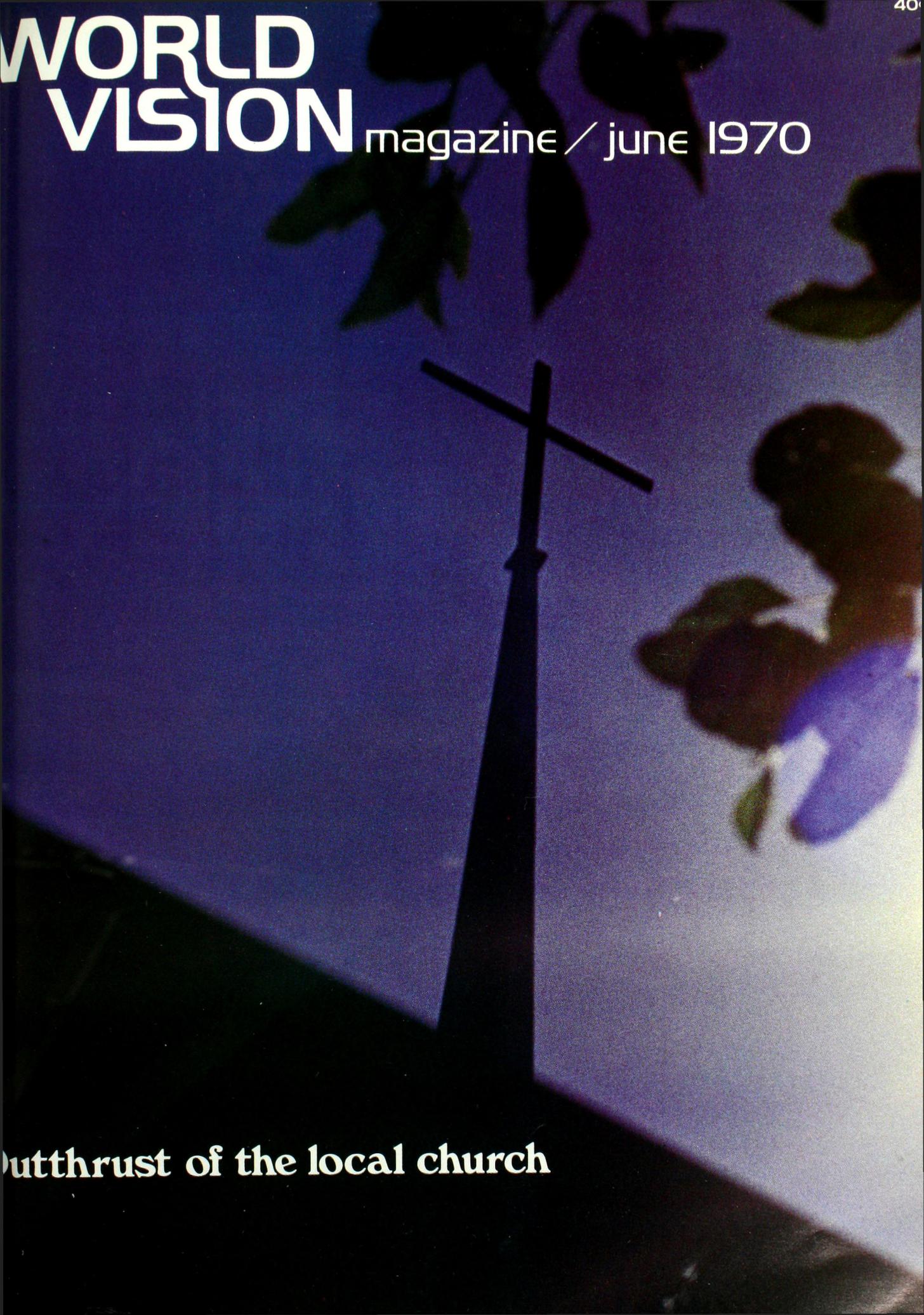


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WORLD VISION

magazine / june 1970

A photograph of a church steeple against a blue sky with a purple flower in the foreground.

Outthrust of the local church

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WORLD VISION magazine

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PHOTO CREDIT: page 14, Norman W. Allensworth.

Outthrust

The church spire thrusting its cross into the sky on our cover, can symbolize for us the outthrust through the local church of the message of the cross to the world. In the age of megalopolis and mass-everything, it is refreshing and nourishing to think again of something local. The order set forth in Jesus' commission to witness is instructive: first Jerusalem (where they were), then Judea, then Samaria, then all over. The church must beware of substituting Jerusalem for the uttermost parts, but on the other hand it must see that it does not languish as a spent force after reaching its own neighborhood. The outthrust must carry through.

Writers Shilton (p. 8), Dayton (p. 11), and Harvey (p. 14) all point to ways of strengthening the outthrust of the local church.

Woe to the church whose sense of mission carries no further than its own walls, whose introversion transforms it into a self-centered comfort club. But a church which properly applies the conviction that mission is of the church's very essence will discover that all its activity is thereby reshaped. The laity is the key here, and there are signs that implications of the Reformation stress on the priesthood of the believer are being roused from a long slumber.

Elton Trueblood has spoken of "centers of loving fellowship, which in turn infect the world." Blessed, healing infection!

Frank Farrell

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A time to show our colors.



Ours is a time of flag waving and a time for causes. Long held values—including spiritual ones—disintegrate while secularism spreads. Men and women, caught in this maelstrom of change, are frustrated, disillusioned, and bitter. They witness their growing inability to cope with the greater issues of life. They look for a way out, for relief, for solace.

A time for concerted Christian action

The world needs Christ. The message of redemption must be heard. In a clear and united voice evangelical Christians must speak to their time in matters spiritual, social, and moral. Christ's love

must be exemplified through concerted Christian action.

A time for clear identity

Evangelicals must tell the world who their Lord is and who they are because of Him. Evangelicals must take sides, promoting the right, refuting the wrong. We must declare our allegiance to our Lord and to our brother—openly and unashamedly.

A time in which no church should stand alone

When evil forces thwart men of good will, fellowship with fellow believers is essential for spiritual survival. The complexity of our time, the spiritual battle at hand

call for closed ranks among God's people. Together we stand; divided we must fall.

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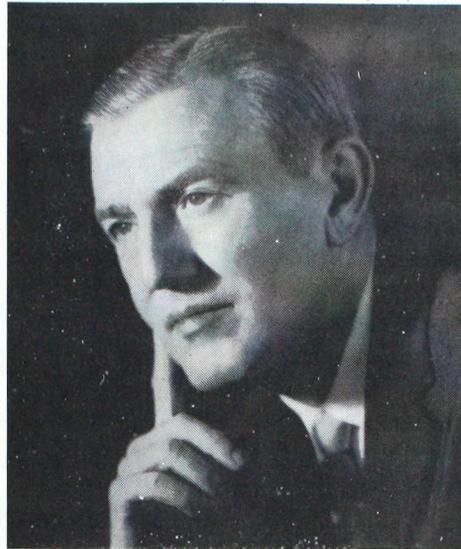
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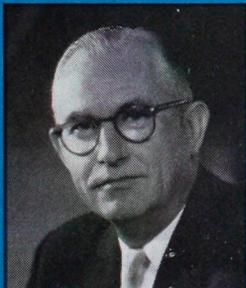


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Max D. Atienza is vice-president of FEBC-Philippines and is director of the Far East Broadcasting Company's Department of Asian Evangelism.

To stay or return— whose decision?

Several years ago I interviewed a cross-section of Filipino old-timers in America. Among other things, I wanted to find out their reasons for choosing to stay away from their native land. One category said their stay abroad was necessitated by personal and family circumstances. Another cited the frightening conditions reported in the newspapers concerning their home country. Still another reason was to escape the financial dependence of their multiplying relatives. Only a few newcomers dream of adventure and hope for a higher standard of living than they have had at home.

Each case would make an interesting sociological study as to why Filipinos daily form long lines at the visa section of the U.S. consulate on Roxas Boulevard in Manila.

Finding so many things in common with the overwhelming Protestant majority in the United States, qualified evangelical Christians are very susceptible to the desire to stay there for good.

American missionaries in the Philippines bemoan the exodus of their proteges to the "land which floweth with milk and honey." Local church leaders are equally perturbed and critical over the departure of pastors and ministers for America purportedly "for further

training." Those who have not returned, as expected, are remembered—with disdain. Seldom mentioned, if ever, are those of us who have come back to resume our ministries. It is thought that we weren't smart enough.

You just can't win!

What should be the proper attitude of Christians toward those who leave our shores for America or other foreign lands?

It used to be unthinkable for missions to "send native Christians to America." It was feared they'd never want to come back. Unable to stem the tide, they tolerated visits later on—but with a great deal of hesitation. Then a limited program of study for a few favorite ones was launched at the insistence of forward-looking minds in foreign mission boards. But to this day there has never been a unanimous policy to liberalize travel and exchange of talents regardless of race, class or country of origin.

There is need for heart-searching and revision of our attitudes toward our fellow-men and their legitimate prerogatives under the aegis of free enterprise.

We must realize that some Filipinos prefer to stay in America for much the same reasons as some Americans prefer to stay in the Philippines. There are Filipinos in America who get by with

much less than they can in the Philippines. Conversely, there are Americans in the Philippines who can get by with much less than they can in America. It really is a matter of personal preference and not necessarily pure love for the U.S. dollar or for the Philippine peso. All things being equal, we choose to stay wherever we find it convenient.

America is not necessarily heaven for the Filipinos, just as the Philippines is not necessarily heaven for the Americans. But they are where they have decided to be, and who are we to judge one as a heel and the other a hero in so doing?

The advocacy of "Asia for the Asians" is deemed narrow-mindedness but "America for the Americans" is no heresy. There is an obvious inconsistency here. Is America any less a mission field than the Philippines for some qualified Filipino to be used of the Lord there in an even greater way than in his native Nazareth? Does not God use a similarly consecrated American missionary in the Philippines who perhaps cannot be used as much in his homeland?

Away then with prejudice! Let people go wherever they decide to go and stay wherever they believe God wants them to stay. How would you like it if others made the decision for you? Our fellow-men are entitled to make that decision. If time proves them wrong, they at least have the consolation that the decision was their own!

So the next time another Filipino couple leaves for some advanced Western country, instead of raising our eyebrows in cynicism, let us raise our hearts in prayer for them that they will have God's guidance on their decision whether to stay away or return. I do never make an imposition one way or the other lest I arrogate to myself the privilege which rightfully belongs to those directly concerned, whose maturity it is not my business to question.

It is better not to have someone come back to Manila just to please popular opinion if his heart is left behind in San Francisco!

readers' right

take a bow
 We were very much impressed with
 World Vision Magazine for April
 1970: the special edition with marvel-
 ous articles by several of the trusted and
 admired leaders of Christian thought
 and research.

Dr. Earle J. Woodberry

decade of depression
 Your April issue was most inter-
 esting. It is truly refreshing to read the
 perceptive theses of so many prominent
 evangelical leaders. However, I must
 confess that there were two things that
 bothered me. Of the six who wrote,
 some of whom I know personally and
 all of whom I have great respect for,
 most and perhaps all of them are in
 their fifties. Is this what's ahead for
 the mission in the 70's? I am afraid it would
 be more a "Decade of Degression"
 rather than a "Decade of Destiny." I
 have absolutely nothing against the
 priceless wisdom and experiences of
 those who wrote, but I feel we are
 overdue in recognizing the leadership
 and prophetic voices of those closer to
 the age of our Lord when He too was a
 leader. I am disappointed and disturbed.

Furthermore, if the 70's are going to
 be truly of global significance as your
 cover design so beautifully portrayed,
 then I must demand that we be mature
 enough to include the non-white,
 non-Westerner among those who speak.
 I cannot help but suspiciously guess that
 perhaps the non-white, non-Westerners'
 voices are to be confined only to that
 age "Piece of Mind." I hope I am
 wrong. But again I am disappointed and
 disturbed.

If World Vision is going to live up to
 its name and commitment, it must insist
 on being truly "world" and truly "vi-
 sion." Let us see and hear more from
 other parts of this world. Let us see and
 hear more from the visionaries who in
 their youth have so aptly and sharply
 focused on the mission as it should be
 focused.

*Ka Tong Gaw
 Maywood, Illinois*

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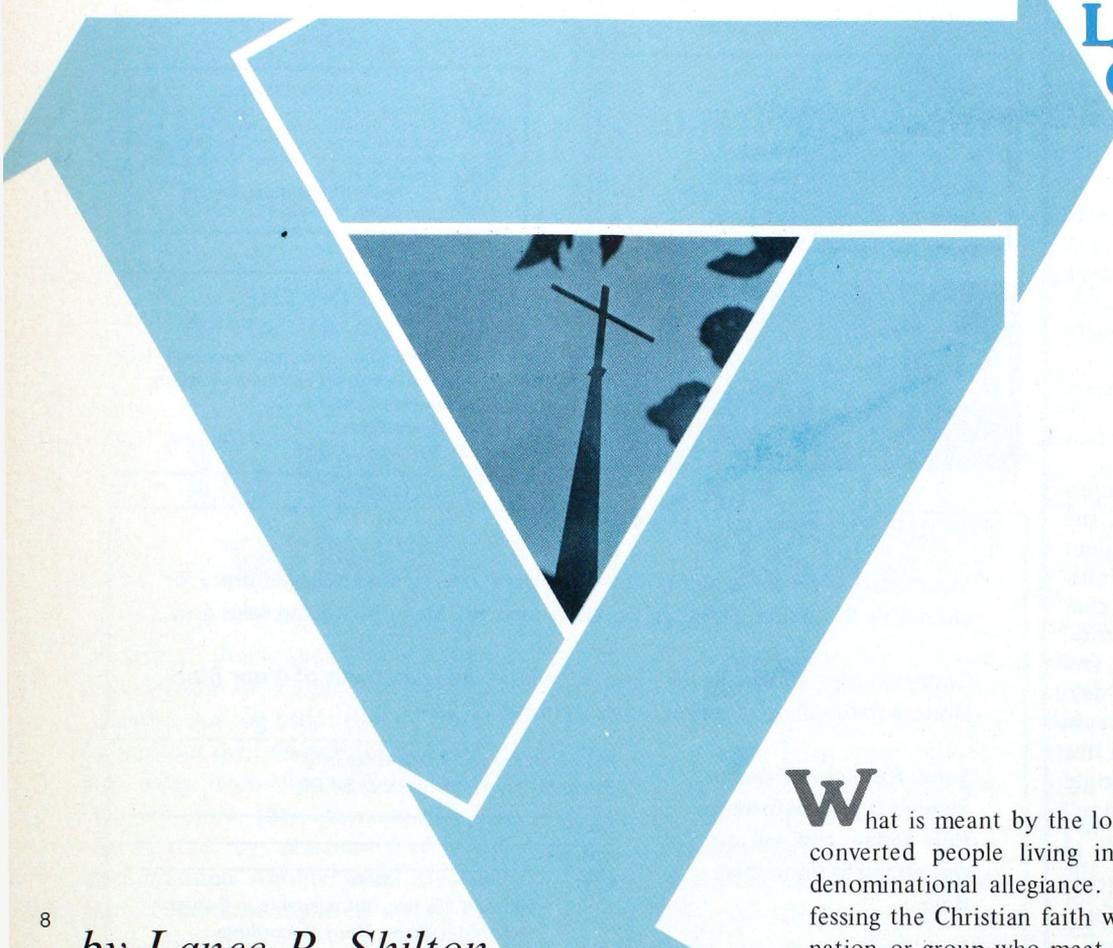
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EVANGELISTIC STRATEGY

AND THE LOCAL CHURCH

8
by Lance R. Shilton



What is meant by the local church? Broadly, it includes all converted people living in a particular area irrespective of denominational allegiance. Narrowly, it comprises those professing the Christian faith who belong to a particular denomination or group who meet in a given locality. In this context most evangelicals find their opportunity for evangelism.

In society today we may ask, "Who is my neighbor?" A person is often more closely associated with others at his place of employment than he is with the person who lives next door. His personal evangelism, therefore, if it is to be centered in a local congregation, may not be the congregation in his own geographical area, or even in the locality of the friend he is trying to win. In the initial stages the last place with which an interested seeker may want to be identified is the church around the corner. Particularly if his neighbor attends that church. The time may come later, however, when he is prepared to declare his faith in Christ in the presence of such friends.

As the rector of a city church, many have come to me first for interviews in preference to going to the minister of a church near where they live. A city church, or for that matter another church in a different suburban area, may well be the neutral ground to which initially the genuine inquirer may come. Whether or not inquiries come at all will depend largely upon the extent to which we demonstrate the relevancy of the gospel to our modern life.

Lance R. Shilton is rector of the Holy Trinity Church of England in Adelaide, South Australia.

Relevancy: Our job is not to make the gospel message appear relevant; it is relevant already, but so often we have made it appear irrelevant. At the recent Evangelical Congress in Keele in the United Kingdom, 1000 Anglican Evangelicals agreed to this statement:

We believe that our evangelical doctrines lead to important ethical implications. But we confess to our shame that we have not thought sufficiently deeply or radically about the problems of our society. We are therefore resolved to give ourselves to more study of these crucial issues in the future.

This point needs to be emphasized in Australian society today. The average Australian is not antagonistic to Christianity except when some zealous religious person tries to tell him what he must do. He certainly is not openly enthusiastic about the church and all it stands for because his greatest fear is to be condemned by his pagan friends as a hypocrite. To the "inkum Aussie" the Christianity of the Bible is irrelevant.

International Affairs: I am not suggesting that we should be endeavoring to supply final answers for the many complex international situations. Obviously most Christians are not equipped for this, but we should become as well-informed as possible.

Evangelism becomes more effective on the local level when the relevance of the Christian message is shown, particularly during special times of crises.

Each Sunday at all the services in my church we pray for peace. When news came through that war had broken out in the Middle East, there was a call to prayer, and a number of people gathered in the church during the lunch hour and on their way home from work. On the television news that night, after the latest reports on the war were given, and the effect it was having on the stock exchange, a film was shown of people at Holy Trinity Church praying. A similar time of prayer was held during the Cuban crisis. Apart from the effectiveness of the prayer itself, the influence of which we could never measure, there was the witness of some Christians in the city of Adelaide as to the relevance of our faith to international affairs.

Social Questions: Some Christians quite conscientiously say, "Keep religion out of politics and social questions. Just preach the gospel." Unfortunately, we are often drawn back from social action because the so-called church has often in the past meddled in politics for its own material gain. Others today confuse the issue by making some particular social problem their only message and neglect the essential purpose of the gospel. However, the Christian point of view is often not presented because everyone is waiting for someone else to say or do something.

Our motive is not that a minority of Christians might have their own way and force their opinions upon a reluctant majority but is simply that we are concerned about the welfare

welfare of all men. Our opportunities for evangelism on the local level will be increased as we demonstrate the relevance of the gospel in a positive way in social questions.

Home and Family Life: Gone are the days when we can assume that the basic Christian unit in a nominally Christian country is the home and family. The Christian family today is the exception. Gone are the days when the reading of the Scriptures in the home was a regular thing. Gone, too, are the days when Sunday was given priority for worship and service. In many so-called Christian homes, church attendance is a matter of convenience, not of joy or priority.

In only a few homes do we find husband and wife committed to the Christian life. It is usually either one or the other. In many cases parents are not Christians, and they are determined that their children should not take religion too far. Many young people involved in church fellowship groups today come from non-Christian homes and have to face the opposition of their parents to the Christian faith. Yet the relevance of the gospel message may still be effectively demonstrated in home and family.

Family worship, when the whole family sits in church together, has in recent years been commended under the heading, "The family that prays together stays together." This is true, but not necessarily at church services. Young children, if required to stay at an adult church service too long, soon become bored. Ultimately it becomes very successful conditioning, at the rate of one hour per week, against Christianity in later years. Sentimentality in this direction is an expensive luxury. Provision for young children during church services is essential to meet the situation.

Intellectual Inquiries: How easy it is to become obscurantist and to think that we have all the answers to the questions raised. It is easy to become so prejudiced in our thinking that we constantly use pious platitudes, or oversimplifications, and consequently never really investigate the real problems in the minds of people. Today people are being challenged by materialism all around them, including humanism, which glorifies man, and supposed scientific alternatives to belief in God. We have to be absolutely honest in an endeavor to satisfy the genuine inquiries of those who ask questions, and not always associate this question-asking with moral failure.

Personal Problems: Those engaged in personal counseling know only too well that before sound advice can be given, there needs to be an understanding of the psychological background, the environment in which the problem was produced and the hereditary principles which may apply. There is the simple answer in Christ, but often that cannot be seen until a person has gone through a process of counseling and advice, of testing and adjustment. We know that the gospel is relevant, but it may require a long patient process

EVANGELISTIC STRATEGY

continued

before those with personal problems are able to see it for themselves.

Preaching: The message preached by the power of the Holy Spirit needs to be related to the people to whom it is being preached. This relevancy will not necessarily come by commenting on foreign affairs, or even by a discourse on morality. Relevancy will be maintained by declaration of the salvation of God as it is recorded in the Scriptures, and as it applies to the people listening.

It is not sufficient to have a number of texts reeled off one after another, supposing that it will, in some kind of magical way, inevitably produce a spiritual result. We cannot today assume a spiritual background of scriptural knowledge, even in the minds of people who comprise our local congregations. The man of God must preach with heart aflame and with love overflowing in every word, so that the content of the message will be reinforced by the convincing evidence of his transformed life.

Relationships: Any local church engaged in evangelism, to be effective, will need to work out its relationships within its own denomination, as well as those with other organizations and movements within the church as a whole.

Denominational Connection: Because there is so much misunderstanding concerning the scriptural basis of evangelism, a local church with an evangelistic concern may be in a minority position within its denomination. This provides an opportunity for witnessing to those linked by common loyalties, many of whom are not antagonistic to evangelism, but simply ignorant. There are times, however, when a local program of evangelism may be frustrated by interference, prejudice and legalism from those within the same denomination. Even though evangelicals concerned with biblical evangelism may be in the minority in most recognized denominations, the truths for which they stand constitute the official position of their denomination, notwithstanding the fact that many may repudiate or misrepresent it.

Interdenominational Organizations: In most Protestant denominations there are at least some evangelical Christians sharing a common belief concerning man, sin and grace with those of other denominations, even though they may differ in their opinions concerning the church, the ministry and the sacraments. They have a basis for fellowship which cuts through denominational barriers. They share a common experience of Christ and hold as essential certain fundamental doctrines. Evangelical Christians have been together in a variety of ways for a long time. Some evangelical interdenominational or undenominational organizations have

existed for special reasons, fulfilling a ministry which no other denomination could do as effectively on its own.

Interdenominational evangelistic organizations exist because the work of evangelism within the churches has so often been neglected. However, it is most important that preference be given to evangelism in the local church, and that interdenominational evangelistic organizations work through the churches wherever possible.

Ecumenical Movement: There is the danger of ecumenism on the local level taking precedence over evangelism so that discussion, debate or dialogue is preferred to the declaration of revealed truth.

Church union should not become an end in itself, so that it becomes easier to speak to another Christian about unity than to speak to an unbeliever about Christ. At best, church union should be a means to more effective evangelism. Stating the situation simply, the ecumenical movement is working on a restricted theological basis for an organizational unity which does not already exist. Evangelicals in the various denominations express a spiritual unity in Christ which already exists centered on the basic essentials of the Scripture.

Missionary Agencies: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "I am sending you to all the world" was put first by our Lord, emphasizing the priority of local church evangelism. Yet because of the great emphasis placed on overseas missionary endeavors over the last 150 years by evangelicals, many begin with the "uttermost part of the earth" and never get back to Jerusalem.

Unconsciously, two standards have been emphasized. The higher standard of devotion is required of the missionary and the lesser standard of the Christian at home. Prayer is considered to be more effective for a missionary than for a minister in the local church or for a Christian businessman in a local firm. Giving is thought to be more blessed for missionary work than for evangelism in the local situation. The ultimate in Christian service is constantly quoted in sermons as the courageous exploits of missionaries, particularly those of the last century. Some Christians give wholehearted service on missionary committees but do little on the local level in evangelism.

When local church evangelism begins "in Jerusalem" it will not be long before its witness extends to the uttermost parts. But, primarily, the local church should carry out its evangelistic responsibility on the local level, and from there inevitably and spontaneously, extend to other places.

Evangelism through the local church is still the most exacting, the most effective, and the most far-reaching of all the means still open to us. It requires constant personal commitment. Obedience on the local and personal level is fundamental to a responsible global strategy.



by Edward R.
Dayton



MISSION STRATEGY

AND THE LOCAL CHURCH

With the advent of "faith missions" upon the scene during the past 150 years, an increasing amount of local church funds are channeled from the individual church directly to the mission agency for a specific purpose or person. This is in contrast to denominations, which tend to direct funds for disposition of the agency in whatever way the agency desires. The latter system has been effective when the local churches agreed with the denominational leaders. However, in recent years there has been an increasing disenchantment with the

Edward R. Dayton is director of the Missions Advanced Research and Communication Center in Monrovia, California.

MISSION STRATEGY

continued

way in which these general funds have been applied, and an increasing interest at the local level in the use to which the funds were put.

The "faith mission" principle includes the concept that the individual who believes God called him to cross-cultural propagation of the gospel is also responsible (with or without mission agency help) to "raise" enough financial assistance to see him through his term on the field. In practice this means that the opportunity to share his concern with other Christians is sought out. The circumstances of the Lord's leading in the individual's life and the need of the particular field or people are given. The local congregation or individual is expected to respond in the way it is believed the Lord is leading.

Judgment to support a missionary is most often made on the basis of the individual and his "burden," rather than on whether circumstances are such that there is a reasonable possibility that the individual will be able to accomplish the task to which he feels called.

Usually the local church is content to let the mission agency pass judgment on the validity of the task. Indeed, many local churches which support faith missions operate essentially in the same manner as the denomination, except that they give to a number of mission agencies.

But this system has some built-in perils.

First, there exists the problem that the church will make a value judgment only on the character and personality of the missionary candidate and not also include his other qualifications for the task.

Second, it builds in a fund raising support system in which the local church is many times looking for "results" which circumstances just will not produce. The returning missionary or mission agency is therefore often in the dilemma of being unable to meet the expectancy of the church. At the same time he is unable to bring himself to share the true picture of what he is doing.

Third, there is a danger the mission task will be so spiritualized as to make it incomprehensible to the members of the church, and particularly to younger men and women who may be called to such a work.

Most mission committees in local churches operate in response to a person or situation rather than in anticipation of a need. Further, they usually respond on a one-at-a-time basis. Whichever need comes up next is the one which is compared with the present status of the missionary treasury. Thus the committee is trained to see itself in this role, and the likelihood that the funds will be spent in the most cost-effective manner is decreased.

This idea is strengthened by the present strategies used, for whether we will admit it or not, each committee does have a strategy, even if by default. The most common strategy is the "percent of the church budget strategy." Here emphasis is placed on the importance of giving to missions rather than on the task of missions. Satisfaction is sought out by our ability to feel good that the mission budget is rising and the ratio of home to foreign investments is optimum.

A second strategy is the "missionary conference strategy." Here a drive made to raise funds, and at the same time expose the congregation to individual missionaries who can share the hopes with individuals and groups.

There are other strategies, but few of them face up to the real world as it exists. The fact remains that there are tremendous overlaps in mission effort. There are many good, sound, evangelical agencies seeking to win exactly the same people with little cooperation between them. There are those who believe that only literature will win the world. There are those who emphasize radio broadcasts. Others believe that supporting nationals or winning foreign students is the obvious way. They may be a partially right, but they cannot all be right at the same time in the same situation. Yet many local churches find themselves supporting missions which are operating exactly this way.

A BETTER ROLE FOR THE LOCAL CHURCH

The world scene is moving at an increasingly rapid pace. Mission concepts that were valid twenty years ago may not be useful today. Mission policies that were designed for the steamship era seem strangely anachronistic in a jet age.

In the face of this situation there is a great deal that the local church can do:

1. It can take stock of the spread of its commitments and the type of ministry that it is supporting.

2. It can discover the type and number of people who are being served by its giving.

3. It can investigate the size of the missions force and the desires of the national church in the different countries to which it contributes missionary finances.

4. It can concentrate its giving toward

people or nations with the least gospel witness.

5. It can move from a missionary-oriented viewpoint to a mission-oriented viewpoint. After all, the goal is to reach those who need Christ, to concentrate on the field, rather than the need of someone who wants to be a missionary.

6. It can insist that the missions it supports have clearly defined goals, that the missionary it supports have equally defined goals, and that both report on their effectiveness in working toward these goals.

7. It can plan ahead as to what it will do if and when surplus funds become available.

8. It can counsel with its furloughing missionaries in such a way that they will feel free to take part in a healthy evaluation of the completed term.

STEPS TO TAKE

If a local church wants to take some positive steps to be more effective in its mission program, there are a number available:

1. Prepare a report on the overall distribution of funds by:

a. Type of ministry showing percent to each one.

b. Countries being invested in (including population, size of force).

c. Missions supported showing percent to each one.

2. Make an analysis of its commitments in terms of ability to change them. Changes could be brought about either by withdrawing support, transferring funds within the mission to a different project, or moving the missionary supported to some other task or field.

3. Talk through its own strategy for world evangelism. How does it believe God is most likely to accomplish his will in this day?

4. Prepare a one, five and ten year plan

for investment showing percent of allocation of funds by type of ministry, field, and mission. This would be redone each year, but would serve to keep the overall in correct perspective.

5. Make pairs of mission committee members responsible to be knowledgeable about a field, mission or type of ministry.

6. Analyze the requests for support that are coming before the committee in terms of the planning that has been done. Using the planning to assist in the difficult task of choosing between apparently equally worthwhile projects.

All of this assumes: that the church is really concerned about missions; that there is a desire to be good stewards of the funds that God provides; and as a result of these two, that the church is willing to give the same degree of attention to disbursement of funds for missions as to the use of funds for the local ministry.

SOME BASIC REFERENCE GUIDES

B.C. Goodard, *Encyclopedia of Modern Christian Missions*: a subjective description of most of the mission agencies of the world.

Kenneth Grubb and H. Wakelin Coxill, *World Christian Handbook*: a listing of the Christian populations and churches of each country.

MARC, *North American Protestant Ministries Overseas*: a listing of all major North American missions including their income, expenditures, number of missionaries and fields of service.

S. Neill, *A History of Christian Missions*: a country-by-country analysis.



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by Dorothy Harvey

The great commission is often used as a "missionary text." Sometimes it is given the following interpretation: Jerusalem is one's own neighborhood, Judea is the surrounding area, Samaria represents the "home fields" and the uttermost parts of the earth of course embrace all the world. This interpretation involves each Christian, not just "missionaries."

Actually, a large part of this commandment was literally discharged within two generations of Christ's ascension.

Jerusalem was immediately and thoroughly evangelized. Judea and Samaria were reached almost simultaneously. The uttermost parts of the then-known world were reached within decades. Tradition has it, for instance, that Thomas proceeded to India where he established the Mar Thoma Church which still exists, carrying his name. Evidence (rather slim) has been brought forward that he may have even reached part of China. Europe became the eventual stronghold of Christian faith, and most of us are Christians today because of those early missionaries to our pagan

Don't overlook your Jewish neighbors.



YOUR LOCAL JERUSALEM

Dorothy Harvey works with the Buffalo Hebrew Christian Mission in Buffalo, New York.

European forefathers. Africa was one of the centers of Christian leadership for centuries. So we find that not too long after Christ, much of his "commission" was accomplished for that day.

Does this mean that we can now forget those words of our Lord, or that the commission is no longer in force? The answer is an emphatic no! Thousands of people are dying each day without a knowledge of him. Not only in so-called heathen lands; but also here in our own country, in Buffalo and Chicago, New Orleans and Los Angeles and all the points in between. In fact, right where you and I live.

The Ignored Neighbors

It seems that we tend to ignore, or evade one segment of our population. Somehow we feel constrained to witness to nominal Christians, or those of another Christian communion, but shy away from our Jewish neighbors when it comes to sharing the good news.

We may consider ourselves incapable of answering Jewish objections to Christianity. Or we think that they need some kind of "special" attention. Or we have a vague idea that they are God's chosen people and perhaps don't really need the gospel. They are "good" people: moral, religious, upright, good neighbors, and have well-behaved children. They are business and professional men for the most part, highly educated and prosperous. But unless they are Christian Jews, they are lost.

Jewish people are located in all our large population centers. Even in smaller towns there are usually a few. In recent years, the tendency to leave the cities for the suburbs has been just as strong with them as anyone else.

But wherever they locate, they are within the easy reach of most evangelical churches. However, the pastors of these churches will probably never call on them. The Jewish missions do a valiant job, but it is obvious that a

handful of missionaries cannot possibly reach all the Jewish people, scattered as they are.

If you are living next door or around the corner from such a family, you can touch them with the living faith which they do not possess. One good way to establish a contact for witnessing is to ask questions. Show an interest in their beliefs and customs. Remark that you have never been in a synagogue and ask if they have ever been in a Christian church. Perhaps a mutual invitation to visit each other's place of worship will result in opportunities for further discussion.

With world-wide attention focused on Israel and the Middle East, it is quite easy to start a conversation regarding that land. All Jewish people are keenly concerned about the future of the state of Israel. Indicate your sympathetic interest and explain that you are praying for the "peace of Jerusalem" as commanded in their own Scriptures (Psalm 122:6). You might express your belief that eventually Israel will be at rest with all her neighbors, and the Messiah will bring peace and prosperity to that state—but not without preliminary testings and eventually Israel's acceptance of the Messiah.

Fears Confronted by Hope

That Christians are concerned and witnessing is encouraging. One of the members of my church made contact with a Jewish man while en route from New York to Buffalo. The latter expressed his fears regarding Israel. My fellow church member explained his firm belief in the survival of Israel, telling the gentleman of the promises given in the Word of God regarding the land and the people—and the Messiah.

Others are witnessing to their doctors and dentists, friends and neighbors. Hardly a week goes by without requests from our local Jewish mission for appropriate literature to give to Jews.

In considering Jerusalem as our own neighborhood, we dare not neglect or overlook our Jewish neighbors. Your local Jewish mission will be most happy to supply appropriate literature and render any assistance possible. Some missions have a mailing ministry whereby literature is sent to Jewish people regularly. Get the names of your friends and neighbors on such a mailing list, so that gospel literature is entering their homes. Check with your mission to see if it has a radio program you can suggest to your neighbors. The mission may also direct you to means of interesting them in the gospel.

Outreach Through the Church

Consider ways in which your church can reach these people. Some churches sponsor a "meet your neighbor" night when special invitations to the local synagogues are extended. A preaching service is not the object of such an occasion, but rather a more informal type of get-together, with perhaps music from members of both church and synagogue. Jewish songs and hymns are often very beautiful, and frequently consist of Scripture put to music.

This could be followed by refreshments and a time of getting acquainted. If conducted in the right spirit, it could lead to a return invitation, and would set up innumerable opportunities for dialogue.

Some churches make a special effort to invite Jewish people to prophecy conferences. One church had a week of meetings with a Hebrew Christian speaker and borrowed the Jewish mission's mailing list to send out invitations. But if the church is really going to reach Jewish folk in an effective way, there must be a strong individual witness on the part of church members. So while we are concentrating on global missionary endeavors, let us not forget the "Jerusalem" within reach of most of us—our Jewish neighbors!



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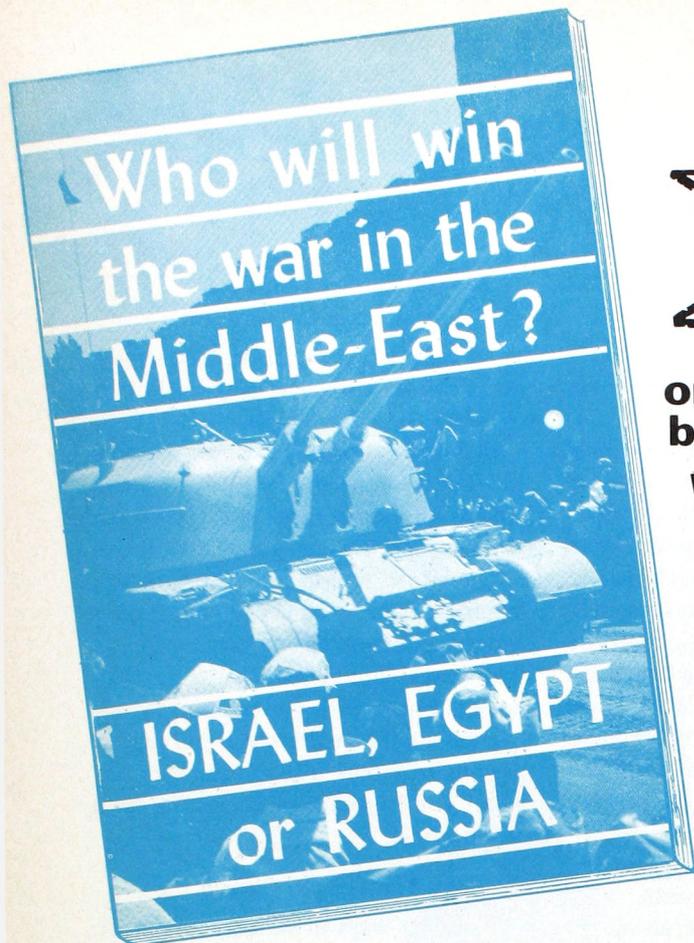
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ABOUT THE AUTHORS

Licensed and Ordained to the ministry in the Northern California District of the Assemblies of God at Sacramento, California.

Served for twelve years as a member of the Faculty and as Dean of North Central Bible College, Minneapolis, Minnesota.

Recent pastorates include Central Assembly, the Headquarters church of the Assemblies of God at Springfield, Missouri; and First Assembly of God in North Hollywood, California. He presently serves as Pastor in First Assembly, San Diego, California, where he has ministered for the past ten years.

He holds degrees from several colleges: Bachelor of Music in Education, University of Minnesota; Bachelor of



REV. EMIL A. BALLIET

Theology, Central Bible College; Master of Arts in Education, United States International University.

For the past 16 years he has served as an Executive Presbyter of the Southern California District. At various times he has filled such offices as General Presbyter to the Assemblies of God; Assistant District Superintendent; District Secretary, and the Administrative Assistant in the Foreign Missions Department of the Assemblies of God.

Rev. Balliet is the Scriptural Consultant for the Israel Outreach of World Evangelism.



REV. MORRIS CERULLO

Born of an Italian father and a Jewish mother, his early childhood was spent mostly in orphanages: the Daughters of Miriam Orphanage, Clifton, New Jersey, a strict Jewish orthodox orphanage, Morris Cerullo was trained for many years through the educational system of this institution, and leading rabbis in orthodox Judaism.

When Morris was fourteen and a half years of age through a unique witness and a tremendous spiritual visitation from God, the Messiah in all His fulness, was supernaturally revealed to him.

At fifteen he was brought into the heavenly and given a clear and unmistakable vision for his life. Morris accepted this vision as God's personal call to him for a world-wide ministry.

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The first principle maintained that the foods used to combat *kwashiorkor* must be limited to those normally available to and known by the people concerned. This automatically eliminated use of powdered milk from the load or foodstuffs brought in from other regions.

The second principle held that feeding must have priority over therapy. In this, Dr. Miller had to ride herd on the hospital to prevent them from giving vitamin pills and blood transfusions. (These were given, of course,

continued on page 28

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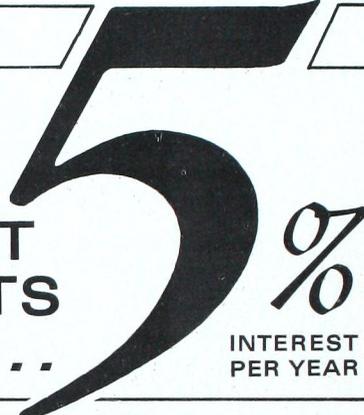
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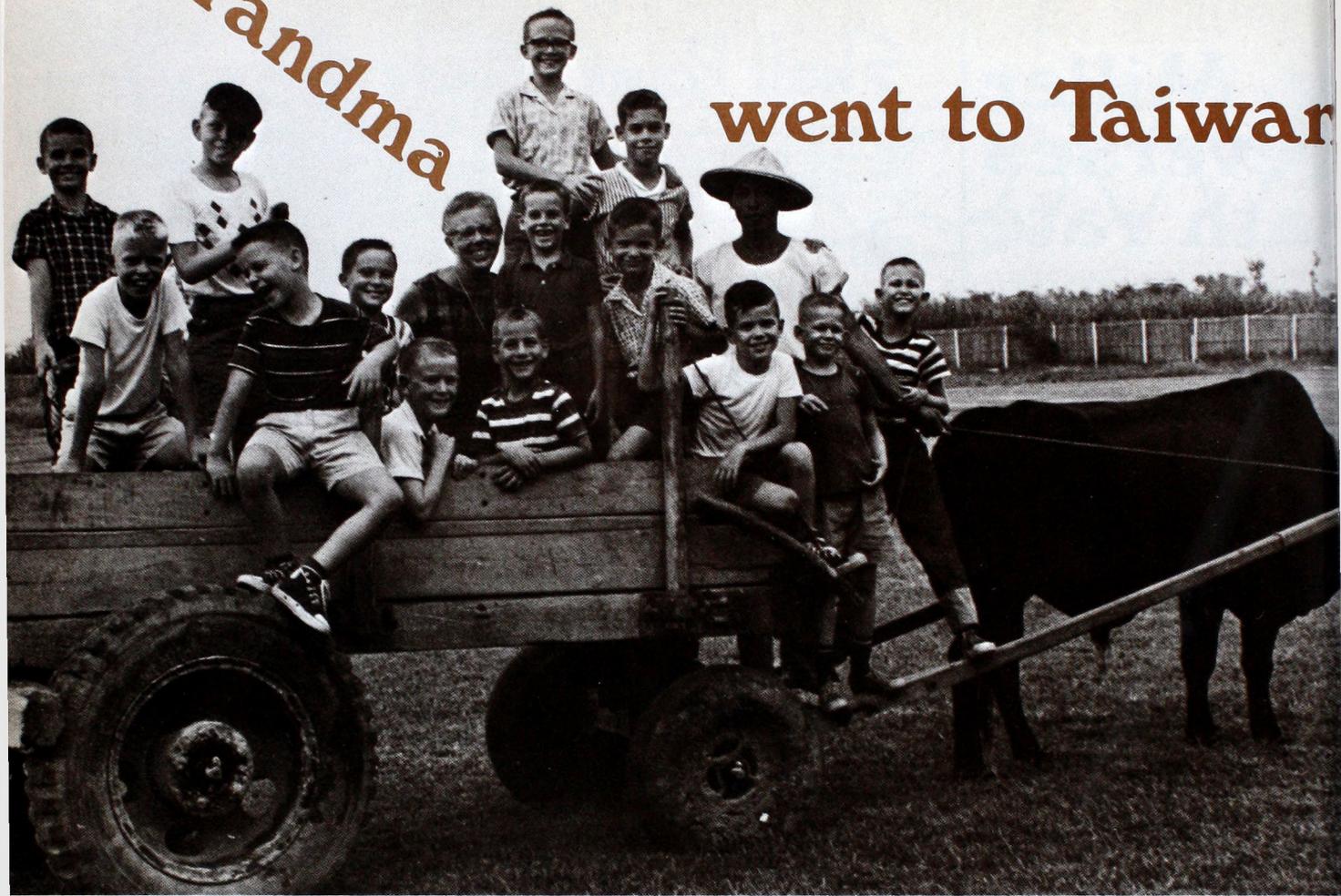


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MAIL COUPON TODAY

Grandma

went to Taiwan



A wagonload of her boys—Oriental style!

18

by Muriel Larson

Miriam Faust, are you out of your mind?" asked a well-meaning friend. "A woman your age just doesn't pack up and go off to Taiwan. What about your three children and your grandchildren? You're at an age where you should have the pleasure of visiting and seeing them, not traipsing off to an island halfway around the world!"

"All I know is that it's God's will for me," answered Mrs. Faust.

"But who will go with you? Surely you won't make that long trip by yourself to a place where a strange language is spoken!"

"The Lord will go with me," Mrs. Faust countered, "and I'm sure he'll help me with any problem that arises."

Myriam Faust already knew what it

meant to lean hard on the Lord, and her most recent experience of his help was still fresh in her mind. Early one morning in June 1957, her husband had complained about a pain in his back. Then he had blurted out, "Myriam, I think I'm going to be with Jesus, and I want you to know that I'm ready to go." An hour later he was gone—and Myriam Faust, after forty happy years of marriage, was a widow at 61.

A devout Christian, she sought her comfort from the Lord and he gave it. But one day while she was on her knees beside her bed, she thought he was saying to her, "Do not weep for yourself, but weep for the millions who have never heard of me."

She began to pray earnestly that the Lord would call young people to go forth into the fields "white unto harvest." "Lord, lay the burden on the

hearts of many young people to go she prayed. "Call my children and grandchildren to be missionaries with thee!" But God's answer came back "You go, Myriam Faust!"

Not long after her husband's death she had received a letter asking her if she would be willing to be the house mother for the little boys at the Mission Academy in Taiwan, a school attended primarily by missionary children. After several days of prayer for the peace of God concerning this call gave her the assurance that this was indeed his will.

With faith in the Lord she proceeded to dispose of and pack possessions she and Elroy had accumulated in 37 years of living in the same house. Paying for her own transportation and support, she was soon on her way to Taiwan.

She encountered several delays

Muriel Larson is a free lance writer living in Greenville, South Carolina.

giving her passport and visa. In fact, the time her boat docked in Taiwan still had not received her entry visa! Top of that there was no one to meet there. And she didn't know a word Chinese. Even the crew of the ship worried about her.

On board ship she had made acquaintance with a Chinese Christian couple, Dr. and Mrs. Koo, who were personal friends of Generalissimo Chiang Kai-shek. They were met at the airport by his top aide, General Huang. After telling the general about her problem, Dr. Koo said, "Mrs. Faust, come ride with us and the general to Taipei—we will help you." A visa was quickly arranged for her.

Mrs. Faust had worked with children a number of years in the States, teaching them for Christ through child evangelism clubs. Now she made up her mind that she would have a part in training missionary children who had been entrusted to her care. She gave them Scripture to memorize and told them many stories using her flannelboard. The children loved her and called "Mom."

All around she could see multitudes

Mrs. Faust held Bible classes in their home.



of Chinese children, and the burden to reach them for Christ grew heavier day by day. But she was confronted by a language barrier.

That was not to stop her though, and purchasing a means of transportation helped her to hurdle the barrier. A missionary who was returning to the States sold her pedicab to Mrs. Faust. (A pedicab is a three-wheel vehicle on which a man sits in front and peddles while his passenger sits in the back.) Mrs. Faust needed a driver. And that's how she became acquainted with Boya Yang.

Boya was the son of the mayor of Taichung, the city of 200,000 in which Morrison Academy is located. He was just out of high school and wanted a job, so he became Mrs. Faust's driver—and translator. She could now go out and with Boya's help tell her flannelgraph stories to the Chinese children.

Boya was a Christian, but he wasn't particularly enthusiastic about the idea. However, Mrs. Faust's persuasive powers prevailed. When they went out into the villages surrounding Taichung, crowds of children and even adults would gather around to hear the stories. Mrs. Faust would give the invitation to accept Christ, and sometimes the adults would do so—but no children were responding!

Finally she discovered what was wrong. Boya didn't believe that children could be saved, so he wasn't including them in the invitation. "Boya," she said, "I was saved when I was only six. Cannot these Chinese children also come to Christ?"

After Boya agreed to enlarge the invitation many children indicated that they wanted to receive the Lord.

Boya helped with the stories.



*A Bachelor of Arts degree at 70!
(Boya received his too.)*

Before long Boya became enthusiastic about soul-winning too. He would bring his clarinet and go like a Pied Piper through the village. The children and some of their parents would follow him to the place where Mrs. Faust had set up her flannelboard. Then they would start their meeting.

When Boya was called into military service he held meetings for children in Taipei, where he was stationed, as well as helping Mrs. Faust whenever he could get to Taichung. He was asked to teach his commanding officer English—and he led him to Christ while doing so.

"The Lord gave me two lovely Christian college girls to help me continue my work while Boya was in service," says Mrs. Faust. "But Boya worked with me as much as possible during the seven years I was in Taiwan."

Mrs. Faust and Boya visited villages all over Taiwan. Once they went to a village that could be reached only by water. On the boat they made friends with a young Chinese man who was going to the same village to study. "The boat doesn't return until tomorrow," he said. "I will find you a place to stay."

When the boat docked three of the young man's friends were there to meet him. They agreed to pass out tracts and invitations for the meeting that Mrs. Faust and Boya planned to hold. And

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v60

Grandma went to Taiwan *continued*

almost the whole city turned out to hear the message. "There has never been a missionary here before," explained the elderly Japanese man (there are still some Japanese living in Taiwan) in whose home they stayed.

Many came to know the Lord that day, including the four young men who had given out the invitations! The Japanese host also expressed great interest in the gospel, and Mrs. Faust promised to send him a Japanese Bible.

Mrs. Faust also used other means to reach people for Christ. "After I put my missionary children to bed each Saturday night," she relates, "I held a Bible class for university and high school students, soldiers, and others who wanted to learn to speak and read English better. For our study tests I used bilingual Chinese-English Bibles which the Gideons had given me and a Bible storybook. Many of these in my classes also came to Christ, even though I still couldn't speak Chinese!"

After Boya's father died (his mother had died earlier), Mrs. Faust adopted him and in 1964 brought him to America with her so that they could study to become more effective workers with children. They attended the Child Evangelism Fellowship School in Muskegon, Michigan, and then went on to Canadian Bible College, where they both received the bachelor of religious education degree in 1968. They received their bachelor of arts degrees from Bob Jones University in 1969 and will receive their master's degrees this year before returning to Taiwan to continue their work with children and young people there. . . and Mrs. Faust is now 72!

When she was preparing to go to Taiwan in 1957 Mrs. Faust wrote, "If only one child catches a vision of a lost world and gives his life as a witness to those who have never heard, it will be worth everything." And if you could speak to Boya and see the sparkle in his eyes when he talks about winning children to Christ, you would know that Mrs. Faust's dream came true in at least one life—and probably many others!

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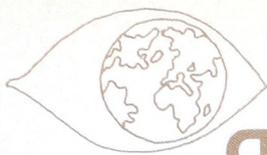
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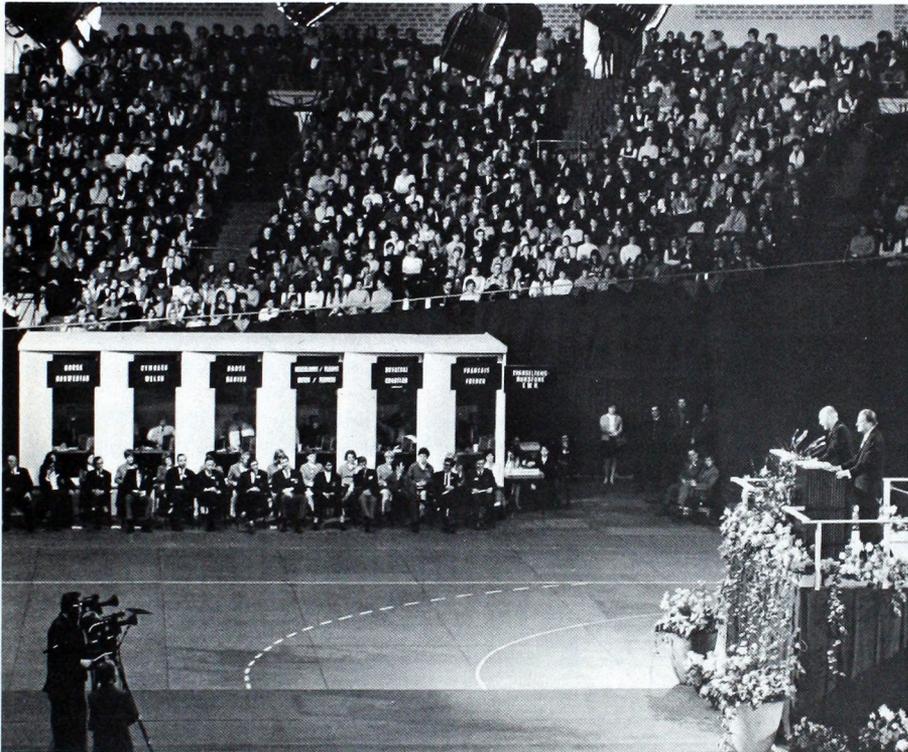


**globe
at a
glance**

A special report from Jan van Capelle

Europe listens to Graham

During the crusade the German translator stood with Billy Graham on the platform while the other translators worked in small rooms to the right of the speaker.

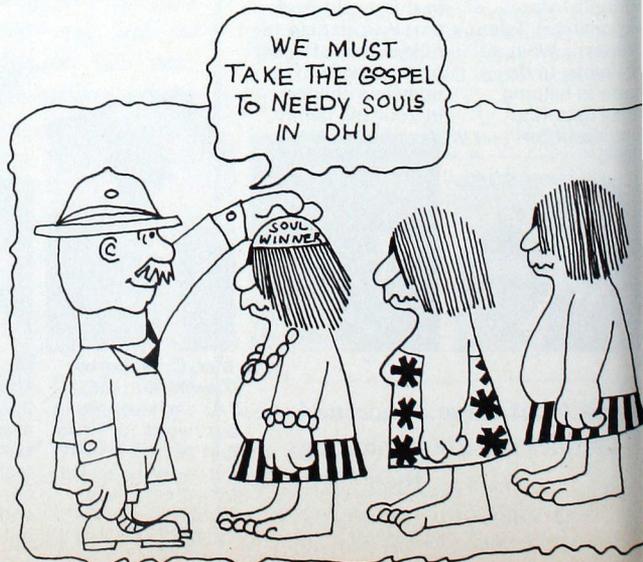
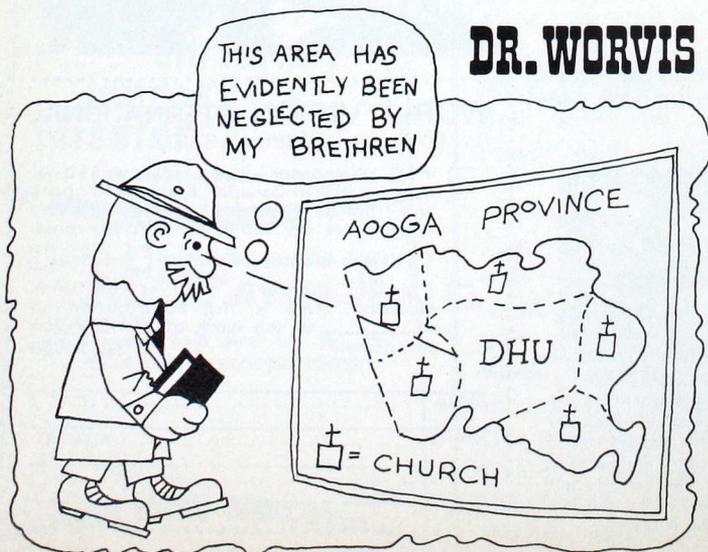


"More people came to hear preach than in any other consecutive eight day period of my life," Dr. Billy Graham said at the close of his European Crusade. More than 838,000 people filled 45 halls in 40 cities and 15,000 came forward at the invitation.

Every night some 300 technicians worked to keep transmission running smoothly all over Europe from Troisdorf, 300 miles north of the Arctic Circle, to Zagreb in Yugoslavia.

The German city of Dortmund is the technological heart of the evangelistic campaign. Graham had worked before with big screen, closed-circuit television, but only in one country. Between April 5 and 12 his voice and image crossed the borders of nine countries and was translated simultaneously into seven languages.

Dortmund's Westfaliahall, the biggest indoor sports arena in Western Europe seats 13,000 people. It has often been



l, but according to the director, never
ht days in a row for the same man.
the last Saturday night the overflow
wd filled four other huge halls, and
police turned thousands away.

One policeman almost turned away
ff Barrows. He refused to allow Bar-
vs' car to be driven to the hall.
here is no place," he explained, "and
body can say he is Cliff Barrows."

Not until Barrows left his car and got
o the one taking Graham and the
d of the police department to the
l did the policeman yield.

Resistance and even demonstrations
e expected during the meetings.
borate precautions were arranged in
e demonstrators disrupted the meet-
s in Westfaliahall.

If necessary, Graham would be res-
d from the platform and continue
message from one of the cellars.
wever, the Miisionsbund Frohe Bot-
aft (bodyguard) never had to take
on.

The most difficult meeting for
ham was the gathering of Westfalian
tors. The Westfalian church leaders
not like the fact that the Evangelical
ance had invited the evangelist and
t they did not have any influence
on the organization. Most journalists
yed up the fact that Graham is a
nd of Nixon, who is not overly
ular in Europe. Through guilt by
ociation Graham was condemned for
Vietnam war, apartheid and many
er modern vices.

At the ministers meeting Graham

had only started speaking when radicals
demanded the democratic right to ask
questions. Finally the chairman of the
meeting gave them four minutes. They
asked the same questions which jour-
nalists had been asking. And when
Graham gave clear, concise answers you
could feel the mood of the meeting
swing to him. At the end he received an
enormous applause. German pastors
asked team members to take over their
services on the last Sunday.

Graham's preaching was not much
different from other crusades. He told
of the time the Archbishop of Canter-
bury said to him after a campaign that
he had taken a different scripture verse
every night but had preached the same
sermon. Europeans noticed, however,
that Graham stressed that Christians
should be non-conformists in this world,
whereas European journalists had found
him guilty of supporting the establish-
ment and the status quo.

Every morning Graham took more
than an hour to discuss the evening's
message with 16 interpreters, eight of
whom interpreted his sermon, the other
eight interpreted anything else that was
said from the platform. Often he asked
their advice about some illustration or
point. A few times he even cut out some
paragraphs because the interpreters felt
they would be misunderstood.

Peter Schneider, his German inter-
preter, stood with him on the platform.
The other interpreters for the Norwe-
gian, Danish, Celtic, Dutch, Croatian
and French languages sat in booths on

the side of the platform. They had to fit
their translation into the time Schneider
needed for German.

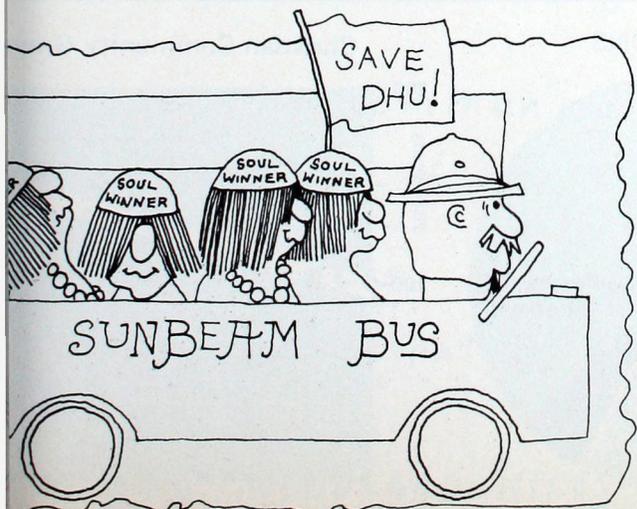
Problems were surprisingly few con-
sidering the size of the campaign. Yet
there were moments when either sound
or vision was lost as on the first night
when a fuse in the hall was overloaded.
The number of people who came for-
ward in the television halls proved that
in spite of technical difficulties and
seeing the German interpreter on the
screen but hearing the interpretation in
their own language, the message came
across.

What had been discovered in Eng-
land, where closed-circuit television was
first used, also held true in this cam-
paign. The message drew more people
forward in the television halls than in
the Dortmund arena.

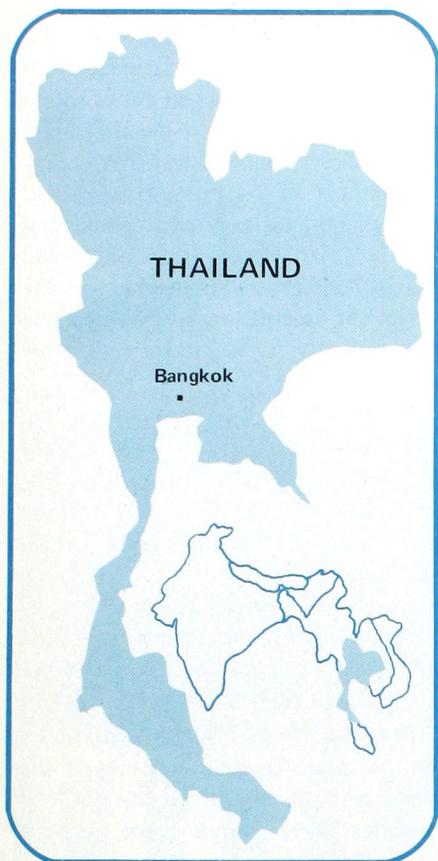
In the Westfaliahall of Dortmund 2.4
percent of the people came forward. In
Hilversum, Holland (seating 4000) 2.8
percent and in Munich (seating 2400)
2.9 percent. In Salzburg, Austria, 4.8
percent came forward. A study of the
statistics shows that in Roman Catholic
countries more people came forward
than in Protestant ones.

Norway had the best attendance in
the meetings but the lowest number of
people coming forward.

In a closing message Graham said,
"The crusade was a technological break-
through. My own personal ministry can
now be greatly expanded. We intend to
use this method in other parts of the
world." 



Facts of a field: Thailand



VITAL STATISTICS

Capital: Bangkok.
Area: 200,000 sq. mi. (about 3/4 the size of Texas).
Population: 35 million (1969 est.).
Population Growth: 3.1 percent annually.
Urbanization: Predominantly rural and concentrated in the valleys and plains in north, northeast and central regions.
Ethnic Groups: About 80 percent Thai. Also Chinese, Laotians, Malays, Cambodians, Vietnamese and Karens.
Languages: Thai (with regional dialects); English is a second language.
Literacy: 71 percent (1960 est.).
Economy: Mainly agricultural; largely private enterprise; rapidly developing and stable. Major exports: rice, rubber, corn, tin.
History: Modern beginnings traced to thirteenth century. Succession of absolute monarchs to present century. Constitutional monarchy established in 1932.
Government: Constitutional monarchy. Prime Minister is head of government.
Religions: Over 90 percent Buddhist. Some Christians, Confucianists, Muslims, animists.

CHURCHES: Among Protestant denominations, the wholly-indigenous Church of Christ in Thailand is the largest, with about 20,000 members.

Despite a general unresponsiveness by the Buddhist populace, Christians continue their evangelistic efforts.

Mass media is being used by churches, primarily in the form of radio and film distribution.

Training of national Christian leadership is available through the seven seminaries and Bible schools in the country.

There continue to be problems with total self-support within the Church of Christ in Thailand, and with integration of the missionary structure fully into the church organization. Within Thai society there has been some discrimination reported against Christians in certain occupations.

MISSIONS: The first Protestant missionary work began in 1828, and early efforts were directed toward the Thai and Chinese people. Later mission work was extended to tribal groups, particularly in north and northeast Thailand.

There are 400–500 Protestant missionaries in Thailand serving over 100 boards and agencies. Missionaries from North America provide the majority of the missionaries working in Thailand, with the largest number being sent by the United Presbyterian Church in the U.S.A. (COEMAR). Other large missions include the Overseas Missionary Fellowship, Southern Baptists, and the Christian and Missionary Alliance.

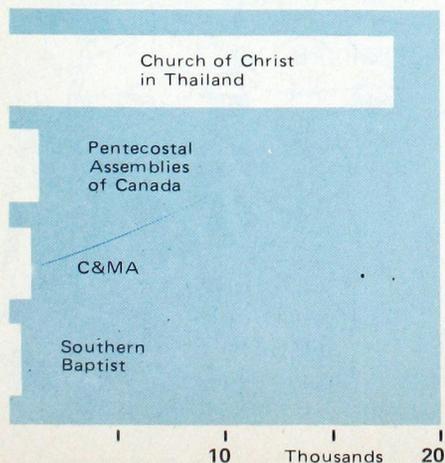
SIGNIFICANCE: Formerly known as Siam, Thailand is one of the most economically stable and prosperous nations in Southeast Asia. It is also politically important.

CURRENT STATUS OF CHRISTIANITY: Thailand is open to Christian missionary work. Christianity was introduced to Thailand by Roman Catholic missionaries in the sixteenth century;

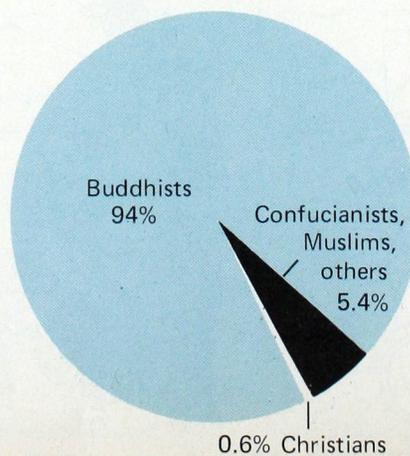
Protestantism did not arrive until the first half of the nineteenth century. Buddhism is tolerant of Christianity, but its followers are not easily converted.

Christians are found mainly around Bangkok and in the northern part of the country. The total Christian community is estimated at 145,000–150,000. The Protestant community totals 31,000–34,000.

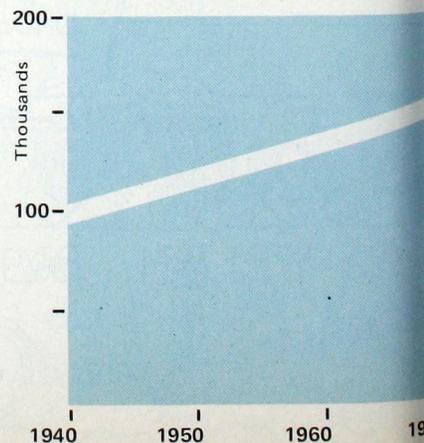
Major Church Membership



RELIGIONS



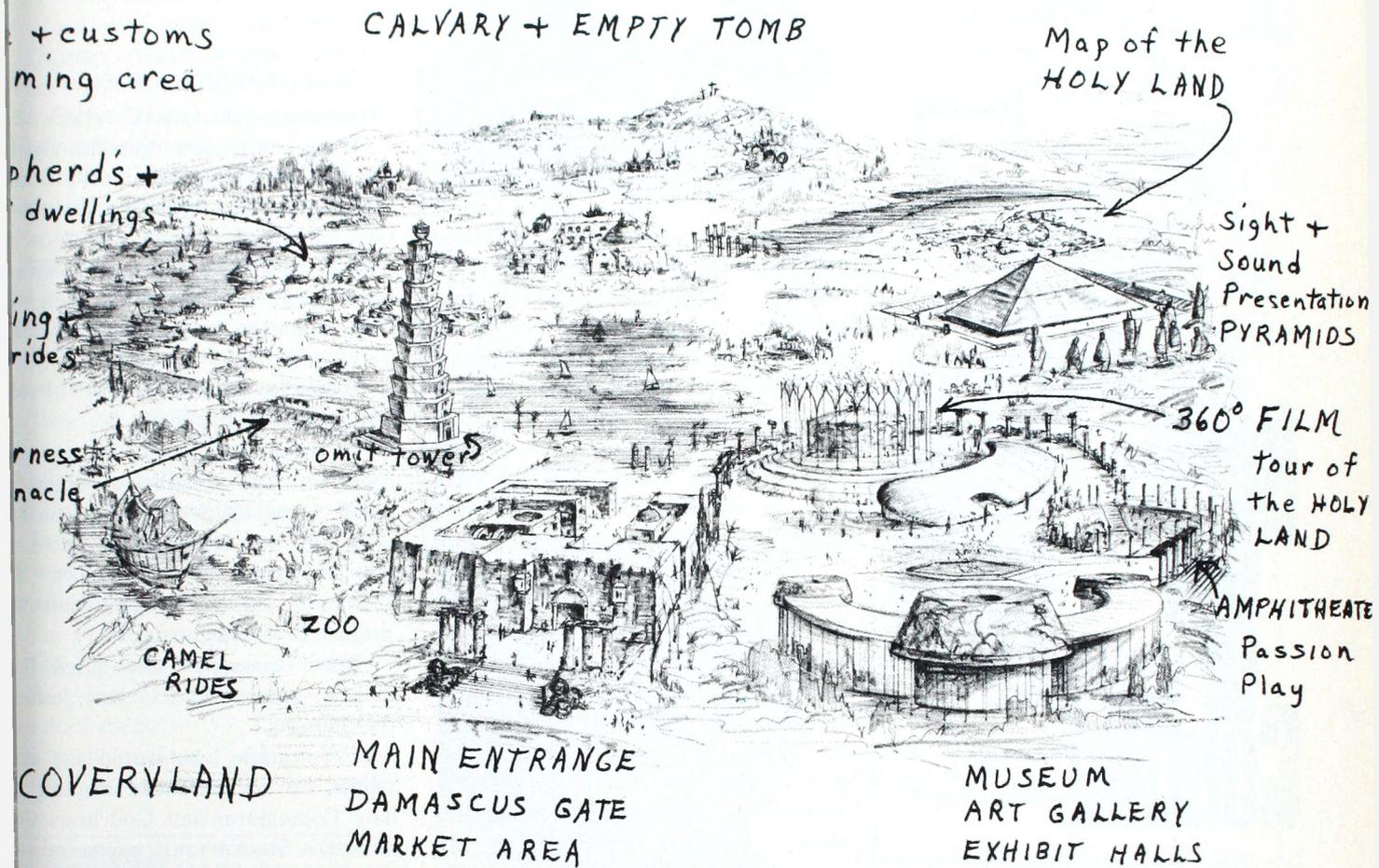
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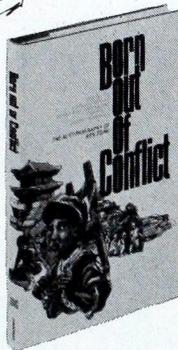
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Pastor to Rebels



personality
profile

Pastor Soeparno of Indonesia.

Since 1948 Soeparno has been a pastor on Indonesia's "Devil Island," the island of Nusakambangan, located just south of the coast of central Java. It was on this island that the Indonesian government gathered thousands of Communists who survived the terrible massacre after the failure of the 1966 coup. It wasn't the first time the government had used the island as a detention camp for rebels. In fact it was the third time in the postwar history of Indonesia. And Soeparno (Javanese often have only one name) has been the spiritual leader for all three groups on the island.

The Netherlands regime was the first to turn the thirty-mile long and five-mile wide, isolated and desolate island into a huge prison camp. The first building was put up in 1912. Now there are more than 14. After World War II the Dutch tried to regain their leadership in that part of the world, but nationalists began guerilla warfare. Many of the fighters were caught by the Netherlands troops and transported to the island to spend their lives among thieves and robbers. Hundreds of them were Christians, and the Dutch governor of the area decided they should have pastoral care. Soeparno was the man chosen.

When Sukarno took over, Soeparno continued his work on the island of Nusakambangan. The new government didn't have enough ships, so the men who fought for the freedom of their country had to stay in prison on the island for months and even years after the Indonesian flag was raised in victory.

There were some 11,000 men on the island at that time, but Soeparno was only allowed to go there on weekends. Between Saturday noon and Sunday evening he moved quickly from building

to building conducting 12 services.

When nationalist guerilla fight finally made their way back to the villages, they found that those who were once Sukarno's friends were now enemies and Nusakambangan received a new stream of rebels—the men who didn't want to be governed by Sukarno's regime.

Soeparno became the pastor of a new type of prisoners.

In 1966 the island became very crowded. The Communist coup had failed. Some 400,000 of them had been killed in the bloodiest massacre the country had ever experienced. A thousand who had escaped death were dragged to Nusakambangan.

Pastor Soeparno who hated Communism became the reluctant pastor of Communists.

"You know," he would say as he started his well attended meetings, "I hate Communism but God loves Communists. So I'm not going to talk politics. I am here to tell you what Christ can mean to you." At first he thought the people would never listen to the gospel. But a miracle happened. They came. They believed. And they asked for baptism.

Until then he had been a Protestant pastor, mainly for Protestants. Now he had become an evangelist. There were hard-headed Communists among the prisoners and it was hard to get their attention. But there were also men who had hoped that Communism would change their circumstances. They had become members of a Communist farmers union because it handed out small pieces of land to members. Most of them were Muslims by birth, but they had never bothered much about their religion. Pastor Soeparno calls them "statistic Muslims."

for many years there was hardly any food for the thousands of prisoners or enough clothing. The cells were crowded. People starved. Many would have died if it had not been for the help of some mission groups. Today the situation is far better. The government has divided the prisoners into three groups. A-group consists of political leaders. They are being transported to isolated Borneo. B-group consists of hard-core Communists who don't even necessarily have political views. C-group consists of fellow travelers. They became members of the Communist Party because they hoped it would modernize their society. Some in C-group are now allowed to leave the island. The government assigns them to a place where they can start a new life. And many of them have indeed led a new life in two ways because many have come to Christ through the pastor's preaching. One group settled together in an isolated area and the first thing they did was build a small palm tree church.

"This is a difficult work," Pastor Barno says. "You really have to love the people. They must feel that you are not going to boss them. I have become a servant. You see, I am the least person in the church, because I am the pastor of the lowest people of society. God has accepted them, many hundreds of them." In the past year alone, more than one thousand professed Christ.



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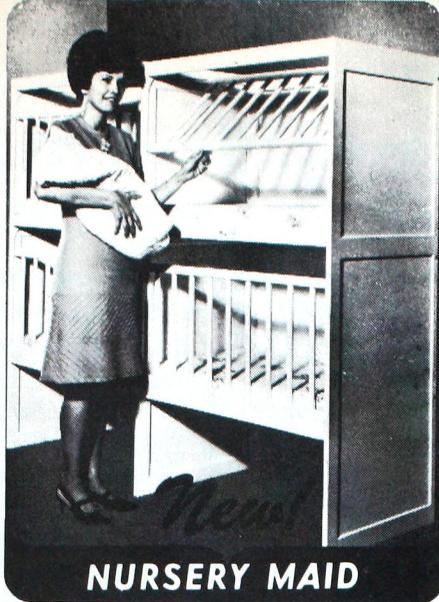
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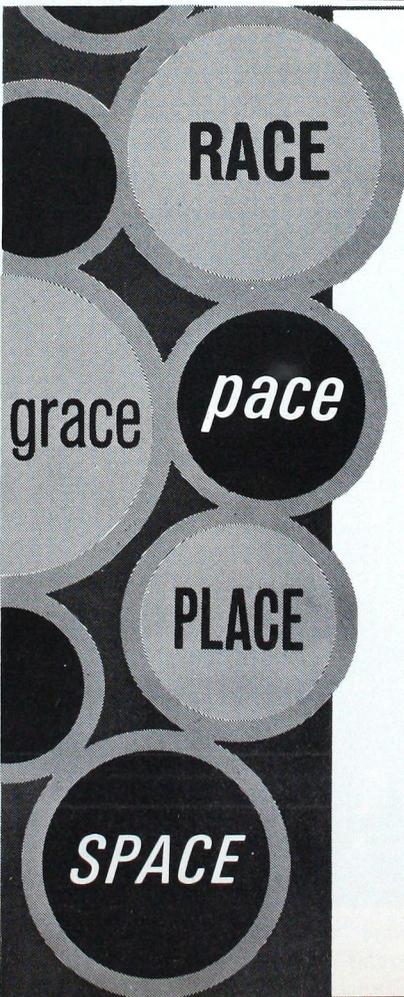
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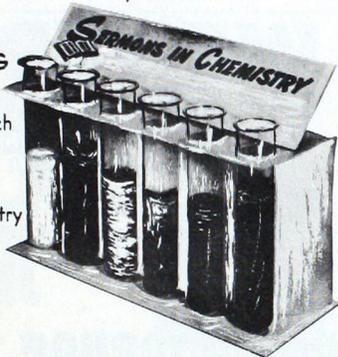
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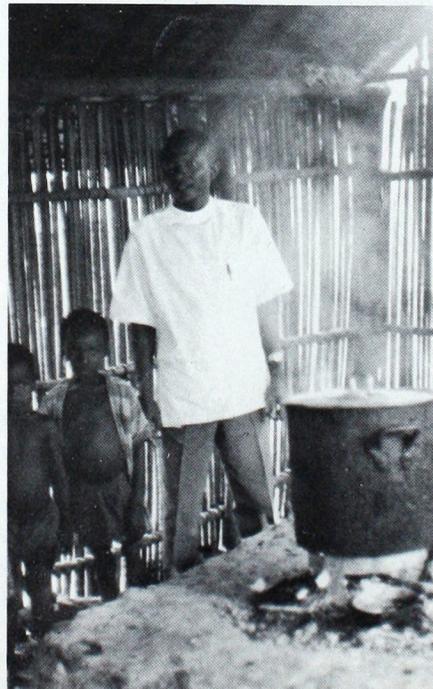
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where death might occur.) Mothers of starving youngsters had to be convinced that a faulty diet was the cause of their children's illness and that a corrected diet only, not hospital magic, could make them well again. . . and keep them well. This could only come about through a program focused primarily on teaching the mothers, not on keeping temperature charts on the children.

The third principle contended that the program must fit the area where it is used. To that end Dr. Miller set up his Kwashiorkor Unit in a building apart from Bulape Hospital. At one end was a kitchen similar to ones the mothers knew in their homes with village style cook-fires and pots and pans.

The main food the mothers cooked is one that Dr. Miller concocted himself. It has no name but it consists of two foods obtainable in the area, cornmeal and peas. Separately the amino acids in these two are incomplete but, when mixed together, they combine to form an almost complete protein. In a no-meat, no-milk community, any protein food emerges as a kind of manna.



Simulating a village kitchen near the hospital was the first step in educating the mothers.

"Then," says Dr. Miller, "the educational aspect began. We had to tell mothers that this combination was better for their babies than manioc pap."

The mothers brought their listless red-haired (a kwashiorkor symptom) children to the hospital without the faintest idea what was wrong with them. They did not suspect the diet, because the children were well-fed with manioc. Manioc has been the basic diet of young for years and years, but many young have died because manioc has such low nutritional value. The mothers, lacking scientific insight, didn't make the connection and some thought the children were victims of witchcraft.

Any mother who brought manioc into the Kwashiorkor Unit was fined. Once the child was admitted, a regimen began. The mother was required to follow the prescribed menus and staff was required to work chiefly with the mother. Four meals, rather than the usual one or two, were prepared and served daily. In addition to a corn-mixture each child received half an ounce of manioc greens and seasonal fruits and vegetables.

Essentially, little else was done. Health lectures, slides, movies or flipgraphs were used. The women could not take them in. But "only an idiot" as Dr. Miller says, could fail to get the lesson as sick, swollen children began to return to normalcy.

Mothers and children stay at the Kwashiorkor Unit from four to eight weeks. At first the child's hemoglobin count goes up and then, slowly, his weight. His hair reverts to black and lively spirit returns.

When they return to their homes, mothers tell other women in the village what they have learned. As the word spreads and more and more families begin eating a more nutritional and balanced diet, Dr. Miller predicts that the terribly high child mortality rate will fall. A reduction is already apparent in a fifty mile radius of the Bulape Kwashiorkor Unit.

Good beginning in Singapore

Ninety-seven representatives of Christian literature agencies in 15 countries of Asia held an historic meeting on evangelical literature on the campus of Yonsei College of the Singapore University from April 6 through 11. The announced purpose of the conference was to develop a strategy for a new breakthrough in cooperation with Christian literature in the 1970's.

Although a typical pattern of papers and response by participants was followed, the conference was marked by several significant innovations. First was a large number of papers given by Asians. In the past the major speakers in literature work in Asia were West-

erners. Second was the determination, voiced time and time again, to provide good management and qualified Asians for the task. Third was the emphasis on more research into the impact of existing literature, and the potential of future literature. Perhaps most encouraging was the recognition that literature needs to be part of a total strategy for the church in Asia, that it is the servant of the church and not an end in itself.

The conference had its beginning at the Asia-South Pacific Congress on Evangelism held in the same city in November 1968. At that time the Asian Evangelical Literature Fellowship was brought into existence. The Congress on Evangelism closed with a resolution to continue the existence of the Asia Evangelical Literature Fellowship and to appoint an executive committee. Those appointed were B. A. Prabhakar, all India director of Every Home Crusade; Chua Wee Hian, associate general secretary of the International Fellowship of Evangelical Students; Theodore Hsueh from Hong Kong, general secretary of the China Sunday School Association; Kenneth McVety, director of Word of Life Press of Japan; and the Rev. John De Kock of the Overseas Missionary Fellowship in the Philippines.

At this first meeting of the literature fellowship, an official declaration was adopted. It includes a desire to improve the distribution and quality of Christian literature, training surveys and other means to place capable Asians with calling and positions of executive responsibility in leadership in all the literature agencies represented, to follow sound financial and managerial policies, and to insure maximum efficiency and impact in the use of resources.

It is to be hoped that the ideas and concepts expressed at Singapore will find their root in mission policies both from the viewpoint of emphasizing the role of the national church, and in seeing literature as part of an overall strategy for a real breakthrough in the 1970's in Asia.

Miss Gladys M. Jasper, representative of Evangelical Literature Overseas, coordinated the conference.

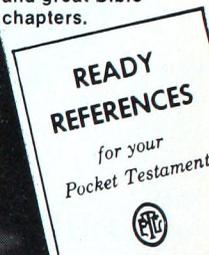
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FROM "AS" TO "SO"

Here are two monosyllables that have all the disguised closeness of an atom that has never been split. They appear in the Fourth Gospel version of the great commission: "As the Father has sent me, even so I send you" (20:21).

"I send you" is a simple mandate. But when "as" and "so" are added, the mandate becomes also a *model*. This is *how* it is to be done—this going into the world with the good news of the Christ the Savior and Lord of life.

In what manner did the Father send the Son? "And the Word became flesh and dwelt among us, full of grace and truth" (John 1:14). Here was the identification-principle to which the New Testament writer was stronger on the *deity* of Jesus than was John, yet no one more clearly and actively unveiled Jesus' *humanity*. He lived as a man in the midst of men, bone of their bone and flesh of their flesh, the friend of publicans and sinners, the stinging foe of those who hid behind the ritualistic taboos by which falsely "holy" men detach themselves from the existential situations in which humans live and toil and play and compete and hunger and quarrel and fear and suffer and die.

Some of us remember—even if we felt the lash of it and were silenced—those plain, searching words uttered by John Stott of London at the Berlin Congress on Evangelism:

I personally believe that our failure to obey the implications of the mandate, "So send I you," constitutes the most tragic failure of evangelical Christians in the field of evangelism today. We do not identify ourselves with them. We believe so strongly in proclamation (and rightly so) that we tend to proclaim our message at a distance. Sometimes we appear to be people who give advice to men who are drowning from the security of the shore. We do not dive into the water to help them. We are frightened at the thought of getting wet, and besides, this implies a great many dangers. We forget that Jesus did not send His salvation from heaven. He visited us in great humility.

More recently, here in South America where these lines are being written, the Bogota Congress on Evangelism heard Dr. Manuel Escobar, of the International Fellowship of Evangelical Leaders, say:

We do not have a Protestant monastery in Latin America yet, but the attitude of a monastery does exist. There are those who dream of forming "evangelistic brotherhoods" or educational systems, where from the cradle to the grave, the sons of believers will be protected from the world.

At this point we need a good dose of Martin Luther:

The Kingdom is to be in the midst of your enemies. And he who will not suffer this does not want to be of the Kingdom of Christ; he wants to be among friends, to sit among roses and lilies, not with the bad people but with the devout people. O you blasphemers and betrayers of Christ! If Christ had done what you are doing, who would ever have been spared?

The "as" and the "so" belong together. Too many of us have kept them apart—to our discredit and the world's loss.

PSR

PAGING WILLIAM CAREY'S SISTER!

"He started an indigo factory; made himself the master of a dozen languages; became professor of Bengali, Sanskrit and Mahratta at a salary of fifteen hundred a year; all in order to engage more and still more missionaries and to multiply the activities by which the Kingdom of Christ might be set up in India. His work of translation was a marvel in itself. . . . He sent the gospel broadcast through the lengths and breadths of that dark land; built up the finest college in the Indian Empire; and gave the peoples the Word of God in their own tongue."

So runs F.W. Boreham's description of William Carey in *A Bunch of Everlastings*. Incidentally, it should tell us something about the balancing out of historical events if we know that on the very day—November 11, 1793—the French Revolutionists tore the Cross from Notre Dame Cathedral, demolished it on the streets, and publicly proclaimed their apostasy from Christianity, William Carey landed at Calcutta "and claimed a new continent for Christ."

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Everyone who knows anything about missions knows about Carey, the provincial English shoe cobbler who became, for the modern era, the pioneer of Christ's embassy to India and Asia.

But scarcely anyone has ever heard of Carey's invalid sister. A victim of paralysis, she was bedfast for fifty years. Most of the time she was unable to speak. Two things she could do—and did. She could *write* and she could *pray*. Propped up in bed, she wrote hugely important, illuminating, and encouraging letters to her brother at "Serampore." And, whether propped or prone, she prayed, and prayed, and prayed. For "William," for his fellow workers, for the converts, for the Bible translations, for the soul of India! For fifty years!

There aren't many William Careys around these days—for reasons more than one. Perhaps one of them is this: there aren't many prayer-teams around—like Carey and his sister.

Hugh Stowell had something when he wrote:

*There is a spot where spirits blend,
Where friend holds fellowship with friend;
Tho sundered far, by faith they meet
Around the common mercy seat.*

PSR

NO FIRE ESCAPE!

If such a sign were posted in the lobby of a hotel, how many guests would register? If the managers of an office building were to advertise it, how many tenants could they expect?

Yet this is what life keeps saying to us all the time—no fire escape! T.S. Eliot, in his *Four Quartettes*, puts it this way:

*The only hope, or else despair,
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.*

*We only live, only suspire,
Consumed by either fire or fire.*

Unless I misread Eliot, he is telling us that it takes a passion to master a passion. He is reminding us that for Saul of Tarsus, let us say, everything changed when the impassioned persecutor of the Christians had a head-on meeting with Christ and the flame of Christ's love, hotter than all the heat of the fierce killer's hostility, was kindled within him. He will later say, what he speedily found to be true, "for the love of Christ overmasters us" (II Cor. 5:14, Weymouth). "Redeemed from fire by fire!"

Jesus too had something startling and drastic to say about fire: "I came to cast fire upon the earth; and would that it were already kindled" (Luke 12:49)! The context makes it clear that this was the mingled flame of his holiness and love, that would blaze forever from a cross and would redeem forever those who renounced their self-centeredness to find a new center in his holy will and healing grace. This suffering and death would be his baptism of fire: "I have a baptism to be baptized with; and how I am constrained until it is accomplished!"

It is only when we grasp something of the nature of Christ's passion—the sin and estrangement of man whose shame and doom he was bearing in his own person—that we begin to realize the utter seriousness of his next words: "Do you think that I have come to give peace on earth? No, I tell you, but rather division."

Why does this shock us? Because we remember his tender overture: "Come to me, all who labor and are heavy-laden, and I will give you rest" (Matt. 11:28). The seeming contradiction can be resolved only as we sort out the real issues. At the level of our guilt and our admitted need of forgiveness, Christ is our peace, healing us where we are hurt, reconciling us with God. But at the level of our pride, our self-will, our unwillingness to face ourselves, he is something else—not our pacifier but our divider. In principle this is what Lowell caught when he wrote:

*Some great cause, God's new Messiah, offering
each the bloom or blight,
Parts the goats upon the left hand, and the
sheep upon the right,
And the choice goes by forever 'twixt that
darkness and that light.*

We must now take another step into this mystic world of fire—the inner realm of those ardors with which men attack themselves either with the forces that *ravage* life or the forces which *redeem* it. There is a fiercely vivid phrase used by Apostle James: "set on fire of hell" (3:6). The specific reference is to the human tongue, and the diabolical use to which it may be put.

A national magazine's reporter, at a meeting of Students for a Democratic Society, heard a Rutgers representative shout: "I'm a nihilist. I'm *proud* of it! I want to...!" (There was a joining of obscenity and profanity) destroy this country. Destroy it! No hope! Tactics? It's too late. Let us break what we can. Make as many answers as we can. Let us tear them apart."

There is the fire of the demonic, leaping, crackling, voraciously destructive.

Nor is it confined to the ranks of the nihilists. The wife of a cabinet member, furious at a senator who voted contrary to her wishes, talked very much like the proverbial sailor as she reportedly demanded that this member of Congress be "crucified." The incident is a damaging one, and the lady in doubt has secret regrets about it. It was her eminence and colorful personality that gave it enormous publicity. The truth is, of course, that these rabid, bitter emotions are loosed every day and every night, in family quarrels, corporate in-fighting, sporting feuds, racial hostilities, and international vendettas.

Now for those of us who lay claim to the label of Christ: the core issue, I venture to say, is whether we are honestly prepared for the fiery baptism of Christ's holiness and love to sweep through us, cleansing us, consuming us, compelling us. If it has its masterful way with us, it will not be content with our meticulously correct orthodoxy. There is not the slightest reason to suspect that Judas was anything but a theological "kosher" evangelical that day when he griped because Mary, the prodigality of her love, gave her alabastered fortune to Jesus. But he was a country mile from the burning heart of Mary and from the kindled mind of the Master.

Truth *inscribed*, as in the best of our doctrinal writings, is not enough.

Truth *intoned*, as in the most stately of our creeds, is not enough.

Truth *ignited*, as when Jesus sent the unforgiving Pharisee reeling and forgave a defenseless adulteress, as when Father Damien made the lepers of Molokai his "soul brothers" in Christ, as when Dr. Paul Carlson demonstrated in death that identifying love a white can have for a black—this is what we must have.

For,
*We only live, only suspire,
Consumed by either fire or fire.*