

**WORLD
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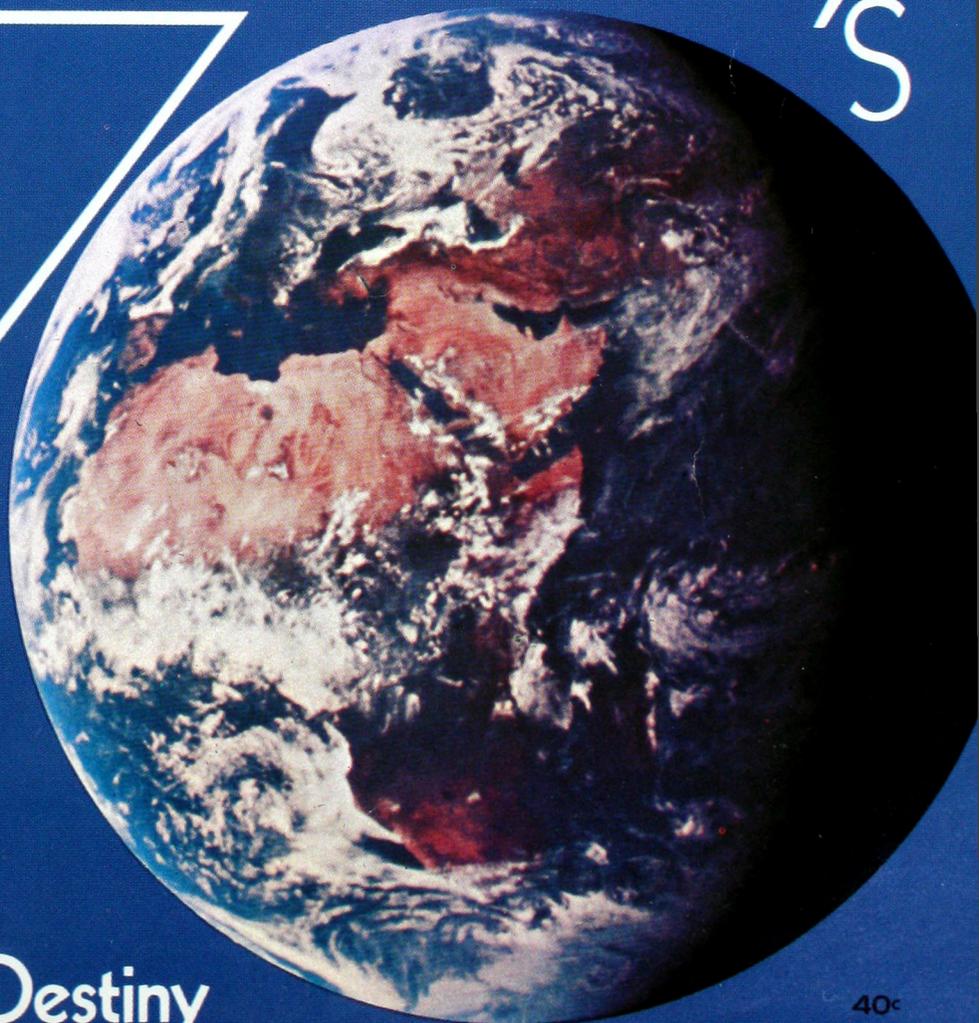
Special Edition

with

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The

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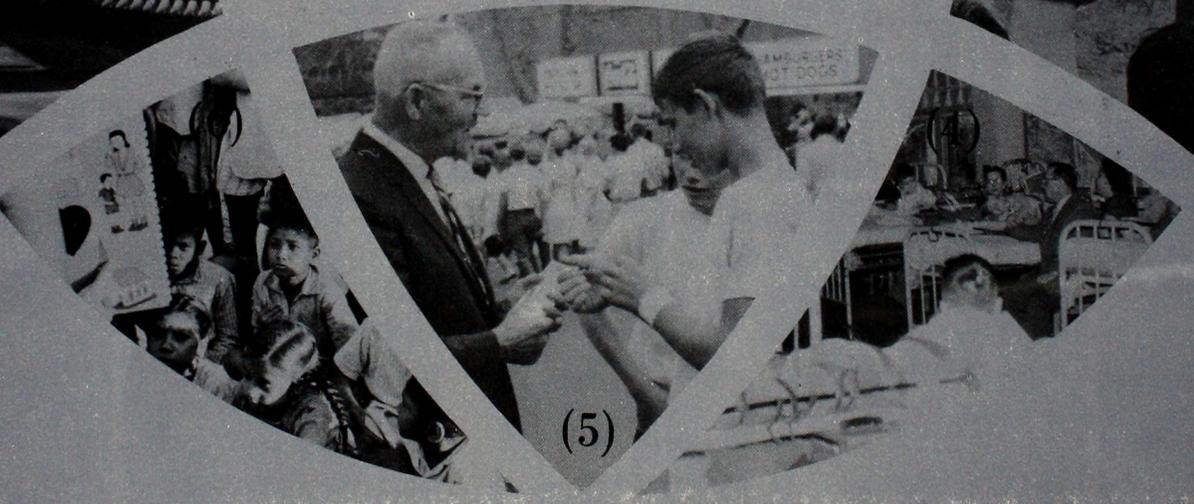
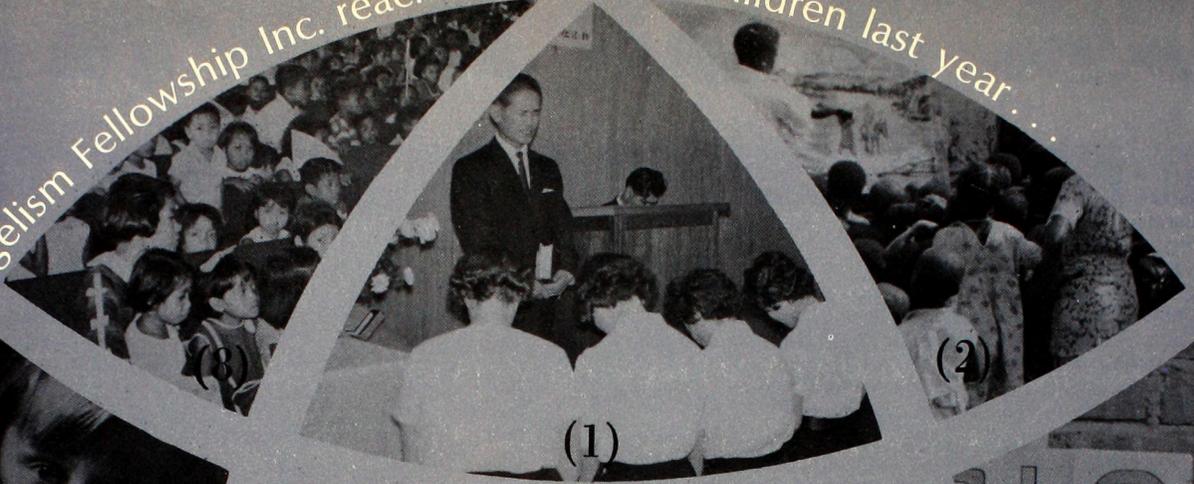
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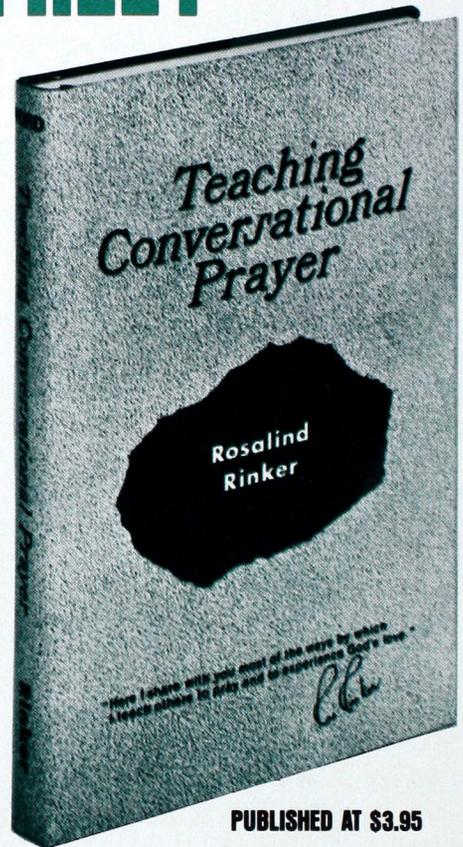
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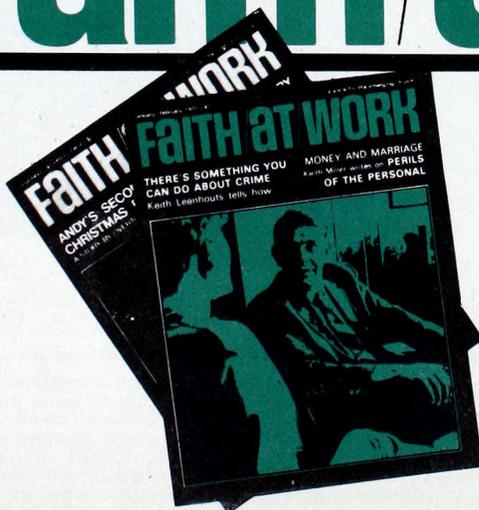
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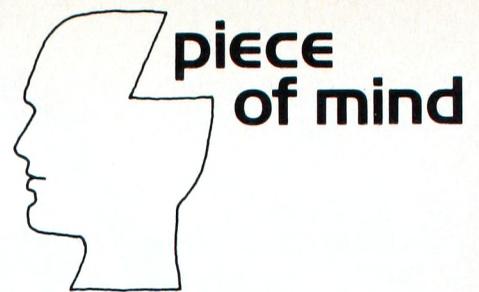
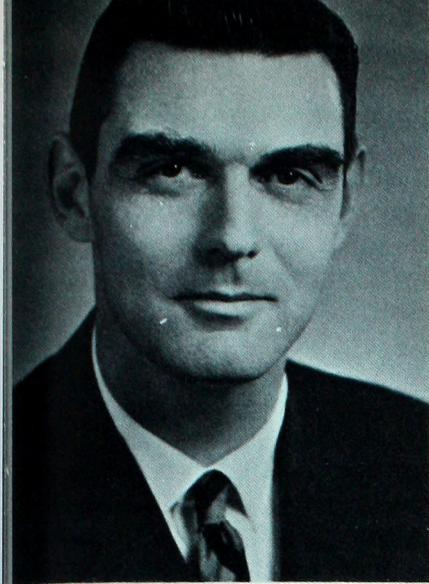
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Warner A. Hutchinson is the Executive Secretary of the American Bible Society's Overseas Distribution Department and is the United Bible Societies consultant for Asia. Before joining the American Bible Society he worked with Inter-Varsity Christian Fellowship USA and IVCF in New Zealand.

ACCELERATED CHANGE: CHALLENGE IN THE 70's

A line from an old hymn expresses a oft-felt emotion during these tumultuous days: "Change and decay in all around I see. . . ." Except many feel at change is decay.

The 70's are destined to be a decade of unprecedented change. Jumbo jets and supersonic travel. Picturephone conferences superseding business trips. Easier divorce and shorter marriages. Millions more people competing for survival in increasingly overcrowded cities. New political alliances that seem now as incongruous as did the suggestion 25 years ago that Germany and Japan one day would be staunch allies and business partners of the United States. Increased computerization of all aspects of management and business, with its concomitant potential for state control of the individual. New patterns of communal living which seek to preserve the worth of the individual.

A weakening of the institutional life of the church and a shrinking amount of available money for traditional church benevolences, yet a growing vigor in the "underground" church movement—an informal expression of Christian commitment which will increasingly cut across denominational and confessional

lines. Government restriction against foreign missionaries in the name of nationalism.

Like all change, some in the 70's will be for the good, some for the bad, and some will just make things different from what we have known in the 50's and 60's.

One response to this massive specter of change is fear. Sheer terror. For some Christians it threatens too many cultural patterns which have been associated with "the Christian way." These Christians will react by cultural retreat and turning inward.

Many who support missions do so with an unrealistic stereotype in mind. They picture savages and jungles and pith helmets as the norm. Some mission societies face the awkward option of telling their supporters about the changes with all the problems they bring and possibly losing support because the stereotype is shattered, or continuing to satisfy the stereotype for the sake of support but compromising their integrity. As the momentum of change builds, many supporters will retreat further into their fantasies of how it "should be"—that is, of how they want it to be like it used to be. "Change is decay."

Change surely calls for imaginative new thinking about traditional tasks.

Some mission work should be wholly done away with—a decision which takes more courage than most administrators have. There are so many vested interests tied up in a project that to delete the project offends too many supporters and fellow workers even though the project no longer serves a useful purpose.

Other mission work should be done in a different way. And some types of work which as yet have not been done

at all should be started by diverting money and personnel and administrative energy. The problem here is that it takes some doing to teach old dogs new tricks. And many missionary field administrators tend to be slow in wanting to learn new tricks.

Often national church leaders—the products of decades of missionary effort—are even more conservative, less open to change, than their foreign colleagues. This is partly because these national leaders have not had much exposure to cultural differences and rapid change within a culture. They do not have the breadth of experience which makes change easier to accept. In addition, change may threaten their livelihood and their resistance to it is quite understandable.

How can missions cope with the changes coming in the 70's?

By lowering the average age of administrators ten years. By sending administrators to professional seminars. By merging with other societies to reduce costs and overhead, and to utilize scarce leadership more effectively. By rotating leadership from one area of the world to another so that a person does not become "blind" from a too restricted in-depth knowledge. By training national leaders in foreign settings so that they can learn from experience what it means to adapt to change. By educating the supporting constituency to the advantages inherent in much of the change, and by sharing with them some of the problems which result from change. By requiring mission leaders to read widely outside their own special field of interest. By affirming from the midst of the administrative tangle which will surely engulf us by mid-decade that God is Lord of the 70's!





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Man's concern about the years ahead has perhaps never been so acute—certainly not in a literate way—since "bands of frenzied, fearful Europeans" waited for midnight of December 31, 999 to end the first millennium of the Christian era. Would it be the Second Coming of Christ—or what?

Today, nearly a millennium later, the Christian Church still confesses "from thence He shall come to judge the quick and the dead." If some Christians have forgotten this, or discarded it as excess theological baggage, your editors are not among them.

At the same time we take seriously our Lord's word to his disciples, "Occupy till I come" (Luke 19:13). Taken in its parabolic context, the clause means, "Do business for me. Trade with what I have given you—the gospel and the task of communication—until I come again."

What follows in this issue is an attempt to indicate how well, or not well, the Christian community is getting on with its business as it enters the seventh decade of this sensational century.

Paul S. Rees

Paul S. Rees
Editor-in-Chief

The

'S



Decade of Destiny



John A. Mackay's more than a half century of ministry led him early in life to missionary service in Peru, Uruguay, Mexico and other parts of Latin America. From 1936 to 1959 he served as President of Prince Theological Seminary of which he is now President-Emeritus. He is author of three books in Spanish as well as nine in English.

The term "ecumenical" was restored to currency in the 30's and has since become a household word. What does it signify? What is the nature and future of the reality it was designed to express?

A similar question arises regarding the designation, "Church." What is the Church? What is its role in the world? When is the Church truly the Church? Whither is it bound? What road should it travel? What issues should it confront? What should be its major concern and activities as a new decade begins?

Still another crucial query emerges. On the verge of the most revolutionary epoch in human history, what does it mean for church members to be really Christian? When is their life truly oriented and controlled by the Church's Lord?

Said Jesus on one occasion to social and religious leaders of his generation, "You know how to interpret the appearances of the sky [you are marvelous meteorologists], but you cannot interpret the signs of the times" (Matt. 16:3). Rarely in history have these words been more relevant to the human situation than they are today. The moment has arrived to move beyond obsession with the shape and soil of the creatureless moon, and with the resources and use of technological power. We must fix our gaze on the horizons of history and interpret in the light of God what is happening in the life of man.

Intelligent discernment of the human situation today reveals significant trends. Revolution has become a sacred word for millions of people around the globe. The sanctity of revolution is growing steadily. Many concerned people everywhere are convinced that revolutionary change should take place in man's life and relations by nonviolent and constitutional procedures.

Increasing numbers, on the other hand, believe that change desperately needed in the social and political structures of certain countries can only be produced by methods that make violence inevitable. This new philosophy of violence is closely linked to the upsurge of racialism and nationalism and the influence of Marxist theology.

Equally significant is the revolt of youth. This phenomenon takes many forms. There is opposition to the existing order in all its forms. There is a craving for excitement, for thrills, for life in a new dimension. In many instances this leads to drug addiction and to sexual license. We witness a quest for freedom of identity, a hippie mystique that expresses itself in aberrant behavior, hilarious encounters and erratic behavior. There appears also among youth wide dissent against war, especially the bloody struggle in Vietnam.

Another phenomenon is this. In church circles a powerful complex has emerged which identifies fulfillment of the ecumenical ideal—Christian togetherness around the world.

Oneness in the Body: focus for the future

// The moment has arrived to move beyond obsession with the shape and soil of the creatureless moon, and with the resources and use of technological power. We must fix our gaze on the horizons of history and interpret in the light of God what is happening in the life of man. **//**

by John A. Mackay

with monolithic organizational structures. In some Protestant denominations, traits begin to appear which had most tragic consequences in the Roman Catholic tradition, especially in the Hispanic world.

The pursuit of structural oneness is vociferously identified with the will of God and the work of the Holy Spirit. A fresh quest for power and glory and a name is under way. In a most subtle manner, the church is becoming God's patron, and dictates to the Almighty. And to think that this is happening at a time when an increasing number of church members are religiously apathetic and theologically illiterate, with no clear idea as to what the Church and the Christian faith really signify!

Coincidentally, the number grows of concerned church people who are leaving "the comfortable pew" and going underground to hold worship services of their own in small informal groups. They refuse to be "God's frozen people." This is a revolutionary fact which must be faced, and which no amount of ecclesiastical unity or structural oneness can solve.

But the current revolutionary mood has another side to it, a horizon of hope, which it is equally essential to "interpret."

In many parts of the world, and especially in Latin America, phenomenal church growth is taking place. According to the demographers, the population of Latin America is growing faster than that of any other region in the

CHRISTIAN UNITY IN THE 70'S

continued

world. But recent studies indicate that church growth in the Southern hemisphere, especially in Pentecostal circles, is becoming greater year by year than that of the general population.

What is known as the charismatic movement—a movement marked by spiritual enthusiasm and special gifts, and which crosses all boundaries of culture, race, age, and church tradition—is profoundly significant.

A product of the Holy Spirit, and marked by a passionate love of Jesus Christ and the dedication of time and talent to his service among people everywhere, the charismatic movement is today the most dynamic and creative happening in the world of religion. It is the spiritual phenomenon which alone can match the dedicated enthusiasm of youthful nationalists, racists, marxists and guerrillas. Because “no heart is pure that is not passionate, and no virtue is safe that is not enthusiastic,” the charismatic movement of today is the chief hope of the ecumenical tomorrow.

Revolutionary and prodigious is the change now taking place in the Roman Catholic Church throughout the world. Dissent was traditionally completely banned in the Roman communion and the dissenters were severely punished. Today dissent is becoming an ecclesiastical right, and the Church's leaders resign themselves to it as a present-day reality.

But beyond dissent and the right to express it, following the Second Vatican Council, is something much more significant and spiritually creative. There is in Roman Catholic

In Roman Catholic circles in the United States, this question has begun to take on major significance. During the last three years there have been revolutionary happenings in Duquesne and Notre Dame universities.

In a book published by the Paulist Press some months ago entitled *Catholic Pentecostals*, written by a professor of theology in St. Mary's College, South Bend, Indiana, there is an amazing account of a spontaneous spiritual movement among students and faculty, priests and nuns, in the institutions referred to and in others.

Discovery has been made of the dynamic power of the Holy Spirit and of Jesus Christ as a living Presence, relevant to every human issue and to daily life in all its phases. Loyalty to their church as an institution continues. But among the more than 5000 people thus far affected, the great majority of whom have a rich cultural background, their supreme allegiance is to Jesus Christ, the chief source of their spiritual vitality is the Holy Spirit, and their ultimate authority for theological thinking is the Bible.

In the perspective of this “discernment” of our time incomplete and imperfect though the diagnosis be, how do we foresee the future of things “ecumenical” in the decade upon which we have now entered? What should be the Church's spirit and goal in undertaking to give creative expression to world-wide unity and mission as the 70's of the twentieth century begin?

Christendom's supreme need today, in official ecumenical circles and outside them, is an evangelical renaissance. Churchly renewal, structural reformation, social revolution and human reconciliation are not sufficient to deal with the total problem of the Church and of man.

// There is no room in real Christianity for individualism. Christians are members of a community called the Church. . . . The Church dare not identify its ultimate objective as organizational, structural oneness, thereby making ecclesiastical union the supreme ecumenical goal. No, let the Church be the Church. //

circles today the quest for revolutionary change in the lives of those bearing the name “Catholic.”

A distinguished Chilean theologian said some years ago, in the course of a public dialogue on the ecumenical movement in which he and I were fellow panelists, “We Catholics must make Christians.” These words were spoken in response to the question from the floor, “Father, what do you consider to be the main problem of your church today?” (a church in which it was not uncommon for one to say “I'm an atheist, but I'm a Catholic”). Congratulating my fellow panelist on his answer, I said, “Yes, we Protestants too must make Christians.”

Here precisely is the issue. For all who have formal membership in churches belonging to the Roman, the Eastern Orthodox and the Protestant traditions, the crucial question is: What does it mean to be a Christian?

There must be a worldwide discovery in our time of the Christian gospel in its total dimension. This includes: what God has done for man in Christ, what God can do in man through Christ; what men and women transformed and indwelt by Christ must do and can do for God and their fellow-men, through the Holy Spirit.

The coming of God's eternal Son into history and into the soul of man has revolutionary significance. It involves light and strength, understanding and experience, wisdom and power, meaning and grace, theology and action. The evangel is existential reality at its highest and best. It embraces the boundless love of Deity and the grand design for humanity which that love engendered.

May I become specific as we look toward tomorrow. Let me suggest certain concrete realities that are inseparably

ated to the evangelical renaissance now dawning, and whose own offers the one real hope for the churches of Christendom give visible expression to a relationship that is truly ecumenical."

The first reality is new men and women, who, having committed themselves to Christ as Savior and being possessed by him as Lord, give contemporary relevancy to what is involved in the Pauline affirmation: "To me to live is Christ."

// Christendom's supreme need today, in official ecumenical circles and outside them, is an evangelical renaissance. Church renewal, structural reformation, social revolution and human reconciliation are not sufficient to deal with the total problem of the Church and of man. //

This God-man, Christ-man relationship is a reality that goes beyond the status obtained by baptism and confirmation, beyond participation in Holy Communion and beyond loyalty to church tradition, creeds and structures, however important these may be. At the core of being truly "Christian" is Christ's personal presence in daily life, accompanied by "gifts of the Spirit"—charisms of diverse kinds by which Christ's men and women are equipped for service.

The second reality needed for true ecumenism is visible unity. There is no room in real Christianity for individualism. Christians are members of community called the Church. Whether "church" means for Christ's disciples a local congregation or a world-wide fellowship, it is incumbent upon them to give fully visible, but not necessarily institutional, expression to the New Testament significance of oneness in Christ.

Across all boundaries of culture and race, of nationalism and churchism, of catholicism and pentecostalism, whatever be their sincerely held differences of opinion and practice, visible Christian unity is an absolute imperative for all persons whose ultimate allegiance is to Jesus Christ. It is their Christian responsibility to give effective expression to this unity in social gatherings, in worship and in cooperative action.

This does not necessarily involve agreement on all matters, or the realization of unified church structures.

The Church as "the community of all those for whom Jesus Christ is Lord" dare not identify its ultimate objective as organizational, structural oneness, thereby making ecclesiastical union the supreme ecumenical goal. No, let the Church be the Church.

When is the church "in very deed the Church?" The church's communal selfhood as the diversified Body of Christ is realized when its members see themselves as Christ's servants whose role it is, despite their differences, to be fellow workers in the Kingdom of God, that is, for the reign of God in every facet of human existence. Let me emphasize it again: the church is for the Kingdom. The institutional church as such may be destined to disappear.

Finally, there is the reality of cooperative action on the road. To live for the Kingdom, churches and their members must walk and act together. They must become a pilgrim fellowship of love and concern, inspired by a wilderness faith, responsive to Christ's timeless mandate, "Follow me." It is their privilege and responsibility to cooperate in all forms of activity that express his loving concern for people, and that conduce to human welfare in all its facets.

From time to time they will hold retreats by the wayside for group prayer, meditation and discussion. They will organize task forces to deal with specific issues. They will proclaim the gospel in ways appropriate to each environment through which they pass. They will become incarnate in human situations, whether in ghettos or suburbia, in jungles or urban centers, on college campuses or industrial complexes, through sympathetic identification with the people who live there, and their problems. They will thus win a right to be heard concerning Jesus Christ and citizenship in the Kingdom of God.

On the road to the *oikoumene*, "the whole inhabited earth," youth and their elders will tread the highways and byways together. They will partake in cooperative efforts as members of a common world mission enterprise and across all ecclesiastical frontiers. They will keep themselves informed about the world; they will be sensitive to the guidance of the Holy Spirit; they will promote theological understanding of the faith among all who join their ranks; they will seek proficiency in language study in each region through which they pass; they will practice evangelism in depth.

The time has arrived to move beyond ecumenism and evangelicalism as divisive cliches. In 1951, in the city of Rolle, Switzerland, the central committee of the World Council of Churches adopted a declaration of the meaning of ecumenical, a meaning which has been tragically lost in official ecumenical circles and which must be rediscovered and lived in this revolutionary time. The Rolle declaration affirmed: "The word 'ecumenical' is properly used to describe everything that relates to the whole task of the whole Church to bring the Gospel to the whole world."

The rediscovery and implementation of this world vision by church officials who today unfortunately equate the ecumenical goal with institutional oneness, would bridge the growing gap between "ecumenists" and "evangelicals." We could then greet the ecumenical tomorrow with a cheer. For no one can be truly ecumenical without being evangelical, just as no one can be truly evangelical without being ecumenical.





70's

Born in England, Dennis Clark has served the Lord for a number of years in India and West Pakistan. Since 1968 he has filled the position of International Secretary of the World Evangelical Fellowship, headquartered in Lausanne, Switzerland. He is also a consultant for the David C. Cook Foundation.

A virile freedom in the younger churches

by Dennis Clark

*Condensed from a chapter
of the book MISSION FOR THE DECADE
to be published by Word, Inc.
in December 1970.*

In Asia the pressure of non-Christian religions on the churches threatens to bring storm clouds on the horizon of the 70's. In Africa sunshine and bright skies suggest a decade of many open doors.

"They beat up two of our brothers and tore away their tracts and literature. One later died of his injuries." (A report from West Bengal, 1969.) "Christians are very fearful and there is a danger of them becoming an introverted ghetto like the other minority Christian communities in the Muslim World." (Comment from West Pakistan, 1969.)

"We can assign all the teachers who can get to religious education classes in the schools," report leaders in East Africa.

"Send us a French speaking film producer so that we can accept the opportunity of TV programming that comes from Francophone Africa. In Latin America clouds and sunshine chase each other across the sky. The fermenting revolutionary spirit has been anything emphasized the new freedom enjoyed by Roman Catholics with access to the Bible by millions. Kenneth S. Latourette called the period

1914-1960 "Vigour amidst Storm." This is true of churches in the Third World nations as we enter the 70's.

(The Third World is popularly used to refer to the independent nations of Asia, Africa and South America, who increasingly want to determine their destinies apart from the influences and pressures of the so-called great powers.)

In addition to pressures without, churches face two other interrelated problems: domestic dissension due to assumption of responsibility for their own affairs, and repercussions from the influences of Western missionaries and fraternal workers.

The missionary bridgehead of one hundred years ago soon consolidated into what became known as the mission compound. Some mission properties are now worth millions of dollars due to the growth of cities and increase of real estate values. Some have been handed over to the national churches, but others are still run by missionaries as a foreign base on alien soil.

During the 70's all foreign missionary bases should be dismantled and concentrations of foreign personnel dispersed among the people who are being served. At the latest 1975 could be set as the outside limit to implement this. Concentration of foreigners and the old type mission compound will be an anachronism by the end of the 70's.

The only possible exception could be pioneer base camps serving very primitive areas. Schools for missionary children, which enable them to qualify

for their home university entrance, may also be a valid reason for a foreign enclave, and this can be rationally explained to local leaders. But it should be quite distinct from all other activity. Property which can be used by responsible local Christian leadership can be transferred to their legal jurisdiction. Other property can be sold and more modest accommodations rented among the people served.

In the incarnation we see that God himself voluntarily accepted the restrictions and limitations of being born in a carpenter's family, and living in the village of Nazareth. His identification was so real that while remaining sinless, he was welcome at the table of publicans and sinners. Close identification with the peoples served is basic, living among them in as unobtrusive a style as health permits, reducing foreign chattels to the essentials for efficiency, and finally breaking free from the hardening chrysalis of mission compound walls.

Outside the mission circles, yet intersecting them at every point, are the receiving churches in varying stages of development. At one end of the spectrum there are those completely free: e.g. the Baptist churches of Burma, the Pentecostal churches in Chile, and a number of churches affiliated with the Indonesian Council of Churches. In the middle are the client churches, technically autonomous, but under the influence of foreign missions or denominations, with controls that are extra-territorial. At the other end are churches, new and old, still under the direction of foreigners.

About Chile, Dr. John R. Kessler writes:

Many of the Methodists never realized how strongly the Chileans felt that the missionaries had tried to prevent the free expression of the Holy Spirit. Chilean Pentecostalism

owes its dual character of nationalism and spirituality to the Chilean reaction against every attempt to control the expression of the Spirit according to the insights of the foreign missionaries, coupled with an exuberant desire for the Spirit to

// Christian leaders in Third World churches have become increasingly conscious of their responsibility to encourage evangelism beyond the borders of their nations. //

express himself freely in the local situation. . . . The considered opinion even of those Methodists most able to appreciate the good points in the Pentecostal revival in Chile, was that the movement was doomed to become a struggling sect which would possibly collapse within a few years under the weight of its own divisiveness. Instead, today the Pentecostal Churches outnumber all others. (A Study of the Older Protestant Missions and Churches in Peru and Chile, Oosterbaan and Lecointre N.V., Goes, 1967, pp. 127 and 130).

In Africa, Dr. David Barrett's careful research (*Schism and Renewal in Africa*, Oxford University Press, New York, 1968), of one thousand church groupings, reveals the longing of many African Christians to be themselves, even though in the process there has been an extreme reaction to the Western accretions of the Christian faith to the point of leaving minimal Christian ground.

In Asia, a number of free churches, such as the Assemblies in India which have developed through the ministry of brother Bakht Singh Chabra, are flourishing and supporting workers and programs.

It is a paradox that sending churches

// During the 70's all foreign missionary bases should be dismantled and concentrations of foreign personnel dispersed among the people who are being served. //

THIRD WORLD IN THE 70'S *continued*

are urged to send and support missionaries for 'the great need on the field,' when the palavers and national prayer meetings reveal another picture.

"Oh Lord," agonized one brother, "deliver us from the missionaries!" "Oh God," cried another, "break their pride and smash their palaces!" Others pray more humbly: "Father forgive them, for they know not what they do."

Western theological liberalism like the ancient heresy of Arius, has spread to many of the faculties of the three hundred theological seminaries and training centers of the Third World. But the vast majority of church leaders and most knowledgeable Christians still maintain the historic Christianity on which their churches were founded. They would subscribe without reservation to the Apostles' Creed, and revere the Bible as the Word of God and final authority for faith and conduct.

When Third World church leaders travel to international conferences they soon discover that many of their opposite numbers are somehow different.

"I just stood up in Edinburgh and told them to their faces that they had lost their first love to the Lord," confided one Indian Presbyterian leader. "Why, many of them did not even believe Jesus was born of a Virgin!"

Bishop Chandu Ray of Karachi, West Pakistan, who in 1969 assumed responsibility for the Coordinating Office for Asian Evangelism in Singapore, has on many occasions told his own experience as a young Hindu.

"In Simla, perched 7000 feet in the Himalayas I became a Christian. I had

witnessed the miracle of a Christian missionary's eyesight being restored through prayer. I loved Jesus Christ. The Bible was living and real to me. Then I went to Bishops College, Calcutta, where much that I was taught destroyed my faith and first love to the Lord. It was much later, through a couple of godly women from New Zealand, working as missionaries in Karachi, that I was restored to my early faith and joy in the Lord."

The divisive and disruptive effects of Western liberal theological accretions still continue into the 70's. If this can be called the modern counterpart of the Sadducees, we also have on the other hand the modern Pharisees, with their strong emphasis on separation which is just as disruptive to the growth of host churches.

Both streams from the West should be required to present their credentials before being given entree to Third World churches.

In the present climate of opinion in most Third World nations is it credible

// The divisive and disruptive effects of Western liberal theological accretions still continue into the 70's. //

to imagine nationals serving within the structure of Western missionary societies?

The national staff member of a foreign controlled mission faces serious problems. He is financed and directed by a society with its first loyalty to alien supporters. In the final analysis, the national staff member owes extra-territorial loyalties to a society heavily dominated by Westerners. This often tends to alienate him from local people. There are of course always excep-

tions—godly men and women who remain unsullied and uncontaminated but they are few.

Societies related to receiving churches do not face the same problem because the churches absorb national personnel who operate from a church base in a more independent and dignified manner than an employee of a foreign society.

Christian leaders in Third World churches have become increasingly conscious of their responsibility to encourage evangelism beyond the borders of their nations, and to develop their own missions.

Mr. Theodore Williams, an Indian and secretary of the Indian Evangelical Mission, said in his position paper given at the Singapore Congress on Evangelism, November 1968: "It is difficult for us to think of an Asian foreign missionary. People ask, 'Why should Asian churches send missionaries to other countries? Are there not enough unevangelized people in their own lands?' The question arises out of a misunderstanding of the nature of the church and its mission. The great commission is equally binding on all churches. The church at Antioch sent out Paul and Barnabas even though the whole of Syria was not yet evangelized."

One is struck by the vitality of teams from Indonesia. The missionary program in Bolivia by Brazilian Baptist churches, and the itinerant preaching missions in East Africa by evangelists of the Revival Movement are a pattern likely to grow in the 70's.

"Where will the money come from for the work of Christ in Third World nations?" is the question many ask.

Money will not be available for the expensive Western superstructures which have been erected. But then are most of them necessary? Have some become idols which need the axe?

In the great movings of the Spirit of God in Third World nations, foreign money did not play much part anyway. In the last decade Protestant churches in Assam have multiplied rapidly, supported by the tithes of the Christians in the area.

"That pig is for the Lord," said one man, pointing to a porker nearly ready for market; "and those chickens too."

"Who supports this Bible school?" asked the visitor to a thriving Bible school in the Assam hills.

"The churches," came the answer. "They give part of their income to send their young people here for training."

Finance for grass roots work and the food and clothing necessary for dedicated evangelists are often supplied by locals if they feel responsible and are not still suffering from a paternalist handout of money.

In Gujerat, India, the Christian and Missionary Alliance churches passed through a testing period when the mission decided to terminate all foreign aid by twenty percent per annum over a five year period. There was deep resentment in the hearts and minds of many pastors, until the day when the Rev. Chavan said: "This is a challenge to all brothers, we must depend on the Lord and not on foreigners."

Through his faith and leadership, the Spirit of God broke down the bitterness and resentment, and the churches experienced widespread spiritual revival as they faced for the first time their

The national staff member of a foreign controlled mission faces serious problems. He is directed by a society with its first loyalty to alien supporters. //

responsibility in tithing and giving to the work of the Lord.

Looking over the bay at Concepcion, Chile, the pastor pointed to a site covered by a skeleton of iron girders.

"All these churches that we are showing you are earthquake proof," the pastor said.

"Where do you get the money for these buildings?" asked the visitor.

"It is all given by local people, nothing comes from outside. We feel it is our responsibility to the Lord to provide money for our church buildings and evangelistic programs."

Finance for local church work can in nearly all cases be supplied by local people, according to the standards of income and expenditure to which they are used. The introduction of foreign finance for church work has a debilitating effect and weakens local initiative.

Finance for international and regional team ministries or consortia involved in the communications media, or central training and research centers, can be donated by the more affluent churches. If money is pooled under accredited and responsible national and regional controls, it will be neutralized and serve the whole area and the total Christian church. This would be a demonstration of the unity of the Body of Christ and an expression of real partnership in contrast to the past era of colonial controls.

If leaders of receiving churches will step forward with a fresh initiative and declaration of purpose in the 70's, a great change could sweep over the whole foreign missionary enterprise. This decade may well be a watershed in the history of missions. Many mission leaders are perplexed and are looking for fresh direction—it could come out of the storm clouds like a rainbow—from the churches of Asia, Africa and Latin America, in the flush of their first love.

// If leaders of receiving churches will step forward with a fresh initiative in the 70's, a great change could sweep over the whole missionary enterprise. //





by E. Stanley Jones

For over fifty years E. Stanley Jones has traveled the roads of India—and the world—to present Jesus as the answer to man's needs. He is author of a number of books, the most recent of which is his autobiography, A Song of Ascents. At 86 his ministry continues to go "round the clock, 'round the year and 'round the world."

The unchanging person the unshakable kingdom

Will there be any place for evangelism in the 70's?

If we listen to some secularists, the answer is no. The aim of the Christian thrust into the 70's, they say, must be to wipe out poverty and clean out the ghettos. I agree that we must do both. Moreover, I predict that within another generation we will do both, except for self-imposed poverty and self-chosen ghettos. For even if you eliminate outward ghettos and outward poverty, some people will create both of them again from within.

However, if you could wipe out slums and poverty would men still need conversion? The answer is a flat-footed YES. People of an affluent society often have everything and nothing! Everything on the outside and nothing on the inside—nothing but emptiness, an aching emptiness.

A society woman came up to me at

the close of a women's meeting and said: "If I had what you have, my life wouldn't be in the mess it is in." Her life was in a mess. Her home was going to break up after Christmas and she had no resources to meet the impending tragedy. We prayed together and she promised she would pray when she got home.

Later she wrote to me saying that she didn't know how to pray, but she had written a letter to God in the only language she knew—the language of the country clubs: "Dear God, life has dealt me a very bad hand. I don't know what card to lead. Please show me what card to lead and I will lead it." A dim prayer, but God heard it, and her home did not break up—she held it together by her changed spirit.

Now she is the best speaker on the home I know in all the world. The denomination to which she belonged

made her the vice-president of the international convention—the high office that could be given a woman that denomination. Then they put her in charge of their denominational work in Texas and finally gave her the responsibility of mission work at home and abroad. Fifteen years ago she was in a mess and now she is a message.

Made for Conversion

Now the point of that story is this: Of the people who were her companions in the country club, two committed suicide, three went to a mental institution, ten homes were broken up by divorce and only two held together, her home and one other. The other one was shaken and the woman's own marriage would have gone to pieces, had she not been converted. Out of that affluent society only one emerged intact, intact because of conversion. The rest went to pieces. They were not in poverty and not in slums. They had everything—and nothing. Did they need conversion? Especially. Man as man needs conversion. A British psychiatrist says: "Man is made for conversion."

Modern man stands between two

worlds—one dead and the other not born. And he cannot tolerate that emptiness. He goes to pieces under it. The head of a medical college said to me: "If you ministers can't produce conversion then we doctors will have to. For our offices are filled with people fussing on the sickness of their minds and souls to their bodies. And they will never be well unless they change their attitudes toward life."

The Greatest Mission Field

This emptiness of modern man will not grow less—it will grow worse. This is the disease of the modern man in the West and in the East. Both of them need conversion, increasingly so. This emptiness is the greatest mission field we have ever faced.

I sent my book on conversion to Dr. Gerard Boss, the outstanding psychiatrist of Europe. I thought he would toss it in the corner, unread. But he wrote: "This is the kind of book we need—a book on conversion. Those psychiatrists who are not superficial have come to the conclusion that the vast neurotic misery of the world could be termed a psychosis of emptiness. Men cut themselves off from the root of their being, God, and then life becomes meaningless, empty and sick. And then we get them a psychiatrist."

A millionaire came to our Ashram and said to his wife, "If Brother Stanley can't convert me, I'll sue him." The modern man isn't saying that so bluntly, but he is saying it under his breath.

Question Mark for the Weary

Now what has the modern church to offer this emptiness in the modern man? Some are offering them a question mark. But a question mark is a poor resting place for a tired and already confused human soul.

I had a retreat with some pastors and I taught them the three finger salutation and farewell: "Jesus is Lord," the earliest Christian creed. The next morning at breakfast, a young minister said: "I put up my three fingers and said, 'Jesus is Lord,' last night, but I have just come out of a seminary where

there is a very fashionable word, 'perhaps,' so I said under my breath, 'Jesus is Lord, perhaps'."

That 'perhaps' is the paralysis of modern preaching. It adds a question mark. Smite the shepherd, Jesus, with a question mark, and the sheep will be scattered. If Jesus goes, God goes; if God goes, meaning goes; and if meaning goes, value goes; and this thing called life turns dead on our hands. For if you can't believe in the God which Jesus shows in his own person, you can't believe in God at all.

A Unitarian came up to me at the close of a meeting and said: "Won't you come to one of our Unitarian conferences and help us to get God back into Unitarianism, for we are fast becoming a humanism." Inwardly I said: "This is interesting—I, who have specialized on Jesus, have found Jesus and God; you have specialized on God and lost God and Jesus."

To the Father by the Son

If you see God other than in the face of Jesus, you don't see God the Father—you see the god of your imagination which is not God. Jesus said: "No man cometh to the Father but by me." The emphasis is on "the Father." Through Mohammed you can come to Allah and all that conception contains and can give. But if you come to the Father, you come to him in the face of Jesus Christ—or you come to

something other than the Father, which is something other than God. The humanizing of Jesus is the "de-God-izing" of God.

Good Life is God-life

Some men who held minimized views of Jesus went to the board of evangelism of a denomination and suggested that in order to have a more unobstructed approach to modern man, they leave out God and Christ and talk about "the good life." No, "the good life" is the God-life and the God-life is the Christ-life. Apart from Jesus, we know little or nothing about God and what we know is wrong. For if you don't see the Father through the Son, you don't see the Father, but rather see your imagination of God, which is not God.

A recurring tendency in evangelism is to substitute proselytism for conversion. Jesus repudiated proselytism. He said to the religious leaders of his day: "... ye compass sea and land to make one proselyte and when he is made, you make him twofold more the child of hell than yourselves" (Matt. 23:5). But while he repudiated proselytism, he insisted on conversion: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven" (Matt. 18:3).

The difference? Proselytism is the changing of a person from one group to another without any change in char-

“ If you could wipe out slums and poverty would men still need conversion? The answer is a flat-footed YES. People of an affluent society often have everything and nothing! Everything on the outside and nothing on the inside. ”

“Producing changed character is the business of Christianity. When it can no longer produce conversion, it has lost its right to be called Christian. If a church is not evangelistic, it will soon not be evangelical.”

EVANGELISM IN THE 70'S *continued*

acter. It is a change of label but not of life. It is an attempt to add to collective egoism through numbers. It is essentially an unreligious process. But conversion is a profound change in character and life followed by an outer change which corresponds to that inner change. Producing changed character is the business of Christianity. When it can no longer produce conversion, it has lost its right to be called Christian. For Christianity is not merely a conception—it is a contagion, and if it loses its contagion it will also lose its conception. If a church is not evangelistic, it will soon not be evangelical.

“My Faith Holds Me”

At the close of an address of mine to non-Christians in India, a man arose and asked this question: “What is the purpose of these lectures—are you trying to convert us?” I smiled and said: “What do you think I’m here for? Of course I want to convert you—you and all the people in the world, beginning with myself. For this is a conversion that converts the convert, an evangelism which evangelizes the evangelist. So if you can convert me to something higher than what I have, I’m open to that conversion; I’m convertible.” “Yes,” he replied, “but you’re a hard nut to crack.” “I suppose I would be,” I replied, “for I’m not holding my faith, it is holding me; holding me with the consent of all my being, body, mind and spirit.”

A popular approach to evangelism

today is that of the dialogue: “Don’t try to change people—exchange ideas.” Said a young man upon introducing me to a high school student body of which he was president: “I’m introducing to you a man who is an author. He has written a number of good books—I have one in my hand—it is entitled *Conversation*.” It was my book on *Conversion*. He reduced *Conversion* to *Conversation*. That is the dialogue method. The end is not decision—it is diction, verbal not vital.

I have held round table conferences with non-Christians for many years in India. The method is this: We gather together about thirty leading men of a city. Two-thirds of them are usually non-Christians and one-third Christian. We say to them: “We are here as a group of people who have been using religion as a way of life. What does your faith bring you in experience? I suggest that no one argue, that no one try to make a case, that we talk abstractly, but that you simply tell what you have found in experience. I will not sum up what we have said at the conclusion. We will simply let it speak for itself. When it comes your turn if you prefer not to say anything, say, ‘I pass’.”

Jesus Christ at the Center

I have listened for forty years to this approach. At the end of every round table conference, there has been one result and only one result—everything has been silently pushed to the edges and Jesus Christ has been at the center. For he has been doing something to people who are responsive to him that no one else is doing. There is no one else on the field. He is Savior because he

saves now. This is not verbal dialogue—this is vital decision. This is not simple information—it is transformation. If I didn’t know that the New Testament says that Jesus is the Way, I would know it from my round table conferences.

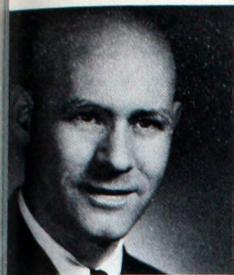
The Message is the Kingdom

Inasmuch as Jesus is the Way, the future of evangelism is in Jesus and his message—the Kingdom of God. Dim the Kingdom of God message and you evangelism will lack total meaning. We need an absolute from which to work down to all the relatives of the day. The Kingdom provides that absolute. It is God’s total answer to man’s total need—individual need and collective need. It lays its hand upon the individual world and says: “Respond, surrender, obey, be converted.” The gospel of the future must be one gospel, redeeming the individual and the social life.

It is the gospel of the Kingdom: “Let us be thankful that we receive the Kingdom which cannot be shaken (Heb. 12:28); and it is the gospel of the Person: “Jesus Christ the same yesterday, today and forever” (Heb. 13:8). The Absolute Order and the Absolute Person—provide that total answer to man’s total need.

If the 1970’s are to be a crisis decade (and I believe they will be), then we can go into these years with the gospel of the unshakable Kingdom and the gospel of the unchanging Person, one gospel—we can go into them conscious that we have the One Answer to a world that is confused and empty and needs nothing as much as it needs just this. I’m excited about it!





70'S

Lewis P. Bird is the Eastern Regional Director of the Christian Medical Society. His responsibilities have included the study and exposition of medical-ethical problems from the Christian perspective. He is author of The Ten Commandments in Modern Medicine.

// Whether the winds of change are revolutionary or evolutionary is a moot point; what is needed is flexibility and creativity in coping with the winds of progress. **//**

New places and new roles

by Lewis P. Bird

The death of the world's best known medical missionary, Albert Schweitzer, in 1965, sounded the death knell for the Great White Father stereotype of stethoscope and pith helmet.

Emerging nationalism, evolving governmental health care programs, increasing costs in upgrading mission medical facilities, and exploding populations argue effectively and urgently against perpetuating into the 70's those provincial, antiquated medical properties which serve only parochial and independent interests.

The Christian Medical Council of the National Council of Churches, the Fifth International Convention on Missionary Medicine (sponsored by Medical Assistance Programs, Inc. in December 1968) and the newly established Christian Medical Commission of the World Council of Churches have all under-

scored the dramatic need for a current reappraisal and restructuring of medical mission priorities.

Whether the winds of change are revolutionary or evolutionary is a moot point; what is needed is flexibility and creativity in coping with the winds of progress.

At the initial meeting of the C.M.C. a paper was read that revealed that outside North America and Europe there are currently 1336 Protestant, Anglican or Orthodox hospitals, leprosaria, clinics or tuberculosis sanitoriums; 645 in Africa, 472 in South and Southeast Asia, 129 in East Asia and the Pacific, 62 in Latin America, and 28 in the Middle East. Approximately 180 Christian agencies are responsible for sponsoring about 1200 doctors to man these facilities.

Resultant duplication of effort, con-

flict of interests and lack of comprehensive planning force mission medical executives to seek new ways to broaden quality medical care in the context of the church's total healing mission. Recent conferences suggest at least four distinctive emphases for the 70's:

1 Increasing secular avenues for overseas medical service.

Traditionally, medical missions have been understood, in the words of Dr. Howard Hamlin, a Nazarene medical missionary to Swaziland, as "the divine compulsion (or call) to devote one's life to a people who otherwise would have no chance for spiritual or physical health." Consequently, in most underdeveloped colonies and countries the sole source of medical care came from dedicated career medical missionaries.

Their value to God's kingdom cannot be exaggerated. In the words of Dr. Stanley G. Browne, a British Baptist who served 23 years at Yakusu Hospital in the Belgian Congo: "... the full-time, traditional, medical missionary wins "hands-down" when it comes to his influence for Christ in a non-Christian community."

However, with new medical schools being established in most developing countries, with closing doors in some countries, and with escalating costs, new restrictions will likely sidetrack conventional methods into the more restricted service of rural areas. Dr. Kenneth M. Scott, a Presbyterian and Medical Director of Ludhiana Medical College in India, states that "the day has long passed when any medicine could be said to be better than no medicine at all. Prior experience in general practice, or better, full specialty training is a requisite for most service overseas" (*Journal of the American Medical Association*, Vol. 202, No. 8, Nov. 20, 1967, p. 292).

Coincidental with these overseas alterations have come numerous domes-

tic innovations. Since the advent of the Peace Corps increasing attention has been given to multiple options for overseas medical service. Christian medical students are confronted with alternatives that medical students a generation ago did not have. At least 25 secular and governmental agencies are listed in a brochure of the Association of American Medical Colleges entitled, "Organizations Utilizing American Physicians Abroad."

Increasing opportunities to teach in specialty departments of emerging medical schools, a reluctance by some to sign lengthy doctrinal statements, an awareness that traditional channels for entrance to some countries as a "missionary" doctor are closing, a desire for witness at the colleague level in foreign urban situations—these considerations are attracting the attention of an increasing number of young interns and residents.

Speedy air travel and easier access to funding stimulate Christian medical students to explore overseas opportunities during student days. The Smith, Kline & French scholarships have financed an average of 45 medical students per year, many of whom are keen Christians, to travel anywhere in the world for an average three-months tour of service. This and other scholarship programs together with various university arrangements with foreign medical schools have stimulated the investigation of nonconventional options for many young Christian physicians.

2 Increasing emphasis on preventive medical health care.

The adage, "prevention is better than cure," will find increasing implementation in the decade ahead. In response to the inquiry of how medical mission work will be expanded in the next ten years, a 1969 survey by the Medical Assistance Programs, Inc.

|| If the day of the pith helmet is passing away the advent of computer diagnosis in medical missions is rounding the corner. **||**

MAP) discovered that public health education was the first priority. While curative medicine frequently won both

local audience and governmental acceptance for a medical clinic or hospital because of its swift results, established medical mission agencies now can more readily afford long-term health care. Improved sanitation, immunization programs, family planning programs and the like, are now receiving the attention so long denied by pressing, immediate concerns.

Speaking to the longstanding debate between curative or preventive medicine, R. G. Hendrickse, a doctor in Nigeria, reasons:

The most persuasive argument in favor of curative efforts is the humanitarian appeal of thousands of sick children who daily besiege clinics and hospitals in urgent need of treatment. The most potent argument in favor of preventative efforts is the certain knowledge that their wide application will, in the long run, reduce much more effectively the overall morbidity and mortality rates.

3 Increasing government involvement in national health care programs.

The cost of upgrading primitive medical facilities plus the increasing concern of most emerging governments that comprehensive health care must have a high priority is leading to a contractual partnership between many existing mission hospitals and national health departments. Having "blazed the trail" of pioneer medical clinics, dispensaries, and hospitals it may well remain for national government agencies to "pave the road" to modern medical facilities.

While increased governmental aid usually brings increased control and regulation, nevertheless improved health care must run this risk. The MAP survey

suggests that only in Asia, with the significant exception of Ethiopia in East Africa, are fears of strong restrictions legitimate. In response to the query, "What is the effect on your program of the establishment of government medical work in your country?" 54.4 percent of the respondents felt either no implied restrictions, or, positively, improved complimentary health care.

"Medical missionary work is a temporary measure undertaken by the Church until such time as the country concerned is able to organize a more comprehensive service for its people and able to give medical and health service to all." This is a common thesis advocated by many; in this case by Dr. R. G. Cochrane, former Principal of the Vellore Medical College in India.

The decade ahead may well see the implementation of this avowed principle. One creative response to this evolutionary development was delivered in a 1966 lecture to the International Conference of Christian Medical Students at Oxford by Dr. E. Ofstad of Oslo: "Where government hospitals exist, the mission hospitals in the district should consider specialization in some branch of medicine, such as gynaecology and obstetrics, leprology, TB work, or ophthalmology, which requires little equipment and fewer staff."

4 Increasing interchurch cooperation in maintaining regional health care.

The mandate of the Christian Medical Commission envisions a three-year initial period of surveys and evaluation followed by a five-year period wherein needed changes and new programs are inaugurated. Changing concepts of the church's healing ministry together with increasing concern that medical resources be utilized most effectively argue for regional planning commissions and collective cooperation.

Dr. Spencer T. Snedecor, chairman

of the Christian Medical Council, suggests that two basic medical units be considered: (1) regional hospitals of approximately two hundred beds for complex medical problems, major surgery, and serious trauma cases where paramedical education continues and supervisory roles are inaugurated over (2) satellite community health centers. "Medical assistants" would likely manage the latter under the supervision of a physician.

According to the MAP survey, if the first priority of medical mission programs continues to be pre-evangelism such a *modus operandi* is altogether possible. Dr. Browne observes: "The present situation is so demonstrably grave, and the missionary forces so slender and so outnumbered, that it is arguable that we should work with those with whom we may not see exactly eye-to-eye theologically. We have to do it in the work-a-day world. He that is not against us is really on our side (Mark 9:40)—and on God's side—as we face an increasingly hostile world. When overrigid orthodoxy becomes unscriptural insularity, it is high time to rethink our attitudes." The future may lie in medical cooperation and theological diversification.

Exceptions to the revolution in medical missions will certainly occur. Both psychiatrists and dentists (cf. *Journal of the American Dental Association*, June 1969) will find increasing usefulness abroad. If the day of the pith helmet and the stethoscope is passing away, the advent of computer diagnosis and the attache case in medical missions is rounding the corner. Short-termers, either as individuals or group medical teams, will continue to augment teaching centers and medical outposts. Christian physicians who are open to God's call may well find it in striking new places and new roles. In the words of Dr. Arden Almquist, director of missions for the Evangelical Covenant Church: "The nationals are not asking us to reverse roles but to assume brotherhood. In the new social situation on the mission field, each of us contributes the skill he has."



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he past influences the future. Although this truism tends to be negated by the "Now" generation, we hasten to affirm at the outset that there is a stable, continuing element in the church—the activity of the Spirit of God. And he has begun a work of renewal in the twentieth century that cannot but largely determine the probable course of the church throughout the world in the 70's. But first, some perspective.

Currently we are in the midst of what has been variously and incorrectly called the pentecostal, neo-pentecostal, and charismatic movement of the twentieth century. No one term really

applies. Despite this ambiguity it appears to bear the same relation to churches of this century that the Evangelical Awakening bore to the churches of the eighteenth century and the Protestant Reformation bore to the Roman Catholic Church of the sixteenth century. These movements always brought both renewal (in part) and schism.

The same is happening today. Few Christians today endorse all that Luther or Calvin, Wesley or Whitefield stood for. But all are grateful for their tremendous service to the cause of Christ and his Church. Likewise, relatively few Christians endorse all the revival and missionary forms of this twentieth century movement.

The next decade will see the urbanization of the world steadily increase. What will the churches be like in the cities of tomorrow? Traditional Roman, Protestant, or Evangelical

styles? Hardly. Land is too expensive, building costs too high. Since the types began to fade in the 60's there is little reason to believe they will be revived in the 70's, either in North America or overseas.

The emerging urban expression of the church is the small informal group—the Bible study circle with its frequent personal interaction and its folk music—less didactic one-way communication and more "every member" participation.

Although the valid insights of the Reformers, Evangelicals, and Fundamentalists will doubtless be retained and supplemented by a positive regard for

From western religion to universal faith

by
Arthur Glasser

Evangelical theologians are beginning to respond to the call of missionaries for their services. . . They are coming down from their ivory towers to 'where the action is'.

THEOLOGY OF MISSION IN THE



70'S

During the decade of the 60's Arthur Glasser served as Home Director for the Overseas Missionary Fellowship and the previous five years as Associate Home Director. In the 40's he was a chaplain for the First Marine Division in the South Pacific Theater and then worked in China with the China Land Mission until 1951.

to all peoples in all lands as their divine Savior."

Pray that this shift in direction takes place! It is significant that students in liberal seminaries tend to regard the WCC as part of a religious establishment that must be by-passed if the Church is to go forward.

There is a growing hunger for theological insight all over the world, especially in those areas most influenced by the spiritual movements of the twentieth century. On the tactical side, the 60's witnessed a significant breakthrough in resolving the problems that had long impeded the development of extension theological education programs overseas. These programs will undoubtedly gain rapid momentum in the days ahead.

ues reminiscent of St. Francis and Augustine, the new style will be an integration of the corporateness that is Christ's Body and the experiential emphasis of freedom in the Spirit.

If this eventuates, what of the ecumenical movement and the WCC? This twentieth century has not deeply penetrated the ecclesiastical machinery of organized Protestantism. Even though some dispensationalists may persist in their convictions that the WCC is a dynamic monolith of power and destruction, gobbling up churches, suppressing truth, and preparing the way for the Antichrist, there are many who feel that highly institutionalized Christianity is facing a bleak future.

hard-pressed for funds and its programs are being hotly challenged by radicals and conservatives, blacks and whites, young and old. This appears largely due to the commitment of its theologically liberal leadership to the militant advancement of a humanistic form of Christianity that member churches cannot honestly support.

Only two possibilities of response are open to them at this time: either reaffirm the historic biblical faith of the "not so silent majority" of member churches, or persist in the present course that can only lead to further debilitation and irrelevancy. The former alternative may win the day. I sincerely trust so.

When D. T. Niles recently admitted that "much disagreement exists in the WCC as to who Jesus Christ is, where He is found, and how He is to be identified," a Russian Orthodox theologian, Father Jn. Meyendorff suggested, "In the face of the violent dialectical struggle over mission, the Council should make some choices among the alternatives sketched at Uppsala." He was referring to the call strongly made by evangelicals that the WCC get back to the business of "making the Lord Jesus Christ known

But what makes me especially hopeful for the ongoing Church of the 70's is the exciting new content of this education. Evangelical theologians are beginning to respond to the call of missionaries for their services on behalf of the struggles on the front lines of church growth. They are coming down from their ivory towers to "where the action is." They are turning from the former pattern of allowing themselves to be tyrannized by German theologians, thus reducing their careers to adding footnotes of evangelical reaction to the German pursuit of philosophical fads. They are beginning to sense the demanding possibility of providing assistance to the world-wide Church in its pressing needs.

During the 60's there was considerable debate in mission circles over the theological validity of the so-called "church growth" principles. Not a few competent men tended to regard them as the latest expression of American pragmatism, possessing a "flatness" more reminiscent of sociology than the

Although the WCC structure is "beyond challenge, the most complex and intricate machinery which this planet has ever witnessed" (Henry Van Dusen), it is currently sailing through troubled waters. It is

THEOLOGY OF
MISSION
IN THE 70'S
continued

Word of God. But now, God is bringing the principles under the careful scrutiny of sympathetic theologians. With their help the 70's could conceivably witness a major breakthrough. Think what this could mean in terms of the completion of the mission of the Church—in our generation! And more, the development of strong theological underpinnings for the church growth movement will conceivably produce the spin-off of related theological studies.

24 **M**any unresolved problems clamor for attention. How should Christians in Communist countries proclaim the gospel "by word and deed" to the peoples within their societies? How should Christians in countries caught up in rapid social change participate with Christ—the Lamb and the Lion—to serve their fellow-citizens in "all the will of God?" And how should Christians in the Western world maintain the balance between gospel proclamation and the sort of prophetic ministry which is so sorely needed by Christians when their churches have existed for centuries in the midst of appalling personal and social need?

This new linkage between theologians, missionaries, and national church leaders all over the world will not be Western-dominated. Significant stirrings are discernible among younger intellectuals in the churches of Asia, Africa, and Latin America. The 70's will witness the beginnings of the restatement of biblical and philosophical theologies in such a manner that they speak to the experience and within the thought-forms of the separate cultures

of mankind. This shall bring about the long overdue transformation of a Western religion into a universal faith.

The development of indigenous theologies will lead to greater independent action on the part of national church leaders all over the world in the 70's.

The black world is a case in point. In our generation it has broken free from white political rule. We are in the early stages of the beginnings of its break-away from white intellectual domination.

This is marking the end of Africa's white spiritual domination. This is significant if for no other reason than the large numbers of Christians involved. Africa is the only continent on which the entire Christian community has expanded uniformly from 1910 to the present, twice as fast as its population growth. And the Church continues to outdistance Islam to a marked degree.

This means that Roman Catholic and Protestant churches are facing a potentially terrifying experience in the days ahead. They will witness widespread breakdowns in their organizations because of the sheer clogging of numbers of converts they will not be able adequately to care for. The problem will be the acute lack of sufficiently trained leaders to cope with these masses.

Here is where the extension theological education breakthrough of the 60's proves so timely. Obviously missionaries will be urgently needed in considerable numbers in the days ahead for this task. Do white Western missionaries, however, have a future in black Africa? My concern is theological. What about their white theology? Let me explain.

The rapid development of black theology in America in the late 60's may become the focal point of conten-

tion. Those who have experienced elemental rejection of Western white theology will sense the force of concern. Black theologians contend that Jesus Christ is the Savior who liberates the whole man. Christianity is "Theology of Liberation." Black theology has for its context the "black experience" in America. Do you know what this means? A black theologian commences his presentation in the following vein:

We first met the American Christ on slave ships. We heard His name sung in hymns of praise while we died in chains, thousands, chained in the stinking holds beneath the decks. . . . When our women were raped in the cabins they must have noticed the great and heavy books on the shelves. . . . Our introduction to this Christ was not propitious, and the horror continued on America's soil. Many black men reject the Christ—indeed, the miracle that so many accepted Him. . . . In past times our disdain of Him had to be stifled and sullen, dangerous silent and self-destructive. . . . But now we speak out. . . . We black Christians are now being called upon to choose between death with the American Christ and life with the suffering Servant of God. . . . No white Christ shall shame us again. . . . Black Power is our repudiation of the American culture-religion that helped to create it and our quest for religious reality more faithful to our own experience. . . . We speak to America: we know you Christ and His attitude toward Africa. We remember how the white missionaries warned against Africa's darkness and heathenism, against its savage and naked jungle heart. We are tired of all that. This Africa that you love and hate, but most of all fear—this is our homeland.

Conceive of the eventual impact

The development of indigenous theologies will lead to greater independent action on the part of national church leaders all over the world in the 70's. //

black theology on Africa's emerging intellectuals. Recall that these intellectuals are "in large measure the gift to Africa of Christian missionaries." They command no small respect in African churches. But they are not unmoved by the mood of Africa today.

In 1960 Max Warren, a specialist on Africa felt pressed to warn the churches of the West that "the revulsion of Africa against the white man, unless it can be checked, its dynamism redirected, its spirit disinfected, and Africa's faith in the white man restored, will yet fill our newspapers with horror items beside which the Mau Mau obscenities will seem like Sunday school tales."

An exaggeration? One missiologist recently whistled in the dark when he predicted that nationalism throughout the world "shows signs of cooling off." He could not have been thinking of Africa, much less of the Middle East or of Asia. Little has happened in Africa since 1960 to encourage one to believe that the tide is turning in favor of friendly black-white relations.

All of which underscores the urgency of translating into reality the hope that American missions "enlarge their membership to include American Negroes." In these days this can only mean Negroes deeply knowledgeable about black theology. This being so, it will take much grace and wisdom for white missionaries to respond creatively and positively to this new type of co-worker!

About five years ago the All African Association of Evangelicals, following the old pattern of automatic deference to white leadership, embraced an American-styled "separatist" outlook and resisted the desire to express their identity with all other African Christians, irrespective of their ecclesiastical ties. As the AAAE becomes more

independent in the days ahead, will this stance continue to be maintained? One wonders.

Actually, the 70's may witness increased tension between the more rigid Western-oriented missions and their overseas churches, if the former continue to press for non-fraternization with those whose ecclesiastical connections are suspect.

A few months back, the director of a large IFMA mission gave an address in London contending that this position is consonant with Scripture. When his address was published it drew prompt and pointed negative reader reaction. Dr. Robert E. D. Clark, a prominent Christian at Cambridge, wrote a devastating reply, gave a detailed scriptural refutation of its salient points, and concluded with the judgment that "separatism" has been "the curse of organized Christianity from its early years." Although the 70's will find separatists more hard-pressed than ever to defend themselves biblically, their emotional commitment to this tradition will doubtless continue to harass Christians overseas in their divided, competing churches.

The charismatic movement with its stress on "fellowship in the Spirit" is also suspicious of any policy that would prevent Christians from receiving all those whom Christ has evidently received. It is being used of God to bring together subsections of the Christian community that find they need one another. "Catholic Pentecostals" (chiefly students) are bringing their patterns of worship and fellowship to the more biblically literate but at times pietistically introverted of the IVCF. Southern Baptist and Assemblies of God missionaries in Ethiopia are participating with Coptic Christians in their liturgical worship while sharing their

THEOLOGY OF MISSION IN THE 70'S *continued*

distinctives in turn. Is this reality to be dismissed as theological confusion and spiritual compromise? It would only appear so to the doctrinaire analyst who views the matter from afar!

And what should be said to those eager supporters of Hans Kung, the articulate evangelical theologian of the Roman Catholic Church, who continues to press his church to move beyond the liberalizations granted by Vatican II? They are experiencing considerable interaction with Europe's more conservative Barthian Protestants. And how should we respond to those Roman Catholics who are seeking to get through the WCC grid and into contact with evangelical groups they feel must be somewhere "on the edges of institutional Protestantism?"

The evangelical who attends a liberal seminary today cannot deny the reality of his discovery that he is finding far more theological agreement and spiritual community with Roman Catholic priests and nuns than with many who call themselves Protestants. Whereas he may encounter a general antipathy toward fundamentalism, all will speak of the charismatic movement with a measure of respect, recognizing that it represents a meaningful, noninstitutional, primitive-style Christianity.

Indeed, the more one exposes himself to the total spectrum of Christian activity today the more aware he becomes that these are days of transition and upheaval, and that the deposit of truth Christ gave his disciples long ago is not confined to any one segment of the structured church.

Missionaries in the 70's will urgently need the help of theologians to assist churches overseas "to make the good confession" of Jesus Christ in their growing encounter with atheism and resurgent ethnic religion.

In the nineteenth century missionaries regarded non-Christian religions in the worst possible light, and gave only the most grudging approval to those aspects in their practice in which God's "common grace" was too apparent to ignore.

In the early part of the twentieth century liberal missionaries went to the other extreme and argued that these religions were anticipatory of Christianity, differing in degree, but not in kind. They called for religious syncretism and cooperative social effort, to the negation of man's spiritual estrangement from God and his peril of eternal judgment. The evangelical came to be regarded as the religious imperialist, the proselyter, the culturally-arrogant triumphalist, a maladjusted ignoramus who distorted truth and misrepresented Christ.

Now that more frequent encounters will take place in the 70's between dynamic ethnic religious communities and the growing Christian church, much thought needs to be given to insure that the context of confrontation will enable truth to prevail.

Past representations by liberal Christianity have painted evangelicals in such poor light that, as things now stand, the evangelical church will hardly be accorded a hearing.

It can only overcome this hurdle by making doubly sure that when it has a chance to bear witness to the truth, it will do so in a strong, clear and winsome fashion. "Theologians to the rescue!" In these days of growing world-wide interest in the study of "comparative

What of the need for missionaries in the 70's? Hucksters for the American middle class way of life are not needed!

ligions" the church needs her best
inds to give themselves to defining
angelical approaches to the debate.
us the struggle for truth in our time.

Consider the Jews and their con-
ued estrangement from Jesus Christ.
he 60's marked for them a heightening
entity crisis in the West and the
owing isolation of Israel in the hostile
orld of the Middle East. Only in the
st four or five years have Jewish
eologians been able to think about the
eological implications of Hitler's
stematic murder of six million Euro-
an Jews.

They ask: Where was God when
ur kinsmen called on him for deliver-
nce? Why have the survivors of
uschwitz so little interest in God and
Judaism? Why is Israel such a secular
ate? What should we think about
hristianity now that the Roman
atholic Church has repudiated two
illennia of "Christian anti-Semitism"
nd now appears willing to make
gnificant theological concessions to
mprove relations with us? Why are
rotestants so silent about Auschwitz
nd so vocal in affirming that God was
n our side in the Six Day War of 1967?

What sort of answers should evan-
gelical Christians give them?

Let's be honest. Evangelical theo-
logians have tended to overlook Ausch-
witz, as they have overlooked white
acism, economic exploitation, social
justice, monopolistic capitalism, and a
undred other pressing human prob-
ms. No wonder the blacks have
untered with a slanted, illogical
Black Theology" in reaction to the
istortions of this "White Theology."
his mood will continue into the 70's.
s never before the church will have to
ive honest answers to questions that
eople seriously ask.

Rabbi Rubenstein deserved an

answer to his bitter cry: "Of one thing I
am convinced: more than the bodies of
my people went up in the smoke of
Auschwitz; The God of the Covenant
died there." And what should be the
evangelical response to his burden that
Jews from henceforth return to Israel,
not to become a "Kingdom of Priests
unto God" but rather to "reaffirm the
archaic, long forgotten gods of Earth
within Jewish existence." Not to
Yahweh who allegedly died at Ausch-
witz, but to the Baalim in Israel!

We should pray for a rebirth of
theological interest in the Jewish prob-
lem and in the obligation of the Church
toward the Jewish community. In no
area of world-wide outreach is the
Church more plagued with simplistic,
emotional jargon. And its theologians
have yet to grapple with the awesome
theological implications of Auschwitz,
the rebirth of Israel, and the sporadic
reappearances of anti-Semitism through-
out the world. How wonderful that
among Israeli students an IVCF-style
charismatic movement offers hope for
good things to come.

What of the need for
missionaries in the 70's? This is a
complex question, but we can be sure of
one thing: hucksters for the American
middle class way of life are not needed!

All aspiring candidates do well to
reflect on the agitations of that
"talented and ferocious" Msgr. Ivan
Illich of Cuernavaca, Mexico. He insists
that all "North American volunteer
armies" be shipped home from Latin
America—particularly missionaries and
members of the Peace Corps.

Another straw in the wind is the
official directive of the government of
Malaysia that limits missionary resi-
dence to ten years out of fear of
"cultural imperialism and ecclesiastical
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Indian Christians advise those who
come to their country to "retain their
sense of mission without becoming in
any sense missionaries." The role of the
missionary, though never popular, will
be accorded less public approval than
ever in the world of the 70's. There is
no escaping the Cross.

A

nd yet many mission-
aries will be needed to serve national
churches in the days ahead. By God's
grace the 70's shall witness far more
mobilization of the churches for evan-
gelism and discipleship training, far
more effective application of church
growth principles for the multiplication
of congregations, far more top-quality
leaders enrolled in extension theological
education programs, and far more use of
the communication media to reach this
generation for God. This means the
continued need for missionaries to
provide a linkage between all segments
of the world-wide Church.

We can expect God to continue to
call not a few top-quality Christians and
train them by his Spirit to serve his
people throughout the world.

They will need more devotion to his
Son, more loyalty to his truth, more
theological sensitivity, more language
skill, more thirst for intercultural and
ecumenical experience, more energy,
and—finally—more evidence of pos-
sessing a "spiritual gift" to confirm
God's call and guarantee potential
usefulness in his service.

Missionaries of the future will not be
white imperialists who in cavalier
fashion by-pass national churches over-
seas to "do their thing."

Only those men are needed who will
humbly enter the life of the people and
participate in their proclamation of the
gospel. Not as propagandists nor prose-
lyters, for God is neither: "He calls and
waits; He seeks and serves." 

TECHNOLOGY IN THE



70'S

Prior to taking up his present responsibilities as President of Whitworth College in Spokane, Washington, Edward B. Lindaman spent twenty years as an aerospace executive with the North American Rockwell Corporation where he worked on the Apollo project. His book, Space: A New Direction for Mankind, was published in 1969 by Harper and Row.

"In one century technology has swept the common man out of a way of life substantially unchanged since the time of ancient Egyptians. Within the lifetime of one generation we have moved from the Steam Age to the Space Age. This generation has had no rest." (Space: A New Direction for Mankind, New York: Harper and Row, 1969).

Whenever one reads the accounts of the creation story and the many prophetic Old Testament statements about creation, he becomes more and more aware that man, from the beginning, has desperately sought to understand his origin. Now we are being challenged to understand our origin and to plot the course that lies ahead.

Not too many years ago there was very little concern about participating in planning the future. In just the last two decades we have become aware that in a certain sense creation is continuing—that man is expected to play a part in it, and in ways we are still discovering, Christ will manifest himself in and through that which is yet to happen.

God not only created the world, but he gave himself to it and through Christ

"Turning by Edward B. Lindaman

a corner

*into a new future
where the will to explore
is loose again. //*

conciles the world to himself. Nature, universe, and technology are not adversaries. Man, made in the image of a loving God, is meant to tend, to explore, and to enjoy creation in all its complex ramifications. However, man's position is not that of an absolute sovereign, but that of a steward. He does not have the world at his disposal, but he has been made responsible for it. Viewing the technological era, and what it portends, we are coming to know that there are new levels of possibility in front of man. There are whole new qualities of possibility to be developed. The old question "can man conjugate nature and put it down with the use of technology" or conversely, "will the technology man is using finally overwhelm and dehumanize him"—these are no longer proper questions. It is not either/or. It is not a matter of who will conquer whom. It is not a matter of being the master and the other the slave.

The relevant question for the responsible twentieth century man is "what must I learn in order properly to utilize technology as a carefully chosen partner in life."

Each time scientific knowledge is expanded into new fields or places, we see man more clearly as a being who, although belonging to the sequence of investigation, nevertheless still stands above it in such a way that the control of the future, which at one time was determined solely through the inexorable fulfillment of the laws of nature, is seen as slowly and surely being given over to the personal being who stands out from the world. We are beginning to see that this world is no longer a place under the sun in which to frolic, but that it is a world in which man himself participates as a responsible creature of God.

Technology plays a decisive role in this, but technology, historically speaking, is very recent and we are slow to understand its role as something that must be chosen.

Because advancing technology is the major force generating our present environment, there is now the need for some subtle but vital changes in our attitude toward understanding the newest dimensions of our technological tomorrows.

Life now consists of personal actors and impersonal structures. These impersonal structures, brought about because of technology, are becoming a larger and larger part of our environment. Thus, personal dialogue is now only part of life in the twentieth century. It now takes a measure of technical guidance to be moral. The systems, networks to societal institutions, communication

methods, and the myriad of interactions that exist in our modern complex world, must now be made to serve people. We are faced with consciously directing the late twentieth century techno-informational society into patterns of coherence that reflect truly human purposes.

Historical analogies are helpful in more fully understanding the factor of serendipity that exists in a time of changing technological dimensions.

My grandfather when first seeing the railroad train, undoubtedly commented on its interference. He probably felt that it was disrupting the peaceful countryside and would never develop into much of anything. In short, he saw only the train itself.

What he did not see were all the second-order effects. These include such things as the thousands of cities that sprung up along sidetracks across the United States, the young men moving off farms to work in giant industrial centers, the setting of time zones, the establishment of labor unions for railroad workers and the importing of foreign labor to build tracks.

We could go on and on about the serendipity that occurred. It is sufficient to say that no one could possibly have predicted the consequences of the railroad when it first came on the scene.

Today we tend to look at the

// We are beginning to see that this world is no longer a place under the sun in which to frolic, but that it is a world in which man himself participates as a responsible creature of God. //

TECHNOLOGY IN THE 70'S *continued*

Apollo-Saturn moon rocket with exactly the same naivete.

When we describe any of the pending technological developments, we should not see them for just what they seem to be, but rather learn to look beyond them to second-order consequences. This is the best way to begin the process of learning responsibility. It is the best way to begin seeing the dimensions of their ethical impact. It is the best way we can attempt to prepare ourselves for their coming.

In his book *The Age of Discontinuity*, Peter Drucker talks about how, fifty years ago, man was deeply engrossed in the unusual aspects of the electrical generator. Everyone was aware of where the city power plant was located. But as years went by the source of power and the method of generation became secondary. Everyone turned his attention to the use of electrical energy. Concerns and interests were shifted to electrical appliances and other ways in which the power could be utilized for society.

Today few of us know where the electrical generators are located. Brucker uses this analogy to indicate that today, fifty years later, we are

experiencing a similar shift in emphasis concerning the computer. Where in the early 60's we were deeply engrossed in the unusual characteristics of computers, we can now see the shift away from the computer itself toward the product of the computer, which is information.

We are alive at a time when we can observe the first steps in man's attempt to acquire the solar system as part of his natural domain. In the same way the explorers of the sixteenth century established colonies around the earth, we are now witnessing the establishment of "colonies" in near earth space. They are called space stations, or more properly—space bases.

In the 1985 time-period a fifty-man space base will be orbiting this planet at an altitude of three hundred miles. It is my prediction that such a base, when fully developed and fully operational, long before the turn of the century, will impact our lives more significantly than did the wheel in its first century of use. The initial bases will have an environment that will enable non-astronauts to live aboard it for periods of up to two years.

By 1985 orbiting craft will be capable of broadcasting television and radio signals directly to receiving sets on

It is my prediction that . . . a fifty-man space base, when fully operational, long before the turn of the century, will impact our lives more significantly than did the wheel in its first century of use.

earth. At present when you tune in your television you receive signals from a transmitter nearby. These signals are controlled on earth and have limited coverage. With direct broadcast from space craft there will be nothing between your own private set and the space craft. Geophysical and political boundaries will not exist. With three such stations orbiting the earth every nation on earth can be reached—without interference from anyone on the ground, except the owner of the receiving set.

Eventually space stations will affect farming more significantly than any other single thing in the 10,000 year history of agriculture. By 1985 at the latest, orbiting spacecraft will have instruments sensitive enough to make an inventory, acre by acre, on a global scale, of the major crops of corn, rice, wheat and potatoes, and send the information back to earth to be acted upon. Upon the basis of that information a forecast of the production will be made. It will also indicate if the crop needs irrigation or fertilizers, and identify that which is endangered by plant disease or insect infestations. The sensors will classify all the land on earth, acre by acre. (Only about four percent is so classified now). This information will enable man to determine what can grow where. Sensors will locate new sources of water, minerals, pollution, erosion and even forecast fires.

One does not have to imagine very long to envision the eventual affect this will have on education, jobs, international relations and economics. Location of new mineral sources could shift

the balance of power between nations, to name just one possible effect.

Space stations have another parameter that must be contemplated. Suppose all the nations in the world cooperated in the building of the station and participated in using it for experiments. Would this not be a new kind of focal point for improved international relations? If citizens in each country could look up as it went over and say to themselves, "That's ours," instead of, "That's theirs," this would certainly aid in international understanding. But who will choose to bring this dimension into reality? Is it someone who is still thinking in agrarian terms?

Standing on the frontiers of outer space we witness free man turning a corner into a new future where the will to explore is loose again. We can now envision in our minds men faring forth boldly in search of new lands. This has not been true for four hundred years. This vision of man darting about the solar system is releasing in all of us the human quest.

Such a spirit cannot be restricted to spatial or geographical dimensions. It is an attitude and once it is loose, it will apply to all that we can do. As we envision ourselves flying past Venus and Mars, or observing details of the earth from an orbiting platform three hundred miles up, we cannot help but direct our thoughts inward in new ways. We ask more urgently than ever: "Who is man?"—that he can comprehend his earth and his universe in this way.

God did not create the world in a chaos. But he asks his people, through the working of the Holy Spirit, to awaken to the possibilities now available in a technological society, and to choose them for good. . . .

If we could never leave the room in which we are now sitting, and could never get information from outside the room, our imagination, hopes, plans and ambitions would be limited to the dimensions of the room. Even as Stone Age man was limited at first by the dimensions of his cave, he eventually added to his comprehension by exploration beyond his cave. There is no difference in quality between crossing our first river and going to Mars. Once we "leave the room" we can think in new terms. We can hope for different things. We can set higher and grander vistas for the fulfillment of ourselves. In short, we can be more fully human. We can serve our fellow man in improved ways.

Paul said, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38).

This Scripture takes on an almost prophetic and hopeful stance when viewed in the light of what has just been described. The New English Bible is also helpful in seeing what Paul thinks about twentieth-century dimensions. ". . . the whole universe has been created through him and for him" (Col. 1:16). And again in verses 19 and 20, ". . . through him God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross—to reconcile all things, whether on earth or in heaven, through him alone."

Jurgen Moltmann tells us that the believer is not "set at the high noon of

life, but at the dawn of a new day." He is "at the point where night and day, things passing and things to come, grapple with each other." The world was not created in chaos, Isaiah has so profoundly prophesied, and neither can we treat it as such. The believer can never just "take the day as it comes, but must look beyond the day to the things which are still to come." When faith is true faith it engenders hope and it is hope that will enable us to face the realities of the time.

If there is a divine promise in the Scripture, our future is not necessarily limited by what we can see with our eyes at present, but contains those possibilities which arise from, and are made possible by the God of the promise. It will probably be something which is beyond even our wildest dreams. Such promises of Christ are a tremendous test of our faith as we come to know that what appears to be chaos is not chaos, but a never ending challenge calling for our active involvement through the planning of our mission.

God did not create the world in a chaos. But he asks his people, through the working of the Holy Spirit, to awaken to the possibilities now available in a technological society, and to choose them for good, that history might be set in motion. 



GORDON-CONWELL... for God's p

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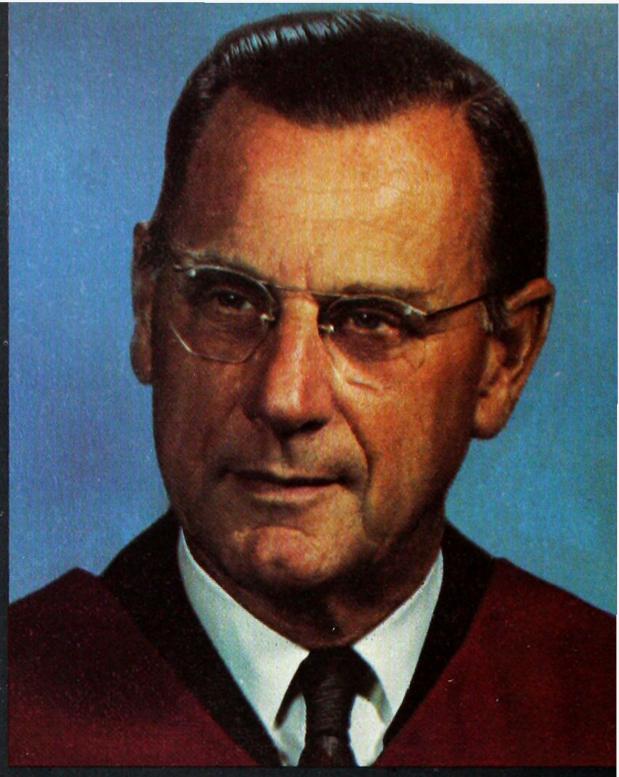
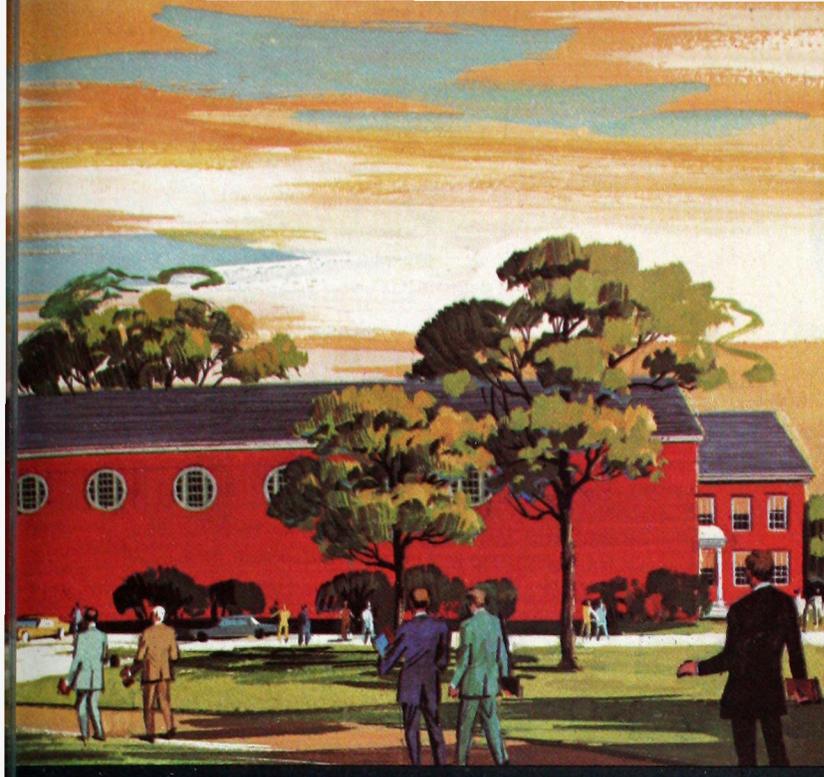
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e in today's world

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...gelical, orthodox with a posi- ...tive concern for the spiritual and physical needs of our world. I believe that God has raised up Gordon-Conwell for such an hour as this. This seminary deserves the support of every evangelical Christian of all denominations.

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The future of Gordon-Conwell Theological Seminary is very bright. We believe that God is leading and we give Him the Glory for all the accomplishments. We also earnestly request the prayers of friends and Alumni of the institutions that the Lord will direct us in the way of His choosing. We are determined to be faithful to His Word and to the "Faith once for all delivered unto the saints," in order to glorify the Lord Jesus Christ in these critical days.

MISSION TRENDS
IN THE 70'S

34

by Frank E. Farrell

Today and tomorrow

In the course of seeking to discern the face of missions in the 70's, churchmen give heed to what the secular prophets are predicting about the face of the world in general through the new decade. But the multifold trends which are delineated may be set down simplistically only to rise up and contradict one another, reminding us that life itself holds many contradictions. At times the watcher of the embattled twentieth century may think he stands with Matthew Arnold in his haunting scene:

*We are here as on a darkling plain
Swept with confused alarms of
struggle and flight,
Where ignorant armies clash by night.*

The evangelical is today hard-pressed to surmount the ambiguities of the

darkling plain in assessing the immediate future of missions. But he stands confident in the sovereignty of his God over night's clashing armies, and he stands in the light of God's revelation with its unblinking beam of Jesus' great commission.

In preparation for this month's special issue, World Vision Magazine asked a number of top missions authorities to comment on a set of trends projected for North America based missions in the 70's. (Shown on pp. 35, 36, the trends with results will also appear in this year's new edition of *North American Protestant Ministries Overseas Directory* by Missionary Research Library in cooperation with Missions Advanced Research and Communication Center [MARC, Monrovia, California].)

The outline was declared to be a working paper to solicit comment and a reaction." It was further stated that the trends were not necessarily believed to be desirable or inevitable, and certainly not all-inclusive. Along with comment on the individual trends, participants were asked to submit more general statements on their views of missions in the 70's from the perspective of their own specialties.

But the trends themselves were chosen around five key terms which signal where the action is in missions today: organization, personnel, operation, revenue, philosophy. These represent pressure points to which the student of missions looks for transformations. Where are missions going in the 70's? The answer is commonly measured in these five terms, and this report

organized around them. The reader want to check back to the projected ends as the report moves from section to section.

As one reads over the results of the survey (figures vary from question to question inasmuch as some did not express an opinion on all of them and others divided a few of the questions, as commenting more than once on a single question) he is struck by the large measure of agreement among the missions leaders. But there are a few points of major disagreement as well.

1. Organization

This section of the survey finds the respondents in substantial agreement. A sobering keynote is struck by R. Pierce Beaver, prolific author and professor of missions at the Trinity School of the University of Chicago: "The 70's will be the most critical decade in the history of both Roman Catholic and Protestant missions." To back this up he presents a succinct analysis of mission organizations to date:

What is now called "mission" is a gigantic system of inter-church aid (personnel and funds) which is the consequence of some poor principles and methods in the earlier stages of mission, leaving the young churches dependent. The personnel are "ecumenical deacons," not real missionaries. Some degree of interdependence and consequent continuation of aid must always be continued, but the younger churches must be aided to assume self support.

But on the other hand, Dr. Beaver intains:

It is vitally necessary in the 70's for the Western boards and societies to engage again in direct sending mission, as far as possible in cooperation with the younger churches, but to some extent directly, as missionaries-at-large are commissioned to experiment in new approaches. . . . If mission programs can be directed from support of existing churches to actual witness and service to non-believers and

ORGANIZATION

Fewer and larger mission agencies as a result of mergers and shrinking financial support base for "traditional" missions.

At the same time multiplication of "spontaneous" layman-originated "evangelistic" efforts as a result of dissatisfaction with "performance" of "traditional" mission.

More professionalism as a result of greater training on part of established missions as a result of (1) national church assuming greater responsibility for personal evangelism with a decreasing demand for "general missionaries", (2) increasing recognition of the complexity of cross-cultural communication, and (3) rapid rise in the sophistication of non-Christian cultures.

Increase in the number of specialized ministries such as research, training and technical support. Greater use of specialists in cooperative efforts between missions and national churches.

New organizational patterns and relationships between missions and national churches forcing a considerable shift in the role of "sending agencies."

Greater emphasis on program evaluation and research into needs, communication methods, cultural patterns, "church growth," local people movements, total movements (e.g. New Life for All).

PERSONNEL

Trend toward overseas assignments patterned after American corporation practice: frequent return to North America, home assignment during children's high school—perhaps coincident with missionary continuing education programs, frequent reassignment to different tasks on fields and/or different fields.

Greater use of specialized short-termers for education, social concern support, field office work. Many short-term, self-supporting professionals working within organizational frameworks.

Higher educational requirements because of greater specialization, and increasing sophistication of non-Christians, and increasing awareness of the complexity of the task of propagating the gospel in a rapidly changing society.

More emphasis on continuing education programs for overseas personnel.

Greater use of cooperative job placement services and computerized job and personnel matching.

Number of personnel in "traditional" mission organizations remains constant with corresponding decrease in percentage of their church members involved in cross-cultural propagation of the gospel.

Increasing number of highly motivated non-professionals finding new avenues of overseas ministry.

| Agree | Disagree | No Opinion |
|-------|----------|------------|
| 9 | 3 | |
| 7 | 5 | |
| 12 | 1 | |
| 13 | | |
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Drastic rethinking of missionary financial support system on part of "faith" missions. Greater recognition of need for larger research, support, and management staffs. Rising cost of living and greater urbanization and industrialization in many mission fields with corresponding rise in missionaries' expense and cost of living.

OPERATION

Trend toward cooperative efforts between different sending agencies based on recognition of the need for an overall strategy toward a particular group. More combined programs of radio-literature-Bible distribution-local evangelism. Greater emphasis on "total" programs such as Evangelism-in-Depth.

More short-term goal setting for church growth, personal contact, Bible training courses, etc.

Greater program definition permitting use of more short-termers and laymen.

More concentration on programs to reach urban areas.

Greater use of American management methods and tools in overall conduct of programs.

At the same time greater recognition of the need to adapt the mission methods to communication methods of the culture.

More response to increasing demand by American public and national churches for greater integration of social concerns and evangelism.

REVENUE

Decreasing American church membership, greater American isolationism, and dissatisfaction with changing role of American missions, resulting in levelling off (if not actual decline) in total financial support.

Shift of income distribution to more support of lay (vs. "professional") missions.

More rapid decrease in income for older denominational missions, levelling of income to newer "faith" missions.

New patterns of giving as some local denominational churches shift support to new forms of missions.

New shortened furlough policies and continuing education policies create need to find new methods of mission education and promotion at local church level.

PHILOSOPHY

Need to take account of cultural expressions of Christianity on the part of different national churches. Greater criticism of Western and North American interpretations of Christianity by Asian, African, and Latin American churches.

Synthesis of developing concepts of evangelism-in-depth, "church growth," social concern.

Greater movement toward fraternal worker concept of missions.

Rethinking of the Biblical response to non-Christian religions.

| | Agree | Disagree | No Opinion |
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MISSION TRENDS IN THE 70s *continued*

unbelievers, a great new age of missions will be opening by the end of the decade.

Horace L. Fenton, Jr., general director of Latin America Mission writes in a similar vein with particular reference to Latin America, where he indicates missions will have to adjust to radically different conditions in the 70's. He too looks at a strong national witness and foreign missionaries in terms of both/and rather than either/or though also with certain restrictions:

I look for a continuing development of strong national leadership in certain areas of the church and a consequent need that missionaries sent from North America shall come with the best possible kind of qualifications, and most of all with the ability to serve willingly and effectively with and under these national brethren.

2. Personnel

This second section of the survey again discloses the forum generally pressing toward unanimity. With regard to the matter of non-professionals finding new avenues of overseas ministry, R. J. Davis, general director of Sudan Interior Mission, warns that governments in receiving countries will keep on raising higher barriers to keep out all save those who offer services that are in short supply. "We must find ways to enter and remain in countries which no longer tolerate the propagation of the gospel by conventional means. Professor Beaver speaks of the increasing urgency of the witness of those not connected with mission boards, and he exhorts the boards to "do all possible to stimulate such service and aid such persons without tarring them with the 'stick' of the professional missionary association."

3. Operation

In this section participants overwhelmingly support the delineated trends. Dr. Fenton believe

in Latin America large-scale evangelistic efforts such as Evangelism-in-Depth will increase and that this decade will be one of unparalleled evangelistic advance."

With regard to the greater integration of social concerns and evangelism, Percy K. Jones, Jr., general secretary of the Board of Missions of the United Methodist Church, declares:

While giving thanks for all that has been accomplished over the last 150 years in missionary proclamation, witness and service, and while we want to learn from the past, we cannot be bound by it. We must seek to meet the issues of today and tomorrow, which involve justice, dignity, full humanity and the need for social change. The future calls for a spirit of openness, a sensitivity to human values, a concern to work for the conversion and transformation of both persons and the systems in which they live. . . .

Frank C. Laubach, founder and president of Laubach Literacy, Inc., says that we must build bridges between "educated haves and the illiterate have-nots" by reaching to the latter and bringing them from their ignorance and hunger and disease which go with it. Christians can do the needed task, he says, for there are one billion on the church rolls. Each church member should teach an illiterate, help him get a better job, and get him into the church. Each Christian should also "support one person on the mission field who will catch and win one for Christ."

Donald McGavran, dean of the School of World Mission of Fuller Theological Seminary, acknowledges the need but with the cautionary reminder that for 150 years missions abroad have integrated social concern and evangelism to the tune, often, of 80 percent social action and 20 percent evangelism. The danger now is that the percentage will be 110 percent social action and -10 percent evangelism."

Ruben Lores, Evangelism-in-Depth specialist with Latin America Mission, believes "evangelicals may even take away the 'thunder' from social activism." Dr. Davis, addressing the 1969 meeting of the conservative Interdenom-

inational Foreign Mission Association of North America (IFMA), declared that evangelical churches and missions "must be prepared to work. . . with Christian brethren and churches overseas in new roles to [gain]. . . God's purpose in evangelism and church development, while contributing to the social development of each area." [Italics mine.]

4. Revenue

This section manifests the most disagreement among the respondents. Harold J. Ockenga, president of Gordon-Conwell Theological Seminary and former pastor of Boston's Park Street Church with its famed missions program, states that "if present trends continue, the support for the missionary enterprise will be more difficult to attain in the decade ahead":

The situation is parallel to that in the 1930's when the book Rethinking Missions, by Ernest Hocking, pointed out that the decrease in missionary giving of that decade was due, not to a lack of resources, but to the cutting of the nerve of missionary motivation by means of a neglected theology, except for that within the churches.

The trend now is toward a secular theology which in turn, will again quench the vigor of missionary passion on the part of the average layman.

From contacts I have had in the churches, I sense an impression that missions are no longer needed in certain areas because of the rapidity of technical and social developments. This mistaken impression must be counteracted by better information. Undoubtedly, a large number of short-term missionaries will be used by the mission boards in order to staff their fields. Possibly a change in requirements for missionaries will take place so as to allow a resiliency in order to meet the needs of the families of those who spend at least some years on the field.

Deterioration of spirituality in our churches and depletion of membership will reflect itself in missionary giving. While a remnant

of God's people will be as committed, if not more committed, than ever to getting the gospel to every nation, tongue and people, the general run of church membership will have less interest in missionary activity.

Edwin L. Frizen, Jr., executive secretary of IFMA cites an erosion of influence of both the church and the home. And David M. Stowe, associate general secretary of the Overseas Ministries division of the National Council of Churches, points to yet another threat to missions though he mingles it with hope:

In the 70's determined assaults by Black Power and white radical "renewalists" may wind down to an 1869 level the Protestant and Roman Catholic mission effort. The average pew-holder might enjoy being convinced that charity begins and ends at home in a black ghetto or a lobbyist's office, hence no need to give or go.

But equally likely is the repudiation of radicalized and politicized Christianity by church people who, like millions outside any ecclesiastical commitment, have rediscovered the indispensability of religion as a comprehensive system of meanings and values. A growing perception—helped by our moon-views—that we live in one human community on a small lonely planet may increase world-consciousness, increase resources for international programs. Christians in every continent will then learn from foreign missionaries—Christian and non-Christian; learn more about their own faith and the available options. Gently and persistently, through all kinds of actions and conversations, millions of lay missionaries (and some clergy) will seek to communicate their hope that heaven and earth are framed and judged by the mind that was in Christ.

Horace Fenton grants that there may be a relative decrease in missions interest but holds out the possibility of even greater financial support because of increasing affluence.

This survey was generally limited to

North America based missions, but a sounding was taken from the Orient and the message which comes back is one of hope. Pastor Han Kyung Chik of the Young Nak Presbyterian Church of Seoul, Korea acknowledges a world trend toward a more sensate culture but is firm on his conviction that "God can raise His own men and His own movement of the Spirit"—and this for Pastor Han includes penetration of curtains whether iron or bamboo:

"The wind bloweth where it listeth," said Christ, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is my hope and prayer that there will emerge a new and fresh missionary movement not only in American churches, but in old churches in Europe and in younger churches in Asia and throughout the world. I also believe that the new door will be opened for the gospel in the countries behind so-called iron curtain and bamboo curtain. In fact I feel that we must recruit and train many able young men and women in order to meet the new challenge which God will provide before too long. I think it is time that all the people of God should look up instead of only looking down.

5. Philosophy

Divergence of opinion characterizes this section as well, though there is unanimous agreement on the need to take account of the many cultural expressions of Christianity. Raymond Davis predicts that "Western culture and civilization will become increasingly unpopular and rejected," and that missions, because they are "closely aligned in people's minds with Western influence, will suffer accordingly."

Dr. Fenton predicts the emergence of an unprecedentedly strong Latin American leadership in the realm of biblically-based evangelical theology

which will parallel a likely resurgence of extreme liberal theology in that part of the world. He anticipates an enlarged ministry for Latin evangelicals which will have noteworthy effects across the earth. Pierce Beaver sees the initiative in missions in the 70's "passing more and more to the churches of Africa and Asia, if they free themselves from dependence on the Western churches. He believes there will be fewer "fraternal workers." L. Arden Almquist, world missions executive secretary of the Evangelical Covenant Church, notes that "fraternal workers are becoming missionaries again." The terminological trend has been reversed and now "the fraternal worker concept is being incorporated" into the older word.

In summarizing the entire survey Dr. Beaver says that he agrees with most of the projected trends while even abhorring a number of them:

My great trouble with them is that they deal with the old mission enterprise, now largely an inter-church aid operation, and do not seem to take into account the possibility of renewal and radical revolution in a real mission of witness and service to non-believers and unbelievers with younger and older churches both participating.

Dr. Fenton adds three trends to the list:

(1) An insistence on a thorough-going restudy of the nature and content of the gospel message. We have too often reduced it to a set of propositions and then welcomed into the fold anyone who willingly assented to these statements. I am persuaded that the gospel of Jesus Christ is a much more revolutionary message than we have allowed it to be in our communication of it.

(2) Along with this I believe that there will have to be a continuing and more intensive study of evangelism, including the methods and media that we use, the approaches that are needed in order to communicate the gospel in the context of our times, and the nature and content of the responses we seek to the proclamation of the gospel.

(3) I believe that an increasing

number of missions will have locate their headquarters abroad rather than in the homeland, if they are to have any continuing ministry to the church of Christ in the lands.

A difficulty we face today predicting trends is the rapidly accelerating rate of change, for we of course tend to measure by the past. And there is a curious tendency to overestimate what we can do in one year and underestimate the amount of development possible in ten years. But in this period of transition there will certainly be tremendous development in the rethinking of the role of the Western church—with its disproportionate material affluence—in relation to other churches. The key word here? Humility.

Does the good in these trends outweigh the bad? The reader must decide for himself, inasmuch as the decision will rest in large measure on how he defines the good and the bad in this context. And the returns are not in—the responses of the national churches to the new challenges and opportunities will bear careful scrutiny these next ten years.

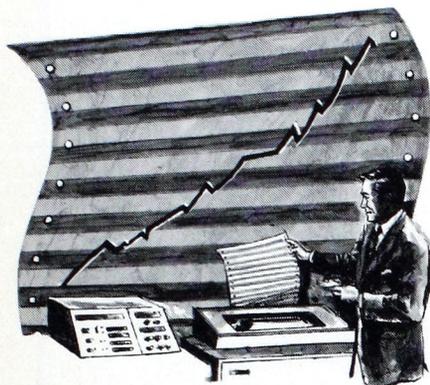
And so will ours. We are all children of missionary converts. We are debtors to all men, and in part discharging that debt we are embarked on a missions enterprise costing North Americans an estimated 400 million dollars a year. Are we spending wisely and can—must—we spend more? Tracy Jones speaks of risking security in favor of the progress of mission. Edwin Friz calls for matching the turbulence in some receiving countries with daring dedication on the part of missionaries. Winston Crawley, director of the overseas division of the Southern Baptist Convention foreign missions board, says the new decade calling us all to deepening personal commitment and more constant looking to the Holy Spirit, "as our source of divine direction and power." Commitment, direction, power... for what? Harold Ocker puts it succinctly: "The missionary command still stands and remains the first responsibility of the church and a prerequisite of the return of our Lord."

A PLACE FOR YOU

If you sense clearly, unmistakably that God is calling you to serve him overseas,
If you have training that will enable you to make a contribution
to the church where you hope to go,
If you have reasonably good health, a happy outlook on life,
a love for and a faith in people,
If you have patience and persistence and the determination
necessary to learn another language,
If you can step down from a position of authority and responsibility
and work under someone perhaps less qualified than you,
If you can be first a Christian and second a Christian and third a Christian
and forget you are a Westerner (except in the privacy of your home),
If you can accept cheerfully assignments and placements
given to you by the national church (including housing provision),
If you are willing to live a simpler life than the one to which you have been accustomed,
If you can regard material possessions lightly,
If you can remain silent at conferences where church policies are decided
or be happy not even to attend them,
If you can listen quietly to criticism and seek to evaluate it objectively,
If you are willing occasionally to be a scapegoat for the resentments
resulting from the ills and injustices and wrongs heaped by previous generations
on the people among whom you now live,
If you can adjust easily, or at least adjust,
If you are prepared to live as a sojourner,
never knowing how long you can stay in any one place,
If you can love, not sentimentally, but with common sense,
If you can laugh at yourself but never at others,
If you know how not to take yourself too seriously,
If, at the same time, you can dream and envision new and exciting ways
in which God can work,
If you know how to walk with God, appropriate his forgiveness
and allow the Holy Spirit control over you,
Then have no fear. . .
in the decade ahead there will be
a place for you.

by Mildred Tengbom

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WV NEWS

CHRISTIANS IN INDIA AND THAILAND HOLD CONGRESSES ON EVANGELISM

INDIA CONGRESS

by Ken R. Gnanakan

"We pledge to stand together in witness and service showing to the people of our land today that Christ is the only way to a true and abundant life." So affirmed the 300 delegates at the first All-India Congress on Evangelism, held from January 4-8.

Coming from all over India the delegates, including 27 women, met some 140 miles from Bombay in Deolali, a military and air force base in western India. The congress had been convened as one of the twentieth anniversary projects of the Evangelical Fellowship of India.

After a challenging message by evangelist Augustine Salins of Mysore at the pre-inaugural worship service, E.F.I. Secretary, I. Ben Wati, officially declared the congress open at 5:30 p.m. on Sunday, January 4.

Congress Chairman Subodh Sahu speaking at the inaugural session challenged delegates to face the great task of evangelism in the land. "We're not here to discuss theology," he said, "we're here to make an appointment with the Lord and set out in obedience to the Great Commission."

What could be the highlight of the congress as it proceeded through its tight schedule was the well prepared, practical and challenging strategy papers. Subjects included personal evangelism, evangelism and social concern, evangelism among Hindus and Muslims, and literature evangelism.

Reading his paper on biblical evangelism in the context of India today, associate coordinator Theo Williams reminded, "We have entered the seventies. To us in India the optimism of the fifties had slowly faded into the

disillusionment of the sixties, and now we have entered into the uncertainty of the seventies."

Following presentation of the strategy papers, delegates divided into twenty discussion groups and later several regional groups where opportunity for individual participation was the key note. Here many issues were dealt with including: What answer do we have for the Hindu and Muslim? Can syncretism be encountered effectively? How should we get laymen more involved?

Prior to the Bible study hour each morning 37 prayer cells helped to usher in the day's proceedings. John Paul, evangelist and Bible teacher from Bihar was instrumental in expounding several familiar passages of Scripture during the Bible study hour.

"The vital need of the hour is for men and women who will carry out the work of the Lord," he expressed.

Fittingly tying in with the congress theme, "Showing India today, Christ the only way," a sense of urgency prevailed. "We have a commandment to fulfill and a job to be done," Thomas Samuel of Operation Mobilization reminded. He continued, "We must not only start with a definite conviction that the job will be done but also be willing to do something about it." Over and over again the challenge of India millions came before the congress. Each evening at the closing session where the day's highlights were recaptured speakers Dr. K. Thirumalai, Mr. V. Manogarom and Mr. H. Mirchul emphasized the need for love and compassion for the lost.

An offering was taken to be equally divided between two projects: support

or the first unwanted child at the Amabai Mukti Mission in 1970 and for extra food for some 150 needy school children in northeast India.

On Thursday, January 8 at 11:30 a.m., all present stood to read together the congress declaration: "... we have often failed to meet the needs and challenges of our times... the Lord enabling us we seek to... reach India with the Gospel..."

What now? This could be one of the hardest questions to answer. The job is still undone, in fact it seems more staggering, even more challenging. Christ seeks India, they agreed. Will these men and women "become the vehicle of God's purpose for this land in this way?" Shall we wait and see!

Declaration by the First All-India Congress on Evangelism, January 4-8, 1970 Deolali, Maharashtra)

"We participants in the first All-India Congress on Evangelism composed of Indian Christians only, drawn from all parts of India and different denominations and assembled at Deolali, Maharashtra, express our gratitude to God for the joy and privilege of being under the Lordship of Jesus Christ.

"We met here (1) to discover together the meaning of Biblical evangelism in the context of India today; (2) to understand God's plan for the proclamation of the Gospel through us and the fulfillment of His purpose in our country in the seventies; and (3) to find ways and means for a united evangelistic effort in the land. It is our conviction that evangelism in India is primarily the call and mission of Indian Christians, though we recognize that the Great Commission transcends national boundaries.

"We are conscious that we live in evolutionary times manifested in political instability, social and industrial unrest, moral bankruptcy, communal riots and youth revolt. We also recognize that millions of our countrymen live in dire poverty facing unemployment and other social problems.

"We humbly confess that we have often failed to meet the needs and the challenge of our times. Our verbal witness and our love as well as concern for our 'neighbours' have been far from adequate.

continued on page 44



Well, it's really not much of an invitation. After all, this kind of news gets around pretty fast. Especially to hundreds of people searching for a growing fellowship.

And, yet, in thousands of churches numbers on the attendance board tell a much happier story. They indicate that Sunday School classes are growing—both in attendance and in spiritual maturity. Many of these classes are now using Scripture Press All-Bible Graded lessons to stimulate inquiry into the very problems that trouble class members all week long.

See for yourself why concerned pastors and teachers are turning to *Young Teen Scene* for Junior Highs, *Youth Illustrated* for High Schoolers, and *Living Today* for Adults. These new contemporary Bible lesson magazines prompt pupils to study God's Word, take part in class sessions, and live more Christlike lives.

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Facts of a field: the World



The World Vital Statistics

Land Area: 58,422,000 square miles
 Population: 3.5 billion (1969 estimate)
 Population Growth: 2.2 percent a year
 Population Density: 64.0 people per square mile (1966 estimate). Major concentrations in East and South Asia, Europe, eastern North America, north-west and eastern coasts of South America, parts of inland East Africa and coastal West Africa.
 Urbanization: Over 20 percent. Estimated that it will be about 60 percent by A.D. 2000.
 Literacy: 56 percent (U.N. estimate)
 Languages: Almost 2800 (exclusive of dialects). Only 13 languages have 50 million or more speakers.

Judaism: scattered throughout the world with concentrations in Israel, Europe and North America.

CHRISTIANITY IN THE WORLD

Status and Trends: Members of the Christian faith comprise less than one-third of the total world's population and the percentage may be declining. However, Christians are found in virtually every nation and people. Socially and geographically, if not numerically, Christianity approaches being a "universal" faith.

The Christian faith is expanding at varied rates in different parts of the world.

In Latin America, seventy to eighty percent of the population is considered Christian. Roman Catholicism claims the largest percentage of the Christians, although there appears to be much nominalism and a Catholic writer estimated that not more than 10 percent of the claimed Catholic Church membership is active. By contrast, evangelical Protestantism has been growing rapidly in recent years and Protestants are now estimated to include at least ten percent of the population. By A.D. 2000 several major Latin American nations may be fifty percent Protestant Christians.

In Africa, the number of Christians of all types is growing rapidly, mainly south of the Sahara. Sub-Saharan Africa will probably be more than fifty percent

RELIGIONS IN THE WORLD: Six major organized religious systems claim the adherence of most of the world's people—Christianity, Judaism, Islam, Hinduism, Buddhism and Confucianism. All but Judaism saw their beginnings in the millennium from 500 B.C. to A.D. 500.

Totals for the estimated number of adherents of the major religious faiths show Christianity with the largest, followed second by Islam. Almost one-third of the world's population have other religious beliefs or claim none.

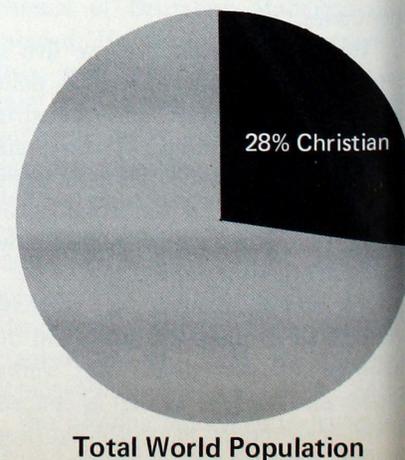
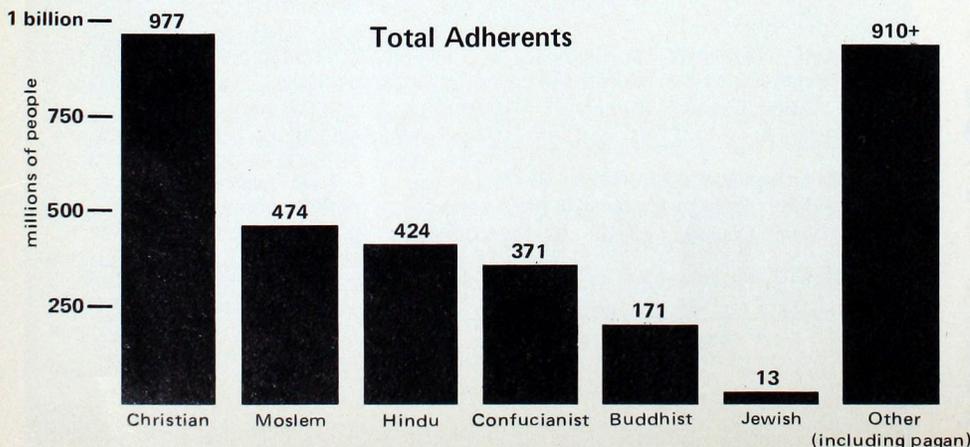
Estimated Numbers of Adherents

| | |
|---------------------|--------------------|
| <i>Christianity</i> | <i>977 million</i> |
| <i>Islam</i> | <i>474 million</i> |
| <i>Hinduism</i> | <i>424 million</i> |
| <i>Confucianism</i> | <i>371 million</i> |
| <i>Buddhism</i> | <i>172 million</i> |
| <i>Judaism</i> | <i>13 million</i> |

Geographical Distribution of Non-Christian Adherents

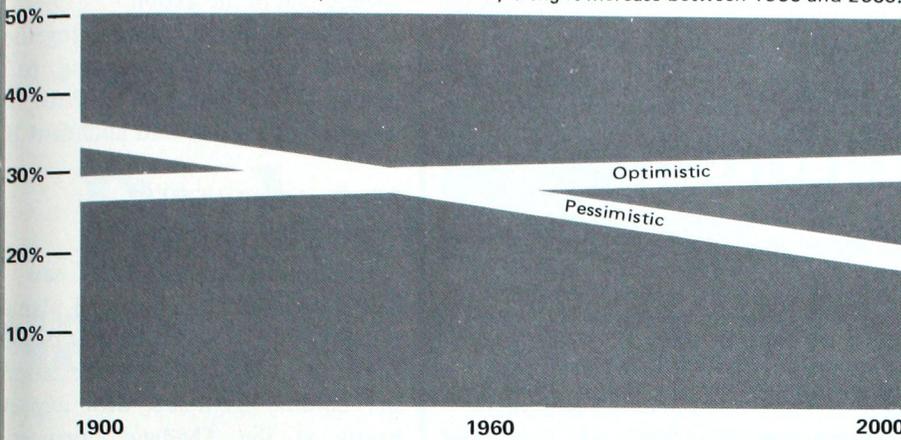
Hinduism, Buddhism and Confucianism: predominant in South and East Asia.
Islam: concentrated across North Africa and through the Middle East.

WORLD RELIGIONS



World Percentage of All Christians*

*Estimates of the percentage of Christians in the world vary. Even the most optimistic show only a slight increase between 1900 and 2000.



faith in strength to Africa, Asia and the islands of the Pacific. This missionary movement was particularly evident during the nineteenth and early twentieth centuries.

Statistics on membership are difficult to determine and are not always comparable. The three major groupings of Christians number as follows:

Protestants—over 200 million adherents
Roman Catholics—about 500 million
Orthodox and Eastern—over 100 million

Missions: The missionary character of Christianity is evidenced by its large missionary force totaling well over one hundred thousand missionaries in the

Christian (at least nominally) by about D. 2000, according to recent studies. At the same time, thousands of independent African churches have appeared, some only nominally Christian.

In Asia, the largest continental area, Christians have never been a large percentage of the population and do not now exceed three or four percent of the total. In the more populous nations such as Japan, mainland China and India, Christians represent small minorities.

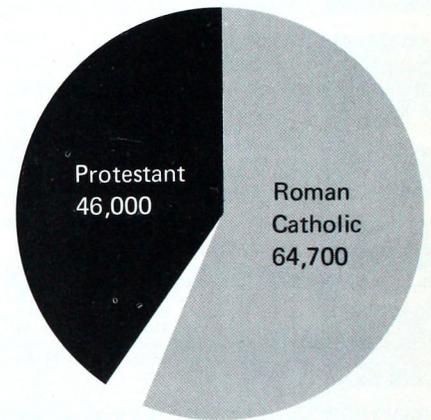
In Europe, the majority of the population is considered Christian although many people are considered nominal in their faith and church attendance is generally low. Churches in eastern Europe continue to attract worshippers despite government restrictions. Active persecution has been noted recently in Albania.

In North America, also a largely Christian continent, much nominality is also reported and church attendance, according to polls, has been declining in recent years. Diversity among religious groups is particularly noticeable, with over two hundred individual denominations.

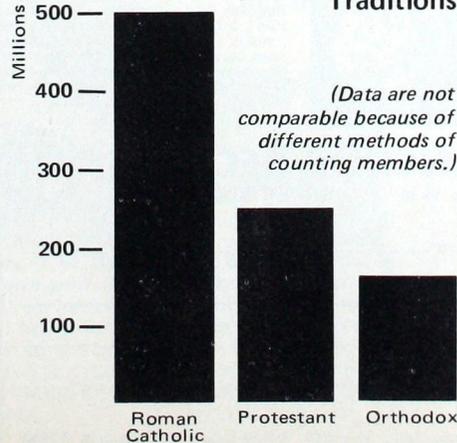
In summary, the balance of active Christianity appears to be shifting essentially toward the southern hemisphere, although the bulk of resources remains in the northern hemisphere.

History: Church historian K.S. La Tourette, in his history of the expansion of Christianity, observed, "Christianity began as a small Jewish sect, looked at askance by the leaders of the nation, numerically one of the least considerable of the many faiths and religious societies of the recently founded Roman Empire. Yet geographically it has spread more widely than any other religion in all the millenniums of mankind's long history." From its beginnings in the Middle East in the first century, Christianity spread mainly westward through Europe and on into the western hemisphere. Missionaries from Europe, and, later, the Americas, continued the momentum, carrying the

World Christian Missionary Force



Adherents of Major Christian Traditions



late 1960's. Almost every nation, tribe and language group has been influenced by these missionaries.

THE FUTURE OF CHRISTIANITY IN THE WORLD:

Christianity today faces a world, in some areas, increasingly secularized, indifferent or even hostile to the spread of the gospel. Secularization appears particularly evident in Europe and North America. Resident missionaries are barred by government restrictions from about one-third of the world's land area and population. Christians in some lands face active persecution. In others, population groups are resistant to the Christian message.

"The strategy papers and the messages have reminded us of the need for our personal and full commitment to Christ for the task of evangelism which is universal in scope. They have also led us to affirm our own faith in evangelism that is solely based on the authority of the Bible in the face of false univer-

salism, syncretism and other misconceptions of evangelism.

"Therefore, the Lord enabling us, we shall seek to mobilize the whole Church in India to reach our land with the Gospel through

- 1) formation of cell groups for prayer and Bible study;

2) organizing institutes for training in personal evangelism;

3) united evangelistic efforts on regional basis;

4) maximum use of mass media;

5) an emphasis on the total implications of the Gospel upon our life society and in the nation.

"Thus we pledge to stand together witness and service showing to people of our land today, Christ is only way to a true and abundant life

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Beneath His Cross H1003
Hope Chorale
 Beneath the Cross of Jesus . Great God, How Infinite . Praise to the Lord, the Almighty . Sing to the Great Jehovah's Praise . What Wait I for But Thee . Speak, Lord, in the Stillness . Holy, Holy, Holy . In the Hour of Trial . Thy Life Was Given for Me . What Will You Do with Jesus? . Fully Surrendered . Higher Ground



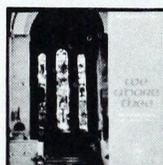
Bright Canaan H1001
Harville Singers
 My Shepherd Shall Supply My Need . Hosanna . My Jesus As Thou Wilt . O Lamb of God . Bright Canaan . I Shall Not Want . Behold, the Saviour of Mankind . The Cross Was His Own . What Will You Do with Jesus? . O Jesus Grant Me Hope and Comfort . Christians Rejoice . Each Step I Take



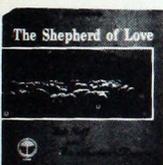
On a Quiet Sea H1004
The Pilot's Quartet
 If on a Quiet Sea . O Holy Saviour . Majestic Sweetness . O Master, Let Me Walk with Thee . Nearer, My God, to Thee . Jesus Paid It All . You Must Open the Door . God Is Waiting . Dearest Friend . Tell Someone About Jesus . The Wayside Cross . That Beautiful Land



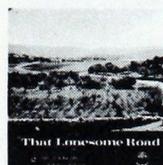
Sing H1002
Ivan J. Miller Family
 Come, Let Us Join Our Cheerful Song . Sing of the Mighty One . O Love Divine . The Silver Star . Redeemed . Wonderful Story of Love . Oh God, Be Merciful . Music of Heaven . Bless the Lord . Use Me, O My Gracious Saviour . So Send I You . A Friend to All . Blessed Are the People . The Brighter Shore



We Adore Thee H1005
Harville Singers
 We Adore Thee . Lo, My Shepherd Is Divine . The Lord of Glory . Galilean Easter Carol . The Quiet Hour . He Lives Again in Me . The Promised Land . Remember Now Thy Creator . Children of the Heavenly Father . Tell Me the Old, Old Story . Jesus Lover of My Soul . I Want God's Way . Hallelujah



The Shepherd of Love A1000
Bob Neff, Tenor
 The Shepherd of Love . Jesus Revealed in Me . Submission . Christ in All . Calvary . The Upper Window . Tell It Again . Fully Surrendered . Great Judgment Morning . When Jesus Beckons Me Home . Come Unto Me . Harvest Time



That Lonesome Road A1002
Zeager Trio
 Lonesome Road . Jesus I My Cross Have Taken . Walk in Jerusalem . It's Just Like Jesus . Nothing Between . I'm a Soldier . Do You Know . I've Got a Robe . Jesus Wonderful Lord . Take the Name of Jesus . Crusader Hymn . When I Survey the Wondrous Cross



Piano Portraits Bill Maxim A1001
 Hallelujah, What a Saviour . A Mighty Fortress . Blessed Assurance . Come, Thou Fount of Ev'ry Blessing . Jesu Meine Freude . Lead on, O King Eternal . He Leadeth Me . We Will Follow the Steps of Jesus . 'Tis So Sweet to Trust in Jesus . Great Is Thy Faithfulness . To God Be the Glory . Saviour, Like a Shepherd Lead Us . I Would Love to Tell You What I Think of Jesus . Thy Word Is Like a Garden, Lord . What Did He Do? . Jesus, Lover of My Soul . Guide Me, O Thou Great Jehovah



Let the Whole World Know A1003
Elaine Hornberger, Soprano
 Ring the Bells . Over Flowing . I Thank Him . O Could I Sing the Matchless Worth . Abide With Me . I Stood at Calvary . Jesus Leads . (Jesus Is the Sweetest Name) . The Name of Jesus . The Breaking of the Bread . Haven of Rest . Rejoice, Ye Pure in Heart . When Peace Like a River



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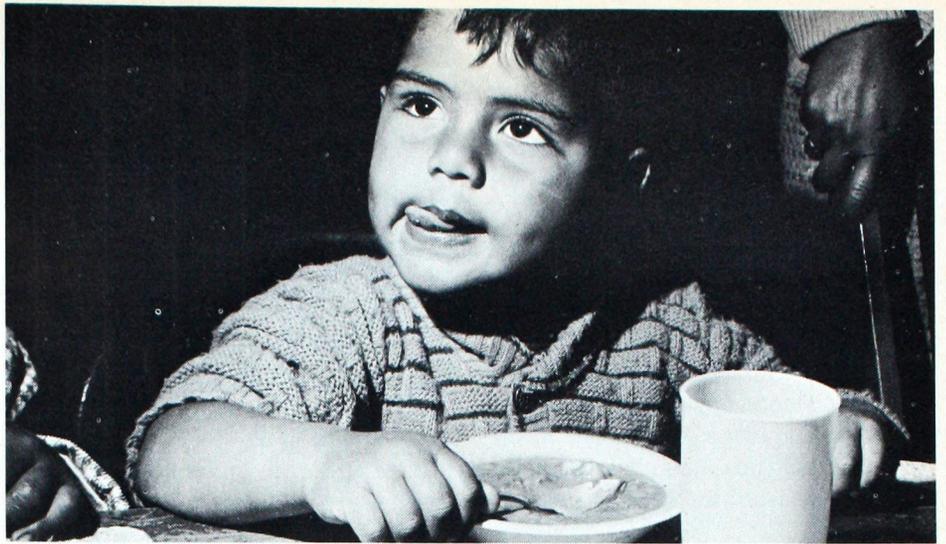
by Leon Gold

Christians in Thailand saw fruition of much prayer and planning January 6-11, 1970, as 250 delegates from every Protestant organization in the country gathered with expectant hearts at the Thailand Congress on Evangelism. It was a great milestone in the history of Christianity in Thailand as it was the first time that Thai and foreign missionaries of all Protestant groups had ever gathered together.

The first missionaries set foot in Thailand over 140 years ago, and since then much discouragement has been met. Many of the early workers died from disease. Others were forced to leave because of sickness. Many gave up because of discouragement. Resettlement came slowly. Even today, after such a long history of proclaiming the gospel there are only an estimated 32,000 Christians throughout the entire land (less than one-tenth of one percent of a population of 35 million). The Christian percentage has increased slowly in spite of the 700 or more Protestant missionaries in the land, most of whom are evangelical. Opposed to this, the overall population of Thailand is increasing more than one million every year.

November 1968 was a landmark in the history of Christianity in Asia as 1000 delegates from all over Asia and the South Pacific gathered in Singapore for the Congress on Evangelism in Thailand. Seventeen of the delegates were from Thailand. The blessings received in Singapore were so great that the delegates from Thailand returned determined to share these blessings with others throughout their country. The result was the planning of a Thailand Congress on Evangelism.

continued on page



Pedro says, "Gracias"

Pedro was found in the streets of a Mexican village, sick and near starvation. Since then, concerned Christians have brought him food, clothes, warm shelter, medical attention. . . love.

Pedro is one of an army of needy children now being cared for by people who care, through World Vision's Childcare Plan. But there are literally millions more across the world who urgently need food, shelter, medical help and genuine love. . . someone to care about them individually.

In war-weary Vietnam alone we need sponsors for 7000 such children. Will you help?

\$12 a month will bring a child under your wing. And as a sponsor you'll open a window to a new world for your loved ones as you exchange letters with your child in another country.

When you've mailed the coupon below, together with your first check, we'll send you a photograph of your child and a biographical sketch. You'll be able to write to him and pray for him by name. And by caring for one child's needs, you will help alleviate part of the world's need.

...but other needy children cry for help!

Mr. & Mrs. Bill Pitts
(Fairfax, Calif.)

"The investment we have made in Eikichi's life is small compared to all he can do in service to God who gave him these talents. (Eikichi was grand prize winner in World Vision's International Art Talent Contest.) What a challenge to do more in helping these lives find God's will for them."

Mr. & Mrs. Oscar Larson
(Pittsburgh, Pa.)

"We thank God that he has opened our eyes to see the need in this world, and that we can help to relieve the suffering of thousands of homeless children in your big family."



Mrs. C. W. Barber
(Darlington, S.C.)

"As we have love in our hearts for little Sun Ai, she is linking us to the world for whom Christ died."



Mr. & Mrs. Carl Dahlke
(Royal Oak, Mich.)

"Our middle child always remembers to pray for Bong Ho. He feels sorry for him because 'Bong Ho is deaf and not lucky like me'—our son is blind."

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Read what these concerned couples say about sharing their love.



MORE BARRIERS TO CROSS

Ruben Lores of the Latin America Mission

Crossing one cultural barrier is difficult enough for most people. But Ruben Lores, Assistant General Director of the Latin America Mission and Director of the Office of Worldwide Evangelism, has crossed three. Possibly more—depending upon how you count “cultural barriers.”

Life wasn't easy for the carpenter's family into which Ruben was born in Banes, Cuba. There were five children, and as a child Ruben had to work to help support his family. Under the guidance of a faithful Sunday school teacher, at ten, Ruben put his trust in Christ. During his teen years, as is so often the case regardless of country, he became rebellious. But God's hand was upon the Cuban teenager and at 18 he felt and responded to a call to the ministry.

To prepare for his future work Ruben entered the West Indies Mission's Bible Seminary in Placetas, Cuba. And while he was there he answered another call—to become a missionary to Spain. After graduation he came to the United States to continue his studies at Northwestern College in Minneapolis.

The years at Northwestern were profitable ones. Not only did he receive his college degree and gain practical evangelism experience through a summer of pioneer work in Mexico, but he also met and married Donna Lares of Minneapolis. Today the Lores' have five daughters and one son.

In 1950 Ruben and Donna sailed from New York for Tangier and Spain. But they didn't find crowds waiting to receive their message. In fact, they were thrown out of Spain not once but twice!

Of those years Ruben says, “. . . we saw God working mightily.” And the Lores' were the instruments through

which he worked. When they returned to the States in 1955 they left behind many who had been well disciplined. Some are serving the Lord in several countries today. A church had been organized. Literature and radio work had been begun. And a Bible school had been established.

Back in the States, Ruben worked both with the New York Bible Society and in a Spanish-speaking church. During that time he was invited to preach in an Evangelism-in-Depth campaign in Nicaragua. And there he met a man whom God used to change the course of his life. The man? His name was Kenneth Strachan.

No one could meet Ken Strachan and still be the same afterwards. For Ruben Lores the meeting resulted in the Lores family packing their bags and moving in 1960 to Costa Rica, where Ruben became the pastor of the Templo Biblico and he and his wife became associate missionaries of the Latin America Mission.

But that was not all it resulted in.

For years Ken Strachan, second-generation missionary to Latin America, had felt there was a need for something more than the conventional methods of evangelism. From that conviction Evangelism-in-Depth was born. Amazing results were seen in Latin America as the methods were applied in country after country.

And reports of the results reached the ears of Christians around the world. They wrote to the Latin America Mission asking for help. Concerning these requests, Horace Fenton, General Director of LAM said:

Not because we have a new scheme or gimmick, and certainly not because they see anything unusual in our organization, have they looked our way. But knowing that by the strange grace of God we have been privileged to be on the

scene when he has worked in unusual power in Latin America they ask us for counsel, for instruction and for whatever other help we can give them. The easy thing would be to say “No!” We have plenty to do where we are. We are a relatively small mission and are limited in personnel and in financial resources.

The Latin America Mission did say no. They even said more than no. In 1967 they established the Office of Worldwide Evangelism-in-Depth and appointed Ruben Lores its director. Three years later Evangelism-in-Depth has offices in Costa Rica, the Congo, Singapore and Florida to provide counsel and materials to groups around the world.

In the same year, at 43, Ruben Lores became Assistant Director of the Latin America Mission. It took him nine months to make the decision to accept the position because he felt unequal to the job. But a young colleague to whom he confided his fear told him that his lack of self-confidence was just what qualified him for the job in God's sight. Upon hearing this, Ruben was assured that it was God's will for him to respond positively.

Since 1967 Ruben Lores has traveled extensively on behalf of LAM and Worldwide Evangelism-in-Depth. His name and work are already known around the world and he is still a young man.

He has crossed many cultural barriers as he has traveled the road of God's will.

But to Robert Frost's famous line

*“I have promises to keep
And miles to go before I sleep,”*

Ruben Lores, a young man of vision would probably add: “And many more barriers to cross to reach lost men for the Christ I came to know as a little boy in Cuba, before I cross the final barrier which will bring me into his presence.”

For a man who holds three earned degrees, three honorary ones and has authored enough books and articles to fill two typewritten pages with their titles, the "degree" of "Medicine Man of Words" doesn't sound too impressive. It is the degree Dr. Eugene A. Nida, Executive Secretary for the Translations Department of the American Bible Society, prizes the most.

It was conferred on him by the grateful Ngbaka people in the Congo whose language Dr. Nida had helped missionaries analyze and learn to speak. The Ngbaka language is only one of a hundred and fifty languages whose problems have received a proper diagnosis and felt the impact of the keen surgical knife of Eugene Nida's linguistic skill.

His encounter with words has not been intended only to bring about a statistical increase in spoken languages reduced to writing. His basic goal is that through the medium of words men and women of every tribe and race might live and believe in the incarnate Word.

Nida himself came to know Christ in 1888 when he was only four years old. He responded to the call of a Methodist minister "to accept Christ as Savior and join the church." Nightly Bible readings instilled in the little boy a love for God's Word, and listening to missionary stories told by his mother brought him to a decision to become a missionary—serious thinking for a child of four!

A student of languages, Nida majored in Greek at the University of California at Los Angeles. He earned a master's degree in Patristics and New Testament Greek at the University of Southern California and a doctorate in

Linguistics at the University of Michigan, for which he analyzed the structure of English grammar.

For Eugene Nida, 1943 was an eventful year. He became Dr. Nida, he married Althea Sprague and he joined the staff of the American Bible Society.

With regard to becoming a part of the ABS staff he says: "I made a covenant with God that I would never apply for a job but would take whatever came my way—and the Bible Society did just that. I'm very glad, for I've had a wonderful time."

And a lot has come Eugene Nida's way.

When he first became a part of the American Bible Society it was working in forty languages. Twenty-seven years later over three thousand people are involved in the task of translating or revising portions of the Bible in more than eight hundred languages.

Dr. Nida's work includes field surveys, research, training programs, checking manuscripts of new translations and the writing of books and articles on languages, anthropology and the science of meaning.

In the 70's when the responsibility for the fulfillment of the great commission is becoming more and more that of the national rather than the foreign missionary it is significant that one-half of the projects of Bible translation and revision work is the primary responsibility of nationals. Much of Dr. Nida's time is spent in assisting the nationals.

According to Dr. Nida: "When I first came to the Society translations generally were made by missionaries with the help of nationals, but this situation has almost completely reversed in one generation. . . . National churches are not prepared to wait for fifteen or

twenty years for missionaries to learn the language and to translate the Bible in their spare time.

"Yet, if such projects are to succeed, they need help and guidance. This means that the Bible Societies must assist in the training of national translators—mainly by means of institutes, seminars, and conferences in which the principles and procedures of Bible translation are taught in intensive courses. In such institutes people not only learn what they should do but they also learn by doing."

Eugene Nida has been described as "human perpetual motion." What else could a man be whose work has taken him to over seventy countries and whose work schedule once showed him on "Saturday in Kinshasa in the Democratic Republic of Congo, concluding a month-long Translators Institute; on Sunday in Rome, conferring with scholars at the Pontifical Biblical Institute; and Monday at Bible House in New York City, guiding the quarterly meeting of the American Bible Society's Translations Committee." And that is routine pace for Dr. Nida!

Generally, some eight months a year find Nida in perpetual motion in a near or far corner of the world, but then he heads home and usually spends a month in the South regaining his strength. During this time he pursues his second love, natural science, primarily seeking for new additions to his file of 1300 species of birds he has seen. Sometimes he works at his hobby of photography or at another hobby which has produced most of the furniture in his Greenwich, Connecticut home—wood carving. He laughingly says, "I can take out my frustrations on a piece of wood!"

With "frustrations spent" and strength regained Eugene Nida once again picks up his little black bag of linguistic instruments and faces busy days finding cures for linguistic ills as the "Medicine Man of Words." All this that men and women throughout the world may be able to hear and read the Word of God which reveals the Great Physician in whom alone is the answer to man's basic illness.

"MEDICINE MAN OF WORDS"

Eugene A. Nida of the American Bible Society



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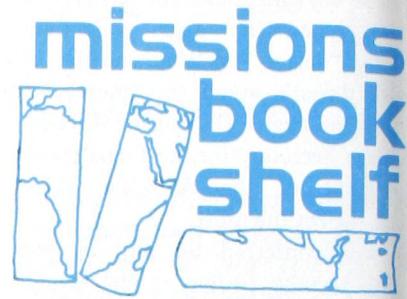
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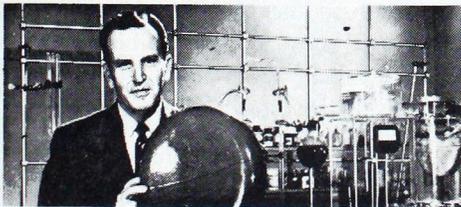
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CHRISTIAN REALITY AND APPEALANCE by John A. Mackay (John Knox Press, Richmond, 1969, 108 pages, \$3.75) is reviewed by Horace L. Fenton Jr., General Director of the Latin America Mission.

The term "missionary statement" bandied about lightly in our day, a few of those to whom it is applied a worthy of it. But no one can question Dr. John Mackay's right to the title, and when he warns us of the dangers that confront the Christian church in our time, we do well to listen.

That there are such dangers, and that they are largely *within* the Church, the thesis of Dr. Mackay's latest book. The timeliness of the author's warning as we face the 70's is beyond dispute.

Mackay sees the church of Christ being in constant danger of settling for appearances in place of realities. One constant tendency, he says, is "to move from the real to the unreal, from Christian reality to Christian appearance, from what is authentically Christian to what looks like it but is not" (p. 11).

Specifically, the author deals with four great facets of Christian reality. These are God's self-disclosure, the transforming encounter with Jesus Christ, the community of Christ, and Christian obedience. He describes each of these constituent aspects of the faith with clarity and spiritual warmth, and then shows how we as Christians turn each into a form of idolatry in each of these areas.

In dealing with God's self-disclosure Mackay stresses the importance of Christian theology. He insists that "it

of the timeless Christian imperatives that all who take God's self-disclosure seriously shall cultivate an intelligent understanding of their faith. They must see God with their minds. . . . Christians under the guidance of the Holy Spirit and with due sensitivity to the life and problems of men must create and maintain a Christian theology" (p. 24).

He then shows how readily theology may descend into what he calls theologism—the idolatry of ideas." Here the author is concerned about the worship of ideas instead of truth, the possibility of prophetic interest unaccompanied by practical Christian service, and the practice of what he terms "theological demonism." His warnings are both explicit and timely, and we have much to learn from him here.

Again, the author gives primary importance to the redeeming encounter of the soul with Jesus Christ and describes the consequences of that encounter in memorable fashion. But he is acutely aware of making experience end in itself, and thus of indulging in the idolatry of feeling." He sees liturgy coming a substitute for spiritual vitality, and, at the other extreme, he is concerned for those "who so magnify the emotion experienced by a direct encounter with God that their witness to God consists in endless narration of the details of that encounter" (p. 31).

To Mackay, the Church is "the community of Christ," and he describes effectively under the Biblical figures of a flock, a building, a bride, and a body. But here, too, appearance may take the place of reality, and he sees dangerous trends in this direction today: the pursuit of unity for unity's sake in ecumenical circles and the increasing institutionalization of the church. Unless Protestantism is alert to these dangers, he suggests that "the Christian future may lie with a reformed Catholicism and a matured Pentecostalism" (p. 89). Whether or not we agree, we do well to ponder his words carefully.

Christian obedience, the *doing* of the will of God, is the ultimate measure of

our Christian experience. Yet here, too, we settle for the counterfeit instead of the real, and Dr. Mackay's presentation of the limitations both of law and of violence has a timeliness and a searching quality that we cannot escape.

The book is worth reading and rereading; the author's position demands and rewards careful examination.

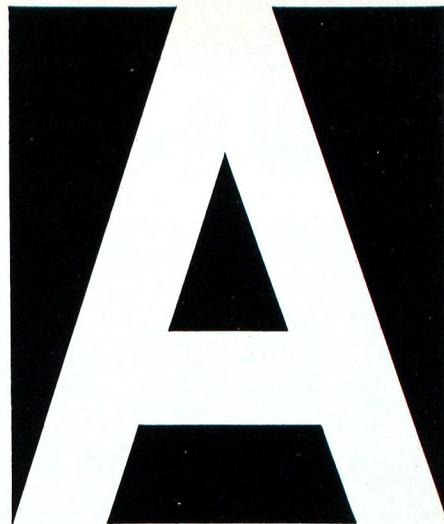
MAYA MISSION by *Laurence Dame* (Doubleday and Company, 1968, 225 pages, \$4.95) is reviewed by *Paul R. Orjala, Nazarene Theological Seminary, Kansas City, Missouri.*

Here is a book that is worth your reading. Apart from being well-written and interesting as a story, it has a permanent value for a missions library. A case history, it traces a pioneer missionary couple, Elva and David Legters, through over thirty years of planting and establishing the church in the Yucatan peninsula of Mexico. It faithfully records both their mistakes and their victories, giving a valuable record from which others can learn.

The author shows incredible naivete when talking about language and undisguised sentimentality in his reference to the poor Indians and missionary hardships. "Fifteen thousand miles a month" (p. 174) over trails in a jeep is certainly either a misprint or an exaggeration. But this can be forgiven in light of the value of the rest of the book.

The book is not written from an evangelical viewpoint or in evangelical jargon—"a mammoth evangelical campaign" and "testimonials at the meetings"—but this may account for the freshness with which the situations and happenings are recounted. It is interesting and profitable to see ourselves as sympathetic outsiders see us.

And don't write off the book because you are not interested in Mexico or Latin America. You can learn some things from this case history which will be applicable anywhere in the world.



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CONGRESSES continued from page 4

No outside assistance was asked for. The planning was done mostly by the Thai members of the committee, only four of the 17 being non-Thai. Three Asians from other lands were invited to minister, and invitations were sent throughout the land. With no official blessing from any particular organization, there was much uncertainty as to who would turn up, whether or not the heavy financial needs would be met and just what the congress would be like.

The executive committee of the congress was headed by Rev. Tongkar Pantupong. He had summed up the purpose of the congress as follows:

—to study the Word of God in order to enrich our Christian faith and uplift our spiritual life.

—to review and evaluate the past and present conditions of our Thailan church in the light of evangelism.

—to deepen the sense of our evangelistic responsibility.

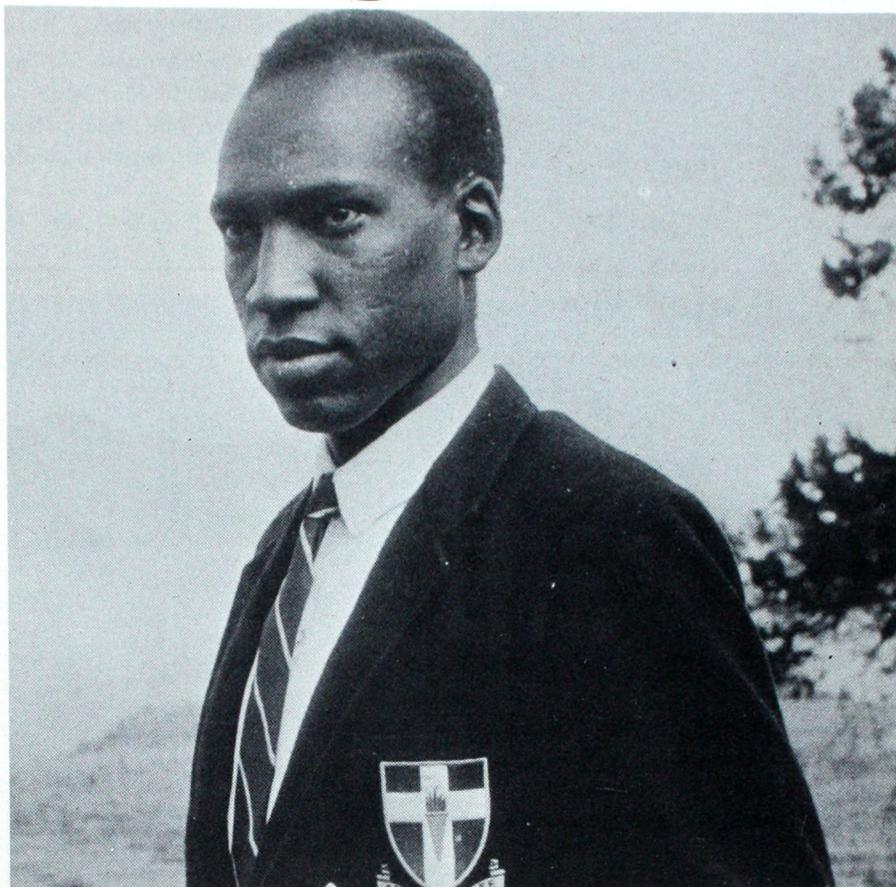
—to plan together for this common task.

—to seek possible and positive cooperation and participation among the Asian countries along the line of evangelism.

One of the speakers at the Thailan Congress was the Rev. Chandu Ray formerly of Karachi, and now Director of the Office for Coordinating Asian Evangelism in Singapore. He stated, "I am thrilled to see so many come to this congress. I feel this is the time for us to glorify Jesus so that the people of Thailand may be set free for Him." Rev. Ray's spirit-filled messages uplifted the hearts of all present. Rev. Philip Teng pastor with the Christian and Missionary Alliance in Hong Kong, brought the morning Bible studies from Acts entitled, "How to Evangelize from the Book of Acts." Great inspiration was brought to all from these studies. Mr. Petrus Octavianus, greatly used of the Lord in the revival movement in Indonesia, shared with the delegates among other things, accounts of some of the miracles seen in the Indonesian revival movement.

In addition to these three visiting speakers, Rev. Mac Bradshaw of the Evangelism-in-Depth office in Singapore presented the challenge of Evangelism-in-Depth methods, urging the

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legates to plan together for the task of evangelizing Thailand. Several local workers were also on the program, and group discussions were held each day.

Many delegates testified to the fact that this was the most blessed meeting ever held in Thailand. One veteran of 40 years' missionary experience, including 25 years in China, felt he had never seen a meeting equal to the blessing received at the congress. A new air of expectancy was in the air. After 140 years of meager evangelism we believe that God is ready to do a new thing for Thailand. Prayer cells have sprung up spontaneously as an aftermath of the congress. A nationwide interdenominational committee has been set up under the chairmanship of Rev. Sook Pongnoi to plan and coordinate united evangelistic efforts throughout the land. A new burden of evangelism has been born in the hearts of many young people present. A nationwide interdenominational youth conference has been planned by the young people present at the congress, another "first" in Thailand.

The delegates at the congress drew up the following Declaration: "We are grieved that we have not been united in working together in the Gospel as we ought to have been; in this we acknowledge our sin and seek forgiveness from God. We dedicate ourselves to God and pray that His Holy Spirit will lead us so that we who are Christians in every group will form into prayer cells, and pray until we receive the leading and command of God, and unite together in heart and effort to proclaim the Gospel throughout the whole of Thailand.

"We beseech God that He will enable us to organize evangelistic campaigns in every local area and plan towards a large campaign on a national scale."

Thailand today is a comparative sea of calm in the midst of wild storms raging all around. Surrounded by the life-torn lands of Vietnam, Laos, Cambodia and Burma, Thailand is a land wide-open as never before to the preaching of the gospel. How long this situation will last, no one knows. But we say the opportunity is there. The expectancy is there. God is working. Pray with us for a mighty revival within Thailand and a harvest such as this and thirsty land has never seen. 

readers' right

It can be done

Sirs: As a former missionary I was most interested in the articles in the January issue of World Vision. I would like to make comment in response to Rochunga Pudaite's article. Particularly his suggestion that missionaries should

"humble themselves" by living in the same quarters as the nationals. We have no desire to seem to condemn or criticize those who are doing their considered "best" to win souls for Christ.

Yes, tell Mr. Pudaite that the

missionary can "humble himself," speak from personal experience. We do not consider it a "humbling" process. Rather we believed this needed to be done in order to reach more souls for Christ, national souls, lost souls, and unbelieving souls. So we broke the white missionary's great unwritten law: "Thou shalt not rent or live in a national's home. For thou, being a superior white person, belongest on a mission compound."

In our third term in a progressive African country we turned our backs on the lovely, comfortable, modern mission compound. We rented a house in a newly built Housing Estate. We were only whites. We were surrounded by several thousand nationals. Many of these were more comfortably housed and drew a larger salary. These were educated, well trained, English speaking nationals who held good positions in various trades and professions. Many of these were slaughtered in the terrible massacre that came later. But we had been the only ones to live in their midst. We opened our home for services among them, and live on equal terms with them.

We also had a site given us in a remote rural area. There we built a simple mud walled, grass thatched roof home on the same lines as our national neighbors. Our cooking, like theirs, was done over three stones set close together with a fire kindled between them.

We found ourselves accepted by the national and rejected by most of our fellow missionaries. Though we regretted the loss of social fellowship, we were really too busy to be much concerned by their attitudes. We lived very simply, without TV, piano, electricity, piped water, rugs, etc. etc. We did have a gasoline refrigerator (a gift from relatives) and a battery operated radio. We also, with the money saved from personal support, rescued a number of motherless and starving babies, hired evangelists to work with us, trekked to many an unreached area, educated a few worthy lads, gave simple first aid as needed, and provided for several orphans as well as our own family.

To go back now would place me completely under a national leader. The



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e would gladly do. But a physical handicap prevents our going.

We had been in and out of the country since 1945. We had long believed in the power of the Holy Spirit guide the steps of the national believers as surely as he guides our own. Incidents such as Mr. Pudaite spoke of were far from uncommon. The missionaries claimed the national was "proud," they did their best to teach him humility. The national was distrusted, suspected, condemned and belittled by those who considered themselves superior in roll, education and customs. It is no wonder they are now being barred from reentry or sent out from so many countries. The wonder is that he was permitted to stay so long. We are the proud ones. We never gave them an opportunity to be anything but humble.

If you read all this, thank you for taking the time.

Yours, mourning for those lost through our pride,

*Edna Rutschman
Ecorse, Michigan*

It's never too late

Sirs: January 1970 World Vision Magazine was just what I needed.

I most heartily enjoyed the Rev. John Methuselah's article, "Can the Missionary Humble Himself?" As I read it I kept nodding my head, "Oh yes." But, how sad, I am a 46-year-old housewife who was not converted until I was in my late twenties (but then wonderfully so). I daydream of walking the dusty streets of the little villages in India. I love the people. Strange? I have never been in India, but it has always been a dream of mine that, at least, someday, I can visit there.

My husband and I have been fortunate enough to have been able to entertain a young graduate student from India in our home one summer. How we enjoyed this young man from far-off India. Another time we entertained in our home, or I should say were entertained in our home, by a young schoolmaster from Nepal. I shall never forget this. We found those young men to be warm and dear friends. *continued*



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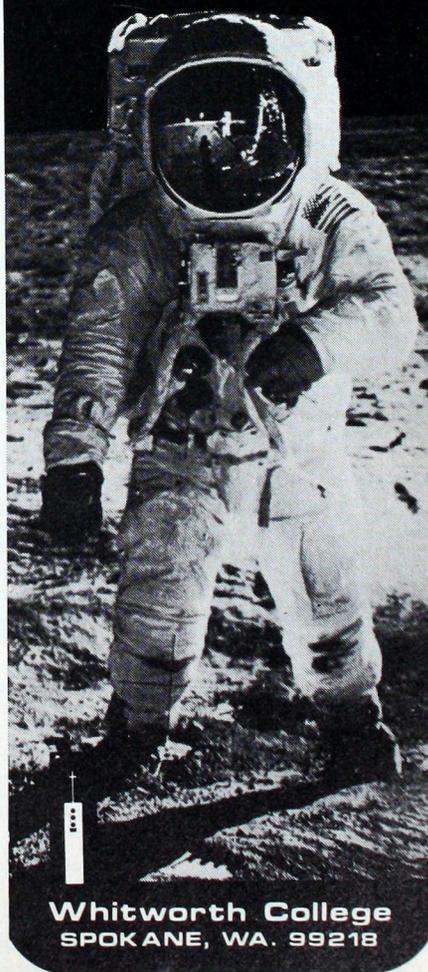
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READERS' RIGHT *continued*

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*Mrs. S. O. Rhymu
McArthur, Oh*

A ray of hope in a Peruvian desert

Sir: I just picked up the November issue of World Vision Magazine from my post office box here in the north of Peru. We are located in the desert in a region that I had not imagined would possess much importance. However, what was just a sleepy little sun-baked town when I arrived twenty years ago, is now a modern city of 150,000 people. It has become the "capital of the north." There are three groups working here—the Nazarenes, Southern Baptists and the Assemblies of God. The Nazarenes are the oldest and have done a fine job.

Recently our work has been growing rather rapidly and shows signs of even greater growth. Frankly, I face this growth with some apprehension. You hit the nail on the head—or rather author C. Peter Wagner did in the article "Latin American Evangelicals: the Threat Within."

We have an indigenous movement here in the north that has only one Bible school graduate. All the rest of our workers are almost without any kind of adequate preparation for the ministry. My question that keeps me awake at night is this: what can I do almost suddenly to change this situation?

You might be able to help me if you will put me in contact with those who are responsible for the program called CLATT to which the article refers. I am seriously considering establishing a night Bible institute here in my home—no because I am 'capable of doing this, but because it is so completely necessary. I will definitely conduct some rural institutes within the next year which will be a feeble effort to give, on a sort of "crash basis," some of the materials that these people so desperately need for their ministry.

I am writing to you so extensively for one reason only: your article seems to offer some ray of hope for material that I might be able to use. If you could provide the service of putting me in touch with other sources of help in the evangelical field, I will very much appreciate it.

*Ralph Leslie
Assembly of God missionary
Piura, Peru*

THEIR VOICES HAVE BEEN SILENCED... THEIR INFLUENCE CONTINUES.

Their lives spanned two centuries; their influence two continents. They revered His presence less than two weeks apart: Dr. **Helen Kim** on January 10, 1970 in Seoul, Korea and **Reuben A. Torrey, Jr.** on February 1970 in Duarte, California.

For nearly sixty years Dr. Kim had been associated with Methodist-founded Ewha Woman's University in Seoul. Ewha, with 8000 students, is said to be the largest school for women in the world.

Helen Kim had been a student, teacher, dean, vice-president, president, president-emeritus and chairman of the board of trustees of the university.

According to an official of the university, its development, its suffering and glory can be read in the life of Dr. Helen Kim. For under her leadership Ewha has undergone many crises and each time emerged victorious."

Born in 1899 and raised by a godly mother, who felt her daughter was chosen by God for a great work, Helen heard the call at 16 when she saw a multitude of Korean women crying for help with outstretched arms.

In addition to her life of service at Ewha, among other honors Dr. Kim was in 1965 designated as "Roving Ambassador" of the Republic of Korea and sent to the United Nations in that capacity.

Dr. Reuben A. Torrey, Jr. was born in 1887. A son of the famous evangelist, young Reuben came into contact with many Christian leaders from his childhood. In his youth he dedicated his life to God. He chose for his life verse Luke 22:42: "Not my will, but thine be done."

God's will took Reuben Torrey, Jr. to China where for nearly four decades he worked in rural evangelism, village evangelization, Bible classes, leadership training and evangelistic meetings.

While working as a liaison officer between Chiang Kai-shek and the American forces in West China during World War II, he lost his right arm in a truck accident three weeks before V-J day.

Because of this experience Dr. Torrey later spent seven fruitful years working among amputees in Korea.

The voices of Dr. Helen Kim and Dr. Reuben A. Torrey, Jr. have been silenced. But their indirect influence in the lives of thousands in Asia and the United States will keep widening beyond the capacity of any news account to describe.



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AIR FORCE OFFICER WITH A MISSION

Following the biblical exhortation "Go out and teach all nation," Air Force Technical Sergeant Thomas Feltman's off-duty and vacation time has been devoted to extensive Christian missionary work for the Church of God of Prophecy, notably in Thailand and on an around-the-world trip to some countries.

"When I left the States I was deeply impressed that there was a person group of persons in Thailand, somewhere over there... that wanted to see more light," he recalls. Despite the sense of purpose, his initiation in missionary work was surprisingly casual in the country which was once called Siam and where elephants are still used to haul the harvest of teakwood past the omnipresent images of Buddha.

Sergeant Feltman was sent to Thailand to serve as a radar technician at Ubon Royal Thai Air Force Base near the country's eastern border. At first the ministry which he had begun in the United States and which had called him before congregations throughout the Deep South was limited to meetings with a group of American servicemen of several denominations, and to radio broadcasts over the American Forces Thailand Network.

One night after signing off one of these broadcasts, Feltman met over coffee with a friend who told him he had a problem. A Thai woman had come to him and asked him to preach to a group of indigenous Christians which she led and he was hesitant to comply.



Sergeant Thomas Feltman examines memento of Thailand. While stationed there the sergeant spent off-duty time doing missionary work.

Feltman advised him to go ahead, and his friend asked him to go along. The two Americans visited the group of about eight or ten Thais the next day, although his friend never went back, Feltman met with the group almost daily, teaching, preaching, answering their questions, and traveling with one or more of them into outlying areas to help the people spiritually in any way they could.

Suspicion and testing

Despite the curiosity of the local Christians and their eagerness to learn from Feltman, they found it hard to believe that his motives were entirely selfless, and they were suspicious that his conduct might not be completely in line with the gospel that he preached. It was just this past summer when Sister Sondtang, who often served as his interpreter and led the Ubon group, invited congregations in the United States and stayed with the Feltman family in Biloxi, Mississippi, that he revealed the extent of the Thais' caution. She revealed that the house which he had another Air Force sergeant had

rented at Ubon and which served as a gathering place for the local Christians, as well as Feltman's base of operations and quarters, had been kept under surveillance for about two months, until the Thais were convinced that his conduct was consistent with the morality of his teachings.

Although he was unaware of this observation until nearly two years after it occurred, Feltman recalls that it took him about three months, during which period he spent about eighty percent of his time with the Thais, before he felt their trust. Even so, he was determined to help them from the beginning and raised money and started construction of a church building at Ubon even before the Thais had indicated any desire to become members of the church.

Feltman's ministry soon spread out, and he would travel by air, bus, train, motorcycle, foot, and often by bicycle into the back country, preaching, teaching and distributing Bible tracts. He spent about thirty percent of his time living in the homes of the Thais, sharing their food and their interest in Christ. Despite the people's early

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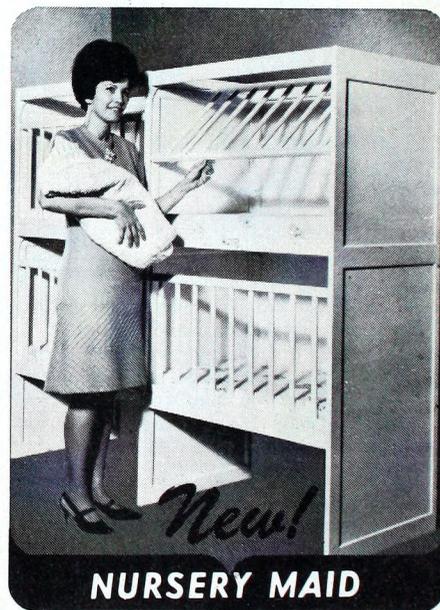
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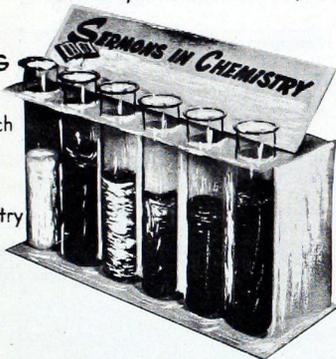
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AIR FORCE OFFICER *continued*

reluctance to accept him completely. Feltman encountered no real hostility even those of other religions and those far back in the countryside would listen at least from curiosity. Many, he found were "wonderful people to work with and among them he believes are "some of the finest people on earth."

Through the efforts of Feltman and the Ubon group, the Church of God Prophecy, for which he is overseer in Thailand, has churches at Ubon, Amnath Koloseum and a mission at Waren. The church counts sixty members in the three churches, nearly three hundred people in Sunday school, and Feltman says "Things are coming along real good. . . the Lord has really blessed us."

The word is 'teach'

Personal contact is vital to Feltman's ministry, as his work is tied to the necessity of teaching rather than preaching. His mission in Thailand as well as in the other countries he has visited is to teach. For although he recognizes the value of preaching and often preaches himself, he says, "You can get behind the pulpit and preach a good sermon and the people enjoy it. But the Lord didn't say to preach to all nations, he said 'go and teach all nations.'" Feltman recalls, "If I had gone to Thailand and just stayed in the pulpit and preached we wouldn't have accomplished what was accomplished. . . I had to spend hour after hour teaching. I've been teaching at midnight; two o'clock in the morning. I've been teaching at noon. I've been preaching in the morning, preaching at night. It was an around-the-clock deal."

Carrying out his around-the-clock ministry Feltman usually traveled with an interpreter from the Ubon group. However, occasionally he would go out alone, as he did by bicycle one day to distribute Bible tracts. Along the way he noticed that he was being followed by three men. Doing his best to ignore them, he arrived at a village and went about his business of distributing the tracts. While he was gone, the men

continued on page 6

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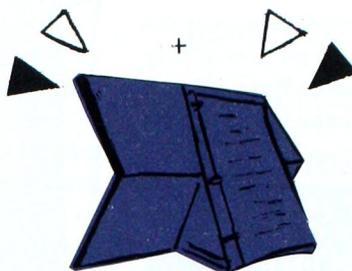
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whom the villagers identified as Communists, told the people that Feltman was a Communist and then attempted to steal his bicycle. The villagers prevented the theft and the three men waited for the missionary's return. He came back and saw the written materials he had left with the bicycle scattered about the area and he learned that the three men had tired of waiting and had gone only about three or four minutes before he returned. He still has no idea as to what they would have done if they had met him, and adds, "The villagers were pretty close-mouthed about it and I didn't pursue it."

Spending his weekends and off-duty time with the people, while working a full week at the Air Force base, Feltman became accustomed to sleeping whenever he could—in trains, buses, planes—catching naps to keep him going. "As I look back I don't know how I did it. It had to be the hand of the Lord."

Air Force man gets grounded

Sometimes, however, his ministry would preempt even the few hours' shut-eye he had hoped to catch en route. After repeated trouble with aircraft one day, Feltman decided to take a train to his destination. Near midnight the missionary was surprised when an English-speaking young Thai man approached him in the aisle. They exchanged a few words and the man declared that he was a Christian, so the two men went to the train's club car to have a soft drink and talk. As the conversation progressed, the Thai said he'd been told he could pray only in church. Feltman was surprised and replied, "Oh no, you can pray anywhere you want to. . . . You can pray right here in this club car." Feltman now recalls, "And you know, the man was converted that night, right there in that club car. I'd gone all day long riding airplanes and the Lord wanted me in that train all the time."

After his one-year tour of duty was completed, Sergeant Feltman returned

to Keesler AFB, Mississippi, where he is currently assigned as an aircraft control and warning radar instructor in the 3380th Technical School. Last spring his church sent him on a twenty day missionary trip around the world. Taking leave from the Air Force, he visited in congregations and homes in Hawaii, Japan, China, Thailand, India, Iran, Lebanon, Cypress, Greece, Nova Scotia, and in Israel, where, he says "the Bible seemed to come alive."

Currently, Feltman spends his weekends and evenings lecturing to congregations in the Gulf Coast area, holding revivals, and teaching Bible classes for churches and youth camps around Mississippi, Alabama, Florida and Louisiana. He is also working on a book to be titled *In the Shadow of Buddha: A Thailand Diary*, which will recount his experiences in Southeast Asia.

Although he estimates that his travels have taken him into thousands of homes and over a yearly average of 52,000 miles, Feltman says, "I still have plenty of time for my family." He enjoys fishing, golf, football, baseball and softball with his children.

Presently attending the University of Mississippi part time, pursuing a degree in education, Sergeant Feltman will retire from the Air Force next year after which he will devote himself full time to the ministry, whenever he feels the call.

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Feltman (far right, standing) poses with two American helpers and several charter members of the church at Ubon.



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Sighting the Seventies

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And here begins the dismaying story of the generation that in a few swift years was ready to sing, "Stop the world—I want to get off." The world of Sputnik I. Of electric circuitry (*al la* Marshall McLuhan). The transistor. Color TV.

No longer instant coffee, it was instant *world*. The *now* generation—and its revolution—were off and running.

As the 60's roared along, all sorts of gaps showed up: the generation gap, the credibility gap, the black-white gap, the rich-poor gap, and, most serious of all, the value systems gap. Collision courses, set in earlier years, reached their moment of impact in explosions of violence.

How does all of this stand related to the years that are just ahead? For the Church, as for society generally, the relationship of past and future is a relationship both of emergence and of backflow. The future emerges from the past. Additionally, because man is a projecting, planning, hoping creature, it flows back upon the present and influences at least our understanding of the past.

What now of the 70's from the point of view of the world mission of the Christian Church?

1

It is safe to start by saying that the 70's will be a critical decade *environmentally*. Environment is a word with a brand new status. It is "in." Even its scientific synonym "ecology" is now acceptable newspaper journalese. Air, water, and soil pollution is going to be a demon on our backs in the 70's, say the experts. Predictions are grim: for example, urban folks in gas masks by 1980!

But "environment" has wider meanings. It sweeps on in definition to encircle the total cultural world climate. So viewed, the prospect, for Christian eyes, has a lot of gray and black in it, though not without winks of light on friendly horizons. Look for the rank permissiveness of the 60's (sex, pornography, the stage, art) to persist well into the 70's. The secularist scuttling of ethical norms has left conscience without content, striving without standards, and judgment without a touchstone. The confusion will spread from the Western hemisphere to the Eastern, as it has already done to an extraordinary degree in Japan.

Look for a national and world climate that is more, rather than less, polarized and perilous as between the white race and the colored races, between the ecclesiastical traditionalists and the disestablishment radicals, between the rich nations and the

poor nations, between the literate and illiterate. We are sitting on time bombs with fuses that are getting short.

2

The 70's will be *theologically* critical for mission and missions. Marty and Peerman, in their *Introduction to New Theology No. 4*, suggest that in the 60's "iconoclasts questioned all the historic modes of theological speaking and—in the end—questioned the subject of theology itself. Thus too much sophistication leads not to a beatific vision but to a vast and voiceless void. Graveyard theology—"Death of God" and all the rest—had a brief past, but it has no future.

On the other hand, issues that will be alive in the 70's are:

1. Analysis of religious language. (Evangelicals have scarcely begun to come to serious grips with it.)

2. Universalism. (When we say that Christ died and rose again for *all* do we mean that in the end no one can, or will miss the blessedness of God's everlasting kingdom?)

3. Syncretism. (To what extent can Christ absorb and the Church assimilate the beliefs and practices of non-Christian faiths? Hinduism, for example, is highly absorptive. Can the same be said of authentic Christianity? Said a Hindu to T. Niles: "We shall put an image of Christ in every Hindu temple and then no one will see the point of becoming Christian.")

4. The nature and mission of the Church. (Like it or not, it is still on the agenda of unfinished business. It will include further theological reflection on the validity—or otherwise—of continuing the separateness of church and mission.)

5. Christian unity. (How to sort out the diverse viewpoints on separatism, ecumenism, merger, consultation, dialogue, confederation?)

6. Ethnic dilemmas. (What theological dimension should we see in the currently explosive Israel-Arab confrontation? Or the black-white tension that persists in the United States? Or the white-colored-black struggle in South Africa?)

Theology that is "ivory towerish" may have a hard time between now and the 80's. The theology that communicates will have to address itself to the generation bent on "telling like it is."

3

The 70's will be a critical decade *organizationally*. The storm signals have been out for some time: the Establishment is in trouble. All of our groups, from a ten-million strong denomination headed by bishops to a faith mission run by boards and secretaries, have a power structure. This in itself is not evil. But in time it tends to breed some evils: self-perpetuation, possessiveness of title and office, ingrown backward looking attitudes, unwillingness to die into large

e, inclination to rationalize a personal bias by coating it with theological defense. All of it, at times pretty messy and petty silly!

We may look for increasing pressures toward change. We may indeed witness some startling realignments. At this stage it appears highly doubtful that COCU (Committee on Church Union for nine denominations) will be able to bring off the merger that is now in the making without some very considerable blocs of dissent among the 25 million members involved—a dissent that may become in fact a withdrawal.

In any event changes of form and structure are in the making on many fronts. In general, organization must be controlled and guided by people-needs and not by precedent-requirements. It must be less inward-looking, more outward-looking. The impression it gives must be less of passiveness and more of mobility, less of order and more of disorder.

On the local church front, buildings that have an eye for the future will be increasingly functional, decreasingly formal. Buildings will begin to appear obscene (“out of place”) to put hundreds of thousands of dollars into a church structure that is used a few hours a week. The question of *what it looks like* will be less urgent than the question of *what it is for*.

Mission agencies, especially the smaller ones, will probably and *certainly* if wise) participate in the trend toward mergers. Professor J. Herbert Kane, of Trinity Evangelical Divinity School, has lately written in *Moody Monthly* that before 1980 we may very well witness the merging of the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association, which jointly embrace 110 denominational boards and non-denominational societies. For them to remain apart the arguments are petty; for them to get together the reasons are substantial, arising out of the pressing urgencies of maximum missions output *now*.

4

The decade of the 70's will be a critical period *psychologically*. The Christian world mission will grind to a halt without the enlistment of the young. But the young are not so easily enlisted as they were when the century wore a new freshness and thousands of collegians were marching off to war to the music of John R. Mott's slogan: “The Evangelization of the World in This Generation.”

Where it is U.S. youth of whom we are thinking, the wars of this century, with the military draft in a “temporary” vogue that turns out to be permanent, have corroded both the entity-dignity and the idealism of our under-thirties. Meanwhile the churches have, by and large, elected to be the custodians of the *status quo*: on war and peace, on the sacredness of property over persons, on the role of women, on the bank-balance yardstick for measuring success, on the violability of the old saw about children who are to be “seen and not heard.”

The Church's youth are “turned off” today by this farcical and pharisaical side of our piety. We speak unctuously about saving our neighbor on Sunday and drum up votes against open housing” on Monday. We want black Africans to hear the gospel in *their* kraals but not in *our* pews. We nod approvingly as the pastor reads, “Seek ye first the kingdom of God. . . and all these things shall be added unto you,” but it's

only a slight gesture serving to preface a week in which we shall be worrying very much about “things” and acting as if the “kingdom” had vanished in thin air. Meanwhile our young people are saying to us, “Pardon me, your cliché is showing.”

Watch the 70's! There's a psychological tide running against mission as we have known it. If the tide is to be turned, and turned convincingly for our bunk-abhorring youth, many of our terms will have to be reminded, many of our images refocused, many of our claims to success scaled down to the size of the facts.

5

The 70's, moreover, will be a critical decade *prophetically*. According to a late report from the “Religion” department of *Newsweek*, a California pastor is teaching his people that the European Common Market is “the fulfillment of the future as told by the prophet Daniel.” Dispensationalist evangelicals have so nearly cornered and collared this type of prophetic interpretation as to leave scarcely any room for the even more practical meaning of “prophetic” as defined in Old Testament usage.

Volume for volume, Old Testament prophets produced far more material that was solemnly *admonitory* than that which was purely *predictive*. The prophetic word that is admonitory has in it both judgment and hope. At the time the prophetic word is spoken the circuit has not been closed. All is not predetermined. The current can flow one way or another, depending on which switch is thrown. “If my people, which are called by my name, shall humble themselves, and pray, and seek my face. . . then. . .”

Both under God's government as Creator and under his Lordship as Savior in Christ, men are called upon to respond as men and not merely to be animated as puppets. The prophetic call has penitence as its aim and punishment only as its alternative. Ravaged environment, depressed and denied minorities, preventable poverty and disease, the decay of family life, the trivializing of sex by releasing it from discrimination and discipline—these demand repentance and reformation.

But deepest of all sins, on which the prophetic word should focus, is the sin of not listening to Jesus Christ, not trusting his forgiving love, not being enlisted in the service of his kingdom of truth and grace. Here the prophetic word and the evangelistic word flow together. Christ is the Rock which, not arbitrarily but in the nature of things, gives us a place on which to stand or a weight under which to be crushed.

A Protestant scholar was in dialogue with an agnostic Jew, who was well briefed on the ways and words of the “ordained”—the parsons who are swingers, the clerics who dote on “religionless Christianity,” the pulpit brother of whom it could be said that without the word “relevant” spake he not unto them. When he was asked what he most looked for in Christian ministers, he replied:

I wish that they would try to speak of and live with their own greatest teachings. If I could believe these, I would. Since they claim to, I would like to see how different the world would look if Incarnation, Crucifixion and Resurrection were taken seriously.

Like an awe, like an agony, like an anthem, let *that* carry us into the seventies. Then we shall see “how different the world” may be.

PSR

Help them discover Christ where they are

The secular age in which we live encourages them constantly to let God become less relevant in their lives. As they continue to grow, there will be pressures to conform to the social and spiritual mediocrity around them. You will not always have them sitting at your feet listening to your teaching. Other voices will crowd in and demand a hearing.

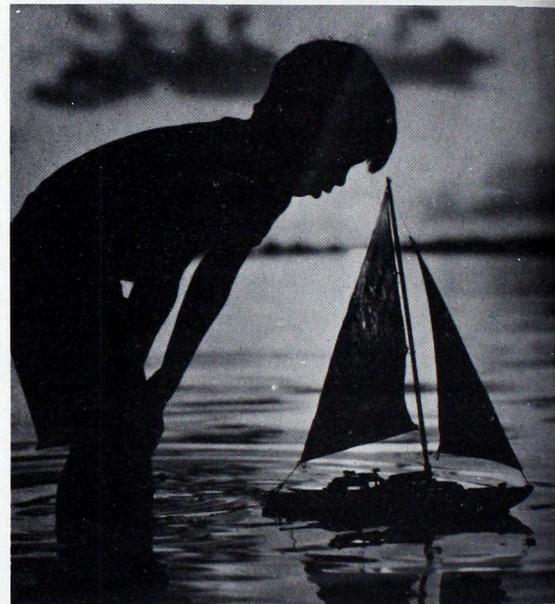
What can you teach them that will take them through the spiritual battles they will face?

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