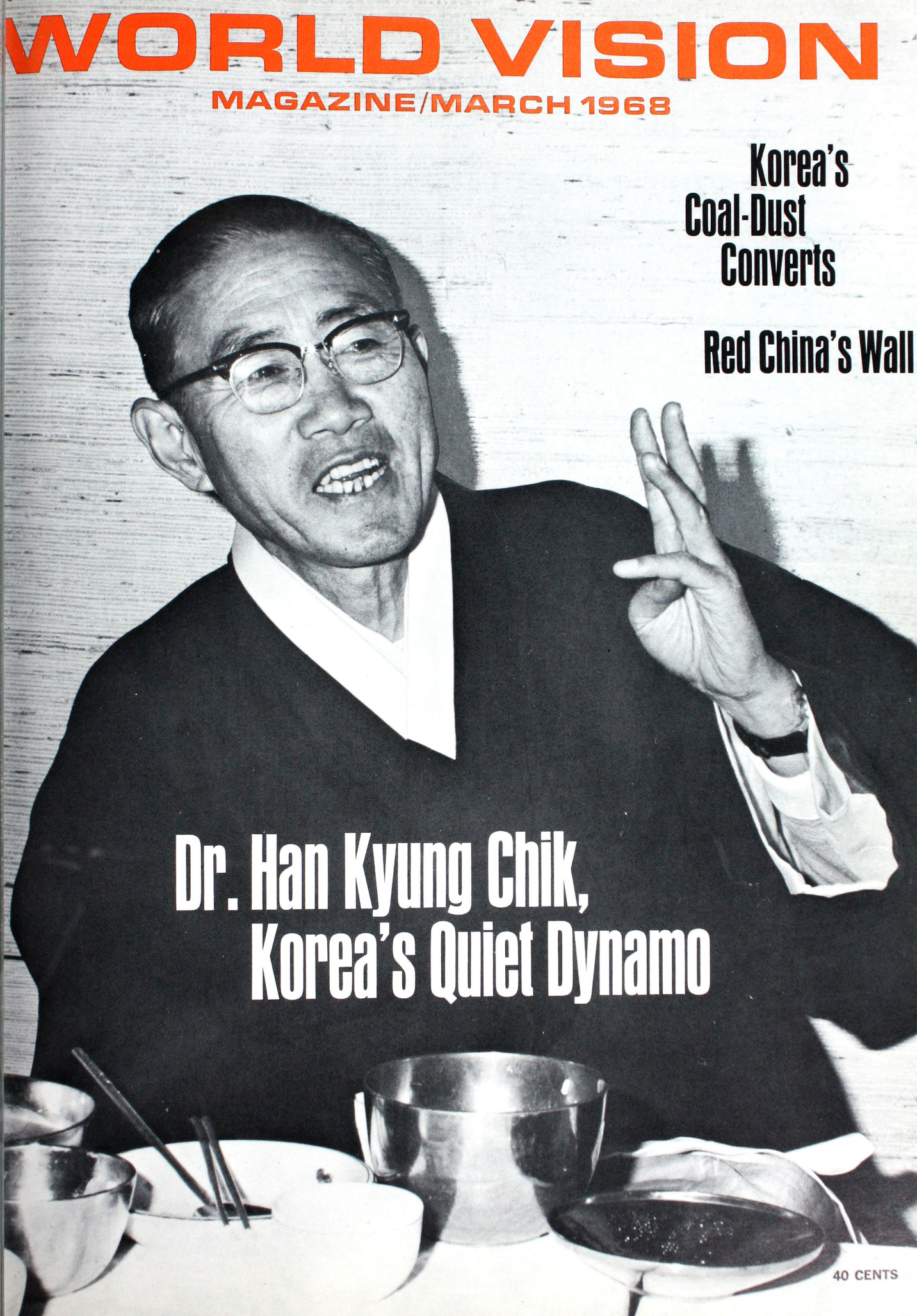


WORLD VISION

MAGAZINE/MARCH 1968

Korea's
Coal-Dust
Converts

Red China's Wall

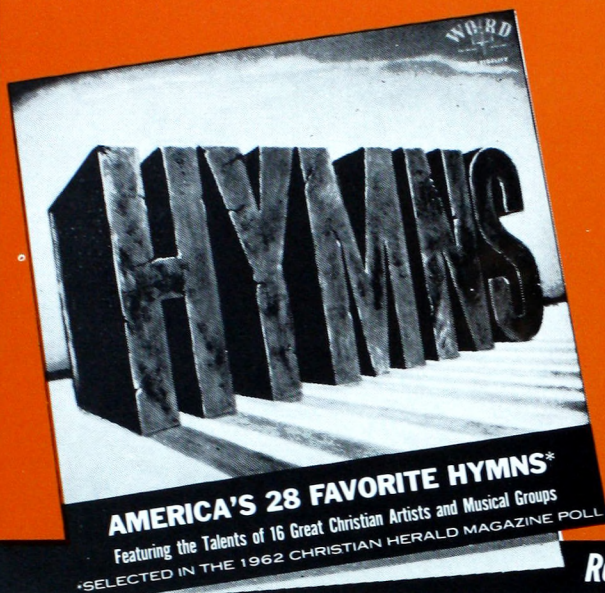


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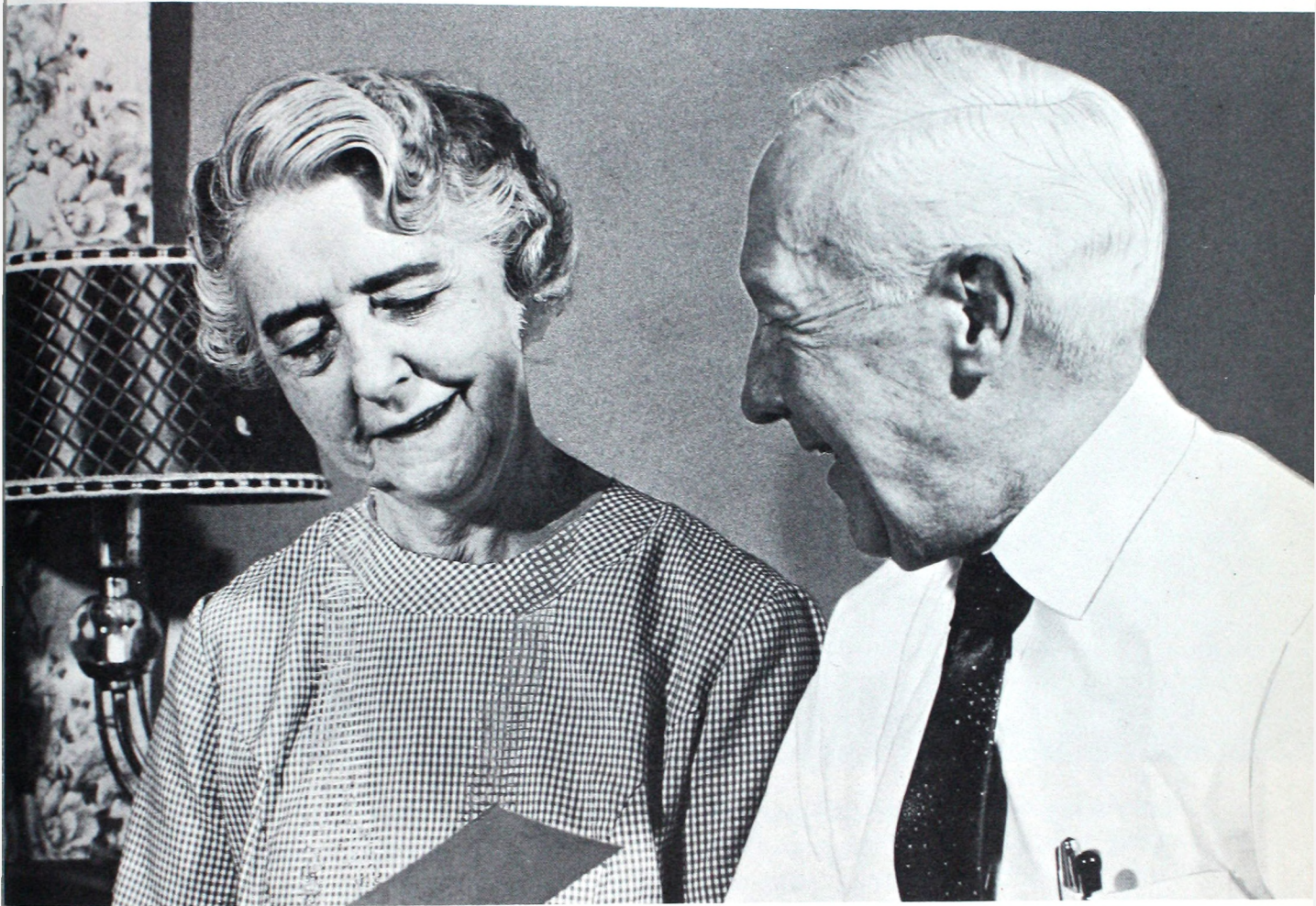
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Haven of Rest Quartet
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Moody Chorale
22. *I Need Thee Every Hour*
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WORLD VISION MAGAZINE

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More on congress death

Sir: Peter Wagner has provided a rather good account of some of the high points in the history of interdenominational relations in Latin America. His analysis, however, of the current forces and personalities at work within Latin American Protestantism is superficial and at times misleading.

The financing of UNELAM has neither been publicized nor kept "discreetly quiet." The financial records of this department are prepared annually and reported in detail to the General Board of the National Council of Churches and to the Latin America Department Committee. I believe the same is true for all agencies of the World Council of Churches. Since Mr. Wagner is aware of this, one can only wonder why he chose such words to report financial support which can scarcely be called "heavy." Further, Mr. Wagner fails to do justice by the role which UNELAM actually played in preparation for the conference. It was certainly clear, at least from the time of the March meeting of the planning committee, that UNELAM was not imposing its will, nor that of any international ecclesiastical organization,

upon the conference. Most importantly, UNELAM did not seek to impose a creedal formulation upon the meeting. In fact, the UNELAM delegates gracefully accepted a formulation prepared beforehand by partisans of a highly restricted sectarian viewpoint, not all of whom are Latin Americans. The sincerity of UNELAM's efforts to help provide for a conference which would authentically reflect the full spectrum of Latin American Protestantism is a matter of record.

The article is superficial in that it glosses over or fails to mention certain key personalities, certain personal and institutional conflicts, certain power struggles, the rise and fall of certain national councils, certain political purges, and the utilization by some leaders and would-be leaders of McCarthy-like charges and innuendos against fellow-believers. There is a lot of this that is far from pretty. Perhaps it is better not to speak of such things. The point is that Mr. Wagner does not answer the question raised by the title, a question which cannot be answered without speaking of them.

This much is true: the day of the imposition of either theology or ecclesiastical structures upon Latin America from the

outside is past. I concur with the Wagn statement that "the best sort of ecumenism for Latin America . . . (is) the ty written with small letters" allowing maximum local cooperation, but open to th universal fellowship of believers.

Dana S. Gree
Executive Directo
Latin American Departmen
National Council of th
Churches of Chris

Let's talk about M.K.'s

Sirs: Kudos for R. and R. Winter at World Vision Magazine for bringing fu ther out into broad sunlight the urge need for constructive thought, prayer an effort re. missionary kids . . . a compl one indeed.

Is there anything we can do to hel Those who are really willing to be fran should grant that some very basic princ ples of spiritual guidance and conserv tion need to be more widely, sensibl individually and lovingly applied to thes potentially remarkable human being How 'bout a conference?

A little honest exchange, brainstorm and discussion might go a long way t helping all around. So, nobody wants t remodel the mission boards or chang around policy trends overnight. But hope fully there is a depth of feeling—amon those most in-the-know which will mov them toward a solution to any lack c thoroughly prayerful and thoughtful plan ning. Let's put these feelings to use.

When we get together could we als talk about the feasibility of an interna tional accrediting association for m.k. schools as well as a "debriefing" cam session (or whatever) for the children an young people, like what we have in inter. programs for candidate missionaries. A this relative to "How can continuity b built into the career planning of the chil of the missionary?"

Let's talk about it.

The Rev. Lyle Marvin
Executive Director
Missionary Literature Foundation

An open letter to American Christians

We, the Mennonite missionaries in Viet nam, have been engaged in church and service programs in the Saigon area since 1957. In recent years we have seen the suffering of the Vietnamese people inc rease incredibly. As Christians, we too feel compelled to declare our concern for the moral issues involved in our country's action here.

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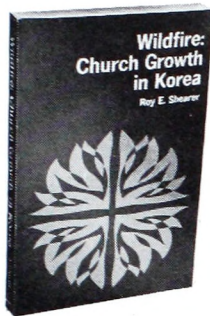
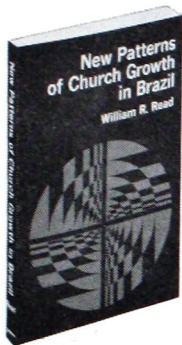
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commentators or final authorities. Even statistics often seem misleading in this divided, confused situation. We wish rather to share our impressions gathered from what we have seen and heard while working with Vietnamese people. For we sense that American Christians are not aware of the feelings and dilemma of the general population here.

Perhaps the most crucial issue lies in understanding the nature of this struggle. To speak of supporting a free, independent people in their fight against external Communist aggression does not describe the conflict we sense. The more we learn of its historical development and social dimensions, the more troubled we become with this assumption.

A century of Western colonialism, an eight-year battle for independence, a temporary partition of the country, a national election never permitted: these are but a few of the historical facts which lie in the background. From their perspective it is possible for the other side to feel they are fighting a second time for what they won from the French, but were denied through a treaty which was never carried out.

Another decisive factor is social reform for the peasant people, the 80% who have the least but suffer the most. They know that many who now are supporting U.S. policy also sided with the French earlier in the war. They associate the Saigon government with maintaining aristocratic and Western interests. And the United States is viewed as preserving the privileged minorities who attract little support.

Thus despite our government's stated intentions, most Vietnamese apparently see America as only replacing France; the feeling of being used still pervades their life and spirit. The growing presence and power of foreigners once more causes the spirit of nationalism to burn brighter among the opposition elements. Even many who earlier favored America's assistance are now fearful of domination and destruction, feeling the 'medicine' is worse than the 'disease.'

But all these basic issues become overshadowed by the war itself and the way it is being conducted. Our leaders acknowledge that the key to victory is winning the loyalty of the country people; yet most of America's energy and resources are expended in massive destruction of life, property and social order. We believe that such primary reliance on military force is insuring defeat of the goals being sought.

It is obvious to the Vietnamese that U.S. and Allied forces are causing most of the devastation and disruption. This side has thousands of planes plus warships, tanks, etc., while the V.C. have none of these. Even most Americans have seen and heard enough of forced evacuations, bombed villages, defoliated fields, burned people, prostitution, inflation, corruption, etc., to sense the cumulative impact of all this in a country almost as populous as California yet not half as large. As a Vietnamese friend summarized it, "Vietnam is dying."

We do not condone the atrocities a terror of the other side. But can these justify a multiplication of them many times over by the Western forces? In three years the U.S. military has capitalized on its overwhelming, superior firepower to destroy guerilla fighters living among the people. Yet the most apparent result—besides the dead and maimed—increasing hostility and resistance. As fast as they are killed, others rise up in the places. Victory for our leaders seems dependent on killing off enough people to crush all opposition.

According to the Saigon government nearly one-fourth of the South Vietnamese people have been uprooted, many of them forced into inhumane existence. While this removes their support from the guerillas and creates convenient free bombing zones, it also is a mortal blow to the whole society. For today millions of Vietnamese are dependent on American handouts even for their daily rice. The assumption that one can build while destroying the very structure he must build upon appears fatal.

We are also concerned because the country people being disregarded here represent the tragic plight of many Asian people. What are the 250 million people of India who live in breadlines on four dollars a month concluding about America's concern? Our nation's expenditure of billions of dollars and thousands of young lives for destructive purposes will be judged in light of such appalling need. They are asking for justice and progress; we send troops and bombers. To whom will the turn?

Moreover, the world gets the impression that the Christians' God is behind our country's action in Vietnam. They see pictures of church leaders and chaplains with the U.S. troops and hear the our president prays God to bless "our pilots" on their missions of destruction. Since we are generally regarded as a Christian nation, Christianity itself is entangled in America's military ventures and political policies.

In light of these serious offenses against social justice, human life, and the Christian faith, we therefore plead for:

- a true consideration for the interests and needs of the Vietnamese majority
- a change of heart which will not only admit but also accept the consequences of past failures and mistakes against these people.
- a change of policy and tactics which will show them that our primary concern is for their own well-being, self-respect and independence.
- a tolerant spirit which would not force others to line up with us, but rather seek to understand their feelings and views.
- a fresh demonstration of our confession that in Christ there is no East or West

December 1967

Signed:

James K. Stauffer
Everett G. Metzler
Luke S. Martin
James E. Metzler
Donald M. Sensenig
S. Luke Beidler

'Let's Recover Our Consciences'

As citizens of a government ceaselessly calling for national endorsement of its foreign policy, American Christians must recover responsibility for their consciences. There is little doubt that the war in Southeast Asia buoys the American economy; it is arguable that American military forces are — temporarily, at least — impeding the spread of communism. What remains at issue is the ultimate question: *Is this war a just war?*

For Christians to answer this ultimate question in the affirmative, the American military presence in South Vietnam would have to be justified in its intent, in its conduct of the war, and by its vindication of justice — to select only some of the canons developed by the "just war" theorists.

Contrary to popular opinion, the question of history is far more than academic. Since we cannot retrace our steps, it is sometimes argued that the question of intent, or how we became involved, is irrelevant. In a democratic society, however, a people's capacity to evaluate solutions to a problem depends directly upon their conception of their role in the situation. Given the premises of self-righteousness, the options of compromise and negotiation become unthinkable, representing abject surrender. Given the premise of an unfortunate and injudicious involvement in a questionable cause, an entire range of options opens up for rational discussion.

The rationale for American involvement in South Vietnam will not stand the test of candid examination. The American people have been told that our military forces are in South Vietnam in order to preserve the freedoms of the Vietnamese people. Yet the facts of life in South Vietnam — the periodic suppression of newspapers, the general treatment of dissenters, the grave restriction of choice in national elections — cast a pall over any such claims. It may be that in Southeast Asia, under wartime conditions,

freedoms have to be limited. But the successive governments of South Vietnam would inspire only the incurably sanguine to speak of some future free society. The American people have been told that our forces are in Southeast Asia resisting the invasion of Communist troops from North Vietnam. Yet there is substantial evidence, sufficient to convince many commentators, that the conflict in South Vietnam was in its origins a civil war. And no amount of argument from the situation now, when we are presented with a battlefield engaging the economic and military investments of many outside nations, can justify American intervention in a civil war.

The American people have been told that our commitment in Vietnam is necessary to contain an expansionist China. But what exactly is the substance of the threat?

Does not American evaluation of China's intentions rest all too heavily on ideological analysis? We read Marx, we read Mao, we hear the shouts of the Red Guard — and we know what the future holds! But what is the validity of ideological analysis in international affairs? Why must the future history of China follow ideological lines? Is it not more reasonable, in the light of history, to estimate the future actions of nations in terms of what they *believe* to be in their *self-interest*, and to assume that other nations are as capable as we of altering national policy to fit the demands of self-interest? We have not the evidence to regard China as *compulsively* and *militarily* expansionist.

In a word, American entrance into this conflict is remarkably difficult to justify.

The conduct of this war is equally difficult to justify. Granted the restrictions on operations which so obviously frustrate the joint chiefs of staff, we are engaged in a massive bombing campaign in the North that is admitted by Secretary McNamara to have little military bear-

ing on the war. Is there any name for this other than terrorism? Can terrorism be justified? Can Christians justify the use of napalm in the South and the mounting list of civilian casualties? Have deportation, conflagration and defoliation been carried to the point where we may be destroying the social fabric of a nation—all in the name of freedom? If all of this can be justified, can the Christian justify everything in the name of resistance against communism? And if he can, what is the difference between a Communist and a Christian?

Finally, we have failed to vindicate justice in Southeast Asia. Administration officials have repeatedly insisted that our military presence in Vietnam is futile apart from serious social and political reforms; a succession of Saigon governments has made a succession of pledges. But by our support of the Saigon governments, American military presence has become a substitute for social and political reforms. Once again the United States finds itself in a position of being not only anti-insurgent but antirevolutionary in a nation where substantial social and political reforms are imperative.

The time has come to recognize the evidence indicating the internal roots of this war, to recognize the injudicious character of American intervention, and to recognize that the only way we will be able to coordinate military conflict and social reforms is to take over the country entirely, inaugurating a new colonialism if not World War III. We should cease the senseless bombing of the North, flatly announce our readiness to negotiate with the NLF as the representative of one faction in South Vietnam, and move toward the establishment of a coalition government under the guarantee of the great powers. Such a course will be fraught with the risks of political instability, but it will extricate our nation from its engagement in an unjust war which Christian conscience must regard as intolerable.

THE DOOR THAT WAS SHUT, LOCKED AND BARRED

8 **B**ehold, I have set before thee an open door, and no man can shut it" (Rev. 3:8).

Korea was once a closed door. In fact it is doubtful that the door to any country in the modern world ever appeared to be so tightly shut and locked and bolted as the door to Korea once seemed.

Korea was historically called the "Hermit Nation." For hundreds of years her determined foreign policy was isolationism. Korea's word to the outside world was "stay away, or else."

You can see the reason for this policy by glancing at a map of the Orient. Little Korea is nestled between great, spacious China on the west, aggressive Russia on the north, and powerful, ambitious Japan on the east. Locked in as it is, Korea has been the target of all these countries. Whoever controlled Korea possessed a great advantage over the other nations in the area. All of them were jockeying for power, specifically for the domination of the Orient.

Korea has suffered much because of its geographic location. In the 14th century Kublai Khan marched into Korea. The Mongols were the first of several powers to dominate Korea and subjected it to foreign rule. In the 17th century Hideyoshi, the Japanese Napoleon, marched the length and breadth of Korea and

left it a blackened ruin. And when he left, he took with him not only material loot but also artists and artisans — anyone who knew anything, anyone who could do anything. Many of the important industries for which Japan is noted today were introduced into Japan by Koreans taken prisoner by Hideyoshi. For example the beautiful cloisonne vases that Japanese industry popularized were first introduced in Kyoto by Koreans.

In 1895 the Sino-Japanese war was fought over Korea. Ten years later the Russo-Japanese war was fought over Korea. And many of the important battles took place there. The determining naval battle of the Russo-Japanese war was fought off Inchon. Until the recent Korean war you could see the remains of Russian man-of-war jutting out of the sea near Inchon.

Even the Korean war wasn't Korea's war. It was the Communist world fighting the West — the free world — and the battles happened to be on Korea's territory. So this little country is once more victimized by larger

by Harold Voelkel

Harold Voelkel and his wife first went to Korea in 1929 as missionaries under Presbyterians U.S.A. mission board. For 28 years they did evangelistic work in rural areas, moving later to Seoul where he taught at Soong Sil college. The Voelkels are now retired, living in California.



powers, again locked in a struggle for control of the Orient.

This background should help us understand the Korean attitude toward the first missionary of the modern era who attempted a work in Korea. He was a Welshman by the name of Robert J. Thomas, an agent of the Scottish Bible Society working in China. When Thomas heard in 1865 that the Korean language was based on Chinese, and that the intelligentsia of Korea could read Chinese, he determined to visit Korea and distribute the Scriptures, despite the enormity of the responsibility of getting God's truth to the hundreds of millions in China.

He secured passage on an American steamer, the General Sherman, sailing for Pyeng Yang, the large city in the north of Korea that is now the Communist capital. The ship reached the mouth of the Tae Tong River and started up toward Pyeng Yang. But the skipper was unaware that the west coast of Korea has the second highest tide in the world. On certain days it reaches 33 feet. You can stand by the docks in Inchon and see the water rise and fall. The ebbing tide soon had the ship hopelessly stuck in the sand.

The Koreans, recognizing this American ship as a foreign vessel, are to be forgiven for assuming that it

Harold Voelkel, author, speaks to North Korean prisoners of war.



THE DOOR THAT WAS SHUT CONTINUED

was the advance party of another planned attack. They went up the river, took their little native Korean boats, piled them high with pine brush, set the brush afire and allowed the receding tide to carry these flaming little boats down to the General Sherman. The ship was set afire, and those on board leaped into the river and swam to shore where the waiting Koreans captured and killed them.

R. J. Thomas, would-be missionary to Korea, became a martyr.

When word of his death reached Great Britain, a memorial minute concerning his death was adopted which included this sentence. "While admiring the zeal and devotion of the man, we regret that he attempted a work among a people so unpromising."

What were they saying? They were saying that Thomas threw his life away because he attempted a work in a country where the door was closed. The Koreans were unpromising to these missionary experts.

How does your Bible read? Does it say "Go ye into all the world and preach the gospel to *promising*

people"? How promising was the apostolic world? I remember it, all the apostles except John were martyred.

One of the first visitors to Korea as Christian work got under way was a Yale University professor, Dr. George Ladd. After a residence of a few months in Korea, Dr. Ladd wrote a book. It is a very interesting though disappointing volume. Dr. Ladd says among other things, "The Koreans are rather more despicable than any other people I have come across."

I suggest that this remark has the virtue of clarity. So who could hope to do anything in Korea? Culturally and spiritually, the door was closed. To missionary experts Korea was unpromising. To a widely traveled political philosopher the Koreans were despicable.

After sinking the General Sherman, the Koreans took the anchor chains and hung them in the gates in the wall surrounding Pyeng Yang. It was an ominous warning to foreigners to stay out. But while those anchor chains were still hanging there, three young American missionaries passed through that gate to open a mission station. One of them happened to be my wife's father, William Swallen. The other two were Samuel A. Moffett and William Baird. The

Korean church and school serve needs in a rural community.



divided responsibilities and set to work.

Naturally, when we first reached Korea 38 years ago, we visited my wife's girlhood home. On Sunday my father-in-law suggested that we ride through his area. We saw the villages of 100 to 200 little single-story mud houses with thatched roofs. Soon I began to notice that here and there was a larger building towering above those low mud houses.

"What's that big building over there?" I asked.

"That's a church," my father-in-law told us.

A little farther on I asked again, "What's that big building over there?"

"That's another church."

Still farther on I noticed a brick building in contrast to the dull gray mud. It was another church, and the brick building beside it was the church school. Modern education, like modern medicine, was introduced into Korea by missionaries. The school was established and maintained by the congregation. The Bible was an integral part of the curriculum.

In the lifetime of that pioneer missionary, the area assigned to him had become a presbytery with over 50 ordained Korean pastors. And we have been just as careful in Korea about ordaining men as we are in

America, making sure that they are adequately prepared.

Soon after reaching Korea, I had the thrill of attending the dedication of the Robert J. Thomas Memorial Church, which was built on the spot where Thomas was murdered.

Unpromising? Who said so? My Bible tells me that the door is open and that no man can shut it. We had better believe that. We need to believe it in all the work we have in the world today.

Consider this interesting point in the sequel to the description of the Koreans as unpromising and despicable.

One of our leaders in Korea, for years president of Yun Sei University, with some 5000 students, is Paek Hak Jun. He later became the Minister of Education of Korea and completely revised and improved the country's whole educational system. He has a Ph.D. degree from Yale University. Our Presbyterian mission leaders in New York demonstrated their confidence in him by asking him to participate in evaluation conferences of educational institutions in various countries.

How unbecoming for anyone to refer to any people as "despicable," for it remains to be seen what God Almighty can do with any people.

During World War II the Japanese militarists decided to make every Korean demonstrate his loyalty to the war program by bowing before a Shinto shrine. To the ordinary Korean this meant nothing. There are numberless gods in his pantheon, and one more would not make any difference. But to the Christian, God's Word is crystal clear: "Thou shalt have no other gods before me" and "Thou shalt not make unto thee any graven image. Thou shalt not bow down to them nor serve them." The Japanese order meant a crisis for every Christian. Pastors were discredited, congregations were scattered, church buildings were required to be sold and the witness of Christ was obliterated. And the door was closed. Or so it seemed.

I happened to be one of the first 10 missionaries to return to Korea after the war. We were stunned by the wreckage and the ruin of our church.

But the Korean churches came back. Out of the poverty, amid a wrecked economy, leaders were appointed and congregations reassembled. Little pieces of land were acquired and humble buildings were erected. The praises of God once more rang out and His Word was preached.

Then the Communists attacked and overran all of Korea except that little Pusan perimeter. Again the church was the primary target. Hundreds of pastors were brutally murdered, and the church was subjected to new pressures and further destruction. Again the door seemed closed.

But what is the situation today? In South Korea there are 3000 churches. So God proves His promise. However closed Korea once appeared, in the course of time it has proved to be both open and responsive to the gospel.



Boelkel shares with Korean soldiers.

COAL-DUST CONVERT



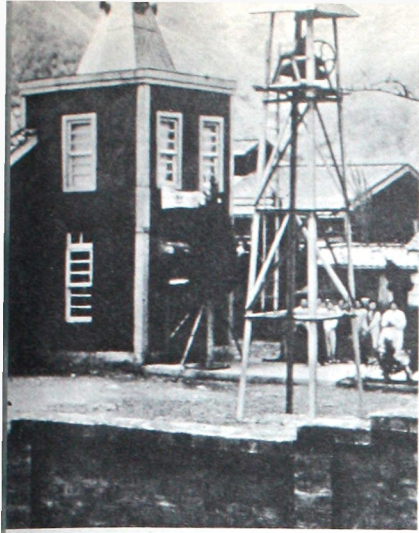
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Men come from the Togeh mine

by Roy Shearer

Anyone riding through the Korean town of Togeh on the train might miss the Presbyterian church, even though it sits right below the railroad embankment in plain view. They *would* notice the attractive new Roman Catholic church up on the hillside. The Catholic church cost about \$30,000 and seats some 600 people. Although it serves only about 100 townspeople currently, it does show some signs of growth.

The Presbyterian church, by way of contrast, is an unimposing wood-frame structure. From one angle it looks more like a warehouse than a church. Like all the buildings in this mining town it is covered with heavy dark dust from the mines. But it has a cross on one end, and it is furnished to seat about 300 people. It is often filled to capacity, and is still growing.



**From mine shaft to pew,
the town of Togeh responds
to Jesus Christ.**



13

Mining district of Korea draws rural families who seek higher income.

Whatever the Presbyterian church in Togeh lacks in outward appearance it more than makes up for in a certain inner beauty all its own. If anyone at the church knows a visitor is coming, the pastor will be at the train station to meet him. The warm greeting from the pastor, the conversation on the ten-minute walk back up the tracks to the church, and joyful greetings from the church members along the way will reveal a vitality that the outward appearance of the church building seems to hide. The sincerity of these greetings between the parishioners and their pastor, the Rev. Mr.

Won Hee Chung, is the clue that this congregation is permeated by a warm Christian love.

The Togeh Presbyterian Church has grown so rapidly in the last five years that the church building could not expand fast enough to accommodate the congregation. This church used to have 70 members. Now it has 300, which is five percent of the population of Togeh.

In this dusty coal-mining town the church does not need a beautiful building to be an effective influence in the community. The Christian people of the congregation do the job.

Churches are also springing up in other towns along the railroad line near Korea's east coast. The Presbyterians have emphasized the planting of new churches

Roy Shearer, United Presbyterian missionary to Korea, is author of the 1966 book Wildfire: Church Growth in Korea. He is currently studying at the Fuller Seminary School of World Mission and Institute of Church Growth in Pasadena, California.

COAL-DUST CONVERTS CONTINUED

in this area because people in these mining communities are so responsive to the Christian message. The first step is usually to locate Christians who have moved into the area from other parts of Korea. Soon they are meeting for regular worship services. Later a Christian worker is sent in to provide continuing full-time leadership for the new congregation. Further growth can be expected as the people become more involved in the church, in their relationship to Jesus Christ and to each other. The church in Togh is a good example.

What has caused the Togh church to grow so rapidly? One answer would be the same for any growing church: the Holy Spirit caused the growth. But, as is always the case, God used human instruments. Principally, two men in Togh have been used to help the church to expand. One man is Choong Wook Pak, superintendent of the Daehan Coal Corporation's Togh mine. He is a busy man. He is responsible for the production and safety of two thousand miners working under him. His influence as the boss of the principal mine in Togh is great. Yet as a faithful elder, he never misses a service during the week. This includes Sunday morning and evening services, Wednesday night prayer meeting, a Friday night cottage prayer meeting, and a dawn prayer meeting every day of the week.

Korea has been experiencing a great migration of people to industrial centers and to mining towns. As with other towns situated in the steep valleys of the coal-rich mountains, Togh has received a large population influx in the last few years. Most of these are men looking for a steady job. Some, of course, are Christians before they come to Togh. But many non-Christians leaving their hometowns behind them have nothing stable to hold onto.

In their search for stability, many of those who come to Togh to work in the mines begin attending church and become Christians because of the influence of Mr. Pak. His Christian faith is evidenced in everyday life in a concern for those working for him. The workers know he is honest and is interested in them as persons. They know that they can trust his word. The workers see him as an example. Any person in need can be assured of help from Mr. Pak.

On one occasion, a pastor from a neighboring church was ill and could not afford medical expenses. Mr. Pak heard about it, took him in and cared for the pastor until he recovered. When special speakers come to the Presbyterian church, Mr. Pak often does the entertaining. When a special offering is taken to assist in nearby church construction, Mr. Pak can be counted on to give as much as the rest of the church put together, even though he is not really wealthy. His service to the church goes far beyond the average.

The lay ministry of Mr. Pak is reinforced by the preaching ministry of the Togh pastor, Mr. Chung. His preaching sets the pace for this growing fellowship.

It is based firmly on the Bible and it is grounded in the love of Christ.

Pastor Chung himself is loved by his people. Anyone can see it in their eyes. He is a lively story teller and always an entertaining conversationalist. His congregation expects "a word from the Lord" when Mr. Chung speaks, and he rarely lets them down. Expectation can be seen in the faces of the people. Guest preachers, the author included, have commented on the expectancy of this congregation. It draws the best out of a preacher. The people of the congregation regularly hear good preaching from Mr. Chung. They listen with an attention that is all too rare in most churches today.

Togh Presbyterian Church grew through the effective combination of a faithful layman and a dynamic preacher. But this is not an isolated case in Korea. Other sections of Korea have rapidly growing churches.

In the past the church grew in the country areas, but now the people are moving to the cities. In their uprooted situations they are responsive to the gospel of Christ, however. A recent survey showed the Korean churches are growing fastest in the larger cities and industrial areas, while the churches in the farming areas showed slow growth. In the capital city of Seoul churches are expanding their facilities rapidly, while churches in the farming areas around Seoul are almost static.

In the urban centers many Korean people seem to be turning to the fellowship of the church to relieve the discouragement and loneliness of their uprooted lives. One typical man had attended church when he was young, but dropped out. Later in life, when he moved away from his ancestral home to a mining town, he turned to the church again because of the warm welcome he received from the pastor and members. He was so overjoyed with his new life in Christ that he soon became an effective witness and led several others to Christ. His experience is typical of many in the church of Korea today.

More industrial evangelism is needed, but not the kind of evangelism that repeats the mistake of a century ago. At that time it was assumed that non-Christians first had to be elevated socially and educationally before they could receive the gospel. That cart-before-the-horse approach failed to produce Christians or even a better civilization. What is proving more effective is the kind of industrial evangelism in which Mr. Pak and Pastor Chung are engaged.

Wherever the church is growing in Korea today, one can find committed laymen witnessing in their daily lives to the validity of the Word which they are receiving in Bible-centered preaching, for which the Korean church has been famous. A layman like Mr. Pak, in his position of authority, shows by his life that he serves a higher authority. When he teams up with a minister like Pastor Chung, who teaches his congregation the Word of God, it produces an unbeatable combination for effective evangelism, wherever it is put to work.

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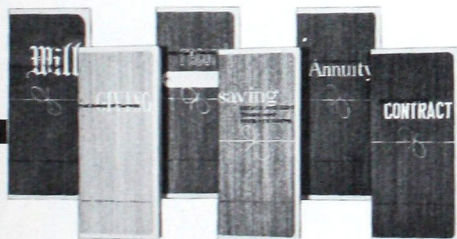


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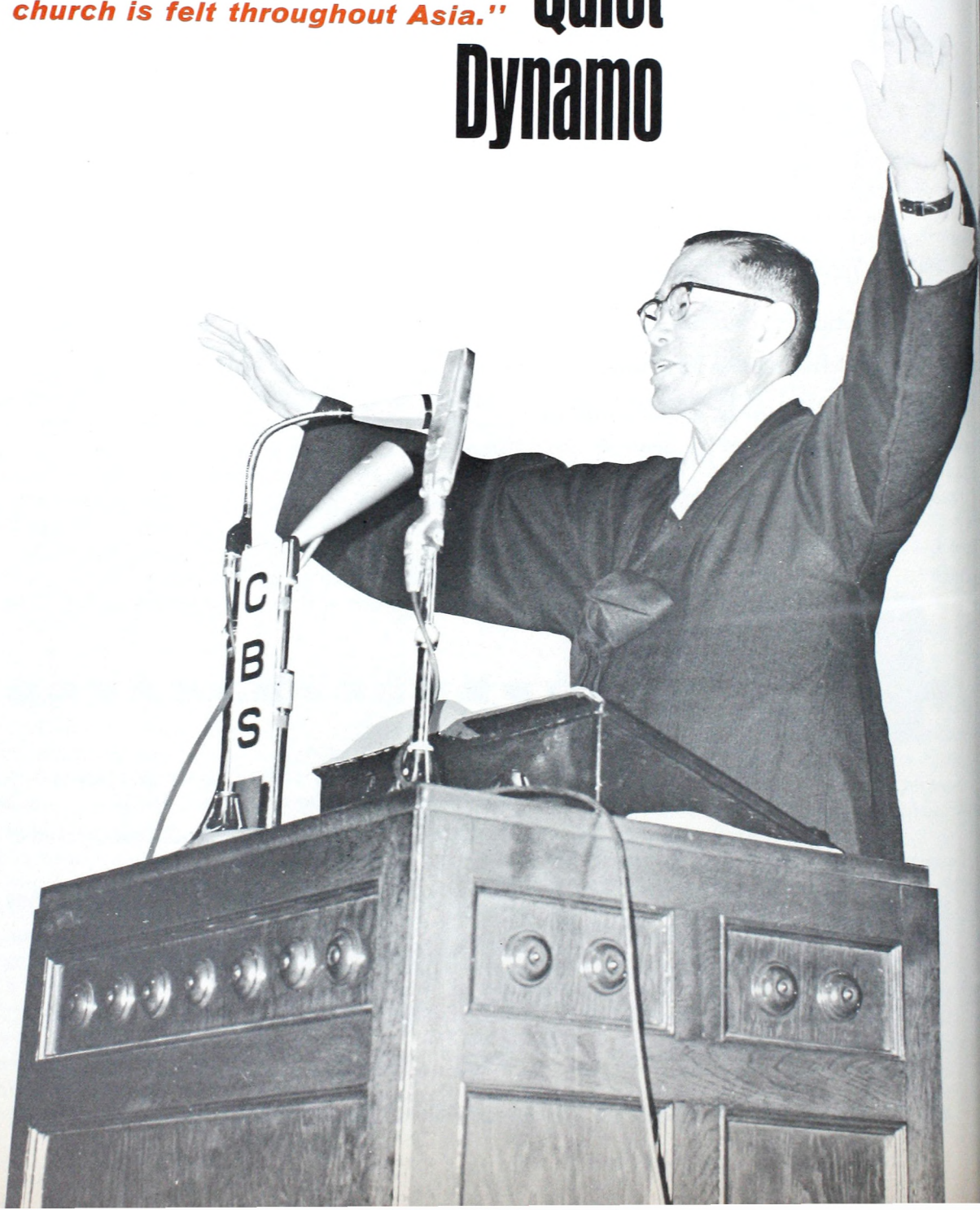
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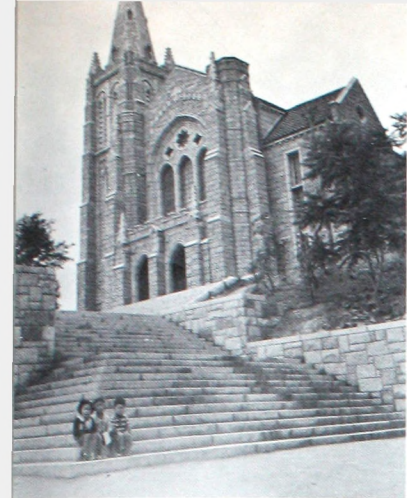
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Dr. Han Kyung Chik, Korea's Quiet Dynamo

"...a gentle, thoroughly humble man—but one whose leadership in the church is felt throughout Asia."





Young Nak Presbyterian Church
in Seoul, Korea.

by Larry Ward

In Berlin's strikingly contemporary Congresshalle, in late 1966, some 1300 persons from all around the world had gathered for the historic Congress on World Evangelism.

A deep silence had settled over the auditorium. It would be inadequate as well as trite to say simply that all eyes were focused on the platform, that all attention was concentrated on the brightly built man who stood there at the speaker's rostrum.

This was something infinitely deeper. This was somehow more than just a speaker and an audience. One sensed a united, throbbing concentration, a deep and vibrant rapport between this man and his hearers.

Gripping intensity of the little Korean

His voice was hardly more than a whisper, but it carried a gripping intensity. His body seemed frail, yet he radiated an immense energy.

The next morning a young African church leader summed it up. What he expressed I have heard echoed again and again, all over the world, by those who attended the Congress. "I think," he said, "that if Dr. Han had given me some sort of evangelistic invitation at the close of his message last night, or if he had called for some demonstration of renewed Christian commitment, every one of us would have responded."

"Dr. Han"—the Rev. Dr. Han Kyung Chik of Seoul, Korea, minister of Young Nak Presbyterian Church.

If I were instructing in pastoral ministries in a theological seminary, I think that as a practical exercise I would assign my students to study this remarkable man and his equally remarkable church.

What absorbing, helpful research this would be.

In terms of church growth, here is

the example of how in 20 years a tiny handful of believers—refugees from North Korea—has grown into a regular congregation of more than 7000.

As an illustration of full-orbed Christian ministry, here is a church which has not only proclaimed the love of Christ from its pulpit, but has demonstrated it through the establishment of schools, orphanages, widows' homes, relief and food distribution.

Here too is a picture of vigorous evangelism—a church which does not confine itself to opening its doors in welcome, but which carries the gospel to the people through radio ministry, industrial evangelism and church planting.

In a country still regarded by the rest of the Christian world as a mission field, here is a church which has sent its own foreign missionaries to other lands.

And here is the pastor himself, a gentle, thoroughly humble man—but one whose leadership in the church is felt throughout Asia, and whose ministry has reached around the world.

If it is true that an organization is the lengthened shadow of a man, then no doubt Young Nak Church—with its evangelistic fervor, its social concern, its missionary vision—has formed its outreach in the pattern of the man who has been its only pastor throughout its history.

Han Kyung Chik (Han is the family name, which in Korean style is written first) was born in North Korea December 29, 1902. In his village of Cha Chak a Presbyterian missionary—Samuel

Larry Ward, journalist and executive vice-president of World Vision, is well-acquainted with Dr. Han and his church and is a frequent visitor to the Orient as director of World Vision's overseas activities.

Moffett—had established a parish school. Although young Han's father was a liberal follower of Confucius, for some reason he decided to send his son to this Christian school. Here the boy was greatly impressed by the Bible and its message, and at the age of 14—through the ministry and example of a Korean evangelist—he became a Christian.

Twice a year a young missionary, the Rev. William Newton Blair, came to the village to visit the school and church in Cha Chak. As Dr. Blair conducted catechism and administered communion, he saw young Han Kyung Chik and somehow sensed his potential. Between the two developed a warm and lifetime friendship, and this perhaps has contributed to the warm associations Dr. Han has always enjoyed with the foreign missionaries.

The beginnings of an ardent patriot

Following elementary school studies, Han Kyung Chik in 1915 entered O-San Academy in Chung Joo. Founded by a devout Korean Presbyterian elder, O-San added to its Christian teaching a strong nationalistic emphasis. Just before this, Korea had lost its independence and had become a Japanese colony, and it was no doubt here that young Han developed attitudes which caused him, although he is balanced in his political views, to become an ardent patriot.

In 1921 he entered Soong Sil (Union Christian) College in Pyeng Yang. During his four years here he served as secretary to Dr. Blair and—since the missionary's office was in his home—became virtually a member of the Blair family. But his close and affectionate associations with the missionaries did not compromise young Han's independence. When one of the missionary professors made what the students re-

Dr. Han CONTINUED

garded as excessive demands in outside reading, it was Han Kyung Chik — so gentle in personality and so warm a friend to the missionaries—who served as spokesman for the protesting students. Those who know Han Kyung Chik have seen this combination through the years — a deep humility of spirit coupled with the great courage of his convictions.

Between his sophomore and junior years at Soong Sil College, Han accompanied the Blair family on a summer vacation to Sorai Beach on the Yellow Sea. Until this time he had been uncertain in his plans for a career. But as he walked along the beach one day, he suddenly felt that God was speaking to him. The young student stopped, fell to his knees, prayed for what must have been hours. When he finally arose, he knew what he had to do. God had called him to the ministry, and Han Kyung Chik had gladly responded with the dedication of his life.

Few Koreans were permitted to travel abroad in those days, but — following Dr. Han's graduation from Soong Sil in 1925 — Dr. Blair (a native Kansan) arranged for him to enter Emporia College in Kansas. Here he secured his B.A. in 1926, and then enrolled in Princeton Seminary.

Graduation is followed by crisis

Graduation from Princeton in 1929 was quickly followed by a crisis in the life of Han Kyung Chik. Anxious to make the most of his academic opportunity in the United States, he had driven himself hard in his studies — and then collapsed with tuberculosis. For two years he was hospitalized in Albuquerque, New Mexico. But perhaps this too was part of God's prepa-

ration for life service, part of his "studies" in America; for through the years since, his ministry has been marked by a compassionate concern for the sick and needy.

In 1931 Han returned to Korea. He taught for one year in a Christian high school, then moved to Sinuiju on Korea's northwest frontier, just across the Yalu River from Manchuria, where he pastored a Presbyterian church.

By 1935, his congregation had grown to some 1500 persons. In that year, relying on their own financial resources, they began construction of a large church building. Within three years they had paid for it.

Han served this same church until 1941, when — with the outbreak of war in the Pacific — he was imprisoned by the Japanese who regarded him as pro-American. Within a few weeks he was released, but was forbidden to preach. This must have been a blow and trial to a man called to preach, but once again the superintending grace and will of God were evident. Throughout the war Han was permitted to work in an orphanage and old people's home, and no doubt he developed in these days a practical concern for the "fatherless and widows" which today is reflected in the vigorous social welfare program carried on by Young Nak Church.

The Japanese surrender brought a new kind of problem. His area was Russian-dominated, and political pressures mounted against the American-educated minister until there was only one course open to him. He fled to the south, quietly crossing the 38th parallel at night.

Refugees form nucleus of Young Nak

With him went 27 young people as refugees — and these were to become the nucleus of Young Nak Church.



*Sunday morning at Young Nak,
largest church in Korea.*

The little band settled in an abandoned Shinto temple in Seoul. As the months went by, and other North Korean Christians fled to the south, the tiny congregation began to swell.

From its beginning Young Nak was marked by a concern reaching out to every facet of need. Its pastor was always an evangelist as well as a pastor, and the message of salvation was faithfully proclaimed. But as part of its total gospel Young Nak held out a hand of love to those with physical and material needs. Its members established an orphanage, then a school, then small industries to assist those refugees who had the will to work but no employment opportunity.

And in this pattern grew Young Nak Presbyterian Church until today it is one of the largest Presbyterian congregations in the world—and one of the most unusual churches to be found anywhere, in terms of its total outreach.

Three Sunday morning services find the beautiful Gothic-style stone church in Seoul packed to its 2000-plus capacity, with closed circuit TV carrying the message to the overflow in an auxiliary auditorium.

Throughout Korea serve 42 evangelists from Young Nak Church, and part of the fruit of their labor for Christ is seen in some 60 other churches which have been established and are now self-supporting.

A radio ministry, "Hour of Hope," carries Dr. Han's ministry to additional thousands all over the country. And the message of spiritual hope is augmented by the practical demonstration of Christian love in Po Rin Won Orphanage and Tabitha Widows' Home.

Throughout the week the Young Nak complex buzzes with the activity of hundreds of students in its elemen-

Continued on page 42





THEY SERVE THE WORLD FROM 475

by Donald H. Gill

20

From an office overlooking the Hudson River in Upper Manhattan, Dr. David M. Stowe directs the activities of the Division of Overseas Ministries of the National Council of Churches. The day-to-day program of the DOM centers in these offices at the Interchurch Center, 475 Riverside Drive, New York City. (The Interchurch Center also houses other divisions of the NCC and numerous other Protestant church offices and agencies.)

On Stowe's desk you are apt to find a copy of the division's program budget amounting to nearly 50 million dollars annually. This includes the multimillion dollar overseas relief program of Church World Service, which operates under the division. The work involves an overseas staff of some 60 people, as well as a New York staff of more than 40 executives. The division provides services to more than 70 foreign mission entities representing 30 Protestant denominations in the U.S. and Canada.

The budget on Stowe's desk involves

items from multimillion dollar relief programs and overseas communications programs to a small item of \$500 for the study of the relationship between fine arts and the Christian understanding of culture in other parts of the world.

Another important function of the division relates to dialogue with non-Christian religions.

In a major address in Atlanta a few months ago, Dr. Stowe, whose title is associate general secretary for overseas ministries of the NCC, suggested that wider ecumenical dialogue involving Christians with non-Christians is necessary. In itself that suggestion was not novel. But in presenting it he unveiled further thinking behind the process of dialogue. While maintaining a place for individual conversions, he suggested the possibility of the "progressive conversion of those (non-Christian) faiths themselves by the power of Christ and the Holy Spirit."

New evangelistic opportunities are a key concern within the DOM. In listing its ten major objectives for the three-year period from 1967-1969, the first priority was to "identify and direct additional resources toward evangelistic opportunities."

In projecting evangelism as the first priority, there was a certain self-critical evaluation of past performance. It was felt that evangelism may have suffered in pursuing other goals. This was stated as follows:

A consensus is emerging that in all its broad concern for the whole of human life on this earth, the ecumenical missionary movement has come close to neglecting the one priceless and unique contribution which the Christian community is called to make, the authentic and effective communication of faith in a God who gives life meaning and makes it whole.

Among the groups which deserve particular attention with regard to this evangelistic objective were institutions of higher education, people and groups involved in international service, urban leadership, newly literate peoples, and groups moving out of tribal life into the modern world.

Currents against evangelism

In spite of the tremendous currents which seem to flow against evangelism today, including population factors, increasing secularism and the resurgence of other religions, DOM seeks to give leadership in increasing the "mission-



David Stowe oversees DOM's projects.

ary presence" throughout the world. That missionary presence need not be staffed or supported by foreigners. The more indigenous it is the better, according to Dr. Stowe.

"But regardless of the degree of international participation, there is no reason why every major geographical area in the world should not have an identifiable effort at Christian witness," Stowe declares.

The Division of Overseas Ministries, formed in 1964, succeeds the Division of Foreign Missions and also incorporates within the division the structure and functions of Church World Service. Prior to 1964, CWS was a separate division of the National Council.

No witness, without service

The rationale for the 1964 merger of the CWS into the division was bound up in the idea of a "comprehensive mission of witness and service." Thus overseas relief activities were seen as one particular aspect of missionary endeavor. "We cannot witness for Christ without serving nor proclaim without loving," DOM literature asserts. Then it adds that "by the same token we cannot serve in the name of Christ without witnessing. It is the love of Christ which constrains us!"

At the time of the merger in 1964, Dr. R. H. Edwin Espy, general secretary of the NCC, said that the one division would improve performance in "the mission of service, the mission of witness, and the mission of unity." The statement is indicative of a broadening of the meaning of the term "mission." The DOM has promoted the more comprehensive understanding of that

rm. The traditional pattern of sending missionaries to the field has been replaced by a comprehensive idea of overseas service and witness. This involves constant interaction with national church agencies overseas.

Setting patterns for others

DOM policies regarding mission relations and operations tend to set the pattern for the 24 denominational boards and agencies of NCC member communions, along with another 11 affiliated boards and agencies. In addition, some 26 organizations maintain "fraternal relationship" with the Division of Overseas Ministries. But the DOM lacks authority to enforce its policies on organizations which are members or affiliates.

With CWS as an integral part of the Division, a substantial part of the DOM program now relates to relief services. The aim of CWS is to provide "a compassionate Christian ministry" in areas of emergency, disaster, hunger and other forms of acute human need. The CWS program includes the immigration and refugee service, the material sources program, and the family planning service which operates overseas.

For the past several years a great proportion of the refugee program has been focused on the assistance and recreation of Cuban refugees.

Church World Service administers a large flow of food, clothing, medical supplies and agricultural equipment and supplies to areas of need overseas. It attempts to have "sufficient elasticity" in its program, and enough available resources, to be able to respond within hours to emergencies and disasters throughout the world.

In a recent report CWS recognized that "we have come to the end of the era when American agricultural commodities are available in unlimited supply." Accordingly, CWS is now concentrating its huge program of sending relief supplies abroad into a program through which those supplies are used to foster economic development. It is so requiring that every CWS field officer be matched by a local Christian colleague so as to provide on-the-job training and a sharing of responsibilities.

Through its Committee on Agriculture and Rural Life, DOM works with member mission agencies and other church-related programs in improving agriculture and rural nutrition. Several pilot projects are under way, in nutri-

tion education, in agricultural improvement and in cooperatives and rural credit.

Mass communication efforts related to DOM are handled under the auspices of RAVEMCCO (Radio, Visual Education and Mass Communications Committee). This is an agency through which the constituent boards of the NCC can coordinate efforts in broadcasting, communications training and production of educational program materials.

In Africa a broadcast training center is operated in Nairobi through the All Africa Conference of Churches, with RAVEMCCO's support. This center concentrates on radio script writing. It also sponsors radio workshops and produces materials for broadcast and audiovisual education. RAVEMCCO also produces a great volume of programming for the Radio Voice of the Gospel, which broadcasts from Addis Ababa under Lutheran auspices.

'Lit-Lit' in '66 countries

Then there is Lit-Lit as it is colloquially known—the Committee on World Literacy and Christian Literature. This program has had contact with literacy and literature programs in some 66 different countries. In many of these countries it supplies counsel, materials and general backstopping support. The committee is also concerned with the development of persons with special skills in literature and literacy work. In addition the committee carries on research and experimentation in the system of overseas distribution of Christian literature.

Another DOM program is known as the Christian Medical Council, with the responsibility of working toward more effective and coordinated medical services overseas. It provides for interaction between theologians and medical personnel to explore the basic implications of the Church's concern for healing.

A program of scholarships allows for the training of persons, especially from the developing countries, as a means of leadership development. This is carried out in cooperation with academic institutions in the United States. It makes a special point of training certain persons from abroad "for positions of an ecumenical nature."

A clearing house serving laity

The American Laymen Overseas program states an especially ambitious goal: "to mobilize the entire expatriate lay membership of the American churches as their missionary agent." This committee operates as a clearing-house for materials and the exchange of ideas among constituent denominations. It also produces materials related to its goal.

There is also a service to overseas union churches, which likewise comes under DOM's roof, and which provides materials and counsel to union churches operating in various major cities abroad.

Research activities which were formerly carried on under the auspices of the Missionary Research Library are now being absorbed directly into the

Continued on page 34

NCC MEMBER DENOMINATIONS

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Church of the Brethren
Disciples of Christ
Episcopal Church
Evangelical United Brethren
Friends — United Meeting
Friends — Philadelphia Yearly Meeting

Hungarian Reformed Church
Lutheran Church in America
The Methodist Church
Moravian Church
Presbyterian Church in U.S.
Reformed Church in America
Seventh Day Baptist General Conference
United Church of Christ
United Presbyterian Church in U.S.A.

OTHER DOM AFFILIATED BOARDS AND RELATED AGENCIES

Church of God Missionary Board
Churches of God in North America
Cumberland Presbyterian
Eastern Mennonite Board of Missions & Charities
Evangelical Covenant Church of America
Lott Carey Baptist Foreign Mission Convention
Lutheran — Missouri Synod
National Lutheran Council (L.C.A. and A.L.C.)
Mennonite General Conference
Mennonite Central Committee
Schwenkfelder Church
Seventh-day Adventists Gen. Cong.
Mennonite Board of Missions & Charities
The American Lutheran Church

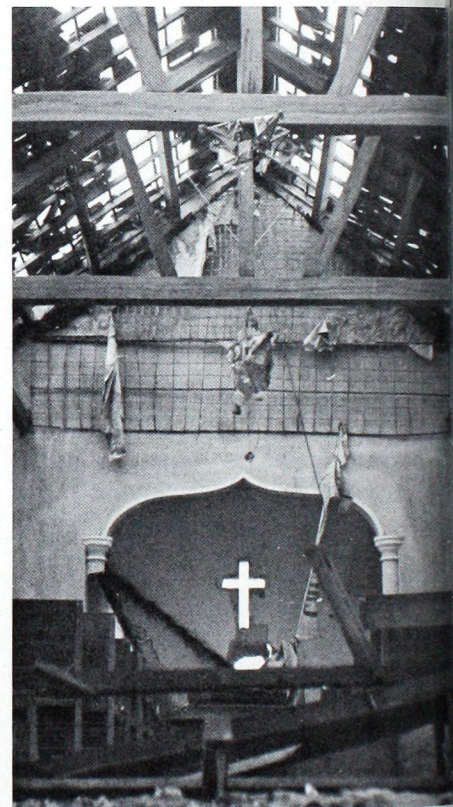
American Bible Society
American Leprosy Missions
American McAll Association
Christian Children's Fund
Committee on Christian Literature for Women & Children
Japan International Christian University Foundation
Ludhiana Christian Medical College Bd.
Santal Mission of the Northern Churches
United Board for Christian Higher Education in Asia
Vellore Christian Medical College Board
Madras Women's Christian College
YMCA, National Board
YWCA, National Board
Laymen's Overseas Service



War has not scarred every place in Vietnam, a country that was once called the "most beautiful" in Southeast



Missionary Tom Stebbins meets with Vietnamese church leaders.



Bombed out church at Thang Binh outside Da

VIETNAM: ESCALATING EVANGELISM

The hearts of my people have been made tender by the sufferings and tragedy of war," says the Rev. Doan van Mieng, president of the Evangelical church of Vietnam.

He used the term "my people" in the same way that Moses in the Old Testament and Paul in the New Testament used it when they prayed for the nation Israel. I have heard Mr. Mieng intercede passionately for his people in Vietnam as did Moses and Paul for their people.

These two elements, the hearts of people made tender, and intercessory prayer on the part of Mr. Mieng and thousands of others around the world, have been coupled with a third ingredient to afford tremendous opportunity for the messengers of Jesus Christ in Vietnam.

That third ingredient has to do with political development within the country and the involvement of certain religious groups in those political developments.

To understand the opportunities confronting the church in Vietnam one must understand something of the interrelationships of religion and politics. Religion has played a most important part in Vietnam over the past years.

contemplative people

The Vietnamese are traditionally a contemplative and religious people. Most of them are ancestor worshipers. Each home has a little altar where incense is burned and offerings are made to the immediate ancestors of the family. Religious ceremonies outside of the home are carried on in the public shrines found in prominent places. These shrines have been erected to the memory of outstanding political or military leaders of the past. The ceremonies are not directly connected with Buddhism, and no images or symbols of the Buddhist faith are found in these shrines.

Ten years ago Buddhism was a very significant force in Vietnam. It had only a nominal following. Even today I believe it would be a generous estimate to say that approximately 15 percent of the people are practicing Buddhists.

Why then has Buddhism had such an important place in political devel-

opments over the past few years? My personal conviction is that this came about because of the great emphasis placed upon the Catholic religion by the regime of former president, Ngo Dinh Diem. Mr. Diem came into power at a time when Catholicism was the recognized religion in Vietnam. It had been established as such by the French during the days of their colonial rule. Mr. Diem felt that he was divinely appointed to establish the nation of Vietnam as a free and independent country and also to establish Catholicism on a broader basis as the religion of the Vietnamese people.

Catholic regime resented

Catholics were a minority of perhaps 11 percent of the total population. Consequently, widespread feelings of resentment arose against the pressures brought to bear by Mr. Diem's regime. Astute leaders within the Buddhist faith saw it as a golden opportunity to take the leadership in an uprising that finally resulted in the overthrow of the Diem regime. Buddhism was catapulted into a place of national importance which it had never known.

Those who thus found themselves vested with great power endeavored to consolidate the gains and to rally the population behind them. But over the intervening months and years it became increasingly evident that the population as a whole was not moving with Buddhism. The Buddhists had no firmer control over the great majority of the populace than had the Catholics. A sense of apathy developed toward the Buddhist leadership, and later on a growing sense of disaffection and resentment.

During all of these developments and efforts to control the political future of the nation, the Protestant Church and its representatives continued to give themselves to a spiritual ministry, endeavoring to present the claims of Jesus Christ forcefully and without compromise. Individual Christians became involved in the political developments of their nation and many were in places where they could exert much influence. But the church as an organized unit, and its leaders, who

considered their leadership to be of a spiritual nature, refused to become involved in political complexities.

As a result, people came more and more to respect the Protestant Church and its stand. They came to feel that here was a group who were interested in the spiritual welfare of the people above all else. Here was a group who had no political aspirations. Here was a group who were concerned about people as individuals but who were not seeking to control them politically or to coerce them into any particular political pattern.

Coupled with this adherence to its divine calling is the benefit of prayer by thousands of people around the world. A few years ago, Vietnam was little known by the people of the world. A few people were acquainted with the efforts of Christian missions there. They prayed. But the great majority of Christians had very little knowledge of Vietnam or of the church there.

Now everyone knows of Vietnam. Thousands of young men are upheld daily in prayer by devout mothers and wives, who also remember the people among whom their sons are serving. God is answering prayer. God is at work in Vietnam. His church is being built, and the gates of hell cannot prevail against it.

Shortly before I left Vietnam I spent a memorable two days in the Quang Ngai Province. I arrived there on Saturday afternoon and was met at the airport by the missionary living at Quang Ngai. We started immediately toward a small village some distance away. We stopped a few miles out from the city to inquire about the road ahead. The military men we talked to questioned the advisability of our going, but after some discussion they agreed to let us proceed.

Sharing with Vietnamese believers

A joyful group of believers met us at the village. They invited us to their church which had been brightly decorated for the occasion. We wept as we saw these chosen ones meeting together in their little church, giving praise to the Lord who had come to mean so much to them. The children had prepared a special program. They illustrated some of the songs which they sang for us and then a brief message was presented. Following this was a time of fellowship.

We returned to the missionaries' home in the city for the evening. Sun-

T. Grady Mangham, Jr. is area secretary for Southern Asia and the Middle East of the Christian and Missionary Alliance. He formerly served as chairman of C@MA work in Vietnam, where he first went as a missionary in 1947.

ESCALATING EVANGELISM

day began with an early morning time of praise and rejoicing with a group of the young people. At 9:30 people crowded into the church for the morning worship service. It was a special day because there was to be a baptismal service.

Those to be baptized were new believers, most of them refugees—people who had been driven from their homes by the relentless advance of war. They knew what it was to lose everything. They knew what it was to be driven from their traditional homes. They had experienced grief and suffering. But in their sorrow and in their time of great testing, they had come in contact with the gospel, and more than 400 of them had turned to the Lord. Now 69 of those 400 were to follow the Lord in baptism.

Can you imagine our great joy at being present for this wonderful occasion! There were old men who had known a life of sin and enslavement but who now had come to know freedom in Christ Jesus. There were young people with a whole life ahead who now in their tender years were finding Christ to be the answer and the promise of hope for the future. We thanked God as we witnessed this glorious service of baptism for these 69 new believers.

That afternoon we made a trip by helicopter into one of the villages along the coastal region a few miles from Quang Ngai. Here was an area where some years ago God had done a gracious work in the hearts of many people. For nine years, from 1945 to 1954, this area had been controlled by the Communists. It had been their stronghold. From the end of World War II until the signing of the Geneva Accords in 1954. Ho Chi Minh and his followers had been fully in control of this area and the French had never been able to penetrate it.

When the region finally became accessible to missionaries, a young couple was sent in. They ministered. God blessed. In a number of villages along the coast more than 1200 people turned to Christ. Five churches sprang up—churches that were vibrant and alive and that produced Christians eager to witness to neighboring villages about Christ. Some of these were men who had been involved in the Communist cell groups that previously operated in this area.

Some five years ago, Communist pressures were again brought to bear on this area. The missionary was not able to continue regular visits to the villages. Eventually the Vietnamese pastors had to leave also because of an intensification of warfare occasioned by the efforts of the government to regain control. The area became a battlefield. Villages were disrupted. Some people fled, but others remained, because this was where their homes were and this was where their livelihood was.

Christians grow despite Viet Cong

Now arrangements had been made by a U.S. chaplain to allow the missionary to fly into one of these isolated villages for a brief visit with some of the Christians who still remained. We landed in the center of a clearing and a group of people greeted us. The helicopter took off with instructions that the pilot was to return in an hour and a half to take us back.

The first man to greet us as we left the helicopter was one who had his hand bandaged in a bloody towel. He told us he had been shot by the Viet Cong just a little while before. It had happened at the edge of the village. Everyone was talking at once, telling us that a military patrol had started out toward a village to the south in order to carry medical supplies and treat the people who were in need of medical assistance. Just outside the village they had fallen into a Viet Cong ambush. Many had been killed and others wounded. He wondered about our own safety, but the young pastor who was with us assured us after consulting with the village leaders that it was all right.

We visited from house to house trying to console and comfort those who had lost loved ones. A group met together in the home of one of the Christians for a brief service. We tried to encourage and instill faith in the hearts of those who had remained true to their Lord.

While the service was in progress, ten men dressed in white filed into the room. We didn't know who they were. As soon as the service was dismissed, they came up and introduced themselves as a group of Christians from a village to the north. They had heard that we were coming and had walked some five miles in order to meet us.

"Can't you come to our village?" they pleaded. "Our village is safe. It is

five miles away. We don't have trouble there like they have here."

We could not make any promises but we did try to encourage them. Tears were streaming down their faces—and ours—as we chatted together.

"Since no missionary has been able to visit you for more than four years," I said, "and since you have had no pastor to come to your village for approximately two years, how many Christians do you still have in your village today?"

They brought out the list—the names of those who still claimed Christ as Savior and Lord and who still met together to worship Him. There were 337 names on the list.

God is working in Vietnam! I wish it were possible for you to meet Pastor Vong. This man serves as district superintendent of the churches in central Vietnam. He continually travels in dangerous areas. On a number of occasions he has met representatives of the National Liberation Front. They have challenged him, asking what his business is and where he is going. He has told them without question that his business is preaching the gospel of Jesus Christ and that he is going to areas where there are groups of Christians and where there are churches.

Mr. Vong has instructed the young preachers in his district that they must stay in areas even where there is danger as long as the Christians are there. "As long as there are followers of Jesus Christ there who need the spiritual guidance that you are able to give, you must remain," he tells them. "The shepherd cannot desert his sheep." And Mr. Vong adds, "If I expect those young men to remain by their post of danger, I must go and visit them."

Strong faith in bitterness

And so he is continually traveling. God has marvelously protected him and given him a ministry of encouragement and strengthening for these churches. He told me that as he goes into these villages and visits the Christian groups, he finds they have a faith that sustains them in the hardest situations.

"I find that the faith of those people is so much stronger than the faith of the Christians living in the relative safety of the cities," he says. "The people tell me that life is so bitter and dark. There seems little hope for the future and there seems so little of joy to be found in any circumstances. Yet

... have found that their faith in Christ has brought joy, has sustained, as upheld them. And further, they have found that because of their faithful witness in these times of great stress, many in these areas are turning to Jesus Christ. Almost every time I go to visit these churches, I find new believers. I find those who have turned to the Savior since my last visit and they are awaiting my arrival so that they can be baptized. Sometimes there are 12 to 15 new believers, and sometimes as many as 50 or 60."

Yes, God is working and adding to His church, and the gates of hell shall not prevail against it!

The church in Vietnam feels an obligation for the social betterment of the people. The government, occupied as it is with the prosecution of the war, is not able to provide for all of the social needs. Many schools have been closed in recent months by churches in areas throughout the country. Thousands of children are now receiving an education and along with it religious instruction. A number of orphanages have also developed because of the need in different areas to provide care for children left homeless because of the war. Medical needs are very prevalent in every place throughout the country.

Demands impossible to meet

It is impossible for the church to meet all of the demands. Yet, through the assistance provided by the Mennonite Central Committee and by World Vision and other service organizations, the church has responded and is making an effort to help meet the physical needs of those who are suffering. In the central highlands area a prosthetic program continues to give regular treatments to approximately 100 people. Many have come to know Jesus Christ as Savior through frequent contacts with the missionaries and with the nationals who are now carrying on a large part of that program.

The greatest opportunities, however, are still found in the ministry of evangelism. The Vietnamese military camps afford tremendous opportunities for the witness of the gospel to young men who are facing certain danger and possible death. The doors to the Vietnamese military hospitals are open to messengers of the gospel. Regular witness is being given in many of these institutions. Prisons and other institutions also afford an opportunity to pre-

sent the claims of Jesus Christ to people who are in a position where they will listen and where they are anxious to read materials placed in their hands.

The response is tremendous. Hundreds are turning to Christ week after week. This is a day of spiritual harvest when thousands are being gathered in. In the midst of war, and under tremendous pressure, the church is on the move in Vietnam.

But what of the future? What are the hopes for the church in the days ahead? How do its leaders view the future? Are they fearful? Are they endeavoring to hold their own or what are their plans?

How marvelous it is to talk with these men and hear them express their faith in what God will do for their nation, for their church and for their people. A communication from the field recently told of the faith that would stretch out and believe God for a million Christian converts in Vietnam. This sounds fantastic. Yet with the opportunities and the unlimited resources of God at our disposal, can we believe for anything less?

The church in Vietnam is believing in God for a mighty ingathering of souls. The church is trusting God for deliverance for all the people. The church looks forward to the day when freedom will give opportunity to proclaim the message of Jesus Christ and His redemption to people throughout North and South Vietnam. The church is living in the expectation of continued growth—yes, even of multiplication—of the number of believers in the days ahead.

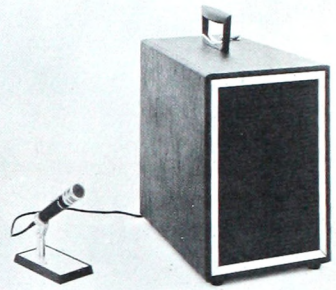
The church is also living in the hope of the soon coming of Jesus Christ. Wherever Christians suffer as they

have suffered in Vietnam, a cry goes up from the innermost being, "Even so, come Lord Jesus!"

The future is as bright as the promises of God. We believe with them that He will continue to build His church. We believe with them that the gates of hell shall not prevail against it. We believe with them that they shall continue to experience the abundant blessing of God until that day when their hope shall be consummated in the glorious return of Jesus Christ. |||

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WILL THERE BE A BREAK IN CHINA'S NEW WALL?

by Dick Hillis



Entertainment at the Shanghai airport.

Mainland China is still the biggest mission field in the world. The fact that it is closed to missions does not make it any less a mission field. Its size is equivalent to the combined areas of the continental United States and Argentina. With 5000 miles of coastline the China mainland extends over 1800 miles from north to south and 2000 miles from east to west. Its population is more than three times that of the United States.

Informed "China watchers" today are quick to acknowledge that the Communist party and its leaders have their hands full of boiling rice. A house divided against itself cannot stand, and the Communist house is divided.

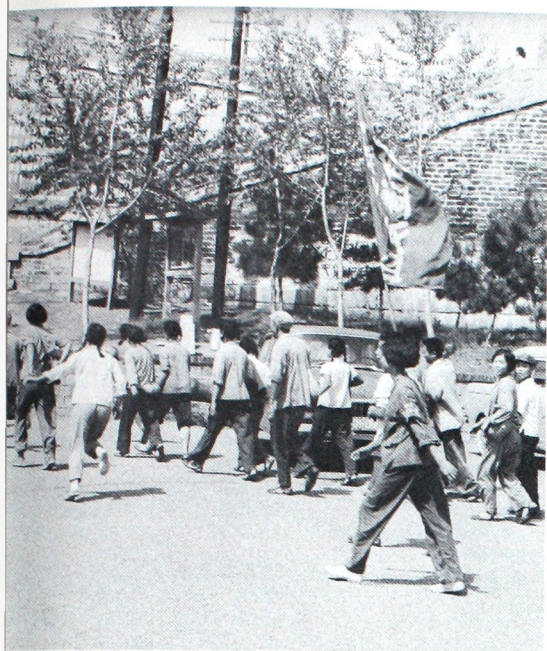
Termites of greed and ambition

The house that Mao built is being undermined by the termites of greed and selfish ambition. Party Chairman Mao is teamed with Marshall Lin Piao, his minister of defense, in a death struggle against Liu Shiao Chi, the chief of state.

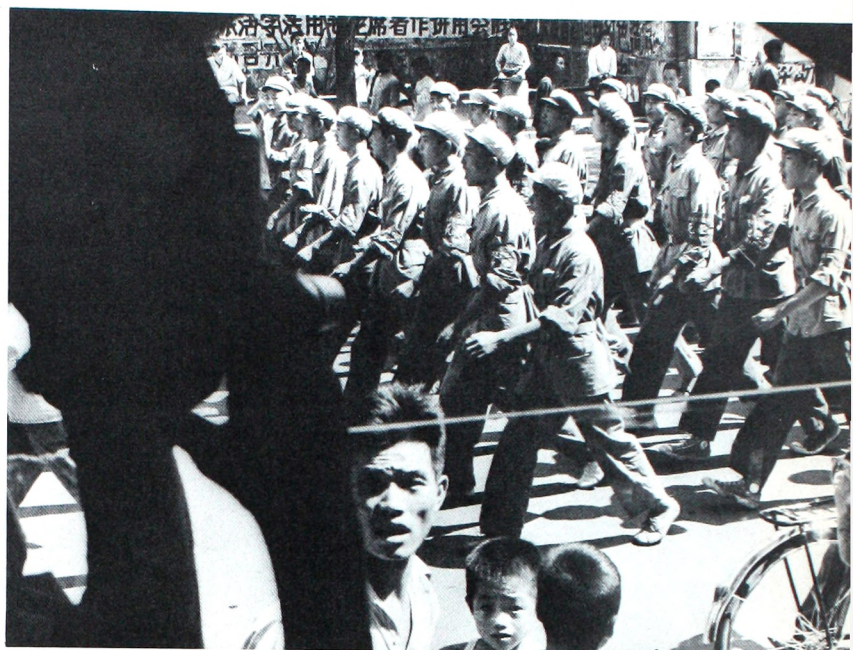
Liu has powerful friends in both the military and the party. Otherwise he would not be alive. Therefore, to gain his end, Mao moved outside the party

Dick Hillis is founder and general director of Overseas Crusades, Inc. His missionary career began in China in 1933 and includes 18 months in Communist-controlled China. He also spent ten years in Formosa.





Guards at the steps of the Great Wall.



Demonstration on first anniversary of Chairman Mao's first reception of the Red Guard.

In his "cultured revolution" Mao is relying upon the masses to rebel against the constituted authorities set up by the Chinese People's Republic, of which he is the founder. Mao, in the name of communism, is destroying the party. This he is accomplishing by establishing new "improvised organization."

Unwilling to trust the Communist Youth League, Mao formed the "Red Guard." Unable to control the Communist labor unions, he organized the "revolutionary rebels." Even in the communes the "people's leaders" set up by the party are now being replaced by a new Mao organization called "all peasants."

More Mao manipulation

Although Mao must count on the military for his power, there are certain high-ranking officers he does not trust. These he calls "military professionals." In the spring of 1965, in order to purge a large number of these officers, he ordered all army ranks abolished.

Then, in order to gain the favor of the rank and file in the military, he ran a propaganda offensive with the slogan "Learn from the army."

By these clever manipulations Mao is able to purge a large number of his opponents in both the party organization and the military.

Mao's autocratic behavior has led to a state of political anarchy and almost

total loss of party cohesion. Furthermore, the country is going through a time of economic chaos. In some areas, far enough from Peking to offer a measure of success, there is outright military rebellion.

Although nobody can predict the outcome, the current turmoil in China could lead to a great opportunity for the church of Jesus Christ.

Spiritual failure of Mao's materialism

Communism promotes materialism. China's people are a materialistic clan. In the hope of material progress, the people of China are being ordered to enthrone Mao where Buddha once sat.

The Mao machine has done everything possible to present to the people a new god in the form of Mao himself. Some have accepted him as such. But what happens when Mao dies? When he falls from his pedestal (as Stalin fell from his) his followers will be left with nothing but a forlorn hope and a bad dream.

For the moment Mao is in the driver's seat. He is the hearth-god of almost every household, the pilot of every plane, the engineer of every train. The thoughts of Mao blessing upon every baby and breathe health and prosperity upon every laboring man. Huge statues of Mao, "the man-god," have been erected everywhere. So complete is the brainwashing that from the cradle to the grave the only thing one

really needs is to study the thoughts of Chairman Mao.

In all of this, none have suffered more than the Christians. They have been falsely accused, denounced, imprisoned and killed.

Churches have been closed, property confiscated and Bibles burned. But Christianity cannot be wiped out. Indeed, the present suffering of the Christians may well be just another time in history when God in His sovereignty is "causing even the wrath of man to praise Him."

Communists unwittingly lay a foundation for Gospel

The Communists have in fact unwittingly initiated some reforms which could actually facilitate the spread of the gospel when the Communist roof falls in. They have . . .

. . . forbidden ancestor worship, once considered one's highest spiritual duty,
 . . . destroyed old idols and temples,
 . . . simplified the written language,
 . . . built more roads,
 . . . scattered Christians into new areas,

. . . driven Tibetans into North India where they can hear the gospel,

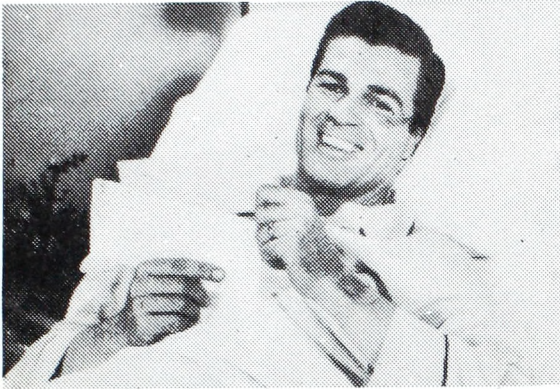
. . . abolished the family clan system so that today one could accept Christ without being held back by family loyalty,

Continued on page 29

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 City _____ State _____ Zip Code _____ Beneficiary First Name Middle Initial Last Name
 Date of Birth _____ Month Day Year Age _____ Relationship of Beneficiary to Applicant _____

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

First Name	Initial	Last Name	HEIGHT Ft.-In.	WEIGHT Lbs.	Age	Month	BIRTH DATE Day	Year	RELATION To Applicant

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years?

YES NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following: Arthritis, hernia, venereal disease, apoplexy?

YES NO

Epilepsy, mental disorder, cancer, diabetes?

YES NO

Tuberculosis, paralysis, prostate trouble?

YES NO

Heart trouble, eye cataract, disease of female organs, sciatica?

YES NO If "yes" explain fully.

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

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Applicant's Signature _____

X
First Name Middle Initial Last Name

Mail this application with 25¢ right away to:

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ED CHINA'S WALL

Continued from page 27

...purified the church through per-
secution.

It would be naive to think at this
moment that Maoism is finished or
that communism is out. However, the
Communists cannot be sure that they
will forever remain in control.

Success measured in inches

Socially and economically, any suc-
cess must be measured by inches, not
feet. Thus this biggest, oldest contin-
g civilization in the world is in
collapse against the Communist hand
that claims to feed it.

When the Asian pagoda that Tojo
built came crashing to the ground and
the door to Japan flew open, the church
was caught napping. General Douglas
MacArthur called for the church to
send thousands of missionaries.

Church and mission strategists,
shaken by the call, shook off their
sluggishness and months too late began
discussion groups on how to reoccupy
China. But because we were almost to-
tally unprepared, we were able to send
only a fraction of the number called

for. Even 20 years after the call we can
boast fewer than 2400 missionaries in
Japan.

Today we are faced with the grave
danger of unpreparedness for a mis-
sionary job far more colossal than that
of Japan. Are we in the slightest way
prepared if the house that Mao built
should crumble? China boasts one-sev-
enth of the world's population, a stag-
gering 700 million.

Needed: A spiritual army

The evangelical church should be
preparing and training a spiritual army
to help evangelize China as soon as
the break in her wall comes. We dare
not brush the question aside with the
excuse that Mao has built the ideologi-
cal wall too high and strong and China
is closed. Did not a sovereign God
knock the locks off the doors of Tojo
and Sukarno? In time will He not also
break down Mao's wall? Then what
should we be doing in order to be ready
when God moves?

1. We must confess that we have
allowed unbelief to pull across our
minds the shades of spiritual indiffer-
ence.

2. We must refuse the suggestion
that China is too closed, too Commu-

nist, too big and too remote to be won
to God or to be reached by His people.

3. We must, with renewed faith and
zeal, intercede for the Christians in
China who have for almost two dec-
ades stood against staggering odds with
practically no help from Christians
outside the Bamboo Curtain. "Remem-
ber those who are in prison as though
you were in prison with them" (Heb.
13:3, TEV).

4. By prayer and financial assistance
we must encourage those missions
broadcasting the gospel to China.

5. We must pray the Lord of the har-
vest to prepare and send thousands of
Chinese Christians from America back
to their homeland as missionaries to
their own people.

6. Missions must prayerfully, stra-
tegically work out plans for the spiri-
tual invasion of this biggest of all fields.

7. In areas outside of Red China,
such as Taiwan, missions must also
prepare thousands of Christians to re-
turn to the mainland as strong wit-
nesses for Christ.

8. We and all that we have must be
ready, available and expendable.

All this, and much more, we must
do. The sobering question is, "Will
we?"



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globe at a glance



Bob Zeimer and family (above left) on December 26 posed in front of the leprosy center at Ban Me Thuot, Vietnam. Zeimer, Christian and Missionary Alliance missionary, was killed January 31 when the leprosy center was overrun by North Vietnamese. Mr. Zeimer was injured in the fighting. Their daughter was at school in Dalat and was killed. Third-term C&MA missionaries, the Rev. and Mrs. C. Edward Thompson (above right) with three of their five children lined up for this picture when the Palermo Youth for Christ on loan to World Vision, visited the leprosy center in December. Mr. and Mrs. Thompson were killed during the attacks January 31.

ASIA

INDIA

Missionaries asked to leave Assam

Indian government has asked 10 of the 13 foreign missionaries in the Mizo Hills district to leave the area.

American Baptist and Welsh Presbyterians who are active in teaching and hospital work are the ones most affected by the government move. These missionaries will be allowed to continue work in some other area of India.

AUSTRALASIA

New Guinea urban growth spurs

Australian unity

Rapid growth of towns in Australian New Guinea and the resulting overlap of mission work has pointed up the need for greater Christian unity, according to a report by the Rev. E. G. Lechte. To meet this need a Deed of Union signed January 1968 unites the Papua Ekalesia (formerly London Missionary Society), the United Church of Port Moresby, and the Methodist Churches of the four districts of the territory. The entity thus formed is called the United Church of Melanesia and becomes the largest Protestant Church in the Territory.

The latest Annual Report of the government shows that 40 Christian groups are working in Papua and New Guinea. There are 3140 missionaries, who have come from Britain, Australia, New Zealand, France, Italy, Switzerland, United States, Holland, Germany, Ireland, Fiji, Tonga and Samoa.

Lechte reports that for many years the denominations recognized with courtesy each other's sphere of influence and there was little or no overlapping in their respective areas of work. This began changing, he reports, as the great highland populations be-

gan grouping into urban areas or townships. As each denomination seeks to care for its own people in the new areas there is much overlapping of work. The result is a sort of "religious tribalism" imposed by the denominations.

Catholic radio-TV network planned

Plans were completed at a recent meeting in Manila for establishment of a Roman Catholic radio and television network which will broadcast throughout the Far East.

The network, modeled partly on Vatican Radio, is to cost more than \$5 million to establish.

Object of the network is to make Catholic radio and television a modern and efficient instrument for spreading the gospel message and disseminating news on the pastoral activity of the Church.

Baptists report on growth and need

"There are still emergency needs" especially for "young preachers for general evangelism," reported Dr. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

In his summary of the highlights of 1967 Southern Baptist mission work in the Orient, Crawley outlined advances and needs. Six new stations of missionary residence were opened (Klang, Malaysia; Medan and Padang, Sumatra; Purwokerto, Java; Pagadian and Cagayan de Oro, Mindanao, Philippines and Camranh, Vietnam.) Seventeen churches were organized in the Philippines and 12 were established in Japan. He also reported the Southern Baptist missionary staff had a net gain of 34 during 1967.

However, Dr. Crawley stated that young preachers were in especially "short supply" in Pakistan, Vietnam, Malaysia and Japan. He also cited

needs for doctors and nurses; theological seminary teachers, especially in Korea and Malaysia; religious education specialists to prepare literature.

AFRICA

CONGO

Carlson medical center dedicated

Dedication of the Paul Carlson medical center in Northwest Congo planned in March, is to be attended by Congolese officials and representatives of the Paul Carlson Foundation from the United States.

The medical center (5000 acres worth one half million dollars, was given to the foundation by President Mobutu of the Congo.

It is located on a plateau in an area with a high incidence of leprosy. The beginning phase of the center's program will focus on rehabilitation of leprosy patients. Plans are to later branch into other medical specialties and research as funds and personnel are available.

The center was opened in January by Dr. and Mrs. Wallace Thornbloom. As soon as another doctor is available Dr. Thornbloom will be sent to Kariari, India, for special training in leprosy rehabilitation.

The Paul Carlson Foundation was established in 1965 to perpetuate Dr. Paul E. Carlson's efforts to improve medical conditions in Central Africa, explains foundation executive director Harvey R. Widman. Dr. Carlson was the American missionary killed in the Stanleyville massacre November 24, 1964.

YOUTH SEEKS GREATER RESPONSIBILITY

India: The General Committee of the Student Christian Movement of India, meeting in Bangalore in De-

Church and missions face staggering problems in Vietnam

The Communist offensive during Tet which shattered the "secure" feelings of city dwellers in South Vietnam and which resulted in the deaths of six Christian and Missionary Alliance personnel at Ban Me Thuot leprosarium has caused mission organizations in Vietnam to reevaluate their policies. What the widespread damage, food and medical shortages, and people displacement in the large population areas will mean to the church and to mission work will take months to assess.

Some missions are cutting their staffs and sending home women and children. Christian and Missionary Alliance reports they are evacuating 48 American and Canadian missionaries and 45 children. This will leave C&MA 50 men in Vietnam. World Vision International is also evacuating women

and children, leaving only the men to carry on the work.

Southern Baptists, who have 24 people in Vietnam, have adopted a wait and see policy, giving individual personnel "the power to take whatever steps are necessary to meet this crisis," stated Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board.

Except for the six killed and two missing from Ban Me Thuot, all Protestant and Catholic mission and relief personnel are accounted for and safe. Many were rescued and brought to safety by American military personnel. Miss Betty Olsen of the C&MA, and Hank Blood of Wycliffe Bible Translators, who were captured at Ban Me Thuot by North Vietnamese, are still unaccounted for.

member, voted to urge member associations to become increasingly involved in national development and reconstruction. A new meaning and dynamism in the Christian gospel would come from such involvement, the committee stated.

Seventy students and teachers participated in the discussion held on the campus of United Theological College. Mr. Ninan Koshy, 34, vice-principal of Bishop Moore College in Kerala, was unanimously elected general secretary of SCM. Koshy is well-known in the church of South India and among Christian student groups. He has a special interest in Christian participation in political and national life.

Latin America: The Union of Latin American Evangelical Youth meeting in Uruguay in December emphasized the urgent need for evangelical youth to identify more closely with the problems and aspirations of all Latin American youth.

The young people urged the need to create grass-root communities of service and action among rural and work-youth—who constitute 80 percent of Latin American under 25.

WJAJE's delegates suggested a strategy of study and action covering the next two years, which goes to their respective organizations for approval.

England: Recently 60 Campus Crusade staffs, most of whom are recent college graduates, entered England in January and took up residence in university cities. Operating under the title "University Ambassador Team," they are concentrating their work among university students in London, Brighton, Reading, Birmingham and Southampton.

Bud Hinkson, group leader, says, "We shall be here long enough to implement ideas that we have found beneficial and then leave for somewhere else."



people make the news

Harry Genet, has been appointed executive secretary of the Arabic Literature Mission, Beirut, Lebanon. He and Mrs. Genet serve under The Evangelical Alliance Mission and are on loan to the Arabic Literature Mission which distributes six tons of literature annually.

Herbert A. Fryling, has been appointed executive secretary of American Scripture Gift Mission headquartered in Philadelphia. He succeeds the Rev. James O. Palmer who died in 1967.

Evangelists **Jack Wyrzten** and **Tom Skinner** hold their first African evangelistic campaign in Congo, Kenya and Tanzania, February 12 through March 29. The campaigns are being held in cooperation with Africa Inland Church and Mission.

Danish-born, 93-year-old Lutheran missionary to Japan, Dr. **J. M. T. Winther** was the subject of a 30-minute color documentary broadcast on a nationwide Japanese television network. Dr. Winther still teaches at Kobe Lutheran Seminary. The program was produced by Kansai Television Station of Osaka in cooperation with the Japan Lutheran Television Committee.

Leonard Tuggy of the Conservative Baptist Foreign Mission Society, **Gordon Swanson** of Far Eastern Gospel Crusade, and **Ralph Toliver** of Overseas Missionary Fellowship are to spend eight months on a project called CGRIP (sea-grip), "Church Growth in the Philippines."

Pastor **R. Benze**, 27, missionary under the German Lutheran Mission, was attacked by tribal warriors in a wild section of West Irian which is administered by Indonesia. Benze was

wounded in the back, arm, leg and abdomen. He is recuperating in a hospital at Madang, Northeast New Guinea.

Dr. **William J. Villaume** has been appointed acting president of a projected international university in the Bahamas. The former president of Waterloo Lutheran University in Canada will direct the planning of the university and organization of the fund-raising operation. Tentative opening date of the first college is September 1969.

Miss **Domingas Pegado** recently became the first African Methodist woman minister in Angola, and so far as is known, in the eight countries of Africa where The Methodist Church has work. She is a graduate of the three-year course at Emanuel Union Seminary at Dondi.

The Rev. **Alec W. Pederick** has retired as director of home missions of the Federal Inland Mission, a post he has held for 30 years.

Dr. **Siu Choh Leung**, 79, one of China's outstanding Christian leaders, died December 20 in Hong Kong. Leung was general secretary of the National YMCA in China from 1931 to 1949 and then became associate general secretary of the World Alliance of YMCA's for South and East Asia. He also served as vice-chairman of the International Missionary Council which became part of the World Council of Churches in 1961.

Episcopal leader of 20,836 Methodists in the Lucknow area of India, Bishop **P. C. Benjamin Balaram**, 59, died of a heart attack January 17 in Lucknow. He was one of four Methodist bishops in India.

It may be Greek to you, but

μακαριος

is not the same thing as

ευδαιμων

—and the world would be a much better place if everybody knew it.

In fact, one of the major causes of man's spiritual unrest is that everybody thinks he knows exactly what the Bible says, without bothering to check the original languages.

For example, any Greek scholar will tell you that *eudaimon* (the second word above, usually translated "happy") is not found in the New Testament. If you read about "happiness" in one of the new translations, it is probably because the translator did not know the real meaning of *makarios* (blessed).

The Lord Jesus Christ never promised happiness to anyone. What He promised was "blessedness," which is much better. Now, an understanding of the real meaning of "blessedness" will give you a much better understanding of the Beatitudes of Matthew 5 and Luke 6, and may even bring about a beneficent revolution in your life.

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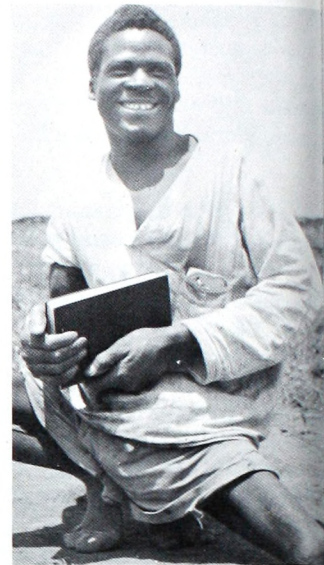
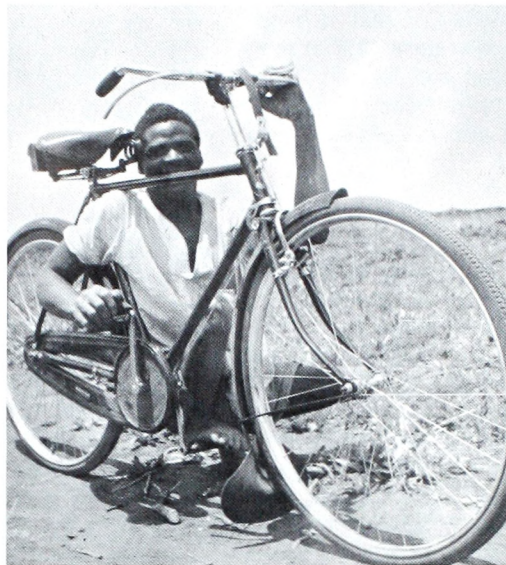
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WW NEWS
FEATURES

Lame evangelist spreads gospel in southwest Tanzania



The lame, traveling preacher, Paipi, is an unusual sight on his bicycle.

Paipi is a lame man, a polio victim, who lives in southwest Tanzania. The polio attack left his legs spindly and bent. He can only squat but he has taught himself to "walk" on his toes and hands.

He learned he could also ride a bicycle by putting his right foot on one pedal, reaching his right arm through to the other pedal and then guiding with his left hand. Since he cannot sit on the seat he clings to the side of the bike. Zipping along a flat stretch or down a hill, there are times when he cannot be seen hanging on. On one such occasion when an African saw the bike careening past, he cried, "The demons are riding bicycles."

Paipi earned his living by playing drums. He was good and in much demand as a dance drummer. Despite his handicap Paipi felt he had a good life until one day an African evangelist told him that he needed God, Christ and salvation.

Paipi rebelled. "I am happy," he told the man.

But he could not sleep well and had strange dreams.

One day Paipi decided the lame man, the dance drummer, would receive this Lord Jesus Christ as his Savior.

Hurrying home, he gathered his drums and burned them.

He began to study God's Word. In 1961 'walking' on his toes and hands or clinging to his bike he started going from village to village preaching the Word.

He often has trouble, but he says that God protects him. As a testimony he cites the time a relative became angry at him when Paipi reproved him for his drinking. His relative grabbed a gun and shouted, "I am going to kill you."

Paipi could not run, but he prayed.

Angrily, the man pulled the trigger but the gun did not go off. Paipi covered his eyes, prayed and waited. The man tried a second time, but again the gun did not go off.

Jerking out the shell and inserting another, he pulled the trigger again. Nothing happened.

Shouting furiously, "This gun is not good." He pointed it in the opposite direction and pulled the trigger. This time the gun fired.

Friends dragged the man away before he could aim at Paipi again.

Despite the problems, Paipi can be seen scampering along on hands and toes or clinging to the side of his bike as he travels from village to village preaching the gospel of Jesus Christ and telling his people what his God has done for him.

— Ernest L. Gree

Syria, ancient land of the Phoenicians, has the oldest continuously inhabited city in the world—Damascus—as its capital. Renowned for development of trade, seafaring and industry, Syria suffered repeated attacks and invasions through the centuries—by Hittites, Egyptians, Assyrians, Aramaeans, Greeks, Persians, Romans, Byzantines, Arabs, Mongols, Crusaders. Fell to Ottoman Empire in 1516 and remained under Turks until 20th century. Became a mandate of France following World War I.

Gained independence April 1946. Subject to repeated military coups and counter coups by forces favoring union with Egypt in a United Arab Republic and forces opposing such union. Conflicts between military and civilian politicians, between landlord and peasant classes. Included in U.A.R. from 1958 to 1961. Power passed in 1966 to pan-Arab, leftist Ba'ath Party. All other parties outlawed.

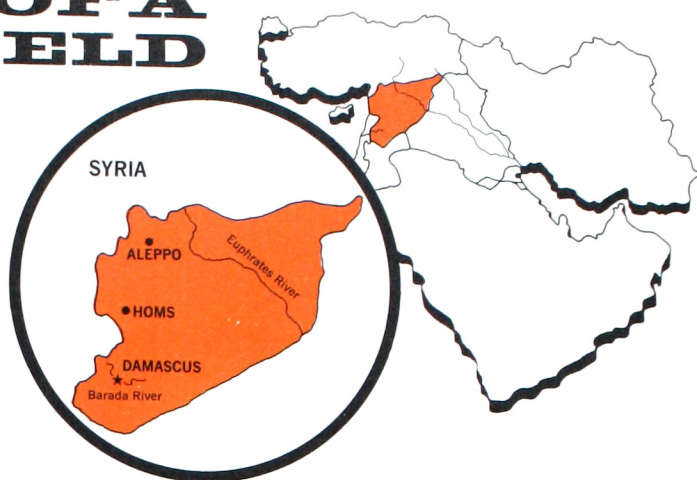
Land and people: Mostly Arab population, with a few other racial elements. Most are farmers (65 percent live outside of cities), some 212,000 are desert nomads.

Climate is subtropical, warm and humid in the west and along coast, where rainfall ranges from four to 20 inches annually; warm and dry inland. Western mountain ranges are partly forested; southeast is desert wasteland, passing into steppe land in north.

Euphrates River flows through eastern part of country. Barada River separates Herman and Anti-Lebanon ranges and waters Damascus Oasis, a fruit and vegetable growing area.

Huge contrasts in living conditions between modern housing in major cities (too expensive for most people),

FACTS OF A FIELD



SYRIA VITAL STATISTICS

- AREA:** 72,234 square miles (slightly larger than North Dakota).
- POPULATION:** 5,399,000 (somewhat less than Moscow, more than Philadelphia).
- OFFICIAL LANGUAGE:** Arabic. Some English and French spoken in cities, also some Turkish and Syriac spoken by small racial groups.
- CAPITAL:** Damascus (population 507,503, about the size of Honolulu).

primitive stone buildings in older suburban quarters where housing is bad and overcrowded, and mud huts of rural area.

Economy: Based on agriculture, but limited by climate, primitive techniques and the landlord-sharecropper system. Main crops include cotton, wheat, barley, citrus fruits, olives, grapes. Industry plays minor role, includes such products as textiles, cement, sugar, petroleum, flour, soap, glassware. Irrigation projects and fertilizer production are in initial stages of development. Few mineral deposits except for oil; production limited.

Health and education: One doctor for every 5400 people; infant mortality rate of 26 per 1000.

Adult literacy rate is 65 percent. Elementary schooling is compulsory

and free. Universities at Damascus and Aleppo. Education accounts for 10 to 15 percent of national budget.

Religion: About 85 percent of the people follow Muslim religion, introduced by Arabs in 7th century. Some 12 percent are Christians (Catholic, Orthodox and Protestant), totaling about 477,000. Protestant Christians number about 14,500.

Missions: First preaching of the gospel by Apostle Paul was in Damascus shortly after his conversion and baptism.

First contact with Protestant Christianity was in 1822 and 1823 by London Jew Society and American Board of Commissioners for Foreign Missions. Several converts by turn of century. Bible translated into Arabic. Lebanon Evangelical Mission founded in 1860 as refugee and relief work, branched out into educational activity.

By 1957 there were approximately 160 Christian missionaries working in Syria under a half dozen mission boards. Under Ba'ath regime, which took power in 1963, all were required to leave. Church is now entirely under national leadership.

Protestant Christians number fewer than 15,000. Converts are mainly from Armenian, Syrian Orthodox and other non-Muslim groups. Size of church has actually declined because so many Syrian Christians have emigrated to South America and other regions.



Ancient irrigation system on the Euphrates River is still part of modern Syria's agricultural methods.



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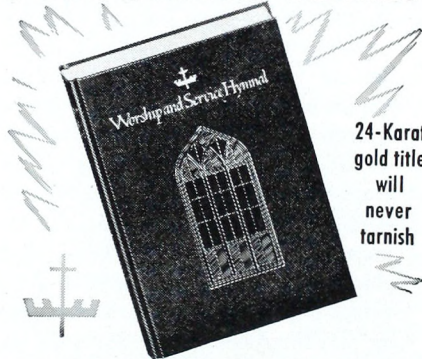
THEY SERVE THE WORLD

Continued from page 21

Division of Overseas Ministries. Meanwhile, MRL has become functionally a part of the library of Union Theological Seminary, which is just a block away from the Interchurch Center. The DOM research program aims at providing or retrieving data as a basis for planning and decision making related to the overseas programs of the churches.

All these activities, along with the administrative functions necessary to carry them through to reality, are based on fundamental New Testament imperatives, according to DOM secretary David Stowe. They are: to make disciples of all nations (Matthew 28), to preach and to heal (Luke 9), and to feed the hungry, give drink to the thirsty, care for the stranger and clothe the naked (Matthew 25).

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But the current output of the DOM does not satisfy those who operate. They are too conscious of the many tasks left undone and of exploding populations yet in need. Accordingly, the DOM recently adopted ten major goals for the triennium 1967-1969. They are as follows:

1. Identify and direct additional resources toward major evangelistic opportunities, such as communities of higher education, of international service, of urban leadership, those moving out of the tribal life into the modern world, and the newly literate.

2. Focus the capacities of the worldwide Christian fellowship for ministries of international understanding, reconciliation and peace, especially at tension points like Vietnam.

3. Fertilize current theological debate with experience and insight developed in intercultural and interreligious experience.

4. Help churches and individual Christians to take significant leadership in social development and nation building, through appropriate skills (such as literacy), programs (such as community development) and new attitudes (such as Christian involvement in the problems of the secular society).

5. Increase effective consultation and working relationships with the World Council of Churches, other regional and national councils, conservative evangelicals and Roman Catholics; and with men of goodwill of other faiths (no formal religious affiliation, to serve in humanitarian efforts and to develop understanding and mutual respect).

6. Facilitate joint action for mission and service in local areas overseas; in the development of resources by sending churches related to those areas and in development of joint facilities for research and planning, and for overseas personnel operations.

7. Learn how resources from U.S. churches can be combined most effectively with other ecumenical resources to strengthen and not damage local Christian life, witness and service.

8. Mobilize U.S. church resources including the political influence of Christian citizens, against world hunger.

9. Mobilize Christians working overseas, and their indigenous colleagues for effective extension of family planning and education.

10. Double the effective personal participation of U.S. lay Christians in the overseas ministries of the church.

INSTANT NOTHINGNESS



Khong, a Panh
#1 age 6



Luong, thi Hinh
#2 age 6



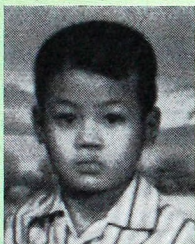
Le, thi Hue
#3 age 9



Nguyen, Nan Hoang
#4 age 9



Le, Nan Minh
#5 age 6



Nguyen, Nan Quyen
#6 age 7



Nguyen, Xuan Huong
#7 age 10



Nguyen, thi Kim Phuong
#8 age 7



Thach, Jen
#9 age 6



A, Khui
#10 age 8

Thousands of refugee children in Vietnam are struggling against tremendous odds in growing up. Pictured here are but a few. They need food, clothing, medical help, schooling. Most of all, they need the love, care and prayers of a sponsor.

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PERSONALITY PROFILE



Marwiah of Liberia

Back to the Boondocks

▶ Two hundred school children, carrying 4000 school books on their heads, walked with rapid step over the Liberian jungle trail, chanting loudly as they went. Augustus Marwiah, the young man who had organized the group, paused at a high knoll and surveyed the scene. Noting some naked children who appeared at the edge of the trail to watch the procession go by, his mind went back to the ominous trek he had taken as a small, shirtless boy over that same trail more than 20 years earlier.

As an orphan Marwiah had left his native village, now the destination of the textbooks, and walked to the coast some 50 miles away in order to go to school. Fearful thoughts plagued him in those days, for people were still being slain and eaten in fierce tribal clashes which saw hundreds killed and whole villages wiped out.

Upon arrival at the coast, he found a cousin to stay with. But he couldn't go to school without clothes, so he borrowed his cousin's wife's blouse to wear and returned it after school each day.

The saintly Negro missionary, Mrs. Eliza-Davis George of Texas, became a powerful influence in the life of young Marwiah.

While serving at her mission post in the little coastal city of Greenville "Mother" George had for many years met tribal folk who had drifted down to the coast and told her of the great need inland. But her mission board did not permit her, or any other worker, to

go inland due to the dangerous conditions. There were no roads, no schools, no navigable rivers. Besides, there was enough to do on the coast where the people were accessible.

When Mrs. George retired at the age of 65 she traveled on foot up the jungle trail and settled in Marwiah's native area. There she established a Christian work in which she labored until she was past 85. Marwiah knew he was seeing the fruit of her labors as the children trekked 12 miles over jungle trails with modern textbooks on their heads.

Later Marwiah went to the United States and graduated from Simpson Bible College and Golden Gate Baptist Seminary in California, with a Master of Religious Education degree. In addition he attended the Summer Institute of Linguistics operated by Wycliffe Bible Translators.

Marwiah recalls that when he returned to Liberia he first settled in Monrovia and became a teacher at the renowned Rick's Institute. In a few years he was principal of the school. He was married, had a comfortable home, servants, a sizable monthly salary and a car that was available to him. He had ready contact with government officials and many influential friends. He was a popular leader. Hundreds of young people from his tribal region were now coming to Monrovia and scores enrolled in Rick's Institute. Yet, every holiday found Marwiah in the interior assisting Mother George and inspiring his people to consider the claims of Christ and a better way of life.

Hundreds of friends in the United States prayed for Marwiah, sensing the great potential in this young man.

When Marwiah was a student in California he developed a close friendship with Allen B. Finley, general director of Christian Nationals' Evangelism Commission. This contact proved to be especially significant in his later work.

After five and a half years at Rick's Institute God reminded Marwiah of the need of his people. Marwiah wrestled with the problem, yielded his life anew to Christ. Next day he shared his experience with the chairman of the board of Rick's Institute, the Honorable William Tolbert, Vice-President of Liberia. Mr. Tolbert said, "Evidently, God has spoken to you and we cannot

resist God." Tolbert gave him the lease and his blessings, and ev-
pledged financial assistance.

Marwiah wrote to Finley and tall-
at length to Mother George who v-
then, at the age of 87, on another v-
to Liberia. Christian Nationals' Ev-
gelism Commission agreed to join w-
Marwiah and Mrs. George to help op-
up the region.

Word went ahead that Marwiah v-
returning to the interior. Thousands
people met him and staged a great c-
ebration. Tribal chiefs came from
far as 80 miles to join in the festivity.

Soon it became clear that whole v-
lages were ready to respond to the g-
pel. Mrs. George's labor was beginni-
to pay off. A whole region was openi-
to the gospel. Moving rapidly, CNI
helped strengthen and enlarge t-
school facilities. A dirt road throu-
the jungle connected the area with t-
coast, but the road was 12 miles fro-
the school base. All of the buildi-
materials had to be carried these 12
12 miles on the heads of local worke-

Marwiah got the tribespeople
work together cooperatively for t-
first time in the history of the regio-
Large areas of land were cleared. Som-
8000 acres were set aside by the trib-
chiefs for the mission project.

Marwiah and his wife Othelia, al-
a native Liberian, along with the
three children, now live at the jung-
base. Meanwhile, Marwiah has becom-
president of the Liberian Evangelic-
Fellowship. The rapidly growing pr-
gram he administers includes agricul-
tural projects, handicrafts, improv-
methods of raising chickens and catt-
and a clinic (first modern medical trea-
ment in the area). Airstrips now d-
the jungle area and a radio commun-
cations system gives daily contact w-
each district and with Monrovia.

Within four months, 35 church-
were established further in the interi-
and most of them immediately put u-
buildings. A Village Worker's Institu-
teaches key young men from vario-
districts to read and write. They al-
learn basic Bible doctrine, methods
evangelism and church leadership. R-
dios, pretuned to missionary stati-
ELWA and placed strategically throu-
out the jungle region, give Bible teach-
ing in the local language twice daily.

Mission leaders declare that the L-
berian interior has the makings of

people movement," and that the proper approach might bring the whole area into the Church. But there are greats across the border in Guinea, where the tribal people speak the same basic language. Communist agents are being trained to subvert the region and ant dissatisfaction with government policies. Muslims are also coming in for the first time. But Marwiah has the backing of most of the tribal chiefs, and has faith that Christianity will continue to spread throughout the area. |||



Peters of Dallas

Missions is a Science

The life and work of Dr. George W. Peters has an international flavor all its own. Besides heading up the department of world missions at Dallas Theological Seminary, he is currently making a comparative study of saturation evangelism in several countries including Costa Rica, Guatemala, Venezuela, the Dominican Republic, Nigeria and the Congo.

Dr. Peters was commissioned to undertake the study as a basis for a missions conference next October to be sponsored jointly by the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association. His study includes field consultations, questionnaires and the writing and evaluation of reports. This will lead to four study papers which will be the basis for the joint sessions in October. The objective is to compare the various patterns of evangelism and to determine which relate most closely to the national church and result in healthy church growth. Peters' background involves him in

almost as many geographic areas of the world as his current study program. He was born in the Russian Ukraine of Dutch parents. His parents were devout Mennonites, but considered their faith "too sacred to be talked about." In 1919, when George was 12 years old, one of many roaming bands of plunderers which swept across the country following the 1917 revolution murdered his father, his sister and her six children, all in one day. Much of their land was confiscated, but the family stayed in Russia until 1924, and George received his high school education there. When they managed to get exit permits in 1924, they left Russia, traveled across Europe to Holland and then sailed for Mexico, one of the few countries which would give any Russian a visa in those days. A year later the family migrated to Canada.

Peters' personal faith in Jesus Christ dates back to his reading a Bible which was sent to him through the mail. It was an expensive, leather-bound edition, he says, otherwise he would have thrown it away. Years later, after giving his conversion experience at a meeting in the midwestern United States, he met the man who had sent him the Bible.

In Canada Peters joined the Mennonite Brethren Church and later served as a missionary to northern homesteaders in Manitoba, Saskatchewan and Alberta. Much of this work involved him in contacts with immigrants from Russia and Germany and he was able to minister to many of them in their own language. Meanwhile, he began teaching, during other parts of the year, at Bethany Bible Institute in northern Saskatchewan.

Later Peters went to Latin America to undertake nine months of studies in the life and work of the evangelical church there. In 1945 he entered the Kennedy School of Missions in Hartford to prepare to teach missions, and particularly to study the various approaches to missionary outreach. During that period Peters became aware that "missions is meant to be a science and not a process of trial and error." This remains a key point of emphasis in his teaching. He points out that the message which God has given is related to the psychology and sociology of men, precisely because it is a message that God has given to men. |||



Redpath of Britain

No Devaluation in Devotion

► Following a serious illness three years ago, Dr. Alan Redpath faced an important decision. Having served in noted pulpits in Britain and America, he was told he would have to forego any position involving administrative responsibility. Thus he faced the choice between a small pastorate involving a lighter load or giving himself to the ministry of the Word in conventions and on mission fields.

As inviting as the idea of a small pastorate may have been in some ways, he chose the other course. It was a natural decision for any man who had placed such a strong emphasis on missions throughout his career as a pastor.

In the early days of his ministry Alan Redpath pastored the Duke Street Baptist Church in the Richmond section of London, England. Under his leadership the church began sponsoring missionaries abroad. Later he became the pastor of Moody Church, Chicago, which had long been known for its emphasis on missions. At Moody Dr. Redpath sought to strengthen and intensify the missionary vision, with the result that over 30 young people went overseas to serve on various mission fields during the nine years of his ministry there.

Meanwhile, Redpath was being asked to serve on the home councils of several interdenominational mission agencies, including the Overseas Missionary Fellowship, the North Africa Mission, the Unevangelized Fields Mission, the

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PROFILES CONTINUED

Regions Beyond Missionary Union and the Africa Evangelical Fellowship (formerly South Africa General Mission). Currently he is president of the British branch of the Unevangelized Fields Mission.

Since early 1967 Redpath has spent much of his time in Africa and Asia, ministering the Word and observing the work under varying conditions in the several countries where he has traveled. He was in Ethiopia and Somalia under the auspices of the Sudan Interior Mission. Later he was in Kenya and the Central Africa Republic under the auspices of the Africa Inland Mission. In the Central Africa Republic, Redpath's daughter is a missionary along with her husband, Donald E. Linquist.

Last November Dr. Redpath again left Britain for a tour of the work of Overseas Missionary Fellowship in Thailand and Malaysia. Then he moved on to Australia to minister at the Belgrave Heights Keswick Convention, and to fulfil other commitments on the continent down under. His plans for the future include a tour of South

America under the auspices of the Unevangelized Fields Mission.

His recent travels and his exposure to the work being done by several agencies under varying cultural conditions have left Redpath with certain distinctive impressions. For one thing, he feels that the training of western missionaries is inadequate, especially if they are to live and work in areas which have been for many centuries in the grip of non-Christian religions. This leaves the average missionary with certain serious problems.

The answer, Redpath feels, is usually withdrawal or even further formal education. Nor does he feel that the strategy of missions is in need of a major overhaul. Rather, the answer lies in increased spiritual resources. The missionary must learn "in the school of prayer" to resist and overthrow the strongholds of Satan. Only through prayer in the Holy Spirit can the eyes of the spiritually blind be opened. Effective, fervent use of all our resources in prayer could "revolutionize" the present Christian testimony throughout the world, Redpath says.

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DR. PAUL S. REES
Director,
Pastors' Conferences



DR. KYUNG CHIK HAN
Team Member,
Pastors' Conference

WORLD VISION Pastors' Conferences Need Your Prayers

World Vision Pastors' Conferences, held in strategic areas of the world, bring pastors and national Christian workers together for: • deep renewing of the inner life • strengthening of their ministry • leadership development • infilling of the Holy Spirit.

April 22-26 marks the date of the next Pastors' Conference. It will be held in Nairobi, Kenya. Later in the year conferences are planned for Mexico and Panama.

Pastors are the link with national churches; the key to Christian revival in every land. Gifts from people in North America of \$15 per pastor, enable World Vision to send thousands of pastors to such conferences. They could be

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Pastors' conferences are a part of CHRISTIAN LEADERSHIP DEVELOPMENT, one of World Vision's five basic objectives. Evangelism, Social Welfare, Emergency Aid and Missionary Challenge are the other four.

Send for your free copy of World Vision's "Scope" (16 colorful pages) to learn more about pastors' conferences and other challenging, rewarding activities worldwide.

Write to: Dr. Paul S. Rees, WORLD VISION INTERNATIONAL, Dept. A30, Box 0, Pasadena, Calif. 91109 or WORLD VISION OF CANADA, Box 181-K, Toronto 12, Ont.

HOW DO WE HANDLE REVOLUTION?

EVOLUTION AND UNREST are coming to the foreground wherever churchmen are involved in planning. This applies to churchmen of every brand: liberal, conservative, ecumenical and evangelical. They may vary widely, however, in evaluating the revolutionary spirit, and many churchmen and theologians are at odds on how to handle revolutionary tendencies.

KEY ARE WATCHING Latin America, of course, where revolution is almost a way of life. In addition, attention has been drawn recently to the Philippines, where there is considerable unrest. Most of Southeast Asia is also in focus, with opinion almost hopelessly fragmented on how to handle the Vietnamese conflict. Then there is the Middle East, where the underlying tensions never seem to ease off. India is another point of concern when it comes to revolutionary inclinations.

RESISTING THE REVOLUTIONARY SPIRIT is a natural tendency of many church leaders. Traditional church structures and patterns of development seem more comfortable and natural to them. They tend to see change as jeopardizing the role of the church and endangering faith itself. The only hope, as they see it, is to firm up the faith and the structures which represent it. Adaptations of the church to the world are seen as the most dangerous compromise.

TO RIDE THE TIDE OF REVOLUTION is the inclination of other churchmen. They feel it is essential that the church identify with the spirit of revolution. Christianity, they point out, began as a revolutionary movement. It cannot afford to be anything less in today's rapidly changing world. If the church is to be an influence in the world, it must identify with the feelings and aspirations of people at the grass roots, and especially with groups on the move such as students. This means that the church must get actively involved with social and political revolution—including violence if necessary—many argue.

INSIDE AS WELL AS OUTSIDE. The spirit of revolution is not entirely external. It is a fact of life inside the churches too. Sometimes it is reflected in "hard-to-handle" ministers, seminarians and other church officials. Or outspoken, radical theologians. Many peace demonstrations have a revolutionary flavor of their own, and often involve key churchmen. Activities of this sort usually concentrate on social and political issues.

EVANGELISM IS SUFFERING because of this preoccupation with socio-political concerns, according to more conservative churchmen. They feel the church often fails to proclaim the truth of the gospel. Jesus Christ did not attempt to break up the social and political structures of His times, evil as they were. He treated the problem at a deeper level. He identified with the common man, cut through religious distortions and ministered to man's need to find God and to love his fellowman. This eventually had its effect on social and political affairs, these churchmen point out.

SYNTHESIS OF THESE TWO EXTREMES may be shaping up. The sheer necessity of ministering to a fast-moving world has shaken many traditionalists. Meanwhile, some of the more leftist-idealist churchmen and theologians are realizing that the gospel must be proclaimed in word as well as in deed. No quick bridging of the gap is likely. Associates, allegiances and emotional set do not change that quickly. Clashes on church policy will continue for a long time to come. But thinking has begun, from both sides. Perhaps beyond this lies hope for a renewed, revived church.

OVERSEAS OPPORTUNITIES

Let's Get Specific

Had Any Tests Lately?

If you really mean business about locating an overseas opportunity, there are practical ways to proceed. It will help greatly if you know your own interests and aptitudes.

So first check out your mental storage system. Be candid. Do you really know what your preferences are, the type of job, the place, the language area? Do you know your own skills and aptitudes?

One good way to find out or confirm your job preferences is a well-selected exam like the Kuder Vocational Preference Test or the Guilford-Zimmerman Test. These are basic. They can give helpful insights about the general type of vocational activity which would suit you best. They could be a good place to start. But don't expect them to tell you everything.

These tests, and others, could be arranged through contact with a licensed psychologist where you live, your state employment service, a state college or university. In some areas there are also public and private psychological testing agencies. Pastors, Christian doctors, psychologists or psychiatrists may be able to refer you to such agencies if you put the question to them.

Don't be afraid to ask questions, even if they seem elementary. Keep asking—you'll find out more about the subject, and more about yourself too.

Like anything else worth going after, it's good to keep usable information in order as you go along. Set up folders of

materials on vocations and training that might interest you.

How About Experts?

Now you may be ready to start writing some letters for further information. Try it out. Get something going. Send a letter to the mission board of your denomination. Then perhaps you should ask for information and material from some of the people who are in the job-filling business such as:

Christian Service Corps
1501 - 11th Street, N.W.
Washington, D.C. 20001

Christian Missions Recruiting
Service
1083 South Pearl Street
Denver, Colorado 80201

Inter-Varsity Christian Fellowship
Missionary Department
130 North Wells Street
Chicago, Illinois 60606

Department of Career Guidance
Oriental Missionary Society
Box A
Greenwood, Indiana 46142

Get on Top by Reading

While you're waiting for the return mail and following up leads, articles appearing in periodicals can be a real help. Here's where you head for a good library. Readers' guides (*Readers' Guide to Periodical Literature*, *Christian Periodical Index*, *Guide to Religious Periodicals*, and *American Theological Library Association Index to Religious*

Periodicals) may put you on the track to helpful information.

While at the library you will want to check subject headings under vocations, careers, employment and so on. Also check subjects relating to special vocational activities such as translation, evangelism, literature, radio, education, medical and welfare services.

Hit the Books

Books are the greatest. Go to the section on vocational guidance. Although it may not have any book specifically treating overseas employment, it will undoubtedly have some sources of ideas that could prove fruitful, and possible contacts that could pay off. The reference section of your library may also have books on organizations in commerce and industry overseas, and listings of international organizations. You'll find another boost from "picture" sources such as:

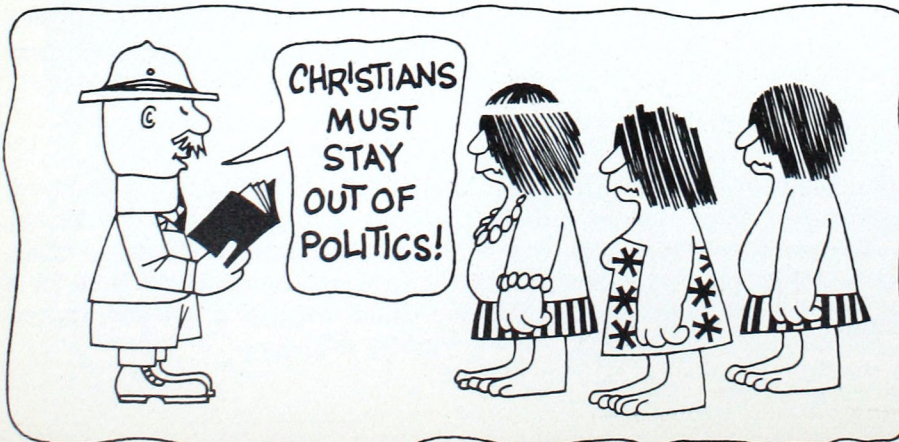
Section III from the *Missionary Handbook*, Inter-Varsity Christian Fellowship, Missionary Department, 130 North Wells Street, Chicago, Illinois 60606. (Estimated missionary personnel needs by job and mission boards of December 1967 — hundreds of listings.)

Foreign Service Career Opportunities, U.S. Information Agency, 18 and Pennsylvania Avenue N.W., Washington, D.C.

Selected List of Non-Government Organizations Concerned with World Affairs, Foreign Policy Association

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DR. WORVIS



World Affairs Center, 345 East 46th Street, New York, New York 10017. (10 organizations.)

J. S. *Non-Profit Organizations in Technical Assistance Abroad*, American Council of Voluntary Agencies for Foreign Service, Inc. See a library for the latest edition.

Need Help?

Do you feel it would be helpful to discuss your career decisions with some interested Christian? If the answer is yes, we suggest you first think of someone in your own church who could give this kind of counsel—perhaps your pastor or one of the other church leaders. They will undoubtedly help you “sort and sift” your questions and suggest other steps you could take.

If you still need ideas and further counsel, you are welcome to write to: World Vision Readers' Service, 919 West Huntington Drive, Monrovia, California 91016.



Remember Tom?

(See World Vision Magazine, January 1968, page 43.) The basis of Tom's question was God's will in the matter of a vocation. Let's carry his case study several steps further. (He is typical, and could be any one of hundreds of students who go through a similar process.) While at college near his home he visits the psychology department and asks about tests he should take to tell him more about his own real interests and capabilities. They refer him to the Student Counseling Center on campus where he takes the Strong Vocational Interest Test, the Guilford-Zimmerman Aptitude Test and one or two others. The results are exciting. His interests and abilities seem to run along the literary and service lines. So he decides that maybe he should stay in education after all. But now what? Tom wants to see the big picture, so he decides to put on wide-angle lenses for a broader look.

He goes to the library and searches the card catalog and the *Readers' Guide*. He finds several articles and general books about overseas careers and opportunities but also runs across a real “find” in the special issue of *Intercom*, Volume 3, Number 2, published by the Foreign Policy Association, World Affairs Center, 345 East 46th Street, New York 10017. Though it is a little old he starts thinking about the letters he can write—“just for more information of course.” Then he sees an article in a Christian magazine that puts him on the trail of groups involved in solid Christian witness overseas.

Those first letters are pretty elementary (as he looks them over now), but while he is waiting for answers he goes back to the library and digs around in the sections numbered 371.425 through 371.48 and 311.11 through 331.39, with a quick look through the 158.6's too, since this library uses the Dewey Decimal system.

His whole picture is beginning to change. Instead of the question “Where do I start?” it is now “How do I select from so much?” The first answers to his letters help set the course through what seems like an ocean of available information.

Now he is really “living it.” He's also praying about it in his devotional time day by day. He gets several letters. Most of them are pretty general answers to his general questions. But one is from a group who takes his inquiry more seriously. It suggests that he might want to spend six summer weeks in Mexico through a program of “basic training” designed to help young people show themselves whether they can “rough it, missionary-style.” He is in! He feels something is taking shape—a trend maybe. His last year in college adds momentum. He is now pretty sure he wants an overseas vocation. But who with? What agency or organization?

As contacts pile up and more letters come back, Tom keeps up on his reading. After a while it seems to him that those schools for missionary kids here and there around the world would be a “natural.” From his reading, he learns that they often serve the children of American diplomatic and commercial people also.

Gradually he is sensing the opportunity for a career in education and a “mission” at the same time. Next step? He makes himself available to missionary sending agencies. He learns which agencies might be large enough to need a qualified teacher in schools serving the children of their missionaries.

Conclusion:

Get started by taking a long, broad look. As the map unfolds, so will the road you should take. Meanwhile, depend on the Lord for His guidance in the entire process.

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Dr. Han *Continued from page 19*

tary, middle and high school classes. Workers in hospital ministry and in industrial evangelism further extend the church's ministry.

And at the heart of all this: the faithful ministry, gentle spirit, dedicated heart of Dr. Han Kyung Chik.

Secret of Young Nak

What is the secret of it all? Dr. Han is a man of unquestioned leadership ability and preaching gift. He has served as moderator of the Presbytery of Seoul and of Korea's General Assembly, has ministered around the globe in World Vision Pastors' Conferences, has been invited by Dr. Billy Graham to

participate in great crusades. He is the board of two colleges and two high schools. Emporia College in 1948 conferred upon this distinguished alumnus the honorary degree of Doctor Divinity.

But those who know him best feel the answer lies deeper, goes beyond Dr. Han's obvious administrative leadership and speaking skill.

Just three weeks ago, as these words are written, I sat in conference with Dr. Han, as I have many times before.


He entered the room, greeted me and then—before our conference could begin—quietly sat for several minutes with his head bowed in prayer.

And as I prayed with him, and thanked God for him, I felt that there was the "secret." That young man who knelt in the sand by the Yellow Sea to give his life to God still looks to Him for moment-by-moment guidance.

Long years ago Han Kyung Chik put his ministry in the hands of God. And there he keeps it.

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I Can't Forget...

by Carolyn London
Sudan Interior Mission, West Africa



...the day I became a missionary bride.

I had brought my wedding dress with me from home. The day before the wedding I took it out of the box to press. It was too pretty, too fragile to trust anyone else. Oh, how I wish I had. A flatiron, sometimes known as a mangle—and I know why—was all we had to iron with. I lifted it from the hot stove, carefully wiped off the bottom and gingerly touched the iron to the hem at the back of the dress. When I lifted it—the cloth had melted. My tears poured down like the tropical storms of Nigeria's rainy season. A missionary friend came to the rescue. The spot was nicely mended with white organdy. The missionary ladies sang a song to me, "The bride loves not her garment," and assured me that it would "never be noticed."

It was the rainy season, but my wedding day dawned bright and sunny. The other missionaries gathered branches of bougainvillea to decorate the little church where the ceremony was to be performed. Mud walls, tin roof, no windows (just places in the mud walls where they had left the bricks out), cement floor, rough wooden benches—over the altar was a motto framed with bougainvillea, "Fellowship in service."

We were at Miango, where missionaries come for vacation and rest, so there were 40 or 50 people there. And a good thing, too. The best man sent word for Paul to come to his bungalow. "I can't get out of bed," he said through chattering teeth. "I've got malaria."

Another good missionary friend contacted to fill in. Then the sky began to cloud up. Dark clouds gathered. Oh, NO! It

couldn't! But it did! A torrential down-pour. Lightning, thunder and great sheets of rain.

The hour of the wedding came. The guests gathered at the church, dripping and deafened with the roar of rain on the tin roof. I had to get from the cottage to the church. My bridesmaid helped me dress—all but my white wedding shoes. Those I carried in my hand. I wore heavy brown oxfords and put a long housecoat on over my wedding dress to keep the rain from blowing on it. Then someone, I have no idea who, for by that time I was in a daze, opened a huge black umbrella and draped a sheet over it. Looking like something out of the *Arabian Nights*, I was led to the car.

The trip was only about 200 feet, but I was so worried I would forget to change shoes that I don't remember a thing about it. Shoes changed, housecoat off, we arrived at the church. Someone opened the door and laid a plank from the car to the steps of the church. I stepped out of the car and wobbled into the church. And then—suddenly—the rain stopped.

It was very quiet. One of the missionaries began to play the little pump organ. My "borrowed" father for the day took my arm. I was walking down the aisle. I wanted to turn and run away.

What was I doing here, thousands of miles from home? *I wanted my Mama!*

What was I doing out here—alone?

And then I saw him. He turned and smiled at me just as I approached the altar. We turned together toward the pastor, and together we looked at the motto above the altar. Fellowship in service. Together with the one the Lord had chosen for me. I was not alone.

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* **Beautiful Taiwan** (the Portuguese called it "Ilha Formosa"—beautiful island) is a convenient

stopover between Tokyo and Hong Kong or Manila, yet with no extra air fare. It is the only place in the free world where one can still see a real Chinese way of life that has survived centuries of change yet pulsates with modern economic vigor. Visas are easily obtainable from the Republic of China's diplomatic and consulate offices throughout the free world.

* **Singapore's sights**, it is said, could dazzle a blind man. And to take you to see the sights there are 3500 taxis. Before you hire a taxi, however, be sure the driver understands where you are going (most drivers understand English even if they don't speak it). Also be sure the flag is turned "down" and the fare shown on the meter is 40 cents (Singapore). If the meter is "out of order," don't use the taxi—there are many more.

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Reminds us of something Jesus of Nazareth once said about going into all the world. . .

CRACKS FROM CULTURE SHOCK

OOPS!

Somebody ought to put out an all points bulletin to locate "Christian America." References to this fugitive keep turning up in written copy and in conversation.

There are numerous instances of U.S. citizens making incriminating statements on the subject. Some of these come from fairly high-level sources. Take the following incident from a typical Washington cocktail party, for instance.

As is often the case, an African diplomat showed up in his colorful tribal dress. Across the room a noted socialite whispered to her husband. "George, who in the world is that native in the Halloween getup?"

"Shh," her husband cautioned, "he's the ambassador of one of those central African nations."

"How odd! And I'll just bet those people will soon be expecting us to dress like that," George's wife exclaimed out loud, looking directly at the ambassador. George cringed. Meanwhile, the ambassador sensed that he was being talked about. So he made his way over to George and his wife.

"How do you do," the ambassador began in very proper English, with just a slight British accent.

George was still blushing, but he introduced himself and his wife, Sylvia. Then, before George could get a new line of conversation under control, Sylvia was off and running.

"What is that perfectly wonderful accent you have?" she began in her high-pitched voice. George pulled out his handkerchief to mop his forehead.

"I began my study of English in a mission school near my home," he responded.

"Oh, how quaint!" Sylvia gushed. "Were you brought up by missionaries?" Her voice reverberated with

high-pitched curiosity.

"No. I was brought up by my father and mother, but I went to Christian mission schools." His face again reflected amusement.

"But I gather from those clothes you are wearing that you are a heathen," she said, pointing to his robes.

George had abandoned the conversation by this time, and the ambassador was studying Sylvia more closely. He was both amused and astonished.

"Madam," he said, "I see that you have the remarkable capability of telling a man's religion by his clothing. Let's test how good you are at it. What religion would you say that man is, over there?" He pointed to a distinguished looking man in a dark suit.

Sylvia hardly blinked. "Oh, he's British. You can tell from that mustache, and they're all Episcopalians, or something like that, over there."

The ambassador nodded mock approval. "And what about that young lady right over there?" He pointed to a secretary clad in a drastically short miniskirt.

Again Sylvia proved she was equal to the question. "Why, she's just an ordinary citizen of our Christian America," she said.

The ambassador's laugh could be heard across the porch. For the first time Sylvia looked puzzled.

"My dear lady," the ambassador began, "when your missionaries first came to our country they objected to the fact that our women were so scantily dressed. So at first our people equated Christianity with more clothes. Perhaps it's now time to reverse the process." He laughed again and gestured with an arm draped in the folds of his colorful robe.

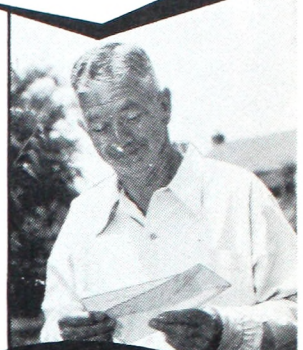
"Now you're being Puritanical," Sylvia snapped.

"Well, that's a change at least," the ambassador mused. "Just a few minutes ago you were sure I was a heathen." He couldn't repress an amused smile as Sylvia went running off after George. Serving as ambassador to "Christian America" has its own entertaining qualities, he pondered as he made his way through the crowd for another glass of ginger ale.

—Dr. Stonewall Hurdler

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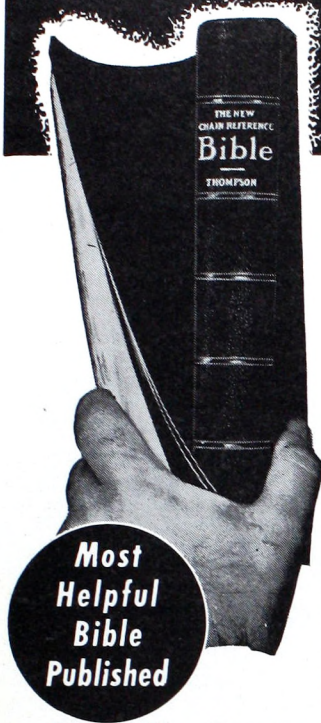
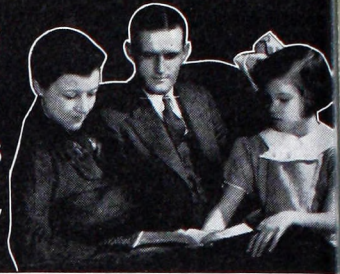
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At the food front

In the cultural, linguistic, political, and gastronomic mix that is today's world, Brussels is playing its blending part—painfully at times but inevitably. A Congo missionary, temporarily in residence here, was asked by the grocery saleslady what he did with the peanut butter that she was wrapping for him. She winced when he said it was a sandwich spread of which his children were fond. For the same purpose Belgian children want chocolate paste. All very educational—on both sides!

Speaking of wincing, even an American missionary shaken by the price of food in Brussels. Hamburger comes at \$1.00 per pound and beef for roasting is \$1.70. Currently about 90 missionaries, destined for French-speaking Central Africa, are studying in Brussels, most of them working on their French.

Where history meets modernity

What is symbolized when you see a laundromat cheek-by-jowl with an antique shop has its counterpart in the world of the churches and the missions. At the edge of Brussels, for example, stands the famous university town of Louvain. Down a narrow, winding street, within a building that bears no outward sign of being a global nerve-center of a kind, I found the offices of the International Federation of Institutes for Social and Socio-Religious Research. In the verbal shorthand so popular today, it is FERES. It has links with research centers in 25 nations of Europe, Africa and Latin America. The number of such affiliated centers is steadily growing. The aim of FERES is to "undertake scientific research in order to analyze and discover the social and religious phenomena at work in contemporary society." Begun as a Roman Catholic project, its scope has been widened to include similar centers under Protestant auspices. By a recently concluded agreement the *World Christian Year Book*, previously published in London, will become the responsibility of FERES.

Looking around at the small offices—their 19th century ceiling heights are greater than their length or their breadth—and taking due notice of the amazingly small staff, one wonders how a project so ambitious and important could be housed here. The explanation, or at least a major part of it, is ultra modern: the computer facilities of Louvain University.

Down Africa way

Next day, in the late December gloaming, BOAC whisked me away for a night flight to East Africa. At 10:30 in the morning, at Nairobi, I was welcomed by a company of some 35 specialists who had been brought together by the Rev. Dr. David Barrett, director of the Unit of Research that is based in Kenya. Dr. Barrett, an Anglican clergyman of winsome evangelical persuasion, is probably the foremost authority of the so-called "independent churches"—some would say parachurches or quasi-churches—of Africa. The group displayed, I thought, a lively interest when, on request, I gave a sketchy account of the Missions Advanced Research and Communications (MARC) Center in California. It is a computerized project operated as a division of World Vision International, in cooperation with Fuller Theological Seminary.

I suppose there is danger of making a fetish out of the computer and of thinking that gadgetry is next to godliness. As one whose primary passion belongs to the world of preaching, Bible teaching, evangelism and pastoral care, I am without technical competence in this new order of scientific research applied to the world Christian enterprise. Yet in my bones I feel its value. Most churches and missions have far too little information on which to base important judgments that affect policy and practice. An abundant supply of facts will still leave us an area of freedom within which the guidance of the Spirit of God will be needed. It takes more than data to dismiss the Holy Spirit.

Array or disarray?

For example, in the short time that I was present in the Nairobi consultation it was discovered that two groups, each without knowledge of the other, were proposing to issue a glossary of terms that are the peculiar property of the Christian world in our time, regarding which, however, much haziness and ambiguity exist. (Try "ecumenical" or "younger churches.") In instance after instance Christian groups have engaged in duplication of effort that represents a needless drain on brains and purses. At Nairobi one was reminded that this sort of overlapping cannot be excused much longer.

PSR

Clergy, Crisis, and Candor

Item: A Christian father in rural India writes to a city pastor, pleading, "My son, brought up in our very poor home, is coming to your city to try to enter teacher's college. If he fails, please help him to get into theological college." Says the pastor in reply: "Unfortunately I cannot subscribe to the view that poverty and inferiority are qualifications eminently desirable in one who is to be an ambassador for the King of kings."

Item: "We must honestly face the fact that Africa, even Christian Africa, no longer looks to the Christian ministry for spiritual leadership. Why has this happened? It has happened because the Church has not cared enough for her own ministry." (*The Crisis in the Christian Ministry in Africa*, published by the All Africa Conference of Churches.)

Item: "... there is a gradual deterioration in the 'brand-image' of the pastor. In a number of recent conferences with clergy (in Africa and Asia) I have been struck by the general disappointment they show in their own sons, few of whom even contemplate ordination or full-time service of any description with the Church. This is hardly surprising if they have grown up watching a father trying to claim a status which few are prepared to accord him any longer." (Douglas Webster, professor of missions in Selly Oak Theological College in England, in *The International Review of Missions*.)

Let's face it: in most of the Christian world, whether in the western hemisphere or the eastern, the ordained ministers are in a state of declining status and of reduced effectiveness. To be sure, there are compensating facts and factors. One of them is the growing conviction that, as the Anglicans put it ten years ago at the Lambeth Conference, there is "too sharp a distinction between clergy and laity." Protestants are beginning to realize that clergy-laity relationships must be rescued from the "caste system" that has grown up around them. In Douglas Webster's words, "Just as the whole Church is the laity, so the whole laity has a ministry and is a priesthood." True and timely!

We nevertheless face the irreducible fact that "pastors" and "teachers" are offices in the New Testament Church. Their function and responsibility are far more important considerations than any finicky discussion about a "proper" or "valid" way of ordaining those who fill these offices. Their primary task is "to equip God's people for work in his service" (Eph. 4:12, NEB). The effective ministry of the whole Church requires the equipping ministry of that part of the Church which is clergy.

And here is the rub. By and large, the pastors are simply not engaged in the serious business of equipping the people they serve to communicate the claims

and offers of Jesus Christ. The clergy is to serve the Church in order that the Church may serve the world. When this sequence miscarries, as it too frequently does, it will be found that the pastoral ministry is too possessive and the congregational ministry is too paternal. Both lack the disciplined outgoings by which they should be marked and motivated.

In Africa the absence of an adequate and alert ministerial leadership is particularly disturbing. Thus one who speaks for African Anglicanism can write: "Not only are there no more than a handful of graduate clergy, but the great majority have not had even secondary school education. . . . It is in Africa that one minister so often has in his charge anything up to ten or more congregations." In January I was told by the head of the Africa Evangelical Church (a communion of some 1600 indigenous congregations) that their pastors are responsible for anything up to ten congregations apiece.

Undertrained and overworked — these are twin defects found in wide areas of African church life. The lack of adequate education is especially notable — and crippling — in the rapidly growing cities. A pastor who is effective in the village life of the bush country can rarely be expected to "make the grade" in any of the scores of Africa's burgeoning urban areas. In the University of Paris alone are more than 6000 African students who will soon be part of life in Lagos, Kinshasa, Nairobi, and Lusaka. They will not be challenged by bush preaching or by the moralistic scoldings of tabernacle-minded pietists. A competent use of the vernacular and a responsible expounding of Holy Scripture, combined with the persuasive force of a radiant Christlikeness, must be found if these cultured nationals are to be won to Christ and His way.

With respect to overwork, the crucial consideration is *definition* rather than *volume*. What do young people see in today's typical pastor? asks a group of concerned African churchmen. "They see him too often an itinerant dispenser of sacraments, a chairman of interminable committee meetings concerned with maintenance and buildings, a collector of subscriptions and tithes!" Granted, this image of the "organization man" — the administrator who gives orders and disburses funds — has been passed on to the African by the missionaries. Understanding the effect of historical circumstances is no substitute for putting right a mischievous condition. It will be disastrous if African pastors (and pastors everywhere) lose their way. Their primary role is not that of working *for* the laity but *with* them in order to inspire and instruct them.

It is probably fair to say that overcoming clergy scarcity is not as urgent as redefining clergy responsibility — abroad and at home.