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WORLDVISION
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More on congress death

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

The financing of UNELAM has neither been publicized nor kept “discreetly quiet.” The financial records of this department are prepared annually and reported in detail to the General Board of the National Council of Churches and to the Latin America Department Committee. I believe the same is true for all agencies of the World Council of Churches. Since Mr. Wagner is aware of this, one can only wonder why he chose such words to report financial support which can scarcely be called “heavy.” Further, Mr. Wagner fails to do justice by the role which UNELAM plays in Latin America. His analysis, superficial in that it glosses over or fails to mention certain key personalities, certain personal and institutional conflicts, certain power structures, the rise and fall of certain national councils, certain political pressures, and the utilization by some leaders and would-be leaders of McCarthy-like charges and innuendos against fellow-believers. There is a lot of this that is far from pretty. Perhaps it is better not to speak of such things. The point is that Mr. Wagner does not answer the question raised by the title, a question which cannot be answered without speaking of them.

This much is true: the day of the imposition of either theology or ecclesiastical structures upon Latin America from the point, not all of whom are Latin Americans. The sincerity of UNELAM’s efforts to help provide for a conference which would authentically reflect the full spectrum of Latin American Protestantism is a matter of record.

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

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CHURCH GROWTH IN SOUTHERN NIGERIA
Dr. W. Kinloch Cox

This study is a well-documented volume of basic information which we have never before had available to us. I could not agree more with the author that a serious study like this one is an essential ingredient to any missionary effort today.

WORLD VISION MAGAZINE / MARCH 1968
As citizens of a government ceaselessly calling for national endorsement of its foreign policy, American Christians must recover responsibility for their consciences. There is little doubt that the war in Southeast Asia buoys the American economy; it is arguable that American military forces are — temporarily, at least — impeding the spread of communism. What remains at issue is the ultimate question: Is this war a just war?

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

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

The rationale for American involvement in South Vietnam will not stand the test of candid examination. The American people have been told that our military forces are in South Vietnam in order to preserve the freedoms of the Vietnamese people. Yet the facts of life in South Vietnam — the periodic suppression of newspapers, the general treatment of dissenters, the grave restriction of choice in national elections — cast a pall over any such claims. It may be that in Southeast Asia, under wartime conditions, freedoms have to be limited. But the successive governments of South Vietnam would inspire only the incurably sanguine to speak of some future free society. The American people have been told that our forces are in Southeast Asia resisting the invasion of Communist troops from North Vietnam. Yet there is substantial evidence, sufficient to convince many commentators, that the conflict in South Vietnam was in its origins a civil war. And no amount of argument from the situation now, when we are presented with a battlefield engaging the economic and military investments of many outside nations, can justify American intervention in a civil war.

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

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

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

The conduct of this war is equally difficult to justify. Granted the restrictions on operations which so obviously frustrate the joint chiefs of staff, we are engaged in a massive bombing campaign in the North that is admitted by Secretary McNamara to have little military bearing on the war. Is there any name for this other than terrorism? Can terrorism be justified? Can Christians justify the use of napalm in the South and the mounting list of civilian casualties? Have deporation, conflagration and defoliation been carried to the point where we may be destroying the social fabric of a nation — all in the name of freedom? If all of this can be justified, can the Christian justify everything in the name of resistance against communism? And if he can, what is the difference between a Communist and a Christian?

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

The time has come to recognize the evidence indicating the internal roots of this war, to recognize the injudicious character of American intervention, and to recognize that the only way we will be able to coordinate military conflict and social reforms is to take over the country entirely, inaugurating a new colonialism if not World War III. We should cease the senseless bombing of the North, flatly announce our readiness to negotiate with the NLF as the representative of one faction in South Vietnam, and move toward the establishment of a coalition government under the guarantee of the great powers. Such a course will be fraught with the risks of political instability, but it will extricate our nation from its engagement in an unjust war which Christian conscience must regard as intolerable.
Behold, I have set before thee an open door, and no man can shut it” (Rev. 3:8).

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

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

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

Korea has suffered much because of its geographic location. In the 14th century Kublai Khan marched into Korea. The Mongols were the first of several powers to dominate Korea and subjected it to foreign rule. In the 17th century Hideyoshi, the Japanese Napoleon, marched the length and breadth of Korea and left it a blackened ruin. And when he left, he took with him not only material loot but also artists and artisans — anyone who knew anything, anyone who could do anything. Many of the important industries for which Japan is noted today were introduced into Japan by Koreans taken prisoner by Hideyoshi. For example the beautiful cloisonne vases that Japanese industry popularized were first introduced in Kyoto by Koreans. In 1895 the Sino-Japanese war was fought over Korea. Ten years later the Russo-Japanese war was fought over Korea. And many of the important battles took place there. The determining naval battle of the Russo-Japanese war was fought off Inchon. Until the recent Korean war you could see the remains of Russian man-of-war jutting out of the sea near Inchon.

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

by Harold Voelkel

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

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

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

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

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

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

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

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

How does your Bible read? Does it say "Go ye into all the world and preach the gospel to promising people"? How promising was the apostolic world? I remember it, all the apostles except John were martyred.

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

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

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

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

"What's that big building over there?" I asked.
"That's a church," my father-in-law told us.

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

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

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

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

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

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

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

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

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

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

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

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

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

Oelkel shares with Korean soldiers.
COAL-DUST CONVERT

by Roy Shearer

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

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

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

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

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

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

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

Mining district of Korea draws rural families who seek higher income.
COAL-DUST CONVERTS CONTINUED

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

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

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

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

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

The lay ministry of Mr. Pak is reinforced by the preaching ministry of the Togeh pastor, Mr. Chung. His preaching sets the pace for this growing fellowship. It is based firmly on the Bible and it is grounded in the love of Christ. Pastor Chung himself is loved by his people. Anyone can see it in their eyes. He is a lively story teller and always an entertaining conversationalist. His congregation expects ‘a word from the Lord’ when Mr. Chung speaks, and he rarely lets them down. Expectation can be seen in the faces of the people. Guest preachers, the author included, have commented on the expectancy of this congregation. It draws the best out of a preacher. The people of the congregation regularly hear good preaching from Mr. Chung. They listen with an attention that is all too rare in most churches today.

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

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

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

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

Wherever the church is growing in Korea today, one can find committed laymen witnessing in their daily lives to the validity of the Word which they are receiving in Bible-centered preaching, for which the Korean church has been famous. A layman like Mr. Pak, in his position of authority, shows by his life that he serves a higher authority. When he teams up with a minister like Pastor Chung, who teaches his congregation the Word of God, it produces an unbeatable combination for effective evangelism, wherever it is put to work.
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WORLD VISION MAGAZINE / MARCH 1968
"...a gentle, thoroughly humble man—but one whose leadership in the church is felt throughout Asia."
by Larry Ward

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

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

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

Ipping intensity of the little Korean

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

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

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

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

In terms of church growth, here is the example of how in 20 years a tiny handful of believers—refugees from North Korea—has grown into a regular congregation of more than 7000.

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

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

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

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

It is true that an organization is the lengthened shadow of a man, then doubt Young Nak Church—its evangelistic fervor, its social concern, its missionary vision—has formed its outreach in the pattern of the man who has been its only pastor throughout its history.

Han Kyung Chik (Han is the family name, which in Korean style is written first) was born in North Korea December 29, 1902. In his village of Cha Chak a Presbyterian missionary—Samuel Moffett—had established a parish school. Although young Han's father was a liberal follower of Confucius, for some reason he decided to send his son to this Christian school. Here the boy was greatly impressed by the Bible and its message, and at the age of 14—through the ministry and example of a Korean evangelist—he became a Christian.

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

The beginnings of an ardent patriot

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

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

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

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

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

Graduation is followed by crisis

Graduation from Princeton in 1929 was quickly followed by a crisis in the life of Han Kyung Chik. Anxious to make the most of his academic opportunity in the United States, he had driven himself hard in his studies—and then collapsed with tuberculosis. For two years he was hospitalized in Albuquerque, New Mexico. But perhaps this too was part of God's preparation for life service, part of his "studies" in America; for through the years since, his ministry has been marked by a compassionate concern for the sick and needy.

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

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

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

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

Refugees form nucleus of Young Nak

With him went 27 young people as refugees—and these were to become the nucleus of Young Nak Church.
Sunday morning at Young Nak, largest church in Korea.

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

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

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

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

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

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

Throughout the week the Young Nak complex buzzes with the activity of hundreds of students in its elements.

Continued on page 42
The rationale for the 1964 merger of the CWS into the division was bound up in the idea of a "comprehensive mission of witness and service." Thus overseas relief activities were seen as one particular aspect of missionary endeavor. "We cannot witness for Christ without serving nor proclaim without loving," DOM literature asserts. Then it adds that "by the same token we cannot serve in the name of Christ without witnessing. It is the love of Christ which constrains us!"

At the time of the merger in 1964, Dr. R. H. Edwin Espy, general secretary of the NCC, said that the one division would improve performance in "the mission of service, the mission of witness, and the mission of unity." The statement is indicative of a broadening of the meaning of the term "mission." The DOM has promoted the more comprehensive understanding of that
Immunions, along with another 11 facilities on organizations which are not lacks authority to enforce and refugee service, the material provisions for others.

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

With CWS as an integral part of the division, a substantial part of the DOM program now relates to relief services. The aim of CWS is to provide "a combination of immediate and intermediate relief and refugee service, the material and personnel which are needed overseas. It provides for the training of persons from abroad "for positions of an ecclesiastical nature."

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

There is also a service to overseas union churches, which likewise comes under DOM's roof, and which provides materials and counsel to union churches operating in various major cities abroad. Research activities which were formerly carried on under the auspices of the Missionary Research Library are now being absorbed directly into the Christian Medical Council, with the responsibility of working toward more effective and coordinated medical services overseas. It provides for interaction between theologians and medical personnel to explore the basic implications of the Church's concern for healing.

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

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Missionary Tom Stebbins meets with Vietnamese church leaders.

War has not scarred every place in Vietnam, a country that was once called the “most beautiful” in Southeast Asia.

Bombed out church at Thang Binh outside Da Nang.

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

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

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

That third ingredient has to do with spiritual development within the country and the involvement of certain religious groups in those political developments. To understand the opportunities containing the church in Vietnam one must understand something of the interrelationships of religion and politics. Religion has played a most important part in Vietnam over the past years.

**Contemplative People**

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

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

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

**Catholic regime resented**

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

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

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

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

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

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

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

**Sharing with Vietnamese believers**

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

We returned to the missionaries' home in the city for the evening. Sun-
day began with an early morning time of praise and rejoicing with a group of the young people. At 9:30 people crowded into the church for the morning worship service. It was a special day because there was to be a baptismal service.

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

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

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

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

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

**Christians grow despite Viet Cong**

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

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

We visited from house to house trying to console and comfort those who had lost loved ones. A group met together in the home of one of the Christians and where there are churches. The young pastor told them without question that his business is and where he is going. He has challenged him, asking what his business is and where he is going. He has told them without question that his business is to carry medical supplies and treat the people who were in need of medical assistance. Just outside the village they had fallen into a Viet Cong ambush. Many had been killed and others wounded. He wondered about our own safety, but the young pastor who was with us assured us after consulting with the village leaders that it was all right.

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

"Can’t you come to our village?" they pleaded. "Our village is safe. It is five miles away. We don’t have trouble like they have here."

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

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

They brought out the list—the names of those who still claimed Christ as Savior and Lord and who still met together to worship Him. There were 32 names on the list.

God is working in Vietnam! I wish it were possible for you to meet Pastor Vong. This man serves as district superintendent of the churches in central Vietnam. He continually travels in dangerous areas. On a number of occasions he has met representatives of the National Liberation Front. They have challenged him, asking what his business is and where he is going. He has told them without question that his business is to carry medical supplies and treat the people who were in need of medical assistance. Just outside the village they had fallen into a Viet Cong ambush. Many had been killed and others wounded. He wondered about our own safety, but the young pastor who was with us assured us after consulting with the village leaders that it was all right.

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**Strong faith in bitterness**

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

"I find that the faith of those people is so much stronger than the faith of the Christians living in the relative safety of the cities," he says. "The people tell me that life is so bitter and dark. There seems little hope for the future and there seems so little of joy to be found in any circumstances. Yet..."
...have found that their faith in Christ has brought joy, has sustained, as upheld them. And further, they have found that because of their faith—witness in these times of great stress, many in these areas are turning to Jesus Christ. Almost every time I go visit these churches, I find new believers. I find those who have turned to the Savior since my last visit and say they are awaiting my arrival so that they can be baptized. Sometimes there are 12 to 15 new believers, and sometimes as many as 50 or 60.

Yes, God is working and adding to His church, and the gates of hell shall not prevail against it! The church in Vietnam feels an obligation for the social betterment of the people. The government, occupied as it is with the prosecution of the war, is not able to provide for all of the social needs. Many schools have been closed in recent months by churches areas throughout the country. Thousands of children are now receiving an education and along with it religious instruction. A number of orphanages have also developed because of the stress. A number of orphanages are served in different areas to provide care for the physical needs of those who are suffering in Vietnam. This sounds fantastic. Yet with the limited resources of God at our disposal, can we believe for anything less?

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

The greatest opportunities, however, are still found in the ministry of evangelism. The Vietnamese military camps and the claims of Jesus Christ to people who are in a position where they will listen and where they are anxious to read materials placed in their hands. The response is tremendous. Hundreds are turning to Christ weekly. This is a day of spiritual harvest when thousands are being gathered in. In the midst of war, and under tremendous pressure, the church is on the move in Vietnam.

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

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

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The church is also living in the hope of the soon coming of Jesus Christ. Wherever Christians suffer as they have suffered in Vietnam, a cry goes up from the innermost being, “Even so, come Lord Jesus!”

The future is as bright as the promises of God. We believe with them that He will continue to build His church. We believe with them that the gates of hell shall not prevail against it. We believe with them that they shall continue to experience the abundant blessing of God until that day when their hope shall be consummated in the glorious return of Jesus Christ.
Mainland China is still the biggest mission field in the world. The fact that it is closed to missions does not make it any less a mission field. Its size is equivalent to the combined areas of the continental United States and Argentina. With 5000 miles of coastline the China mainland extends over 1800 miles from north to south and 2000 miles from east to west. Its population is more than three times that of the United States.

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

Termites of greed and ambition

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

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

Dick Hillis is founder and general director of Overseas Crusades, Inc. His missionary career began in China in 1933 and includes 18 months in Communist-controlled China. He also spent ten years in Formosa.
In his "culturized revolution" Mao is ling upon the masses to rebel against Chinese People's Republic, of which he is the founder. Mao, in the name of communism, is destroying the party. This he is accomplishing by abolishing new "improvised organization." Unwilling to trust the Communist Youth League, Mao formed the "Red Guard." Unable to control the Communist labor unions, he organized the "Evolutionary rebels." Even in the unnames the "people's leaders" set by the party are now being replaced by a new Mao organization called "nail peasants."

**Mao manipulation**

Although Mao must count on the army for his power, there are certain high-ranking officers he does not trust. He calls "military professionals." In the spring of 1965, in order to purge large number of these officers, he ended all army ranks abolished. Then, in order to gain the favor of rank and file in the military, he ran a propaganda offensive with the slogan "Learn from the army." By these clever manipulations Mao is able to purge a large number of his opponents in both the party organization and the military.

Mao's autocratic behavior has led to tatte of political anarchy and almost total loss of party cohesion. Furthermore, the country is going through a time of economic chaos. In some areas, far enough from Peking to offer a measure of success, there is outright military rebellion.

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

**Spiritual failure of Mao's materialism**

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

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

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

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

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

**Communists unwittingly lay a foundation for Gospel**

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

- . . . forbidden ancestor worship, once considered one's highest spiritual duty,
- . . . destroyed old idols and temples,
- . . . simplified the written language,
- . . . built more roads,
- . . . scattered Christians into new areas,
- . . . driven Tibetans into North India where they can hear the gospel,
- . . . abolished the family clan system so that today one could accept Christ without being held back by family loyalty,

Continued on page 29
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Occupation
Date of Birth Month Day Year Age

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...purified the church through petition.

...would be naive to think that this meant that Maoism is finished or that communism is out. However, the communists cannot be sure that they forever remain in control.

cess measured in inches

...socially and economically, any success must be measured by inches, not feet. Thus this biggest, oldest continent in the world is in bit against the Communist hand claims to feed it.

...When the Asian pagoda that Tojo came crashing to the ground and door to Japan flew open, the church caught napping. General Douglas Arthur called for the church to prepare if the house that Mao built should crumble? China boasts one-seventh of the world’s population, a staggering 700 million.

Needed: A spiritual army

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

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

2. We must refuse the suggestion that China is too closed, too Communist, too big and too remote to be won to God or to be reached by His people.

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

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

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

6. Missions must prayerfully, strategically work out plans for the spiritual invasion of this biggest of all fields.

7. In areas outside of Red China, such as Taiwan, missions must also prepare thousands of Christians to return to the mainland as strong witnesses for Christ.

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

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

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ASIA

INDIA
Missionaries asked to leave Assam

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

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

AUSTRALASIA

New Guinea urban growth spurs Australian unity

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

The latest Annual Report of the government shows that 40 Christian groups are working in Papua and New Guinea. There are 3,140 missionaries, who have come from Britain, Australia, New Zealand, France, Italy, Switzerland, United States, Holland, Germany, Ireland, Fiji, Tonga and Samoa.

Lechte reports that for many years the denominations recognized with courtesy each other’s sphere of influence and there was little or no overlapping in their respective areas of work. This began changing, he reports, as the great highland populations began grouping into urban areas or townships. As each denomination seeks to care for its own people in the new areas there is much overlapping of work. The result is a sort of “religious tribalism” imposed by the denominations.

Catholic radio-TV network planned

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

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

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

Baptists report on growth and need

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

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

However, Dr. Crawley stated that young preachers were in especially “short supply” in Pakistan, Vietnam, Malaysia and Japan. He also cited needs for doctors and nurses; theological seminary teachers, especially Korea and Malaysia; religious education specialists to prepare literature.

AFRICA

CONGO
Carlson medical center dedicated

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

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

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

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

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

YOUTH SEeks greater responsibility

India: The General Committee of the Student Christian Movement of India, meeting in Bangalore in De
Church and missions face staggering problems in Vietnam

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

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

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

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

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


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

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

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

Pastor R. Benze, 27, missionary under the German Lutheran Mission, was attacked by tribal warriors in a wild section of West Irian which is administered by Indonesia. Benze was wounded in the back, arm, leg and abdomen. He is recuperating in a hospital at Madang, Northeast New Guinea.

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

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

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

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

Episcopal leader of 20,836 Methodists in the Lucknow area of India, Bishop P. C. Benjamin Balaram, 59, died of a heart attack January 17 in Lucknow. He was one of four Methodist bishops in India.
It may be Greek to you, but *makarios* is not the same thing as *eudaimon*—and the world would be a much better place if everybody knew it.

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

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

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


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Name
Street
City     State     Zip

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

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

Paiipi earned his living by playing drums. He was good and in much demand as a dance drummer. Despite his handicap Paiipi felt he had a good life until one day an African evangelist tried a second time, but again to the man with a gun and shouted, "I am going to kill you."

Paiipi could not run, but he prayed. Angrily, the man pulled the trigger, but the gun did not go off. Paiipi covered his eyes, prayed and waited. This time the gun fired. Friends dragged the man away but Paiipi pulled the trigger again. Nothing happened.

Shouting furiously, "This gun is a good." He pointed it in the opposite direction and pulled the trigger. The time the gun fired.

Friends dragged the man away but Paiipi again. Despite the problems, Paiipi can be a family man. He loves to preach the gospel of Jesus Christ and telling his people what his God has done for him. — Ernest L. Greer
Syria, ancient land of the Phoenicians, has the oldest continuously inhabited city in the world—Damascus—as its capital. Renowned for development of trade, seafaring and industry, Syria suffered repeated attacks and invasions through the centuries—by Hittites, Egyptians, Assyrians, Aramaeans, Greeks, Persians, Romans, Byzantines, Arabs, Mongols, Crusaders. Fell to Ottoman Empire in 1516 and remained under Turks until 20th century. Became a mandate of France following World War I.

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

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

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

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

Huge contrasts in living conditions between modern housing in major cities (too expensive for most people), primitive stone buildings in older suburban quarters where housing is bad and overcrowded, and mud huts of rural area.

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

**Health and education:** One doctor for every 5,400 people; infant mortality rate of 26 per 1,000.

Adult literacy rate is 65 percent. Elementary schooling is compulsory and free. Universities at Damascus and Aleppo. Education accounts for 10 to 15 percent of national budget.

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

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

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

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

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

Continued from page 21

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

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

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

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

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

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

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

5. Increase effective consultation and working relationships with the World Council of Churches, other regional and national councils, conservative evangelicals and Roman Catholics, and with men of goodwill of other faiths, to strengthen and not damage local church organizations and in development of joint facilities for research and planning, and for overseas personnel operations.

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

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

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

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

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

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

You can help in their search for security. You can help introduce them to the Prince of Peace. Enjoy the pleasure and satisfaction of such a plan through World Vision Childcare.

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Choose the child you wish to sponsor or send a contribution to help in this herculean task.

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Back to the Boondocks

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

As an orphan Marwieh had left his native village, now the destination of the textbooks, and walked to the coast 50 miles away in order to go to school. Fearful thoughts plagued him in those days, for people were still being killed in the jungle area. There he established a Christian work in which he labored until he was past 85. Marwieh knew he was seeing the fruit of her labors as the children trekked 12 miles over jungle trails with modern textbooks on their heads.

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

Marwieh recalls that when he returned to Liberia he first settled in Monrovia and became a teacher at the renowned Rick's Institute. In a few years he was principal of the school. He was married, had a comfortable home, servants, a sizable monthly salary and a car that was available to him.

He had ready contact with government officials and many influential friends. He was a popular leader. Hundreds of young people from his tribal region were now coming to Monrovia and scored enrolled in Rick's Institute. Yet, every holiday found Marwieh in the interior assisting Mother George and inspiring his people to consider the claims of Christ and a better way of life.

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

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

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

Marwieh wrote to Finley and told him, at length to Mother George who then, at the age of 87, on another visit to Liberia. Christian Nationals' Evangelism Commission agreed to join with Marwieh and Mrs. George to help open up the region.

Word went ahead that Marwieh was returning to the interior. Thousands of people met him and staged a great celebration. Tribal chiefs came from far as 80 miles to join in the festivities.

Soon it became clear that whole villages were ready to respond to the gospel. Mrs. George's labor was beginning to pay off. A whole region was open to the gospel. Moving rapidly, Christian Nationals' Evangelism Commission and Mission leaders declared that the tribepeople work together cooperatively for the first time in the history of the region.

Large areas of land were cleared. Some 8000 acres were set aside by the tribe for the mission project.

Marwieh and his wife Othelia, a native Liberian, along with the three children, now live at the jungle base. Meanwhile, Marwieh has become president of the Liberian Evangelical Fellowship. The rapidly growing program he administers includes agricultural projects, handicrafts, improvement methods of raising chickens and cattle and a clinic (first modern medical treatment in the area). Airstrips now dot the jungle area and a radio communication system gives daily contact with each district and with Monrovia.

Within four months, 35 church buildings were established further in the interior and most of them immediately put into use. A Village Worker's Institute teaches key young men from various districts to read and write. They all learn basic Bible doctrine, methods of evangelism and church leadership.

Radio, pre-tuned to missionary station ELWA and placed strategically throughout the jungle region, give Bible teaching in the local language twice daily.

Mission leaders declare that the Liberian interior has the makings of a powerful influence in the life of young Marwieh.

While serving at her mission post in the little coastal city of Greenville "Mother" George had for many years met tribal folk who had drifted down to the coast and told her of the great need inland. But her mission board did not permit her, or any other worker, to go inland due to the dangerous conditions. There were no roads, no schools, no navigable rivers. Besides, there was enough to do on the coast where the people were accessible.

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

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

Missions is Science

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

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

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

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

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

Later Peters went to Latin America to undertake nine months of studies in the life and work of the evangelical church there. In 1945 he entered the Kennedy School of Missions in Hartford to prepare to teach missions, and particularly to study the various approaches to missionary outreach. During that period Peters became aware that “missions is meant to be a science and not a process of trial and error.” This remains a key point of emphasis in his teaching. He points out that the message which God has given is related to the psychology and sociology of men, precisely because it is a message that God has given to men.
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Regions Beyond Missionary Union and the Africa Evangelical Fellowship (formerly South Africa General Mission). Currently he is president of the British branch of the Unevangelized Fields Mission.

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

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

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

The answer, Redpath feels, is not usually withdrawal or even further formal education. Nor does he feel that the strategy of missions is in need of major overhaul. Rather, the answer lies in increased spiritual resources. The missionary must learn "in the school of prayer" to resist and overthrow strongholds of Satan. Only through prayer in the Holy Spirit can the eyes of the spiritually blind be opened. Effective, fervent use of all our spiritual resources in prayer could "revolutionize" the present Christian testimony throughout the world, Redpath says.

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

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

Pastors are the link with national churches; the key to Christian revival in every land. Gifts from people in North America of $15 per pastor, enable World Vision to send thousands of pastors to such conferences. They could be the means of reviving whole congregations with a zeal for soul winning.

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

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

World Vision Pastors’ Conferences Need Your Prayers

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Write to: Dr. Paul S. Rees, WORLD VISION INTERNATIONAL Dept. A30, Box O, Pasadena, Calif. 91109 or WORLD VISION OF CANADA, Box 181-K, Toronto 12, Ont.
HOW DO WE HANDLE REVOLUTION?

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

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

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

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

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

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

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

Let's Get Specific

Had Any Tests Lately?

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

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

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

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

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

Like anything else worth going after, it's good to keep usable information in order as you go along. Set up folders of materials on vocations and training that might interest you.

How About Experts?

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

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

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

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

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

Get on Top by Reading

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

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

Hit the Books

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

- Section III from the Missions Handbook, Inter-Varsity Christian Fellowship, Missionary Department, 1 North Wells Street, Chicago, Illinois 60606. (Estimated missionary personnel needs by job and mission boards of December 1967 — hundreds of listings.)

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

Remember Tom?

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

He goes to the library and searches the card catalog and the Readers' Guide. He finds several articles and general books about overseas careers and opportunities but also runs across a real "find" in the special issue of Intercom, Volume 3, Number 2, published by the Foreign Policy Association, World Affairs Center, 345 East 46th Street, New York 10017. Though it is a little old it seems to him that those schools for missionary kids here and there around the world would be a "natural." From his reading, he learns that they often serve the children of American diplomatic and commercial people also.

Gradually he is sensing the opportunity for a career in education and a "mission" at the same time. Next step? He visits the psychology department and asks about tests he should take to assess—"just for more information of course." Then he sees an article in a Christian magazine that puts him on the trail of groups involved in solid Christian witness overseas.

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

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

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

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

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

Conclusion:

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

Taiwan Needs Short-Term Teachers

Morrison Academy and Bethany School for missionary and other English speaking children currently need 10 teachers for kindergarten through grade 12.

For more information or to apply write now to:

Superintendent, Morrison Academy, Box 107, APO, San Francisco 96293.
Many organizations send dollars abroad as dollars. But your money will go much further if you send local currency: rupees, pesos, yen, and so forth. Instead of dollars. Let Perera/Deak convert them first. The difference can be enormous.

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Other countries? Similar situation for most (except those behind the Iron Curtain). All payments are fully guaranteed and promptly completed, anywhere in the world.

Increasingly, missionary organizations are coming to us to gain these benefits. In recent months, they’ve supplied 31½% to 87% more funds to their field workers in 26 countries—from the same number of dollars.

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...the day I became a missionary bride.
I had brought my wedding dress with me from home. The day before the wedding I took it out of the box to press. It was too pretty, too fragile to trust anyone else. Oh, how I wish I had. A flatiron, sometimes known as a "iron—and I know why—was all we had to iron with. I lifted it from the floor stove, carefully wiped off the hot and gingerly touched the iron to the hem at the back of the dress. When lifted—it the cloth melted. My hair poured down like the tropical storms of Nigeria's rainy season.

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Exciting student tours of Europe are available to high school and college students at bargain rates during June, July and August. Write U. S. National Student Association, Educational Travel, Inc., 265 Madison Avenue, New York 10016 for information.

While you are shopping in Hong Kong, remember that the United States government prohibits the import of articles made in China or North Korea. If you purchase Chinese-style goods, make sure that the store you are shopping in is registered to supply a Comprehensive Certificate of Origin (HK$5 each). Without it you cannot get your goods into the United States. One CCO may cover any number of items purchased in one shop, up to a total of HK$1500.

Beautiful Taiwan [the Portuguese called it "Ilha Formosa"—beautiful island] is a convenient stopover between Tokyo and Hong Kong or Manila, yet with no extra air fare. It is the only place in the free world where one can still see a real Chinese way of life that has survived centuries of change yet pulsates with modern economic vigor. Visas are easily obtainable from the Republic of China's diplomatic and consular offices throughout the free world.

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

Coffee lovers should have no trouble finding a good cup of coffee in Malaysia. Next to Americans, Malaysians drink more coffee than anybody, and the neighborhood coffee shop is a favorite place for friends to get together and talk. You will probably find the coffee stronger and sweeter than you're accustomed to, but you can have it served in a bright, attractive setting.

Today's world is a 24-hour world, says Pan Am's senior vice-president, Najeeb E. Halaby. "This 24 hour measurement represents your reach in terms of air travel time. It is the time it will take you to go as far as you can go on earth before you start coming back. We arrive at it by dividing the longest great circle trip you can make, which is about 12,000 miles, with the average block-to-block jet speed of some 500 miles per hour." And he adds that Pan Am is actively planning for an eight hour world.

Reminds us of something Jesus of Nazareth once said about going into all the world....
CRACKS FROM CULTURE SHOCK

OOPS!

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

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

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

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

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

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

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

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

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

—Dr. Stonewall Hurdler

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WORLD VISION MAGAZINE / MARCH 1968
Roaming with the Researchers

Masulipatam, India

Outward bound for Africa and India, the itinerary calls for a day and a half of “consultation” talks in Brussels. This hub and pride of one of Europe’s smallest countries has gone smartly international. It is both the seat of the Common Market and the headquarters of NATO—from the former of which Great Britain is excluded and from the latter of which she is progressively withdrawing. Both matters are very much alive the moment. What these developments may mean for the future, both of Britain and the continent, who prepared to say?

In the food front

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

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

Here history meets modernity

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

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

Down Africa way

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

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

Array or disarray?

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

PSR
THE EDITORIAL VIEW

Clergy, Crisis, and Candor

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

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

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

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

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

And here is the rub. By and large, the pastors are simply not engaged in the serious business of equipping the people they serve to communicate the claims and offers of Jesus Christ. The clergy is to serve the Church in order that the Church may serve the world. When this sequence miscarries, as it too frequently does, it will be found that the pastoral ministry is too possessive and the congregational ministry is too pianchial. Both lack the disciplined outgoings by which they should be marked and motivated.

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

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

With respect to overwork, the crucial consideration is definition rather than volume. What do young people see in today’s typical pastor? asks a group of concerned African churchmen. ‘They see him too often as an itinerant dispenser of sacraments, a chairman of terminable committee meetings concerned with nance and buildings, a collector of subscriptions at tithes!’ Granted, this image of the “organization man” is no substitute for putting right a mischievous condition. It will be disastrous if African pastors (and pastors everywhere) lose their way. Their primary role is not that of working for the laity but with them in order to inspire and instruct them.

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