EC 43 THIRD WORLD CHURCHES
Mr. Moffett Fall 1986

Course description. This survey of trends, problems and opportunities in the churches of the "third world", will focus on Africa, Latin America and Oceania, with briefer attention to Asia which is more adequately covered in EC41. It will highlight a number of specific churches and nations, and will touch on such third world issues as the rise of the younger churches and the demise of colonialism, unreached areas, and third world missions. If time permits it will briefly introduce readings in third world theology.

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E. Dayton,	The Future of World Evangelization: Unreached Peoples '84 (at desk)
C. G. Baeta,	Christianity in Tropical Africa Oxford Univ. Press 1968
E. Nida,	Understanding Latin America
F. Cooley,	The Growing Seed
C. Forman,	The Island Churches of the South Pacific

Requirements.

1. 1200 pages of reading from the list of recommended books (on the attached list).

2. Two book reports on books from the recommended list, or of your own choosing, in which case permission must be given by the professor. Each book report will contain a one-page outline or summary and an additional half page of your own personal reaction to the book, whether positive or negative. The first book report is due on November 3; the second on December 3.

3. A mid-term text, tentatively scheduled for November 23.

4. A 10 page term paper will be required on one of the suggested topics (list attached separately), OR on a subject of your own choosing (which must be approved by the professor). The term paper is due on the date set for the final exam.

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F. B. Welbourn and S. A. Ogot, A Place to Feel at Home: A Study of Two Independent Churches in Western Kenya (London, 1966)
Sheila S. Walker, The Religious Revolution in the Ivory Coast, The Prophet Harris...(, 1983)
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Mortimer and Esther Arias, The Cry of My People (New York, 1980)
Guillermo Cook, The Expectation of the Poor (Maryknoll, N.Y. 1985)
John A. Mackay, That Other America. N.Y.: Friendship Press, 1935
John A. Mackay, The Other Spanish Christ. N.Y.: Friendship Press
W. Stanley Rycroft, Religion and Faith in Latin America. Phila: Westminster
W. Dayton Roberts, Revolution in Evangelism. Chicago: Moody, 1967
C. Peter Wagner, Look Out! The Pentecostals are Coming. Carol Stream IL: Creation, 1973
W. M. Nelson, Protestantism in Central America. Grand Rapids: Eerdmans, 1984

T. C. Bruneau, The Political Transformation of the Brazilian Catholic Church. London: Cambridge, 1974
D. E. Mutchler, Roman Catholicism in Brazil: A Study in Church Behaviour Under Stress. St. Louis: 1965
W. R. Read and F. A. Ineson, Brazil 1980: The Protestant Handbook. Monrovia CA: MARC, 1973
W. R. Read et al, New Patterns of Church Growth in Brazil. Grand Rapids: Eerdmans,

C. Peter Wagner, The Protestant Movement in Bolivia. S. Pasadena: Wm. Carey, 1970
Q. Nordyke, Animistic Aymaras and Church Growth. Newberg OR: Barclay, 1970

Justo I. Gonsalez, The Development of Christianity in the Latin Caribbean. Grand Rapids: Eerdmans, 1969

Christian Lalive d'Epinay, Haven of the Masses: A Study of the Pentecostal Movement in Chile. London: Lutterworth, 1969
J.B.A. Kessler, A Study of the Older Protestant Mission Churches in Peru and Chile. Goes, Netherlands: Oosterban and Le Cointre, 1967
E. Williams, Followers of the New Faith: Culture and Change and the Rise of Protestantism in Brazil and Chile. Nashville TN: Vanderbilt, 1967

R. Brunzel, Chichicastenango: A Guatemalan Village (Christo-paganism). Seattle: U. of Washington, 1952
G. M. Emery, Protestantism in Guatemala: its Influence on the Bicultural Situation...Cuernavaca, Mex.: CIDOC, 1970

C. Bennett, Tinder in Tabasco: A Study of Church Growth in Tropical Mexico. Gr. Rapids MI: Eerdmans, 1968
W. Madsen, Christo-Paganism...New Orleans: Tuland Univ., 1957 (Publ. #19)
D. A. McGavran and J. Huegel etc., Church Growth in Mexico. Gr. Rapids: Eerdmans, 1963

Peru:

J. L. Klaiber, Religion and Revolution in Peru, 1824-1976. Leiden: E.J. Brill, 1979
K. E. Hamilton, Church Growth in the High Andes. Lucknow, India: Lucknow Publ. House

South Asia and Oceania

* Frank L. Cooley, The Growing Seed (NY: NCC, 198)
George W. Peters, Indonesia Revival (Grand Rapids: Zondervan, 1973)
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Ebbie C. Smith, God's Miracles: Indonesian Church Growth (Pasadena: Wm. Carey, 1970)

Jonathan Lindell, Nepal and the Gospel of God (India: Thompson Press, 1979)

Frederick S. Downs, Christianity in North East India: Historical Perspective (Delhi: ISPCK, 1983)
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Stephen Neill, The Story of the Church in India and Pakistan (Grand Rapids: Eerdmans, 1970)

Georges Delbos, The Mustard Seed [Papua] (Port Moresby: Institute of Papua, New Guinea Studies, 1985)
* Charles Forman, The Island Churches of the South Pacific (Maryknoll: Orbis, 1982)
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EC 43 CHURCHES OF THE THIRD WORLD

Mr. Moffett

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Black Missions to Africa.

Why Is Christianity Growing So Rapidly in Africa?

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Roman Catholicism and Politics in Latin America. Postive and Negative Aspects.

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A Profile of a Mission in Latin America.

Protestant Divisions in Brazil.

The Basic Community Movement in Latin America.

Caste and Christianity in India.

Third World Missions and the South Pacific.

The Indonesian Revival.

Profile of an Indian church or denomination.

Unreached Frontiers in Africa
(or) Latin America
(or) South Asia

A Statistical Study of Church Growth in Africa
(or) Latin America
(or) South Asia

Lessons from 20th Century Missions in Africa
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EC43 THIRD WORLD CHURCHES
Mr. Moffett. Spring 1985

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EC 43 - CHURCHES OF THE THIRD WORLD

Mr. Moffett. Spring, 1985

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Lessons from 20th Century Missions in Africa
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Church and State Relations in a Country of your own Choice.

Six Essential Components of World Evangelization: Goals for 1984

Ralph D. Winter

This paper constitutes the final address presented at the Continuing Consultation On Future Evangelical Concerns held at the TWA Breech Training Academy in Kansas City, December 11-14, 1978. All of the papers presented grappled with five year goals. In this instance, goals are considered for six different essential factors in the task of world evangelization. It is reprinted by permission of the Billy Graham Center from the book An Evangelical Agenda: Goals for 1984 *(William Carey Library, 1979) which is a compendium of the addresses at that conference.*

Six Essential Components of World Evangelization: Goals for 1984

Ralph D. Winter

I've been reading the book of Mark recently and have been struck by the fact that both the disciples and Jesus were very interested in the future, but that they had distinctly different agendas. Probably the most shocking collision of concerns was when James and John waited impatiently for Jesus to finish his awesome paragraph detailing his arrest, torture, and execution a few hours hence, and immediately popped the burning question deriving from their own agenda, expressing their strong concern for their own security. Their small, reasonable, but very human request to sit on His right hand and His left hand totally ignored what Jesus had just told them. Nowhere in the world's literature can you point out so stunning a non sequitur.

The discrepancy between the disciples' perspective on the future and that of our Lord is also seen in their final gathering together with Him in an upper room before His death. With one accord they all vowed that they would remain true to Him. But when the going got rough only a few hours later, with equal unanimity they all turned tail and fled. Even after the resurrection and following His impressive reiteration of the Great Commission to them, which laid on them an obligation reaching to the ends of

the earth, their agenda was still significantly different. In Acts 1:6 their own agenda again surfaces: "Lord, are you *now* going to free Israel from Rome and restore our country as an independent nation?" Jesus in His reply in Acts 1:8 sidestepped their patriotic concern, their nationalism, their basically self-directed thinking by simply restating once more God's unchanging and decisively larger concern for all other human societies, and explaining that the coming of the Holy Spirit would endue them with a new and different power, and evidently a new and different perspective to go with it.

The remainder of the book of Acts and the following 1,946 years that bring us to the threshold of 1979 bear out this prediction in a mixed pattern. The disciples had to be driven out of Jerusalem by persecution. The Gothic tribal peoples—called *Barbarians* by the Romans—heard the gospel not from deliberately commissioned missionaries but from exiled bishops who had a defective Christology. Later the people still further north, the Vikings, yielded to the gospel to a great extent through the witness of Christian girls they took captive on their murderous raids into a by-then settled, complacent, wealthy Christendom in the British Isles and Southern Europe. Still later considerable numbers of both Barbarians and Vikings pulled clear from the yoke of Rome in what we fondly call the *Reformation*, but patriotic and nationalistic preoccupations busied the Protestants for over two hundred years before even a tiny trickle of them rediscovered the Great Commission in their treasured vernacular Bibles and yielded to God's supra-national agenda. *It was not until the evangelicals appeared in the Protestant stream (200 years after Luther) that any serious attention by Protestants was given to the most prominent mandate in the Bible.* Even then, when William Carey published a little book which was to become probably the most influential document outside of the Bible itself leading to the fulfillment of the Great Commission, he represented a very distinct minority. In view of the typical divergence between even the Evangelical agenda and the Biblical agenda, it is not surprising that you can visit 5,000 Christian bookstores in the U.S. and not find a single copy of that strategic work available for sale.

These hints from Biblical and historical sources must surely lead us to certain monumental cautions as we look into the future. It is a tribute to the organizing committee of this conference that world evangelization even comes into the agenda. But as we consider the future of the church, we may do well to recognize what seems to be the consistent thrust of the whole Bible — that *unless and until, in faith, the future of the world becomes more important than the future of the church, the church has no future.* As Jesus put it, the most dangerous thing you can do is to seek to save your life. It is not merely a curiosity, noted by Archbishop Temple (who in his youth was one of the ushers at the 1910 World Missionary Conference) that the Christian church is the only human society that exists exclusively for the purpose of benefitting those outside its membership. This fact is not a curiosity but a way of life that is a way *to* life, for others and for us.

Thus, to turn it around backwards, world evangelization is the *only* future of the church. Every church in history that has not reached out has gone down. Couple this fact with the logical statement that "unto whomsoever much is given, of him shall much be required" and world evangelization is no longer an option in which the super-zealous can gain extra brownie points. It suddenly appears to be (and must actually become) the central and fundamental concern of the evangelical movement if there is any future for that movement.

Only twice in this century have the people of our country been faced with an overwhelming, emergency call — upon our manhood, our resources, and our civilian population. The First World War drew in my father. My older brother and I got caught in the latter stages of the Second. My children barely missed out on the Viet Nam war, but only a relatively small part of our population (one out of 400 at the peak) ever participated in that war, and my own college young people live and move in a generation that is for the most part open, eager, willing to be useful.

Let me return to my own generation. My father is now long retired, out of power. My children do not yet control major social forces. It is my generation that followed men like Patton, Eisenhower, McArthur, Nimitz, to the ends of the earth, and then came back and in just 20 years jerked this nation from a post-depression poverty gulch into what is still (well, barely) the world's most greedy and powerful and benevolent nation. At this conference I am mainly addressing my own generation. It is the one I know best. *It is the generation that now still clearly controls America and will still be in control until about 1984.* Harry Truman was the last of the First World War presidents. From then on all are World War II veterans — Eisenhower, Kennedy, Johnson, Nixon, Ford, and Carter. The presidential election of 1984 may well be the watershed of power of the Second World War generation.

In these terms, the mood, the perspective, the brains, the hopes of my generation have only one more full presidential term to run. In this sense this group here assembled has just five more years to exert its primary leadership. We can talk all we want about what others ought to do, who are older or younger. We cannot, we must not avoid the tough questions that face us and our immediate followers.

When our time of direct, decision-making leadership runs out, will the decisions we make now commend themselves to the younger generation? Will the lifestyle we have created and enjoyed be good enough, or perhaps too good, for those that follow us? Will our vision be profound enough to attract the backing and enable the continuity that only a next generation can provide? Will the deeds we do measure up at least to *God's* expectation of us? Note, if somehow we cannot count on our undertaking to carry over to our children, the resulting hiatus will be a grave discontinuity, the breaking of the backbone, if you wish, in the body of our nation's long term potential in God's purposes.

Now, as I see it, the crux of the matter is in evangelical hands, and the very edge of the edge is the matter of how we evangelicals will respond to

the clearest and most central mandate of the Bible: the Great Commission.

You'll say, "Aren't we doing OK?" Frankly, however, world evangelization as a practical, feasible goal is now only a marginal concern among American evangelicals of my generation. It wouldn't have to be. It ought not to be. But it is! *Last year at this time we were all so scared out of our wits by future talk that our scenarios barely stuttered out a few brave words about world evangelism.* This year we can very easily succumb for various reasons to a marginalized concept of world evangelization, giving lip-service to what we no longer believe. Oh, no one here would deny the validity of the Great Commission. It is just that our youthful recklessness in the Second World War is a long way back of us. Our derring-do in science and industry is now jaded by the environmental and energy crises. We are now getting what rest we can, on our laurels. Candidly, we are not at this point prepared psychologically, intellectually, or spiritually for any kind of a major new forward move across a needy and tumultuous world. What relative security we have makes all dangers look larger. Our young people, much more eager to go than we are, await our leadership. Can we let them down? Can we in our last five years in control ask God to give us new and final resolve so that we can go on into our sixties and seventies satisfied that we did not give up too soon?

I do believe God is leading us, *our generation*, to new hope, new faith, to attempt great new things for God and to expect great new things from God. He is certainly working among our children, by a major, unprecedented moving of God's Spirit, highlighted in Lausanne, reflected by the bright new bravery of the Urbana youth — 8% in 1970, 28% in 1977 and 51% in 1976 — who signed those cards laying their lives in God's hands. Can we betray and defeat this as yet undaunted courage? Yes, we can. Easily! So easily! All we have to do is glance away from the heavenly vision, lose our nerve *now* after all we've done. Shift our feet instead of boldly striding forward. We can at this point much more easily abdicate than lead. But if we do, we will desperately, desperately regret it.

Other men, at other times, have given every ounce of their energies not only to do battle with the forces of evil but also to strain forward to fulfill God's highest with their utmost. The list in Hebrews, chapter eleven, no longer need stop there. The early Christians gave up their lives in the arenas of Rome. The converted Germanic tribal peoples gave over their faith to the savage, invading Vikings. Those Vikings, once converted, have been ambassadors to the ends of the earth.

But reaching out has not been automatic nor easily achieved. Protestants, with their newly translated vernacular Bibles, took over 200 years before the Great Commission began to peak through to them. Finally in 1792 William Carey published something like a lawyer's brief, insisting on the authority and significance of the Great Commission. Thanks to the Evangelical Awakening, which brought a greening spring to all England for the previous quarter of a century, and thanks to Captain Cook, who proved literally that Britain's newly won freedom of the seas would readily allow English speaking missionaries to go to the ends of the

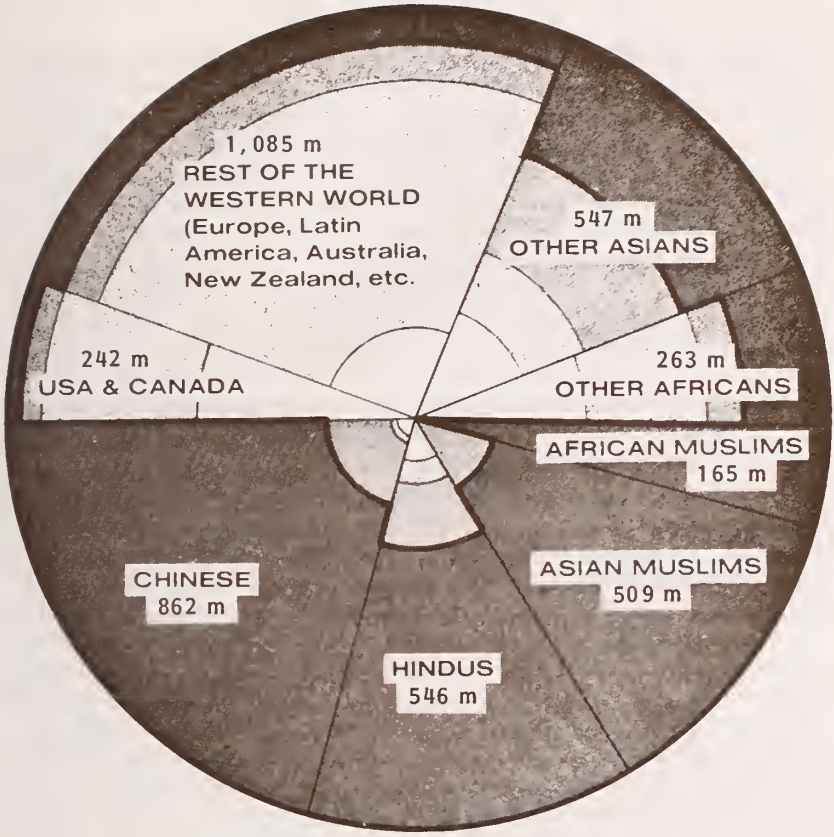
earth, Protestants could begin to claim that they were giving at least minor attention to the Great Commission by, say, 1825. Those first efforts were immeasurably strengthened and expanded due to the revival period ranging from Finney to Moody, and a second major force then emerged in the form of the faith mission movement, sparked now not by William Carey, but by J. Hudson Taylor, for whom the left-out peoples were preeminent. His China Inland Mission was joined by the Sudan Interior Mission, the African Inland Mission, the Heart of Africa Mission, the Unevangelized Fields Mission, the Regions Beyond Missionary Union and a whole new breed of missions characterized in part by the faith principle but even more significantly by their yearning to go to the frontiers: they were not just "Faith Missions," they were "Frontier Missions."

It is our task today to reestablish that challenge, to take stock of our situation just as William Carey did in his day and Hudson Taylor did in his day through the use of maps and charts and statistics. If I were to choose one drawing which would capitulate the present task of world evangelization, it would be the one following. This graphic device divides the world first of all into eight pieces of pie according to major cultural traditions, highlighting those three traditions which number more than 500 million people — the Chinese, the Hindus and the Muslims.

Next, you'll note that each piece of pie is divided into four parts indicating the degree of penetration of the gospel. Closest to the center are two varieties of Christians. Reaching out to the circumference are two varieties of non-Christians. The crucial distinction in this chart is between those areas representing non-Christians directly evangelizable by existing churches or by presently deployed mission efforts, and those areas which represent peoples who may or may not be near Christian churches but at any rate are culturally distant and thus reachable only by special cross-cultural evangelistic techniques, not normal back-fence evangelism. The outer periphery, representing the second variety of non-Christians, I have chosen to label *the Hidden Peoples*. These people are those within whose midst there is no culturally indigenous Christian church. They are the ones Paul sought especially to reach and for whose benefit his missionary career was focused. Note that three out of four of the catagories are *Unreached Peoples* while only the fourth are *Hidden Peoples*.

The striking fact today, as in Hudson Taylor's day, is the discovery that well over 90% of all mission efforts are focused on the first three categories. A very small proportion of mission effort today is aimed at the Hidden People. This is primarily an inadvertence. Mission efforts have been so busy and successfully and determinedly at work in the second and third categories that in many cases simple exhaustion and preoccupation account for the massive omission constituted by the mere existence of the Hidden Peoples, who number five out of six non-Christians!

In order to look forward into the next five years seriously and effectively, we need a check list of the essential components of world evangelization and to set feasible targets in the case of each one. For some years I have used a sixfold check list. Let us turn now to a brief survey of each



THE WORLD IN MISSIONARY PERSPECTIVE

- Committed Christians
- NonChristians within Cultural reach
- Nominal Christians
- NonChristians Beyond the Range of Normal Types of Evangelism--Needing Missionary Methods

m = 1 million

Each of the above pieces of pie is divided into 4 categories. Each piece of pie represents a major cultural sector of the human family. The upper 4 sectors are the *spiritual haves* while the lower 4 are the *spiritual have nots* who have no real chance to accept Christ.

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point and take note of the goals for 1984 which seem reasonably to be related to each one.

COMPONENT ONE: MISSIOLOGY

Before he died, Dr. Charles E. Fuller made an all-out effort to found a specialized school focusing on world missions. Dr. Donald A. McGavran, the most widely known mission strategist in our time, consented to head it up. In the next ten years, during which time I was one of the professors, that school drew a thousand missionaries and hundreds of overseas national church leaders, giving new visibility to formal, systematic, disciplined, academic study of the cause of missions. That school today is still a fairly small school. But in the cause of world evangelization it has, relatively speaking, been very large. Dozens of missions professors and mission executives today are the direct result of its emphasis. At the Lausanne International Congress on World Evangelization, the School of World Mission at Fuller Seminary could claim a direct imprint on one out of ten people who attended and, outside of the Billy Graham Association itself, had perhaps a greater influence on the rest of the participants than any other single force. Two of the plenary speakers and several workshop leaders were from its staff.

A number of other schools have now instituted departments of missiology — Trinity Evangelical Divinity School and Dallas Seminary, for example. Gordon Conwell now has at least one full-time professor of missions. The Southern Baptist Seminary at Ft. Worth has big new plans, and so do a number of other schools. All this is a necessary step in the right direction if we are to become serious again about fulfilling the Great Commission. No one could be happier than Dr. McGavran, who has often observed that with at least 7,000 furloughing missionaries in the U.S. at any time, there could well be 10 such Schools of World Mission, with seven fulltime professors in each of them without exaggerating the need for missiology — the disciplined study of the Christian mission movement.

Growing out of efforts by the School of World Mission faculty is the American Society of Missiology, the world's largest scholarly society for the study of missions, having 600 members, and producing the scholarly journal on the subject of missions, *Missiology*, which has the largest circulation in the world of any such journal.

By 1984, in the component of missiology, it seems clear that certain new steps must be taken.

1) We can already see that an extremely significant impact has come from even a modest amount of disciplined evaluation and review of the mission movement. But by 1984 we need more schools of mission, more centers of missiological research. Every seminary must do its share. Each Christian college must make sure that all its students graduate with a solid grasp not just of the secular facts of our world, but also of the patterns and content of God's relentless, redemptive efforts across today's world.

2) Right now the American evangelical public is donating to mission research only 1/10 of 1% of the money given to missions. Yet mission

researchers are struggling with impossible burdens of data collecting and processing. There are still at least 16,750 human sub-societies without a Christian church of any sort. By 1984 every single one of these must be encompassed by at least prayerful research and planning by missiologists in cooperation with mission agencies.

3) By 1984 the entire Yale Divinity School Day Missions Library, the best in the English speaking world, should be available in the form of two file cabinets of microfiche cards, and it should be available in at least 50 strategic locations around the world. This is under study at the moment. It will take twenty customers at $30,000 each to put this $2 million library into that form. A research tool of this sort is of inestimable value to missiologists.

4) By 1984 evangelicals must have a greatly heightened sensitivity for the fascinating cultural differences represented by the various peoples of the world. The recent Consultation on Muslim Evangelism emphasized the impossibility of simply trying to win "Muslims" as a bloc — Muslims who speak close to a thousand different languages and who are no more similar to each other than American Pentecostals are similar to Ethiopian Orthodox Christians. The same principle holds for the people of every religion and country of the world. We must reach them in their own language, their own culture, their own social class. Missiologists must recognize as one of their primary tasks the dissemination of such missiological insights. Like John R. Stott in his recent article about Islam (*Christianity Today*, Nov. 1978), we must speak and write so as to capture the American evangelical public with the insights God has given so that the church will stand behind their missionaries who try to put such principles into practice. Missiologists have a responsible role to play in the next five years. But theirs is only one facet of the task that must be done.

COMPONENT TWO: IMPLEMENTATION

Coming back from Lausanne in 1974, it became increasingly clear to me that there was something desperately lacking. Missiology was not enough. As scholars and researchers, we had sat in our famous "ivory towers", but someone would have to put legs on the ideas being born. We desperately needed an implementing organization designed to implement the birth of other organizations.

Thus arose the William Carey Institute for Evangelism and Church Growth. Its first organizational "baby" was the Association of Church Missions Committees. Just what its name implies, the ACMC's members are not individuals but mission committees represented by delegates who attend the annual ACMC conference. By 1984 this organization may well be sponsoring annually the largest meeting on the subject of missions in the United States, and by then its membership could easily be 10,000 churches, but should be 50,000. Now, since the time when the ACMC was implemented into existence, at least six other organizations have gained corporate status through the help of the William Carey Institute, and the

WCI will no doubt go on serving in this highly specialized "implementing" function.

The U.S. Center for World Mission is itself one of the organizations helped into existence by the WCI. During the last 24 months, it has gained tax exempt status and raised $1½ million toward a $15 million founding budget. Its purpose is to be a servant to all evangelical mission agencies in locating and describing the 16,750 unpenetrated populations of this planet and in broadening the base of mission support in the U.S. Its exclusive focus is upon the 2.5 billion "hidden" people — those populations beyond the outreach of any existing mission or church.

Because the task is so large, the USCWM is seeking the implementation of 60 other sister centers in key spots around the world. One which is not totally independent but has almost identical vision is the Scottish Mission Center, founded by WEC in Glasgow in June, 1977. We are in close cooperation with this center. Other beginnings have been made in India, Hong Kong and Korea. But it is an especially delicate task to implement the formation of an *overseas* organization. It is no longer possible to go around the world telling people what to do. Therefore the approach of the USCWM has been to answer inquiries from national leadership in other countries and as tactfully as possible encourage parallel efforts.

1) By 1984, then, we would hope that every major region of the world can boast of a center of the genre which focuses on the "least reached" people of the world — the Hidden People — giving special emphasis to those within its own boundaries and providing Christians within those countries missiological insight on how to reach them.

2) With IBM and now Xerox vying with AT&T for the routine use of satellites for document transmission, we may hope to see by 1984 some exciting new possibilities for effective communication between the various points of initiative in the Christian world mission. Both sister centers focusing on the frontiers, and more generalized schools of missions must be able to exchange data rapidly, mobilizing for a cause rather than just for the fun of research.

3) By 1984 we must have a popular magazine reporting on the entire spectrum of the cause of missions, treating what is being done by all mission agencies around the world. It is desperately important for there to be a rapid flow of information from one point to another on the vast worldwide cutting edge of the Christian world mission. There is not now a single periodical in the English language which attempts to give this whole picture.

4) Another equally important magazine is one which will report on what missions are *not now doing*. This could be a monthly picture magazine that will describe, issue by issue, an unreached people of the Hidden variety, and describe them from God's own perspective. It should be as graphic, popular in style and as high quality as the *National Geographic*, but editorially should be openly aware of the problems and spiritual darkness which a truly awakened evangelical conscience will perceive.

5) By 1984 there absolutely must be, under God, a recrudescense of the

Student Volunteer Movement for Foreign Missions, and the Laymen's Missionary Movement. People do not act individually, despite Americanistic cultural assumptions. Only if all of us can go out of our way to nurture, sponsor, and support a new student-led missionary movement will we surmount the great barriers to appropriate expansion of missionary muscle in this and other countries. The Student Volunteer Movement for Foreign Missions, at a time when college enrollments were 1/37th their present size, swept everything before it, launched 20,000 people overseas with 80,000 highly committed and extensively educated mission supporters left behind to hold the ropes. While there is nothing remotely comparable to it today, there is nothing preventing the reemergence of that kind of movement if men in leadership positions today will lend their weight to the extent that D. L. Moody did back then.

The Laymen's Missionary Movement, for example, virtually unknown today, was the inevitable reverberation as the SVM college students hit their thirties and forties and began to take over businesses, banks, etc. In their after hours they met for prayer and study about missions and organized themselves into the Laymen's Missionary Movement with 3,500 offices across the nation. During the course of a single year, missions banquets for its members were held in 75 cities across this nation, averaging more than a thousand businessmen per banquet. It is no wonder that within seven years (between 1906 and 1914) mission giving in America was quadrupled. Could it happen again? It happened then because not only those who went as missionaries, *but also those who stayed home had been caught up in a movement and highly educated on missions while still in college.* Those who stayed did not forget those who went.

We would hope that by 1984 we would have at least a 50% increase — an additional $350 million per year — for missions. These things do not just happen. Our implementing agencies must work and pray toward such specific ends before God will bring it to pass.

COMPONENT THREE: RECRUITS

Some of what we have already mentioned under *Implementation* broaches the subject of recruits. One of the most notable phenomena relating to this subject is the once-every-three-years Urbana Missionary Convention. This was created to carry forward the tradition of the Student Volunteer conventions and as a convention it does so admirably. The convention hall at the University of Illinois campus at Urbana simply cannot accommodate more than 18,000 people. The need for many small rooms in addition makes it difficult to find a better location. However, if the growth rate between 1973 and 1976 were projected, the meeting that could presumably be held in 1985 would have 65,000 students. (In 1976, five thousand were turned away.)

The difference between the Urbana series of meetings and those of the Student Volunteer Movement, however, is the fact that the latter was an all-year "missions only" student movement. InterVarsity has very effectively stressed generalized Christian discipleship.

Both InterVarsity and Campus Crusade function in the campus world something like military chaplaincies, reaching where churches at a distance from any campus cannot easily reach. They are crucially valuable and are as broad-spectrum as are the denominations in their function.

InterVarsity Press, serving as it does the entire spectrum of student needs and interests, has out of something like 200 books and 60 booklets, only a handful of which touch upon the subject of missions. By contrast, the SVM established a literature base which boasted over 100 documents on nothing but different aspects of the cause of missions. In the days of the SVM, Sunday School literature was saturated with lessons and allusions to missions. And the burgeoning youth ministry of the Christian Endeavor Movement built into its program a missionary emphasis every month.

But we cannot gain all our cues from the past. We must analyze on its own merits the plight of the student today that goes to Urbana and makes a serious decision to become open to God's will for service abroad. Because of I.V.'s effective outreach on *secular* campuses, the vast majority of the Urbana students do not come from Christian colleges. Thus a few moments of inspiration and excitement at Urbana have to last many students for the remainder of their college careers. I have been involved for five years in an experiment related to this situation, and *I believe that much more than occasional conferences are necessary.* What is required (and highly possible) is nothing less than a significant mutation in higher education.

This will require a bit of explanation. At the Urbana Convention in 1970, 8% of the students signed the "available-for-overseas" cards. In December of 1973, the convention recorded an utterly unprecedented jump to 28% signing those cards. At that point I found it easy to gain broad backing for a specialized follow-through summer program that would offer signers college-credit courses undergirding them with Biblical, historical and international perspective on the Christian world mission. A single twenty-second reference by Leighton Ford on the Hour of Decision, for example, brought out four additional students at the last minute that first summer in 1974. Every summer since then and twice during the winter a similar specialized course has been set up with the collaboration of dozens of outstanding missions professors and executives. Several hundred students have now obtained credits which they can transfer back to the state universities and secular colleges from which they have come. This experiment seems to offer a prototype which with care can be greatly expanded.

In the early years this special transferable program took place on the Wheaton College campus. More recently it has been held at the University of Colorado, and this past summer on our campus in Pasadena. The campus in Pasadena is braced for 700 students who will come in and go out every single semester or quarter, a new group three or four times a year.

The fact is that students need a special education just to know the uncensored facts of our world today. The cause of missions is not a simple

phenomenon. Common impressions are mainly wrong. Test yourself out! How many of you, drawing on conventional wisdom, would find it easy to believe that 5 out of 6 non-Christians in the world today are beyond the normal evangelistic range of any church or mission whatsoever? The cause of the Christian mission is the most sustained, consistent effort of its size in the annals of mankind, and absolutely nothing has ever had the degree of impact on the nations and peoples of the world in proportion to the effort invested. Nevertheless, no student, even if he assiduously follows the efforts of his own denomination overseas or of any three or five missions you can choose, would ever conclude that 85% of all the schools in Africa are there because of missions. What he knows is only a slice of the picture at best. Who will integrate for him the fact that most Christians in India live in South India, but that Northeast India is where you find in the total population the highest percentage of Christians? And in what course of the state university would he find out, even in general, how those Christians got there? *He may be able to get a course on the history of jazz, but very few state universities or secular colleges (or even Christian liberal arts colleges) offer a course precisely on the history of the Christian mission.*

But I am leading up to an even more serious proposal than our own transferable program on Christian missions. There is something basically and radically wrong with the state of affairs confronting the evangelical community in America as regards higher education. If 34% of Americans by George Gallup's poll consider themselves born again, then almost four million college students come from born again homes. But even if you estimate that there are only 1.4 million dedicated evangelical students in college at any given time, you discover that 90% of all such students have to be in secular colleges and universities, not in Christian schools. I ask you: is it reasonable that 90% of our best and most dedicated young people would never darken the door of a Christian college campus? Or to state it differently, that we would give four years of exclusive Christian college environment to just 10% of our evangelical young people?

I talked to a pastor recently who has 600 college students in his church every Sunday during the academic year. He says that he pours his heart and soul out for the benefit of those students Sunday after Sunday, and hopes at best to get them converted to Christ and into the Word. But he can't even wave at the much larger problem they face as they trudege back to their university classrooms, face courses in philosophy, literature, history and science that day after day raise horrendous issues with which the local church on Sunday cannot possibly cope.

Last year Leighton Ford made reference to a lawyer who felt it possible "to offer proof of the establishment of secular humanism in given public schools . . . (which) directly attacks Christian values." A great deal more could be said about that. But I am almost more concerned about what the schools do *not* teach rather than what they *do* teach. Attacks and criticisms we can grapple with, but the total absence of certain kinds of data is much more subtle and difficult to handle.

For example, I have a brand new Oxford University Press book entitled

A Concise History of the American People. Two of the three authors are well known, highly respected scholars, and the book will no doubt find its place in many secular, perhaps even some Christian, schools. To an American college student I feel that what God has or has not done in American history is a watershed. This is the arena of the work of the Holy Spirit in a distinctive sense for those of us who are citizens of this country. From the time of Toqueville to the present, thinking Europeans have mused at the difference that is America. Yet even cursory research reveals we could have had a revolution of the French sort were it not for the great revivals which swept our country again and again, before and during the last century. These produced instead the basic social reforms that form the very underpinning of our modern sensibilities and give us the ethical fabric of our country. As a result, no country in the history of the world has given more to the cause of missions than the U. S. Virtually all of the elite women's colleges in the East (Vassar, Wellesley, Radcliffe, Smith, Mt. Holyoke, etc.) were originally founded to train women for missions. Yet in this book there is no reference to missions, nor to the great revivals. "Missions" is not even in the index once. The most powerful single organization in the promotion of the Great Commission in the entire history of man was the Student Volunteer Movement, born in America and over 100,000 strong. It is totally absent from this book. But not even the YMCA is mentioned here, perhaps because as an agent of reform today it is *sleeping*, and yesterday it was much too *evangelistic*. But hundreds of similar things are left out!

Thus when I see how extensively our secularized education has edited out the facts of God's work in our own immediate past, and I reflect upon the fact that most of our professors in our Christian schools come from just such secular university traditions, I wonder when we're going to arouse ourselves to turn back the creeping secularism that is sucking out our very life's blood. It is affecting not only our missionary candidates coming from secular backgrounds, who, when they come, are thereby ill prepared and misinformed. It also increasingly affects those from our Christian schools because their professors have generally also come from such secular educational backgrounds.

Fortunately something fairly simple can actually be done right now about this monstruous situation. In Pasadena we have established what is perhaps the first one-semester college in the U.S. devoted exclusively to transfer education. With 700 going in and out each semester, it can only handle 2,100 students per year! We need not be alone. Any Christian college can set aside space for 100 students going in and coming out each semester, transferring back to the state universities and secular colleges from which they have come. A great deal of urgent scholarly effort will be necessary, however, to give the proper clues and cues necessary for a complete reeducation in one semester, to put back in what was consciously or unconsciously censored out. But it can and must be done.

There is no way that evangelicalism in America has any serious future if 90% of its younger generation is being undermined on a wholesale basis

year after year into the future. The campus organizations like Campus Crusade, InterVarsity and Navigators can play an important catalytic role in a massive transmigration of the sort we are talking about. Scholarly societies like the American Scientific Affiliation, Faith in History, the Evangelical Psychological Association, the Evangelical Theological Association, the American Society of Missiology, etc., must roll up their sleeves and provide the basic materials for a serious counter-education to take place. I'm not suggesting superficial or sensational "truth squads" that will barnstorm secular campuses on a hit and run basis, but rather serious scholarship that will supplement and complement long before it will attack.

What must we then do by 1984?

1) By then at least 20,000 annually of the estimated one million dedicated evangelical students in secular higher education must be involved in transfer programs of the type described. But if 20,000, why not 200,000? The latter figure is possible if only one-half of all the facilities now used exclusively for a four-year Christian higher education were made available to students who otherwise really have no chance. Why should some students get four years while others get none? Massive change is necessary, not just for the sake of the missionary movement, although *that is the litmus test. No* serious Christian should have to be exposed to an unrelieved four years of secular, humanistic (or worse) brainwashing.

2) By 1984 there must be the student movement we have already mentioned under our section entitled *Implementation.* If there is such a movement, it must be possible on 16-foot television screens and satellite communications to have simultaneous Urbana-type conventions in five or more locations around the U.S. Also similar structures must be possible for the Christian young people in the so-called "mission lands."

3) A vast new literature is necessary by 1984. College students have very little to read on the subject of the Christian world mission compared to what the Student Volunteer Movement offered. The TEAM missions periodical designed for college students, called *Wherever,* is a superb step in the right direction.

COMPONENT FOUR: FUNDS

Where there is a will there is a way. The necessary funds for the cause of missions are rarely the root problem. In the past and probably in the future, as young people head for the field, the funds follow. But it is necessary to give attention to the subject of funding if only because, like everything else, some approaches are more effective than others. The deterioration of vision on the subject of missions is reflected in the fall-off of effective giving. Forty years ago most Americans were really poor. Our affluence is distinctly a post Second World War phenomenon. *We once gave a great deal out of the little we had. Today we give very little out of the great deal we have.* Despite all the moaning and groaning about infla-

tion, the financial problems of today's evangelicals revolve around luxuries, not necessities.

It is probable that evangelicals spend twice as much on pet food as they do on missions. Donald Grey Barnhouse used to say that Americans give to missions the price of a hi fi record per year. That is still true. If we were all giving all we could, how is it that some churches give twenty times as much to missions as other equally affluent congregations? In the first two years of its operation, the Association of Church Missions Committees chewed through $50,000 in its operational budget, but was able to measure the increase in giving as a direct result of its efforts to be $1,665,-000 per year. It is as though every dollar invested in the ACMC produced $23 given to missions. If you want to really multiply your money, support the ACMC!

The lifestyle clause in the Lausanne Covenant is being increasingly discussed, but rarely in reference to the context in which it was first penned — that is, in relation to world evangelization. It is obvious that we must not discuss lifestyle as a mere ascetic ritual or even as a health trip which will benefit ourselves more than anybody else. But we are so glued to our possessions and our security that something truly mighty has to happen. Try yanking a pair of sharp scissors out of the hands of a small child. Offer the child an orange, and the scissors are automatically discarded. Try yanking a motorcycle out of the life of a teenage boy who lovingly dismantles and reassembles it in a glowing ritual. But then a girl appears! She is not quite so fascinated by the parts scattered on the garage floor, though she may survive one or two dates of that sort. It may soon be that dust will gather on the motorcycle, assembled or unassembled, as *the expulsive power of a new affection* rearranges priorities, and some things grow strangely dim in the light of others.

The *expulsive power of a new affection* was the phrase wielded by John Wesley to describe what was happening in the early days of the Evangelical Awakening in England. The rigor of many years of simple life and self-imposed austerities in his past was now suddenly made purposeful as the evangelical experience at Aldersgate replaced the legalism of the Holy Club at Oxford. But the exuberance and momentum of the Evangelical Awakening did not result in a John Wesley driving around in a cadillac. When he died, his possessions could be lifted by one hand.

A few weeks ago *Time* magazine — give them credit — jerked us all up with an all-out story on the abandoned children of Brazil, so seriously divorced from proper food, clothing and family affection that experts say fourteen million of them can never become normal adults. The problem is not a lack of wealth in Brazil, but a lack of love. And yet to reach out with an evangelical message that can elicit that love in Brazil takes funds — cold, hard cash. The cause of the world's children and their need for love certainly merits sacrifice on our part. How, under heaven, can we live out our days in affluent isolation from these real problems both at home and abroad? How, under heaven, can we choose the welfare of a house cat over that of a Brazilian child?

There is no agency nor any combination of agencies on the face of the earth that can reach into Brazil and dole out the proper food, clothing and affection that these children need. Yet in actual fact, all of those resources are within the situation itself if only the hearts of the fathers in Brazil can be turned to the children in the way it happened when George Whitefield stormed the Atlantic seaboard in the 18th century in the Great Awakening of the Middle Colonies, when for the first time pictures of children began to appear on the mantles and dressers of American homes. There is no technological answer. But Christ has an answer! And it takes money!

In my opinion, the most trenchant proposal for massive but practical change in the use of money in the hands of evangelicals is for the mission agencies of America to allow and encourage lay supporters voluntarily to adopt the same level of support accorded the missionaries on furlough. Parkinson's Law says that "expenses always rise to meet income." But it seems to me there is another law that could be enunciated: "where available income falls, or is voluntarily decreased, expenses inevitably and naturally fall."

Picture a man and his wife, committed evangelicals, looking anxiously at each other, standing in front of the fireplace in a home in an affluent suburb. Their eighteen year old daughter, the hospital reports, has cancer. It will cost them $18,000 to deal with the situation. Can they handle it? Will they think twice about the expense? How about all those other daughters around the world whom God equally loves?

We must ask God to lay on our hearts the real people of the real world. The best way a family can do that, I am convinced, is to affiliate itself with a mission agency that will treat it as a missionary family, but allow it to support itself, in effect, by channelling its normal income through the mission's financial office, the rest of its income stored up, being available to the family but saved up for the use of evangelism around the world. Most evangelical families will indeed have a surplus left over if they do that, which to properly use they will then have to pray new kinds of prayers and learn new kinds of things. By this method, assuming the average evangelical family will turn up at least $2,000 per year (beyond the support level defined by the mission agency to which they are affiliated), 100,000 families could free up $200 million per year for the cause of the gospel.

Thus, by 1984 there are certain goals we must surely aim for:

1) I believe it is reasonable to suggest that by then 100,000 evangelical family units (that's only one out of 160 of the estimated number in the U.S.) could become identified and economically associated with some specific mission agency. The resulting giving to missions would raise the total mission giving in America to an annual one billion dollars. If the new total sounds like a lot of money, it is far, far less than evangelicals right now pay for coffee.

2) Of this additional amount, I would devoutly hope that at least 25% will be designated specifically for new work among Hidden Peoples — the

five out of six non-Christians who are beyond the normal evangelistic outreach of any existing church or mission.

3) Indeed, by 1984 we could hope that at least 5,000 evangelical congregations would clearly distinguish between their "regular missions" and their "frontier missions" budgets.

COMPONENT FIVE: THE MISSION AGENCIES

We come now to our fifth category. Seven hundred mission agencies fueled by $700 million a year is the rough picture for North America. This vast mechanism of human organizations represents almost two centuries of dedicated, prayerful development. Agencies which have been started more recently have profited both by the pattern of the past and the present favorable disposition of society, so that even the newer agencies are in effect part of a lengthy development in U.S. history.

It is curious that when most people think about missions, they think about mission agencies. They are immediately aware of the *structures* which collect money and people and send teams to foreign countries. At the same time, some of our people often reflect on the vast world yet to win and *forget all about these agencies in panicky thinking* which leads to all kinds of other alternatives. In fact I see five alternatives to conventional mission structures, all of which have their merits but none of which can really do the job without the traditional approach.

a. *The Renewers*

One alternative results from the success of some pastors in the United States in leading their churches to new life through a special type of renewal, small group fellowship, charismatic experience or discipleship program. These pastors sometimes conclude that missions can continue only if all churches everywhere, here and abroad, have that same experience. Thus they feel it doesn't do any good to send more missionaries unless the missionaries go out with the distinctive insights of a particular new renewal movement in the U.S. Their concerns are thus focused upon improving churches, whether they be U.S. churches or foreign churches. This is, of course, all to the good, but it will not in and of itself make sure that people who have never heard will soon hear. It is an insidious fact that all too often as we devote ourselves to the renewal of ourselves or our nation, we find, like Napoleon going into Russia, that we never achieve our ultimate objective.

b. *The Exposers*

A second approach is exemplified by the vast new development in the last twenty years of short-term work. Operation Mobilization people and Youth With a Mission have probably sent 100,000 young people out in short term evangelizing work over the last twenty years. And if you add the short term programs spawned in parallel by the traditional missions, we behold a veritable avalanche of young people who have gone overseas for at least a short period.

It must be suggested, however, that good as short term service is, a short period does not allow systematic, thorough language study, nor the building up of long term confidences with the people to whom they go, both of which are really essential in order for the work of Christ to be rooted deeply in a strange country. But just as the Second World War hurled millions of young Americans out across the world and they came back with their eyes full of needs, challenges and opportunities, setting up a hundred new mission agencies, so these "exposure" organizations today are doing a tremendous amount of good in confronting other young people with the unreached peoples of the world.

c. *The Specializers and Emphasizers*

Many of the new organizations which came into existence after the Second World War were service agencies, serving existing mission agencies by emphasizing and assisting with some one aspect of existing work. This might be medical assistance, relief, literature or radio evangelism. Specialized agencies are needed in all such areas: Wycliffe Bible Translators, for example, is essentially a service mission providing the service of Bible translation and depending heavily on the continuation of existing missions to reach out and to enfold the converts which result. This vast plethora of specialized agencies is an absolute God-send, but it is true that such agencies alone cannot do the job. Child Evangelism Fellowship, for example, specializes in winning children to Christ and then through those children tries to reach whole families and bring them into the church. What church? Who will start churches?

Thus we see that the specializers and emphasizers in the long run have to depend on the existence of churches already planted by normal church-planting mission organizations if their work is to succeed.

d. *The Self-Supporters*

A fourth type of alternative approach is gaining a great deal of ground and needs to be emphasized even more than it is. We may call it the approach of the so-called "non-professional missionary," one who is essentially a layman working overseas for some foreign country or an American company and who, thus, has his way paid right into the foreign situation where the gospel needs to be preached. Business-related Americans overseas today out-number missionaries by 100 to 1, and it is folly if we fail to exploit more effectively this vast paid-for reservoir of talent. A fairly high percentage of these are devout Christians, and with a little bit of additional guidance and coordination, they could do far more than they are doing for the cause of the Great Commission. They are able not only to witness to the national leaders within the range of their activity, but they can also reach other Americans who are just as lost as any of the citizens of the countries in which they work.

Such people are not likely, however, to reach rural, village or common people since they are not within the range of their normal association. And insofar as their days are jammed with high pressures and responsibilities,

they are not much more likely to succeed in a cross-cultural missionary task by living overseas than is a busy layman in this country likely to be able to go out and plant in his own city a church composed of people who speak some other language. *The important thing to understand about this very worthwhile category is that it is not the same as the tent-making work which Paul did.* Paul's was a still more specialized form of non-professional work. First of all, Paul did not go primarily because of the job he had. His secular work was a stop-gap, employed only part of the time. Second, he was the absolute owner of his business, an entrepreneur. He was not subject to someone else's office hours, nor to the requirements of an organization in which he had no control. Third, his was a special kind of *portable* job; he could readily move from one place to another as the work of the gospel required. Non-professional Christians overseas, then, are not the wave of the future; they are *an* important wave of the *present.* Further utilization of their efforts is important, but this category is not a panacea for world evangelization.

e. "*Let the Overseas Churches (and Missions?) Do the Job*" *Syndrome*

A fifth alternative to traditional missions is the assumption that national church leadership overseas can and should pick up the slack of the remaining job. The so-called "third world missions" constitute a newly observed phenomenon which has been in existence for at least a hundred years or more in many parts of the globe and is surely a very vital and important thing to see flourish. In my estimation, the greatest single mistake in the past of the foreign mission movement was that there was no clearly developed planning whereby not only national *churches* were created overseas, but *national mission agency structures* were developed as well. This did happen in the celebrated case of the Evangelical Missionary Society of West Africa, which is associated with ECWA (the Evangelical Church of West Africa), the church established by the Sudan Interior Mission. It has 300 people doing home missions and in some cases cross-cultural missions in Nigeria and nearby countries, for the most part.

The Christian and Missionary Alliance, more than any other mission I know, has made sure its mission field churches get involved in missionary endeavors (not just evangelism among their own people).

Another celebrated example for which no mission agency can take credit, is the Friends Missionary Prayer Band of South India, which has 150 missionaries working cross-culturally, learning the foreign languages of Northern India. May this sort of thing increase!

However, it is probably true that almost all the agencies which are promoting the sending of funds directly overseas to "national missionaries" are sending such funds to people who will not really do *missionary* work as such, so much as reach out to their *own people* in normal evangelism. That is to say, they do a type of local evangelism within the culture where the church is already established. Yet, as we have already noted earlier, 5 out of 6 non-Christians do not live within the normal evangelistic range of any overseas church. Virtually all such "national mis-

sionaries" are more exactly categorized as "local evangelists", many of whom really ought to be supported by their own people. The tragedy is that most people in this country assume that all work overseas is "missions", and they do not make the distinction between local evangelists using their own language to win their own people (evangelism) and those rare nationals and expatriates who are penetrating cultures where there is no church at all (missions). The latter task is just as difficult for a person from South India going to Northern India as it is for a Korean going to North India or for an American going to North India.

But one difference is the fact that the American going to North India comes from a homeland with almost 200 years of disciplined background and experience in the tradition of language learning, anthropological studies and effective mission support structures. Sad to say, most overseas-born missions are still in their infancy. The third world missions of Asia and Africa are certainly one of the most important single elements in the picture, and we must do all we can possibly do to aid them without harming them. But we are grossly mistaken if we think we can at this point simply wash our hands of further mission work and let these overseas agencies do the rest of the job. *Thus, we must count as the most dangerous heresy in missions today the simplistic statement that the national can do the job. For most non-believers, as we have seen, there is no national Christian in the picture at all.* There is no church in that culture. Thus a Christian of any sort has to be an outsider, whether he is from the same country or from another. Furthermore, local prejudice barriers between two sub-cultures are often so high that nearby Christians of another tribe or culture may actually face far greater prejudices than would someone coming from another country entirely. In any case, this type of evangelism for both the Christians within that country and for us is a truly missionary task, not an easy bit of near-neighbor evangelism.

There is simply no substitute for the obligation for Christians everywhere to do what they can to send people to the 16,750 cultures which are not yet penetrated by the gospel. This is so big a task it would be foolhardy for Americans to feel it is no longer their job. The mission agencies in America today are human organizations. Their leadership grows old, younger leadership comes in, they have their ups and downs. But those agencies, their discipline, their dedication, their devotion, their supporters, their prayer structure and their fine root structure reaching out into America represents the very cream of devotion and spiritual resources in America today. We must not doubt this. We must not overlook this resource and bypass it in any way.

On the other hand, severe stresses are to be found in the present picture. Galloping inflation both in this country and far worse in most mission lands has had the actual effect of substantially reducing the impact of American giving to missions in the last four years, despite the literal increase of giving in terms of the number of dollars. This is especially true in light of the shrinking value of the dollar. In fact, the dollar balance of payments is so serious a problem for Americans today that we must face

the possibility that within the time span between now and 1984 it will become literally impossible to send money out of this country. It may well be that the U.S. government will freeze the ceiling for mission agencies at existing rates of outflow, and then later on ask for a 10, 20, or 50% reduction down to zero. This will mean that self-supporting missions of all kinds with all their deficiencies will become more and more urgent and important, and all mission agencies must take this into account.

Holding in mind the distinction between Paul's work and the average overseas Christian professional in secular work, it is perfectly possible for agencies to begin to concentrate on the type of tent-making Paul did. For example, the teaching of English as a second language (TESL) is a skill in demand in every city of the world, even in the United States. The person who is skilled in this way can support himself, not only in the so-called *open* countries, but even in the *closed* countries. I would not doubt that within ten years it will be possible for 50,000 Americans to find employment teaching English in the People's Republic of China, if they really know what they are doing. Note that it is not good enough just to be able to speak English. This is why in Pasadena we have a specialized program in teaching TESL. It is a first-rate tent-making skill. Another tent-making skill is in the area of other kinds of education. There are at least a thousand jobs open in Africa today which used to be funded by missions but now are backed by low but adequate local government salaries. The same thing is true for nurses, but especially nurses with the new practitioner training. This is why in Pasadena we have established a nurse practitioner program. Yes, the dollar crunch will make all this sort of missions more urgent than ever.

Looking toward 1984, I feel there are a number of things mission agencies must pray for and work toward:

1) I would look for the "Renewers" to become conscious of the essential worldwide mission outworking of their efforts. I believe that no Christian family or church anywhere in the world can be completely healthy if it is not daily praying and working toward the reaching of those who sit in darkness beyond the outreach of any existing church or mission. *Renewal cannot precede outreach if outreach is a condition of renewal.*

2) By 1984 I would hope that the traditional missions would be much more closely and happily related to the "Exposure" mechanisms, both their own short-term programs and those of other groups. Let's see much more of the fabulous collusion between eight standard missions and Language Institutes for Evangelism (LIFE), that superb church-planting, short-term program working in Japan. Also, hopefully, almost every major mission will have carefully investigated the concept of a youth division by 1984.

3) I would hope that by 1984 the many relatively recent "Emphasizer" missions would be able to see themselves as normal, desirable, specialized service agencies, serving the larger Christian cause in which the church-planting agencies are more likely foundational. This would work out in part as such new organizations show up and participate (as for example,

the Agape Movement of Campus Crusade now does) at the annual EFMA or IFMA Executive Retreats.

4) A great deal of implementation is necessary among the vast numbers of potentially effective self-supporting believers working in mission lands. Every major city in the non-Western world needs at least one full-time person helping these self-supported evangelicals already there to be equipped and effective in a cutting-edge spiritual ministry among those with whom they alone are in contact. But we also need massive tooling up for true tent-making missions of the kind we have defined. Christian colleges need special programs, especially on the graduate level, in small-capital entrepreneur type activities suited to this type of ministry. Mission agencies must urgently move in this direction. Why not 5,000 of the true tent-making type of missionaries by 1984?

5) By 1984 there must be an international directory of cross-cultural, frontier mission agencies. Hopefully, the Missions Commission of the World Evangelical Fellowship will contribute to this. So also the Asia Missions Association, and the many new country-level associations of missions. The long-proposed World Consultation of Frontier Missions in 1980 will hopefully raise the visibility of this type of organization. Only as the real thing becomes visible and prominent will the other things now being confused for Frontier Missions be distinguished for the good but different things they are.

COMPONENT SIX: SYNTHESIS

We now come to the final and most important dimension of the necessary push forward to do everything within our power to complete the Great Commission for our generation by 1984.

I speak of the need for bringing the Great Commission back into the center of attention of the Christian movement. I'm calling this *synthesis*. It has been a long time since the Great Commission was central to the evangelical movement in America. But just because it has almost always been a marginal matter, except for a brief period during the peak of the Student Volunteer Movement, this does not mean God *intends* it to be marginal. Last year the number of lines on a page concerned with missions in the printed volume of the Futures Conference could almost be counted on the fingers of one hand. This year it would be very easy as we look into the future to have as the disciples did a different agenda from that of our Lord. Remember, they seemed to be just as interested in the future as He was.

But what specifically can we look for as a synthesis of God's will for the evangelical movement?

I want to say frankly that I believe the Billy Graham Association and Billy Graham personally constitutes the most likely human impetus in our world today for the achievement of the synthesis of which I speak. There is no question that in America today missions is at the margin. There must be a way forward so that world evangelization can become central to the evangelical movement. This is not an option. The whole of the Bible un-

derscores the cosmic paradox that if we seek our own survival, we will lose it. If we do not make central a new dynamic for the survival of the world's people, the little people God loves in the shadows of our own nation and in the dark corners of the earth, we have no reason to leave this room. There is no other viable mission to which we may return.

Synthesis takes place, in my definition here, when the whole Christian community centers its attention together on the highest priorities — which do not happen to include the survival of our nation or even of our evangelical movement. That is precisely *secondary*, if I read the Bible correctly. Billy Graham has brought together the committed Christian movement more than any other person in our time. He has done this by means of crusades, and he has dealt with leadership in Congresses, which he has sponsored indirectly. At the risk of seeming presumptuous, I am profoundly convinced that there need to be more than crusades here and there from time to time. Just as the nation of Israel in the Bible had its annual feast days, especially its annual Pentecost, I believe every major region of the world must exert the effort to develop annual evangelical festivals that will synthesize the forces of the gospel and bring them together as if to a county fair for a week during which a vast number of exhibits will acquaint believers in that region with what is going on. Dozens of workshops will instruct and equip people in many ministries, and nightly meetings of a crusade variety will galvanize their attention to the glory of God on the recognition of achievement and the subjection to the unfinished tasks of the future. In all of this I would think evangelism and mission outreach to the ends of the earth could be and must be central. Synthesizing without that evangelical centrality will not save us nor anyone else.

1) By 1984, then, I believe we ought to have at least five major regional *annual* festivals of this kind in the United States.

2) By then I believe we ought to pray and hope for at least ten regions across the non-Western world to be united in prayer and festival-type annual celebrations stressing worship and recognition of the full meaning of the Divine Mandate.

3) But most of all, I pray that by 1984 we'll have stood our ground in the face of the winds of change and uncertainty and that, as a movement, we will have escaped the present virtual imprisonment of evangelical forces in America behind the bars of the cares and riches and pleasures of this life. I simply pray that having received much, we will be willing for much to be required of us, and that we will have listened to the Lord of history and slowly replied, " 'Not my will, but thine be done' . . . not our human agendas, but yours, O God."

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A Brief Survey of
United Presbyterian Church
Participation in Mission
with Churches in

EAST ASIA and the SOUTH PACIFIC

Taiwan

Korea

Japan

Hong Kong

Philippines

—A Brief Survey—

THE UNITED PRESBYTERIAN CHURCH IN MISSION

In 1977 The United Presbyterian Church in the U.S.A., through its Program Agency, supported 75 missionaries in East Asia and the South Pacific—at a cost of $982,000. It contributed an additional $222,365 to a broad range of mission programs. Our church also gave financial assistance to 13 overseas associates throughout the region and matched 14 Volunteers In Mission with critically needed tasks. This witness compares with figures for 1965, when the church was able to support 191 missionaries at a cost of $751,536, and made grants totaling $412,351. During the intervening years, the churches of the various countries, with the exception of the People's Republic of China, have grown in number of members, in quality of ministry, and in financial strength, demonstrating an eager East Asian response to the Gospel.

It is the mission policy of the United Presbyterian Church to work in partnership with East Asian church bodies in sharing the Gospel, affirming that the primary responsibility for evangelism programs in each nation lies with the community of believers God has planted there. Evangelism is at the heart of Korean Presbyterianism, for example. From the arrival of the first American Presbyterian missionaries in Korea in 1884-85, the indigenous church has grown at an explosive rate, registering 60,000 new believers in 1977, almost a 10 percent growth in one year. In addition to evangelism programs of the churches of East Asia, missionaries/fraternal workers of the United Presbyterian Church serve in nurture, discipleship, and congregational development; justice issue ministries; health and social service ministries; educational ministries; self-development and mutuality; and ecumenical relations.

INTERCHURCH RELATIONSHIPS

Ever since the first Presbyterian missionaries went to China in 1838, our church has sought to carry out the task of mission in East Asia primarily in an ecumenical context. Presbyterians have worked to encourage indigenous churches of Christ rather than to transplant American Presbyterian churches abroad. Nowhere today in East Asia or the South Pacific is the United Presbyterian Church involved on a unilateral basis. Throughout the region we respond to requests of self-governing Christian bodies to join other churches in mutual partnership in mission programs and in ecumenical relationships. In most countries the Presbyterian or United Church we have related to is the major Protestant body, though it typically may represent only a small percentage of the population. Increasingly, we United Presbyterians have seen our relationships as not limited only to our historical mission involvements but as also including other churches, councils of churches, or other Christian groups seeking to carry forward the Christian witness.

We believe in mutuality in mission. In preaching, teaching, and healing, in furthering leadership and community development, we affirm the importance of reciprocity in sharing and exchanging resources—human, spiritual, and material: the gifts God gives to each of us through the other.

SOME EVENTS SHAPING MISSION IN THE 70'S

Martial law declared by President Marcos to meet a "state of emergency" in the face of increasing opposition to his administration by all sectors of Philippine society. (1972)

The largest evangelistic meeting in history took place in Seoul, Korea, drawing more than one million persons. (1973)

With overcrowding and crime on the rise, the Hong Kong Government decided as future policy to send all freedom swimmers back to the mainland. (1974)

Sharp debate in the United Church of Christ in Japan concerning the standards for ministerial qualifications exams. (1977)

Korean Christian church leaders, among the first to be arrested in the government crackdowns of the early 1970's, continue in the vanguard of outspoken support for human rights and suffer surveillance, harassment, arrest and imprisonment for calling for the restoration of freedom and democracy.

More than 100 students from all major island groups in the South Pacific have been graduated by Pacific Theological College at Suva, Fiji, begun in 1966.

Malnutrition in the Philippines, affecting 500,000 preschool children and infants, is the major contributing cause of illness among the entire population.

The General Assembly in Taiwan anticipates the establishment of the island's 1,000th Presbyterian congregation sometime in 1978-79.

In its Declaration on Human Rights, the Presbyterian Church in Taiwan insists that "the future of Taiwan shall be determined by the 17 million people who live there" and urges the government "to face reality and to take effective measures whereby Taiwan may become a new and independent country." (1977)

The explosive growth of the Presbyterian Church of Korea (10%) is five times greater than the annual population growth rate. (1977)

In Hong Kong, a young Christian newly arrived from China revealed that despite the Cultural Revolution about 100 people in her area were baptized recently. (1978)

Plummeting value of the dollar vis-a-vis the yen meant a dramatic increase in the cost of supporting missionaries in Japan. (1978)

The Pacific Conference of Churches, embracing nearly all of the scattered island-nations, condemned the continued use of the Pacific by foreign powers for nuclear weapons testing and asked the United Nations "to give the highest priority to nuclear disarmament." (1978)

United Bible Societies report a 42% increase in scripture distribution for the Asia/Pacific region. (1978)

The Korean Presbyterian General Assembly called for the release of political prisoners and reminded itself of the "call to suffer for the Kingdom of God and its righteousness in the reality of the present times." (1978)

CHINA PROFILE
1978

The first appointees to China of the Board of Foreign Missions of the Presbyterian Church, U.S.A., sailed in 1837 (the year of the Board's establishment), but were unable to enter until 1843 when, within a year, they had started evangelistic, medical, and educational work. The United Presbyterian Church of North America began its work in China in 1859. (In 1878 it shifted to work among the Chinese in California.)

The first permanent station of Presbyterians was in central China at Ningpo, 12 miles from the sea on the Ningpo River and one of the five ports that had become accessible to foreigners in the treaty of 1842 between China and Great Britain. By the 1920's there were 33 Presbyterian stations in China comprising eight missions: North China, Shantung, Central China, Kiangan, Hunan, South China, Yunnan, and Hainan.

In 1927 a number of denominations in China, chiefly Presbyterian, Reformed, and Congregational, originating in missions of English-speaking countries around the globe, joined in union as the Church of Christ in China. The new church included 12 synods, 53 presbyteries and district associations, 643 organized churches, 1,877 other preaching points, 333 ordained ministers, 2,072 evangelistic workers, and 112,467 communicants.

It was estimated that by 1932 there were close to 490,000 Protestant communicants in China. Although only about one in a thousand of the population was a Christian, one in six of the persons listed in the Chinese Who's Who of prominent Chinese was an avowed follower of Christ, and 51 percent of the college graduates listed were the products of Christian schools and colleges.

By the mid-1930's the vast educational work of the Presbyterian missions in China counted 19 kindergartens, 175 primary and intermediate schools, 21 middle schools, and a cooperative share in 24 union colleges, universities, theological seminaries (Canton, Nanking, Tenghsien), Bible training schools, industrial, agricultural, and medical schools. In the medical mission field there were 27 Presbyterian general hospitals, 50 dispensaries, three specialty hospitals, and 40 itinerating clinics.

When Dr. Arthur Judson Brown published One Hundred Years in 1936, a history of the missionary work of the Presbyterian Church in the U.S.A., the Board of Foreign Missions compiled a grand Roll of Missionaries past and current for each mission field abroad. In those one hundred years the church had commissioned and sent to China 1,238 missionaries of the Gospel.

In 1949, when the communist forces gained control, China--where the Presbyterian Church in the U.S.A. had at times had 500 missionaries working--closed its doors to all missionary effort.

UNITED PRESBYTERIAN POLICY REGARDING CHINA

Contemporary references to China frequently need clarification. Two governments exist, each claiming sovereignty over an entity known commonly as China. The People's Republic of China (PRC) governs 950 million people on the mainland, plus the coastal island of Hainan. The Republic of China (ROC) governs 16 million people on the island of Taiwan and a few small offshore islands. This division occurred in 1949 when, following a long civil war, the communist forces won control of the mainland and the nationalist forces fled to Taiwan. Each continues to claim legal jurisdiction over the territory and people controlled by the other, but in fact two separate governments and societies exist. Their histories and destinies are so intertwined, however, that it is difficult to formulate policy toward one in isolation from the other.

The General Assembly of the United Presbyterian Church takes the position that full diplomatic relations between the United States and the People's Republic of China is "in the interest of peace and reconciliation" and that it believes that the achievement of such normal relations can "be accomplished in such a way as to provide justice for the Taiwanese people."

The United States did not have official diplomatic relations with the People's Republic of China from 1949 to 1972, regarding it from the beginning as a hostile communist power. Official diplomatic relations established with the nationalist government at its inception continued even after it moved to Taiwan in 1949 and continue to this day. Economic and military agreements continue to protect and assist that government as it asserts its authority over the Taiwanese people and those who migrated from the mainland. Now, following the 1972 United States-People's Republic of China discussions, the PRC insists that full diplomatic relations (i.e., normalization) between our two countries can only be established if the United States terminates its relations with the Republic of China. This includes terminating treaties of mutual support and the withdrawl of United States troops from Taiwan. These events have not occurred.

In this context the 1977 General Assembly took the following position. It called upon "the United States government as it pursues the processes of normalization as agreed in the Shanghai Communique by continuing to reduce its military establishment on Taiwan:

1. To seek to insure that force will not be used to unite the two territories;
2. To explore all methods with the People's Republic of China and the Republic of China, directly and through the United Nations, to find ways of protecting the interests of all people on Taiwan and especially the right of self-determination."

CHRISTIAN RELATIONSHIPS WITH THE PEOPLE'S REPUBLIC OF CHINA

We thank God for continued progress in constructive relationships between the People's Republic of China and the United States, noting with appreciation:

1. The inclusion of the People's Republic of China in the United Nations;
2. The growing rapprochement between the governments of the two nations;
3. The continued development of people-to-people relationships through exchange groups in areas of sports, entertainment, the arts, education, science, technology, and public information;
4. The solid attempts to remove trade restrictions and to promote business between the two nations.

In the context of these improvements, it is clear that the Christian mission should not attempt to pick up where it left off in 1949 when the communists came to power. We recognize that Chinese Christians live and work without the institution and the clergy of the church as we know them in the West. Both nations are now engaged in a new period of history which calls for new attitudes and new relationships. This means, first of all, that we BE the Church of Jesus Christ in our own national environment. For we believe that personal and collective participation in the struggle for freedom, justice, and communities empowered by love and respect for others is the most viable preparation for understanding the Chinese people and the building of a new national life in which they are engaged.

The China Concerns Committee
Program Agency
United Presbyterian Church, U.S.A.

HONG KONG PROFILE
1978

Area: 404 sq. mi. Government: British Crown Colony; governor appointed by the English monarch. Economy: predominantly industrial; per capita income, $2,176 (1976 est.). Population: 4,570,000, overwhelmingly urban; density, 10,540 per sq. mi.; 98% Chinese; median age, 24. Life Expectancy: 70. Language: English, Cantonese. Literacy: 75%. Education: to be subsidized for every child from ages 6 through 15. Religion: Buddhism and Taoism; 10% Christian.

National Church Partner: Hong Kong Council of the Church of Christ in China. Size: 31 congregations, 21 self-supporting; total membership, 24,074. Program Priorities: pioneering breakthroughs in evangelism; ministry to local educational needs through 82 schools, from kindergarten through high school, enrolling 63,360; social service ministries.

UPCUSA Working Relationship: Six North American churches cooperating with the Hong Kong Council of the Church of Christ in China maintain a Hong Kong Joint Action Group in New York: the Christian Church, the Reformed Church in America, the United Church of Canada, the United Church of Christ, the United Methodist Church, and the United Presbyterian Church.

Ecumenical Agency: Hong Kong Christian Council; constituency, 135,000.

Institutions Related to UPCUSA: Chinese Christian Study Center; Christian Family Service Center, Kwun Tong.

Missionary Force, UPCUSA (December 1977): social work--1; higher education--1; communications--1. Overseas Associates (theological education)--2. Volunteer in Mission (education)--1. Total--6.

Financial Support, UPCUSA (1978): Regular budget $4,795 (plus missionary maintenance); including grants for the Christian Study Center for Chinese Religions, the Society for Community Organization, the Christian Industrial Committee, and Hong Kong Council cooperative projects. In 1977 One Great Hour of Sharing supported the work of the Christian Family Service Center for refugees and the aged ($24,000).

Past Support, UPCUSA--Fifty Million Fund: $417,400 total for 8 projects, including major capital construction support for Chung Chi College (library and seminary building) and United Protestant Hospital.

Future Support, UPCUSA--Major Mission Fund Validated Projects: $21,275 total, including United Christian Hospital ($15,000).

Current Issues for the Chinese Church: Seeking to shape a future which affirms traditional Chinese selfhood within the Christian community; effective community organization for local decision-making in areas of congested public housing due for redevelopment.

Future Prospects for UPCUSA Participation in Mission: Continued involvement in areas of social welfare, urban industrial mission, community organization, lay training and theological education, with particular concern to join with church persons in Hong Kong in understanding the Mainland Chinese experience. In 1978 the Hong Kong Council of the Church of Christ in China has made an additional personnel request for a community development worker.

JAPAN PROFILE
1978

Area: 147,470 sq. mi.; an archipelago with 4 main islands. Government: parliamentary democracy with constitutional monarchy. Economy: world's third-largest gross national product ($555 billion); per capita income, $4,960 (1976). Population: 113,000,000 (more than half that of the United States); density, 778 per sq. mi.; about 650,000 Koreans. Life Expectancy: 72(M), 77(F). Literacy: 99%. Education: free public schooling for all children through 6 years of elementary and 3 years of junior high school. Religion: many sects of Buddhism and Shinto (an animist religion dating from the early Japanese people). Christians, less than 1% of the population, number a little more than a million, about 70% of whom are Protestant. Confucianism, more an ethical system than a religion, continues to have a basic influence on Japanese thought.

National Church Partner: United Church of Christ in Japan (Kyodan).
Size: approx. 1,650 congregations; total constituency, approx. 195,000; approx. 2,800 ordained ministers and licensed pastors (15% are women).
Program Priorities: evangelism and church development, stressing mission in rapidly growing urban housing areas and through radio and television broadcasting; overcoming discrimination against segregated minority groups; overseas mission through 55 missionaries currently serving in 12 countries of North and South America, Europe, Asia.

UPCUSA Working Relationships: Protestant mission work began in Japan in 1859 with a Presbyterian medical missionary in Yokohama. First church (nondenominational) organized in 1872. In June 1941, more than 30 denominational churches formed the Kyodan, the United Church of Christ in Japan. United Presbyterian Church, U.S.A., personnel in Japan are assigned to and by the Kyodan. Our program support is coordinated in America through the Japan-North American Commission on Cooperative Mission and in Japan through the Council of Cooperation, which together relate to 62 schools from primary to university level and 77 hospitals, social service centers, homes for the aging, and orphanages.

Ecumenical Agencies: National Christian Council of Japan, consisting of 6 denominations and 15 agencies; total constituency, 300,000. Education Association of Christian Schools, the coordinating agency for Christian education in Japan. (The vast majority of students enrolled at Christian-sponsored schools in Japan are not Christian.) Joint Broadcasting Committee, nationwide program of radio evangelism and correspondence study enrolling more than 4,000.

Institutions Related to UPCUSA: Christian Study Center for Japanese Religions, Kyoto; Union Theological Seminary, Tokyo (120 students); Hokkaido Christian Center, Sapporo.

Missionary Force, UPCUSA (December 1977): evangelism--5; minority ministry--1; theological education--3; Christian education--1; higher education--8; social work--1; health service--1; mission administration--2. Volunteers in Mission (education)--6. Overseas Associates (church development and higher education)--2. International Subsistence Service (human rights)--1. Special Ecumenical Personnel (Asian missionaries to Japan)--3. Total--34.

Financial Support, UPCUSA (1978): Regular budget $49,465 (in addition to missionary maintenance), including major support for radio evangelism, other evangelism projects, and theological education; assistance to the Korean Christian Church in Japan; and grants to social work centers, the Kansai Industrial Mission, the Asia Rural Training Institute, the Christian Study Center for Japanese Religions, and the National Christian Council of Japan's Division of Christian Education.

Past Support, UPCUSA--Fifty Million Fund: $1,543,200 total for 30 projects, including major capital construction support for Hokusei Gakuin in Sapporo (chapel, library building, administration-classroom building, organ); Hokuriku Gakuin in Kanazawa (land); International Christian University in Tokyo (dormitory, faculty apartments, science and physical education buildings); Ravemco Center in Tokyo (audiovisual-television); and Union Theological Seminary in Tokyo (land and buildings).

Future Support, UPCUSA--Major Mission Fund Validated Projects: $166,000 total, including the minority Korean Christian Church in Japan ($100,000) for leadership training, pension program, and urban-rural ministry; and new town evangelism and Okinawa church development ($20,000).

Current Issues for the Japanese Church: The importance of Japan as a major world power challenges the Christian churches there to work for an improved quality of life (including issues of environmental and consumer protection) for all people, especially minority groups; for a definition of the national role within the context of the international community; and for sympathetic integration of authentic cultural values within a completely modern, technological society.

Future Prospects for UPCUSA Participation in Mission: Continued involvement in areas of mutual mission concern such as minority ministries, urban and student mission, evangelism through mass media, and theological and general education, on the basis of shared financing and mutuality in mission; responsiveness to the importance placed on the presence of ecumenical missionary personnel by the United Church of Christ in Japan. In 1978 the Kyodan has made additional personnel requests for an appointed fraternal worker in urban ministries and an international subsistence service worker for the Asia Rural Training Institute; the Korean Christian Church in Japan has requested both a fraternal worker and an international subsistence service worker for minority ministries. In addition to our continuing historic relations to these Christian churches in Japan, a new relationship will be explored with the Shin Nippon Kirisuto Kyokai, which withdrew from the United Church of Christ in Japan in 1951 and is now a member of the World Alliance of Reformed Churches.

PHILIPPINES PROFILE
1978

Area: 115,707 sq. mi. (about the size of Arizona); archipelago of 7,000 islands. Government: nominally a parliamentary republic; under martial law since 1972. Economy: chiefly agricultural; per capita income, $370 (1975). Population: 43,000,000, including Malay and Chinese; mostly rural; density, 360 per sq. mi.; annual growth rate about 3%, one of the highest in the world. Life Expectancy: 55. Language: Pilipino (based on Tagalog; widely taught as a second language), English, Spanish, and 87 tribal tongues belonging to the Malayo-Polynesian linguistic family. Literacy: 83%, one of the highest rates in East Asia. Education: elementary school enrollment is almost universal; about 15% of the national budget is allocated to education. Religion: Roman Catholic 83%, Protestant 9%, Muslim 5%, animist 3%.

National Church Partner: United Church of Christ in the Philippines.
Size: approx. 1,600 organized congregations; total membership, 195,580; 400 ordained ministers and 1,759 unordained evangelists.
Program Priorities: commitment to a policy of attaining greater self-reliance for the national church through a funds development program, including a pension plan; special concern for local church growth and evangelism. The United Church of Christ in the Philippines supervises the operations of 19 related schools and colleges and 7 related hospitals.

UPCUSA Working Relationships: The Presbyterian General Assembly of 1898 recognized the United States' assumption of responsibility for the Philippine Islands, following the Spanish-American War, as a great opening for foreign mission work. As to comity, the Presbyterian Church, U.S.A., was careful to consult other church mission boards, and a spirit of unity was fostered early. In 1948 the United Church of Christ in the Philippines was formed through an organic merger of the Evangelical United Brethren Church, the Christian Church (Disciples), the United Church of Christ, the Philippine Methodist Church, and indigenous local congregations. An Interboard Committee for Christian Work in the Philippines was established in 1959.

Ecumenical Agencies: National Council of Churches in the Philippines, formed in 1963, consisting of 9 member churches and 6 Christian associations. Interchurch Commission on Medical Care. Association of Christian Schools and Colleges, engaged in educational development projects.

Institutions Related to UPCUSA: Union Theological Seminary, Dasmarinas, Cavite (Manila), and Philippine Christian University, now merged to form the Philippine Christian Center of Learning.

Missionary Force UPCUSA (December 1977): theological education--2; higher education--2; medical--1; nutrition--1; rural development--1. Overseas Associates (higher education) --2. Volunteer in Mission (nursing education)--1. Total--10.

Financial Support, UPCUSA (1978): Regular budget $23,680 (in addition to missionary maintenance), including major support for the mission development program of the United Church of Christ in the Philippines as well as for cooperative projects of the National Council of Churches in the Philippines; and grants to Union Theological Seminary, Philippine Christian University, the Association of Christian Schools and Colleges, the Interchurch Commission on Medical Care, and programmatic work in urban industrial mission and community organization. In 1977 United Presbyterian Women supported the work of church-related hospitals ($8,500) through their Summer Medical Offering.

Past Support, UPCUSA--Fifty Million Fund: $553,192 total for 18 projects, including major capital construction support for Silliman University in Dumaguete (auditorium, dining room, dormitories, student nurses' home, Christian education building, science building); Silliman University Hospital, Dumaguete (equipment, replacement); Union Theological Seminary in Manila (chapel, classrooms, completion); and Brokenshire Memorial Hospital in Davao City.

Future Support, UPCUSA--Major Mission Fund Validated Projects: $87,500 total, including community health program in Dumaguete ($15,000) and the self-reliance plan of the United Church of Christ in the Philippines ($50,000).

Current Issues for the Philippine Church: Deep concern about social justice for such groups as squatter families and laborers; and about human rights and restoration of civil liberties for all in the light of the martial law situation (with political detention and imprisonment) which prevails.

Future Prospects for UPCUSA Participation in Mission: Assistance in developing self-reliance funds for the United Church of Christ in the Philippines; special attention to support of programs in community health, community organization and development, food production, formal and nonformal education processes including theological education, and efforts to improve the crucial situation in human rights. In 1978 the United Church of Christ in the Philippines has made an additional personnel request for an appointed fraternal worker in higher education at Union Christian College.

SOUTH KOREA PROFILE
1978

Area: 38,000 sq. mi. (slightly larger than Indiana). Government: nominal republic, with all executive authority and political power centered in the presidency; constitution suspended under "state of emergency" in 1971, martial law declared in 1972, civil freedom of public assembly and dissent declared illegal in 1974. Economy: predominantly agricultural (grains) and light industry (textiles, apparel, electronics); per capita income, $864; about 28% of the government budget is spent on national defense. Population: 35,300,000 (1975 est.); racially homogeneous; densely populated, 55% urban. Language: Korean; English universally taught at secondary school level. Literacy: 90%. Education: compulsory through age 14. Religion: 77% claim religious commitment--Buddhist 12,910,000; Protestant Christian 5,001,490; Confucian 4,723,500; Catholic Christian 1,093,800; Chondokyo 814,700; Won Buddhist 806,600; largest 1977 growth registered by Buddhists and Protestant Christians.

National Church Partner: Presbyterian Church of Korea.
Size: 27 presbyteries; over 3,000 congregations; total membership, approx. 760,000; over 1,600 ordained pastors and 1,500 licensed preachers.
Program Priorities: evangelism and church growth, looking toward its centennial in missions (1984-85); broadening relationships in mission with other Reformed and with united churches around the world; construction of new housing at Nam Yang Bay for resettling 1,300 families on 10,000 acres reclaimed from the sea; leadership development, particularly in urban ministry and ministry to economically oppressed persons; health and educational ministries; theological education; a strong missionary program throughout Korea, many countries in Asia, and in the western world.

UPCUSA Working Relationships: The first missionary (a medical doctor) of the Presbyterian Church, U.S.A., arrived in 1884. With the arrival of a second missionary the following year, the Korea Mission was formally organized. The first Protestant church built by Koreans was dedicated in 1895. The Presbyterian theological seminary, opened in 1901, is today one of the largest in all of Asia. In 1959 the UPCUSA Korea Mission integrated with the Presbyterian Church of Korea. United Presbyterian personnel and program in Korea are coordinated through the World Mission Cooperative Committee of the Presbyterian Church of Korea, along with those of overseas sister churches working in Korea, the Presbyterian Church, U.S., and the Uniting Church of Australia.

Ecumenical Agencies: National Council of Churches in Korea, first convened in 1918 as the Federal Council of Churches, reorganized in 1924 as the Korea National Christian Council of Churches and Missions. Korea Audio-Visual Committee, a major distributor of materials. Christian Broadcasting System, established in 1954, with five stations; operated by the National Council of Churches in Korea. Korean Student Christian Federation, begun in 1947, supported by six Protestant denominations; work with students in 45 colleges and 152 high schools. Christian Literature Society of Korea, the ecumenical publishing house. Korea Bible Society.

Institutions Related to UPCUSA: Presbyterian Theological Seminary, Seoul (600 students); Andong Christian Hospital; Kyungju Presbyterian Hospital; Presbyterian Hospital, Taegu; Institute of Urban Studies.

Missionary Force, UPCUSA (December 1977): medical--6; theological education--6; higher education--5; evangelism through the media--3; rural development--2; social welfare and rehabilitation--2; general education--2; ministry to service personnel--2; administration --3. Overseas Associates (medical and education)--4. International Subsistence Service (urban ministry)--1. Volunteers in Mission (education and ministry to service personnel) --4. Total--40.

Financial Support, UPCUSA (1978): Regular budget $63,390 (in addition to missionary maintenance), including major support for the multiministry Forward Evangelism program of the Presbyterian Church of Korea as well as cooperative projects of the National Council of Churches in Korea; assistance for the Presbyterian Church of Korea's work in women's program, youth program, theological education, student centers, community development, credit unions, laymen's training centers, hospital and prison chaplaincies, urban industrial mission at Yong Dong Po, and Christian education; and grants to the Korean Council of Christian Education, the Institute of Urban Studies, Andong Christian Hospital, Kyungju Presbyterian Hospital, and Taegu Presbyterian Hospital (including nurses' training). In 1977 United Presbyterian Women also supported the work of church-related hospitals through special giving ($12,500). Also in 1977 United Presbyterians gave support for participants in the human rights struggle ($15,000) and for victims of natural disasters ($10,000) through One Great Hour of Sharing.

Past Support, UPCUSA--Fifty Million Fund: $1,853,693 total for 47 projects, including major capital construction/equipment support for Presbyterian Theological Seminary, Seoul (library, girls' dormitory); Keimyung College, Taegu (music building, library, language laboratory, science building, administration building, faculty housing); Christian Broadcasting System HLKY Network in Seoul (generators, other equipment), Kwangju (transmitter, antennae, shortwave link), Pusan (relocation, transmitter); Andong Christian Hospital; Taegu Presbyterian Hospital (School of Nursing, student nurses' dormitory, equipment, amputee and physical therapy unit); Seoul Women's College (chapel, auditorium, library facilities, dormitory); Soong Sil College, Seoul (library, science building, chapel); Korean high schools (building replacement); Severance Medical Center, Seoul (Nurses' Training School, equipment); Yonsei University, Seoul (student Christian service center, dormitory); Soongjun College, Seoul (engineering building, student center); Kyungju Presbyterian Hospital.

Future Support, UPCUSA--Major Mission Fund Validated Projects: $436,895 total, including skills and leadership training and continuing pastoral education ($29,395); community health programs ($95,000); Presbyterian Church of Korea self-reliance pension program ($100,000); Presbyterian Church of Korea new church development ($50,000); church-related community services ($30,000); interfaith communication and media programs ($25,500); evangelism programs ($58,000); youth and student ministries ($20,000); and urban/rural ministry ($29,000).

Current Issues for the Korean Church: Deep commitment to improving the quality of life, with strong emphasis on restoring human rights, on social justice, and on community health and community development; strong opposition to the withdrawal of USA ground troops from Korea; Korean church women's drive for General Assembly approval of women elders.

Future Prospects for UPCUSA Participation in Mission: The dynamism of Korea and the vigor of the Korean church indicate priorities for United Presbyterian Church involvement with the Presbyterian Church of Korea, as well as with the National Council of Churches in Korea, in areas of evangelism strategies, community health (such as Koje Do island community health care project), urban mission, developmental projects, both general and theological education, and support for those Korean Christians struggling for justice and human rights. In 1978 the Presbyterian Church of Korea has made additional personnel requests for fraternal workers in theological education and ministry to service personnel and for an international subsistence service worker for assignment to Ewha Women's Studies Institute. The United Presbyterian Church, U.S.A., is also exploring the development of a new relationship, on their initiative, with the Presbyterian Church of the Republic of Korea, another member of the Reformed family of churches in Korea.

SOUTH PACIFIC PROFILE
1978

DOMINION OF FIJI

Area: 7,073 sq. mi. (comparable to Massachusetts); archipelago of 800 mountainous islands and islets (105 inhabited) straddling the 180th meridian; Viti Levu and Vanua Levu together account for about 90% of the land area and of the population. Government: bicameral parliamentary democracy with Queen Elizabeth II as Chief of State, represented by a Governor General. Economy: sugar industry, tourism; per capita GNP, $470 (1974 est.). Population: 578,000; 50% Indian, 44% Fijian (mixture of Polynesian and Melanesian), 6% European, Chinese, other Pacific Islanders. Language: English (official), Fijian, Hindustani. Literacy: 85%. Religion: Fijians--80% Methodist, 12% Roman Catholic; Indians--70% Hindu, 25% Muslim, 4% Methodist.

UPCUSA Working Relationship: According to comity arrangements of the past, missionary responsibility for the Fiji Islands was given to the Methodist Church. The major theological training institution for the area, the ecumenical Pacific Theological College in Suva on Viti Levu, was begun in 1966 with the Rev. George Knight as first principal; Dr. Knight who went from McCormick Theological Seminary was supported by the United Presbyterian Church. The UPCUSA continues to support the program of Pacific Theological College.

Ecumenical Agency: Pacific Conference of Churches, with headquarters in Suva, a fellowship of 20 churches and national church councils, including the Roman Catholic Church, embracing nearly all Christian Pacific Islanders in Polynesia, Fiji, New Hebrides, New Caledonia, Solomon Islands, Micronesia, and Papua-New Guinea; total constituency, approx.300,000.
Program Priorities: advancing the role of women in church and society; issues of self-development and nation-building; family life; leadership training; development of a Christian education and mission publishing program to meet the needs and interests of all the people of the Pacific Islands.

Institution Related to UPCUSA: Pacific Theological College, Suva.

Missionary Force, UPCUSA (December 1977): leadership development (Pacific Conference of Churches)--2.

Financial Support, UPCUSA (1978): Regular budget $2,000 for Pacific Theological College.

Past Support, UPCUSA--Fifty Million Fund: $10,000 for Pacific Theological College.

Future Support, UPCUSA--Major Mission Fund Validated Projects: $45,000 total, including Pacific Conference of Churches' program of in-service leadership training ($15,000) and Pacific Theological College self-reliance fund ($30,000).

Current Issues for the Pacific Conference of Churches: Deep concern about decolonization and self-determination for emerging island-nations; about national development which maintains traditional cultural integrity in the face of rapid westernization; about a nuclear-free Pacific devoid of weapons testing, USA plans to establish major bases in the area, and USA-Japan plans to establish a superport and oil storage facility.

Future Prospects for UPCUSA Participation in Mission: Support for selected short-term ministries which make more real the worldwide nature of the church both for the UPCUSA and for the churches of the South Pacific and which assist them in making their contribution to liberation, nation-building, and strengthening the church.

NEW HEBRIDES

Area: 5,790 sq. mi.; archipelago of 73 islands. Government: a condominium administered by Great Britain and France since 1906, along with Melanesian tribal customs and local government; three sets of laws, three police forces, three court systems, two school systems (English and French), two currencies. Economy: tropical agriculture; 36% of arable land is owned by foreigners, chiefly French coconut plantation operators. Population: approx. 100,000 Melanesians. Language: more than 100 tribal languages in addition to English and French; Bislama (Pidgin), a spoken language understood by all New Hebrideans, will probably be the new national language when independence is gained. Education: parallel English and French language systems exist down to the local districts; after grade 6 only a limited number of places available in higher schools. Religion: Christianity and native traditions; more than half of the population are Presbyterian.

National Church Partner: Presbyterian Church of the New Hebrides.
Size: five presbyteries, each made up of about eight sessions (parishes); each session has one minister and supervises eight congregations.
Program Priorities: providing training opportunities for the younger leadership of the church and nation; a church and society program of awareness-building which will increase the contribution of understanding and motivation which the church can make to national development, with particular emphasis on rural development; establishment of local educational centers to provide informal practical training to youths who cannot secure admission at the high school level; translation of the Bible into Bislama.

UPCUSA Working Relationship: Autonomous since 1948, following a century of mission work, the Presbyterian Church of the New Hebrides is moving constantly toward indigenization. Key positions are being filled by New Hebrideans, the most recent being that of the director of Christian education who replaced two United Presbyterian USA fraternal workers after their assignment to establish the work of Christian education and train a New Hebridean was completed in 1974. The United Presbyterian Church continues to support the PCNH program of Christian education.

Financial Support, UPCUSA (1978): Regular budget $1,800 for work funds and inter-island travel for Director of Christian Education, Presbyterian Church of the New Hebrides. In 1976 a food production grant of $10,000 from the Hunger Fund out of the One Great Hour of Sharing was made to Navota Farm School on the island of Santo, where 1,000 acres of bushland have been developed and young men are given a year's training in practical tropical agriculture and animal husbandry.

Past Support, UPCUSA--Fifty Million Fund: $15,000 for Onesua High School on Efate Island (boys' dormitory building).

Current Issues for the New Hebridean Church: Self-determination and independence, the drive for which is spearheaded by the Vanuaaku ("our country") Nationalist Party (which the condominium authorities describe as the Presbyterian Church at politics), whose vice president is the stated clerk of the Presbyterian Church; the problems of a dual education system and insufficient higher schooling; a return to the traditions of the Melanesian people including decentralized authority and the extended family; youth leadership training for the task of nation-building; solidifying partnership relationships with churches in North America as well as Australia and New Zealand.

Future Prospects for UPCUSA Participation in Mission: Continued support for the Christian education program of the Presbyterian Church of the New Hebrides; positive response to requests from the PCNH for overseas training opportunities for church leaders and/or short-term personnel who can train local leaders.

TAIWAN PROFILE
1978

Area: 14,000 sq. mi. (about the size of Massachusetts, Connecticut, and Rhode Island together). Government: one-party presidential republic (administration under the Kuo Ming Tang party). Economy: foreign trade vital, industry and agriculture both important; per capita income, $700 (1975). Population: 17,000,000; 98% Han Chinese (87% Taiwan origin, 13% mainland origin), about 250,000 aborigines; density, 1,165 per sq. mi., one of the highest in the world. Life Expectancy: 67(M), 72(F). Language: Mandarin Chinese based on the Peking dialect (official); Taiwanese Hokkien and Hakka dialects. Literacy: 93% of adults. Education: almost half the population are under the age of 20, over 27% are in school; nine-year free educational system includes six compulsory years of elementary school; over 2,000 college graduates come to the U.S. each year for advanced education. Religion: a combination of Buddhism and Taoism is predominant; almost 700,000 practicing Christians, the majority Protestants.

National Church Partner: Presbyterian Church in Taiwan.
Size: 16 presbyteries; 978 organized congregations; 162,000 members and adherents; 650 ordained pastors.
Program Priorities: church growth, through an emphasis on new preaching stations and a network of lay training centers, with a goal of establishing 30 new churches a year; teacher training conferences for Christian educators; pastoral leadership development through exposure to the life of overseas churches, particularly Japan and Korea; evangelistic youth work; participation in cooperative work in helping mountain people who move to the city; achieving a greater degree of self-support; ecumenical relationships with the worldwide church.

UPCUSA Working Relationships: The Presbyterian missions left mainland China in 1950 because of the communist takeover. By invitation of the Presbyterian Church of Formosa (as the island was known), we responded in 1952 with missionary personnel and resources. At present we work cooperatively with the Presbyterian Church in Taiwan along with the Presbyterian Church in the U.S., the Reformed Church in America, the United Church of Christ (U.S.A.), the Presbyterian Church of England, the Church of Scotland, and the Presbyterian Church in Canada.

Ecumenical Agency: Ecumenical Cooperative Committee, a church council including the Roman Catholic Church; total constituency, 575,000.

Institutions Related to UPCUSA: Yu Shan Theological College (aboriginal students); Tainan Theological College; Social Service Center for Aborigines, Taipei.

Missionary Force, UPCUSA (December 1977): theological education--5; higher education--2. Overseas Associates (congregational development, theological education)--2. Volunteers in Mission (theological education among cultural minority groups)--2. Total--11.

Financial Support, UPCUSA (1978): Regular budget $6,000 (plus missionary maintenance) including a mission development grant to the Presbyterian Church in Taiwan and a grant for urban industrial mission through the World Council of Churches. In 1977 the National Committee for the Self-Development of People granted $20,000 to stimulate development of credit unions among tribal peoples living in mountain regions in eastern Taiwan.

Past Support, UPCUSA--Fifty Million Fund: $211,100 total for 13 projects, including major capital construction/equipment support for Mackay Memorial Hospital in Taipei (School of Nursing); Tunghai University in Taichung (academic quadrangle, environmental center); and Changhua Christian Hospital (new wing and generator).

Future Support, UPCUSA--Major Mission Fund Validated Projects: $80,000 total, including endowment for a professorship at Tainan Theological College ($40,000), and ministries among tribal people and training of tribal pastors ($20,000).

Current Issues for the Taiwanese Church: Apprehension over possible consequences for the Taiwanese people of "normalization" of relations between the United States and the People's Republic of China; tensions with the Taiwanese government following the Presbyterian Church in Taiwan's "Declaration on Human Rights" (August 16, 1977); deep concern about self-determination for the indigenous Taiwanese people; the felt need for a sense of ecumenical solidarity with overseas sister churches, stressing communication and the ecumenical presence of missionary personnel.

Future Prospects for UPCUSA Participation in Mission: Special attention to support for theological education, minority (tribal) ministries, and advocacy for self-determination for the Taiwanese people. In 1978 the Presbyterian Church in Taiwan has made additional personnel requests for an overseas associate in the medical field and an international subsistence service worker for student work at Yu Shan Theological College.

Related Ecumenical Agencies: Christian Conference of Asia; constituency, 35,000,000. Presbyterians were prominent in helping to convene an East Asia Consultation on Ecumenical Mission in Hong Kong in 1954, followed by another, broadly interdenominational, in 1955. With this stimulus the International Missionary Conference and the World Council of Churches called a third consultation in Thailand in 1956, which prepared the way for the one in Prapat, Indonesia, in 1957 and which made an East Asia Christian Conference a reality. This became the first general conference of churches in Asia and a model for Africa and for other regional ecumenical bodies.
Asian Council of Peoples' Organizations, a joint venture by Protestants and Roman Catholics established in 1971. Its function is to assist in the formation of democratic peoples' organizations through which the poor have the ability to take part in the decision-making processes which affect their lives. It is related to the Christian Conference of Asia's Urban Industrial Mission office and the Catholic Asia Community Organization.
Foundation for Theological Education in South East Asia, an endowed organization to support the development of theological education strategy in the region.

Program Support, UPCUSA (1978): Regular budget $79,750, including major support for ministry to military service personnel in Japan, Okinawa, and Korea; assistance for the U.S.A.-based interdenominational China Study Program; and grants to the Christian Conference of Asia for areawide programs, to the Asian Council of Peoples' Organizations, and to the Urban/Rural Mission Committee strategy fund of the Christian Conference of Asia.

Future Support, UPCUSA--Major Mission Fund Validated Projects: $45,000 total, including equal amounts for programs of the Asian Council of Peoples' Organizations and for the international documentation and communication program of the Institute on the Church in Urban Industrial Society.

Future Prospects for UPCUSA Participation in Mission: Participation in and support for regional East Asia/South Pacific programs of worldwide ecumenical agencies as well as of regional ecumenical bodies, such as: strengthening effective programs of communication in both mass and nontechnological media through the World Association of Christian Communicators and Intermedia; strengthening both conventional theological education and noninstitutional theological study through the Foundation for Theological Education in South East Asia, the North East Asia Association for Theological Education, the World Council of Churches' Program for Theological Education; enabling programs of youth ministry in witness and service and programs of youth exchange within the region and between the U.S.A. and East Asia/South Pacific; supporting national church-sponsored community development programs through the National Committee for the Self-Development of People; strengthening the Christian presence in academic communities, through support for national church programs and the regional emphasis of the World Student Christian Federation, with stress on work with university teachers and on ministry with East Asian and South Pacific academic personnel in the U.S.A. through national "caucus groups"; encouraging educational pioneering and service aimed at the self-development of people, including experiments in noninstitutional programs of education, strategic programs of Christian witness in church-related schools, and continuing close work with the United Board for Christian Higher Education in Asia; undergirding regional ecumenical bodies such as the Christian Conference of Asia and the Pacific Conference of Churches in their expressions of Christian unity, particularly as they encourage the exchange of mission personnel among national churches, and in their expressions of prophetic Christian social witness having to do with human rights, justice, peace, and self-determination in East Asia and the South Pacific.

THE CONTEXT FOR MISSION TODAY

Mission work in East Asia and the South Pacific today encounters extreme contrasts: more than a billion people live in a region of tremendous dynamism, ranging 5,000 miles from the northernmost Japanese Islands to New Hebrides near the Tropic of Capricorn. While the people of Japan are ushering in the twenty-first century with their sophisticated technological and economic advances, the Melanesian and Polynesian peoples of Oceania just emerging from primitive societies are seeking national identity and self-reliance on their own terms in the face of western encroachment. Koreans of both north and south push hard for economic development, hope despairingly for political reunification, and suffer political dictatorships in the name of national security. The Chinese—over 20 percent of the world's people—continue their massive experience in radical forms of social reconstruction according to the ideals of Marx and Mao. Citizens of the Philippines endure suspension of civil liberties and violations of human rights under repressive martial law. Hong Kong—a colonial remnant—is an island of status-quo stability in a sea of change. The native Taiwanese, a majority island people living under a minority mainland party rule, seek to shape their own destiny. Military and nuclear-testing presences of the United States and other countries also contribute to the power dynamics of the Pacific and Asian rim.

With so many histories and such divergent journeys, the people of East Asia and the South Pacific hardly face one single unifying concern. The Christian Church's central question, however, is how people may find the fullness of life which Jesus Christ intended.

CRITICAL ISSUES FOR CHRISTIAN WITNESS

Christians in East Asia are witnessing in widely different situations of ideological pluralism—but in common commitment to the individual person and the human community. The United Presbyterian Church is therefore called to strengthen the program of these sister churches: supporting outreach for the unfinished evangelistic task . . . encouraging expressions of Christian unity such as the Christian Conference of Asia and the Pacific Conference of Churches . . . supporting the reciprocal exchange of mission personnel . . . strengthening programs of theological education, Christian nurture, leadership development, education, and community health strategies. We are also called to assist them in establishing a broader and firmer base through ministerial pension plans, self-reliance funds, and institutional endowments.

Above all, The United Presbyterian Church, U.S.A., is called by a theological imperative to stand as advocate with these churches as they address the urgent issues of human rights, of justice, of liberation, of self-determination, and of peace for their people. In 1977, for example, the Program Agency publicly affirmed and commended to all United Presbyterian congregations the troubled Declaration on Human Rights by the Presbyterian Church of Taiwan, and our General Assembly has repeatedly issued pronouncements urging the U.S. government to exert pressure regarding the difficult human rights situation in Korea. Christian churches in East Asia today are growing, yet suffering. It is usual to hear of church members who become political activists in the name of the Gospel whose message of hope and promise of liberation become one in their daily lives.

United Presbyterian Fraternal Workers and Overseas Associates in East Asia and the South Pacific

(Dates represent year of arrival on the particular field.)

HONG KONG

Fraternal Workers

Doris Caldwell (1957)	Christian Family Service Centre, Kwun Tong
Joel McClellan (1972)	Chinese University
Monika McClellan (1972)	journalist

Overseas Associates

Rev. Daniel and Nancy Chow (1976)	Chung Chi College, Shatin

JAPAN

Fraternal Workers

Sue Althouse (1954)	Seiwa Women's College, Nishinomiya
Rev. Robert Barker (1947)	Hokkaido Christian Center, Sapporo
Kiyoko Barker (1954)	YWCA/Social Service Center, Sapporo
Mildred Brown (1951)	Hokusei Gakuen, Sapporo
Rev. Malcolm and Jean Carrick (1950)	Kobe Kita Church, Oike
Virginia Deter (1949)	Hokuriku Gakuin, Kanazawa
Rev. Donald and Donna Drummond (1977)	Meiji Gakuin, Tokyo
Rev. Richard and Pearl Drummond (1949)	Tokyo Union Theological Seminary
Rev. Louis Grier, Jr. (1947)	outcaste evangelism, Wakayama
Dorothy Grier, R.N. (1947)	Prefectural Medical College and School of Nursing, Wakayama
Dorothy Havlick (1950)	Tsuda College, Tokyo
Hiroshi Jo (1967) and Elaine Jo (1959)	Japan Christian Center, Tokyo
Rev. Harriet Johnson (1950)	United Church of Christ, Suzuka
Rev. Edwin and Mae Sun Kang (1978)	ministry with Koreans in Japan
Rev. Alice MacDonald (1951)	Oi Church, rural evangelism
Rev. Richard and Mary Norton (1950)	Tohoku Gakuin, Sendai
Shirley Rider (1950)	Osaka Jogakuin
Donald Worth (1953)	International Christian University, Tokyo
Ardyce Worth (1953)	church women, Tokyo

Overseas Associates

Rev. George and Helen Borthwick (1977)	West Tokyo Union Church

KOREA

Fraternal Workers

Jean Basinger, R.N. (1974)	Yonhee Community Health Center, Seoul
William Basinger (1974)	Severance Medical Center, Seoul
Louise Grubb (1952)	Presbyterian Leprosarium, Taegu
William Grubb (1951)	Yungnam Seminary, Taegu and Pusan
Paul Kingsbury (1951) and Barbara Kingsbury (1952)	Union Christian Service Center, Hwangji
Marie Melrose (1956)	Presbyterian Theological Seminary of Korea, Seoul
Margaret and Howard Moffett, M.D. (1948)	Presbyterian Medical Center, Taegu
Rev. Samuel Moffett (1952) and Eileen Moffett (1956)	Presbyterian Theological Seminary of Korea, Seoul
Joanne Poe (1962)	Presbyterian Medical Center, Taegu
Suzanne Rice (1965)	Girl's Welfare Association, Seoul
Rev. Ransom Rice, Jr. (1965)	Christian Literature Society of Korea, Seoul
Marion Shaw (1949)	Inter-Presbyterian Mission Office, Seoul
Jean and John Sibley, M.D. (1960)	Kojedo Island Community Health Care Corp.
Rev. Kelmore and Vonita Spencer (1952)	Korea Audio-Visual Committee, Seoul
Dorothy Underwood (1977)	Ewha University, Seoul
Horace G. Underwood (1947)	Yonsei University, Seoul
Nancy Underwood (1976)	Seoul Foreign School
Horace H. Underwood (1976)	Yonsei University, Seoul
Rev. John Underwood (1946) and Jean Underwood (1954)	Honam Theological Seminary, Kwangju
Richard and Carol Underwood (1963)	Seoul Foreign School
Betty Urquhart (1969)	Soong Jun University, Seoul
Rev. Stanton and Marion Wilson (1951)	Inter-Presbyterian Mission Office, Seoul

Overseas Associates

Nicholas and Janet Bosworth (1978)	Seoul Foreign School
Benjamin Burch Weems (1978)	Seoul Foreign School
Yunhui Weems (1978)	community work, Seoul

PHILIPPINES

Fraternal Workers

Rev. John and Carolyn Beran (1969)	Union Theological Seminary, Dasmarinas, Cavite
Rev. Douglas and Betty Elwood (1960)	Silliman University, Dumaguete
Albert Faurot (1953)	Silliman University, Dumaguete
James Palmore (1948)	Silliman University Medical Center, Dumaguete
Miriam Palmore (1948)	Silliman University, Dumaguete

Overseas Associates

David and Helen Young (1977)	Central Philippines University, Iloilo City

TAIWAN

Fraternal Workers

Rev. Leland and Lily Chou (1973)	Tunghai University, Taichung
Rev. David and Elisabeth Gelzer (1952)	Tainan Theological College
Rev. Ingram and Grace Seah (1976)	Taiwan Theological College, Taipei
Rev. Tiat Han Tan and Juanita Tan (1967)	Tainan Theological College

Overseas Associates

Rev. Charles Chakerian (1976)	Tainan Theological College
Rev. Stephen Ping-Kin Tsui (1976)	Chinese Rheinish Church, Taipei

The United Presbyterian Church in the U.S.A.
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NEWSLETTER

MARC

a ministry of WORLD VISION INTERNATIONAL

EDWARD R. DAYTON, DIRECTOR

July 1979

STUDY GROUPS ON UNREACHED PEOPLE FOR COWE

The Consultation on World Evangelization sponsored by the Lausanne Committee for World Evangelization will be held in Pattaya, Thailand, in June 1980. A primary focus of the Consultation will be on the unreached people groups of the world. Prior to COWE, clusters of study groups are being formed around the world. Out of these study groups will come papers which will form the basis of COWE.

An international coordinator has been appointed for each of eleven major areas. These coordinators will, in turn, appoint local conveners all over the world who will attempt to identify specific people groups in their area of interest and to design strategies for reaching them with the gospel. Papers from these groups will be collated by the coordinator and then used as the basis for further study during the Consultation. In this way, thousands of people will contribute to the working of the Consultation. The Consultation itself will be limited to well less than 1000 participants.

If you are interested in participating in one of these study groups, write to Dr. David M. Howard, Director, at P. O. Box 1179, Wheaton, IL 60187, U.S.A. and express your interest in one of these groups.

Study Groups are as follows: Reaching Traditional Religionists: Africa, Asia and Oceania, Latin America and Carribean, Non-Literates; Reaching Buddhists; Reaching Mystics and Cultists; Reaching Hindus; Reaching Jews; Reaching Marxists; Reaching Secularists; Reaching Muslims (jointly sponsored with WEF); Reaching Chinese; Reaching City-Dwellers: Inner-City, Large City (Conurbations); and Reaching Nominal Christians: Among Roman Catholics, Among Orthodox, Among Protestants.

NEW BOOK COMBINES TWO REPORTS

That Everyone May Hear is the title of a new MARC book written by Ed Dayton. This book was written at the request of the Strategy Working Group. It combines the information of the report to the Lausanne Committee for World Evangelization entitled *To Reach the Unreached* with the workbook *Planning Strategies for Evangelism*. The 6 x 9 book is designed to be used as both a study guide and a workbook. It is planned that it will be widely distributed to the various study groups on unreached peoples that will be convened prior to the Consultation on World Evangelization as sponsored by LCWE in June 1980. (See above.)

(Continued on Page 2)

FELLOWS OF MARC (ACTIVE) — EDWARD R. DAYTON — Director MULATU BELACHEW — Africa Coordinator Evangelism and [illegible] DANIELS [illegible] Director Evangelism DAVID A. FRASER — Research Consultant R. [illegible] GRIFFITH [illegible] DON M. MC CURRY — Muslim Consultant GORDON R. MULLENIX — Senior Advisor BURT N. SINGLETON [illegible] SAMUEL WILSON [illegible] MAR

STAFF [illegible] R. BOYD JOHNSON — Research Associate CAROL KOCHERHANS [illegible] MOYE [illegible] Secretary [illegible] LUNA — [illegible] Assistant [illegible] Secretary [illegible] WILLIAMS — [illegible]

NEW BOOK COMBINES TWO REPORTS (Cont. from page 1)

The title *That Everyone May Hear* picks up the initial MARC theme at Berlin in 1966 and makes available in one compact volume information on the concept of unreached people, the idea of focusing on a particular group and attempting to discover God's strategy for reaching that group by first understanding their physical and spiritual need. The book lists for $3.75, but is available directly from MARC at $2.50 prepaid. (See the publication order form.) This book accompanies the audiovisual which is described below.

NEW AUDIOVISUAL PART OF STUDY PACKAGE

During its April meeting the Strategy Working Group did an indepth critique of the audiovisual *To Reach the Unreached*, hundreds of which have been used in various settings throughout the world. As a result of this critique it was decided that an audiovisual should be produced that dramatizes the focus on unreached peoples. The approach to reaching them is spelled out in the book *That Everyone May Hear*.

The audiovisual *That Everyone May Hear* is a major revision of the audiovisual *To Reach the Unreached*, over 200 of which have been distributed. It first emphasizes the challenge of world evangelization and describes why viewing your area, your province, your country and the whole world as being made up of people groups is an effective key to world evangelization. It then presents a simple five step approach to thinking about reaching unreached groups in your country.

> We urge you to purchase a copy of this new audiovisual for your own use and the use of others. Local churches with a vision for reaching the world, mission agencies seeking new directions, mission study groups, mission professors and mission field leaders will all find this a powerful tool to understanding not only the magnitude, but the possibility of the task before us.

The audiovisual is available as either 130 numbered slides, or a filmstrip. The audiovisual package includes slides or filmstrip, a cassette tape with a narration on one side and the same narration on the other side, only with tone signals to indicate when to change pictures. A double-spaced typewritten script accompanies the package, along with instructions and ten copies of an Unreached Peoples Questionnaire.

Copies of the audiovisual will be sent to all of the COWE study coordinators (see above) for their use. It is anticipated that the script will be translated into a number of different languages and that the audiovisual will be re-recorded for use in other language settings besides English. Spanish is underway.

The list price of the audiovisual *That Everyone May Hear* is $60/set, but is available at our cost of $40 for slides or filmstrip, including airmail shipment overseas if prepaid (in U.S. funds). See the publication order form.

PLANNING STRATEGIES FOR EVANGELISM AVAILABLE IN THAI AND SPANISH

The Fifth Edition of *Planning Strategies for Evangelism* was translated into Thai by the Thailand Church Growth Committee for their work there.

Portions of the Sixth Edition are being translated into Spanish for use by CLADE II, the Latin American Congress on Evangelization to be held in Buenos Aires in November.

THE WORLD IN A STYROFOAM HEART

Not too long ago we had one of those Missions Sundays in our church. Someone was really trying to get the idea across. In front of the pulpit, which dominates the center of the nave, we usually have a floral arrangement. This morning it had been replaced by a small world globe suspended in a red outline of a styrofoam heart. I know the designer had one thing in mind, but the components reshaped themselves to say something different to me.

The world in a styrofoam heart. What a message!: "Technology has finally done it." We have not only managed to cut the world down to size, but we have found a way to synthesize away the agony. At a deeper level I'm sure I experienced another message, one much more personal: "Is that what I have given my life for? Is that why some of my children live out their lives in the deserts of Northern Kenya? Does that sum up all the prayer and dedication of thousands of men and women who are convinced that without that word of saving grace the world is lost?"

All around me (and in myself) I discover a longing to cut the world down to size, to imagine that we can pull the problems together, fit them into one of those styrofoam packing boxes that seem to deliver such marvelous new gadgets at Christmas and birthdays. And when the problems refuse to submit to our standard solutions, when the how-to-do-it books fail us again, the only answer seems to be to find our own styrofoam packing case and build a private world of our own. No one seems to be in charge anymore. It's bad enough when people can't govern, but when the engines won't stay on a DC-10, then all really is lost.

When we are younger, the life that lies ahead looks like a funnel. We stand at the large end and look into the future, and somehow imagine that as we learn to solve life's problems, as we gain more experience, we'll be more and more on top of things. And, one day, we'll get to the neck of the funnel where everything is rather stable until that day when the Lord calls us home. We Americans tend to look at the world in terms of ultimate solutions, good packaging jobs. To be <u>really</u> in control is to get everything neatly packaged.

The mystery is that life <u>is</u> like a funnel, only it's turned around. We're standing at the bottom, at the narrow end. Instead of each new experience giving us greater mastery over the world, it gives us the ability to understand that there are even bigger problems than the ones we imagined. Now we have the skill to tackle those. We keep maturing, but difficulties multiply beyond comprehension. One day we see that the world is not controllable. It's a startling discovery.

There are two responses. The first, which seems to be the current one of the Western world, is to stop and build a personal packing case. If we can't control it, let's ignore it. The second is to accept with awe and wonder that it really is God's universe, and the final answers are His only.

I'd like to believe God honors that second response. So if you see me building a packing case, remind me. I sometimes forget.

- Ed Dayton

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THE DISCIPLINE OF FREEDOM

The last *World Missionary Atlas* was published in 1924. In many ways it brought down the curtain on 30 to 40 years of intensive missionary planning and research. By 1928 at the Jerusalem Conference the missionary nerve appeared to be cut with Hocking's *Rethinking Missions*. That curtain stayed closed until the early 1960's. One can point to the founding of the Institute of Church Growth at Northwest Christian College in Eugene, Oregon, and its successor, the School of World Mission at Fuller Theological Seminary by Donald McGavran, as opening a new era of respectability for mission research.

In the intervening years much had been done in the social sciences. Anthropology and sociology not only shed new light on how to think about the world's peoples, but also provided some explanations as to the successes and failures of the missionary enterprise. When combined with the insights of psychology, these three spawned another field--communications.

The most recent "secular" field of endeavor that has been applied to the missionary task is that of "management," the art or science of accomplishing work through others. Management and its allied field of system theory have provided us with new ways of ordering and applying the social sciences. All of these come together in the new science of missiology.

During the hiatus of research there has been a tremendous emphasis within the West on means and methods of evangelism. The literature of the day is replete with articles which imply that at last we have found the ultimate key to world evangelism. Radio, television, cassette players are heralded as ultimate breakthroughs in spreading the word. Techniques of communication and witnessing are developed within the United States and then exported as universal answers. Although such means and methods have often seized wide initial acclaim, those involved in cross-cultural evangelism have seldom been entranced by them. The hard realities of the humanly impossible task of bridging disparate cultures leave most missionaries skeptical of easy answers.

So it is not surprising that there are those who remain skeptical of the ability of the social sciences and the management sciences to produce universal answers to the task of world evangelism. Americans are fond of grand solutions. There is a delightful naivete at times that there is one solution, that if we could just find that one, the end is in sight. Missionary veterans have lost their naivete.

But what, in fact, have the social sciences shown to us? First, we have seen the world as even more complex than we imagined. Instead of 221 nation-states, we find thousands of cultures and sub-cultures. We discover that these cultures are surprisingly diverse. In addition, each one exists in its own special context. Each one is unique. In one sense the social sciences have shown us the hopelessness of the task.

And yet, at the same time, there is good news. The people of the world do exist in groups, but within these groups the gospel has a great ability to spread, once it has been planted. The task is much more comprehensible, much more believable, when one thinks of the perhaps 25,000 different groups, as opposed to three billion people, who are outside of Christ.

But there are those who remain unconvinced. From their viewpoint no amount of planning, no amount of research can take the place of a dogged faith which ultimately believes that the Holy Spirit is the One who is carrying out the business of world evangelism.

What has all of this to do with "the discipline of freedom"?

It is only when one understands, only when one believes that God has a particular strategy for each group of people in the world, that one really allows freedom for the Spirit to operate. If we approach each people with the understanding that they are unique, if we assume that God has a strategy for this people, then our task is to discover that particular strategy, to seek the mind of the Spirit. But it turns out that this kind of freedom requires a tremendous amount of discipline:

First, there is the discipline of faith, a faith to believe that God wants everyone in the world to hear of His saving grace, a faith to believe that He would not ask us to do that which He has not empowered us to do.

Second, there is the discipline of prayer. Our Western activism quickly turns us from prayer to practice. We have so differentiated them that we ask such questions as, "When is it time to pray?" as though it was not always a time to pray.

Third, there is the discipline of training, training to understand other cultures, training to learn language, training to adapt, training to learn. Ten years? Fifteen years?

Fourth, there is the discipline of research, of doing our homework, of thinking before we act, of attempting to imagine how God intends to operate with a particular people.

Fifth, there is the discipline of patience. How quick we are to reap a harvest. How slow we are to take up the long hard task of preparing the ground and sowing the seed, watering and then waiting.

Finally, there is the discipline of sacrifice. There are no easy answers to world evangelism. We are called to share in Christ's sufferings as well as in His glory. Setting off down the road to becoming effective cross-cultural evangelists means leaving behind many of the so-called satisfactions and allurements of the world from which we come.

It is this kind of discipline which gives the Holy Spirit the freedom to operate. The purpose of this discipline is not to impose some standard solution, not to manipulate the world through some new management technique. Paul calls us not to be conformed to this world, but to be transformed by the renewing of our minds.

Freedom is not the result of abandoning what God has taught us through history in favor of a leap of faith into an unthought future. The mystery of the freedom that is ours is so deep that we are called to be <u>slaves</u> of Christ. That kind of freedom demands that we accept the difficulty of the task because we believe in the ultimate efficacy and outcome of the task.

UNREACHED PEOPLES QUESTIONNAIRE REVISED

Basic information needed to discover unreached peoples has been included in a series of questionnaires that have been used by MARC and the Lausanne Committee for World Evangelization since 1973. Previously, different questionnaires have been used, depending upon the amount of information that individuals had available.

Building upon the experience of the past two years, the Unreached Peoples Questionnaire has now been revised. All previous questions have been repackaged in a two part questionnaire. Part I includes the basic questions needed for listing in the *Unreached Peoples* directory. Part II calls for additional information that would be useful for putting an expanded description of the unreached people in the computer file. The questionnaire is designed so that the instructions in Part II can be discarded, if information is only available for Part I.

If you'd like to receive copies of the Unreached Peoples Questionnaire, they are yours for the asking. See the publication order form.

JAMES WONG HERE IN MAY AND JUNE

The Reverend James Wong, Canon of the Anglican Cathedral in Singapore and a member of the Strategy Working Group, spent two months with us here from mid-April to mid-June. Wong is doing the research for *Unreached Peoples '81*, the continuing series published by David C. Cook on unreached peoples. *Unreached Peoples '81* will feature the peoples of Asia.

Wong was the Coordinator for the Asian Leadership Conference on Evangelism and is the Executive Director of the Asia Committee for World Evangelism. He's also a member of the Lausanne Committee for World Evangelization.

During the coming months he will be meeting with Christians from different Asian countries to complete the information needed for *Unreached Peoples '81*.

Those wishing to supply information on unreached peoples for the 1981 edition, whether they be in Asia or in other parts of the world, are invited to request Unreached Peoples Questionnaires and/or to contact James Wong at P. O. Box 337, Tanglin, Singapore 10. See the publication order form.

Unreached Peoples '80 SENT TO PUBLISHER

The final manuscript for *Unreached Peoples '80*, edited by Ed Dayton and C. Peter Wagner and published by David C. Cook, was sent to the publisher in mid-June. *Unreached Peoples '80* will feature Muslims of the world. It has an additional 1300 unreached peoples groups not previously listed in *Unreached Peoples '79*. David C. Cook has announced a publication date of December 1979.

DO YOU KNOW OF A NEW AGENCY?

The Eleventh Edition of the *Mission Handbook: North American Protestant Ministries Overseas*, the directory of American and Canadian missions, was published in 1976. Present plans call for publishing the Twelfth Edition in early 1980. Later this year questionnaires will be going out to all known mission agencies asking them for an update on their societies. If you know of a new agency whose focus is working outside of the United States that has begun its ministry since 1975, we urge you to drop us a note giving us their name and address. We will follow up from there. If you know of agencies that were founded prior to 1976, but that were not listed in the Eleventh Edition, we would like to know about those too.

STRATEGY WORKING GROUP DEFINES UNREACHED PEOPLE

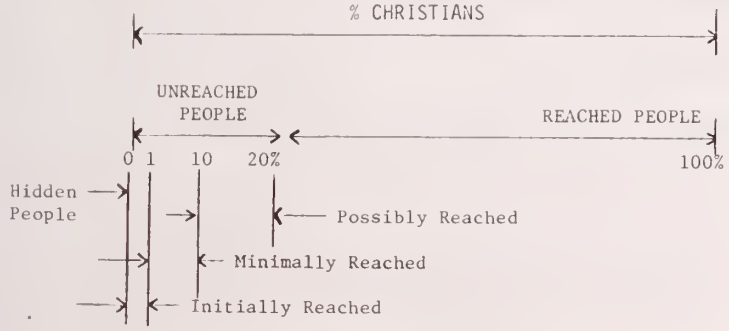
In 1976 the Strategy Working Group of the Lausanne Committee for World Evangelization defined an unreached people as a people group that was less than 20 percent practicing Christians. This number was arrived at on the basis of sociological theory which indicates that when between 10 and 20 percent of the people of a cohesive group have adopted a concept, there lies within the group the ability to spread the concept throughout the group. In terms of cross-cultural evangelization what this says is that when 10 to 20 percent of the group are practicing Christians, there is no longer any need for missionaries from outside the group.

This is a useful concept, particularly when thinking about whether to enter or withdraw cross-cultural missionaries from within a group. However, numbers of people have suggested that the concept could be further defined to allow more precise definition. Others have felt that the 20 percent figure (chosen to be on the safe side) is too inclusive. The reasoning goes that describing one group that is only one-tenth of one percent Christian as unreached along with a group that is 19 percent Christian is too broad.

At its last meeting the SWG appointed a sub-committee to attempt an appropriate refinement. This sub-committee has now made its recommendation, which will be used as the basis of subsequent unreached people, both within the MARC file and in the *Unreached Peoples* directory published by the David C. Cook Company (see publication order form). The definition follows:

Unreached Peoples:

Hidden People:	No known Christians within the group.
Initially Reached:	Less than one percent, but some Christians.
Minimally Reached:	One to ten percent Christian.
Possibly Reached:	Ten to twenty percent Christian.
Reached:	Twenty percent or more practicing Christians.



This refinement of definition emphasizes reachedness rather than unreachedness. It is hoped that it will help to focus on those people requiring the largest missionary attention.

DIRECTORY OF MISSIONARY FURLOUGH HOMES IN U.S.

The Reverend Raymond H. Van Der Veer has produced a very useful directory of temporary housing available for furloughed missionaries in the U.S. Twenty-nine homes are listed, giving size, rates, meal provision, transportation facilities and many other useful data. Copies may be obtained at U.S. $2.00 postpaid within the United States (overseas extra), from Reverend Van Der Veer, at 112 Cedar Lane, Laurel Springs, NJ 08021.

MALAYSIA CHRISTIAN HANDBOOK AVAILABLE

The Malaysia Church Growth Committee has compiled *The Malaysia Christian Handbook*, edited by Duain Vierow and Jack M. Shelby. The handbook contains discussion of the Christians in Malaysia, description of the churches, information on theological training, kindergartens, institutions of mercy, bookstores, conference centers, rest houses, missionary agencies and Christian organizations.

Copies are available at U.S. $2.50 each by seamail. Send orders to Glad Sounds, SDN, BHD, P.O. Box 1091, Jalan Semangat, Patalaing Jaya, Selangor, West Malaysia.

VIDEOTAPE OF SEMINAR AVAILABLE

The first day of the MARC Managing Your Time seminar has been filmed on videotape by the National Institute of Biblical Studies. They have edited the one day seminar into six parts, having keyed it to *Strategy for Living* and *Strategy for Living Workbook* published by Regal, the two basic texts for the MYT seminar.

NIBS is attempting to make available to local churches high quality teaching tools, using many prominent theologians and scholars. They make video cassette tapes available to local churches on a rental basis. The rental cost of the Strategy for Living seminar conducted by Ed Dayton and Ted Engstrom is $6 per person for the six lessons, plus the cost of the workbook and textbook for each person. A minimum of 30 students is required. For more information write to the National Institute of Biblical Studies, 4001 North Dixie Highway, #204, Pompano Beach, FL 33064.

OVERSEAS OPENINGS WITH WORLD VISION

Latin America Regional Controller--Spanish and five years of financial experience required for this senior position in Guatemala City.

Haiti Country Director--French, field experience and demonstrated administrative ability required for this leadership role.

Send resume to Gary Lausch, Overseas Personnel Director, World Vision International, 919 West Huntington Drive, Monrovia, CA 91016.

THE MISSIONS ADVANCED RESEARCH AND COMMUNICATION CENTER is a ministry of the Evangelism and Research Division of World Vision International, a nondenominational evangelical Christian service organization with offices in 25 countries and outreach in over 50.

MARC was founded as a joint project with the School of World Mission, Fuller Theological Seminary, and continues to work closely with that school. The center is dedicated to undergirding the task of Christ's church by providing a strategic information center on the work of the Church worldwide, by applying a management systems approach to the task of missions at home and abroad, and by doing cooperative research in evangelism and church growth. World Vision is supported by individuals, local churches, mission agencies, denominations and foundations. Your financial and prayer support is invited.

PROGRAMS IN WORK currently include collection of data for *Unreached Peoples '80*, a continuing program of identifying and publicizing unevangelized and unreached peoples, compilation of people and country profiles, compilation of resources for evangelism, operations of the MARC world Christian data bank, a survey of world need and disaster-prone areas, development of self-analysis missions guides for local churches, two-day time management seminars for Christian leaders and strategic planning studies. MARC is the working arm of the Strategy Working Group of the Lausanne Committee for World Evangelization.

THE MARC NEWSLETTER is published bimonthly and is available free of charge upon request.

[illegible]

MARC publications

MARC attempts to publish those papers and workbooks which are not available through other sources. These include results of our own research and data gathering, as well as position papers and training aids that we or others prepare from time to time. We would enjoy knowing about similar materials which we should make known to our readers through the bimonthly NEWSLETTER. Critical comments are always welcome.

TO HELP YOU AS A CHRISTIAN LEADER

RESOURCES FOR CHRISTIAN LEADERS a resource guide for churches, denominations, missions and service agencies. Books, newsletters, seminars, tapes and so forth are described. Revised October 1977 (25 p., 8½ X 11") $1.50 ($2.25 list)

GOD'S PURPOSE/MAN'S PLANS is a planning workbook for both those with minimal experience in planning and those who want to teach others. Part I is a programmed instruction on the tension between God's purpose and man's plan. Part II points out the necessity for accomplishable and measurable goals as a prerequisite for planning. Part III discusses how to plan using PERT. Part IV deals with the elements of problem solving. Illustrations throughout the book deal with evangelism at both the local and a broader level. (64 p., 8½ X 11") $2.50 ($3.75 list)

AND HE KNEW ME ALL THE TIME. In 1969 Ed Dayton wrote the first of his essays on what has now become known as "Page 3" of the MARC *Newsletter*. These essays have been reprinted in magazines, journals, newsletters and mission communiques throughout the world.

In response to many requests for reprints, 13 of these essays have now been put together in a small booklet. Ed Dayton fans will want to order a copy of this small booklet for their own personal reflection. (13 p., 7 X 9") $1.25 ($1.90 list)

SEMINAR PERT is a logic diagram on all the elements needed to plan a seminar. Helpful to those actually putting on seminars and as an example of the PERT technique. (1 p., 11 X 24") $1.25 ($1.90 list)

The **CHRISTIAN LEADERSHIP LETTER** monthly provides practical "how-to" information on a wide range of topics—such things as goal setting, priorities, delegation, holding more effective meetings and many others. It is edited by Dr. Ted W. Engstrom, executive vice-president, World Vision, and Mr. Edward R. Dayton, director of MARC. Free upon request. (Single subscription only.) A complete set of reprints is available at $3.00 per year's set. See the actual order form. (Write for bulk prices on individual issues.)

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MARC NEWSLETTER

OVERSEAS EDITION

CARL McINTIRE's TROUBLED TRAIL

Assistant Editor Robert T. Coote traces the events which led to the split between McIntire and other leaders of his 'Twentieth Century Reformation.'

Carl McIntire is alive and well. In spite of the defection of top associates in 1968, the controversial crusader from Collingswood, N.J., appears as undaunted as ever. His anti-World Council meeting in Tulsa in January drew 1,000 persons from 28 states. For his protest against COCU in Atlanta in March he drew 2,000 people including Georgia Governor, Lester Maddox.

For 30-some years McIntire has been ferreting out religious and political apostasy in this country and overseas. He has marched, picketed, preached, marathoned, stumped, broadcast and penned his message with the supercharged energy of a prophet. He and his constituency claim vital roles in everything from exposing Russian Orthodox Metropolitan Nikodim as a communist agent in the World Council of Churches to persuading the U.S. Post Office Department to include "In the beginning God . . ." on the Apollo 8 commemorative stamp.

McIntire thrives on issues and masterfully employs them for the benefit of his movement. And he can turn almost anything into an issue--even the splits which have checkered his ecclesiastical history.

After his "betrayal" last fall by leaders of the American Council of Christian Churches, McIntire blazed away in 14 consecutive issues of his eight-page weekly,the Christian Beacon. In 60,000 words, more or less, beginning with the October 31 issue, he questioned the ethics, spiritual motivation, theological astuteness and susceptibility to communist manipulation of long-time colleagues.

McIntire's method is to photographically reproduce various statements, articles and correspondence and then dissect them paragraph by paragraph in the Beacon.

But close observers suspect that McIntire himself suffered some new and deeper scars from the split of 1968. Though on the surface his momentum seems unchecked, this latest fracture would appear to be the most costly yet. In the past the splits involved his denomination, schools or his staff; this time it involved virtually all the top leadership of the broadest ecclesiastical platform he has ever enjoyed, the American Council of Christian Churches, which he fathered in 1941.

A prominent feature of the McIntire record is his too-frequent loss of the loyalty of valuable associates. Another is his readiness to turn against his own creations once he loses the power of veto. The men of the ACCC had perhaps entertained the wispy hope of stepping around McIntire gracefully, but under the terms of this man's powerful personality, that proved impossible.

Indeed, one of the most distressing aspects of McIntire's relationships is that even the most diligent efforts to disagree agreeably turn out to be grist for his devastating mill. And that applies to this present article: regardless of our efforts to give McIntire fair treatment in the following paragraphs, they may well reappear in the Beacon, photographed, underlined and indignantly analyzed.

Carl McIntire's efforts to spearhead what he calls a "Twentieth Century Reformation" are significant for evangelicals. For unlike many other rightest groups, this movement cannot be dismissed as merely a political sect parading in religious clothing. McIntire's radio broadcast and the Beacon give abundant evidence of loyalty to orthodox Christianity.

McIntire's followers are justly proud of a man like Dr. Allan MacRae, a recognized scholar in the evangelical world, a man whose humble piety and dedication to Christ characterize his presidency of McIntire's Faith Theological Seminary. In the Beacon last year, McIntire's constituency profited from excellent articles like "Why Christians Believe in the Virgin Birth of Christ," by McIntire; "The Higher Critical Assault upon the Scriptures," by MacRae at his scholarly best; and the moving sermon "The Lord's Return in Power and Great Glory," by Dr. Robert Ketcham, elder statesman of the General Association of Regular Baptists.

Readers of the Beacon may be found among Eternity's own subscribers, and sometimes on the governing boards of major evangelical movements. Many families who tune in McIntire's radio program five days a week will be found in mainline pews on Sunday morning. And when the editor of Eternity and McIntire shared the platform as guests of a major denomination some time ago, the former had nothing but admiration for the eloquence and competence of McIntire's presentation of the cause of orthodoxy.

Why, then, is this man of extraordinary ability and energy viewed with such mixed feelings by so many Christian leaders, including evangelicals?

Carl McIntire was born in Ypsilanti, Michigan, in 1906. After graduating from Park College (Parkville, Mo.) in 1927, he entered Princeton Theological Seminary. When J. Gresham Machen broke with Princeton in 1929 to found Westminster Theological Seminary, McIntire went with him and received his divinity degree from there in 1931. His D.D. is an honorary degree conferred in 1949 by Toronto Baptist Seminary, a separatist school founded by the late Dr. T. T. Shields, founding editor of the Gospel Witness and pastor of Jarvis Street Church, Toronto.

As a young minister, McIntire stood with Machen and members of the Independent Board of Presbyterian Foreign Missions, defying the General Assembly of the Presbyterian Church in the U.S.A. This led to their "defrocking" in 1936 and the establishment of a new denomination, the Presbyterian Church in America (now the Orthodox Presbyterian Church).

Within a year, McIntire, along with J. Oliver Buswell, Jr. (then president of Wheaton College) and other leaders, split with Machen's followers over eschatology, Christian liberty (e.g., the Orthodox Presbyterians declined to rule against the use of alcoholic beverages) and the control of the Independent Board. The Christian Beacon, founded in February, 1936, developed its muscle and style during this struggle. McIntire's new denomination was called the Bible Presbyterian Church, with Faith Theological Seminary as its training center.

In 1941 came the formation of the American Council of Christian Churches. On the sponsoring committee appeared such prominent names as Ernest Gordon of the Sunday School Times, William H. Houghton of Moody Bible Institute, J. David Adams of the Philadelphia School of the Bible and Dr. Buswell of Wheaton. The Council was founded to expose the Federal Council of Churches (now the National Council), which had "too long . . . been a general instrument of soul-destroying Modernism." McIntire hoped to rally conservatives everywhere to challenge the FCC's claim to represent American Protestantism and to break the FCC's alleged monopoly of free radio time.

Over the past 20 years, ACCC membership seems to have hovered around a total of 15 denominations, many of them splinters of splits. The present 15 groups represent perhaps 200,000 to 250,000 members,* half of them in the General Association of Regular Baptists. (Membership in the GARB is approximately 180,000, but almost one-third of GARB congregations--including many of the largest churches--have never voted to follow their denomination into the ACCC.) McIntire's Bible Presbyterians number only about 8,000. The Newsweek story (Dec. 2, 1968) which reported a total claimed membership of 8 million in all of McIntire's national and international affiliates reflects the gross distortions for which McIntire has often been cited.

The year 1948 launched McIntire's now standard policy of counterattacking important ecumenical meetings with his own public rallies, held at the same time and place. As the World Council of Churches held its first meeting in Amsterdam, McIntire convened with his dissenters to form the International Council of Christian Churches. The late Donald Grey Barnhouse, editor and founder of Eternity, in Amsterdam at the time, viewed the rival meeting as "a side show that finished in fiasco," so lacking was the support of competent European leaders. Barnhouse quoted a French Christian who decried McIntire's efforts "to sow the divisions of Americans among the Christians of Europe."

As McIntire's attacks against apostasy, ecumenism and communism drew more and more publicity, and as his personal domination of the ACCC was recognized, elements in the American Council grew restive. In 1952 the Evangelical Methodist Church voted itself out and joined the National Association of Evangelicals. E.M.C. leader Dr. W. W. Breckbill, who was ACCC president that year, managed to salvage a small minority of his denomination. As a result, the American Council still reports the "Evangelical Methodists" among its members.

In 1953 the Independent Fundamental Churches of America withdrew. One of its leaders, Dr. W. O. H. Garman, had served as ACCC president 1947-49. (Individual IFCA churches still hold membership in the ACCC.)

In 1955 McIntire's own Bible Presbyterians out-voted him to withdraw from the ACCC and ICCC, and they formed what was eventually called the Reformed Presbyterian Church, Evangelical Synod, which now sponsors Covenant Theological Seminary near St. Louis and Covenant College near Chattanooga. This split deprived McIntire of one of his principal denominational and ACCC co-founders, Dr. Buswell.

[1969. G.A.R.B withdrew.]

For a time the Orthodox Presbyterians participated in the ICCC, but they withdrew in 1952.

McIntire has also suffered strategic defections in his movement's youth ministry, as well as at Shelton College, which he serves as president. Furthermore, the 1968 split seems to have cost him the support of leaders in the other Bible Presbyterian school, Highland College of Pasadena, California. Finally, as the Beacon took pains to note, chief of his 1968 "betrayers" was Bible Presbyterian J. Philip Clark. Dr. Clark, who worked closely with McIntire for 11 years as general secretary of the Independent Board of Presbyterian Foreign

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* Compare with the National Council of Churches of Christ's 42 million or the National Association of Evangelicals' 2 million members.

Missions, is ACCC president for 1969. Dr. Clark has set a commendable example in the graciousness and cautiousness of his public statements, in spite of McIntire's assaults on his character.

A study of the latest and greatest split in McIntire's drive for a "twentieth century reformation" reveals an enormous complexity of issues and relationships.

It should be noted, first of all, that despite McIntire's trouble-strewn course, it would not be wise to ignore the man or his cause, nor belittle his achievements and nationwide support.

Beacon circulation is now 120,000. He is heard on more than 600 radio stations, five and six days a week, in some areas three times a day. Annual income from his audience is reported to be $3,000,000. The movement boasts a seminary, a liberal arts college, a radio station and the Cape May, N.J., conference complex valued at $3,000,000. His 1968 Christmas drive for world relief brought in over $500,000, despite the uproar with the ACCC. To accomplish all of this while running up a history-making list of disillusioned former supporters and rival institutions, is remarkable indeed:

Neither are his positive contributions negligible. He emphasizes faithfulness to the orthodox cause by analyzing, and flailing, the publicized disbelief of the Bishop Pikes and Principal Geerings (the latter is head of Knox Theological Hall, a Presbyterian seminary in New Zealand; Geering's rejection of the traditional understanding of Christ's resurrection and miracles, the authority of the Bible, and of life after death, received international attention in 1967). While other religious journals may handle such matters as routine news items, McIntire editorializes on denominational approval of, or at least failure to deal with, such heterodoxy.

Last December McIntire's contribution to freedom of the airwaves was highlighted when a Federal Communications Commission examiner ruled in favor of WXUR, the station owned by Faith Theological Seminary. Representatives of 19 opposing local groups such as the Greater Philadelphia Council of Churches, American Jewish Congress, Catholic Community Relations Council, the Anti-Defamation League, NAACP and AFL-CIO failed to carry their point. The examiner described the case as possessing "epic proportions," and he concluded--in spite of the controversial nature of the programming--that McIntire had been "extremely circumspect in complying with the mandates of the rules" (i.e., the FCC fairness doctrine). The examiner even favorably reported McIntire's claim, "I have studiously sought not to engage in what you call personal attacks. Nothing can be gained by it."

This remarkable victory for McIntire's cause cost $85,000. The American Council's failure to share the bill--or the $150,000-plus debt from the 1965 ICCC World Congress, or the huge cost of last summer's Congress at Cape May--signaled that a major cleavage was in the making.

Undoubtedly, the underlying cause of the 1968 break was McIntire's compulsive domination. His defense is that he was not even present at most executive committee meetings in recent years and that he had assumed his brethren were guiding the ACCC competently. But now he feels that at the annual conventions, while he was "occupied with television and radio interviews, discussions, helping with resolutions" and raising offerings to cover Council expenses, his associates were deflecting the ACCC from its proper purposes and structure.

In the past few years McIntire has vigorously resisted several executive committee decisions. In 1964, when the committee attempted to clarify the duties of the newly-appointed general secretary, John Millheim (a GARB pastor and graduate of Faith Theological Seminary), McIntire angrily walked out of the meeting, threatening to pull out of the ACCC. A proposed structure chart was therefore tabled in a move to keep peace.

A year and a half ago, McIntire quashed a committee which had been formulating proposals for tightening the ACCC doctrinal statement. Some GARB leaders felt the statement should exclude healing, tongues and baptismal regeneration groups from membership.

Arriving late at one executive committee meeting, as GARB national representative Paul R. Jackson recalls, McIntire "declared that he resented being put in a position of having to insist upon reversing the action taken 'when I was not here to mold the thinking of this committee.'"

At the decisive annual convention in Willow Grove, Pa., last October, McIntire left an executive committee meeting "in a heat of anger" when he was overruled in an attempt to bring an unauthorized staff member into the meeting to witness his charges against other staff members.

Dr. Jackson's bulletin to GARB pastors reported that for three days at Willow Grove standing votes "demonstrated that almost the entire American Council was weary of submission to his demands." At most only five convention delegates (half of the Bible Presbyterian delegates) voted with McIntire.

"The real problem," summarized Jackson (who is an experienced member of both the ACCC and ICCC executive committees), "lies in the fact that the ACCC and its executive committee have finally determined that the work shall be carried out in an orderly fashion according to the constitution, without the dominating influence of one man which has too often prevailed in the past."

The two issues which did most to galvanize rejection of McIntire's influence in the ACCC were his "increasing involvement in political issues" and his liaison with questionable men and splinter groups overseas.

It is interesting to note that documentation of the second issue was never photographically reproduced in the Beacon. Instead McIntire focused all attention on the 257-word "TAM letter" (The Associated Missions, mission arm of the ICCC) which took exception to his political involvements and the difficulty of distinguishing between his radio or Beacon ministry and the views of the ACCC and ICCC.

At least three other key documents prepared by McIntire's unhappy associates (excluding those marked "not for publication") never saw the Beacon light, belying McIntire's well-advertised policy of "presenting both sides and enabling God's people to obtain the facts which they need in order to serve the Lord. . ."

On the political issue, the TAM letter complained, "When he speaks in the areas of politics, race, and civil rights, this causes irreparable damage to our missionary effort, is causing our missionaries abroad and the national churches, brought into being by them, to remain outside the ICCC....Further it is causing independent missions who share our separatist position to remain aloof from TAM." The Middle East Bible Christian Council which withdrew from the ICCC after McIntire supported Israel in the 1967 war, was a case in point--though the Beacon did not report that loss or the cancelling of subscriptions by Mideastern missionaries.

It must be said, that in regard to his political involvements, McIntire can only be accused of carrying out his widely-known convictions, expressing them through resolutions, picketing, demonstrations and delegations to Washington. "My whole approach," he explained to the FCC examiner, "is the position of the historic Christian religion in that the individual must live in a society where he is free to serve God and worship God. And this involves freedom of conscience and it involves the protection and shielding of the individual from governmental interferences or restraint."

In the Beacon McIntire picked up an article from the February, 1968, Ohio Independent Baptist (GARB-affiliated) which revealed, he said, the growing "softness" of the GARB. His answer to the article's title, "Is the New Testament Church Meant to Become a Right-Wing Political Organization?" was: "...if the New Testament Church is doing its duty to God and country, as it should, it may be that it actually is being called to be a right-wing political organization."

For good measure, McIntire added that the GARB was apparently going soft on separatism, too: "... the GARB churches co-operating in the Billy Graham campaigns and participating in the (ecumenical) evangelism, indicates what is happening."

Other notable evangelicals who are indicted in the Beacon for lack of separation, "neo-evangelicalism," Barthian ideas or susceptibility to socialist propaganda, etc., include Paul S. Rees of World Vision, Carl F. H. Henry, Harold John Ockenga, etc. Chastised organizations include the National Association of Evangelicals, the American Bible Society, Latin America Mission and Sudan Interior Mission.

The toughest charge for McIntire to handle was that he had supported dubious characters and bogus groups overseas. At any rate, his Beacon defense seemed thinnest at this point.

Early in 1968, leaders of the ICCC TAM affiliate, Baptist Mid-Missions, began to check out ominous reports about McIntire's contacts in South India. Since 1967, the ICCC and the Beacon had championed the cause of Bishop Stephen, who "led his 80,000 people out of the ecumenical movement" (Church of South India) in Kerala, India. The WCC-affiliated diocese acted against the Bishop's low-caste people, explained the Beacon, by taking their churches, cemeteries and schools. So in the summer of 1967, McIntire arranged for Stephen to tour the U.S., raising funds for blocks and cement to build 200 churches. This, according to McIntire's claim, was to be "the greatest church building program ever undertaken on any mission field anywhere in the world."

But at the Cape May Congress evidence was presented that Stephen had never deposited a $5,000 check sent to him by the ICCC. Furthermore, it was disclosed that Indian authorities were investigating the trading of certain monies on the black market.

McIntire stoutly supported Stephen, who tried to implicate a recently deceased Indian ICCC leader. But on the next to the last day of the Congress, Stephen confessed with tears that he was the guilty one. Undaunted, McIntire insisted on accepting Stephen's group for ICCC membership since "we had firsthand information concerning this body from the very beginning." Beacon readers, of course, have yet to read any building reports from South India.

Another debacle began in February, 1968, when J. Edward, an Indian lay pastor, informed McIntire that his American Baptist-affiliated Telugu people wished to join the ICCC. After an exchange of correspondence, and a brief McIntire visit to India in March, the Beacon headlined: "471 Churches in India

Join ICCC." McIntire wrote, "After more than 30 years of struggle with the [American Baptist]Convention missionaries and the mission, an entire Convention has preserved its independence and freedom. . . . the ecumenical movement has sustained a major setback and a blow from which it will never be able to recover in the Far East. ... Only God is responsible for it, and God indeed receives all the glory."

When the missionaries claimed that Edward had nothing more than a splinter group of 10 to 20 churches, and that "he has brought [unsuccessful] law suits against the Mission for many years, . . . hoping to acquire property,pension funds and other financial assets of the Mission," McIntire confidently printed lengthy rebuttals by his International Christian Relief director James Shaw and by Edward.

In vain did an American Baptist official exclaim, "I wish that such mammoth lies would fall of their own weight. Unfortunately, Mr. McIntire has been able to build a radio network, a religious empire and an international organization on just such falsehood and trickery."

Baptist Mid-Missions investigators found little merit in Edward's claims and as early as May warned McIntire about Edward. But at the Cape May Congress in August the mission's director, Dr. Arthur G. Fetzer, still could not get McIntire to listen. Ketcham wrote to McIntire, "... you shut him off. This happened so often that he [Fetzer] became completely discouraged. . . . Now, Carl, let's face it. These men right on the mission field are in a position to know far more thoroughly what the real situation is than anybody from the states on a hurried visit."

McIntire consented to table Edward's application, but he has now managed to place the blame for the whole incident on the GARB: "You were the brethren who should have been in there years ago helping this man Edward as he was fighting the Convention in India and ABC missionaries for their modernism. But, it seems to have been the practice of the GARBC in these last years to forget about these mission fields where the Convention has been reigning, and not seek to deliver or to save them as, I believe, you had a responsibility to do."

How many readers of the Beacon, who pick up this condemnation of the Baptists,will realize that "471 Churches in India" did not join the ICCC after all?

And these are not the only cases. At the Seventh World Congress at Cape May in August, one delegate who brought with him a bid from a Baptist group in Africa to join the ICCC, was so disillusioned by the apparent lack of spiritual vitality in the other African delegates sharing his room that he withdrew the application, "full of sorrow." Thus the ICCC apparently lost the group which had been headlined in a March Beacon: "International Council Adds 65 African Churches."

Long-time observers of McIntire's tactics overseas know the ease with which he woos the dissident minorities in national churches. The havoc he caused in Korea among predominantly conservative Presbyterians in the late fifties, and the new disruption he nurtured among Pakistan Presbyterians last year, will be known as classic scandals for years to come.

These issues--McIntire's domination, his intricate interweaving of religion and politics and his dubious affiliations --are the central factors responsible for the loss of his greatest national platform, the ACCC.

But Beacon readers were served a barrage of additional issues.

Dr. Clark's character was brought into question. The reason: As general secretary of the Independent Board for Presbyterian Foreign Missions, he authorized Highland College (the Bible Presbyterian School on the West Coast) to receive a list of names routinely supplied to IBPFM by the "Twentieth Century Reformation Hour."

McIntire headlined a Beacon story, "Donors' Names Taken." The article said that Clark "took with him when he left the Independent Board for Presbyterian Foreign Missions as its general secretary some 11,000 names of donors. . . . Dr. Clark's action came as a shock to members of the Board . . ." The innuendoes about Clark's professional ethics were expanded in two subsequent issues of the Beacon.

In actuality, Clark's resignation from the IBPFM did not take effect until some three months after he had authorized the transmittal of the names. He pointed out that McIntire had frequently said the names were for the benefit of the whole movement; that McIntire himself had made a more complete list available to Highland College; that most names were valuable largely for the sake of updating addresses; that he (Clark) had supplied the names to Faith Theological Seminary without being criticized; and that sharing the list with Highland College was not done in secret but after counsel with others in his office. To imply that Clark had taken the names for dubious purposes is an irresponsible charge.

The Beacon constantly implied that it was the ACCC that had allowed the whole American Council-McIntire problem to become a public scandal. For instance, in the December 5 issue, McIntire charged, "I did not bring these things out into the open. It was first brought into the open by Dr. Marion H. Reynolds, Jr., then president of the American Council of Christian Churches."

All that Eternity's investigation could uncover was that Reynolds, had sent copies of his letter of resignation from the ICCC executive committee to fellow-ICCC executive committeemen. (This is one of the important documents that did not appear in the Beacon.) For his part, McIntire spread the story through more than 600 radio transmitters and via 120,000 Beacons (multiply this by 14 weeks) throughout the nation. As Dr. Ketcham finally wrote, "Let's face it, Carl. What facilities do we have with which to tell the world, and scandalize the cause? You are the one who has the facilities and you are using them!"

McIntire also planted innuendoes about the ACCC's plans for using $238,000 received through the Surber will. "Surely," McIntire wrote, "we would not have had our present troubles if Mrs. Surber [a deceased member of McIntire's Collingswood church] . . . had not left the ACCC and its Audio-Film Commission the total of $238,000. It was just too much money in one lump and at one time." "Things seemed to change in the American Council when the money appeared." McIntire wanted a portion of the money to help pay for the ICCC Cape May Congress; unmentioned was the fact that he already had access to an equal amount from the Surber will for his work in the ICCC.

His blasts about secret and illegal meetings, failure to follow Roberts Rules of Order, unauthorized activities of ACCC's paid secretaries, of GARB domination, of theological ineptitude, of usurpation of power by the executive council, of communist efforts to destroy him through the ACCC, all these and more, eminently displayed the McIntire style.

As early as the November 21 Beacon, McIntire alluded to the possibility of a new organization. When it became apparent that his blitzkrieg to unseat the ACCC leadership was failing, he announced in the January 9 Beacon the formation of an "Action Committee," which requested "Dr. Carl McIntire to be our leader until such a time as the present leadership of the American Council of Christian Churches is removed and that body returns to the militant struggle to which it was originally committed or another appropriate body formed." This was signed, according to the Beacon, by 21 "leaders in the movement from 7 denominations." No names were given.

Further news has not appeared in the Beacon. Eternity has learned that some of the signers subsequently telegramed McIntire that they wanted nothing to do with forming a rival organization.

The ACCC had little choice but to disengage from McIntire if it was to establish its integrity and distinguish its policies from those trumpeted to the public by the 62-year-old genius behind the Beacon and the "Twentieth Century Reformation Hour."

No one can question Dr. McIntire's faithfulness to the letter of the gospel, or his impressive powers as a champion of the separatist cause. His organizational ability is attested to by the fact that he and his movement, including the Cape May activities, have captured the attention of the secular press.

But right or wrong, what about the invective which characterizes so much of McIntire's ministry; the disruption, dissension and bitter disillusionment which mark his trail? Can all this really be the product of the Spirit of Christ? (See box for relevant Scripture.)* Does the defense of the faith require such havoc? Judging by the record, sometimes dissension seems to be the only end product of McIntire's leadership.

Here is a man who almost seems to usurp the words of our Lord, "He who is not with me is against me, and he who does not gather with me scatters" (Matt. 12:30).

Thus McIntire turned on such men as Ketcham, who repeatedly assured him:

> Carl, listen to me -- there is no conspiracy against you. . . . Every one of us love you and have counted it a great joy to be associated with you. . . . The problem which confronts us is our fear that some of your procedures will destroy the very citadel which you have labored to build. It is not because we

*"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:Not rendering evil for evil, or railing for railing: but contrariwise blessing..." (I Pet. 3:8,9).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

"For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3).

> are against you that we have at last put down in writing some of the things which disturb us. On the contrary it is because we are for you and don't want to see you follow procedures and attitudes which will hurt you.

If Carl McIntire had been more deeply impressed by Christ's caution to overly-aggressive disciples--"He that is not against you is for you" (Luke 9:50) --these present pages might have told an altogether different story. And the bitter divisions, maligned reputations and shipwrecked congregations would be just a bad dream--instead of a tragic reality.

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COMMISSION ON ECUMENICAL MISSION AND RELATIONS
475 Riverside Drive
New York, New York 10027

July 28, 1968

Dear Colleague:

A week ago last Friday, the Fourth Assembly of the World Council of Churches came to a close in Uppsala, Sweden. It had begun on the Fourth of July with more than 2,500 people present. Among the seven hundred and twenty official voting delegates were fifteen United Presbyterians and some thirty or forty others with whom we are closely related around the world. Some of their names you may recognize. There was Pastor Albert Nyemb, the General Secretary of the Cameroun Presbyterian Church; John Kamau of the Presbyterian Church of East Africa; Pastor Isaiah Otor of the Church of Christ in the Upper Nile in the Sudan; Habib Hakim, Labib Mishriky, and Samuel Habib from the Church in Egypt; the Archbishop Abuna Theophilos of the Orthodox Church in Ethiopia; Albert Isteero of the Near East Council of Churches; Ibrahim Dagher of the Synod in Syria and Lebanon; Mr. William Amirkhas, a layman from Iran; the Rev. R. S. Bhandare, Stated Clerk of the United Church of Northern India, and their Moderator, Dr. Gurbachan Singh; Victor K. Mall, Principal of Gordon College in Pakistan; Mr. Suty Gunanukara, Treasurer of The Church of Christ in Thailand; the Rev. Basoeki Probowinoto, General Tahi Simatupang, and Dr. Soritua Nababan from the Reformed Churches in Indonesia; the Rev. Dr. Peter Wong from Hong Kong; Bishop Enrique C. Sobrepena from The United Church of Christ in the Philippines; the Rev. Dr. Simeon Kang from Seoul; and Dr. Herman Kim, President of Soong Sil College; the Rev. Masahisa Suzuki, Moderator of The United Church of Christ in Japan; Dr. Kiyoko Takeda Cho (Mrs.), Dean of the International Christian University of Japan; the Rev. Clement A. Thomas, General Secretary from Jamaica; the Rev. Ofelia Ortega (Miss), from Cuba; Mr. Luiz Carlos Weil, a layman from Brazil; and Dr. José Miquez Bonino of the Seminary in Buenos Aires.

Just to have this group of old friends together in one place could not help but be stimulating and inspiring. But this was within the framework of the wider Christian community of every kind and description--the most inclusive ecumenical meeting in nine hundred years of Christian history.

It was exciting to be together as a symbol of our fellowship in Jesus Christ, but we are too far along now to be satisfied with just being together and staying together. We are compelled to listen to one another, to examine our faith together, and to seek God's guidance as to how we should work together in this world.

As in all World Council meetings, we had a biblical and theological theme. Our text was Revelation 21:5 -- "Behold I make all things new." Times for Bible study had been carefully prepared. Twice in plenary session we studied under Dr. Hans-Ruedi Weber, a European layman. Six times in smaller sections we continued the study from Jeremiah through the Epistles to Revelation. We traced the theme of God's purpose in creation — of the Word who became a human being and lived among us; the first new creation, a new man who bore the covenant of forgiveness and a new humanity — of the promise of final fulfillment in Jesus Christ at the end of history: the promise of hope for man and for society, but also a promise of judgment. Thus together we explored our faith rooted in the Scriptures, and reminded ourselves of the story that informs all of us who are in the community of believers. In this we were united. We were one in Christ.

Complexity and Confusion

Uppsala was also a center of complexity and sometimes confusion, a great deal more so than the Third Assembly at New Delhi in 1961. I think there are reasons for this. Let me mention two. First of all the diversity was greater. At

Evanston in 1954, there were some one hundred and sixty member churches; at New Delhi we passed the two hundred mark; at Uppsala we approached two hundred and forty member churches; and in the last seven years those new members have been of a wide variety, from ancient Orthodox to Pentecostal. Those easiest to integrate had joined the World Council of Churches earlier. The new members had been those who were most reluctant to join; and therefore harder to integrate. Part of the diversity in the World Council grows out of its success in claiming the allegiance of a growing number of a variety of Christians. Add to this fact the presence on the edges of the Assembly of officially Delegated Observers of the Roman Catholic Church and a considerable variety of friends whom we have come to call "Conservative Evangelicals." One could talk with Bishop J. G. M. Willebrands of the Vatican one moment and be shaking hands with Billy Graham the next. With such a variety, even the impression of confusion was understandable.

The second cause for confusion was the change that has come upon the world since 1961. Today, in 1968, the world is radically different. New nations have come into existence; new forces are at work in economics and politics. We in the United States are not going about electing a President in the same way we did eight years ago or four years ago. And the Church is in this changing world; its assumptions are questioned; the old answers are not accepted so readily. As one of our most perceptive delegates, a young missionary to Indonesia said, "If we are not hurting now there is something the matter with us."

This became evident in the Second Section on Renewal in Mission. It was the most popular section. There were more than three hundred of us who wanted to explore this together. We had a suggested draft statement. We also had a substitute draft from the Scandinavian delegates — a draft which at many points could have been written twenty-five years ago without changing a word. And there were those who ardently supported this return to the past. On the other hand we had delegates who were not much concerned about the theological

base — we could get off in a corner and write that if we wanted, but they'd get on with the action.

The great body of us wanted to try our hand at redrafting. The result is more adequate than the original but few of us were satisfied. I may be prejudiced, but I think the Commission on Ecumenical Mission and Relations did a better job last year in its statement of purpose and objectives. I had a copy in my pocket, and I suggested some paragraphs; but in the time we had, I did not convince them. The statement, like all statements at Uppsala, was approved in substance and recommended to the churches for study. This statement reveals rather clearly where we are--that is, the measure of clarity that we do have and the extent of our confusion. We need to continue to talk to each other.

Clear Directions

However, there were also several clear directions that emerged at Uppsala. We will be following them for the next six or seven years. Let me mention four of them:

1. The World Council will give more attention to the views of minorities -- to laymen, including women, to young people, to Negroes in the American delegation, and to the so-called Third World: Asia, Africa, and Latin America. The elections clearly indicated this. The Chairman of the Central Committee up to now has been either an Englishman or an American clergyman. The new chairman is Mr. M. M. Thomas, a layman from India. He is supported by strong leadership from Asia and Africa in the Central Committee of one hundred and twenty members and in the Executive Committee of twenty-five. There are twenty-one Americans on the Central Committee. Five of them are Negroes, an increase of three Negro members. There are three Americans on the Executive Committee: a Methodist Negro who was elected a bishop the day before yesterday; a Lutheran; and myself, a United Presbyterian. The three of us

among twenty-five will do our share of listening. I think it will be good for all of us.

2. The World Council will give continued attention to new relationships with Roman Catholics. A number of Roman Catholics were present at Uppsala--newspapermen, young people, observers, and official representatives. Two of the Roman Catholics present were speakers. One proposed serious consideration of membership by the Roman Catholic Church in the World Council. This should not come hastily, but certainly it will be considered now, and ways will be explored by which it might happen. Neither the World Council nor the Vatican is ready for it.

But in spirit, some are certainly ready for it. At New Delhi, we United Presbyterians gave a dinner for the delegates of the Ethiopian Orthodox Church. We did it properly, and it was a decided success. We still talk about it on both sides, and it is one substantial reason for a radical change in our relationship with Ethiopia in the last five years.

At Uppsala, we United Presbyterians gave a dinner for the Roman Catholics. We invited twelve -- those we knew best. Among them were some of their leaders: Bishop Willebrands; Mgr. Joseph Gremillion; the Rev. Thomas Stransky, C.S.P.; John Sheerin; the Rev. Bernard Law; Prof. Kilian McDonnell, O.S.B. who has a Ph.D. on John Calvin; and the two speakers--Barbara Ward (Lady Jackson); and Dr. Robert Tucci, S.J. This dinner was a success. It was informal and the speeches were voluntary. We talked of friendship and common interests, and we celebrated the fact that that day the first Roman Catholics in history had been elected to membership on a World Council Commission. We talked of our common faith and prayed together. Two Roman Catholics described it as AGAPE - a "love feast." Two United Presbyterians said that it was the highlight of the Fourth Assembly, worth crossing the ocean.

3. The World Council will give immediate attention to structure and an examination of what the World Council of Churches is. We do not always agree on this. Are we a temporary organization looking for something more? What authority

do we have? The Roman Catholics are looking at this problem. Let me quote Father Tucci on the question:

> "The World Council is not a superchurch or a parliament. It does not aspire to be a superchurch and if it were a superchurch, the members would abruptly renounce their membership. The World Council is an arena for dialogue, a fellowship, a structure for communications, where its membership meets, discusses and cooperates without any loss to their separate ecclesiologies. So the delegates have no power to impose on the member churches any kind of definitive World Council dogmas."

And Father Tucci goes on to say that he recognizes this to be a place where the Holy Spirit is at work.

4. As far as program is concerned, the emphasis will clearly be on Christian responsibility for participating in world economic development. Again and again the facts were brought to our attention by Asians and Africans, from Negroes and from Europeans and Americans. Let me use an illustration of the widening gap in economic development: one-half of the world has an average income of $72.00 a year. The average man, woman, and child in the United States has an annual income of approximately $2,400. Between now and the year two thousand, our income will go up to $4,800. a year. That is an increase of $75.00 in income each year. The income of the other half will increase a total of $48.00 by the year two thousand. That is an average increase of less than $2.00 a year. Our average increase in income in one year, $75.00, is a little more than the total income of half the people of the world. Of course this cannot go on. But government foreign aid has not found the answer. And private business is still struggling with it. It is a baffling question to which Christians must give their attention.

These wealthy, affluent people are predominately white. The poor people are black, brown, and yellow. Most of this wealth is in so-called Christian nations. These poor brothers

are Muslim, Hindu, Buddhist, animist, or of no religion. How long do we suppose the Christian faith will be heard by the poor if those who bear the name of Christ do not do something about this disparity?

Dr. Visser 't Hooft put it this way. "It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith."

There were of course other statements made by the Assembly for consideration by the churches. There was one on the Middle East and one on Vietnam that were little different from those made a year ago by the Central Committee. But with this difference the Vietnam statement still was critical and called for a cease-fire, but it was not as strongly condemnatory of American action as had been expected. There was an appreciation of our sincere desire to arrive at a negotiated settlement and the whole world's difficulties in finding peaceful ways of settling such disputes.

I think we may have made a difference in the dispute between Nigeria and Biafra. We had top leaders of both sides there, and they talked together. We sent a delegation to the meeting in Africa that arranged a peace consultation. Church World Service and the Danish Churches have each leased a plane to airdrop food. The World Council is asking for $3,000,000, immediately. Our United Presbyterian share is $300,000.

Worship

For many delegates, the worship services were the most meaningful periods every day. (These services were separate from the Bible Study.) The opening service with a long procession and sermon in the Cathedral was most impressive. Then there were varied and well prepared services by delegations to begin and close each day. And there were the communion services which, for me, came to be central. This time the Lutheran

Church of Sweden invited us all to partake. And all who could do so in good conscience went forward to partake of the broken body and shed blood of our Lord--even many Roman Catholics. In our reading of the Scriptures and in the Sacrament of the Lord's Supper, we are one. It is when we try to use our own words to explain them that we diverge.

The closing service was in the Cathedral a week ago Friday evening. It was brief and without a sermon. We had already had too many speeches. We had Scripture readings in Hebrew, in Swahili, Romanian, Greek, and Bahasa Indonesia. We had two choirs: one choir from the Russian delegates whose a cappella singing was "out of this world." (Metropolitan Nicodim is a baritone: my friend Kotliarob is a deep bass.) Dr. Visser 't Hooft came over after the Russians sang and said, "Could your American delegation sing like that?" The other choir sang a modern folk song from England, "Were you There," and youth participants silently brought in placards with significant sentences from statements the Assembly had made. And then we made our commitment together in the words of this prayer:

> "God, our Father, you can make all things new.
> We commit ourselves to you: Help us
> -to live for others since your love includes all men;
> -to seek those truths which we have not yet seen,
> -to obey your commands which we have heard but not yet obeyed,
> -to trust each other in the fellowship which you have given to us;
> and may we be renewed, through Jesus Christ, your Son and our Lord.
> Amen."

Sincerely,

John C. Smith

John C. Smith

U.S. Church

The American Institute of Public Opinion, the Gallup agency, found that 45 per cent of all adult Americans attended church during a typical week. This would amount to about 51 million persons, the institute estimated.

A decline in church attendance began about 10 years ago—after it had reached a peak of 49 per cent of the adult population attending in a typical week. A gradual decline began then and the figure dropped to 44 per cent in 1965 and 1966.

The sampling, made in seven widely scattered weeks during the year, also showed that:

—Sixty-six per cent of the U. S. Roman Catholics attended church in a typical week in 1967, compared to 39 per cent of the Protestants. (Lutherans and Baptists had the best churchgoing records among the five major Protestant denominations. Presbyterians registered a 35 per cent attendance figure.)

—Women are more likely to attend church than men—49 per cent of the women and 41 per cent of the men.

—Persons over age 30 had a better churchgoing record than those in their 20s.

—Persons with some college education had a better attendance record than those without any higher education.

—The Middle West (48 per cent) had the best attendance record, followed by the South (47 per cent), East (46 per cent), and the Far West (34 per cent). Monday Morning - Jan 29, 1968

The Board of National Missions has issued two publications designed to aid local congregations in developing housing programs. Available through Presbyterian Distribution Service centers are: *Mission Through Housing,* a manual of case studies, guidelines and resources for church participation in not-for-profit housing construction and rehabilitation; *Up to date No. 11—Housing and the Church,* an examination of housing as an instrument of mission with guides to legislation and case studies of church sponsored housing. Cost: *Mission Through Housing,* 50 cents; *Up to Date No. 11,* 15 cents.

Once again a United Presbyterian church-related college is represented among schools from which Rhodes Scholars have been named. This year it is the College of Idaho, whose Tom G. McFadden is one of 32 Americans from 27 states awarded Rhodes scholarships for two years of study at Oxford.

From Our NEWS Services

NEW YORK—Fifteen United Presbyterians will officially represent their denomination at the Fourth Assembly of the World Council of Churches, to be held July 4-19 in Uppsala, Sweden.

They will be among almost 800 official delegates from the World Council's 223 Protestant, Orthodox, Anglican and Old Catholic member groups.

According to World Council spokesmen, the Uppsala Assembly will be the most representative meeting in the history of the ecumenical movement and will mark the first time that Orthodox churchmen will outnumber any other confessional group.

Among the expected participants will be churchmen from Asia, Africa, Latin America, Europe, North America and Australia. Representatives from the Roman Catholic Church and nonmember conservative evangelical groups also will be on hand.

With the theme of "Behold, I Make All Things New," the assembly will focus on six major topics: The Church's Unity in a Shrinking World, The Church in Misson, The Churches' Role in Social and Economic Development, the Churches' Role in International Affairs, The Worship of God in a Secular Age, and Toward a New Style of Living.

Speakers will include the Rev. Martin Luther King, Jr., executive director of the Southern Christian Leadership Conference; Barbara Ward (Lady Jackson), distinguished British economist) Willem A. Visser 't Hooft, general secretary of the World Council from its founding in 1948 until his retirement in December 1966.

In preparation for the assembly, a 48-page booklet, *All Things New,* has been published by the World Council, and has been recommended for church-wide study. It was mailed to all United Presbyterian pastors last June.

The booklet contains a brief description of the meaning and significance of the assembly, seven Bible studies related to the assembly theme, and brief discussions of the six main issues to be discussed.

United Presbyterian delegates to the Uppsala meeting are: The Moderator of the 180th General Assembly; the Rev. Bertram de Heus Atwood, Grosse Point, Mich.; the Rev. Robert McAfee Brown, Stanford University, Palo Alto, Calif.; William Emerson, Larchmont, N. Y.; Walter R. Greene, Detroit, Mich.; Mrs. Frederick M. Homrighouse, Westhampton Beach, Long Island, N. Y.; the Rev. Howard L. Rice, Jr., Chicago, Ill.; the Rev. Allan C. Thomson, fraternal worker in Jogjakartu, Indonesia; and the Rev. David B. Watermulder, Bryn Mawr, Penna.

Also, the Rev. James I. McCord, president of Princeton (N.J.) Theological Seminary; the Rev. Arthur R. McKay, president of McCormick Theological Seminary, Chicago, Ill.; the Rev. William Morrison, general secretary of the Board of Christian Education, Philadelphia, Penna.; the Rev. Kenneth

3 CARDINALS GOING TO ROME

Asia to Have Voice in Election of New Pope

MANILA (UPI)—For the first time in history, three Asian cardinals will participate in the election of the next Pope of the Roman Catholic Church.

Pope John XXIII raised the staturo of Christianity in the Orient by appointing two of the three and only Asians ever to sit in the College of Cardinals. Total membership is 82.

For centuries, the vast Far East was looked upon by churches of the West, Catholic and Protestant, as a place for missionaries to convert the heathen, sometimes by the sword.

To Europeans and Americans, Asia was the continent to which pennies were sent from Sunday collections "to help our dear and devoted missionaries working among the heathens."

Some Asians still view Christian churches as agents of the foreign devils who came across the seas to wipe out ancient religions and customs which had started before the birth of Christ.

But in 1960, the late Pope John changed history by placing the red hats of the cardinal on two sons of the east, Rufino J. Santos, 54, of the Philippines and Peter Tatsuo Doi, 70, of Japan.

John's predecessor, Pope Pius XII, had created Asia's first cardinal, Thomas Tien Ken-sin, 73, of China in 1946.

Tien, nearly blind, lives on the Nationalist Chinese island of Taiwan in exile from his archbishopric of Peking, seat of the communist government.

The three Asian cardinals plan to fly separately to Rome for the secret conclave starting June 19 to elect a new pontiff.

The ancient faiths of Asia include Buddhism, Hinduism, Moslemism, Confucianism, Shintoism and Taoism.

The U.N. estimates the population of Asia at 1,714,000,000 more than half the total number of people in the world.

The Encyclopaedia Britannica estimates the Christian population of the Far East at 49,806,000. That is a lot of people but just a shade under 3 per cent of Asia's total masses. Nearly half of Asia's Christians live in one country, the Philippines.

The Japan of Peter Tatsuo Cardinal Doi lists 300,000 Catholics in a population of 94 million. Several hundred thousand more Japanese are Protestants, but the total is scarcely a million.

On Thomas Cardinal Tien's Taiwan island, Catholics number about 250,000 among 11 million Chinese.

President Chiang Kai-shek and his American-educated wife are Protestant converts.

In the Republic of Vietnam, the president, Ngo Dinh Diem, is a life-long Catholic.

But most Vietnamese are Buddhists or members of the native Cao Dai sect, which ranks both Jesus Christ and Victor Hugo as saints. Diem's government and Buddhist leaders now are engaged in a dispute over religious freedom.

The Philippines is the only nation in the Eastern Hemisphere with a predominantly Christian population. The Catholic Church lists 23,632,182 members in the tropical islands with a population of nearly 30 million. About 450,000 Filipinos are Protestants.

THOMAS CARDINAL TIEN

RUFINO CARDINAL SANTOS
Archbishop of Manila

PETER CARDINAL DOI
Archbishop of Tokyo

The 1st Traffic Law —Gone Up in Steam

OLYMPIA, Wash. (UPI)—The first traffic law passed by the Washington State Legislature, dated 1890, reads:

"Whenever any person in charge of running any traction engine propelled by steam upon any country road or public highway, except in towns, cities or villages, shall meet any person driving a team of horses, it shall be the duty of the person in charge of such engine to come to a full stop and remain standing until the team has passed."

Baptists have received Greek [illegible]dox,
permission to open a theological semi- Latin Rite Patriarch

Global Highlights

● The Evangelical Church of Vietnam held its 30th annual conference in Nhatrang. The church is the fruit of the missionary labors of The Christian and Missionary Alliance and numbers 26,842 baptized members.

Explosive Hopes

When the World Council of Churches convoked its first general assembly twenty years ago in Amsterdam, the fledgling ecumenical organization was waggishly described as a blend of German theology, Dutch bureaucracy and American money. But last week, as 750 delegates from more than 80 countries marched into the ancient Gothic cathedral in Uppsala, Sweden, for the fourth general assembly, it was obvious that the WCC was no longer the stepchild of mainstream Western Protestantism.

For one thing, the Orthodox churches, including a 35-man delegation from Russia and Greek Orthodox Archbishop Iakovos, now represent the largest single ecclesiastical bloc within the council. For another, the participation of fifteen nonvoting Roman Catholic delegates, plus Pentecostal, Southern Baptist and other fundamentalist Protestant observers assured the assembly of becoming what WCC general secretary Dr. Eugene Carson Blake calls "the most widely representative meeting of Christian churches in over 900 years."

But the most important change in the assembly's complexion was the presence of some 260 delegates from the "Third World"—Africa, Asia, Oceania and Latin America. "The major conflict is no longer West versus East," says Joachim Beckmann, president of the Evangelical Church in the Rhineland, "but North versus South, the haves against the have-nots. The wealthier countries have the most Christian churches, while in the poorer countries Christians are in the minority." The colored delegates from Asia, Africa and the Americas, Beckmann predicts, "will attack the white churches for their failure to do more to promote social and economic development."

Theme: The council had looked to the late Dr. Martin Luther King to sound the call for nonviolent social revolution in the assembly's opening address. But his assassination, and the death of Z.K. Matthews of Botswana, a prominent black WCC leader, muted at the outset the voice of black leadership. Even so, King's replacement, Dr. D. T. Niles of Ceylon, Methodist chairman of the East Asia Christian Conference and an able Asian exponent of third-world aspirations, urged delegates to combat worldwide frustration and violence. Hitting the assembly theme, Niles warned that "God's promise to 'make all things new' must become explosive in our midst."

The assembly's sixteen-day agenda offers no assurance that an explosion will occur. Delegates will discuss six broad topics ranging from "The Holy Spirit and the Catholicity of the Church" through world peace, justice and development to "The Worship of God in a Secular Age." "We all stagger on from conference to conference trailing tons of mimeographed speeches, memorandums, reports and manifestoes," complains Dr. Ernest Gordon Rupp, a wiry Cambridge don who recently became president of Britain's Methodist Conference. "I hope we are in for some explosive surprises." Indeed, officials are so anxious to encourage open expression of dissent that the Council's youth department has established a "Café Chantant" where students can gather to sing songs of protest, recite poetry and satirize the assembly itself.

Aid: Despite the weariness of some churchmen, there are serious divisions among the delegates which could spark sharp controversy over several major issues. Churchmen from Communist countries are likely to oppose as "Western imperialism" any aid programs to developing countries put forward by delegates from North Atlantic nations. A call from East European Protestants for a "theology of revolution" in support of Latin and Asian efforts to overthrow existing governments may gain support from some African and liberal American delegates, while being opposed by the theologically conservative Greek Orthodox and the nonpolitical Protestant evangelicals.

UPI

Ramsey and Iakovos: WCC opening

"Let's face it," says Anglican Bishop Ralph S. Dean of Canada. "Uncle Sam, to many Afro-Asians, is an up-to-date symbol of colonialism and imperialism." Yet, he adds, there is a grave danger in such political bickering "that the WCC will become a United Nations in miniature and that the word 'churches' will in effect disappear from its title."

Desk: Nonetheless, churchmanship is very much on the minds of many delegates; already, a suggestion by Italian Jesuit Roberto Tucci for new kinds of collaboration between the WCC and the Vatican has revived fears among some Protestants that the Catholic Church may someday join—and perhaps dominate—the World Council. Yet the real work of the assembly will focus on the WCC itself. Once the leader of the ecumenical movement, it is now its servant. "A lot of the council's vitality has been thrown into developing an institution," concedes the Archbishop of Canterbury, Dr. Michael Ramsey, who is retiring this year as one of the WCC's six presidents. "The real question is whether the younger ecumenical leaders will look on the World Council as the best way of attaining Christian unity. Will they feel they can do more good at a desk at WCC headquarters, or by working through their own churches?"

This question will be answered, partially at least, with the election of a new Central Committee, and third-world churchmen are pushing for seats on the Presidium. "The Western churches have suffered a great loss of self-confidence and vitality," asserts Dr. Masao Takenaka, a Japanese professor of social ethics. "Asian and African Christians can help the World Council regain that vitality."

Into a Modern Orbit

Addressing an international congress of Nobel Prize-winning scientists in Germany last week, Vienna's Franziskus Cardinal König unexpectedly announced that the Vatican might soon heal "one of the deepest wounds between religion and science" by appointing a commission to "retry" Galileo Galilei, the seventeenth-century Italian scientist censured by the Vatican's Holy Office for teaching that the earth revolves around the sun. Vatican officials immediately denied knowledge of such a commission, but König later insisted that the investigation would be aimed less at rehabilitating Galileo than at clarifying the misunderstandings surrounding the trial that has long embarrassed the church.

Galileo's defense of the heliocentric universe ran counter to the traditional Aristotelian and Biblical descriptions of the sun's movement about the earth. And—most important to the Holy Office—it also contradicted the scriptural commentaries of the early church fathers and the philosophic views of contemporary theologians. Even scientific support from a Jesuit college was not enough to balance these arguments. Although never condemned as a heretic, Galileo was forced to recant his theories, censured by the Holy Office "on vehement suspicion of heresy" and placed under house arrest by Pope Urban VIII. He died a Catholic in good standing with the church—and in considerably better standing with his fellow scientists.

During Vatican Council II, Pope Paul refused a plea from church scholars that the case against Galileo be reopened, apparently on the ground that the church had long since made its peace with science. König's announcement, however, was taken as a sign that Paul had changed his mind, and scientists welcomed the investigation. "It's not as important for Galileo as it is for the church," said Nobel physicist Rudolf Moessbauer of West Germany. "No one doubts what Galileo taught."

Erie Times July 10, 1968

Roman Catholics Ask To 'Join' World Body

UPPSALA, Sweden (UPI) — A Roman Catholic observer at the fourth assembly of the World Council of Churches (WCC) Monday proposed a "new structure" to allow the Catholic Church to join the Christian world organization.

At the same time, youth delegates at the two-week assembly launched their first attack on U.S. policy in Vietnam. The delegates condemned the war and came out in support of American soldiers deserting in protest against the war.

The Rev. Roberto Tucci, editor of a Catholic periodical in Rome, said there was great danger for the Christian movement "if we remain separate."

"It would be better if we could create a new structural plan which would make it possible for the Roman Catholic Church to join the WCC," he said.

Continued absence of Roman Catholics from non-Catholic Church bodies could intensify the positions of each side rather than further "the good of our common cause," he said.

Father Tucci said he rejoiced in a proposal made to the WCC assembly by its general secretary, Dr. Eugene Carson Blake, that the council be reorganized during the next three years.

There are no doctrinal barriers which would prevent the Roman Church from joining the WCC, but the practical and psychological problems are enormous, Father Tucci said. He pointed out that "our separated bretheren would be justified in being afraid of immediate affiliation on the present structural bases." Membership of the Roman Catholic Church is larger than the combined membership of the WCC.

One possibility for reorganization which has recurred in informal conversations here is a provision for a bicameral legislative body.

Father Tucci said he sees no difficulty in participation by Roman Catholic in national and regional organizations of Christian church bodies.

Harry Ashmall of Scotland, press officer for youth participants, read a statement at a press conference which condemned the United States, Australia, New Zealand, and Korea "for aggression in Vietnam."

Ashmall said the youth participants voted 73 to 2 to support some 100 American soldiers who have deserted from the U.S. armed forces and have taken refuge in neutral Sweden.

Czech Party To Study Allies' Hint

PRAGUE (UPI) — The Czech Communist Party presidium will hold an emergency meeting this week to discuss notes from the Soviet, Polish and East German parties warning that Czech Communists may be squeezed out of power during the current reform movement here.

Informed party sources said Monday the letters were delivered last week apparently as a consequence of the controversial 2,000-word manifesto by Czech intellectuals demanding faster democratization which was called "counter revolution" by consevatives here.

Josef Smrkovsky, president of the Czech parliament, told a party meeting over the weekend the nation would not stand "any interference in our internal affairs." But he added "it is not necessary to be angry" with Prague's three critical allies.

"We have explained to our friends many things which have happened here since January. Much already has been understood," he said.

"Many comrades in other Communist countries still are afraid whether the Communist Party of Czechoslovakia will not lose its action capacity in the regeneration process."

Party secretary Cesmir Cisark, one of the most liberal reformers who has been attacked by the Soviet press, announced he would visit the Soviet Union soon "to explain the current policy of our party and our perspectives."

Meanwhile, Foreign Minister Jiri Hajek flew to Bulgaria as part of his official visits with other Communist nations to discuss Czech foreign policy.

N.Y.-Moscow Air Service Begins Monday

WASHINGTON (UPI) — The Moscow-New York air link officially opens next Monday, pending a series of cold war negotiations that survived both the Berlin Wall and American red tape.

Pan American, the U.S. airline designated for the service, scheduled its inaugural

Sirhan Moved Up To Court House

4,150

Scholarship

~~[illegible]~~

이세호 (transportation to rural [illegible])

조문준 ([illegible]) - tuition 1,000.—

임재성 (boy picks) - tuition

초1 생두

초1 [illegible]

이 [illegible] 4,000

[illegible] - 3,000

한대인

NCC

the NATIONAL COUNCIL of CHURCHES

what is it?
what does it do?

the National Council of Churches

What is it?
What does it do?

1. What Is the National Council of Churches?

A fellowship of thirty nationwide churches, with more than 34,000,000 members, that desire to co-operate in all their common tasks. It is a practical expression of the unity of spirit and purpose which Christian people have because of their common loyalty to Christ, even though they belong to different denominations. The Council is not something apart from the churches but the churches themselves doing together those things which can be better done unitedly than separately.

2. Why Is the Council Important?

Because co-operation among the churches is necessary to meet the moral and spiritual crisis of our time. The Council is the means of effecting a united rallying of Christian forces, a united planning in all areas of Christian activity, and a united Christian impact upon the life of the nation and the world. This process of mutual reinforcement strengthens each church in the Council.

3. What Churches Belong to the Council?

Thirty national denominations, representing most of the major historic bodies of American Christianity, except the Roman Catholic. These include Baptists, Brethren, Congregationalists, Disciples, Eastern Orthodox, Episcopalians, Evangelical United Brethren, Friends, Lutherans, Methodists, Moravians, Presbyterians, Reformed, and others.

The full list is given on pages 11 and 12. The thirty denominations have a combined membership of 34,691,852 in 143,418 local congregations – the largest association of Christian people in America.

4. How Was the Council Created?

Directly by the churches themselves. It came into being in 1950 when a carefully drawn constitution had been officially ratified by the highest authority of each of the member communions, and when the application for a corporate charter had been approved by the State of New York. After many years of increasing co-operation in various activities through *twelve* interdenominational agencies, the denominations now transferred their co-operative work to *one* agency – the National Council – representing the interests of all.

5. What Is the Spiritual Center of the Council?

Faith in Jesus Christ as Divine Lord and Savior. This recognition of the Deity and Lordship of Christ is imbedded in the constitution of the Council, and consequently all the churches of the Council belong to the evangelical family. Doctrinal formulations are outside the province of the Council since each communion reserves these to itself. The Council simply takes its stand upon the common ground of the historic Christian convictions held by the co-operating churches.

6. How Is the Council Supervised and Governed?

By official representatives – ministers and lay men and women – of the thirty communions that comprise it. A General Assembly of 600 members appointed directly by the co-operating denominations meets every two years. A General Board of about 125 members meets bimonthly as the interim supervisory body. It is the delegated representatives of the churches that are responsible for the policies and programs of the Council. It reports regularly to each of the denominations and is subject to their review. The Council is in no sense a "free lance" organization. It is a *council of churches* responsible to the communions which established it as their agency for co-operation. No individual can speak for it.

7. What Authority Has the Council over the Churches?

None. It is in no sense a "superchurch" or super-organization. It depends wholly on the principle of voluntary co-operation through democratic representative processes. It is completely committed to the maintenance of our cherished freedom. It rejects all thought of enforced uniformity. It seeks only the kind of unity which is consistent with liberty and diversity. As leaders of the churches meet and work together they find that the Christian convictions and interests which they have in common are far more important than their differences. They also discover that co-operation does not require any church to relinquish any part of its own historic heritage. The Council can, therefore, have a great Christian influence without exercising any control over any church.

8. How Does the Council Do Its Work?

(A) Through four main "divisions": Home Missions, Foreign Missions, Christian Education, Christian Life and Work. The Board of Managers of each of these divisions includes denominational executives carrying corresponding responsibilities. Thus co-ordination of denominational programs is facilitated in every important area of service.

(B) Through "joint departments" for concerns — such as evangelism, stewardship, and family life — which are related to all divisions.

(C) Through "central departments" serving the total program of the co-operating churches in broadcasting and films, in public relations, in research and survey, in contacts with state and local councils, in Church World Service, and other interests.

(D) Through two General Departments of United Church Women and United Church Men, in which the laity of the churches unite their efforts along major lines of Christian activity.

9. What Does the Council Do?

Its primary task is to co-ordinate the work of the denominations. Here are concrete illustrations of united projects conducted by the Council in 1952:

publishing the Revised Standard Version of the Bible
(two million copies the first year)

directing community-wide "Bible observances"
(3,400 in cities and towns in every state)

completing the resettlement of displaced persons in new homes
(52,000 resettled since the war)

holding preaching missions among youth in the armed forces
(83 missions in four months)

presenting Christian messages on all radio and television networks
(1,667 different programs, an average of four every day)

providing a "ministry-on-wheels" to migrant workers from Florida and the Rio Grande to Canada
(250,000 workers and their children served)

teaching illiterates around the world
(Participated in 45 campaigns of the type that has taught 60,000,000 people to read by the Laubach method.)

conducting "university Christian missions" in tax-supported institutions
(a week on 20 different campuses)

guiding released-time Weekday Religious Education and Daily Vacation Bible Schools
(3,500,000 children enrolled in these schools)

preparing and publishing Sunday school lesson outlines and missionary education textbooks
(used yearly by tens of thousands of local church groups)

collecting and publishing statistics of church membership and missionary and benevolent giving.
(Yearbook of American Churches *is only overall reference book of its kind)*

supplying chaplains on an interdenominational basis in hospitals and prisons
(Walter Reed Hospital, Bethesda, Halloran, Alcatraz, Leavenworth, Sing Sing)

uniting Christian people in devotional programs
(World Day of Prayer, for example, had 18,000 community-wide observances)

helping local communities to organize councils of churches for co-operative service
(more than 900 local and state councils now functioning)

maintaining and extending concrete projects to improve relations between races and nations
(by institutes, educational literature and special projects)

planning strategic national study conferences of church representatives
(on such subjects as the Christian and His Daily Work, African Affairs, The Church and Rural Life.

The full record of the Council's service and activities is available in its 200-page *Biennial Report* ($2.75)

10. How Is the Council Supported?

From three main sources:

(A) direct contributions from the churches;

(B) gifts of individuals;

(C) appropriations by foundations, corporations, and other organizations.

Thirty per cent of the total income is "earned," resulting from publishing operations, sale of literature, rental of films and other payments for service rendered. Of the income derived from contributions about 60 per cent comes from the churches. The Council welcomes contributions from friends for current support, and gifts and bequests for the enlargement of the program.

The Operations Budget for 1953 is $7,838,044, the chief items of which are (1) over-

seas program of relief and reconstruction through Church World Service – $1,968,000; (2) Christian Education – $1,400,000; (3) foreign missionary services financed co-operatively (Foreign Missions Division) – $983,000; (4) Broadcasting and Films – $717,000; (5) Home Missions Division – $453,000; (5) Evangelism, Race Relations, International Justice and Goodwill, The Church and Economic Life, etc. (through Division of Christian Life and Work) – $401,000; and amounts in excess of $100,000 each for United Church Women, Research and Survey, Public Relations, Treasury, Finance, and General Administration.

The corporate name of the Council is "National Council of the Churches of Christ in the United States of America," as incorporated in 1950 under the laws of the State of New York.

MEMBER CHURCHES OF THE COUNCIL

(arranged by families)

Baptist:

American Baptist Convention
National Baptist Convention of America
National Baptist Convention, U.S.A., Inc.
Seventh Day Baptist GENERAL CONFERENCE

Brethren, Church of the

General Council of the Congregational Christian Churches

Disciples of Christ, International Convention

Eastern Orthodox:

Greek Orthodox Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of North America
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America

Evangelical United Brethren Church

Friends:

Five Years Meeting of Friends
Religious Society of Friends of Philadelphia and Vicinity

Lutheran:

Augustana Evangelical Lutheran Church
The Danish Evangelical Lutheran Church of America
The United Lutheran Church in America

Methodist:

The Methodist Church
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Colored Methodist Episcopal Church

Moravian:

Moravian Church in America
Evangelical Unity of the Czech-Moravian Brethren in North America

Presbyterian:

Presbyterian Church in the U.S.
The Presbyterian Church in the U.S.A.
United Presbyterian Church of North America

Protestant Episcopal Church

Reformed:

Evangelical and Reformed Church
The Reformed Church in America

"So we, being many, are one body in Christ, and everyone members one of another."

ROMANS 12:5

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Bishop William C. Martin, Dallas, Texas
(Bishop Martin is chairman of the Council of Bishops of the Methodist Church)

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Mrs. Olive Ann Beech, Wichita, Kansas
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(Dr. Block is Episcopal bishop of California)

Mr. Jasper E. Crane, Wilmington, Delaware
(Mr. Crane is a former vice-president of Dupont, de Nemours & Co.)

Dr. Robert P. Daniel, Petersburg, Virginia
(Dr. Daniels is president of Virginia State College)

Rev. Herman N. Morse, New York, N. Y.
(Dr. Morse is moderator of the General Assembly of the Presbyterian Church in the U.S.A.)

Mrs. Norman Vincent Peale, New York, N. Y.
(Mrs. Peale is a former president of the Home Missions Council)

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New York, N. Y.
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Rev. Raymond A. Dudley (Foreign Missions), Boston, Mass.

(Dr. Dudley is corresponding secretary of the American Board of Commissioners for Foreign Missions)

Dr. Arthur S. Flemming (Life and Work), Delaware, Ohio

(Dr. Flemming is director of Defense Mobilization of the U.S. Government)

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Ted Ward: Third World Development + the Church

~~A Myths that Have Fallen.~~

Home missions are in danger of making the same mistakes already made in foreign missions.
If we really comprehend mission: the diff. between "home" + "foreign" diminishes
Third-world - term created by Yemman diplomat at UN - not Western, not Communist but different

A. Myths that Have Fallen.

(1) Evolutionary model of social development. - West is not farther down the line of evolutionary social development than the 3rd world. Every nation has its own pattern.
Ideological differences drives nations down diff paths. France or Italy; W Germany or England
Nigeria will not develop in the same way as Kenya.

(2) The way to be loved is to lead. (or leave?)

(3) The best way to lead is to control. Control is not the same as leadership. Titled
This is a non-Christian way. Matt 20; Matt 23 Leadership is servanthood

(4) Institution-building is the Christian contribution.

B. Playing by the New Rules

1. The third world wants the stuff of the west but not the values of the west
The fact of westernization is inescapable.
Is it possible? Maybe - but we can't do it for them.

2. Self-esteem is considered as obtained only through autonomy.
Three eras - the banana-head era. West welcomed with red carpet
the era of deliberate scorn. Vietnam era. Spit in US eye.
hand-shake era - You are our guest, but we are in charge.

3. Cooperation as reciprocity. You're here to help us, but we can help you too
Old era - we give you fish
Middle era - we teach you to fish development
New era - [we teach you how to [illegible]]

Ward. 3rd World Development & the Church.

(4) Wealth carries obligations.

We will never be effective in mission so long as we think first of our own problems.

C. Four Unresolved Problems

(1) No neutralism is possible.

How move from colonial power to absolute disassociation from colonial power.

Everything has political meaning. Your visa connects you to govt.

Activism inherits a whole lot of unnecessary extra problems. Jesus avoided it.

(2) Relief is counter-developmental.

Relief work raises money – but ~~is not~~ tends to produce dependency.

Relief is necessary – but must have a time-table for termination.

(3) Top-down planning rarely works.

But what is the alternative?

(4) Development is barely understood.

Script. Three sectors for the church's hand: (1) unreached peoples – 3rd-world missions.

(2) indigenous modernization – the money line to the west.

(3) leadership opportunities in development –

The real question is "How do you avoid cultural damage?", not "How do you do away with cultural impact". Whether we like it or not, the third-world itself is doing all it can to westernize.

E. Discussion. (1) The Xn prophetic voice challenging secular politics. Conform – or confront?

(2) The vulnerability of the young church to political pressure.

(3) The moral issues: supporting of revolutionary genocide.

Country	Page No.	Prayer Calendar day of month	Population in thousands	Evangelicals in thousands
Argentina	91	1-2	30,600	1,438
Bolivia	108	3-4	6,200	403
Brazil	112	5-7	138,400	22,144
Chile	135	8-9	12,000	2,592
Colombia	145	10-11	29,400	706
Costa Rica	151	12	2,600	169
Ecuador	162	13-14	9,400	301
El Salvador	166	15-16	5,500	704
Falkland Islands	172	17-18	3	—
Guatemala	200	17-18	8,403	1,597
Honduras	209	19	4,372	385
Mexico	297	20-21	80,484	2,495
Nicaragua	319	22-23	3,218	203
Panama	335	24	2,140	210
Paraguay	340	25	3,600	90
Peru	342	26-27	19,500	585
Uruguay	440	28	3,036	58

Prayer Calendar day of month	Population in thousands	Evangelicals in thousands
1-2	30,600	1,438
3-4	6,200	403
5-7	138,400	22,144
8-9	12,000	2,592
10-11	29,400	706
12	2,600	169
13-14	9,400	301
15-16	5,500	704
17-18	3	—
17-18	8,403	1,597
19	4,372	385
20-21	80,484	2,495

POVERTY STATISTICS

World's Richest Countries (per capita gross domestic product) (1980)

1.	United States	$8,089	27.	Barbados	2,994
			28.	Iraq	2,783
2.	Canada	7,521	29.	Mexico	2,547
3.	Sweden	7,521	30.	Taiwan	2,522
			31.	Chile	2,372
4.	West Germany	6,967	32.	South Africa	2,354
5.	Norway	6,825	33.	Malaysia	2,204
6.	France	6,678	34.	Costa Rica	2,170
7.	Switzerland	6,610	35.	Brazil	2,152
8.	Australia	6,308	36.	Algeria	2,043
9.	Belgium	6,293			
			37.	South Korea	1,880 *
10.	Japan	5,996	38.	Tunisia	1,857
11.	Finland	5,939	39.	Iran	1,790
			40.	Paraguay	1,753
12.	Great Britain	4,990	41.	Peru	1,746
13.	Italy	4,661	42.	Nigeria	1,476
14.	New Zealand	4,553	43.	Guatemala	1,422
15.	Spain	4,264	44.	Jamaica	1,414
16.	Israel	4,041	45.	Nicaragua	1,324
			46.	Thailand	1,181
17.	Trinidad & Tobago	3,994	47.	Egypt	1,177
18.	Singapore	3,948	48.	China	1,135
19.	Russia (USSR)	3,943	49.	Bolivia	1,114
20.	Hungary	3,861	50.	Philippines	1,022
21.	Poland	3,509			
22.	Ireland	3,467	51.	Zimbabwe	930
23.	Venezuela	3,310	52.	Sri Lanka	838
24.	Uruguay	3,269	53.	Liberia	828
25.	Argentina	3,209			
26.	Portugal	3,092			

The poorer countries above international poverty line (U.S. $200)

1.	Mali	$250	7.	Uganda	535
2.	Afghanistan	306	8.	Pakistan	663
3.	Ethiopia	337	9.	Zambia	672
4.	Bangladesh	432	10.	Indonesia	734
5.	Kenya	460	11.	Ghana	739
6.	India	498	12.	North Korea	786 *

- Christian Science Monitor, from The Review of Income & Wealth 3/14/85; figures for 1980.
* other sources.

AFRICA: LARGEST PROTESTANT CHURCHES

	1900	1985
Africa's Total Christian Adherents	8,756.000	196 ~~1,986~~,874,000 *
Roman Catholic	2,000,000	89,000,000
Protestant	3,000,000	105,000,000
Orthodox	4,000,000	26.000,000

Africa's largest Protestant churches (ranked by number of "affiliated".

	adult	affiliated
1. Zaire Church of Christ	1,519,000	4,728,000
2. Church of Jesus Christ on Earth..thru S.Kimbangu	2,000,000	3,500,000
3, Anglican Church of Nigeria	356,000	2,941,000
4. Federal Council of Reformed Churches, S. Africa	1,103,000	2,142,000
(Ref. Ch., White 800,000 1,200,000		
Ref. Ch., Bantu 167,000 600,000		
Ref. Ch., Coloured 135,000 340,000)		
5. Nigeria, Fellowship of Churches of Christ	100,000	1,746,000
6. Anglican Church of Uganda	306,000	1,384,000
7. Anglican Church of South Africa	327,000	1,236,000
8. Methodist Church of South Africa	374,000	943,000
9. Madagascar Church of Jesus Christ (Congregational)	250,000	881,000
10. Malawi Church of Central Africa (Presbyterian)	282,000	766,000
11. South African Zion Church (Ind.)	300,000	600,000
12. Tanzanian Evangelical Lutheran Church	275,000	592,000
13. Anglican Church of Kenya	239,000	582,000
14. Ethiopia, Word of Life Evangel. Church (SIM)	181,000	500,000
15. Nigeria, Evangelical Church of W. Africa (SIM)	60,000	500,000
16. Kenya, African Independent Pentecostal Church	200,000	496,000

- World Christian Encyclopedia
(* This figure from a 1986 update in the Int'l Bulletin of Missionary Research, lowers the Encyclopedia's estimate for 1985; hence column totals do not match.)