

## Mass media and the Great Commission







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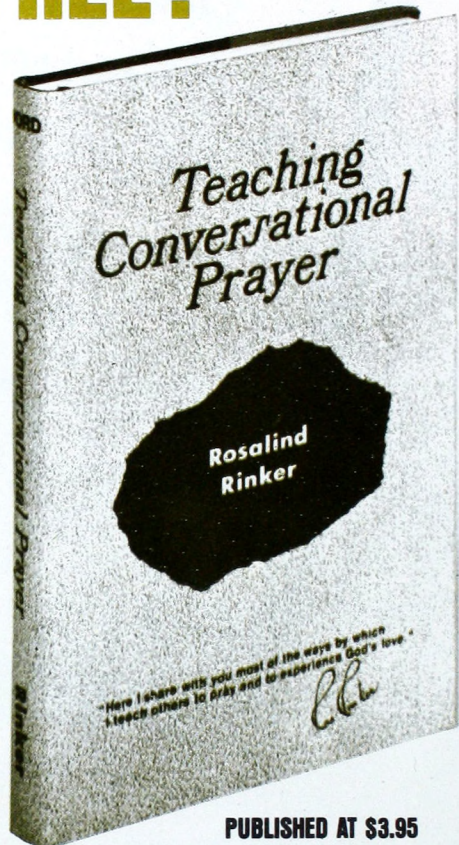
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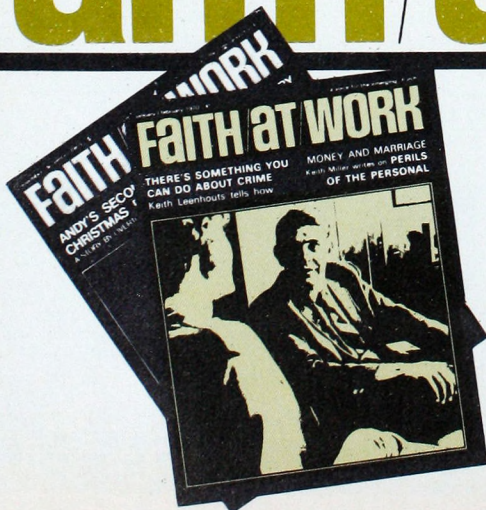
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# WORLD VISION magazine

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## a look at this issue: communication

God is the supreme communicator. He speaks with no stammer. He has spoken to us by the prophets. John the Baptist was called a voice. But God has preeminently "spoken unto us by his Son" (Heb. 1:2), who came "preaching the gospel of the kingdom of God" (Mark 1:14). The kingdom is one of love and God's love could not content itself with a secondhand report—he came to proclaim it himself. And he came to embody it.

Giving and sharing lie at the very heart of Christianity. Communication is thus central, for by it truth is given and shared. Jesus Christ is the truth, and he is also the living *Word*. God graciously communicates to us also through the

written Word by the Spirit of Christ.

Throughout its history the Church has shared this gospel through such means of communication as preaching, individual witness, writing, and social work. With the arrival of the mass media, the church has faced and yet faces staggering opportunities for world-wide sharing of the gospel. In this issue of World Vision Magazine C. Richard Shumaker traces the development of the media with reference to evangelistic opportunity (p. 6). But the secular world has learned that effective tools do not guarantee effective communication. Don K. Smith cautions

against excessive optimism and emphasizes the need for localizing the mass media (p. 8). Abe Thiessen states the flat imperative of the church's use of technology for global communication (p. 11). And John T. Seamands holds out hope for a world-wide impact as a result of the Asbury College awakening (p. 14).

All the writers share in common with Isaiah and Paul the ultimate hope in communications: "... the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "every tongue... confess that Jesus Christ is Lord, to the glory of God the Father."

*Frank Farrell*

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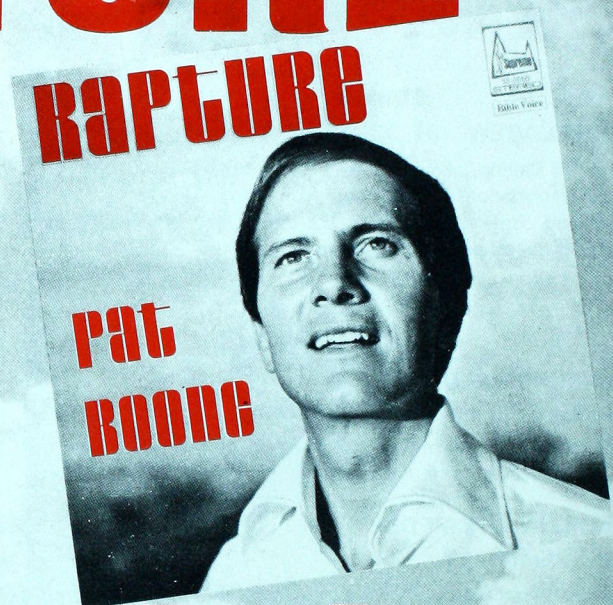
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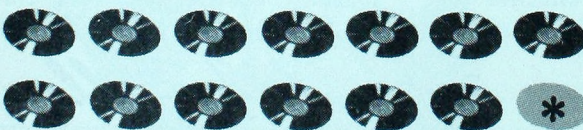


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# American Affluence Redirected



*Calvin C. Ratz served as a missionary to Hong Kong under the Canadian Assemblies of God and is author of the book Under Mao's Shadow.*



Recently I was asked during a missionary convention: "If there is an indigenous church, why then continue to send missionaries and money to the mission field? Nationals should be able to support their own work and provide the necessary personnel."

During the past decade, great emphasis has been placed on developing an indigenous church in mission-land countries. Missionaries have sought to equip and train national men and women to assume responsibility for every phase of church activity. The primary burden for initiating evangelistic programs, nurturing believers to maturity and training indigenous leadership has shifted from missionary to national.

The results of this approach are phenomenal. In areas where emphasis has been placed on developing an indigenous church, statistics indicate substantial church growth. Mission leaders report that national pastors have matured in spiritual dynamics and administrative skills to provide the necessary effective guidance for the church.

The implications of this approach to missions are extensive. The missionary himself has had to reevaluate his own ministry within the framework of the national church. He has been forced to identify himself and to restructure many of his concepts.

The American church is also having to determine how it can meaningfully participate in this approach to missions.

Many church members have been told that to give money outright to nationals or to their church will not help in the development of the indigenous church, but rather, stultify the dynamic of the young church.

It is true that one of the basic tenets of the indigenous church is the youthful

church assuming total responsibility for its own financial obligations. It has been adequately proven in practice, and current missionary journals substantiate the fact, that while an inflow of American funds may give the appearance of advancement, it is a stilted growth, and the development of the church is problem oriented. National pastors and churches can come to the place of dependence on foreign money.

If giving money to the "have-nots" will not in reality help them, what is America to do with her wealth in attempting to project the gospel into every country and to every people?

Americans must find a new place in missions. The technical ingenuity, the financial resources and, perhaps most importantly, the intangible spiritual heritage of our churches must be harnessed to cooperate with the development of the world-wide church. The fledgling churches in mission-land countries must not be abandoned.

The emergence of an indigenous church in any country does not mean that the church is large. In many countries, leadership is in the hands of nationals but the pastors and evangelists are swamped with so many opportunities that they cannot accept them all.

The dilemma facing many mission leaders is how to aid the young church with both finances and personnel in such a way that the youthful church will not be harmed. Emerging churches have genuine needs. How do we give from our abundance to eliminate these needs and still produce a mature, stable church?

**The existence of an indigenous church does not mean the missionary is finished.** Missionaries still need to be equipped and sent. The presence of a conscientious missionary will enhance the development of national leadership, regardless of the condition of the young church. Men, not machines are still the key to missions.

**Mission-land Bible colleges and seminaries need to be subsidized.** Adequate facilities are expensive. They are the key to training national leadership. Funds wisely channeled into this area will not damage the young church.


**Literature is costly and too large a burden for the young church.** It is one thing for a church to support its pastor and pay for its buildings. But to produce attractive gospel literature that is pungent and relevant, and in sufficient quantities is beyond the scope of most developing groups of believers. Advertising is not practical in most mission-land publications.

**Radio and television are too costly for national churches to carry in their budgets.** There cannot be the financial appeal or feedback that characterizes the gospel programming in the United States and Canada. Yet, radio and television may be the best, if not the only way, of penetrating the congested cities and sparsely settled rural areas.

**Construction costs for buildings are prohibitive in some countries** and to embark on new building programs, particularly in a city, is impossible for nationals. Land is scarce and building codes often require a specified minimum amount of money to be spent on the building.

Perhaps in the long run, the church could pay for the new building. But young churches find it difficult to raise necessary capital and when they do obtain loans, interest rates are exorbitant.

One way of helping the young church is to establish a revolving loan fund for the developing churches. The loan, unlike a gift, expresses confidence. It gives respect to the relationship between national and missionary.

The Macedonian still beckons. His needs demand from us meaningful participation and activated commitment. We can help the indigenous church without damaging it. We must remember that we are brothers not fathers. 





# OUR UNSURPRISED GOD

by *C. Richard Shumaker*

**N**ot as the astronaut far out in space! But as the incarnate face-to-face GOD, he is concerned with all living humanity. He views our world not as a cold mass of hard, distant rock, but as a warm mass of individual persons in Hong Kong, Nairobi, Lagos, and Chicago—humanity that gropes for meaning and fullness of life. Our unsurprised God meets the need of the world's 3½ billion people.

Unto the church he has given the job of bannerizing the headlines that the Son of God came to the planet called earth.

---

*C. Richard Shumaker is literature coordinator for Evangelical Literature Overseas in Africa.*



# History Has Not Caught Its Author Unawares—He Has Provided the Media for Reaching Our World

and communicating the great message of the Cross and the resurrection. Nearly 3½ billion people living on this golf ball-size globe need to hear. Though none are outside the presence and grace of God, many seem outside the go-power of the church.

It's not a small task, and it's right that we ask how it can be done. How does God intend that so few can reach so many?

What HE commands us to do, he enables us to do! The population explosion does not make the good news impossible to be communicated or unneeded. History has not caught its author by surprise. He has prepared well for this moment in time. He has set before his church the means of reaching the whole world with the whole Word. The Lord prepared for 70 as far back as the fifteenth century.

In the early 1400's a German worked feverishly with a metal alphabet. He invented a type mold that would cast uniform, movable letters. Johannes Gutenberg was part of God's provision for the 1900's. With the discovery of movable type 30,000 different titles were printed in the first 50 years. God had provided his first means of reaching a bulging society. The birth of Christian publishing was at hand.

By the 1800's Faraday and Henry were experimenting with electro-magnets, currents and waves. On April 18, 1899, a radio signal was picked up on England's shore from the Woodwin Sands Lightship. "Heavy seas have torn away our lifeboat, save our ship." Emergency wireless called for help which arrived in time to prevent the loss of life. Radio became a means of men finding salvation. Christian radio opportunity was born. Marconi had presented us with one of God's means of reaching multitudes for Christ.

During those same years, at the request of Governor Stanford of California, Edward Mybridge was challenged to photograph running horses. With 24 cameras placed in a row and a string from each shutter across the path of the running horse. As the horse was whipped and went running by, a composite picture was taken by 24 cameras.

Meanwhile Edison and Eastman were testing celluloid strips with pictures in consecutive action. In 1896 the first public showing took place in New York. As the rolling waves of the ocean came on the screen, the people on the front row moved back to keep from getting wet. Thus was born a third means of mass communication. The Christian film industry became a possibility.

Using the same principles as radio, the way to ear gate and eye gate were joined in the early 1920's into one machine. This new-found means of communication, television, could not be developed until after World War II. But God had provided his fourth means of communicating to the world's seven billion world population in the year 2000. Christian television is only in its earliest stages but some day it must become God's missionary tool for world-wide evangelism.

It is significant that one mission in Africa has already been approached by a government television station with the request that they begin programming. The government offers to purchase the film and pay development costs if the mission will produce a series of Christian TV programs for viewing across Africa.

One magazine reports:

*Mt. Margaret does not look as if it had any connection with the space age. Located in the middle of the Rift Valley, it isn't even worthy of being called a mountain. Yet here in full view of the squat Masai villages and herds of inquisitive giraffe, is being built an installation that will link Kenya with the rest of the world. A 97 foot reflector will be aimed at Satellite Intelsat III positioned 23,000 miles in space. Soon it will be possible to dial New York direct. Full color television will come to East Africa over 20 channels.*


The questions remain: Does Christian leadership recognize the priority of these four tools as God's means of reaching the multitudes? Do Christian young people see the challenge of these four career opportunities as areas of service for their generation? Do Christian institutions plan mass communication courses for tomorrow's witness in tomorrow's world? Will the church involve itself seriously, in a financially committed way to the utilization of these four media?

If some one feels impelled to lift up holy hands and shout, "These are tools of the devil," may we say indeed they are! They have been provided in God's economy for use by anyone. Meanwhile the devil continues to have great success in winning the world while the church makes up its mind.

God loves the world's billions of people—fearful, thirsty, uncertain, and searching people. He loved them so much that he gave his Son. He still loves them and has placed in our hands the opportunities of Christian literature, Christian radio, Christian films and Christian television. What we do with our hands really counts.







# NO ~~MAGIC~~ IN THE MEDIA

by Don K. Smith

*"It is impressive to quote the number of nations we are reaching, or the number of languages we are using. But the peculiar demands that mass communications impose—we are to utilize them effectively to win men to Christ—mean that they should be primarily locally oriented.*

8

**R**epeatedly we are told that mass communications offer the best hope for fully obeying our Lord's command to "tell every creature." We are told in a variety of ways that when we utilize mass communications we can evangelize the world.

"I am convinced," it is often said, "that this use of the media is the best and most economical way to reach people for Christ."

"In twenty years, the population will have doubled. Christians are constantly decreasing in percentage of the world's population. Only the use of mass communications will alter this trend."

"If we don't utilize the mass media, the Communists will."

These things may all be true. But they are not the complete truth. They overlook some important characteristics of the mass media.

---

*Don K. Smith is director of communications research for Daystar Communications.*

## **1** Mass communications reinforce existing opinion.

One of the best established facts about mass communication is its reinforcement, or polarization effect.

Some major changes do occur, and under particular conditions the change may be widespread. But in normal circumstances, change of attitude is the rarest result of mass communication. Joseph Klapper comments, "Persuasive mass communication normally tends to serve far more heavily in the interests of reinforcement and of minor change."

Anyone can prove by illustration that conversion to Christ can result from the use of mass communication. But have we evaluated the true effectiveness of the way in which we use mass communications? Have we considered the possibility that indiscriminate spread of the words of Christianity may have the opposite effect from the



Which we see? For every illustration of conversion, how many illustrations of antagonism created by our presentations we not know?

## 2 What kind of changes do mass communications bring about?

Many ideas have been put forward to blanket areas, even the world, with radio, with literature, with television, by the use of satellites and elaborate programming techniques. These ideas are good, perhaps even excellent, but they do not guarantee evangelism, and they may not even approach the basic task of evangelism.

The media greatly increase the flow of information, bringing isolated peoples into the flow of national and world affairs. But increasing the flow of Christian communications may merely make the audience more resistant, more hostile to our basic message.

There is at times an almost magical approach to our evangelistic efforts through mass communications. We assume that because we have added the right content that far-reaching results can be expected through mass communications. We insert a pattern of words into a society and then confidently wait for many to believe in Christ. Some do respond in the way we anticipate, and we consider them sufficient evidence of fruitfulness to reimburse our efforts to spread the pattern of words that we call the gospel.

I would suggest that this semi-magical utilization of the mass media is not communication at all. It assumes that the Truth is an inanimate set of facts that can be shipped to people via the mass media. A presentation of a set of facts to a huge audience is not communicating Christ, even if the words are orthodox. Even if a good portion of that audience recalls the words, and even repeats the words, that is no

guarantee that true Christian communication has occurred.

The primary change we want is not social change, but a change in man's relation to God. Conventional use of mass communications, however, may only stimulate social change, leaving the heart untouched and Christ unknown.

## 3 The audience may merely listen passively and not become involved.

Christian communication is a process demanding some reaction, some involvement by the listener.

In Marshall McLuhan's terms, a "cool" medium is required—one in which there is considerable exchange between the one giving the message and the one receiving the message.

If Christian mass communications are to be effective, they must proceed from a basic one-to-one encounter with Jesus Christ, through one of his witnesses. Mass communications cannot be useful tools in Christian witness when they are consciously or unconsciously a substitute for a personal witness to individuals.

Mass communications are useful tools of evangelism only when involvement is part of the process. Imparting and learning facts is not involvement, and we do not seek merely to impart the facts of Christianity. We seek the involvement and commitment of individuals to Jesus Christ.

## 4 The immense coverage of mass media can be its own downfall.

Modern mass communications can cover a fantastic area, geographically. A dozen tribes, or a hundred, may be within range of a powerful radio station. A mass circulation magazine may circulate in twenty or thirty nations. The

diversity in this audience is difficult to imagine. And that is precisely why mass communication can easily fail at its point of greatest potential strength.

Culture is the screening device through which messages may pass. They may be eliminated, or altered, and only occasionally passed through the cultural screen intact. This fact of culture must be constantly remembered. All users of mass communications must be aware that the wider the coverage of the media, the greater the differences within the intended audience.

When men within the same culture communicate, it is usually successful because they share a common cultural framework. But when men who have derived their meanings from different cultural experiences try to communicate, misunderstanding is common.

If we forget the absolute necessity of making our Christian communications culturally intelligible, we are naive. We default on the great commission despite the vastness of our supposed audience.

## WILL MASS COMMUNICATIONS EVER WORK?

In certain conditions, mass communications can be tremendously useful. When people are dissatisfied with their present situation, they are much more open to receiving messages that call for personal and group change—such as the message of Jesus Christ that demands a total reorientation of life. People in nation after nation are dissatisfied. Can we use mass communications to bring them the supreme message of change, the gospel?

Yes, provided we use the media cautiously, not carelessly. Provided we use the media appropriately and not thoughtlessly. Provided we seek involvement and not passive acceptance of our words. Provided we use coordinated, multiple channels to reach people and not exclusively emphasize our particular media enthusiasm. And provided we are



## NO MAGIC IN THE MEDIA

*continued*

extending a personal witness and not using the media as a substitute witness.

To best achieve these standards, I believe our use of the mass media must be locally oriented and not nationally or internationally oriented. It is much more impressive to quote the number of nations we are reaching, or the number of languages we are using. But the peculiar demands that mass communications impose (if we are to utilize them effectively to win men to Christ), mean that they should be primarily locally oriented.

What is meant by local? Basically, it means the area or group of people where all forms of communication flow easily and normally. It means the group of people that share common cultural patterns and that share common experiences. It may refer to an entire nation of millions of people in some instances. In other instances, three, six, or twelve different "local" groups exist within that nation.

Localized media make possible feedback from the audience in a much more representative manner, much more quickly and thus more usefully, than is possible with national or international media.

Media in developing nations have special need to keep close contact with their audiences. The audiences are changing rapidly, and the media must change rapidly as well. There is no tradition to guide the use of media in developing nations and without two-way communication we will be highly inefficient at the best.


The Christian communicator who plans for feedback has many devices available—if the media are locally-oriented. He can go to the villages and

city gathering places, and seek interviews on current goals and problems. Opinions of the "man in the street" can be sought and used. Forums can be made up of typical audience members. Local speakers can be used for broadcasts or articles. Encouragement, possibly even rewards, can be given to letters to the editor. Discussion groups centering around specific program or article content have been used with considerable success in several countries.

Evangelism of a nation, and changing its people's habits of mind, is less dependent upon increased investment in the modern urbanized trappings of mass media than it is upon establishing locally-based media systems that are adjusted to their specific audience and to the existing national media.

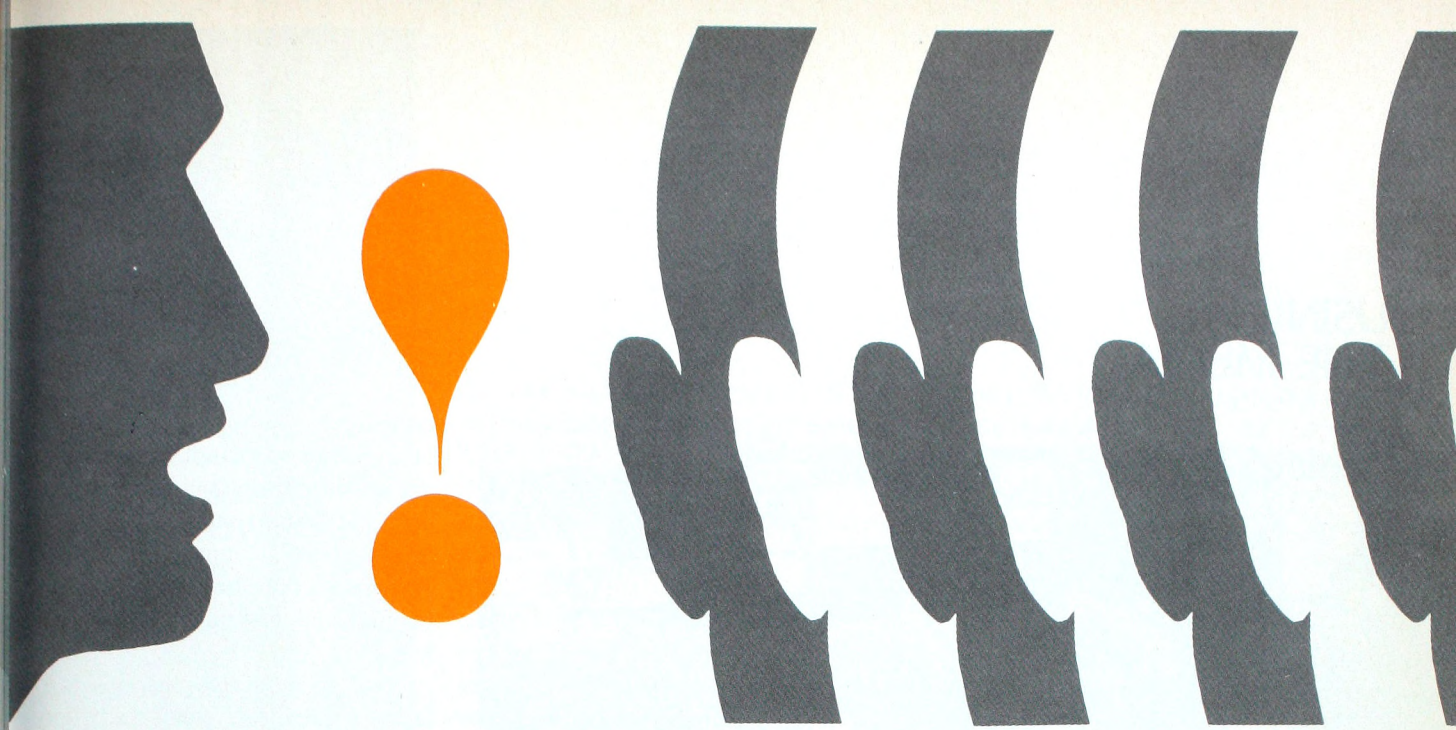
This may lead to apparently very unsophisticated papers, magazines, TV, and radio programs. Sophistication, communicators must remember, is of value only if it aids in communication.

In transitional societies old values are dysfunctional, the people want change, and are searching for the best and quickest way to change. Attitude formation is a large part of this change. The people are confronted with new experiences, new opportunities, new choices, and are perplexed to know how to react. The media are often consciously used to learn the most satisfactory way to react, and what attitudes and beliefs will now be functional. It is therefore to be expected that the mass media will have a much greater impact in these societies than in modern societies.

Locally-oriented media are needed for each sub-society within the nation. As the local media develop, they will keep in contact with each other, sharing news and information. Over a period of time the local communication network will be thus extended to cover the entire nation, and perhaps beyond. *Then* is the time to consider continent-spanning Christian communication projects. 

*"Mass communications reinforce existing opinion. Can we use them to bring the supreme message of change, the gospel? Yes, provided we use the media appropriately and not thoughtlessly."*





# USING THE MEDIA: AN IMPERATIVE FOR THE CHURCH

*"Using modern technology to present Jesus Christ to our world is not an option for the church, it is an imperative. The molding force of mass media upon the minds and hearts of people is enormous."*

*by Abe Thiessen*

Science and technology are reshaping the world before our eyes. Dramatic developments appear almost daily. Electronic communication is now our way of life. And it has brought with it a remarkable knowledge explosion. Half of what we now know is obsolete, and half of what we need to know is yet to be discovered.

Much has been said about the rapid and radical changes of our times; but

what can be said about the rapid and radical changes in the church and its outreach?

Society seldom discerns the great crises of its time. The sack of Rome, and the invasion of the barbarians was not seen as the last act of a long drama by that generation. The rise of Islam did not preoccupy the scholars and politicians of that time. The new insights of Einstein did not electrify the masses of the past generation. We too are in danger of living through the dynamic changes of our time without recognizing their significance.

Reaching the world via the marvelous tools God has given is the challenge confronting the church in the seventies. The dazzling developments of tomorrow are not a part of some far-off age of fantasy. They are the tools of evangelism that offer the church unprecedented potential for presenting the Son of God to every man in our time.

Computers, the data bank, electronic education, communications centers wired for sight and sound are today's avenues for the gospel.

Using modern technology to present Jesus Christ to our world is not an option for the church, it is an imperative. The molding force of mass media upon the minds and hearts of people is enormous. To fall behind the times and not use the means commensurate with the task is like using a teaspoon to build a freeway. This is functional impropriety.

The proper use of television is one of the pressing challenges facing the

*Abe Thiessen is executive director of International Christian Broadcasters.*



## USING THE MEDIA:

*continued*



*Electronic education plays a strategic part in today's learning process.*

church. Too many are dodging the issue by saying it's too expensive. If this were the case we would have to conclude that for the first time in history God has brought upon the scene a tool that he can't afford to use. It is to our shame that we have not made better use of this magnificent vehicle for communicating Christ.

Not only must the church utilize the methods and the means that God gives for our times, but she must be sure to speak the message in terms that communicate.

The secular man, and even more particularly the young people, in our society are not listening to the message

presented in the old way. There's nothing sacred about the way we have been saying it—so let's say it in a way that actually gets through. Let us risk some of the criticism that the Master himself received when he became involved with the secular world of his day. We must be relevant. We must recognize that language and idioms change, thought forms change and sounds in music change—even though our message does not.

In this connection we must remember that the new generation is being educated more and more through electronic information. Television contributes to the "image" thought pattern,

rather than the horizontal straight line of the print medium. Verbalizing techniques are actually being threatened and may be quite inadequate to communicate to the upcoming generation. This means that the church simply *must* be prepared to communicate in these terms.

Even in developing nations this is a factor. India has embarked upon a program that may make her the first major country to leap over local television expansion directly into satellite television transmission.

No doubt it could be said that the church's missionary endeavors since the time of William Carey have in some areas become sophisticated and well developed. For this we praise God and rejoice. At the same time we must recognize that we also have serious problems.

If there is anything that characterizes the Protestant church today it is proliferation and competition. Hard lines have been drawn at home and abroad. We have become so accustomed to these divisions and the resulting overlap that we give little thought to this constant violation of the principles of sound stewardship.

In Japan, for example, there are more than ninety missions with less than 10 missionaries each—this in addition to all of the larger missions. In the little island country of Taiwan there are 71 missions with less than 10 missionaries each. In the city of Beirut, Lebanon, there are 81 mission organizations, 18 of which center around correspondence course ministries.

These examples merely illustrate the problem. The church is greatly weakened and its testimony hindered by this practice, and certainly she cannot afford it. Much greater cooperation and coordination within the church is an urgent matter.

Further, we have developed a pecu-





*Communications satellites have made the whole world an instant audience.*

parochialism, a group orientation. We think in terms of "we," "us," and "ours." We are also provincial, that is, ethnocentric because we think in terms of Ethiopia, or Japan, or Peru. We seem to have lost our Lord's "world" view. We need to develop a global concept and concern. Scripture makes it plain that ours is a global responsibility. Certainly the gospel demands, and today's media, by their very nature, require global thinking.

We might well redefine the task of the church for the seventies. What do we mean by "evangelize the world?" It appears that many of us have a "reap the harvest" complex. Should we not take time to prepare the ground for planting? What is the place of sowing the seed of the gospel? What is involved in cultivating, and making fertile, and watering, so that a proper harvest can be expected? Just what is the task?

Careful consideration must be given to the logistics of this task. It involves an understanding of people problems—3½ billion of them.

What is a workable strategy for our time? To actually accomplish the task before the church we must understand

the role and the relationship of the various means at the church's disposal. What is the proper use of the new technology? Also, how can we cope with materialism, and with current powerful ideologies? What do we do with regard to "closed" areas, and changing government policies? How do we go about recruiting and training qualified personnel for the task? How do we secure adequate financing? We shall need keen spiritual discernment and Godly wisdom.

High on our list of priorities must be a program to inform and to educate the church. God cannot act upon uninformed minds and hearts. We have to look realistically at our world as it is, not as we wish it were. Too many fail to understand the meaning of the events of our time, as well as the application of the developments of our time.

Certainly our theology of mission needs to be articulated. Any coherent church action must have a solid theological foundation. It is here that we find the content of God's will and specific guidance for our plan of action. Our dependence is not upon tech-

nology. We merely take advantage of it. It is a means to the end.

Extremely important to incisive planning and strategic action is accurate information. This requires research of a professional nature. Surely we do not believe that our ministries are so important and so lofty that God will bless them in spite of bad planning, management and stewardship. "Be not slothful in business" includes God's business, the most important business on earth. Let us therefore obtain in scientific manner all the necessary data, properly evaluate it, and under the Holy Spirit's guidance arrive at the correct conclusions. This can form a sound basis for decisions and plans to effectively do our task.

A disturbing note is sounded by those who insist that there is no need for any great change in the church and its outreach. But the materialistic society of the seventies, and the technology that continues to shape it, will not tolerate traditionalism or retreat from the revolutionary future. The church has the opportunity to take the initiative. Upon her response depends her status for the seventies.



*The invention of the computer has brought with it endless possibilities for modern technology.*





*"What began as a routine chapel service that February morning turned out to be the longest and perhaps the most significant chapel service in the eighty-year history of Asbury College."*

# "A DIVINE HAPPENING": THE ASBURY STORY

*by John T. Seamands*

**Y**ou simply wouldn't believe what was happening at the college," exclaimed our daughter, Sandy, excitedly, as she flung her coat on a chair. "I want to eat lunch in a hurry and go back. I can't stay away!"

"Just what is happening?" we asked. "You're half an hour late."

My wife and I listened eagerly as Sandy, a sophomore in Asbury College, told the story.

That morning the student body had filed into Hughes Auditorium for the regular 10:00 a.m. chapel service. Instead of the usual song, prayer and sermon, the period was given over to voluntary testimonies. Anyone who so desired could stand and relate to his college-mates what God had done for him. As several students witnessed to fresh, personal encounters with Jesus Christ, others began to recognize the spiritual needs in their own lives. An unusual awareness of God's presence prevailed throughout the entire audience.

It soon became evident that the service was an extraordinary one. Fifteen minutes before the end of the chapel period one of the professors walked up on the platform and expressed a feeling that opportunity should be given for prayer at the altar. Immediately a number of students responded; soon afterward others followed. By now the atmosphere was electrified. There was a spirit of expectancy in the air.

As the students found spiritual victory at the altar, many of them went up to the pulpit and used the microphone to express their praise to God for his forgiveness and grace. Some made open confession of their sin and hypocrisy; others confessed hidden feelings of resentment and hostility; still others expressed their new-felt joy through song. Here and there throughout the

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*John T. Seamands is professor of missions at Asbury Theological Seminary*





auditorium there were tender scenes of conciliation as old enmities were melted away by the fervent love of God.

What began as a routine chapel service on that February morning turned out to be the longest and perhaps the most significant chapel service in the eighty-year history of Asbury College. It ended exactly one week later. Meanwhile all classes were canceled and the Hughes Auditorium continued to be the center of activity. By the second morning the revival had crossed the street to its sister institution, Asbury Theological Seminary. Townspeople from Wilmore were starting to attend, and visitors from other states were beginning to arrive. During the hours of daylight as many as 1200 persons gathered in the auditorium; during the night hours there were never less than 500 to 75 people present. On Sunday the attendance grew to 1500. All during

these days there was no preaching—only praying at the altar, singing, and witnessing.

Soon news of the “marathon revival” began to spread throughout Kentucky and across the nation. The *Lexington Leader* and *Louisville Times* both carried front-page reports. Station WLEX of Lexington ran a three-minute film clip on the revival during its evening telecast. Newsman Bill Thompson introduced the report by commenting that nothing in his 34 years of newscasting had impressed him as much as the Asbury story. By the weekend the revival movement had spread to more than twenty college campuses and hundreds of churches as over 600 college and seminary students fanned out across the states and even into Canada to tell of the Asbury revival and witness for Christ.

As one looks back over the events of

the past few weeks, one thing stands out clearly. That is the “given-ness” of this revival movement. Though there are evidences of certain human factors that prepared the soil for revival, namely, the spirit of prayer and expectant faith in the hearts of a concerned nucleus of Christian young people, this revival was definitely not the result of human manipulation. It was a “divine happening.” God acted sovereignly and graciously. Most of us were taken by surprise. Even outside visitors and secular newsmen who came to observe the event said in awe, “This is God’s doing!”

What was God’s purpose in all this? Was he trying to say something to us as a people?

I believe there is something significant about the timing of this revival. The decade of the sixties was an explosive decade. It was a period of violence, with strikes, demonstrations, riots,



## THE ASBURY STORY

*continued*

burnings, and assassinations. It was a sordid decade, obsessed with the bizarre and unseemly, when situation ethics and free-love held sway. It was a period of racial animosity, characterized by white prejudice and black power. The close of the decade left us exhausted, frustrated and despondent. Was there any hope for the future?

Then suddenly, at the dawning of the seventies, God stepped into the picture. He visited his people. He demonstrated his power. He poured out his love. True, he manifested himself only to isolated portions of the country, but is God trying to press home a point to the entire nation? Is he trying to tell us that we have tried every way but the right way, that he has a way to lead us out of our mess? I have a strange feeling that he is.

It is breathtaking to analyze the characteristics of this God-given revival.

**A youth revival.** Many of the young people of our land are in trouble. They have given themselves to demonstrations and violence, to booze and pot, to crime and sex. For them life has no meaning, the future no hope. Then suddenly God became real to a group of college young people. They found a new purpose in life, a new joy in living. Fired with fresh enthusiasm, they committed themselves to a cause far beyond their own resources.

I heard a student in Indiana say to a large congregation, "It's really groovy to be high on the Lord, to be tanked up with the Holy Spirit. It's great, man, it's great!" Several young people who had become enslaved by drugs and pills

found glorious deliverance through the power of the Holy Spirit. One of these was 20-year-old Gary Montgomery, student from Miami, Florida. Giving his testimony to a news reporter of the *Louisville Courier-Journal*, he said: "I had taken trips on everything before coming here. Drugs, sex, booze, gambling, everything. I was smoking joints (marijuana) like they were going out of style. Now I don't need to get 'high' on drugs or booze. With drugs you get 'high' and then come down hard. With Christ, I'm going to try to stay on an even keel and try to get all my friends to do the same."

Through the revival was God trying to teach us that he has the answer to youth's problems of today?

**An ethical revival.** During the past decade we witnessed an appalling moral

sag in our nation, a decline in basic integrity and in common decency. We heard much about the "credibility gap" and "situation ethics." The double standard was in vogue; divorce reached an all-time high mark.

The revival produced a renewal of Christian ethics. Students confessed to turning in false reading reports. Some husbands confessed to cheating on their wives. Several employees made restitution for stolen articles. I heard one young man say, as he arose from the altar, "This commitment is going to cost me several hundred dollars. I must see things right." The editor of a newspaper in an Indiana city told the congregation that he would no longer accept advertisements for X-rated movies.

A certain congregation will probably never forget the confession of a man in his mid-fifties, who stood before the



*"Could it be that God is trying to teach us that the only answer to our racial strife, the generation gap, our national divisions, is love—his divine love operating within us?"*



rophone and said, "I have been an  
ve church member for years. I have  
ected many summer youth camps.

I've been a phony." Then he went  
to relate how in the new reorgani-  
on of schools in the city, he had  
n so hostile to some members of the  
ool board that out of spite he had  
ced dead skunks in their mailboxes  
smeared red paint on their drive-  
vs. When the Holy Spirit convicted  
n of his meanness, he went to each  
of the homes and confessed that he  
s the culprit. In the first home the  
erly couple broke down and wept. In  
second home, the husband said  
rily, "I threatened to shoot the man  
I ever found him out. I feel like  
oting you now." Later he mellowed  
l expressed admiration for the man's  
rage in confessing.

The answer to our moral problem is  
nd in the holiness of God and the  
nsforming power of Jesus Christ.

**A revival of love.** How much bitter-  
s, hatred, and violence we witnessed  
the decade of the sixties, between  
oves" and "hawks," blacks and  
ites, student body and administra-  
n, labor and management. It was the  
cade of the clenched fist and the  
arp tongue.

The secular newspapers spoke of the  
bury revival as a great "love-in." They  
re right. God gave us a new baptism  
love. Resentments were exposed,  
lousies cleansed; hostilities melted  
ay. As people were reconciled to  
od, they were reconciled to their  
low-man. It was a common sight to  
e someone stand in the congregation.  
l out the name of a person seated  
ere, ask forgiveness, and then to see  
e two meet in the aisle and embrace.  
ten husbands and wives, holding  
nds, walked down the aisle and knelt  
gether at the altar, or stood behind  
e pulpit, with arms around each other,  
d spoke of their new-found love for  
od and for one another. I saw a most  
autiful sight when I peeked into the  
minary chapel late one afternoon. The  
ws were empty, but the altar was

filled with young married couples  
kneeling together in prayer and jointly  
making a new commitment to God.

This was no sentimental emotion or  
momentary effervescence. This was the  
"love of God poured into our hearts by  
the Holy Spirit." In church after church  
the atmosphere was charged with love.

When an African student who is  
studying at Asbury College went to a  
church in Ohio to tell the story of the  
revival and give his personal witness,  
spontaneously several members of the  
congregation stepped forward and put  
their arms around him as an expression  
of their love. Kneeling beside a business-  
man in an Indiana church, I heard him  
pray through tears, "Lord, I thank you  
for making it possible for me to love the  
colored folk and many people who were  
so obnoxious to me before. Now I feel I  
can love everybody."

On the campus of a certain  
church-related college, which felt the  
impact of the revival, the faculty met  
for a regular meeting at 10:00 o'clock  
one morning. What began as a business  
session soon turned into a genuine  
Christian love-in, with faculty members  
sharing and praying and being recon-  
ciled with one another. The meeting  
went on through the lunch hour and  
broke up about 2:00 in the afternoon.

It was this atmosphere of love that  
helped to bridge the "generation gap."  
New lines of communication were  
opened up between parent and child,  
between adult and teen-ager. The revival  
started with the youth and then spread  
to the adults. Both age groups listened  
to, and got through to each other.  
Teen-agers felt they could trust those  
over thirty; the elderly felt they could  
learn something from the adolescent.  
Age no longer seemed a barrier. People  
forgot who was old and who was young.  
One moment a youth in his twenties  
would be sharing at the mike; the next,  
a gray-haired old man; followed by a  
grade school girl in her early teens. In a  
large rally in the junior high school gym  
in Anderson, Indiana, where 1000  
people were present, a hippie with full  
beard and shoulder-length hair received

Christ as his Savior and gave a witness  
before the whole congregation. An  
eighty-year-old grandmother, with  
snow-white hair done up in a bun, went  
forward and hugged him!

Could it be that God is trying to  
teach us that the only answer to our  
racial strife, the generation gap, our  
national divisions, is love—his divine  
love operating within us?

**A revival of the church.** The church  
has been the target of much criticism in  
recent years. It has been called "irrele-  
vant," "out of date," "out of touch,"  
"a dead organization," "a social club  
with an ivory-tower mentality," and so  
on. Much of the criticism is justified.  
The church, in many places, is lifeless  
and impotent.

But recently, as hundreds of young  
people from many college campuses  
went out to share their faith with the  
people, dozens of churches across the  
country suddenly came alive. These  
students were talking about a personal  
encounter with God, how God had  
delivered them from their "hang-ups"  
and "turned them on." Their witness  
had the ring of reality.

Pastor and people responded. The  
sermon and order of service were  
pushed aside for the moment. Many  
church members, tired of pretending for  
so long, took off their masks and  
exposed their hypocrisy and phoniness.  
Broken in spirit, they confessed, prayed  
and shared together. They lifted their  
hands in the air and sang forth the  
praises of God. The usual stiffness and  
formality gave way to a new freedom in  
the Spirit. People forgot the clock and  
about food. They sat for hours in the  
sanctuary, basking in the Presence of  
God.

An elderly lady in a large United  
Methodist church in Atlanta stood, and  
lifting her hands in the air, prayed,  
"Lord, thank you for saving us from the  
sin of sophistication." The pastor of a  
large Baptist church in the same city  
cried out in prayer, "O God, you have  
done more in one moment than we have  
done in five years." A businessman, on



## THE ASBURY STORY *continued*

*"God's cure for the missionary slump in American churches is a fresh outpouring of the Holy Spirit upon the people of God. He alone is the Originator and Promoter of Christian missions."*



seeing the Spirit at work and sensing the new feeling of Christian fellowship, said excitedly, "This is the New Testament Church!"

In the Meridian Street Church of God in Anderson, Indiana, when a group of Asbury College and Seminary students went to share about the revival at a Sunday morning service, a marvelous outpouring of the Holy Spirit took place. Since then over a thousand people from all over the city have been crowding into the sanctuary each evening to sing hymns, pray at the altar, and witness to God's grace. The meeting begins around 7:00 p.m. and continues until 10:00 or 11:00, sometimes until midnight. No one is in a hurry. There is joy in the hearts of the people and excitement in the air. Hundreds of college and high school students and adults have either been converted or filled with the Spirit.

Talk about an ecumenical movement. This is it! The revival cut across all denominational barriers. It spread to United Methodist, Free Methodist, Baptist, Nazarene, Christian and Missionary Alliance, Wesleyan, Quaker, Evangelical Methodist, Episcopalian and Presbyterian churches. United Methodists witnessed to Baptists, Free Methodists to Nazarenes, and Salvation Army recruits to members of the United Church of Canada. The pastor of a church in Robinson, Illinois, testified that he saw Presbyterians, Episcopalians, and United Methodists all kneeling together at the altar. Businessmen of several denominations have been meeting together each noon for a time of prayer and sharing in the City Hall of Anderson, Indiana. Everywhere the revival has reached there has been a marvelous sense of unity in the Spirit.

Is God demonstrating to us these days that the church is still the Body of Christ, that it can be gloriously renewed by his Spirit, and that it can once again be an instrument of redemption and reconciliation in the world? Is he trying to teach us that without the vitality and purity of the church organic unity by itself is inadequate?

**A revival of mission.** In recent years there has been a perceptible sag in the missionary outreach of the American church. Many theologians are questioning our right to evangelize and convert the followers of other religions. Many congregations are wondering if the day of foreign missions is past. Fewer young people are offering themselves for service abroad.

The Asbury revival was a remarkable demonstration of the words of Jesus: "You shall receive power when the Holy Spirit comes upon you and you shall witness unto me. . . ." As students received a new touch of the Spirit, they felt impelled to share their new-found joy with others. They began phoning their families, friends and pastors to tell them the "good news." A call went out to newsmen Paul Harvey, Senator Madeline Hatfield, to a close aide of President Nixon. One girl phoned Madeline Murray O'Hair, perhaps the nation's best-known atheist, and witnessed to her about God's love and power. Mrs. O'Hair listened for a while and then hung up. Faculty members and students arose in the meetings and with tears in their eyes expressed concern for the spiritual needs of unsaved loved ones and requested special prayer for them by name.

But the Holy Spirit could not be contained within the city limits of Anderson, Wilmore.

Soon students and faculty members were fanning out across many states to carry the torch of revival. Many who were previously shy and self-conscious, afraid to speak in public, broke through to new confidence and freedom in the Spirit, and boldly testified to the redemptive power of the Risen Lord. One college student flew to Azusa College in California, another to Seattle Pacific College in Washington State. A teacher went to Oral Roberts University in Tulsa, Oklahoma. Others went to college campuses, home churches, and gatherings in many of the eastern states. One group crossed over into Canada.

In each place they witnessed the same response—confession, prayer, witness.



sing, singing, reconciliation. Then, in  
n, these groups started going out to  
rounding cities to share their  
y-found victory and joy. As a result,  
usands upon thousands of people  
e made new commitments to Jesus  
ist.

A student from Azusa College called  
the Sirhan home in the Los Angeles  
n and for an hour-and-a-half shared  
n the assassin's mother and brother  
ut the love of Christ.

An Asbury Seminary student went  
the Fulton County jail in Atlanta and  
ached to the prisoners. Out of the 97  
n who voluntarily gathered in the  
pel, 80 responded to the challenge to  
ept Christ as personal Savior.

When two student pastors related the  
y of the revival in a large Baptist  
rch in Atlanta, there was a great  
onse from the congregation and  
y came to the altar for prayer.  
ee young men received a call to the  
istry, another a call to missionary  
ice. One of the men went home and  
d his wife about his call, but she was  
et. She said, "Honey, this is one time  
I'll have to go it alone. I'm not one  
God's children and don't intend to be  
minister's wife." However, she ac-  
panied her husband to the evening  
rice, and when the invitation was  
en, she went forward and surrendered  
self to Christ. She then went to the  
rophone, confessed what she had  
d to her husband in the morning, and  
t on to say, "Now I am a child of  
d and I'm on the team with my  
band."

I was present at the chapel service in  
ury College on the morning of  
ch 7th. The missionary dimension of  
revival was much in evidence.

A Jewish boy from Center College in

*"The Holy Spirit could not be  
contained within the city limits  
of Wilmore. Soon students and  
faculty members were fanning out  
across many states to carry the  
torch of revival."*

Danville, Kentucky, testified to finding  
the Messiah recently when the revival  
movement touched his campus. He said,  
"I've never been happier in my whole  
life." One of the Asbury girls read a  
letter from her missionary mother in  
Colombia, South America, telling about  
an unusual response at a spiritual life  
retreat held in a Catholic church, where  
150 Catholic women made commit-  
ments to Jesus Christ.


Just then Asbury President Kinlaw  
came to the front and told of receiving a  
letter from Colombia, asking for some  
college students to come down during  
the summer and hold meetings among  
the youth. "I don't know where the  
money will come from," he remarked,  
"but it will have to come from this  
side."

A seminary professor called from the  
balcony, "I would like the privilege of  
giving the first one hundred dollars."  
Then a professor from the college made  
a pledge of two hundred and fifty  
dollars. A student walked to the plat-  
form and told how his witness team had

received an offering of two hundred  
dollars the previous weekend. "Our  
group would like the amount to go to  
this missionary project," he said. A girl  
stood up and said, "Here's a ten dollar  
bill I was planning to spend on a new  
skirt this afternoon." Then someone  
suggested they place an offering basket  
on the platform. Before the chapel  
service ended, over one thousand dollars  
was collected for the mission to Colom-  
bia.

God's cure for the missionary slump  
in American churches is a fresh out-  
pouring of the Holy Spirit upon the  
people of God. He alone is the Ori-  
ginator and Promoter of Christian  
missions.

Time alone will reveal the extent of  
the influence of the revival that began  
on the campus of Asbury College on  
February 3, 1970. It is exciting to think  
that a spiritual chain-reaction has been  
started that could possibly reach around  
the world.

Could this be God's answer to man's  
present dilemma? 







# globe at a glance

## KENYA

### Delegates discuss need for research

Sixty delegates of The Evangelical Literature Fellowship of East Africa meeting at their eighth annual conference in late February discussed the need for a wholesale house which would serve all of the church/mission literature distribution programs and the need for market research to evaluate the Swahili-English readership.

Speakers from Bible Literature International (Columbus, Ohio) were present. Three of these B.L.I. men are presently studying the literature needs of Africa. Burundi and East Congo were represented at the conference in addition to Kenya, Tanzania and Uganda.

E.L.F.E.A. plans an evangelical literature thrust for Kenya, Tanzania and Uganda.

## NIGERIA

### Postwar literature planning

A pastors' and Christian workers' conference sponsored by the Council of the Evangelical Churches in northern Nigeria is to be held this month. The Evangelical Literature Fellowship of Nigeria is to hold its annual meeting at the same time in order to formalize plans for a literature outreach now that peace has come to Nigeria.

Thirty-nine tons of Bibles in four

Nigerian languages have been shipped to Lagos from London, according to a recent Reuters report. The British and Foreign Bible Society says that some 24,000 Bibles await unloading at Lagos and 35,000 are on the way by sea.

## MEXICO

### Directory available

The 1969-1970 edition of the Evangelical Directory is now available from the Evangelical Directory of Mexico, Apdo. 333, Mexico, D.F., for \$1.50.

## GREAT BRITAIN

### Mission merger

Two missions which have for some years collaborated closely have decided on an official merger, according to the British paper, *Life of Faith*. The British branch of the Unevangelized Fields Mission and the West Amazon Mission made the merger effective early this year. The West Amazon Mission was founded in 1953 and formed close ties with the UFM early in its history.

## CONGO

### Autonomous church recognized

In formal ceremonies held March 15 in Luluabourg the Presbyterian Church in the United States recognized the coming of age of the Presbyterian Church of the Congo. The American church mission was dissolved and the missionaries of the denomination will work within the structure of the Congolese Church.

Today the Presbyterian Church in the United States has 110 missionaries

in the Congo. They are engaged educational, medical and evangelistic endeavors. Several are also working the severe problem of malnutrition and hunger.

The ceremonies, which were also held in two other centers in Kas Province, marked the fulfillment of the dream of the founding missionaries, the Rev. William Sheppard, a black man and the Rev. Samuel N. Lapsley, a white man. Together in 1891 they set up a mission station at Luebo in the name of Jesus Christ and on behalf of the Presbyterian Church, U.S. Today the Congolese Church has an estimated membership of 130,000.

## PHILIPPINES

### FEBIAS needs teachers

The Asian Theological Seminary, the recently established graduate division of FEBIAS College of Bible, needs teachers in the fields of Old Testament, Church History and New Testament. The teachers, preferably with a Th.D. or Ph.D. degree (Th.M. acceptable) are needed on the field July 1970 and July 1971. There is a one-year orientating period prior to teaching.

For information write to Far Eastern Gospel Crusade, 14625 Greenfield Road, Detroit, Michigan 48227.

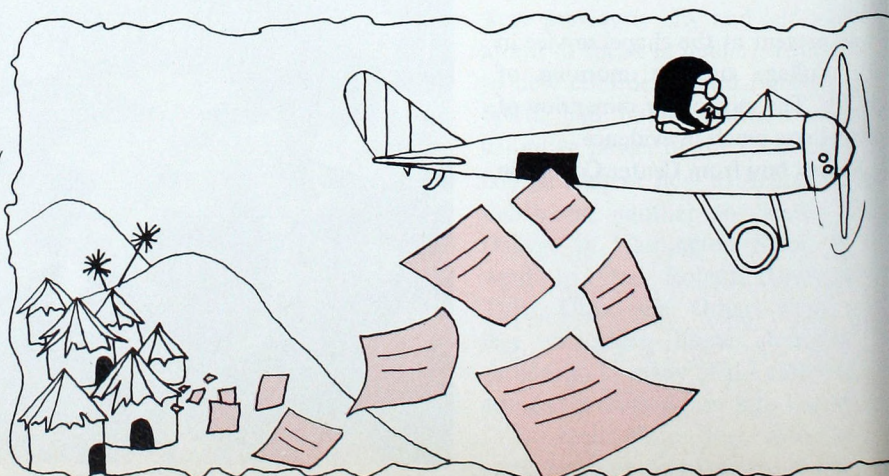
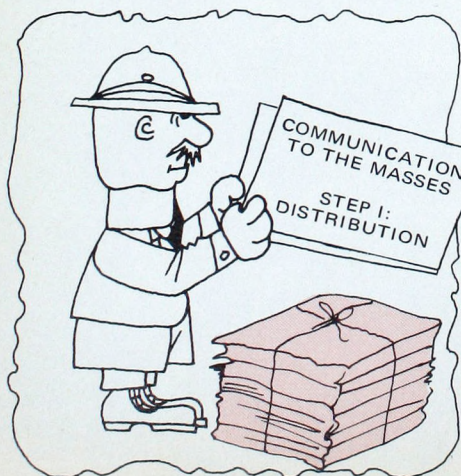
## CAMEROON

### Plans for evangelism

Representatives from Cameroon ten denominations have hammered out a three-year plan for mobilizing the churches for evangelism. They are plan

20

## DR. WORVIS





to draw upon resources of the New  
for All materials the first year and  
ot elements from Congo's Christ for  
program.

## CLIFFE

**American Indian work moves to Denver**  
Wycliffe Bible Translators is moving  
Denver their tribal division for the  
ted States, Canada and Alaska. The  
ce, which coordinates translation  
k in 30 North American Indian  
es, had previously been located in  
ornia.

Dr. Irvine Davis, director of the  
th American tribal work, noted that  
complex to be developed is to serve  
ne nerve center for Bible translation  
the Indian and Eskimo people of the  
tinent. In addition to the 30 lan-  
ges already with translators, surveys  
e shown that some 20 other lan-  
ges need first time Bible translation,  
others need literacy programs to  
te the Bible a vital part of the lives  
ne people.

## REA

### **le society honored**

The Korean Bible Society has been  
ored by the government for its  
ervation of the Korean language  
ing the Japanese occupation of  
9-1945, according to a report in  
igious News Service.

A citation was presented on the  
rd anniversary of the formation of  
Korean alphabet by King Setong. It  
ked the first time the Korean  
ernment had bestowed such high

honors on any Christian organization.

During the Japanese occupation the  
Korean language was deleted from all  
books including school texts. The single  
exception was the Bible, supplied by the  
Bible Society.

## HOLLAND

### **Appeal to South African Reformed Churches**

Moderators of the General Synod of  
the Dutch Reformed Church have called  
on the three South African Reformed  
Churches "to reconsider" their "atti-  
tude toward the policy of apartheid."

The carefully worded letter was sent  
following a conference in Luntern, Hol-  
land involving the General Synod and  
delegates representing the South African  
Churches.

"The holy Gospel demands a differ-  
ent attitude on the part of the church,  
in respect to racial problems, from what  
seems to be reflected in the discussions  
and practice of your church," the letter  
stated.

"The Bible should be studied and  
listened to in a way that safeguards  
against the influence which socio-pol-  
itical. . . circumstances are apt to have  
on our and your thinking."

In particular, the General Synod's  
spokesmen asked the Nederduitse Gere-  
formeerde Kerk, the largest Dutch Re-  
formed Church in South Africa, to  
"throw down a bridge and pave the way  
for the multiracial 'Christian Institute  
for Southern Africa.'"

This institute was rejected as "mis-  
guided" by the general synod of the

Nederduitse Gereformeerde Kerk in  
1966, but only by one vote.

## ECUADOR

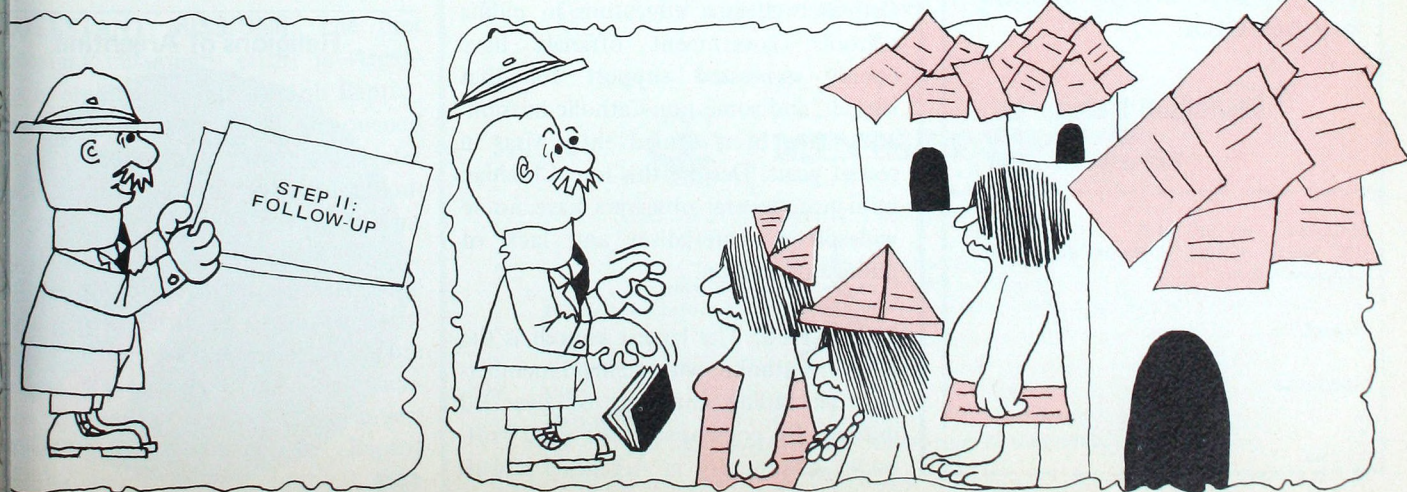
### **Aucas receive therapy**

Bud Swanson, physical therapist of  
Santa Ana, California, returned in late  
March from a month-long mercy mis-  
sion to the Auca tribe which was struck  
with polio late last year.

Swanson's purpose was to ascertain  
the damage done to the Indians who  
had the disease and develop plans for  
rehabilitation treatment.

"Damage done by polio is perma-  
nent," Swanson explains, "so all we can  
expect to do is strengthen muscles that  
are still usable. We designed therapy  
equipment out of local materials and  
rigged systems by which the victims  
could exercise from their native ham-  
mocks. They work hard on their indivi-  
dual exercise programs, and the results  
are as good as can be expected. One  
man, for example, confined totally to  
his hammock, will now get around on  
crutches."

He reports the most significant effect  
of the epidemic on the Aucas is spiri-  
tual. Under the old system a helpless  
Auca would be left in the jungle to die.  
But now they find not only the mis-  
sionaries helping them unselfishly but  
Christian tribesmen giving sacrificially  
of themselves to aid the sick. To the  
unsaved it is a vivid revelation of the  
love of Christ, and those who haven't  
received Christ as a result, are at least  
profoundly moved by it, according to  
Swanson.







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# Facts of a field: Argentina



### VITAL STATISTICS

**Area:** 1,080,000 square miles. About the same size as the U.S.A. east of the Mississippi River. Second largest nation in South America.

**Population:** 23.4 million (1968 estimate).

**Population Density:** 21 persons per square mile.

**Population Composition:** 97 percent Caucasian, mostly of European origin; some Indian, mestizo and Arab.

**Age Distribution:** Almost 40 percent are under 20 years of age.

**Urbanization:** 75 percent. Highest in Latin America.

**Literacy:** 86 percent. Highest in Latin America.

**Major Languages:** Spanish, Italian, English, French.

**Economy:** Largely agricultural; increasing industrialization.

**History:** Discovered by Europeans, 1516. Spanish colony 1580-1816. Independent since 1816. Several military governments and dictatorships.

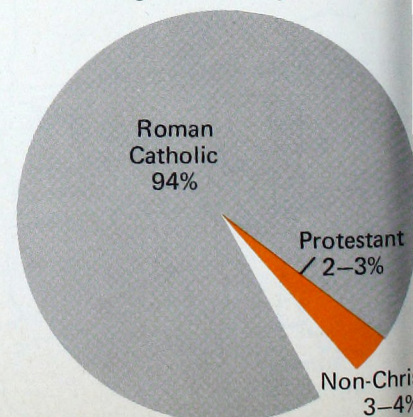
**Capital:** Buenos Aires: world's 7th largest city; 3rd largest metropolis in Western Hemisphere; one of world's largest ports; contains more than 30 percent of nation's population.

**CURRENT STATUS OF CHRISTIANITY:** The Roman Catholic Church in Argentina claims about 94 percent of the population, while Protestant churches include about two or three percent. Argentina has been predominantly Roman Catholic throughout its history and it is the "official" religion. Although the constitution guarantees religious freedom, there is compulsory Catholic religious education in public schools, government officials have openly expressed support for that church, and some non-Catholic missionaries have been denied entry visas in recent years. Despite this long Christian influence, several observers have noted widespread materialism and lack of interest in religion.

**CHURCHES:** The largest church is the Roman Catholic, with claimed membership (including children) of over 20 million. By comparison, the total Protestant community in Argentina is esti-

mated at about half a million, with church membership of about 250,000. However, Protestant church membership has been growing at a rate of about five percent a year, compared with overall annual population growth rate less than two percent. Argentina's Protestant church membership is the fourth largest in Latin America.

### Religions of Argentina





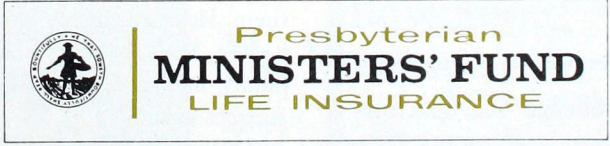
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Within the one-quarter million Protestant church members, the Lutheran churches are the largest single grouping, with about 34,000 members. Second largest are the rapidly growing independent Pentecostals, with about 30,000. The largest single church in Argentina is the Plymouth Brethren with an estimated 25,000 members.

Argentine Protestant churches have been engaged in a variety of ministries including broadcasting, urban and rural evangelism, work among Indian tribes, and literature distribution. Some have experimented with new forms of ministry such as parish teams.

Broadcasting time is available on commercial stations and several denominations and mission agencies are producing radio and television programs. The Southern Baptists have made extensive use of the mass media and have one of the largest film libraries on the continent.

Literature distribution is conducted through several groups, and Bible distribution has increased significantly. The Bible Society reports over 4.3 million complete Bibles or Scripture portions distributed in 1968, compared with only .3 million during 1967.

Much of Argentina's population has emigrated from European countries and, as a result, there are many ethnic churches: German, Italian, Spanish, and others. Some do not conduct services in Spanish or even try to evangelize the Spanish-speaking population. The Argentine Protestant church has been characterized as "inward looking" or as being a "closed community," and the challenge to these churches is seen as the need to break out of their cultural bounds.

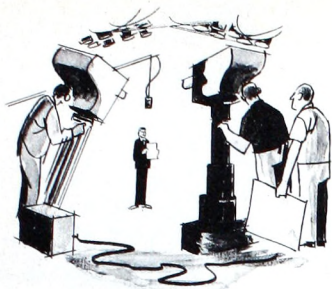
**PROTESTANT MISSIONS:** The first Protestant missionary effort in Argentina is credited to the Scottish Baptist, James Thompson, in 1820. He opened several schools but these were later forced to close, and it was the Methodists who began the first permanent Protestant missionary work in 1836.

Over 40 Protestant missionary agencies are now active in Argentina, most of them from North America. There are perhaps 700 to 800 Protestant missionaries working in Argentina, the largest single total belonging to Baptist agencies.





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personality  
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# A PERSUASIVE VOICE



Bob Bowman of Far East Broadcasting Compa

"In Asia all leaders look forward to unity. The Far East Broadcasting Company has helped strengthen unity in this part of the world." The speaker was Philippine President Ferdinand Marcos and the occasion was FEBC's twentieth-anniversary observance.

Behind every organization there has been a man of vision and obedience. Behind the Far East Broadcasting Company there were three. One of them, Robert H. Bowman, is now its president.

For over 25 years the story of Bob Bowman's life has paralleled the story of the missionary radio group which he helped to found. In many instances the two are impossible to separate. But beyond those 25 years were nearly three decades of preparation.

There are relatively few native Californians, but Bob Bowman is one of them. He spent his childhood on a farm in the San Joaquin Valley. Then his family moved to Inglewood in the Los Angeles area.

During his high school days in Inglewood, no one would ever have guessed that Bob would someday be the quiet, gracious Christian gentleman he is today. On the contrary, he by far preferred the excitement of football and driving racing cars to studying. Because of this he was considered "a problem" by many of his teachers.

But there was one person to whom Bob was never a problem—his good mother. In her prayers and through discipline she refused to let her son go the way he wanted to go. If she had, fate might have been an early death like that of most of his racing friends.

After high school, to please his mother, Bob entered the Southern California Bible School in Pasadena. He wasn't there very long before God answered a mother's faithful prayers and Bob Bowman yielded his life to the Lord.

The strong emphasis on missions at the school cast the mold for the future work of the Bible school student. At the lives of Hudson Taylor and Henry Martyn especially challenged Bob to a life of missionary service.

A young art student at the school Eleanor Guthrie, was also being influenced along the same lines. She and Bob were later married. They have two sons; one is now a teacher in Indiana and the other manages one of FEBC's stations.

It was Bob's appealing baritone voice which led him to a job during his second year in Bible school and into a ministry to which he would devote his life.

In those days the staff for a Christian radio program was being organized in Los Angeles. Bob Bowman, at 18, was asked to be soloist and a member of the quartet.



For over 12 years Bob sang on the  
aven of Rest broadcast. There he  
ined a real love for direct air work and  
til this day he would rather stand  
efore a mike than do any of the many  
her things which crowd his busy days.

Haven of Rest's First Mate Bob (Paul  
yers) had been in commercial radio  
efore launching the Good Ship Grace  
nd from him Bob Bowman learned  
uch about radio work.

A pioneer in Christian broadcasting,  
aven of Rest was widely known  
roughout the United States. As Bob  
aveled with the radio staff to hold  
eetings he saw at firsthand the effec-  
iveness of interdenominational endeav-  
s and how God could use radio to  
ach the masses. And from this was  
orn a vision in Bob Bowman's heart to  
esent the gospel message, which tran-  
ends all denominational boundaries,  
a lost world via the airwaves which  
n freely cross geographical barriers.

The result of the vision: the Far East  
roadcasting Company which today has  
enty transmitters daily beaming the  
spel to all of Asia and Latin America  
forty languages. Over twelve thou-  
nd letters are received every month by  
EBC from listeners in sixty coun-  
es—including some from behind the  
on and bamboo curtains.

As for Bob Bowman, he continues to  
arvel at the means God has placed  
thin our hands to present the gospel  
the masses living in the twentieth  
ntury.

And his desire is that of an unknown  
an who before the days of radio  
ote:

*If I were a voice, a persuasive  
voice that could travel the wide  
world through, I would fly on the  
wings of the morning light and speak  
to men with a gentle might and tell  
them to be true. I'd fly, I'd fly over  
land and sea or wherever a human  
heart might be telling a tale, singing a  
song in praise of the right, in blame  
of the wrong. If I were a voice, a  
controlling voice, I would travel with  
the wind and wherever I saw the  
nations torn by warfare, jealousy and  
scorn and hatred of their kind, I'd  
fly, I'd fly on the thunder crash. And  
into their blinded bosoms flash, and  
all their evil thoughts subdued, I'd  
teach them of Christ, His way the  
true.*



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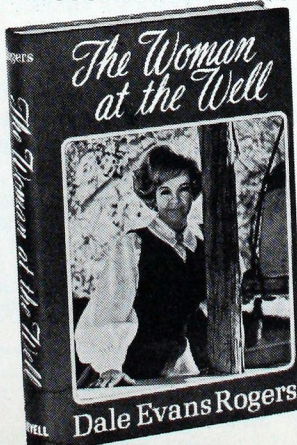
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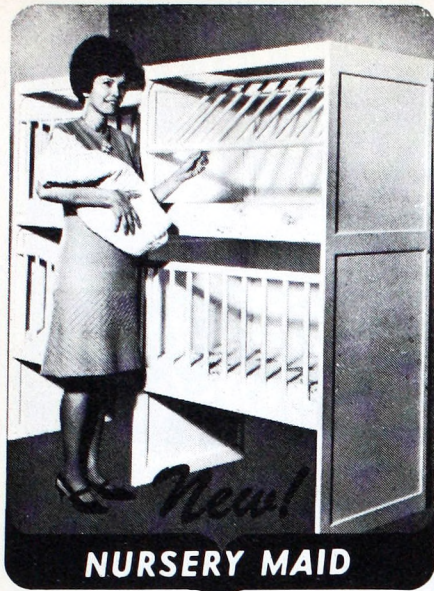
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the earth  
Whose breath threw far  
creation into space,  
Whose voice now  
whispers love and  
sharing and of  
bliss unknown  
yet known so  
much.

Vast, immense Deity of all  
the mind of men in  
all of time  
Who intersects the history  
of the race,  
Who renders person-picture  
of Himself upon my mind  
my yearning hope and  
my joy so full —  
yet so hungry  
for Yourself.

Present, friendly sovereign  
His race, disowned by  
them — and God  
Who gave His law and  
paid Himself its due with  
His own death,  
Who loves me too —  
Who loves me too —  
Who loves me too.

John C. Hoagland



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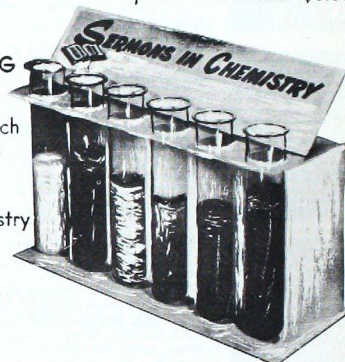
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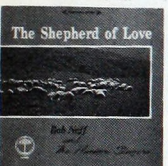
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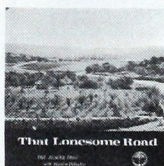
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**We Adore Thee H1005**  
*Hartville Singers*  
 We Adore Thee . Lo, My Shepherd Is Divine . The Lord of Glory . Galilean Easter Carol . The Quiet Hour . He Lives Again in Me . The Promised Land . Remember Now Thy Creator . Children of the Heavenly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



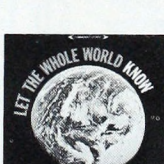
**The Shepherd of Love A1000**  
*Bob Neff, Tenor*  
 The Shepherd of Love . Jesus Revealed in Me . Submission . Christ in All . Calvary . The Upper Window . Tell It Again . Fully Surrendered . Great Judgment Morning . When Jesus Beckons Me Home . Come Unto Me . Harvest Time



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



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



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



A 22 ton King Post of a satellite earth station is erected in Rift Valley in Kenya.

## Africa East-Africa West SATELLITE EARTH STATION

by C. Richard Shuman

Is it time for the church in Africa to decide its role in communication through mass media? Is it time for Christians in Africa to seek a place in this developing field? Is it time for missions and churches across America to plan a heavier concentration of personnel and funds in distinctly Christian communications? The following report seeks to point up the trend and bring the world to Africa's doorstep to take Africa to the world.

**NIGERIA:** As a first step into world communications the Lagos government

continued on page



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(Pittsburgh, Pa.)

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



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

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



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



Read what these concerned couples say about sharing their love.



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## SATELLITE EARTH STATIONS *continued*

gave out a \$5.6 million contract construction of a communication ground station. The satellite earth station will link Nigeria with world-wide telephone, radio and television. It is to be completed by 1971. The ideologies of this world will come pouring into this most populous nation of Africa by the middle of the seventies.

**KENYA:** About one year ahead of the Mt. Margaret earth station situated in the Great Rift Valley of Kenya. At a cost of over \$3 million it is to be operational by the middle of this year. In its final stages the King Post—a main part of the rotating aerial—weighing 22 tons was lifted into position. The final stage, the top aerial about 30 tons should be in place by this month.

Messages will be beamed from the 'dish' on a sky journey to the satellite and back to earth in less than a quarter of a second. The journey will be 44,000 miles. It will receive and transmit to geostationary satellite position 22,000 miles in space above the Indian Ocean.

The day of Africa's isolation will shortly be past and she will come under the influence of all the many voices of this world. The day when Christian service could work as it were in a vacuum unhindered by these many cries for attention, is gone. How shall we respond? With what shall we respond?

Secretary of State, William Rogers has recently taken a hurried trip to Rabat, Addis Ababa, Nairobi, Lusaka, Kinshasa and Lagos. Why, we may ask? For the first time our country is seeking to establish a positive relationship with this developing continent. Can it be that President Nixon recognizes that Africa is going to play a major role in international circles because of its thirst for communication? Such a thirst for learning and knowledge and information as it exists in present day Africa is rare to find in our more developed nations. In what way we may ask will Christian missions and churches of America react? Can they afford to plan NOW? Can they afford NOT to plan NOW?

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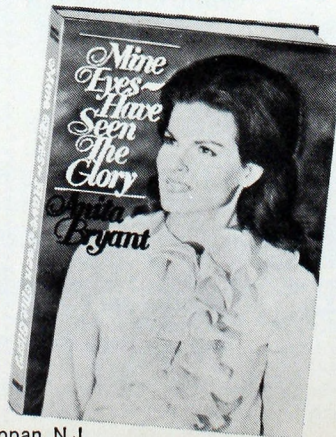
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## Expo '70 Calling

Our jet shot in under the cloud-cover that lay over Osaka, there it was, all 800 acres of it—Expo '70. The first world's fair ever to be staged in Asia, the ingenious and impressive Japanese have spread it wide and reared it high, a wonderland of multishaped steel, glass, and aluminum. Behind it all—this exposition that *Time* has described as Osaka's \$2 Billion Blowout—is the driving, hard-working, signals-go spirit of the Japanese people.

I was first privileged to preach among them in 1925. In Tokyo they were just getting on their feet again after the devastation of the 1923 earthquake. That privilege became mine again in 1952, when they were still hard at work in the grimly grim aftermath of World War II, rescuing Tokyo from the shambles, rearing it into the world's largest city (4,000,000). Twice down and twice up again—with a bang!

## Where Growth is Impressive

In "gross national product," to use the sometimes curious opinion of the financial experts, Japan went ahead of Great Britain in 1967, surpassed France in 1968, and last year topped West Germany. Economist Peter Drucker calls it "the most extraordinary success story in all economic history."

Japan is crowded and headed for a housing shortage. Along Honshu island urban belt (Tokyo to Osaka-Kobe) there is a population density of 2,365 to the square mile. Like all industrial countries, it has a growing pollution problem. The Tokyo smog gives tourists and townsmen alike fewer and fewer glimpses of Mt. Fuji's breath-taking grace and grandeur. Much more surprising is the fact that this capital city is still two-thirds without sewers and the night services of the "oneybucket" men continue in wide demand. Japan's generation gap is getting menacingly wide. The youth unrest appears to be even more baffling to the elders than it is in Western lands. Japan's suicide rate, for the age bracket between 15 and 25, is one of the highest in the world. Hope's fire blazes brightly for most of the young people but, for many, when it goes out, it goes all the way. Japan's "true believers" (using the phrase sociologically, not religiously) appear to be too few. They are confined chiefly to the *Zengakuren* (student federation) and the *Soka Gakkai*. The latter is a radically anti-Western, highly political, quasi-religious group that claims millions of followers.

In the thick of all this pulsating life, this curious mixture of feudal and the far-out, this paradox of optimism and despair, this strange medley of charm and crassness, what is the church doing and how is the gospel faring? Who owns—really? It is probably stronger than it appears to be. Certainly its influence is much greater than its numbers. Yet the facts must not be allowed to dissolve in wishful thinking. The church is much too divided—group *from* group and party *in* party *within* a group. Missing, to a sad degree, are the dynamics of cell multiplication—the healthy coming into being of new churches where the gospel is both witnessed to and embodied in appropriate forms of evangelistic and social outreach.

## Where Growth is Imperative

Yet the horizon is not without those cloud-tokens that signal the approach of refreshing showers. The churches of Shikoku island are well embarked on the largest united effort in disciple-winning and church-advance that they have ever known. It is soundly indigenous. It puts responsibility for evangelization squarely on the shoulders of the Japanese Christians. Reports I heard from some of its leaders indicated that it is generating, by God's good gift of the Holy Spirit in presence and power, a dynamism such as no previous effort has known.

Continuing to play their role as centers of fellowship, Bible study, and spiritual deepening are the "Japan Keswick" conventions held each year in February. The senior of the lot—there are three of them—is held in the beautiful Hakone mountains in the Tokyo area. To share the platform with my beloved friend, the Rev. George Duncan of Glasgow, Scotland, was sheer delight. At the "mother" Keswick of all, held each July in England's lovely Lake District, no man has been more eagerly heard across so many, many years than has Mr. Duncan. It was his second visit to Hakone and the effect was to enrich and solidify his already happy relations with Japanese Christians. The smallest convention, held in Hokkaido, also had the good fortune to have Mr. Duncan's ministry.

While a few more than 1400 registered at the Hakone convention, 815 turned up for the one-week-later gathering at Arima in the Osaka area. We heard two remarkable addresses out of the Old Testament by one of Japan's senior theologians, Dr. Zenda Watanabe. Nearly 60 years ago he took studies at Southern California's Pasadena College. When I met him in Tokyo, perhaps five years ago, he told me that sitting under my father's ministry became one of the formative influences on his early Christian life. He is now well into his 80's. Exceptionally tall for a Japanese, he *sits* behind the pulpit in order to conserve his strength. But his voice is strong and his mind is clear. He was listened to with profound respect and with much profit. (Had we ever before seen so much in the book of Proverbs?)

A convention differs from a conference. A conference, Dr. Graham Scroggie used to say, has a *subject*; a convention has an *object*. A deeper-life convention does more than inform or indoctrinate. It *confronts*. Teaching, yes; but the target is total response from the Christians present. Not vaguely, but decisively! This we experienced both at Hakone and Osaka. The spontaneity of the prayers of confession and full surrender was a marked feature of both gatherings.

More than once the hush of the Upper Room was ours to experience. And we somehow knew, with overtones of meaning rising far above the words, that

*What I give He takes,  
And what He takes He cleanses,  
And what He cleanses He fills,  
And what He fills He uses.*

PSR



# “Silence” and “Breakthrough”

Shusako Endo and Alan Walker—what have they in common?

Both are living writers and both stand in the Christian tradition. Beyond that, they have almost nothing in common. One is a Japanese novelist, the other an Australian Methodist minister. One calls his latest book *Silence*, the other *Breakthrough*. One is a protest because God seems hidden and voiceless, the other a celebration of God's contemporary presence and action. One is by a Roman Catholic who believes that Christianity is now so Westernized that it will never take deep root in Japan, the other by a Protestant who is convinced that the Spirit of the living God is even now breaking through in world revolution to create a new climate in which the gospel will win incalculable victories.

## I.

Endo's volume on *Silence* is historical fiction. It is based on the earliest penetration of Japan by the Christians. It was about the middle of the sixteenth century. By 1614 the Christian community numbered 300,000. At that time Japan had only 20 million inhabitants. Sadly noteworthy is the fact that the percentage of Christians has never again been as large.

The seventeenth century brought two developments which, as viewed in the twentieth century, were to present novelist Endo with the problem that forms the theme of his widely read *Silence*. These developments were: (1) the incredible loyalty and tenacity of those early Japanese Christians in the face of ruthless persecution and (2) the seeming indifference of God (his “silence”) either to the agonies of the faithful martyrs or the apostasies of those few Christians (notably two) who denied their faith.

A Portuguese missionary, after hanging for hours head down in a pit, with scalp all but touching a pile of human excrement, signaled his repudiation of Christ. Then a second prominent missionary, under similar circumstances, recanted.

The effect was far-reaching. Although the Christian community was not wiped out, the pace of its advance was cut down and, worse still, for a long time it turned inward upon itself. Remnants of that early Christian presence are still found in the extreme west of Japan around Nagasaki.

And now, three centuries later, a troubled, thoughtful son of Nippon wrestles with the question: Where was God when his suffering people were enduring the unendurable, especially when some of them, unable (as they supposed) to “take it” any longer, let their faith slip away?

## II.

Who has the answer? No one has it in full.

Job in torment longed for light—and the sound of a Voice. When at last it spoke, it was not to clear away all mystery but to generate in Job a triumphant humility.

Thomas Carlyle, though burly of mind and rugged in faith, had his moments of doubt: “God,” he once exclaimed, when contemplating the sum of human woe, “God sits in heaven and does nothing!” That wasn't Carlyle at his noblest; it was Carlyle at his nakedest—his anguished mind stripped bare.

There is a strain of teaching in the Bible about which I have never heard. The Bible repeatedly shows us the *speaking* God. But it sometimes discloses to us the *silent*, hidden God, shading his voice to a whisper or muting it altogether. Countless chapters have been written on the “sayings” of Jesus, but how few on such a text as you find in Matt 27:14, which tells us that Jesus “gave him no answer!”

We need to apply to our own day what Jesus made Abraham say to the “rich man” in the parable: “They (the rich man's brothers who are still alive on earth) ‘have Moses and the prophets; let them hear them. . . . If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead’” (Luke 16:29,31).

At the level of the spectacular—the silent God. At the level of Scripture and the Spirit—the speaking God.

## III.

This brings us to Alan Walker's *Breakthrough*, which is subtitled “Rediscovering the Holy Spirit.” It ranges over several chapter-themes as “The Spirit Makes New People,” “The Spirit Brings Maturity,” “Special Baptism of the Spirit,” “The Spirit and World Revolution,” “The Spirit in World Mission.”

Revealingly personal is the manner in which Dr. Walker opens the chapter on Spirit-Baptism:

*There is a special baptism of the Holy Spirit available to who follow Jesus Christ. This is a conviction that slowly but now irresistibly, has formed in my mind.*

With warm and discriminating candor he discusses Pentecostalism and the gift of tongues. His conclusion is that tongues-speaking may or may not occur in connection with Spirit-baptism. He speaks with appreciation of the bursting vitality and freedom of witness that have been conferred on masses of socially marginal, inhibited Christians in Latin America. At the same time, on biblical and psychological grounds, he doubts that it is God's will to put all of his children through a process that subordinates their minds to unintelligible sounds.

Dr. Walker believes passionately that the Holy Spirit is calling the churches to fling their strength into the struggle for social justice and progress, as against racism, poverty, disease and illiteracy.

At the same time he is crystal clear on the primacy of the gospel proclamation in the responsibility the Christian community must shoulder. He wants no one to say that Christianity must mute “the joyful sound” that “Jesus saves” in favor of a silent Christian presence in which the “secular city” swallows up a secularized church.

In his own church in Sydney and through “Life Line”—a remarkable telephone counseling service—Dr. Walker and his people are seeing hundreds of lives changed, marriages mended, homes rebuilt.

For them, and for many like them across the world, it is *Breakthrough*. God is not silent. He is the speaking God. But we need the Holy Spirit to hear him; and, hearing, to interpret what he is saying; and, understanding, to obey him. PSR