

# WORLD VISION magazine

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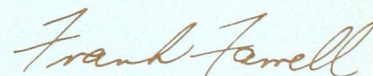
## pray for China!

On April 30, 1873 in Chitambo's village, a mortally ailing David Livingstone wound his watch for the last time. Shortly before dawn the next day, he was found kneeling by the side of his bed (p. 9). He had died while at prayer, likely while interceding for his beloved Africa. He had once written in his journal: "I will try and remember always to approach God in secret with as much reverence in speech, posture, and behavior, as in public." He had also said, "Death is a glorious event to one going to Jesus." They buried his heart in Africa and his body in Westminster Abbey.

A decade later Henry Drummond would say: "Wherever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain." In view of this, it seems ironic to recall that it had been a great disappointment to Livingstone when the London Missionary Society first sent him to Africa. For he had set his heart on China.

In this issue, we are running the first of several articles on that great mission field, now closed (p. 10). And we are calling on our readers to pray for China, where live a quarter of the world's people. Prayer has been termed a cry of hope. It has been described as moving "the arm which moves the world, and brings salvation down." Tennyson spoke of "battering the gates of heaven with storms of prayer," and Phillips Brooks pointed out that "prayer is not conquering God's reluctance, but taking hold of God's willingness." These two statements are not necessarily contradictory. Tennyson also said that by prayer "the whole round earth is every way bound by gold chains about the feet of God."

Livingstone's prayers and explorations did much to open Africa to the gospel. It is left to us to pray China open.



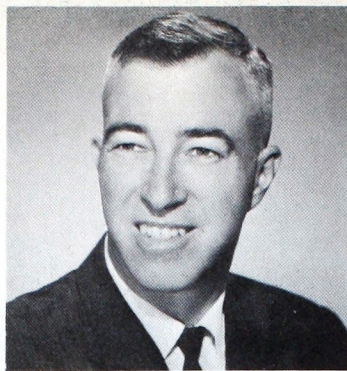
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## Five Points of Indictment

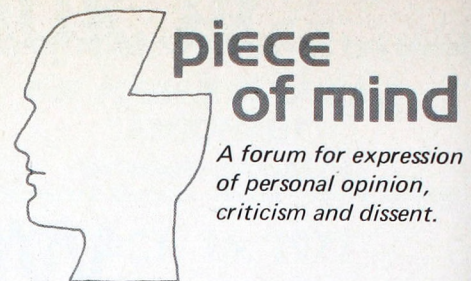
by Ralph Covell

A frequent reaction at the recent Urbana Convention to the emphasis on racial problems in American society was, "Why should we be sidetracked from world evangelism by the peripheral issue of race? Every country has some kind of a racial problem." Although several speakers spoke directly to this issue, many convention delegates carried their doubts and questions home with them.

What is the relationship between race and missions?

1. The failure of Americans—more particularly, evangelicals—to speak out positively and act forthrightly in eradicating racial discrimination in society, local churches, and Christian institutions is a credibility gap exposed for all the world to see. "Physician, heal yourself" is their initial—and perhaps continuing—reaction to our efforts to evangelize. The first attitude demanded is one of repentance.

2. Our inability to see why blacks are angry and why they do not apply to our mission societies is symptomatic of that lack of understanding which we bring to our overseas task. We do not know why our national co-laborers feel and act as they do either! Until Christ takes this "beam" from our eyes and enables us to stand



piece of mind

*A forum for expression of personal opinion, criticism and dissent.*

where national Christians stand, we are not capable of handling the present task in missions.

3. If white American evangelicals positively or negatively—by their failure to speak and act—have helped to create the "white racism" of which our black brothers speak, then these same attitudes of racial superiority are a part of our overseas equipment. Paternalism, condescension, continued mission dominance, stereotypes, caricatures of national frailties, and cultural arrogance are the fruit of this tree. And, unfortunately, the tree can be weighted with fruit even while we talk of evangelism!

4. Black, red, and yellow personnel must be on the board, administrative staff, and missionary level of our societies. Because they are rightly suspicious of us, we must take the initiative in going to them and in assuring them we are not going to stop at mere tokenism.

5. We are too quick to point out that racism is a "human" problem. We scour land and sea to find enough examples from other countries to ease our conscience. This approach ignores several issues:

First, racism elsewhere does not excuse us.

Second, we do claim with tongue-in-cheek to be a Christian nation, and slavery has been here almost from the beginning.

Third, evangelicals have been as guilty as others.

Fourth, racism is more deeply rooted in American *history* and *experience* than in any other country.

We must put a heavy emphasis upon evangelism. But let's not lose our perspective. Evangelism is to bring the light of the Gospel to those who are in the darkness of unbelief and sin, and to persuade them to receive Christ, the light of the world. A part of the total process is to take care of the darkness in our own hearts.

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## Korean Government Approves New Christian Radio Station

Land negotiations are complete and payment has been made for property on Cheju Island in Korea where the Far East Broadcasting Company will build a 250,000 watt AM station. Broadcasts are to begin by March, 1972.

Robert Bowman, president of FEBC, was welcomed by the Prime Minister and other government officials during his recent visit to South Korea to receive personally the permit which allows the station to be constructed and operated. Unusual cooperation and support has come from the Korean government in assuring the completion of this project.

When operating, this powerful station located less than 250 miles from Shanghai, will be directed into Red China. Phase two of the project will be a similar station on the island of Luzon in the Philippines, also beamed to mainland China, literally saturating the entire country with Gospel broadcasts.

President Bowman has declared: *"We believe this is God's time to reach more than 800,000,000 people of Red China with the Gospel. The tremendous help and enthusiasm of the Korean government seems to be a further indication."*

A number of Christian organizations have pledged funds toward this project. Included are Back to the Bible Broadcast, Haven of Rest, Chapel of the Air, Heaven and Home Hour, Ambassadors for Christ and others. Individuals and churches are also taking this opportunity to become involved in direct ministry to China.

"Red China is closed to normal missionary activity," state many Christian leaders. Radio, however, provides an **open door** for the entrance of the Gospel. Secular newspapers indicate that people throughout Red China listen to foreign broadcasts. These Gospel broadcasts will be heard. Write for up to date news about China and the OPEN DOOR project.



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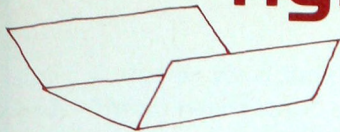
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# readers' right



## A Greater Challenge than Carey's

Sir: I was well impressed by the careful reasoning and effective writing style... [of Dale Bruner's article in the February issue]. I am sure that the use of overseas missions as an escape from the home front needs a voice raised against it. However, I do think he may unintentionally mislead some people by applying to all of Asia his appraisal of conditions as he has found them in the Philippine Islands—which in degree of Christianization has no parallel at all in Asia. Not even Korea or Hong Kong, which have sizeable minorities, have the centuries of background that give a foundation to the situation in the Philippines.

Take India, for example, where you have twelve million Christians, but 90 percent of them have come from "outcaste" background and thus face as formidable an obstacle in reaching the other 400 million people in India as would be the situation in the American south if the black population constituted only 15 percent and the 85 percent white population were totally non-Christian, plus the further supposition that only one-third of the black population was Christian. Now, in a situation like that would he say that missionaries going to the black churches should retire from the scene rather than turn their attention to the 85 percent unreached white community whom they could reach far better as foreigners than the blacks could as local citizens?

I feel sure that his words are well directed insofar as they attack people back home for their apathy for local mission. But in order to do that, do we need to add to their existing apathy concerning overseas mission?

In all non-Western countries there is a tiny, encouraging, and increasing percentage of Christians. This is heartening, but it is also a staggering arithmetic phenomenon that the non-Western, non-Christian population yet to be reached is enormously larger than it was in William Carey's day. I cannot believe that this is a time for bringing missionaries back from the non-Western world. Perhaps we are overly jubilant about the great new fact of our time—the world church. We

*Continued on page 30*

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# Livingstone's Last Journey

by Charles Ludwig

David Livingstone's statue at Victoria Falls.



6

Mayors presented keys to their cities; great universities conferred honorary degrees; he dined with the Prime Minister; and all of England, indeed most of the civilized world, was at his feet. It was a rich diet for a man born in poverty. England—especially Victorian England—knew how to treat her heroes!

“And now you must stay home and enjoy your honors,” insisted his friends, holding wide the doors to their palatial homes.

But David Livingstone was preoccupied. Like his father-in-law, Robert Moffat, he had seen “in the morning sun, the smoke of a thousand villages, where no missionary had been.” And in addition, he had seen long lines of slaves with forked sticks about their necks. He had also seen their skeletons along the elephant trails where greedy slavers had left them because they could not keep up with the group. And so, although he had been eulogized in the nation’s top circles, none of the glitter could blur or cause Livingstone to forget what he had seen.

Deep within his heart was a total obsession to find the source of the Nile. If he could do that, it would strike a double blow. Solving the riddle of the Nile would help open Africa to missionaries; and it would also bring him fame—a fame that would enable him to “open his mouth before

---

*Charles Ludwig grew up in Kenya, Africa. After graduation from college he entered evangelistic work and has done extensive writing.*

men” so that he could turn world opinion against the slave trade—“Africa’s open sore.”

Thus in the summer of 1865, David Livingstone, far from well, returned to Africa. He did not know it then, but he was starting on an incredible heartbreak journey that only one in a million could have endured.

Livingstone, of course, was no fool. He was well read—especially in history and geography—and he knew that in 1862 John Hanning Speke had found where Lake Victoria empties into the Nile. He also knew that many learned men were claiming that this, the world’s largest lake, was the famed river’s source. But he was convinced otherwise.

During his journey, Livingstone wrote: “I am a little thankful to the old Nile for so hiding his head that all ‘theoretical discoverers’ are left out in the cold. With all real explorers I have a hearty sympathy, and I have some regret at being obliged, in a manner compelled, to speak somewhat disparagingly of the opinions formed by my predecessors. The work of Speke and Grant is part of the history of this region, and since the discovery of the source of the Nile was asserted so positively it seems necessary to explain, not offensively I hope, wherein their mistake lay, in making a somewhat similar claim. My opinions may yet be shown to be mistaken too, but at present I cannot conceive how.”

Livingstone had a practical reason in believing that Speke was mistaken, for just a hundred years before, James Bruce had discovered in Abyssinia what he had considered to be the source of the Nile. But later it was learned that he had merely discovered the source of the Blue Nile.

Nevertheless, David Livingstone was completely mistaken!

Reading the story today, one wonders why God did not stop him. Livingstone was a man of deep devotion, an absorber of the Word, and one who enjoyed the habit of lingering on his knees. The Lord could have bolted doors, and there were other useful and desperately needed things the doctor might have done. But there is no record of Livingstone having the slightest doubt about the new mission. None at all! With a firm hand, he wrote: “I think I am in the way of duty. . . I have never wavered in the conviction that such is the case.”

### Setbacks in India

Livingstone arrived in Bombay on September 11. He paused at the port in order to sell his ship, the *Lady Nyasa*, which he had piloted from Africa and left there in '64. Having a slender purse, he hoped the sale would place him in solid financial standing for years ahead. Unfortunately, the ship which had cost 6000 pounds brought only 2300 pounds. And even worse, hoping for income, he invested the money in an Indian bank that went bankrupt the following year!

While in India, he gathered workers to help in Africa. At Nassick he was introduced to a school where rescued slaves were trained. From these lads, he selected nine. It seemed an

excellent move for they would be enabled to return to their homes; and the education they had acquired would help spread the light in the darkest corners. In addition, at Governor Frere’s suggestion he hired 12 sepoys from the Bombay Marine Battalion, and included among these Muslim soldiers was their noncommissioned officer known as the havildar.

Taking these helpers along would, Livingstone thought, solve his porter problem. And what a relief that would be!

### A Symbolic Mistake

On January 5, 1866, the group boarded the *Thule*—a Chinese ship—and sailed for Africa. Among the coveted prizes he had brought along was a magic lantern. But alas, when he eagerly unpacked it, he found the maker had failed to include the colored slides! The mistake was symbolic of what was ahead.

Twenty-three days later, the “incorrigible roller” landed them at Zanzibar. While attending details, Livingstone walked through the city and was shocked by what he saw—and smelled!

“It is the old, old way of living—eating, drinking sleeping—sleeping, drinking, eating. Getting fat, slave-dhows coming and slave-dhows going away, bad smells. . . .

“The stench arising from a mile and a half or two square miles of exposed sea-beach, which is the general depository of the filth of the town, is quite horrible. At night it is so gross. . . one might cut out a slice and manure a garden. . . .

“On visiting the slave market I found 300 slaves exposed for sale, the greater part of whom came from Nyasa and the Shire River. . . . The teeth are examined, the cloth lifted to examine the lower limbs, and a stick is thrown for a slave to bring, and thus exhibit his paces. Some are dragged through the crowd by hand, and the price is called out incessantly. . . .”

Three months later, Livingstone was headed for the interior. His prayer was: “I trust that the Most High may prosper me in this work, granting me influence in the eyes of the heathen. . . .” But even as he started, he began to have trouble with his workers—especially the sepoys.

The sepoys beat the animals unmercifully. “A camel died during the night, and the grey buffalo is in convulsions this morning. The cruelty of these sepoys vitiates my experiment, and I quite expect many camels, one buffalo and one mule to die yet. . . . If I am not with them, it is a constant dawdling; they are evidently unwilling to exert themselves. . . .”

Livingstone rebuked the sepoys. He threatened to send them home, and then the havildar came with the report that the sepoys “bewailed their folly.” Being mercifully inclined, he kept them. This was one of the greatest mistakes of his life.

A few days later, he wrote: “I gave the sepoys light loads to inure them to exercise and strengthen them, and they

*Matthew Wellington,  
one of the Nassick boys,  
as he looked  
some 50 years after  
Livingstone's  
last journey.*



*One of the Bibles  
Livingstone carried  
with him in Africa.  
The markings are in his  
own hand.*



carried willingly so long as the fright was on them, but when the fear of immediate punishment wore off they began their skulking again. One... reduced his load of about twenty pounds of tea by throwing away the lead in which it was rolled, and afterwards about 15 pounds of the tea, thereby diminishing our stock to five pounds.”

Immediately afterwards, he was handed a telegram telling him that his mother had died on “the 18th of June.” It was a stunning blow, for they had been very close.

The next day, they passed “a woman tied by the neck to a tree and dead... We saw others tied up in a similar manner, and one lying in the path shot or stabbed, for she was in a pool of blood...”

The natives came to him for medical help, and he helped them when he could. The going was extremely slow. It took him three months to cover 350 miles! During this time, loads were stolen, a Nassick boy died, and the sepoys outdid themselves in straggling behind. It took them three weeks to cover the distance Livingstone had previously covered in one week.

#### **A Terrible Loss**

Finally, Livingstone had had enough. Finding a respectable Arab, he paid him 66 yards of calico to take the sepoys back to the coast. But this was not the end of his trouble with the porters. During the following January, one of the porters asked a Nassick boy to exchange loads with him. And, “because he was so very careful,” the former slave agreed. A few minutes later, the porter and a friend took off, the load upon his head.

Livingstone was shocked. But he could do nothing about it. “The forest was so dense and high, there was no chance of getting a glimpse of the fugitives, who took all the dishes, a large box of powder, the flour we had purchased dearly to help us as far as the Chambezi, the tools, two guns, and a cartridge-pouch; but the medicine chest was the sorest loss of all! *I felt as if I had now received the sentence of death...*”

Nevertheless, Dr. Livingstone continued on. Nothing could turn him back. It was my good fortune to have met one of the Nassick boys in Mombasa when I was about ten. While at the school, he had chosen the name Matthew, and Livingstone had honored him with the name of England's great hero—Wellington.

Matthew Wellington told us how the group kept going forward. He mentioned the swamps, the fevers, the wild animals, and Dr. Livingstone's final illness. Matthew's dark eyes filled as he told how they placed the Bwana on a stretcher made of poles and carried the makeshift bed on their shoulders. “But always,” he remembered, “Bwana Livingstone kept saying, ‘Twende! Twende! Let us go! Let us go!’”

The world remembers how they struggled on, defying impossible odds. Finally they came to Chitambo's village.



And here, while a candle flickered on a crude box, Dr. Livingstone pushed himself out of bed. In spite of the searing pain in his back he managed to get to his knees.

No one knows Livingstone's thoughts as he prayed. But undoubtedly he prayed for Africa. And while he lingered on his knees, the Lord called. The journey that had helped add a million square miles to the maps of Africa had ended.

Unfortunately Chitambo's village was hundreds of miles south of the source of the Nile. The nearly toothless old man had been mistaken until the very end. And to a cynical, unthinking world, it seemed the last journey was a complete failure. But was it?

On May 1, 1873—the day Susi and Chuma calculated Livingstone had died—a mighty blow was struck against slavery. On that memorable day, leaders of the Frere Mission were directed by the British Government to negotiate a treaty with the Sultan of Zanzibar—a treaty that would seal his ports to slavery. Also on that day, the British naval patrol was ordered to stop all export of slaves from the entire coastal area. And by the morning of June 5 a treaty was signed with Sultan Barghash. That treaty stopped the exportation of slaves from the areas within his domain. And on that same day the slave market of Zanzibar was closed—forever.

But what was the force that had caused the British Government to suddenly act like this? The answer is simple. Public opinion! The story of a lonely missionary searching through Africa and refusing to return to honor and comfort had gotten into Britain's conscience.

Yes, Livingstone was mistaken about the Nile. But God knew what He was doing.

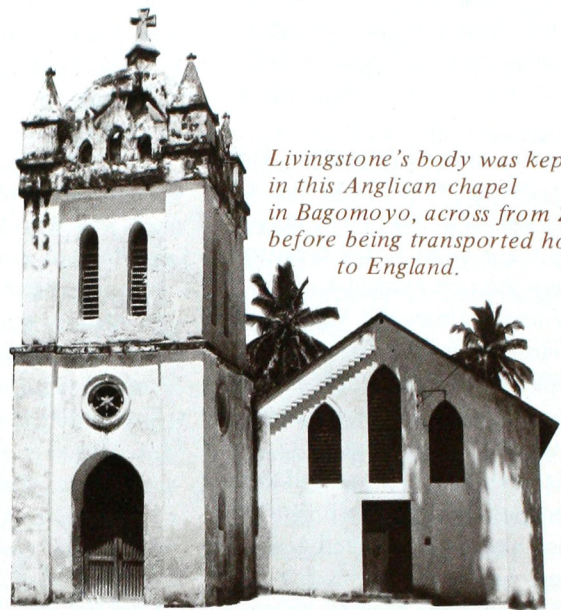
### Journey Homeward

Livingstone had arranged for the porters to carry his body back to Zanzibar, an incredible journey that took nine months. That these primitive men did this is one of those miracles that cause the sages to shake their heads. And from Zanzibar the body was shipped to England where it was buried in Westminster Abbey.

But that was not the end. The journals that Livingstone wrote during those trying years were preserved—every one of them! And those marvelous journals have been an inspiration to millions.

And how many missionaries stop in London on their way to or from an assignment? No one knows. But I am sure that a great number of them go over to Westminster Abbey and take another look at the grave of the man who did so much for Africa. And no one can look at that grave without being inspired!

Yes, God knew what He was doing all the time. He did not reveal *everything* to Livingstone. And why should He? One of His great characteristics is to work in mysterious ways!



*Livingstone's body was kept in this Anglican chapel in Bagomoyo, across from Zanzibar, before being transported home to England.*



*The remembrance carved in the myonga tree over the place where Livingstone's heart lies buried. It reads: Livingstone, May 4, 1873.*

**D**uring the moments of early dawn the city is wrapped in a special kind of beauty. And as the sun climbs slowly, steadily, revealing more and more of the ancient Chinese earth, one begins to know why it is the dream of every Chinese to make at least one trip to Peking.

Timeworn palaces, temples and towers in this age-old Chinese city—all remembrances of a dead past—remain cold, silent, tomb-like in the company of the two modern examples of revolutionary architecture: the Museum of Chinese History and the Great Hall of the People. Both buildings—as the visitor to Peking is often told—were constructed in only 10 months.

To the southeast of these buildings is the Temple of Heaven, built in 1420 to a design already considered ancient 1200 years before. Near this site is a plateau, and on top is a round stone—a stone that “marks the center of the earth” as determined by Chinese geographers and wisemen many generations ago.

Of all the temples, museums and pagodas, perhaps this stone remains the most significant. Because it is a symbol of the ancient Chinese way of thinking, a solid awareness that China was not just a section of the world: China was the world!

For four millenia both the rulers and the ruled of that vast Asian continent have been unalterably convinced of China's superiority. The most unlettered villager knew that the Emperor's domain was enormous, and that beyond the confines of the peasant's own small village were many million more men of Han. Nor did dynastic chieftains in all their regal pomp need to be told the extent of Chinese influence, or of China's posi-

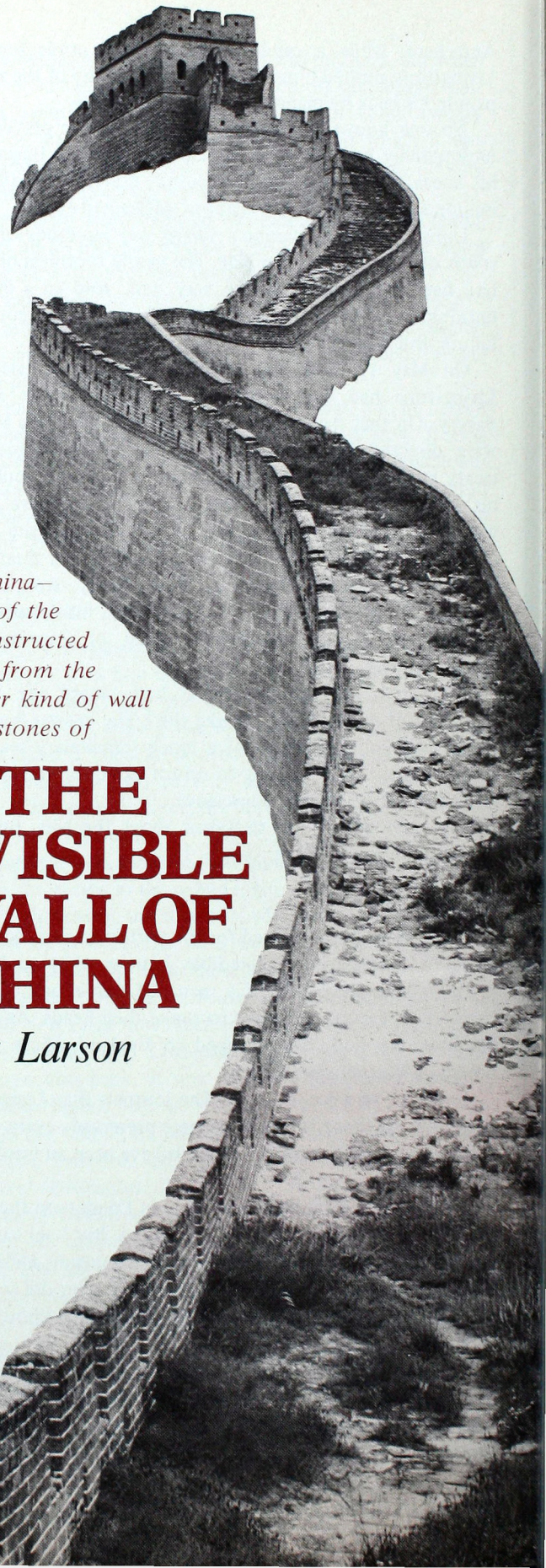
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*Robert Larson is Secretary of the Asia Study Group in Hong Kong. The Study Group is involved in gathering data on China.*

*The Great Wall of China—a 1600-mile wonder of the Asian world—was constructed to repel the invaders from the north. Today, another kind of wall has been built, with stones of suspicion, hatred and frustration.*

# THE INVISIBLE WALL OF CHINA

by Robert Larson



tion in the world. China was a country to be looked up to—done most easily from a kneeling position.

Each time a Chinese says “China” he continues to underline the national belief that his country is central in the scheme of things. For when he says “China” he says *Chung kuo*, or “Middle Kingdom.” Historically, the world revolved around China.

When the merchants from the West began arriving on Chinese shores they were not welcomed with open arms. On the contrary, the world in which they found themselves was strange, inhospitable and governed by a system alien to anything they had known. The “superior” West was trying to do business with the “superior” East. A clash was inevitable.

### Kneeling to the Son of Heaven

If the foreigners were surprised at this new and remarkably strange culture, the Chinese were equally bewildered at the audacity of the Westerners who would enter the presence of the Chinese Emperor, the Son of Heaven, expecting—if not demanding—treatment as equals. After all, China had been receiving tribute from her subservient Asian neighbors for many years. Why should the European “barbarians” receive treatment that was any different? The Western “guests” were expected to enter the court of his august Majesty with all due respect, performing the three kneelings and nine prostrations just like all the other vassals.

In the late 1700’s Britain did her best to establish trade with China, but the Emperor Ch’ien Lung (1736–1795) was not terribly impressed with Britain or her produce.

He dictated the following decree to His Majesty King George III of England:

“... *Our dynasty’s majestic virtue has penetrated unto every country under heaven, and kings of all nations have offered their costly tribute by land and sea. As your Ambassador can see for himself, we possess all things. I set no value on objects strange or in-*

*genious, and we have no use for your country’s manufactures...*”

Some students of China comment that the Emperor was inflicted with the “Middle Kingdom syndrome,” a quality that continues to remain an inescapable part of the fabric of Chinese civilization.

Of course, the Chinese are not the only people in the world who have maintained their culture to be “superior.” The English, Americans, Germans, Japanese, among others, also have been known to wave flags.

But China, like no other country, has preserved this conviction of superiority of culture and race not only with an undying persistence, but, perhaps, with a degree of justification.

For even if we were to disregard some of China’s legendary past, and make allowances for the internal chaos spawned by changes of dynastic leadership, China still looms as the oldest, most important civic culture in Asia.

In the past when Chinese were asked what their position was in the world, the response was often a blank stare. To most Chinese the question had never come to mind—therefore, the inability to give an adequate answer.

### Toleration but Not Equality

For centuries, it has been ingrained into the national psyche that *China was the world*, and that her inhabitants were the Han race, a black-haired people whose culture and civilization alone determined the boundaries of the world. Outsiders were recognized to exist but only as people to be tolerated and never—if it could be helped—to be granted equal status.

So as far as the West is concerned, the China puzzle did not begin when Mao Tse-tung ascended the rostrum in Peking on October 1, 1949 to proclaim the establishment of the latest dynasty—the People’s Republic of China.

The Middle Kingdom had been giving the Westerner fits long before that.

But if it is any encouragement, during the recent Chinese Cultural Revolution (1966–1968) someone is reported to have overheard two Red Guards talking, with one saying: “You know, sometimes I think we *are* inscrutable!”

A constant, uninterrupted flow of information between two points will never *guarantee* peace and understanding. But to have adopted mutual isolation as an instrument of policy has proved to be both dangerous and foolhardy.

### Discomfort Through Caricature

The caricature that most Westerners have of China and the distorted view of reality that China has concerning the West are both becoming increasingly unbalanced. And unless we begin thinking sensibly about each other, unless both camps make continued, deliberate attempts at some form of mutual understanding, our world is going to become increasingly uncomfortable.

The Great Wall of China—a 1600-mile wonder of the Asian world—was constructed to repel the invaders from the north. Today, another kind of wall has been built. It is an invisible but very real wall, cemented with stones of suspicion, hatred and frustration. It is constructed primarily to keep out the evil winds of bourgeois thinking, along with any capitalistic germs which might infect the body politic housing the pure revolutionary spirit of Chairman Mao and his countrymen.

But the West has also built walls. And Christians have built walls. Is it not now time for the body of Christ to come to a clearer, more intelligent understanding of this one quarter of mankind?

Rather than labeling the 850 million of the China mainland as so many Maoists, Communists, Reds or “the heathen Chinese with the inscrutable face,” would it not be more compassionate, more Christian to see the masses in China as people? People for whom Christ died, and for whom God is very much concerned?



# e•van•

**S**trange as it may seem, the question, "What is evangelism?" has become a controversial matter in today's world.

Moreover, the answer you give to the question may make a difference in your life. People who define evangelism in one way will find themselves attracted to a certain mission board, to a certain field of service, to a certain type of campus evangelism, even to a certain circle of Christian friends.

Anyone who takes a serious interest in understanding the mission of the church in today's world does well to give top priority to developing crystal-clear thinking as to what evangelism really is. The mental attitude of a Christian worker at this point is almost as important as acceptance or rejection of the germ theory of disease is to a physician, or selecting Adam Smith rather than Karl Marx as the point of departure for an economist.

You may be wondering where you yourself might plug into the rather complex missionary enterprise of the Christian church today. If so, make it a point to reach some sort of conclusion as to what you believe evangelism to be. I have made my own decision, and I will not try to disguise it because

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*C. Peter Wagner has served as editor of the monthly magazine Vision Evangelica and director of Emmaus Bible Institute in Cochabamba, Bolivia. He is Associate General Director of Andes Evangelical Mission.*

I feel quite excited about it. But at the same time I will attempt to present the alternatives fairly.

The thinking of some is foggy concerning the words "evangelism" and "missions." For some time I tried to maintain separate files on the two subjects. But eventually I found that I was doing as much cross-filing as direct filing, so I combined the two, since they are so closely related. Some even consider them synonymous. Bishop Newbiggin of India once defined missions as "the concern that in the places where there are no Christians there should be Christians." This is a simple definition, but pregnant with meaning. It is not only a good definition of missions, but of evangelism as well. The one point of difference between the two might be that missions usually involved a cross-cultural element, whereas evangelism implies ministry within one culture only. This, however, is secondary. Both evangelism and missions are deeply concerned with making Christians of non-Christians.

### Three Basic Styles

Now this has been introductory. In the beginning I mentioned a choice which should be made. The choice is not between evangelism and missions. Neither can it be reduced to "What do you think of Billy Graham?" or "Evangelism-in-Depth?" or "Operation Mobilization?" Let us attempt to go a

## 3 definitions

*by C. Peter Wagner*

# ge·lism:

little deeper than our opinion of these things. Let us consider three basic styles of evangelism. That we may do so, I am going to introduce a terminology which has recently been gaining increasing acceptance among missionaries. The three styles are known as presence evangelism, proclamation evangelism, and persuasion evangelism.

The text I have chosen will make apparent my own choice. II Corinthians 5:11 says, "Knowing, therefore, the terror of the Lord, we *persuade* men," and further on in verse 20, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we *beg you* in Christ's stead, be ye reconciled to God."

## Two Dimensions of Motivation

I want to focus on the definition of evangelistic *goals*. We cannot deal with goals, however, if a personal commitment has not first taken place. What motives entice a Christian even to get interested in the question, "What is evangelism?" Before defining the three styles of evangelism, then, it would be well to try to understand the two principle dimensions of missionary or evangelistic motivation.

The first is the inward and upward dimension. This reflects our own heart commitment, produced by our vertical relationship to God. Paul sums it up in I Corinthians 4, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found *faithful*." Faithfulness is the key word. Faithfulness to God implies doing *His* will, obeying the commands He gives us as Lord. That word "Lord" is no pious platitude extracted from children's prayers—it implies unbending allegiance to an absolute monarch. Some-

times we in the United States have difficulty in understanding it. Here, you can do as you please. But if you lived in Babylon under Nebuchadnezzar or in new China under Mao, you would not be able to. You could in those places better understand what it means to be under a lord. God requires that kind of faithfulness of Christians: unbending obedience to His commandments.

The second dimension of motivation is outward and forward. In our text, we find Paul's words: "Knowing therefore the terror of the Lord. . . ." This expresses his motivation for persuading men that they must be reconciled to God. What did he mean? The word "therefore" refers us to the previous paragraph in II Corinthians 5 where Paul speaks about death: being absent from the body and present with the Lord. The very last sentence of that paragraph indicates what he means by the terror of the Lord: the final judgment. Contrasted to the benefits which death brings to believers, Paul mentioned the distressing alternative of what awaits those who die without knowing Christ. This he describes as the "terror of the Lord." Such forward thinking, which theologians call eschatological, motivates Paul to reach outward to lost men, persuading them to become Christians before it is too late. Here is the outward and forward, or the horizontal, dimension. It compliments the vertical one.

## Good, Better, Best

So much for the motivation. Now the definition.

The choice between the three definitions of evangelism is not a matter of being right or wrong. It reminds me more of the Sears Roebuck Catalog, and the days back on the farm when we looked at those sets of three

pictures labeled good, better, and best. Whenever we could, we ordered the best. Let us think of the three styles of evangelism in those terms:

# 1

## Good: presence evangelism

The idea of presence evangelism was first popularized by the World Student Federation back in 1964. In an excellent article on the subject, Leighton Ford traces roots of the idea back to French Catholicism. The concern which produced the concept was a legitimate one. There was a widespread feeling that Christianity had become irrelevant to the rapidly secularizing world. The West was in full retreat, the age of colonialism was over. Would the retreat of the West mark the beginning of the downfall of Christianity? Many thought it would, and began talking about a "post-Christian age." Pessimism reigned among church leaders. To some who had become involved in the new wave of left-wing revolutionary thought and action, the Christian message had never seemed so irrelevant. The World Student Federation and others felt that the most appropriate action would be to secularize Christianity. As a part of this process they would have to redefine the mission of the church.

Presence was therefore set in contrast to proclamation as the most desirable action of Christians in the world. It meant not only to be in the world where the action is, but also to become involved in what (as they said) God was doing in the world; to cam-

paigned against all that dehumanizes man. Presence could be anonymous and silent, the name of Christ might or might not be mentioned depending on the circumstances. Individual salvation, repentance, regeneration, and the need for a conversion experience were called old-fashioned and gently pushed out of sight to make room for such activities as "redeeming social structures," "reconciling hostile men and nations," "arousing the oppressed to take arms against the oppressors," or "restoring manhood as reflected in Jesus."

This led to much confusion throughout the sixties about the mission of the church and the definition of evangelism. The word "missions" was changed by some to "mission" in order to provide an umbrella for everything good the church does. The mission of the church was seen primarily in terms of social action, over against an aggressive effort to bring those who did not know Christ into the kingdom of God. Attempts at gaining conversions were called *proselytism*. Finally, evangelism itself came to be identified with social action. Harvey Cox, author of *The Secular City*, said, "Any distinction between social action and evangelism is mistaken." Australian theologian Colin Williams said, "The distinction between individual evangelism, and evangelism calling for (social) changes is a false one." Presence evangelism, then, is any effort made by a Christian to better society or help his fellow man.

### Love Thy Neighbor

Now, we began by saying that this was good. By this we mean that helping the oppressed, feeding the hungry, caring for the aged, promoting civil rights, distributing contraceptives, eradicating malaria, teaching illiterates to read, building roads, denouncing social injustices—everything that can be done in the name of Christ to bring a better life to mankind is pleasing to God, and should be part of normal Christian activity. "Thou shalt love thy neighbor as thyself" is a binding

commandment on all Christians. The real problem enters the picture when we begin to call all this *evangelism*. This places us in the dangerous position of obscuring the primary mission of the church.

Christian presence, Christian social action, silent witness, or whatever you might call it, is good, but please don't say it is evangelism.

## 2

### Better: proclamation evangelism

There is a wide river of difference between presence *evangelism* and proclamation evangelism. The proportionate difference between the two is admittedly much greater than that between the quality of the good and better overalls in the Sears Roebuck Catalog. They represent two different philosophies with two different starting points. Christian presence asks the *world* to set the agenda; proclamation takes its agenda from the *Word*. Presence sees the root of the problems of mankind in *society*; proclamation sees it in *sin*. Presence emphasizes the *horizontal* aspect of reconciliation, man with man; proclamation emphasizes the *vertical* aspect, man with God. Presence attempts to arouse a *social conscience*; proclamation attempts to arouse *spiritual conviction*.

The text for proclamation evangelism is most frequently Mark 16:15, 16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Many of the recent saturation evangelism movements have adopted a policy of proclamation evangelism. The official program of one states, "Our movement is biblical, based on

the Great Commission, as recorded in Mark 16:15, 16, with emphasis on *every* creature." Those who strictly follow proclamation evangelism believe that the task of the evangelist has finished when the message is heard and understood by the non-Christian. Whether the message is accepted or rejected is more God's concern than the concern of the evangelist. "Eternity alone will reveal the results." The Bible says, "God gives the increase," and "My word shall not return unto me void."

In one of the most thoughtful studies of evangelism published in recent years, the author says, "To evangelize means 'to announce,' 'to proclaim,' 'to tell forth,' 'to bring good news'... the important fact that no evangelism has happened until the good news has been *told*... orally, intelligently, and understandingly communicated." This excellent statement of proclamation evangelism implies that when the gospel has been properly communicated, the evangelistic work as such has been accomplished. Among conservative evangelicals this undoubtedly has been the most commonly-held point of view.

It is better, infinitely better, than trying to define evangelism as Christian presence. Yet the Sears customer is never satisfied with the better when he can afford the best.

## 3

### Best: persuasion evangelism

If a wide river separates presence and proclamation, only a small stream flows between proclamation and persuasion. Yet, some small streams, like the one which separates Texas and Mexico, take on an importance disproportionate to their size. Those who hold this persuasion emphasis in evan-

gelism admit that proclamation is an essential element in evangelism, but it is not enough by itself. Proclamation is like the appetizer served in a fine restaurant: delicious, but not quite satisfying. Persuading men to become Christians is the main course, the true goal of evangelism. Proclamation is only a step in the right direction.

### Not by Proclamation Alone

Persuasion advocates avoid as much as possible quoting Mark 16:15, 16 in isolation from other texts such as Matthew 28:19, 20. The reason for this is not so much the textual question mark associated with the conclusion of the second Gospel, but rather the danger of leaving the mistaken impression that by proclamation *alone* one can fulfill the Great Commission.

Take a close look at Matthew 28:19, 20: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you. . . ." Four verb forms combine to give a full view of what Christ wants His servants to do: go, make disciples, baptize, and teach. Unfortunately in most English versions this is not fully evident, but in the original, three of these verbs are participles and only one imperative. "Making disciples" is the imperative. Going, baptizing, and teaching are merely supporting activities, or means to the end. Proclamation is another means to the end.

Persuasion evangelism, then, sets as its goal nothing less than making disciples. Evangelistic strategy becomes geared not only to allow the most people to hear the gospel, but also to make the most disciples. Superficially the distinction may appear to be a slight one. But do not believe it! It is one of the most significant points of dialogue and strategy-planning in the world of evangelical missions today. Admittedly Joe Bayley caricatures proclamation evangelism in his book *The Gospel Blimp*, but nevertheless, he makes his point concerning some of

today's frivolous goals in evangelism.

Look at it from another point of view. How can you measure success in evangelism? Of course some people think it is unspiritual to measure success at all. They say, "Only God knows the results." I have a sneaking feeling, however, that this at times is just a pious smoke screen. If it were valid, it would make evangelists and missionaries about the most comfortable people in the world. At least they would be much more comfortable than others such as businessmen who have to show profits in order to be considered successful or surgeons who have to show recoveries, or pitchers who have to win baseball games, or even students who have to pass final exams. Evangelists and missionaries would be comfortable because if you could not measure their success, neither could you measure their failure.

I do not believe it is any less spiritual to measure a missionary's success or failure than it is to measure the success or failure of, say, a church building fund. Honesty and realism should force us to do it if we have not attempted it before. Let us try it now for our three styles of evangelism.

The success of presence evangelism can be measured in terms of how many people you help. Every wound that is bandaged, every broken heart that is comforted, every unjust social structure that is changed for the better are points in favor.

### Communication Is the Goal

Proclamation evangelism measures success in terms of how many have heard the gospel, and understood it. Some will accept and become disciples. Some will reject and remain pagans. But if all have understood, they have been successfully evangelized. Effective communication (even if it does not result in commitment) is the goal.

Persuasion evangelism is not satisfied with either. Ultimately, success can only be measured by counting up how many people outside of Christ

have been born again, thus becoming faithful disciples of their Lord. The most objective test is whether they have united themselves to the visible church. Admittedly this is a rather hard-headed and pragmatic way of looking at evangelism, but it is an attempt to take seriously the imperative of the Great Commission, and the obligation that faithful Christians have to fulfill it. The Bible makes a special point of stating that heaven rejoices, not when 99 people hear the gospel and *reject* it, but rather when one sinner *repents*. If a person whom God has called and gifted to be an evangelist takes count after a decade and finds he has won only a handful to Christ, he may deserve an "A" for evangelistic *effort* but when measured against the imperative of the Great Commission, his evangelistic *results* have been somewhat less than successful. He may do well to stop and reevaluate his ministry before beginning a new decade. Perhaps he will conclude he has been sowing good seed on barren soil. If he is convinced that God wants him to continue this, he should by all means do so. But also, he should consider the possibility that nearby he will find some fertile soil which God has prepared and which will yield fruit 30, 60 and 100 fold.

### Nothing Less Than Obedience

Let me underscore once again the theological and spiritual basis for what I am saying: it is nothing less than faithfulness and obedience to God.

What is evangelism? Evangelism is where the real spiritual action is. It may be on the university campus. It may be in the black ghettos. It may be on the foreign mission field. Wherever it takes place, evangelism is seeking and finding the lost, effectively communicating the gospel to them, and persuading them to become Christ's disciples, responsible members of His church.





# globe at a glance

## Church dropouts jump in West Germany

In a country where it is extremely difficult for Protestants to leave the church tens of thousands are making the effort. The dropout rate for West Berlin was 75 percent higher in 1970 than in 1969. In West Berlin alone 28,165 quit the church last year. A similar situation is reported in the Roman Catholic Churches.

The development is considered alarming because in the past severing of church membership was thought of as inconceivable due to almost unsurmountable psychological barriers stemming from the German church system. Everyone is born into some church. And though many never attend, membership is expected.

As an additional deterrent, an official discontinuation of

**Student Missionary Project** of Wheaton College is sending 47 students, its largest summer work force, to 24 countries working with 20 missions. Budget is \$30,000, an increase of 20 percent. 335 students have participated since 1958.

**400 mission leaders** meet a week in September at Green Lake, Wisconsin to discuss Missions in Creative Tension, church/mission relations.

**The Evangelical Alliance Mission** operates a Western Deputation Office in Sacramento, California to aid deputation of candidates and distribute films and literature.

**Some American missionaries are racists**, charged a United Methodist mission executive, the Rev. Isaac Biven, a black American recently returned from Africa. Biven criticized many missionaries for "insensitivity to social, political and economic needs of Africans." Missionaries and Africans are "seriously polarized" in some areas. In Mozambique he charged Americans with resisting the Africans' "push for self-realization."

**Africa refugees estimated at 1.5 million** by Church World Service executive. One of the most critical areas cited was Sudan where a civil war between Muslim Arab northerners and Christian/animist black southerners has resulted in the death of 1,500,000 southerners and many fleeing to Ethiopia, Uganda and Central African Republic. Resettlement is difficult especially in countries that have no provision for a foreigner to become a citizen.

**Bible College opens in Sierra Leone** to provide theological training for pastors and evangelists in a three-year course for a Diploma in Theology or a Certificate in Pastoral Training. Instruction is in English.

**40 percent student increase at Jamaica Theological Seminary** was reported in what is probably the only English-speaking seminary in the West Indies. The Seminary was active in the formation of Jamaica Association of Evangelical Churches.

**Methodism on decline in Ceylon**, says president of the Methodist Church in Ceylon. The Rev. G. Denzil de Silva, leader of 25,000 Methodists, says only 28 percent of Methodists attend worship services regularly. The faithful few are content with Sunday worship and are unprepared for any further commitments in Christian living. Youth ministries are far from healthy in de Silva's estimation. Women's groups are composed of those over 40. De Silva says the problem is a "growing ambiguity in the minds of our people over the ever-widening gap between life in the Church and life in the world. . . . Unless the relevance and meaning of our Christian faith is presented more concretely amidst the hard realities of this changing world, we will not be able to arrest the downward trend."

**"Governments of East Africa are not interested in missionaries as such. We have to realize that,"** states Bruce Bond, Sudan Interior missionary to Ethiopia, now secretary of SIM's New Zealand Council. "They are interested only in what we do for their people."

**Czech leader proclaims religious freedom**, almost. Communist party leader Gustav Husak stated, "One of the constitutional rights of our society is the freedom of religious belief. . . . However we shall not tolerate any attempts to mix religion with politics." Despite assurances heavy restrictions are in effect on the outreach and functions of the churches.

**Fifty six volunteers set to work** in 11 Summer Voluntary Service projects of the Eastern Mennonite Board of Missions. Projects are all in the United States and include day care centers, remedial education and camping programs.

**South Africa harasses selected clergy**, according to Anglican Dean King of Capetown. He sees recent arrests, refusals of visas and confiscation of passports as an effort "to intimidate people who have been getting a little outspoken. . . . My impression of this thing is selective. It looks as if the people the government go for are the ones who've been getting involved in organizations overseas, or in looking after the families of people who have left South Africa."

**Patients strike at World Leprosy Mission** at Chevayur, India in an 11-hour sit-down demonstration demanding higher wages, no admission fees, separate places of worship for various faiths and lower canteen prices. WLM operates 28 other facilities in India. Besides free treatment patients reportedly get food, clothing and money. No settlement was reached.

**Dramatic changes in the Christian**



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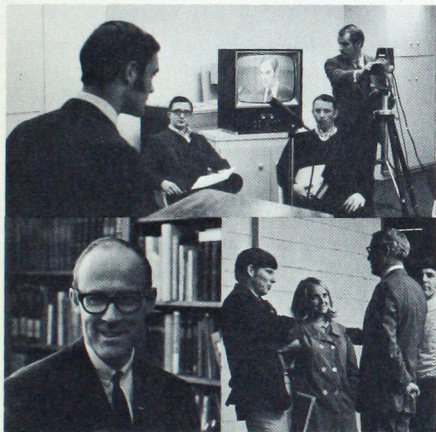
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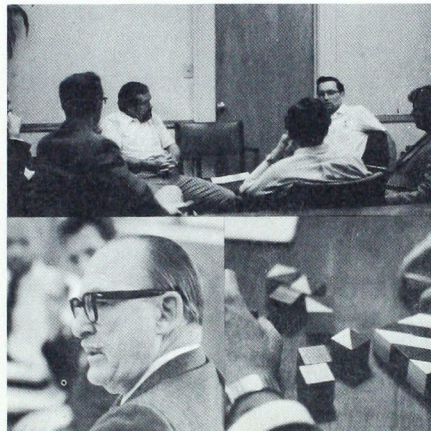
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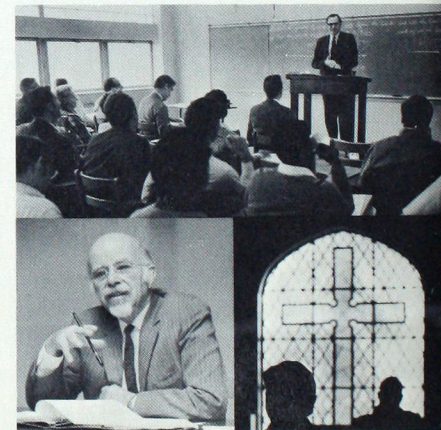
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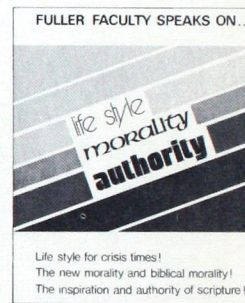
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### A FOUNDATION OF FAITH IN A CHANGING WORLD

Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the Seminary acknowledge the creeds of the early church and the confessions of the Protestant communions to which they severally belong. Under God, and subject to Biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

I. God has revealed Himself to be the living and true God, perfect in love and righteous in all His ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

II. God, who discloses Himself to mankind through His creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written Word of God, the only infallible rule of faith and practice. They are to be

interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

IV. God, by His Word and for His glory, freely created the world of nothing. He made man in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and, apart from grace, incapable of returning to God.

V. The only Mediator between God and man is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By His death in our stead, He revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day He rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as Lord over all.

VI. The Holy Spirit, through the proclamation of the Gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior, and granted the free gift of eternal life.

VII. God graciously adopts us into His family and enables us to call Him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping His commandments and endeavoring so to live in the world that men see our good works and glorify our Father who is in heaven.

VIII. God by His Word and Spirit creates the one holy catholic and apostolic Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, He guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

IX. The Church is summoned by Christ to offer acceptable worship to God and to serve Him by preaching the Gospel and making disciples of all nations, by tending the flock through the ministry of the Word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all men according to the deeds done in the body, and to establish His glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with Him forever. Then shall the eager expectation of the creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

membership requires a formal declaration before a court or notary public involving red tape, time and money.

If this barrier is broken a "mass exodus" is expected since only seven percent of the Protestants are minimally involved in church activities.

Three reasons are given for the increasing dropout rate.

One, there is a growing estrangement because of the theological controversy between "liberals" and "conservatives," creating uncertainty among the laity.

Two, youth see the church as conservative and repressive. Older people feel the church is too involved in politics, especially the "social-revolutionary ideology" of young clergy.

Three, there is a growing hostility to "church taxes," a

mandatory membership fee collected on the churches' behalf by the state and computed on the individual's income tax return.

Many feel that the main motive behind the dropout movement is a combination of political and financial considerations. While nominal members in the past did not object to paying church taxes as a contribution toward a charitable or humanitarian cause, they are no longer willing to support church political activities which run counter to their own political convictions.

Dropout statistics jumped last fall after the World Council of Churches adopted a controversial anti-racism program which met with criticism from many German Protestants.

community in Asia are reported by missionary Paul E. Kauffman. "Both missionaries and nationals, however, find it easier to avoid reality than to accept it." Kauffman explained, "Missions and missionaries tend to cling almost in desperation to the Western form of the church. This, after all, is what their supporters sent them to build, wasn't it? There is ample evidence that this form will not survive in Asia. Large cathedral-type, or even evangelistic center-type, churches thrive in only one or two spots. The soil of Asia does not readily accept such foreign transplants."

**'Phenomenal' Bible distribution in Cambodia** is reported by the United Bible Societies. In July 1970, 275 Scriptures were distributed, in August 738 and in September 3353. Formerly police stopped distribution efforts.

**National Scholarship Program launched** by Evangelical Literature Overseas. The program is an attempt to give selected nationals training in the field of evangelical literature.

**Due to an increased ministry** Latin America Radio Evangelism has changed its name to Hermano Pablo Radio and Television Evangelism.

**Mennonite missionaries consult on East Africa.** One of the trends which surfaced at the consultation was that Africans are providing competent leadership for the church. Missionaries should no longer expect to take top-level administrative positions. Focus on ministries is also changing as governments take the lead in education and medicine. The following priorities

were listed by the group: nurture, development, evangelism, administration, church assistance, and non-Mennonite relationships. The consultation report states: "The missionary era in the traditional sense is over. The church is today asking for Christian technicians who will identify with the aspirations of the churches they serve.

The term 'missionary' has a bad connotation and is used less and less."

**Bible in modern Africaans** is in the translation stage, New Testament expected in three years, Old Testament in five. Idiomatic Africaans is used by three Dutch Reformed

*Continued on page 28*

## people make the news

The Rev. **Willys K. Braun**, Africa evangelism and literature specialist, appointed executive director of "Key 73" by the Christian and Missionary Alliance. "Key 73" is North American saturation evangelism program set for 1973.

Dr. **Ben C. Hobgood**, Christian Church (Disciples of Christ) missionary, vice-president of the Free University of Congo at Kisangani, returned to the United States following a conflict over demands for an all-African staff. Mission executive director observed, "This episode is just one illustration that African nationalization will not necessarily await even what we assume to be an orderly process of administrative change."

The Rev. **Robert M. Minto**, a Stanford University chaplain, is regional information officer for Overseas Personnel Recruitment Office, recruiting for eight mission organizations doctors, nurses, public health officials and medical personnel for Ethiopia, Vietnam, India, Mexico, Egypt, Turkey and Iran.

Mrs. **Barbro Johansson**, 57, former Swedish Lutheran missionary to and naturalized citizen of Tanzania, named

adviser to the Tanzanian embassy in Stockholm.

Dr. **Robert Baird McClure**, 70, first unordained man to be moderator of the United Church of Canada, plans to return to medical missionary service after the completion of his two year term as moderator.

The Rev. **Paul Finkenbinder** of Hermano Pablo Radio and Television Evangelism received a citation for distinguished service from the National Religious Broadcasters.

Dr. **Hans W. Florin**, named general secretary of the Protestant Association for World Mission of the Evangelism Church in West Germany.

The Rev. **Karimuda Sitompul**, 54, associate general secretary of the Council of Churches of Indonesia and secretary of its unity department, died December 28.

Pilot-evangelist **Robert M. Lytton** and his wife died in a plane crash while returning to Brazil following a furlough. The Lyttons were missionaries under the Presbyterian Church in the United States.

**Dan West**, 77, founder of Heifer Project, died January 7 in Goshen, Indiana.

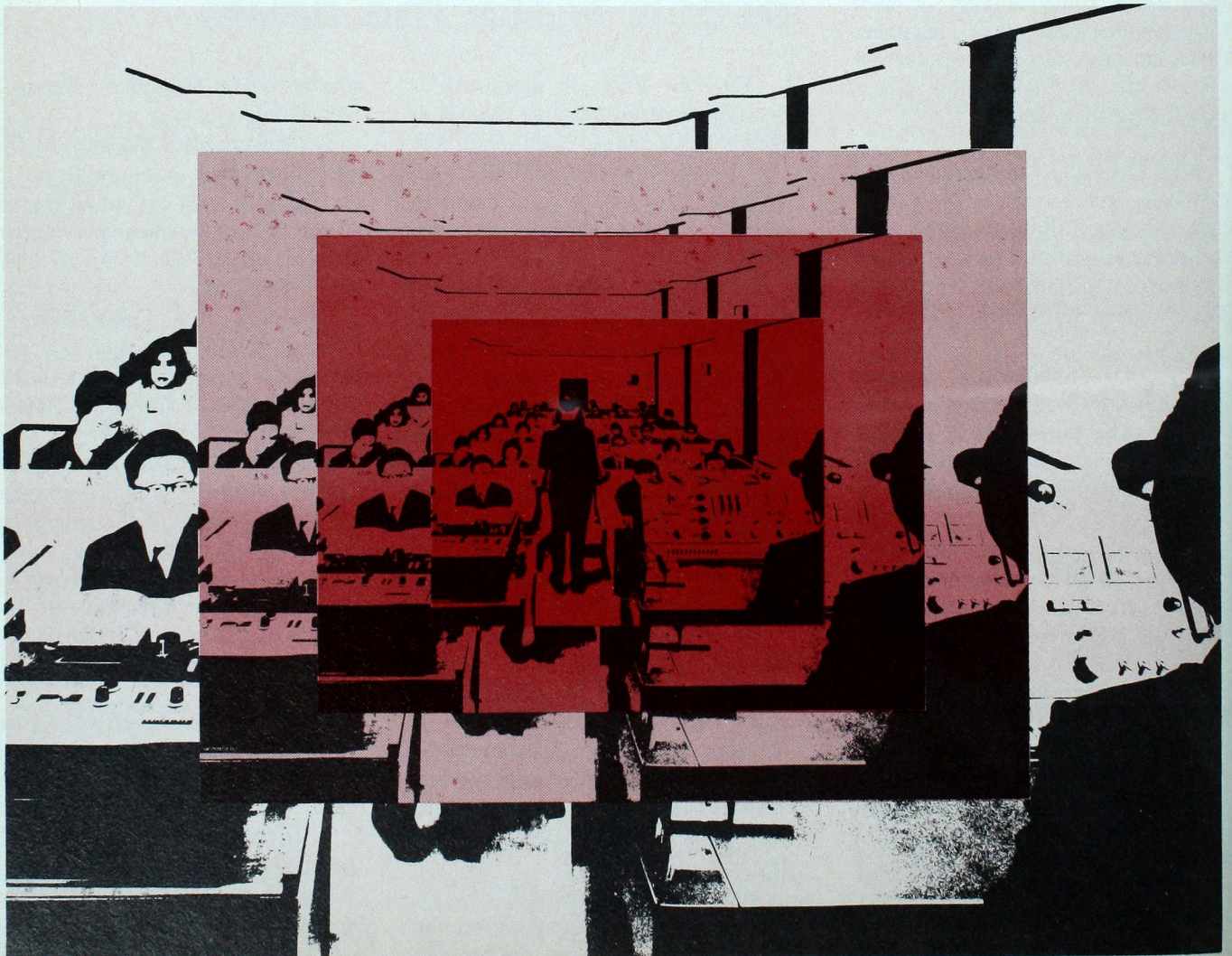


by Norman Rohrer

**The success story  
of an evangelistic medium  
which is making a**

# COMEBACK IN JAPAN

*English language laboratory which served as part of a pilot project in Tokyo of the Language Institute for Evangelism.*



Early in August last year a contingent of Japanese met a handful of Americans at a remote beach in southern Japan.

Ironically, the meeting occurred on the 25th anniversary of the atomic bomb holocaust, near the town of Shimoda where Commodore Perry in 1853 first opened up the isolated islands of Japan to western influence.

How the 35 young Japanese university students and professional men and women got to the beach is the success story of an evangelistic medium which is making a comeback in Japan—the teaching of conversational English to young Japanese eager to advance their careers. The five day camp was sponsored by the English Language Institute in Tokyo.

**T**he technique is as old as Protestant missionary outreach in Japan. In 1876, an English teacher named L. L. Janes succeeded in winning for Jesus Christ many young Japanese who later became stalwart believers active in the 1883 and 1902 revivals that swept the land. Thirty of these men entered the Doshisha School in Kyoto and became known as the Kumamoto Band of Believers.

William S. Clark taught English briefly at Sapporo in 1876 and he too attracted brilliant young men who were converted and who formed an assembly of believers known as the Sapporo Band. Among Clark's band of early English students was Uchimura Kanzo, founder of the fast-growing indigenous work called the Mukyokai or nonchurch movement.

Following in this tradition, nearly every missionary in Japan today has at some time or another used the teach-

ing of English as a means of evangelism. This can also be said of most missionaries in Asia as a whole.

At the 1968 All-Asia Conference on Evangelism, a survey of representative missionary delegates shows that more than three-quarters of them had engaged themselves in the teaching of English as an evangelistic medium in their field of service. The activity offers an opportunity for instant contact with the people, and, in time, spiritual fruit that remains.

**I**n Japan, a roll call today of Japan's most distinguished national Christian leaders would indicate that many of them first heard the gospel through some effort to learn English.

In the years following World War II, this evangelistic medium enjoyed peak interest among missionaries to Japan. But in the early 1950's, confidence in this technique for winning the Japanese began to decline. The reasons were many. Some missionaries found themselves caught in a weary cycle of English instruction without the ability to make it work to strengthen the local church. Others considered the teaching of English only as one step toward their "real work" and left it as soon as they had a grasp of the Japanese language.


The economic success of the bustling island empire depends upon open lines of trade with the west. Young people who can speak English are in demand. Their hunger for conversational skill in English is opening unprecedented opportunities for direct ministry with nationals. At the Ochanomizu Student Christian Center in Tokyo, no advertising is necessary to draw overflow classes of students enrolling for English study. Many conversions can be traced to this medium—conversions which had led people into the local Christian as-

sembly. In southern Japan, The Evangelical Alliance Mission is offering extensive classes in English for the purpose of augmenting church growth. The Oriental Missionary Society is also offering classes in various areas throughout the islands. Many individual missionaries have found English instruction an opportunity for direct ministry with the Japanese, as well as supporting roles as fraternal workers.

So popular is English instruction that a mission agency organized exclusively to seize this opportunity has been formed. In 1968 the English Language Institute was planted in the Ikebukuro district of Tokyo as a pilot project by the Language Institute for Evangelism. In 1970 the fruitful ministry spread to the Kamata area and in 1971 the Institute plans to open another language center in Tokyo. The school features a modern professional Sony language laboratory as a drawing card to young Japanese. Around this attraction the Institute schedules orbital evangelistic activities such as camping programs, retreats, home meetings, and student rallies. Daily chapel periods are a part of the class schedule.

"Without these additional activities," says president Kenneth P. Wendling, "we would be little more than an English school."

**B**ut with the activities, the entire program becomes a vital force in winning unreached youth for Christ and channeling them into local Christian assemblies.

English has become the modern *lingua franca*—and certainly in no Asian nation more than in the one which long ago learned to write "Made in Japan." Let us hope that indigenous efforts for the gospel of Jesus Christ will be as successful in labeling the Japanese: "Remade in Japan." 

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*Norman Rohrer is Executive Secretary of Evangelical Press Association. He is founder and president of Christian Writers Guild.*

# OVERSEAS MISSIONS-

## A rebuttal to Dale Bruner's article "Overseas Missions—the Beginning of the End?"

There is just enough truth in Frederick Dale Bruner's article "Overseas Missions—The Beginning of the End?" (February 1971) to make it dangerously persuasive—and terribly damaging, therefore, to the cause of the Christian world mission.

### Mission to the Doorstep

Dr. Bruner, a former colleague of mine on the faculty of Union Theological Seminary in the Philippines, affirms that "there must always be a world mission of some sort." But he believes that many churches overseas are "inhibited and hindered. . . by the presence and even by the services of multitudes of Western Christian missionaries." Missionary assistance from the strong churches of the West, he emphasizes, "is often felt by its recipients as paternal, demeaning, and ultimately degrading"; it contributes to a "neo-colonialism." Therefore, he suggests, we must find "a new form of mission." This new mission, he says, "may still be some form of creative contribution to the world's churches beyond our national borders. . . but for the sake of the Third World churches" we should greatly reduce the number of missionaries and the amount of money involved. Dr. Bruner then urges us to focus our attention on the mission in our own country, "the world-mission to the doorstep," and allow the overseas churches "to carry out their own mission."

---

*A missionary in the Philippines for ten years, Gerald H. Anderson currently is President and Professor of World Christianity at Scarritt College for Christian Workers in Nashville, Tennessee.*

The truth in Dr. Bruner's article is that *there are problems* in our missionary work overseas—problems relating to the changing role of missionaries and the changing relationship between indigenous churches overseas and our own churches in this country. It is also true that there is an urgent need for a more effective ministry of witness, outreach and service on the part of the churches in this country to the enormous problems of our own society. But to suggest that in any sense the mission on our own doorstep at home could be a fulfillment of our fundamental missionary obligation "to all the nations," is a theological distortion of the first magnitude. The Christian mission must always have two focuses for all Christians: "in Jerusalem. . . and to the ends of the earth," on our doorstep and throughout the world. The latter mission cannot wait until the former is fulfilled, or it would never take place.

### Toward Withdrawal at Once

On June 5, 1968, Dr. Bruner published an article entitled "The American Missionary Problem" in *The Christian Century*. In that article he said, "American missionaries are inhibiting and impeding the wholesome, natural growth of an indigenous and responsible Philippine Christianity." Therefore, he said, "I think we American missionaries should move toward withdrawal at once."

Several distinguished Filipino Protestant leaders responded to that article (Readers' Response, *The Christian Century*, Sept. 11, 1968). United Methodist Bishop Cornelio Ferrer wrote, "This is a typical expression of American impatience. . . . If America



ceases to give she will become a country rich in things but poor in spirit. . . . The Christian world would surely not like to see American missionaries in retreat."

Bishop O. G. Fonceca of the United Church of Christ in the Philippines said, "In the Philippines the image of the church which has emerged is international and interracial. . . . May the day never come when the Philippine church will say, 'Foreigner, go home.'"

#### Neither American nor Filipino

Mr. Benjamin Camins, Executive Secretary of the Philippine Association of Christian Schools and Colleges, emphasized that "our opposition to Dr. Bruner's thesis rests on a strong biblical and theological foundation. The idea of withdrawal contradicts the essential nature of the church as a universal fellowship, in which there is neither Jew nor Greek, American nor Filipino. . . . The presence of a 'foreign' missionary in our midst is one of the best expressions of the church's claim to universality. . . . Withdrawal of missionaries from the Philippines, now or later, is entirely out of the question."

I recall one of our Filipino colleagues saying he felt Dr. Bruner was guilty of "reverse paternalism," of telling Asians now what they do *not* need. I feel there is also an *escapism* in Dr. Bruner's proposed solution to the problem, which would only contribute to a neo-isolationism in the churches.

Finally, I must confess that Dr. Bruner's position is enigmatic. In 1968 he wrote, "I think we American missionaries should move toward withdrawal at once." In 1969 he came

back to the United States on furlough and in 1970 he returned to the Philippines for another term of missionary service. Now in 1971 he says, "As a 'world' missionary I do not wish to continue as an accomplice in this farce."

I do not believe the Christian world missionary enterprise is a farce, nor do I feel that Dr. Bruner is an accomplice in such—he and his lovely wife are making a magnificent contribution to the life of the church in the Philippines.

I think it would be much nearer the mark to say that overseas missions are now at the end of the beginning phase. The church has been established around the world; we now have a world base for our world mission. But the urgency and immensity of the unfinished task of world evangelization has never been greater, with far more non-Christians in the world today than on the day when Jesus was crucified.

#### Exciting New Partnership

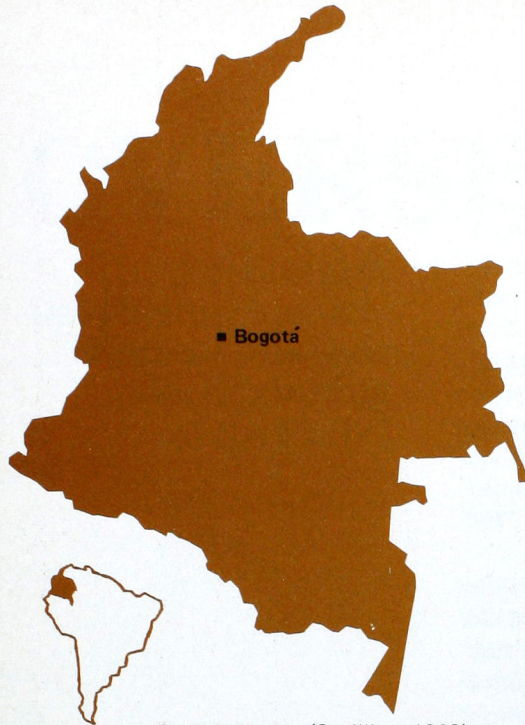
The opportunity and obligation of the churches in America to give and to send is crucial precisely at this moment so that the momentum of advance in world mission may not be lost as we move into an exciting new phase of missionary partnership with the churches of Asia, Africa and Latin America.



# THE END OF THE BEGINNING!

by Gerald H. Anderson

# Facts of a Field: Colombia



Capital: Bogota (2 million, 1968).  
 Area: 440,000 square miles. Fourth largest nation in South America.  
 Population: 21.4 million (1970 estimate). Fourth most populous in Latin America.


Population Annual Growth Rate: 3.4 percent.  
 Population Density: About 98 percent of the people are concentrated in the western third, with density of about 57 persons per square mile. Eastern plains have less than one person per square mile.  
 Urbanization: Recent migration to urban areas has put about half of the people in cities.  
 Languages: Spanish is the primary language.  
 Literacy: Estimated 60 percent.  
 Economy: Predominantly agricultural with coffee as the main export. Economy has been diversifying and many consumer goods are locally manufactured.  
 History: Established as a Spanish colony in 1549. Proclaimed independence in 1819. Numerous wars and internal strife during 19th century. 1946-58 was also a period of internal strife.  
 Government: Constitutional government with an elected president and legislature. Federal structure with 22 provinces.  
 Religion: Predominantly Roman Catholic. Protestants comprise about one percent of the population.

Protestant churches and missions belong, reports 46 Protestant denominations or church bodies in Colombia. The largest of these include the United Pentecostal Church, the Seventh Day Adventist Church, Baptist Convention of Colombia, Foursquare Gospel Church and the New Tribes Mission.

Many Protestant churches suffered severe loss of members during the period 1946-61, when political disputes developed religious overtones, and Protestants were severely persecuted in some areas by fanatical Roman Catholics. This period profoundly affected the national churches. One authoritative study commented, "Converts of this period had to be sincere, since conversion was a costly business. Open evangelistic meetings were impossible, so laymen became evangelists. The missionary spirit engendered in the days of persecution has continued in many churches and coincides with a new wave of receptivity among certain elements of the population."

Churches and missions are engaged in many ministries including over 400 primary, secondary and high schools, 19 Bible institutes and seminaries, ten major correspondence courses, as well as bookstores, literature production and distribution and radio broadcasts.

**FOREIGN MISSIONS:** Protestant missionary work began in Colombia in 1825 with the arrival of a Bible society agent. The Presbyterian Church, U.S.A. arrived in 1856 and has carried out extensive work since.

Most Protestant foreign missionaries in Colombia are from North America. In 1969, there were 48 mission agencies from North America with a total staff of over 700. 

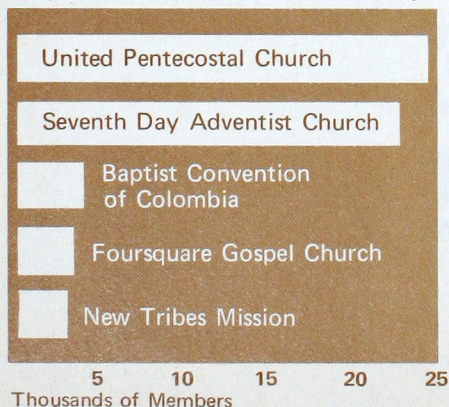
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**CURRENT STATUS OF CHRISTIANITY:** Roman Catholicism has been predominant in Colombia since the 16th century. However, there is widespread nominalism and only an estimated ten percent of the Catholic membership is considered active. The Protestant community constitutes about one percent of the total population. After years of persecution, Protestants are now free to proclaim the Gospel and are meeting increased responsiveness.

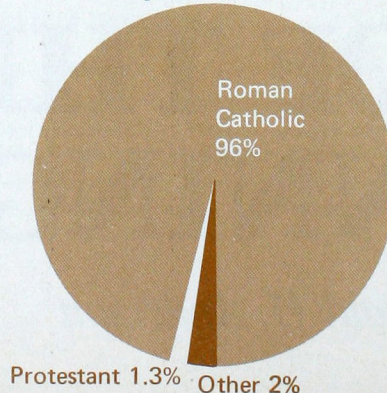
**NATIONAL CHURCH:** The Roman Catholic Church in 1967 claimed 17.9 million members out of a total population of 18.7 million, or 96 percent. Total baptized membership of Protestant churches in 1968 was almost 84,500, a growth of 19 percent since 1967. The constituency of these churches was estimated at over 253,000 people, or 1.3 percent of the population.

The Evangelical Confederation of Colombia (CEDEC), to which most

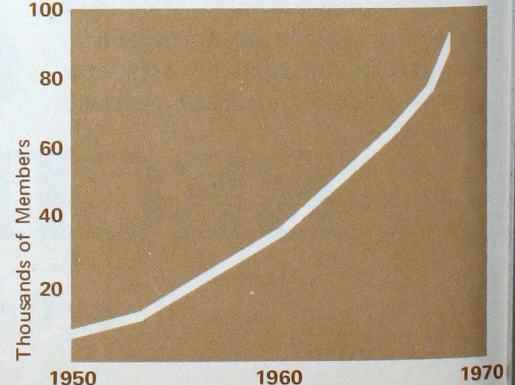
Major Protestant Church Memberships



Religious Affiliation



Protestant Church Membership Growth





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## personality profile

Michael Cassidy  
of African Enterprise



# His Dreams Often Come True

"I realize that I am prone to dreaming dreams," Michael Cassidy wrote with some accuracy. And, his dreams have a way of becoming reality.

Yet in 1955 when he entered Cambridge University in England it did not occur to the young law student that God had anything to do with his dreams. He had just recently made a personal commitment to Jesus Christ.

After Michael surrendered his life to Christ he felt a sense of responsibility to help his country. He felt his dream of "doing something" meant political involvement and change. He and other students formed a group of activists. His vision as recorded in a diary was for an "anti-color-prejudice" movement.

But Michael was learning that to change men one had to start with the heart. God, not men, changed hearts. He withdrew from the group.

Yet, his dream to help his country did not go away. A friend told him of the Cambridge Seven, a group of talented young men who had gone to serve in China. He recorded in his diary that this was his pull also—a team of men dedicated to sharing Jesus Christ with South Africa.

### The Dream was from God

Through a series of coincidences and striking providences Michael Cassidy found himself enrolled at Fuller Theological Seminary in Pasadena, California in 1960. There he saw clearly that his dream was from God.

In April 1960 he met with some friends and from this meeting came a clear direction for forming a new organization, African Enterprise. In theory at least the dream was taking shape.

That first year at Fuller and the following summer were days of conflict and testing.

But at the beginning of Michael's second year, Dr. Charles Fuller called him into his office. He told Michael that the Lord was leading him to make African Enterprise a daughter organization of Fuller Foundation to help African Enterprise get started. Dr. Fuller said, "You may use our office facilities, our secretarial help and our assistance in financial counsel."

Michael Cassidy was staggered. The paper plans were becoming realities.

### He Shared the Dream

Michael kept talking and praying. He shared the dream whenever he got a chance. In the summer of 1961 he and a friend made a survey trip of Africa to add cement to the African Enterprise foundation.

In Pietermaritzburg, South Africa he found himself overly nervous about speaking to a group of students. After he spoke he was accosted by them. Would Mr. Cassidy and his team come back next summer for a student ministry? Michael was hesitant. The students dragged him off to a meeting with city ministers. He expected caution and restraint. The ministers deliberated and asked, "Why just a student ministry, why not city-wide?"

Before he could take it all in, they were at city hall arranging to get the city auditorium for two weeks the next summer. One student paid the down payment out of his pocket.

Michael left Pietermaritzburg shaken. God was fulfilling his dream. He wondered if he was ready.

During the next year in the States God gathered around Michael Cassidy the men He had for the team: Chris

Smith, Richard Peace, Don Ehat and Paul Birch.

When they got to Pietermaritzburg the next summer Michael felt inadequate for the task. He asked if the ministers would not prefer an older man to do the speaking. He had never spoken two nights in a row, much less two weeks straight. No, the ministers felt he would do just fine. The response was a seal on the African Enterprise dream. The mission's success was beyond anything the team felt they had a right to ask for. People all over the world had been praying.

Back in the States Michael and the team trained and broadened the base of African Enterprise support. In July 1964 they sailed for South Africa. Soon there were missions in towns, universities, and even a small neighboring country. In 1968 they were invited to a year-long mission in Nairobi, Kenya. In Nairobi Michael shared the platform with Ugandan evangelist Festo Kivengere. It was the beginning of another dream.

In 1970 the team spearheaded a stratified evangelism mission in Johannesburg. The year-long evangelistic thrust was called Mission 70.

At each mission Michael does most of the speaking. One of the most effective openings among students has been week-long missions in high schools and debates on current problems on university campuses. Michael's intellect and verbal agility are well used in these situations.

Early 1971 Michael saw the dream he had at the Nairobi Mission materialize—an East African team was organized under the leadership of Festo Kivengere.

### A Proneness to Dream

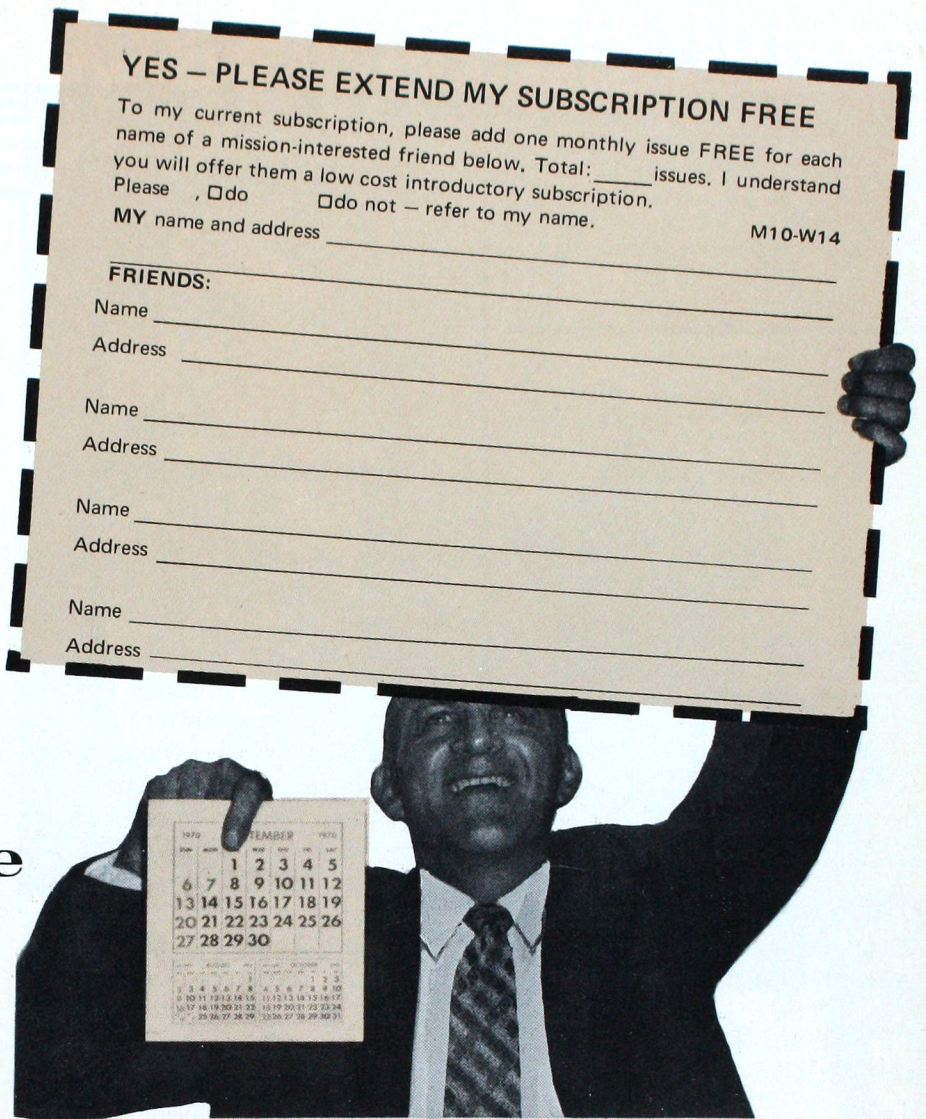
In a recent interview Cassidy, the tall, lanky, head of African Enterprise took off his glasses and with his disarming boyish grin said, "I realize I am prone to dreaming dreams."

The grin was replaced with an intensity that made you understand why others had listened to the Fuller student with a dream, "In this case I feel that all of us are caught up in something God is doing."

Michael Cassidy may well see many more dreams come true. He is only 34 years old.



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# WCC Central Committee confers in Ethiopia

*J. D. Douglas reports on his trip to Ethiopia to attend the World Council of Churches Central Committee meeting.*

"Destination?" asked the London Airport official. "Addis Ababa," said I proudly. The man pretended not to be impressed, and I felt somehow let down as I boarded the Trident for the first leg of my journey to the Ethiopian capital.

There was no such indifference at Geneva Airport. "You are now entering a military guarded area," was the ominous notice to departing travelers. "When called 'HALT,' stop immediately and follow the instructions of the military guards. The troops are ordered to shoot if the first warning to stop is ignored."

I got past the troops, but the anti-hijack machinery wasn't happy about me, so I was carefully searched—a performance that was to be repeated when our plane stopped at Rome, Athens and Asmara. I began to feel caught up in some TV thriller, which feeling of unreality was not dispelled next morning when, zooming toward our destination, the loud-speaker suddenly boomed out, "God rest you, merry gentlemen, may nothing you dismay."

I have news for Ethiopian Airlines: nothing is calculated to dismay more than such hearty tidings to those who have spent the night on a crowded jet, and are feeling anything but merry.

Prospects brightened when we got to Addis, spectacularly situated on a plateau 8000-feet high. We were welcomed by officials of the World Council of Churches, whose central committee meetings were due to begin next day, January 10. The altitude takes some getting used to. We were glad for the brief respite before getting down to business.

Chief item on the agenda was the

W.C.C.'s grants to Southern African liberation movements and others. This had caused controversy and even the Archbishop of Canterbury, normally a strong W.C.C. supporter, had objected to such grants having been made in the name of the churches. The debate was comparatively quiet, however, and no dissentient vote was cast when the committee upheld the grants. The recipients of the grants had given assurance that the money would not be used for military projects. But the W.C.C., said a statement, "does not and cannot identify itself completely with any political movement, nor does it pass judgment on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order."

Member churches were asked to support the 1971 U.N. International Year for Action to Combat Racism and Racial Discrimination, and a new appeal was made to reach the \$560,000 goal set in 1969. So far about \$393,000 has been raised.

Less satisfied with the decision were the journalists, as General Secretary Dr. Eugene Carson Blake found at a press conference. South Africa, probably deservedly, had come in for the big stick, said one school of thought, but there were other kinds of racism. What about the Southern Sudan? Anti-Semitism in the Soviet Union? The W.C.C.'s relationships generally with the communist world? Was there not a lack of balance in ecumenical utterances?

Dr. Blake denied the charges, pointing to the Council's intervention in the Spanish and Russian trials earlier this year. He was convinced that the decision to give grants had set people thinking about racism, and given new hope to Christians all over the world.

Another thorny topic came later:

what was to be gained from Christians meeting with those of other faiths? The Indian Dr. Stanley Samartha gave three reasons: God himself entered into relationship with men of all faiths and in all ages in the person of Jesus Christ; Christ's freedom and love constrain us to be in fellowship with strangers "so that all may become fellow citizens in the household of God"; Christ has promised that the Holy Spirit will lead us into all truth, and dialogue is one way to further that quest.

But Swiss Protestant pastor Dr. Jacques Rossel was doubtful. "The Christian," he insisted, "comes from the Cross and the Resurrection, and is going toward the fulfillment of all things in Christ." Where was *this* dialogue going? An American Presbyterian dryly suggested that some of the different faiths got along very well because they didn't believe much of anything. An African youth observer said the missionaries had told them to give up their old religion for Christianity; now they were asked to talk with those who, unlike them, had resisted Western religion. The 103-delegate committee finally approved regular consultations with those of other faiths, especially on the major human problems common to all of them.

Taking a great interest in the proceedings was Emperor Haile Selassie I—the 225th, it is claimed, in direct line from Solomon and the Queen of Sheba, whose territory covers an area 13 times the size of Scotland. Now in his 41st year as monarch, he addressed the W.C.C.'s opening session, welcoming his guests, expressing gratitude for the concern of Christian bodies in the welfare of his people, but noting that all help offered should come without strings attached. Or, as he himself put it, "free from any political motivation and from all contamination by ideological microbes." Many listening to him recalled the unavailing plea he made before the League of Nations when Mussolini invaded his land in 1935—an episode reflecting no credit on western democracies.

Committee meetings were suspended to allow delegates to partici-

*Continued on page 29*

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LIVING TAPES

GLOBE continued from page 17

Churches in South Africa. Bible Society spokesman said, "We hope the new translation will draw many younger people back into the church. . . . Many of the older people will probably not like the new translation, but in all charity it is not intended for them."

Rhodesian churchmen oppose legislation which is similar to South Africa's Group Areas Act, which declares certain areas "restricted" to particular races. Thirteen clergymen have condemned the bill which would in effect evict non-whites from white residential areas.

Cuban churches are very much alive. Recent visitors to Cuba report that while the church is going through a great testing, the courage of Christians to witness is high. Some pastors have been through a three-year period

of forced labor, but still remain true to their faith. Some leaders feel the situation will gradually worsen. Though the law forbids church attendance before age 13 or 14 the churches work around this. A Methodist Bishop says that the traditional churches are suffering most. Evangelicals have more young life in their churches. Instead of attacking the revolution, they are aggressively working under it.

75 gather for church growth seminar in Rhodesia January 11-16. Problems discussed included the indigenous church and how to recognize it, conflicts between traditional and Christian marriage customs, adequate nurture for the new Christian, and the relationship of mission-sponsored ministries to the national church.

Association of Evangelicals of Africa and Madagascar has requested that the Africa Evangelical Office be merged with AEAM. The two organizations are very close, having shared several executive officers.



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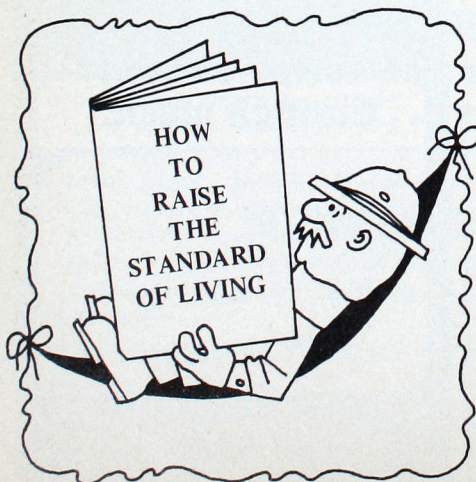
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## DR. WORVIS






pate in the Ethiopian Church's Timkhat (Epiphany) festival, celebrated by the colorfully attired population with songs and dances handed down for centuries. The Ethiopians are a most hospitable and good-humored people. Sixty percent of those attending (I was told) lived two or three days' walk from the nearest road.

Meanwhile, back at the conference hall, the committee heard of the impending resignation of Dr. Blake, who will be 65 this year; commended British church efforts to persuade their government not to resume arms sales to South Africa; heard that the W.C.C. general budget will have a deficit this year of nearly \$84,000; and admitted various new member churches (including the 850,000-strong Reformed Church in the Netherlands), bringing the total now to 252.

There were many memorable moments during the conference: the opening services in the cathedral when the drowsy were jerked awake on hearing prayers for "those who have

fallen asleep in this church"; lunch for all at the imperial palace where a lion sat on the wall outside; a visit to a teacher training college where a young Ethiopian principal's enlightened policies are staunchly backed by a staff member from Scotland, and where eagerness to get an education makes students plead with the librarian to stay open during the holidays (rebel students, please note); the time when a well known bishop led our group onto the wrong bus and, when we wearily trudged off again, heard a very Scotch voice mutter "and they ask why we don't take bishops into our system"; the gracious gesture of the Acting Patriarch who was at the foot of our plane steps to bid us all farewell; the 3000-mile flight back to Geneva, with none of us allowed to step off at any of the three stops—which extra precaution against hijackers and bombs was justified when we heard that another Ethiopian aircraft had indeed been hijacked that same day. 

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continued from page 5

must not spend so much time celebrating the finding of one sheep that we neglect the 99 that are still lost.

*Dr. Ralph D. Winter  
School of World Mission  
Fuller Theological Seminary  
Pasadena, California*

Sir: The missionary to Mali, West Africa was asked, "Why go to the foreign field when the need is so great here at home?" She answered, "Because I'd rather preach the gospel of Christ to those with their face to the light than to those with their back to it."

*Helen Martin  
Glendale, California*

### Marxist Allende

Sir: I appreciated your February, 1971 issue with emphasis on Africa and the article by a fellow United Presbyterian, F. Dale Bruner.

However, I am disturbed by the news item on Chile in "Globe at a Glance." Chile is not a "Communist" country. President Allende is not a "Communist" but a socialist who has accepted a Marxist analysis of the problems of society. I deeply regret that many church publications are not more precise in the use of words.

On the positive side, your reference to President Allende's affirmation of religious liberty was a positive contribution.

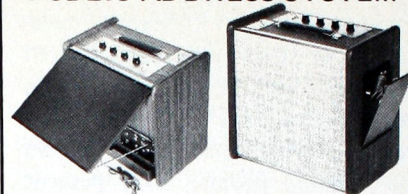
*John H. Sinclair  
Regional Secretary for Latin America  
United Presbyterian Church  
in the U.S.A.*

### Thank you, Dr. Henry

Sir: The January issue of World Vision Magazine is, like many of the issues before it, a work of creative competence. . . .

*Dr. Carl F.H. Henry  
Visiting Professor of Theology  
Eastern Baptist Theological Seminary  
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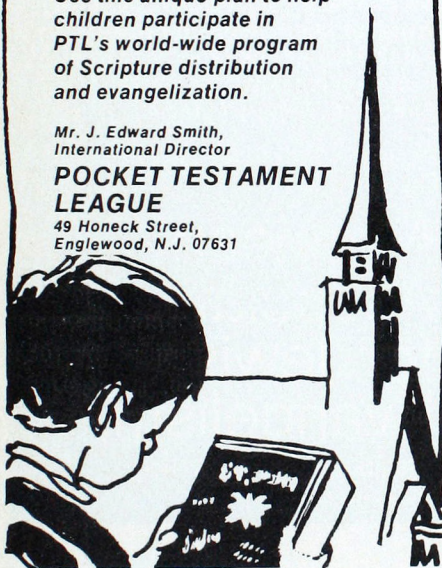
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## Agony and Hope in Asia

*Dacca, East Pakistan*

In his famous *On The Road to Mandalay* Kipling has a martial clause in which he says that "the dawn comes up like thunder." The line comes readily to mind as one thinks of the fierce natural disorders that preceded all three of the World Vision Renewal-For-Leaders conferences recently held in Papua/New Guinea, in Malaysia, and in East Pakistan. An earthquake, high on the Richter scale, shook parts of New Guinea, fortunately leaving unscathed the population areas. At the beginning of the year Malaysia, lashed by incessant monsoon rains, suffered from floods that more or less submerged nine-tenths of the country. A state of "national disaster" was proclaimed. As for East Pakistan, the storm and tidal wave that raged across its populous off-shore islands may still, when the toll is acknowledged, enter the record books as the world's worst natural disaster.

### Compounding the Tragic

In East Pakistan the tragedy was compounded by incredible internal indifference, ineptness, and "inter wing" irritations of long standing. ("Inter wing" is a phrase used by Pakistanis to describe the two segments, a thousand miles apart, into which the nation was unnaturally forced at the time of independence in 1947.) The Bengalis of the East "wing," were embittered by the fact that with a quarter of a million of its people dead or dying, it took thirteen days for the president, far away in West Pakistan, to make up his mind to visit the scene of the catastrophe. Meanwhile, the compassion of the world, let loose from quarters as alien to one another as Red China and the United States, was being hampered and frustrated in its relief efforts at the point of delivery and distribution.

When helicopters finally began dropping food to starving survivors, one reporter's ears were pierced by the repeated screams of the ravenously hungry: "*beshi. . . beshi*," meaning "more. . . more!"

And there, let me submit, is a text for all of us who are concerned deeply for the penetration of the Christian Gospel and the widening of the Christian presence in Asia. It's "*beshi. . . beshi*"—*more* understanding between missionaries and nationals as to what their correlated roles are to be. . . *more* trust of the nationals by the missionaries. . . *more* openness, initiative and acceptance of responsibility by the nationals. . . *more* candor in acknowledging the failure of the Church in Asia to "de-Westernize" itself and to find, without sacrifice of its Gospel, points of contact with the indigenous culture. . . *more* financial independence of the West. . . *more* imaginative and less traditional ways of evangelizing—by sanctifying drama, for example, and indigenizing music.

There are other nuances of the "*beshi. . . beshi*" cry, among them the call for better theological training, an increase in lay witnessing, development of more effective literature, and wider coordination, if not unification, of the Christian communities.

### Challenging the Static

A pastors' conference, held at the national level, can be a mirror of many things. It can reflect the numerous contrasts and contradictions that the Church experiences in developing countries. Take the case of Papua/New Guinea. Our conference was held on the attractive campus of the University of Papua/New Guinea, which is the first and only university in the Territory and so new that last year it graduated its first class of seniors. The pastors, who were housed and fed in the excellent facilities of the university, were on the one hand proud of the institution and on the other hand critical of the "western" diet to which the management subjected them. And the complaints, I was told, fell on deaf ears. It seems to have been a case of overwesternized New Guineans running into difficulties with their own brothers.

Our meeting with the Papua/New Guinea pastors mirrored also a milestone discovery that was made by the pioneer German Lutheran missionaries who came to this Territory. They challenged the purely "individual approach" in evangelism. They had to face the fact that the individual who became a Christian lost all influence with his clan. They shifted to the "group approach." They held back baptisms until at least the whole family was ready to confess Christ, preferably of course the whole clan. It worked. Today the Lutheran Church in New Guinea, numbering 325,000, is the largest Protestant group in the South Pacific. Its chief officer was the secretary of the conference Planning Committee.

Let me touch on a point that emerged both in Malaysia and East Pakistan. One of our speakers in Malaysia was Dr. Philip Teng, of Hong Kong, who gave a greatly appreciated series of addresses on "Church Growth in the Book of Acts." In one of his messages he deplored the failure of many China missionaries and Chinese Christians to show appreciation for a variety of patterns in Chinese culture which the Gospel, far from repudiating, could have enriched. It is a sound insight, which should not be lost on those who are thinking about the future of China.

In a concrete form Dr. Teng's point was underlined by an event in our Pakistan conference. One night, after the day's program was finished, a choral group, using the Bengali music forms and instruments, presented the life, death and resurrection of our Lord. The lyrics were written by a young pastor and the music by the man who in fact directed the group. He is one of the few Pakistani Christians ever to win international acclaim in the arts.

The presentation had a profound effect on the pastors. It was felt by many that here was a medium of Christian witness to which Pakistani Muslims would willingly listen long before they would lend their ears to a Christian sermon or their eyes to a Gospel tract. Mr. Das, the director, wants to see established a Christian cultural center where the indigenous arts can be baptized into a service for Christ which presently is almost completely unknown. I hope his dream, despite all difficulties, comes to pass.

PSR

# Give Up Your Small Ambitions

"Thoughts While Shaving" was a recurring feature of a column called "New York Day By Day," by the immensely popular commentator on metropolitan trivia, O. O. McIntyre. A generation ago it ran in scores of U.S. newspapers.

As a non-trivia variant of "Thoughts While Shaving" what follows might be called "Thoughts While Reading a Book on Mission." The book is a British IVF publication, dated 1970. Its author is Michael Griffiths, General Director of the Overseas Missionary Fellowship.

The book's title *Give Up Your Small Ambitions* is taken from a sentence written by that astounding 16th century adventurer for Christ, Francis Xavier: "Tell the students to give up their small ambitions and come eastward to preach the Gospel of Christ."

The reader whom the author has dominantly in mind is today's young person who thinks seriously about overseas service for Christ, wondering, among other things, whether his services are still needed, how, if they are, he should go about preparing himself, what positive steps he should take and what manifest (and not so manifest) perils and mistakes he should avoid.

It's all there, including the nitty-gritty of celibacy vs. marriage and large missionary families vs. family planning. Griffiths rarely scatters buckshot; he lowers his rifle on specific targets—and with good aim.

## "Volunteer System" Under Fire

Under the head of "The Call" to mission we are given a candid critique of what the author describes—and deplores—as "the volunteer system" of recruitment for missionary service. The "system," held to be of late origin in Church history, is one in which public appeals are made to young people to step forward and offer themselves for "full-time Christian service." Where this is done, without a clear showing of the distinction between *availability* and *suitability*, the way is opened wide to a great deal of disappointment and disillusionment.

This leads the author to an unusual examination of the calling-and-sending passages in the book of Acts. In case after case the action reported is not that of an individual under a sense of call going about to find a group that would send him. It is rather that of a group laying hands on the individual (or couple), saying, in effect, "We believe God wants you to go and we are sending you." It is not any part of the author's view that the individual's sense of guidance makes no contribution to the decision. But *that* appears in Acts not to have been the important or governing consideration. What is stressed is the corporate action of the congregation. It is aware of need. It makes an assessment of persons and their capabilities. It enlists. It authorizes. It commissions.

Availability? Yes. That is subjective, personal. But also suitability. That is for the group guidedly, thoughtfully, to determine.

"We have been right," says Director Griffiths, "in stressing the need for personal experience of Christ and a true, daily, subjective experience of fellowship with the

Lord, but wrong in our failure to develop the New Testament doctrine of the corporate people of God."

Agreed! And one corollary of this proposition is that the indigenous churches at the *receiving* end must also be included in the corporate concept. Even St. Paul, with all of his apostolic authority, did the churches to whom he was sending messengers the honor of requesting them to "receive" the brothers who were being sent.

I am afraid that some otherwise perceptive and highly capable missions executives are at this precise point less biblical and understanding than they should be. It is possible for mission boards and field committees to act individually and unilaterally in much the same way that private persons do when they are only meagerly aware of the corporateness of the congregation and associations of congregations.

## The Political Process Utilized

Griffiths guardedly probes another problem that arises in greater frequency where the Christian community attains a substantial numerical strength in political situations in which the state is either officially *secular* (India) or *religious* (Islamic Pakistan). These countries illustrate the constitutional difference but neither one affords an example of a large Christian community. Griffiths' examples are therefore Assam and Northern Sumatra. Among the "tribals" of the former and the Bataks of the latter, Christians make up more than half of the population.

"You can scarcely suggest," says our author, "that politics is no concern of the Christians in that kind of situation: what the Church is and does will inevitably have a profound effect on society as a whole."

## Career Missionaries Required

Another position that is argued with skill and strength is that of the career missionary as distinguished from the "short term." The values, even the *advantages* in particular instances, of a two-year term, whether under appointment by a mission board or as a "non-professional" (businessman, government servant, technician), are not overlooked.

Nonetheless, insists our author, "The great need is for those who will come for a major portion of their lives." Only so can they achieve a genuine identification with the people, become discriminating appreciators of their culture, acquire a recognizable skill in their language, and thus participate in those subtle mechanisms of communication in which they are able to be the Word of the Gospel "made flesh" for Jesus Christ's sake.

Even the careerists will again and again be humbled by their bunglings. Mr. Griffiths makes the almost incredible statement that "Out of 1,500 evangelical missionaries in Japan recently not one could be found who was competent enough in both languages to check a new Japanese translation against the original Hebrew. Liberals and Roman Catholics could have done it—but no evangelicals."

When Griffiths says to the prospective career missionary, "*Give language everything you have got,*" the voice we are hearing is that of wide experience and sober reflection.



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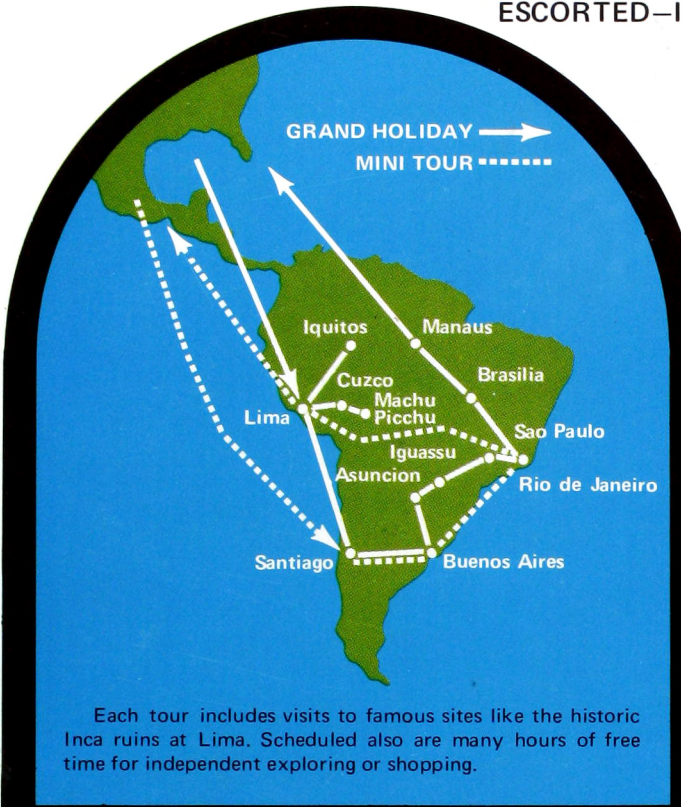
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