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WORLD VISION magazine

Volume 15 Number 8 / September 1971

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PHOTO CREDITS: pages 6, 10, 16, Gordon Brown

her greatest hour

Paul, Irenaeus, Patrick, Columba, Aidan, Boniface, Brainerd, Carey, Martyn, Judson, Livingstone, Taylor, Studd. These names recall some splendid hours in the grand sweep of Christian missions through the centuries. In view of such a roll call, it is then the more heart-quickenning to hear our own time described as "missions' greatest hour" (p. 6). In making such a claim, Don Hillis points not only to exciting areas of mission advance but also to challenges which remain. This issue of World Vision Magazine highlights the two greatest challenges in terms of sheer numbers: (1) China, by way of a reminder of the necessity for planning future strategy (p. 10) and (2) India, by way of a reminder of how God can open doors to the influential upper reaches of government (p. 13).

One acute problem resulting from the very success of the mission enterprise is the search for healthy relationships between missions and the churches they found. A conference to study this problem is being called together at the end of this month in Green Lake, Wisconsin, by the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. Some 400 mission executives, educators, pastors, national church leaders overseas, and students are being invited to discuss what the co-sponsors call "the most serious issue facing world missions in the 70's."

John Savage suggests for us a solution to the problem (p. 16) along lines which are quite different from another solution proposed by Peter Wagner, whose article is scheduled to appear in our next issue which should be in our readers' hands just prior to the convening of this significant conference.



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M24-W19

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readers' right

Storm Warning Followed by Prayer

Sir: I do not have the habit of writing commentary on articles I read, but after having read Dr. Mooneyham's article in the June issue entitled, "Lord, Save China from American Evangelical Opportunists!" I could not but send my warmest appreciation. He should include in his warning not only American evangelicals, but also Christians of any shade coming out of the West.

I hope that this thoughtful and thought-provoking article may be read by church leaders and mission board executives throughout the country and then be followed by sincere prayers for China, for ourselves and for our fellow Christians in Asia.

*Juel Nordby
Board of Missions
of the United Methodist Church
New York, New York*

Sir: The Cumberland Presbyterian Church has consistently avoided the temptation to "use" United States missions people in China. Dr. Mooneyham has given us fair warning. We will do well to explore the will of God in this matter more carefully than we sometimes do when "doors open."

*Dudley Condron, Secretary
Division of Education for Mission
Cumberland Presbyterian Church
Memphis, Tennessee*

Sir: I stand right with Dr. Mooneyham. Thank you for this brotherly admonition to do God's work in the right way and together.

*Vernon R. Wiebe
General Secretary
Mennonite Brethren Missions/Services
Hillsboro, Kansas*

Sir: I would like to tell you how much I value the articles by Dr. Mooneyham, Lit-sen Chang and Frank Farrell. I spent nearly 30 years as a missionary in Central China, Honan and Hupeh Provinces.

*Edward Sovik
Lutheran Literature Society for China
Northfield, Minnesota*

Five Points for the Bulletin Board

Sir: I cannot help but drop you a few lines thanking you for the last issue of the magazine which I truly feel is a China issue, and you know how my heart is in that land. I enjoyed so very greatly all three of Dr. Rees' editorials

(June issue), and let us hope and pray that the Great Wall will in the near future "come down."

The last of his three editorials on "Insensitivity" was so excellent that I have taken the liberty of posting them on the bulletin board of our Glading Presbyterian Church. The five points so wonderfully brought out were indelibly impressed on my wife and myself. Oh, how very true these!

*J.L. Howe, Jr.
Chinese Christian Church and Center
Philadelphia, Pennsylvania*

"Amen" and "Right On"

Sir: Brother Pannell is on target when he says there is evidence the emphasis is changing from the extremes of social activism or evangelism to a more balanced view of the gospel (Personality Profile, May issue).

I have just returned to my suburb from an exciting conference where some 200 of my city sisters discussed how to become involved in the world in which we live. It was beautiful to observe these Christian black women concerned about achieving this balance. My heart uttered "Amen," "Praise the Lord," and "Right On" as we struggled with the issue.

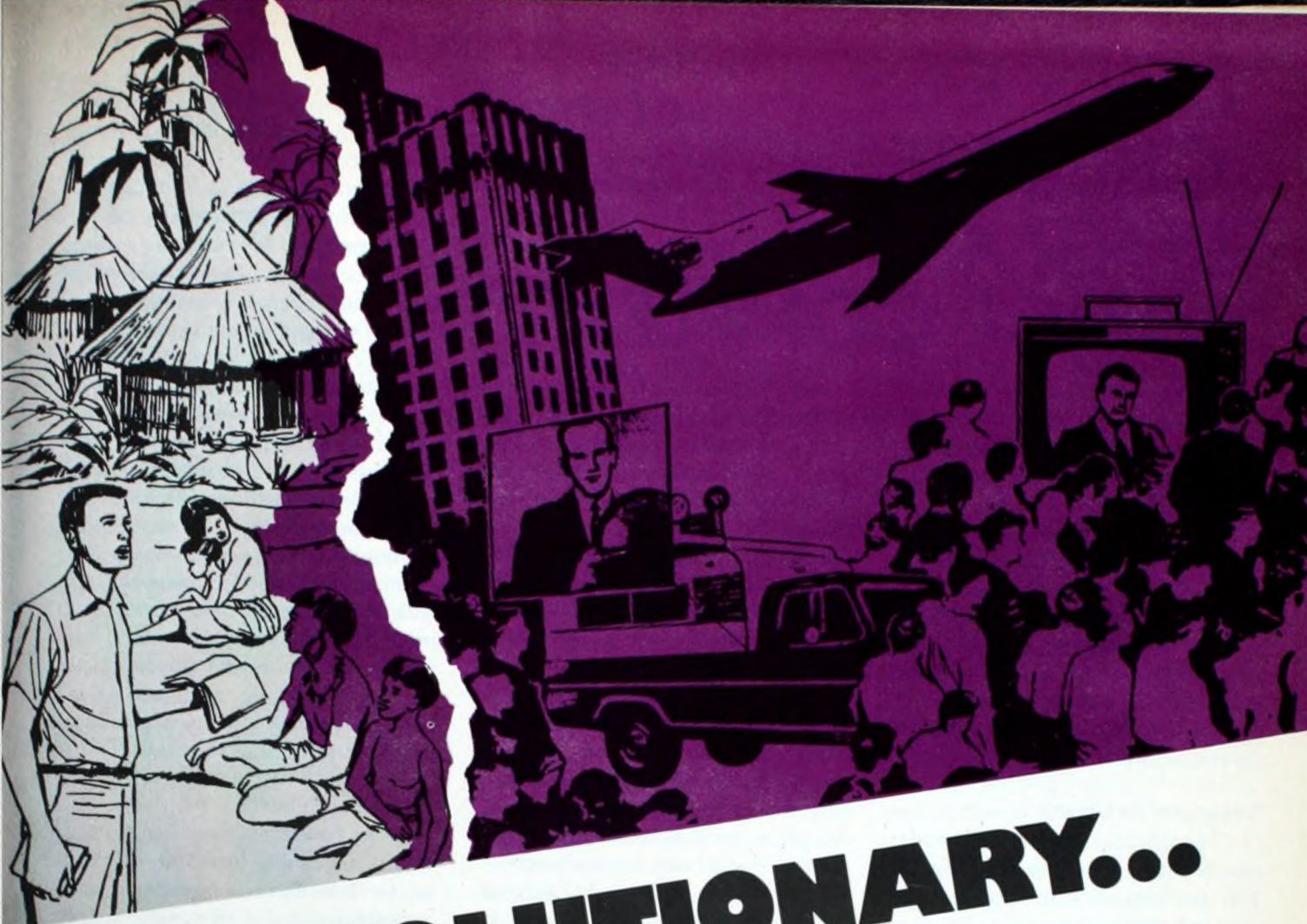
Our brother is correct. This could well be the finest hour of the darker races. Thank you for including this perspective in your magazine.

*Lois M. Ottaway
Wheaton, Illinois*

Since 1964

Sir: In the April issue in the section "Globe at a Glance," there is a reference to a Bible college opening in Sierra Leone. If this refers to the Sierra Leone Bible College, and we know of no other such institution in that country, it might be of interest to indicate that the school opened as a cooperative venture of the Wesleyan, United Brethren, and Missionary Churches in October, 1964, and has operated continuously since then. It did begin its first extension classes recently, and perhaps an erroneous inference was made from the fact that the college itself had just begun its operation.

*Paul Erdel
Director of Overseas Missions
The Missionary Church
Fort Wayne, Indiana*



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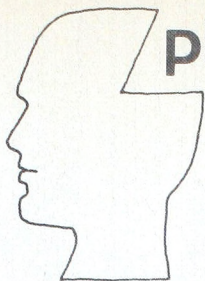
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DOES THE CHURCH SUFFER AN "EDIFICE COMPLEX?"



PIECE of mind

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

by Howard A. Snyder

Just think of it!

"If you had asked, 'Where is the church?' in any important city of the ancient world where Christianity had penetrated in the first century, you would have been directed to a group of worshiping people gathered in a house. There was no special building or other tangible wealth with which to associate 'church,' only people!" So wrote the late Walter Oetting in a significant little book, *The Church of the Catacombs*.

Unessential for Growth

Christians did not begin to build church buildings until about 200 A.D. This fact suggests that, whatever else church buildings may be useful for, they are *not* essential either for *numerical growth* or *spiritual depth*. The early Church possessed both these qualities and the Church's greatest period of vitality and growth was during the first two centuries A.D. In other words, the Church grew fastest when it did not have the help—or hindrance—of church buildings.

But if it is really true that church buildings are not essential either for growth or spirituality, why do churches today depend so heavily on buildings? Is it true the Church suffers an "edifice complex?"

Church buildings attest to five facts about the Church today.

First, church buildings are a witness to our *immobility*. What is more immovable than a church building? And yet Christians are, supposedly, way-faring pilgrims. Christians are to be a mobile people. In the Old Testament the portable tabernacle was the symbol of God's presence in community with His people. The Old Testament tabernacle did not find its fulfillment in impressive church buildings, but in the fleshly temple, *people*.

The gospel says "go," but our church buildings say "stay." The gospel says "seek the lost," but our structures say "let the lost seek the Church."

Second, church buildings are a witness to our *inflexibility*. As soon as we erect a building, we cut down our options by at least 75 percent. Once the building is up and in use, the Church program is largely determined. The Sunday morning service allows the direct participation of only a few—dictated by the sanctuary layout. Basically the services will be a matter of one person speaking to all the rest, and this one person will be set apart and recognized as a professional—dictated by the platform arrangement. And so on. Architecture solidifies program.

The problem, at heart, is not one of poor planning. It is a matter of the inherent limitations of church buildings. Buildings are, by nature, inflexible. They are inflexible and they encourage inflexibility—or worse, stagnation.

Slaves to Brick and Mortar

After a number of years as an urban minister in Los Angeles, Lawrence Carter said it this way: "At present, city churches are slaves to their brick and mortar at a time when the Church needs to be flexible, adaptable, and relevant to the very real needs, sorrows, and aspirations of a rapidly changing urban population." And the same could be said of the majority of suburban and small town churches.

Third, church buildings are a witness to our *lack of fellowship*. Church buildings may be worshipful places, but usually they are not friendly places. They are uncomfortable and impersonal. Church buildings are not made for fellowship, for *koinonia* in

the biblical sense. They are made for worship. And worship without fellowship becomes something cold and divorced from mundane reality.

In probably 90 percent of all church buildings the sanctuary seating consists of wooden pews arranged in rows and fastened securely to the floor. The pews are arranged to make it nearly impossible for the worshiper to see the face of any other worshiper. It is as though the ideal would be to isolate each worshiper in his own private booth so he could see only the minister and not be distracted by others present! But if we are to worship the Lord together, we need to communicate. And to communicate with each other as we worship, we must be able to see each other. We must be able to see the attentive face, the tearful eye, the quiet smile that tell us something is happening and let us enter into worship *together*.

Infrequent Koinonia

Many congregations are sensing this lack of fellowship in the Church and so are building new structures with something called a "fellowship hall." But how frequently do we attain, either in the fellowship hall, the sanctuary or the Sunday school class, anything that can truly be called fellowship. True *koinonia*, real biblical Christian fellowship such as experienced by the early Christians, is lacking in most churches today.

And so a stranger may attend a Christian church for weeks and never encounter the winsome, warm, loving fellowship that draws a person to Christ. Such a situation simply would have been impossible in 100 A.D.

Fourth, church buildings are a witness to our *pride*. We insist that our church structures must be beautiful and well-appointed—which usually means expensive. We justify this on the basis that God deserves the best. But such thinking may be little more than the rationalizing of carnal pride.

We might also say that, after all, we are ambassadors for the King of kings. But this does not justify spending vast resources to build embassies. We may forget that our King is at war, and we are called to be His witnessing soldiers.

We have other justifications for our

expensive temples. We may, for instance, feel that we must have beautiful buildings in order to draw sinners to the Church and thus to Christ. But two things are wrong here. First, the concept is wrong. The Church is to seek the sinner, not vice versa. Second, the motivation is wrong. We try to attract sinners by appealing to pride, which Christ never does.

We say that our church buildings must be in harmony—in style and value—with the architecture of the community. But this idea may merely be a brand of conformity to the world. A gospel with New Testament dynamics does not need the added appeal of an attractive building. In fact, a fine church structure may simply attract the Pharisees and repel the poor. That has, after all, happened before in Church history.

Witness to Division

Finally, church buildings are a witness to our *class divisions*. The early Church was composed of rich and poor, Jew and Greek, black and white, ignorant and educated. But our modern church buildings advertise to the world that this is not true today.

The new family in the community goes for a drive and looks over the neighborhood church buildings. They choose one that looks like it is “their kind”—one that would contain people of approximately the same income, education, and color as themselves. In most cases, a careful look at the building is enough to tell them whether they would “feel at home” there. Of course, occasionally they may be fooled by a lower class church that is moving up in the world and has just completed a building program.

The fault here lies much deeper than mere architecture. But the building is a witness. It is a signpost telling the world of the church's class consciousness and exclusiveness.

Our church buildings, then, witness to the *immobility, inflexibility, lack of fellowship, pride, and class divisions* in the modern Church.

What then should be done? Should we simply abandon the use of church structures? *This is precisely what I suggest.* A different kind of architecture is not enough. Remember, during

its most vital 150 years, the Christian Church had no church buildings. In those days it was mobile, flexible, friendly, humble, inclusive—and growing rapidly.

We could recommend less radical solutions—less building-centered programs, more visitation evangelism, simpler architecture. But why? Why continue building temples? *Why not simply do away with them?* Traditional church buildings are unnecessary in an urban world and are a hindrance to biblical Christianity.

Of course, to suggest that church buildings are unnecessary immediately raises a storm of objections:

“What would be done with all that property?” Christ's words suggest a response to a church with great possessions: “Go, sell what you possess and give to the poor, . . . and come, follow me” (Matthew 19:21 RSV).

“But where would Christians meet?” In homes, as did the early Christians. We would go back to the “church in your house.”

“But houses are too small!” Then divide the church into groups of 12 to 15 people. This would facilitate fellowship and would allow the members to get acquainted.

Rent a Storefront!


“But we need large-group corporate worship.” Then let the church rent a small hall or garage or storefront where it can meet for corporate worship once or twice a week, and not spend hundreds of thousands of dollars to provide a large sanctuary that is used only five or six hours weekly.

“But people would not be attracted to a garage or storefront.” Well, there are two kinds of people—those committed to Christ and those who are not. Those committed to Christ will meet anywhere. Those who are not, it is true, probably would not flock to a dingy garage or humble storefront. But this is immaterial if the church is a missionary community and if the basic unit is the small home Bible study group. In this case, evangelism happens outside of “church.” Hence there is no concern or reason to attract the uncommitted to the place of worship. Once they have met Christ, they will come.

“But a garage or storefront would be too small.” That depends on the Church's *objective*. If the goal is to bring an ever larger number of people together in one place, then indeed a small rented location would not do. If the goal is the growth of the Body of Christ, a large group is not necessary. Healthy growth is growth by division. Let the church form two separate congregations when it outgrows its facilities. Perhaps a limit of 100 people or so should be set on a local group before it divides in two.

The Small Group Is Basic

“But this would mean churches of only 50 to 100 members. That is too small to carry on a full church program.” True—if we must have a men's organization, a women's organization, a youth organization, a children's organization, a “senior citizens” club, a Sunday school, a midweek prayer service, a training program, five boards and 10 committees (about par for the ecclesiastical course). But with a flexible program that is not edifice-centered, this is not necessary. The basic unit of organization becomes the small group, and the thesis is that every essential organizational function of the church can be effectively carried out through these groups.

In these last days, so parallel to New Testament times, church buildings are an anachronism the Church cannot afford to keep. 



Howard A. Snyder is dean of the Free Methodist Theological Seminary in Sao Paulo, Brazil.

There is little if any literature more dramatic and meaningful than that which is found in the mistakenly-titled book, *The Acts of the Apostles*. The characteristic which places this little book above all other books of history is the fact that it is an account of the works of the Holy Spirit of God. Admittedly those works were wrought *through* people, but that is the reason this book is both exciting and forever contemporary.

It is noteworthy that not all of the Holy Spirit's acts are recorded in the book. Of our Lord's brief ministry on earth it has been said: "... there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). The same could be said about the many things done by the Holy Spirit during the days of the early Church. He did many more things than were recorded and He is doing more things now than will ever appear in print.

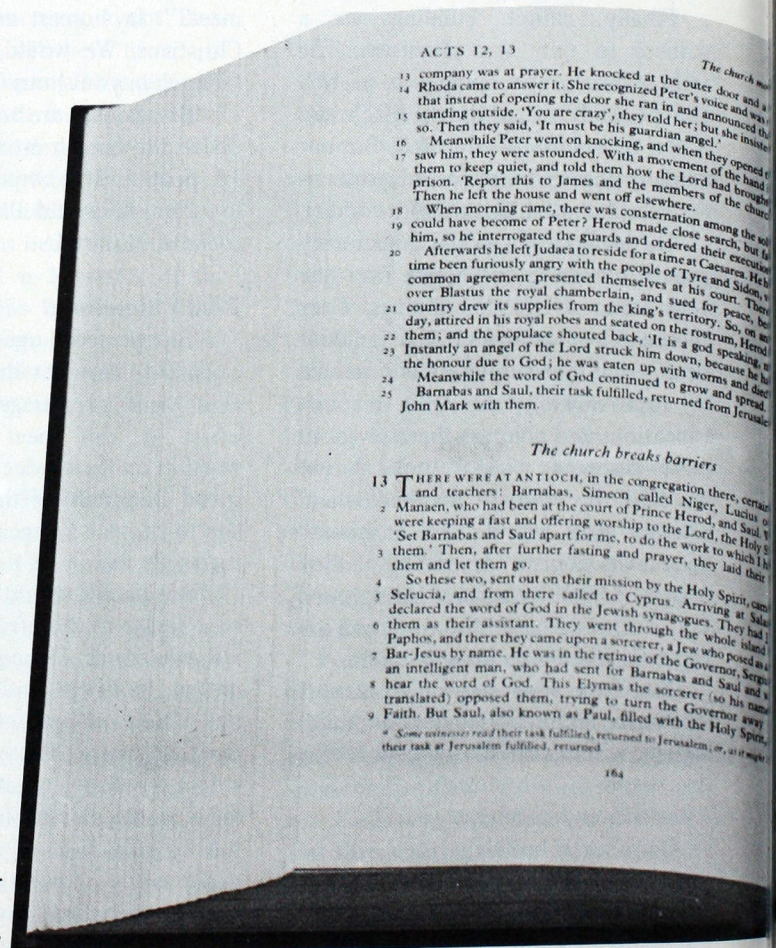
It is also noteworthy that the book of Acts has no formal ending. The implication is that the works of the Holy Spirit have never ceased. In other words, we are living today in Acts 29 or 30 or 50 or perhaps more meaningfully, *Acts 71*. And what could be more exciting than to be involved in the works of the Holy Spirit in 1971!

Everyman a Beggar for Help?

Of all the stirring episodes recorded in the book of Acts, few have more meaning and contemporary application than the account found in the third and fourth chapters. It is the familiar story of an unnamed man who was born a hopeless cripple. The story tells us he cared for himself as best he could by sitting at the gate of the temple and begging. Like all the stories in Luke's well-written history, this one teaches us spiritual lessons which go beyond the physical healing of a helpless individual. Is it not true that all men enter this world lame and in one way or another find their way to a temple to beg for help?

As associate director of The Evangelical Alliance Mission (TEAM), Don W. Hillis is actively involved in overseas missions.

Suffice it to say, the lame man in Acts had an experience through the work of the Holy Spirit that changed him into a jubilant witness for Christ. He is described as doing something he had never done before (he walked), going somewhere he had never gone before (into the temple), and saying something he had never said before (praised God). He became the object of amazement to those who had seen him for so many years.



by Don W. Hillis

ACTS

71

In her greatest hour, missions faces a crisis of opportunity.

This in part is the exciting story of world evangelism today. Never in the history of missions have there been so many lame-born men and women seated by so many gates of so many temples asking for so many kinds of help. Never have there been so many Peters and Johns in so many areas of the world, seeing so many things happen in the name of Jesus Christ. And never have there been so many calls for so many more servants of Christ, to stand in so many gaps and make up so many hedges as today. World missions in 1971 presents to us a *crisis of opportunity*.

"Help Wanted"

The last 50 years have given to us more missionary societies, ministering in more countries, in more ways, and through more media than in any other equivalent period of church history. There is no gift, aptitude, or training that a dedicated young person cannot exploit today for the glory of God in some mission field. I do not know of one God-honoring evangelical foreign missionary society that has not put out "Help Wanted" signs. This *is* missions' greatest hour.

It is something more than the careless statement of an over-enthusiastic missionary to say that Africa provides greater opportunities for the gospel now than at any other period of the history of missions in that land. Fifteen years ago there were only four independent states on the continent. Today there are 40 sovereign nations. Thirty-four of Africa's heads of state have received part or all of their training in mission schools. This does not mean all of them are born-again believers in Jesus Christ. It does, however, create a strong opportunity for open doors to the gospel. In not a few of these nations, the teaching of the Bible is included in the official curriculum of the schools.

Dr. David B. Barrett, director of the Unit of Research, Nairobi, Kenya estimates a growth rate in sub-Saharan Africa of five percent per annum of those who call themselves Christian (Protestant, Roman Catholic, and African "Independent"). This figure is twice the growth rate of Muslims and pagans. Dr. Barrett projects that by the year 2000, Africa will have 359 million Christians to 322 million Muslims and 87 million pagans. *continued on next page*



**"Never in the history of missions have there been so many
lame-born men and women seated by so many gates of so many temples
asking for so many kinds of help."**

Dr. Arthur Glasser says that within the next 30 years, 45 percent of Africa's population will be Christian—and that is remarkable when you remember that only three percent of Africa was Christian in 1900! Obviously, the urgent need in Africa is for more Bible teaching for the hundreds of new believers who, like the man in Acts 3, are now beginning to walk and leap and praise God.

In Latin America the Protestant church has grown from two million to 20 million in the last 25 years. Her largest and most populous nation, Brazil (with almost 100 million people), has the second fastest growing Protestant church in the world. It is one country of the world in which Protestantism is growing faster (11.3 percent per year) than the population of the country. Today's 10 million Protestants in Brazil represent an amazing increase over the past 30 years. (An evangelical church which will hold 25,000 worshippers is now being built in Sao Paulo.)

The country of Brazil also presents the church of Jesus Christ with a crisis of opportunity. The challenge of Brazil's wide-open door becomes even more meaningful as one realizes that the population explosion increases the number of her people by more than 30 million every 10 years. Furthermore, the country is being swept by two philosophies which tend to deter the progress of the gospel: namely, spiritism and materialism. This adds to the urgency of the hour.

Transformation in Colombia

We cannot touch upon all of Latin America in regard to the heartening changes which are taking place there, but we must mention Colombia with her 20 million people. Only 15 years ago evangelical believers were harrassed, ridiculed and even martyred in Colombia. In some places evangelical churches were burned and believers forced to meet in secret. It was next to impossible to hold open-air meetings, city-wide crusades, show Christian films, or preach the gospel over the radio. Today, evangelical programs are regularly scheduled on radio stations in Colombia. Protestant outreach in many forms is taking place as never before. The Bible is being read widely and missionaries are finding it difficult to accept all the opportunities open to them. This is missions' greatest hour in Latin America.

And how does one describe the open doors in South Korea, Japan, and Taiwan? These countries with a combined population of almost 150 million people are as much as

saying: "If you have anything to give us, now is your chance. We have our religions, but if you have something better, then prove it." Of course there are some anti-missionary voices in all of these countries, but the opportunity of proclaiming the gospel on a person-to-person basis as well as by the mass media of literature, radio, and television, can hardly be exaggerated.

And what shall we say of Indonesia? That island empire of 110 million people has seen no fewer than 200,000 professions of faith in Christ in the last five years. This is doubtless the largest single movement toward Christ in any nation in the last decade.

Around the world men and women who have never before walked with God are now leaping, men and women who have never before entered the temple of the Lord are now members of the body of Christ, men and women who have never before lifted their voices in praise to the true and living Savior are now blessing that name which is above every name.

Scene Two

But this story is not ended. It does not close with the picture of a man walking and leaping and praising God. Scene two brings us face to face with Peter's opportunity to explain the power behind the miracle. With bold words and with deep compassion he pleads with his listeners to repent and be converted that their sins might be blotted out. The result was that "many of them which heard the word believed; and the number of the men was about 5000."

It would be naive to assume that such a movement to God would go unchallenged by the enemies of His love. Peter and John were interrogated, threatened, and then commanded "not to speak at all nor teach in the name of Jesus." But even in the face of this challenge, Peter was given an unprecedented opportunity to declare to those in high authority that there is no other name under heaven given among men whereby they could be saved.

And who is there to suggest that this kind of situation is not taking place in one way or another around the world today. Paradoxical though it may seem, opportunity and opposition are seldom far removed from each other.

Thus, one cannot think of world evangelism without looking toward the world's most populous nation, China. With what interrogations and threatenings and with what commands have the believers in China been faced? What

“This is missions’ greatest hour! Greatest in its conflicts and conquests, greatest in its number of missionaries. . . , greatest in the number of converts to its message. . . , and greatest in its invitation to you to get involved.”

opposition, what persecution, what separation, and what martyrdom have the believers suffered in that land?

And how can we overlook the stifling of the gospel in Russia? Nor are we unaware of the spread of Islam in Africa and the severe difficulties faced by that small minority of Christians who live in Muslim countries.

It would be less than honest to suggest that the church of the '70's does not face overwhelming obstacles. But if we give our ears only to those voices which threaten the existence of the church, we would despair of hope for God's program of world evangelization.

Our story does not conclude on a note of despair but on a note of prayer. When the believers heard the report from Peter and John, they “lifted up their voices to God with one accord” in prayer. The brief seven-verse prayer they uttered is filled with the life-giving breath of the Holy Spirit. It is a deep, unwavering expression of faith in the sovereignty of Almighty God. One can be sure that God listened with an attentive ear and a glad heart as His children triumphantly cried, “Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.”

This testimony of confidence in the omnipotence of God was followed by an equally significant expression of faith in the omniscience of God. From the hearts and voices of those who prayed came the words: “Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.”

Unto the End of the Age

And then in the unwavering assurance that the Lord was keeping His promise to be with them unto the end of the age they prayed, “And now, Lord, behold their threatenings and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal and that signs and wonders may be done by the name of thy holy child Jesus.”

Fifteen centuries later Martin Luther picked up this refrain of faith in Almighty God as he wrote, “And though this world, with devils filled, should threaten to undo us, we

will not fear, for God hath willed His truth to triumph through us.”

Such faith does not go unanswered. The Lord of the armies of heaven unsheathes His sword and bares His mighty arm and rises to do battle for His church at the sound of such praying. And perhaps herein lies our greatest need—more faith in the sovereignty of God, more assurance that the gates of hell will not prevail against His church, more confidence that He rules in the kingdom of men, that He opens and no man closes, and more faith for a harvest.

When their prayer was concluded, “the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul. . . .” Their boldness could not be withstood, and their oneness could not be understood by those who were not already within their company.

Toward a New Commitment

Who can deny that we have an unprecedented opportunity today to bring thousands of the world's people into that glorious, life-changing experience in which they will walk and leap and praise God. At the same time our growing awareness of the opposition of the rulers of darkness should lead us to a new expression of faith in God and a new commitment to that kind of praying which leads to a holy boldness and a spiritual oneness which cannot be gainsaid. Then the great amanuensis of heaven will record in the Acts of the Holy Spirit, chapter 71, these triumphant words: “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all” (Acts 4:33).

This is missions’ greatest hour! Greatest in its conflicts and conquests, greatest in its number of missionaries, greatest in its number of martyrs, greatest in its expenditure of money, greatest in its use of media, greatest in the number of converts to its message, greatest in the response of nations to the carrying on of foreign missions, and greatest in its invitation to *you* to get involved.

Ian Keith Falconer has said it this way, “While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you are meant by Him to keep you out of the foreign field.”



Conjecture on the reaching of
800 million Chinese with the gospel

WHAT IF MAINLAND CHINA OPENS?

by Calvin Chao



Those who have been praying for the reopening of mainland China for missions have begun to see a "cloud arising out of the sea like a man's hand." The recent invitations by China to selected Westerners to visit the mainland gave hope to those who are interested in taking the gospel to China's 800 million. The encouragement—though yet quite limited—is really more substantial now than before the cultural revolution in 1966. The writer of this article believes that now is the time for Christians in the free world to get ready for the vast opportunities, if and when mainland China opens.

What will mainland China look like when the door opens? This is not a question that we can answer authoritatively. There are too many unpredictable human factors. Whatever we say will be speculative to a degree, but we can safely say that the way mainland China opens will affect the conditions to be found there *when* it opens.

How will mainland China open? (1) The Communist government may collapse entirely in a nuclear war.

(2) As a result of either internal power struggle or military intervention by Russia, the pro-Russian bloc of the Chinese Communist Party may organize a more moderate political machinery in some parts or all of China.

(3) A liberal Communist government may come into power as happened in Czechoslovakia under the leadership of Alexander Dubcek.

(4) A democratic form of government may be established in one way or another.

We are not in a position to predict in which way missions will return, but for the sake of discussion, let us assume that China is opened suddenly under a democratic form of government.

What will the Chinese Christian church on the mainland be like? No one knows how many Christians there are on the mainland as of the fall of 1971. Twenty-three years ago, it was estimated that the professing Protestant membership totaled around one million. Since then there have been many casualties and the total number of Christians might be estimated at 150,000.

When missions return to China, we will hear many stories of the dedication, heroism and even martyrdom of underground Christians. These stories will certainly humble some of us who have a lot to learn from them about faith and dedication. Thus the future leadership will lie with these remnants who know by experience about Communism.

At the same time, we must be careful about our handling of those who betrayed Christ in time of persecution. We must appreciate their circumstances, but we must be careful about their position in the "new" church. Is it fair to use these people as leaders while we let down those Christians who remained true to their faith?

Another fair question to ask is, "How well-taught will these persecuted Christians be after they survive the Communist regime with little leadership and very few Bibles, although their hearts are burning with love for Christ?" Is it not possible that these dear Christians may have formed some distorted doctrines of their own in adjusting their minds to the ideology of Communism?

But the Christian church on mainland China *will be* the continuing chain of the Christian work in China. It will be necessary, it seems, to integrate the surviving Christians and the returnees into the leadership of the work in China.

What will the Chinese people be like? When mainland China opens after the collapse of Communism, what will the Chinese people be like in general?

When we assume a collapse of Communism, we do not mean to say that the hardcore Communists will be wiped out entirely. Some of them will go underground, and one of the ways

to cover themselves will be to join some religious organizations.

The consistent underground anti-Communists during the Communist regime will be in power with the new rulers. Probably the majority of the masses will be indifferent to the political and ideological changes but will be happy to have a higher standard of living and to be free from a police state.

Since the reopening of China will be through the anti-Communists inside China and the democratic forces in the free world, the new social framework will be democratic.

But, the returnees will be surprised to find the social conditions in China quite different from those they knew before the Communist takeover in 1949. Many of the old cultural traits will be gone. It will take a long time for the newcomers and survivors really to understand each other.

Out of the 800 million Chinese, there is at least 65 percent literacy in contrast to 15 percent before 1949. Missions should be planning for Bibles and tracts by the millions.

Also, as of now, radio sets and loudspeakers are on every street corner in China. This serves as a groundwork for Christian radio outreach.

We cannot forget, however, that the 20 million red guards, who were in their late teens in 1966, will be adults by the time China opens. The generation which was born after the Communist takeover in 1949 will have their own set of ideas and values. They will be hard to convert.

As Communism is an exclusive religion itself, all religions with their underground believers on the mainland of China will be weak. We must remember, as the Christian missions will return, so will believers of other religions in the world return. The returning Christian missionaries will find strong competitors.

Among the educated on the mainland then, we may find a quick swing to the ideals of democracy and freedom, but there will be no real craving for religion. Those who defected to the free world would oppose Communism as a political and social ideology, but very few of them would

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reject the atheistic part. The younger generation on mainland China has received no Christian orientation and would be skeptical of Western religions.

However, the mass of the Chinese, as I picture it, will be open to the gospel. The sudden relief from all political pressures and the restoration of freedom will create a real response to the gospel.

How should missions prepare to return? In this article, when I speak of missions—whether Western or Eastern—I refer to those which will preach the gospel of Jesus Christ for salvation of souls through His redeeming work on the Cross. But it is not enough for the missions to preach only the crucified Christ. The total Christ for the whole man must be taught.

Also, the approach to preaching the gospel is very important. The message is the same, but the approach should be adjusted to the needs of the people. Once the purpose of missions is set, the program can be planned accordingly.

As already pointed out, missions will find that out of a population of possibly 800 million, Christians will number 150,000 at the most. How many missionaries will it take to handle the task? How many Chinese Christian full-time workers can we send in from the free world? It is my deep conviction that the slogan “the time for the white missionaries is over” is not true. I do not think any Chinese would object to “white missionaries” helping to cover the ground which we Chinese cannot do alone.

Of course, we will send lay missionaries too. Can we send the needed number of Christian doctors, nurses, engineers, teachers and technicians to China?

Too, as we remember the surviving Chinese Christians on the mainland, how shall we help them in reviving the Christian work in China? While we help them, how can we avoid taking the initiative away from them?

The Chinese Christians in Taiwan and overseas will, on their own initiative, go back to mainland China to

do Christian work both independently and also in cooperation with missions from the Western countries. The outstanding contribution of the United States will be the return of Chinese Christian professional men such as scientists, medical doctors, engineers, and so forth, who will want to serve China. They will occupy important positions in the government and universities. The “infiltration” into the leadership of new China will be the most effective work of Christian missions.

Thus, the surviving Chinese Christians on the mainland, the returning Chinese Christians and professional people from overseas, and the “white missionaries” will make up the force to evangelize China when it opens.

What are some of the problems that missions have to face? Any sign of professionalism in the returnees will be self-defeating. Anything less than a genuine selflessness will be criticized as Christian bureaucracy.

One of the most important qualifications for a returning missionary is full dedication. The Chinese people there will long remember the fanatic dedication of the Communists. The missionaries must have a dedication superior to that of the Communists. Anything less would never convince the Chinese people of the reality of the love of Jesus Christ.

Will the returnees ignore Communism or will they understand the social and political issues of China which laid the groundwork for the temporary success of Communism? Will the missionaries understand the passion of the Chinese people to build a new China when they start all over again?

This leads to the question of the amount of social involvement for the missionaries and Chinese Christians. It seems that nearly all evangelical Christians now take the position that the gospel should be preached with its social applications. The practical problem will relate to how far the social concern should go.

Also, should missions rush to China and build an exact copy of their denominations, or should there be

coordination and even merging of the missionary efforts? While it is not practical to organize all the evangelical missions into one big body, can we encourage the merging of missions according to their doctrinal emphasis?

In the pre-Communist era there was a very delicate situation between missionaries and the Chinese. What should the relationship be now? Should missionaries and Chinese Christians work in a parallel way, each doing their own work? Should missions employ Chinese to work under their sponsorship? Or should missions send their missionaries to work under the sponsorship of the Chinese? Will the missionaries and Chinese be integrated or will the missionaries and Chinese remain separated?

How will missions train national leadership? Should they plan to train leaders only as pastors, or should missions aim at the training of higher leadership including administrators, theologians and specialists? Too, should leaders be trained at random or in a systematic manner?

The missions will surely take back their properties worth millions of dollars. Should the missions take over under their own names, or deed them over to the national churches?

Should there be a mushroom growth of independent churches and missions, all small and in some ways competing and overlapping? Or, should there be a merger into bigger and stronger organizations?

In conclusion, all these questions and many others will confront the returning missions. The task of evangelizing China will not be easy. But in many ways it will be the most challenging mission work in history.

As we pray about these things, there seems to be a spiritual assurance that God will open China for missions and that day may not be far off. The missionary-minded churches and the Chinese Christians in the free world must get themselves together and make plans for missions with all its challenges and problems.

The open doors will not remain open forever. How much we can do for Christ depends on how much we give ourselves to it.





by Jean Buchan

APPOINTMENT AT THE PALACE

“I’ve seen work on many stations, but there is Life here,” Victoria said with a sweeping smile. And then as if in afterthought, she reminded me of the untiring efforts of the Adversary in his continuous attempts to undermine the missionary endeavor. “Unchallenged?” she continued. “Remember, it will not go unchallenged!”

Victoria, a fiery Indian evangelist and mother of six was paying me an unexpected visit and had viewed the mission work at Bansi, India with enthusiasm. But her words of warning burned like smoldering embers within me as I reflected on the countless

*Victoria and her husband
Prof. Emmanuel Mall and
handsome family.*



challenges which had already confronted the Bansi ministry since it had been established in the late 1930's. It had been assailed from every conceivable angle, presenting a constant challenge for tenacious faith.

In tackling the volume of work of a rural medical clinic and entering open doors created through its ministry, we were always at a loss for sufficient personnel. Repeatedly we had been tempted to withdraw. But encouragement never failed to supersede the depression, thereby establishing us more deeply in the work of this remote post situated only 40 miles from Buddha's birthplace.

"Don't leave in a year or two," the Muslim sub-collector of the district had pleaded. "Although it's the hardest area in the entire North, please give Bansi a chance!"

So 14 long, hard-fought years had preceded the challenge I was facing the very day Victoria warned me of future obstacles. This was the date of my appointed visit to the luxurious palace of the great Raja and Rani of the county!

Ambassador at Court

For years I had viewed the gleaming white palace with wistful awe, hardly daring to presume I would ever tread its courts as God's ambassador.

But there was "faith as a grain of mustard seed" causing me to believe that the royal moat could be bridged. God could do it, I knew, and should He ordain it, it would be realized.

Meanwhile the clinic's doors opened with the dawning of each day, bringing patients from the borders of Bansi and beyond, all searching for healing. None left without hearing of the Great Physician. Confidence flourished, thousands were blessed.

Eventually the breakthrough to the

palace came after a court courier had delivered an urgent request for medical aid for one of the Raja's aides. He had been under medical attention for some time but his condition had worsened and now he was dying. Fortunately, we found the old gentleman's heart open to the Lord, and through prayer and medication he made an amazing recovery which became the topic of the day.

Soon there was a steady influx of palace personnel to the clinic, each voicing the Rani's profound appreciation for the type of service rendered. Then one day to my delight, a courier arrived from the palace with a personal invitation to join the Rani in an afternoon drive around the countryside.

With the arrival of the eventful day I slipped into the gleaming coach beside Her Royal Highness. As the limousine carried us, I learned from her conversation that here was a great woman, vitally interested in the problems of her people. She chatted freely with me, without pretense, and she was not only charming but also sterling in character.

The moments sped by swiftly, and all too soon the chauffeur had returned to the road leading back to the palace. In the last fleeting moments, the Rani softly voiced her desire to have me visit the palace, but admitted that there was little hope because of the selectiveness of her husband, the Raja!

Returning to clinical duties with a keener desire to penetrate the palace walls for Jesus, I soon became completely immersed in the pressing needs of the mobs. Several weeks had elapsed, when suddenly the Raja's personal secretary appeared with the exciting news that the Raja was at that moment calling me! His good wife, the Rani, was indisposed by a persistent, nagging pain which so perplexed the Raja that he had decided to solicit my attention. The outcome of this visit allowed for two visits weekly as long as the Rani's health required them.

And who should arrive at the Bansi clinic during this period but Victoria, trustworthy national evangelist whose convicting voice was yet to send timid members of the royal staff running for shelter! And she was reminding me of the challenges I could expect to face, little knowing that her very arrival provided yet another one. "Should I invite this national to accompany me to the palace tonight?" I pondered secretly. "Will she help or detract in this, the initial stage of this coveted ministry?"

"I, too, want to be a Christian!"

Victoria had traveled several hundred miles to Bansi, complete with bedroll and suitcase. Her hearty chuckle and warm salutation reminded me of earlier days when, serving together at the Duchess of Teck Hospital, I had coached her in her evangelistic ministry. I had since followed her activities with interest, having witnessed eager crowds thronging to her open-air meetings. There, one person after another would

A missionary in northern India for many years, Jean Buchan has now returned to Canada and is pursuing a writing career.

*Victoria to my right,
in the early days of her
evangelistic career,
in the old city of Pataliputra.*



lift a hand to capture her attention, calling out, "Sister, tell me how! I, too, want to be a Christian!"

As a budding evangelist of 21, she had been shrewd, practical and full of zeal. Although wholly persuaded to remain single for the gospel's sake, she was betrothed by her loving parents to Professor Emmanuel Mall, a man of conviction and purpose who would eventually jeopardize his very life for Christ's sake.

Subsequent letters from Victoria had revealed her frustration resulting from the added duties of each forthcoming child. Then one day Professor Mall heard the clear call of the Lord to dispense with his lucrative position for the prime purpose of bringing the gospel to his own people. Now, completely united in purpose, they had left their Edenic surroundings to move to the spiritually-starved center of Banaras.

Trusting for the Results

When Victoria's mother had found Christ while still in the Hindu fold, the change had been tremendous. Graphically Victoria enacted the manner in which she had thrust away every bit of jewelry as though unclean, and now this illustrious daughter was united to her in faith! As I mused, I knew that Victoria must accompany me to the palace and that the results could be safely left with the Lord.

Soon the palace vehicle was conveying us through the iron gates and heading for the Rani's courts just inside the high ornate arch. The noble woman's personal maids eagerly waited to usher us in. They laughed and giggled as they chaperoned us through the courts and into a spacious well-lit room on the ground floor of the palatial structure.

Surveying the fine retinue of women, I had said to Victoria, "These are your opportunity!" And to the maids, I said, "This is your opportunity to hear the good news from the

lips of your own sister!"

Immediately they clustered around the dark-skinned evangelist, for they craved news from the great world beyond. As they listened intently, the aged Nanni who had suckled the Rani suddenly shouted out, "Speak louder! I need to hear those things too!" My heart pounded with delight!

The zeal with which Victoria preached and prayed sent some of the maids darting from pillar to pillar, their swishing skirts bobbing above their bare heels. As they peeked around the smooth pillars, they broke into nervous titters.

My faith for an appearance of the Rani wavered and grew even more unsteady as Victoria's thundering pleas for the manifestation of God's saving power echoed through the massive court. When her prayer was ended, the maids reappeared and resumed their duties with sombre silence. Then to my relief, I heard the Rani's footsteps descending the inner crimson stairs.

Her genteel face was wreathed in kindness as she appeared to receive my longstanding friend, Victoria, who was soon relating the Lord's dealings with

her formerly Hindu parents. As we sat together in the maids' court, the Rani's gracious eyes welled with tears. In moments we were being escorted up the same stairs leading to her queenly apartment.


Victoria wasted no time. We had hardly been seated when she brought out a slender Bible and asked permission to read it. The request was granted without hesitation. Victoria's choice of Scripture was obviously of the Spirit. It dealt with problem after problem shared with me by the Rani but divulged to no one! Rising to her feet, Victoria placed her small brown hand on the yielded head of the Queen and claimed from the Great Physician perfect healing through faith.

I then administered the regular treatment, and according to custom we took our leave—but not before the Rani expressed her desire for us both to return. Descending the stairs and glancing back occasionally to the gracious friend watching our departure, we felt our hearts filled with profound thanksgiving for the privilege of this timely visit.

As we traveled home through the now sleeping town, Victoria spoke up again. "I have seen work on many stations, but there is Life here! And it will not go unchallenged!"

Silently I reflected upon the challenges over the years, challenges testing us to the limit, but proving over and over again the truth of Paul's words when by inspiration he wrote: "Faithful is he that calleth you, who also will do it" (I Thess. 5:24).

An Inch in the Soul of India

With E. Stanley Jones' declaration I ardently agree: "I am not satisfied with an interest in Jesus—I cannot be satisfied this side of allegiance—utter and absolute. But if you will give me an inch in the soul of India, I will take it and appeal for the next inch, until the whole soul of this great people is laid at the feet of the Son of God." 



THE PARTNERSHIP

Christian missionaries rejoice to meet the inquirer who asks, "What must I do to be saved?" Evangelical Christians are definite as to the answer. What we do not appear to be so clear about is the reply to be given when the saved ones ask, "What shall we do to become a Church?" Ecclesiology is not so clearly defined as soteriology! Nevertheless, our answers to that question have a vital bearing on the healthy growth of the Church and the further spread of the gospel. Harm has been done in many places where cherished traditions or practices native to one country or denomination have been imposed on young Christians in Churches of another culture or tradition.

A Vexed Question

A third question has now to be answered. When Churches have a life of their own, which is a true expression of the life of the Lord Jesus Christ in them, and when they are capable of managing their own affairs in a way appropriate to their own culture in the light of the New Testament, then it must be asked: "What shall we do now that we have become Churches?" This raises the whole question of the responsibility of indigenous Churches and their relations with those who founded them. A vexed question indeed in many places! We soon learn that just as there are different types of missionary societies and differing ideas as to the Church, so there are developing views of the

growing Church and its response to the world-wide Christian mission.

Aim of the Mission

From the beginning it has been understood that the aim of the Christian mission is to plant and nurture the Church. Missionaries pray and work for the time when help from overseas will no longer be needed. It has been widely understood that when that time comes, the Church has arrived, and missionaries move on to other fields to plant new congregations.

This would seem to be the right step to take—a happy solution to any tension. However, an extreme interpretation of this solution leads to a divorce of mission from Church. Moreover, a serious objection to this view has been pointed out. It gives the impression that evangelization of new areas is the prerogative of the missionary society, while the pastoral care of the local Christian community is the task of the indigenous Church.

This solution also assumes that it is for the older Church alone to advance the frontiers and lay the foundations and that the younger Churches alone must build on the foundations that have been laid. This system could do serious harm to the younger Church by robbing it of its proper share in the overall missionary enterprise. It leads to a complete divorce of mission from Church. It also leads to a failure of

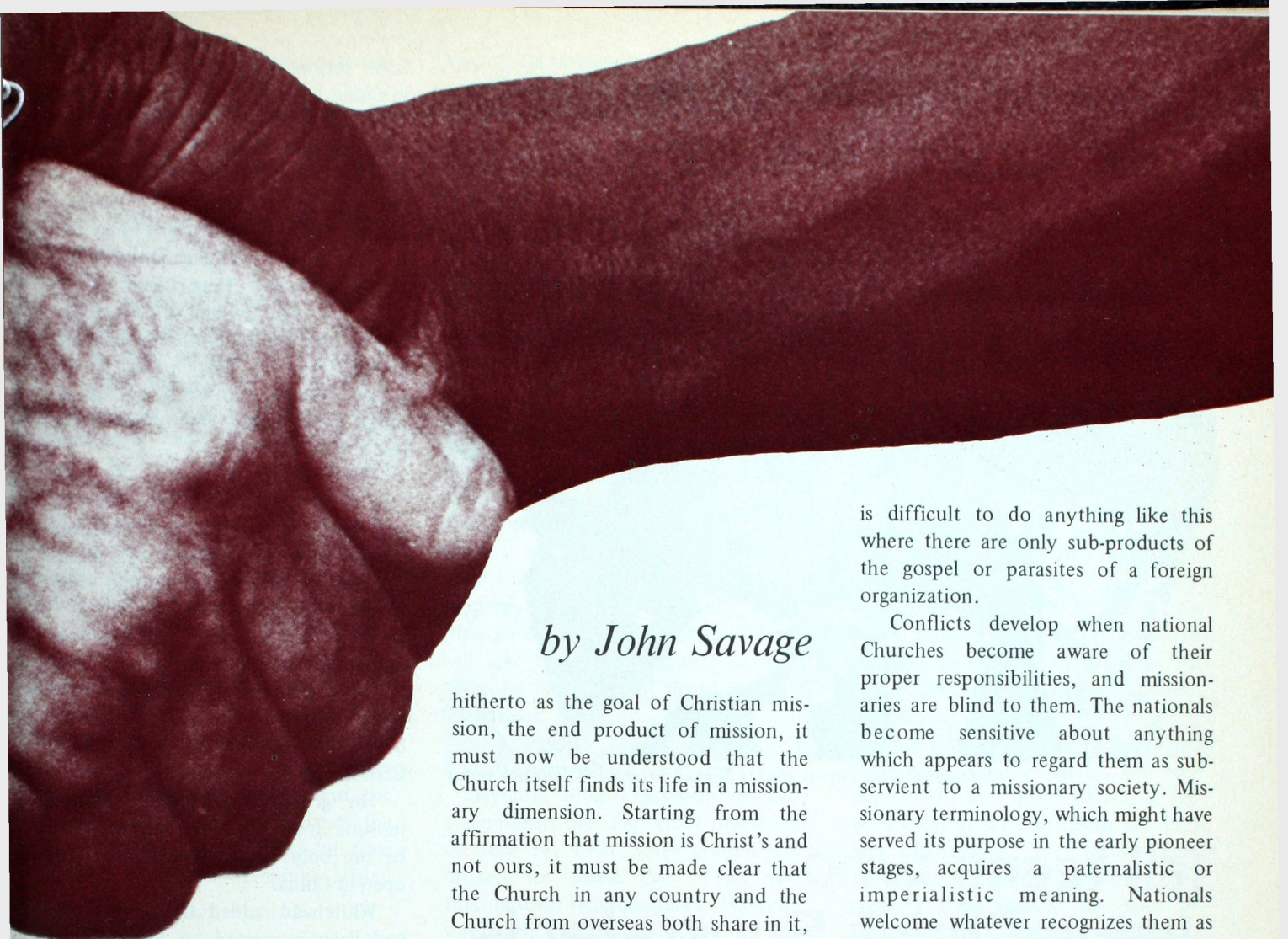
missionaries to make their vital contribution to the Church. It leaves room for an impression of aloofness on the part of the mission, together with independence and exclusiveness among national Christians.

Self-effacing Partnership

The only true relief from tension in relationships between mission and Church is found in a self-effacing partnership in which the mission works with the Church at its invitation. The mission thus supplies special and much needed ministries for the Church's edification. Where the mission enters into a self-effacing partnership with the Church and avoids the peril of dual control, there is a new sense of oneness in Christ with consequent enrichment of fellowship between missionaries and nationals.

The missionaries thus take their proper share in and make their full contributions to the spiritual and corporate life of the Church. Our interdependence is part of our spiritual experience. We gain in our united

After 34 years with the Evangelical Union of South America, John Savage is engaged in a conference ministry in England.



endeavors to spread the gospel and extend Christ's Kingdom. Christ's Church is, and should be, the greatest uniting body on earth.

It may be suggested, then, that during the past 50 years missions have been learning that their goal is to plant indigenous Churches capable of administering their own affairs and expanding in their appropriate environment. In doing this, the missionary enterprise has discovered the Church and is now engaged in thinking out its responsibility to it, as seen as part of the gospel commission. At the same time, Churches have been discovering the Christian mission, not only as something which has brought them into being and is ministering to their development, but also as something in which they themselves have a vital part and in which they are partners.

Mission Is Christ's, Not Ours

This emphasis is needed today. Where the Church has been regarded

by John Savage

hitherto as the goal of Christian mission, the end product of mission, it must now be understood that the Church itself finds its life in a missionary dimension. Starting from the affirmation that mission is Christ's and not ours, it must be made clear that the Church in any country and the Church from overseas both share in it, as found in Him. Relationships must be such as neither to make the Church in a country subordinate to a missionary from overseas, nor to make the Christian mission something to be carried on only by people from abroad.

Identifying with People

Much depends upon the way missionaries have lived among the people and have dealt with the early problems of the new life. Where missionaries have succeeded in identifying themselves with the people, where the gospel has been presented in a way which does not associate Christ in the minds of the hearers with foreign or denominational impediments, where disciples of Christ have been shown how to turn to Him for everything, and where missionaries have exercised practical, working faith in the person and work of the Holy Spirit, a foundation will have been laid on which to build strongly and soundly. This leads to progressively satisfactory relationships between mission and Church. It

is difficult to do anything like this where there are only sub-products of the gospel or parasites of a foreign organization.

Conflicts develop when national Churches become aware of their proper responsibilities, and missionaries are blind to them. The nationals become sensitive about anything which appears to regard them as subservient to a missionary society. Missionary terminology, which might have served its purpose in the early pioneer stages, acquires a paternalistic or imperialistic meaning. Nationals welcome whatever recognizes them as autonomous Churches in full fellowship with the mission or missions to which they owed their original existence. Nevertheless, the sense of gratitude wears thin when the indebtedness is prolonged over much. It then becomes an irksome obligation.

A sense of insecurity together with a sense of inferiority develops in national Churches where missionaries make plans in matters which affect the nationals, however remotely, without consulting or conferring with them. Trouble occurs whenever there is a discrepancy between mutually agreed plans and actual practice.

Unity of the Body

Our approach to the practical details of worship and witness, walk and work in missionary partnership with those of other races and cultures will be an evidence to them of our real attitude toward the variety of experience and expression that there is within the unity of the Body of Christ. This unity is a vital factor in the furtherance of the gospel.





globe at a glance



Navigator Ron Pestor shares Jesus Christ with Filipino teens.


Tell teens who Jesus Christ Superstar is, urges Philippine evangelism head

Christians should help answer the questions in the music hit "Jesus Christ Superstar," urged Juan Galope of the Christ the Only Way Movement, as the group prepared for their new year-long evangelistic effort in 1972.

The song, a top hit in the Philippines, is played over local rock stations and is destined to be one of the all-time best-selling records in the Philippines. In one of the most controversial parts of the theme, a chorus asks questions as to who Jesus Christ is and why He made His sacrifice.

"Christ seen in believers," noted 30-year-old Galope, "will make people know who Christ is and that will answer the questions of the song." He added that he hopes that once the

COW program is underway, people will begin to understand "why He made His sacrifice."

The rock opera, parts of which are being performed daily on television, will be presented by the Manila Symphony Society early in September. Many local radio stations have set aside two-hour time blocks to air the entire long-play album and read the words. Jesus Christ Superstar posters, buttons, sweatshirts, stickers and a host of other merchandise are being sold widely. A number of Christian groups have protested. One mission is considering printing a youth tract on the theme but little has been done so far to actually use the fad as a starting point for evangelism. 

Soon return of missionaries not likely in China

The return of Christian missionaries to mainland China seems "improbable" in the foreseeable future according to a clergyman recently returned from a month in China. The Rev. Raymond Whitehead, consultant to the Far East Department of the U.S. National Council of Churches, was interviewed by the Religious News Service after he participated in the second American group China has allowed to visit inside her borders in the last several months.

"Everywhere we went," he said, "we were received with great warmth and enthusiasm." He also disclosed that he was able to talk a little about Christianity with the guides and interpreters.

Whitehead said that he found they and others he met had "some knowledge of Christianity, although they were puzzled by the difference between Protestantism and Roman Catholicism."

His group was shown a Muslim mosque in Peking which is thought to be the only religious institution still open in China.

Whitehead added that the group had been impressed by the way the thought of Mao Tse-tung was studied and applied by the mainlanders to "all spheres" of Chinese life.

Handovers to national church scheduled by SIM

More than 35 mission stations, dispensaries and Bible schools are now completely in the hands of the national church, Evangelical Churches of West Africa—Sudan Interior Mission affiliated churches in Nigeria. In the schedule of hand-overs ECWA is slated to receive responsibility for all SIM Bible schools, secondary schools, teachers' colleges and the seminary at Igbaja by 1974.

Trans World Radio expands in Africa

Trans World Radio has established an office for southern Africa in the Johannesburg suburb of Roodepoort. TWR plans a new super-power station in Swaziland. The Roodepoort office is under the supervision of Fred J. Simmonds who has been appointed program director for the new station.

Dodge predicts majority rule in southern Africa

Retiring Bishop Ralph E. Dodge has predicted that the countries of southern Africa someday will be ruled by the majority of the people there. Today there are five countries where black majorities are ruled by white minorities.

"The timing will depend on world circumstances," says Bishop Dodge who has had personal experience of the racial polarization in Southern Africa. He was deported from Rhodesia in 1964 as an "undesirable alien" by the government of Ian Smith. No official reason was given for the expulsion but it was believed to be because of statements by Bishop Dodge and the Rhodesia Methodist Conference against racism and repressive practices.

Bible college opens

Bangkok Bible College in Thailand officially opened its doors early this summer. A joint project of the Overseas Missionary Fellowship and the Christian and Missionary Alliance the school began with seven full-time students and 10 evening school students.

Asian churches seek their own expression

Bishop Chandu Ray, head of the Coordinating Office for Asian Evangelism, reports that some people have difficulty understanding the rapidly changing situation in Asia and recognizing that "God has established His Church (however small it may be and however insignificant and backward it may seem in the eyes of men) and He is patiently waiting for the development of its own ethos in country after country."

He pointed out: "The need, therefore, is for Christians who will work and pray alongside fellow Christians in each country. Too often the Holy Spirit has not been given the chance to establish the church along His pattern, because the missionary in his eagerness and impatience has set the pattern of his denominational loyalty—that of a British or American, Dutch or French colony rather than the community of the redeemed, depending on Jesus Christ."

Vocational training center launched

Missionary radio station WIVV has established a vocational center for the purpose of training high-caliber technicians and broadcasting engineers for Christian radio. The school will be located at the site of their studios on Vieques Island, Puerto Rico. Those successfully completing the course will receive their First Class Broadcast Engineer's License from the Federal Communications Commission. Engineer Edwin Freeman is to direct the school.

It is believed that this is the first missionary technical school which provides its training in connection with actual missionary activity. In addition to the electronics training, special seminars are to be held to teach radio programming and management. Field trips to survey the listening audience will give the students direct contact with the other half of broadcasting—the listener.

Wycliffe prepares for the future

Wycliffe Bible Translators reached a significant and important milestone on July 11, 1971, when ground was broken for phase one of its new International Headquarters in Huntington Beach, California.

"The significance of this new project," said Dr. Benjamin Elson, Wycliffe's executive director, "is not just that we have long since outgrown our current headquarters facilities in Santa Ana, but rather that Wycliffe is preparing for future growth. In 1942 Wycliffe had less than 100 workers in one field. Today there are over 2500 workers in 23 countries. We thank God for this growth but we are not finished. There are still 2000 ethnic groups without God's Word. Currently we are pushing hard to recruit the five to six thousand more workers we need to complete this task. The buildings erected here will become the tools to help us prepare for Wycliffe's expected growth and development during the next 15 years."

Dr. J. Vernon McGee cited Ralph E. Welch, Orange County businessman, for his vision and gift of almost five acres of land at the corner of Beach and Adams in Huntington Beach.

Mr. Welch loosened the hard-packed earth with a primitive warrior's

ax from New Guinea. Then with a conventional American spade, he dug into the loosened earth and symbolically began the first step in the building of Wycliffe's new headquarter's office building.

Dr. McGee closed in prayer, thanking God that the land would not be used for a gas station, pizza parlor or supermarket, but that on it would be built a spiritual market for getting the Bread of Life to lost people around the world.

people make the news

Dr. Donald A. McGavran, dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, has been named dean emeritus and senior professor of the school. Dr. Arthur F. Glasser, has been named dean.

Ariel Costes, a former Christian and Missionary Alliance pastor, has been appointed the new associate coordinating director of Christ the Only Way Movement, the country-wide Philippine evangelistic program. Costes replaces Fred Baliad, the main organizer of the 17 district congresses on evangelism which ended in early August.

The Rev. Jim Wilson is the new executive director of the Youth For Christ International Council. Wilson, 36, is a Canadian. All four officers of the council were reelected for another four year term: Dr. Sam Wolgmet, U.S., president, Victor Manogaram, India, vice-president, the Rev. John Teibe, Canada, secretary and the Rev. Werner Burklin, Germany, treasurer.

Richard D. Wolcott, Jr., 32, director of Latin America Mission's work in Colombia, was killed July 15 in Grand Rapids, Michigan in an automobile accident while on furlough.

Government officials of the Dominican Republic and Roman Catholic Archbishop Octavio Antonio Beras Rojas attended a memorial service in Santo Domingo for Mr. and Mrs. Paul E. Potter, Southern Baptist missionaries who were murdered in Santiago. No motive has been established for the brutal slaying. The Potters are survived by two children.



Facts of a field: Dem. Rep. of the Congo

bringing together a number of churches and missions into a united church, with an estimated membership of 750,000. Within this united church, individual church bodies may retain their denominational labels but are referred to as communities rather than churches. Each community is free to maintain its own structure and distinctive beliefs.

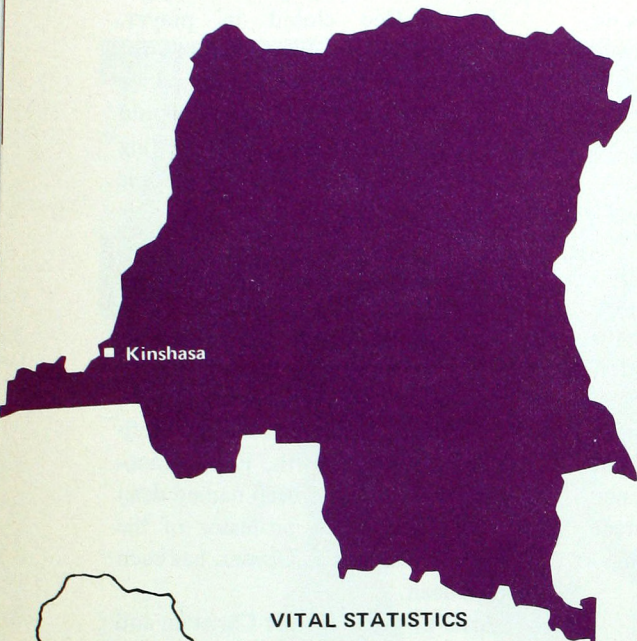
FOREIGN MISSIONS: The earliest missionary activity was by Roman Catholics in the late fifteenth century. The first organized Protestant missionary activity began in 1878 with the work of the Livingstone Inland Mission. Other Protestant mission agencies from North America and Europe entered the Congo over the following years.

In 1969 there were over 900 North American Protestant missionaries in the Congo from 22 agencies. The largest were the Africa Inland Mission, United Methodist Church, American Baptist Convention, Mennonite Brethren and the Congo Inland Mission.

An undetermined number of Protestant missionaries in the Congo came from several European nations including Great Britain, Norway, Sweden and other countries.

In 1969 there were reported to be almost 3000 Roman Catholic missionaries in the Congo, mostly from Belgium.

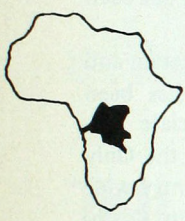
Churches and missions were engaged in a wide variety of activities including education, broadcasting, literature production and distribution, medical care and training, and Bible distribution. The entire Bible has been translated into 15 languages of the Congo and the New Testament into 31. In 1969 the New Testament was translated into two more languages.



Population Density: About 17 persons per square mile.
Urbanization: In 1968 about one-third of the population was in cities and towns with populations of more than 10,000.
Languages: Approximately 200 vernacular languages and dialects. Four main ones: Lingala, Swahili, Kikongo, Tshiluba. French is the official language.
Literacy: About 50 percent in the interior and 80 percent in urban centers.
Economy: About three-fourths of the people are in farming, and most of the remaining are in industries. Per capita gross national product is about \$100.
History: Modern colonial history began in late fifteenth century. The area became a Belgian colony in 1908. Independence came in 1960.
Government: Strong central power is vested in the president. Formal organization is that of a republic.
Religion: About half of the people are considered Christian. The remainder follow tribal religions, Islam, or African independent churches.

VITAL STATISTICS

Capital: Kinshasa (1 million).
Area: 905,562 square miles, about the size of the United States east of the Mississippi River.
Population: 17.4 million (1970).
Population Growth: About 2.1 percent annually.



20

CURRENT STATUS OF CHRISTIANITY:

About half of the Congo's population are considered Christian. Of these, about two-thirds are claimed by the Roman Catholic Church and about one-third by various Protestant churches. There is a small Eastern Orthodox community and also a number of adherents who broke away from traditional Christian churches to form African independent churches.

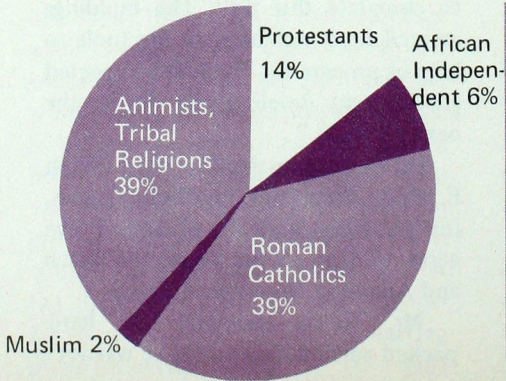
The political chaos in the country which followed its independence disrupted the work of churches and missions. However, it also resulted later in spiritual vigor for many churches. A spiritual momentum has developed. A nation-wide saturation evangelism effort was underway from 1966 through 1969, culminating in a congress on evangelism.

NATIONAL CHURCHES: The Roman Catholic Church in the Congo claims a total community of about 6.9 million people, with a leadership of over 2600 priests. Many Protestant churches have

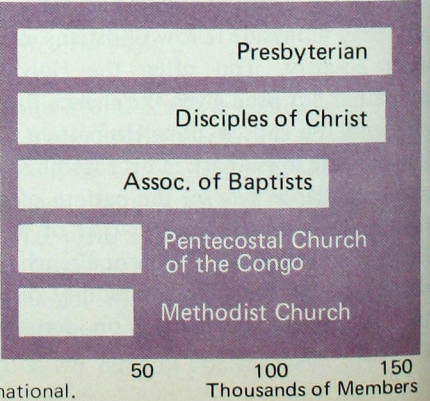
reported significant growth in recent years, and membership statistics are difficult to determine. But the total number of Protestants is probably between two and two and a half million.

Of the various Protestant churches, the largest groups include the Presbyterian Church of the Congo, Disciples of Christ, and the Association of Baptist Churches of West Congo (American Baptist). In 1970 the Church of Christ in the Congo was formed,

Estimated Religious Affiliations

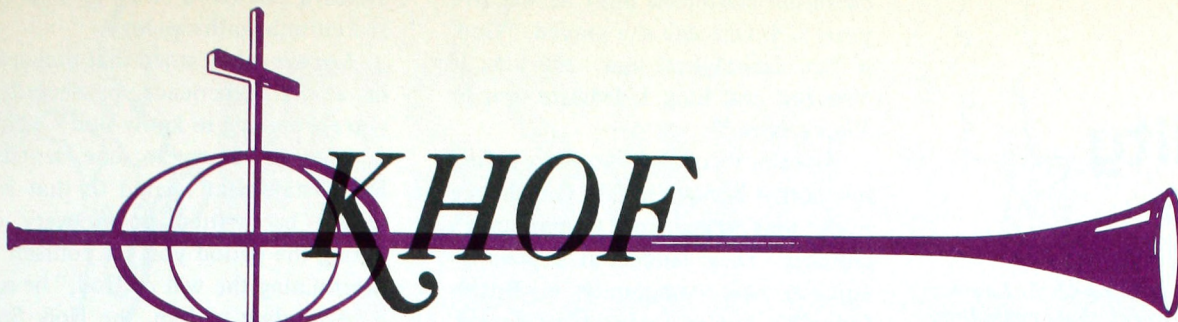


Largest Protestant Memberships



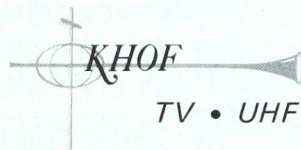
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Source: World Christian Handbook 1968



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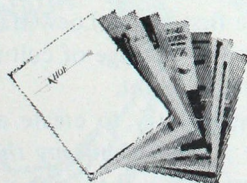
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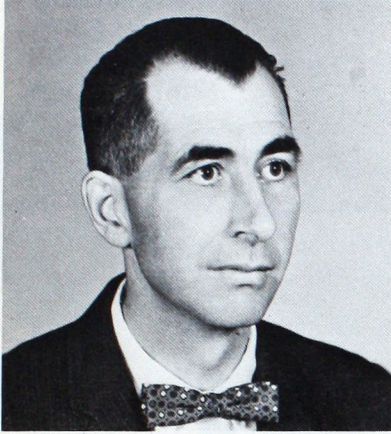
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personality profile



Jacob A. Loewen,
translations consultant



TRANSLATOR EXTRAORDINAIRE

by Leslie H. Stobbe

If you were to ask a certain oil company executive what role Dr. Jacob A. Loewen has played in his life, he would quickly respond, "As my Sunday school teacher when I was a junior, he gave me my first taste of a Christianity that is relevant."

Should you ask the Mennonites in Paraguay how they remember him, they would tell you that his six-month stay with the Lenguas and Chulupis helped avert a possible bloodbath.

And, if you were to ask one of hundreds of Bible translators in South America and Africa, they would tell you he was the one that helped them out when they were stumped.

These roles—and several others—are played by a linguist/cultural anthropologist known simply as a "translations consultant" in the files of the American Bible Society. Now based in Zambia, Dr. Loewen recently completed six years as translation consultant for South America.

Loewen was born in Russia of Mennonite Brethren parents. By the time he was three months old, he was covered with eczema. Many times his mother despaired of her only child's life as she cleaned his skin. This

condition continued until he was five years old. One day she prayed, "God, if You cannot heal him, take him. If You can heal him, I dedicate him to Your service."

Loewen recovered two years before his mother brought him to Canada in a miraculous escape from Communism's clutches. They landed in a poverty-stricken new community in British Columbia just as a depression started.

Instead of high school, Loewen chose a five-year Bible school program offered in the small community.

The principal, a true giant of the faith, analyzed the potential of each of his students and bluntly told Loewen, "You will never be a preacher."

Loewen asked, "Could I volunteer for missions?"

"That's an excellent idea," responded the principal.

Shortly after college graduation Loewen and his wife headed for Colombia, their first mission assignment.

"My express commission was to reduce the Waunana language to writing. Yet when it was discovered that I could manage people, I was assigned to the building program," he says.

In four years, he supervised the construction of 15 buildings.

"Every time I built another structure I felt I was doing the wrong thing," he confesses.

During the construction of the fifteenth building, the Indians said, "You are a big, fat liar. You said you came here to learn our language. You speak less now than you once did."

That did it! He refused to build any more, and during the final year of that term he devoted himself to learning the language.

Loewen took a furlough to complete work for a master's degree in linguistics and cultural anthropology, gaining the degree at the University of Washington, Seattle, in 1954.

He returned to Colombia during a period of political and religious upheaval. His status as a researcher for his Ph.D. program at the University of Washington did not protect him from beatings and rock-throwing incidents. Yet his survey of a 10-dialect area in the Choco received wide acclaim by academic and government circles. In 1958, the University of Washington

awarded Loewen a Ph.D. in linguistics and cultural anthropology.

Loewen has learned that prayer can be a vital experience, particularly if you are seeking to know God's will.

"Get it down to one sentence. Every statement related to that issue should be written down every day during the period you set yourself for determining the will of God," he says.

According to him, the Holy Spirit must have priority at such times of prayer. There must be nothing blocking the channel of communication.

"If He reminds you, 'The telephone bill must be paid,' make a note of that so you can go on."

The summer of 1963 saw him spend six months with the Chulupi and Lengua Indians in Paraguay. He helped isolate the communication barriers between the Mennonite settlers and the Indians. He aided both groups in understanding each other and averted what could have been a hostile confrontation and bloodshed.

Loewen joined the American Bible Society as translations consultant in 1964 with responsibility for South America. How does Loewen see his role as translations consultant?

"I need to stimulate interest in first translations as well as revisions. Then I must train missionary and national translators to effectively meet various translation needs. There are also many problems to solve in the course of a translation project. Once the translation has been done, I have to check with every Bible society on the continent to make sure they are in publishable form. Finally I must study the problems, analyze solutions and write up the findings so that others can profit from them," says Loewen.

How can one man work with so many different dialects and languages? In the first place, Loewen is a linguist. But his knowledge of cultural barriers is also important.

"I must try to create a setting to make a native think *my thought* after the missionary has said it cannot be done," he explains.

Now that the American Bible Society has transferred his responsibility to Africa, Loewen has embarked with zest on the problems faced in that vast continent. Throughout, the statement that acts as his very personal guide is: "My lot is with people."



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Reflections from the Jerusalem Conference

by Paul F. Fryhling, pastor of First Covenant Church, Minneapolis, Minnesota

To break the bread and drink the cup of Holy Communion with more than 1300 Christians would be a high experience anywhere. To do so facing the morning sun on Mount Scopus, a scant mile from the Mount of Olives, and looking across the Judean hills toward the Jordan, eating bread made by believers in Bethlehem (house of bread) and drinking from cups made from local olive wood, was a thrill beyond telling. On that note—"proclaiming the Lord's death until he come"—the Jerusalem Conference on Biblical Prophecy ended, in full view of the Mount of Olives, upon which one day the Lord shall stand when he returns to subdue the nations and establish his reign (Zechariah 14:4).

Sponsored by no particular organization, this conference on biblical prophecy was called together by an *ad hoc* committee of 27 churchmen from the United States and Canada. The program itself was developed by Dr. W.A. Criswell, Dr. Harold J. Ockenga, Dr. G. Douglas Young and Dr. Carl F.H. Henry, who was general chairman of the conference. The delegates, each paying a \$175 tuition fee, came mainly from the United States, although about 30 countries were represented. While many denominations and independent religious bodies were represented, there was little evidence that the major communions were involved

on the leadership level. A considerable portion of those present, perhaps the majority, were lay people and pastors for whom the conference was one segment of their first visit to the Holy Land and to several European cities.

Packed into three full days was an intriguing series of lecture topics, and the logical sequence of these areas of prophetic concern bespoke credit to the planning committee. It was a curriculum worthy of the title, Conference on Biblical Prophecy.

Keynoting the conference, the Rev. Dr. W.A. Criswell, pastor, First Baptist Church of Dallas, Texas, reaffirmed the basic resource of the Bible, the prophetic, infallible Word of God. Its prophecies and promises have been fulfilled "to the letter" in the past, hence there need be no doubt about the dependability of those prophecies relating to the end time and the return of our Lord, Jesus Christ. Other foundational positions covered were: "God's Purpose in Man's Redemption" and "The Resurrection of Jesus Christ." These were given by Dr. A. Skevington Wood and Dr. Merrill C. Tenney, respectively.

It was not until the final afternoon lecture of the first day that the prophetic note in terms of the things yet to be, or currently being fulfilled, was sounded, the focus being upon the "Perspectives on the Rebuilding of the Temple." Here the intellectual honesty of the conference was clearly established as Christian scholars, Dr. Edmund P. Clowney and the Rev. Dr.

Charles T. Feinberg presented diametrically opposing views on the necessity of the actual building of a material structure as against a spiritual fulfillment.

The first day was fittingly climaxed by a warm-hearted, simply-stated sermon by the Rev. Dr. Arnold T. Olson on "The Second Coming of Christ." Few who heard him will forget the oft-repeated admonition from the parable of the ten bridesmaids, "Behold, the bridegroom cometh!"

The progression of eschatological study resumed late in the morning of the second day when the Rev. Dr. Harold J. Ockenga unfolded the theme of "Fulfilled and Unfulfilled Prophecy." He logically argued from the Olivet Discourse of Jesus and The Revelation, chapter six, that while "this gospel of the kingdom will be preached throughout the whole world" may seem to be in the final stage of fulfillment, other phenomena, such as the catastrophic earthquakes, the vast famines and the invasion by a people from the north of Israel "dwelling safely in unwallled cities" are yet to occur. Whether these must precede, be concomitant with or result from the Lord's personal return for the saints, Dr. Ockenga said, is open to individual interpretation, although it seemed clear that he placed some, if not all, of these things as prelude to Christ's coming.

"The Future of Israel"—what a vital subject for discussion in the very city of Jerusalem! Two Christian scholars and one Israeli layman addressed themselves to this. Dr. Herman N. Ridderbos of the Netherlands and Dr. John F. Walvoord of Dallas, Texas, took divergent positions on whether Israel as a national entity or the church as the spiritual Israel of God is the important fact. Dr. R.J. Zvi Werblowsky advised the conference that Israel today does not consider prophecy so much as foretelling, but rather as forthtelling. The future of Israel is assured not because God has said it must be, but because Jews have united to do it and God seems to have

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blessed and honored them in so doing, he averred.

The tempo and intensity of the sessions moved toward their climax on the third and last full day of the conference. An Israeli, an Arab, a Christian lady and Dr. G. Douglas Young, president of the American Institute for Holy Land Studies, presented perhaps the most stimulating dialogue of the conference, against the backdrop of which Dr. Carl F.H. Henry discussed "Jesus Christ and the Last Days" and Dr. Wilbur M. Smith's lecture, "Signs of the Lord's Return," was read. The final high note of biblical exegesis was developed by the Rev. Dr. John R.W. Stott, rector of All Souls Church, London, England, as he

spoke on "The Gospel and the Nations." After such an intensive, much too brief three-day conclave the quiet morning communion service alluded to earlier seemed like "the still, small voice" after the wind and fire, all three of which are viable factors in our eschatological expectations.

Adding color and excitement to the main theme and goals of the conference were dramatic special events. The appearance of the patriarch of modern Israel, David Ben Gurion, brought a benedictory note at the very outset. Great congregations singing under Ronn Huff's direction and the songs by Anita Bryant and Jerome Hines, especially as he sang "The Holy City," brought us near to God. Unforgettable was the presentation of "Youth at the End of the Age" by a folk-group, as was the challenging address by evangelist Tom Skinner on "Modern Youth in Biblical Perspective."

About that, the next speaker remarked that while there was not much exposition of prophecy in it, there was much that was prophetic. Perhaps that is the combination for which the church should aim in these critical times: an enlightened understanding of the biblical witness and our personal prophetic word and action in the real world of here and now, changing the we-and-they to us.

The most oft asked questions by those who were not present are: Was it

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DR. WORVIS



effective? Did Jerusalem itself take notice? Will it make an impact upon the Church and society?


A genuine, but guarded, "yes" is my answer to the first question. While no new ideas were expressed, at least evangelicals were not locked into a single simplistic system of eschatological interpretation. By this very fact, some pastors and laymen heard for the first time of viable positions never honestly presented in their circles.

To the second question I can only say that the *Jerusalem Post* carried brief comments on a few things related to the conference. 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.

If the Church reads the lectures and dialogues when published, or some promoter dramatizes them via other communications media, some salutary effect will accrue to society. However, three days of only listening without the creative, corrective, constructive production of dialogue and debate by the assembly itself could hardly be expected to do more than delineate the more obvious interpretations. My hope is that upon this prelude a longer deliberative congress might convene and dare to state definitive convictions

of the Church in at least some areas of eschatological understanding.

Only faintly discernible was a hoped for electrifying sense of anticipation of the Lord's personal return. Perhaps it was well that the emotional appeal of preaching was not a major element, and indeed mere sentiment, illogically grounded, is hardly ever productive. Yet, in our time when so many signs, quite apart from the religious, have in them elements of crisis if not catastrophe, would not the joyous and comforting fact of Christ's personal return and the victory of righteousness—would not this be a witness of hope that the modern man could relate to and which, calmly anticipated, would be spiritual strength and uplift to the "body of Christ?" Maranatha—He is coming! 🌐



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*I seek for Jesus
 I seek Him in
 study in
 work in
 friends and
 find him not*

*I seek Him in
 family in
 sermon in
 faith and
 find him not*

*I seek Him in
 service in
 souls in
 saints and
 find him not*

*I seek Him in
 church in
 Scripture in
 prayer and
 find him not*

*I seek Him in
 my mind in
 feeling and in the
 search itself and
 find Him not. . .
 even in the very best*

*But suddenly He came
 and found me
 I saw Him and then—
 I finally found Him—in
 Himself*

*And now? I find
 Him
 everywhere—
 even in the very worst—
 in me*

—John Hoagland



Snowball in Africa?

NLFA teams to Senegal, Sierra Leone, Mali, Upper Volta and Ivory Coast followed rapidly.

The West African Congress on Evangelism was a pivotal experience in the growth of the movement. Held at the University of Ibadan in July 1968, it was attended by delegates from 26 African nations. Once again a thorough teach-in was given on the principles of saturation evangelism as demonstrated by New Life For All. Soon after the Congress, visits were made to South Africa, Rhodesia, Zambia, Malawi, Tanzania, Kenya, Uganda and Burundi. In cities of all these nations there was great enthusiasm for the NLFA approach. In succeeding months it has been satisfying to see how the movement has developed in many of these countries.

To bring the picture completely up to date one must now add the names of Cameroon, Dahomey, Chad, Ghana, Ethiopia, Congo, Central African Republic and Rwanda to those countries whose churches are interested or have already become involved in some form of saturation evangelism.

Typical of the follow-through after a New Life For All seminar is that which took place in Malawi and Zambia. Here the evangelicals of leading churches and missions gathered for an intensive teach-in. Then came action. A working committee was set

A report by Wilfred A. Bellamy, general secretary, New Life For All

From the small beginning in northern Nigeria, New Life For All spread to other Nigerian provinces. Soon neighboring countries also began to take an interest in this saturation evangelism program. In 1965, two years after the founding of NLFA, the first non-Nigerian seminar took place in the Niger Republic. Then things began to snowball (if anything can snowball in Africa!). The Association of Evangelicals in Africa and Madagascar held a conference in the Ivory Coast where NLFA was presented to six West Africa nations. Visits by

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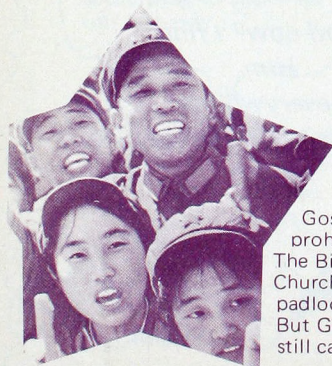
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up. Doctrinal standards were carefully laid down to provide complete agreement on the content of the gospel message and the approach to evangelism overall. This is a vital step in a day when there is much woolly thinking about the truth of God.

Cooperation can be a "naughty" word these days. How could NLFA be "evangelical" and "cooperative" at the same time? This question was faced at the very beginning when leaders of participating churches and missions sat around a table in Jos, Nigeria in 1963. Had they met to discuss church practices they would still be there. But, because they had met to discuss evangelism, the Lord led them to a basis upon which they could work together. There emerged from their discussion a doctrinal foundation which is utterly scriptural, thoroughly evangelical and absolutely fundamental.

As in the Malawi and Zambia example this practice was followed before beginning any NLFA work.

After doctrinal agreement was reached men were set apart for the propagation of the movement. Missionary Jack Selfridge accepted the responsibility in Malawi. In Zambia, Sam Kasonso of the Bible College of Central Africa took the assignment.

As these men—backed by their working committees—have traveled and taught and exhorted, the churches have given themselves to prayer and preparation. The impact upon those formerly unreached has been impressive as a mobile church has begun to witness. It is exciting to see

churches—many of which have known only relatively slow church growth—suddenly enjoy rapid expansion both in quality as well as quantity.

The saturation evangelism movement is now expressing itself in many countries of the world—Evangelism-in-Depth in Latin America, Christ for All in Congo, Evangelism Deep and Wide in Vietnam and New Life For All in many African countries. Of this latter movement, Dr. George W. Peters, professor of world missions at Dallas Theological Seminary, wrote in 1968: "I am deeply impressed by the New Life For All program. It is the most complete, dynamic, biblically oriented, spiritually motivated, and African adapted movement I have learned to know. I am profoundly moved by its quantitative and qualitative accomplishments under the gracious ministry of the Holy Spirit. It deserves to become an African continental movement."



SIMON PETER

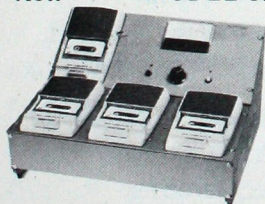
*Simon,
boisterous,
impulsive,
lovable
Simon Peter.
So far to travel.
Quick to act and react.
Ready to cower when the chips
are down.
So far to go.
There is much of this Simon Peter
in all of us.
Peter,
perceptive,
persevering,
princely
Simon Peter.
So far in the spirit.
Ready to make all "fishers of men."
So rich in the spirit.
Ready to sacrifice all to follow Him.
There is this Simon Peter
in too few of us.*

—Mary Imogene Harris

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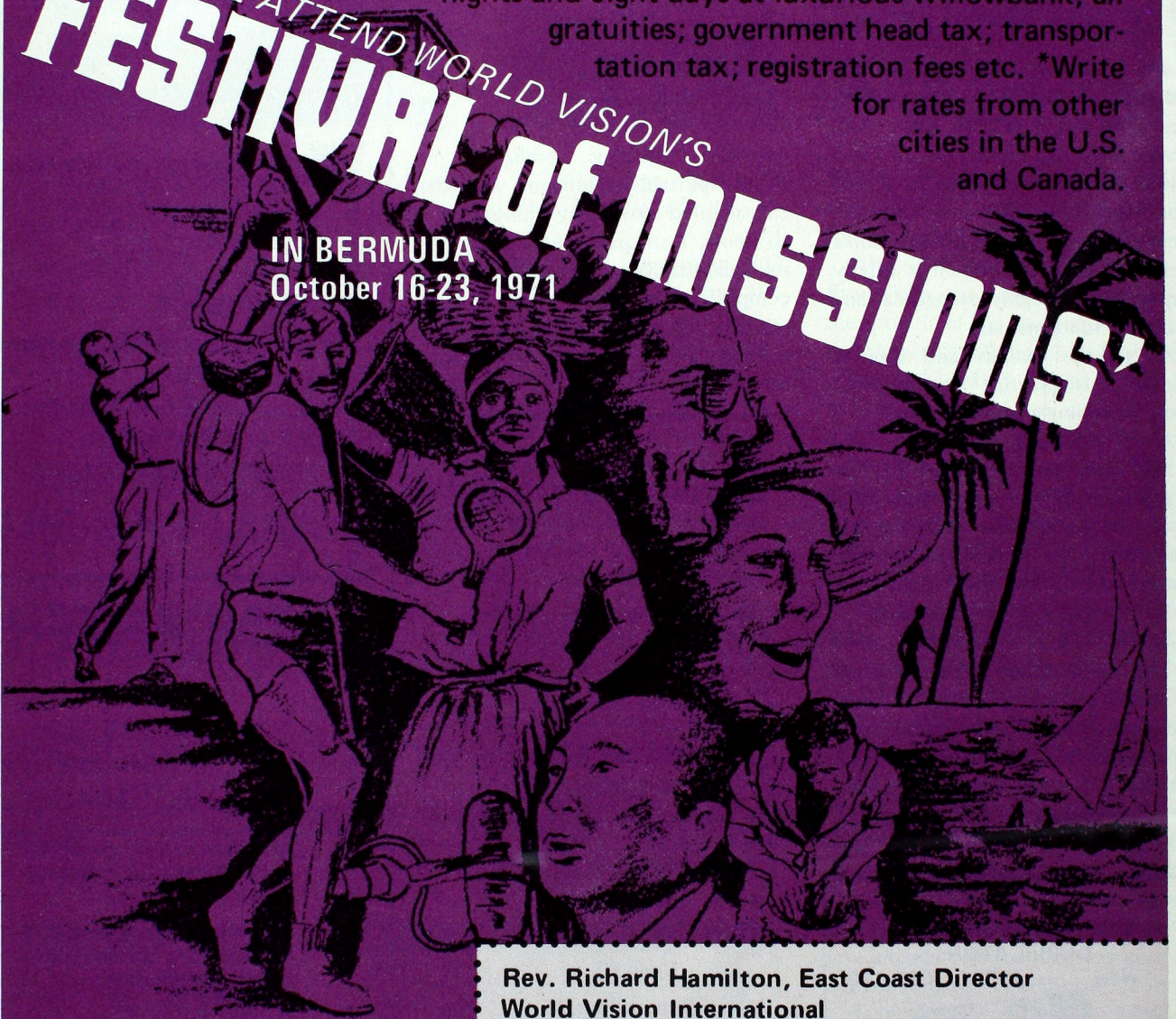


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MOBILIZING FOR SATURATION EVANGELISM, edited by Clyde W. Taylor and Wade T. Coggins (*Evangelical Missions Information Service*, Wheaton, Illinois, 1970, 245 pages, \$2.95, paperback only) is reviewed by Herman G. Tegenfeldt, Associate Professor of Missions, Bethel Theological Seminary, St. Paul, Minnesota, and formerly a missionary to Burma, 1941-1966.

Thirty leaders in the movement often termed *Evangelism-in-Depth* met at Leysen, Switzerland in the late summer of 1969 for a week of prayerful interaction under the chairmanship of Dr. George W. Peters of Dallas Theological Seminary, in a *Saturation Evangelism Consultation*. This volume,


edited by two who shared in the Consultation, contains the papers presented, together with formal comments on them made by other participants. The editors, Dr. Taylor and Rev. Coggins, are both well-known executives of the Evangelical Foreign Missions Association.

A wide variety of material is included, all related to movements and methods for total mobilization of the churches for evangelism. The initial chapter, giving historical backgrounds, is by Dr. Horace L. Fenton of the Latin America Mission, which under the late Dr. R. Kenneth Strachan did so much to pioneer in this field. Insights from recent history of this movement in such widely separated areas as Nigeria, Portugal, Latin America, Korea and India are to be found in the other chapters. Biblical backgrounds and mandates for evangelism, too, come in for some attention.

However, as the title suggests, the main emphasis is upon methods. Major papers are addressed to such topics as: Mobilization of Believers and Churches, Strategy to Reach a Nation,

Training Laymen for the Task, Follow Through Evangelism, and Building Evangelism into the Life of the Church. These provide considerable detail, and include some organizational charts and statistical tables.

Although the American scene is not forgotten (primarily through Rev. D. James Kennedy's chapter dealing with the training of laymen), the heavy emphasis of the book is on saturation evangelism overseas. Experienced missionaries present much of the material, augmented by addresses and comments from several national leaders in evangelism from Asia, Africa and Latin America. Approximately one-third of the participants in the Consultation were from churches in the *Third World*.

The Evangelical Missions Information Service is to be commended for its use of limp paperback binding, uneven right margins, etc. to permit pricing the book so reasonably, yet keeping it attractive and readable. The reader looking for material on both the rationale and the methods proven effective in saturation evangelism will find much to help him. 

Readers of *World Vision Magazine* will be interested to know that our editor Paul S. Rees has undergone surgery for arterial blockage. We are most grateful to be able to announce that the surgery was completely successful. Dr. Rees is now convalescing and is in excellent spirits. We would like to ask our fine family of readers to support him in prayer through this period and thus speed his return to his world-wide speaking and writing ministry. We would be deeply appreciative as would, needless to say, our beloved leader Dr. Rees.

—The Staff



YES, MR. BEESON, BUT IS IT CRICKET?

Trevor Beeson, the "European Editor" of *The Christian Century*, feels that British Christians who try to practice evangelism among the thousands of summertime holiday-makers are muddled in their thinking and impertinent in their aims.

He commends the line taken in a World Council of Churches booklet on "Leisure-Tourism" because there it is argued that churches serve vacationers best by fostering the "freedom of man to make his own choices, freedom to travel, freedom to enjoy leisure activities."

On the contrary, he takes a dim view of a report on "evangelism amongst holidaymakers" produced under the direction of "the archbishops" (Anglican) council on evangelism." Here is one recommendation that Mr. Beeson finds particularly offensive: "Means must be found of helping Christian laypeople to see that holidaymakers are not only a source of income for the locality but also a field for evangelism."

This, Beeson feels, lends aid and comfort to the crassest, most exploitative and manipulative, of evangelistic types. Indeed he says pointedly that the council's advice "raises the nice question of whether evangelical exploitation is more moral than financial exploitation."

On two counts this strikes us as being a doubtful pitch: (1) Are we justified in assuming that a reference to vacationers as "a source of income" means that those who receive this income are going to exploit their customers; and (2) Is it fair to imply—as is clearly done—that all summertime evangelism will be of the intrusive, aggressive, argumentative, unattractive kind?

That I am not misreading Mr. Beeson's attitude will be clear, I think, from the following:

Any idea that the Christian contribution to tourism might consist mainly in helping people to enjoy themselves is lost in the report's obsession with manipulating the holidaymaker into some sort of Christian commitment.

Isn't there a muddle here?

The real reason why hordes of holidaymakers are unable to "enjoy themselves" is not that they are being bombarded by tract-carrying zealots of the Lord who have never learned that even on letter-count more than half of contact is tact. They are incapable of enjoying *themselves* because when they left home they brought with them "selves" that are ingrown, disoriented and (often unconsciously) despised. They need to experience a healing newness that soft sea breezes can never give them.

Think what, in these circumstances, could come from just a half-hour of deep-level sharing by a "Genie" Price, or a

Bruce Larson, or some for-real member of the "Jesus people."

Before I had finished reading Trevor Beeson's disappointing piece I thought about the conversion of one of Mr. Beeson's most famous fellow countrymen, the Rev. Charles Kingsley. The scene: a summer's night on England's south coast. The record: an entry in 22-year-old Kingsley's diary:

June 12, 1841.—*My Birthnight. I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my life through time and through eternity. Before the sleeping earth and the sleepless sea and stars I have devoted myself to God, a vow never to be recalled.*

What a "happening" in the life of any vacationer!

Yes, there are tactless "get'em saved" Christian evangelists. But to characterize all overt Christian sharing as "exploitative" and "manipulative" is to turn an attempt at characterization into caricature.

And that, I suggest, is simply not "cricket." PSR

THOUGHTS WHILE SHAVING Mostly About Mission

If it's true that "In Christ there is no East or West," then maybe my culture-bound Americanism, seen through Asian eyes, is an offense to the gospel.

In today's world the veteran missionary who confidently says, "Don't worry, I know my natives," knows neither his "natives" nor himself.

If Brunner was right, that "the Church exists by mission as fire exists by burning," we've a lot of churches that ought to be looking for a new name.

The Devil is an oiler: he can lubricate the machinery of compromise so that churchly conformity to culture in America is innocent while in Russia it is guilty.

That "partnership" between mission boards and indigenous churches which looks like statesmanship to the boards may look like disguised paternalism to the churches.

A commitment without a Calvary, a mission without a passion, is as impossible with us as it was with Jesus. PSR

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