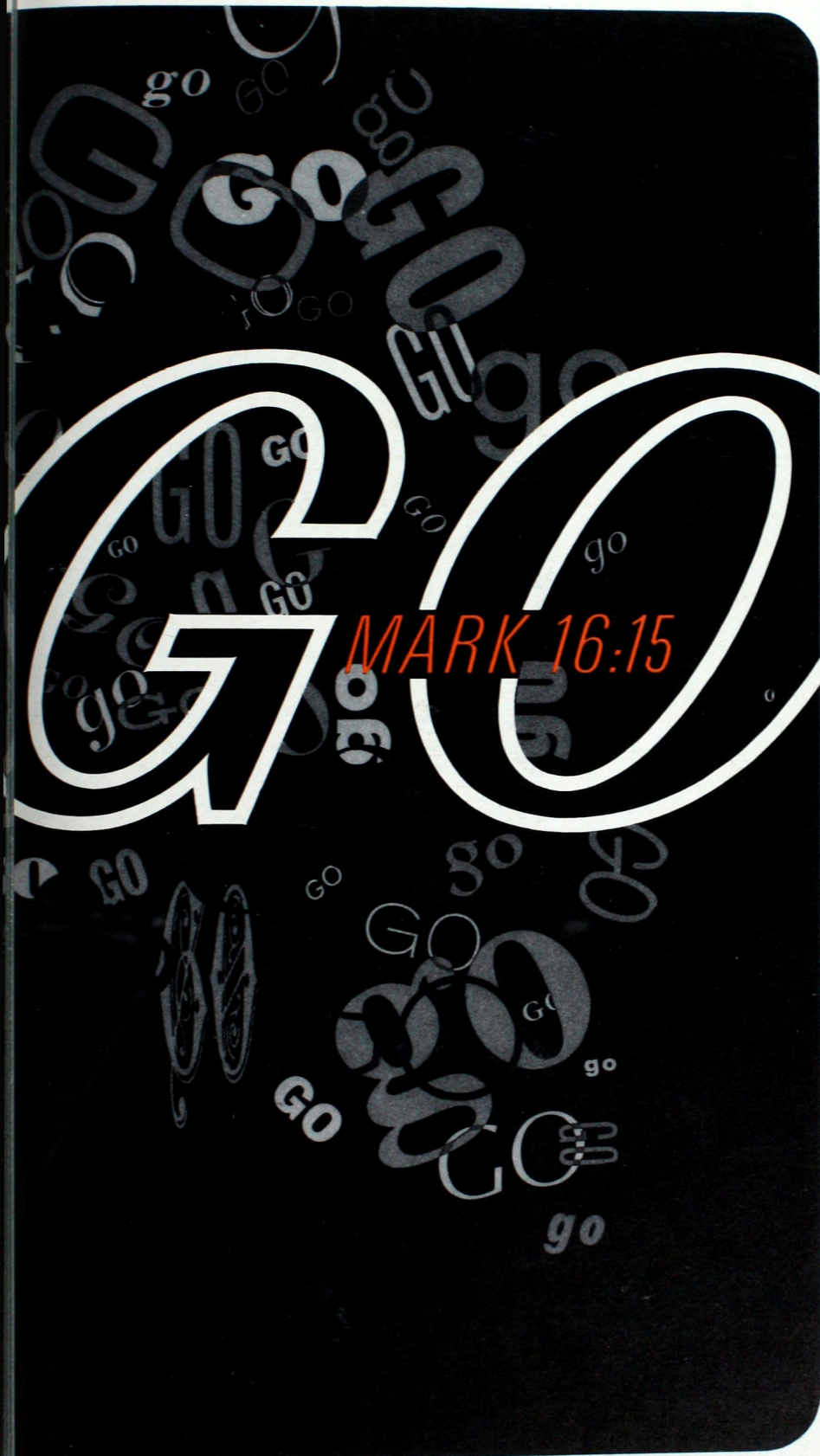


# WORLD VISION

JUNE 1964  
MAGAZINE



25 CENTS

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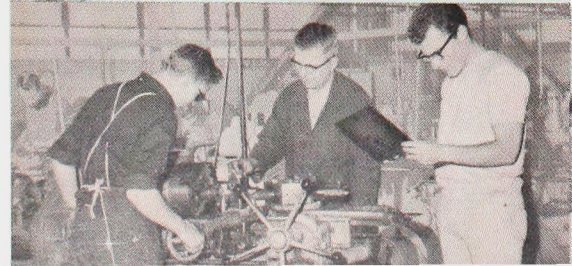
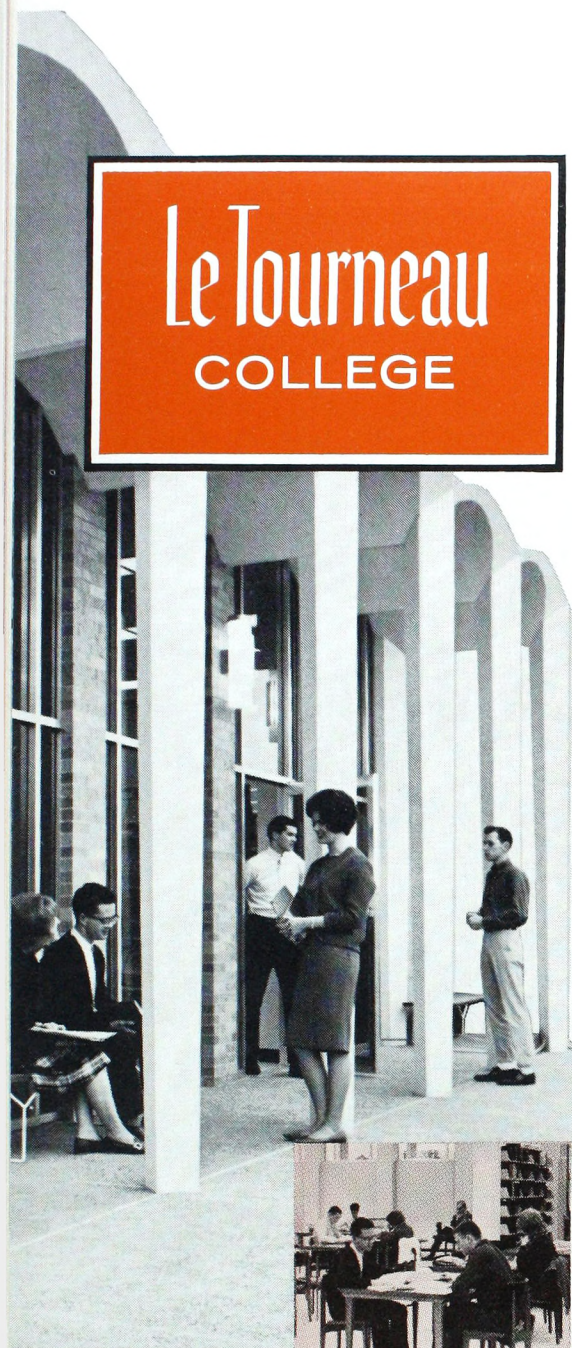
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## Recovery of Radiance

Years ago L. P. Jacks wrote a book called *The Lost Radiance of the Christian Religion*. A generation later things are no better. Where has gone the glow?

On Easter Sunday one of the television networks carried the worship service of a large Protestant congregation. The preacher discoursed evangelically. He asked his people to gaze at an empty tomb and a risen Lord. He reminded them of the endless wonder of life's victory over death and the wordless mystery in which God's grace triumphs over the sin of man.

There was nothing wrong with what the preacher was saying.

Yet something *was* wrong.

It was the dead-pan look on the faces of the listeners. At intervals the cameras would move from the figure of the preacher and would "pan" the congregation.

The effect was painful.

Not a shining countenance in the lot!

Not one!

Here were hundreds of faces. Blank faces. Bored faces. Bewildered faces.

But no faces blazing with Easter light!

I was reminded of poor Nietzsche. He despised Christianity. He flung Christ out of his life. He thought religion a pious fraud.

But how much of the real thing had he *seen*? What made him say that the Christians would have to *look* redeemed if they were going to convince him?

Contrast this with what happened one night, some years ago, in Moody Church, Chicago. The late Bishop Taylor-Smith of London was to speak at an anniversary service. The 4000-capacity church was packed.

Unfortunately, the bishop had been seized with a severe laryngitis. He was reluctant to attempt a sermon, but Dr. Harry Ironside, the pastor, was insistent. As it turned out, the people in the rear of the church could not hear his address. Only their courtesy and the extraordinary significance of the occasion kept them from walking out.

Consider what happened. At the conclusion of the service a gentleman made his way to the front, sought out the bishop, and said: "Sir, I sat tonight where I could hear not a word of your sermon. But I could not

escape the shine on your face. If to believe the Gospel means the coming of a light such as I saw in your face, I want to confess Christ as my Saviour."

The evangelism of the lustrous eye and the glowing countenance!

On the whole, Christians in our younger churches overseas exhibit more of the glow than do the folks who line our pews in New York or Memphis or Los Angeles.

I saw the radiance this morning. It was on the face of a son of India who has become in Christ a son of God and a servant of the Church.

He spoke in Telegu, not a word of which—save the title of Jesus—I could understand.

Yet the eloquence of his countenance left me with an inner glow under whose hallowed spell I find myself at the end of the day.

It has set me thinking.

How that Easter morning congregation needed to be lit up with some faces like those of Henry Martyn in the India of yesterday and my Telegu friend in the India of today!

It would have removed the incredible incongruity between the glorious thing the preacher was proclaiming and the glum thing his people were displaying.

Let Christians be put on notice!

A bored face is the badge of a bogus Christianity....

A radiant face is its authentic signature.

P. S. R.

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## Muted but Not Strangled

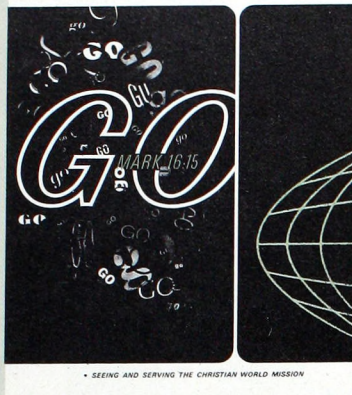
We easily succumb to our fears. We readily allow ourselves to go "down the line" with the newspapers.

Let Cuba be a case in point. Our news media have conditioned us to think of Cuba under Castro as a place where dissenters face the firing squad and religion has to go underground to survive at all.

That actual conditions are far different is the firm view of several responsible Protestant leaders who have



WORLD VISION JUNE 1964  
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• SEEING AND SERVING THE CHRISTIAN WORLD MISSION

The dark night of man's need is pierced by the white light of the Gospel, the first two letters of which gather up the mandate and mission of Christ's people in the world. The thrust of it is inescapable: "Go!"

**Bob Pierce**  
President

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# WORLD VISION

## JUNE 1964

## MAGAZINE

### CONTENTS

THE EDITORIAL VIEW 1

IS THE GREAT COMMISSION A LOST CAUSE? *By Don W. Hillis* 4

THE MEANING OF WHAT WE DO, *By Bob Pierce* 6

IT IS NOT TOO LATE, *By Carl F. H. Henry* 7

QUOTE UNQUOTE 9

STUDENTS AND MISSIONS, *By Eric S. Fife* 10

### dateline/WORLD VISION

Only One Month to Go

Japan Keswick Convention

Dateline's Pick of the Projects

Monthly Memo

Let Us Pray

Letters to "Box 0"

He Couldn't Have Done it Alone

REVIEWERS REPORT 21

HAN KYUNG CHIK, *By Harold Voelkel* 22

MISSIONS IN MEMORY 25

GLOBE AT A GLANCE 26

READERS RIGHT 28

A "CHARACTER" STUDY 31

GOD'S INCENDIARY 31

A JAPANESE PARTY 31

GAMES FOR CHILDREN 32

### NEXT MONTH

A recent pronouncement called "Bringing our Missionary Methods under the Word of God," by Bishop Leslie Newbigin of Geneva, Switzerland, will summon all of us to fresh, hard thinking. Dr. F. Dale Bruner, just completing special studies at the Missionary Orientation Center, Stony Point, New York, and soon to take up a theological professorship in Manila, will discuss "Missions—1964" in an article that uses both the observer's wide-angle lens and the theologian's burning-glass. And, as befits the month, a Quaker minister, Norval Hadley, will have an essay called "Christian Liberty."



recently visited the vexed island so close to our southern shores.

Three of these churchmen are Methodists and one a Presbyterian. They report a church life which, far from extinct, is increasing in vitality, deepening in the meaningfulness of its faith, and growing in its "sense of mission in preaching and daily witness." Ministers are being trained, laymen are assuming new responsibilities, conferences are being held, church attendances are increasing.

They report, moreover, that many Cuban "evangelicals" are grieved and offended when they hear that Christians who fled the Castro regime and took refuge in the United States are treated as heroes. A more heroic role, they feel, would have been theirs if they had stayed and fought the battle for faith side by side with their brethren.

All of this is not to say that Castro is a symbol of religious freedom. His rule has been repressive and harsh. He must be held accountable for those who, under his influence and enactments, have defected to the ranks of the Marxists and the anti-religionists.

But it is to say that Christians in Cuba are neither an extinct breed nor a cowering crew. We should give thanks to God for them. We should support them with our informed intercessions.

P.S.R.

## Loaded Words

"Psychological warfare" was first made familiar to us in the Second World War.

It is a phrase, however, whose continuing significance carries us far beyond the confines of the Pentagon or the Department of State.

We live in incredibly sensitive times. Races are clashing. Cultures are competing. Nations and blocks of nations are in tension. Religious communities are in a state of gravely threatening encounter (Israelis and Arabs) or of delicate balance (Jews and Gentiles in the U.S.A.).

The situation is one in which the greatest care is required in the choice of our words. And of all persons in our society we who call ourselves Christians should be the most concerned to put into our speech the qualities of truthfulness, discretion, and fairness.

Discretion!

The British minister of a multiracial congregation in Asia told me the other day how this was driven home to him. He uses a church bulletin in which the forms come ready-made, with art work on the cover and a printed message on the back. One week he failed to read the "copy" on the back page. It contained a reference to the "savages" of Africa.

At the close of the service an African national, keen in his Christian faith and witness, came up to my friend, bulletin in hand, and said, "Pastor, I presume

you have read this." The minister, shamefacedly acknowledging that in this instance he had not done so, quickly spotted the offending phrase. He just as quickly apologized.

The young African, not unwilling to accept the apology, nevertheless remarked, "Unfortunately this reflects the impression of Africa which the Western white man is all too ready to pass on to others."

We may say that the young man was supersensitive. Who of us is not—at one point or another?

What is of substance here is the awesome fact that words in today's world are more than words. They are weapons—for good or ill.

The Christian now has a chance to see a new dimension of meaning in what our Lord says when He admonishes: "For by your words you will be justified, and by your words you will be condemned" (Matthew 12:37).

P.S.R.

## Love Takes Chances

"The early Church was power-conscious; the modern Church is problem-conscious." Like most epigrams, this is a half-truth.

According to the book of Acts the Church at times was acutely "problem-conscious."

Take Chapter 6. Here was a quarrel—or the threat of one—between the believers who spoke Greek and those who spoke Aramaic.

The widows of the former—so ran the complaint—were getting less considerate treatment than the widows of the latter.

What to do?

Here, it would seem, is where we see the crucial difference between congregations then and now. While not free from problems, they knew what to do with them. We are frustrated by them.

But what they did appears quite hopeless to today's highly practical Christians. They were prepared to let love—honest, boundless, risk-taking *agape*—control the situation.

For see what they did! When it was decided to place these Christian social services (the care of the widows) in the hands of a group of laymen, all the men appointed, judging by their names, were Greek-speaking.

The complaint was that the widows of their group had been neglected. In these circumstances Mr. Prudence might well have risen to say: "Mr. Moderator, I move that a committee be appointed with three members from the Greek side, three from the Aramaic, and one who has lived in both situations."

Nothing of the kind!

Under the rule of love the "Aramaics" said, "If our 'Greek' comrades will not trust us, we will trust them."

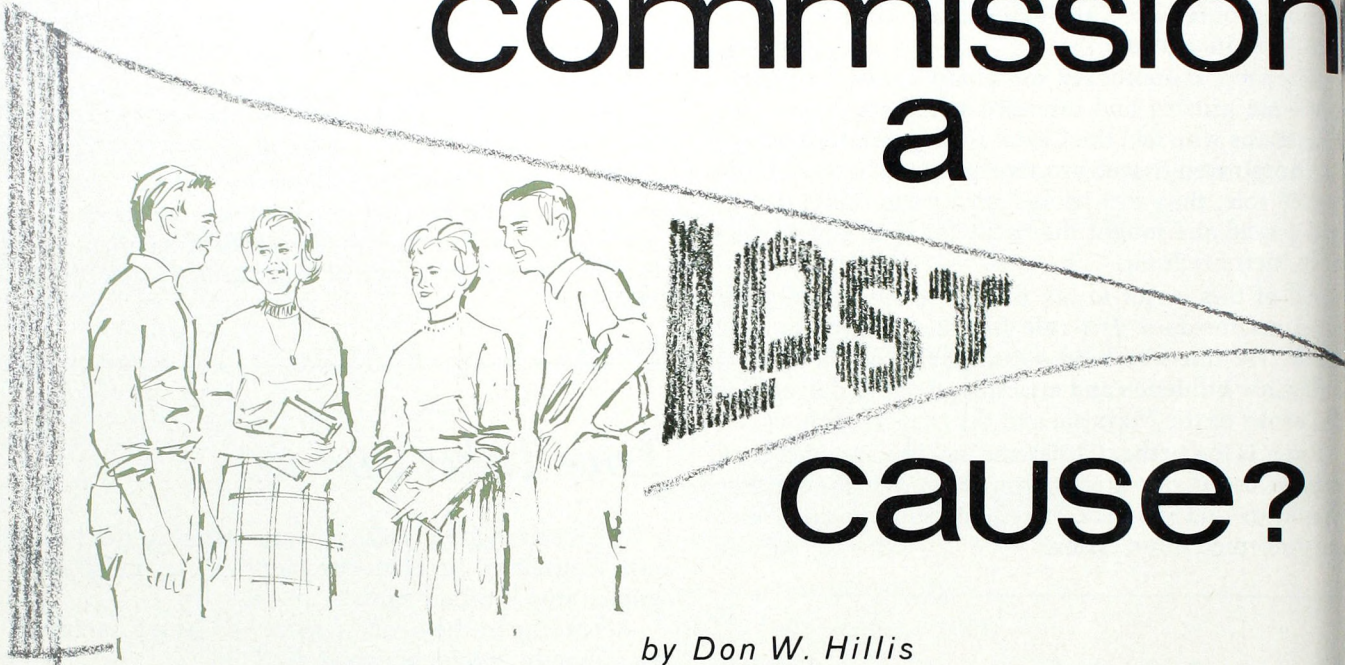
Risky? Perhaps.

But that is often love's way.

P.S.R.



# IS THE Great Commission a



by Don W. Hillis

## cause?

4

I am writing this article in a Delta Airlines DC-6B. Our altitude is 12,000 feet, and we are headed for Little Rock, Arkansas. I would never have boarded the plane in Chicago had I not believed it would take me to my destination. My faith was the foundation of my action. The inescapable fact is—*true faith affects conduct.*

We only really believe that which we act upon. When faith is evaluated in this light, we are left with the devastating realization that our faith does not measure up to the grain of mustard seed. There is no more obvious illustration of this than the Church's professed faith in the Great Commission. The Church claims the Commission as its charter—its cause for existence. But let's look at the facts.

### The Seminary Under Fire

The seminary provides the soil in which our pastors, evangelists, and religious dignitaries are spawned. It is in the seminary that theological foundations are formed and motivations for the ministry molded. But, tragically, most of our seminaries today make no profession of imparting to their students the vision of world evangelism. In most seminaries, *missions is an unpopular elective taught by an unversed professor to a handful of uninterested students.* With less than five per cent of our seminary grads headed for the "uttermost parts," we need no further argument to substantiate the claim that seminaries *do not believe* in the Great Commission.

The compounded tragedy is that these *great commissionless* grads have no world vision to pass on to their people. This produces an abundance of self-centered

---

*Dr. Don W. Hillis was a missionary 17 years in India with The Evangelical Alliance Mission. Following five years as Assistant General Director of Orient Crusades (now Overseas Crusades, Inc.) in Latin America, he reassociated himself with TEAM in 1959. He is TEAM's Associate Director. Among his best known books are: Diary of a Soul in Conflict, and What Will Tongues Do for You?*



Protestant monasteries filled with laymen whose concern for lost souls reaches no farther than I, me, my, and mine. It is not difficult to prove that the average layman has no more than a package-of-gum-size interest in the Great Commission. His faith in the importance of taking care of his dog or cat is far more evident.

### F. M. F.—the College Thermometer

Our Christian colleges are not far behind the seminaries in their production of grads who don't believe in world evangelization. The educational philosophy of most Christian colleges leads to the training of young people whose deepest interest in world evangelism is expressed in the statement—"I will be a Christian layman, make a financial success and let God in on the fringe benefits."

There comes to mind the picture of several Christian liberal arts schools with enrollments of more than 1,000 students. The average attendance at the Foreign Missions Fellowship meetings in these respective schools approximates the 50 mark.

But is it fair to equate the missionary vision of a school with the F.M.F.? We might as well ask, "Is it fair to ascertain the temperature on the front porch by the thermometer?" Indeed it is—for what other measure is there? If students are not interested in this minute involvement in the program of world evangelism, when and how will they be brought to the place of total involvement in the whitened harvest?

The fact is, our Christian schools are more interested in the training of youth to become philosophers, engineers, scientists, journalists, and teachers than "full-time" laborers for Christ. Why is it that our Christian schools have notable success in building strong faculties in the secular fields to the total neglect of a chair of missions? Why is it that one can major in psychology in a Christian school and not in world evangelism? Is our faith in the significance of psychology greater than in the importance of proclaiming the Good News to the ends of the earth? How does this appear in the light of our Lord's commission to his Church?

### 'Hopeless Hobby'

And here is another question which exposes our unbelief—at least the unbelief of some of us. Why is it that our dedicated young men are dedicated to everything but the service of Christ? Recently I came across a publication of the Wycliffe Translators. The pictures of the 105 new missionaries who went to the fields under Wycliffe in 1962 were the center of attraction. There were five single men and 45 single women.

In the days of Wycliffe, Tyndale, Carey, and Morrison, translation was a man's job. It should be now—especially in the rugged pioneer areas into which translators are sent. But the fact that the number of single ladies headed into this ministry exceeds the number of single men by 900 per cent is irrefutable proof that

masculine commitment to Jesus Christ has been emasculated. Sadly enough this is not an isolated illustration. This is the trend. We have nurtured a generation of young men to whom discipleship is distasteful.

As long as world evangelism remains a hopeless hobby in our seminaries, for so long the Great Commission will remain a lost cause.

As long as our Christian schools continue to operate under the philosophy that it is not their business to train frontline soldiers, for so long the battle to reach a world for Christ will be lost.

As long as pastors are willing to relegate world evangelism to the women's missionary society or to an annual week of missions, for so long the job will not be accomplished.

As long as young men are content to make a mockery of "Onward Christian Soldiers" by letting soldiers in skirts go to the battle fields, for so long there will be no victory.

The Great Commission is a lost cause for as long as our actions continue to demonstrate our unbelief. And all of this, in spite of the fact that there have never been greater opportunities for the service of Christ than today. Missions have never made more desperate pleas for workers.

We stand condemned in our indifference to the condemned. "... For some have not the knowledge of God: I speak this to your shame" (I Cor. 15:34). We had better take a second look at our responsibility to reach the perishing, lest we perish in our neglect of it.

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*With conviction and vigor, the author of the foregoing article has presented a case. In an early issue, the same question will be approached from another point of view.* ■■■■

---

## HOISTING the FLAG

Out of a wealth of experience in the work of the Lord—and with as telling effect now as then—C. T. Studd, the famous missionary, once wrote: "Nail the colors to the mast! That is the right thing to do and therefore that is what we must do, and do it NOW. What colors? The colors of Christ, the work He has given us to do—the evangelization of all the unevangelized. Christ wants not nibblers of the possible but grabbers of the impossible, by faith in the omnipotence, fidelity and wisdom of the almighty Saviour who gave the command.

"Is there a wall in our path? By our God we will leap over it! Are there lions and scorpions in our way? We will trample them underfoot! Does a mountain bar our progress? Saying 'Be thou cast into the sea!' we will march on. Soldiers of Jesus—never surrender! *Nail the colors to the mast!*" ■■■■



# The Meaning of What We Do

by Bob Pierce

I had often observed that so many of us who have so much give so little, while a few who have so little give so much.

The extent of this was dramatically evident to me one day in Formosa 10 years ago.

My story begins Sunday, September 26, 1954. I had been with Mrs. Lillian Dickson, one of the greatest and most heroic missionary hearts I have ever encountered. We had gone about eight miles out of Taipei, capital city of Formosa, to the walled-in wards of a leprosarium.

As we walked about the grounds where approximately 1,500 lepers were living, my heart was continually broken (as yours would have been). Heartache and tragedy were written on the bodies of these people, leaving the ugly scars and gruesome habiliments of leprosy.

We saw in one room a woman lying on the hard boards of a rough-hewn table. She had been in this leprosarium 41 years. Forty-one years ago she was a young woman with two children and a husband of whom she was very proud.

One day she detected a numbness in her arm and went to a doctor. He discovered the dreaded disease.

6 Now, of course, in today's enlightened world everything would have been done to soften such a cruel blow. But not in the Taiwan of 1923. The husband renounced his wife and drove her out of the home. The little woman was forbidden to see her own two babies, much less be comforted by her husband. As the disease grew worse she was driven out of the village and forbidden to enter its streets.

Brokenhearted, sick and demoralized, not knowing how to adjust . . . she wanted to take her life. Before she could carry out her plan, government officials took her many miles away to a strange leprosarium.

During those lonely four decades, no relative had ever come to visit her; not a single letter or post card had come telling her what had become of her children. The only family news she received was that her husband had married another woman.

To add to her heartbreak and misery came crippling arthritis, which she had endured for 26 of those 41 years.

Now she lay on her little board bed, unable to move one arm or one leg . . . unable to do anything for herself. She had to be fed. She hadn't been outside the room for more than 15 years. Her total world was inside those four walls.

As we walked up to this dear woman I expected her

to be beaten and bitter. She turned to me and I saw her sunken nose . . . the places where eyelashes had been . . . the leathery texture of her face.

And then her lips suddenly broke into a wonderful, radiant smile. I wanted to cry.

I asked her of her purpose for living . . . of the secret of her happiness inside those walls.

"Oh," she said, through an interpreter, "I live for Christ inside these walls and I leave to Him the meaning and significance of what I do. It may be that there are only three people a year within the sound of my voice—whoever is put into this room with me. But I find that no day is lost . . . no day is drab and pointless when I can begin it by asking Jesus Christ to take my pain, my loneliness—whatever comes to me—and help me translate it into sympathy and love and understanding for others who are having a difficult time. I've asked God to turn the reservoir of my tears and pain and loneliness into something with which I can pour out kindness and sympathy to others who come and go through my room."

And then she added: "I think God uses me sometimes."

From the day I heard her say that I've known it's literally true that we never know all the meaning and significance of what we do when we do it for Jesus' sake. Whatever circumstances God permits us to endure, we can give ourselves utterly to Him and turn from self-pity to a determination to make our lives count.

Some folk think by avoiding God or the claims of the Gospel they can avoid suffering. Not so, my friend. Remember this: No man can decide whether or not he will suffer. The only thing he can decide is what he will suffer for. We cannot decide whether or not we will live or die; we only decide what we will die for.

Let me ask you: in the midst of all that seems secure, do you have a faith in God that makes you know that whatever you are suffering here is part of the will of God? Is your life a blessing to God and to others?

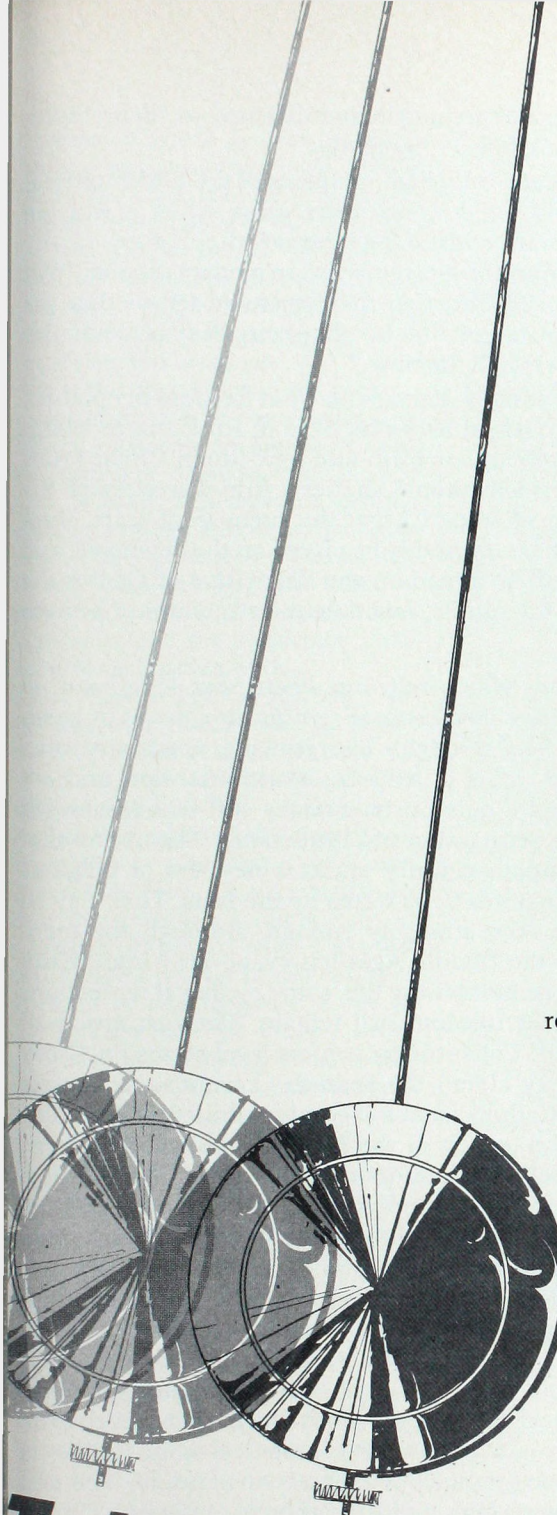
This little leper woman taught me that whatever life may bring, there is a way, through Jesus Christ our Lord, to lay up for ourselves treasures in Heaven. She doesn't know it, but when that little leprous woman gets to Heaven, thinking she witnessed only to a handful, she is going to get a surprise. I have told all over the world the story of her faithfulness to the Saviour. So one day when she slips out of that little wretched bit of clay she may find that God has multiplied what she did many, many times over.

What is there today in your life that God can use? He is Lord not only of joy but of sorrow, not only of peace but of trouble. He is God not only in the midst of happiness and security and satisfaction, but also through all kinds of difficulty and he wants to be Lord and Master and joy of your life if you'll give your heart to Him.

*"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"* (Philippians 1:29).

|||||





Some years ago, upon my return from a five-week tour of Europe and the Holy Land, a seminary colleague facetiously invited me to lecture on "Lands I Have Flown Over." Although my recent tour of Africa, the Holy Land and Europe stretched over seven months, the verbal sally still holds its point: the high tides of history are nowhere easily discernible and whoever charts them swiftly should make only modest claims. One who believes, moreover, that the tempo of events is both contingent on human decision and inevitably rests in God's hands ought not to venture a hurried verdict on the spirit of the age.

### Shake Off the Paralyzing Doubt

In the past few years we have all heard numerous prophecies and even proclamations of the end of the Christian era. The curtain of time has been lowered over Christianity's contribution to the world scene, and the influence of the Protestant Reformation sealed off from the remainder of the twentieth century.

Not for a moment, indeed, dare we ignore those warning voices whose message is "evangelize or die." That watchword of the evangelical vanguard reminds us that every generation inevitably wins or loses its hold on biblical realities in its own time and place. If tomorrow is really to signal the daybreak of a virile Christian witness and work it will be so only if we arise from our present night of uncertainty, shake off the paralyzing doubts, and exhibit a passionate concern for the lost souls of two billion fellow men.

But those grim warnings of an impending post-Christian era devoid of all spiritual sensitivity, whose sky retains no last trace of a Creator's handiwork, whose creatures lack any reminder whatever of an eternal Judge, and whose earthy lust has obliterated all sense of need of a Redeemer—those dire warnings are so exaggerated that they cannot really portray tomorrow's world.

### Words that Chill More than Challenge

One sometimes detects in these drab portraits of the future a pessimism which seems unwittingly to

# IT IS NOT TOO LATE

by Carl F. H. Henry

*Carl F. H. Henry, M.A., B.D., Th.D., Litt.D., has been editor of Christianity Today since the magazine began in 1956. He has authored 14 books and edited seven. Besides his seven-month trip cited in this article, Dr. Henry has traveled in Burma, Thailand, Malaya, the Philippines and Colombia. He holds membership in 14 societies in the U.S. and Great Britain.*



empty history of every remainder of divine providence and to concede the course of coming events to those naturalistic inevitabilities that secular theorists so readily espouse. Hence they chill more than challenge the Christian sense of mission. We hear of a globe wholly in the grip of Communist tyrants; or of a few lone survivors of atomic holocaust pitching nomadic tents on a scorched earth; or of burgeoning populations that will automatically reduce the Christian community to a negligible remnant; or of resurgent pagan religions sweeping Christianity into one tiny corner of the map; or of secularism's rampant spirit robbing men everywhere of any vision of the eternal; or of scientific preoccupation with the realm of space and time until spiritual realities are shunned as diversionary myths.

### Momentous Issues, Staggering Consequences

Thank God our times—and the remainder of our century—rest firmly in His hands, not in the fingers of the prophets of doom or the peddlers of utopia. Prediction of spiritual fortunes is always a risky business, and every miscalculation may be costly.

We stand indeed at destiny's crossroads in our time, with momentous issues and staggering consequences directly dependent upon what Christian believers do in and with the here and now. But not yet has God wholly given up our wicked world, not yet has His Spirit ceased to strive with men, not yet has the Lord's trumpet sounded an end to the age of grace. Not yet! This remains decision-time, opportunity-time, rescue-time.

### Glimpse at a Reporter's Notebook

8

Without pretense of infallibility, but with hopeful confidence, let me relay a few impressions and reflections in the aftermath of travel on three continents during a sabbatical leave:

1. *Christianity's real challenge to communism may well emerge in the next generation.* If the fact that communism is a surface philosophy superimposed on the realities of history is now becoming obvious, it will also become clearer that biblical religion strikes to the true depths of the human situation. Despite its fateful grip on Soviet life, communism's weakness lies in the fact that an elite cadre of nine million party members forces its program on 200 million people; that its naturalistic ideology is indoctrinated rather than established; that the Christian alternative to dialectical materialism is debunked rather than debated, let alone refuted; and that human beings even in Russia cannot wholly submerge and eradicate those ties to the spiritual world which Christianity revives and illumines.

Much depends, therefore, on whether Russian Orthodoxy presents a convincing case for supernatural religion in principle and practice, or whether it casts itself mainly in a political role, catering to the reign-

ing scientific prejudices and disposed to "demythologize" the biblical miraculous.

One of the truly high moments of the 1963 Montreal Faith and Order Conference came when a Russian churchman, addressing German theologians of the Bultmannian stripe, remarked in plenary session: "We do not need Christian theologians to tell us that the gospel miracles did not happen; that is what the Marxists say all the time."

Much equally depends on what freedom of opportunity evangelical believers have in Russia to proclaim the Gospel of new birth and new life in Christ Jesus. If the U.S.S.R. should shelter a firm discovery of the Lordship of Jesus Christ, the premise of state absolutism must inevitably be placed on the defensive, and battle will be joined on the alternative of God or the State as the source, sanction and stipulator of human rights.

2. *Lands where religious liberty has long been repressed may now become significant spheres of evangelical breakthrough.* The growing sensitivity over minority rights is focusing world attention and adverse public opinion on nations still identified with religious persecution and intolerance. The notion that the twentieth century marks a new era of religious tolerance needs to be tested by the facts. That may be the case. Yet, strangely enough, although the mentality of the Middle Ages has evaporated from many areas of contemporary life, some medieval repressions of religious freedom still remain. The first article of the Greek Constitution confers legal status on Greek Orthodoxy alone; the Spanish Concordat recognizes Roman Catholicism as the only public manifestation of religion; much of the Moslem world is intolerant of any religious alternative; and while Israel is formally committed to religious freedom, its public policy deprives Christians of missionary and evangelistic opportunities; and so on. Church history confirms that no religion long retains virility when it relies upon government support and compulsion for its continuance and extension. When such a preferred position terminates, religious faith that relies instead upon evangelical decision will make swift gains in the life of the people. If the new ecumenical spirit fulfills its preliminary promise of a relaxation of intolerance, and all religious options truly become competitive, great changes will result in the spiritual destinies of the masses. Unless ecclesiastical spokesmen who profess a new ecumenical tolerance contrive to take away with one hand what they seem to offer by the other, any development conferring equality of privilege and opportunity on all religions could signal immense gains for evangelical Christianity in Southern Europe and in South America.

3. *The argument that Christianity is the "white man's religion"—and therefore irrelevant to Asia and Africa—is now being challenged as special pleading by which both Communist agents and proponents of non-*



## QUOTE UNQUOTE



Christian religions (particularly Moslemism) seek to advance their alternatives. The least familiarity with the historic backgrounds of the Bible will discover the horizontal roots of the Hebrew-Christian religion in the Near East, and a minimal understanding of biblical religion will grasp its message for the entire human race.

It is true that Africa in the main remains in the grip of non-Christian religions, including the lowest forms of animism and tribal superstition, and that political Moslemism is offering itself as a unifying force for the continent. The restrictions on Christianity in the Sudan and Egypt, for example, reflect a national temperament that lags far behind the democratic traditions of the modern world.

But Christianity has one great advantage over Moslemism; its beliefs not only helped to shape but have survived the scientific era, while Moslem dogmas still must face a Renaissance. And one can readily find national leaders in Africa—as in Liberia and Congo-Brazzaville—who unapologetically locate that continent's future hope in Christian principles. Not the white missionary alone but prominent black Africans as well recognize in the religion of the Bible the one sure source of moral power and spiritual reality adequate to shape the Africa of tomorrow. Whether one asks an educator like E. K. Martin of the Cameroun, a physician like Professor Ishaya Audu of the University of Lagos Medical School, a scientist like Dr. Levy Makane of the School of Higher Studies in Brazzaville, an administrator like John Mpaayei in Kenya, one will get from nationalists of this calibre a sure emphasis on biblical religion and evangelical experience as the deepest need on the African scene. When Livingstone crossed the African continent less than a century ago, in an age before the airplane, automobile, and highways, he trekked on foot, despite such obstacles as snakes, lions, malaria, sleeping sickness, and a hot climate, to plant the seed of the Gospel. Today Africa is erupting headlong into the modern world. But as Aston King, editor of *Liberian Age*, puts it, "The Continent is a ship without a rudder and compass. If it aspires only to material gains and is not guided by Christian principles, it will be headed swiftly for the fate that overtook the Roman Empire. . . . It is not too late for the churches."

4. *The judgment that light is vanishing in the Western world needs to be*

### Who Speaks Up for Peace?

It is almost impossible for an American who has not recently spent much time in Asia to understand either the Asian's fear of atomic destruction of the whole world or their tremendous concern about a just, stable, peaceful society of mankind. Peace is on everyone's lips, and it is the cry of millions of hearts. It means, above all, the antithesis of war. The many factors required to produce a warless world are only dimly perceived, if at all, and there is a great naivete about the realities of the power struggle. But there is a ground swell of peace sentiment throughout all of east and south Asia. Furthermore, the key to the whole problem is thought to lie in the Christian West. Consequently, there is great puzzlement as to why the Asian churches are relatively silent about peace and do not attempt to influence their Western brethren. Christians, when asked, reply that the peace movements and demonstrations are dominated and manipulated by leftists and they dare not participate. They may be, but it does not excuse silence.

—R. Pierce Beaver, *Envoys of Peace*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

### To Learn, to Love, to Help

Not long ago a disciple of Vinoba Bhave was promoting the popular Bhoodan movement in India. This is the movement to which many rich landlords have donated land for redistribution to the poor and landless. To a large village audience, primarily of Hindus, the Bhoodan leader, who was himself a Hindu, said, "If you want to learn how to love the poor, you must learn it from the Christians. Get a copy of the Christian's Bible and read it. There you will learn how to love and help one another." This shows that even the social concern of a great movement such as Bhoodan is largely a result of the influence of the Christian message. To enlarge this ministry of social concern in the world demands missions.

—Lew Davis, *The Layman Views World Missions*, Bethany Press, St. Louis, Mo.

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.

Adoniram Judson

*modified.* There are troublesome signs indeed, and many lamps are flickering uncertainly. The drive for ecumenical unity seems at the same time productive of a great deal of theological confusion. Some evangelical works undertaken by earlier generations moved by profound spiritual concern now lag for funds. Inhabitants of almost all the big cities support the enterprises of sport and leisure, sex and shame, above the enterprises of faith and good works. So it is still true that unregenerate men prefer darkness to light. But the Light of the world remains undimmed. God's eternal power and divinity are daily manifested by the created universe (Rom. 1:20); if twentieth century men do not glorify Him as God, that in no way ex-

tinguishes the Light. The Light still illumines every man coming into the world (John 1:9); if men spurn truth and right, that does not finally destroy the Light. The sacred Scriptures are now available in more languages and dialects than ever before. And there are few major cities on the face of the earth where one cannot find disciples of Jesus Christ and advocates of "the Way." Evangelists like Billy Graham and Bob Pierce have held a lost world to their hearts and made the message clear and plain. The predicament of the twentieth century is not that the Light is going out; it is rather that multitudes ignore the lamplighters, and remain fascinated by fireflies that merely add an intriguing glow to the darkness.



# students & missions missions & students

by Eric S. Fife

The peak period for missionary recruitment in North America seems to have been between 1951 and 1954. For the past eight to ten years there has been a steady decline in the number of missionary volunteers. Much of this was to be expected. A large reserve of manpower developed during the war years and numbers of veterans returning from World War II undertook Bible and theological training (often on GI grants) and were available for service in the early 1950s. This reservoir of manpower has long since dried up and the situation has become stabilized.

The present picture alarms missionary leaders for there are many more openings for missionary service than there are volunteers to fill them and a number of missions report that this decline continues. One survey of seven evangelical interdenominational missions reports that whereas in 1952 those seven missions sent out 276 recruits, in 1961 they sent only 146. Some other missions report a much happier situation; one has sent out over 100 new missionaries each year for the past four years, but even this board saw a slight drop in 1962 and 1963.

10

Such a decline seems strange when one considers that the population of young people in the United States is increasing rapidly and colleges cannot keep up with their demand for education. Why, then, should there be a decrease in the number volunteering for foreign missionary service? Is it that modern young people do not have what it takes to be a missionary? or that the Church is failing to capture their imaginations? In other words, is it the fault of the young people, or of the churches or mission boards?

## Accreditation Up, Interest Down

The great supply sources of manpower for the faith missions have been the Bible institutes and during the past six or seven years many of those have changed to Bible colleges or liberal arts colleges. The reason for their doing this is beyond the scope of this article, but we must note that in at least several cases where this change has taken place enrollment in missionary courses has dropped and missionary interest has be-

come lower. In Christian schools, it often seems as if the higher the academic standard, the lower the missionary interest. Interest remains high in many Bible institutes, but low in most liberal arts colleges and seminaries; some countries will not give visas unless the new missionary has a degree from an accredited college.

## A Sharp Focus Underexposed

The number of Christian students who attend state colleges is rising all the time and so far we have made no reference to those schools where there are obviously a large number of potential missionaries. In these colleges there are no visiting missionaries to speak in compulsory morning chapels, and, naturally, the students tend to be more ignorant of missions than do those in Christian schools.

This lack of knowledge can in some ways be a great help to the missionary because there has been no opportunity for such students to become bored by overexposure to missions. Usually they are exceptionally eager and responsive when missions is presented with imagination and spiritual power. However, it is not easy for the average missionary to get to speak to Christians in such schools and when he does he is often too out of touch with the secular campus to communicate effectively.

## Is Youth to Blame?

In the light of the decline of missionary recruitment, it would be easy to presume that it is the young people who are wrong. But we must not jump to that conclusion without careful thought. The failure could be on the part of the local church, or mission boards, or both.

Certainly the Peace Corps has demonstrated that many young people are willing to go abroad and live in very primitive conditions, even though they do so for only a limited period of time, not committing themselves for life; also, service with the Peace Corps does offer material rewards that are considerable. Certain mission boards have also demonstrated that they can enlist young people and obtain them in large numbers.

In Inter-Varsity Christian Fellowship, we see no lack of missionary interest. We expect 6,000 students and graduates at our Seventh Inter-Varsity Missionary Convention in December, 1964; there were 5400 present in 1961. Well over 650 students sign missionary decision cards every year.

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*Eric S. Fife is Missionary Director of Inter-Varsity Christian Fellowship. Before coming to the United States as an executive of North Africa Mission in 1954 he served in the Royal Air Force during World War II and then as a pastor in Winchester, England.*



These facts seem to indicate that it is not that young people cannot be interested but rather that we have to learn how to approach them.

**Five Irritants Identified**

Missionary promotion among evangelicals has often consisted of only two main themes: statistics and emotion. No wonder young people are often bored and cynical.

I have found, as I move around in churches, Christian schools and secular schools, that young people resent several things:

1. *Dishonesty.* Some missions are so anxious to present the right "public image" that they hold back some facts that may not sound like success and so portray an inaccurate picture. Most young people soon detect this, particularly when critical faculties have been sharpened in high school and college.

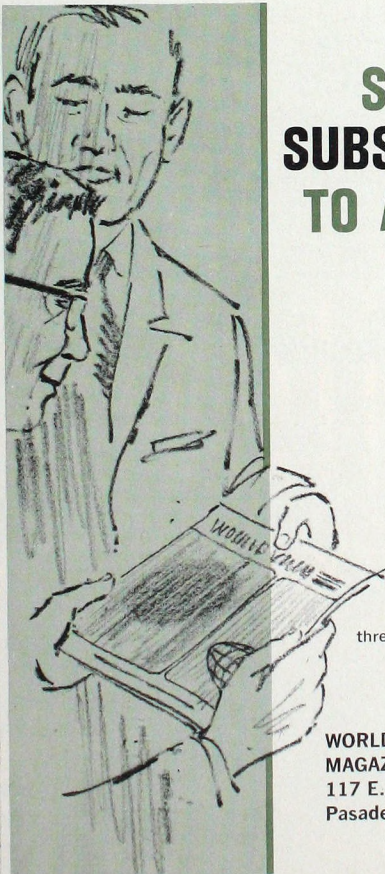
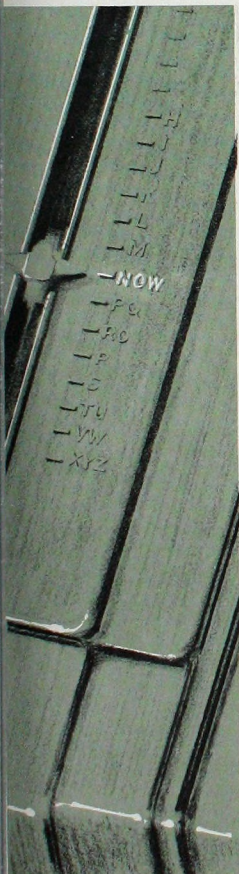
2. *High pressure.* Too often the missionary tends to "oversell" his product, and modern youth has been exposed to too much high pressure advertising on TV and elsewhere to be very impressed. Many have told me that they stay away from the last evening of their church missionary conference because they have learned that an invitation for missionary service will be presented and pastor, parents and friends expect them to show a visible response. If they do not feel

God has called them to become foreign missionaries and do not go forward, people are disappointed in them; if they do go forward, they feel that they are hypocrites. So they stay away from the service altogether. Last Sunday, preaching on the closing day of a church missionary conference, for the first time in my life I mentioned this fact publicly, and it was significant how many young people came afterward and said, "I am one of those people who normally stay away on the last evening."

3. *Poor missionary methods.* Sometimes they feel that missionary leaders have not kept up with the times and that their methods are out of date for this generation. If they believe this, they naturally are not inclined toward committing themselves to the work.

4. *Anti-education.* In a few unfortunate cases, a student meets missionaries who have a limited view of the importance of education and he forms the impression that a missionary career is not for him as an educated person. This can be particularly true at seminary level.

5. *Indifference to social problems.* Several times recently I have spoken with students from Christian colleges who have complained that evangelicals are concerned with needs overseas but indifferent to social problems in their own country. The student therefore wants to contribute to solving the problems at home that he feels have been ignored too long. *Continued*



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## Keys to Student Interest

Students can be interested in missions but we are not going to gain a hearing unless we "tune in" to their wave length. What are some basic facts to present?

1. *A straightforward Bible presentation.* It is not enough to quote a text and use that as a launching pad to take off into missionary stories. We must present a solid biblical basis for missionary conviction. This does not have to be dull to be solid, although we often make it appear so. A neglected field of study is that of motivation and if we are off track here, we will be off track all down the line.

2. *A call for wholehearted commitment.* This should not be commitment to a type of work but to the Lord himself. I have heard pastors say, "I am not a missionary, so I have received God's second best." His best is not a matter of geography but of obedience. I am not a foreign missionary, as many understand that term, but I do not regard myself as having the "second best."

If I am asked to give a "missionary invitation," I usually say, "I am willing to do so but you will probably not like the way I will do it." If I am still urged to do so, I ask young people to indicate if they really intend to let God have absolute control over their lives—whether it means washing dishes in New York or the sores of leprosy patients in Africa, remaining single or being married, becoming famous or being unknown, if His will be good health or poor health. If the issue of the will is really settled, God will look after the geography.

3. *Stimulation of mind.* For the most part, students are not looking for intellectualism but do want to see that missionaries are intelligent human beings. They need to be shown that a modern missionary needs not only a strong back and a tough constitution, but also a good mind and a sanctified imagination to present the Gospel in this complicated modern world. We must show him how daily news stories affect missionary enterprise and that God is eternal and therefore our contemporary.

This is the task to which we must give ourselves—missionary and pastor alike. And no work is more exciting or rewarding.





*this is your last issue, unless . . .*

see page 18



I don't ask God to bless what I do; I pray He will help me to do what He blesses. —Bob Pierce

dateline

WORLD VISION



# Only one month to go!



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(See ad on page 19)

**AN ADDITIONAL HIGHLIGHT** of the summer for friends in the Midwest is the "Week of Missions" at Maranatha Bible Conference, Muskegon, Michigan. You are invited to hear Dr. Paul S. Rees, the Rev. David Morken, Dr. Ted W. Engstrom and missionaries associated with World Vision. Jimmie McDonald's lilting tenor voice will be featured along with other fine musical presentations. The date is August 30-September 7.

**FRIENDS IN CANADA** are invited to World Vision's "Focus on Missions" at Canadian Keswick, July 4-11.



14

## Press-Time Dispatch:

### PASTORS CONFERENCES DRAW 2,000, EXCEED EXPECTATIONS

From the scene in India, World Vision's team of speakers (Bob Pierce, Paul Rees, Richard Halverson) cabled this message: "Two pastors conferences exceeded expectations. 1,100 registered in Andhra state; 925 in Assam. These pastors touch the lives of 3,000,000 Christians. National leaders called each conference unprecedented in their area. Remarkable unity, considering wide diversity of groups represented. Revived pastors need your prayers that they may be agents of awakening in their churches." (Next month: the full report.)

#### Cover Photo: Dateline

The fruits of evangelism are often tangible enough in terms of statistics. And it was so during the 1961 Tokyo Christian Crusade sponsored by World Vision when more than 10,000 Japanese registered their hearts' concern for responding to the claims of Jesus Christ. Our cover photo was taken at the 1964 Japan Keswick—another result of the Tokyo Crusade. Full story on next page.

**World Vision, Inc.** is a missionary service agency meeting emergency needs in crisis areas of the world through existing evangelical agencies. The organization, begun in 1950, is directed by the following eight members of its board of directors:

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**Dr. Richard C. Halverson**, First Vice President

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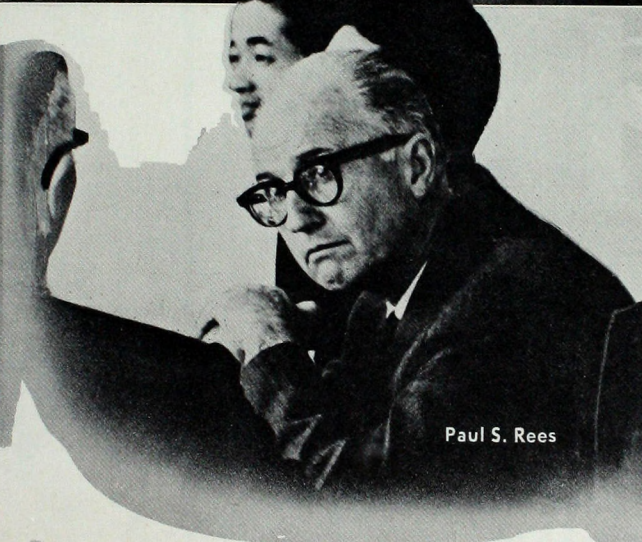
Dr. Bob Pierce



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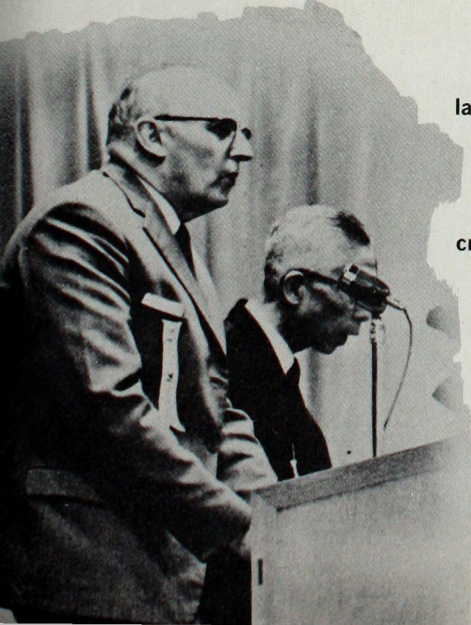
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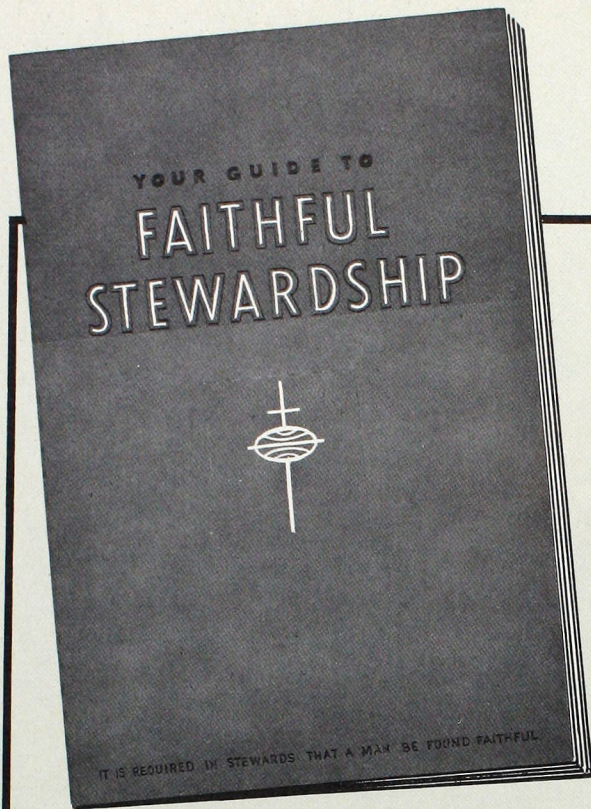
Interpreter Aishin Kida W. C. Jones



Keswick! That word for 83 years has been synonymous with a deeper Christian experience. From the original Keswick Convention, founded in England's lake district in 1875 by Canon Hartford Battersby, have sprung many similar assemblies in Britain, Northern Ireland, Canada, the United States, Australia, Africa, Jamaica, Hong Kong, Malaya, Lebanon and India. In February, 1962, as a direct outgrowth of World Vision's 1961 month-long crusade in Tokyo, the Japan Keswick was organized. World Vision from the start has happily answered the call of the Japanese Committee to provide personnel and a portion of the financial expense required for the conference. Here is a pictorial report on the Third Japan Keswick Convention occurring February 25-28, 1963 in Hakone, Japan.







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## Dateline's Pick of the Projects



Several hundred Korean military prisoners are enrolled in World Vision Bible Investigation Course. Our March 1964 issue showed an inmate receiving a diploma from Director Mar Nelson within the prison walls. The photo features prisoners' band entertaining at one of the gospel services.



Mrs. Jessica Johnson, former California Bible teacher, now a staff member of ministries, displays first-class World Vision Memento at the Disneyland Hotel, convention of the Association of Evangelical





### MONTHLY MEMO

Bob Pierce — and World Vision — has always been known for doing the new, different and unusual thing in fulfilling the ministry to which he is called. God has signally blessed this

which may oftentimes be termed an unorthodox approach.

For example, the two tours of the World Vision Korean Orphan Choir brought unprecedented interest and blessing for thousands. The use of Japanese symphony orchestras in the great city-wide crusades in Japan was a most successful means of bringing people under the sound of the Gospel. Dr. Pierce pioneered the use of dramatic missionary motion pictures, which led the way in this field of ministry.

Now he and his colleagues in World Vision are making plans for something entirely new in alerting the North American Church to its missionary responsibility. This is called our "Festival of Missions."

If you are looking for a vacation plan with purpose this summer, let me suggest your sharing in this "Festival." It will be held at the beautiful, large Winona Lake Bible Conference grounds at Winona Lake, Indiana, July 19-26.

Rather than our reporting and evaluating missionary activity abroad from a North American standpoint, some of God's "greats"—national leaders from India, Korea, Latin America and elsewhere—will be giving us their challenges and evaluation of what God is doing. These include such personalities as Dr. Kyung Chik Han, pastor of the largest Presbyterian church in Korea; the Rev. Subodh Sahu, associate pastor of the great Carey Baptist Church in Calcutta, India; a bishop of the Mar Thoma Syrian Church of South India, one of the oldest churches in the world; the Rev. Alphonso Olmedo, without doubt the outstanding national pastor of Argentina, and many others. Mrs. Lillian Dickson, the dynamic missionary in Formosa who is known so well to our World Vision family, will be with us.

The fascinating agenda being planned includes the very finest in music programming under the leadership of the well-known Christian artist, Dick Anthony. The famed Melody Four Quartet will be with us all week—besides many other favorites.

Intensely interesting seminars and study groups related to missions have been set up. The finest of recreational facilities for you and all your family are at Winona.

Why don't you plan now to attend World Vision's "Festival of Missions"?

Ted W. Engstrom  
Executive Vice President

### Sequel to a Kindness

So swiftly it happened!

A happy, hurried "Sayonara" one winter's morning in 1963 and the little 19-year-old Japanese student sped on her way to the train destined to carry many precious souls into eternity. The crowded crowd was noisy and good-bys were heard. Yoko-san, packed in the humanity, was pleasantly answering classes at the university. She felt the terrific jolt that came with the instantaneous death as two trains collided, and only a faint light of tortured steel and man's hands to tell the story.

World Vision mailbag recently received letters from near relatives of Christians who lost their lives in



...ge. The letters were in accordance with World Vision's sympathy to each bereaved family. One letter was penned by the father of the 19-year-old student. And her sorrowing parent came to me. "I was much surprised and glad to know the death of my daughter. However, it gave me great comfort to think that she lived her life and trust in Jesus Christ. I thank God that I will see her again in Heaven."

What joy there is in sharing at a time like this — what regret when the supply runs too low for tangible expression of our love!

I will try to be a great person like Esther and who works earnestly for our country and church."

—Chung Sun Hee

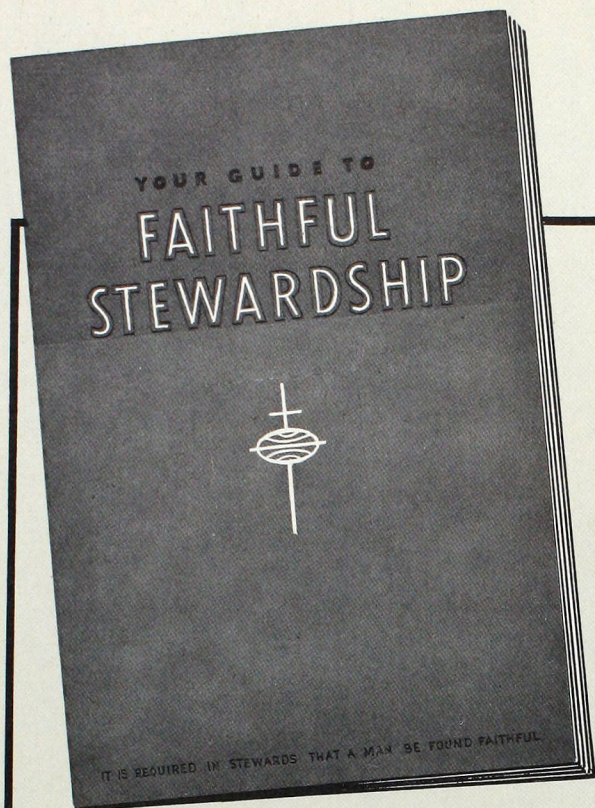


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Mrs. Jessica Johnson, former California Bible teacher, now a staff member of ministries, displays first-class World Vision Missionary Association of Evangelists logo at Disneyland Hotel, convention center.





### Sequel to a Kindness

So swiftly it happened!

A happy, hurried "Sayonara" one winter's morning in 1963 and the little 19-year-old Japanese student sped on her way to the train destined to carry many precious souls into eternity. The

crowd was noisy and good-bye to Yoko-san, packed in the humanity, was pleasantly answered in classes at the university. I remember the terrific jolt that came with the instantaneous death as two trains collided, and only a sliver of tortured steel and man-made metal to tell the story.

World Vision mailbag recently received letters from near relatives of Christian people who lost their lives in



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Heaven."

What joy there is in sharing at a time like this — what regret when the supply runs too low for tangible expression of our love!

FROM **MR., MRS., MISS, REV.**

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**"I will try to be a great person like Esther and who works earnestly for our country and church."**

**—Chung Sun Hee**



## MONTHLY MEMO

Bob Pierce — and World Vision — has always been known for doing the new, different and unusual thing in fulfilling the ministry to which he is called. God has signally blessed this

which may oftentimes be termed an unorthodox approach.

For example, the two tours of the World Vision Korean Orphan Choir brought unprecedented interest and blessing for thousands. The use of Japanese symphony orchestras in the great city-wide crusades in Japan was a most successful means of bringing people under the sound of the Gospel. Dr. Pierce pioneered the use of dramatic missionary motion pictures, which led the way in this field of ministry.

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If you are looking for a vacation plan with purpose this summer, let me suggest your sharing in this "Festival." It will be held at the beautiful, large Winona Lake Bible Conference grounds at Winona Lake, Indiana, July 19-26.

Rather than our reporting and evaluating missionary activity abroad from a North American standpoint, some of God's "greats"—national leaders from India, Korea, Latin America and elsewhere—will be giving us their challenges and evaluation of what God is doing. These include such personalities as Dr. Kyung Chik Han, pastor of the largest Presbyterian church in Korea; the Rev. Subodh Sahu, associate pastor of the great Carey Baptist Church in Calcutta, India; a bishop of the Mar Thoma Syrian Church of South India, one of the oldest churches in the world; the Rev. Alphonso Olmedo, without doubt the outstanding national pastor of Argentina, and many others. Mrs. Lillian Dickson, the dynamic missionary in Formosa who is known so well to our World Vision family, will be with us.

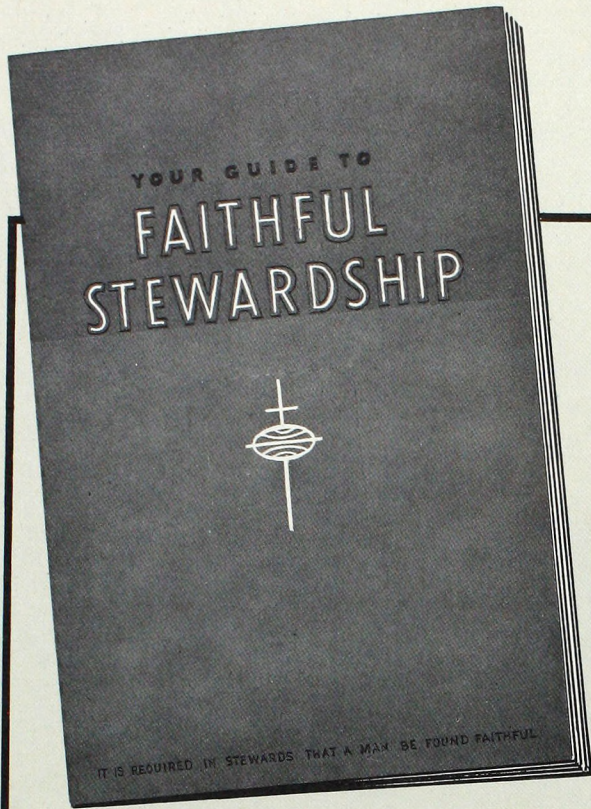
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Ted W. Engstrom  
Executive Vice President





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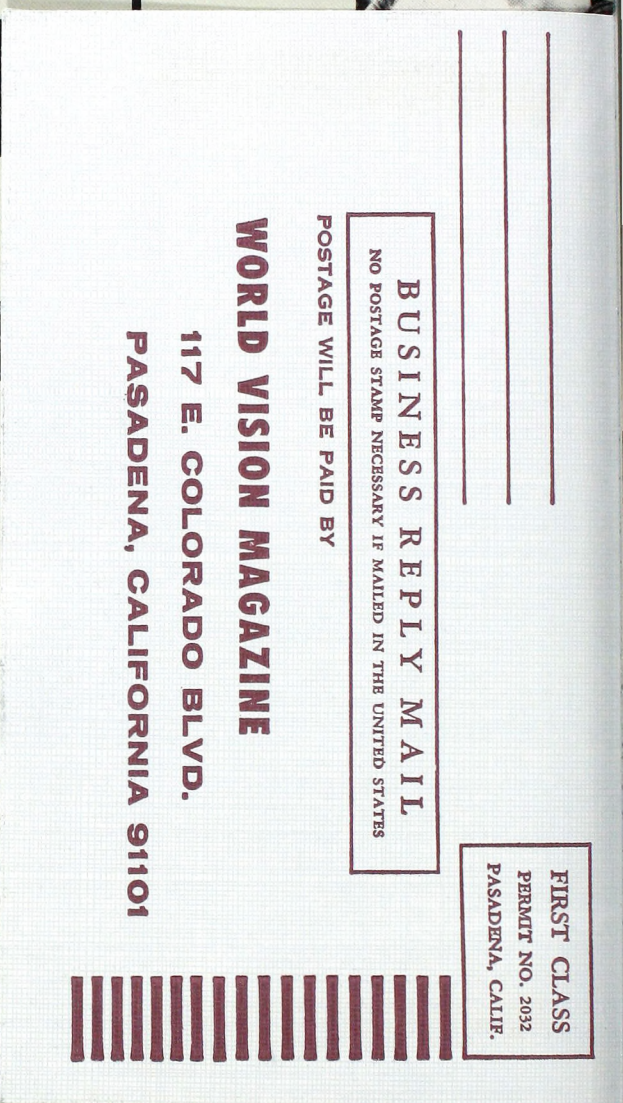
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Mrs. Jessica Johnson is a former California Bible teacher, now a staff member of World Vision ministries, displays first-class service at the Disneyland Hotel, convenor of the Association of Evangelical...





THE HURRICANE—Barely had the Florida's fierce winds subsided World Vision last fall went into action. A shipment of vitamins and food sent for the stricken people in town here are recipients of the Nurse Flora Boyer of Oriental Society expedites the distribution. Argentina pastors during World Conference there collected \$500 for the relief ministries.

## Out of the Mouths of Korean Orphans

Preacher Lee Choon Sup gave us the sermon, and I made up my mind to do my best in learning the Bible and will try to be a great person like Anna in the days to come."  
—Moon Hei Ok

... I will keep on praying and believing in God and read the Bible daily. I trust that I will be a great person when I learn His words, read His words and memorize His words."  
—Hyun Eun Ja

I will try to be a great person like Esther and who works earnestly for our country and church."  
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the wreckage. The letters were in acknowledgment of World Vision's sympathy gesture to each bereaved family. One of them was penned by the father of the 19-year-old student. And from another sorrowing parent came this word: "I was much surprised and lost myself to know the death of my daughter. However, it gave me great comfort to think that she lived her life with faith and trust in Jesus Christ. I thank God that I will see her again in Heaven." What joy there is in sharing at a time like this — what regret when the supply runs too low for tangible expression of our love!



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# LET US PRAY

■ That all World Vision-sponsored orphans will learn to know Jesus Christ as Saviour. In Korea and Indonesia evangelistic work among orphans is known as the "Little Shepherd Movement." Pray that those charged to lead the little ones to Christ (Mark 10:14) will make the way clear.

■ For the building of the Christian College at Chengannuh, India. In July, the faculty will hold classes in temporary sheds. World Vision has contributed several thousand dollars toward the project because, as it becomes more difficult for missionaries to enter India, trained Christian laymen more than ever are needed to reach the masses for Christ. Pray that the program may be truly a "II Timothy 2:2" program.

■ For Miss Vivian Mills, a nurse from the Isfahan Christian Hospital, Iran, now on furlough in England. She will be telling about this ambitious hospital which operated for 50 years without running water. World Vision has helped install running water, but the 56-year-

old hospital has many other needs. It will be a strenuous year for Miss Mills. Pray that the Lord will gird her with strength (Psalm 18:32).

■ That the eight World Vision films, including the new spectacular, "So Little Time," will be used of the Lord to build missionary interest. Just as the heathen cannot believe unless they hear (Romans 10:14), church members can involve themselves in missions only as they hear about the needs.

■ World Vision's Emergency Mission of the Month has recently given funds to provide Multi-Purpose Food to prevent malnutrition, dysentery and diarrhea among those driven from Pakistan to Assam by religious persecution. Let us undergird what we have given with prayer, knowing that Psalm 127:1 is true. It is hoped that this Christian kindness will "turn... for a testimony" (Luke 21:13).

■ For Hong Kong, the refugee city of the world. Already more than 3,500,000 people are jammed into this British colony, with an estimated 2,000 more slipping in from Red China each month. World Vision has diversified work there, feeding, teaching, healing, preaching to the multitudes. Pray in the spirit of Matthew 15:32.

# Letters to 'Box 0'

## 'Sister' Is Grateful

Thank you for giving me my dear little "sister" to care for. I shall always remember her . . . in my prayers. The Lord truly blessed me.

Chicago

Joan Erchul

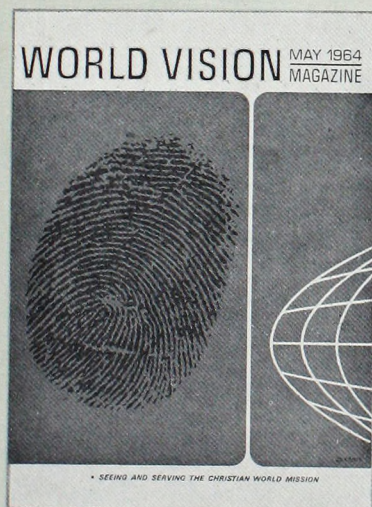
## 'I Would Rather Give . . .'

This (gift) was meant for my lunch money . . . but I really don't need food as much as many others in the world. Wheaton, Ill. Dixie Merriman, 13

## 'So Little Time' Judged

This film is by far the most spectacular missionary production that has been viewed in this church in recent years. Los Angeles, Calif. Rev. Ed Rowe Church of the Open Door

18



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Some things go on forever. But not necessarily your subscription to World Vision Magazine. It will end this month, unless your \$2 for the next year is received soon. (\$5 keeps it coming for three years.) Please rush your subscription to us in the envelope attached so that you won't miss a single issue.

The Editors

## GOLD DIGGERS OF '64

Lying idly by in every family's jewel box are pieces of jewelry, watches, rings, etc., which can be redeemed and used to purchase a bowl of rice, a blanket or a bed for some needy child or family.

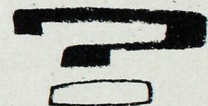
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"Follow me, and I will make you fishers of men!" Perhaps they laughed at the figure of speech but, "they straightway left their nets, and followed him".

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noticed



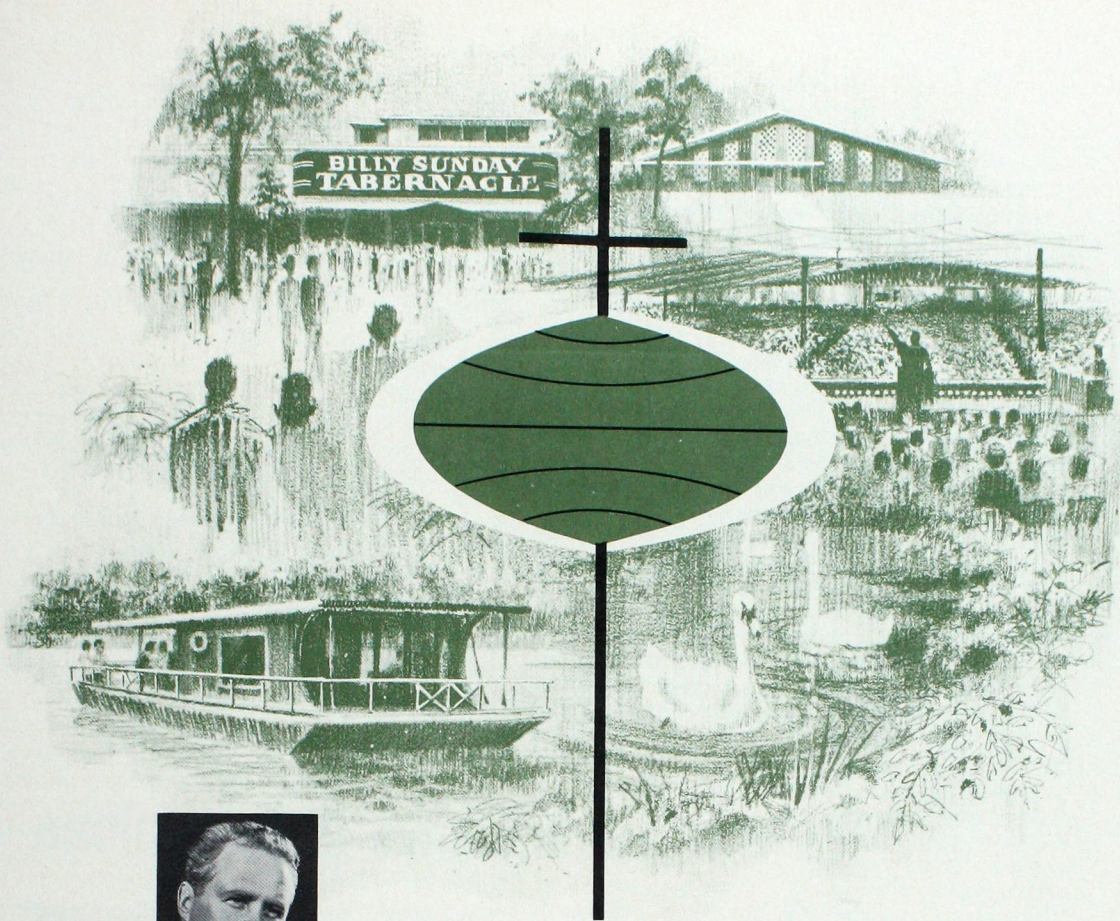
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His mother would have wept a little that day. His father too, understandably proud of his son, would have wanted to acknowledge him as he stood to receive the highest honor of his class.

But neither parent was there that day. Both had been swept away by some nameless fate, never sharing their son's little-boy talk . . . his despair over a scuffed knee . . . his excited laughter at the antics of a clown . . . his long hours of play with a cherished toy.

But the orphan boy, nursed by the loving care of Christian workers and won to the Saviour through their witness, learned to do well whatever assignment he tackled. He had entered Korea's Sung Kyoon Kwan College, and now held in his hand the certificate of honor which put him first among 1,800 classmates.

No, his parents weren't there to share his joy. But other "parents" were — some who had "watched" from across the sea . . . who had invested many hours of prayer . . . who had faithfully sent gifts of money and thoughtful remembrances on special occasions as the little lad grew to young manhood. The young graduate rushed from the ceremonies and wrote:

"Today my heart is full of joy. I know everything is due to your constant prayers. Sometimes I wonder how I can reward

## He couldn't have done it alone

you. But I just try to be a faithful servant of the Lord Jesus Christ . . . (Signed) Kim Myung Kook."

Among World Vision's 20,122 orphans in 19 countries are many potential honor students like Kim Myung Kook. Some are still babies. Others, toddlers or youngsters going to school. But all have one overpowering need: a sponsor.

You can enlist in this program of care by providing \$10 each month (\$11 in Canada). Yours can be the name some little youngster

will whisper in his good-night prayers. Yours will be the privilege of corresponding with an orphaned child in another country.

Won't you begin now? World Vision cannot care for them alone. We both need you—the loving sponsor—to provide the means of rescuing a little life and investing time and money in an eternal soul. And we need you NOW.

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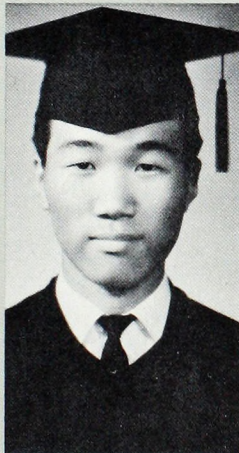
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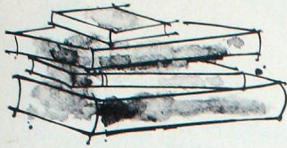
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## REVIEWERS REPORT

### Missions: Planned or Empowered?

**Pentecost and Missions**, by Harry Boer (Wm. B. Eerdmans, Grand Rapids, Mich., 1961, 270 pages, \$5), is reviewed by H. Wilbert Norton, president of Trinity College and Trinity Evangelical Divinity School, Chicago, Ill.

Protestant tongues movement and the Roman Catholic ecumenical council provide a meaningful background to his evaluation of the relevance of the Great Commission to the "modern" church and the significance of the Holy Spirit to its missionary witness.

The Great Commission as the basis of the overseas missionary witness of the church is classified as a theological misconception. In a scholarly fashion the author invokes the opinions of the Reformers and subsequent scholars of modern missionary history as he focuses on them in declaring in his thesis that New Testament success was not achieved by simple obedience in carrying out the Great Commission.

The author, a missionary with the Sudan Interior Mission in northern Nigeria, presents a refreshingly stimulating restatement of the pentecostal power of the New Testament missionary witness motivated by the dynamic of the Holy Spirit. His thesis essentially declares: "The missionary power revealed in the early church did not arise simply out of obedience to the external command but it was expressive of an urge to witness which had its roots in the new spiritual life" (p. 63). Accordingly, the power of pentecost and the coming of the Holy Spirit are basic to effective missionary witnessing.

Originally a doctoral dissertation presented to the Free University, Amsterdam, the study is well documented and demonstrates a personal acquaintance with the authoritative work in the field of missions. The book exudes the warmth of Biblical exegesis showing familiarity with the Hebrew as well as the Greek.

Published in the current context of collapsing colonialism and emerging independent nations in mission lands, this study challenges Christians to a thoughtful reappraisal of missionary objectives and methodology in a warm Biblical spirit.

Nevertheless, there are certain paradoxes apparent to the reviewer which will disturb some fundamentalistic students of missions. The author seems to labor the issue of the Great Commission in the first few chapters. Historically and Biblically the context is informative. But practically it seems to overlook the true relationship of obedience and faithfulness as fruits of the Spirit, the pentecostal dynamic. He seems to build his case unrealistically and dogmatically when he states "the fact is that the Jerusalem church did not lift a finger to carry the Great Commission, so understood, into effect" (p. 46).

In so stating, the author does stimulate the serious student to review Biblical teaching about the meaning of pentecost to the witnessing church (chapters 5-10).

The consistent fundamentalist will be shaken further by the author's espousal of organizational unity as a necessary physical evidence of spiritual unity of the Church (chapter 9). "Denominationalism [undefined] is an un-Christian luxury" (p. 187). A stirring exegetical study of the "glory of the Lord," "glory of Christ" and the "Spirit of Christ" ensues paradoxically "to strict orthodoxy" with a repudiation of spiritual unity as being the *only unity of the church*. Since "the unity for which Jesus prayed is only as the world . . . must be able to see" (p. 203). . . .

Another significant paradox is seen in the author's consistent appreciation and use of Roland Allen's works while also calling upon Karl Barth to substantiate his views on the Church. This is particularly disturbing in the light of Barth's ecumenicalism. Boer advocates doctrinal charity in ecumenical relationships but declares uncompromisingly, "There is no room for a difference of opinion with respect to the reality of Christ's atonement, His physical resurrection from the dead and His return to judge the world at the end of time." Nevertheless, one wonders what

latitude he allows on the doctrine of the inspiration of the Holy Scriptures, the basic authority of all true New Testament activity.

The author's emphasis on family conversion in Acts as a basic missionary principle fails to consider the problems of the "extended family" and polygamous family relationships. The cultural problems of primitive societies are not adequately considered in terms of family unit conversions which the author espouses as the Biblical method of evangelism.

*Pentecost and Missions* is a welcome stimulus to a reappraisal of evangelical missionary motivation in the eschatological tensions of the missile age.

### 'God Can!'

**Angel at Her Shoulder**, by Kenneth L. Wilson (Harper & Row, New York; 1964; 256 pages; \$3.95), is reviewed by Norman B. Rohrer, manager of publications, World Vision, Inc.

"Carefully, she placed one foot out on the first tie beyond the abutment. It seemed firm enough. The Tyal guide nodded approvingly and stepped with her. If the spikes pulled out of the ties under the combined weight—well, her ministry would be ended. Not finished, just ended. But God had somehow managed before she came into the world, and she presumed He would somehow manage after she left it. She took the next step. And the next."

These 78 words from the book's center chapter "Typhoon!" are typical of the intrigue, the wholesome humor and the glimpses of uncanny fortitude skillfully displayed in this chronicle of missionary achievement.

The stories and reports written by others about "Typhoon Lil" Dickson would fill several volumes this size. But one is grateful, on reading this narrative, that Kenneth Wilson (Senior Editor, *The Reader's Digest*; Executive Editor, *Christian Herald*) was chosen to garner the facts and tell the "official" story. The reader gets the impression that nothing of significance has escaped his reportorial eye.

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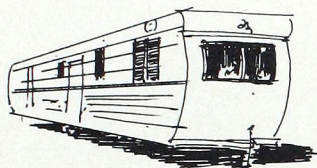


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# HAN, Kyung Chik

by  
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A cluster of 30 little houses clinging to a hillside in North Korea, 25 miles north of Pyeng Yang, comprised the village of Cha Chak.

Among the boys scampering over the hills in their play was one Han Kyung Chik, a lean, wiry lad whose smiling bright eyes revealed the vitality of his spirit. Unassuming and cheerful, his leadership of the small group was both spontaneous and winsome. But little did the farmers in the village know the potential of this happy, playful youngster who would ultimately become known and loved the world around as the pastor of the famous Yung Nak Church in Seoul.

Han cannot remember a time when he did not attend Sunday school. At the age of seven he became a student in the church school taught by his cousin. Twice a year the church was visited by a young missionary, the Rev. William

*Harold Voelkel, a missionary of the United Presbyterian Church in Korea since 1929, is currently living in New York. Dr. Voelkel is Associate President of Soong Sil College in Seoul, and is engaged in evangelistic ministries*

Newton Blair, moderator of the session. He came to conduct catechism and baptism examinations and to administer the Lord's Supper. Han caught Dr. Blair's eye and a friendship began then which has continued with increasing preciousness up to the present—a full 50 years.

Upon his graduation from elementary school, two high schools presented themselves as alternatives to Han—the Soong Sil Academy in Pyeng Yang and O-San Academy in Chung Joo. Both schools were Christian. Soong Sil was a mission institute and Dr. Blair urged his young friend to study there. But O-San, founded by the devout Korean elder Yi Sun Hoon, added to its Christian teaching a political, nationalistic emphasis that appealed to Han's father and the boy was sent there.

This was in 1915, not long after Korea had lost her independence and become a Japanese colony. The humiliation of the nation fanned the fires of nationalism.

For two years after his high school graduation in 1919, Han worked at odd jobs trying to "find" himself. Constitutionally he wasn't cut out for politics and as yet he hadn't received a definite call to Christian service. In 1921 he





The Yung Nak Church above the rubble of Korea's war.

entered Soong Sil (Union Christian) College, a Presbyterian mission institution in Pyeng Yang, still unsure of his future.

During his four college years Han acted as Dr. Blair's secretary. This resulted in a delightful father-and-son relationship and Han virtually became a member of the Blair family.

But the intimacy of this contact with the missionaries and the bond of affection uniting Korean student and missionary family did not in any way compromise the youth's independence. When one of the missionary instructors in Soong Sil College made what seemed to the students an unreasonably excessive demand for outside reading it was Han, so closely identified with the missionaries, who spoke up boldly in protest as the representative of the rebellious class. Thus whenever a principle was involved this young man, inherently gentle and humble, held to his convictions, displaying thereby the essential strength and integrity of his personality.

In the summer between his sophomore and junior years Han accompanied the Blair family to Sorai Beach on the Yellow Sea for a vacation, and there he met God in a crisis experience that transformed his life. Han tells it this way:

One day as he walked quietly along the seashore, he suddenly felt that God was speaking to him. He stopped short, unable to proceed any farther. Dropping to his knees in the sand, he remained there in prayer for what must have been hours. This was God's call to the gospel ministry, not unlike His call to the Apostle Paul on the Damascus road. He had laid His hand upon the

young student, singling him out for His all-wise purpose, and to Him Han yielded up his heart, soul and mind—his all. Now there was purpose and meaning and drive in his life.

In 1925 he graduated third in his class. That summer Dr. Blair, a native of Kansas, arranged for Han to enter Emporia College.

Emporia College gave the young student credit for his four years of work at Soong Sil and awarded him a bachelor of arts degree after a year's study. The following fall he entered Princeton Seminary, New Jersey. And here my friendship with him began.

It was the custom in the beginning Greek class to cover the grammar in a semester, then after the final examination to choose an honor group to go on to New Testament exegesis. During his first semester, Han's poor physical resistance made him a victim of influenza and he spent two weeks in the infirmary away from his books. Yet after the examination, when the honors were announced, there it was—"Han Kyung Chik" high on the list despite the interruption of illness.

At the seminary, Han made warm and enduring friendships. In 1929 the

largest class ever to graduate from Princeton until that time scattered to pastorates all over America and to mission appointments across the world. Han, however, entered the Albuquerque Sanitarium to be treated for a lung condition. It was two years before he regained his health.

Eagerly awaiting the return of its distinguished alumnus, once Han had recovered, Soong Sil College called him to be professor of Bible, a chair for which he was eminently fitted, but shortsighted interference by the Japanese prevented his acceptance. Han then assumed a pastorate in Syn Wee Joo, a city on the south side of the Yalu River where the Seoul-Mukden railway crosses into Manchuria.

The congregation grew under his leadership and a large, modern sanctuary was erected. However, in the tension preceding World War II, this American-educated leader became suspect and was ousted from his pulpit on orders of the police.

The arrival of American troops on August 15, 1945 brought liberation to Korea. With two other men, Han assumed responsibility for the maintenance of order in Syn Wee Joo and sur-

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rounding areas under Chaw Man Sik, Han's former high school principal who had emerged as head of government in that part of North Korea. This man's regime was not to the liking of the Russians who had occupied Korea above the thirty-eighth parallel and they threw him into prison. Chaw is believed to have been killed.

Han's church talked of calling him back to his pulpit but their slowness in acting was probably a providential factor in saving his life. He says he would have remained with this church to the end had he been given its oversight; but in so doing he would have perished with several other pastors. As it was, Han felt free to leave, and he did so—promptly and secretly. After successfully crossing the thirty-eighth parallel, he made his way to Seoul where he arrived in October, 1945. Like multitudes of other refugees he hardly knew where to turn. Many of his church folk in the north, especially the younger people, soon saw the Russian objectives and during that same fall they also fled south. Seoul, of course, was their natural goal.

Han began to discover a number of his Syn Wee Joo Church members in the capital city. All were uprooted, uncertain, lonely. He suggested they get together for prayer. Twenty or thirty came and were so strengthened and refreshed that they decided to meet again. Meetings were held regularly and the attendance grew week by week.

By the summer of 1947 the congregation had grown to 2,000, necessitating the holding of multiple services on the Lord's day. Now the original nucleus of Syn Wee Joo people had broadened to include northerners from other places. The huge prewar migration brought at least two million Koreans down from Communist territory. They headed for Seoul in great numbers and Han's congregation, now known as the Yung Nak Church, increased to three thousand.

In 1948, the idea that a more permanent meeting place was needed took root and Han made a trip to America where he secured a commitment of \$20,000 from the Presbyterian Restoration Fund. The congregation whose membership had come penniless to the city a few years before gave a total of \$100,000, besides much manual labor, to build a large Gothic, cathedral-style stone edifice. For a whole year, men, women and children toiled with picks,

*Continued on page twenty-nine*

**κηρύσσω** 1. From Homer down — *to be a herald for the king* [always with a suggestion of gravity and an authority which must be listened to and obeyed]. 2. In New Testament, [chiefly of the proclamation of the gospel] *to proclaim, to preach.*

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# MISSIONS in MEMORY / JUNE

## June—Leaves, Heroism, Death

"The fig tree putteth forth her green figs..."  
—Song of Solomon

To June are linked chronologically the names of many famous persons in missionary history.

One seldom heard today is Barthomew Ziegenbalg, a Dane, born in June of 1684.

He was orphaned at an early age but was left the legacy of a godly mother who had instructed him thoroughly in the Bible. She said as she died: "I have watered every page with my tears."

Young Ziegenbalg was commissioned by King Frederik IV of Denmark to carry the Gospel to Danish colonies in India. So he set out, taking Henry Plutschau as a companion, for the distant land.

Immediately upon his arrival in Tranquebar, 150 miles south of Madras, Ziegenbalg undertook a study of Tamil. He seized the language so rapidly that eight months after he began he could speak fluently with the natives.

More remarkable still was his translation of the entire New Testament into Tamil by the end of his third year in India. It was a historic achievement, for his copy of the New Testament was

the first which had appeared in any of the native Indian languages.

This was but one of the gifted young man's "firsts." Less than a year after his arrival in India Ziegenbalg baptized his first five converts in a service said to be the first Protestant baptismal service ever held in India. That year the first indigenous Protestant church was dedicated.

It is a fact worth noting that though Ziegenbalg had not attained the age of 36 when he died, yet at his funeral service were 350 Indian converts to mourn his passing. His life, set aflame by spiritual fire, was literally consumed in service for his Lord unto others. Another such life was that of...

### Frederik Franson

Franson was to be remembered as the beloved founder of the Evangelical Alliance Mission. One of a family of ten whose godly mother exercised a rich and noble influence on their lives, Franson was 17 when his parents moved to pioneering America, settling in Nebraska. Franson later moved to the big city where he joined Dwight L. Moody's congregation now known as the Moody Memorial Church of Chicago. The inspiring influence of the

famous evangelist led him to full commitment. Franson became the first missionary commissioned by that church. His ordination had taken place previously in the Evangelical Free Church of America.

A series of worldwide evangelistic campaigns swept him to Europe. Everywhere he went, souls were saved. Like the Apostle Paul, Franson precipitated either a revival or a riot!

The follow-up of converts became an important part of his ministry. And as a result, at least six missionary societies owe their existence to this one man's vision.

Upon his return from the old land, Franson was invited to hold a Bible and missionary conference in Brooklyn. At this time a call came ringing across the Pacific from China... from Hudson Taylor who needed a hundred more missionaries at once!

Franson set out to recruit them and succeeded in obtaining half the number during the Brooklyn conference.

This truly great personality was called to be with the Lord in the prime of his ministry at 56 years of age. One wrote of him: "Christ and souls was his life, his goal, his all-consuming passion."



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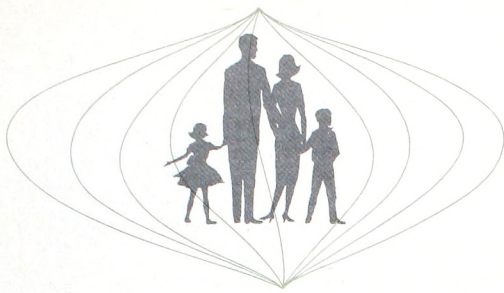
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## THE GLOBE AT A GLANCE

### More Missionaries Flee Congo

Congolese soldiers recently snatched to safety a contingent of Scandinavian Protestant missionaries threatened by young warriors in Kivu.

Radio messages reaching U.N. headquarters in Leopoldville April 19 said all 25 Swedes and Norwegians at Lamera Mission near the Burundi frontier were safe.

The head of the Swedish Free Mission organization in nearby Bukavu, said the rescuing soldiers reached the station "just at the psychological moment."

### Alaska's Need Lingers

26 Most churches in Alaska escaped major damage in the 1964 Good Friday earthquake, but heavy repair is needed. The First Baptist Church of Valdez was a total loss, however.

The Methodist Board of Missions will spend at least \$500,000 on repairs, raising the funds through their "Alaska Earthquake Appeal."

Mr. and Mrs. Eston Hubbard, missionaries with the Slavic Gospel Association in Afognak near Kodiak, lost nearly all their personal possessions when the quake struck.

The Assemblies of God suffered the loss of one minister and undetermined damages to property. Swept to his death from a waterfront dock in Valdez was the Rev. L. Duane Carriker, 33.

Relief efforts continue on behalf of victims in the catastrophe which killed some 65 Alaskans and caused an estimated \$250 million worth of damage in the 49th state.

### Sudan May Expel All Missionaries

Sudan, which has already ordered the deportation of about 300 Christian

BERLIN—A "repentance church" will be built on the grounds of the notorious Nazi concentration camp at Dachau, Germany. Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany has launched a fund-raising campaign for the church.

SUVA—An interdenominational Pacific Theological College is scheduled to open here January, 1966—the first in the Fiji Islands. The new school will train ministers for the vast South Pa-

cific island areas of Micronesia and Melanesia.

DAMASCUS—Plans for intensive missionary work in Africa were here at the close of a six-day conference attended by the heads of affairs departments in 11 Arab states. The zealots would be "preach Islam and combat the Zioning Zionist influence in Africa."

NEW YORK—An impressive mural by 100', depicting life in the

foreign missionaries, now threatens to expel all other remaining missionaries.

The warning came from Maj. Gen. Muhammed Ahmed Irwa, Sudan's minister of internal affairs. He charged that expelled missionaries were spreading "false allegations and slander about their alleged treatment while in Sudan," and threatened that if they did not stop, all missionaries in the predominantly Muslim nation "will also have to go."

Gen. Irwa also announced that he had ordered the ouster of four American missionaries—not identified—from the Blue Nile province in east-central Sudan. He said they were being deported following a "report on their activities sent by the provincial governor."

### Statistics on Relief

Some 435 million pounds of food, clothing, medicines and other commodities valued at \$34 million were shipped overseas last year by Church World Service.

Added to this tally is that of the World Relief Commission of the National Association of Evangelicals for 1963: 10,335,338 pounds of food, clothing and medicines valued at \$685,325.

### Literature

*Greece:* New gospel books and papers are constantly appearing on the scene. Among them is Greece's new publication *Children's Echoes*. Using full color photos, this 16-page monthly pictorial magazine was started by the Sunday School Library in Athens, working with David C. Cook Foundation, Elgin, Illinois.

*Spain:* The Spanish Ministry of Information and Tourism has authorized

the publication of three evangelical books. The action follows petitioning by the Legal Defense Commission of the Evangelical Churches. The books will be published by the Federation of Independent Evangelical Churches.

*Venezuela:* Totalling up its 1963 print orders, the Tipografia Evangelica Asociada finds it produced more than a million two-color tracts, in addition to many other printing tasks. Established in 1961 as a joint project of the Evangelical Free Church Mission and the Evangelical Alliance Mission, its printing facilities are available to other evangelical groups.

*Israel:* Dr. Robert L. Lindsay, Baptist missionary in Israel, has succeeded in translating the Gospel of Mark into modern Hebrew. He is now at work on the other Gospels.

Stateside, the Evangelical Missions Information Service became incorporated in Washington, D.C. as a non-profit organization. Its main responsibility will be publishing *The Evangelical Missions Quarterly*. The new corporation is a joint enterprise of the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association.

### Radio-TV

*Dedicated:* Radio Station PJA-6 (Radio Victoria) in Aruba, Netherlands Antilles, operated by The Evangelical Alliance Mission, is now "officially" on the air. At its Chinese language recording studios in Taichung, Formosa, meanwhile, TEAM is setting up a separate staff especially coached to prepare programs for China and Mongolia. TEAM's 50,000-watt radio station



is the main attraction in the "Hall of 2000 Tribes" at the New York World's Fair. The building was designed by Wycliffe Bible Translators, which now has translators at work among aboriginal tribes in 16 countries. The mural was painted by Douglas Rise-

-A month-long meeting of the World Islamic Congress convened in London with a view to adapting Islam to modern challenges.

**HAIFA**—Census figures here show that the number of Christians in the Holy Land is constantly falling. It is predicted that in 15 or 20 years there will be hardly any left.

**COPENHAGEN**—The Rev. Harold Soebye, a Danish Lutheran pastor, was suspended here for "intolerable conduct in preaching politics from the pulpit." "It surprises me," said Pastor Soebye, "that one cannot speak of socialism in the Church in 1964. Socialism and

Christianity belong together. That is my view and my strong belief."

**TOKYO**—Yoshiro Nagahara, a 19-year-old Japanese student in Tokyo, knelt on the straw mat floor of his bedroom and plunged a kitchen knife into his heart after hearing he had failed to pass the entrance examination to Tokyo University. The lad, from a poor family, thus became the latest victim of a phenomenon the Japanese call "Examination Hell."

HLXX at Inchon, Korea will be the major outlet reaching northeast China, Manchuria and Mongolia.

*Transferred:* Radio COMETA's facilities in San Paulo, Brazil have been transferred to the "Comissao Pro-Radio Evangelica," represented by a group of Brazilian Christians working with the World Radio Missionary Fellowship.

*Distributes:* Difusiones Inter-Americanas, headquarters in San Jose, Costa Rica, reports it has distributed 47,295 radio programs since 1952. Monthly 1963 average was 720.

*Top ratings:* The 15-minute program "Heavenly Melody," produced by Overseas Radio, Inc. has consistently held top rating on the Formosan government's listing for telecasts. The judges cite its "outstanding music, production and content," and add: "Others should follow this example."

Nazarene denomination. He succeeds Dr. S. T. Ludwig who died March 3 after serving nearly 20 years in the office.

Dr. Kyle Haselden—named managing editor of the Christian Century. He succeeds Dr. Harold E. Fey, retiring to become visiting professor of Christian social ethics at the Christian Theological Seminary, Indianapolis.

The Rev. James L. Johnson—named executive secretary of Evangelical Literature Overseas, an agency serving the Evangelical Foreign Missions Association and The Interdenominational Foreign Mission Association. He succeeds the Rev. Harold B. Street.

Dr. Jared F. Gerig—elected president of the National Association of Evangelicals at the organization's 22nd annual convention in Chicago. He succeeds Dr. Robert A. Cook, president of The King's College, Briarcliff Manor,

#### THAT'S THE IDEA

■ "The day is passed when evangelicals can be 'isolationists' in the ecumenical movement," said Dr. James DeForest Murch of Chevy Chase, Maryland, to delegates at the annual convention of the National Association of Evangelicals, Chicago. He called for an "evangelical strategy" in the unity movement and urged that evangelicals in this country take immediate steps to: "observe an annual Week of Prayer for Christian Unity, establish a permanent Commission on Christian Unity, and initiate studies on the nature of the unity we seek."

■ "Most churchmen won't exactly relish the idea of Hollywood's entry into the missionary game," says *The Lutheran Witness*. "Unless editing and routing of the films are first cleared with competent and responsible church agencies, indiscriminate showing of the Gospel according to Supercolossals, Inc., in non-Christian lands can well lead to further marring and complicate still more the already troublous tasks of Christian missionaries."

■ The Korean Student Christian Movement has sent an "open letter" to "Christian Friends in Japan" calling upon them to join efforts to promote mutual understanding between the two countries. Say the students: "Existing abnormal relationship between the two countries is definitely against the will of God. . . . We look to you, our brothers in Christ, to take the lead in creative proposals to your government for solving these problems."

27

### When Japan Could Have Been a 'Christian' Nation

*Addressing a prayer breakfast in New York, Dr. Billy Graham told of a conversation he had with the late General Douglas MacArthur in which the "old soldier" told him how the Emperor of Japan offered to make Christianity the state religion after Japan surrendered. But General MacArthur informed the Emperor, "No nation must be made to conform to any religion. It must be voluntary."*

#### APPOINTMENTS

The Rev. Norman Cummings—elected president of the Evangelical Foreign Missions Association. Home Director of Overseas Crusades, Inc., he succeeds the Rev. L. L. King, foreign secretary of the Christian and Missionary Alliance.

The Rev. B. Edgar Johnson—elected general secretary of the Church of the

N.Y. Dr. Gerig has been first vice-president of the NAE.

Billy Zeoli—elected president of Gospel Films, Inc., succeeding Jack Sonneveldt.

Dr. Paul L. Kindschi—elected president of the National Holiness Association. Dr. Kindschi, executive secretary of the Department of Sunday Schools of the Wesleyan Methodist Church, succeeds Dr. Kenneth Geiger.



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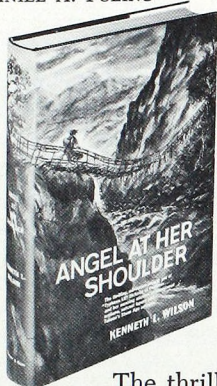
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Minneapolis

Sherwood Wirt  
Editor, *Decision*

I have just seen the new format and am tremendously pleased with what I see and read. Congratulations!

Wheaton, Illinois

Stanley Mooneyham  
Special assistant to Billy Graham

The redesigned and refurbished *World Vision Magazine* is tremendous!

Minneapolis

Mel Larson, Editor  
*The Evangelical Beacon*

Please accept my hearty congratulations on the remarkably succinct and thoughtful page one of *World Vision Magazine*, March 1964. Your "Salute to the Serious" captures in beautiful language the forthright, positive and biblical mission all evangelicals should carry out with complete dedication. Thanks for helping us formulate our stance in the contemporary scene.

Covina C. Adrian Heaton, President

California Baptist  
Theological Seminary

We're thrilled with the handsome, attractive, appealing, readable, illustrated new *World Vision Magazine*.

Grand Rapids

Pat Zondervan,  
Zondervan Publishing House

I am thrilled that you have had the courage to assume an up-to-date format. Congratulations . . .

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Phill Butler, General Manager  
KBBW-FM

I think you have come up with a very attractive publication here.

Indianapolis

John S. Lynn, General Manager  
Lilly Endowment, Inc.

readers  
right

I was most impressed and blessed by its format and content . . .

Sierra Madre, California

Dr. Robert N. Schaper, Pastor  
Bethany Church

## On the Contrary

I don't like the new *World Vision Magazine* as well as I did the old.

Batavia, N.Y.

Mrs. Violet Sprague

I have received your much-vaunted "new" magazine and have tried to read it. Why did you have to change? Whereas the other magazine was simple, readable, "homey," this one is couched in high-sounding phrases. A former high school teacher, also a college graduate, like me finds it stilted and uninteresting.

Englewood Cliffs, N.J. Mabel Loefer

May I suggest that your monthly magazine be geared to the understanding of the average person who has a limited formal education?

Minneapolis

Marvel Redetzko

## Keep It Coming!

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E. Earle Eaton, Minister  
Melrose Presbyterian Church

I don't mind paying a subscription price in order to release money to be used on the field—in fact I think it is a very wise decision. But it seems too large in size . . . Also, I missed the page "Facts of a Field" which I always enjoyed.

Long Beach, California Eulah N. Page

It has all the dignity, charm and real inspiration that I would look for from the *World Vision* group.

Sussex, N.J.

Beatrice F. Smith

I was disappointed . . . There is no "Facts of a Field."

Rockford, Illinois

A Friend

I especially like the good print . . .

Minneapolis

Miss Palma Fos



HAN KYUNG CHIK

Continued from page twenty-four

shovels and baskets to level the ground and raise the building.

The Yung Nak Church was just as enterprising in other ways. A committee comprising 12 elders, deacons and deaconesses was formed to establish a refugee camp on a vacant lot two blocks from the church.

A school was formed to cater to refugee children. Classes were first held in a former Japanese shoe factory. Soon the school was making rubber shoes as a means of support. Out of this primitive beginning developed a permanent training center. The Presbyterian Restoration Fund in America contributed to the founding of the Tae Kwang Academy which today boasts an enrollment of 3,000 students. President of the Academy's board of directors is Han Kyung Chik.

It was inevitable that many orphaned children should gravitate to the "refugee church." To care for some of them, the church asked one of its members to open her home. When this shelter soon proved inadequate, the congregation's

ingenuity once again came to the fore. A vacant lot was discovered where a Japanese orphanage had once stood. Yunk Nak elders got permission to use the ground and on it erected a quonset hut. A permanent building program began to take shape in 1949.

Then tragedy struck.

Within three weeks after the dedication of the beautiful new Yung Nak sanctuary, on June 25, 1950, the Communists crossed the 38th parallel in a drive to the south. Seoul was evacuated. Two elders and three deacons hid Han until he could affect an escape. After a long weary trek, lasting two weeks, he finally reached Taegu. There he found a number of Christian ministers who were grateful for his assistance in helping organize the Christian Patriotic Council as an aid in the relief of refugees . . . something that was becoming habitual with him.

When the United Nations forces reentered Seoul on September 28, after the Inchon landing, Han was close behind the forces. He returned to the capital on the first of October. A few days later, when Pyeng Yang was liberated, he went as a member of a dele-

gation sent by the Seoul churches to express sympathy to the churches of the northern city.

A great union service was held in the West Gate Presbyterian Church in Pyeng Yang. It was an occasion of joy and thanksgiving. Han recalls that many talked to him, with tears shining in their eyes. Only those Christians who had ingeniously managed to conceal themselves were left alive in the city.

Peace was of short duration, however, for in November of the same year, 250,000 troops from the People's Republic of China invaded Korea and United Nations forces were compelled to retreat. Multitudes stampeded south to escape the returning Communist regime.

In Seoul, Han and his people struggled to help those who were coming to the church for help at the rate of a thousand a day. But soon the footsore exiles were again told they must move on. On Christmas Eve the church moved its orphans to the south. Only some five hundred people were left in the city to attend what Han remembers as the most pathetic Christmas service in his life.

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Immediately after the service he was called to read President Rhee's proclamation that Seoul must again be evacuated. It was at this time that the Fifth United States Air Force Division supplied planes and flew one thousand orphans to Chejudo Island... a kindness Korea will never forget. (A Hollywood movie has been made featuring this mission of mercy.)

The intervening years since the cease-fire in 1953 have seen a large stone Sunday school building erected. God's blessing has rested upon this congregation until it has become a mighty influence in Korea and an inspiration around the world. In the pulpit of Yung Nak Church have stood such outstanding personalities as the late Presbyterian Elder John Foster Dulles, Evangelists Billy Graham and Bob Pierce, and Dr. E. Stanley Jones, as well as two successive Chiefs of Chaplains of the United States Army.

With the economic improvement of the country, Yung Nak has been able to enlarge its benevolences. Today the church supports 40 evangelists who have so far successfully established 31 churches in hitherto churchless villages. Po Rin Wo, Yung Nak's orphanage, lovingly cares for 162 children in a happy Christian atmosphere. Tabitha Widow's Home shelters 35 families whose husbands and fathers were war victims, and an old folks' home provides kindly attention and cheer for 33 aged members of the congregation who have no means of livelihood.

The Yung Nak Bible Club sponsors a primary teaching center for underprivileged youngsters whose families are too poor to afford the public school fees. Largest of its kind in the city, the school has 400 registrants. The evening, high-school-level Bible Club has 120 students in attendance.

But to date Yung Nak's crowning achievement has been the sending forth of a young Korean couple — an ordained minister (who is also a medical doctor) and his wife—as missionaries to Thailand. This refugee congregation out of its poverty gives until it hurts so that people in another land might hear the Gospel of Jesus Christ.

Dr. Han Kyung Chik has been elected successively moderator of the Presbytery of Seoul and moderator of the General Assembly. He has been invited to address national interdenominational gatherings in the U.S., and Billy Graham has had him speak at some of his American crusades. He has preached in Europe and Africa, is widely sought out for pastors conferences in the Philippines, Thailand, Burma and Latin America. Word has reached the writer; that rarely have Africans been stirred as they were in some of his meetings on that continent.

His people... their need... that need met in Christ Jesus—this is the summation of a great man's life.

*Han Kyung Chik, the subject of Dr. Voelkel's article, will be featured at World Vision's "Festival of Missions," July 19-26, 1964, at Winona Lake, Indiana.*

30

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# A "character" study

(courtesy 818,000,000 Orientals who use them)

From out of the dim past comes a parade of fascinating symbols — each suggesting an idea, an action, a person, place or thing. Most of the people of the world today use these symbols to communicate, sharing this system of writing which is a branch of the Sino-Tibetan language family. There are lessons from Scripture in many of these beautiful characters. Space is provided for practicing.

媽

A mother, according to Samuel Coleridge, is "still the holiest thing alive." Yet in days when Chinese writing was formed, the symbol used for "mother" was a combination of "woman" and "horse." Mother, therefore, is a "woman who works like a horse." In many societies, mother is scarcely more than that. But where the softening influences of Christianity have penetrated, husband and children "rise up and call her blessed" (Proverbs 31:28).

罪

The sign for sin is composed of the sign for "four" and for "missing the mark." Literally, it suggests "missing the mark on all four sides."

來

When Chinese write the word "come," they must draw a sketch of a man suspended on a cross midway between two others. What a graphic picture of Jesus Christ whose nail-pierced hands are stretched wide as He calls, "Come!"

口

The obvious "sign" for "mouth" is often used for counting people—perhaps because there are so many mouths to feed.

## HOW-TO-DO-IT "SHORTICLES":

### 1. Japanese Party

Missionary meetings need not be dull. Brighten yours with these suggestions:

1. Invite as speaker a missionary to Japan.
2. Display Japanese ornaments.
3. If speaker is a woman, ask her to wear **kimono** and **obi**.
4. If there are children, ask them to sing in Japanese.
5. Issue invitations on fan-shaped, colored paper.
6. Add "fan" sketch with church bulletin announcement.
7. Make a **torii** (sign of a Shinto shrine) out of heavy cardboard, paint it black and set it at entrance.
8. Hang Japanese lanterns about the room.
9. Serve refreshments on a low table (perhaps one from nursery), and seat hostesses at each end of table.
10. Serve tea, almonds, fried shrimp and rice (or other authentic foods) and eat with chopsticks or **hashi**.

"God has an arrangement . . . He has a plan."

—Arnold Grunigen, Jr.



## GOD'S INCENDIARY

The late Arnold Grunigen, Jr. liked to make money and give it away.

He was a hardy salesman for the Lord Jesus Christ and worked against dishonest, trend-of-business conduct. He could talk to cold, calculating skeptics who were quick to ask, "Is that so?"

Grunigen was sales manager of the brokerage firm J. Barth & Company and was governor of the Investment Bankers Association of America. He was an economics wizard, but he is remembered by most as a founder of the Christian Businessmen International.

"God has an arrangement," he used to say. "God has a commission . . . a code . . . a plan. We are to work to that plan. It is not a figment of our imagination. It's His plan. We little fellows without any mock humility must fit into His plan."

Fitting into God's plan was sometimes costly and inconvenient, but Arnold Grunigen ceaselessly gave himself to God's work until he died in 1959.

What was the source of this man's tremendous energy and dedication?

Grunigen found it in his childhood. He was a boy half a century ago in San Francisco when earthquake and fire virtually destroyed the city. His father, a devout man, was appalled by the sickening tragedy around him. After doing what he could to help the homeless he took little Arnold by the hand and went out into the smoldering city to talk to the homeless crowds huddled together. There he preached the Gospel, warning men to "flee from the wrath to come" (Matthew 3:7).

Young Arnold never forgot that scene. He saw family after family given new hope and courage through faith in Jesus Christ. As a boy, he made his own peace with God through the Lord Jesus Christ.

That's why he gave his life as a businessman to preach "as a dying man to dying men" the living Gospel of the resurrected Christ.

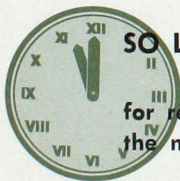




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## Games From Other Lands

# Hen and Wildcat

Africa

AGE: *Primary*

PLAYERS: *Six or more*

One child is chosen to be the "hen" and one the "wildcat." The others form the brood of chickens. The "hen" leads the "chickens" around the "cat" and warns them of approaching danger. The "cat" springs out and may catch any silly "chicken" who fails to drop at the "mother-hen's" warning.

## Loo K'bah Zee

Burma

AGE: *Intermediate*

PLAYERS: *Unlimited; group-and-two; lineup*

SUPPLIES: *Small ball or stone*

All the players stand in a line with their hands behind them. A player is chosen to be "It." He goes behind the line, pretending to place the ball in the hands of one after another. As soon as the object is left in the hands of a player this player must run out of the line. Those on either side must then try to grab him without leaving their places. If the runner escapes he takes "Its" place and the "It" joins the line. If the runner is caught, the "It" must pass the stone again, and so on.

## Hana, Hana, Hana, Kuchi

Japan

AGE: *Juniors*

PLAYERS: *Unlimited*

The players sit in a circle, while the leader, tapping his nose (all the others imitating), says, "hana, hana, hana, kuchi," which means, "nose, nose, nose, mouth." Meanwhile he may tap some other feature, as for instance his ear. The game is to tap what the leader says, not what he does—which is very difficult when he is quick. The Japanese names of the facial features are:

"hana"—nose

"mimi"—ear

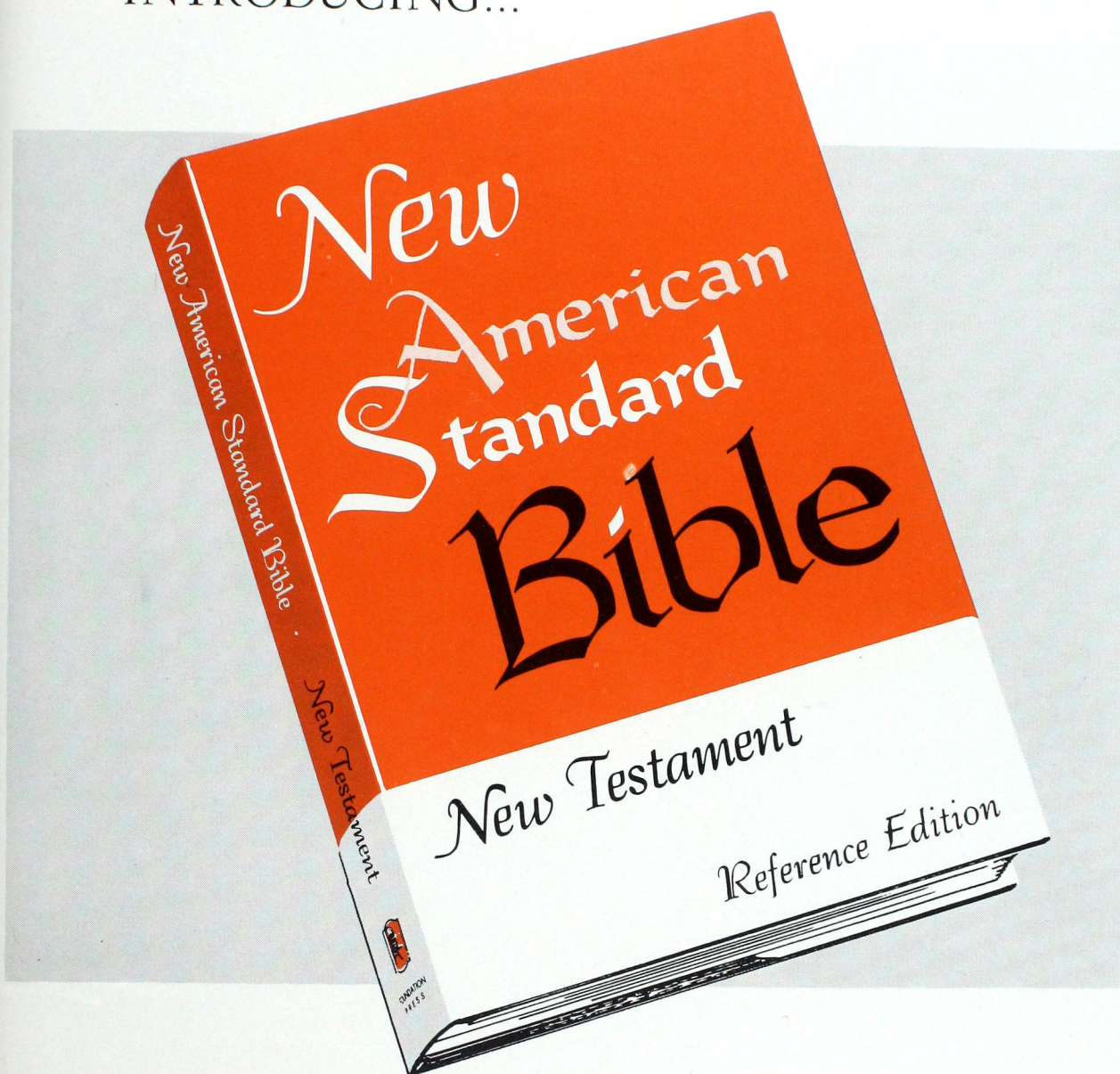
"kuchi"—mouth

"me"—eye

Whenever any one makes a mistake, he must take the leader's place or submit to being daubed on the cheek with flour and water.



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**128. Brighten the Corner**—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.



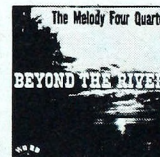
**117. His Name Is Wonderful**—Haven of Rest Quartet: Neerer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.



**139. Sacred Hawaiian Melodies**—Bud Tutmarc on steel guitar, organ background. 12 inspired hymns including: No One Ever Cared Like Jesus, Nail Scarred Hand.



**127. Korean Orphan Choir on Tour**—Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



**51. Beyond the River**—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



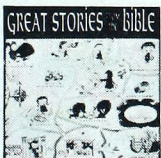
**138. Songs I Sang in Sunday School**—Burl Ives and the Radio Kids Bible Club Children's Choir: Brighten the Corner, Jesus Loves Me, Doxology, 19 in all.



**114. Ivory Palaces**—Low Charles at NBC Pipe Organ, background for meditation and prayer: Beyond the Sunset, Under His Wings, He Lifted Me, Saved by Grace, 13 in all.



**53. Bill Pearce, Trombone**—With Dick Anthony's Orchestra: Since I Am Found in Thee, Near the Cross, I Am Not Worthy, Some Bright Morning, 8 more.



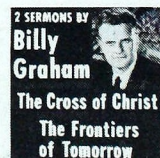
**68. Great Stories from the Bible**—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



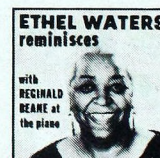
**91. Claiborne Brothers Quartette at the World's Fair**—Jericho Road, When Saints Go Marching In, Old Rugged Cross, I'll Never be Lonely, 10 more.



**28. Hymns of Fanny Crosby**—Les Barnett, organ: Tell Me the Story of Jesus, Blessed Assurance, Near the Cross, All The Way My Savior Leads Me, 13 others.



**115. Two Sermons by Billy Graham**—The Cross of Christ and The Frontiers of Tomorrow. Two of the greatest sermons delivered by this great preacher and leader.



**89. Ethel Waters Reminisces**—The great Christian lady sings her favorite praises to God, with pianist Reginald Beane: I Am A Pilgrim, Motherless Child, 14 more.



**106. To God Be the Glory**—Tedd Smith—Piano, Don Husted—Organ, heard regularly on the Billy Graham broadcast: To God Be the Glory, God of our Fathers, etc.



**141. "I'm Not Alone"**—The well-loved "Singing Preacher," Jack Holcomb in 12 moving hymns: Lily of the Valley, What A Friend, Blessed Assurance, 9 others.



**32. Songs From The Word**—Bill Carle with Kurt Kaiser's Orchestra: How Great Thou Art, How Big is God, Nazareth, Day By Day, The Ninety and Nine, 6 more.



**133. Music To Live By**—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.



**126. Symphony in Brass**—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I Am, To God Be the Glory, many more.



**52. Piano Brilliance**—Charles Magnuson with Ralph Carmichael Orchestra: Over the Sunset Mountain, Wonderful Words of Life, He Lifted Me, 9 others.



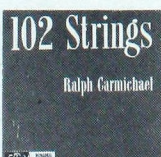
**149. "This I Leave You..."** with affection! By John Charles Thomas. One of the great voices of the century recorded these 15 favorite hymns years before he died.



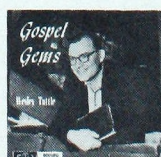
**150. A Visit With Stuart Hamblen**—The most outstanding composer of gospel songs sings 12 of his compositions including: Lord I Pray, Come Unto Me, etc.



**151. The Birds Sing His Praise**—A glorious combination of the voices of Wrens, Meadow Larks and many other birds with Lorin Whitney at the organ playing hymns.



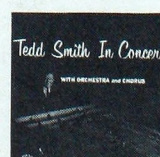
**152. 102 Strings**—50 violins, 16 violas, 16 cellos, 13 basses, 2 harps and a rhythm section directed by Ralph Carmichael: My Friend and I, Heaven in My Heart, etc.



**153. Gospel Gems**—by Holly Tuttle. Once a star of "Grand Old Opry" now a dedicated Christian artist in a unique album of all-time favorites. Great performance.



**129. Lord of Glory**—The great, 40-voice Revivaltime Radio Choir performs 12 favorites: He Belongs to Me, Under His Wings, I See Jesus, The New Song.



**154. Tedd Smith In Concert**—The piano star of the Billy Graham team plays 12 compositions including: Rock of Ages, I Know A Name, and his own Tobago Interlude.



**155. Gloria In Person**—In this album a child prodigy shows again that she has grown into one of the greatest Christian artists. Accompanied by Kurt Kaiser and Orch.



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