis of biblical principles which are relevant and valid in every age.

It is here that we discover the truths of the eternal Gospel. It is here that we discover the place and function of both the church and the mission. It is here that we discover our continuing commission to preach the Gospel to every creature. It is here that



we discover both the unity and the diversity within the Body of Christ.

The return to biblical principles and an authoritative message must be accompanied by a constant sensitivity to the voice of the Spirit. "He that hath ears to hear, let him hear" is a message for the church of all times. This sensitivity to the voice of the Spirit will in turn demand three things: flexibility, mobilization and determination of priorities.

First, a new flexibility of outlook. We possess a changeless Word in a changing world. Our strategy must be dynamic. Some revolutionary changes are clearly indicated. Are we capable of this flexibility of outlook?

This flexibility of outlook must result in a new mobility of operations. This will affect much traditional work. An orphanage becomes a Bible conference center. A hospital in an area with rapidly increasing facilities moves its missionary staff into a new hospital in an adjacent country without any medical facilities.

#### Short term missionaries

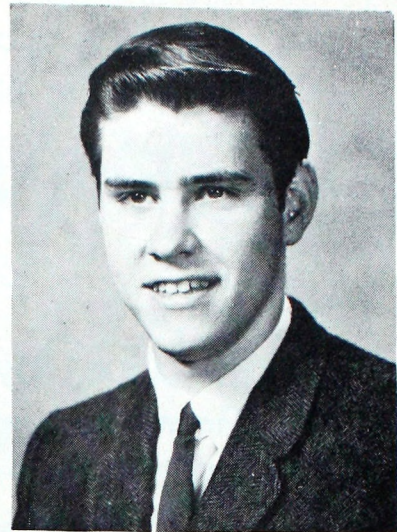
It may be advisable in certain areas to employ short terms of missionary service. Where spiritual standards are maintained and where they are related to the whole program of the society, such terms have already proved to be of great value.

Second, the situation demands total mobilization of all existing resources. A careful study of church growth reveals unmistakably that one of the keys lies in the witness of the laity. This is a biblical principle clearly enunciated in the New Testament but all too frequently forgotten. Recent Evangelism - in - Depth campaigns in South American countries testify to the importance and success of mobilizing the total membership of the church in a positive proclamation of the faith.

Third, we must determine priorities. Rarely if ever can a single project be adequately assessed without weighing its comparative importance with other pressing demands. This relates both to deployment of personnel and to allocation of funds.

Evangelism, spiritual nurture of the church, training for leadership, all must find their place. But to each problem, humanly insoluble, there is a divine priority which forces us back to one activity above all others—prayer. It was as the church at Antioch gave itself to fasting and prayer that the Holy Spirit spoke the word. |||

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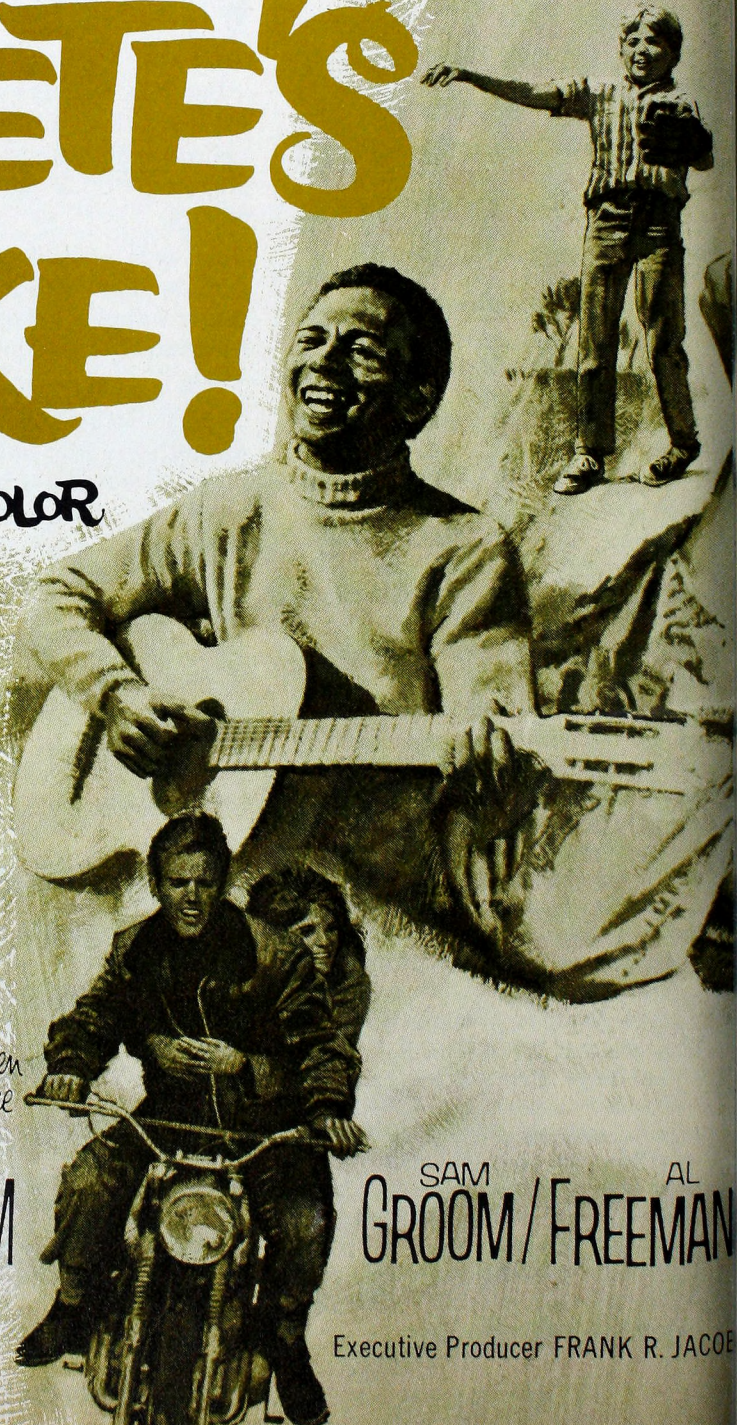
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## globe at a glance

NEW DELHI—Christian missionaries in India decreased by approximately 300 in four years, disclosed Jaisukh Lal Hathi, minister of state for home affairs in the national parliament. Figures do not include missionaries of the British Commonwealth. Money sent to missionaries has dropped from \$16,000,000 in 1961 to \$12,000,000 in 1965, Hathi reported. He added that the bulk of the money came from the United States and Britain.

### **If all else fails, try the radio**

HAITI—When several West Indies Mission missionaries and national helpers contracted tuberculosis it looked like the annual Bible conference would have to be canceled for a second year. (Last year the destruction caused by Hurricane Cleo made the conference impossible.)

But leaders decided to go ahead with the conference—on radio.

More than 350 radios in churches and preaching points carried the conference to the people, reported WIM officials.

One district church superintendent said of the conference, "In our Tapio church we had 11 converts . . . all our churches had good attendance at the convention by radio . . . there has been a real difference in the attendance."

Because of the success of the conference, WIM has planned a full-scale radio evangelistic campaign.

### **Missionary children's education boosted**

WHEATON, Ill. — Missionary children overseas now can take standardized tests equivalent to those being used in the United States.

The National Association of Christian Schools, in cooperation with Harcourt, Brace and World Publishing Company, is prepared to supply tests to teachers of missionary children in the exact quantities required.

It is hoped the tests will strengthen classroom training where needed and will assure missionary parents of the adequacy of their children's preparation for enrollment in stateside schools at furlough time.

John F. Blanchard Jr. is executive director of NACS which is entering its 21st year of service as the only interdenominational national Christian

school organization. It has 250 member schools with a total 40,000 enrollment.

### **Vatican to be asked to intercede in Angola**

ONTARIO, Canada—United Church of Canada General Council unanimously agreed to seek Vatican intercession on behalf of Protestant missionaries in Portuguese Angola.

Some missionaries are not allowed to re-enter Angola if they leave on furlough. The committee reported that the missionary force in that country has dropped from 256 in 1961 to 98 in June of 1965.

Relations between Portuguese authorities and Protestant missionaries have deteriorated since the African uprisings five years ago, it was reported.

The General Council urged the Canadian government to press for a Portuguese declaration in favor of full autonomy for Angola as soon as possible.

### **Presses rolling after 20 months of silence**

IBAMBI, Congo—Silent for 20 months during the Simba rebellion, the mission presses of Worldwide Evangelization Crusade in this northeast Congo town are back at work, reports WEC missionary Frank Cripps.

Buildings and machines survived the occupation period, Cripps stated.

### **Casualties in another war**

SAIGON—Not all the casualties here died fighting a military war. Those fighting against starvation, ignorance and deprivation also have their casualty list.

Viet Nam personnel of Agency for International Development (AID) now numbers 1129 — (including some assigned from other U.S. agencies). AID

casualties number nine dead, 11 wounded, and two captured and presently imprisoned by the Viet Cong.

These men and others like them in Viet Nam are routing relief supplies, building schools and playgrounds—aiding the Vietnamese in economic and social development during a time of upheaval and destruction.

### **Overseas Methodists seek autonomy**

SINGAPORE—The all Chinese Methodist congregations in Western Malaysia and Singapore have voted unanimously to establish an autonomous Methodist church together with other indigenous Methodist bodies in this region, thus cutting ties with United States Methodism.

Joint action to form an autonomous church with four other Methodist conferences in the area—Malaya Annual Conferences, the Central Conference of Malaysia and Singapore, the Sarawak Annual Conference and the Iban Provisional Annual Conference—was called for in the resolution.

"The structure of the church must be altered to suit the changes that are taking place in the country so that the church can be truly identified with it and speak effectively to the people," stated the Rev. S. T. Lim, who introduced the motion.

In this action Singapore and Western Malaysia follow similar action by Burma and Sumatra conferences in recent years.

### **Missionaries honored by host countries**

WASHINGTON, D. C. — The Rev. Maurice E. Bliss in Indonesia and Miss Cornelia Brower in Chile were recently honored for work in their respective countries.

Miss Brower was presented the Ber-

WASHINGTON, D.C.—Christian Service Corps has sent its first volunteer "missionary" to Colombia beginning what CSC hopes will be a growing program. Plans for the next 10 years are for 5000 corpsmen to go to various countries of the world for two to four year terms of Christian service. CSC is molded after the U.S. Peace Corps. Program started with an article the Rev. Robert Meyers, a Presbyterian, wrote for Christianity Today in 1964. Volun-

teers are given three months of language training and concentrated courses in missionary principles, culture and economics of the country where they will be serving.

HUE, South Viet Nam—Lay Leadership Training Center is planning future expansion. By 1971 it is hoped the 25-acre farm which is used for vocational training of Vietnamese will have a 500 enrollment and be controlled completely by Vietnamese. It is presently spon-

sored by World Relief Commission of the National Association of Evangelicals.

BERLIN—Delegates from 106 countries were invited to the World Congress on Evangelism scheduled here October 26-November 4, according to Stanley Mooneyham, coordinating director. Approximately 1262 representatives are expected to hear the opening address by Dr. Billy Graham, Mooneyham said. The Congress is sponsored by Christianity Today.

nardo O'Higgins medallion by the minister secretary general of Chile for 45 years of service and particularly for her work among the youth.

Although she has reached the Southern Baptist Foreign Mission Board's compulsory retirement age of 70, Miss Brower continues to live in her adopted country and to assist at the Baptist Academy in Temuco.

Bliss was cited by the press and government-owned All-Indonesia Radio for being the first American to receive a master's degree at an Indonesian university. A Christian and Missionary Alliance missionary, Bliss earned his degree while carrying a full teaching load at Jaffray Theological School in Makassar.

### Address change for two boards

NEW YORK—Beginning November 1 the only United States address for Sudan United Mission is 5537 N. Glenwood Avenue, Chicago, Illinois 60640.

The Brooklyn Council will continue to function as an integral part of the work, but the business office will be closed, reported Norman J. Notley, SUM chairman of the board.

World headquarters of The Oriental Missionary Society, Inc., is now located at 1200 Fry Road, Greenwood, Indiana 46142. Dale McClain, projects director, announced plans for the building dedication service to be held November 25.

### Special seminars set for furlough missionaries

CHICAGO—Two seminars, one in December and one in February, are planned to inform the missionary on furlough.

First of these, Missions Seminar on Christian Education sponsored by

Scripture Press Foundation, will discuss problems related to local church Christian education on mission fields, consider trends and new ideas in Christian education and develop plans for fostering this growing aspect of missionary endeavor. The seminar is scheduled December 5-7 at Glen Ellyn, Illinois.

Speakers for the second conference, Furlough Missionary Management sponsored by America's Keswick and Far Eastern Gospel Crusade, include Virgil Newbrander and Olan Hendrix of FEGC and Dr. Aldan Ganet. It will be held at Keswick in New Jersey, February 12-18, 1967.

### Missionaries sent to United States

DAYTON, Ohio—The sender is now on the receiving end as the Evangelical United Brethren Church initiates Mission to North America.

This program is a plan "for evangelism which will bring to North America qualified national churchmen from the various overseas areas where the Evangelical United Brethren is working," explains the report on the program.

This fall in ninety EUB centers across the U.S. ten missionaries are conducting six-day missions. Coming from Japan, the Philippines, Hong Kong, Nigeria, Sierra Leone, Puerto Rico, Dominican Republic, Brazil, Germany and Switzerland, these missionaries will participate in "sharing with others the good news of salvation, seeking to win disciples for our Lord and Saviour Jesus Christ and be God's instrument for the renewal of His Church," the report said.

### People make the news

■ Dr. Norman J. Cockburn, 60 year old Anglican clergyman, is retiring af-

ter 13 years as general secretary of the British and Foreign Bible Society. ■ Dr. Jacob Blum, Presbyterian missionary, died of cancer at the age of 65 in a Bethlehem hospital. Native of Israel, Dr. Blum carried on a varied ministry to his people including daily Hebrew radio broadcasts over the Voice of Tangier. ■ Founder and president of DATA International, Wil Rose, has been appointed president of People-to-People, Inc., a program begun in 1956 by President Eisenhower. Rose will continue to serve on the DATA board of directors. William Penn, Jr., succeeds Rose as president of DATA. ■ Mrs. Nathanael Saint and Abe C. Van Der Puy announced their marriage August 25 at Quito, Ecuador. Both are missionaries in that country. Nate Saint was killed by Auca Indians in 1956. Mrs. Van Der Puy succumbed to illness while overseas. ■ New pastor of the United Church of Zambia congregation at Ndola is the Rev. Donald K. Abbott who was recently expelled from Rhodesia because of his opposition to the Smith regime. ■ At age 63 Harold Lidbom is taking on a new job as the first business administrator for the Baptist General Conference in Ethiopia. Formerly Lidbom was business manager of Bethel College and Seminary in St. Paul, Minn. ■ Dr. Elmer T. Clark, 79, died August 29 ending a long and varied career in the Methodist church. Minister, author and former secretary of the World Methodist Council, Dr. Clark for 14 years edited *World Outlook*, Methodist missions magazine. ■ The Rev. Samuel Chege of Africa Inland Mission baptized his oldest Christian, Peter Kimani of Miiri, Kenya. Kimani, "about 103," was baptized while his 28 grandchildren and six great grandchildren watched.



# Church Growth Rapid Amid Burma Strife

BURMA—"It may be that the church will grow even more rapidly in the future than in the past, as it did during World War II when all foreign missionaries had to be evacuated," is the opinion of one mission executive who spent 12 years working here.

An era of Christian missions in Burma has ended, but Addison J. Eastman believes mission leaders are optimistic about the future of the church here, in spite of the Burmese government's order evicting all foreign missionaries by May 31.

Reason for this optimism, according to Eastman, Asian director for the National Council of Churches Department of Overseas Ministry, is the important work that has been done in the area of leadership training. Burmese Christians have held the places of leadership for many years while missionaries worked alongside as helpers. "I don't know of any church in Asia more fortunate in strong, committed, capable leadership," says Eastman.

The government's edict, issued in March, affected 58 American missionaries: 23 American Baptists, 23 Roman Catholics, 7 Seventh Day Adventists and 5 Methodists. Most will be redeployed to work in other countries.

The squeeze on missions began two years ago when missionaries of several boards were asked to leave. But until this year missionaries remaining in Burma were relatively free to continue their work.

Burma's missionary era began more than 150 years ago with the arrival of Adoniram and Ann Judson in 1813. It was six years before they baptized their first convert. Christians in Burma today number 600,000, including Protestants and Catholics. Largest Protestant group is the Baptist Church founded by Judson. It has 222,673 members and 2,246 full-time Christian workers. National groups have carried the gospel to every major language group in the country. Christians are found in all areas of Burmese life—law, medicine, business, government and public service.

Yet all of Burma's Christians together constitute only a tiny minority of its 16 million population. According to Richard Cummings, American Baptist

secretary, "They face an increasingly severe day by day human struggle to maintain family and community life in an unsettled economic and political milieu."

The government has pledged itself to "the Burmese way to socialism." Schools and hospitals, banks and industry, even retail shops have been nationalized. With its private resources dwindling, the church must find new ways to carry out the training and evangelistic outreach formerly conducted through its schools and hospitals.

Mission leaders express confidence that God will open new ways to strengthen and extend the Christian witness in Burma.

## Korean Church Sends Missionary To North America

SEOUL, Korea — The Protestant church here, one of the oldest and best established in the Orient, is expanding its mission work in other parts of the world.

The Rev. Sang Bum Woo left Seoul for Mexico on July 25 to become the first Korean missionary to the western hemisphere.

In the first half of this century Korean churches sent several missionary families to China and since the Korean war a few couples have gone to Thailand, Formosa, Sarawak, Pakistan and the Middle East. But Mr. Sang is the first commissioned to work on the American continent.

Born in North Korea, Mr. Sang was graduated from the Presbyterian Theological Seminary and worked as a high school chaplain. Saemoonan Presbyterian Church will support him and his family.

Methodists participating in an exchange program are sending pastors and one seminary professor to pastorates in the United States. Seven Methodist pastors from the U. S. have taken pastorates in country churches in Korea. This is the first attempt in Korea at a program of this kind.

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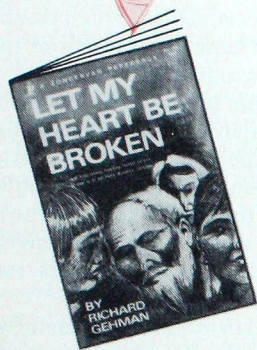
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by Richard Gehman

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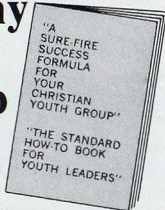


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## FROM THE MISSIONS BOOKSHELF

### Growth and lack of it

**Church Growth in Central and Southern Nigeria** by John B. Grimley and Gordon E. Robinson (Eerdmans, 1966, 386 pp., \$3.25), is reviewed by Harold Lindsell, associate editor, Christianity Today.

This volume is another in the series of church growth paperbacks published by Eerdmans, and as such it serves a very useful purpose.

Limited to Central and Southern Nigeria, the authors trace the historical background of missionary work in those areas, development of the churches and their growth or lack of it.

The analysis for Central Nigeria is more descriptive than analytic. The material on Southern Nigeria penetrates more deeply into the problem of why churches failed to grow and how churches can be made to grow more rapidly. In both areas the potential for growth exists. In neither case has the church grown as it should have. The usual reasons emerge: non-indigeneness, sin among Christians, failure to grow in grace, inadequate knowledge of the Bible, polygamy and so on.

Medical and school work have helped church growth. Current changes are altering this picture considerably, however, with government takeover of these activities.

Perhaps the biggest boost to church growth would be a truly indigenous church and Christians who live immaculate lives, having sloughed off drink, divorce, sexual promiscuity and polygamy.

Spreading the Gospel via family and community webs, along with growing use of national clergy and Spirit-empowered lay people, seems to be the best answer to the problem.

### Some revolutionary thinking

**A Ringing Call to Mission** by Alan Walker (Abingdon Press, \$2.50), is reviewed by Donald H. Gill, associate editor, World Vision Magazine.

Here is a book which goes far beyond Arthur Glasser's *February Theses*. It was Glasser who suggested that Chris-

tian missionaries should cease their preoccupation with primitive peoples and turn their attention to the needy burgeoning city which is a current fact of life in all parts of the world.

Alan Walker goes even further. Within the perspective of twentieth century urbanization he points up the urgency for the church to reach the masses, and he shows what is involved if this is to happen. It involves some revolutionary thinking.

"History is determined," Walker says, "by the mass of ordinary people who form the bulk of every society." He maintains that there is no future for any movement which fails to stir the masses.

Furthermore, Walker believes that the failure of the city church constitutes the chief peril of contemporary Christianity. The church has largely lost touch with the industrialized millions of the world. It is appealing mainly to the middle classes and to rural communities and has lost its ability to communicate with mass society.

Mass society is impersonal. The church today is facing a lonely crowd, with all of its problems and frustrations. Yet the Christian church began in the city. The Gospel was first declared in Jerusalem, Corinth, Colosse and Rome. Victory again must be won in the cities of our world. Christ must be allowed to walk amid the masses of the metropolis.

Walker is careful not to oversimplify the task. He suggests that it will call for new and revolutionary approaches on the part of the church. The ruts and routines of our church existence must give way to new approaches to worship, preaching, evangelism, lay involvement, social service, youth activities, and all of these must be integrated into a pattern of outreach to mass society.

Some elements of Walker's position — doctrinal and otherwise — will undoubtedly be set aside by the evangelical reader. This should not detract, however, from the value of the other points he scores.



In his last chapter Walker declares that he has come to believe profoundly "in the value of seeking open commitment to God in Christ." He believes in preaching for a verdict—so that individuals will declare their decision to obey Jesus Christ. We agree. This is indeed the most basic need amid the urbanized life of our modern times.

**'Sister Annie'**

**Joy to My Heart** by Gene Gleason (McGraw-Hill, \$4.95) is reviewed by Dr. Ted W. Engstrom, executive vice president of World Vision, Inc.

"Sister Annie" (Norwegian nurse Annie Skau) is a household name today in much of Hong Kong. Her selfless service among the refugees in this most-crowded city in the world is a stirring testimony.

Her love of Christ is expressed as she becomes completely lost in care, concern and love for others.

Gene Gleason, a reporter, writes this biography with the incisive and inquisitive mind of a journalist. Yet the warmth of this giant of a woman—she stands 6'1½" tall—with a tender touch and heart comes through to the reader in a moving way.

Annie Skau is one of the most remarkable women in contemporary mission work. She first went to China as a missionary nurse in 1938. In her early days she walked thousands of miles in a ministry of caring for suffering people in Shensi. She stayed on despite the tremendous strains and difficulties of the Japanese War.

Then during the Communist takeover she was interned and suffered nightmarish harassment at the hands of the Communists. Neither her will nor her faith were bent. But her health did break and the Reds sent her back to Norway for fear of repercussions were she to die in China.

As she regained health, Sister Annie moved in to minister to the teeming thousands of Chinese refugees in Hong Kong.

Sister Annie, in the course of her ministry, has delivered babies, given medicine and treatment where it would help and has earnestly prayed for and witnessed to those whom the drugs could not help. Through her prayers and contagious faith many people who were given up by medical science have been healed.

"Joy to My Heart" is a warm, moving recitation of God's mighty dealing and working in and through the life of

*Continued on page 25*

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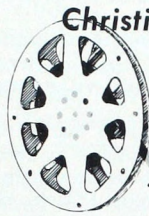
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# readers' right

### Different View on 'Revolution'

Sir: As an evangelical Christian and a minister of the Gospel, I have supported and prayed for the work of World Vision for over eight years. Mrs. Schreiner and I have the privilege of helping support a Korean orphan through the World Vision program. We are happy for your ministry to the physical as well as the spiritual needs of people. We sponsored *Viet Nam Profile* at our church and felt it was wonderful.

Please tell me, a friend to World Vision, why you saw fit to put Juan Bosch's name on the cover of your July/August magazine and to feature an article which quotes him as though he was an advocate of Christian missions.

Bosch is a self-admitted Marxist. He has gladly accepted the support of Communists throughout his political career. The leftist students who tried to break up the evangelistic meetings in Santo Domingo were likely also the supporters of Juan Bosch.

Why was he not identified as a Marxist instead of being presented so sympathetically as "the first elected President of the Republic"?

Both Marxists and Christians talk about "spiritual revolution." However they mean something quite different. The Christian usually means regeneration which issues in love, faith, freedom and a life relationship to Jesus Christ.

On the other hand, the Communist revolution includes terror, violence, class hatred and, eventually, enslavement of the many by the few.

The article tends to justify the social and political revolutions in Latin America whether the prime movers in the revolution are followers of Castro or Christ.

I hope that the ministry of World Vision will not be hurt by featuring the opinions

of men like Juan Bosch in the future.  
Seattle, Wash. Herbert E. Schreiner,  
Minister,  
Queen Anne Community Church

### Bouquets to Magazine Staff

Sir: *World Vision Magazine* is very informative and interesting. It is well edited. Thank you.  
Ellsworth, Iowa The Rev. Henry Johnson

Sir: Your new format and the refreshing and informative articles which now appear in your publication are greatly appreciated by professors and students alike.  
Phoenix, Arizona Mrs. E. Oltrogge,  
Librarian,  
Arizona Bible College

Sir: Truly this magazine is wonderful. It is not only newsy, but it is enlightening to the mind and refreshing to the soul. It has helped me a great deal in my studies as a pastor and I enjoy all its spiritual as well as practical contents.

Your editorials are great and they are wonderful. Whenever I read them, I always imagine that Dr. Rees is here in front of me speaking in person as if it were at the ministers conference which was held in our country in 1958.

May the Lord Jesus bless you and your staff.

Rev. and Mrs. Jose M. Nebab,  
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## From the Missions Bookshelf

Continued from page 13

one woman who has given herself unreservedly to Christ and to those for whom He died.

One problem with the book, however, is Gleason's bent toward some unnecessary details. It drags a bit at points and the story perhaps could be told as well in two-thirds the number of words.

### Realities of mission life

**No Graven Image** by Elisabeth Elliot (Harper and Row, New York, \$3.95) is reviewed by Horace L. Fenton, Jr., general director of the Latin America Mission.

If you insist that a missionary novel have a happy ending, and that its story line follow your own preconceived notions of life on the mission field, you are likely to find Elisabeth Elliot's new book disturbing.

This is a story of spiritual struggle. A new missionary endeavors to adjust to the realities of life on the field, and to correct the distorted picture of the service of God which characterized her thinking before she set foot on foreign soil.

When the story comes to a close, Margaret Sparhawk is not the triumphant soul whom we might expect to be the heroine of a missionary novel. Instead, she is bruised and battered. While she has unquestionably grown in her understanding of God and His purpose, it is evident that bitter battles still lie ahead.

You may not like that kind of story. You may wish, as this reviewer did, that there might have been at least a glimpse of some battle-scarred veteran who had walked Margaret Sparhawk's way before her and had come through

### Primary mission

Missionary service is not optional. It is not something that a disciple of Christ may either accept or reject, depending on his likes or dislikes, or on his particular frame of mind at a given time. A Christian is by definition a missionary. Accepting Christ as Saviour and following Him as Lord cannot conceivably be complete without participation in His program for making disciples of all nations. To the extent that any of us are non-missionary or anti-missionary, to that extent we are non-Christian or anti-Christian.

—The Pentecostal Evangel.

triumphantly by the grace of God. There are such people, thank God.

Yet if you have been a missionary yourself, you will recognize familiar sights and sounds and many a missionary character trait. In the story Mrs. Elliot tells, you will smile ruefully at missionary conversations that you have overheard, and that you have participated in. You will find it easy to identify with the picture of missionary failures and frustrations, and much of what the author has drawn here will seem not so much a caricature as a full length portrait.

### Irene Webster-Smith

**Sensei, the Life Story of Irene Webster-Smith** by Russell T. Hitt

(Harper and Row, \$3.95) is reviewed by F. Carlton Booth, professor of evangelism, Fuller Theological Seminary, Pasadena, California.

Spending time with Irene Webster-Smith in Japan on various occasions, being with her at her beloved Ocho-nomizu Christian Student Center in Tokyo and witnessing outgoing love for people everywhere, I thought I knew Sensei. But Russell Hitt has told the story of this humble Irish woman with her wit and wisdom, her undaunted faith and her persistent dedication in a way that makes her exciting and eventful life glow with new meaning.

This is more than a biography. With rare insight into missionary matters at home and abroad, the author shows how God gives grace to those who are privileged to serve and suffer for His glory.

"As thou goest step by step, I will open the way before thee" (Proverbs 4:12, Syriac Version) has been the guiding principle throughout Sensei's life. Now in her 81st year, she has proved how unailing this promise is to anyone who will trust God to make a way when there seems no way.

This book takes its place beside *Ann of Ava* and *Mary Slessor of Calabar* in describing the dreams and hopes, the joys and disappointments of one of the Lord's handmaidens who heard His call and who dared to follow Him alone.

The story is compelling throughout. You will laugh and weep and bite your nails with excitement.

Some girls, as they read, will wonder about their own "Al" and what meaning may lie for them behind these life-long affections.

The story of Irene Webster-Smith has something to say to us all.

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## QUOTE UNQUOTE

The sense of frustration that is endemic in the world today is sharpened by the fact that catastrophe has fallen upon a generation that was unprepared for it.

Many of our earlier hopes were the harvest of a false view of history. For a century and more a belief in progress dominated the thought of Western man, and, like so many other things Western, it has profoundly influenced the outlook of the world at large. It became part of the accepted belief of modern men that society is saved by the passage of time, by the processes of history which are conceived of as redemptive. Thinking thus, we found it easy to believe that the unfolding of the centuries was but the rolling out of a red carpet along which a lucky generation would walk into an earthly paradise.

With the advance of science, the new unity of mankind, and the growing spirit of internationalism, we found it comparatively easy to assume that the golden age was at hand and that we

of the twentieth century were the lucky generation. The belief in progress and in redemptive history made it easy for us to assume that the sin and folly of many were being progressively overcome, that the grosser forms of cruelty had been left behind in the upward march of humanity and the more devastating types of human disaster were a thing of the past.

To minds conditioned by this illusion, the realities of contemporary history have dealt a shattering blow. We face, not peace and prosperity, but the menace of a divided world, the stalemate of a cold war, and the perpetual threat of a new era of scientific barbarism. The rediscovery of the reality of wickedness has been an unnerving experience. And that, perhaps, is why so many people, in so many varying circumstances and in so many different parts of the world today, suffer from the sense of having been duped by their hopes.

—Charles W. Ransom, *That the World May Know*, Friendship Press, New York.

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## Fact or Facade?

*Continued from page 7*

One competent couple left school for a city near an evangelical center which had a hospital, evangelical grade and high schools and a rural church which had produced over 25,000 baptized believers in some 20 years. A number of resident missionaries and national evangelists lived within a short distance of this new couple's location.

Before they moved they wrote their supporters, "We'll be 1000 miles from the nearest missionary family." From this statement the homefolks got the message—isolation, sacrifice, end-of-the-world situation, drama, etc. If the report had said, "1000 miles from the nearest other family in our denomination," and included some recognition of the already existing great evangelical movement, it would have been honest reporting. Recognition of the work of other Christians never hurts, but sometimes we are too small to admit they are there.

Let me submit the following plan for truthful reporting which will make the missionary better able to

interpret God's working as he communicates with his home churches.

1. Let there be realism. A student recently shared with us his personal experience of deciding to write home honestly from his heart. He shared many of his own perplexities, doubts, failures and uncertainties, as well as his blessings. He found that people appreciated his frankness and were able to enter more realistically into a partnership of prayer and intercession. This was helpful to their own spiritual welfare, for they were able to identify with him as a real person in spiritual warfare rather than an unreal image that they could not understand.

2. Let there be frankness in the presentation of the fact that one's ministry is a part of a total evangelical thrust and that other missionaries, national pastors and churches of other denominations are witnessing there too—perhaps have been for long years.

3. Let reporting be vivid, living, rich with human interest—all this as lives are lived under the guidance and leading of the Lord. But let it be the truth, the whole truth—and nothing but the truth! |||

## Recruits in Mothballs

*Continued from page 9*

dent Volunteer Movement.

The word "volunteer" is significant. It is "one who offers to enter into service of his own free will."

The operative phrase today is "I am willing." The covenant that the student volunteers signed was "I am willing and desirous, God permitting, to become a foreign missionary." The word "desirous" gives us a clue to the difference in approach to missionary service then and now.

In reading reports of convention addresses of the Student Volunteer Movement, it is interesting to see the emphasis. There was a good deal of stress on the need of the world and the fact that students with advantages of growth, education and knowledge of salvation had a responsibility to meet those needs.

Robert Wilder writes appreciatively of his father saying to students, "The question is not why you should go but, if you are a true servant of Christ, why you should not go where the need is greater."

Most of us today doubt whether need alone constitutes a call, but we face a crisis today in decision making among Christians. This concerns choice of studies, graduate school and life work. We are glad to preach that Christ gives a purpose in life, but this purpose often seems strangely absent among Christians in their early twenties.

A Pentecostal author, Donald Gee, comments on this tendency to look for personal "messages" of guidance. "This possesses an attraction," he says, "that often can be described as little less than a fascination for many good people. Strangely enough, it seems to appeal to the cultured and educated almost more than to the unlearned and ignorant. An examination of the Scripture will show us that as a matter of fact, the early

Christians did not continually receive such voices from heaven. In most cases, they made their decision by the use of what we often call 'sanctified common sense!'"

Most young people are leaving the initiative in missionary service to the Lord and adopting an attitude of willing passivity.

Mission boards pride themselves on the fact that they never invite people to serve with them but wait for them to volunteer. This overlooks the fact that no church would ask in that way but would take the initiative in looking for a new pastor. I have come to the conclusion that we should be more persuasive in asking for missionary volunteers and I intend to be so.

If this attitude of willing passivity is common today, it is because we older ones have taught youth that this is the correct and scriptural way. But is it?

To go to the mission field without a sense of call is a serious thing. But it is also serious to teach people to expect a call in a way that God never promised to give.

The missionary call probably needs to be stated with much less emotion and far more biblical truth, less feeling and more specific information of needs that our young people can meet by the power of the Holy Spirit.

As it is, mission societies leave the initiative to the youth and the youth leaves the initiative to the Lord, who spoke clearly and repeatedly that the task of the church is to "make disciples of all nations."

We must find new ways to close the communications gap between missionary needs and missionary manpower. One way is by direct and Spirit filled appeal to youth. The other is by direct appeal to the Lord.

"The crop is heavy, but laborers are scarce. You must, therefore, beg the owners to send laborers to harvest the crop" (Matt. 9:38, New English Bible). |||

## Prayer-Planned Parenthood

*Continued from page 11*

cerned, was that everything was harmonious and satisfactory.

There were some problems, and God pity the church that does not have them. But keeping the dirty clothes hanging in the parsonage, or in any other church home, for the gaze of impressionable children is, I believe, sinful.

When our daughter was in her college years my wife and I began reminiscing one day about some experiences. She said in surprise, "Why I never heard about those things before." How many children are disillusioned in regard to the church and the service of the Lord because parents are constantly talking about the difficulties and differences in the church, continually airing the disapproval and disgust with which they view everything they disagree with.

No wonder many children from so-called Christian homes fail to become interested in the work of the Lord. Parental criticism is much more in evidence than parental enthusiasm.

### Companions to children


We tried to make companions of our children. There were times when the Sunday sermon lacked the finesse with which it might have been decorated, because there was a very interesting football game at Ann Arbor, or because the Detroit Tigers were fighting for the baseball championship.

We took many trips with our children and for them. A garden plot that we hopefully started every spring always wound up as a baseball field. At least it made hoeing weeds unnecessary.

Instead of the gang in our neighborhood meeting in some back alley they met in our backyard. I do not know of one of them who ever became an undesirable citizen.

Finally, we never kept the mission field before our children as the one and only alternative they could choose and yet be consecrated Christians. Praise the Lord for laymen who are just as consecrated to the work of the Lord as those who go to the uttermost parts of the earth. But we did emphasize the joy and satisfaction of giving the Lord first place.

Now that all three are missionaries in South America, we truly rejoice and praise the Lord for giving us the opportunity of being the parents of three wonderful "Missionary Kids." |||




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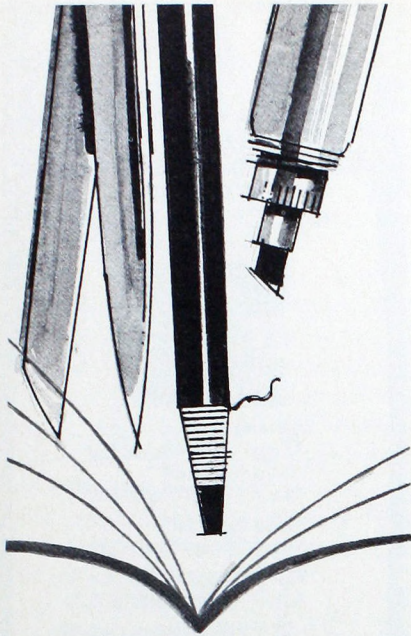
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Young people as the focus of the church's missionary program?

Presbyterian Church of the Atonement in Washington, D.C. believes the young people of the church should be a vital part of their missions program. They are seeing their convictions bear fruit.

Two young women are now finishing their training for full time work, possibly overseas. A young man is preparing himself for seminary. Three or four now in senior high have made strong commitments toward missionary careers. Many of the others are corresponding with missionaries.

A deeper missionary commitment among the membership, particularly the youth, was the goal of Rev. Stewart Rankin when he began his ministry at the 450 member church.

This is how he has worked to achieve this goal.

Sunday school and youth depart-

ments take special missionary offerings once each month. Often these gifts are designated for particular projects. A junior high group, for example, has been contributing toward the purchase of an airplane for a missionary.

Missionary offerings of the Sunday school and youth amount to \$1,000 a year. Also young people make individual "faith promise offerings."

"We pray for the missionaries by name," says Mr. Rankin. "We learn to support them as people. It's made a big difference."

The congregation raises about \$500 a year to send a youth delegation to the student missionary conventions held every three years at Urbana, Illinois.

Of their own missionary services which extend over eight days Rankin says, "The conferences have been of special help in cultivating Christian maturity among our young people."

The big event is a youth dinner at which the missionaries are special guests.

To get the most out of person-to-person possibilities the missionaries are housed with families where there are children of high school age.

"Deeper missionary commitment" for this church has and does mean more than just a bigger budget. A more complete involvement of every age of the church in the missions program is the goal they strive for.

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## Not Prima Donnas But Partners

Why is it that more young people in the United States—especially among the college-trained—are not offering themselves for missionary service overseas?

Charles H. Troutman, drawing on his years of service in Inter-Varsity Christian Fellowship, believes that one ingredient in the answer is a distorted image of the missionary's role that is too often given in the speeches of missionary executives and the reports of furloughing missionaries. The distortion arises through an overworking of the idea of *leadership*, conceived of in highly individualistic, if not heroic, terms.

Actually, says Troutman, "The typical student is less interested in becoming a heroic leader than he is in sacrificial service *as a member of a team.*"<sup>1</sup> (Italics ours.)

Today's college student has almost certainly become acquainted with students from overseas. One of them may be his roommate. Some of these visiting students are openly hostile to the Christian missions at work in their countries; others, especially if they are themselves Christians, are not bitterly negative but they are probably critical at points, sometimes shrewdly so, sometimes superficially so.

In any case, the Christian "varsity" students from one of our American churches has already come to realize (1) that there is a body of Christian nationals in existence in most of these overseas lands and (2) that the "wave of the future" does not favor U. S. citizens who go out to "foreign fields" to start something new, to assume leadership roles, to exercise authority over the nationals.

Many of these knowledgeable and sensitive college young people are more likely to be repelled than challenged by a "missionary conference" address that ignores the existence of the national churches and the importance of a fraternally and creatively meaningful relationship between the missionaries and the indigenous communities of Christians. It is in this context that we see the significance of the "team" idea which, Mr. Troutman insists, makes far more of an appeal to our college youth than one that is highly individualistic.

The truth is that unless the "leader" concept is blended and balanced with the "servant" concept, what we get can be more demonic than Christian. "To tell a man," says Bishop Stephen Neill, "that he is called to be a leader, or that he is being trained to be a leader, is the best way of insuring his spiritual ruin, since in the Christian world ambition is more deadly than any other sin, and, if it is yielded to, makes a man unprofitable in the ministry."

<sup>1</sup>Quoted from a perceptive and provocative article on "What Really Keeps Students From Volunteering for Missions!" in the 1966 "Summer Issue" of the *Evangelical Missions Quarterly*.

The cut and thrust of those words are sharp indeed, but no sharper than when Jesus said, "You know that in the world, rulers lord it over their subjects, and their great men make them feel the weight of authority; but it shall not be so with you. Among you, whoever wants to be great must be your servant, and whoever would be first must be the willing slave of all" (Matt. 20:25-27, NEB).

If Troutman is right, our Christian "varsity" friends will be more responsive if *that* note is more clearly and compellingly sounded.

—PSR

### The Bible: Evangelist in Print

"There is just one book that bears translation into all languages, transmission through all ages, and transplantation to all lands, and that is the Bible." So wrote James Hastings, famed for his *Bible Dictionary*.

Although the missionary dimension of that quotation would justify our use of it at any time, there is a particular reason for recalling it in this year of our Lord 1966. September 30 marked another anniversary of the death, in the year 420, of St. Jerome, that "most learned of the Latin Fathers" who became the first man to translate the whole Bible into the Latin tongue. It was from this translation that Wycliffe worked when, a thousand years later, he produced the first complete Bible in English.

Heroic and noble is the heritage of translations and versions of Holy Scripture to which we are heir who are concerned about the penetration of the whole world with the Christian message.

"In regard to this great Book," said Abraham Lincoln, "I have but to say, it is the best gift God has given to men. All that the good Saviour gave to the world was communicated through this book."

It was fitting, therefore, that earlier in the year Senator Fred Harris of Oklahoma introduced into the *Congressional Record* an extended resolution of appreciation for the immensely valuable work of all those persons and agencies that, past and present, have contributed to the circulation of Bibles in the languages of men everywhere.

Most of these Bibles are in the vernaculars of the people, a fact that reminds us of the Welsh woman, blessed with but slight education, who insisted that Jesus was a Welshman. They said, "Oh, no, Jesus Christ was a Jew." "But He speaks to me in Welsh," was her reply.

How right she was!

—PSR

## Let's Have Some Thankful Thinking

While World War II was still shadowing and shattering the earth one of our U. S. Thanksgiving Days came around. Shortly before its arrival a cartoon appeared in a popular magazine, showing our President and his wife in conversation. On the lips of the First Lady the cartoonist had put this question: "Do you think a Thanksgiving Proclamation can be enforced this year?"

Let me underline two words in that question. "Do you think that a Thanksgiving Proclamation can be enforced *this year*?" Thanksgiving in a year when families are broken and bereaved, when bombs are falling, when cities are in ruins, when incredible brutality and horror stalk the earth?

Now underline another word: "Do you *think* that a Thanksgiving Proclamation can be enforced this year?" Here is the clue we need: there is a connection between thinking and thanking.

We get nowhere in the school of praise until we see that thankfulness is far less a matter of external advantage than it is of internal attitude. Being grateful does not depend a fraction as much on *what* we view as on the *point* of view.

*Two men looked out of prison bars:  
The one saw the mud, the other the stars.*

"Now, brothers, practice thinking . . . on everything that is . . . praiseworthy." That, condensed, is the Williams rendering of Philippians 4:8. It is an excellent springboard for some thankful thinking about the world of Christian mission and the work of Christian missions today.

### I.

Let's think thankfully about the *durables* that always underlie our missionary witness: the Gospel, the Church, the Scriptures. Time may enhance our understanding of them; time has no power to destroy them. It is in the abiding context of these three imperishables that millions of our contemporaries sing:

*Praise, my soul, the King of Heaven,  
To his feet thy tribute bring;  
Ransomed, healed, restored, forgiven,  
Who like thee His praise should sing!  
Praise Him! Praise Him! Praise Him! Praise Him!  
Praise the everlasting King!*

### II.

Furthermore, we are wise if we think thankfully about the *developments* that, even in these tough times, speak of progress in missions. In Brazil, for example, less than forty years have been required to move Protestant strength from about 400,000 to more than 4,000,000. Growth rates not far behind that of Brazil can be found in such countries as Korea, Taiwan and some areas of the South Pacific.

Think of the sensationally successful attack on illiteracy that has been spearheaded by Dr. Frank Laubach and his colleagues and is now massively aided by a secular strong arm called UNESCO.

Recall that since 1946, when Station HCJB, Quito, Ecuador, went on the air as an international Christian broadcasting station, some 35 other stations have begun transmitting the Christian message in scores of languages.

Add to the foregoing achievements the work of those tireless technicians — symbolized by the "Wycliffe" group — who reduces tribal languages to writing and facilitate the translation of the Scriptures into these hitherto bookless tongues. Wycliffe Bible Translators alone is served by a field force of 1800 linguists who in 18 nations are working in some 400 languages.

Add also the persistently praiseworthy work of the Bible societies, which last year put into circulation a grand total of 76,953,369 Bibles and Bible portions. Thankful reflection at this point should include the recognition of a new fact and factor on the world Bible scene: in many parts of the Roman Catholic world there is a notably new openness towards the distribution and use of the Bible.

### III.

Paradoxically, we are entitled to give thoughtful thanks even for the *deficiencies* that appear here and there in the work of missions, especially when such liabilities give rise to self-criticism and deeper commitment. This year's "Wheaton Congress" represented an overdue and happy drawing together of the two largest non-conciliar missionary associations in the world—the IFMA and the EFMA. It was an excellent effort, executed with skill and warmly to be applauded.

Looking in another direction, we discover that the Division of World Mission and Evangelism of the World Council of Churches has undertaken a large-scale examination of the theme of "conversion." It comes none too soon. It is hoped that its results will be probingly beneficial, serving to sharpen the biblical and psychological insights of concerned churchmen both within and without the WCC orbit. Bishop Stephen Neill, we recall, several years ago gave warning to his World Council colleagues that in all of their ecumenical jargon the missing word was "conversion."

It is not a shallow, emotional thanksgiving that serves God best and serves us well. It is *thoughtful* thanks. Hence Paul's word to the Philippians, as timely as it is timeless: "practice thinking . . . on everything that is . . . praiseworthy." So approached, the imperishables, the improvements, and even the imperfections of our missionary witness to the world can serve as a trigger to release appropriate doxologies. —PSR

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