

# WORLD VISION

MAGAZINE/NOVEMBER 1968

## JESUS ABBEY: MONASTERY FOR MODERNS



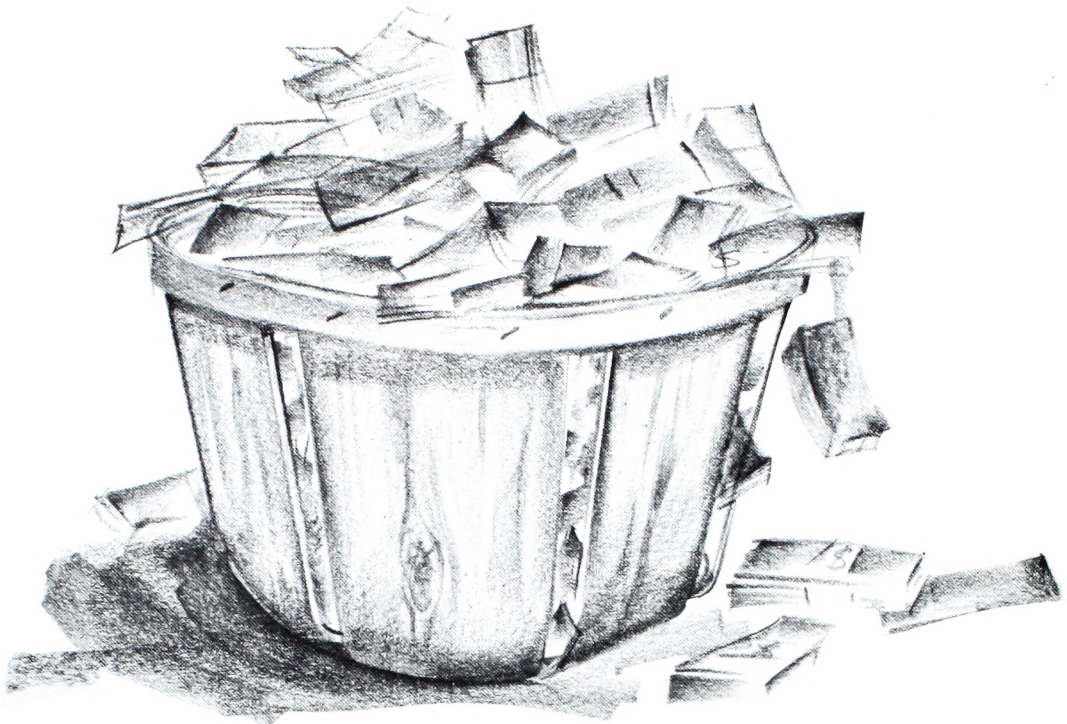
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 Mrs. John Behonda

**The right one in the center**

Sir: Thank you for two copies of the June 1968 issue in which you ran a chapter from our publication *THE INESCAPABLE CALLING* by Kenneth Strachan. I am enthusiastic about the way you handled the article, giving it even more prominence starring it on the front cover.

May I add that I enjoy reading World Vision these days. It is alive and alert amid all the shifts and winds of theology and ecclesiology, it keeps its eye focused on the heart of the New Testament—Jesus Christ, Lord and Savior, in this world today.

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**Worvis job scores**

Thank you for printing Mr. Hutchison's article in your September issue "Why They Turn Us Off" well expressed many of my own feelings of chariness considering joining the missionary arm of my denomination.

Thanks, too, for your "Globe at Glance" feature which I usually read first. And cheers for Dr. Worvis: the cartoon scores well with its jabs.

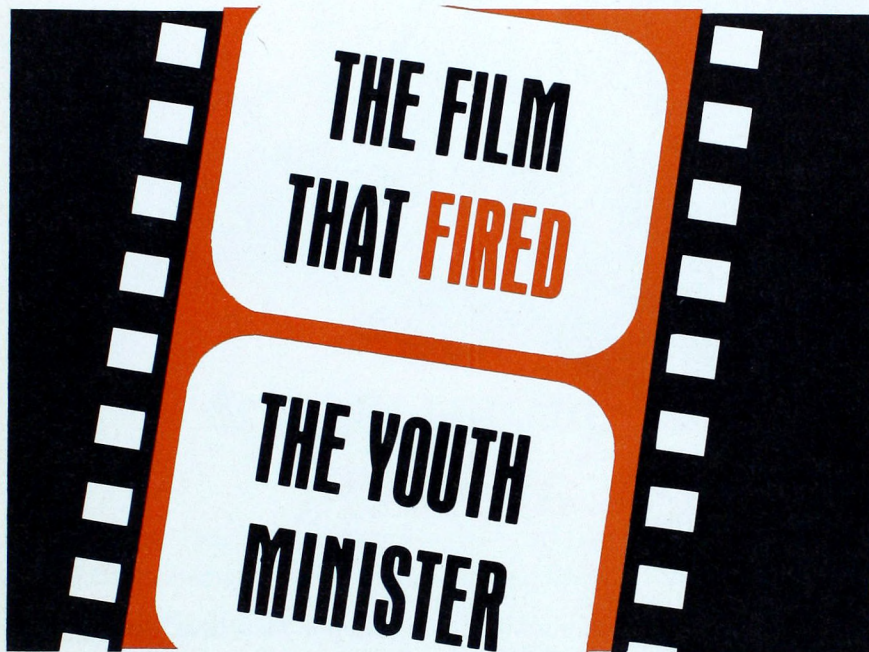
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It is evident from the paucity of articles in your magazine on the harvest field in Israel that you do not attach any particular importance to it. I accept that, for yours is a different calling and only the Lord can impart to us the privilege of sharing that burden with Him. A great deal has been written about it though ranging from the distinguished to the deplorable, and I deeply regret that you selected from the wide choice the chapter from Mr. Olson's book which bears the mark of "a chip on the shoulder." I would therefore, express the hope that we may look forward to something more objective in the near future.

While not agreeing with everything that pertains to World Vision, I am nonetheless of the opinion that it is a work for the Master worthy of support.

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PHOTO CREDITS: Cover, pages 10, 11, 13, Archer Torrey; pages 16, 17, Pete Gillquist; page 21, Overseas Missionary Fellowship; page 33, Japan Air Lines; page 39, Pacific Area Travel Association. (Omit in the October magazine credits: pages 24, 25, Jerry Kagele of Evangelism-In-Depth, Bogota, Colombia)

(Please note the July-August and September issues were misnumbered. July-August should be Volume 11, Number 7; September should be Volume 12, Number 8.)

Bob Pierce, founder; Paul S. Rees, editor; Theodore W. Engstrom, executive editor; Donald H. G. associate editor; Shirley Gall, copy editor; M. Ann Woodward, assistant editor; Wally Seferian, director; Janet Lee Willms, layout artist; Howard Payne, advertising manager; Myrtle M. Leim, circulation manager.

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by David M. Stowe.\*

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Our contributors this month are Lillian Harris Dean (top photo), a teacher at Haigazian College in Beirut, Lebanon, and Lois M. Ottaway (bottom photo), manager of the news service at Wheaton College.

I suppose I've known Abner Hale as far back as I can remember. One of my first memories of him was when he was an eight-year-old missionary kid in the Orient. You know which Abner Hale I mean. The one James Mitchener introduced in *Hawaii*.

You'll remember Hale was a racist. He admitted he had no plans to ordain his assistant Keoki because he was not "born a white man." As a child, I saw a Chinese American missionary scorned by Anglo-Saxon American missionaries who refused to socialize with him or invite him to their prayer meetings because he wasn't born a white man. So let's not say that Hale lived — if at all — only in the nineteenth century.

Mitchener's *Hawaii* has brought upon itself a great deal of controversy. *Christianity Today* excoriated the movie made from the novel for giving a wrong image of what missions had done in the Hawaiian Islands. It was, said the magazine, a "gross caricature of the message, methods and accomplishments of early missionaries" and

"an affront to evangelical Christianity."

Admittedly, the image had its flaws. But why should Christians be so defensive? I have met Abner Hale several times and can vouch for his historicity. In fact, I've met Abner's brothers, and his cousins, and his sisters and his aunts.

Instead of feeling affronted, let's see what *Hawaii* can teach us about recognizing the Hale in ourselves.

Beside being a racist, Hale is a hodge-podge of psychological hangups and theological problems. He's afraid of human relationships, including sex. He has an unbalanced view of God, is a victim of cultural adaptations of Christianity and holds to several points of false theology. And several of his priorities in life are misplaced.

Afraid of involvement in human relationships and of all expressions of love, he is afraid to give himself, and he sees people only as objects to convert, "souls to save." With his wife he is often cold, sure that enjoyment of sex speaks of lust and corruption.

Although conservative Christians have built hospitals and schools all over the world, we have become chronic foot draggers at home when it comes to social concern. Thinking of "souls to save," some of us, like Hale, have disaffiliated ourselves in all ways from the "social gospel." We fear involvement in human relationships. "Our job is to get the gospel out," Christians say. "The government or somebody can take care of man's physical needs."

This viewing of men only as "souls" was demonstrated recently by a missionary who wrote, "Ahead of me on the narrow path were five able-bodied African souls with loads on their heads." And later she wrote: "The whole aim (emphasis mine) of the literacy program is to get the Africans trained to read the Word of God." Not so they can become educated persons, better equipped to be the people God designed? Not so Africa can catch up with the twentieth century?

Legalism in the age of grace shows a disproportionate view of God. Hale, in his fear of God, felt bound to hold Sunday services even though his entire congregation was so seasick they found more opportunity to hang over the rail than to kneel in prayer.

We demonstrate this same type of imbalance by our affection for regulations. We'd much rather believe ourselves to be pacifying God by adher-

ence to rules and traditions than to take upon ourselves individual responsibility for decision making. Recently an older Christian expressed certainty that if the young people in his church began conducting their Sunday evening services through use of group discussion rather than by using a lecturer, the outcome would be less than spiritual. Hale had reared his head.

False theology is another of Hale's problems. In Abner's view the Alii Nui had to leave her sins *before* coming to God. No "just as I am without one plea" for Abner Hale. His idea was, clean yourself up and then God will take you.

We demonstrate this today by our middle-class attitudes toward the poor or those of suspicious moral posture. "Clean yourselves up," we say. "Get off welfare. Stop sleeping around, then you'll be ready to come to our church."

Misplaced priorities are another Haleism. He neglected his family in order to serve God. His wife died because of his fanatic efforts to alleviate his own guilt feelings and win favor with God by ever greater efforts. How many Christian workers do we know who have forced similar needless hardships on innocent relatives? It's an old saying that many missionaries' children are "sacrificed on the altar of their parents' devotion."

Hale also insisted on constructing a church building before there were any Christians to put inside. Recently a missionary on furlough showed slides of his church, which was finally felt to be complete when it had a stained glass window. In the background were thatch-roof huts.

Hale is a hodge-podge alright. But he was a product of his times. And, unfortunately, he is a product of all times of fundamentalism, in missions and elsewhere. He is the spiritual Boston Strangler. However, in our day of affection for missionary biographies which deify the dear departed, we can't imagine that Hale could be true. We'd much rather read *Hudson Taylor's Spiritual Secret* than think of Abner Hale lurking in the choir room.

And if we're honest and do recognize the Hale in ourselves and our fellow church members, we continue to tolerate him. We just hope he goes back to the mission field or Bible college or the church tract rack before we lose our tempers. And usually he does. Mostly he's harmless enough among Christians. It's among non-Christians that he's fatal.



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# Singapore 1968: Its Wider Circle

"The attempt to conquer Asia for Christ has definitely failed," wrote historian and publicist K. M. Panikkar. His assessment was faulty. Sadly enough, in his case the wish was father to the thought. Christian candor, nevertheless, must face up to it: Panikkar had some damaging evidence to support his position. The signs of health and growth in the Christian Church of Asia are far from what they ought to be.

This concern — and others related to it — will find expression in the Asia-South Pacific Congress on Evangelism soon to be held in Singapore. Here, where continental Asia pierces southward almost to the equator, some 800 Christian leaders from 24 countries will assemble November 5 to 13.

## Purposes

The announced purposes and themes of the Congress are valid and vital. There are eight of them in all. For example:

... to take Berlin formulations and implement them on the Asian scene,

... to reduce current confusing definitions of evangelism to greater biblical and practical clarity,

... to consider candidly some of the innovative methods that God may honor in meeting and overcoming "obstacles inherent in the diverse cultures of Asia,"

... to indicate how the Christian message is related to the new and explosive social situations now facing the countries of Asia,

... to challenge the churches and all Christian organizations to "a bold cooperative program of evangelism and missionary outreach."

These are sound objectives. Their measurable attainment would be a boon more valuable than the gold at Fort Knox.

With aims so laudable, are fears permissible? Yes — some:

## Fears

One is the fear of *inadequate communication*. Evangelicals, in assembly, see and sense a pleasing emotional aura far more readily than they see and sense the intellectual, theological, and cultural impediments to effective communication. One large conclave of Christians produced scores of manuscripts and millions of words, written and spoken. But the verdict of a friendly critic was: "sounded fine . . . communicated little." Singapore will not be exempt from that danger.

Another thing to be feared is what we might call *absentee apathy*. "I wasn't invited; why should I be concerned?" That is putting it much too bluntly, I know. Tone it down as much as you wish. A residue of reality survives. Members of the missionary community in Asia may be tempted at this point. Relatively few missionaries will participate in the Congress. It is the Asians themselves who are being drawn in for this important consultation.

After all, most missionaries have in recent years begun to learn that their role — unlike that of the past — is to *serve*, not *rule*. Even though they believe this reversal of roles is due to be modified into something like *partnership*, they will want, in the present circumstances, to see the nationals have a well deserved day in court.

Yet it would be a grave blunder if this willingness did not go far beyond a kind of patronizing tolerance. We of the missionary community must try to visualize our involvement in the *consequences* of the Congress. Here a selfless sharing in the follow-up will be vastly helpful. Detached neutralism will be vastly harmful.

## Hopes

If these be fears worth noting, what should be said of our *hopes*? For it is only when hopes die that fears destroy.

We hope for *boldness*. Let Singapore participants grasp the nettle. Let them seize upon live, even if difficult, issues. Then let an informed, sensitive missionary community throughout the whole Asia-South Pacific theater of operations enter into that boldness and make creative use of it to the glory of God. For example, while we make *bogies* out of church union enthusiasts are we not giving to the nationals the impression that we are making *idols* out of our organizational divisions? In the light and wake of Singapore will it continue to be true that, as Dr. Arthur Glasser has put it, "the missionary enterprise as currently administered is an extremely inefficient operation involving incredible wastage of time, personnel, and resources"?

Obviously some societies are less deserving of this stricture than others. Nothing, however, should make us insensitive to the overall situation that is here deplored.

After Singapore the question will press upon us more urgently than ever: In what ways can we of the Western mission societies perceptively and profitably *decrease* while the churches of our Lord's planting in the East *increase*?

We hope for *brotherliness*. It is a worthy word. Yet it needs to be drained of its oily, oozy sentimentalism. A brotherly attitude toward those who agree with us is not an index of grace. It is brotherliness demonstrated in disagreement that vibrates the harpstrings of the angels. To put a half-truth for the whole, to cut down an opponent by making a sharp phrase substitute for a firm fact, to compel a quotation to carry a cargo of guilt of which it would be relieved if seen in context, to bend a whole organization around a single accusatory adjective — these are not the seals and signs of the brotherly heart. To fight for truth with fraternal fairness is as rare as it is Christian.

We hope for *brokenness*. "But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word" (Isa. 66:2). As of old, God hates the "proud look." As of old, He exalts "the humble" and puts down "the mighty." Diversity He loves; division and schism He loathes. Sheep-tending He commands and commends; sheep-stealing He condemns. Serenity is both His gift and His joy; passivity and laziness draw down His rebuke.

Somewhere at Singapore, and beyond Singapore as well, an altar must be found where the tears of our brokenness can be wiped away by the merciful hand of His forgiveness. And a fresh start made!

PSR



# JESUS ABBEY: FOR MONASTERY MODERNS

BY ROY E. SHEARER



TOP RIGHT: The Jesus Abbey family dressed for Lunar New Year celebrations

RIGHT: The never-ending job: chopping firewood.

ABOVE LEFT: Above the abbey is the "Partisan Trail," at least 1100 years old, which made headlines recently when it was used by North Korean Communists to infiltrate South Korea.





There is a rumor about that the Lord is at Jesus Abbey, and people go to remarkable lengths to get there.

I discovered Jesus Abbey one cold winter day in one of the most inaccessible mountain valleys in Korea. Some Korean Presbyterian minister friends and I visited the Abbey and asted its remoteness along with its spectacular mountain scenery. From the coal mining town of Whangjee, which itself is considered remote, we took a two-hour, bone-jarring journey in a drafty jeep.

We parked on the main road and walked a short way up into the valley where we came upon the Abbey. Its stone houses, rising out of the natural setting, gave an impression of pioneer America. Some of the young people came down the hillside to extend a greeting and a firm hand to help us up to the steps in the darkening twilight.

We found the house lighted with candles and firelight and crowded with smiling, eager faces ready to include us in their supper group. We were served rice and kimchi, Korean fare. The kimchi, a cabbage pickle, was notable for its abundance of red hot pepper.

The temperature outside was around zero but inside the main hall there was a warm, comfortable atmosphere around

*Roy Shearer, United Presbyterian missionary to Korea, is author of the 1966 book Wildfire: Church Growth in Korea. He is currently studying at the Fuller Seminary School of World Mission and Institute of Church Growth in Pasadena, California.*

the huge stone fireplace. The Torrey family spend a great deal of time and energy keeping the fires going in the Abbey's six active, hungry fireplaces. Now, as we finished our supper and said prayers with the family of 38, we savored the homey comfort.

Aside from the warmth of the well-stoked fireplaces and the peppery kimchi, we perceived a warm spirit of love pervading the whole family, love that comes only from Christ. Then it became clear to me why people of all walks of life have made the trip to this remote place. Koreans, foreigners, Christians, non-Christians, military personnel, diplomats and missionaries of all denominations find their way to Jesus Abbey to seek the spiritual refreshment which this atmosphere offers.

Founded three years ago by Father Archer Torrey, an Episcopalian minister, the community draws people from all walks of life. Here they find spiritual renewal in the life of prayer, worship and hard work on the 80-acre farm. Archer and Jane Torrey have established their home in this community and are "roughing it" in this remote mountain setting in Korea.

Father Torrey arrived in Korea ten years ago to reestablish the Anglican seminary near Seoul that had become a casualty of the Korean War. After seven years as dean of the seminary he resigned his position to found the Christian community

*Continued on next page*



*Before the rainy season, campers at Jesus Abbey and local villagers build a bridge.*



# MONASTERY FOR MODERNS *Continued*

of Jesus Abbey with prayer as its prime purpose. He purchased land in the Tebek Mountains of Kangwon Province and constructed the buildings of native stone to provide a "house of prayer." He felt that, just as one cannot teach science without a laboratory, much less can one teach the queen of sciences, theology, without a living laboratory. He believed this laboratory in Christian living would provide an opportunity to teach theology to "rank and file" Christians. (Father Torrey believes the concept of the word "layman" as commonly used is unscriptural.)

Joshua Kim and Augustine Chong, struggling with practical theological problems, are a testimony to the faith that Father Torrey has in the Holy Spirit to teach young Christians from the Bible.

"I hardly recognize myself in the mirror anymore," says Kim. "My face used to be long and sad but now I can't help smiling."

"I feel the same way," returns Chong. "Even though I was raised in a Christian family, the religion in our home and in our church was such a sad and dismal thing that I lost interest entirely. Only when I came here and was welcomed to this family did I realize that God intends for us to have joy. For this I am thankful."

The two young men are part of the Torrey family of 38 members seated around the fireplace at Jesus Abbey after supper. Chong and Kim have been Christians only a short time. Only after coming into the Torrey family of Christians at Jesus Abbey did they commit themselves without reservation to Christ. Now they are involved in a deep discussion of practical theology on how to apply the scripture, "Let there be no . . . silly talk . . . but instead let there be thanksgiving" (Eph 5:4).

## Learning what it means every day

12

While Jesus Abbey provides limited retreat and conference facilities for guests who come for a few days at a time, an extensive building program to increase the capacity for entertaining guests is now under way. However, the main activity of Jesus Abbey at present is providing opportunity for young Korean men, women and couples to live in a Christian family atmosphere and learn what following Christ means in the everyday give and take between individuals. The young people of Jesus Abbey consider themselves part of the Torrey family and call the Torreys the Korean equivalent of Dad and Mom.

When you have 38 individuals in half of a house originally designed for 12, there has to be, at least, a lot of "give," if not much "take." The give and take is found in the routine tasks of rural life: work on the farm, in the dairy, livestock department, with maintenance and construction and the various household tasks. A workshop to be constructed will extend the practical application of life in the Spirit to industrial work.

As we took our leave that winter day, one of my minister companions remarked that now he understood what the county chief of the area, a non-Christian, was talking about when he said, "If you really want to know who Jesus Christ is, just go visit Father Torrey at the Jesus Abbey." Father Torrey has been completely Christian in his dealings with the local government officials in a time when this is a very difficult thing to do.

The Jesus Abbey experiment in Christian living is solid based on a rich Christian heritage and wide academic training. Archer and Jane Torrey do not give the impression that they are rebels out to try something new for the sake of newness, for they are proud of their families' tradition of Christian service.

Archer Torrey is R. A. Torrey III, the third generation in the ministry on the Torrey side and the seventh generation in the ministry on his mother's side. His mother's family, Mallory, went to Georgia as home missionaries from Vermont in the 1830's and every generation since has had an educator, minister or missionary. Torrey graduated from Davidson College in North Carolina with honors in education and studied at Princeton University, Princeton Theological Seminary, Harvard and Moody Bible Institute. He graduated with a B.D. from the University of the South, Sewanee, Tennessee. Torrey was in the Merchant Marines as an Able Bodied Seaman in World War II. He also spent twelve years in the home mission field before going to Korea.

Jane Torrey comes from a long line of North Carolina educators, ministers and social workers. She graduated in art from Queens College in Charlotte, North Carolina and has studied at the Art Students' League in New York. She taught school for three years. During World War II she did industrial illustrating for Pratt and Whitney Aircraft Engine Manufacturing Company in Hartford, Connecticut. Her painting continues to be a source of income for their present work.

While both of the Torreys are proud of their Christian heritage, they feel it is a dangerous position to be in because there is always a temptation to rest on this heritage of service and academic training.

"Because we supposedly know the ropes professionally there is a temptation to try and get along without knowing Christ personally," Archer says. They believe firmly that each generation has to start over at the beginning, being born again. As David Du Plessis says, "God has no grandchildren."

In that same spirit of humility the Torreys, in the position of "running" Jesus Abbey, really try to let the Holy Spirit "run" the Abbey. They claim the promise "where two or three are gathered together in My name, there am I in the midst of them."

"The only thing is that if the Lord is in the midst, you've got to keep out of His way so He can work," says Father Torrey. "Most of us are so busy ourselves, trying to run things, that Jesus has to go over and stand in a corner to keep from getting trampled on. Our whole aim here is to let Him have His way and be prepared to do anything He tells us to do, to move in any direction He says 'move.'"

With an aim as loosely defined in ecclesiastical terms as that, and without a previously laid-out and officially approved program, the Torreys feel that such an organization cannot ask for official support. While Jane and Archer receive a temporary salary from the United Society for the Propagation of the Gospel until such time as the Abbey becomes self-supporting, it is hardly enough to feed a family of 20 to 40 people — nor enough to build dormitories, barns and workshops. The Torreys believe that all pioneering and highly experimental projects should be unofficial and, in the stringent economic condition of the Anglican Church in Korea with which they are affiliated, they feel also that they have no right to solicit funds for their own project and have never done so.



Once I asked Father Torrey to let me know if his finances had come down to rock bottom because I felt it would be a shame to see such a worthy experiment fail for lack of funds. While my private funds were being used in connection with my own missionary work, some adjustments could be made if he needed help. Torrey's answer to me was simple and yet it came out of a profound faith in God.

"No, we don't operate that way," he said. "If not enough funds are made available to keep Jesus Abbey open, then we will take that as a sign from the Lord that we should close. If the Lord wants us to continue, He will supply every need without our asking people for funds."

New dimensions are being added with the coming of the Rev. Byong-ho Cho as co-director. Founder of churches in the area's "most inaccessible village," he offers training in pioneer rural evangelism — and becomes a valuable administrative bridge across cultural and national barriers.

There is evidence, too, that God is also supplying spiritual needs. While there have been heartbreaking failures (which are sometimes more apparent to the Torreys than are the successes), the fact remains that people do find Christ, gangsters become preachers, missionaries are refreshed, dull Christians are shaken up and reoriented, and lonely Korean young

people discover true *agape*, love, which includes the cross of Christ and the Christian brotherhood.

"In fact, you don't have to have a formal program," the Torreys say. "We just live our life and give as much time for prayer and Bible study as we can wedge in."

There are four or five services a day plus a few classes and occasional all-night prayer meetings in addition to an eight-hour work day, tending the cattle, feeding the goats, weeding the garden and hefting stones to construct new buildings.

"We ask Jesus Christ to be present and to work and then we just get out of His way. You never know what's going to happen next. With the devil always out to wreck anything that will give people personal contact with Christ, you can bet that what happens is often explosive. It is a strenuous but exciting life."

The ministry of Jesus Abbey has already made its impact on the people of Korea, both national and foreign. The power from this impact comes from the mind of Christ and not from human means, so it is little wonder that the "experiment" is rapidly moving to an essential part of the Christian witness in Korea. Jesus Abbey, a monastery for moderns in Korea, serves the world as a very much needed community of love. ●



The remote retreat of Jesus Abbey provides not only excellent picnic grounds but a place of finding refreshment in Jesus.



by ernest w. oliver

**apostle for paul**

**he crusaded for  
paul's methods** just as roland  
allen predicted, the church today  
is turning its attention  
to paul's confidence in the Holy  
Spirit and to his methods  
of establishing the christian witness  
in mission areas. is it  
too late? or will time prove the  
validity of allen's theory  
about the spontaneous  
expansion of the church?



prior to his death in 1947, Roland Allen told his son that his theories about missionary methods would come to their own in the 1960's. On other occasions he is said to have pegged the date even more specifically to 1968, one hundred years from his own birth. Much evidence is building up that Allen was right, that he was a prophet before his time. The missionary principles which he staked out in his writings are being studied more closely and applied more broadly today than they ever were during Allen's lifetime.

For one thing, Roland Allen stressed that the true mission of the Church is the work of the Spirit. Quietly, insistently he challenged many missionary assumptions which failed to take the Spirit into account.

In a foreword to one of Allen's books, Bishop Lesslie Newbigin confesses that he was reluctantly compelled to recognize the validity of Allen's emphasis. "I have known in my own experience the long years of wrestling with these issues which were preceded before a church was willing to take some of Allen's ideas to the test," says Bishop Newbigin.

Ordained an Anglican clergyman in 1892, Allen went to China in 1897. In his application to the Society for the Proclamation of the Gospel he wrote: "I am simply thirsting to go to the foreign mission field, and I am ready to go wherever and whenever the Society has a vacancy."

One might wonder whether his thirst was assuaged when he wrote from China in 1902, "The continued presence of a foreigner seems to produce an evil effect. The native genius is cramped by his presence, and cannot work with him. The Christians tend to sit still and let him do everything for them, and to deny all responsibility. A visit of two or three months stirs up the Church, long continued residence stifles it."

A year later Allen returned to Britain because of poor health. After four years as a vicar of a country parish, he resigned because he refused to continue officiating at the baptism of infants when he knew that many of the children's sponsors had not the slightest intention of keeping the vows they made.

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Ernest W. Oliver, executive secretary of Evangelical Missionary Alliance based in London, served from 1935 to 1961 in India and Nepal with Regions Beyond Missionary Union.

Until his death in 1947 Allen "tried to live as nearly the life of a voluntary priest as a man may who was not ordained as a voluntary cleric." That this grew out of his conviction and not from circumstances is made clear in his book *The Case for Voluntary Clergy* (1930) in which he wrote: "I have been a stipendiary missionary in China where I tried to prepare young men for the work of catechists with a view to Holy Orders; and there I learned first that we cannot establish the Church widely by that method. Then I was in charge of a country district in China; and there I learned that the guidance of old experienced men in the Church, even if they were illiterate, was of immense value. Then I held a benefice in England: and there I learned the waste of spiritual power which our restrictions involve at home."

In recent writings several leading missionary theologians have reflected two of Allen's most prominent contentions, namely that the impulse to missionary work depends on the expression of the Spirit in mission, and that the majority of clergy should not be a paid, separate and highly trained class.

Bishop Newbigin states that "the secret of the recovery of missionary advance lies in taking more seriously the New Testament understanding of the work of the Holy Spirit."

#### A second look for some answers

The Rev. Douglas Webster writes: "It is hardly surprising that a number of hard-pressed Church leaders are turning to Roland Allen today, rereading his books, and wondering whether he has the answer to some of our contemporary problems." He goes on to say that these problems are generally found in two different settings. First, in the European countries once largely Christian, "the present parochial structure of the Church is utterly inadequate for the mission to the industrialized masses." Secondly, in the continents of Africa and Asia "the western churches have all imposed their traditional patterns of a ministry, paid, separate and trained, but seldom very highly." Webster objects that "the size of the Christian community has grown out of all proportion to the numbers of the ordained ministry. Thousands of Christian congregations seldom see their pastor."

Roland Allen's views might well have remained in obscurity if the

World Dominion Movement had not come into being. The neglect and disparagement of his work greatly depressed Allen. He was on the point of giving up all hope of making an impression when, in 1920, Sydney Clark invited Allen to join him and Dr. Thomas Cochrane, a London Missionary Society medical missionary in China, in a new venture. Clark, a successful businessman with a great interest in the LMS work in China, had retired at 45 to devote his life to the study of missionary methods. The World Dominion Movement, headed by these three men, formed the Survey Application Trust in 1924 chiefly to carry out Allen's ideas of the revolution needed in missionary methods and objectives.

In 1912 Allen had first published his *Missionary Methods: St. Paul's or Ours?*, the fruit of his study of the New Testament. He was convinced that missionary methods must be grounded on biblical insights, and he clearly traced Paul's plans, preaching and practices related to the founding and teaching of new churches.

#### Always the criticism

Allen expected criticism. And he got it. Kenneth Scott Latourette claimed that while Allen's thesis was persuasive, he did not take into account four important factors in the Church's record of expansion during the first two centuries: we have very little information on the methods by which the gospel spread so rapidly; the spread took place in only a small sector of the globe; whatever they were the methods employed did not prevent the early rise of variants, chief of which was Gnosticism; nor did they prevent grave corruption in the Catholic Church. Kenneth Grubb points out that Allen "shows us how to start again from the beginning, but he is not always so clear about how to start from halfway down the course, which is just where most of us have to start from."

Allen's biographers generally recognize that *Missionary Methods: St. Paul's or Ours?* was not the most mature expression of Allen's thoughts. But it was basic to all his future work. His chapters on Paul's attention to strategic centers and the training of candidates in a way that did not separate them from their people and their tasks are extremely relevant to the present missionary situation. No one

Continued on page 27





The New Folk, a singing group sponsored by Campus Crusade for Christ.

# UPPEREST

## PROBLEMS OF IDENTITY, PURPOSE AND GUILT PLAGUE TODAY'S COLLEGE STUDENTS.

BY PETE GILLQUIST

**I**n a very few years, our nation and our world will be led by an action-packed and somewhat strange social segment called "the Class of '69." They are residing at this moment in an acute state of panic and emergency on our college and university campuses.

What makes this outfit tick? What motivates them? Why do they behave as they do? In light of these and other questions, how does a person get down to the nitty-gritty of reaching them for Jesus Christ?

We hear all this talk about the "generation gap." Valid or not as a true description of the problem, it is there. And much of the blame does crowd the doorstep of the generation gone before. We say, "Work hard, Joe College," and then in the next motion we hand him a monetary free ride through life which he has never helped create. We say, "Hold fast to that which has made our nation great, Joe," and his mind gropes to find out why all these "great" things have plunged us into

two global holocausts and the immence of a Third World War within the space of fifty years. And aside from where we stand regarding our present military conflict, we must concur with Joe's demand to know why the last few wars did not deter the current one.

On the basis of my experience with collegiate men and women since 1951 when I enrolled at the University of Minnesota as a freshman, I would have to say the three biggest problems in students' lives today are (1) lack of purpose, (2) an "identity crisis" and (3) guilt. I believe the behavioral pattern of most young men and women is determined in large by their responses to these three problems and all three are beautifully met by the matchless

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*Pete Gillquist is associated with the national fellowship of men called ACTS XXIX. Previously he was a Campus Crusade for Christ staff member serving in various capacities including Illinois director and assistant editor for Collegiate Challenge.*





John Warder, nationally known collegiate speaker, talks informally to students in Chicago.

person of the Lord Jesus Christ.

They've been called the "right now" generation. They say life is for the present. The place is here, the time is now.

**the purpose gap**

Older people are afraid to die; college kids are afraid to live. We say there is life after death. They ask, "Is there life after birth?" Purpose for living is their greatest single hang-up.

Meet John Warder, Class of '69 at Iowa State University: "I want to know true meaning and purpose in life — something that really works. I want something that's going to last, something permanent. I am tired of having to fake my way through life." That is how he begins as he relates his search for God.

John will be completing his collegiate athletic career this fall, as quarterback of the ISU football team. I first met John as a freshman there three years ago. He had just come to know Christ in a personal way. His big dilemma was purpose — he was short

on it. He had achieved everything he had planned on achieving, and there was still no coherence in life.

"During the winter of my freshman year," John recalls, "a new acquaintance asked me if I knew who Jesus Christ was. About all I could say was that He was a great personality and teacher. My friend explained God's love, and the life, death and resurrection of Jesus Christ. He said Christ would give me an abundant life. That's what I was looking for — life with a capital 'L'."

**'... So I can share Him with others'**

In his three years as a Christian, John has had a remarkable outreach to the students at Iowa State — many of them his fellow athletes. "I want to get to know Christ better, so I can share Him with others," John concludes. "Students have to know about this, because most of them are experiencing the same frustration and confusion that I was."

That's purpose! What a reason for

living — to spread the love of God.

But put the shoe on the other foot for a moment. Reread the same testimony, except this time leave off the part about Jesus Christ. Do you get a glimpse of why students revolt? Is there an ample suggestion of what *might* bring on the pot party?

How would you feel if you had most of your way paid through life until you were 21, and then all you had to look forward to would be to become dorm queen or student senate rep? What would be your response if you saw your world, ruled by its "establishment," spinning down the drain and you had no answer to give? And then someone says, "You're right! Get involved. Help us protest this thing and we'll take on all comers. Look, man, rioting and demonstrating is at least better than sitting around watching TV — like our folks do." What would you do?

I don't mean to oversimplify. Nor do I wish to excuse them for environ-

*Continued on next page*



# ARREST *Continued*

mental reasons. But I'm out there *with* 'em. That's what they're saying. And I say Jesus Christ gives us the hottest purpose going!

## The identity crisis

Closely tied in with lack of purpose on the campus is what is called the "identity crisis." When a man lacks purpose he does not know where he is going. In an identity crisis, he does not know *who he is* in relationship to other people. For example, on one campus a student was seen carrying a placard reading, "Do not fold, bend or mutilate."

You're 18 years old and you arrive pre-enrolled. You've never seen the campus before. Three people from your high school graduating class are also on campus, but out of 5000 freshmen and 12,000 upperclassmen you rarely see them. You are assigned to a dorm of 700 others and you don't know a soul. If you're quiet, you will make few attempts to really *know* others. If you're noisy, you may even try fraternity rush. But say you decide to join. So what? Do they care about *you*, or have you simply become a part of just another group of people who are still islands within themselves, except maybe a bit more "slick"?

It's called the identity crisis.

Here's how Susan Alexander, Class of '69 at the University of North Carolina, describes the problem: "As freshmen, we seek to find our gang, establishing that security pocket. The next three years we enter into student government, athletics and class projects and take on the challenge of conquering the university. But when the senior year rolls around, there doesn't seem to be much left to try any more."

What could be more discouraging than numberless individuals without purpose or direction in their own lives attempting to relate themselves to each other? That, essentially, is the sociological picture of the college campus. But here's what Susan discovered:

"The answer, I believe, lies in Jesus Christ. With what little knowledge I had, I asked Him to come into my heart three summers ago. He has completely reoriented my thinking and my way of living.

"As leaders of tomorrow, we have a

responsibility to our fellow man. We want to offer our best. We want to change the world, change it for the better, and change it *now!* Jesus Christ alone provides the direction we need."

In the New Testament, what we today call the identity crisis was solved with the formation of the church. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." It was just a group of people getting together, and experiencing a love for each other because they were convinced that God loved them. And it worked. Even the onlookers commented, "My, how they love one another." No identity problems there!

There's no contest to decide what the results will be for a person estranged from Christ who lacks identity. If I need to be someone in relation to someone else, to gain my identity, the first place to go is to someone else. The most attractive "someone else" is of the opposite sex, and therefore sex has emerged as the easy solution to lostness on the campus. How would you respond, apart from Jesus Christ?

## Guilt

I have a friend who says, "The reason college students have guilt feelings is because they're guilty." Everyone laughs when he says it, but the tragedy is that he is right. To illustrate my point, let me use the Class of '69. Not a person *in* the class, but the entire group.

While speaking on the campus at the University of Wisconsin, I met a student who had just gotten his girl friend pregnant. He said, "I want you to tell every guy you meet that it's not worth it." Guilt problems permeate the college scene.

Last year, over 1000 students took their own lives by suicide. Another 10,000 tried but failed, according to government reports. If the gospel has ever interacted at a vital point in our experience, it is in the area of guilt.

I was speaking at a well-known Big Ten school. When I had finished, a girl came up to me and said, "I really liked what you said tonight about forgiveness. But I've been a Christian since I was nine years old, and I can't understand what God means when He says

I'm forgiven. I still keep on sinning. We talked for 20 minutes. I reviewed for her every major passage in the Bible dealing with forgiveness.

Finally, I said, "If you promise not to get angry, I'll tell you what your problem is."

She said she was ready to hear.

"You're not a Christian," I said bluntly.

"I was afraid of that," she replied.

We prayed together and she invited Jesus Christ to come into her heart and life and to forgive her sins. On the way out the door she smiled and said, "I know that I'm forgiven."

Among college students in particular we find what I call "big league sin." The solution is "big league forgiveness." What God says about our forgiveness is absolutely without parallel. So often we make sin the issue instead of forgiveness. God says that because of Jesus Christ, He will remember our sins against us no more. He claims our sins are buried in the deepest seas; they are separated as far from us as the East is from the West. I tell college students that coming to Christ is a brand new, fresh start in life. The Scripture call it a "new birth." You chuck everything in the past and start all over again. God loves us so much that He not only wipes the slate clean, He doesn't even give us a new slate! Our sins are a closed case with Him.

## The result

What would you do if you had a purpose in life like John Warder? How would you behave if you knew God and your fellow Christians accepted you like Susan Alexander knows God and other Christians accept her? What would be your outlook on life if you knew you were completely forgiven? This is the message that is penetrating the college campus. It is meeting needs. It's nothing new. It's 2000 years old. But it still works because Jesus Christ is alive.

God initiates His love to all of us in the exact way we have just been talking about. We have the privilege of trusting Him.

But don't just believe it for yourself. Pass it along to a college student. They are even more eager to find it true than we are!



## HOUSE TO LET:

# MISSIONARIES ONLY

BY ELSA WHEATLEY

In the steaming jungles of New Guinea and Brazil, on the high plateaus of Colombia and the majestic mountainsides of Formosa there are missionary families who remember a modest green and white cottage in a little Minnesota village.

This home, in Maple Plain, Minnesota—a village of 900 located 22 miles west of Minneapolis—is provided exclusively for the use of missionaries on furlough in the States.

### Turkeys, hogs and missionary housing

It is the project of three brothers, Phil, Barney and Bob Hamilton, who live on adjoining farms a short distance from the village. They raise turkeys and hogs and manage a dairy herd in this serene countryside of gently rolling hills. Barney, who has never married, lives with their 78-year-old mother in the original family farmhouse. Bob and Phil have homes nearby.

"Oh, you'd better see Phil," Bob said when I telephoned. "He takes care of everything at the missionary house and can tell you more about it."

Phil, a trim, youthful-looking man in his middle fifties, greeted me with a hearty, western-style hospitality (I learned later that when he was an infant the family emigrated to a Colorado ranch seeking relief for the father's asthma. Phil returned to Minnesota as a young man in 1934.) His wife and a

young man of high school age, finishing dinner in the pleasant farm kitchen, greeted me cordially.

As Phil led me into the living room the friendly, relaxed atmosphere of their home banished stiffness or formality. This attractive room had a beamed ceiling, wide windows with white ruffled curtains at each end, and a big masonry and stone fireplace. Three Bibles used for family devotional reading lay on chair-side tables — one still open on a chair arm.

Comfortably settled in a vintage, hand-carved rocker, Phil told me how it all began.

"Our pastor gave a talk about missionary work and mentioned that they often find it hard to get a suitable place to live during their leave from the mission field. They usually have children and need a real home with a yard but can't afford a high rent.

"We thought about this a lot and tried to figure a way we could help to provide them with a place of their own."

Then Mervin Seashore, a contractor who had studied to become a minister in the Evangelical Free Church, decided to go to a mining area in Idaho to do church work. He offered his new home for sale at cost.

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*Elsa Wheatley is a free-lance writer living in Minnesota.*

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"We had a little extra money that year," Phil said. "The house was well built. It looked like a good chance to get the house we needed for the missionaries."

After consulting with their pastor, the Rev. Ray Nelson of the Maple Plain Community Church, the Hamilton brothers determined on a long-range plan. They would buy the house, rent it for ten years and apply all the rental to retire the purchase price. After that they could offer it to missionaries (also those training for the field) for a minimum payment — just enough to cover taxes.

### Everybody pitches in

According to plan, the widow and daughter who lived there during these years packed up and left in 1963. The pastor informed mission boards in the area that the house was available, and they relayed the information to missionaries due for a furlough. Later, missionaries who stayed at the house told friends in the mission fields about it, so many remote missions heard of it.

The women of the church held showers and collected cooking utensils, dishes, linens and other household items a missionary family would need. The generous little congregation supplied a stove, refrigerator, washing machine and furniture. The home was

*Continued on next page*



# MISSIONARIES ONLY *Continued*

ready to welcome missionaries of all denominations.

A Free Church pastor and radio operator from Colombia, South America, the Rev. Jerald Stenoin, with his wife and seven children, was the first to move in. The two bedrooms could not accommodate all the children so some were bedded down in the cozy basement.

Before they left for Brazil the following year, Pastor Stenoin, a handy man with a hammer and saw, had finished two bedrooms in the attic.

Next came the Joel Stoltes and their baby son who stayed a year while preparing to work with Wycliffe Bible Translators in Colombia.

"Joel painted the exterior before they left," Phil Hamilton said. "These missionaries are the most appreciative people I've ever known."

Three families spent the entire year of their leave in the house; others stayed from three to six months. Often the missionaries attended classes in Minneapolis to complete training for mission work or to extend their education.

Besides having the advantage of proximity to educational institutions and church headquarters in Minneapolis, Maple Plain is centrally located in the state. Thus it affords a convenient base

for the missionary, who is usually required to make a speaking itinerary in churches of his denomination throughout the state.

Through the years the hospitable little house was a haven for the Lindsays who left for Puerto Rico, the Reinhardts who returned to Germany, the Waits who went to Formosa, the Risings to Colombia, and the Bryers to Brazil. Yesterday the Cooks and their three children began the long journey to New Guinea.

## A house builds worldwide ties

Phil and I drove to the village to see the house. It stands in a spacious yard with several large oaks and maples in front and back; a wooded area lies behind the yard.

The small, unpretentious house is neat and homelike. The rooms had been cleaned and put in order for the next arrival. In the basement Phil pointed out the freezer, a new and useful addition, contributed by the Rev. Mr. Bryers' father. There, too, a shiny new rocking horse donated by the Maple Plain Moulded Products Co. awaits a child's delight.

Returning to the farm, I learned the Hamiltons have three sons now living away from home. The youngest is in

college and the second works for an electronics firm in Minneapolis. The eldest trained to be a pilot in the Missionary Aviation and Radio Service but is being retained in the States for an indefinite period to teach aviation to other candidates.

The young man living with the Hamiltons is the son of a missionary in Ecuador, who, long ago, was employed on the farm. The son is here to complete high school. So the Hamiltons are involved with missionaries in many ways.

Phil spoke enthusiastically of the friends they had met through the missionary house. Mrs. Hamilton extolled the patience and courage of the missionary wives as she recounted some of the hardships and problems they had faced.

No need to ask whether they had found the project rewarding. It was evident their life had taken on new dimensions. Their vision extends far beyond the boundaries of the farm.

The kitchen bulletin board decked with photos attests to ties of Christian fellowship binding them to His workers in the far corners of the world. It is certain they invoke blessings for the Hamiltons who saw their need and found a way to help by sacrifice and service.

## HOW'S YOUR CMQ? (CHURCH MISSIONS QUOTIENT)

"The primary work of the church is to make Jesus Christ known, obeyed and loved throughout the world." So stated John R. Mott, missionary statesman of another day. The secret of enabling the church to see and undertake this program of worldwide missions, he said, is pastoral leadership.

Missions is not just a function of the church. It is participation in the thrill and dynamic world of evangelism. Worldwide missions can bring new life into any local church.

To find out whether yours is a missions-minded church, count ten points for each of the following items which is a part of your current missions program.

- A church missionary committee or world missions board.
- An annual world missions convention.

—Two major mission events other than the convention, such as a missionary dinner or banquet, a missionary cantata, or a month of missions.

—Life investment opportunity through retreat, summer missionary activity, evangelistic meetings or missionary convention.

—Regular instruction in missions through a school of missions or organizations providing missions study.

—Prayer cells or prayer groups concerned with missionary needs to keep the congregation spiritually sensitive to world outreach.

—Support of missions projects through the Sunday school or organizations of the church, e.g.

adopting a missionary family, building a national church, supporting an institution, providing missionary equipment, etc.

—Stewardship goals for world missions with emphasis on faith promise giving.

—Missions promotion: display boards, missionary news and prayer letters, mission work projects, films, world mission days or months.

—Pastor who keeps informed through reading latest missionary books and periodicals, maintains a proper philosophy and theology of missions through study of the Bible and classic missionary books.

Score: 90-100 = excellent,  
70- 80 = good,  
50- 60 = fair.

*Submitted by the Rev. Charles D. Kirkpatrick, missionary secretary of the Free Methodist Church of North America.*





Filipinos and missionaries take a break and have goat for lunch.

# SHOULD MISSIONARIES GET OUT OF THE PHILIPPINES?

BY NENE RAMIENTOS

Should American missionaries voluntarily withdraw from their activities in the Philippines? This is more than an academic question. Among Christians in the Philippines it is becoming a red-hot issue.

In the Christian Century of June 5, 1968, Dr. Dale Bruner declares that "American missionaries should move toward withdrawal at once." He states that the continued presence of American missionaries is inhibiting and impeding the wholesome, natural growth of an indigenous and responsible Philippine church. Bruner is assistant professor of systematic theology at Union Theological Seminary near Manila.

Dr. Bruner is not alone. Many missionary personnel in the Philippines share similar feelings, although few have stated the problem quite so emphatically or called flatly for immediate withdrawal. According to Bruner, the key to the problem is money. Although Philippine money is available, he estimates that 95 percent of the funds supporting the Philippine church come from the United States.

Unless American personnel and funds are withdrawn, the Philippine church "will suffocate and lose its identity," Bruner says.

But Bruner's position is not uncontested. In the following article a prominent and knowledgeable Philippine churchman joins the issue.

**A** throbbing question is going around evangelical circles in the Philippines today. "Should foreign missionaries leave the Philippines?"

Some Filipinos show utter disenchantment with foreign missionaries by advocating absolute severance of ties with people from the west. Others, who seem inspired by purely nationalistic motives, suggest withdrawal of their missionary colleagues from the country and complete turnover of the work to the nationals.

There are some who disagree, however. These would not want anything done in their relationship with missionaries which might be detrimental to their corporate witness before the community. Moreover, there are those

*Continued on next page*

Nene Ramientos, associate director of publicity for the Asia-South Pacific Congress on Evangelism, is editor of Crusader Magazine which has the largest circulation of any evangelical publication in the Philippines.



## MISSIONARIES GET OUT *Continued*

who prefer prudence in the midst of a situation where admittedly the national-missionary relationship is less than wholesome and desirable. Their "let the Lord have His way" attitude has become a comfortable shield for their position.

### Basic imperatives

Nowhere in scripture is evangelism in a given country taught as a task only for the local churches. The great commission is a marching order to the whole Church, composed of all believers in Christ throughout the world. God's missionaries may come from any nation and go to any nation as the Lord leads them.

The foreign missionary in the Philippines has every right to claim the great commission as his authority to do mission work in the country. To prevent him from pursuing what he believes is God's calling is to oppose what the missionary believes to be the express mandate of God. And no one in right relationship with God would dare put himself in opposition to the fulfillment of God's will in the life of any of His children.

That God's hand has been with missionaries coming to the Philippines may be seen since the time evangelical Christianity was first introduced to the islands. American missionaries were the harbingers of evangelicalism in the Philippines. Through them the first Filipino convert was added to the body of Christ.

With the entrance of more foreign missionaries the gospel spread to the other islands of the archipelago. Evangelical churches sprang up in various parts of the country.

Missionary work was not only aimed at direct evangelistic outreach. Training institutions were established which later produced national evangelists. Other projects included hospitals, secular schools, mercy stations and several other agencies which proved useful in orienting the populace with evangelical Christianity.

No Filipino evangelical who knows the history of his country can ignore the role of foreign missionaries in building up the Philippine church.

That there have been some irritants in the relationship between missionaries and nationals is no valid reason for terminating the relationship.

The situation demands honest introspection by both nationals and missionaries as to their motives, desires and objectives. Outside of this mutual self-scrutiny and willingness to subordinate all ulterior motives to the spiritual welfare of the whole body of Christ there can be no enduring solution to the problem.

### Disenchantments in the relationship

No doubt the foreign missionary has committed many things which have caused strain in his relationship with national Christians. The easiest thing a national could do is to make an expose of the so-called "ills of the missionary."

But to make capital out of them would only do more harm than good to the common cause of evangelism and missions. An unwise litany of "sins of the ugly missionary" would only add fuel to an already charged atmosphere. Because of it many a national-missionary relationship has gone on the rocks.

Moreover, disenchantment in the national-missionary relationship is a two-way street. Along this route one needs to look both ways. A careful appraisal of the relationship would show that the missionary is not wholly to blame for the problems.

Missions is a spiritual partnership and there is need for the missionary to recognize the national worker as his partner in the work. Both missionary and national must be careful to recognize each other's spiritual gifts and talents, and to give honor to whom honor is due.

As sharers in the ministry, the missionary and the national are co-workers with the Lord. The missionary has no right to treat the national as an underling or as a *worker under him*. Missions is a "together" business and the relationship between the missionary and the national in the Philippines would have been more enjoyable were there a lot more of the missionary *working with* the national rather than *on him*.

In this partnership both missionaries and nationals must be cautious not to show any form of pride. Care is needed that no one preempts the other because of racial, cultural, economic and intellectual reasons. No one has a right to treat his collaborator in the ministry as lower than himself.

There must be a sharing not only of

the burden of responsibility but of the fruits and blessings of the ministry. Underpayment of national workers is a major problem and a primary cause in the exodus of national workers from full-time mission work. It has led to estrangement and ultimately to severance of relationships.

The need for deeper understanding of the problems of the mission field goes beyond mere logistics. The missionary's preparation should include an adequate knowledge not only of theology but also of such basic subjects as human relations, local culture, national history, sociology and anthropology. Missionary zeal has often suffered undue hindrances because of lack of understanding of basic human relations. Many a missionary would have been spared the sad consequences of "culture shock" had he been equipped with basic knowledge of the culture of the people among whom he was to work.

Willingness to adapt to the customs of the people, understand their problems, share in their needs, be a part of their life — in short, to *live with them* — has always been the trademark of the missionary who has the acceptance of the national.

### Practical considerations

A case in point is in the area of leadership.

God's appointment for leadership in His work is by grace and not by race. Both national and missionary are entitled to positions of leadership in God's vineyard as He needs them. And whomsoever God needs He also equips.

However, all essential requirements for leadership between the national and the missionary being equal, the national must still be preferred for the position for practical reasons. Slowness or failure to appreciate this consideration would undoubtedly adversely affect the progress already achieved in missions. It will continue to subject the foreign missionary enterprise to suspicion as a religious form of colonialism.

The time is long overdue for nationals to take over the leadership of missions in their own country. The purely political considerations would in themselves be cogent enough. In addition there are such reasons as permanency of residence of the national, his intimate knowledge of the ways of his own people, his natural identification with the needs, problems and aspirations of his fellowmen, and several



other considerations which the missionary may never have by sheer education. All these weigh heavily on the preference of the national for leadership of God's work in his own country.

Nothing should be more gladdening to missionaries than to see the nationals leading the work. Assumption of national leadership should be viewed as a step in the right direction rather than a "surrender" of what seemed to some their "inalienable right" to serve as leaders to the natives.

The presence of missionaries should never be a hindrance to this move. Rather, it should encourage the situation by helping provide the necessary training and equipment for leadership. Missionaries must never feel they are being left out or that the nationals whom they have nurtured have turned ungrateful to them.

Theirs should be the joy of seeing another fruit of their efforts that will remain long after they have gone back to their homeland.

#### A plea for understanding

The suggestion that missionaries should leave the Philippines to encourage indigenous leadership is as open to question as it is unfair.

It seems to infer that missions has been an obstacle to local leadership when on the contrary national leadership thus far attained has been the product of leadership training of nationals by foreign missionary agencies. Some of these nationals now hold positions of responsibility. Others are being given further education and training with a view to making them leaders of the work.

One mission has made a notable change in strategy to include national workers as regular missionaries. This acceptance of nationals as members of its missionary fellowship, sharing equally in its work and benefits, has won the heartfelt commendation of Filipino churches. Filipino evangelicals view the new missionary development as a heartwarming step towards recognition of real partnership in foreign missions regardless of nationality.

To expel all missionaries from the Philippines would be unfair in its consequences to both the missionaries and the nationals. It would deprive the people of those missionaries with whose dedicated ministry they have been spiritually enriched, with whose friendship and partnership in the work many a national worker has been greatly blessed.

Obviously, there is still much to be desired in the present status of national leadership in missions. Much of the desirability of letting nationals lead the foreign mission field depends for its realization on how far foreign mission boards operating in a given country are willing to entrust the leadership of their mission field to the hands of the nationals.

But suppose the day may never come when Filipinos are completely running the task of foreign missions operating in their own country. Missions continue to be governed by foreigners. Nationals are not treated the way they should be. The problem of national-missionary relations continues to grind and corrode the ties of foreign missions with local churches.

Will the suggestion to expel the foreign missionaries then be a valid resort?

#### A better way

The believer in Christ, be he national or missionary, cannot be unaware of his higher citizenship to which he owes a much higher allegiance. The believer needs to be constantly reminded of his heavenly relationship in order to see his earthly problems in the right perspective.

What if God has His own purposes for allowing some of the "uncomely ones" in His kingdom to labor with the "comely ones"?

Everyone who knows Paul to be one of the mighty apostles of Christ also knows that this same apostle had a "thorn in the flesh" to make him acknowledge that there was nothing wherein he should glory "save in the cross of Jesus Christ." Christians down the centuries consider the Apostle Paul as one of the most outstanding servants of God, but no one can deny that this same apostle had some of the most disappointing experiences in his life with other people and with himself.

Indeed, there was hardly a perfect apostle, not even Paul. So it is with missionaries today. There is hardly a perfect missionary. As it is with the missionary so it is with the mission board. To expect a perfect one can only bring utter disillusionment.

Perhaps what is needed more than anything else is for Christians to pray more for missions. There is need for more love, understanding and acceptance between missionaries and nationals. Could it be that God is speaking through this situation to revive the churches in the Philippines? ●

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# AWAKENING IN INDIA'S RICE BOWL

BY SHIRLEY GALL

In a little village in India a Hindu boy sits under a lone street lamp and reads a book. Around him, listening intently to every word, are his fellow villagers.

Twelve-year-old Mark, a tailor's apprentice, is the only person in the village who can read. After working all day in the tailor shop he sits under the street lamp every night and reads the Bible given to him by the bishop's wife. Mark was converted through reading this book, and others in the village are coming to Christ every month through listening to him read it.

In a tiny hut in another village lives a helpless girl who was crippled by polio at the age of five. Unable to walk, she crawls on the ground with the aid of a pair of sticks. After her parents died, her brother cared for her for awhile, but he tired of the responsibility and sent her away. Discouraged and depressed, she wanted to commit suicide, but she didn't know how.

Then she heard a man preach about Jesus who would help *anyone*. It sounded too good to be true. "Tell me more," she said.

## A purpose for living


The man told her more, and then advised her to go home and tell Jesus her needs and burdens and give herself to Him. She did as he said, and her life was changed. Jesus gave her a purpose for living. She moved to a nearby village where she now lives alone in a small hut. Every night she invites people to come and worship with her. When the bishop visited her village, 200 people came to hear him preach and five asked to be baptized.

The bishop is the Right Reverend N. D. Ananda Rao Samuel, overseer of 950 churches in the Krishna Diocese of the Church of South India. Under his direction 92 pastors minister to a membership of 125,000 among a population of ten million. Thirty churches in his diocese have memberships over 1000.

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*Before joining the World Vision Magazine staff, Shirley Gall was editorial assistant for the Missionary Banner. She also was formerly a missionary in Nigeria.*

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*Andhra Pradesh, scene of remarkable spiritual awakening, produces one-seventh of India's rice supply.*



Krishna Diocese, on India's east coast, lies between two rivers, the Krishna and the Godavari, in the state of Andhra Pradesh. Rich and fertile by Indian standards and well watered by its rivers, Andhra Pradesh is known as India's Rice Bowl. It produces about one-seventh of India's total rice output. Yet most of its 35 million people are extremely poor. Average income of Krishna's Christians is 50 cents a day. Four hundred congregations of Krishna Diocese have no church building but meet under trees or in homes.

Bishop Samuel spends only a few days a month at his home in Eluru. With his wife and another worker he tours the diocese 22 or 23 days every month and drives some 1200 miles. He walks to some places inaccessible by car. He is the only minister in the diocese who does not have a car.

**5 years without a furlough**

The diocese which the bishop administers is one that experienced a great spiritual awakening beginning in the 1880's, some 40 years after the gospel was first introduced to the area.

Robert Turlington Noble and the Rev. and Mrs. H. W. Fox were sent by the Church Missionary Society (Church of England) to Machilipatnam in 1841. While Fox preached throughout the district, Noble opened a school, which he called "The English School," with the aim of making the Christian religion known to his students. The Foxes died within a few years, but Robert T. Noble continued his ministry in India for 25 years without ever returning to England for a furlough, and died at Machilipatnam in 1864.

Twenty years later the fruit of Robert Noble's holy life and dedicated ministry began to be realized. Whole families and villages came to Christ at that time in a great mass movement. For about 50 years the church grew steadily. Large numbers of people came to Christ, especially from the poorer classes.

Bishop Samuel's grandmother was the first of his family to become a Christian. She heard the gospel when she went to work for an English family after the death of her husband. She and

*Continued on next page*



*Mark, a tailor's apprentice, reads the Bible to fellow villagers.*



*Girl hopelessly crippled by polio introduces her neighbors to a friend she found could help "anyone."*



## INDIA'S RICE BOWL *Continued*

her son, the bishop's grandfather, were converted and baptized, and since then the family has been Christian—though the bishop is quick to state that he does not believe in an automatic or inherited Christianity. "Being born in a Christian family does not make one a Christian," he declares. "One must receive Christ for himself."

### Unchanged Christians

It was perhaps the widespread idea of inherited Christianity that helped bring a halt to growth of the church in Andhra Pradesh sometime in the 1930's or 1940's. Christianity became just another religion into which one was born. Unchanged "Christians" became a detriment to the Christian witness. (And they still are, says the bishop.)

Ten years ago a new awakening began in Andhra Pradesh. India's rice bowl is once again the scene of new life. This time the awakening is among the higher classes, and they are coming as individuals. The mass movement of 1880-1930 has become a personal movement.

In many a high-class Hindu home Jesus Christ is replacing the Hindu gods. At first a picture of Jesus may be added among the Hindu god pictures. Then gradually the Hindu gods disappear and Jesus alone is left.

The amazing thing is that people from the rich landowner class are coming to their servants to inquire about Christ. (Ninety percent of the people are laborers, servants of the rich.) The movement began among high-class Hindu women. These wives of the wealthy landowners had time on their hands. Time to read. They began reading the Bible, and soon they wondered about what they read. Who could explain it to them? They went to the only Christians they knew — their servants.

Now, reports Bishop Samuel, there is a great awakening throughout the whole state — in every stratum, from the highest to the lowest. Everywhere he goes he finds a great hunger for God. Whole families are coming to Christ.

"It is exciting — and terrifying almost," says the bishop, "to see such a thing taking place."

Key factor in the movement is lay witnessing. Every member is an evangelist.

A remarkable phenomenon of the awakening is the gift of healing evidenced by many laymen and pastors.

Bishop Samuel conducts healing services once a month, anointing with oil and praying for the sick according to the New Testament injunction. It is done in a quiet way, without fanfare, with emphasis on healing of the spirit more than the body.

His faith in God's power to heal the body comes from his own experience as a boy of 14 when he was seriously ill with typhoid. His family gave up all hope for his life while for 42 days he writhed and moaned and shrieked in delirium.

In his delirium he cried out to Jesus to heal him. The next day he regained consciousness. The fever left and eventually health returned.

### A remarkable recovery

After his remarkable recovery from typhoid Samuel did not immediately make a personal commitment to Christ. For several years he thought only of his own plans. Following high school he began making application to an engineering college, intending to follow in the footsteps of his engineer father.

His father took him aside for a talk. Recalling his illness and recovery, he said, "When everyone had given you up for dead, I gave you to the service of God. I told God if he would spare your life I would give you to his service. It's up to you. I know you can serve God as an engineer, but my wish is for you to go to theological college and prepare for the ministry."

Samuel obeyed his father's wish and enrolled in theological college.

Here — of all places perhaps the most difficult, he says — he found Christ.

Every student in theological college had to go out on preaching tours. When Samuel's turn came he was panic-stricken. What would he preach? He didn't yet know Christ.

"I was driven into the Lord's presence," he says.

He went to his room intending to pray all night, but after 15 minutes he fell asleep. Next morning he awoke with joy — and a changed life.

Although there is some degree of opposition to the healing emphasis, particularly from some older pastors,

churches throughout Andhra Pradesh have come to recognize healing as part of the church's ministry. Hindus are coming to Christ, convinced by the power they see demonstrated in healing. And the healing ministry has become a unifying force for the healing of factions and in-group tensions in the church. Bishop Samuel views it as an evidence of God's power and presence in His church.

"God uses us in spite of ourselves," he says.

### ... if we rise to the challenge

The Church of South India is a united church formed in 1947 by a merger of Anglicans, Congregationalist Methodists and Presbyterians. Negotiations with Lutherans and Baptists may take another five to ten years to consummate. Krishna Diocese, representing about one-quarter of Andhra Pradesh, is one of 15 dioceses in South India.

For almost a hundred years the school established by Robert Turlington Noble continued operation under the church direction. Many men of character, devotion and discipline went from Noble College (as it was named in 1865) to fill places of responsibility and leadership in Andhra Pradesh and in the nation.

But Noble College was closed by the diocese in 1938, "for lack of results, and from then on educated Christian leaders declined in numbers. Christian leadership in the church and in public life became weak and uncertain. Growth and influence of the church declined.

Bishop Samuel was one of the prime movers in reopening Noble College two years ago, under the sponsorship of Krishna Diocese. It was something he had dreamed of for almost 15 years. In time, he hopes to see a stream of dedicated, educated men and women again going from Noble College to make an impact on the community, the state and the nation.

He is convinced that the spiritual hunger now stirring in India's rice bowl is going to reach far beyond the borders of Andhra Pradesh. "We are going to see this spreading — perhaps throughout the rest of India," he says, "if we rise to the challenge."



## apostle for paul

*Continued from page 15*

denies the need for an adequate theological education for ministers today. But when will anyone be courageous enough to examine carefully the relationship of higher theological education to the growth of the Church, both numerical growth and growth in quality of life?

There is no doubt that the chapter on the apostle's attitude to finance must give all missionary organizations serious cause for thought. In 1929, in an essay entitled *Non-Professional Missionaries*, Allen wrote: "Just as the monastics were individually poor, whilst many of their monasteries represented great wealth, so missionaries are still for the most part individually poor, but many of the societies to which they belong are wealthy. The power of money is behind them, and the power of numbers, and these have their dangers."

Many missionaries can confirm the truth of what he wrote in 1926 when he said that "Money dominates all our ideas of missionary work." From secular spheres, he said, where money is necessary for continuation of the work, we have carried over the idea that without money the work of the church must cease. This is obviously untrue. "Anyone can see that there might be churches without paid ministers, and evangelization without paid evangelists. What is even more strange is that we have so succeeded in impressing these ideas upon our converts that, in many parts of the world, they have learned this lesson against all their inherited religious instincts and traditions."

Roland Allen pointed out that the Apostle Paul believed in the Holy Ghost, not merely as a vague spiritual power, but as a Person indwelling in his converts. He believed, therefore, in his converts. Much of Allen's best writing is on the relationship of the Holy Spirit to missionary work.

In 1927 Allen published his most mature book on missionary principles, *The Spontaneous Expansion of the Church*. His emphasis upon the need to take advantage of the movements toward national liberty was far ahead of the generally reactionary attitude of missions toward nationalism. In this book Allen touches with sensitivity the chief problem of churches around the world, that of communication.

Allen still has his critics. John Kess-

ler claims that rigid adherence to Roland Allen's principles by missionaries in Peru "led to division, to an antimissionary feeling, and to a failure to build up an adequate native ministry. . . . The converts were allowed to take the initiative in adapting the Church's structure to their own circumstances, and yet, in contrast to Allen's contention that the early Church 'continued to expand by its own inherent grace,' stagnation followed. This would indicate that Allen was mistaken in his ideas about 'inherent grace' and that, although it is very important to place the initiative in the hands of nationals, some form of help and continuity must be provided."

### Path to true indiginity

Whatever may have been right policy for missions in the past, it is very clear that the majority of future missionaries from any part of the world will need to fit into existing Church

organizations and systems which were largely created by Western missionaries. We are no longer in the phase of Western direction and influence.

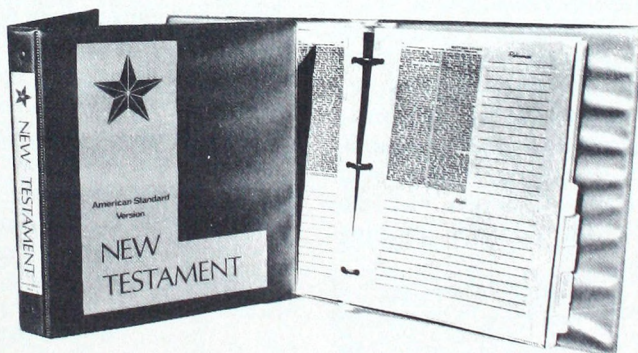
Both Donald McGavran in his church growth thesis and Kenneth Strachan in his *Evangelism-in-Depth* campaigns were clearly and strongly influenced by Roland Allen's teaching on spontaneous expansion. McGavran pleads for the pooling of missionary resources to forward people movements, as he calls the rapidly growing churches. Kenneth Strachan was led to stimulate every Christian to be a missionary, and his successors continue this approach with increasing emphasis upon local leadership.

Even those who differ from Allen in his "path to true indiginity" will thank God for his emphasis that "an indigenous Church is not simply a Church that is master in its own house, but a Church that has the gift of the Holy Spirit and knows what this gift means for its own life." ●

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# globe at a glance

## South Africa co

"When a leader of a nation can say this policy [apartheid—South Africa's brand of racial segregation] is both Christian and moral, we must question his understanding of Christianity and morality and we are obliged to set the record straight in the light of the New Testament's teaching," was the answer of Anglican and Methodist clergy to Premier Johannes Vorster's criticism of a recent statement on apartheid issued by the South African Christian Council.

Premier Vorster had stated, "For the sake of goodwill, peace and the interests of Christianity I hope these gentlemen will have second thoughts." He said the people of South Africa will take it amiss if pulpits are used for preaching politics. He held that policy of separate development complied fully with requirements of Christian morality. The premier's statement

## EUROPE

### SPAIN —

#### Most Protestants continue opposition

Despite the fact that only one of the 51 churches of the Spanish Baptist Union has registered with the government in compliance with the religious liberty law of 1967, no Baptist churches have been molested, stated the Rev. Pedro Bonet Such, the Union's president.

"The government knows that these denominations [Baptist, Presbyterian, Methodist, Lutheran and Episcopal] represent serious Protestants with deep-rooted convictions," explained Such, "and these officials are willing to listen and hear, for they know our motives for not registering are not inspired by opposition but by principles."

"Baptists and other denominations came to the position of not registering because they felt that the price they would have to pay was too high; and it would signify the renunciation of some of our most treasured principles, such as the separation of church and state and complete liberty of the individual to worship God."

Some denominations have complied with the law, including Seventh-Day Adventists, the Church of Christ, Christian Scientists, Mormons, Pentecostals and the Federation of Independent Churches, along with some Plymouth Brethren congregations.

There are an estimated 5000 Baptists in Spain and a total of 30,000 Protestants.

### SWITZERLAND —

#### Students emphasize politics

By increasing its political commission from six to eight members and

sharpening the committee's thrust, the newly reorganized World Student Christian Federation headquartered in Geneva hopes to increase political consciousness and activities of national member movements, provide a flow of information between movements and promote study and research.

The move was made at the general assembly held in Finland in late August. The assembly voted to continue its China Study Project which since 1966 has conducted consultations in Geneva, Hong Kong and Montreal on contemporary China and its impact on the world. The culmination of the project is to be publication of a book.

At the Finland meeting it was decided to drop WSCF's major publications, *Student World and Federation News*, and replace them with issue-oriented experimental publications. "At a time of 'information' explosion," the resolution explained, "federation publications are only justified if they have a special role."

The general assembly also recommended a research program on the individual, religion and culture. The delegates approved this only with great difficulty.

## LATIN AMERICA

### BOLIVIA, PERU

#### Confederation of national churches proposed

The first official step toward the formation of an international confederation of churches planted by faith missions was taken at the annual assembly of the Iglesia Evangélica Peruana in Huacho, Peru, September 1, 1968. When the dramatic vote was called for by the Rev. Pablo Pecho,

president of the IEP, the assembly delegates rose to their feet in a unanimous demonstration of approval.

The next move is up to the Bolivian when the Unión Cristiana Evangélica meets in its convention this month. Two or three representatives of the IEP are expected to be on hand, including Pecho and the general secretary, Saúl Barrera. If the proposal is passed, a post-convention meeting will be held to draw up a constitution for the new body.

The IEP and the UCE are the large evangelical denominations in their respective countries. The IEP counts some 480 churches and congregations with approximately 12,000 members while the UCE has about 250 churches and congregations with some 900 members. Both are organized in a Presbyterian-type structure with local government for the regional and ethnic segments of the churches.

The Iglesia Evangélica Peruana was planted in Peru by the Evangelical Union of South America (British branch) and the Unión Cristiana Evangélica in Bolivia by the Andes Evangelical Mission. In 1959 the Evangelical Union of South America (American branch) brought their churches into the UCE organization.

## ASIA

### INDIA —

#### A go, no go policy for missions

Minister of State for Home Affairs recently said that the national government stood for progressive "Indianization" of Christian missions but there was no ban on "missionary activities by foreigners.



# urges apartheid rejects Christ

was made in the morning and by afternoon Bishop B. J. Burnett, secretary of the South African Christian Council, hit back with an allegation that Premier Vorster's own church frequently issued "apologia for separate development."

Bishop Burnett asked, "Are there to be different standards for different Christian bodies in South Africa? The premier seemingly objects to churches supporting any political party except his own."

The controversy was prompted by the most powerful attack on apartheid yet made by any religious body within South Africa. In late September the South African Council of Churches, an organization of eight churches including Dutch Reformed and Roman Catholic groups, released a 2500-word paper, "A Message to People of South Africa." Signers repre-

sented Methodist, Anglican, Presbyterian, Lutheran, Baptist, Catholic and Dutch Reformed groups. About 6500 copies of the document went to South African church groups.

The document says in part: "Christians betray their calling if they give highest loyalty, which is due to God alone, to one group or tradition, especially where that group demands self-expression at the expense of other groups. Christ is inevitably a threat to much that is called the South African way of life."

"The doctrine of racial separation has been seen by many here not merely as a temporary political policy but as a necessary and permanent expression of the will of God and as a genuine form of Christian obedience in this country." Such a policy, the council charged, "is to despise God's gift and to reject Christ."

Reports from New Delhi suggest that the government has decided not to renew visas of foreign missionaries when they expire, except in cases where the missionary is irreplaceable for humanitarian work. Some 250 visas out of 300 due to expire soon may not be renewed. The general attitude seems to be that there is no justification for outsiders to come to do work Indians could be doing.

On August 29 Roy and Coral Baker of Asian Screen received notice from the government to leave India within 30 days. The Bakers report that the work of Asian Screen, which specializes in showing educational, science and biblical motion pictures, is "well established with Indian nationals who are willing and able to take over the ministry."

In the state of Madhya Pradesh a law was passed in September banning religious conversions by missionaries "through force, undue persecution, allurements or other fraudulent means." This is similar to laws passed in two other states earlier this year.

This law, however, includes a ban on the conversion of girls under 18 and requires that all new conversions be reported to a local magistrate for investigation by the police.

In arguing for passage of the law the deputy chief minister of the state said that 54 Indian and foreign missionaries are active in tribal areas of the state and their work is "a threat to national integration."

Others blame "the threat to national integration" on the cultural differences between the mountain tribes and the people of the lowlands. Tribesmen are said to believe they are exploited by their neighbors and the government.

Some have complained that India has "a colonial situation within her own borders."

## UNITED STATES

### Need to reevaluate viewpoint

"Sometimes what we call help is not really help at all," stated Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board. "Sometimes our help degrades the dignity of the people we think we are helping."

Rutledge charged that often "our churches and even sometimes we who are directly involved in missions give the impression that we don't care what happens in the community so long as we can meet our budgets . . . have a growth in members . . . (and) maintain order in our household of faith. . . ."

He told the Southern Baptist Home Missions conference at Ridgecrest, North Carolina, to go back home and "see what is going on in your community and see if you can help," even if it meant becoming involved with government programs.

### MCA/UMC merge missions

The Missionary Church, new body formed by a merger of the Missionary Church Association and the United Missionary Church in July of this year, is to hold a merging conference in Detroit in March 1969. It is expected that within three or four months after this conference all departments, including missions, will be functionally merged. Denominational offices are to be located at the present MCA headquarters in Fort Wayne, Indiana.

It is not anticipated that many field

policy changes will be made with regard to missions. Some administrative adjustments will be made in certain areas such as travel and equipment allowances, and pensions and health insurance programs.

### AMA aids mission physicians

The American Medical Association coordinates and makes possible continuing medical education of the American medical missionary overseas through its Department of Medicine and Religion. On request, a free subscription to the *Journal of the American Medical Association* and two specialty journals will be sent to mission stations where a physician is serving. Current medical information and books are available through the department, and also through the Catholic Medical Mission Board, Inc., and Interchurch Medical Assistance, Inc. AMA also assists the medical missionary who is on furlough in the United States and wants to further his medical education.

### LCA missionaries get a raise

Missionaries of the board of American Missions of the Lutheran Church in America got a pay hike recently when an annual increase of \$420 per year was voted for missionaries on assignment. Salaries are in addition to allowance for such items as housing, utilities and transportation. Starting salaries were increased from \$5040 to \$5460.

A report presented to the board indicated that a three to four percent increase in the cost of living, Social Security rate hikes and the income tax surcharge were causing financial problems for missionaries.





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Dear American Christian,  
My name is Abdul. I came to your land a stranger. America was far different than I supposed.

I was surprised that in this Christian land I found so many evil things. The robberies, the beatings. I began to fear for my life. I also found that Americans were not so friendly. When I arrived nobody offered to help me. This is not like my land where the stranger is welcome and eats in our homes.

One day a man came to my room where I spent much of my time. He introduced himself and somehow he seemed different. He smiled and seemed interested in me.

When he visited me again he asked me to come to his home. I wondered what made this man this way.

He told me that he had the Lord Jesus Christ in his heart. I had not heard anything like this before.

After several months I knew I must have this Christ also. It was not easy, for in my country it is against law to be a Christian. However, I knew even if it meant death I must give my heart and life to One who makes such great changes in lives.

Now I go back to my country. I hope to bring some of my own people to the Lord. There is no one there to tell them of Jesus. How thankful I am that while I'm in America I found what it is to be a real Christian.

Your brother in Christ,  
Abdul

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# Most effective witness in Korea— the family

"New ways and new methods of evangelism must be used in this new day of mission." This statement seems to be axiomatic, but a new tool for research, the computer, has in fact shown that the new methods of evangelism do not always work. Preliminary findings in a study of motivation for acceptance of Christianity show that in Korea the most effective evangelistic agent is not new methods of evangelism using audio-visual paraphernalia, but rather the best means of winning people to Christ seems to be through the Christian family.

Data gathered from 3500 questionnaire's has been tabulated and correlated by the Missions Advanced Research and Communication Center, a division of World Vision International. It shows that of the 20 listed categories, 40 percent of the total respondents said their whole family or a family member was the primary reason for their becoming a Christian. Others said a neighbor's witness, attendance at Sunday school, or attendance at a revival meeting was their prime reason for becoming a Christian.

Data from the questionnaires was correlated to find if there was any difference in the effectiveness of men and women and among age groups. Results do not give clear answers but do raise some interesting questions.

Why did a significantly higher percentage of women come to Christ under the influence of a friend outside the family circle than did men? The Korean church has many women on its rolls who have become Christians in opposition to their husbands, but evidently fewer men have broken family

ties to become Christian.

Another question raised by the tabulations is why did 70 percent of those coming to Christ between 1935-40 make their decision primarily because of a believing family? This is twice the overall average of persons listing family influence as primary in their conversion. Could it be that the older people looking back count their family as a greater influence than the young people did not record family influence might be true, except that very old people did not record family influence as their primary motivation for becoming Christian. If a person's opinion of his family's influence on his conversion changed with advancing age we should expect that the very old would give a higher indication that families were important in their decision to become Christian. But this is not the case.

Until wider studies are made and evaluated we can only offer a hypothesis that this data reflects the situation at the time of conversion of the people during 1935 to 1940 when there was extreme Japanese pressure on the church in Korea. Church gatherings were limited to one service a week and missionaries were not free to assist the churches. The church was crippled when it was forced to permit its members to bow en masse at Shinto shrines. The church for a time became a captive of the Japanese Imperial Government. During this time when there was intense pressure to make all Koreans conform to the Japanese mold, even to the exclusive use of the Japanese language, the family was not only the last place where Korean was spoken but the last place where the gospel could be effectively communicated.

These very preliminary findings do not give a blueprint for action, but, provided our goals are clear, these studies will help place our limited resources where they will do the most good. It is interesting that out of the listed motives less than one percent of the total respondents selected either school teacher, religious broadcasting, missionary, religious movie or religious books as a prime motivation for their becoming Christian. While these means of witness have their place in the task of evangelism, this study would indicate that in Korea great emphasis should be placed on support of the Christian family and its witness.

— Roy Shearer  
Institute of Church Growth  
Fuller Theological Seminary





Dr. Isobelo Magalet (right) talks with a student from Thailand and the chairman of the Korean IVF Graduate Fellowship at the triennial conference in Tokyo.



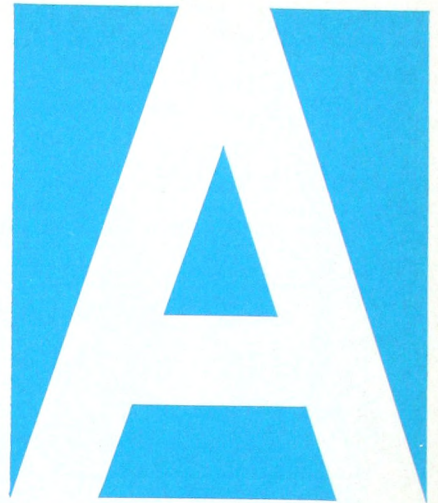
## Asian appointed secretary for Far East student work

At a dedication service in Japan, an Asian recently replaced a European secretary coordinating the work of Christian student groups from Korea to Malaysia. Chua Wee Hian of Hong Kong became associate general secretary for the International Fellowship of Evangelical Students in the Far East at the triennial conference in Tokyo, August 11-22. He succeeds David Adeney who has been associate general secretary for the past 11 years.

Forty-three Asian delegates gathered in clusters of cabins in a professional conference center on a Japanese hillside for the 11-day conference. In the monolithic Inter-University Seminar House, they listened to a Filipino speaking on training staff for student evangelism . . . a Singapore man speaking on Christianity and nationalism . . . a Hong Kong delegate speaking on Christian re-entry into China . . . an Australian speaking on Christian social concern . . . and an Indian speaking on the role of Asian Christian alumni.

The new associate general secretary, Chua Wee Hian, felt impelled to enter Christian service while staying in England. He went on to take his B.D. from London University and received a diploma from London Bible College. He then returned to his home in Malaysia and became staff worker for the Fellowship of Evangelical Students in Singapore and later in Kuala Lumpur for a period of three years. Since January 1967 Mr. Chua has visited most of the countries in the Far East undertaking some duties of the associate general secretary in preparation for his recent appointment. His term of service extends until 1971.

David Adeney returns to the Overseas Missionary Fellowship to take responsibility for the Discipleship Training Centre for graduates which opened on September 18 in Singapore. University graduates, some of whom have been student workers, will be coming from about seven different Asian countries.



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RV118



**people make the news**

The Rev. **A. Morgan Derham** recently announced his resignation as general secretary for the British Evangelical Alliance based in London.

First woman to be general secretary of a Methodist board has announced her retirement. **Mrs. Porter Brown** has been general secretary of the United Methodist Board of Missions since 1964.

Dr. **Robert McClure**, 68, is the first layman to be elected moderator of the General Council of the United Church of Canada. McClure, a missionary to China and India for 34 years, stated his biggest job in the two-year term would be "to get Canadians interested in hunger in other countries."

The Rev. **Aaron Gamede**, Minister of Education for the newly independent republic of Swaziland, was presented with an honorary Doctor of Laws degree from Wheaton College. Gamede is currently translating the whole Bible into the Swazi language.

**Bob DeVilbiss**, administrative assistant at Family Radio Network, has been appointed executive director of Outreach Ministries. Outreach is the parent organization to Operation Impact, the Hunter's Point Negro ministry and Project Eterna Star, a projected worldwide radio and television broadcasting satellite system.

The Rev. **Peter Savage** of the Andes Evangelical Mission has been named to two of the top positions in theological education in The Union Christiana Evangelica, Bolivia's largest Protestant denomination. The new coordinator of theological education will also assume the rectorship of the newly created George Allan Theological Seminary in Cochabamba.

**C. L. Berg**, Latin America Mission 12-year veteran, has been appointed director of LAM's publication program. The publishing operation has been given the new name LAMP and under Berg's direction will centralize warehousing and shipping operations in Miami together with other actions designed to strengthen the internal organization and broaden the constituency.



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**JAPAN**, lying off the eastern edge of Asia, extends in a 1500-mile arc bounded by the Sea of Okhotsk, the Pacific Ocean, the East China Sea and the Sea of Japan. Four main islands and other thousands lying offshore have a combined 16,500 miles of coastline.

Terrain is steep and rugged, with more than 250 peaks rising about 6500 feet. The islands are dotted with 192 volcanoes, 40 of them still active. About 1500 earthquakes take place annually. Humidity is high all year, with an annual rainfall of 40 to 100 inches. Only 16 percent of the land is tillable, and 55 percent of this cultivatable acreage is devoted to rice growing.

Japanese fishing, excluding deep sea and whaling, accounts for one-half to two-thirds of the world's total catch.

**THE PEOPLE:** Earliest migrations to the islands were so diverse as to include Indonesia, China, Siberia and Alaska. Japanese Caucasians, who inhabit the northernmost island of Hokkaido, are physically different from most of the basically Mongoloid Japanese population.

Linguists categorize the language in a class by itself. Thought to be Malaysian-Polynesian in origin, it is rich in terms conveying abstract ideas, natural phenomena, esthetics and human emotions.

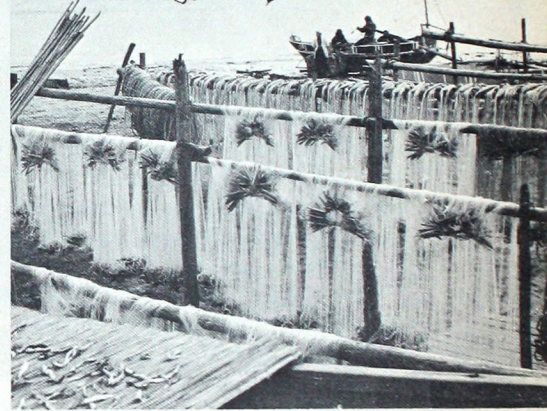
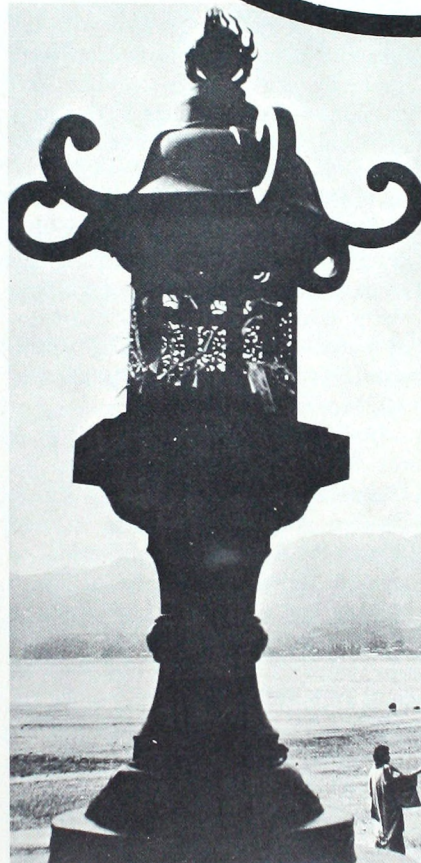
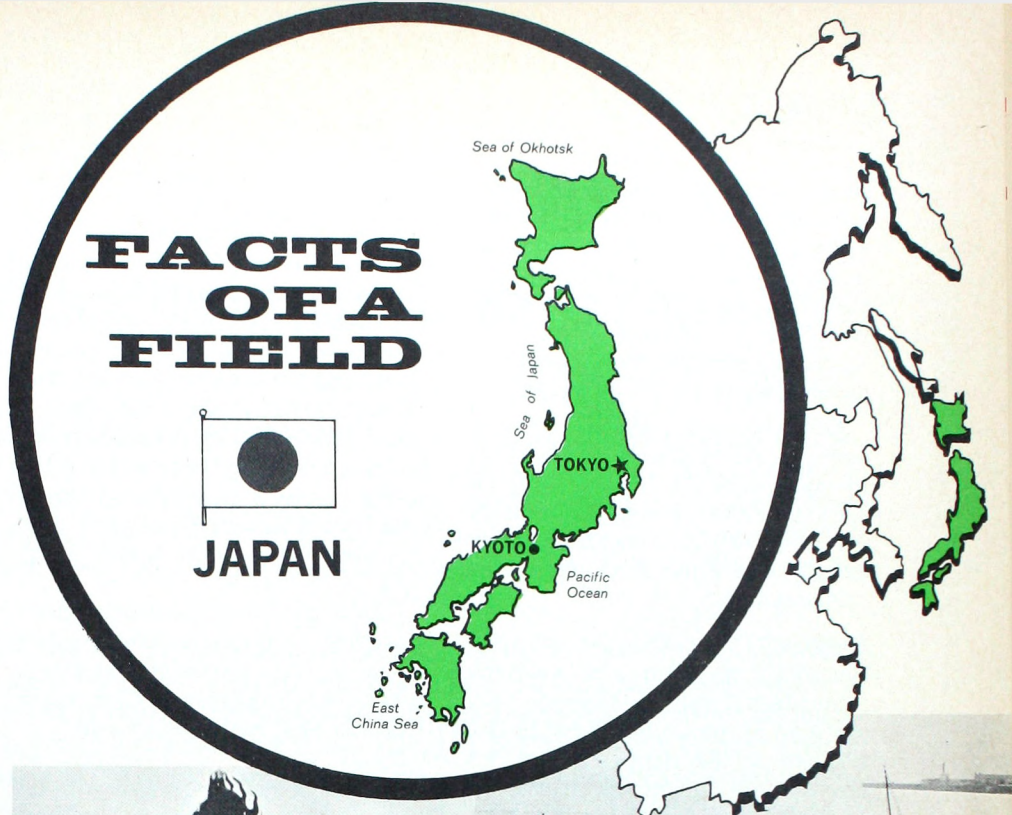
Of the total population, 63.5 percent live in the cities.

**HEALTH AND EDUCATION:** Life expectancy has risen from 46 in 1930 to 73 in 1964. Largest group is 5 to 15 years of age. Health insurance laws cover the entire nation. Health examinations are compulsory for everyone over six. Population growth was cut in half in the years between 1920 and 1965. With a broad-based program of education about birth control and family planning the government has increased its efforts to reduce the rate of growth. Legal and illegal abortion rates remain high.

Literacy rate is the world's highest, estimated at close to 100 percent. Education is free and compulsory for ages 6 to 15.

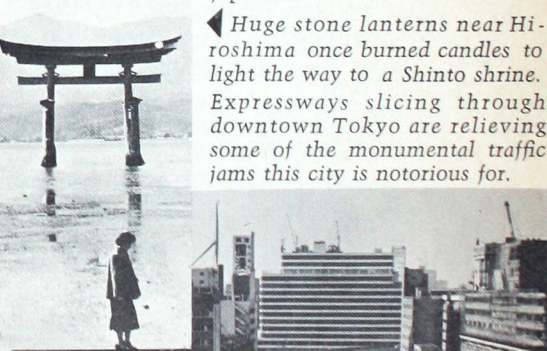
**RELIGION:** The three principal religions in Japan today are Buddhism, Shinto and Christianity. Most Japanese follow both Buddhism and Shinto. Fewer than one million are Christians.

Only Shinto is native to the coun-



Fishing — a way of life for many Japanese.

◀ Huge stone lanterns near Hiroshima once burned candles to light the way to a Shinto shrine. Expressways slicing through downtown Tokyo are relieving some of the monumental traffic jams this city is notorious for.



**JAPAN VITAL STATISTICS**

- OFFICIAL NAME:** Nippon
- AREA:** Approximately 142,698 square miles (slightly smaller than the state of California).
- POPULATION:** 98,274,961 in 1965 (increasing at 1.85 percent; 1970 estimate 106,377,386).
- OFFICIAL LANGUAGE:** Japanese
- CAPITAL CITY:** Tokyo (1966 population 11,210,579, world's largest city).
- FLAG:** The "sun" flag, a red circle centered in a white background.
- MONETARY UNIT:** The yen, 360 to the dollar.
- ANTHEM:** Kimi-go-yo (The Reign of Our Emperor).



try. In 1868 Shinto became an instrument of growing nationalism. The allied occupation forced a statement of freedom of religion in 1947 and Shinto was abolished as the state religion. Today it exists as a private religious organization with an official membership in 1963 of 80,284,643.

Buddhism, considered by some to be the most important formal religion in Japan, claimed a membership in 1963 of almost 70 million. It wields vast influence in social institutions and fine arts. There are 13 sects with 56 denominations.

**HISTORY:** The Yamato people achieved a jurisdiction in southern Japan during the first three or four centuries of the Christian era. In the last part of the eighth century the seat of government was moved to Kyoto where it remained for 1100 years.

Civil war broke out in 1281 and lasted almost four centuries. A military government pacified and unified the country by the end of the 17th century and made the present Tokyo their headquarters. For the next 250 years the nation enjoyed unprecedented peace and isolation.

The end of isolation was signaled by international pressure and the arrival of U.S. naval ships in Japanese waters in the early 1850's.

A national campaign of modernization began in 1868. Techniques of industry, government and education were imported from other lands. A modern constitution was established in 1889.

In 1910, after wars with China and Russia, Japan established a territorial protectorate over Korea. She participated in World War I in a relatively limited way but sat as one of the big five powers at Versailles. In the 1920's Japan emerged as the world's third naval power and the next few years changed her agricultural land into an industrially complex nation.

Universal male voting was granted in 1925. The next year the present emperor ascended the throne. During the early years of his reign the military bureaucracy again gradually undermined the limited responsible party government.

Withdrawal from the League of Nations was quickly followed by anti-Comintern pacts with Germany and

Italy, and a full-scale invasion of China. The Japanese signed a non-aggression pact with Russia in April 1941, setting the stage for military operations against the U.S.

After the war's end the occupation of Japan by allied military and civilian forces resulted in far-reaching changes in every level of Japanese life. A new constitution was promulgated and the emperor once more was allowed a direct role in the affairs of the country. With heavy financial aid from the United States and the impetus as major material supplier for the United Nations forces in the Korean war, the economy rapidly recovered.

Today the Liberal Democratic party occupies the largest number of seats in the house of counselors, the Socialists second. The Japanese Communist party is legal but is segmented.

**MISSIONS:** Earliest contacts with the Japanese after the Reformation were made by the Portuguese. The first missionary, Jesuit Francis Xavier, took up residence in 1549. Many other Jesuit missionaries followed him. Early efforts brought amazing results. By 1581 there were 150,000 public-confessed Christians in over 200 churches. The converts represented every segment of society. Estimates of membership in the Roman Catholic faith ranged from 600,000 to as many as a million.

Just as this phase was at its peak two blows hit Christians. Nobunaga, a minister to the emperor, was assassinated and his successors turned against the foreign religion for fear of possible political designs by European powers being exerted through the priests. Internal dissension between the Spanish Dominicans and Franciscans and the Portuguese Jesuits, together with the coercion used by the hierarchy to gain converts, brought internal weakness and strife.

A phase of persecution as systematic, intentional and cruel as anything in Roman history or medieval lore was conducted against the believers. By the infamous edicts of 1606 and 1614 Christianity was strictly prohibited with the intention of exterminating Christians throughout the land. Friars and foreign priests were banished. A death sentence was administered upon every convert who refused to renounce his faith.

Though Christianity was essentially crushed, Christians survived.

Secret faith and worship continued for 230 years, for when the land was opened nominal Christians were often found with crucifixes buried in the secret panels of their Buddhist idols.

After the forcing of the diplomatic and economic doors by Admiral Perry for the United States and the restoration of the administration to the imperial throne, the first missionary to arrive in the country was the Rev. J. Liggins in May of 1859, for the Protestant Episcopal Church of America. By the end of that year four American missionary societies had begun activities.

The missionaries found intense hatred of Christianity left over from the period of repression and the nation's isolation. Edicts banning Christianity and stating penalties were still publicly posted throughout the country. Early converts were arrested and thrown into prison. Spies were sent among the missionaries. Fear on the part of the people and hostility and suspicion by the government surrounded them.

The New Testament was translated in 1874, published in 1879. The Old Testament was completed and a total revision made in 1955.

Forty-two Japanese Bible scholars have completed a translation of the New Testament rendered in newspaper language. Released two years ago, it has sold over 200,000 copies. The entire Bible is to be circulated sometime in 1969.

Mission work in Japan today is a fast-moving and complex enterprise. More than 80 mission boards and over 1100 missionaries labor with perhaps a million national Christians.

One of the results of the 1968 Graham Crusade is the coming into being this year of the Japan Evangelical Fellowship (JEF), mostly at the instigation of Japanese church leadership. JEF hopefully expects it to become a focal point for Japanese evangelicals. Plans for the group include nationwide, in-depth evangelism and possibly coordination of relief sources at its command in case of major natural disaster.

Among a people where determination and loyalty are the norm, the messengers of Christ are being tested whether they can persist until every Japanese has heard before the resurgent and perhaps militant indigenous faiths may cause a serious circumscribing of evangelical activity.



## EASTERN EUROPE: STILL ROOM FOR HOPE?

**HIGH HOPES FOR INCREASED RELIGIOUS FREEDOM WERE DASHED** when the Soviet Union occupied Czechoslovakia. Churchmen in Eastern Europe had felt increasing freedom to express themselves in the period of liberalization prior to the Czech crisis. Some of these churchmen were openly jubilant about the gains during that period. The Soviet invasion stopped that short. Churches, along with other Czech institutions, felt the immediate impact of censorship. There were also indications that Jews, especially those holding political posts, were singled out in the purge.

**IDEOLOGICAL CONTROL WAS CLEARLY THE AIM** of the Soviet invaders. From another flank, the Soviet system has long been criticized by the Maoist Chinese regime for allowing too much liberalization, and for improved relations with the West. This has been tantamount to desertion of Marxist-Leninist goals according to the Chinese propagandists. But more important still was the Soviet realization that it was losing its political grip on Eastern Europe. This seems to be what brought on the invasion of Czechoslovakia. After many months of conferences and negotiations between Moscow and Prague, Czech morale was unified in opposition to Soviet demands. Moscow was reduced to one alternative: armed military intervention.

**BUT THE SOVIETS MISJUDGED THE CZECH SPIRIT.** Defiance of the invading troops was evident throughout the land. Armed resistance was hardly possible, since the Czechs were so outnumbered. At first the defiant resistance movement had a certain glow to it. But gradually it became evident that the demands of the Soviets were being enforced and the gains of liberalization were ebbing away. But the Czech spirit and the underlying desire for freedom of expression were still alive. The Czechs almost visibly drew in their breath and tightened their belts, all the while searching for new mechanisms of resistance following the formal acquiescence to some of Moscow's demands.

**SUBSEQUENT COOLING OF EAST-WEST RELATIONS** was inevitable. Czechoslovakia's moves toward liberalization had been along the lines long hoped for by Western diplomats and political leaders. Moscow's new hard-line policy was both a surprise and a severe disappointment to many Western observers of Communist-bloc affairs. It was as if the hard-won gains of recent years had suddenly crumbled.

**SOVIET DETERMINATION TO CONTROL IDEOLOGY** has been underscored by these events. Yet ideas are the hardest of all to control. If in doubt, read the Book of Acts. Ask the government leaders of that first century era, when there was such widespread determination to suppress the ideas of those fledgling followers of Jesus Christ. How do you put down an idea? How do you prevent a thought? And when that thought is rooted in the truth, then what? Soviet leaders are confronted with such questions at every turn. The simple recitation of the dogmas of Lenin and Marx no longer have the impact they once did. The people of the Soviet Union are more highly educated, more sophisticated.

**THE REAL NATURE OF MAN MAY BE THE KEY QUESTION.** Communist nations are founded on the notion that man is nothing more than a physical-social being, the most significant result to date of the evolutionary process. Christianity accepts the biblical description of man as the creation of an Almighty God, to whom man is responsible, and from whom man can receive life more abundant and everlasting via faith in Jesus Christ. Marxists reject the latter, Christians reject the former. But is it possible that light could be thrown on the situation through the experience of contrasting systems which proceed on these assumptions? To put it more simply, is communism as a system now beginning to experience certain results which spring from the fact that it refuses to recognize God? And what might be the experience in the West if so-called Christian nations truly turned to a recognition of that God to whom all men are responsible?

**GOD IS STILL AT WORK IN HISTORY.** Christians are confident on this point. Men and nations may set themselves against God and against His purposes, but not without ultimately facing the results of their choice. The events in Eastern Europe involve a lot more than the type of government that will be allowed here or there. At root it is an indication that sooner or later communism must face the judgment of history, and of the God of history.



# PERSONALITY PROFILES



Alan Norrish of BMMF

## He trained Gurkha troops

► Frontier situations from Bengal to Borneo in his early years, and later the pioneer challenges of distant capitals of Karachi, Kathmandu and Kabul, provided the training ground for missionary statesman and strategist Alan Norrish who heads the Bible and Medical Missionary Fellowship as its international secretary.

One of the fastest growing service missions in Asia, BMMF is a fellowship of evangelical missionaries from British Commonwealth countries and the United States who work in partnership with national colleagues and churches in Pakistan, India and Nepal. Originally known as the Zenana Bible and Medical Mission, the society was constituted in 1852 to reach the women of the *zenanas* (women's quarters) through direct evangelism and through schools and hospitals. In 1952, at the request of the Church in India and Pakistan, the society undertook to send out men to meet the new opportunities in a changing India. Alan Norrish was the first man to join Zenana Mission.

Two years ago he was brought from the outskirts as BMMF field secretary to assume responsibility as international secretary. Working from headquarters at Landour, Mussoori, India, his main task is to interpret with prophetic insight the new role of missions to boards in Commonwealth countries and the United States. He is considered by many a master strategist in the revolutionary changes that are bound to

affect the future of missionary activity. At 57 he bears the qualities of a disciplined disciple.

Norrish heard the call of God to missionary service in answer to an early prayer that "if it should please the Lord to set me some humble task on the outskirts of His Kingdom, I would count it the highest privilege to serve Him there." The years which followed included many such "outskirts" assignments.

Norrish entered the export business in Calcutta, India in 1935. In his own words, this period from 1935 to 1938 taught him to be "faithful in that which is least." Stirred by the challenge of missionary activity which he observed firsthand, he joined the Raxaul Medical Mission on the border of Nepal after a study period in his native England. In this mission he met and married a vivacious missionary nurse, Sylvia Sands. They have three grown children either in or contemplating Christian service.

Called into the Indian Army in 1940, Norrish was assigned to the training of Gurkha troops. After training at the Staff College in Quetta he held administrative posts with the rank of Lt. Colonel. Such experiences proved to be of great value in equipping him for his future work and developing leadership qualities — resourcefulness, self-discipline and sacrifice, calmness in the face of emergency, quietness under stress. In dealing with personnel he learned to assess character, to draw out the best in people, to raise morale. Under many demands and pressures he developed a deep faith and quiet trust in God.

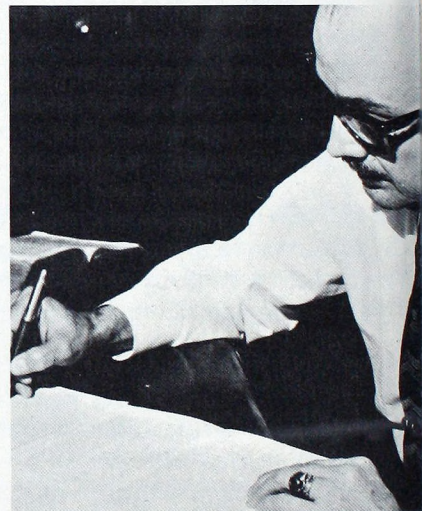
Norrish left the army in 1947 and entered the Colonial Service, which was to prove equally rich in training for tasks in missionary leadership. He served in Singapore and Borneo in administrative posts involving long tours and dealing with people of varied backgrounds. Norrish is a strong promoter of trained national leadership and often remarks that "for every Moses there should be a Joshua to understudy him."

Norrish has held key executive positions on many boards in India, Nepal and Pakistan. He served on the executive board of the Evangelical Fellowship of India during its formative years, on the boards of the United Mission to Nepal and the Wynberg Allen School,

as chairman of the governing body of the Christian Medical College of Ludhiana, and as a consultant to the Women's Union Missionary Society and other groups.

His colleagues consider him a wise administrator and disciplined leader. He is a sympathetic listener, giving words of encouragement to the discouraged and helping to sharpen the purposes of leaders who have become bogged down in daily routine.

An evangelical Anglican with a sound biblical understanding of his beliefs, Norrish is convinced there is a need for new structures of expression and relevance for the gospel and a greater necessity for coordinated efforts of those of like precious faith in joint action for mission.



Alfonso Lloreda of ABS

## He brings the Bible to Latins

► The quiet, gracious, well-educated Colombian who heads the work of the American Bible Society in Latin America lost his parents by the time he was 12 and was not able to attend high school until he was 18. Today the Rev. Dr. Alfonso Lloreda, American Bible Society management consultant for Latin America, is repeatedly sought out by various arms of the Christian church for special mission work.

Lloreda was converted to the Prot





Akira Hatori of Japan

## He mobilizes Japan's Christians

► The Rev. Akira Hatori, one of the prime organizers of the Billy Graham crusade in Tokyo last year, turned from Buddhism to Jesus 37 years ago. All his family were Buddhists, and he

had no desire to change. But the bold witness of a fellow student and the genuine love of Christ shown to him through an elderly lady missionary broke down his resistance.

Today all of his family are Christians, and more than 35 of his relatives are in full-time Christian ministry, including one in Thailand. Hatori is deeply committed to the evangelization of Japan's 100 million people by every means available.

The 1967 crusade convinced him that Japan *can* be evangelized, he told World Vision Magazine recently. To accomplish it, he says, four things are essential: "We must be filled with the Holy Spirit and allow Him to work. We must enlist every Christian in total mobilization. We must work together in teams — cooperate. We must utilize every modern means of evangelism."

In preparation for the Tokyo crusade, Hatori helped to organize prayer groups, or cells, throughout Tokyo. Aim was

to assign a prayer group to each of Tokyo's 3000 city blocks. Though there were only 15,000 active Christians to start with, they organized 4000 prayer groups and formed cells in each school, office and factory. Six hundred churches cooperated in visiting four million homes.

During the crusade some 15,000 persons went forward to receive Christ, and by Christmas time the churches had reported some 1500 baptisms. Forty-six percent of those who made decisions in the crusade are now connected with churches.

The churches are eager to evangelize, says Hatori, and they are open to total mobilization. For the past four years he has been working with a study committee, praying the church will undertake to evangelize the whole of Japan systematically through total lay involvement. Such an undertaking is to begin in Shikoku island next year.

*Continued on next page*

stant view of Christianity as a boy of 10 and set his heart on the ministry. But his guardians refused to assist him in his studies unless he reconverted. So he worked and read on his own initiative as much as possible, waiting for the time when he could go on with his education.

One Sunday in 1936, when he was 18, he walked into a Presbyterian church and attended a Sunday school class where he met the man who helped him resume his studies. The teacher was the principal of the local high school. After hearing Lloreda's story he secured a scholarship for him through the Presbyterian Church in the U.S.A. Lloreda earned high honors throughout his three years of high school and upon graduation was asked to teach there.

Lloreda went to Puerto Rico in 1941 and studied for two years at Union Evangelical Seminary. There he met his wife, the former Miriam Diaz. They were married in May 1943. In that same month Lloreda received a scholarship to Princeton Theological Seminary in New Jersey, where in the next two years he received his Bachelor of Theology degree and completed the required class work toward his master's degree. He continued special studies in rural church stewardship and Bible institute organization at Drew University in Madison, New Jersey.

Alfonso Lloreda was ordained in Colombia in 1946, the first Presby-

terian minister to be educated outside the country.

Assigned as pastor of the Presbyterian Church of Ibague, Lloreda also taught homiletics and introduction to the Bible at the Bible Institute there. During his pastorate in Ibague, he was appointed several times to be the moderator and secretary of both the local and national Presbyterian Synod of Colombia. He was also named general coordinator of the Presbyterian work for Venezuela and Colombia, which included serving both countries as evangelist at large for the educational institutions.

With his appointment to conduct a special promotion called "The New Life in Christ Movement" in Venezuela, the family moved to Caracas where Dr. Lloreda assumed the pastorate of the main Presbyterian Church. In 1951 he was asked to be a member of the American Bible Society committee which was to undertake the complete revision of the Spanish Bible called the Reina-Valera Translation, published in 1602. He was a member of this committee until the revision was published in 1960.

Among many other appointments, Dr. Lloreda was named general secretary of the continuing Committee on Presbyterian Cooperation in Latin America at the first continental gathering of representatives of the Presbyterian churches of North and South America.

He left Venezuela in 1957 to study in Europe for a year. The American Bible Society requested him in 1958 to spend full time on a new translation of the Bible from the original languages into Spanish. In connection with this new assignment, Dr. Lloreda returned to Drew University to begin work toward a doctorate in Old Testament exegesis.

Since 1960 the Lloredas and their four children have lived in Mexico City, where Dr. Lloreda has been working on the basic translation of the new Spanish Bible. In addition he has taught simultaneously at four different seminaries in Mexico City. He was pastor of the 1200-member Presbyterian church in that city during 1966-67.

Modest about the many honors accorded him, he was recently recognized "for distinguished service to the Bible cause" by Colorado Bible College and Seminary, Manitou Springs, Colorado, and awarded an honorary Doctor of Divinity degree.

Dr. Lloreda constantly studies to broaden his knowledge. His greatest thrill, he avows, is exposing people to the Bible, thus helping them find answers for their daily problems. This spirit of evangelism penetrates his work as he assists in establishing aims and transmitting these into fiscal goals to enable Latin Americans to pioneer unexplored areas, getting the Scriptures to the people in translations they understand at prices they can afford. ●



# PROFILES

Continued

ished the textbook in two or three months.

"Now, son," she told him, "I have taught you all I know. You must go to America to study." And she drew out all her savings and sent him to Full Theological Seminary in California.

"Don't forget to come back to Japan," she admonished. "You come back and preach the gospel. Reach souls for me. I am getting old."

That was her last word to him. He received word in 1951, while in America, that she had died. He wept and prayed all night, asking God, "Why? Why?" Then, he says, "All of a sudden I realized that the double portion of her spirit came down on me, and I felt I was a new man."

Upon completion of his training in the United States, Hatori returned to Japan under the sponsorship of the Japanese Evangelical Missionary Society, an association of Japanese-American Christians banded together to evangelize the Japanese everywhere. Beginning in a small way with a radio broadcast, Hatori eventually became Japan's radio pastor.

Today, after 14 years, he is known and respected throughout Japan through his daily appearances on radio and television. Format is kept simple—music, talk, testimony. Four days a week Hatori preaches. Once a week the program time is devoted to favorite hymns.

Broadcasts are recorded at the downtown Tokyo office of Pacific Broadcasting Association and released through commercial stations. Hatori serves as chairman of the PBA board.

Though the radio ministry has for several years been his number one responsibility, it is rapidly becoming secondary as "Total Mobilization" claims more and more of his time. As chairman of the Total Mobilization committee he gives leadership to a program of prayer and strategy to reach all of Japan with the gospel, prefecture by prefecture. Seven people presently work with him in the Tokyo office of Total Mobilization located in the Ochanonizu Student Center.

Hatori also teaches at Tokyo Christian College and Japan Bible Seminary. He holds a master's degree in Japanese history from Tokyo Literature Science University, and before entering the gospel ministry he taught at Ochanomizu Woman's University.

Wheaton College awarded him an honorary doctorate last August 16.

Hatori believes Japan's Christians are beginning to realize their responsibility to evangelize. Traditionally, the Japanese leave all "teaching" to the *sensei*, teachers and pastors. Ordinary people do not consider themselves worthy to witness. But reports of God's moving in other parts of the world, such as Indonesia, are encouraging and stimulating the church in Japan to involvement in lay evangelism.

Because of strong ties to religion and family, Hatori says, it is difficult for Japanese people to make a commitment to Christ. Most Japanese follow both the Shinto and Buddhist religion—they are married by a Shinto priest and buried by a Buddhist priest. Most homes have both a Shinto shelf and a Buddhist altar. Decision to follow Christ is usually an individual matter, but chances are that if one person in a family is converted he will convert his family too.

The missionary who led Hatori to Christ told him to go and tell his father of his decision. Hatori hesitated, afraid of the consequences. Before entering the house he knelt down and prayed his first prayer as a Christian. "Oh my God, how do you do? Please take care of me."

Angered at the news of his son's conversion, Hatori's father grabbed him by the neck and forced him to bow before the Buddhist altar and the Shinto shelf, then threw him to the floor.

"I will do anything for you, my father," said Hatori. "But I cannot worship idols any more." His changed life influenced his mother and sisters to receive Christ. Then, as his father lay dying of cancer, he too confessed faith in Christ. Seventeen years later Hatori's brother, a Communist, also came to Christ. He now preaches on the radio and holds evangelistic meetings throughout Japan.

Ten years after Hatori's conversion he went to Miss Margaret Burnet, the one who had led him to Christ, and told her he felt called to full-time Christian ministry. She told him she had been praying for this for ten years. She took him in and taught him the Bible every morning and sent him out to witness every afternoon. She even taught him Greek, though she didn't know Greek herself. She studied one day ahead of him and the next day taught him what she had learned. They fin-



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# TRAVEL TIPS



Hong Kong, with its spectacular harbor, its overcrowded hillsides and its duty-free bargains, attracts more visitors than almost any other city in the world. Tourists here cross by ferry from Kowloon on the mainland to Hong Kong Island.

\* **Now you can drive across Asia**, through 14 countries, on one of two routes linking the eastern edge of Europe to the Pacific Ocean. Northern route (6836 miles) begins at Bazargan on the Turkish-Iranian border and ends at Saigon. Southern route (7728 miles) begins at Ghasr-i-Shirin at the Iraqi-Iranian frontier and ends at Singapore. Both routes use existing main roads, improving, enlarging and connecting them, and include a few ferry crossings. Two remaining stretches in Iran are nearing completion. Caution: Asian Highway is not a throughway. Travelers should avoid winter season in mountainous areas and monsoon season in the tropics.

\* **Low-cost tours of Taiwan**, the "Beautiful Island," are being offered by Taiwan Visitors Association. Sample: "Around Taiwan in Seven Days" for \$125 covers Taipei, an aborigine village, spectacular Taroko Gorge, port city of Kaohsiung, overnight stay at beautiful Sun-Moon Lake. Price covers hotels, meals and transportation.

\* **Bridge over the River Kwai** is now offered as a tourist attraction by the Railways Authority of Thailand. Weekend and holiday special runs take visitors to see the

bridge and the two war cemeteries where lie the 9000 allied prisoners who died building the bridge and the railroad across it into Burma.

\* **Switch to decimal currency** is spreading. Fiji joins the trend on January 13, 1969, following earlier Australian and New Zealand changeover.

\* **Take your room along** and meander through Europe, stopping where you like — it's possible now with a trailer/camping tour plan offered by American Automobile Association and Trans World Airlines. Tour price includes round trip air fare to Paris, reserved car and trailer. Details are available from AAA.

\* **Medical care** while traveling abroad is the concern of Inter-med, 777 Third Avenue, New York 10017, an organization formed to help members find immediate care from a highly qualified, English-speaking physician anywhere in the world. Annual membership is \$5 for an individual, \$9 for a family. Members receive directory of participating physicians, with day and night numbers, and are assured that professional fees will not exceed set rates.



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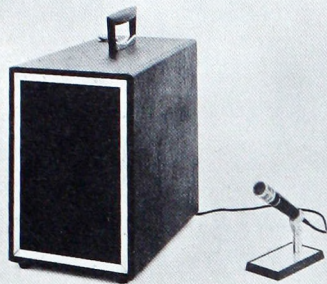
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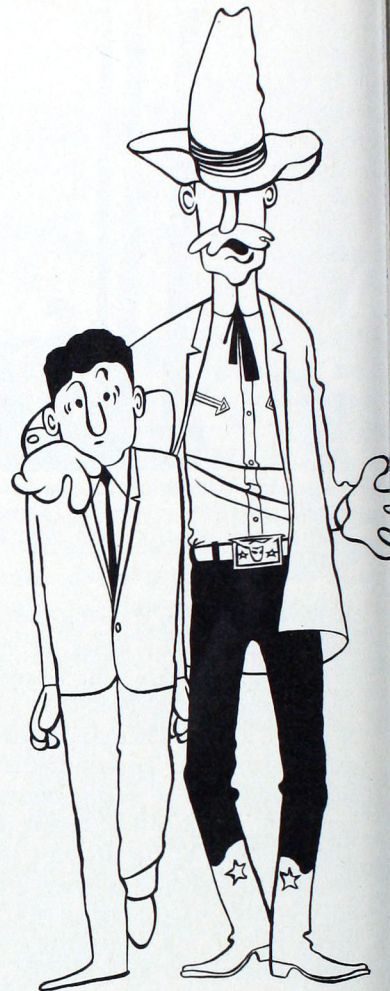
"Aim at the big ones, young man. You can waste too much time on small donors. Think big. Take dead aim on the ones that can really pay off." The statement came through a Texas drawl. Somehow it seemed to Bill that the subject might be oil wells, or maybe big game hunting. But mission policy?

Bill quickly brought himself back to the real setting. After all, there was a certain point in what was being said. Certainly Mr. Podner had proved his point in business. Why not apply the same logic to the cause of missions? The Lord's work deserves the best, doesn't it? Perhaps it is possible to spend too much time explaining your work to people who have very few resources to add to the cause, Bill thought.

Bill nodded affirmatively, but not enthusiastically. Something still seemed a bit out of place. They were out of the church by this time and heading toward Mr. Podner's powder blue Cadillac. As the family piled in, it went through Bill's mind that this man had really proved the value of thinking big — at least when it came to business. Surely the mission had good reason to make him a member of the board. He did have connections, and somehow he knew how to make use of them. The mission could always do with this kind of help.

That noon Bill dined in unaccustomed luxury. The Podner estate was vast. Several household servants bustled about as they entered the foyer. Bill quickly sensed the magnificence of the decor. To the left he caught sight of the dining room, the cut glass, the chandelier, the polished silver. Turning to the right they entered the huge living room with its massive overstuffed sofa and chairs, the grand piano, the fireplace, the ceiling-to-floor drapes and deep-pile green carpeting. Bill almost tripped as he stepped into it.

When Mr. Podner asked Bill to say grace at the table, it caught him slightly off guard. He had never been in quite so luxurious a situation before. How do you thank the Lord for superabundance? The thought of starving Biafrans sud-



denly flashed into his mind.

"Father, we thank you for supplying our needs," Bill began. The he was almost paralyzed with the realization that his host might construe this as irony. He decided to change course. "And we are grateful, our Father, for the blessing of Christian fellowship which you have already made a part of our experience this day. We ask thy blessings upon this home and upon every member of this household. He ended his prayer in the normal manner.

As they raised their heads a huge Negro lady entered from the kitchen. She was carrying an oversized platter with an enormous roast on it. She set it in front of Mr. Podner with a broad, white grin.

"There you is, Mr. Podner, don't to a turn and ready to serve," she said as she placed the platter in front of the head of the household.

"Why, Nellie, I do believe you've



come up with another winner. In fact, you're a real winner yourself, Nellie. By the way, you must meet our guest, Mr. Bill Irving. He is slated to go to Nigeria as a missionary and he was introduced in our church this morning."

"Why, such a handsome young man. And you mean to tell me you're sending him all the way to Africa to be a preacher. Seems to me there's plenty of heathen hereabouts to keep preachers busy overtime," she laughed. Nellie pushed back through the swinging door into the kitchen.

"Nellie is a real part of our family, Bill. She has been with us for 22 years," Mr. Podner stated.

"Does she usually accompany you to church?" Bill asked. His question grew out of innocent curiosity, but he suddenly looked up to find his host glaring at him with a questioning look. It disappeared quickly, but it left Bill a bit uncomfortable.

"Why, no, she goes to her own church. She prefers to worship with her own people. That's the way it is here, Bill. Although there are plenty of people who seem set on changing the very things that make people feel comfortable and ways we all are perfectly happy with."

After dinner Bill caught sight of the household servants eating in the kitchen. Nellie was at the side of the table facing him and he caught another glimpse of her broad smile. In one way the whole situation seemed very natural, but Bill recollected Mr. Podner's words about Nellie's being a member of the family.

It was Sunday, and Mr. Podner made it clear that they never allowed the use of the big, beautiful swimming pool in the back of the expansive patio. But he promised Bill there would be time for a swim on Monday before he was due to leave.

In the shade of the patio that afternoon, Mr. Podner again emphasized the point he was making on the way out of church. He advised Bill in the strongest terms not to waste time on promoting the mission among groups and individuals

that could not do much by way of financial contribution.

"One thing I've learned is that time is money. You have to concentrate your efforts where it counts. In your case that means you have to go where the resources are in good supply. Lay out the need in front of people who can do something about it," he advised.

Bill was quietly wondering how much mission work would be left undone if all small donors suddenly stopped giving to the work. And his thoughts wandered back to the biblical norm. What would Jesus' attitude be toward Mr. Podner's flat statements about pitching to the rich? What about the widow's two mites?

As soon as Bill had a chance to be alone he wandered back through the kitchen area and found Nellie polishing the silver. They were soon deep in conversation. While they talked Bill picked up an extra cloth and started to work on the several knives that were yet to be done.

"Nellie, I'd like to ask you to pray for me," Bill put in, after a short pause in their conversation. "I have an important decision ahead of me and somehow I feel your prayers would count for something."

"Sure enough, I'll be more than glad to pray for you, Mr. Bill. You're not planning anything rash, I hope." There was a touch of both humor and suggestion in Nellie's remark.

"No, it's just a matter of how to get where I'm going." Bill was intentionally ambiguous. He made no further move to fill in the details.

"Well, sure as you're living, Mr. Bill, I will pray. And I know the good Lord will see you through."

Bill felt the truth of that remark. Mr. Podner probably never learned how much he had taught Bill during that weekend. Nor did Mr. Podner attach any particular significance to the two letters that Bill dropped into the mailbox just before his flight left the airport. One was addressed to another mission board. The other was to his prayer partner.

—Dr. Stonewall Hurdler



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# OVERSEAS OPPORTUNITIES

## What Will It Really Be Like Out There?

### Changes ...

... like 'em or not, will be coming at us faster and more frequently.

When you start out to really study trends and serious projections of the future (or what people say are such) you soon see that some are related to your interests and needs and some simply aren't. But do get acquainted with "The Year 2000" by Herman Kahn and Anthony Wiener, published by MacMillan, 1967. As a fully qualified "framework for speculation," in language you can figure out, it's tops.

From there and elsewhere there are some trends you should be aware of while planning an overseas career.

### Looks as if ...

... those looking ahead see

- a. Continued increase in the tempo of change
- b. Continued accumulation of scientific and technological knowledge
- c. Cultures becoming more "this-world," pragmatic and pleasure-centered
- d. Increased rate of population growth
- e. More worldwide capability for mass communication
- f. Development of giant cities
- g. Institutionalization of change through planning, research, intentional innovation and diffu-

sion of knowledge about change

- h. Increase in secularism
- i. Affluence and permissiveness without precedent
- j. Erosion of middle class values away from those of work, achievement and advancement
- k. Shift from "product" to "service" economic activities
- l. Psychologically upsetting impact of new methods, ideas and philosophies
- m. New "messianic" religious philosophies and other mass movements
- n. Emergence of "intermediate" world powers such as Brazil, Mexico, Pakistan, Indonesia, East Germany, Egypt
- o. Increased emphasis on the "meaning and purpose" of life and of the individual
- p. A smaller world; more regional controls and agreements
- q. Worldwide diffusion of capability for a modern technology
- r. Increasing literacy and education
- s. Increased leisure time

So say one set of experts looking at the secular world-as-it-is over the next 35 years. Go back over the list and note the elements which strike you as helpful to carrying on an effective witness for Jesus Christ and those you may regard as harmful. Remember, if rightness with God flourishes also by things contrasting to it, you are living in a

most challenging, exciting and demanding age.

### Well then ...

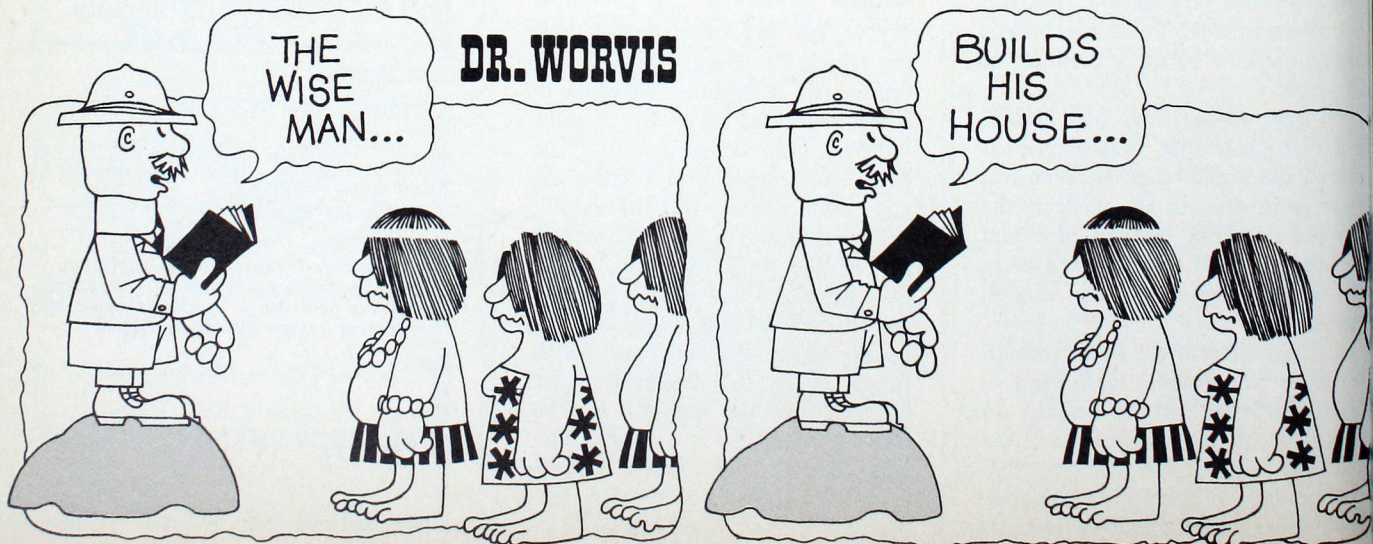
... what does all this mean in terms of your making known the facts of Jesus Christ and His purpose and plan to those overseas who are unfamiliar with Him? Conservative missions leadership is pointing to trends also. How shall you and I respond?

One mission expert says:

- a. The era of missions as now known *has ended*.
- b. Present missionary structure should be dismantled so the *whole church* may become missionary.
- c. Laymen must assume an increasing role in global missions.

That's one view. There are others.

Some say time and effort should be exerted primarily in the strategic field of literature and radio evangelism, urban work in centers of high population density and getting to students with God's word about Jesus Christ. Another says that those of us who are witnesses in coming times must learn to relate and identify with the aspirations of peoples in the emerging countries, that social instability should be taken into account in any planning, and that change, as such, does not need to be automatically regarded as jeopardizing the role of God's witnessing church or endangering its faith.





**What in the world...**

... kind of "missionaries" is God going to need and use in a world like that? Well, if God can be anticipated at all on the basis of His working in the past, He'll probably be using most *all* kinds of missionaries. But here we are, back again to the chestnut about "Who's a missionary, really?" and "Where's overseas?"

Got an answer? One established and responsible missionary sending organization says what they need is *people*:

- a. who show evidence that, in the environment of a college dormitory or other *actual* living condition where hostility to Christianity is the norm, spiritual creativity has occurred,
- b. who have themselves initiated some spiritual activity — already

produced from their spiritual potential,  
 c. who have demonstrated a willingness and know-how in using their possessions and potential for the Lord.

**So what's "new"...**

... in all this anyway? In a sense these kinds of missionaries are needed for, and could fit into, any age, past, present or future. You and I can look at the trends as problems (which we have with us always), or as opportunities, perhaps changed in appearance or requiring a new approach, but open doors nonetheless.

**If you're going...**

... overseas in the next 35 years, get ready now (and get your kids ready) to work with a world that's never been here, quite the same, before.

If you are aware of the shifts and trends you'll find opening doors of service which have been only ajar until now. God has opened them.

Learn to work with the emerging national churches with their unique contributions, things new and old, to the body of Christ. Study the history, culture and aspirations of their lands. Learn how to learn from them as you expect them to accept your observations and insights. You will be their guest. Find out what guests don't do, and then don't.

Accept the fact that missionary home-base economies are changing, that the Christian bodies abroad may expect to have a say, at least in proportion to the financial and personnel load they are carrying. Face facts. Develop sound, citizen leadership in the national churches. That's how God has

worked in the English-speaking homelands — why can't He work that way elsewhere?

Develop a skill, talent or gift. Find interests and ways to relate to your associates in Christ *in addition* to your common faith in Christ.

Think some about what you'll do when you realize that the "primitive" people to whom you have gone to minister may be in many ways much more sensitive and "developed" than yourself, even in your own culture. Be ready to be shown a few things when it comes to building rapport with people who have different ways of doing things. If you see signs of what appears to be condescension on the part of local Christians, remember that they are trying to be patient with you too—that they have some of the answers. Learn to share. Go on, draw them out.

Study your reactions to luxury, cruelty, commercialism and violence. See that God uses these things to challenge you with needs that you might rather weren't there. Catch the value of seeming tragedy. Learn to be hurt *for* others —with others—not just *by* others.

**Above all...**

... learn to see the needs, not as threats, but as opportunities to relate to those human beings caught in them — even the worst of them — so you can believably encourage them toward God's only Son — whatever future God has planned for you personally. Now go back over the trends you've become aware of and reflect how you can relate with your interests, temperament, skills and guidance to the *people* in need. Getting there is supposed to be half the fun, but be prepared to *serve* — seriously serve — through the doors God is holding open for you.

**Need More Help?**

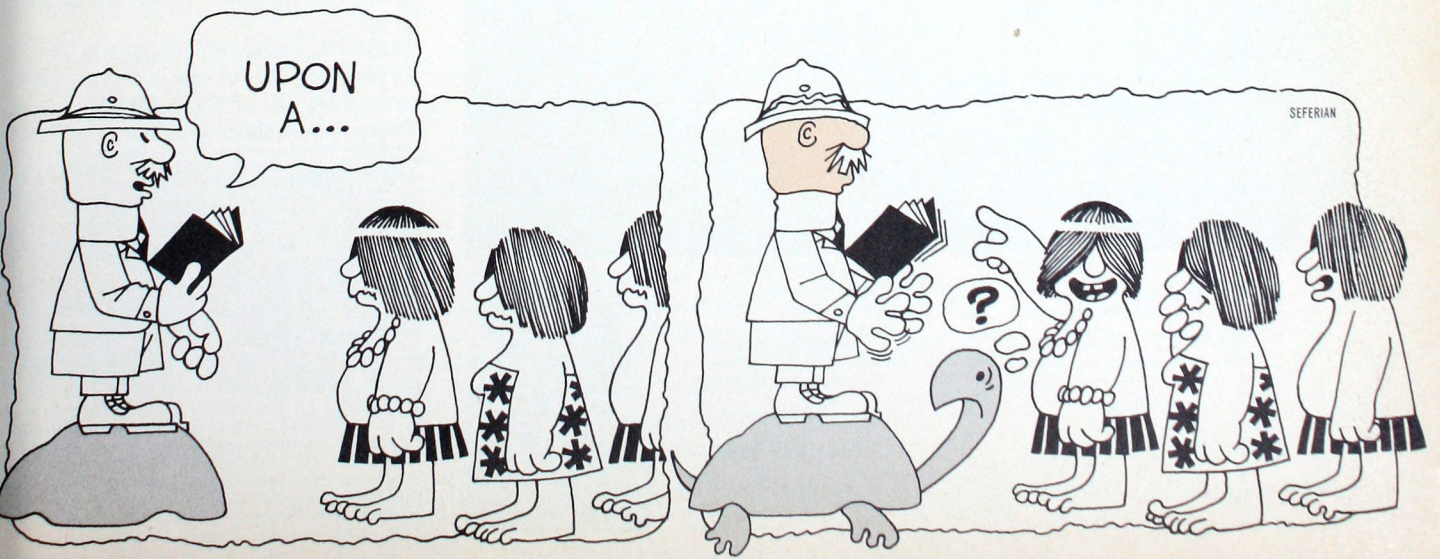
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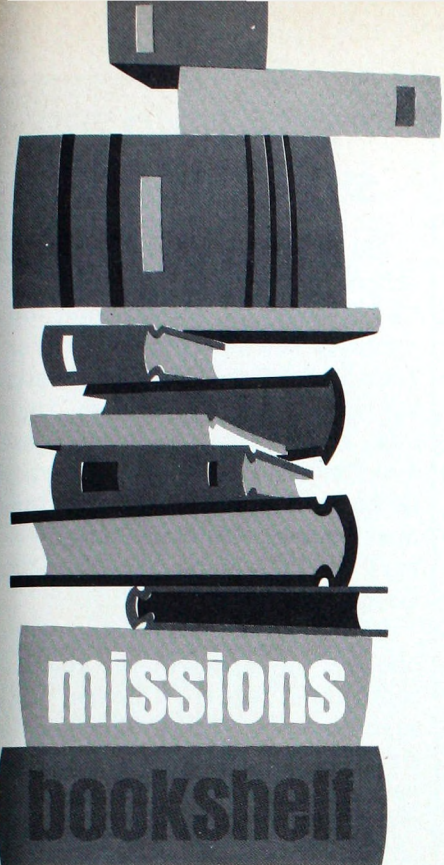
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# missions

# bookshelf

**THE BABOON CHASE and Other New Missionary Stories** compiled by Don W. Hillis (*Baker Book House, 1968, 87 pages, \$1.95*) is reviewed by Shirley Gall.

Tendai really intended to obey his father's instructions to stay on the platform and just frighten the baboons away from the cornfield by making noises. But he forgot. When the baboons came it looked like so much fun to chase them up on the rocks into the tall grass. Fun turned into trouble and Tendai awoke in the clinic with a nurse bending over him.

Church school teachers of primaries and juniors will welcome this collection of 20 exciting stories by missionaries from eight countries around the world. Each story emphasizes some Christian truth such as obedience, faith, God's love, answered prayer, etc. Most are well told, in language and style suitable for reading aloud, or that children will enjoy reading for themselves. Two or three use expressions more suitable for adults. A ten-page photo section introduces happy, winsome boys and girls from many lands.

**BEYOND THE RANGES** by Kenneth Scott Latourette (*William B. Eerdmans Publishing Company, 1967, 155 pages, \$3.95*) is reviewed by Cal Guy, missions professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The mellow wisdom of a superb historian who combines technical excellence with deep Christian conviction enriches page after page of this modest autobiography. It is almost unbelievable that a life that met on a deep personal basis so many of the world's outstanding Christian leaders and produced some of the outstanding books in the world of Christian history could be told with any degree of completion in 155 pages. And yet, small as it is, it stands as a complete story.

Part of the reason for this possibility lies in the nature of the man who wrote his own life story. Modesty has been a constant hallmark of his character. I remember the startling impression made by Latourette's introductory statement to his seven-volume history. He explained that the limitations of the work would be obvious in light of the fact that he was able to read only the languages of Western Europe and only one of the languages of Asia. Of the Slavic languages he was able to use only Russian. He called that limitation!

A classic statement on page 52 puts self-seeking human pride in remarkable perspective. He was describing a college on the Pacific coast where he taught for a while. He expressed the rightness of his decision to leave there as he described the development of the attitude of the school: "... a kind of self-conscious intellectual pride, especially in the departments of the humanities, would to me have proved basically stultifying."

His story begins in pioneer Oregon territory and the title, *Beyond the Ranges*, identifies him with the pioneering spirit, not only in his birthplace but in the responsibilities of his lifetime. He was one of the first American scholars to insist on the growing importance of the Orient for academic, political and economic relationships as well as for missions.

His seven-volume *History of the Expansion of Christianity* is described in the pioneering terms of an attempt to give a complete coverage of the sources and the movements in missions, Catholic and non-Catholic.

Part of the value of the book lies in the way it bridges the years between rural, pioneer and modern, industrial America. In similar movement it probes the difference between the fairly easy faith of pre-World War I America and the eclipse of faith easily seen in the college generations following 1920.

One of the most revealing and help-

*Continued on next page*

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## MISSIONS BOOKSHELF

*Continued from page 45*

ful parts of the book is the description of his own pilgrimage from an inherited faith through a recognition that he was "at least an agnostic and perhaps an atheist" (p. 72) on to a sure relationship to God in Christ. His ringing declaration of a reestablished evangelical faith that "God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life" combined with his deepening conviction that "the best scholarship still permits us to know Christ as he was in the days of his flesh," to believe that "the historical evidence confirms the virgin birth and the bodily resurrection of Christ" is refreshing explanation of Latourette and his life.

To read the book is to get intimate glimpses of the life of the Student Volunteer Movement; of the development of trends in missions through the councils and through the International Review of Missions; to meet his personal friends, men like Borden of Yale, Henry W. Luce, Robert M. Hutchins, Walter Judd and many other names prominent in missions and in world affairs.

The book is a truly remarkable combination in a soft-sell tone of honest revelation of the struggles and the achievements of one life and the racing trends and the winds of change of the twentieth century. It is remarkable as a testament of faith and of joy in obedience to the will of God. It is valuable as the commentary of a mature Christian upon the world which he has seen and helped, to some degree, to guide along its way.

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# Uppsala Reflections

The World Council of Churches is a phenomenon of such vastness and variety that almost any good thing or any bad thing you wish to say about it can be supported by some kind of evidence. The recent Uppsala Assembly did little, I am afraid, to remove this dual reaction that the Council calls forth in all parts of the world.

This editor asked a few of his friends who attended the Assembly to write out some of their impressions. In a kind of medley that I hope will not do them any injustice I wish to point out the character of their appraisals and concern.

## The Role of Scripture

Dr. T. Watson Street, veteran missions executive of the Presbyterian Church, U.S., notes with satisfaction that the Assembly "provided a large place in its program for the study of the Bible — not lectures about the Bible." These studies were sometimes conducted in the plenary sessions (admittedly a difficult thing to do with, say, 1500 people present) and more frequently in the section meetings. Professor James Daane, of Fuller Theological Seminary, shared this appreciation, but not without a caveat. He regretted the tendency to do "proof texting," especially in the attempt to support the concept of "the new humanity in Christ."

The Rev. John R. W. Stott, the distinguished minister of All Souls (Anglican) Church in London, joins Dr. Daane in the strong suspicion that it is easier to say "according to the Scriptures," as the WCC does in its membership basis, than it is to "understand what it means to live under the authority of Scripture. To be sure, many speakers quoted Scripture, but their purpose was rather to find support for prior decisions than to find direction in making them."

## The Reach for Relevance

Dean William R. Cannon, of the School of Theology at Emory University (and since July, Methodist bishop-elect for North Carolina), believes it important to "appraise" this Fourth Assembly "in the light of the times and conditions in which it was held." The New Delhi Assembly, nearly seven years earlier, had been a milestone in the growth, expansion, and consolidation of the WCC as an organization. "The purpose of Uppsala," Dr. Cannon points out, "was to make the Christian witness and mission relevant to the modern world . . . to issue a message that would challenge secular society. Consequently, most of its time was devoted to the crucial issues of modern society."

With that observation John Stott agrees. "The major pre-occupation of the Assembly," he says, "was with the colossal material and social needs of the world — the refugees, the hungry, the war-stricken, the underdeveloped, the racially despised, the oppressed. And this concern was right." "Evangelicals," he adds, "have not been sufficiently active in the quest for peace, justice, freedom, and dignity."

Whether conservative evangelicals "pulled their weight" at Uppsala is a question on which Professor Daane feels obliged to make a mixed comment. Confronted by the im-

portant document on "Renewal in Mission" (as originally drafted), they "rose to the challenge, and with considerable success." The laudable attempt had been made by the drafters to dispense with theological jargon and to draw on the language of contemporary man. The attempt, nevertheless, failed to "come off." What was produced was something in which the gospel was so muted it could not be heard and so mottled it could not be recognized. Evangelical influence, Dr. Daane believes, "significantly changed the original draft on Missions, which was then adopted by the Assembly with only a handful of dissenting votes."

Yet even evangelicals, in Daane's view, would be ill advised to think that at Uppsala they "fulfilled all righteousness." He faults them because they "only stressed gospel proclamation as it relates to evangelism; they too were silent on its need for the renewal of the churches — and without such renewal the inclusion of evangelical affirmations in documents will not be translated into action on the mission field."

Trying to respond to what Fuller Seminary's president, David Hubbard, calls "the felt needs of the underdog peoples of the world," the Assembly, in Bishop Cannon's judgment, "made some rather serious mistakes." For example, "in making recommendations for implementing social change the document [called "New Styles of Living"] lists 'the selective destruction of property' and cites the Cuban revolution. This paragraph is, in my opinion, a denial of the Christian ethic."

## The Clash of Categories

Uppsala, for Dr. Hubbard, confirmed his belief that "Participation in theological councils of the church by conservative evangelicals is essential." He goes on: "In the struggle over priorities, so evident at Uppsala, evangelicals brought to the deliberations a sense of urgency, borne of the conviction that the gospel does make an eternal difference in the life and destiny of the human family."

John Stott deplored the tendency of the Uppsala Assembly "to put everybody into one of two neat categories. You were either a conservative, traditionalist, reactionary supporter of the *status quo* or a radical revolutionary who wanted to break loose from the past altogether.

"But this is an extremely naive and dangerous over-simplification. It did not seem to occur to the youth participants, who were particularly vociferous in their categorization, that you could be both 'trad' and 'rad' at the same time. Yet this is precisely what the evangelical is (or should be). He is bound to be 'trad' (holding fast the traditions of the apostles) and conservative (concerning the gospel, guarding the deposit of faith), but he is 'rad' in everything else, quite willing to call in question the church's organizational structures, liturgical forms, pastoral methods, even theological confessions, so long as he can go on to express biblical truth more faithfully or more relevantly to his contemporaries, relating God's unchanging Word to the ever-changing world of men."

PSR



# The Myth of Individualism

Seventh in a series on Mission Without Myth

**Exhibit One.** "Too Many Missions?" was the title of an article published two years ago in the *Evangelical Missions Quarterly*. Olan Hendrix, the home secretary of the Far Eastern Gospel Crusade, had been looking at some statistics on the membership structure of the Interdenominational Foreign Mission Association. IFMA embraced 47 mission agencies and 8413 missionaries and home staff personnel. Yet half of these societies had less than 100 workers and eight had fewer than 25. Why don't they get together — especially the smaller ones? The Hendrix comment: "It is not flattering, but we must admit that such matters as personal security, future, and scope of future activity all come to mind when mission executives are confronted with a question of mission merger. Can we afford to indulge in this personal interest in view of the unfinished task?"

Note that word "personal."

**Exhibit Two.** The locale is West Central Africa, a relatively small area in Africa's vastness. The fact is that, according to a recent survey, it has in it no less than 180 Christian organizations engaged in evangelization. The commentator is Sir Kenneth Grubb, from 1944 to 1968 the president of the Church Missionary Society, who says: "I see little advantage in this. Too much sheer individualism passes as the guidance of the Holy Spirit. Too much emphasis is put on personal freedom and too little on godly discipline and order."

Note that phrase "sheer individualism."

**Exhibit Three.** The year was 1965 — exactly a century since the founding of the Overseas Missionary Fellowship, better known as the China Inland Mission. Dr. Arthur Glasser, the mission's home director in North America, wrote of the founder, Hudson Taylor:

Indeed, he was repelled by thoughts of independent service. He had himself experienced the impoverishment and incompleteness of living in isolation from his brethren. It was not right!... "The Church of Christ [he wrote] being His Body, no single member is constituted to work in independent isolation, or can attain anything like full efficiency without a considerable measure of that harmonious union which is strength."

Note the words "repelled by thoughts of independent service."

## We Reflect

So much for specific situations. It is appropriate now to do some reflecting. When we speak of "individualism" as "myth," it is important to identify the mythic, or illusory, element in the phrase. It is not meant, for example, that *individuality* is an illusion. The "I" is I and the "Thou" is Thou; and, the Christian would say, the Creator has made it so.

Nor is there any intention to suggest that *personal worth* is an illusion. It may not be biblical to teach that God saves man because man is *worthy* of being saved, but surely there

is nothing unbiblical in the view that God saves man because **He** knows that man is *worth* saving.

The mythic element in individualism arises from the stubborn fact that in real life the individual always appears more than an individual. Simon pure individualism simply does not exist — except as an abstraction. In his most magnificently or diabolically solitary postures — a Martin Luther at the Diet of Worms or a Roman Caesar ordering the Christians "to the lions" — the individual is never merely or only the individual. He is that *and* his relationships. These, however obscure at the moment of crisis, are subtly, powerfully present.

"Individualism pure and simple has never been part of the Protestant protest." So writes Professor Kenneth Hamilton in his valuable volume on *The Protestant Way*. He is right.

## We Suggest

Conservative evangelicals, ringing the changes on "personal salvation," "personal conversion," need to be reminded that man is as inescapably a *social* being as he is a creature endowed with individual identity and responsibility. We are capable of saying ambiguous and foolish things. A friend of mine writes: "Men are still born alone, they still die alone and they still come to Jesus Christ alone." As a way of emphasizing that these are *their* experiences and not the experiences of someone else, the statements are acceptable. But in every other respect they are misleading, half true, or false. To say that men are "born alone" is of course simply contrary to fact. What kind of biological phenomenon would such a birth be?

## We Conclude

From all the foregoing let two points emerge, each of them with a bearing on the work of missions:

First, we need a fresh evaluation of *group* responses to the claims of the gospel. In the New Testament we see it on the Day of Pentecost. We see it in the house of Cornelius. We discover it in the family of the Philippian jailer. Nor is it confined to Bible times. In the present decade group responses to the gospel in West New Guinea have been so outstanding that in some instances 95 percent of a particular area have become Christian. Personal response? Yes, but not *private*. Individual participation? Yes, but not *independent* participation.

Second, we need a new discovery of the practical implications of the *oneness* of the Body of Christ. The same Hudson Taylor who believed that "no single member is constituted to work in independent isolation" was convinced that the denominational differences found in the sending countries should not be exported overseas. His strong concern was that "the climate will be created for minimizing in Asia those distinctions that might separate national Christians and churches."

The myth of sheer individualism passes slowly. But pass it must.