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magazine / november 1971

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PHOTO CREDITS: Cover, pages 5, 8, 13, Don Aylard

two prayer requests

China has been called "the greatest mystifying and stupefying fact in the modern world." Her very existence speaks volumes to any church with a missionary passion. For most of this year *World Vision Magazine* has run articles on China in alternating issues. This month's piece by Wally Yew (p. 13) concludes the series. Our continuing plea to our readers throughout has been: "Pray for China!" And we ask it again.

In our September issue we put before you another prayer request, this one concerning Dr. Rees' illness. In August he had undergone open-heart surgery for the correction of a coronary blockage. The results the surgeon hoped to achieve have been realized, even beyond his hopes, but the drastic nature of the surgery has necessitated considerable rest. Thus we are running two of Dr. Rees' earlier editorials in this issue, both of which we believe merit careful study despite the fact that his China piece was written before the recent aperture in the Bamboo Curtain. His convalescence is going very well indeed and he looks forward to resuming his ministries in a limited way during these next weeks.

Our staff has keenly felt his absence, his fellowship in the work being one of the work's great rewards. Somehow he manages to couple: simplicity and profundity, a loving heart and editorial precision, beauty of speech and the common touch, strong convictions and thoughtful consideration for others' views. He is a true Christian gentleman in the finest sense of all that term implies. If you know him personally, you will understand our missing him so. If you don't, perhaps this will help you understand our urgency in requesting the joining of your prayers with ours to the end of his full recovery. Thank you.

Frank Farrell

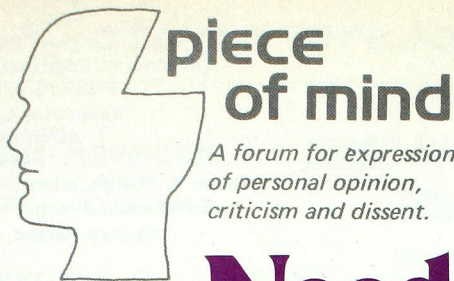
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PIECE of mind

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

Needed: A Revolutionary Missionary Policy

by Max D. Atienza

Obsolete policies foolhardily pursued by Western mission organizations yield no satisfactory results. In fact, the growing suspicion and grudges both at home and abroad are attributed to these policies. A reexamination is long overdue.

Attitudes govern policies. Mainly by reason of the initiative and financial support of white missionaries sent to the East, Western powers feel superior. It is made abundantly clear that as missionary-sending bases, they are not to be considered a mission field. To reverse or even reciprocate the order would be unthinkable. On the other hand, the home missions departments complain of neglect due to a lopsided stress in favor of foreign missions.

Christians are not to conform to the fallacious ways of the world. Rather they are to be "transformed by the renewing of the mind that ye may prove what is that good and acceptable and perfect will of God."

A Neither-Nor

Strictly on the basis of principles, there should be no attitude of either superiority or inferiority between nations in the task of world evangelization. The ideals to strive for ought to be characterized by an equal sense of responsibility and reciprocity.

To my mind, the Philippines' position on the subject is correct. She is both a missionary-receiving and a missionary-sending country despite her vaunted 450 years of Christianity.

The discriminatory attitude of Western countries against Christian workers from Eastern countries who seek to labor in the land of the

mentors bears serious reexamination.

This planet has shrunk into a global village in this era of interplanetary travels. The Church of Jesus Christ is universal. Never was its task to be a matter of missionary gerrymandering. There exists a common need for all peoples, everywhere, at all times. All Christians who are qualified and available should be deployed and employed accordingly, without consideration as to their respective nationalities.

God's Currency


Every Christian recognizes that God is the Giver of every good and perfect gift. He dispenses these to whomever He wills. To some countries He bestows material prosperity, to others, manpower and availability. As Lord of the harvest, He uses them all to carry out His plan. In God's economy of things, all monies, talents and time offered to missions cease to bear the identity of the different currencies of the contributing countries. They are for His work.

Christian workers called of God to any country or situation should be able to exercise faith in God to draw from that supply for his needs right in the field.

The foreign missionary financially supported from his country of origin usually gets an allowance, which, as a rule, will not be compatible to the average income of the people he serves. The disparity is often the cause of class consciousness and a communication gap between the missionary and the people. Barriers are raised.

Two things may be reasonably expected to result, if and when the biblical mission policy found in

Matthew 10 is applied: (1) the economic disparity will be avoided, and (2) the missionary service will be more meaningful and valued by the recipients. Moreover, the validity of the missionary's call becomes more convincing to all concerned.

This policy should be applied regardless of whichever country the missionary servant comes from or is sent to. The established Christian churches of the receiving country work out the immigration papers of the foreign missionary they choose to invite to work among them. This arrangement is more ethical and practical and will prove more effective than the situation we have been in for so long. The key to world evangelization is *missionary international!* 



Max D. Atienza has returned from the Philippines to the United States to fill the post of Northwest Area Director for Far East Broadcasting Company.

ANNOUNCEMENT TO OUR READERS

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

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

A plea to break through outmoded missions structures

Soon after his retirement as general secretary of the World Council of Churches, Dr. W.A. Visser 't Hooft was interviewed on television. He was asked what he considered to be the major challenge confronting the Christian church at that time. He replied that above everything else, the real Church was called to break through the structures it had inherited from the past and in which it found itself imprisoned.

That was a discerning and indeed prophetic answer. Today concern for a thoroughgoing reappraisal of the Church's world-wide strategy and the forms through which it can be deployed is shared by those of varying theological schools. It is by no means a monopoly of the radicals, although they are often in the front in voicing it. Evangelical Christians are increasingly aware of this overriding necessity to rethink the whole program of missions. A biblical view of the Holy Spirit in relation to the Church, which is the body of Christ, will not allow us to imagine that the external shape of the Christian community is inflexible.

In order to recognize the urgency of the situation and the imperative need for change, we must first be humbled under God's mighty hand and be led to recognize the failures of the past and the inadequacies of the present. Faced as we are with an unparalleled challenge in the midst of the population

explosion, it can hardly be said that the Church is making the impact it should. Indeed, as Canon David Edwards reminds us in his book, *Religion and Change*, the outstanding fact today is the humiliation of the Church. But this recognition may itself spell hope if it brings us to the place of repentance. If the Church is to repent, it must not only confess its disobedience, but must be prepared to think again about its missionary approach.

Over the past years it has been my privilege in the course of an international itinerant ministry to see something of the world Church at work. During that time certain convictions have crystallized in my mind concerning the future shape of missions. On reading the report published this year by the Evangelical Alliance Commission on World Mission under the title *One World, One Task*, I found many of my own conclusions corroborated and expressed more lucidly than I could have managed. Let me therefore share some of these basic and determinative factors with you.

The first is the realization that the task of evangelism is one throughout the world. The old distinctions between what is done at home and what is done overseas no longer exist. Indeed, some of the traditionally Christian lands which used to regard themselves primarily as senders now stand in desperate need of evangelization themselves. If the growth of the Church today depends, as Kenneth Strachan put it, on its success "in mobilizing its total membership in the constant propagation of its beliefs," then the strategy of mission must be planned inclusively. Any insular outlook is outdated. Evangelism-in-depth is to be seen as part of evangelism-in-width.

The immediate implication of this global approach is that

The Church: Prisoner of Its Past?

by A. Skevington Wood



paternalism must be replaced by *partnership*. That the latter is a scriptural principle hardly needs to be demonstrated. The apostle Paul could regard his converts in Philippi as being in "partnership in the gospel from the first day until now." In Christ all distinctions are rendered void—and to the list of male and female, slave and freeman, barbarian and civilized, could be added missionary and missioned. Those who bring the gospel, even in a pioneer situation, do not thereby gain a special status, for all is of God's grace. The lesson of partnership is one of the hardest to be learned in the world Church today. This is particularly difficult for those missionaries who find themselves in a position of political paternalism. However, the sheer pressure of circumstances in the developing countries is revolutionizing the social structure. It is important that the Christian witness should not be associated with reaction in the minds of the people.

The Missionary as Servant

All this inevitably means the emergence of a new style missionary today. He will not attempt to dominate, but will take his place in the national church in the capacity of a servant. "It seems to me clear that a missionary ceases to be a missionary on the day on which he sets foot on the shores of the land in which he has been called to work," insists Bishop Stephen Neill. "From that moment on he is a servant of the Church in that place and nothing else." From the Scriptures the Spirit is teaching us afresh what it means for Christians to be the servants of Christ within His Church. It is astonishing that a man of such endowments as Paul could constantly reiterate that he coveted no office except that of a slave in the service of his Master. With the sociological background of the Roman Empire in mind, that represents a revolution in the concept of leadership.

But, of course, this was the pattern established by the Lord Jesus Christ Himself when He washed His disciples' feet. We need to rethink missions in terms of the greatest missionary of all. God's only Son came as a missionary to earth. He was among men as one who served. He fulfilled the prophecies of Isaiah about the slave of Yahweh. He identified Himself with the people. He lived as they did. He shared their lot. He sought no privileges. He was "pleased as man with men to dwell." If the missionary today is to be like his Lord, then he will be content with the servant role.

A further impression from the field is that of much unnecessary fragmentation. Too many societies are acting unilaterally. Too few are really asking whether they are doing God's will in working alone. Whatever historical reasons may lie behind the multiplicity of agencies, surely the pressing requirement today is for consolidation. Evangelical societies ought to be able to cooperate and eventually to unite on the basis of a common belief. This is no time for peripheral interpretive differences to keep apart those who should be


together. "The tragedy of the seventies," according to Dennis Clark, "is the continuing export of domestic disputes, tensions and cultural taboos to the ends of the earth."



The Evangelical Alliance Commission report, to which reference has already been made does not shirk the burning issue of ecumenical dialogue and cooperation. There is no attempt to gloss over the problems: "Inclusivism may lead to shallowness and ineffective Christian witness. The uniqueness of the gospel and its redemptive emphasis may be diluted in pursuit of numerical strength. If essential biblical principles are compromised, this must inevitably lead to further division." But it is not enough to dismiss the matter with a firm reassertion of evangelical separatism. Those who feel unable to participate in ecumenical ventures need to scrutinize their own motives and attitudes. "Pettiness and bigotry, caused often through disagreements on points of minor doctrinal importance, have made a strange caricature of the Body of Christ. Western churches must take much of the responsibility for exporting their own prejudices to younger churches. There is need for greater tolerance and Christian love towards those from whom we may differ."

Many of the younger churches in the Third World have national councils of churches which in turn are affiliated with the World Council. In some cases the national council is the only body recognized by the government through whom the entry of Western missionaries can be effected. What is to be the policy of evangelicals here? As the report points out, to stand aloof is to deny to many the opportunity of receiving biblical truth. There are encouraging instances, however, where evangelicals have been able to go in and make their contribution without compromising their convictions.

The Spirit Is Moving

The most important item of all has been kept to the last. If the Church of the seventies is to meet the challenge of the hour, Christians must be ready to discern the signs of the Spirit's activity in renewal. There is an unmistakable stirring in many parts of the world which should convince us, if we need to be reassured, that God does not leave Himself without witness. His arm is not shortened. "All over the world the Spirit is moving," as the now popular chorus has it. In the West we tend to look only at our own scene. Even that is not without its evidences of reawakening. But when we turn to Africa, to Asia and the Orient, there is much to indicate that "our God is marching on."

The form of the Church in any age is prescribed by the Holy Spirit. He fills the body with Himself and adapts it as He wills to meet the demands of the current situation. Those who are conservative in their theological standpoint, because they adhere to the faith of the Bible, do not need to be conservative in their attitude to the structures of the Church. To cling to the methods and outlook of the past simply because they were once useful may be to deny the present leading of the Spirit. We need not fear to follow where He is taking us. He is the Spirit of truth and the Spirit of life. 

 The form of the Church in any age is prescribed by the Holy Spirit. He fills the body with Himself and adapts it as He wills to meet the demands of the current situation. 

The Peril of Giving

by Levi O. Keidel, Jr.



You have met the type—maybe a neighbor lady. You do her a simple favor and feel good about it until she insists, “I must repay you. I must have you over for supper some night.”

“Can I bring a salad?” you ask her.

“Oh no. Just bring yourselves,” she sweetly replies.

So you go. And your gift of a simple gesture is reciprocated a hundred fold. You now feel indebted to *her*. You invite her to supper, making it clear that she is to bring nothing. After initial objections, she accepts. When she comes, she brings a freshly-baked cake and a large bowl of fruit salad.

She refuses to allow you to reciprocate an equivalent gift. You feel she insists on keeping herself in a position of superiority by out-giving you. You are humiliated. This attitude erects a barrier which threatens and perhaps destroys the possibility of future meaningful relationships with her.

Have you ever explored the psychological attitudes which are a part of the act of giving? Giving, meant to bless and heal, can alienate and destroy because of these attitudes.

Martin Buber insists that most of us live an “I-it” relationship. Other people are kept at arm’s length and are reduced to things so that we need not pay the costly price of personal involvement with them. However, our reason for being is found in helping others. A two-way flowing “I-thou” relationship is basic to any meaningful social experience. Only by this means can people effectively relate to each other’s needs.

Levi O. Keidel, Jr. has served 13 years as an evangelist/journalist missionary in the Congo under the Congo Inland Mission. He is the author of two books and has had articles published in over 40 periodicals.

Adapted from Stop Treating Me Like God! by Levi O. Keidel, Jr. (Creation House, Carol Stream, Illinois, 1971, 223 pages, \$4.95).

This concept allows no room for one-way giving and its resultant alienation of the recipient. It forces us to enter the world of the other person. Practicing the "I-thou" relationship is basic to self-understanding.

The ultimate of other-centeredness is Jesus Christ, who is the only person who really loved everyone He met. The more we grow toward our full stature in Him, the more we move out of a limited world of selfishness toward a world that continually reaches others.

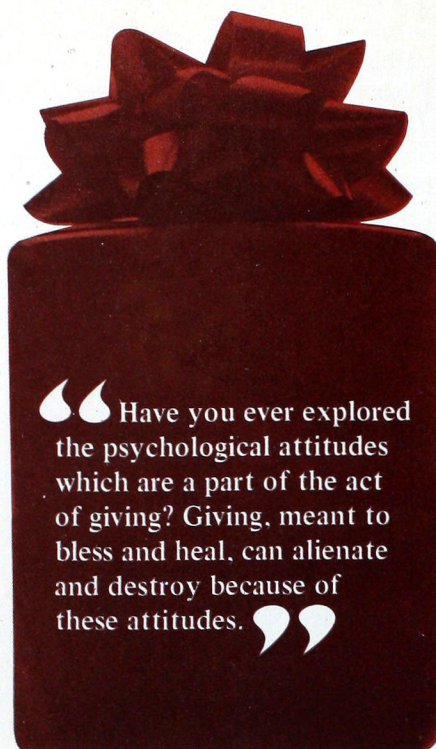
Unconditional one-way giving, which tends to foster an "I-it" attitude, not only makes it impossible for me to relate meaningfully to another person, it humiliates and dehumanizes him.

Dr. John Janzen, Christian anthropologist who did doctoral studies in the Congo, says, "Wherever generosity of giving, teaching, and helping is of an unconditional character, the recipient must be able to return the gift or some equivalent in order to remain his own respectable self. Otherwise he will begin seeing himself as inferior to the giver; his personal sense of worth is downgraded, and instead of being grateful, he will be bitter. This set of forces is very much misunderstood in many missions programs today."

How does dehumanization manifest itself? Understandably, it manifests itself in various forms of negative conduct. The recipient finds such conduct a necessary emotional release. Here are five progressively intense forms of it:

First, a beneficiary may resort to incredibly twisted logic in an effort to escape dehumanization.

After a Congolese village chief had mistakenly led his people into great suffering, and then faced the necessity



“Have you ever explored the psychological attitudes which are a part of the act of giving? Giving, meant to bless and heal, can alienate and destroy because of these attitudes.”

of relying upon the benevolences of others, he suffered two blows to his personhood. Finally, he reasoned, "My decision to lead my people to support the rebellion was a good thing. If I had not, we wouldn't be enjoying all the good things you are now giving us."

Second, a mild expression of the dehumanization of unconditional benevolences is ingratitude. Congolese attitudes toward my gifts often shattered my ego. Instead of breaking into smiles and profuse expressions of gratitude, they were often downcast, and asked why I gave them so little! In this ingratitude are already the seeds of bitterness.

Third, dehumanization is frequently expressed in a more intense form by vociferous and threatening demands for greater generosity. This may indicate that the person's need for reciprocating a gift has been so frustrated that finally he has lost his sense of self-sufficiency and has abandoned his desire for personhood.

Part of becoming whole must be learning respect for the personhood of others. By their increasing demands

for proof that I love them, what are my beneficiaries saying? They are eloquently declaring that they do not love me. They do not respect my own right to wholeness. By surrendering to their demands, I not only deny them a learning experience they need for their own wholeness, I reduce myself to a mechanical slave.

A fourth way of expressing dehumanization is theft. If the benefactor has robbed them of their personhood, they feel they have a right to take his things. And so what we understand as stealing, they feel is a justified form of expressing subdued revenge.

Finally, dehumanization expresses itself in its most intense form by overt violence. As the beneficiary defensively clings to what he sees left of his own personhood, he may feel that forcibly rejecting his benefactor is an obligation he owes himself.

Most of us who live in developing countries and have ridden through the turbulence of their early post-independence eras will recall numerous occasions where the above expressions have been manifested. People living in America will be quick to recognize that these expressions are precisely those found among aggressive leaders of minority groups in America today.

The example I used at the beginning would indicate that dehumanization begins at the point where a person finds it impossible to reciprocate a benevolence. How can poverty-ridden people possibly pay back the help I give them? And what if they do not want to reciprocate a gift?

Reciprocation may be expressed by any means from an expensive gift to an oral expression of "thank you." In the case of some persons, dehumanization has already subdued the desire for

reciprocation below the level of their awareness. Then we who are the givers must create the climate in which the recipient feels free to return the gift in whatever form he chooses. And we must recognize the value and substance of his returned gift.

A doctor performs an emergency operation and saves a man's life. The doctor who is interested in helping the man become a whole person and not a dependent beneficiary, must be open to receive whatever expression of gratitude the person is ready to proffer. It may be two eggs, a goat, or being made a hero in the village for a day with a big native feast.

If there is no apparent desire to reciprocate his gift, the doctor might pay a personal visit to the man in the village to open the way for the man to return his gratitude. It may be by no other way than meaningful conversation which assures the man that the doctor accepts him as an equal—as a human being—and not just a thing to be tossed off and forgotten. And the man will have made the gift of his time to host his guest.


You may ask, "Didn't Jesus say to give, expecting nothing in return? Here you are saying we should give, expecting reciprocation."

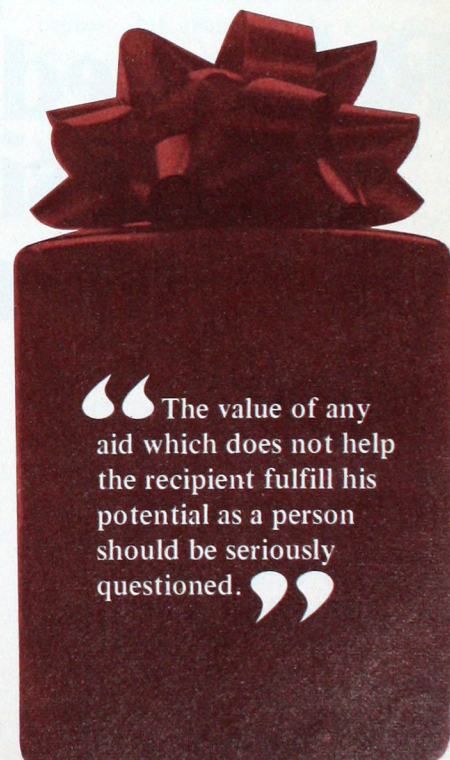
It seems to me Jesus is warning us against a kind of giving which has a materialistic motive hidden within it—a kind of giving which is generous only because we expect the recipient to replace some of what we have given away, a kind of giving which is a subtle form of self-serving. But the pattern of Jesus' entire public ministry was not giving of self-service, but a giving of self-abandonment—a kind of giving of oneself to others that makes them completely whole.

We can minister to people helpfully

and effectively as Jesus did only if we understand something of what happens when we give. We must understand our motives for giving. Do we give with an unconscious feeling of condescension which reaffirms our sense of self-righteousness and superiority? Do we give at a racing pace to discharge to the greatest degree possible our perpetual feelings of guilt toward this mass of need? Or do we strive to build our giving upon an "I-thou" relationship which respects and enhances the psychological and cultural worth of the recipient?

Not only must we understand our motive for giving, but if we are to establish a close identity with people, we must understand what role our giving may play in shaping their personal attitudes toward us. Understanding the long-range dehumanizing effect of *unconditional* benevolences gives us the ability to absorb unexpected expressions of hostility without becoming unduly upset. It helps us to respond with compassion instead of anger. We can continue to function among those who need our help with a degree of purpose and self-confidence.

In a situation where there is any real sustained interpersonal relationship, the value of any aid which does not help the recipient fulfill his potential as a person should be seriously questioned. Making sure the channel is kept open for some kind of return giving is the only way to reduce the risk of being sucked into a recycling omniscient benefactor-interior receiver syndrome with its inevitable bitterness and rupture of relationships. Surrendering to a pattern of hectic giving on the assumption that we are rendering valuable service when in reality are reducing persons to things, can only be described as sinful. 



“The value of any aid which does not help the recipient fulfill his potential as a person should be seriously questioned.”



10

The Merger of the Reformed Families: Is it significant for missions?

by Darrell L. Guder

It was said to be the first major assembly of a confessional federation to take place in the Third World. Delegates from 127 Congregational and Presbyterian denominations around the world converged upon the university campus of Nairobi for the Uniting General Council of the World Alliance of Reformed Churches and the International Congregational Council.

This meeting some months ago was a significant event in Church history. The two organizations, representing the heritage of the Geneva Reforma-

Formerly Minister of Children's Education at First Presbyterian Church of Hollywood, Darrell L. Guder is currently on the faculty of the Church Training Center—Diaconia and Christian Education, Karleshone, Ludwigsburg, Germany.

tion, merged to form the World Alliance of Reformed Churches (Presbyterian and Congregational).

This event could have significance at two levels for the work of missions around the world. The organizational and structural implications of the merger reveal something to us about what is happening in the traditional domination of Western churches over the so-called "younger churches." And the theological work of the Council, which occupied the majority of its time once the merger was officially consummated, can contribute profoundly to our grasp of the missions challenge before us today.

Reconciliation and Freedom

The meeting was called around the theme, "God Reconciles and Makes Free." This theme was dealt with in four theological sections, following an excellent introductory lecture by Professor Jurgen Moltmann of Germany, and nurtured every day by the provocative Bible studies of Professor Eduard Schweizer of Switzerland. Themes such as the relationship of reconciliation to creation, touching on some of the basic ecological and scientific concerns of our modern world, ventured into theological frontier land which will be increasingly vital to the Church.

Public interest was most attracted to the hot and very candid confrontation between the rest of the world and the white Dutch Reformed churches of South Africa. The problem of racial discrimination, or *apartheid*, was understandably a major theme, with the location of the conference in one of the great cities of black Africa. Closely allied to this was the frequently recurring question of Western colonial and economic influence in the Third World, and the Church's responsibility for and even complicity in this complicated problem.

The meaning of reconciliation was studied in relation to creation, man, society, and the Church. The basic thrust of the gospel of reconciliation is to an unsaved world, as Professor

Moltmann emphasized: "As representatives of the poor, suffering, and dying Christ, and in His name, we are to beseech all men to be reconciled with God, and in so doing to invite them all to their new future, to freedom, to peace, and to righteousness." More precisely, "...the crucified Christ alone is our reconciler and liberator." "Reconciliation with God is brought about solely by God Himself. He is the subject and we are the objects of reconciliation. That is also why Christ's substitutionary act is exclusive, unique, unrepeatable and once for all."

How does reconciliation work in our relationship to the world around us? This important question bears directly on evangelism and mission strategy today.

"The ministry of reconciliation" was defined in broad terms: reconciliation to God, reconciliation of man over all barriers and obstacles, reconciliation as the motivation to oppose injustice, inequity, and apathy. The preaching of the gospel leads to a new freedom which enables the church to be a community in worship and an "instrument of love, justice, unity, discipline, peace, and hope for all mankind (*diakonia*)." There was strong denunciation of any understanding of the Church as a religious ghetto, a society of the like-minded, an enclave protected from the world. Professor Schweizer said, "A Church in which we do not have those with whose program we do not agree is no more the Church."

Church Reform from Within

Reconciliation, therefore, has its evangelistic thrust at three levels: "We believe that it is the task of every Christian to witness to the reconciliation of Christ of his own life, whatever his political, social, or economic conditions may be. . . . We further believe that in modern, highly structured society it is urgent that the Church as Church give common witness, one structure witnessing to and influencing other structures. . . . In order to be

able to perform the task of reconciliation we need intermediary structures that enable the Christian community to continue to live as a fellowship between acts of worship." This third point was most interesting because it went on to embody a formal recognition of the numerous fellowship, small group, and community renewal movements which dot the world landscape now as a part of what can be termed "the emerging Church." The necessity of this dynamic reform and reorganization of the Church from within was emphasized, along with the need to find ways of sharing these experiences and pooling the results of such experiments. Where such movements are also involved in evangelism, their work will undoubtedly be wielding an important influence upon the concept and practice of missions.

Levels of Evangelism

Thus, although it was not a conference on evangelism as such, this large family of churches was grappling with its missionary task today as those called to be "ambassadors of reconciliation." Personal evangelism was recognized as the heart of the Church's calling. But evangelism in a broader, more comprehensive sense was urged, recognizing that God can and does work at every level of human life. What does Paul mean when he states that the *world* is being reconciled to Christ? How big is the *world* for Paul? Does his understanding exclude the world of economic or political challenges to the faith? Is the world of social concerns outside the world which God is reconciling through Christ? These questions, when dealt with seriously, must necessarily have a profound effect upon the understanding and practice of missions today.

The merger of these two confessional bodies was a Church-historical event. They were closely related in doctrine, deriving their theological orientation from John Calvin and the Geneva Reformers. Their differences had been more historical, and were on

the level of organization and church political questions: congregational versus presbyterian structure. The Congregational family was dominated by the British Commonwealth and its daughter churches, while the Presbyterian family shared its traditional leadership with the churches of Switzerland, Holland, France and Germany. This merger was an implicit recognition of the fact that differences in structure ought not to be divisive issues anymore. The missions movement probably forced this conviction into the open, as the younger churches have constantly challenged their parents with the accusation that they have exported their problems and divisions into the Third World, where they make little sense.

Two thirds of the member churches today in the W.A.R.C. come out of the Third World, although there are only 132 delegates from these churches, compared to 182 from Europe, North America, Australia and New Zealand. This is due in part to the small membership of these younger churches and in part to their financial difficulties. In spite of these drawbacks, their presence forced the Council to explore all the meanings of reconciliation, to survey all of Scripture for its thinking. With some shock, Western delegates discovered that their preconceived notions of the social and political concerns of the Third World were frequently one-sided and inaccurate. Often the strongest biblical thinking was contributed by the Third World, where evangelism and social involvement perforce go hand in hand.

From Isolation to Fellowship

While praising the merger, delegates and officials pointed out that this should only be a way-station towards more comprehensive Protestant cooperation—or an all-Protestant federation. The younger churches especially emphasized their need for meetings of this scale for the sake of fellowship, of getting out of their own isolation, and of making their experiences known to the rest of the world.

The Reformed family of churches has a strong sense of its imperfection and inadequacy. The last General Council (Frankfurt, 1964) worked on the theme "Come, Creator Spirit," an open admission of the desire for renewal and cleansing. The Alliance has chosen to function as a small organization (seven staff members, including secretaries), emphasizing the development of personal relationships between churches and encouraging theological encounter of Reformed churchmen among themselves and with the other families of the Church. Particularly the younger churches expressed their gratitude for the ministry provided by the Alliance, for the sense of relatedness it has created for them around the world.

Geneva in Nairobi


In spite of the hard and good work done, however, it was also widely felt that the influence of the European and American churches was still too great in Nairobi. The younger churches which have grown up in the Reformed tradition are now regularly challenging their parent churches to examine their own priorities and assumptions, from evangelism and mission strategy, to the theology of the sacraments and of churchly authority, to the variety of ways in which the gospel can be witnessed to in the world. The traditional answers of Geneva, Edinburgh, or Princeton may not be adequate in a world which is entirely different in its culture and history. Missions theology can perhaps no longer be conceived in the studies of Western seminaries and mission societies. This, however, is obviously a struggle for any Christian organization which is basically Western in mentality when it seeks to become genuinely world-wide in its thinking and structure.

The confrontation of cultures, of Old World and Third World, of Reformed-Lutheran-Catholic theology and polity, and of personal and social evangelism: all this raises probing questions for mission endeavor today. Can Christians testify to reconciliation

with God through Christ if they are unreconciled among themselves? Is there time today for the luxury of traditional and historical differences? Many voices are speaking out against these obstacles to a witness in unity and strength. Many spokesmen for the older Reformed family counsel patience, time, and hesitation before rapid change. But rapid change is overtaking all of the churches.

At the same time, the younger churches are frequently more dynamically involved in evangelism today than their parents: the Presbyterian Church of East Africa reported on the revival going on there for the past 30 years; similar reports were brought by the delegates from Indonesia. Can Europe and America afford to ignore the powerful work of the gospel in the Third World while devoting time to their own perhaps one-sided understanding of reconciliation? And can those missionary organizations working outside the denominational structures meaningfully provide a witness to reconciliation if they are unreconciled to their Christian neighbor?

Confrontation, then Advance

This new confessional family should be able to provide an arena for further confrontation between churches already closely linked, and yet still much in need of the full gospel of reconciliation. As reconciliation becomes a reality in this one part of the Church, it may contribute to the strengthening of the whole Church's witness, so that we can be credible when we preach peace and reconciliation to the world. Both the confrontation of churches and the confrontation of theological study and research, afforded by the new Alliance, can help in the advance and nurture of the missionary movement. But the slavery of our own divisions and biases will need to be overcome so that we can be free for the missionary task of proclaiming the gospel of reconciliation through Christ to a divided and desperate world. 

A challenge to the separatism which exists
among Chinese groups in North America

From Barricades to Bridges

by Wally Yew



The lack of vital cooperation among Chinese, Christians included, is notorious. Teamwork is poor. The concept of partnership is wanting. Rather, each man treasures his own ideas and looks at the contributions of others as minor. Many choose the attitude of sit, watch and wait.

In many a committee meeting, when different ideas are offered, it is unusual to find that the participating members look at the ideas objectively without associating the idea with the person who proposes it. To defend a particular idea is often looked upon as defending the person who comes up with the idea. Rather than leaving the meeting with the conviction that the conclusion derived is the result of all the members, it is often felt that the conclusion is the assertion of one particular man.

True Leadership

Someone has well said that a leader is one who leads his followers to feel that what they get done is what they wanted. A true leader usually lets those whom he leads get the credit. His followers execute his ideas which they think are their very own. He thinks with them, speaks through their mouths and completes a task with their hands.

The following reasons are not presented as absolute or inspired, but it is desired that they will generate further discussion with the hope that

The Rev. Wally Yew was originally a science student, but obeyed God's call into the ministry. He received his Th.B. at Dallas Theological Seminary in 1968 and currently serves as pastor of Pittsburg Chinese Church.

“Believers are pictured as the various parts of a human body, the different parts of a temple, the branches that belong to the same vine, the various members of a family, and the bride of Christ. All of these figures suggest a very close relationship among Christians.”

the “truth” may come out of it.

It seems that the whole history of China and the structure of traditional Chinese society contribute to this apathy and lack of cooperation. In the long history of the various dynasties and numerous kings, it appears that dictatorship and totalitarian society prevailed. The king was the absolute sovereign of his domain. And the father was the king of his own house. One either *gave* orders or *received* orders. There was little room for discussion or joint planning at any level in society.

The second reason is pride or self-centeredness which too often is due to narrow-mindedness. Each person buries his nose in his own sand castle and thinks that his is the best. Each person thinks that his own idea, own work and own method are the best and those of others are inferior.

In every aspect of life, it is very easy for us to be jealous of those who are better off than we are and to be haughty toward those who are less fortunate or gifted.

Dynamics in Diversity

The third reason is that we often base our likings for others on how much we agree with them. We tend to forget that the reason and motivation for holding an idea are probably more important than the idea itself. It has been thoughtfully said that if two persons always agree, then one of them must not be thinking. We must strive to work with others as partners even though we do not always see eye to eye with them. There is definite vitality and dynamics in diversity and variety of ideas.

The fourth reason is probably the

lack of security. There is a feeling of security if one is certain that he is in control of a group or a church. But if one is put on the same level with others this security is wanting, particularly if the opportunity to serve on the committee is to be determined by the votes of others. We are often not secure enough to learn from the “better off” and are not willing to share with the “less fortunate or gifted” lest our own images be tarnished.

Christ Our Security

Our Christian attitude must be that we are not secure in ourselves and our security is only in Christ. He is our ultimate security. If He wants to use us in a certain capacity He will endow us with what it takes to fulfill that capacity. And if He chooses to use someone else, we must be willing to submit to His will.

The fifth reason may be due to our critical and negative attitude toward other persons, organizations and groups. We tend to regard emotionalism as superficial, intellectualism as spiritually dead, organization as crowding out the freedom of the Holy Spirit, lack of organization as disorder and confusion, rich churches as stuffy, store-front churches as inferior, and so forth. We major in the negatives and minor in the positives. We focus our eyes so much on the weakness of others that we fail to see the strength in them. One Christian told me that he could not recommend a single one of the more than 10 evangelical Chinese churches in his city except his own.

The sixth reason is due to the cultural differences among the Chinese. There are definite barriers

that separate the various Chinese groups in North America. These barriers serve as barricades surrounding each group. Only His strength can replace the barricades with bridges.

The Bible is filled with teachings on teamwork, division of labor and cooperation. Only a few suggestions can be made in this brief article.

The very Trinity itself seems to signify some sort of coordinated effort. The Father, the Son and the Holy Spirit have their own particular responsibilities even though they are very intimately and inseparably tied with one another.

The various images used in the Bible to represent Christians are clear indications that Christians are meant to cooperate with one another. Believers are pictured as the various parts of a human body, the different parts of a temple, the branches that belong to the same vine, the various members of a family, and the bride of Christ. All of these figures suggest a very close relationship among Christians. Believers are meant to help one another and to supplement one another so that they can function as a whole. Uncoordinated activities by believers are like a mutilated body, a demolished building, a chopped-up tree, a broken home, and so forth.

Spiritual Gifts for Service

An understanding of the function of spiritual gifts in the Bible will certainly help us to understand the relationship among believers. Spiritual gifts are given to every believer for the purpose of each one exercising his own gifts in conjunction with others for the “perfecting of the saints for the work of the ministry.” Each one has a part

to play. Each one has a contribution to make. Each one is vital in the total work of the ministry. Here, as elsewhere, individualism is stressed, but for collective purposes. Each one is free to choose and to exercise his own interest and speciality, but with other believers in mind and in connection with them.

Let us recognize the fact that any one individual, organization or group is only a very small part of the total task force of God. We need one another. If one part of the body suffers, the whole body suffers. If one part of the body fails to cooperate with the rest of the body, then the whole body fails to function properly.

Christian Cooperation

Let us learn to appreciate the parts other Christians, groups and organizations play, and as much as possible, let us cooperate with them. The many inter-city conferences are very encouraging signs, and so are the evangelistic meetings in large cities, sponsored by various churches in those cities. In a similar vein, the gospel teams and various choral groups are very stimulating sights to behold.


There are just too many worthwhile and needy projects that cannot be done by one Christian, one group or one church alone. Projects like schools (primary, secondary, college and seminary etc.), hospitals, sending of missionaries, and extensive and systematic spreading of the gospel simply demand well-coordinated teamwork. One sows, another waters, and yet another reaps.

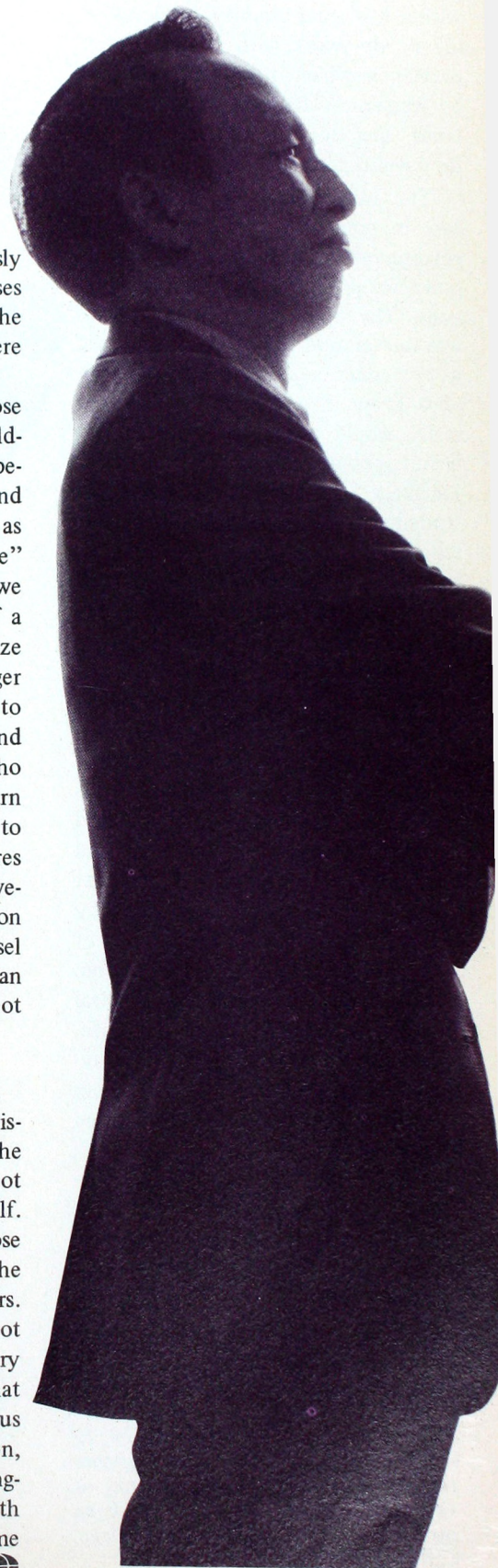
Let us "esteem others better than ourselves." It is too easy and natural to think that we are better than others

in whatever we do. We unconsciously think that God only speaks to *us*, uses *us* and blesses *us*. We *alone* are the faithful ones and we forget that there are countless others like us.

Why do we usually brand those that are older than we as "old-fashioned," "out-dated" and "belonging-to-another-generation" and those that are younger than we are as "not experienced," "still immature" and "not quite reliable"? Why can we not make use of the experience of a previous generation as well as utilize the zeal and new ideas of a younger generation? What right do we have to think that our ideas, methods and groups are better than others? Who teaches us that we do not have to learn from our fellow Christians and to work with them? Which pastor dares to deny the fact that his own effectiveness in serving God is depending upon the faithful support and wise counsel of his congregation? Can any Christian say that most of what he knows is not learned from others?

Off with the Masks

It may be helpful for every Christian to learn to take off the mask he has put over his face. Let each one not seek to build an "image" for himself. On the contrary, let each one expose himself and become vulnerable to the opinions and ideas of other believers. Let us freely admit that we do not possess the best solution for every problem, nor do we always insist that our solutions are the best. Let us cultivate humility, honesty, toleration, frankness, understanding and long-suffering. Let each one cooperate with another in seeking to exalt the Name which is above every name. 



India rarely does anything in a hurry. Nevertheless, forces at work within this great country, while working slowly, work with a certain inexorableness which is frequently misread by Westerners. Because changes do not come quickly, we often judge that they will not come at all.

The removal of missionaries is a case in point. Over 20 years ago the government of India announced its policy of gradually removing missionaries. The application of the policy was uneven and the exceptions to rule were frequent enough to keep missionaries living in a sort of hope that it really would not happen. But it has been happening steadily. The Landour Language School, once numbering 300 students, is closed today. The major schools for missionaries' children at Landour and Kodaikanal, north and south, have dwindling enrollments.

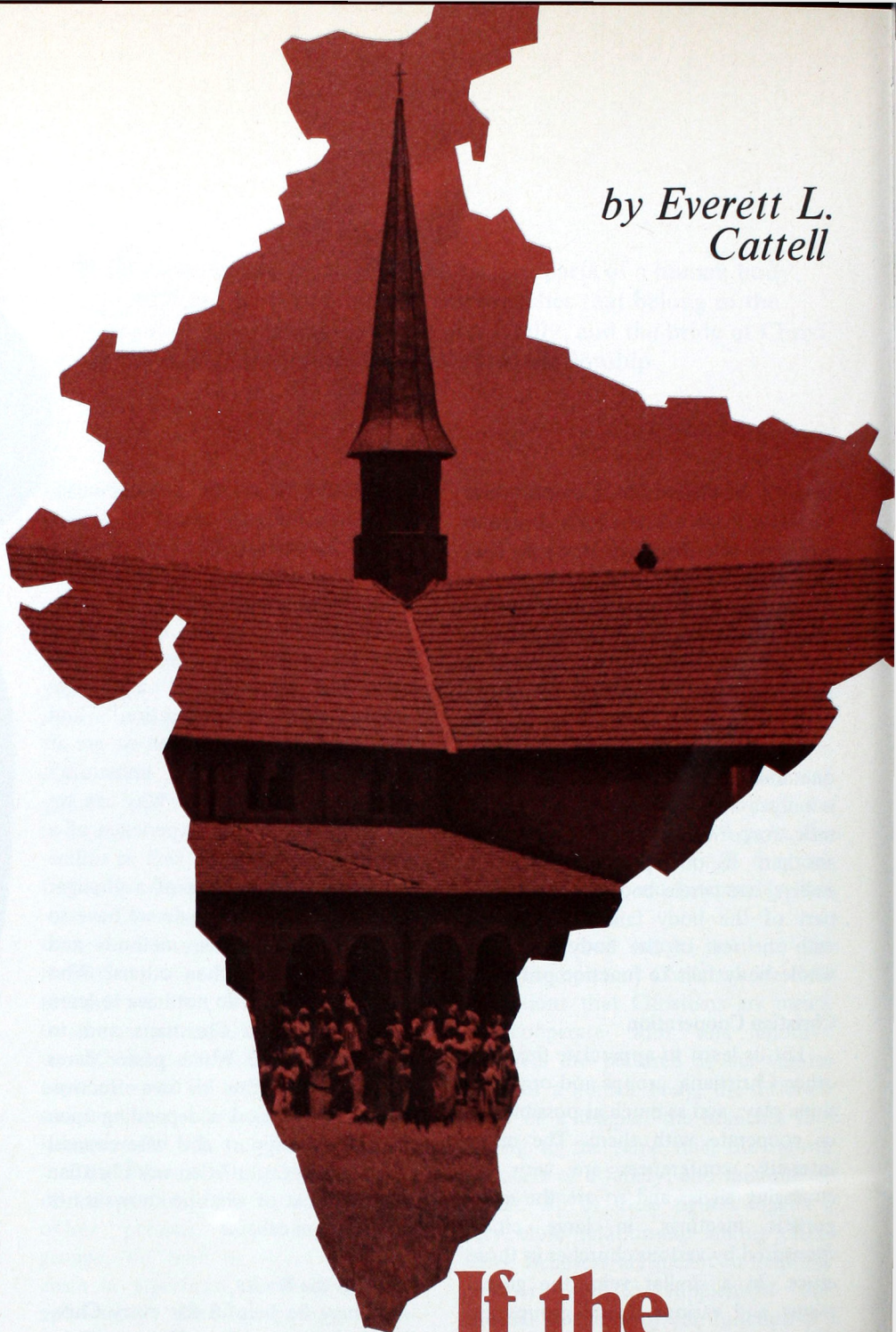
To Control Foreign Funds

Before the last elections, five members of parliament introduced separate bills calling for the control of foreign funds for political and religious purposes. This was largely motivated by political concern over Russian and Chinese contributions to Marxist parties and a general fear aroused by recent revelations of the extent of political interference in foreign countries by the American Central Intelligence Agency. This, of course, gives anti-Christian forces a ready-made excuse to cut off support from abroad for missions and Christian enterprises.

Prime Minister Indira Gandhi persuaded these members of Parliament to let their bills die on the promise that her government would draw up a comprehensive bill. Such a bill will unquestionably call for an accounting for funds from abroad. Beyond this the question remains as to how restric-

Everett L. Cattell, a missionary to India for 21 years and general superintendent of the Ohio Yearly Meeting of Friends for many years, has been serving as president of Malone College, Canton, Ohio since 1960.

by *Everett L. Cattell*



If the Missionary Goes

An encouraging report
on the strength of the national church in India

tive government will become in controlling or disallowing such funds. Fortunately Indira Gandhi won a rousing victory which will for a time free her to be herself, and her moderation may give missions a short breather.

In any case the question which concerns us all is what will happen to the church and to Christian institutions when missionaries and foreign funds are no longer available.

What of the church in India? The big news recently was the inauguration of the merger bringing into being the Church of North India. This is in a sense a complementary church to the Church of South India which was instituted many years ago. Both of these are huge, both are weathering a variety of strains, both have different composing bodies and therefore represent a different mix, and both have so far failed in bringing several very large denominations into their structures.

After a 13 year absence, I recently returned to India. I was struck by the reduction in size and influence of the National Christian Council, but no doubt these mergers have been part of the cause. At the same time I was impressed with the growing influence and caliber of Indian leadership of the Evangelical Fellowship of India (E.F.I.). The Executive Committee, full of extremely able Indians, has only one missionary left and the staff of four includes only one missionary.

Revival Still to Come

The priority emphasis of E.F.I. for 20 years has been spiritual renewal in the churches. Apparently the need is as great as ever. E.F.I. has exercised a profound ministry but the day of widespread revival is still to come. Formation of mergers has undoubtedly had its valid spiritual experiences and values, but the problem of sin in the lives of Christians is still acute. Probably the most basic sins of India are dishonesty, corruption and bribery. These affect Christians and simony is quite commonplace

in large denominational structures.

Just possibly, all these 20 years of prayer for revival have been somewhat vitiated by our foreign funds used as a support structure. Inadvertently we may have played into the hands of India's greatest temptation. Could it be that the Indian government must shut off foreign funds and thus teach the church a true stewardship in order to release the prayers of the years for revival?

Literature Distribution

The E.F.I. has made enormous contributions in many other ways to the church in India, and missionaries who have worked in some of the projects have left some priceless legacies. Cooperation in the production and distribution of literature was one of the earliest and still has momentum. Anna Nixon's series of graded Sunday school lessons is now published in four languages and being translated into the other 10 major languages. This job has been done so well and so completely adapted to the Indian scene that major denominations are taking up its use. Bruce Nicolls at Yeotmal is heading a move to upgrade the theological understanding of pastors, through a "programed-learning" effort which will be followed by professors going out into the field and holding seminars with the pastors of an area who have completed this study.


To me the zenith comes in the formation of the India Evangelical Mission. This is an Indian board, using Indian funds to send Indian missionaries into unevangelized areas and countries. They have missionaries in Afghanistan, Andaman Islands, Thailand, Khulu Valley, and Himachal Pradesh. This is mission come full-cycle.

The other great project is Union Biblical Seminary at Yeotmal. About 20 evangelical bodies support it and hope to receive well-trained men from it. Surprisingly, many of its graduates are going, not to the small evangelical churches, but are filling key posts in

the major churches and spreading evangelical influence everywhere.

There are seven seminaries in India offering degree-level work. Five of these are getting smaller and declining. Two are big and strong. One is Union at Bangalore and the other is Union Biblical at Yeotmal. The Indian principal at Bangalore has built this seminary around radically liberal ideas. Thus a great polarization has taken place leaving Yeotmal the great intellectual center for evangelical faith in India. It has had able principals in Frank Kline, Robert Hess, and Kenneth Bauman. Its next principal will be Saphir Athiyal, an intellectual giant and sound evangelical. The rest of the staff are tremendous. There has been a problem in that Indians trained in the West are able to relate evangelical faith to Tillich and Bultmann but may know little about answering Radakrishnan and Rajagopalachariya. I was impressed with the course work being developed by Bruce Nicolls to train Yeotmal students in handling the gospel in the Indian setting in which they are to minister.

Two Urgent Needs

We have so much to thank God for as the Indian leadership expresses spiritual renewal for the churches through E.F.I. and is giving intellectual understanding of the gospel for leaders through the seminary at Yeotmal. We can especially thank God for raising up I. Ben Wati, executive secretary of E.F.I., who is one of the most respected leaders in India and who, living in Delhi, has great influence in government circles. It seems to me that two things are extremely urgent. One is to provide a headquarters for E.F.I. in New Delhi: some money is in hand; we should get the balance quickly. The other is a modest but adequate endowment fund to keep the seminary at Yeotmal alive when foreign funds can no longer be sent. These projects must be treated with the utmost urgency. All in all, I am full of encouragement about the future of the gospel in India. 



globe at a glance

U.S. Economic Policies Affect Missions

—A Religious News Service Report

American missionaries abroad are feeling the effects of President Nixon's new economic policies because their dollars will not buy as much as before the change. This was the consensus of mission finance experts in the United States, based on a survey conducted by the *Seattle Times*.

Some church leaders added, however, that the long-range effect of the economic policies might be beneficial if an improved economy in the United States resulted in increased giving by church members.

Wade T. Coggins, assistant executive secretary of the

Conference set to plan evangelization of pagan Britain

A new evangelical drive on "paganized" areas of Britain was launched with the announcement of a 2000-delegate nation-wide strategy-shaping conference in the form of a National Study Week.

To be held May 6-13, 1972, the conference is to be "evangelical-ecumenical" with delegates from the Church of England meeting with Methodists, Presbyterians and other denominational evangelicals.

Three reasons were given for the national project:

The recognition that Britain is not now the Christian country it was when most churches were built and it is now a mission field;

The admission that, though evangelicals know something about evangelism, they are not having any conspicuous success in winning this country to Christ;

And the need to grapple realistically with contemporary problems and to find a total strategy for evangelism in each local situation.

Evangelical witness in Haitian Presidential Palace

Four prayer cells are reported among the guard at the palace of President Jean-Claude Duvalier, according to the West Indies Mission.

Among the young men President Duvalier has put into government office is included a former school friend who has been serving with the Oriental Missionary Society. He is palace chaplain.

One-quarter of the South Pacific still unevangelized

Of the South Pacific's one million people at least one-quarter are still unevangelized, the Rev. W. Selwyn Dawson recently observed.

These people according to Dawson include the Indian population in Fiji and many in Papua—New Guinea, the Solomons and the New Hebrides.

He also pointed out that second and third-generation Christians often have a very shallow faith. Witchcraft occasionally survives among Christians. Scarcity of good medical care was cited as the cause.

The Pacific Council of Churches conference where Dawson made his remarks contended that the church should expose witchcraft, strengthen its own pastoral ministry and encourage governments to provide better health services.

Latin America Mission restructures

In adopting a new form of organization the Latin America Mission is placing major responsibility for the continuation and development of its

Evangelical Foreign Missions Association, said:

"It will be some time before it is possible to determine to what extent the missionary enterprise will be affected on a world scale by the freeze on prices and wages.

"Even a small change will be significant when you consider that Protestant missions now administer about \$350 million annually.

"Since the missionary salary or 'allowance' is generally meager to begin with," Coggins said, "there is only so much belt tightening that is feasible.

"In the long haul, if controls continue, it would certainly seem necessary for the government to make provision for some kind of relief for Americans living overseas, missionaries as well as others.

"This relief, when it comes, will probably entail a need for more dollars to sustain a missionary and his work. This will require the sending organization either to raise more funds or to reduce its personnel growth rate."

Dr. Robert A. Thomas, executive chairman of the Division of Overseas Ministries, the Christian Church (Disciples of Christ), said he was disturbed by the tone of the President's August 15 economic message.

"The 10 percent surcharge is far more serious," he said.

ministries in the hands of Latin American Christian leaders.

The new constitution outlines a federation of autonomous entities. Eight Latins figure prominently in the list of 13 officers who will guide the infant organization in its first steps during a 17-month transition period.

President of the community's General Assembly is Dr. George Taylor, Panamanian professor at the *Seminario Biblico Latinoamericano* in Costa Rica.

Headquarters for the community are to be San Jose, Costa Rica.

The Latin America mission will continue its extensive activities in support of the ministries in Latin America, even though its role will shift from that of parent organization to that of participating member in the international community.

Lutherans lose two percent of their membership

Despite increases in membership in Africa, Asia and Australasia, world Lutheranism recorded a two percent drop in membership in 1970. The new membership figure is 73,307,479.

Indonesia shows the strongest growth. Major losses were in Europe.

Lutheranism is the largest of the Protestant confessions. Among Christian groups, it follows Roman Catholics and the Eastern Orthodox in size.

"Protective tariffs for the United States at this stage in the world's life are unjustifiable. The Third World (underdeveloped) nations, desperately trying to improve their productive capacities, could be hurt badly.

"The preachy part of the President's message I regard as jingoistic and nationalistic, with its emphasis on competition rather than sharing, all of it appealing to national selfishness and pride."

"The negative effects of those words will be felt for a long, long time around the world," he claimed. "It has made the missionary's work harder, verified the feeling that the United States is selfish, militaristic and inclined to act unilaterally whenever it takes the notion."

Dr. David M. Stowe, executive vice-president, Board for World Ministries, United Church of Christ, said the new economic policies would continue a trend which has been going on several years.

"Our purchasing power overseas gradually is being reduced as we need to raise the dollar salaries of our missionaries for them to meet their local costs," Dr. Stowe said.

The UCC board does not anticipate any drastic steps overseas, he said. Dr. Stowe added, "But it is clear that the amount of work we will be able to do in any place will be


greatly reduced because the dollar simply buys less now."

Dale E. Conrad, secretary for finance, Board of World Missions, Lutheran Church in America, said that President Nixon's decision to change his economic policies "has accelerated the pressure on dwindling financial resources."

Edwin L. Frizen, Jr., executive secretary, Interdenominational Foreign Mission Association, said that the immediate short-range effect of the economic policies might be negative.

"The missionaries will feel this very quickly," Mr. Frizen said, "since both for their personal needs and their mission work expenses, they will not be able to obtain as much goods and services as previously for the dollar."

He said this will mean, in some cases, that the allowances for missionaries will need to be increased, once the wage-price freeze is lifted. "This, of course, will necessitate additional contributions toward the missionary program which have been somewhat slowed down due to the general economic condition in the United States."

"In one way," Mr. Frizen said, "I think the devaluation of the dollar overseas may be of help since Christians overseas may realize that their support should come primarily from their own churches and sources within their own country, rather than overseas." 

WCC continues controversial grants to fight racism

Despite the strong criticism that earlier allocations prompted, the World Council of Churches Program to Combat Racism has allocated \$200,000 to 24 organizations engaged in fighting racism around the world.

The majority of the grants went to groups working in or near South Africa, Rhodesia, Mozambique, Angola and Guinea-Bissao.

Groups receiving funds in the United States included United Farm Workers Organizing Committee, Malcolm X Liberation University, Southern Elections Fund, and Institute for the Development of Indian Law.

German church scene not completely dismal

Though the decline in church life in both East and West Germany is generally recognized, the general picture is not without its bright spots, according to the Evangelical (Lutheran) Bishop of Berlin, Dr. Kurt Scharf.

In West Germany, he stated, the causes of the decline are "indifference, materialism, man-worship," while in the Communist Eastern sector, the losses stem from the "constant competition of schools, media and government, all monolithically fostering Marxist life and ideology."

Dr. Scharf pointed to certain "bright spots" in Christianity's struggle in East Germany.

"For one thing," he said, "the system in East Germany and in all Eastern block countries is now the establishment. The crop of youth is always being renewed and youth everywhere is critical and questioning.

"Pastors are experiencing instances of young people coming to ask for proof of the existence of God, although it is constantly being drummed into them that God does not exist. This is the voice of the establishment and it is not accepted uncritically."

He also said that with the exception of a 20-minute broadcast of a church service weekly, Christian influence is excluded on radio and no television time is available. Bishop Scharf said this leads young people to feel they are hearing only one side of the story, while knowledgeable radio listeners also realize that the "three pastors" allowed on the air are carefully chosen by the state.

The state continues its pressures on the Christian community. Ninety percent of Protestant parents in the Rostock District have withdrawn their children from pre-confirmation instruction because of pressures by the government.

Reports indicate that teachers ask children in school if they took part in

religious classes. Parents of these children were visited by school officials and warned that the children would be barred from higher education unless they stopped the religious instruction. The church was reported to have protested the action to Rostock District authorities.


Earlier this year the government passed legislation requiring advance registration with local police authorities of all indoor and outdoor events unless sponsored by the Communist regime or its approved organizations. All other meetings are subject to formal approval by state authorities.

The only exceptions in the field of church activities include purely liturgical or ceremonial events.

Before this act church-sponsored cultural and other non-liturgical events were regarded by the churches as falling under their right of free exercise of religion.

Portuguese inaugurate Council of Churches

More than 1600 people attended inauguration ceremonies of the Portuguese Council of Christian Churches.

Participating in the dedication were representatives of the three founding churches: the Lusitanian (Episcopal) Center of Portugal, Portuguese Methodist Church and the Evangelical Presbyterian Church of Portugal. 

Temples Made With Hands

by Donald N. Larson

Dear Screwtape:

It worked—just as you predicted! I was worried when they got hold of "Does the Church Suffer an Edifice Complex?" (World Vision Magazine, September 1971). But the very first reader responses allayed my fears: "Of course not!" "All other churches, maybe, but not ours!" Great! Snyder's article made no impression on them at all. "Irrelevant, immaterial, inconsequential," they concluded.

However, one responded, "I hope not!" in answer to Snyder's question. He worries me and makes me a bit leery. Can we undermine him and win him over? I'll need your help in this one.

*Your loving nephew,
Wormwood*

Donald N. Larson is chairman of the Social Science Department and professor of linguistics and anthropology at Bethel College, St. Paul.

Dear Wormwood:

Nice work! I knew you could keep them from getting serious over Snyder. Those reactions were beautiful: pure emotion.

But do not take anything for granted. Keep the committee under pressure—from architects, timetables, reports, and anything else available. Do not let them rehash Snyder's points, though, for after all, like one of them said, "What does he know anyway! He's just a missionary in Brazil." Continue to discredit him as opportunity arises.

As long as we can keep them thinking that the Mighty One "dwells in temples made with hands," we can continue to divert their resources away from our territory. Keep them talking about the "house of God" and sooner or later they will build Him one.

You already have a toehold. Those who feel that the "community in Christ" (wretched concept!) needs a corporate ecclesiastical skin are our nucleus. At every opportunity reinforce the notion that a skin is

necessary to conserve and protect the "body." It is the "church is people" group that does not need the skin and they need to be silenced.

Do not let them probe Snyder's logic. His false dichotomy of *building* or *no building* would not stand up because there probably are buildings which would permit a congregation to have Snyder's characteristics. But for our sakes, do not help them to discover what they are!

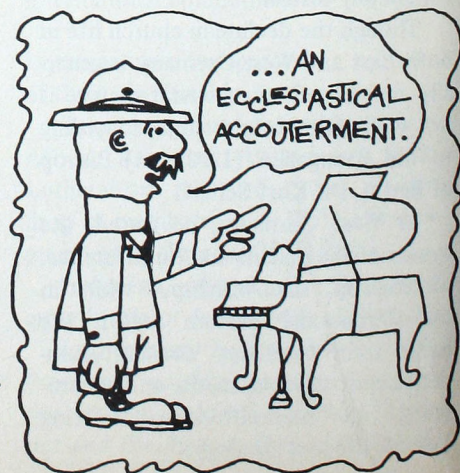
Here are our priorities as I see them. First, keep them building-conscious, with the conventional, traditional models in focus. If we cannot handle it in this manner, we will have to settle for a different building which will still immobilize them and make it difficult or impossible to follow Snyder's principles. At all costs, do not let them forego a building. Then the resources would just go into more troops to fight us in territories which we have already claimed.

The real problem, of course, is that the Enemy really *does not* need this skin!

Therefore, since they are ready to build, let us take steps which will guarantee an edifice that really is complex. Immobilize them, lock them in, ice them over, inflate their corporate egos and reinforce their stand-offishness. Here are some basic suggestions.

To keep them out of the community, out of one another's homes, and off the streets is all important. Urge them to include in the building

DR. WORVIS



"all the comforts of home." In fact, go even further if you can and make it even more comfortable than home! By keeping "spiritual things" located in the building, not in the homes, we can maintain a sharp distinction between "secular" and "sacred," and that is important in our long-range planning.

Also, make it difficult for them to sell the building to anyone except another church. That narrows the market considerably, in case they should get "itchy feet."

Keep them indebted. A heavy mortgage will oppress them and keep resources at home, as I mentioned earlier.

Keep them locked into the building, but also keep them confined to old, worn out programs. Get them to believe that they will be doing things in five or 10 or 20 years "just as we have always done them." That will help to insulate against change, and if they do not change, they will die. We know that. (Of course, the Enemy does too!)

Go for lots of built-ins and fixed-feature spaces that make it awkward to change programs. Get a good, solid platform nailed down over a baptistry, anchored in place with heavy oak furniture and a huge "sacred desk," as they call it. That will be difficult to move, and its distinct advantage, of course, is that it keeps eyes trained on backs of heads.

Get locks on lots of the doors, too, so that people have to go to all sorts of committees (and trouble) to get to use the spaces that are there. This will

of necessity slow down change also.

The key to our long-range effort is the promotion of spectatorship, not participation. Keep the main actors on display up in the front. Arrange spaces so that eye-contact is avoided and sitting discouraged. When they sit and look at one another, feedback is too easy and too much information circulates, and that, of course, is dangerous.

Strive for superficial interaction in contrast to deep, emotional involvement. You know the old slogan: keep your spirits in the bottles, not in the people.

If they are going to "feel good all over" when they go to church, it should be very superficial and an end-in-itself. It definitely should not generate steam so that they carry it out of the building!

Keep them cooled down by having them stand a lot. Standing gives them a sense of transience; sitting is too permanent. Too many things happen when they sit around. The spirits apparently move around much better when people are sitting and looking at each other face-to-face.

In developing plans, remember our slogan: We want a building to be proud of! As soon as we can get them to refer to the building as "our church," they will begin to forget that it really is His, and that will make it harder for Him to repossess it.

To take pride in it, it should reflect fairly expensive tastes. Get the owners of the classiest houses on the committee. That will set the standards high and make them costly to meet. This is

another way to keep resources at home, but it will result in a building "of which even the humblest will be duly proud." Nothing like gold faucets in the washrooms, you understand, but soft, velvety carpet will do quite well. Silence the dissenters by giving them the pitch that "carpet can be maintained quite as reasonably as plain old concrete."

Also, get them to panel the walls, to select fine oak furniture and put up lots of knickknacks. This will soon mean that it will be impractical to maintain without a full-time janitor, and this will divert even more resources in the future.

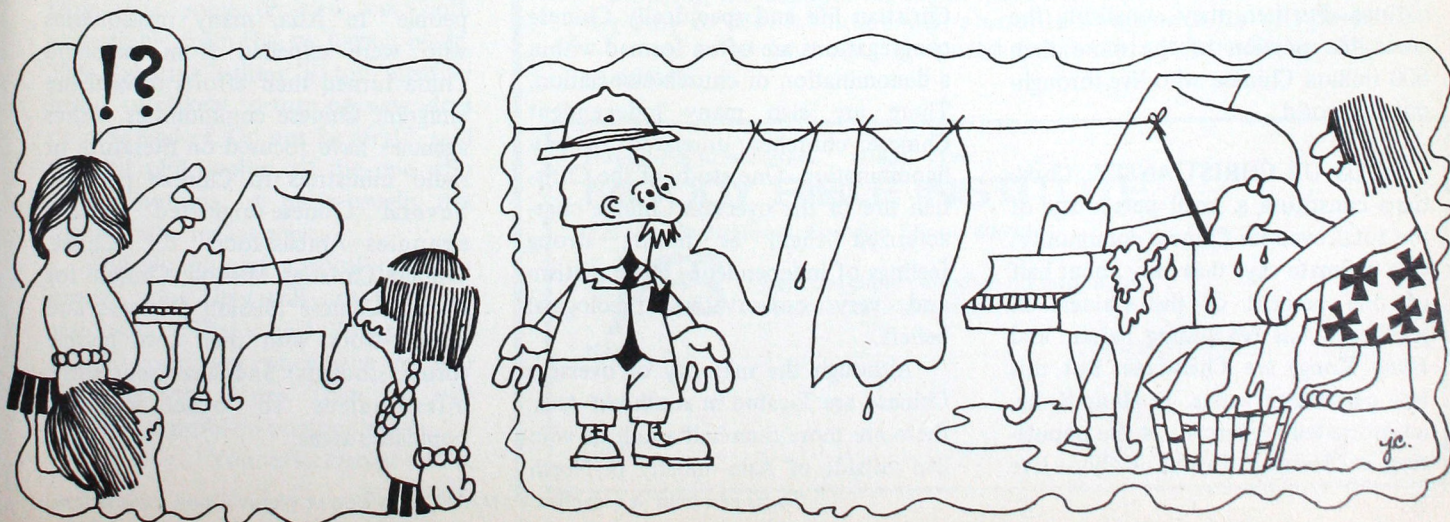
Avoid the "barn" look. Do not forget that they will get great satisfaction from the fine appointments, many of which they cannot even afford in their own homes.

One of the trickiest problems, of course, is the development of a skin to match their personality. They have a good start already with their five acres of hilltop. This suburban setting will already reinforce the middle-class image, but the building itself will have to be consistent with their personality and class-consciousness.

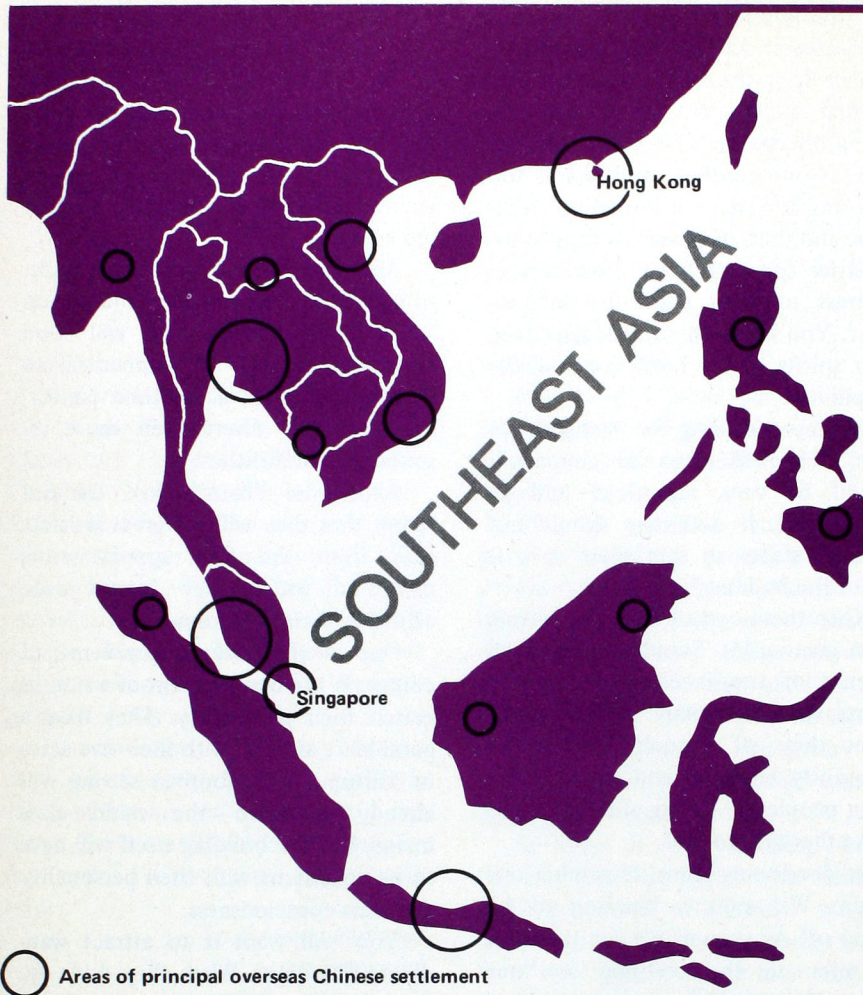
You will want it to attract wandering Christians. When they drive by, they should say, "That's my kind of a church." At the same time, it should repel the unchurched with, "That's not for me!"

See that it is rich enough so that the poor do not feel tempted to use it, but poor enough so that the rich will

continued on page 23



Facts of a Field: Overseas Chinese



VITAL STATISTICS

Population: Estimated 20-25 million (excluding Taiwan).

Population Distribution: Major concentrations in Hong Kong, Malaysia, Singapore, Indonesia, Thailand and Vietnam.

Urbanization: Usually found in urban areas.

Ethnic Composition: All are Chinese but from different dialect groups. Main dialects are Hokkien, Teochiu, Cantonese, Hakka and Hailam. Most Chinese in southeast Asia come from two southeast China coastal provinces: Kwangtung and Fukien.

Economy: Relatively prosperous. Engaged extensively in finance, industry and commerce. Have become the dominant commercial class in many southeast Asian nations.

Religion: For many, an amorphous combination of elements of Buddhism, Taoism, Confucianism and others. Christians are a small minority, often not more than one percent of the total Chinese community.

SIGNIFICANCE: The Chinese living outside mainland China and Taiwan constitute a significant and coherent body of people of concern to Christians. Although scattered throughout many nations, the Chinese people have largely retained their unique identity as Chinese, and their total number exceeds the population of many nations. Further, they constitute the accessible portion of the more than 800 million Chinese who live throughout the world.

STATUS OF CHRISTIANITY: Christians constitute a small percentage of the total overseas Chinese community. One estimate says that only about half of one percent of the Chinese in southeast Asia (excluding Taiwan and Hong Kong) are Christians. But this low percentage varies. In Hong Kong, an estimated 10 percent of the population is Christian. Taiwan is about five

percent Christian. In the predominantly Chinese city-state of Singapore, only six to eight percent of the population is Christian, although surveys of university-level students suggest that perhaps one-third of that group consider themselves to be Christian.

The closely-knit Chinese community retains this element in its Christian life and specifically Chinese congregations are often formed within a denomination or church association. There are also many independent Chinese churches unrelated to any denomination. One study of the Christian life of the overseas Chinese characterized them as having strong feelings of independence, deep pietism and very conservative theological beliefs.

Although the majority of overseas Chinese are located in southeast Asia, there are more than half a million who live outside of Asia—mostly in North

America. In the United States there are over 100 Chinese Christian churches and Bible study groups, although, of the total Chinese community in the United States, perhaps less than five percent are considered Christian.

A number of churches and mission agencies have ministries for Chinese people. In Asia, many missionaries who were expelled from mainland China turned their efforts toward the emigrant Chinese communities. Other agencies have focused on literature or radio ministries to Chinese peoples. Several Chinese-originated mission agencies—Ambassadors for Christ, Chinese Christian Mission, Chinese for Christ, Chinese Mission Overseas and others—work with their own people (often students) and have sent some missionaries to other Chinese-populated areas.



'Facts of a field' is compiled by MARC, a division of World Vision International.

continued from page 21

not get mixed up in it either. It should look stately but not cathedral-like. I know it is hard; it is a fine line to draw, but do your best.

Do not let things get out of hand by letting someone propose that they rent for awhile. Middle-class people are used to mortgages; it gives them some feeling of permanence, and that is what these pilgrims need. Tie them down every chance you get. This will fix them into a real class mold, and as you know, when the "pilgrim community" crosses lines and includes both Jew and Greek, slave and free, male and female, rich and poor, we are the ones who are in trouble. This sort of thing is deadly in our master plan!

Rely on a dependable, experienced ecclesiastical cosmetologist for an architect. Avoid the experimenters or innovators; they listen too much. Get one who knows just what he wants and can convince the committee of the conventional, traditional model that will bottle them up. Especially, avoid those who have been reading current literature about contemporary revival and reformation. These guys are likely to come up with some option that will hamper us unnecessarily.

Finally, keep them on the move, meeting deadlines, making motions, too rushed to stop and share. That "sharing" bit is deadly. Consensus beats us every time. I think the Enemy works through corporate groups struggling for unity more effectively than through parliamentary procedures. So therefore, if we can get them to focus on simplistic alternatives, neither of which is undesirable from our point of view but both undesirable from His, we have it made. This "sharing" thing is too unstructured, too likely to turn up new ideas or new leaders. Do not be afraid, said the old philosopher, of the one who makes motions, for he is usually not the one who makes waves.

And do not let a vocal minority bother you. They will not take him seriously: "That's just Jones." But watch your step when one or two team up with Jones. Then you will have a real problem on your hands.

Your affectionate uncle,
Screwtape

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personality profile



"White Congolese"



When Alexander J. Reid arrived in the heart of Africa 42 years ago, the overwhelming problems of centuries without Christ drove him to his knees in prayer. Now as he looks back, he understands how God used him to bring salvation to His people and victory to the Congolese church.

Dr. Reid had a deep and mortifying conviction of sin at the age of 15 and experienced the grace of God when he claimed Christ as his Savior. Soon after Reid's conversion, God planted in his heart a divine call to the ministry and put within him a passion to preach Christ and win lost men to Him. He attended Asbury College to prepare for the ministry, and there he heard a missionary from Africa tell of a great wide-open harvest field. With Isaiah, Alex Reid responded: "Here am I, send me."

Some Good Fridays

Early in Reid's ministry in the Congo, he called together two or three of the missionary families to fast and pray on Friday until God would give them revival and victory in the midst of this deep night of need. For two years part of the original group continued fasting and praying.

After this time of fasting, prayer, and meditation, and the continued proclamation of God's redeeming message in every village of the district, God gave the mission a mighty breakthrough. Walking in the light God revealed to him, Alexander Reid decided to call a camp meeting for the 65 preachers of the district along with their wives and families and the lay leaders from the villages. He asked the preachers to come for a study of the book of Acts and for prayer, little realizing what would be the outcome.

After five days of the camp, God moved in a mighty wave of salvation and the whole area was filled with the presence of the living God. Multiplied hundreds of people prayed and found their salvation in Christ Jesus. Practically every one of the 65 preachers with their wives and families and lay leaders received the cleansing power of God's Holy Spirit. Immediately many of them returned to their nearby villages to witness of what God was doing at the campsite. Consequently, people poured in from the whole countryside. Whole villages came and literally thousands of people found Christ in that first camp meeting and the weeks that followed.

These witnesses of Christ's redeeming power scattered out across the large area of his district, and the revival spread everywhere. Another district grew until there were 350 ministers and lay preachers preaching Christ. The glory of God fell in areas where whole villages were won to Jesus Christ.

Notable Conversions

The Honorable Patrice Lumumba, who in 1960 became the first Prime Minister of the Congo, was converted during that great awakening. Another blessed of God at this same camp was Pastor John Wesley Shungu, who became the first Methodist bishop to be elected on the continent of Africa.

Another outstanding figure who came out of this great revival movement was Dr. Pierre B. Shaumba. For eight years he was the most influential figure in the Congo church as the first Congolese to become the general secretary of the Congo Protestant Council. These three leaders, along with multiplied thousands of others

who are serving there today in every area of Congo life, became the fruit of this great revival which started in 1932 and continues on until this day.

Another important result of this awakening was the upsurge of interest in education. Thousands of youth everywhere began to seek a Christian education.

Still another outreach of this great revival was the ability of the nationals to bear heavy burdens of responsibility; the beginning of the superintendency of districts by Congolese pastors took place. Almost immediately following the revival, the church's responsibilities became so great that Reid appointed a number of leading preachers to become assistant superintendents, caring for whole sections of the district as they carried on their own pastorate in a centrally located village. God moved upon them through this, and later when the area became a full Annual Conference, all the district superintendents were Congolese. Now there are 11 district superintendents, all Congolese, in the Central Congo Conference and two other full Annual Conferences in the Congo.

His Greatest Tribute

Because all missionaries and other people of foreign origin are given new names as they arrive in the Congo, Alexander Reid has had many names given to him in the past. The greatest tribute ever given to Reid in his 40 years of service in the Congo, however, was given during the All-Africa Congress on Evangelism held in Kinshasa in 1969. The Reverend Mukanzu, the presiding official at this Congress, gave him the new name of the "White Congolese." This was a great tribute to Reid as it demonstrated that the Congolese recognized his desire to become one with them in the objectives of their lives.

Repeatedly, he has said as he spoke to congregations in many American churches that he had such joy in 40 years of service in the Congo that he would be delighted to spend 40 years more there in serving Christ and the interests of His church. He gives God grateful praise for every soul that He allowed him to have a share in winning to Christ and for the Church He has established in the Congo.



readers' right

Quietness in Jerusalem

Sir: I have watched with interest the accounts leading up to the Jerusalem Conference and wished I might be an eye-witness to such a meeting. I really expected something exciting and earthshaking to come from such a gathering of the "spiritual giants" of our time. The paragraph in Paul Fryhling's reflections (September issue) that read, "There was, however, no strange sound emanating from the congress hall so intriguing that the people were stirred with curiosity or wonder. Israel was hardly aware that we were there, except that the taxi drivers and curio shops picked up business," was really indicative of the role of the Church today. I could not help but wonder if Peter, Paul and John—or John Wesley or D.L. Moody—had been in Jerusalem, what a stir there would have been then! "We cannot help but speak the things that we have heard and seen." I think the hope of His *soon* coming might have been preached on the street corners!

*Phyllis C. Baugher
Detroit, Michigan*

Variety in the Arab World Too

Sir: C. Richard Shumaker's article "Needed: An Anti-Defamation League For Arabs?" (July/August issue) deserves a fervent word of thanks from us all. As a friend of the Arabs and a former resident among them in the Middle East, I can testify that all he says—and more—is true about our tragic misunderstanding of the Arab people and the Arab world.

I am only surprised that in such a compassionate article the author can suggest a half-truth by contrasting "our own clean and laughing children" with Arab children in "dirty mud-brick homes" or "riding innocently a rickety old bus somewhere near Cairo, Amman or Damascus." There are plenty of dirty mud-brick homes and rickety old busses! However, there are also spotless modern homes which any American suburbanite would be glad to own. And I have known Arabs who were far more fastidious housekeepers than the average American.

This minor flaw, however, should not detract from the impact of a viewpoint so cogently expressed and so desperately needed among most American Christians.

*Harold V. Smuck
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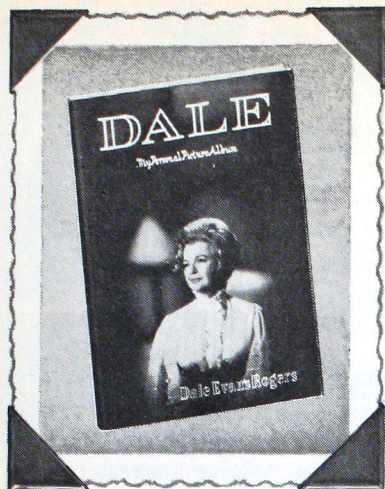
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One remark was sure to get applause at the European Congress on Evangelism held in Amsterdam from August 28 through September 3: Billy Graham said the Church has to adapt herself and be ready for a great influx of young people. Dutch journalist Jan J. van Capelleveen added that the church had to be better geared to the times. And on the closing night, chairman Dr. Gilbert W. Kirby, speaking about a "Strategy for the Seventies," repeated: "Our church programs often totally disregard sociological changes."

Yet, in the discussion sessions hardly any word was spoken about the changes the Church must necessarily make.

The absence of discussion was not due to lack of appreciation for the seven major addresses. Neither was discussion absent due to the 1300 participants from some 35 countries in Western and Eastern Europe and the Near East being unconvinced. It was mainly because the people who met found it difficult to open up to one another in discussion groups.

Meeting in the Air

The significance of the European Congress on Evangelism was the fact that evangelicals of all types met and *did* talk with one another for the first time. In the charter plane from Milan, Italian evangelicals met other evangelicals for the first time in their lives. All gladly agreed on the "fundamentals of the faith," but came from varied cultural and theological backgrounds.

Some of them, whenever their own theological position was being attacked, felt the urge to get up and defend their position. Others, when someone got up and made a remark which did not agree with the previous speaker, would plead with the group to keep the unity in the spirit, which according to them seemed to mean that evangelical Christians could not have differences of opinion. And there is nothing which kills creative discus-

sion sooner than such a call to unity.

But they did meet each other. They met across the generation gap. Half of the participants were young people. They also met across theological gaps. Several national delegations met to discuss the possibility of organizing meetings of Pentecostals and more ecumenical evangelicals, for since the beginning of the fifties they have been completely separated.

A New Indigentity

They met across cultural gaps. For the Eastern Europeans this resulted in a remarkable decision. One of them said in the closing session: "We discovered we have been leaning upon brethren from the West too much. We must make more use of the various evangelistic methods we ourselves have. They will be different in the various countries, but we must find out what we can do."

Another remarkable aspect of the conference was the absence of the spirit of despair, which has reigned in so many conferences of these last years. There was a definite feeling that new days are upon us, that there are new possibilities to reach people.

Instead of appointing a committee to draft a message on the last day, Friday September 3, the congress divided up into language groups. German speaking Europeans from West Germany (no participant from East Germany had been allowed to come), Austria and Switzerland discussed the possibilities of a Pan-German Congress on Evangelism. A committee of three was appointed to study this possibility. The British participants could already point to a congress on strategy for evangelism to be held in May of next year. The Finnish people were seriously considering such a congress and the French decided to organize regional mini-congresses.

Many delegations felt the need to know more about one another. Though the European Alliance was

formed long ago, it is very weak and in most of the countries nonexistent. German, Finnish and British participants discussed possibilities of a kind of evangelical European News Service. German Horst Marquardt and British George Hoffman were appointed to work out plans.

The European Congress on Evangelism was not a congress of noted theologians, nor a congress of well known church leaders. It was a gathering of Christians who have been quietly fulfilling their evangelistic tasks in their own little corners—far away from the beaten paths of the mass media, far away from the guiding hands of popular theologians, far away from the governing influence of Church leaders. These men have walked their own way, and lived their own isolated lives either within or without the established churches. And it was with a little surprise that they discovered in Amsterdam that there were so many of them after all.

When the group left, the big question was whether the participants would go back home to their isolated places in Europe again scattered as loose sand, or whether the “seeing of the brethren” had drawn them together to become a forceful band.

A World Congress?

Behind the scenes the possibility of a new world congress was discussed. It all started with the World Congress on Evangelism of 1966 in Berlin. Then followed regional conferences: Singapore in 1968, Minneapolis and Bogota in 1969, a smaller congress in Africa and now Europe. Has the time come for a gathering of all the material into a world congress? Many say yes.

Dr. Harold Lindsell, editor of *Christianity Today* added a new thought in a radio broadcast over Trans World Radio in Monoco on the closing day of the congress. He said he wanted not only a congress on evangelism, but at the same time and in the same place a congress on missions, in which everyone who is doing missionary work could participate. The two congresses should be held at the same time, in the same city and after preliminary sessions should integrate to show that evangelism has become a world concern, to show that mission work should start right at home.



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Airing of Mission Tensions

by Ted W. Engstrom

"Missions in Creative Tension" was the theme of "Green Lake '71"—the joint retreat and study conference co-sponsored in late September by the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA) at the beautiful American Baptist Assembly grounds in Green Lake, Wisconsin.

Four hundred and six invited delegates and observers from 104 member missions and organizations were present, including two dozen pastors, 34 college and seminary educators, 10 student observers and 18 overseas nationals.

The format of the conference, engineered by the jointly sponsored (EFMA-IFMA) Evangelical Missions Information Service, provided more-than-average opportunity for delegate input, questioning, debate and discussion.

The agreed-upon general theme of the conference centered upon church/missions/church relationships, beginning with the "sending" church, action taken through the various church planting and service missions and to the "receiving" church.

Missiologists Dr. Louis L. King, foreign secretary of the Christian and

Missionary Alliance, and Dr. George Peters, Dallas Seminary missions professor, engaged in two principal good-natured "debates," occupying two full evening sessions on the general theme of mission/church relations overseas—in principle and in practice.

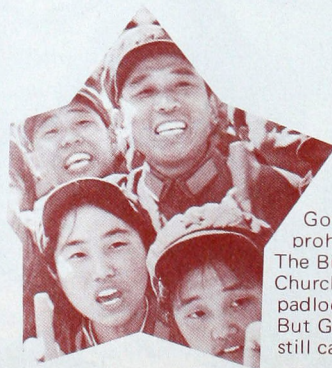
Prime emphasis was given to the biblical basis for the church in mission through a series of four start-of-the-day, enriching Bible studies on the "ministry of the Church" given by Dr. Edmund Clowney, president of the Westminster Theological Seminary in Philadelphia. He gave a moving plea for the searching of the Scriptures to determine the role of the Church and mission boards and agencies in world evangelism and church planting.

Position papers, lectures and presentations did not go unchallenged. Reaction from delegates was channeled through questioning of the speakers who comprised a daily panel, through a daily plenary interaction session and through 16 separate, daily group dialogue sessions on various topics relating to the general theme—groups to which delegates were assigned as a result of expressed interest and concern through response to the extensive and in-depth pre-conference questionnaires which had been circulated.

Delegates were urged often by the conference leadership to "listen" to the voices from overseas, but, unfortunately, the few men representing national church leadership were a pitiful minority and the "listening" process was pretty much one of mission leader "listening" to fellow-mission-leader. What "voices" were heard from the overseas national was a plea to hear the cry for "change" from abroad and to have an openness to the "new thing" which the Holy Spirit is doing in His Church in the world today.

Thoughtful, careful recognition in addresses was given to areas of tension in the church/mission relationship and these were oftentimes very honestly and openly analyzed and appraised.

PRAY FOR CHINA



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The conference was marked by refreshing candor in many tense situations. For example, it was readily recognized by many mission leaders who spoke up in the open forums that missions have held on to "authority" and funds for far too long and far too often. It was likewise a consensus that initiative and leadership have not been shared with receiving church leadership soon enough.

Similarly there was a frequent call for "repentance" for past and present errors in judgment and tactics in these missions/national church relationships. But despite the call—there was little action taken!

Considerable emphasis was laid upon the "gifts" of Ephesians 4 and I Corinthians 12, with particular reference to the role of the "apostolate" in overseas service which the Apostle Paul speaks of in Ephesians 4:11.


Throughout the conference there was a strong note of optimism as to God's working in His world today through the Church. Many indicated in various ways their conviction that the Church faces—immediately and worldwide—its greatest day of opportunity, growth and impact. There was a refreshing new note of optimism evident and expressed by many of the delegates, though this was not as evident from the platform.

"Servitude" and "partnership" roles were fully discussed in both the open forums and structured small group discussions. There seemed to be a tentative search for individual and corporate identity in the tensions

existing between Church and mission, answers to which would revolutionize much of the Church's mission in today's world.

Considerable time was spent in missions semantics and terminology, wrestling interminably with such terms and concepts as "mutuality," "autonomy," "indigeneity," "parallelism," "structures," "fusion" versus "dichotomy," and so forth. The conference key-note was struck by Jack Shepherd, formerly Jaffray School of Missions (Nyack) head, visiting professor at Fuller Theological Seminary and pres-

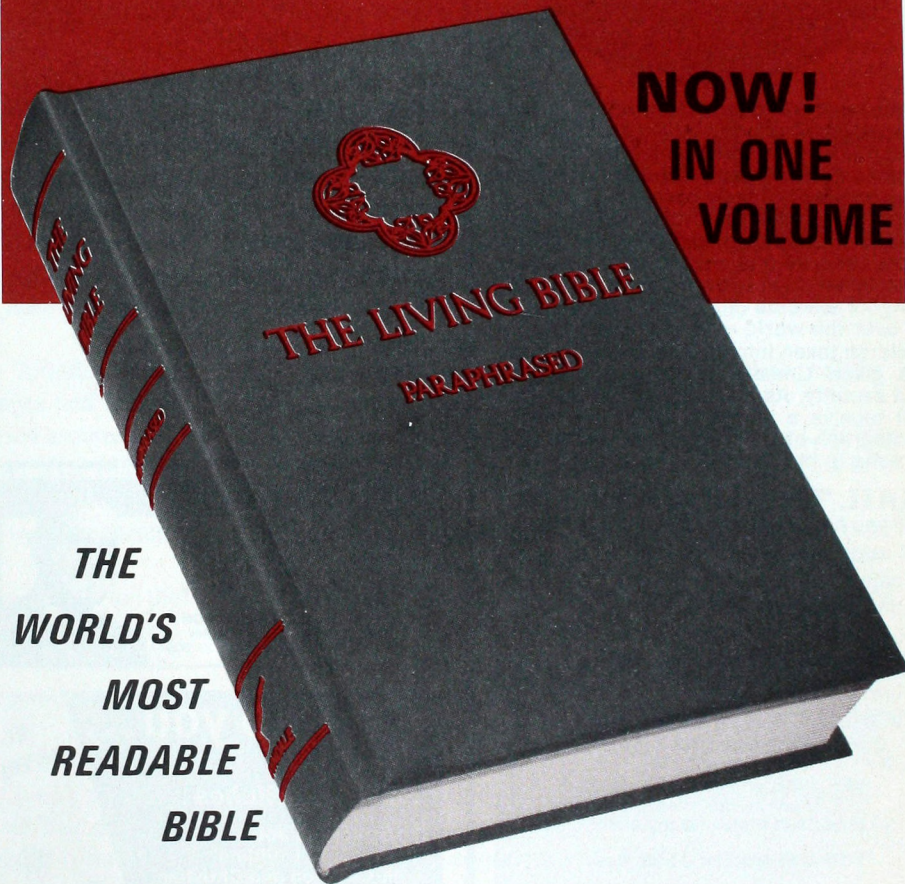
ently director of education for the Christian and Missionary Alliance, on the tensions existing at the "home front" between Church and mission, followed by the Peters—King dialogue on overseas church/mission tensions and relationships.

The planning committee should be complimented on making allowance for these tension areas to be aired and honestly faced. The shape of modern missions could well have been altered for the good because of the four days at Green Lake '71. But will it? One wonders. 

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and thought again of
basic!
most important and
Supreme Good! The total,
indispensable—one thing
I cannot do without!*

*God's Word! That is the Key! I thought
and thought at length of
strength!
obedience and
discipline!
Faithfulness! Surely the
one stimulus to which
I must respond,
and yet. . .*

*God's Love! This is the Key! I thought
and felt in unison of
worship!
joy and
adoration!
Glory! Now I knew the
highest feeling—thought a
man can think,
and yet. . .*

*God! Himself is key! I knew
and summed my thoughts of
Father!
Son and
Holy Spirit!
Person! Sovereign Friend
whose majesty reaches
me and so I finally see,
and yet. . .*

*Jesus! He Himself the Key! Now
nothing—only Him and All
Vital!
Word and
Bridge!
God and yet man too!
whose infinite intactness
causes me—to be. . .
in Him.*

John C. Hoagland

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The Chinese Quarter

No, we are not talking about "Chinatown," whether in New York or San Francisco. The reference is to something incomparably greater. It is to the massive fact that Chinese people make up one quarter of the total world population.

And all but roughly 25 million of them are bamboo-bound on the Asian mainland.

Among... [recent] publications on China was a book called *China in Change*. Authored by seven writers, its editor, Dr. M. Searle Bates, says in the Preface:

The Chinese, the most numerous people of mankind, are largely isolated from the international community, are formally at war with the United Nations and live in mutual hostility with many other peoples. How can this be?

The question belongs to the 64 dollar variety. If the answer calls for *explanation*, it is beyond us. If it calls for *understanding*, there are measures of enlightenment that fall within our grasp. (To *explain*, as Helmut Thielicke has pointed out in his *Between Heaven and Earth*, requires a scientifically respectable tracing out of cause-and-effect patterns, whereas to *understand* is to have insight into those aspects of "historical personal life" that have marked a particular situation.)

For example, how many of us North Americans are still... under the influence of distorted images and stereotypes of the Chinese people that we have carried around with us from childhood? Pigtailed and bound feet. The Chinese laundryman down the street. The figures of speech—"a Chinaman's chance," for example—that used to be so current and so catchy.

Yet this pigtailed Chinese, who had emigrated to the United States, was no more representative of Chinese civilization than a folksy farmer from "Plowin' Corner" would be representative of American culture amid the bright lights of Tokyo.

Let me here hazard a judgment that I think will not be disputed by any expert on the history of China's relations with the West. The judgment is this: no one can possibly understand the hostility of the mainland Chinese toward the Western white man unless he has probed the depths of the resentment which several generations of Chinese have felt because of the West's trampling disregard of a Chinese culture that was already sophisticated when our Anglo-Saxon forbears were savages in the wilds of northern Europe.

True, this is only one strand in the complexly woven cable of any attempt to understand the contemporary Chinese situation, but it is an important one. Today, as Bates points out, we of the West are in danger of settling for a new set of stereotypes and caricatures of, say, 700 million Chinese mainlanders. Occasionally you meet the Red-leaning person who thinks—or says he thinks—that Mao's China is a new heaven in which social justice prevails and poverty is

dead. Far more frequently you are exposed to the neat ideological patter of the American who rolls three-quarters of a billion human beings into the shape of one gigantic ogre for whom the recommended treatment is "hate 'em and bomb 'em."

Viewed in another perspective, and one that is more distinctly related to the Christian mission, today's Communist controlled China has unintentionally cleansed the thinking of yesterday's China missionaries. They used to wonder, for instance, whether the family-and-clan system, one of the tightest in all of the world's societies, could ever be broken up. The Peking regime has done it. This, conceivably, under a non-Communist government could lead to far freer choices in the area of religious faith than was ever true under the old system.

Other aspects of cleansed and corrected thinking are set forth with startling candor by missionary Leslie T. Lyall, of the Overseas Missionary Fellowship, in his book *Red Sky at Night*. In a carefully tabulated bill of self-indictment, which begins with the words "WE CONFESS," the following particulars are deplored:

1. Too many China missionaries were guilty of preaching a watered-down gospel.
2. Too many remained ignorant of Chinese culture, literature and thought.
3. Too many were reluctant to identify with the Chinese. (We professed to love your souls, but we failed to love you as people.)
4. Too many were so paternalistic and possessive that the Chinese Christians had little chance for free development.
5. Too many were preoccupied with institutional work and too little concern with planting strong local churches.
6. Too many were unconcerned about social justice.
7. Too many were neglectful of the urgent need for an adequate Christian literature.

This is healthy honesty. Are we to conclude that missionary Lyall, armed with matured insights, wishes to be the first to reenter China once the doors are open again? Not at all! He is in fact confident that Western missionaries will have but slight chance to return and perhaps less chance to succeed if they do get in. Opportunity will fall to the Chinese Christians. Even they must be cautioned against a "rush to the barriers" with anything that appears to be organizational competitiveness. God, we must believe, will have His own way of showing our Chinese fellow-Christians how they should, even now, be readying themselves for a servant role and a witnessing presence in the midst of their own people.

The Chinese quarter—God's most multitudinous people! God created them. Christ died for them. History haunts them. Destiny quivers before them. And if this be true, the Church universal had better use its knee-caps for prayer and its thinking-caps for planning.

PSR

Today's Missionary and Tomorrow's

Field Marshall Montgomery has reportedly said that England went into World War II well prepared—to fight World War I. In weaponry and strategy she was about a generation behind the times.

Do we dare say that the general's remark suggests a parallel with what takes place too often in those missionary enterprises that are based in Europe and North America?

Let me try carefully to clear the ground. What I am about to write assumes, rather than questions, the new missionary's integrity and dedication. Beyond that it recognizes with what incredible mercy a kind God sufficiently overrules the stumblings and falterings of *all His* servants to bring some precious harvest of good from their labors. Furthermore, it concedes that He sovereignly orders exceptions to the best laid-down rules of professors who lecture in schools of missions and editors that sound off in columns such as these!

That said, let's all have a healthy caution about presuming on the Almighty's exceptions. It isn't likely that *we* are in the favored category. So it's a fair guess that doing things "decently and in order" means a pattern of action now that differs from that of the honorable witnesses who have gone before us.

Freedom for Freshman

I suggest that education for mission—insofar as it proposes to cross boundaries from a Western base—will be defective unless it frees the freshman missionary from three parochial handicaps.

1. It should liberate him from *Westernism*. A few years ago the Rev. Canon Max Warren, long associated with the Church Missionary Society of the Church of England, wrote a book called *Challenge and Response*. In a chapter on "The American Missionary Perspective," Canon Warren says that he has observed in United States missionaries "a certain tendency to confuse the American way of life with the New Testament Gospel." To be sure, the expansive, and sometimes exploitive, psychology of Westernism is not confined to those who salute Old Glory. Max Warren would be among the first to say that Englishmen too have had to shed their illusions about imposing their political, cultural, and denominational patterns on alien lands.

It is not Western editions of Christian discipleship that missionaries are sent out to produce. Their role is that of giving the Lord of all peoples a channel to the lives of those who will allow Him to clothe Himself with *their* personalities within *their* legitimate cultural patterns.

2. Furthermore, education for missions will be inadequate unless it forestalls *paternalism*. Paternalism is more than the organizational counterpart of mother-love. It is the counterpart of what someone has called "smother-love"—the controlling fondness, subtle or aggressive, with which some mothers keep their growing or grown children in a state of dependence.

Listen to Bishop Lesslie Newbigin of India, writing on "The Pattern of the Christian Mission," in his *A Faith for This One World*:

The younger church which has developed out of the

missionary work of a church in the West still remains, in most cases, and in spite of a sincere intention on both sides to achieve a genuinely equal partnership, tied in a relation of financial and spiritual dependence upon the parent church, a dependence which makes it very difficult for the younger church to develop that true selfhood which comes—whether to an individual or to a church—from knowing that one depends upon God alone and is responsible to God alone.

If Bishop Newbigin is correct, and I believe he is, there is no longer a free market overseas for missionaries who can trust the Holy Spirit to guide *them* but cannot trust Him to guide the *nationals*.

3. Education for mission must be set down as inadequate unless it helps missionary recruits to avoid a third weakness. For want of a better term I shall use the word *narcissism*. According to the old Greek myth there was a beautiful youth who pined away from simply contemplating his own image and, for punishment, was turned into the flower we call narcissus.

Fetters on Functionaries

This is notably the vocational danger of missions administrators. It matters not whether they are in the denominations or in the nondenominational organizations. They are—too often—more than image-conscious. They are image-enslaved. Their denial of the charge is no proof of innocence.

The same peril besets the missionaries—unless they are of that rare breed trained to think in bigger, bolder terms than *our* organization and its precious image.

No narcissistic image-obsession kept Paul from leveling with Peter, and saying afterward, "I withstood him to his face," or warning the Galatians against the circumcision legalism in the toils of which they were trapped, or summoning the Corinthians to drop their petty sectarianism in which they pitted an "Apollos party" against a "Peter party" or both parties against a "Paul party."

In an hour when many evangelicals have developed an almost pathological aversion to such terms as "ecumenical" and "ecumenism" it was refreshing to have Professor George W. Peters, of Dallas Theological Seminary, say in the *Evangelical Missions Quarterly*:

I am no ecumenist in the modern use of the word, but neither am I blind to the fact that God has permitted the ecumenical mood to arise. Such a mood is not man-made, but is inherent in the gospel. It arises from the fact that believers are baptized by one Spirit into one body, the body of Christ. This spiritual fact has been converted into a mood through numerous and serious pressures upon small, more isolated Christian groups. . . . Isolation and fragmentation of evangelical movements will only weaken the cause of the gospel.

The point Dr. Peters makes must be incorporated into education for mission.

From the Westernism that limits the gospel, from the paternalism that makes overgrown juveniles out of the gospel's converts, and from the narcissism that turns the gospel's advocates into unconsciously idolatrous ways tomorrow's missionary must be set free. Surely this emancipation calls for the best in missionary training.

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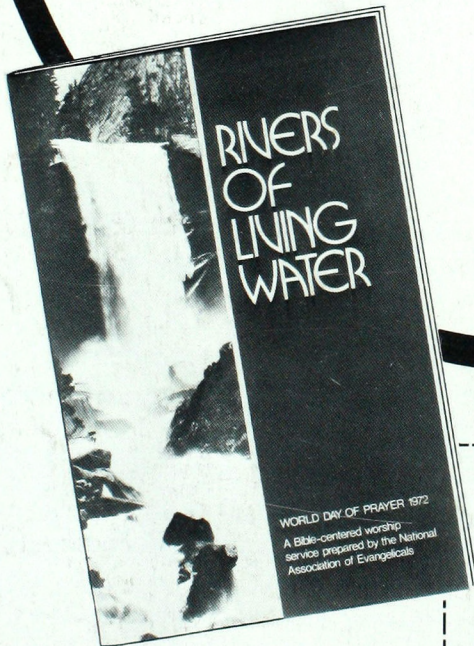
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