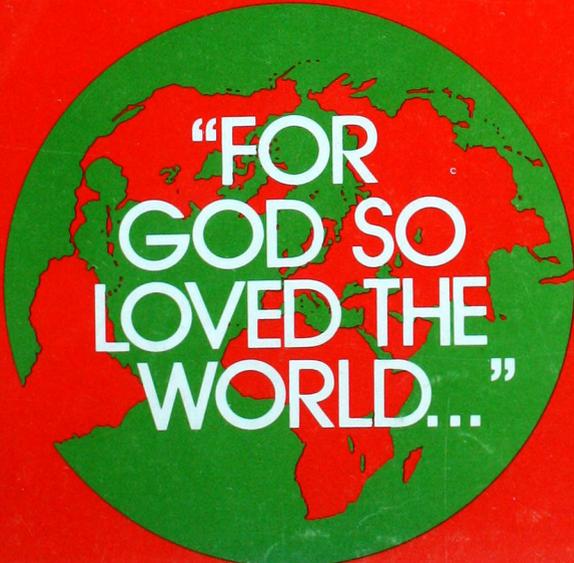


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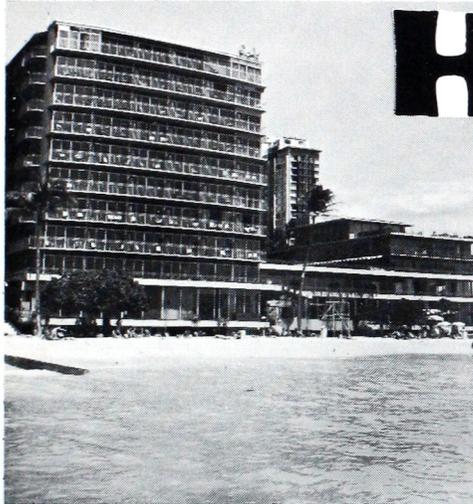
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Editor Paul S. Rees

The variety of aspects of missions treated in this issue—for example, laymen's role (p. 2), the missionary as a person (p. 5), challenges to current mission theory and strategy (p. 7), student viewpoint (p. 10), theology and social ethics (p. 12), anthropology (p. 16), extension education (p. 26)—these are partially reflective of the variety offered these past years to readers of *World Vision Magazine*, which, as was announced last month, merges with *Heartline* magazine in January. To list the authors who have enriched the pages of *World Vision Magazine* is at the same time to call the roll of many of the outstanding church and mission leaders round the world. All of this has been under the distinguished leadership of Editor Paul S. Rees, one of the premier mission statesmen of this generation. He has always aimed for the sort of articles which represent a striving for excellence and an impatience with mediocrity, and this standard has made *World Vision Magazine* an award-winning periodical on more than one occasion. His own editorials have been consistent with this standard, and his vigorous ones in this issue represent an answer to the prayers of our readers for his continuing recovery from heart surgery. These prayers were joined to those of thousands of others from the several continents where Dr. Rees is so well known and loved for his conference ministry.

As I have said publicly on several occasions, working for him has been one of the choicest privileges of my life. We all look forward to his continuing monthly contributions to the new periodical *World Vision*. And we also gratefully anticipate carrying forward for you our readers the story of redemption in the twentieth century, touching base with the first century and reflecting the agony and songs of triumph throughout.

Frank Farrell

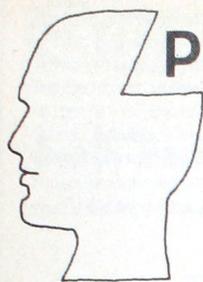
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PIECE of mind

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

by Roger E. Hedlund

More Power to the Layman!

I would like to suggest that there is needed today a powerful thrust by laymen in the field of missions. For this to happen there must be rediscovery of the role of the laity in the church. It must be accompanied by the removal of the smothering control of the clergy.

Having said that, I can imagine a storm of angry protest from evangelical clergymen. However I intend to stand my ground. I have seen it with my own eyes: there are churches upon churches which are clergy-centered with the laymen in a subordinate role. These are conservative, evangelical churches, but it is my judgment that they are sick churches.

Recently I was invited to speak at a church missionary conference on the theme of discovering ways in which the lay people could become meaningfully involved in missions. How could missions be less of a heavy load and instead get into the hearts of the people of the church?

The theme was an expression of desire for involvement. Instead of being spectators, these saints of God were wanting to become participants. They were asking what to do.

Usually laymen are allowed to serve on the committees and are expected to raise the budget. Both are acceptable forms of service, and laymen are glad to perform them when there is meaning and purpose in it. But they want to do more. And in this "more" laymen want to find a meaningful role. How?

I believe the first step is to *return* to the New Testament. Shocking? "Evangelical churches are true to the Bible." "Our faith and practice are built upon the Scriptures." Perhaps. We profess to follow the Bible. Without a doubt we *do* believe that the Bible is the inspired Word of God. But in practice we follow traditions. They may be the fine evangelical traditions of D.L. Moody, Billy Sunday, or Charles Spurgeon, but they are traditions. We should dare to cut through these traditions and get back to the Bible and apply it to our situation today.

Dare I illustrate my point by throwing out a challenge? Where in the New Testament can we find support for the great discrepancy between clergy and laity that is common in evangelical church life today? Apart from a chain of proof texts wrestled out of context, I doubt that the New Testament bears this out. Jesus chose 12 to be with Him. He sent them out to teach and to heal and to bear witness. That may constitute ordination, but it did not elevate them above the rest, except as the 12 exercised their gifts of apostleship, teaching and administration in the early Church. They were still fishermen and farmers. Paul, apostle and missionary, was still a tentmaker, and he sometimes practiced his trade for the purpose of ministering the gospel.

Gifts Are for Use

Having returned to the New Testament, we may take the second step: the acknowledgement and exercise of the gifts of the Spirit in the Church. The Holy Spirit graciously bestows these gifts on the Church. The gifts are to be used. This is not the time for a detailed discussion of the subject of spiritual gifts. The point is that they ought to be exercised—period.

Who has the gifts? They are not given just to the clergy, but to every member of the body of Christ. We need to discover the gifts we have been given and put them to work.

Here is the key to the ministry of the laity. I have deliberately chosen to avoid reference to the clergy as "ministry" or "ministers." Ministry is what we all do when we exercise the gifts. The ministry of the Church is as much a ministry of the laity as of the clergy in this biblical sense. The layman should use his spiritual gift in the Church and in missions.

Involvement in missions comes through fulfilling the lay ministry. This allows many possibilities. If a layman has from God the gift of administration, or of exhortation, or of wisdom, he must be needed on some mission board.

After 20 Years

One mission board recently hailed the appointment of its first lay member after some 20 years of history. Thank God it has finally happened, but why did it take so long? May this be the beginning of a trend! Another mission requires that one-third of its board members be laymen.

Serving on boards is an important outlet, but it is not for everyone. Most laymen will never make it. Many of them (like many pastors) should not. But they should be involved in missions in other ways.

Our boards should give consideration to the vast untapped resources of potential lay service on mission fields. Programs such as short terms abroad are an excellent move, but they are limited. What is needed today is a new arm of the Church, a Protestant lay order. It need not replace or compete with existing societies and institutions, but would complement them. In fact, the order could work under the direction of present societies and structures. It would pour men and knowledge as well as money into the missionary venture. Laymen, appointed to a supporting role for a term of, say, four years, would supplement the missionary force. I believe laymen would fully support such a program. We have our voluntary

programs. Fine. But who could afford to give two to four years without pay if he has a family? How would they live? At present the other alternative open is ordination and lifetime appointment following Bible school or seminary training.

Recently a layman approached me following a church service. He and his family had spent a year in Brazil with missionary friends. Now they were being requested by the Brazilian missionaries to return to Brazil to serve as house parents in a hostel. Their coming would release another missionary couple for an evangelistic ministry to which they felt called and equipped and in which they were needed. Knowing something of the culture and language and hardships, this layman and his family wanted to go. At present he is counselor in a high school. The mission society, however, has not appointed this man, citing his lack of theological or formal Bible training. In essence the mission is saying "We cannot use you as a layman. You must first go to theological school, and then become a candidate."

What Kind of Preparation

Why? This man is a layman. He wishes to participate as a lay Christian. His ministry would be to play a *supporting role* in fulfilling the Great Commission. Why should he prepare theologically in order to fit into a professional, non-religious role? Cannot his spiritual gifts function in a ministry to the lives of the missionaries' children while he fills the "secular" role of substitute parent in the hostel?

An order of Protestant laity would not find this a problem. It would send out laymen as laymen to aid in world evangelism. William Carey was a layman. Yet he was able to inspire pastors to attempt great things. We have reversed the process: today pastors try to direct laymen to do something. Perhaps we should revert to Carey. As we do so we may begin to practice the priesthood of believers—one of the pillars of Protestantism.

Laymen want to serve. They are needed. The Church is theirs as much as the pastors'. Tokenism will not do.

In *New Life in the Church*, R.A. Raines gives the plea of a laywoman who writes, "... laymen do want to be involved in what in my youth was considered the minister's job." She refers to the Sunday service, visiting the sick, and adequate Christian witness. Then she concludes: "If the layman cannot perform these jobs, he is being deprived of true Protestant Christian participation."

What then should become of the Protestant pastor? Will he be out of a job? Not at all. His is the all-important calling of preparing his people. He is to be an "assistant layman." Raines states it well:

... the one thing needful in the role of the clergyman for our time is that he prepare his people for their ministry in the Church and in the world. The chief task of the clergyman is to equip his people for their ministry. All his work is to this end.

Can we get rid of the load and get at the work? In missions we talk much about indigenous principles. Perhaps they can be put to work in our common ministry here and now.

So, finally my beloved fellow professionals whether pastors or missionaries or executives (for I too am an ordained man), let us take our hands off the ecclesiastical controls and give laymen a chance—give them their church. Amen? 



After serving three years in Italy under the Conservative Baptist Foreign Mission Society, Roger E. Hedlund is attending Fuller Seminary.

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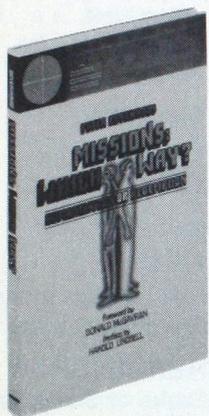
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TO OUR READERS

As announced last month this issue of *World Vision Magazine* is to be its last—as now constituted. The Magazine is merging with *Heartline*, which tells of the global ministries of World Vision International. The new periodical, to be called *World Vision*, will continue to treat the broad frontier of Christian missions while also reporting something of the exciting work of World Vision International along this frontier. Most of the regular features of *World Vision Magazine* will be retained, such as Facts of a Field, Globe at a Glance, and Personality Profile. Readers will be particularly pleased to hear that Dr. Paul S. Rees will be contributing a page of commentary on the world mission scene each issue. Present subscribers will receive this new publication free of charge. Besides this, they have already been informed of the several options open to them for compensation of the unexpired portion of their subscriptions.

We wish here to express our deep appreciation for the support of our fine family of readers around the world. We are grateful to you all for your commitment to our Lord's Great Commission in this strategic and desperately needy hour, and we look forward expectantly to continuing to serve you in this preeminent cause for the glory of God.

The Editors

Missionaries are people. They do not always show forth that particular dedication, special idealism and sacrifice that has come to be expected of them.

My own experiences have allowed me to view at close range the work of the Christian world mission, both from within and without. I was a colonial administrator in Africa for nearly 12 years and a missionary for 10 years before I moved to the United States to teach in a missions school. Perhaps something from my experience will help to highlight some of the issues faced by the world mission, its missionaries and its supporters.

As a civil servant and a churchman, I saw missions and missionaries in much the same way as many lay businessmen, lawyers or law enforcement officers view the clergy in the United States. There were times when it was easy to become disillusioned. For example, there was a frustrated and lonely British missionary bachelor who spent much time in the local bars. There was an American missionary family which, in time of severe rationing during World War II, was extremely rude because they were not allowed a whole sack of sugar (112 pounds) for Christmas. There was an amateur anthropologist who harmed his cause by spying on a girls' tribal initiation ceremony. (He was granted a reprieve only by payment of the customary fine of two cows and five goats.) And there was the missionary who supported himself by dealing in United States-made autos and radios at a time when others did not have the exchange to import these things.

Although one can become discouraged by such negative experiences, there are always the examples of scores of self-sacrificing men and women to restore one's confidence in

Donald L. Flatt is a missions professor at Lutheran School of Theology in Chicago.

mission service. I have seen a group of Pentecostal missionaries from Sweden patiently laboring to build humble homes for themselves from the ground up. Meanwhile they ministered to the people, even though they lacked adequate housing. They had little money, and the wives worked as hard as their husbands. Praying with them was difficult because they all shouted 'Yesus!' in the middle of the sentence if they approved the sentiment. The more acceptable the prayer, the more 'Yesus's' were shouted.

And then there was Father James, who for 10 years worked with his own hands building a church. In his spare time from the pastoral duties, Father James became the best friend of a district commissioner, but never betrayed any secret or shared any knowledge about the people which the government might use for political purposes. And there was "Uncle Lud" who was so busy preaching to the people and giving away his possessions to them, he never had enough to eat or wear. "Uncle Lud" bought imported candy and distributed it to the African children, and once was arrested in a tavern packed with Africans at a spontaneous revival meeting. The police had suspected subversion. Who could fail to enjoy the company of such gifted and attractive people? This type of association is one of the rewards for working on the frontiers of civilization.

Quite clearly, however, the merits or defects of the world mission cannot be judged by drawing up rogues' or saints' galleries of "individuals I have known." We must probe deeper. I am convinced that the ordinary man or woman in the world—Christian or non-Christian—suffers from a perpetual homesickness which comes from separation from his father's house, however simply remembered or conceived. We always have some respect, however mixed with doubt and scepticism, for the self-confessed man or woman of God—anyone who makes an outright profession of faith and anyone set apart for special service.

G.K. Chesterton wrote some years ago:

*For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.*

Yet they are always looking, seeking, hoping for someone to show them the way back or to some abiding home where God will keep them safe forever.

And so the occasional missionary who goes forth as God's

THE UGLY MISSIONARY

by Donald L. Flatt

messenger but falls short of his calling, and the Church which professes to be God's, but too often looks like a group of self-centered, brawling, greedy, proud and hypocritical people, are very ugly things to the poor lonely outcast who is seeking help and friendship and refuge. As we have suggested, foreign missionaries have, on the whole, a stronger sense of vocation than the average person: we churchmen who support them would doubtless be much worse people without the modicum of active faith that keeps us in the Church. So our very commitment to the gospel of Christ makes us the more ugly, the more we fall short of His example.

One thing that often worries the outside observer about missionaries is the fact that they are men of argument: not only do they disagree concerning denominational distinctions, but they press their disagreements to such scandalous lengths and with so little charity. They not only are sometimes materialistic, but having come so far at such great expense, they are often unwilling to make the little personal sacrifices which would enable the gospel to be preached and witnessed with power and conviction to the people.

All of this shows, I think, two things:

(1) The intrinsic holiness of the vocation to which we are called. Please note that I say "we" because I do not think of myself as I am sure you do not think of yourselves as other than members of a "chosen race, a royal priesthood" and "ambassadors for Christ," whether you go to a far country or labor in the farming areas of the Midwest or the slums and suburbs of the great cities of the United States. If it were not a holy calling, our divisions and rivalries, our lack of humble service and our indifferent witness would be less significant. As it is, only true unity in Christ, only real self-sacrificing service, only the peace and joy and loving concern of hearts transformed by the living Christ are good enough. This we know deep in our hearts, even though we may spend our lives trying to avoid the full implications.

(2) The second thing we have to learn may be rather shocking. It is this: the church of Christ on earth is not a beautiful Church, not a sanctified nor finally triumphant Church. It is an ugly Church, composed more of sinners than saints (using the word in the popular sense), a Church in need of daily repentance and redemption by its Savior, a Church throwing itself in faith upon the Master's promises, rather than exalting in the victories won.

Sometimes it takes a bitter struggle or a political crisis for responsibility in the field to be transferred from a group of Western missionaries to an indigenous church body. The marvel is not that there are difficulties, but that in so many places it has and is being done with rapidity and good will. And if national churchmen of the younger nations in the past have felt despised and frustrated in their struggle for responsibility, the wonder is not the traces of bitterness, but the fact that the healing love and peace of God rules and overrules in so many hearts and councils.

It is unfortunate that within the relatively small numbers of Christian brothers and sisters in the lands across the sea,

some are dishonest and drunken, selfish and immoral. The glorious fact is that the risen Christ moves in the midst, speaking through Word and Sacrament, and daily calling men and women back to Himself.

This is where the untrained observer misunderstands. He confuses righteousness with a state of complete sanctification, and failing to find the latter, too readily assumes the former is lacking also. We should know better. Our baptism is not a pass key to the gate of heaven, but a *daily* washing of regeneration, as Luther pointed out. So long as we can say, "I am walking in the way," rather than "I have arrived," all is well. God takes care of the end as He took care of the beginning.

The modern missionary is an "ugly" missionary, sent by an "ugly" Church. And the ugly Church was founded on a very ugly cross which stood once outside the walls of Jerusalem. Yet the modern missionary is a nice/ugly missionary because of the message he bears, and the ugly Church is a lovely Church because the sinners in its fellowship are the redeemed, chosen ones of God. And the ugly cross, and its seemingly defeated victim, are the assurance of God's promise of a glorious new life and blessed future for His people.

The modern missionary goes forth no longer convinced he is radically superior to other people, less proud of his own American, German, British or other national association and less certain of his superior wisdom, virtue and piety. And he goes out from a people also unsure of these things. He is willing to work side by side with national missionary colleagues as never before, and to understand something of the tremendous sacrifices they have made, including even life itself. Like his fellow countrymen, he must be more aware of the complexities of life, his own inadequacy and his need for abundant grace, if he is to be equal to his task. Some of the old barriers to the propagation of the gospel are disappearing rapidly. If new ones are being raised, at least in this time of penitence and reappraisal, there is the hope and promise of a glorious new outpouring of the Holy Spirit of God through Christ.

The modern missionary, like all his predecessors, in himself is and always will be an ugly missionary. The justification for the missionary's witness is his reliance on the grace and strength given by a lovely and glorious Christ, a Christ whose prayer was: "Sanctify them through Thy truth: Thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: that the world may believe that Thou has sent me. . . ."

*To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome;
To the end of the way of the wandering star,
To the things that cannot be and (that) are,
To the place where God was homeless
And all men are at home.*



MISSIONS UNDER DIVINE SCRUTINY

by Wilbert R. Shenk

Much of the pain of history results from the clash of the new and the old. Change is threatening and often costly because it abolishes as well as imperiously installs. It is undeniably easy to view the processes of history with a faltering fatalism, to detect conspiracies in the historical design, to feel that we have been taken captive by the caprices of time. Far too many Christians yield to that temptation.

Of equal seriousness, however, is the tendency of many to respond to the pressures of our times with a debilitating defense of the status quo. Such a reaction arises from two sources: a misplaced confidence and a flawed perspective. Our confidence is always misplaced when we believe that through the proper management and maintenance of human institutions and structures we can assure the coming of God's kingdom. It often seems comforting to take refuge in the Greek philosophy of history that the

Wilbert R. Shenk serves as secretary for overseas missions on the Mennonite Board of Missions and Charities.

divine was found in the unchanging order of ideas.

The biblical view on human affairs emphasizes the finitude of man, the conditional value of his achievements, and the transitory nature of his role. But the Bible views history as dynamic and purposefully forward-moving. It is precisely within that economy that the Christian prays, "Thy kingdom come, thy will be done. . . ." Informing the Christian understanding of history is a sense of eschatology—that quality which allows us to stand both within time and beyond it, and thereby glimpse something of the divine perspective of our world and times.

The missionary church should be prepared to live with the tensions inherent in an ambiguous situation. To be able to do this requires above all else an openness to fresh visitations of the Holy Spirit. The compromises along the way must be repented and cleared away if there is to be a missionary faithfulness. Perhaps one of the most subtle but real danger zones for the missionary church is in the area of her own institutions, structures and

programs. Too seldom is it recognized and accepted that these also have the capacity of becoming demonic by a steady refusal to submit to the Holy Spirit's continuous new demands. It may be helpful, therefore, to review some of the points at which we tend to stumble as we walk in the Way.

Clearing Away Confusion

It is possible, for example, to replace the *mission* with *methods*. Techniques and methods for doing our work are indeed important, but they are not the mission. Rather the motive-power of mission must be allowed continually to create the needed forms and methods.

A second confusion that clouds our perspective is the substitution of *Christianity* for the *gospel*. This danger is more subtle and powerful than we are willing to recognize. For nearly two centuries there has been what has come to be known as the "modern missionary movement," bringing to the world the Good News of Jesus Christ and seeking to establish His Church. An important feature of this

movement is that it originated in the Western world and has been sustained by the personnel and financial support of the church in the West.

We are inclined to call the West *Christian* and the rest of the world *non-Christian*. Western culture has been partly shaped and influenced by the Judeo-Christian tradition. Too easily we slip into the assumption that Western ways and values are an integral part of the gospel of Jesus Christ. In more sober moments we realize well that the Christian church in the West is today severely compromised by its frequent failure to rise above being a reflection of what may be regarded as an essentially pagan culture rather than a living example of a company of people transformed by the gospel who live in creative tension with the world.

A third confusion to which we are subject is mistaking Christian *activity* for the *essence* of the Church. If disillusionment exists today over the meaning of the Church, it is that, in spite of even more elaborate facilities, organizations, and activities, we frequently fail to experience deep fellowship, encouragement in our faith, and a challenge to be self-giving.

Regaining Perspective

As a start toward clarifying our view, let us consider several statements. First the gospel supersedes any culture or civilization. The gospel has the power to save all who believe

because it encompasses everyone and, therefore, offers a new way of life. The gospel of Jesus Christ offers a moral vision superior to that of any culture or cultural religion. The gospel has within it the capacity to gather men and women from every civilization, historical moment, geographical location, and social status and bind them together to become a new, united people in Christ.

Second, the Church is more than a denomination. A constant temptation of the Church—as in any human group—is toward parochial pride, self-satisfaction, and blinding loyalty to *the* tradition. The witness of history should be ample warning that every denomination needs to maintain a healthy measure of humility concerning its place in God's plan. The story of the people of God in the Old Testament, as a prototype of the Church, depicts a people living in a constant tension. They are tugged away from God by their disobedient self-reliance and pulled toward Him by His continual strivings and gracious refusal to forget them.

Third, the *mission* is more than *missions*. The mission is Christ's and in His control. The Church is enjoined to share in Christ's objective of bringing the world to God. Missions are the efforts men make as means of participating in Christ's mission. Missions are marked by the imperfections and insufficiencies of every human endeavor.

Matrix for Mission

In seeking to understand the mission of Christ in the world, it may be useful to consider the interplay between two sets of factors: those that remain constant and those that vary.

The starting point of Christ's mission is that God's love encompasses every man and God has taken unprecedented initiatives that everyone might be redeemed. However, man is a rebel who must be challenged to surrender, a prodigal who needs to experience personally the meaning of the Father's saving and transforming forgiveness and love. The call to follow Christ is the call to discipleship—a way which involves a disciplined unlearning of our sinful egocentricities and adopting a Christocentric life pattern.

Being accepted by God involves being accepted by His people and joined to His Church. The body of Christ is that group of people in whom the Holy Spirit—Christ's continuing presence—dwells and seeks to follow Jesus' example of testifying to the Father's love. His love has become their love and motivation, through selfless service and inspired witness.

The Christian community is characterized by hope in the midst of a despairing world, and victory in spite of momentary setbacks. These are the elements which remain unaltered: God's love and initiative in Christ Jesus, man's need and possibilities through redemption, and the Church

“Perhaps one of the most subtle but real danger zones for the missionary church is in the area of her own institutions, structures and programs. Too seldom is it recognized and accepted that these also have the capacity of becoming demonic by a steady refusal to submit to the Holy Spirit's continuous new demands.”

as the vehicle of Christ's continuing action in the world.

The mission of Christ is *to* and *in* the world. This means it reaches people where they are: in their history, culture, and heartfelt sense of need. The book of Acts gives a fascinating display of the way the master missionary, the Apostle Paul, perceived the universal need of man for God but then proceeded, with shrewd insight, to address the Jew in his particular idiom, the Greek in his categories of thought, and so forth.

The methods, technologies, and knowledge systems we may use in carrying out Christ's mission will vary. The institutions and structures of society undergo change. For example, capitalism in the United States in 1971 is far different from what it was in 1800 or even 1900. Communism in Russia in 1971 underwent a ferment that is bound to further alter it from what it was under Lenin. Russian communism is pursuing a different path from that taken by Tito's Yugoslavia. Cultures and civilizations come to birth, flourish, decay, and eventually die. Whether one follows Spengler's or Toynbee's interpretation of history—or that of the Bible—the point is that life and death are companions in shaping and changing human affairs.

Mere Earthenware

Paul prods us into a proper humility as we contemplate our part in God's redemptive design: "Yet we who have this spiritual treasure are like common clay pots, to show that the supreme power belongs to God, not to us" (II Cor. 4:7, TEV). All of our human efforts, including missions, are inadequate and imperfect. We can never comprehend the totality of Christ's mission through our systems and structures. The alternative is to allow ourselves to be gripped by that

totality so that our efforts move in consonance with it rather than preserve positions and structures which are mere earthenware.

It is perfectly obvious to us that it would be impossible for the earth to provide any illumination for the sun. The earth merely reflects the powerful sun rays. It would be equally absurd to pretend that missions are anything more than imperfect reflectors of Christ's mission to the world.

Like the builders of the tower of Babel we too are tempted by the possibility of being "as gods." To accept our finitude is to confess our dependence on God and to open the way for His will to prevail.

To live under judgment and to acknowledge our finitude is painful to human pride. But it is through this process that the righteousness of God becomes manifest. Instinctively we recoil from the thought of judgment since it implies being proved wrong and suffering a penalty. However, the Bible assures us at this point. Biblical judgment does indeed mean that we are faced with the facts in our relationship to God, but there is coupled to it the possibility of redemption. We are brought to judgment not simply because we have sinned and therefore deserve punishment. Rather, because we have been wrong, we need to be brought to the right and enabled to start afresh. In other words, it is out of judgment that redemption becomes a possibility.

This is the most reassuring thought. In our human finitude we are never adequate. Whether it be as individuals, institutions, the church or missions, we need the purging power of God's judgment. Only in this way can we be saved from our foibles and be more fully identified with Christ's mission. Therefore, let us gladly subject our works to a gracious, divine scrutiny as God's Spirit moves upon us. 

“Biblical judgment does indeed mean that we are faced with the facts in our relationship to God, but there is coupled to it the possibility of redemption. . . . because we have been wrong, we need to be brought to the right and enabled to start afresh. In other words, it is out of judgment that redemption becomes a possibility.”

LET'S GIVE THE STUDENT A CHANCE IN MISSIONS

by Philip Yancey

10

Like grown men just told swimming is not a sin, candidate-hungry mission leaders are stepping gingerly into the icy waters of modern communications. I am not referring to radio, television and other electronic advances. Rather, I'm speaking of the long-overdue necessity of treating America as what it truly is—an amalgamation of distinct subcultures.

At last missions are focusing their appeals for recruitment, aware that they must address a new and different generation. Most missions employ at least one full-time campus representative who brushes up on his McLuhanese and sets out to conquer a new college tribe.

As a student involved in missions, I have an ambivalent reaction to this new trend. It excites me, for it shows a few mission leaders are sensitively responding to a new generation. And, by admitting the role of sociological principles in aiding church growth and assuming God's message of love applies to the whole man, missions are showing a maturity which appeals to today's youth.

Yet this new approach worries me also. I wonder if it accurately reflects the true stance of each mission. The same representatives who stayed up late at night creating psychedelic posters, relevant phrases and multimedia presentations will turn away the long-hairs and Christian activists. One campus representative, who resigned from a large independent mission, told me, "I can't take it anymore. Sharp, concerned kids who are turned-on to missions for the first time come to me brimming with ideas. I have to tell them my mission would never accept them—because they wear a beard, or

Philip Yancey, a Columbia Bible College graduate, currently is completing his masters' program at Wheaton Graduate School and working as assistant editor of Campus Life magazine.

go to movies, or hold the wrong eschatological view, or are too creative for our structured program.”

Modern missions direly need to tap the enthusiasm and boldness of the Jesus movement which is sweeping the United States. With training and counsel, many of these young people could help stir up youth revivals around the world. Too often, though, mission leaders dismiss them as mere faddists, with totally unacceptable life-styles. Obviously the young people need to adjust in new cultures, but we should at least give them a chance in world evangelization.

Mission leaders make token concessions for communication, but fail to follow up. Some have told me they gear their appeals solely for the “safe,” docile Bible college type. They fail to realize a Christian student on a secular campus has already learned to adapt to a new and alien culture. He has already experienced what it means to be a salty force within the world. A concentrated postgraduate Bible program could prepare him for service.

Of course, I know that not every-one qualifies for missionary work, but mission boards at least need a consistent attitude toward prospective applicants. They seem to be directing more of their energy toward attracting a new generation, yet counter that thrust by resisting the prospects they interest. They need not bother attracting contemporary youth attuned to modern culture only to resist them for being a product of that culture.

The more modern thrusts of missions, however, do not seem to filter down to the rank and file missionaries. Acting inconsistently is one thing, but acting consistently in an irrelevant way is quite another matter. At one Bible college I encountered the stereotyped missionary too often to dismiss the

image—white socks, plaid flannel shirts, baggy pants and the inevitable moth-eaten briefcase. Dress and mannerisms are important to college audiences. Why turn off one-third of your listeners before you open your mouth? To many students, these missionaries exemplified the irrelevancy and backwardness of modern missions.

When the average speaker did open his mouth, he would often lose another third of the audience. Accustomed to speaking before potential donors, he offered a rosy, unbelievable picture of spiritual success and put forth an emotional challenge to join the dedicated workers. Of those who listened, some crusaders volunteered for a life that did not exist, and later fled in disillusionment.

Speakers never seemed to realize that Bible colleges suffer from over-exposure to these stirring calls. Students also need to hear practical, workable ways to prepare spiritually for believable struggles they may someday meet.

I am concerned about missions, and do not intend to criticize them unduly or with cynicism. But from my limited student's perspective I can offer three suggestions which hopefully might attack some of these problems. I admit they certainly are not a foolproof formula for success, only my personal recommendations:

1. Missions could profit from an infusion of youth into the idea-making process, particularly as it concerns communicating with the younger generation. Think sessions, like the one held by The Evangelical Alliance Mission last Easter, help students and mission leaders to understand new perspectives. For those missions unable to support such a program, perhaps organizations like Intercristo could help. I have found that mission-

aries have no idea what their image is on college campuses, and students do not understand missionaries.

One of the great ironies I noticed at Urbana '71 occurred when speaker after speaker told us how he, in his own student days, helped form and lead the student foreign missions movement. Now, decades later, these same men were still leading the “student movement.” (Incidentally, if you think student leadership is lacking, you should try to find a woman on the platform.)

2. Mission boards could establish “inculturation” sessions for their furloughing members. Bi-cultural principles apply just as decisively to missionaries returning to their beloved, but vastly changed United States. Anyone who speaks to American audiences, particularly young groups, needs exposure to today's crises, issues, needs, music, world views and patterns of thinking. Of all people, a missionary should most readily adjust to a changed culture. Unfortunately, he often meets it unprepared.

3. Campus speakers should recognize their college audiences' right to honesty and realism. In fact today's youth respond far more heartily to one who tells about the situation as it exists, even if the report includes failure, hardship and tensions. We need to see that missionaries are real people in real situations, not spiritual supermen floating around in an unreal world. The New Testament certainly showed a realistic mission field, as seen in Paul's letters, and John's letter to the churches in Revelation.

What I ask is simple. To effectively communicate to my generation, missionaries must exercise realism—realism in accepting youth as they are, and realism in projecting an accurate view of what is happening overseas. ☪

**A NEW
CHURCH
OR A
RENEWED
CHURCH
?**

A bright folder with the slogan, "To Challenge You to Serve the World" offers to the young leaders of the churches of Malaysia and Singapore training courses planned to bring about Church renewal. Local pastors and laymen cooperate with staff members from the Ecumenical Institute in Chicago in the organizing of special seminars and parish leadership colloquies. The objective, Church renewal, is a worthy one. The claim to provide new vision and new methods is very attractive. The faculty members of the Ecumenical Institute were invited by "50 Asian sponsors including laymen, pastors, administrators and bishops."

The Ecumenical Institute seeks to unite those who have "decided to forge a new style for the Church and to create signs of renewal." It appeals to awakened Asian churchmen who "see that the operational church structures are nineteenth century missionary forms which were imported and now have no more relevance to the Asian scene than to the Western ones."

Those who are dissatisfied with what is described as "the inadequacy of the Western articulation of the gospel for an Asian world" will naturally examine very carefully the efforts being made to plan for the future especially as the program is described as a "prototype of the training demanded globally if the Church is to be equipped for the incarnation of its vision of mission for the sake of all men."

In order to evaluate this new program, let us consider the Institute's basic thinking concerning the world, man and the Church, together with their concept of Jesus Christ, and then subject it to the judgment of the Word of God.

The Institute teachers are very conscious that the human race is in the midst of an "unprecedented happening," a new revolution in the spirit

of man. The great cultural upheaval of our day is made up of a threefold world-wide revolution—scientific, urban and secular. In the past, rural man took root in his land and grounded himself and his family. But now millions of people are moving into the cities where "man never knows the end of his relatedness. Unseen voices deliver his phone messages and invisible men bake his bread." News flashes and television relate him to events all over the world and he is reminded of the urgency of saving the world from human destructiveness. Scientific advance and the collapse of the Newtonian view of the

“ Man now regards himself as the creative builder. . . . teaching concerning the sovereignty of God and the certainty of the fulfillment of His purpose for the world fade into the background. ”

world have brought about the secular revolution and man now regards himself as the creative builder. In line with this man-centered emphasis, teaching concerning the sovereignty of God and the certainty of the fulfillment of His purpose for the world fade into the background. No reference is made to the fact that "the whole world lies in the evil one" (I John 5:19). The prophetic note of judgment and the hope of the personal return of the Lord Jesus is almost entirely missing.

Reacting against the pessimism of many existentialist writers, the leaders of the Ecumenical Institute take a very optimistic view of human capabilities. It is said that "man does not experience his world dualistically or mechanically." He now knows that "the

picture of the universe is his picture and he is forever shaping this picture and determining his own destiny." Man is no longer regarded as being dependent upon an outside power nor does he struggle with "naturally demonic powers." Instead he has to contend with his own historical decisions. Every world-wide problem is an extension of our refusal to be responsible persons.

Thus man is regarded as an independent being with tremendous responsibility for the future development of world history. "He is not merely a victim of a predetermined evolutionary drama playing the role of a detached observer. He participates as producer and director." "From the scientific revolutions we have gained new images of man's power to create history itself."

Great Leap Forward

This then is man come of age, set free from beliefs in supernatural powers outside of himself and responsible to control his own destiny. Man knows there is no authority which justifies his decision; no person, no book, no structure, no idea, no doctrine is final. This rejection of all ultimate authority is described as a great leap forward in the drama of man and a breakthrough in the spirit of man to the utterly scientific urban and secular world. Such teaching is completely opposed to Paul's diagnosis of the human situation as given in Ephesians where man is described as being spiritually dead through sin, without God and without hope. The solution is found not in man's self-effort but in an act of God's love and grace whereby man is given the gift of new life in Christ.

How can the Institute's view of man be related to Christian faith and Church renewal? It would seem to imply a rejection of the very foundations of Christian faith but the leaders of the Ecumenical Institute insist that they can retain the old creeds and liturgies. All that is needed is to give them new meaning. They claim that Christianity has lived its life in a

context that is now dismantled. It must now therefore reformulate itself for an entirely new world. This trauma has produced the most basic retooling ever experienced by the Church. Man is called to see the vision which is the *human indicative* and to embrace the mission which is the *human imperative*. The result is a man-centered religion which fails to recognize that the root cause of man's trouble is his separation from a holy God.

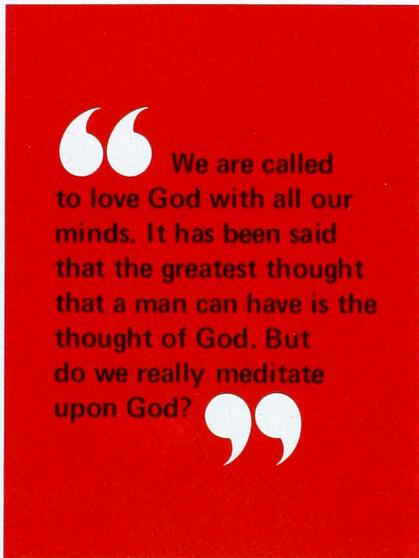
The key to the Ecumenical Institute strategy seems to be in the phrase "the most basic theological retooling ever experienced by the Church." The old tools, namely the beliefs, phrases, services and church activities and forms are not to be completely cast away, they are to be retooled. As a result, many people are confused because the old terminology is used and yet the meaning is quite different. Through study courses, the young people in the Church are to be taught to take part in a theological revolution. They are told that the supernatural, two-storied mode of religious symbolism has been dead and dying for several hundred years and now popular media has acknowledged the entombment.

New Church, Its Form Unclear

Gone, it is said, is the pietistic perversion that makes the Church a vehicle for personal salvation. The old is to be replaced with a new Church. The form that this new Church is to take is not very clear. While new experimental and sometimes dramatic forms of worship are suggested, much of the old wording is retained. Man is still described as a sinner who needs to come in repentance and faith to the God and Father of the Lord Jesus Christ. The penitent is confronted in one form or another with the Word in Jesus Christ. God receives men just as they are, forgives them of their sins and raises them from bondage to the past to a new future. Behind the great varieties of worship as found in the Roman Catholic Church and the Protestant denominations, it is said that there is one common structure of

worship. In the area of thought, though the Church has many theologies, there is the one common witness to the Lordship of Christ.

But what is meant by the Lordship of Christ? In *The Christ of History*, Joseph W. Mathews distinguishes between the "everywhere Christ," the "Jesus Christ" and the "Jesus Christ event figure." The Jesus Christ is referred to as both cultic man and cosmic figure but this cultic man is not Jesus of Nazareth. The drama of the Jesus Christ Event is not an aggregate of religious doctrines to be believed. It is a story. . . . One is moved therefore, not to ask whether the dramatic



“ We are called to love God with all our minds. It has been said that the greatest thought that a man can have is the thought of God. But do we really meditate upon God? ”

images correspond to objective realities, but whether the meaning they embody corresponds to the way life comes to us as persons.

That Jesus Christ is Lord is acknowledged but it is not clear how much of the gospel story is objective reality based upon historical events and how much is symbolism. In one place it is said that the early church was inspired to create such a hero, followed by the statement that the Church hero is the Jesus Christ Event embodied at the same time in both the temporal Jesus and the Cosmic lamb. Again it is repeated that within the cultus, the name of the hero came to Jesus Christ, but he is not Jesus of Nazareth but rather the Jesus of the holy literature, the Jesus of liturgical

experiences, the Jesus of the common life. Much scriptural language is used to describe the Jesus Christ but at the end the reader is left in confusion, with the uneasy feeling that the radical transfiguration of the Jesus Christ Event has destroyed the simple yet exceedingly profound revelation of our Lord and Savior Jesus Christ which we find in the gospels and epistles.

The early confession of the Church, "Jesus Christ is Lord," can be used as a rallying cry to call together Christians of widely differing beliefs. If, however, the meaning of the words has been changed and Jesus Christ has become merely a symbolic figure, the use of this creedal statement becomes exceedingly dangerous. A study of the Ecumenical Institute materials gives a confused picture of Christ instead of fulfilling the clearly stated purpose of the gospel which was that "you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

Not Simply a Negative Reaction

What then should be our attitude toward the programs of the Ecumenical Institute? We certainly cannot be content with a purely negative reaction. Although we may be in profound disagreement with the answers that are given we must recognize that many of the questions are valid. We must indeed oppose the false teaching that is being given by the Ecumenical Institute, but it is good that we should also face up to the critical image that many people have of evangelicals. Criticisms come in three major areas.

First, there is the accusation that we are shallow in our thinking and unwilling to consider the intellectual upheavals and theological ferment of the twentieth century. It is said that we are using terms that are archaic and irrelevant. We must recognize that there is a grave danger that we may accept a dichotomy in our thinking. Our understanding in secular and scientific fields increases, while in the realm of faith and theological insight

we remain in the Sunday school stage, making little attempt to relate our religious beliefs to our academic and secular studies. We are content to use well-worn religious cliches and to describe spiritual experiences in terms that are meaningless to non-Christians while we often lack reality in our own experience. But we might also reply that a great deal of the new terminology which we find in the writings of the Ecumenical Institute has far less meaning and often seems to be largely unintelligible in the Asian context. At the same time we must admit that an attempt is made to restate faith in modern American terms. The tragedy is that in so doing the very content of the message is changed and we find a return in another form to the gnosticism of the first century which was so strongly condemned by the apostles. But the fact that so-called Church renewal is linked to the preaching of "another gospel" makes it all the more important that we should know what we believe.

The Greatest Thought

We are called to love God with all our minds. It has been said that the greatest thought that a man can have is the thought of God. But do we really meditate upon God? Have we recently written down in our own words what we really believe about the Lord Jesus? Is our Bible study and the reading of thoughtful books concerning the Christian faith preparing us to answer the charges of those who claim that we are "conference Christians" who depend upon emotionalism and the superficial fellowship of many meetings? Paul was prepared, if need be, to argue for the faith, and surely we too should be ready to give a well-thought-out answer to those who would undermine the basic foundations of our faith.

Secondly, evangelicals are often described as extreme individualists, very conservative in their thinking and with little sense of the corporate nature of the Church. Their emphasis upon personal salvation and separation from the world produces ghetto-like

communities where people seek to escape from the realities of life. Certainly we as evangelicals need to reexamine our church life. Do we partake together in worship which is meaningful, drawing us closer to God and to one another? Are members of the church really sharing together in meeting each other's material and spiritual needs? In our evangelism are we sensitive to the changes in society around us or is our approach to non-Christians inflexible and lacking in Spirit-led creative thinking? Are we really cooperating with other evangelical churches seeking to reach out to unevangelized areas of the city?

“Men must see a Church to which men and women are being added by the Lord, a Church on fire for God reaching out in love, a Church which is sensitive to the changing thought patterns of our day and yet utterly confident in the unchanging truth of the Lord Jesus.”

Training seminars and discussion groups for leaders from various churches could be used to make the overall work of evangelical churches far more effective.

The third target for criticism is the failure of evangelicals to become involved in the great social issues of our day. Members of the Ecumenical Institute would ask: Why are you so concerned about doctrine? It is how you live and what you do that really counts. To them it seems as if evangelicals are making little impact upon non-Christian society. We may rightly emphasize the priority of "making disciples of all nations," but we cannot forget that the Lord Jesus and the early church ministered to the whole man.

Luke described the ministry of the Savior when He was on earth: "To preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind. To set at liberty them that are bruised and to proclaim the acceptable year of the Lord." His concern remains the same today and He looks for men and women who can reveal the reality of His love in very practical ways. Thank God for evangelicals who are deeply involved in unselfish works of healing, teaching and other forms of social service. But more could be done. Christian cell groups could penetrate into factories and building estates, and the servants of the Lord Jesus could take a more active part in seeking to solve the problems of the sin-sick society in which we live.

Renewal by The Holy Spirit

A purely negative response to the challenge of the Ecumenical Institute will fail. We can only oppose false teaching if our own faith and understanding of the truth is strengthened, and this will call for disciplined study. We can only convince men of the truth if we are demonstrating the power of the gospel in churches that are being daily renewed by the Holy Spirit. Men must see a Church to which men and women are being added by the Lord, a Church on fire for God reaching out in love, a Church which is sensitive to the changing thought patterns of our day and yet utterly confident in the unchanging truth of the Lord Jesus.

The Ecumenical Institute in America has seen 5000 people go through their program in one year and they estimate their record of success at 97 percent. Thus they issue a challenge: "Let any church send us 30 laymen for a weekend and we will send back 29 awakened revolutionary people."

We who are evangelicals believe in the power of the Holy Spirit to revolutionize lives. Should we not expect to see true Church renewal through study of the Word of God in training sessions prepared for leaders in the churches and through united prayer?

ANTHRO

by John K. Branner

Anthropology has long been a misunderstood science, particularly in Christian circles. For the average missionary who has had seminary training, anthropology is simply one of the minor divisions in the theological framework. Anthropology as a science usually is relegated to the area of the secular. If you are interested in such a study it is expected that you will obtain it in your undergraduate work. Few of our seminaries even offer a basic course in anthropology for those contemplating missionary service. Anthropology is considered a secular study, and theological seminaries are concerned only with the spiritual. Where do we find justification for dividing truth into sacred and secular? If anthropology is the study of man, and we as missionaries are attempting to reach men with the gospel of Christ, it would seem that we need to know something about the men with whom we will be working.

Overlooked Deficiency

If our seminaries have been guilty of neglect in this area perhaps it is because our mission boards have not seen the necessity of anthropological study for their missionaries. Many hours of Bible study are required to qualify for appointment but few applicants have been turned down because of deficiency in anthropology. It would seem that mission boards which are interested in the propagation of the gospel would recognize a need for missionaries to understand thoroughly the people with whom they will work.

Assistant pastor at the First Baptist Church of West Los Angeles, John K. Branner is an appointee to Taiwan under the Conservative Baptist Foreign Mission Society.

Certainly our boards are concerned that churches be planted around the world. They are continually searching for more effective ways by which this task might be accomplished. I submit that anthropological study is needed by all missionaries engaged in a church-planting ministry. The problem is that most of us fail to recognize the importance of such study.

The Bible itself is an anthropological study. One cannot read its pages without recognizing the diversity of people with whom God chose to work. A common characteristic of man as portrayed in the Scripture is sin. This being the case God still chose to communicate with men of all cultures. God allowed men to approach Him through their culture.

The Classic Example

Even more to the point is the fact that God determined to approach men within their own culture. The classic example of this, of course, is the Incarnation. God became man to meet man where he was. God became a Jew and then lived among the Jews. The Incarnation is a perfect example of One who approached men with an understanding of their culture. The move from God's right hand to first-century Palestine was much greater than that which any missionary makes in moving from his culture to another. Yet Jesus did not create any cultural blunders. He was accepted as part of the culture because He had become one of the people. This was only possible through His knowledge of the people whom He served. We should recognize the importance of this and determine to follow His example.

The Bible makes it clear that God is multi-cultural. Our experience in seeing men turn to God through Jesus

ANTHROPOLOGY:

ITS IMPORTANCE TO MISSIONS

Christ should also make this fact clear. We convince people that Christ is relevant, whatever their situation. If we did not believe this we would not attempt to take the gospel to another culture. But the very fact that men from other cultures do respond is evidence that God is multi-cultural and desires to meet men where they are. If this be God's desire should it not also be ours? This is the reason anthropological study is so important to our ministry.

To Thwart God's Purpose

We should know the people with whom we work as God does. It is His desire to meet them where they are but He has chosen to communicate through us. If we attempt to introduce them to God in the context of only our own cultural perspective then we thwart God's purpose.

There are a variety of approaches to an anthropological study. Our purpose in undertaking such a study should be that we might find the most effective means for planting a church within the culture.

If we are to accomplish our purpose it is vital that we have an understanding of the culture. Anthropological study is indispensable in this regard. It is impossible to communicate with any degree of effective-

ness if we do not understand why people do what they do. This would be one of the primary reasons for the missionary to study anthropology.

However we should be quick to note that there may be a difference between understanding and appreciation. It may be possible to gain a thorough knowledge of a people and yet lack a real appreciation for their culture. This ethnocentric thinking can destroy a missionary's effectiveness. Most people possess a large degree of ethnocentrism simply because they know themselves best. Because our country has been the center of the missionary enterprise, we have tended to demonstrate our feelings of superiority to a greater extent than most other nations.

A Healthy Decline

Some might say, "But look at all that has been accomplished for Christ around the world." We can only counter by pointing out how much more effective missions might have been without the paternalism of the Westerner. Ralph Winter, in his book *The Twenty-Five Unbelievable Years*, calls this period the decline of the white man. This may be one of the healthiest antidotes the Christian church has ever experienced. The missionary will now have to *earn* status rather than being *assigned* status merely because he is white. This should force us to the place of learning to respect other cultures rather than simply having a superficial understanding.

Where do we start in order to gain an understanding and appreciation of a given culture? The missionary, of course, is primarily concerned with cultural anthropology rather than physical anthropology. Culture may be

defined as the total life-style of a people. This defines the limits of our study: all we have to learn is everything possible. But where do we start? Perhaps because it does appear as such a large task, missionaries have neglected this study.

To be fair we must acknowledge that mission boards have always recognized the importance of anthropology. This does not mean they would have stated it as such but the very fact that language study has been required indicates the fact. Are there any boards which do not require a working knowledge of the language if a missionary is to work in another culture? The answer is obvious. We all recognize then the importance of knowing the means of communication in order to effect a church planting ministry. Is this all that is involved in cultural anthropology? Here is the point of departure in missions thinking.

A Matter of Motive

Some might argue that they do go farther in their study than just language ability. These would indicate that they recognize the importance of understanding the religion of the people. Is this not a part of cultural anthropology? We would certainly agree. However, when missionaries study the religion of their people it is usually approached with presuppositional thinking. Our motives for studying their religion, if we will admit it, is to find out where they are wrong in order to point out the superior features of Christianity. Christianity is certainly the only way, but this approach is very simplistic.

We make our mistake when we look at their religion as a segment of their culture. We are so accustomed to compartmentalized religion in Ameri-

can culture that we fail to understand properly the role religion plays in the culture of most other peoples of the world. In most cultures of the world, the religion of a people is at the center of their culture.

A proper study then, will involve much more than the basic tenets of their religious system. A thorough study of their world view will be a good beginning to an understanding of their total culture. We will soon discover as we study that their religion permeates every facet of their living. The implications of this fact are tremendous for the missionary. If Christianity is presented as something worthy of their allegiance it will affect also their life-style. The motivation here should not be that therefore there will be changes in their culture. Rather it implies that they will be thoroughly committed to their new faith.

Handicap of Individualism

Another important area of anthropological study is that of social structure. A vital part of our cultural understanding and appreciation is involved in this area. We take it for granted in our own culture. The major reason for this is the permeation of individualism in United States culture. Our emphasis is on the individual, the "every man for himself" syndrome. We bend over backwards to avoid stifling the independence and individualism of our children. Because of our inherent individualism, the area of social structure is undoubtedly one of the hardest for a missionary to comprehend.

In other cultures, the family is much more important than the individual. The family includes much more than just the immediate household. It may extend through the entire tribe

and will no doubt include the ancestors. This type of structure is foreign to us and yet so much a part of their way of life.

Failure to recognize the importance of the family structure has hindered the expansion of the Church in many parts of the world. This one factor has probably contributed to slow growth more than any other single factor in Asian countries. The American missionary has often attempted to evangelize using the same approaches he used at home. Our emphasis is on individual, personal evangelism. We also structure our programs by age-groupings. Then the missionary wonders why the Chinese young people do not respond to the youth program and why the parents feel alienated. Our stress on youth ministry is totally foreign in the cultures of Asia.

However, once again the ramifications are great for the church planter. People in this type of structure will turn to Christ in a group. This can lead to much faster growth than our individual approach. Obviously this will not always be the case. We have often heard of the one in such a family who comes to Christ and then is rejected by his family. It should make us wonder, however, if this would happen so often if the missionary had a proper understanding of their social structure. It may well be that this is a key to evangelizing a people as a whole.

Christ and Culture

A basic part of our task in world evangelism is to effectively communicate the gospel cross-culturally. Our knowledge of the gospel is thoroughly permeated by our own culture. Our desire should be to allow God to communicate His truth through us

“We should know the people with whom we work as God does. It is His desire to meet them where they are. . . If we attempt to introduce them to God in the context of only our own cultural perspective then we thwart God’s purpose.”

within their culture. The task before us is not to convert them to *our* culture but to Christ within *their* culture.

A helpful concept in this regard is what William Smalley calls the “supra-cultural.” That is, God is above the culture but He chooses to reveal Himself in culture. This takes much of the responsibility off the church planter. We need to trust that God can speak to people in terms of their culture just as He did with us. The risk we take in such a trust is that the churches we help plant will not be exact replicas of the one back home.

A Desire Often Unfulfilled

You might say that I am being facetious in this regard. We all know that our desire is that the churches we plant be indigenous. We are convinced that because this is our desire it will just naturally be so. The indigenous church is our answer to colonialism. We have our examples planted all over the world. The truth is, though, that many “indigenous churches” are not so in reality.

A church may well be self-governing, self-supporting, and self-propagating. This, we have been told, guarantees that it is indigenous. However, it is possible, and too often true, that the church with these features is

nothing more than a replica of the church “back home.” This is due to the fact that the missionary knew of no other church for a pattern, or if he did, he disagreed with it theologically. The result is an indigenized church, not one that is truly indigenous.

The church planter must, of course, distinguish between the absolutes and the relativities of Scripture. Our training in hermeneutics indicated that we should recognize that much of the Scripture must be interpreted in light of the cultural setting. The amazing thing is that when it comes to something like church government our interpretation looks just like the form we started out with in the first place.

Another factor in this regard is that form is not as important as function. We have this principle indicated throughout Scripture. There is a place for biblical relativism. We usually only recognize it when it is something we do not like, such as the covering of a woman’s head in church. We believe that Jesus was teaching the disciples as well as us about humility when He washed their feet. This practice may still apply today in cultures where people walk for miles along dusty roads in sandals. But the principle is still applicable whether or not the form is necessary.

The Functional Substitute

Together with this is the concept of the functional substitute which every missionary should master. Too often missionaries have insisted that the people give up something which is a vital part of their culture. At times it may be something which in form is not consistent with the Christian faith while also being something vital to their economy. It is the wise church planter who is able to suggest a func-

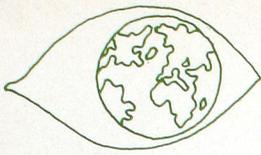
tional substitute to replace the questionable activity.

We must admit that anthropological study is not a cure-all for the ills of Christian missions. There is always the danger that we make a science our master. We must keep in mind the good anthropological principle of common sense, remembering that anthropology is to be the servant of missions. Many missionaries of the past did not have opportunity for such a study and yet they were good practical anthropologists. Nevertheless there have been many blunders made which have caused the people of another country to think that God must not respect their culture since the missionary gives every evidence that he does not. Doubtless there have been many, many problems of the past which could have been averted with an honest understanding and appreciation of a peoples’ culture on the part of the missionary.

A Responsibility Before God

It is time that many of our mission agencies began to recognize far more fully than at present the value that anthropology can be in the propagation of the gospel. Mistakes of the past cannot be undone. But our missionaries and their boards have a responsibility before God to see that they are not repeated. The boards should seriously consider requiring their applicants to have some anthropology courses before going to the field. For those already on the field they could consider suggesting a regular reading of *Practical Anthropology*, the missionary anthropology journal. Since God is interested in communicating His truth within culture, as church planters we must use any study which will aid in the effectiveness of our task.





globe at a glance

Evangelism first in Muslim city

The first evangelical campaign to be held in Sokoto, Nigeria—known for centuries as the cradle of Islam in West Africa—was sponsored this summer by the local congregation of the Evangelical Churches of West Africa.

For eight consecutive evenings more than a thousand people attended the meetings at the municipal stadium. Of the 50 to 80 who stayed for counseling after each meeting, many turned from Islam and placed their faith in Christ. Others were Christians asking for spiritual help.

Southern Baptists stimulate mission involvement

"Missions Hot Line"

Latest news and prayer information about Southern Baptists' foreign mission work is as close as the nearest telephone.

"Missions Hot Line" is a 24-hour information service reached by direct dialing. The cost of the call is the regular station-to-station rate from any locality to Richmond, Virginia.

The hot line's three-minute message is updated twice weekly.

"It is hoped that use of instant communications will contribute to knowledge and awareness of continuing foreign missions programs around the world," a Southern Baptist mission executive stated.

"News of critical needs and unusual opportunities for Christian witness around the world are as near as a telephone," he said. "Missions Hot Line" will operate until December 31.

Travelers' Briefing Service

A service for Southern Baptist travelers overseas is now being offered by the Foreign Mission Board, according to Samuel DeBord, director of promotion for the agency.

"While foreign mission board personnel have given orientation help on an informal basis for years, this is the first time we have been able to offer this service to any Southern Baptist

group preparing to tour an area where Southern Baptist missionaries work," DeBord stated.

More and more Baptists are visiting the fields where missionaries live and work, DeBord said. Such tours, if properly set up, can be a boon to the cause of mission support, he added.

Restriction on gospel broadcasting removed in Ceylon

Radio Ceylon has removed a 14-year-old restriction on evangelical broadcasting and has signed a contract with the Back to the Bible Broadcast to release its regular 30-minute English program daily over the station's all-Asia beam. A weekly 30-minute Tamil program is also in the contract.

Radio Ceylon canceled the Back to the Bible program in October 1957 but soon after allowed the release of a quarter-hour musical program called "Quiet Corner."

Don Rubesh, Back to the Bible's representative in Ceylon, reports that a weekly 15-minute time period for a gospel program in Hindi is also available. It is hoped that production of Hindi broadcasts can begin in January 1972. Radio Ceylon has a potential audience of nearly 200 million people.

Money crisis in missions in Britain

Ten Anglican missionary societies, including some of the Church of England's largest, are in serious financial trouble with overseas work being threatened, according to a joint statement published in London.

Requests for help from churches overseas continue to come in, but the statement said: "We are having to delay or refuse many of these requests and some of us are facing the prospect in 1971 of withdrawing workers already in the field. There are men and women ready to train for service overseas. What is lacking is the money to support them."

"There is real danger that new work will not be begun, however great

the need, and that existing and well-established work may have to be stopped."

The message was signed by the general secretaries of the United Society for the Propagation of the Gospel, the Church Missionary Society and the Society for Promoting Christian Knowledge, three of the largest and oldest Anglican missionary bodies. Eight other societies also signed the warning.

Bible demand exceeds the supply in Communist Europe

The Bible may soon become Communist-dominated Europe's best seller if the present rate of demand continues, according to the Rev. Sverre Smaadahl, the United Bible Societies' regional secretary-consultant for Europe.

The supply cannot keep pace with Eastern Europe's demand which has tripled since 1967. At present there are only 750,000 Bibles available for 350 million people, Smaadahl stated.

Earlier this year the Reformed Church in Rumania was given permission to import 10,000 Hungarian Bibles from the West.

In addition 100,000 Bibles have been printed in Rumania since the ban on production was lifted in 1968, according to Smaadahl. In the last two years, he said, 122,000 copies had been produced in the Czechoslovak cities of Prague and Bratislava and production of 50,000 New Testaments is expected in Bulgaria when the new translation is completed.

Smaadahl, who has spent the last four years traveling in Eastern Europe, said he felt there was a more liberal attitude in the governments. Bibles now come under the departments of culture and information and there is no official ban on the Bible.

Uncertain future for Czech church

A sharp crackdown against the church in Czechoslovakia was predicted soon in a statement issued by the head of the Czech Office for Church Affairs, Karel Hruza.

"Having got rid of the rightist forces in the leadership of both party and government," he declared, "we are now structuring a springboard for an attack upon the reactionary policy of the churches."

This statement was part of an article written by Hruza which appeared in a special pamphlet in Moscow.

Hruza was ousted in January 1968 when Alexander Dubcek replaced Antonin Novotny. The churches began to enjoy freedom. But eight months later, after the Dubcek regime was crushed by the Soviet-led invasion of Czechoslovakia, Hruza returned to the Office for Church Affairs.

Missionary pastors needed in Europe

Continental Europe in its present secularized state needs ministers who have the qualifications of missionaries, stated Dr. Gunter Wieske, a Baptist formerly of Germany and now of Norway. Wieske was speaking to a meeting of Baptist leaders.

He said: "A secularized Europe needs ministers with the qualifications of missionaries: trainers, personal counselors, steersmen."

"The new concept of the church and pastor demands a reform of seminary curriculum."

In his report, Dr. Wieske also stressed the need of training for evangelism among lay members as well as pastors. There is, he said, evidence of a growing tide of cooperative evangelism in many countries in Europe.

Christian television for the Caribbeans

The first major production of the Caribbean Christian Communications Network (CCCN) is scheduled to be aired this Christmas. The program will be a mime and music presentation of the Christmas story, and will feature singers and actors from the Anglican parish of St. Mary in Barbados.

The first step in production was training television crews to man the studio on Barbados, which is owned by the Barbados Telephone Company and rented to CCCN.

It is expected that production of programs, both radio and television, will increase as staff is trained. The network is an agency of the Caribbean Conference of Churches.

New radio station for Haitian capital

Radio 4VEH, "The Evangelistic Voice of the West Indies," opened an Overseas Mission Society radio center in Port-au-Prince, the capital of Haiti. This is the first step in a long-range

plan to establish 4VEH recording centers in each of the major cities of Haiti.

At Radio 4VEH headquarters near Cap-Haitien, 165 miles north of the capital, a Haitian staff of 17 full-time workers and 13 part-time workers program 13 hours a day in French-Creole to virtually the entire Republic of Haiti as well as Guadeloupe and Martinique.

World Relief Commission moves

The WRC, formed in 1944 as the overseas relief agency of the National Association of Evangelicals, has moved its headquarters from Long Island City, New York to the Valley Forge area of Pennsylvania.

Presbyterian giving goes up

An 18 percent increase in giving to the general mission of the United Presbyterian Church was reported for the first quarter of 1971.

Giving to the General Assembly has been declining for a number of years, and the 1971 first quarter figures mark the first time since 1967 that receipts have shown an upward trend for the period.

"The first quarter giving is definitely a mark of health in the church," said the Rev. William J. Wiseman, chairman of the Council on Church Support. "Over recent months, persons who work in various parts of the Church have observed signs of renewed vigor in it. This news is another signal of a returned confidence in our denominational mission."

Name change to Global Outreach

Global Outreach Inc. is the new name for European Evangelistic Crusade Inc., founded in 1944. General Director James O. Blackwood explains that the new name more properly describes the association's newly expanded goal of making the gospel of Jesus Christ known, not only in Europe, but in many other areas throughout the world.

Lutherans join to study mission

An intersynodical study group has been formed by the world mission boards of the three major Lutheran church bodies in the United States which are currently studying their participation in world missions. Called

the World Mission Study Group which includes the Lutheran Church—Missouri Synod, the group is to confer "together in the perspective of the hope that our boards anticipate the convergence of our programs of world mission."

The group has been called upon to recommend "specific new forms of joint action in world mission" and, concurrently to carry forward "the broad inclusive joint study of principles, procedures, and issues in world missions."

Emphasized was a need for a program "aimed at the training of the whole people of God for ministry and the production of a cadre of men (and women) who would be trained to enable the whole people of God to be in ministry."

Medical students to serve in mission hospitals

Mission-operated hospitals will be among those receiving the services of advanced medical students under a program announced by Medical Assistance Programs, Inc.

A program of grants-in-aid to selected medical students has been established for the purpose of providing these students with carefully planned and well-supervised clinical experiences in relatively primitive settings that will enable them to become familiar with the cultural, social and medical problems characteristic of developing countries.

Lutheran global giving examined

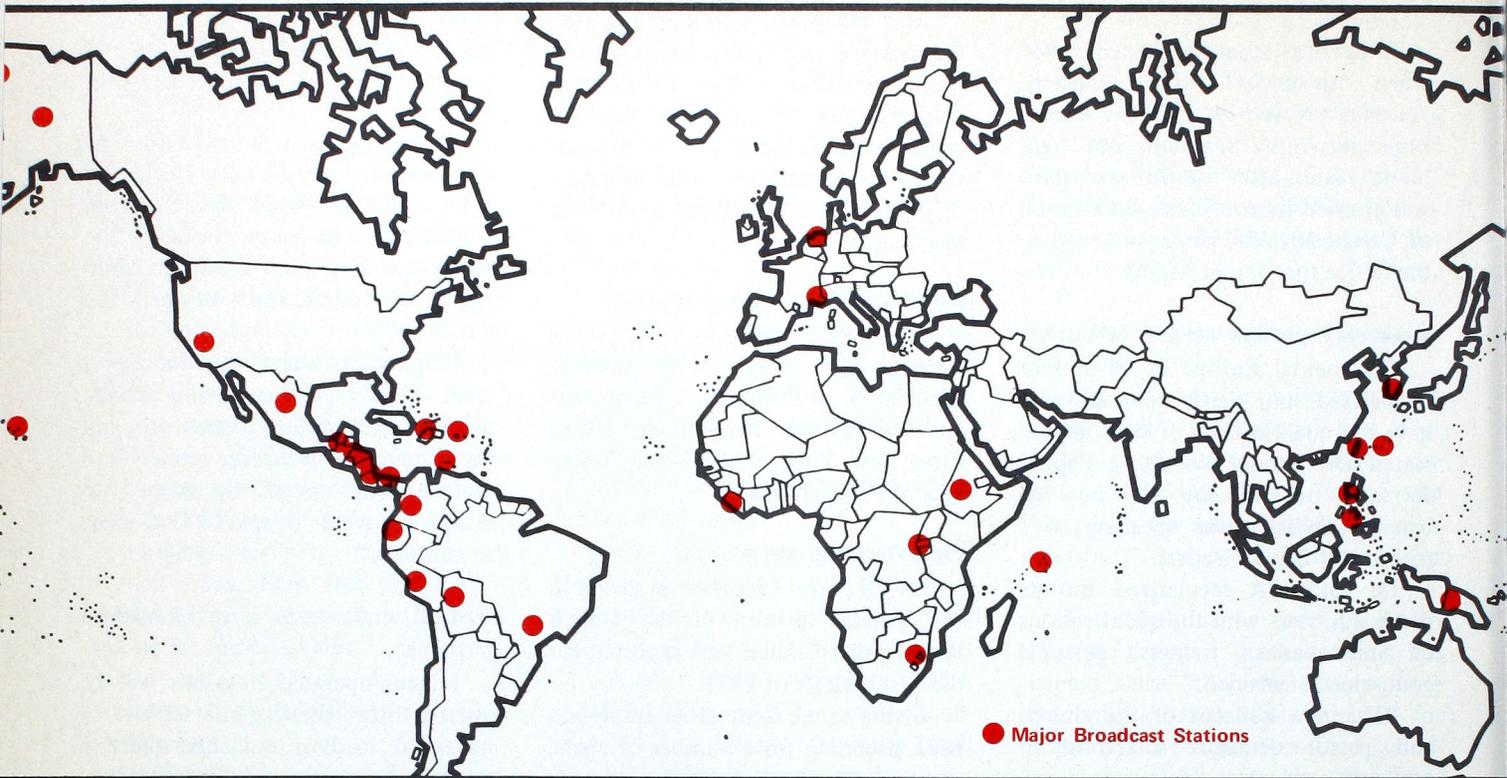
Lutherans in America have contributed \$100 million over the past 30 years to meet spiritual and physical needs throughout the world, but the total amounts to less than \$1 per adult church member per year.

"It's patently dishonest to claim that Lutherans who share amply in the affluence of the richest country in the world can't shell out much, much more than they do to help the spiritually and physically needy at home and abroad," stated the general secretary of the USA National Committee of the Lutheran World Federation. "They just won't."

Missionary role questioned

At a missionary conference in West
continued on page 25

Facts of a field: missionary broadcasting



CURRENT STATUS: Modern technology, particularly broadcasting, is an essential aspect of the Church's ministry. All or part of every country in the world is within reach of a gospel broadcast from approximately 50 Protestant missionary radio stations. Parts of the Middle East, North Africa and perhaps Oceania are areas with the least coverage. Programs are broadcast in over 100 principal languages, spoken by about 90 percent of the world's people.

MAJOR STATIONS: The oldest major missionary radio organization is World Radio Missionary Fellowship founded in 1931. It broadcasts from Quito, Ecuador to much of Latin America, parts of Europe, Russia and North Africa, and its major radio station, HCJB, is well-known to shortwave listeners around the world.

There are five other major missionary broadcast agencies whose transmitters span large portions of the world. The Far East Broadcasting Company (FEBC) has stations in the Philippines, Okinawa and San Francisco which broadcast in about 40 languages and dialects, primarily to Asia and Latin America.

Trans World Radio, with transmitters in Monte Carlo, Monaco and Bonaire, Netherlands Antilles, broadcasts in 33 languages to parts of Latin America, Europe and Africa. Another transmitter is under construction in Swaziland, southern Africa.

In Africa itself, three major missionary broadcast operations include station ELWA in Liberia, operated by the Sudan Interior Mission; Radio Voice of the Gospel (RVOG), operated by the Lutheran World Federation Broadcasting Service from Addis Ababa, Ethiopia; and Radio CORDAC, operated by the Central Africa Broadcasting Company and transmitting from Bujumbura, Burundi.

In addition, there are numerous Protestant church and mission operated stations scattered through Central and South America, and the Caribbean. There are also many commercial and noncommercial stations either owned and operated by Protestant Christians, or which make time available for gospel programming. In Europe the Netherlands Christian Broadcasting Corporation of Hilversum, Holland has been on the air since 1924. Brazil has a small network of Protestant-operated radio stations. Similar situations are

found in other nations.

RELATED ACTIVITIES: Missionary broadcasters have often become involved in other ministries, in addition to their primary task of broadcasting.

Literacy training, Bible correspondence courses with follow-up programs, improved farming techniques, community development, public health, bookstores with reading rooms, Christian literature publication and distribution, and schools for teaching radio techniques are a few of the auxiliary ministries being conducted by major missionary broadcasters.

VARIETY OF OCCUPATIONS:

Career possibilities in missionary radio are varied. Construction and maintenance crews are the physical originators. Engineers, programmers, newscasters, musicians, tape editors, clerks and secretaries—all help to keep the stations on the air. Researchers, including historians, anthropologists, sociologists and linguists, conduct listener surveys and seek potential areas for increased coverage.



people make the news

American **Marvin Smith**, 35, the first missionary to represent The Navigators in Auckland, New Zealand and in Australia, will again open up a new university ministry, this time in Ethiopia.

Robert S. Davis, a United Methodist missionary and mission executive for 18 years, has been named associate for World Council of Churches studies in the WCC's New York office. Davis worked in Brazil from 1953 to 1970.

Dr. **Dick Hillis**, founder and general director of Overseas Crusades, has stepped down from all administrative responsibilities to devote his time to providing spiritual leadership for the mission's ministries in the United States and overseas. **Norman L. Cummings** was appointed executive director.

The Rev. **Joseph Ameh** has been appointed general secretary of the West African evangelism program, New Life For All. In replacing the Rev. **Wilfred A. Bellamy**, Ameh becomes the first Nigerian to hold this post.

Howard Habegger has been appointed executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church. He takes the place of **Andrew R. Shelly** who held the post for 11 years.

Joseph B. Underwood of the Southern Baptist Foreign Mission Board staff is to head promotion of a five-year world mission of reconciliation project for the Baptist World Alliance.

The Rev. **Carl H. Mau, Jr.**, has resigned his post as associate general secretary of the Lutheran World Federation to accept an appointment as general secretary of the U.S.A. National Committee of the LWF.

The Rev. **Akio Tsukamoto**, a minister of the United Church of Christ of Japan, is the first Asian pastor to come to the United States to serve under a new United Methodist Asian-American ministries program. He is to work principally in his own language among

recent immigrants and other Japanese-speaking people.

Dr. **Arne Sovik**, since January 1968 the executive secretary of the Lutheran Church in American Board of World Missions, left that post this summer to return to the staff of the Lutheran World Federation in Geneva. There the 53-year-old churchman began work as director of a new

four-year project to investigate the area of dialogue with Marxists, with particular reference to the Chinese situation.

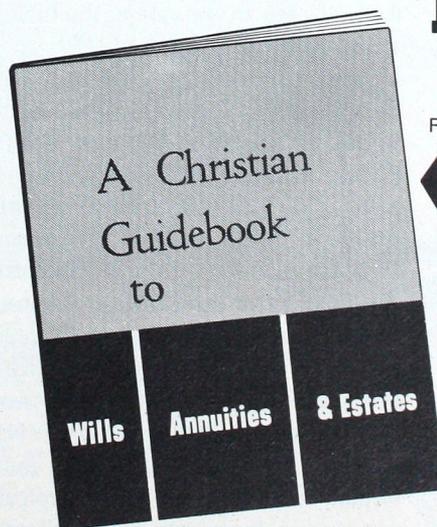
Alfredo Colom, well-known Guatemalan hymn writer, died in San Jose, Costa Rica. He had composed numerous hymns and choruses which are widely known in all Spanish-speaking Latin America. 



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personality profile

by James Hefley

Apostle to the Lost Tribes



William Cameron Townsend is probably the best-loved American in government and academic circles of four Latin American countries where he has spent over 50 years of service. He is certainly one of the greatest innovators among Christian world statesmen of modern times.

Though he came from a devout but poor Christian home and was a good debater in high school and college, no one expected Townsend to accomplish much when he went to Guatemala at 21 years of age to sell Bibles. He was eyed with skepticism by missionaries: "That skinny Townsend won't last two months."

Townsend did last in Guatemala. He learned of the bondage of Latin American Indians to ignorance, illiteracy, and economic serfdom. He felt linguistics was the key and the Bible the door to freedom. A missionary explorer named L.L. Legters gave him his vision for hundreds of other tribes in South America. Townsend and Legters teamed up to start Camp Wycliffe in the Arkansas Ozarks for training missionary linguists. Their first summer, 1934, they had only two students.

The following year they advanced into Mexico. There Townsend organized the fledgling Bible translators into Summer Institute of Linguistics (SIL).

Legters' death in 1940 forced Townsend to think of establishing a home organization to raise support and funnel recruits to the fields. Two years later the Wycliffe Bible Translators was incorporated. In 1945 Townsend obtained land for a "boot camp" in a rugged area of Mexico near the Guatemalan border. All new re-

cruits were expected to take the rigorous training and learn how to live in and off the jungle. Two years later he led a contingent of translators over the Andes to carve out a base in the jungle. There he established the Jungle Aviation and Radio Service, the Wycliffe subsidiary which now supports translation work in Latin America, Asia, and Africa.

In Peru Townsend led his corps of workers to take a "whole man" community development approach in serving jungle tribesmen. By helping the Peruvian government train teachers, medics, agriculturists, storekeepers, and so forth, they would be preparing the tribes to meet onrushing civilization, he said. To those who objected that community development was taking time away from the main work, Townsend countered: "What good is a translation without readers?" And, "How can we escape the biblical command to help the needy?"

Meanwhile, deputy general director Dr. Richard Pittman, spearheaded Bible translation in the Pacific. Pittman closely followed Townsend's policies that had succeeded in Latin America. Work with governments and/or universities. Take the linguistic approach. Give the Bible on a nonsectarian basis. Serve everybody. Pioneer and keep moving on to other tribes. From the Philippines Wycliffe work has subsequently spread to New Guinea, Vietnam, Australia, India, Nepal, and now Indonesia. Typically not one to look over a subordinate's shoulder, Townsend never visited any of the Pacific fields until 1969.

And while Pittman was busy in the Pacific, translation was initiated in Ecuador, Bolivia, Brazil, Colombia,

Surinam, Honduras and again in Guatemala. Being nearby in Peru, Townsend gave more attention to these fields, but he generally left development of the work up to leaders elected by the autonomous branches. Years before he had insisted that each field branch be self-governing under the broad policies and principles adopted by a general biennial meeting of delegates and executed by a board elected also by the delegates.

A favorite Townsend promotion was the community plane projects. When a JAARS base needed a plane, he would organize a committee in an American city to raise funds for a plane. The plane itself would be called the "Spirit (or Friendship) of . . . San Diego," or Philadelphia, or Miami, whichever city may have helped with the project. It would be dedicated at a ceremony by a prominent United States government official or private citizen and a representative of the recipient country. Then the plane would be flown to the foreign country for a second ceremony before being turned over to JAARS for actual jungle flying. Besides providing funds for badly needed planes, the ceremonies reaped pages of publicity and diplomatic goodwill.

"Uncle Cam," as he is known to members and friends, resigned as general director of Wycliffe last May, two months before his 75th birthday. He had never operated as administrator of the home office nor even presided at board meetings. His *modus operandi* had been to lead advances into new areas, set policy, troubleshoot, and help in promotion of Bible translation at home.

Overriding and pervading every activity of his life is Townsend's commitment to the goal he has worked toward for half a century: Give every tribe and minority group, no matter how small, the Good News in their own language.

Wycliffe is now working in 510 languages, with at least 2000 yet to go. Two hundred are in Indonesia where the government has just invited Wycliffe linguists in for language analysis and translation. No one knows how many are in mainland China. But Cameron Townsend is ready and waiting to serve.



continued from page 21

Berlin, a German minister, Gerhard Hoffman, executive secretary of the German Evangelical Mission Day, said that the role of the foreign missionary is over and that mission societies should look to their own countries and the foreigners in it.

"We must ask the societies," Mr. Hoffman said, "what they have done for the Korean nurses, the Moham-medan nurses, the Mohammedan workers from Turkey and the students from Africa and Asia living in our country."

He stressed the "long series of breach of promises, exploitation, mass murder, slave trade, and crimes of all sorts which burden the Western nations and Western Christianity before history."

"Whoever has a sense for history and guilt," he stated, "will renounce the traditional trumpet tones of 'our' holy obligations and 'our' inalienable mission, and will rather voice his opinion only very low and with penitence—in case his opinion will be asked for at all by the Third World today."

A look at Church giving: trouble ahead

A leading journal on American philanthropy has warned that religion faces a "financial crisis beyond anything believed possible a few years ago," according to a report in Religious News Service. Despite this gloomy prediction religion still receives the largest share of giving in the United States.

Religion received \$8.2 billion or 44.8 percent of the total national giving of \$18.3 billion in 1970. Its share, however, was down from 45.2 percent it received in 1969.

The figures for religious giving are based on funds given by individuals, foundations and other sources to the Roman Catholic, Eastern Orthodox, Protestant Churches and Jewish congregations in the United States. It does not include giving to religious organizations.

"The churches are caught between the extremes in our society," the report noted. "No one seems happy with what they are trying to do or not do."

The publication said that "even conservative bodies not in the head-

continued on page 32

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A New Kind of Church Is Emerging!

by Ralph Winter

WV
NEWS

Extension movement discussion

Ralph Winter and Ralph Covell went around the world. So what? In seven countries they talked to 583 missionaries and national leaders. So what? They talked about a revolution in ministerial training. Extension? We have heard that before! *World Vision Magazine* has been following this movement since 1966 when the first article boldly observed: "This Seminary Goes to the Student."

All right, all right. But just one thing. Something very curious is happening in the entire world. A new kind of Church is emerging. And the extension movement has an important influence on it. The new Church will be different—and so will the seminaries. Looking at this curious change from the vantage point of this recent trip gives impelling new insight.

Dr. Covell and I can see more clearly than ever four elements in the change taking place: a move from a professional to charismatic ministry; a move from a first-career to a second-career concept of the pastoral role; a change of emphasis from pre-service to mid-service education; and, necessarily then, a move from residential (full-time) education to extension (part-time) education.

First let me share briefly what happened on the trip. Dr. Covell, from the Conservative Baptist Seminary in Denver, and I, from the Fuller School of World Mission, were sponsored on this trip by the CAMEO committee of EFMA-IFMA. This is the committee that sent Peter Wagner and Ralph Covell around the world to plant the seeds a year ago. This time harvest as well as seed-sowing was the order of the day.

The accompanying chart shows the interest shown in these meetings. The interest is evident, especially in the column indicating the amount of money collected from delegates for orders for books about theological education by extension, including sample texts. Where your money is there is your heart also. One thing the chart does not show is the fact that not only were people invited, but they came from a very wide spectrum of



Christian groups. The revolution we are talking about is so basic that both old, well-established churches and brand new ones are concerned.

So, in all this flurry of activity, what are the four revolutionary changes taking place?

Professional to charismatic ministry: I am not referring to speaking in tongues here, but to one of the gifts higher on the list, namely the pastoral role. Granted that in the Roman Catholic tradition this has typically been a very separate professional, and priestly, role and that the Protestant communions have tended to follow in the same direction. Nevertheless, the Reformers tried desperately hard to reassert the biblical concept of the priesthood of all believers. Early, in at least the Lutheran area, they sought an almost informal, nonprofessional pastoral role. For example, Luther suggested that town mayors could appoint pastors.

When you look in the Bible it is quite clear—however shocking—that there is no "higher" ordination than that of the ruling elders some of whom (I Tim. 5:17, note *plural*) "labor in teaching and preaching." And it is equally clear that in the New Testa-

ment period there was no requirement that these people should leave all other tasks in order to specialize as professionals.

Churches both in America and Japan (but especially in countries where the general education level is lower) seem to be less and less happy with fairly young ministers who are highly trained but who have never seen life except on television and through the classroom window. Indeed the highly trained, full-time professional ministry (just like the fully trained medical doctor in the United States) for both financial and cultural reasons simply does not work in the smaller congregations of a country.

In the Philippines we discovered that one of the biggest evangelical denominations has 1400 organized churches but by going to "high standards" and, thus, special training, the result is that only 40 men have the full-time status with training and pay that is considered proper. In one area alone there are 240 churches without a single "proper" pastor. This church has been made leaderless by the stroke of a pen. That is, it has *defined* those local men who are its real leaders as *invalid*. It has opted for a professional

Place	Date	Duration	No. Sem. & Bible Ins.	No. Reprs.	Spec. Mat. Ordered	Continuing Committee?
W. Pakistan	8/9	4 days	7	34	\$ 295.12	Yes
Thailand	8/16	4 days	13	40	401.23	Yes
Singapore	8/21	3 hours	4	9	35.52	No
Hong Kong	8/23	2 days	11	38	243.82	Yes
Taiwan	8/27	1 day	6	21	146.74	No
Manila	8/30	4 days	24	120	1,198.73	Yes
Cebu City	9/6	4 days	11	72	595.99	Yes
Osaka	9/13	2 days	13	69	350.73	No
Tokyo	9/15	2 days	8	180	112.44	No
		23	97	583	\$ 3,380.32	

rather than a charismatic pastoral role, following the United States' lead, of course.

Meanwhile note that Pentecostal strength results not so much from finding men with the gift of tongues as it does in giving authority to those men who have real pastoral gifts. Their system typically allows for precisely this kind of selection on the local level. We also see authoritative local leaders in the dynamic early period of the Methodist church. Baptists in an earlier (less-respectable) period followed much the same pattern.

The New Testament definition of an elder does not occupy very many lines (I Tim. 3:1-7 and Titus 1:5-9) probably because the synagogue pattern was familiar to most. But it does not correspond to the kind of minister we are accustomed to in the United States today. In the Timothy passage no reference is made at all to a teaching function, although this may be inferred from I Tim. 5:17. In Titus the requirement that the man be "able to give instruction" is neither prominent nor primary. Today, however, education looms large in all of society and we may properly assume that the kind of learning depended on in those days would today very naturally be imparted by formal training programs.

But does this mean we should go entirely for formal education and overlook all the other requirements in these New Testament passages? Forget the details listed. Just note that the overall feeling of these verses is that the kind of man to look for is a mature Christian leader from within the congregation not from somewhere

else. Paul, Timothy and Titus were from elsewhere. They rushed on through. But the local pastoral leadership was homegrown. This leads me to my second point.

Pastoral ministry as a second career: You do not go to school to study to be a mayor. You cannot get a degree in "mayorship" or "senatorship" and so forth. Many leadership positions require leadership gifts that only appear in a first career and are fulfilled in a second career. Few young men can immediately make good mayors—or pastors. They may be bright, well-trained, and someday they may be good pastors. But instead of starting out in that kind of a job (and finding out too late that they may not be fitted for it), it is probably better to do as the New Testament implies and prove their mettle in something else first. Many a pastor in the United States and around the world is not as gifted *as a pastor* as other men in his congregation. The problem is that the other men have no way to prepare for formal pastoral ministry. Not only is society not expecting men in middle life to enter the ministry, but it is

economically out of the question for those who have half-grown children on their hands.

Mid-service rather than pre-service education: Schools were developed to take care of children during the day. As education-conscious parents allowed schooling to expand to include more and more years, it continued to be an experience preceding entrance into formal responsibility in society. However, what started out as six years now is a 16-year college-for-everyone syndrome. For ministers, it has become 19 consecutive years *prior* to service. Young people and society itself are both gagging on the result. Very rapidly now, high schools are allowing credit for work-experience. Colleges are arranging for realistic experience in society, and seminaries are injecting "internship" years prior to graduation. It seems inevitable that the "nineteen-year tunnel" will soon be dead.

Part-time extension studies instead of full-time residential studies: Rather than take whole years "out," it is likely that field study, extramural study, external degrees, and so forth will be increasingly designed to fit into the lives of people who are already working full or part time. This will be especially necessary for all those men who are moving to a second career in the ministry.

The extension movement in theological education, now encompassing at least 130 schools and between 6000 and 7000 students, is a method. But, as you can see, it is an essential part of a much larger revolution in the very concept and structure of the Church.



Ralph Covell and
Ralph Winter (standing)

DR. WORVIS



missions book shelf

THE THIRD WORLD AND MISSION,
by Dennis E. Clark (Word Books,
Waco, Texas, 1971, 129 pages, \$3.95)
is reviewed by Herman G. Tegenfeldt,
Associate Professor of Missions, Bethel
Theological Seminary, St. Paul,
Minnesota.

Do not read this little volume unless you are prepared to encounter some statements quite critical of Western missions overseas today! At the same time, one will find that this criticism, though candid and sharp against often-overlooked failures and inconsistencies, is both positive and constructive. The author has lived for 25 years as a missionary in India and Pakistan, and to this background must be added experience through extensive travel in the Middle East, Africa, and South America. He shared effectively in presenting world mission trends at

the evening sessions of the Inter-Varsity Missionary Convention, Urbana '70.

Dennis Clark is concerned to present the points of view of Christian leaders in Third World nations, especially as related to Western attitudes towards the churches of those lands. Vestigial paternalism—whether evidenced by unwanted evangelists visiting major cities overseas, by competition among mission societies for “key nationals,” or by mission boards determining policy for overseas churches through the power of the purse—comes in for particular attention. Although critical, Clark’s statements are not overdrawn. They come out of his own experiences and observations. And they are balanced with positive affirmations.

Along with this emphasis, the author pleads for involvement, not only in missions in distant lands, but also in human need all around us. One of his more piercing observations is, “Missionary supporters will fly 10,000 miles to see the hospital or clinic they support, but ignore the squalor of a colored or immigrant ghetto in their own city.” Or again, “Writing a check is much easier than helping derelict youth in the neighborhood.”

Clark’s critical analysis of the weaknesses of present-day mission efforts is more than matched by his optimism for the future, as he makes suggestions for missions for the '70s. He considers short terms and short furloughs, and looks at the finances involved. He lists objectives for a new “trilateral” partnership in Third World

nations, involving the sending churches, receiving churches and mission societies. The use of international evangelistic teams, with Westerners in the minority, is emphasized. The chapter on “Tentmakers” reviews the pros and cons of nonprofessional missionary service. Making theological training relevant to local situations and true to the Bible is stressed for these areas of major need: rural needs, urban areas, Christian education (especially in lands where Christian schools have been nationalized), youth work, and advanced training through the establishment of graduate theological research centers in Third World nations.

In suggesting where missions should be headed during the '70s, the author uses a number of fast-moving glimpses of actual situations in many countries. He also indulges in depicting some imaginary scenes from the middle and latter years of this decade, combining brief descriptions of life under the technology of that day with his assessment of the problems of relationships which may still be with us.

The Third World and Mission considers a very broad subject in relatively few pages. It is by no means an in-depth study of any of the problems touched. However, its brevity does not mean superficiality. For mission executives, missionaries, and for all who are concerned that the biblically-based mission of the Church be fulfilled more adequately in the world of the '70s, this reviewer believes the book will disturb, challenge and stimulate—in the right direction. 

28

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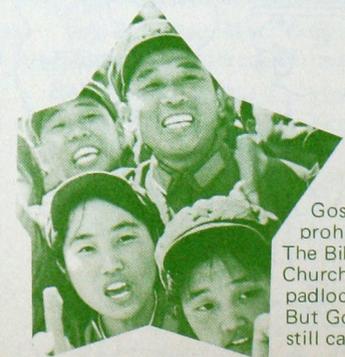
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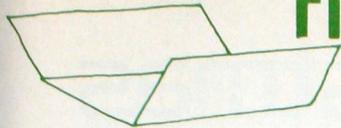
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The Master Holds the Key

Sir: I don't suppose it was intended, but the padlock used to illustrate your article on China in the September issue is a "Master" lock. Presumably the Master will open the lock, when it is opened; but surely the lock will be seen to bear some other name.

Thanks for a continually stimulating publication.

*Rev. Robert F. Cramer
Information Officer
World Association for
Christian Communication
London, England*

That "Mk" School Problem

Sir: Having brought up children on the mission field, I sense keenly the dilemma facing missionary parents as it was outlined in your March issue.

I am convinced there is a solution. I refer to the "satellite schools" already developed by Morrison Academy in Taiwan. These satellite schools are under the central administration, have the same regulations, curriculum, standards and so forth, and have a teacher pool so that Morrison administration becomes responsible for staffing the schools. The result is that parents can keep their small children at home, or much nearer home, and see them at least every weekend. Yet the children would get an education in the lower grades which would enable them to make a smooth transition to the upper classes at Morrison. The Sendai American school 300 miles north of Christian Academy in Tokyo performs the same function for missionary parents of 30 or 35 children in the northern provinces. Would it not seem conceivable that a series of strategically located satellite schools could be set up by the well-established intermission schools for all missionary children?

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In our country the whole movement has been away from the "one-room schoolhouse" to the big consolidated schools. A satellite-school system might seem regression, although it would be the "missionary kid" counterpart of the "theological education by extension" movement which is growing now. Mr. Charles Holsinger, principal of Morrison Academy, does not disparage the "one-room schoolhouse" for the several elementary grades. He is confident that one teacher can handle a small school of six grades. Professors of education in our training institutions at home would probably shudder at the thought of such a school, just as professors of medicine would shudder at the thought of the less than perfect circumstances under which missionary doctors in the jungle perform their work. But it may be that in either situation, a less than perfect solution might be the very best solution *under the circumstances*. . . .

The more I hear of the missionary parents' dilemma, the more confident I am that the proposal outlined is the best solution.

*Edwin E. Jacques
Foreign Secretary,
Conservative Baptist Foreign
Mission Society
Wheaton, Illinois*

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Into the House of Christmas

We are probably wrong when we paint pictures and write poetry and preach sermons in which we picture the wise men as bending over the manger in the stable. That in fact was the strange experience that came to the shepherds.

Matthew is at pains to tell us that by the time the wise men arrived Joseph had somehow found quarters for mother and Babe in a friendly house. We have talked a great deal about the crowded inn that had no room for the Christ who was about to be born. We have talked too little, I think, about the "house" in Bethlehem that did make room for Him. "And when they were come into the house, they saw the young child with Mary his mother" (Matt. 2:11). If there is something excitingly historical about that statement, there is also, I suggest, something splendidly symbolic.

I.

Surely, for example, we are right in saying that the House of Christmas is a *simple* House.

Some years ago Dr. Hugh Thompson Kerr, of Pittsburgh, broadcast a sermon on the subject "Hearing the Christmas Story for the First Time." He gave it as his judgment that the most striking thing about the nativity narratives is "the marvelous simplicity of the story itself." Perhaps he was right.

If the Christmas story were dependent only on the strange phenomenon of a star, men might have doubted their eyes. If God had uttered Himself in some awful voice of thunder, men might have doubted their ears—or else been terrified. If He had taken the form of an angel, men might have been dazzled by an overcharge of brilliance. Or they might have asked what angels can know about pain and death.

But a Babe with a cry in the night, and a crude cradle, and a mother's circling arms, and a plain house for shelter! That is the legible handwriting of God on the parchment of this world's actual life! That was, and is, and forever shall be, the simplicity of the House of Christmas.

II.

The House of Christmas, moreover, is a *singing* House.

What would Christmas be without music? Think of all the Advent hymns and carols and oratorios that have become, in effect, the skilled and graceful servants of all praiseful hearts as, year by year, they turn to them for help in bringing homage to the King of love and light.

But have you thought of this: that if, by some cruel stroke of fortune, we should suddenly lose all of these cherished Advent songs, we still would have an incomparably glorious collection of hymns in the Bible itself? The Holy Spirit has taken care that the birth of Jesus should be surrounded by those exultant outbursts of worship and adoration and praise that we have come to recognize—and even to name—as songs, or at least themes for songs. There is the "Ave Maria" of the Angel Gabriel. There is the "Benedictus" first of Elisabeth and then of Zacharias. There is the "Magnificat" of Mary. There is the "Gloria in Excelsis"

of the angels. And there is the "Nunc Dimittis" of grand old Simeon. No wonder that James S. Stewart, of Scotland, himself a glorious preacher, declares that in his judgment "songs and hymns and music can carry us nearer to the burning heart of the Advent message than all the sermons and discourses in the world."

In the dark and disastrous setting of the Civil War Longfellow wrote:

*I heard the bells on Christmas day,
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!*

In the House of Christmas, where God comes to light up our darkness and to take away our sins, nothing can ever silence the song.

III.

Surely, too, the House of Christmas should be seen as a *serene* House.

Not everything about the story of Christ's Advent produces the impression of peace. There was no quietness in the heart of arrogant and worried Herod. There was little of order or composure in that overcrowded inn where the birth took place. Even the shepherds, on first hearing the strange news, were ill at ease.

But when one turns to Joseph and Mary, he finds an arresting contrast. He feels that, considering their plight and peril, they were amazingly calm. After all, they were guardians of the One who was to be known as the Prince of Peace.

In the years to come peace would sit in His heart as upon a throne. Peace would radiate from His presence like some healing aura. Peace would fall from His lips as from some quiet and exhaustless pool. Peace—for troubled and baffled seekers after truth! Peace—even for seabillows tossed pitilessly by raging winds! Peace—for guilty souls reaching out hungrily for the forgiveness of sins! Peace—for fretful folks wondering whence tomorrow's bread would come! Peace—for anxious friends peering wistfully into the future and asking what lies beyond the grim rim of death!

Prince of Peace indeed is this Master of the House of Christmas.

IV.

If we may carry our symbolism one step further, the House of Christmas is a *spacious* House. Its *simplicity* appeals to us. Its *songs* allure us. Its *serenity* attracts us. But we want to know: Is there room for all of us?

The answer is a great big global Yes. This is a House with room for everyone.

Lest our guesses should not be evidence enough, God sent a Christmas angel to tell us plainly how wide is the welcoming portal of the redemption Christ brought down to man: "Behold, I bring you good tidings of great joy, which shall be to all people." "To *all* people!" It fits in perfectly with the Golden Text of the Bible: "God so loved the world,

that he gave his only begotten Son.” “So loved the world!”

When Henry Ward Beecher died, Plymouth Church in Brooklyn sent to England for a successor. He was Dr. Charles Berry. There had been a time in Berry's early ministry when he preached a very thin gospel, which was really no gospel at all. He looked upon Jesus as a noble teacher but not as a divine Redeemer.

Late one night, during his first pastorate, as he sat cosily in his study, there came a knock. He opened the door. There stood a typical Lancashire girl, with a shawl over her head and clogs on her feet.

“Are you a minister?” she asked.

Getting an affirmative answer, she went on somewhat breathlessly, “You must come with me quickly; I want you to get my mother in.”

Thinking it was a case of some drunken mother out in the streets, Berry said, “Why, you must go and get a policeman.”

“No,” said the girl, “my mother is dying and you must come with me and get her in—to heaven.”

Berry dressed and went with her, a journey of a mile and a half through the lonely streets of the night. He knelt at the woman's side and began telling her how good and kind Jesus was and that He had come to show us how to live.

There was a moment or two of that, and then the desperate woman cut him off: “Mister,” she cried, “that's no

use for the likes of me. I am a sinner. I have lived my life. Can't you tell me of someone who can have mercy upon me and save my poor soul?”

“I stood there,” said Dr. Berry, “in the presence of a dying woman and I had nothing to tell her. In the midst of sin and death I had no message and I was up against it. In order to bring something to that dying woman I leaped back to my mother's knee, to my cradle faith, and told her the story of the Cross and the Christ who was able to save to the uttermost.”

The tears began running over the cheeks of the eager woman. “Now you are getting at it,” she said. “Now you are helping me.”

And Dr. Berry, concluding the story, said, “I got her in and, blessed be God, I got in myself!”

Could anything be more beautiful or appropriate than that? A woman of bad repute and a young clergyman of self-righteous spirit both going in together through the open door of the House of Christmas! For over that door, spacious and splendid, is Heaven's welcome and Christ's signature: “Whosoever will, let him come!”

The world of 1971 could afford to know *less* about the composition of the dust on the surface of the moon if only it knew *more* about the composition of the gospel—the cost to God and the healing for man wherever man be found. PSR

Dare to Be Expectant!

Any situation—even one that others have written off as hopeless—is explosive with possibilities for good if the factor of positive expectation is present and operative.

Some people have an expectancy-level of zero. They are the all-out pessimists and sceptics. One of them has written: “I see no hope for the future of our people if they are dependent on the frivolous of today, for certainly all youth are reckless beyond words.” The writer's name was Hesiod. He lived 700 years before Christ!

Some of us have an expectancy-level of, let us say, fifty. We don't look for much and, as a rule, we don't get much.

To a discouraged and non-expectant Melancthon, Martin Luther once wrote:

I am against those worries which take the heart out of you. Why make God a liar in not believing His wonderful promises when He commands us to be of good cheer and cast all our care upon Him? . . . What more can the Devil do than slay us? . . . Why then worry since He is at the helm? . . . He who has been our Father will be the Father of our children.

The Bible, as Luther so well knew, encourages a believing expectancy—provided the angle of our vision is right. “My soul,” said the Psalmist, “wait thou only upon God; for my expectation is from him” (62:5). Here the outlook is hopeful because it is healthy.

Less certain but still positive should be our expectancy of one another. “Look on us,” said Peter and John to the lame

man at the temple gate. Result? “And he gave heed unto them, expecting to receive something of them” (Acts 3:4, 5). He expected a helpful bakshesh; what he got was a healed body. The event exceeded the expectancy.

The whole world of mission—too often confused and hesitant in recent times—needs to be charged with this mood of expectation.

In World Vision, let it be added, our expectancy batteries need to be recharged. A case in point is what we are attempting to do in the merging of our *Heartline* and our *World Vision Magazine*. Not one of us is prepared to guarantee its success. What all of us are called upon to do is to exercise a positive expectancy that the single new instrument—forged from the previous two—will have wider and stronger impact both for the mission of the Church and for those specialized ministries to which World Vision has been called.

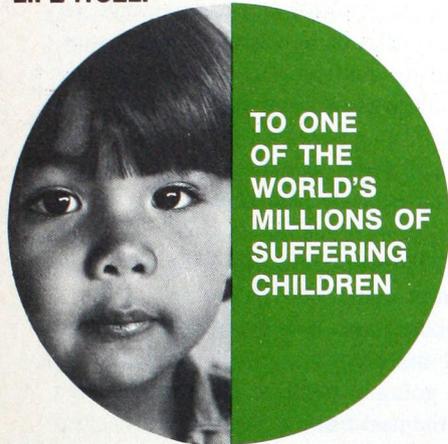
My successor as editor, Dr. Frank Farrell, is a man for whom it is easy for me to entertain high expectations. We have no one in World Vision as highly trained academically. Yet he carries his honors without stuffiness or staginess. He has the pulsebeat of mission within him, as every Christian should. What makes him valuable as an editor is that he has far more than average knowledge of where, throughout the Christian world, that pulsebeat is strong and where it is weak.

To him and to his staff we say, We are positively and prayerfully expectant!

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continued from page 25

lines of social problems have seen their contribution growth slow down, and they have contribution rates three or four times the Protestant average of \$87 per member.

"An increased inflation rate over 1969—up to 5.3 percent—probably affects religion more than other recipients of philanthropic dollars," the author stated. "Proof: A Department of Commerce study shows that education and research consumer spending was up 44 points in one year while religion and welfare were up only five points."

The reports section on growth of giving between 1960 and 1970 showed that religion received \$68.7 billion or 49 percent of the \$143.9 billion total for that period. Other major recipients were education, \$24.1 billion (16.7 percent), and health, \$24.1 billion (16.7 percent).

It reported that the annual Gallup survey on attitudes toward religion now shows that 75 percent of adults think religion is losing its influence on life in this country.

"This is a 10 percent increase in negative thinking in one year," the Gallup report said. "Previously Protestants were more disillusioned, but Catholics now appear to be just as uncertain."

Giving USA took a sampling of 12 Protestant groups from the 1971 year-book and compared their giving for the last two years for which figures were available.

The study showed that the 11.5-million-member Southern Baptist Convention gained \$47.7 million for a total of \$842.4 million or a gain in average gift of \$3 to \$73.33. This was the highest total giving of the churches reviewed.

Seventh-day Adventists (membership 407,766) gained \$11 million for a \$143.1 million total or a gain in average of \$17 to \$350.96 per member—the highest per member gift of the 12 churches.

The Episcopal Church (membership down to 3.3 million) showed a \$60 million loss to \$198.7 million, per member giving was down \$10 to \$59.57.

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