

WORLD VISION

magazine / january 1971

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THE WORLD:
PLAYERS IN THE GAME
WITH DESTINY



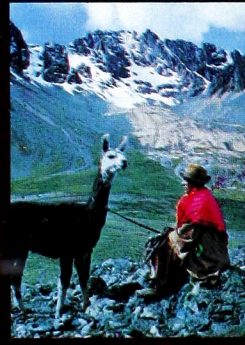
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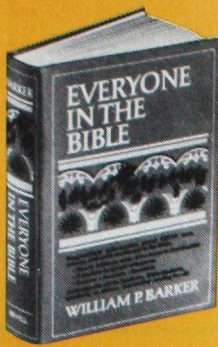
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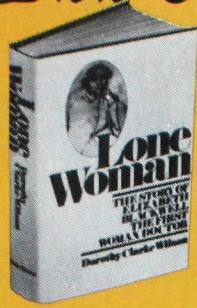
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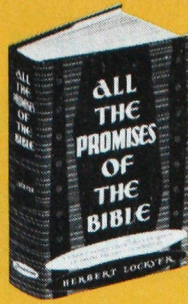
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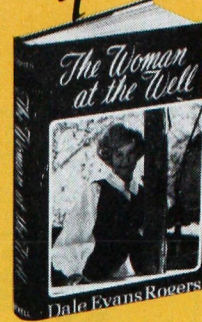
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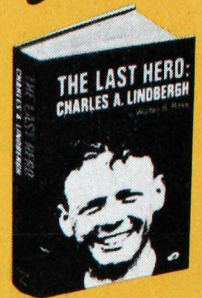
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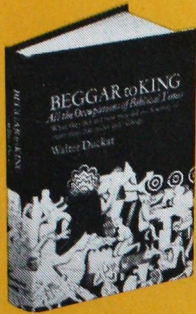
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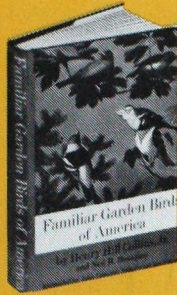
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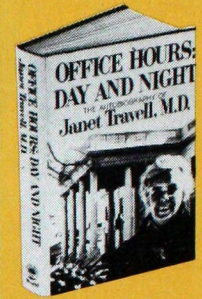
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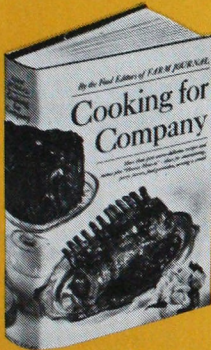
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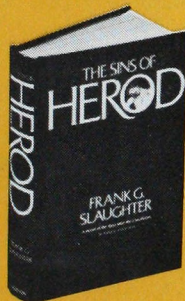
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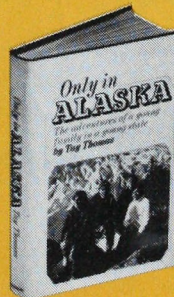
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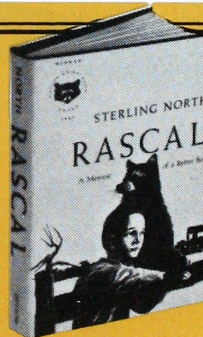
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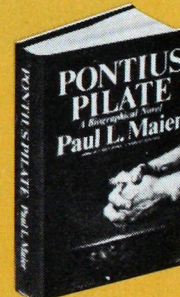
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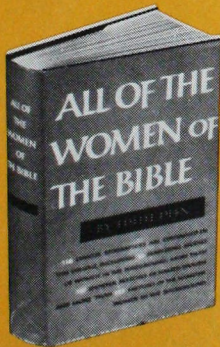
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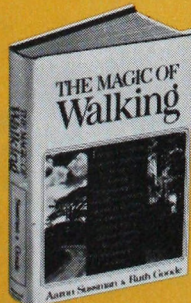
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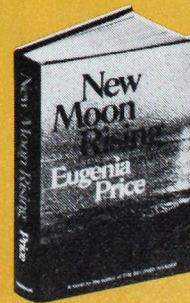
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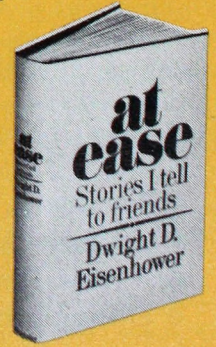
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Time and the Task

"Go, sir, gallop, and don't forget that the world was made in six days. You can ask me for anything you like, except time." So spoke Napoleon to an aide. King Richard III cried out: "My kingdom for a horse!" but a dying Queen Elizabeth II said: "All my possessions for a moment of time."

The waning of an old year and the burgeoning of a new never fail to induce reflections (usually prodded forward by any number of editors) on the value of time. For most readers of this magazine the limitations of time are linked with the limitless challenge of the missionary imperative. Carl F. H. Henry begins the new year for us by drawing the big picture of the present situation in church and world as they are confronted by the gospel (p. 6). Marilou Weaver points to an important and difficult portion of the task that remains: the pushing back of the primitive frontier by the cross-cultural presentation of the gospel. William L. Needham offers hope for acceleration of the entire task with his report of the current broadening of the missionary base.

The awesome responsibility of the evangelical in this hour is reflected by words of an old hymn: "Time, like an ever-rolling stream, bears all its sons away." Despair is conquered by the "fullness of time" in which God sent forth His Son—one who is both timely and timeless, one who fills all time with eternal relevance, one who translates the sons of time to an everlasting home.

For earth, what time is it? Are we now hearing the final cadence of God's countdown for her history? Some hope that by the purging of affliction we now pass unknowingly through darkness toward the dawn. But there is no bypassing the one who said: "I am the door." The countdown is not yet ended. And there is yet work. . . .

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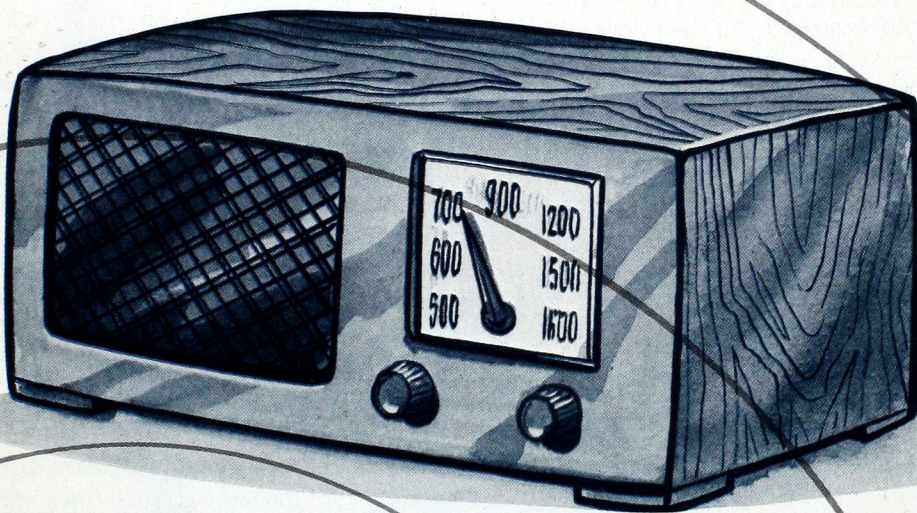
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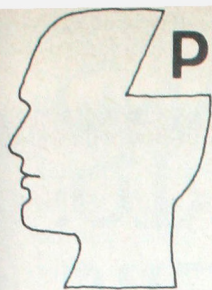
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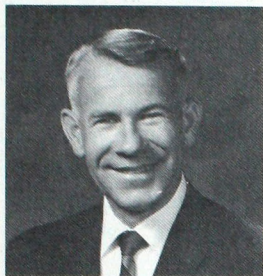


piece of mind

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Fear: The Great Masquerader

by Virgil Newbrander



After serving as a missionary to Japan, the Reverend Virgil Newbrander has returned to the home office of Far East Gospel Crusade. As Personnel Secretary, Mr. Newbrander is in charge of furloughed missionaries and candidates and all that is involved in their affairs, training, development, and needs.

FEAR is one of the greatest deterrents to missionary service. The human race has been stalked by fear since Adam and Eve fell in the Garden of Eden. Fear is more deadly than disease. It masquerades in countless forms and under many names: doubt, indecision, procrastination, anxiety, timidity. Fear is a dangerous force we cannot overlook in our consideration of world missions and our securing personnel for God's program.

Many people tell me, "I believe God wants me to serve Him, but. . ."

"How can I be sure I'm called to missions?" Fear based on insecurity.

"What will my parents and friends think?" Fear of criticism.

"I'm shy and timid. How can I witness?" Fear of people.

"Can I pass candidate and language schools?" Fear of failure.

"I don't want to ask or wait for support." Fear of deputation.


"Must my child live away from home?" Fear of separation.

These are a few of the binding fears that negate sincere consecration. The Apostle Paul wrote, "Without were fightings, within were fears. Nevertheless, God. . ." (II Corinthians 7:5, 6).

G. Campbell Morgan put it this way: "The whole difference between faith and fear is that of putting our 'buts' before or after 'God.'" For instance, to say God commands but there are difficulties is paralysis. To say there are many temptations, difficulties, and obstacles, but God. . . is faith. Fear is faith in Satan. Faith is fear in God.

The pathway to faith is not always an easy one. Some glibly say, "Just trust the Lord and your fears will go away." That's like playing ostrich. I have found that faith often has to wrestle before it rests. Faith may have to lay hold of the Lord in the face of fear.

As David found in Psalm 34:4, we have to be abandoned to God, to continue in prayer, and seek His face for perhaps a prolonged period before faith is rewarded and fear cast out. Maturing faith is willing to take this pathway.

God wants to satisfy our needs, but we must face our fear for what it is. We must be honest with ourselves and God. We must admit our inability to cope with it ourselves. We must appropriate by faith God's promises of His victory. 

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THE CHURCH AND THE WORLD: PLAYERS IN THE GAME WITH DESTINY

by Carl F. H. Henry

Our generation is playing leapfrog with the Gospel, the Church and the World, and this game is more hazardous than Russian roulette. The Gospel is largely hedged in and hopped over today by a hostile world and by an indifferent Church as if some silent conspiracy exists between the two. Can we break loose the Church and the Gospel and revive for this generation the New Testament drama of a compassionate Church that stands by the Gospel in the regenerative rescue of a fallen world? Look at the world and the Church as they play with destiny today.

THE WORLD

What do we mean by the *world*? It is that vast span of reality—*resourceful, runaway, redeemable*—which owes its origin to God, its predicament to men, and whose destiny sways in the balances.

It is a *resourceful* world of staggering changes. It is a world in which man has learned to fly in space and to walk in outer space without cosmic dizziness, a world that halts the advent of human life by capsule and postpones the immanence of death by heart transplant, and which commutes astronauts to the moon and hangs stars in the sky. What a magnificently resourceful world this is!

But it is also a *runaway* world—wherein totalitarian tyrants trample human dignity and human rights, while denizens of democracy do the same thing in more subtle ways; a world in which war has not only gone global but has also taken to the heavens; a world in which man has split the

Condensed from an address at The Ohio Baptist Convention in Youngstown, Ohio by Dr. Carl F. H. Henry, founding editor of Christianity Today. Following his resignation from Christianity Today in 1968, Dr. Henry spent a year in theological research at the University at Cambridge and is now visiting professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

atom and then splintered populous cities like Hiroshima in the mass cremation of humanity.

The world's population balance is rapidly shifting to Asia, and one-third of the globe's inhabitants are now in Communist China. It is a world which at the beginning of this century called 33 percent of its population Christian, but which at the close may claim less than 22 percent to be such; a world whose diminishing Christian remnant is starkly aware of the spiritual alienation of once friendly world powers like Russia. It is a world for which God has largely gone silent, and in which long-repressed impulses of man's pagan nature are thrusting into view.

It is a world nonetheless whose gods like science and sex and status and stocks have left life even emptier than it was. And from this world of their inheritance multitudes of young people seek an escape; they shrink from its invitation to a robot-civilization that would feed their energies into mechanical computer buttons. Meanwhile an older generation, even in so-called welfare states, asks whether man can justify not destroying himself in a defiant act of final protest against such a world. It is indeed a runaway world—running away from the past, running away from itself, and running away from God.

But it is still a *redeemable* world. Here is a marvel to dwarf all the wonders of modern science: this world is the object of God's love. The Great Creator has not forsaken the rebellious creation, but with an amazing love, loves it still with a love measurable only by the superhuman yardstick of the death of His holy Son. "God so loved the world that He gave His only Son. . ." (John 3:16). *This world* God loves—this wicked world that "lieth in the evil one" (I John 5:19). It is *this world* that God loves, that He considers salvageable. This world, despite its riot and rebellion, He made a rendezvous for redemption; through this world He seeks a new heaven and earth, the Kingdom of God in the midst of men, and in it He now proffers men of all nations and races a prospect of hope and happiness, of life and liberty, of peace and purity. To this world God's Gospel is addressed, to this resourceful but runaway, yet redeemable world.

The Gospel

What is the Gospel? God's good news, it is: the single most important consideration that faces modern man. On its acceptance or rejection turns the gain or loss of authentic human hope, of existence fit for time and eternity, of reconciliation with the Living God. For man's moral and spiritual destiny the Gospel is therefore a life-or-death matter.

That the Church should lose this Gospel is a matter not only of supreme tragedy but also of colossal idiocy. "You Galatian idiots," writes the Apostle Paul, "did you receive the Spirit. . . by believing the message of the Gospel" (Gal. 3:2, Phillips) or by your own devices? "Stupid Baptists," I overhear him saying, "I am astonished that you are. . . deserting Him who called you in the grace of Christ and turning to a different gospel—not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ" (Gal. 1:6f., RSV).

What then is the meaning and significance of this Gospel?



In short, the Gospel is God's message of grace, *revealed, regenerative, but revocable*.

It is, first, "the Gospel of God" (Mark 1:14). It is God's disclosure, not a man-made speculation. The Apostle Paul in I Corinthians 15 declares "the gospel. . . by which also ye are saved. . . I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve" (vv. 1-5). This formula, which Paul received and delivered, may have been used by the very earliest missionary churches to summarize the Gospel and to catechize converts. Nowhere does the New Testament yield an inch to any relativistic reduction of it. The Gospel concerns not only what Jesus taught, but also what He did. It is the good news that, deserving though we are of divine repudiation and punishment, God offers the guiltiest of us sinners forgiveness and restoration to divine favor and holiness for the crucified and risen Christ's sake. That is the unchanging Gospel, and a Christianity that dilutes this content is not worth its weight in words.

The revealed Gospel is therefore *regenerative*. For God's incarnate Son gave His human life for the rescue and renewal of doomed men, for the reclamation and regeneration of lost sinners. To the Galatians Paul stressed that Jesus Christ "gave Himself for our sins, that He might deliver us out of this present evil age" (Gal. 1:4). The Gospel of God offers to rebellious man the only means of restoration to sonship in God's Kingdom; the benefits of Christ's atonement include the forgiveness of sins, new birth, and new life in Christ. The Gospel is not merely a matter of saying the right words in the right way in the right place at the right time. The legacy of biblical religion includes, as Jesus reminded a Jewish intellectual named Nicodemus, the indispensable divine gift of a new heart; "Except a man be born again he cannot see the kingdom of God. . . . Ye must be born again" (John 3:3, 7). New birth is absolutely essential; without it there is no new life.

A Deepening Darkness

Special urgency attaches to the Christian mission through the fact that the trials and terrors of modern life are heavy and the world's darkness is deepening. The Gospel alone offers the healing and saving power all men now so desperately need. Driving in Great Britain last summer I was suddenly surprised by a warning road sign: DANGER OF SUBSIDENCE. That means "beware of cave-in:" the bottom may drop out unpredictably! The modern outlook, as we know only too well, is vulnerable to such collapse; it cannot bear the weight of modern living. Some of the long-lost initiative of evangelism must be recovered. Too long have the secularists held evangelical Christians at bay. How refreshing to sense the momentum of Helmut Thielicke's *Questions Christianity Addresses to the Modern World*. When men are swamped by the radical relativization of modern life and smothering in sin, when they exult in freedom without sensing that their very license is under a curse, when they live fast and furiously without any quest for meaning and purpose, when they are blind to the final goal of all things, shall we hide from them the only message of recovery, the good news of God?

But a deeper reason for the urgency of evangelism lies in the fact that God has attached to the Gospel an imperative *now!* This present life, this very day of grace, is the time of decision for human destiny. No man who spurns the opportunities for salvation in this life has reason to expect new opportunities in the life to come; no man who turns a deaf ear to God's call today has any guarantee of unending opportunity tomorrow. For the Gospel of God is *revocable*: the Spirit of God does not forever strive with man. The Fourth Gospel affirms God's love for the world (3:16), but declares also that those who do not believe are condemned, condemned already (3:18). The Gospel has written over it the adverb *now*, not the adverb *whenever*. We are to handle this message with the urgency of life-or-death surgery, a veritable heart-transplant, not a face-lifting operation which in principle can be postponed year after year.

Universalism—A Siamese-Twin Theology

The more I read the arguments of men who affirm universal salvation, the less convinced I am of their fidelity to the scriptural view. First they must set a supposedly non-retributive God of the New Testament against the admittedly retributive God of the Old Testament. Then they must set a supposed Jesus of unending mercy against the stern Jesus of the "severe sayings" on final punishment—sayings which, it should be noted, are fairly evenly distributed throughout Mark, Q, L, and M, reputedly the main sources of the Gospels. Then they must set the supposedly non-retributory passages in the Epistles and the Book of Revelation against the undeniably retributory passages. In other words, this artificial exegesis requires a Siamese-twin theology that can preserve universalism only at the price of importing two Gods into the Bible and two Jesuses into the Gospels.

Not only is the weight of the Bible against automatic, inevitable or universal salvation, but the theory through its enfeeblement of divine righteousness implies a sentimental view of God, while through its exclusion of final punishment it implies a light view of moral guilt. What student of the Gospels dare say that sin can *never be so terrible* that it would be better had its perpetrator never been born, never so wicked that forgiveness is impossible either in this age or in the next (cf. Mark 3:29)? Or who dare say that the most reprehensible evil—whether the Nazi slaughter of the Jews or Judas' betrayal of Jesus—must evoke from God only a response of love? The Christ who said "Come unto. . ." (Matt. 11:28), and who commanded "Go ye and teach all nations. . ." (Matt. 28:19) also saw the coming judgment as the Son of Man's separation of men for the final doom of the wicked (Matt. 25:31-46). The Gospel has about it not only a human urgency, but also a divine urgency: today, *today*, TODAY is the day of God's salvation.

The Gospel is revealed, revealed as redemptive and regenerative, but it is also revocable and removable, an offer that can be withdrawn. It will be superseded by God's recompense and retribution for the wrong of those who betray the light they have, and all the more of those who spurn the day of grace. God who has revealed the good news of redemption has also reinforced the verdict of condemnation.

What then does this Gospel—revealed, regenerative, and revocable—imply for the Church?

The Church

Only the modern misunderstanding of the Church surpasses the modern misunderstanding of the Gospel. For this misunderstanding the Church has mainly herself to blame. For too many moderns, the Church of Jesus Christ is essentially a building located on one city corner and housing a religious club whose members come once or twice a week in order to hear some professional lecturer develop a historical theme with a theological slant. Dues are collected weekly to keep the brick and mortar in good repair, to keep the lecturer physically fit to prepare his next discourse, and to enable denominational headquarters to keep accurate historical statistics. Surely our churches have themselves become mission fields. Is the Church of Jesus Christ vanishing back into the world again? Failure to preach God's Word allows the world to make converts from our own ranks, and spawns divided souls and incipient nihilists in the very shadows of the pulpit and steeple.

Must we not admit that we too breathe the wild winds of secularity and are tempted by the evil fruits of our age? Must we not admit that we ourselves exist in the world as those who are almost overwhelmed by its speed and the shortness of time it allows for decision; that we too are baffled at times by its unfolding mystery of iniquity; that we too are shaken at times by the lust of a God-forsaking generation?

Yet we know ourselves also as distant children of an apostolic mission; to us and to our heathen forebears the Gospel came from afar. We know that were it not for God's redeeming grace we would ourselves still belong to the lost generation and to the lost world—that we ourselves once were lost mothers and lost fathers or lost sons and lost daughters until the good news reached us and the Spirit of God brought us to our senses.

Unless the Gospel enlivens the Church with new life, the Church remains but another agitated segment of the world. Those who say the Church's role is to be a radically revolutionary force in the world are victimized by half-truth. Where Christ reigns over the Church and where the Gospel possesses the Church, there the Church will call even revolutionaries to repentance and regeneration. Do we aim only at the overthrow of Satan's empire, or do we seek enthronement of the King of Kings?

The Church of Jesus Christ is a fellowship of divinely renewed persons whose reigning Lord has already passed through death and resurrection; she is a company of men and women who discern the past, present and future through God's plan of redemption. The Living Church knows herself to be rescued from the world, to be sanctified in the world, and to be destined above the world—that is, knows herself to be *rescued* from the past, *renewed* in the present, and *rewarded* in the future.

First, the Church knows herself as *rescued* from the world. The true Church knows the forgiveness of sins, and the reality of Divine grace over against the demonic vitality of sin. She lives by the Spirit of God, and exhibits a new style of life in the world; she knows herself as destined by God for a special future, and stationed in the world for a special task.

May God teach us anew how much so-called Christianity today is really apostasy from Jesus Christ; may He quicken us again with the realities of the Church that knows herself to be rescued from the world, stab us awake to see that a valid confrontation of our age by the Gospel depends on our divine recovery from the ways and works of the world. Whoever belongs to Christ's true Church must know himself to be rescued from such a sorry past.

Second, the Church knows herself also to be *renewed* in the present.

To be sure, the Church is not the Kingdom of God as a comprehensive reality, but she is nothing if she is not the nearest approximation of God's Kingdom on earth. How vain it is for the clergy to call the world to social justice and brotherhood if their own churches lack the marks of a fellowship of love and lag in the eager pursuit of righteousness.

Are our churches a family fellowship born through the Redeemer's blood, a community of the committed inspired by the ideals of the Kingdom of God, the center of a new society?

A resourceful and runaway world is prone today to heap scorn and mockery upon the Church. The Church's one authentic and irrefutable response is still a demonstration in word and deed of the great joy, the new freedom, the abundant life, that comes by the holy power of Jesus Christ who has already overcome the world.

Awesome Victory of the Kingdom

For the Church of Jesus Christ knows herself not only to be rescued from the past, and renewed in the present, but also to be *rewarded* in the future. For others the present may point to no sure future, because God has presumably vanished into the cosmic silences, and God-talk may carry connotations mainly of a quaint but obsolescent past. Yet for us the past and present gain their grand climax, righteousness finds its ultimate vindication, hope turns to bright fulfillment, and faith becomes luminous sight, in the final consummation of all things—in the ascended Lord's return, in the universal resurrection of the dead, in the full conformity of believers to the image of God's Son, in the awesome victory of the Kingdom of God and the terrible punishment of the impenitent. So the Church expectant fixes her vision fast upon her incarnate, atoning, risen and returning Lord. In the Gospel God has begun something in history that neither the world nor an apostate Church can stop. That is why a Church and world that leapfrog the Gospel had best stop flirting with spiritual death, take the leap of biblical faith, and latch destinies to the crucified and risen Lord who holds the future firmly in His hands.



Teaching primitive people God's message of love and salvation is a long, slow task. Sometimes they hear without understanding, or, hearing with understanding, they do not apply it to their own lives.

"In all the years we have lived with the Ifugao, I have not found it possible to sit down with any of them, start at the beginning, and explain the entire Gospel message to them in one sitting," Bible translator, Len Newell relates. "It is too much for them to comprehend."

It is more difficult for the Ifugao and other primitive peoples to grasp Christian concepts than it is for more sophisticated people with a Christian or Judeo-Christian background. Just what specific difficulties are encountered in presenting the Gospel to isolated primitive groups?

To Men Who Know

For answers, I asked Len Newell, Lee Ballard, and Kemp Pallesen, who with their families live and do Bible translation in the Philippines. All three have been on the mission field more than one five-year term, and each has translated four or more books of the

The Newells live with the Ifugao,

After a childhood in Mexico with Wycliffe Bible Translator parents, Marilou Weaver married and is currently serving with her husband in the Philippines with Wycliffe.

about 100,000 to 120,000 people living in small villages on the steep mountain slopes of Luzon Island. The Ifugao are rice growers and wood carvers who have little contact with the outside world. They offer many sacrifices of pigs and chickens to appease their ancestors and various spirits, which in general are thought to be evil, causing sickness and calamity.

Good Worship Brings Good Crops

The Ballards work with the Ibaloi, a group of about 60,000 rice and vegetable farming people also in Luzon. The Ibaloi worship their ancestors. They believe if they perform the proper feasts and rituals they will be blessed with good crops and many children. If they fail to do so, illness or calamity will befall them or a member of their family.

The Pallesens live with the Samal who are scattered along the southern coast of Mindanao in houseboats or houses built on stilts over the water. There are about 300,000 of these Muslim people who beside observing the feast days of Islam, also fear and honor their ancestors. If someone is sick, the Samal consults the rice, corn, betel nut, tobacco, mango, or banana ancestors in turn until he gets healing.

Many Christian concepts are completely foreign to these peoples. The idea of sin, for example. The Ifugao do not have an active verb meaning "to sin." They have a word which means

"to be caught in an act of wrongdoing." Sin is not something always present with them that must be forgiven. There is no guilt unless they are caught doing wrong.

Also sin is not a prominent concept among the Ibaloi. They are very self-righteous people who describe themselves with a word making an adjective of "God." Because they consider themselves "godly," it is very difficult for them to see themselves as sinners. The Ibaloi have strict rules of right and wrong. They are a very moral people: no stealing, no killing, no illicit relations. Their system controls improper conduct.

Lies of a Carabao Salesman

They do however have faults of which they are unaware. They slander one another and gossip with no realization that this is wrong. Lying is another sin the Ibaloi often do not recognize. They have about ten different words meaning different kinds of lies. Some are wrong; the others are not. For example: If a man, in selling his carabao, tells the prospective buyer the animal is healthy when in reality it is old and sick, this lie is wrong. However, if this same man tries to quiet his crying child by telling her he will buy her candy when he gets home even though he has no intention of doing so—this is not considered wrong.

The Samal do have many words for sin and guilt, several for forgiveness,

A LONG, SLOW

by Marilou Weaver

and a contrast between breaking the law and offending another person. The Samal have different kinds of compensation for sin depending on whether it is sin toward a fellow villager, toward their in-laws, or toward God. You do not have to persuade them they are sinners. They say, "Of course we're sinners. This is the Allah-decreed fate of human beings. We expect to sin."

"God is angry about sin," you continue.

"Yes," they agree, "we know that."

"But God wants to forgive your sin," you persist.

They nod. "God forgives our sins all the time."

If you bump into someone and say, "Forgive me," which is the normal thing to do, they will say quite glibly, "God forgives us both."

"We believe you are in danger of judgment if you have sins that are not forgiven," you say to them, trying again.

Weighed on God's Scales

"We believe that too," they answer. They have a sharp contrast between heaven, the abode of God, and hell, the abode of Satan and the destiny of those whom God judges wicked. They go through life believing God forgives them as they go along unless things are very bad. When they die, God weighs them on a balance. If the good is heav-

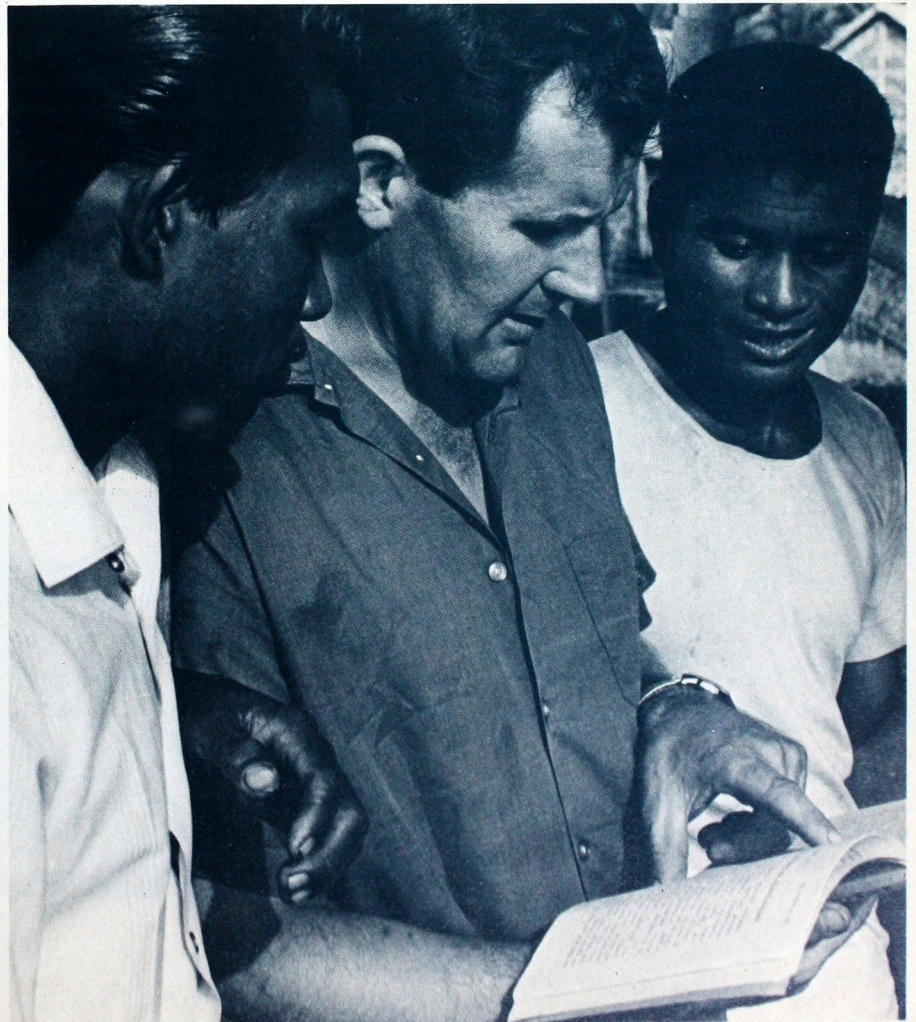
ier, they go to heaven; if the bad is heavier, they go to hell. There is nothing that can be done about it now. It is almost impossible for them to absorb the idea that God has already taken care of their sin through Christ.

Another concept hindering the presentation of the Gospel to the Samal is their belief that God has decreed different ways to worship Him. For the Westerner it is Christianity; for the Chinese it is Buddhism; for the Samal, it is Islam and their ancestors. For a Samal to change and try to adopt the religion of a Westerner, to them is tantamount to blasphemy because God decreed otherwise.

The Ifugao system is very intricate and complete and religion is central, permeating every aspect of life from birth to death. Nothing happens in the

village without control by the system. No one individual owns a field, for example, nor does he make the decision whether to sacrifice for his field when he plants his rice. He may have the immediate possession of it but all close relatives have some claim on the field and a right to make decisions about it. Even the child of a Christian couple belongs to the family. The grandparents, aunts and uncles all have authority over the child. If relatives want to sacrifice for the child, the parents cannot refuse.

Because we are brought up believing in the importance of the individual, it is hard for Westerners to realize how very little the individual matters in these societies. For the Samal, like the Ifugao, everything is done in reference to the group. To be a Samal is to be a Muslim; God has



TASK

*Cooperation
Common objectives
Sharing Working Helping
Essential to the task
Imperative*

decreed this. For a Samal to become a Christian means in some ways becoming "not a Samal."

There are two kinds of wealth to a Samal. One he gets during his life and can do with as he pleases. The second is his inheritance. He does nothing to earn this, it is handed down to him. Besides a set of brass gongs or a brass cooking pot, the inheritance is also a set of ancestors, an extremely precious possession. The Samal realizes that to become a Christian means to throw away his ancestors. By this antisocial act, he also throws away the ancestors for his whole family group who may not want to become Christians, leaving them without defense. In anger, the

ancestors may bring sickness or calamity on the family.

Because the Ifugao have no guilt until they are caught in a wrong act, Newell explains to them that God has already caught them doing wrong. As they begin to get the idea of an all-seeing, all-knowing God, the Ifugao begin to understand they are sinners. Newell explains that Christ was punished by death on the cross and was forsaken by God for our sin and for theirs. They seem to understand this idea of a legal penalty because of their own laws governing punishment for different sins committed.

Help for the Righteous

Because the Ibaloi are very self-righteous people, the important thing to them is not forgiveness of sin as much as the mercy and help of God in time of need. The Ibaloi church is a large, ongoing concern which has been very successful in bringing men to Christ. The Ballards came to live with the Ibaloi just as this turn to Christ began. In the village where the Ballards lived, there were no Christians but the people were all aware of Christianity. They knew a great deal about the Person, Jesus.

As more and more Scriptures are translated for them, the Ballards believe the Holy Spirit will use His Word to convict them of sin in areas where preaching has been unsuccessful. For

example, Ballard on one occasion spoke to the people about gossip as sin. But the fact that God disapproved of it when it is accepted in their culture did not get through to them. Recently he has translated the portion of James about bridling the tongue and has used their expression meaning "careless chatter." When they realize that God in His Word speaks against this, they will see it as sin.

The Samal understand sin, but they do not understand the mercy and forgiveness of God. In talking to them the Pallesens try to get across the idea that God is concerned not only with justice at death, but also with the individual during his life. They explain that God is like a father interested in our welfare now. Because of His concern, God sent His Son, Jesus Christ. As soon as the Pallesens talk about Jesus Christ as God, however, they cause a theological uproar. The Samal have been taught He is a prophet and only a prophet, so the Pallesens have to decide whether to keep quiet about His deity or immediately confront them with it.

Family-Controlled Society

To a certain extent, individual Ifugao Christians have stood up to the system, but because the society is family-controlled, it is impossible for individuals to control sacrifices in their own homes. They do give testimony, however, that they have been able to



*Siasi
Island home
Fishing, boating, visiting
Muslims needing God's Word
Opportunity*



*Evangelism
Vernacular witnessing
Teaching about Christ
Open homes, open hearts?
Harvest*

withstand the pressure put on them to make a sacrifice themselves.

Because of the difficulty in opposing the system, Christian Ifugao have begun to discuss the problem among themselves, trying to find a solution. They talk about founding another village on the other side of the mountain.

Permissive Society

The Ifugao Christians as individuals do respond to the question of sin in their lives. Their society is permissive in allowing married men to visit the sleeping houses of the single women. But one young man with whom Newell had done translation and Bible study gave evidence of the work of the Holy Spirit in his life when he said one day, "Since I have been studying the Bible and have decided to follow Christ, I find I am unable to go to the houses of the single women anymore."

Among the Ibaloi, individual conversions are accepted. However, the most successful ones are groups of say, ten teen-age girls, or a group of twenty-year-old boys, who accept Christ. Many times whole villages decide they will become Christians and send for someone to come and teach them.

The Ibaloi church has decided that drunkenness is also wrong. They will put out of the fellowship of the church any man seen drunk. He is put

on probation but if he persists in his drinking, he is taken off the roll of the church.

It is even more difficult for an individual Samal to become a Christian than for an Ifugao or Ibaloi. The Pallesens hope for household conversions, or kinship group conversions. In one area about 60 miles northwest of them, where a Samal took the Gospel back to his people without any missionary aid, there is a vigorous, thriving Samal church. Whole family groups have become Christians.

If the Samal family group decided to follow Christ and so "threw away" their ancestors, no one else would be imperiled in any way and the rest of the community would have no complaint.


Claiming the Whole Family

Ifugao Christians talk about the Scriptures the Newells have translated and they know that as Christians they cannot stand alone. They ask that their whole families be baptized. Can you claim the whole family for Christ especially in a case where the wife and children know nothing about Him? To the men this is the only thing that makes sense and they want it very badly. But it is difficult for us as western missionaries to accept the idea.

In spite of difficulties there is encouragement. One woman had heard

Scripture passages read to her before and had always applied them to another group living over the mountain. One day a missionary read newly-translated I John 2:9 "Anyone who says he is in the light and has a deep anger toward his brother is still in darkness."

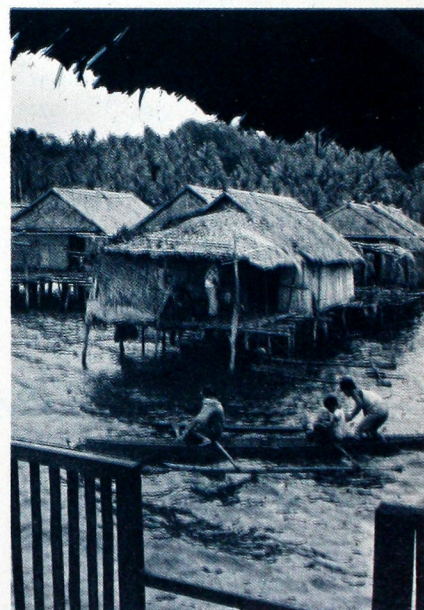
There was a thoughtful look on the woman's face. "That's talking about me," she said at last. "I have a deep anger toward my son who has disappointed me. The words speak about me." And the missionary had a chance to explain further what God's Word says about loving others.

It's times like these that make the long, slow process worthwhile. 

Editor's note: These Cinquains used here as photo captions, give one word for the subject. Two words follow describing the subject. Three words express an action and four words express a feeling. The last word gives the poet's idea about the subject.



*Translation
True communication
Telling the Gospel
Tremendous help for Church
Treasure*



*House
Flexible platform
Tides flow beneath
Stability among Muslim fears
Security*



FROM ALL NATIONS TO ALL NATIONS

by William L.
Needham

Christians from Taiwan's mountain tribes go as missionaries to the Dyak headhunters of Borneo. Two couples from a Korean church go to Ethiopia. Five Chinese missionaries from Hong Kong work in Indonesia. Missionaries from Japan go to Brazil. Throughout the world Christian workers are crossing national boundaries in all directions and in increasing numbers, demonstrating the true universality of the Gospel.

Much attention has been directed, particularly in North America, to the efforts of the more than 30,000 Protestant missionaries from the United States and Canada. Comprising about 75 percent of the world Protestant missionary force, North American missionaries are found in most of the accessible areas of the world. This attention, however, can distract us from the equally dedicated missionary efforts of those Protestant churches located in other nations. In this day of

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increasing vitality in the churches on other continents, particularly Latin America and Africa, we should be aware of their contribution toward fulfilling the Great Commission.

Although current statistics are difficult to determine, the best estimates show at least 14,000-16,000 Protestant missionary workers from nations outside the United States and Canada who are presently serving in countries other than their own. The primary sending nations are Great Britain, Sweden, West Germany and Australia, which contribute over 80 percent of the non-North American Protestant missionary force. Protestant churches in perhaps 50 other nations add to the total.

Missionary work by churches outside the United States and Canada began well before this continent was even settled. European churches have been sending missionaries from earliest times. Some of the Protestant churches in Asia and Oceania also have long histories of missionary endeavor. The Mar Thoma Evangelistic Association, the missionary arm of India's Mar Thoma Church, began in 1888. The

Indian Missionary Society of Tinnevely was started in 1903; the National Missionary Society, also of India, began in 1905. In Oceania, missionaries first went from Tahiti in 1830. As early as 1840, missionaries from Samoa were carrying the Gospel to other islands.

However, it has been just since the late 1940's that a new missionary impetus seems to have spread among Protestant churches in many nations. Theodore Williams, General Secretary of the Indian Evangelical Mission, speaking of the Asian churches, has said, "Since World War II, there has been a new missionary awakening all over Asia." His words would well apply to other parts of the world. Hundreds of missionaries have gone out from Japan, Indonesia, South Korea, India, Nigeria, Brazil and other nations. Men of all races and tongues are carrying the universal Gospel to all men.

The missionary efforts of these churches fall into several classifications. Among smaller and younger churches, many feel a heavy responsibility to untouched areas and remote tribes within their own national boundaries. Churches in Indonesia, India, the Philippines, South Vietnam, Nigeria and Angola, for example, have programs to reach other ethnic and cultural groups within their nations.

Ministers to the Dispersed

Some churches send ministers to serve their own emigrated or dispersed peoples. A Korean church has sent a pastor and his wife to minister to Koreans living in Japan. Methodists in India have sent missionaries to serve Indians in Malaysia. Protestant churches in Japan have a keen interest in the large Japanese immigrant population in Brazil and have sent a number of Christian workers to them.

Other churches, unable to fully support their own missionaries provide partial support toward missions beyond their home fields. In some

cases, missionaries are fully supported by the receiving churches.

The missionary efforts of these non-North American nations also take several organizational forms. As in North America, some missionaries are independent or are sent from individual congregations. Some societies follow the pattern of the denominational mission board. In some nations, the United Church sponsors missionaries. In others, there are indigenous and interdenominational mission societies such as the National Missionary Society of India, the Philippine Missionary Fellowship and the Japanese Overseas Missionary Society.

Internationally-Staffed Agencies

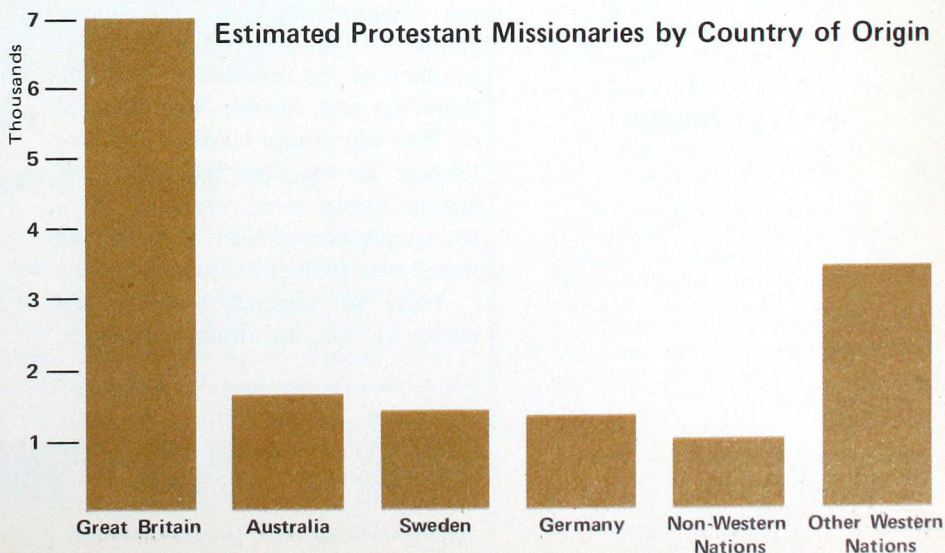
A fairly recent development is that of the internationally-staffed mission agency, in which missionaries come from many nations. Some of the larger missions which are staffed by Christians from several nations include the Overseas Missionary Fellowship, with missionaries from 16 nations; the Worldwide Evangelization Crusade, with 14 nationalities represented on staff; and the Bible and Medical Missionary Fellowship, with persons from eight nations.

Perhaps the largest problem faced by the churches in these other nations is the lack of resources. With a world annual per capita income level esti-

mated at \$200, the per capita income level in many nations is less. Many churches are not able to maintain the missionary support level found in Western churches, or even its equivalent at a lower standard of living. North American Protestant mission agencies in 1969 reported a total income of about \$370 million. While complete figures for non-North American Protestant agencies and churches are not available, their total income for missions does not appear to exceed \$25 million. This smaller income in no way reflects on their dedication or effectiveness but it does show that the United States and Canada, with their preponderance of financial resources, will continue to have a major responsibility in proclaiming the Gospel to the world.

No More a White Man's Church

God has honored the efforts of these dedicated men and women from all nations. Historian Kenneth S. Latourette notes, "By the mid-twentieth century Christianity was more firmly rooted among more peoples than it or any other religion had ever been." No longer can Christianity be charged with being a "Western religion" or a "white man's church." It is, as it always has been, the Gospel, not of a certain race or nation, but of the Lord Jesus Christ.



SUNSHINE AT MIDNIGHT

An Asian's Reflections in the Twilight of a Decade

by G. D.
James

The occasion was the World Missions Congress at Wheaton College, December 1969. A large congregation of thirteen hundred delegates sang hymns of praise which generated fresh life and meaning into the words. A simple but poignant exposition on the Person and the glory of Christ followed. It was the most moving and thrilling Watch Night Service I ever attended.

Three brethren, one after another, spilled out worship in spontaneous succession. The men expressed gratitude and praise to God for His love and grace so eloquently depicted in the offering of His only beloved Son, Jesus Christ. The broken bread and the cup of wine were passed from one to the other in an orderly and solemn manner. With bowed heads we ate a pinch of bread and sipped the wine from a common cup. During this last Lord's Supper of the year, one's mind was transported from the somber gloom of Calvary to the rapturous sunshine of the resurrection morning. Attention and worship were focused on Him who dearly loved us and gave Himself for us. Our intrinsically religious beings were captured by a strange presence of God. A young man seated next to me was weeping openly.

While we lingered, raptured and dazed by this unearthly experience,

the Wheaton Chapel chimes broke the midnight hush. They rang like a giant clock, deliberately striking one, two, four, six, twelve. The large Congress Choir, as if expectantly waiting for this momentous occasion, smartly rose to their feet and burst out with the triumphant "Hallelujah Chorus." One felt like jumping up and shouting, "The Lord is risen! He is here!"

The World Missions Congress concluded as did the 1960's decade. With the majestic chorus "Hallelujah! Hallelujah!" still ringing in our ears we glided into another decade of destiny.

It was difficult not to reflect on the five tremendous days of the Congress. God was very real, as hundreds of young people committed their lives to Christ in a personal and intimate way. Ultimate results cannot be known, but the immediate outcome was that 600 young people signed up for short-term missionary service overseas.

As the thoughts of these exciting events tugged at my mind, climaxing on the final night's memorable worship service, I murmured within myself, "O God! How can any thinking man entertain the hollow myth that his Creator-God is nonexistent? How can any 'enlightened' people possibly swallow the deadly venom—the theory that 'God is dead'?" With tears streaming down my tired cheeks, I found myself kneeling and groaning a prayer in the twilight of the decade, "God, have mercy on materialistic Europe and America and save them from plunging into the abyss of godlessness and paganism!"

Born in South India, Dr. G. D. James has devoted his ministry to Asia. He is actively involved in several Asian Christian organizations and frequently conducts large-scale Gospel Crusades.



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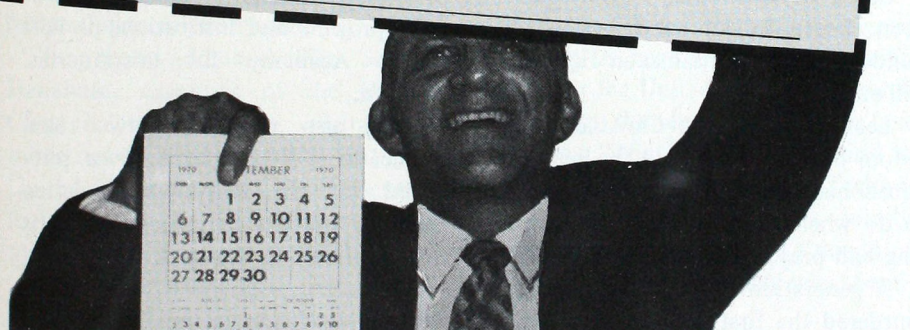
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globe at a glance

Nigeria church reports growth

Peter U. Nwulu, dispatch foreman for the West African evangelical magazine, *Challenge*, writes: "This is the ninth month since the end of the Nigerian conflict. Rehabilitation and reconstruction work are going on slowly. But Nigeria has had overwhelming problems. Coupled with the devastation caused by the war, about a million Nigerians have been deported from Ghana due to new laws there which affect aliens. Then in the South Eastern and Rivers States there have been great floods leaving hundreds of thousands of people homeless. We are convinced that God in His great mercy is trying to get through to Nigerians concerning their spiritual need."

Nwulu ends with the comment, "We rejoice in a real movement of the Spirit of God especially among university students."

Sudan Interior Mission reports that groups of converts in the former war zone of Eastern Nigeria are multiplying so rapidly that each ECWA pastor (SIM-related churches) is caring for three or more congregations. The Enugu church had dwindled to 20 during the war, but has now grown to 500. A crash course for laymen has been started to teach new believers.

Another area reports that an evangelistic campaign recently resulted in 1176 people making decisions, including two chiefs who publicly burned their idols. One pastor reported, "We started the campaign on a Sunday night and over one thousand gathered for prayer. Next morning at six the teams started out. We went through forest paths, often in the rain, visiting homes all day. We held outdoor meetings at night."

Israelis and Lutherans come to an agreement

The Israel government has agreed to compensate the Lutheran World Federation for damages on the 60-year-old Augusta Victoria hospital on the Mount of Olives in Jerusalem.

Part of the hospital was destroyed during the six-day war in June 1967. The third floor was severely damaged and 67 of the 177 beds were destroyed. Since 1950 the hospital has been used for the medical care of Arab refugees under an agreement with the United Nations Relief and Works Agency.

Cuba grants visas to Canadians

A six-month permit has been granted to the Rev. and Mrs. Wolfe Hansen, Canadian missionaries serving with the West Indies Mission. They are teaching in the Los Pinos Bible Institute at Placetas, Cuba. The Institute is sponsored by the Evangelical Association of Cuba which is a group of 75 churches founded as a result of the ministry of the West Indies Mission.

Eighteen men are enrolled in the course.

Brazil highway work opens mission opportunity

Seven Cayapo Indian converts have been chosen to contact tribes which builders of the Transamazon Highway will encounter.

Leaders of Cayapo Christians said before being airlifted into the heart of Amazonia, "The first thing we're going to do when we meet those Indians is sing and pray, and read God's Word."

A generation ago the Cayapo tribe murdered the first contact men from Unevangelized Fields Mission. Today two churches are in that area and are supporting their representatives on the new highway venture.

No missionaries for Angola

All recruiting of missionaries for Angola has been suspended by the United Church Board for World Ministries and the Board of World Mission, United Church of Canada.

The suspension is to remain in effect until Portugal gives reasonable assurances that missionaries would be

allowed to take language training in Angola and to live and work among the people.

The action came on the recommendation of the joint Angola committee of the two denominations which cited the case of a new missionary granted only a 30-day visa that was not renewed after one month. A number of other UCC missionaries have been denied reentry visas after home furloughs. As a result the number of missionaries serving the two boards in Angola has declined from 66 in 1961 to 12 in 1970.

Mission and national church merge in Nairobi

Increased responsibility has been given to church leaders in directing the work of Africa Inland Mission. The change was announced by AIM at their International Conference held in Nairobi in September.

All church-related departments of AIM—evangelism, literature, education and medical—are now under church control. Most mission stations including buildings and homes, are to be legally turned over to the church as soon as it is practical.

The mission identity is still preserved through a Field Committee and officers. The mission retains control of such projects and institutions as Rift Valley Academy for missionaries' children.

AIM also merged its two main publications, *Report from Africa*, published by the mission's Canadian Council, and *Inland Africa*, which is now published in Kijabe, Kenya.

Africans to discuss communications

March 1-7 delegates are expected to gather for an All-Africa Communications Conference in Nairobi, Kenya. This is the first continent-wide communications conference combining radio and literature. It is hoped that this meeting will be of major importance in planning strategy.

East Africa Bible Society expands

Three offices have been opened in three countries, Uganda, Tanzania and now Kenya. The job of translating, publishing and distributing has grown

to the place where each nation requires its own services. The first office of the Bible Society of East Africa opened in 1968 in Uganda under the leadership of the Rev. John Mpaayei.

Under the new arrangement more than one million Bibles and Bible portions have gone out in Kenya, nearly a 200,000 increase over the last year.

Southern Sudan petitions the United Nations

A group of Southern Sudanese has asked the United Nations to investigate alleged political, racial and religious persecution in Sudan. The Southern Sudan Liberation Front charged that persecution by the Arab government in the north has caused 300,000 Southern Sudanese to flee their homeland and has brought about the denial of "basic human rights" to those remaining.

Representatives from the Liberation Front asked Secretary General U Thant to appoint an international committee to investigate the situation. They also urged him to ask the International Red Cross to send food and medicines to South Sudan and Sudanese refugees.

A warning from a Japanese churchman

In a recent address the Rev. George Hanabusa, executive of the United Church of Japan's ecumenical ministries committee, said that the United States churches do a disservice to fellow Christians in Asia when they identify too closely with the military.

"Your ministers serve as members of the military forces—chaplains—in Japan," he said. "I hear chaplains over the U.S. Far East radio network praying for a military victory in Vietnam."

He said that the Japanese churches failed to be "watchmen" and live up to their prophetic role before World War II. He said it took 22 years for the churches in his country to adopt a confession of war guilt and acknowledge their failure to remain separated from the military.

Hanabusa said he feels his own church today should oppose the Japanese business-military forces

developing "economic imperialism toward Southeast Asia."

Awareness of Christianity grows in South Vietnam

Professor Tan Thuong Nhon commented recently that, "There has been an intensified interest in Christian religion among the young and old of Vietnam since the outbreak of the war."

Nhon is dean of the International School of Saigon.

He also said that the churches to be "really meaningful in the future of the country" need to become "more fluid and cooperate on an interdenominational basis to help in the development of social welfare throughout the country."

"In addition to its divine mission," Nhon explained, "I feel that the Christian movement has two distinct roles. One is to help develop social amenities and the other is to project the very essence of Christianity in helping to formulate the structure of society."


Professor Nhon also said, "Although Christians are in the minority

in Vietnam (about eight percent of the population) their contributions to social developments in the country are very notable. In fact, their influence in the increase of social welfare is far greater than their actual numbers. However, we could go a great deal further if there was closer coordination between the work of different denominations.

"Certainly, younger people becoming interested in Christianity are taking a much deeper view of the doctrines."

Typhoon badly damages 'MK' school

When Typhoon Yoling had passed, 60 percent of the buildings of Faith Academy were destroyed. This school for missionaries' children in Manila, the Philippines, houses some 450 students, faculty and staff. However, only three sustained minor injuries.

The Academy serves children of parents working with 48 mission boards. Although damage was extensive (\$150,000 worth) the school continued to hold classes in borrowed and make-shift facilities. 

people make the news


Dr. J. Edward Carothers resigned his post as head of national mission work for the United Methodist Church to accept the directorship of a task force on "The Future of Mankind in the World of Science-Based Technology." The task force is jointly sponsored by the National Council of Churches and Union Theological Seminary.

Professor J.N.D. Anderson, 62, noted evangelical who is Dean of the Faculty of Laws at London University, has been elected chairman of the House of Laity in the new Church of England General Synod, inaugurated in Westminster Abbey in November.

Wendell L. Rockey, administrative vice-president of World Relief Commission has retired after 16 years of service.

Dr. Kenneth Dick, a Canadian missionary to Nigeria, with two new recruits for his mission, was found

dead after being missing for two weeks. Dr. Dick, in charge of the Christian Missions to Many Lands Memorial Hospital, had driven to Lagos to pick up American missionary, Ron Gross, who had just arrived by plane. With Dr. Dick was nurse Joan Rycroft of British Columbia, who was returning to the capital to get her visa extended. She had been in the country only a few weeks. The bodies of the three, plus that of a Nigerian contractor, were found in the Volkswagen bus submerged in a river one hundred miles northeast of Lagos. Dr. Dick leaves behind a wife and seven children ranging from one to fifteen years.

The Rev. William Henry Crane, Presbyterian U.S. missionary to Congo and staff member of the World Council of Churches, died November 11 in Geneva, Switzerland. Crane was born in Congo, the son of missionary parents. 

CLADE-U.S.A. spells 'communication' gap

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CLADE-U.S.A. (Latin American Congress on Evangelism for the Spanish-speaking people in the United States) held October 27 to November 1, was the first gathering of representatives of Spanish-American evangelicals. The Congress brought together the most outstanding Spanish-speaking evangelical leaders from the four corners of the country to study and plan the strategy to evangelize the Spanish-American population in the U.S.A. It is estimated that there are sixteen million Spanish-speaking people living in the U.S.A.—the fourth largest Spanish-speaking country in the hemisphere after Mexico, Argentina and Colombia.

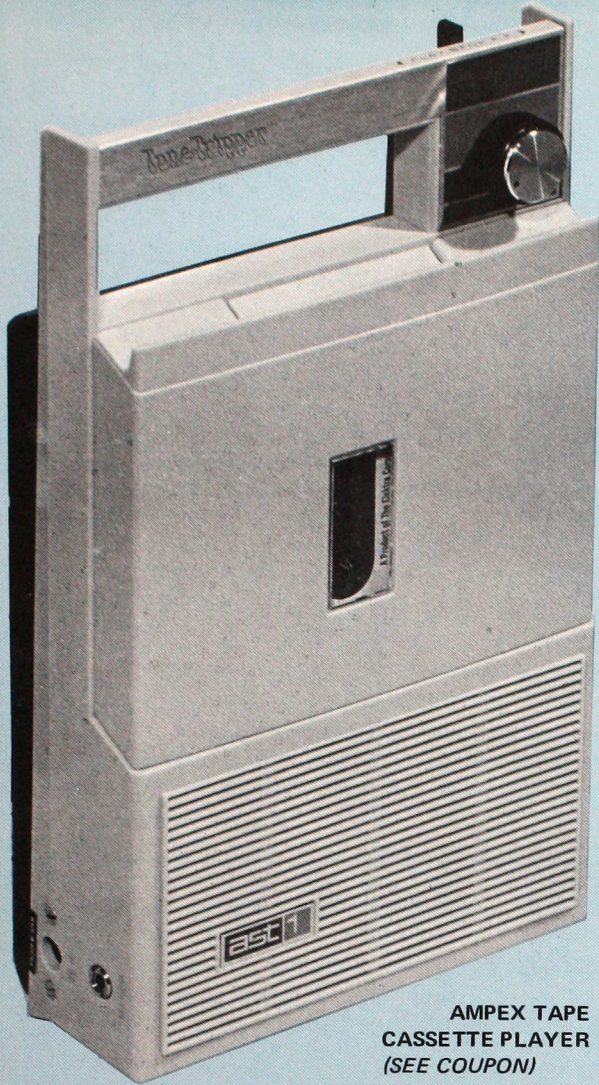
Sessions consisted of Bible studies, research papers and reports in the mornings; workshops and seminars in the afternoons; and evangelistic services in the evenings. All the officers and speakers were Latin Americans, and with the exception of a few visitors, the delegates were also all Latins.

Denominational gap. The "faith missions" element so prominent in Latin America was absent in this congress. The delegates came from old and well established denominations, most of which have their own denominational program. Many of them did not encourage their pastors and laymen to attend, taking the "what can they

continued on page 25

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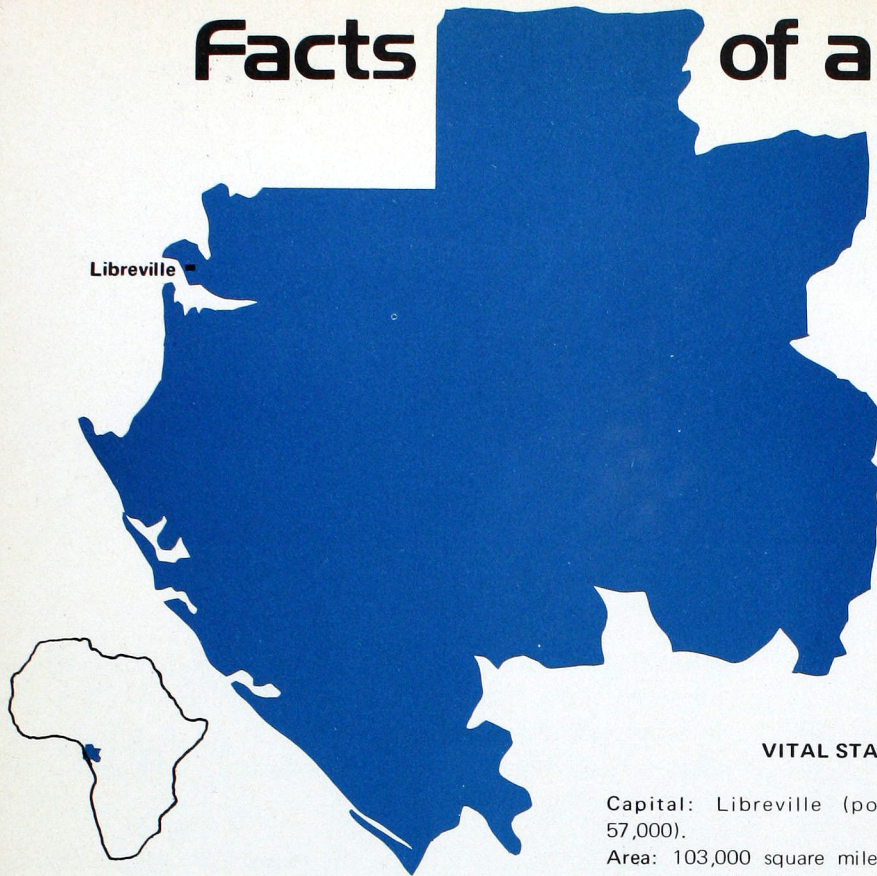
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Facts of a field: Gabon



Population: 500,000 (est. 1969). Almost entirely Bantu. At least 40 tribal groups with separate languages and cultures.

Population Density: Four persons per square mile, lowest in equatorial Africa.

Languages: French (official national language); Fang; Bantu languages.

Literacy: 12 percent (est.).

Economy: Viable and developing with considerable foreign investments. Lumber and minerals are principal exports. Per capita Gross National Product is \$400, highest in black Africa.

History: First European contact in 15th century. French influence began in 1839. Became independent in 1960.

Government: Republic with presidential form of government. Unicameral legislature.

Religion: Estimated 51 percent Christian, 48 percent animist, .7 percent Muslim.

VITAL STATISTICS

Capital: Libreville (population 57,000).

Area: 103,000 square miles (about the size of Colorado).

CURRENT STATUS OF CHRISTIANITY: Gabon has been called the "Bastion of the Cross in Africa" because of the high percentage of the population who claim to be Christian (estimated at 51 percent). Christian missions have helped develop the society, particularly in the field of education. Most of the Christians are Roman Catholic, reflecting the long French influence in this corner of Africa.

CHURCHES: The Roman Catholic Church claims the largest number of Christians with between 200,000 and 300,000 adherents. The largest Protestant Church is the Evangelical Church of Gabon which became autonomous in 1961. This church is the outgrowth of over a century of work, first by two American mission agencies and more recently by the Evangelical Mission of Paris. Its latest reported membership is about 18,000. Another large church is the Evangelical Church of South Gabon, with about 6400 members. This church has been the fruit of Christian and Missionary Alliance labors in southern Gabon.

MISSIONS: The earliest Protestant missionary efforts in Gabon were carried on by American agencies beginning in 1842. The majority of missionary efforts in recent decades have been done by a French mission and an American mission, the Christian and Missionary Alliance. The C&MA began work in Gabon in 1934 and in 1969 reported 30 missionaries in the country.

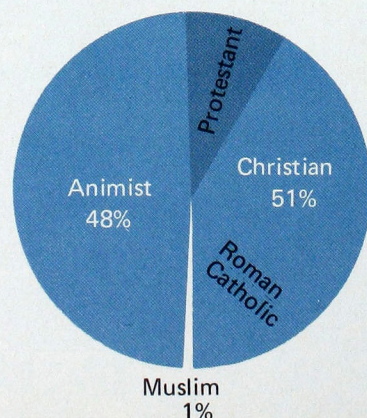
One world-famous ministry in Gabon is the hospital complex at

Lambarene, established by Dr. Albert Schweitzer in 1913. This hospital which ministers to leprosy patients and those with other diseases has attracted visitors from all over the world.

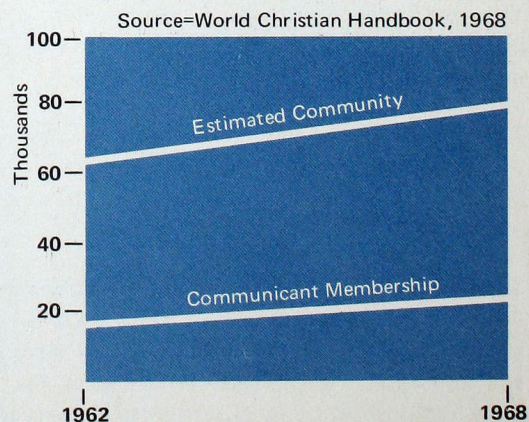
Distribution of Bibles, Testaments, portions and selections of the Scriptures totaled almost 17,400 in 1969, according to the United Bible Society. The low literacy rate is a factor in limiting the use of Bibles and other Christian literature.



Religious Affiliation



Recent Protestant Church Growth



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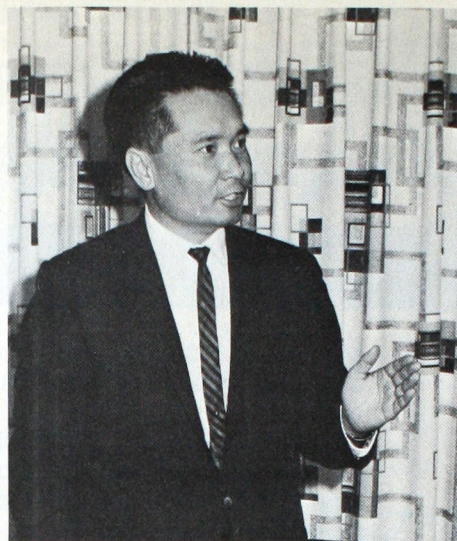
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personality profile



Thomas Wang

A Ceiling Falls— A Mission Starts

“I remember our first meeting. It was in a garage and the five of us were sitting on suitcases as we prayed. Suddenly there was a loud crash and a chalky cloud of plaster and dust came down between us. When it cleared, we could see that the ceiling had fallen in. We called that our ‘window of Heaven’ and took it as a sign of God’s blessing.” Thus Thomas Wang recalls the first meeting of a group of men who eventually founded what has become the Chinese Christian Mission.

Back to the Boxer Rebellion

Thomas Wang was born on a cold December morning in 1925 in Peking, China. He was the fourth child of a fourth generation Christian family. From before the days of the Boxer Rebellion, his parents and grandparents were closely associated with missionaries. They suffered a great deal during that historic uprising.

Although Thomas grew up with Christian training, it was not until he was eleven years old that he received Jesus Christ as his Savior. Three years later, as a result of a spiritual crisis in his life, he surrendered his whole future to God’s service.

At the time of Pearl Harbor, he was a freshman in college. He and his family had to flee from the Japanese forces into the interior of China. When the war was over he went back to Peking to resume his studies. But his

education was again interrupted when the Communists started their southward drive.

The family finally escaped across the channel to Taiwan, the Republic of China, in 1950. Wang pastored a church for three years in Taiwan before he went to Europe as a traveling evangelist in many nations. It was in Sweden one summer afternoon that he felt called by God to serve in a specific effort to reach the “Chinese people in dispersion,” with the final goal of bringing the Gospel back to the China mainland when God reopens the door. It is his firm conviction that such an event will take place in the foreseeable future.

“Window of Heaven”

Wang came to the United States in late 1958 for further biblical studies. After graduation he felt led by the Lord to meet for prayer and discussion with a handful of dedicated Chinese Christian friends. It was this group which met under the “window of Heaven” and formed the mission which has launched into a four-fold ministry in evangelism, literature, radio and training.

As director of the Chinese Christian Mission, Thomas Wang is engaged in writing, conferences, student retreats, pulpit ministries in both Canada and the United States as well as general oversight of the offices in Detroit,

Taipei and Hong Kong. The Mission has two publications: *Challenger* is published in English and *Chinese Christians Today* is published in Chinese. Through reading the Gospel literature, thousands of Chinese people in the past few years have accepted Christ as Savior. The Mission is also preparing Gospel tapes in their recording studio to be broadcast weekly into mainland China through stations in southeast Asia.

Unslumbering Giant

Wang is concerned that the Church prepare for the reopening of the China mainland. He feels the “slumbering giant” is awake and will never sleep again. He recently commented, “The free world evangelicals are willfully unprepared. We will not be ready when China reopens. The Catholics have a structural unity. The liberals have more money, and the cults are more evangelistic than we. We are not prepared, and we must be... spiritually, materially, organizationally and with workers. If we do not prepare, we will be left behind... or left out.”

Thus speaks a man forced from his homeland, but a man with a Christian love big enough to prepare for evangelization of more than 800 million people—his people—when the opportunity comes.



continued from page 20

teach us" attitude. Some of them went so far as to boycott the congress.

Nationality gap. Time after time reference was made to the "racial rainbow" of the Latin American population in the United States. The Latin American population in this country is made up of three main nationalities: Mexican, Cuban and Puerto Rican and in a lesser degree people from the remaining 18 countries south of the border. Leaders who are well-known among the Cubans and Puerto Ricans are practically unknown among the Mexicans and vice-versa.

Geographical gap. These different nationalities are found in different areas of the United States. The Cubans are mainly in Florida, the Puerto Ricans in New York and the Mexicans in Detroit, Texas and California.

One of the practical results of this congress was to bring these groups together and unite them for Christ. For the first time Mexicans, Cubans, Puerto Ricans and many other nationalities were able to meet together to compare and discuss problems and exchange ideas.

However, there are two other areas in which this "communication gap" was reflected which are far more serious and which deserve careful attention.

Generation gap. One of the most interesting sessions was the one on Saturday which was dedicated to the young people. This brought to light the tremendous generation gap that exists between the first and the second and third generation of Spanish-Americans.

The problems of the second generation Christians are universal, but for the Latin youth in the United States it presents very peculiar characteristics. As a general rule, the Latin adults who have migrated to this country use

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continued from page 25

Spanish as their first language and English as their second language. But for the second and third generations, it is exactly the opposite—the great majority is English-speaking and consider Spanish only as a second language. A very small percentage are really bilingual. These young people expressed a profound sense of love and loyalty to their parents and mother cultures, but at the same time a deep sense of frustration due to the fact that they are being forced—by the circumstances—to worship in a language which they cannot understand or speak with fluency.

Culture gap. Perhaps the most important of all and the most widely discussed during the congress was the gap which exists between the Anglo-Saxon and the Latin cultures, which is reflected even in church work. Time after time delegates and speakers alike expressed their profound sense of sincere love and gratitude toward the American people for having given them the Gospel of Jesus Christ, but in the same breath they expressed their deep sense of frustration and deplored the lack of communication, understanding and confidence on the part of the Anglo-Saxon church organizations. These things are reflected in the fact that decisions are made and leaders appointed for the Latin church without previous consultation and they are asked to accept them without asking questions.

The general feeling was that there is communication, but it is a “one-way communication” if that is possible. But it was clear in the minds of many that the era of the “one-way communication” must end and a new era of “dialogue” must start without delay.

A people with two cultures

One of the basic problems of the Spanish-Americans is that they are caught between two cultures, and as a result seem to have lost their identity. One of the speakers said, “Everybody comes from outside and studies us and analyzes us, and we ourselves do not know who we are.”

Many Latins have been totally

Contractor Tan was an ambitious builder. He was going to erect the largest and most luxurious hotel in Singapore. The Prime Minister had even promised to officiate at its opening on March 1, 1970. Mr. Tan wasted no time and he was busily consulting architects and engineers about his grand scheme. Soon the site was cleared and 1200 skilled laborers were engaged. By April 2, 1969, the foundations had been laid and the workmen were hard at work building the superstructure.

As you passed the building site, you could hear the incessant noises of machines and you could also see men laying bricks, building walls, laying floors and constructing intricately designed doors and windows. Technicians were installing twelve sets of lifts. Work was in full swing and every

Chua Wee Hian is Associate General Secretary of the International Fellowship of Evangelical Students (Far East) and editor of The Way, a quarterly magazine for Asian students.

skill was employed to yield maximum output and efficiency.

Opening day was fast approaching. Progress was fairly good but the December rains held up operations. Contractor Tan engaged more men to complete the hotel.

On February 4, Contractor Tan and his foreman Mr. W.K. Wong inspected the building. The walls and doors of the three top stories had not been panelled and decorated. Two highly skilled interior decorators were assigned to this work. Mr. Tan was naturally anxious to see Mr. Lee and Mr. Song, but they were not to be found. Where had they gone? The time chart showed that they had clocked in that day. Their tools and the special boards and wallpaper were on the floor. Mr. Wong the foreman checked with the lift operator and learned that the two decorators had gone down to the basement two hours ago. They immediately caught the lift to the basement.

In one corner, they spotted Lee and Song. A transistor radio blared the latest song-hits as the two decorators merrily played cards.

Contractor Tan was furious and he ordered his foreman, “Go and telephone ‘Manpower Control’. Get them to send us another two decorators, and pay off these two scamps. The hotel has to be completed.”



AN ASIAN PARABLE

by Chua Wee Hian

assimilated by the Anglo-Saxon culture and have identified themselves one hundred percent with the typical American. This is true especially of the second and third generation, and this group represents a minority. Others have been successful in maintaining their culture intact, and continue being one hundred percent Latin, as in the case of the Argentinian who has to ask for hot water while in the hotel where he is staying so that he can drink *mate* in his room, or the Mexican who feels he has to have beans and tortillas with every meal. This is especially true of those who have migrated as adults. These also represent a minority.

But the great majority of Latin Americans are people with two cultures. On the one side they have not been totally assimilated into the American culture and on the other the influence of the Anglo-Saxon culture has been enough so that they have not been able to keep their own pure culture nor their language. These are neither purely American nor purely Latin. They are, as the term implies, Spanish-American.

An imported leadership

One of the most interesting revelations of the congress was the fact that even though the Spanish-American community in the United States is about one million, it has not produced outstanding leaders in religious circles. This phenomenon can be explained perhaps in the light of the facts which were just discussed. Due to his two cultures, the Spanish-American seems to have developed a complex of inferiority in both directions—among the Anglo-Saxon due to the fact that he does not identify himself totally with that culture, and among the authentic Latin American who has just migrated, due to the fact that he does not speak the Spanish language with fluency. Therefore, when the Spanish-American needs a leader he has to call on someone from the outside, a Latin American who can speak the language fluently and does not have an inferiority complex.

This was clearly seen in the Con-

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gress. An analysis of the group of about 30 who took part in the congress either as organizers or speakers, reveals that only 10 percent are truly Spanish-American—that is, people who were born in the United States—the rest were born in Latin America and migrated to the United States as adults.

Practical results

A practical plan resulted from this congress which was presented and approved by the delegates: The creation of a permanent office under the direction of the present coordinator, the Rev. H. O. Espinoza, to coordinate and carry out an all-evangelistic effort under the name of Plan "Key-73" known in Spanish as Plan "CLADE—

73". This plan will consist of three main steps:

1. *Preparation—1971.* During the year 1971 regional retreats will be held for the Spanish-American evangelical people including seminars and workshops to develop leaders in the field of evangelism.

2. *Planning—1972.* During this year specific dates will be chosen, evangelists will be selected and proper places will be designated in order to accomplish this plan of evangelism. Experiments in evangelism will be conducted and workers will be prepared for that task.

3. *Realization—1973.* In this year the Plan "Key-73" will be put into effect. The participation of all congregations will be sought, in order to carry on an interdenominational plan of evangelism, through which the Spanish-American population will be evangelized.

CLADE—U.S.A. was an outgrowth of the Latin American Congress on Evangelism held in Bogota, Colombia, in November 1969. This was the first of six regional gatherings to be held throughout Latin America in the decade of the 70's, according to the plans which came out of the Congress in Bogota.



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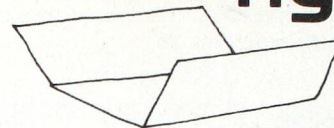
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Missionary still needed in Japan

Sir: In a recent issue of World Vision magazine, the Rev. Worth Grant suggests that the day of the missionary is past in Japan. Statistics show us that the command "to every creature" has not yet been fulfilled in Japan, and therefore, the missionary obligation is still valid. As time goes by, however, missionary methods should be adjusted to fit changing conditions. But until the Japanese church receives a much stronger burden for the unevangelized areas in its own country, the missionaries are needed to reach the unreached, to tell the untold.

However, I heartily agree with Mr. Grant that mass media (especially literature) should be used to a fuller degree. Literature geared for the non-Christian should be prepared for wide distribution or sale. This is the need God has laid on my heart, and I am fully dedicated to this goal. We are making a good beginning. For instance, our simplified version of the life of Christ has sold 500,000 copies in the last three years. We realize it is only a beginning. As Mr. Grant says, "... the Japanese people are the 'reading-est' in the world," and we should be wise enough to take advantage of this fact.

It is true that a very small proportion of the multitudes in Japan are Christians. Mr. Grant has come to the conclusion that missionaries should give up, as it looks as if their day is past. On the contrary, I have come to the conclusion that we should redouble our efforts to get the Gospel out. Let us take inventory, and overhaul our work and methods if necessary.

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The Benign Failure of Success

One of East Africa's most commandingly effective and respected Christian leaders has announced his retirement and his return to the Australia from which he came.

More than 30 years have passed since Alfred Stanway, Anglican, accepted an African assignment at the call of the Church Missionary Society. During half of these years he has been a bishop in the diocese of Central Tanganyika in what is now the nation of Tanzania. Three years ago he was one of our speakers at a Kenya conference that brought together more than 1000 pastors and church officers. In 1970 he played a leading part in hosting a similar conference for Tanzanian leaders. About 600 pastors and theological students were assembled.

Bishop Stephen Neill, in his latest book *Call To Mission*, has a chapter entitled "Where Do We Go From Here?" In it he asks: "Is there any reason to suppose that the Christian mission in the closing years of the twentieth century is something other than a futile waste of time?" He goes on: "A glance at four areas, of which three are south of the equator, may serve to outline an answer to this question."

Growth Figures

Interestingly, one of these areas to which Bishop Neill takes us is Tanzania, where he focuses particular attention on what has happened during the past sixteen years in the diocese which Alfred Stanway has shepherded. In 1964, when asked what he reckoned to be the annual increase in the number of Christians in his area, Stanway replied, "nine percent per annum." That figures out at a doubling in the size of the Christian community every seven and a half years.

How accurate was the bishop's calculation is revealed by the record: in the 16 years of his official supervision the churches in his diocese have grown from 20,000 to 80,000 members.

Growth Factors

Bishop Neill, after studying the facts and interacting with Bishop Stanway, believes that any responsible accounting for this excellent record of growth must take notice of at least four factors:

"(1) a powerful and convincing message leading up to personal surrender to Jesus Christ." The Stanway persuasion about the Gospel has been caught up and communicated by his associate bishops, archdeacons, and pastors. It is the persuasion that repentance and faith and conversion to Christ are reproducible experiences of reality in which God's human creatures are assured of the forgiveness of sins and a new life, here and now, in His kingdom of love and righteousness. To quote Gwenyth Hubble, who used to teach missions at Selly Oak, England, "It is God's Word which is proclaimed. Therefore, those who proclaim it can expect that men will believe and be saved." That expectancy has marked the ministry of the Christian witnesses in Central Tanganyika.

"(2) no spoon-feeding—nothing to be done for African Christians except those things that they cannot possibly do

for themselves." For example, if they want a new church building, let them construct it themselves as a cooperative undertaking, and let it be done in keeping with the simple surroundings of village or town.

"(3) the missionary was to keep strictly in the background." Those Africans might be found who would say that the bishop did not always abide by this rule. They forget that by reason of his office he would find it hardest to conduct himself in keeping with his own principle and goal. To his vast credit let it be said that the longer he stayed in office the less visibility he gave to himself and the more he gave to African colleagues. In the 1970 Pastors' Conference, held at the center of his diocese, he appeared on the platform at the opening session and, five days later, in the closing session—and at no time between. The leadership throughout was African.

"(4) at the earliest possible date African Christians are to be taught to take up the task of bearing witness to others and so to keep the movement moving."

By way of comment on that sentence, let me quote from a distinguished Asian Christian, Dr. D. T. Niles, who so recently has gone on "to fairer worlds on high." If his Eastern mind occasionally expressed itself in forms of speech that left Western evangelicals in some uncertainty, he was nevertheless capable of a beauty and clarity of utterance almost unsurpassed. He once wrote:

Making love is not enough. One must say, "I love you." Kind deeds are not enough. One must say, "I forgive you." To be a Christian within that particular furrow is not enough; one must perform the duties and obligations of being an ambassador (Ephesians 6:20). One's credentials from his king must be presented, the word on behalf of one's king must be spoken.

These ambassadorial privileges and responsibilities have been, through the years, fruitfully stressed by Bishop Stanway and those who have caught his vision and purpose.

Quite on his own, Stephen Neill adds, in tribute to Stanway, "What the bishop would not mention [in analyzing growth factors in the diocese] would be admirable and disciplined organization at the center, scrupulously careful use of funds, and the encouraging presence of a leader the heart and soul of whose own ministry is the insatiable desire that men and women should be won for Christ."

This editorial salute to Alfred Stanway is given ungrudgingly and because it is richly deserved. If a cheap phrase can be tolerated, his career, in its own category, is a "success story."

Yet measured by what another white man might do in African churches today, it holds neither inspiration nor hope. And no one is happier about it than the man who will soon hand over the cares of his bishopric to another.

Stanway's successor has been chosen.

An African, of course!

I Have My Doubts

I do *not* doubt the Holy Trinity, or the Church, or the Bible. I do not doubt that the universe has meaning, or that life has purpose, or that destiny has reality that survives the present. To be sure, on any of these points you could ask me questions to which I have no final answers. None the less, there is within me a bedrock of conviction unshaken by my quest for more light.

Still and all, I have my doubts.

Rhetoric Without Reality

I have my doubts about *the fascination with words and phrases that holds so many of us contemporary Christians under a spell.*

On a recent evening I was part of a home circle made up mostly of members of a local church's missions committee, together with their spouses. Responding to one of their questions, I had tried to explain what I felt was the meaningful distinction between the *mission* of the Church to the world (to communicate the gospel) and the *witness* of the Church before the world (to articulate the Christian conscience). After two or three members of the committee had commented approvingly, up spoke a man whose job is to drive one of today's biggest freight-hauling trucks between San Francisco and Los Angeles. Though not angry, he was obviously agitated. "I just have to tell you," he exploded, "that all of this talk leaves me cold. The tough guys that I try to talk to about Jesus Christ couldn't care less about this egghead talk that I've been listening to. They want me to tell them where they can go to find some real Christianity. 'Put up or shut up' is the way they feel about it."

Did I resent this brusque comment on my attempt to be precise about a distinction that I still think has validity? I did not. I felt the force of the rebuke—and the justification for it.

Apart from the ever-present fact of man's radical self-centeredness, the vestibule of hell in which society is currently living is not so much due to the Church's imprecision with words as to its equivocation in conduct. All the verbal fencing in the world over such phrases as "proclamation evangelism," "presence evangelism," and "persuasion evangelism" will never compensate for the damage to the cause of Christ and the image of the Church that is done when conservative evangelicals shout with one strident mind against pornography and then equivocate and divide over the obscenity of refusing church membership to Christians of black skin.

Are we adding anything to the Kingdom of God when we perform feats of wizardry with our *words* while we reduce our *living* to a shambles? I doubt it.

A Difficult Distinction

I have my doubts as to *how clear we can make the distinction, in a democratic society, between the role of the Church and the role of the individual Christian in the political process.* That there is a distinction is, I suspect, true.

What I doubt is the neatness of any formula by means of which we may try to draw the line. There is here, of course, no suggestion that the churches should get involved in purely partisan politics. The point is that in a democratic state all of life has a political dimension. All of us are, or should be, concerned about government. All of us are, whether we acknowledge it or not, responsible for government.

If the Church, as Church, is not the creator of reforms in government, it should at least be the creator of the climate in which reforms are most likely or most certain to occur. Here, too often, it has copped out. For example, a Protestant Christian in a South American country decided to run for public office. Leaders of his church advised him against it. Politics, they insisted, was "too dirty, too corrupt." He respectfully declined their counsel. At the beginning of the campaign he was offered a handsome sum of money for his expenses. He publicly refused it, saying, "The people know me from my record. If they believe I can be trusted, they will vote for me." They did. He was elected. And in his first day in office some of his fellow church members, who had warned him that politics was too dirty to touch came to see him—to ask for special favors!

A church like that needs more involvement, not less, in the political process, more education of the social conscience, not less. Or so it seems to me.

The Value of Visibility

Furthermore, I have my doubts *that any of the mechanical or electronic media—printing press, radio, television—will ever adequately substitute for the incarnation of the gospel by the visible Christian community in the evangelizing of the world.* Too high praise can hardly be given to our friends who are immersed in Christian literature and radio overseas. At the same time we need to be cautioned against excessive claims or expectations in the employment of these admirable instrumentalities. Tests made in Korea, for example, showed that in that country Christian broadcasts were less effective as a factor in conversions than they were in contributing to the growth of those who had already made their confession of faith in Christ.

A visible, credible Christian presence (no less than an audible Christian witness) in the factories, offices, shops, schools, villages, and farm districts will be required if masses of non-Christians are to reach a verdict for or against Jesus Christ. A distorted notion of Christian "separation" is a menace at this point. We are misrepresenting Christ, who was morally insulated but not physically withdrawn. As the Archbishop of Canterbury (quoted by John Stott in *Our Guilty Silence*) has put it, we "must go out and put ourselves with loving sympathy inside the doubts of the doubting, the questions of the questioners, and the loneliness of those who have lost their way."

Yes, I have my doubts. But I have more. On the reverse side of these doubts are inscribed *faith, hope, and love.*

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