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a look at this issue: communication

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

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

Throughout its history the Church has shared this gospel through such means of communication as preaching, individual witness, writing, and social work. With the arrival of the mass media, the church has faced and yet faces staggering opportunities for world-wide sharing of the gospel. In this issue of World Vision Magazine C. Richard Shumaker traces the development of the media with reference to evangelistic opportunity (p. 6). But the secular world has learned that effective tools do not guarantee effective communication. Don K. Smith cautions against excessive optimism and emphasizes the need for localizing the mass media (p. 8). Abe Thiessen states the flat imperative of the church's use of technology for global communication (p. 11). And John T. Seamands holds out hope for a world-wide impact as a result of the Asbury College awakening (p. 14).

All the writers share in common with Isaiah and Paul the ultimate hope in communications: "...the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "every tongue...confess that Jesus Christ is Lord, to the glory of God the Father."
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Calvin C. Ratz served as a missionary to Hong Kong under the Canadian Assemblies of God and is author of the book Under Mao's Shadow.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

by C. Richard Shumaker

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

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

C. Richard Shumaker is literature coordinator for Evangelical Literature Overseas in Africa.
Dr. Reaching Our World

What HE commands us to do, he enables us to do! The ability has been provided by God for the Church to communicate the great message of the Cross and the resurrection. Nearly 3½ billion people living on this golf-1-size globe need to hear. Though none are outside the grace and love of God, many seem outside the go-power of the church.

It’s not a small task, and it’s right that we ask how it can be done. How does God intend that so few can reach so many? What HE commands us to do, he enables us to do! The invention explosion does not make the good news impossible to communicate or unneeded. History has not caught its thor by surprise. He has prepared well for this moment in time. He has set before his church the means of reaching the whole world with the whole Word. The Lord prepared for 70 as far back as the fifteenth century.

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

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

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

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

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

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

One magazine reports:

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

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

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

God loves the world’s billions of people—fearful, thirsty, uncertain, and searching people. He loved them so much that he gave his Son. He still loves them and has placed in our hands the opportunities of Christian literature, Christian radio, Christian films and Christian television. What we do with our hands really counts.
Repeatedly we are told that mass communications offer the best hope for fully obeying our Lord’s command to “tell every creature.” We are told in a variety of ways that when we utilize mass communications we can evangelize the world.

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

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

“If we don’t utilize the mass media, the Communists will.”

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

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

Mass communications reinforce existing opinion.

One of the best established facts about mass communication is its reinforcement, or polarization effect. Some major changes do occur, but under particular conditions the change may be widespread. But in normal circumstances, change of attitude is the rarest result of mass communication. Joseph Klapper comments, “Persuasion through mass communication normally tends to reinforce the interests of the way in which we are already oriented.”

Anyone can prove by illustrations that conversion to Christ can result from the use of mass communication. But have we evaluated the true effectiveness of the way in which we utilize mass communications? Have we considered the possibility that indiscriminate spread of the words of Christian may have the opposite effect from the
What kind of changes do mass communications bring about?

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

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

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

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

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

The audience may merely listen passively and not become involved.

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

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

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

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

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

Modern mass communications can cover a fantastic area, geographically. A dozen tribes, or a hundred, may be within range of a powerful radio station. A mass circulation magazine may circulate in twenty or thirty nations. The diversity in this audience is difficult to imagine. And that is precisely why mass communication can easily fail at its point of greatest potential strength.

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

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

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

WILL MASS COMMUNICATIONS EVER WORK?

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

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

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

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

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

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

The Christian communicator who plans for feedback has many devices available—if the media are locally-oriented. He can go to the villages and city gathering places, and seek interviews on current goals and problems. Opinions of the “man in the street” can be sought and used. Forums can be made up of typical audience members. Local speakers can be used for broadcasts or articles. Encouragement, possibly even rewards, can be given to letters to the editor. Discussion groups centering around specific program or article content have been used with considerable success in several countries.

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

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

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

Locally-oriented media are needed for each sub-society within the nation. As the local media develop, they will keep in contact with each other, sharing news and information. Over a period of time the local communication network will be thus extended to cover the entire nation, and perhaps beyond. Then is the time to consider continent-spanning Christian communication projects.
"Using modern technology to present Jesus Christ to our world is not an option for the church, it is an imperative. The molding force of mass media upon the minds and hearts of people is enormous."

by Abe Thiessen

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

Much has been said about the rapid and radical changes of our times; but what can be said about the rapid and radical changes in the church and its outreach?

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

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

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

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

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

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

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

In this connection we must remember that the new generation is being educated more and more through electronic information. Television contributes to the “image” thought pattern, rather than the horizontal straight line of the print medium. Verbalizing techniques are actually being threatened and may be quite inadequate to communicate to the upcoming generation. This means that the church simply must be prepared to communicate in these terms.

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

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

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

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

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

Further, we have developed a peculiar
Communications satellites have made the whole world an instant audience.

Communications satellites have made the whole world an instant audience.

parochialism, a group orientation. I think in terms of “we,” “us,” and ours. We are also provincial, that is ethno-oriented because we think in terms Ethiopia, or Japan, or Peru. We seem have lost our Lord’s “world” view. We need to develop a global concern. Scripture makes it plain it ours is a global responsibility, certainly the gospel demands, and lay’s media, by their very nature, require global thinking.

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

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

What is a workable strategy for our use? To actually accomplish the task the church must understand the role and the relationship of the various means at the church’s disposal. What is the proper use of the new technology? Also, how do we cope with materialism, and with current powerful ideologies? What do we do with regard to “closed” areas, and changing government policies? How do we go about recruiting and training qualified personnel for the task? How do we secure adequate financing? We shall need keen spiritual discernment and Godly wisdom.

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

Certainly our theology of mission needs to be articulated. Any coherent church action must have a solid theological foundation. It is here that we find the content of God’s will and specific guidance for our plan of action. Our dependence is not upon technology. We merely take advantage of it. It is a means to the end.

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

A disturbing note is sounded by those who insist that there is no need for any great change in the church and its outreach. But the materialistic society of the seventies, and the technology that continues to shape it, will not tolerate traditionalism or retreat from the revolutionary future. The church has the opportunity to take the initiative. Upon her response depends her status for the seventies.
"What began as a routine chapel service that February morning turned out to be the longest and perhaps the most significant chapel service in the eighty-year history of Asbury College."

"A DIVINE HAPPENING": THE ASBURY STORY

by John T. Seamands

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

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

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

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

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

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

What began as a routine chapel service on that February morning turned out to be the longest and perhaps the most significant chapel service in the eighty-year history of Asbury College. It ended exactly one week later. Meanwhile all classes were canceled and Hughes Auditorium continued to be the center of activity. By the second morning the revival had crossed the street to its sister institution, Asbury Theological Seminary. Townspeople from Wilmore were starting to attend, and visitors from other states were beginning to arrive. During the hours of daylight as many as 1200 persons were in the auditorium; during the other hours there were never less than 75 people present. On Sunday the attendance grew to 1500. All during these days there was no preaching—only praying at the altar, singing, and witnessing.

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

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

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

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

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

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

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

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

I heard a student in Indiana say to a large congregation, “It’s really groovy to be high on the Lord, to be tanked up with the Holy Spirit. It’s great, man, it’s great!” Several young people who had become enslaved by drugs and pills found glorious deliverance through the power of the Holy Spirit. One of these was 20-year-old Gary Montgomery, student from Miami, Florida. Giving his testimony to a news reporter of the Louisville Courier-Journal, he said: “I had taken trips on everything before coming here. Drugs, sex, booze, gambling, everything. I was smoking joints (marijuana) like they were going out of style. Now I don’t need to get ‘high’ on drugs or booze. With drugs you get ‘high’ and then come down hard. With Christ, I’m going to try to stay on an even keel and try to get all my friends to do the same.”

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

An ethical revival. During the past decade we witnessed an appalling moral sag in our nation, a decline in basic integrity and in common decency. We heard much about the “credibility gap and “situation ethics.” The double standard was in vogue; divorce reached an all-time high mark.

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

A certain congregation will probably never forget the confession of a man in his mid-fifties, who stood before th
I've been a phony." Then he went

to relate how in the new reorganiza-
tion of schools in the city, he had

so hostile to some members of the
ool board that out of spite he had
ed dead skunks in their mailboxes
I smeared red paint on their drive-
ys. When the Holy Spirit convicted
of his meanness, he went to each
of the homes and confessed that he
 the culprit. In the first home the
ly couple broke down and wept. In
second home, the husband said
ly, "I threatened to shoot the man
ever found him out. I feel like
oting you now." Later he mellowed
expressed admiration for the man’s
age in confessing.

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

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

The secular newspapers spoke of the
ury revival as a great "love-in." They
re right. God gave us a new baptism
love. Resentments were exposed,
lousies cleansed; hostilities melted
y. As people were reconciled to
, they were reconciled to their
owan. It was a common sight to
omeone stand in the congregation,
 out the name of a person seated
ere, ask forgiveness, and then to see
 two meet in the aisle and embrace.
I ten husbands and wives, holding
nds, walked down the aisle and knelt
ther the altar, or stood behind
 pulpit, with arms around each other,
d spoke of their new-found love for
 and for one another. I saw a most
utiful sight when I peeked into the
inary chapel late one afternoon. The
ws were empty, but the altar was
illed with young married couples
eling together in prayer and jointly
aking a new commitment to God.

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

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

On the campus of a certain
hurch-related college, which felt the
mpact of the revival, the faculty met
or a regular meeting at 10:00 o’clock
one morning. What began as a business
ession soon turned into a genuine
ristian love-in, with faculty members
aring and praying and being recon-
ciled with one another. The meeting
ent on through the lunch hour and
oke up about 2:00 in the afternoon.

It was this atmosphere of love that
elped to bridge the "generation gap."
New lines of communication were
pened up between parent and child,
between adult and teen-ager. The revival
arted with the youth and then spread
to the adults. Both age groups listened
to, and got through to each other.
Teen-agers felt they could trust those
 latter thirty; the elderly felt they could
earn something from the adolescent.
Age no longer seemed a barrier. People
orgot who was old and who was young.
One moment a youth in his twenties
ould be sharing at the mike; the next,
a gray-haired old man; followed by a
grade school girl in her early teens. In a
large rally in the junior high school gym
Anderson, Indiana, where 1000
people were present, a hippie with full
beard and shoulder-length hair received
Christ as his Savior and gave a witness
before the whole congregation. An
fty-year-old grandmother, with
ow-white hair done up in a bun, went
ward and hugged him!

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

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

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

Pastor and people responded. The
rmon and order of service were
ushed aside for the moment. Many
urch members, tired of pretending for
so long, took off their masks and
posed their hypocrisy and phoniness.
broken in spirit, they confessed, prayed
nd shared together. They lifted their
ands in the air and sang forth the
raises of God. The usual stiffness and
ormality gave way to a new freedom in
the Spirit. People forgot the clock and
bout food. They sat for hours in the
ctuary, basking in the Presence of
God.

An elderly lady in a large United
ethodist church in Atlanta stood, and
ifting her hands in the air, prayed,
Lord, thank you for saving us from the
n of sophistication." The pastor of a
arge Baptist church in the same city
ried out in prayer, "O God, you have
d more in one moment than we have
d in five years." A businessman, on
THE ASBURY STORY continued

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

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

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

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

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

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

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

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

Soon students and faculty members were fanning out across many states to carry the torch of revival. Many who were previously shy and self-conscious afraid to speak in public, broke through to new confidence and freedom in the Spirit, and boldly testified to the redemptive power of the Risen Lord. One college student flew to Azusa College in California, another to Seattle Pacific College in Washington State. A team went to Oral Roberts University in Tulsa, Oklahoma. Others went to college campuses, home churches, and gatherings in many of the eastern states. One group crossed over into Canada. In each place they witnessed the same response—confession, prayer, wi
singing, singing, reconciliation. Then, in
these groups started going out to
rounding cities to share their
found victory and joy. As a result,
thousands upon thousands of people
made new commitments to Jesus
list.

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

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

When two student pastors related the
ity of the revival in a large Baptist
Church in Atlanta, there was a great
ense from the congregation and
ny came to the altar for prayer.

One young man received a call to the
istry, another a call to missionary
ce. One of the men went home and
t his wife about his call, but she was
et. She said, “Honey, this is one time
'll have to go it alone. I'm not one
od's children and don’t intend to be
ister’s wife.” However, she ac-
panied her husband to the evening
ice, and when the invitation was
en, she went forward and surrendered
elf to Christ. She then went to the
ophone, confessed what she had
t her husband in the morning, and
on to say, “Now I am a child of
and I’m on the team with my
and.”

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

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

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

A seminary professor called from the
balcony, “I would like the privilege of
giving the first one hundred dollars.”
Then a professor from the college made
a pledge of two hundred and fifty
dollars. A student walked to the plat-
form and told how his witness team had
received an offering of two hundred
dollars the previous weekend. “Our
group would like the amount to go to
this missionary project,” he said. A girl
stood up and said, “Here’s a ten dollar
bill I was planning to spend on a new
skirt this afternoon.” Then someone
suggested they place an offering basket
on the platform. Before the chapel
service ended, over one thousand dollars
was collected for the mission to Colom-
bia.

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

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

Could this be God’s answer to man’s
present dilemma?
KENYA
Delegates discuss need for research
Sixty delegates of The Evangelical Literature Fellowship of East Africa meeting at their eighth annual conference in late February discussed the need for a wholesale house which would serve all of the church/mission literature distribution programs and the need for market research to evaluate the Swahili-English readership.

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


MEXICO
Directory available

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

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

Today the Presbyterian Church in the United States has 110 missionaries in the Congo. They are engaged educational, medical and evangelistic endeavors. Several are also working the severe problem of malnutrition and hunger.

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

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

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

CAMEROON
Plans for evangelism
Representatives from Cameroon, ten denominations have hammered out a three-year plan for mobilizing the churches for evangelism. They are pla
to draw upon resources of the New
for All materials the first year and
of elements from Congo's Christ for

CLIFFE
American Indian work moves to Denver
Vycliffe Bible Translators is moving
to Denver their tribal division for the
in 30 North American Indian
es, had previously been located in
ifornia.

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

REA
The society honored
The Korean Bible Society has been
ored by the government for its
ervation of the Korean language
ning the Japanese occupation of
9-1945, according to a report in
igious News Service.
A citation was presented on the
3rd anniversary of the formation of
orean alphabet by King Sejong. It
ked the first time the Korean
ment had bestowed such high
honors on any Christian organization.

During the Japanese occupation the
orean language was deleted from all
cks including school texts. The single
ception was the Bible, supplied by the
ble Society.

HOLLAND
Appeal to South African Reformed
Churches
Moderators of the General Synod of
the Dutch Reformed Church have called
on the three South African Reformed
Churches “to reconsider” their “atti-
tude toward the policy of apartheid.”
The carefully worded letter was sent
following a conference in Luntern, Hol-
land involving the General Synod and
degrees representing the South African
Churches.

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

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

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

This institute was rejected as “mis-
guided” by the general synod of the
Nederduitse Gereformeerdh Kerk in
1966, but only by one vote.

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

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

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

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

When family and friends are halfway around the world, summer vacation at home is impossible.

What will he do?

In loneliness he will look for any offers of friendship. *ISI befriends these foreign students (over 200,000 now in the USA) and shares Christ with them.

Your gift will make you a part of this foreign missionary outreach.

Enclosed is my gift of $ to assist ISI reach foreign students during the summer months.

NAME
ADDRESS

INTERNATIONAL STUDENTS, INC.
2109 E Street, N.W.
Washington, D.C. 20037

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

CHURCHES: The largest church is the Roman Catholic, with claimed membership (including children) of over 20 million. By comparison, the total Protestant community in Argentina is estimated at about half a million, with church membership of about 250,000. However, Protestant church membership has been growing at a rate of about five percent a year, compared with overall annual population growth rate less than two percent. Argentina’s Protestant church membership is the fourth largest in Latin America.
Within the one-quarter million Protestant church members, the Lutheran lies are the largest single grouping, about 34,000 members. Second are the rapidly growing independent Pentecostals, with about 30,000. The largest single church in Argentina is Plymouth Brethren with an estimated 25,000 members.

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

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

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

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

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

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

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**Personality profile**

**A PERSUASIVE VOICE**

Bob Bowman of Far East Broadcasting Company

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

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

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

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

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

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

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

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

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

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

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

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Barrington
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For over 12 years Bob sang on the avenue of Rest broadcast. There he gained a real love for direct air work and until this day he would rather stand before a mike than do any of the many other things which crowd his busy days. Haven of Rest’s First Mate Bob (Paul Yers) had been in commercial radio foreshadowing the Good Ship Grace and from him Bob Bowman learned much about radio work.

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

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

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Who renders person-picture of Himself upon my mind
my yearning hope and my joy so full— yet so hungry for Yourself.

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

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WORLD VISION MAGAZINE / MAY 1970

Is it time for the church in Africa to decide its role in communicating through mass media? Is it time for the church in Africa to seek a place in this developing field? Is it time for the church in Africa to decide its role in communicating through mass media? Is it time for the church in Africa to seek a place in this developing field? Is it time for the church in Africa to decide its role in communicating through mass media? Is it time for the church in Africa to seek a place in this developing field?
Pedro says, "Gracias"

Pedro was found in the streets of a Mexican village, sick and near starvation. Since then, concerned Christians have brought him food, clothes, warm shelter, medical attention...love.

Pedro is one of an army of needy children now being cared for by people who care, through World Vision's Childcare Plan. But there are literally millions more across the world who urgently need food, shelter, medical help and genuine love...someone to care about them individually.

In war-weary Vietnam alone we need sponsors for 7000 such children. Will you help?

$12 a month will bring a child under your wing. And as a sponsor you'll open a window to a new world for your loved ones as you exchange letters with your child in another country.

When you've mailed the coupon below, together with your first check, we'll send you a photograph of your child and a biographical sketch. You'll be able to write to him and pray for him by name. And by caring for one child's needs, you will help alleviate part of the world's need.

...but other needy children cry for help!

Read what these concerned couples say about sharing their love.

Mr. & Mrs. Bill Pitts
Fairfax, Calif.
The investment we made in Ikichii's life is small compared to what he can do in return to God who gave him these talents. (Ikichii won grand prize inner in World Vision's International Art Talent contest.) What a challenge to do more in helping these lives find God's will for them.

Mr. & Mrs. Oscar Larson
Pittsburgh, Pa.
"We thank God that He has opened our eyes to see the need in this world, and that we can help to relieve the suffering of thousands of homeless children in your big family."

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

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

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WORLDVISION MAGAZINE / MAY 1970
Save America through Prayer

I pledge myself to pray for the United States.

I will seek to pray for our country with other people whenever possible.

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SATELLITE EARTH STATIONS continued

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

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

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

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

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

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

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

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

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

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

What I give He takes,
And what He takes He cleanses,
And what He cleanses He fills,
And what He fills He uses.
“Silence” and “Breakthrough”

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

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

I.

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

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

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

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

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

II.

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

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

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

There is a strain of teaching in the Bible about which I am ever said. The Bible repeatedly shows us the speaking God. But it sometimes discloses to us the silent, hidden God, shading his voice to a whisper or muting it altogether.

Countless chapters have been written on the “sayings” of Jesus, but how few on such a text as you find in Matthew 27:14, which tells us that Jesus “gave him no answer!”

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

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

III.


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

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

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

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

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

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

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