

DECEMBER 1972

# world vision

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## **A CHANCE TO BE SOMEBODY for Saigon's Street Boys**





# Christmas in the City

*Silver bells, silver bells.  
It's Christmas time in the city.*

So runs one of our more recent Christmas songs, tuned to sidewalks rather than country lanes. For as John Gunther has told us, this is "the age par excellence of great cities—huge and voracious cities proliferating all over the place, seeping like inkblots into the countryside. . . ." Petula Clark has sung of curing loneliness by mingling in "the noise and hurry" of "Downtown"—concentrated loneliness in exchange for individual loneliness. But Arnold Toynbee has warned about the assault upon us of the physical pressures of Megalopolis, counseling us concerning our need of room "for the inner life of human feelings, ideas, ideals and purposes. Since this field of life is a spiritual one, each human soul has to find salvation in it for himself."

Phillips Brooks sang—as if in answer—of a town in whose streets was focused the ultimate answer to man's aching spiritual void.

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by:  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

For the great bell of the ages had struck, proclaiming the fullness of time for the coming of Christ—who had been waiting from the foundation of the world. How staggering then, on the face of it, to note Herod's murderous reaction to news of the Advent,

to say nothing of the indifference of the innkeeper.

It is hard for many of us in the Western world to realize that there are numerous huge cities in the world to which Christmas never comes. One does not have to return to Bethlehem to be reminded of Herod's hostility to Jesus Christ. Some cities today are walled—by politics and/or religion—to keep Him out. But far more, including large segments of our own cities, reflect the preoccupation of the innkeeper. Our registers and our schedules are too crowded, our dedication to secular achievement too pure and exclusive, for there to be any room for Christ.

The fantastic pace of urban living contributes only too well to this habit of simply ignoring Jesus. And some 60 percent of America's population is now clustered in cities. By 1980, we are told, the figure will be 75 percent. A projection for the next century is that 30 billion people may live in a universal city circling the globe. But at the present, by and large, evangelicals have been deserting the inner cities in wild flight to the suburbs, often giving the impression they feel the cities are irretrievable so far as Christ's domain is concerned. (How unlike the Apostles!) In light of this I am particularly pleased to direct your attention in this issue of *World Vision* to vigorous evangelistic work being carried on in Saigon (p. 4) and in Watts (p. 16) by evangelicals who are resident in the inner city. Wherever this happens, Christmas comes to the city.

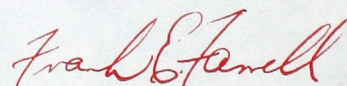
What was Jesus' attitude to the city? Well, He wept over Jerusalem. And He died there. And He conquered

death there. Because of His death in the city, all who trust Him have life. Because of His sacrifice there, the Crusaders marched more than 2000 miles to "take her from the infidel." At the sight of her walls and towers on May 9, 1099, they bared their heads, removed their footwear, wept, lifted their hands in the air and cried: "Jerusalem! Jerusalem!"

The name, which means "City of Peace" (p. 14) carries a historic irony—so far. Well could Jesus weep for her in her killing of the prophets, in her rebellion against Himself. For she has been conquered and ruled over at various times by Canaanites, Egyptians, Assyrians, Babylonians, Persians, Greeks, Romans, Byzantines, Saracens, Arabs, the Crusaders, Persians, Ottoman Turks, and the British.

But because of Christ her best days are ahead. The New Testament looks forward to "the city of the living God, the heavenly Jerusalem" (Heb. 12:22). And on Patmos there was a vision: "I John saw the holy city, new Jerusalem, coming down from God out of Heaven. . . ." Immanuel (God with us) will be there in intimate and everlasting fellowship with the perfected saints. Christmas tinsel will have given way to streets of gold, and the lights of Christmas will have faded away with those of the sun and moon, "for the glory of God did lighten [the city], and the Lamb is the light thereof."

God has not forgotten the city, nor can we. For the present, the Great Commission includes Jerusalem.



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## world vision

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# globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL CHRISTIAN SCENE FOR YOUR INFORMATION AND INTERCESSION

## EUROPE

**LAUSANNE, Switzerland**—The Palais de Beaulieu in this city has been selected as the site of the 1974 International Congress on World Evangelization. The huge facility, with several concert-size halls, 75 smaller meeting rooms, offices and five restaurants, is considered ideal for the 3,500 Christian leaders, observers and press corps expected from around the world.

According to Dr. Billy Graham, honorary chairman, a suitable site in the so-called Third World could not be found. Plans for the Congress will now be centered here in an office set up under the leadership of Dr. Donald E. Hoke, who has been appointed coordinating director. Dr. Hoke is an American who has been president of the Tokyo Christian College in Tokyo, Japan since 1955. The last international congress on world evangelism took place in Berlin, Germany in 1966.

**BELGRADE, Yugoslavia**—Government-controlled Belgrade Radio recently warned "communists and nonbelievers" to be wary of all church-sponsored activities designed to "rally the maximum number of children and young people" and "extend religious influence among the youth." The broadcast cited youth discussion groups, classes in religion, and various types of other courses as well as entertainment on church premises. "All these activities," said Belgrade Radio, "are aimed at increasing the number of adherents of the different churches."

**DRESDEN, East Germany**—An agreement designed to improve relations between the Lutheran and Methodist Churches in this country has been signed by their respective bishops. The agreement includes recognition of baptisms, confirmations and weddings, use of each other's church facilities and regulations for transferring membership. The churches possess a combined constituency of close to three million

members in East Germany.

**VILLACH, Austria**—A Lutheran World Federation (LWF) conference here has expressed "distress" and "regret" at the refusal of the South African government to issue entry and return visas for Lutheran missionaries. Some 70 participants from 38 countries attending the conference called on LWF member churches to speak to their societies and governments through public statements and open letters.

## SOUTH ASIA

**MANILA, Philippines**—With few exceptions, the school situation here has normalized and nine million students in the Philippines have returned to school. The proclamation of martial law on September 23 had resulted in multiple school closings lasting from a few days to three weeks. Although classes have resumed, strict rules—no visitors, publications, meetings or student governments—are being enforced. All of the religiously-oriented colleges—with the exception of Siliman University, the largest Protestant school—are now open.

**NEW DELHI, India**—About 160 seminary students from various Bible schools here have been carrying out a door-to-door campaign with Christian tracts provided through World Literature Crusade.

"It is sad that very few, if any, of the local Christians have joined in," wrote Bishop Chandu Ray, executive director of the Coordinating Office for Asia Evangelism. He also reported that a similar project by Partnership Mission of sending New Testaments by mail to telephone subscribers was eliciting hundreds of letters, but that Christians in Delhi had no plan for personal visitation to commend the Word of Truth to the readers. "This makes one long for greater coordination among evangelicals," Ray added.

The bishop has urged prayer for the Indian government in its gigantic task of ruling 550 million people by

democratic processes. He contrasted India with China's dictatorial rule by which she can flood Asian markets with consumer goods at throw-away prices. Democratic India cannot do this and so faces an ideological crisis and vast problems of unemployment, he said.

## NORTH AMERICA

**LOS ANGELES, California**—The first International Jesus People Gathering will take place here from December 28-31. Between 3,000 and 5,000 young people are expected to attend the gathering. Primary purpose of the meeting will be outreach and evangelism. Several internationally known speakers, including World Vision's Stanley Mooneyham, are included in the program. The gathering will conclude New Year's Eve with an all-night street witnessing and literature distribution to the million-plus people lining the Rose Bowl Parade route in Pasadena.

**RICHARDSON SPRINGS, California**—A North American Congress of Chinese Evangelicals is scheduled for December 25-30 here at the "Springs of Living Water" Conference Center. Christian leaders planning the conference hope it will foster a spiritual awakening, unity and growth of the Chinese Christian Church in North America.

**WAXHAW, North Carolina**—Cameron Townsend, head and founder of Wycliffe Bible Translators has returned to the United States after months of translation work in the Caucasus region (Central Asia) of Russia. Dr. Townsend reported he found many languages in use, but no translations of the Bible. During their stay as guests of the Institute of Science, he and his wife made many significant contacts with high ranking people. After receiving New Testaments and Scripture portions, some accepted Christ. The Townsends expect to return to the Caucasus in the near future.





# A CHANCE TO BE SOMEBODY

## for Saigon's Street Boys

by Jerry Ballard



**t**he welcomed winds of peace blowing over Vietnam bring hope to thousands both in and out of that Southeast Asian land. But for the little people on the streets of Saigon, life goes on much the same. Little changes in the fragile lives of Saigon's street boys.

The Vietnamese refer to them as *bui doi*, "the dust of life," "the non-person." Some are orphans whose fathers were killed in battle. Others are throwaways, too much for their families to handle. Still others are runaways, attracted by the bright lights and freedom of the big city.

They live on the sidewalks amidst the glitter and hustling and fear and filth of the street, pitied by those who are too busy to do anything about them, feared by the victims of their lying and stealing, distrusted by those who cannot see past the tough, dirty exterior to the sensitive young hearts inside.

After all, "the dust of life" is useless, a nuisance to be swept away, out of sight.

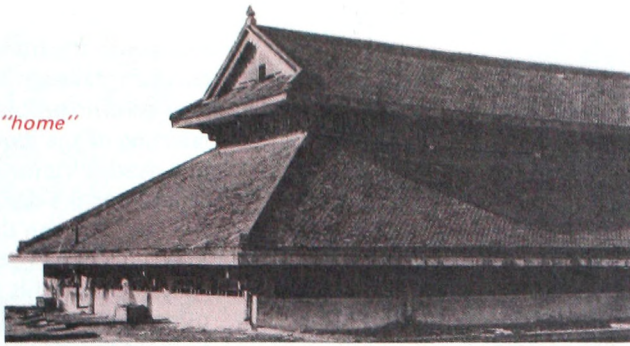
And yet, a skilled potter can take dust and mix it with the right ingredients and mold it into a work of art. Fortunately for Saigon's *bui doi*, God sent along a former Air Force captain with the love and patience to transform "dust" into

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*Jerry Ballard, writer and film producer, is a professor of communications at Columbia Bible College. He is completing his doctoral program at Syracuse University.*



A converted casino is "home" for the happy street boys (below) heading for school.



something of value (see page 22).

When Gene Ainsworth first came to South Vietnam it was on special assignment for the Pentagon to help wage war against a tough, resourceful enemy from the North. By the time his tour of duty ended, he had learned about other enemies, forces that attacked not only the bodies but the souls of the Vietnamese people.

Military service ended, the former jet pilot decided to return to Vietnam to help cope with the by-products of a relentless conflict. He joined the World Vision team of committed Christians who share the love and message of Jesus Christ amidst the heartache and suffering of war.

As Gene walked the streets of Saigon, his heart was touched by the sight of wasted young lives, boys between the ages of eight and 18 who live on the streets. Victimized all they can to stay alive, the youngsters become victims themselves of the brutal world of the "uncared for."

"It's a tragic thing," Gene observes, "to see these kids who are clever, who stand straight and tall with sharp, keen minds and alert personalities, who are simply pointed in the wrong direction. It's tragic to see the great potential of their lives being wasted unless something, someone intervenes."

And that is what Gene Ainsworth and World Vision decided to do—intervene, move into the lives of Saigon's "dust of life" and help set a new direction.

The exciting life of the street is attractive to boys who come from homes with little or no display of love and only the barest of necessities.

On the streets, the boys quickly find they can make a better living than most Vietnamese adults. When they set their minds to work, they make as much as \$2.50 a day, a healthy income by Vietnamese stan-

dards. They make their money by shining shoes, running errands, or watching cars and motor bikes while owners take care of business—or by stealing.

Food is no problem. Usually the boys make enough money to eat well and often they find good food left on the plates of customers at Saigon's sidewalk restaurants. And as long as the street boy can afford to buy a short-sleeved shirt and a pair of short pants, his wardrobe is adequate.

Too, life on the streets is almost totally uninhibited. It is a world of little restraint. Other than the necessity of waking up in their sidewalk beds to clear the way for pedestrians, street boys live on the whim of the moment—shining shoes or doing other odd jobs to provide the funds they need, spending the rest of their time shuffling from the cool interior of the nearby cinema to the refreshment of a swim in Saigon River to parking areas for a little more income from car watching or petty theft. They smoke what they like, eat what they like, see what they like and do what they like.

And in the "freedom" of the streets lies the street boys' greatest pitfall. No restriction means no responsibility, and no one to care. It is a painful world of uncertainty, animal-like grabbing for whatever stakes are there, the fear of the vast unknown, nothing to belong to.

"The problem the boys face is that theirs is a life without attachment," Ainsworth suggests, "and family life is extremely important, especially in the Orient. The boys sense this loss within. They know they need someone to take care of them, someone who cares enough to make them do the things they should. They know they need an anchor. Otherwise they are lost souls, wandering the streets to nowhere."

So Gene Ainsworth set out to provide a place where the boys could belong, a home and an adopted family. The mayor of Saigon made available a former gambling casino, a rambling, rundown old building across from the precinct police station. It did not look like much, but it was a beginning.

That was three years ago. Today, the old casino has been cleaned up, sanitary showers and toilets installed, a dormitory area furnished with double-decker beds, an old television set and recreational equipment scrounged and put to use, and the *bui doi* of Saigon have a place to call home.

But more important than the place, they have a "family" that cares.

Since the small beginning in 1969, the converted gambling hall has been







*Gene Ainsworth explains some basic principles of good health.*

home to over 1000 boys. Some of the more than 100 who are there on any given night have been there from the beginning. And the work has spread to other parts of the city and Vietnam with two additional homes in Saigon and beginnings in Cam Ranh and Nha Trang.

A few boys have returned to their families. Others come and go, torn between the warmth and security of World Vision's Street Boys' Home and the call of the undisciplined life of the streets.

But many have found a new direction and are turning from the sadness of the streets to the security of having a place to belong and living with people who care.

One of the attractions of the Street Boys' Home is a simple, small locker that becomes the boy's own private place to keep things. A mark of pride for a boy at the home is the locker key that hangs around his neck. On the streets, the boys have no place to keep their possessions. So what they acquire is soon lost or stolen. At the Street Boys' Home they have a place that is their own where they can keep things of value, enjoy the thrill of ownership and learn to respect the rights of others to own their own things, too.

The locker is a small thing, perhaps, but for the street boy it is the symbol of a new way of life, a place not only for belongings, but also a place to belong.

So they come to the house, sometimes out of curiosity, often to seek a free meal and a night off the damp sidewalk, usually because they see that boys living at the World Vision home do not get into trouble as they once did.

"They often come to us and say 'Oh, it is too sad to live on the streets,'" Ainsworth says. "What they mean is they don't have any connection with anything. So we try to do everything we can to make them 'unsad.'"

Making them "unsad" . . . that's what the Street Boys' Home is all about. The difference between life in a World Vision home and life of the streets is the difference between sadness and laughter, being a nobody and a somebody, fear and hope, lonely and loved. It is a new way of life.


The goal is always the same—to lead each boy to the eternal newness of life found in Jesus Christ. Whether it be in the regular weekly chapel

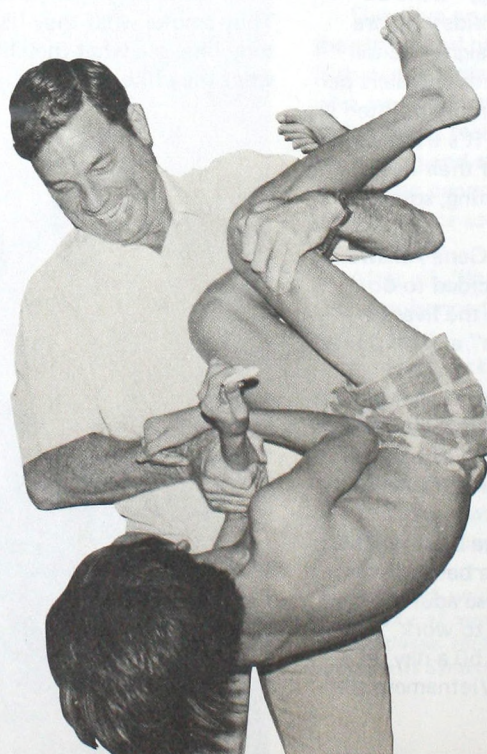
times with the home's Vietnamese chaplain, times of personal counsel over specific problems, the Christian teaching of the World Vision school in a nearby Vietnamese Evangelical Church, or the daily involvement with the boys on the streets where they earn a living, the ministry of Ainsworth and his associates is to turn the "dust of life" into clay and to mold the clay into the image of the Living Savior.

"While he is at our house," Ainsworth stresses, "we try to show him where he can do better, we try to show him that the true answer to his problems is a spiritual answer. We can get him an education and everything else, but if he doesn't have hope for the future and eternity then that education doesn't really help him in the long run.

"We've had boys who were from pretty bad backgrounds, and the only thing they did with their education was to learn how to steal better. This is not the answer. We've got to change their hearts, and change their direction in life if we are to see a permanent solution to their problems."

The breakthroughs come slowly, but they come. Dust can be transformed into clay. And clay can be molded into something of value.

And when it happens, a life is salvaged, made meaningful, productive and eternal. 





# a life is salvaged

That is what happens when a street boy leaves his life on the Saigon sidewalks and finds a "family" at the World Vision Street Boys' Home. Young, impressionable boys will grow in one of two directions: toward a meaningful, productive life; or a directionless, destructive one.

Gene Ainsworth and his staff are busy each day pointing boys in that meaningful direction. As they grasp the new concept of loving one another as themselves, the boys mature into respectable young citizens.

A recent development at the

*Tran is one of the youngsters living at the World Vision Street Boys' Home who works daily at a refugee camp near Saigon.*



Street Boys' Home has been a great encouragement to the staff. Each day a group of the boys ride out of Saigon to a nearby refugee camp. There they feed the small children, assist in the medical clinic, and perform light maintenance tasks. This is a major breakthrough for the former *bui doi*. It is exciting to see.

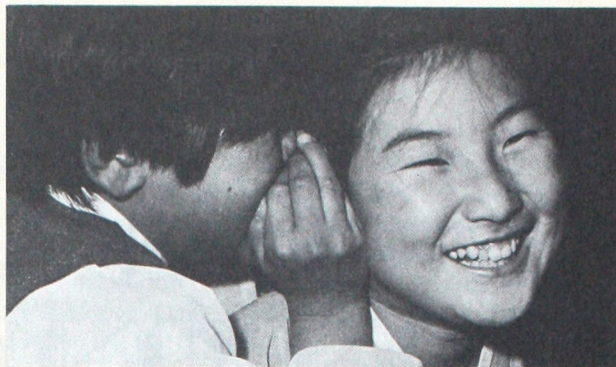
You can have a part in this vital ministry. Will you help give direction to a wandering boy?

I want to share in the transformation of Saigon's street boys. Enclosed is my gift of \$\_\_\_\_\_ for the Street Boys' Home.

name \_\_\_\_\_  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_  
 zip \_\_\_\_\_

H2C-002

## The Choir Tour Continues



Two youngsters quietly chatter in an island of light on stage. Suddenly 30 other children silently join them. At a signal, unknown to anyone except the youngsters, they begin to sing. Angelic music fills the dark auditorium. The World Vision Korean Children's Choir begins its daily rehearsal.

Sixteen-year-old Lee Kyung Hee, soprano soloist, recently shared her excitement about being in the choir:

"I have been with the choir six years. I love it. It has been a good experience for my future because I plan to teach music in college. I'm grateful for being in the choir."

You will want to hear the choir when they are in your area. Check the itinerary below:

DATE	CITY	AUDITORIUM	TELEPHONE
Dec. 16	Norfolk, Virginia	Chrysler Hall	(703)393-2505
Dec. 17	Greensboro, N.C.	Grimsley High	(919)288-2710
Dec. 18	Charlotte, N.C.	Dana Auditorium Queen's College	(704)536-6158
Dec. 19	Atlanta, Ga.	Atlanta Municipal Auditorium	(404)524-0514
Dec. 20	Waycross, Ga.	Waycross High, Central Ave.	(912)283-8534
Dec. 24	Orlando, Florida	Orlando Municipal Aud.	(305)425-4431
Dec. 25	Miami, Florida	Dade County Aud.	(305)271-2447
Dec. 27	Boca Raton, Florida	Bibletown Community Church	(305)395-2400
Dec. 29	Tampa, Florida	McKay Auditorium	(813)527-8416
Dec. 30	St. Petersburg, Florida	Bayfront Center Auditorium	(813)526-3349
Dec. 31	Dunedin, Florida	Kirk of Dunedin	(813)733-9305
Jan. 1	Pensacola, Florida	Pensacola Municipal Auditorium	(904)433-3591
Jan. 2	New Orleans, La.	New Culture Center	(504)283-4238
Jan. 4	Waco, Texas		(817)772-8521
Jan. 5	Dallas, Texas	McFarlin Memorial Auditorium	(214)328-3950
Jan. 6	Oklahoma City, Okla.	Civic Center Music Hall	(405)677-8781
Jan. 8	Albuquerque, N. M.	Civic Auditorium	(505)299-9504
Jan. 10	Phoenix, Arizona	Assembly Hall Phoenix Civic Plaza	(602)254-6356
Jan. 11	San Diego, Calif.	San Diego Civic Theater	
Jan. 12	Long Beach, Calif.	Long Beach Civic Auditorium	(213)424-0775
Jan. 13	San Bernardino, Calif.	Swing Auditorium at Orange Show	
Jan. 14	Van Nuys, Calif.	First Baptist Church	(213)873-1415
Jan. 15	Bakersfield, Calif.	Civic Auditorium	
Jan. 18	Sacramento, Calif.	Bethel Temple	(916)927-4251
Jan. 19	Castro Valley, Calif.	Neighborhood Church	(415)886-6300
Jan. 21	San Jose, Calif.	First Baptist Church	(408)265-9000
Jan. 22	Pasadena, Calif.	Pasadena Civic Aud.	(213)357-1111
Jan. 23	Anaheim, Calif.	Anaheim Convention Center	(213)357-1111



# SOME POSITIVE THINKING ON MISSIONS

by Ted W. Engstrom

Executive Vice president  
World Vision International

Much is being written these days about the changing status and shape of contemporary missions. A new dawn of nationalism is emerging, some say, which will spell the end of Christian missions. As proof they point to recent setbacks and decreases in the total number of missionaries on various fields of the world.

How wrong!

Many missiologists believe that we stand at the threshold of the greatest ingathering the Christian church has ever known. Dr. Robert Coleman of Asbury Seminary has said: "The world stands on the verge of the greatest spiritual awakening since Pentecost." The late church historian, Dr. Kenneth Scott Latourette of Yale University, has written, "The church has never been so widely planted or so deeply rooted as it is today."

It is true that the door has been shut on missionary endeavor in some areas. Several weeks ago the legislature in the western Indian state of Gujarat passed a "Hindu protection" or "anti-conversion" bill that could possibly scare away some prospective converts to Christianity. Similar bills were passed four or five years ago in the states of Orissa and Madhya Pradesh in India.

In Japan, Christians and Buddhists together are opposing legislation which they feel might shut them out by reviving the national pre-World War II Shinto religion.

And recently, Indian Deputy Minister A.K. Kishu told the Church of South India (Anglican, Presbyterian,



Many missiologists believe that we stand at the threshold of the greatest ingathering the Christian church has ever known.



Congregational and British Methodist bodies) that they will soon need government permission to receive foreign funds.

Other incidents aimed at one mission group or another have also occurred in parts of Africa, Europe and other areas. Obviously, Christianity is being attacked throughout the world. But has it not always been so? ("Behold, they shall put bands upon thee, and shall bind thee with them, and thou shall not go out among them" Ezek. 3:25).

In Matthew 16:18 Christ did not say to Peter, "you" will build my church. He said, "I will build my church." God's ways are not our ways, and it may be His time for His church in these areas to nurture itself underground.

What concerns me far more than where doors are closing is where they are opening. Christianity is making





unparalleled significant advances today in many parts of the world.

One of the greatest conversion movements in Africa's history is taking place in East Africa, in places like Uganda, Kenya and Tanzania—as well as in the west of Africa in Nigeria and Liberia. In one province of Ethiopia alone, over 30,000 people have been baptized and 100 new churches established since 1969.

Dr. David Barrett of Nairobi, Kenya indicates that at the present rate of church growth, by the year 2000 more than half of the continent of Africa will be Christian! The church is presently growing twice as fast as the birth rate. By 1990 there will be more Christians in Africa than on any other continent!

In Indonesia, the Protestant community has doubled

 **Christianity is making unparalleled significant advances today in many parts of the world.** 

in the past five years and now totals over six million. The Indonesian government recently gave a group of evangelical missions permission to build and operate a Christian radio station.

In Korea, the Christian Church is growing at a rate of 10 percent annually; that is more than seven percent faster than the population! There are also reports of mass evangelism and conversions—nearly 3,500 baptisms at one time in April—within the Republic of Korea Army. Similar documented reports are being given by missionaries and observers in Vietnam, Taiwan, Colombia and other countries.

Cambodia, an almost completely Buddhist country, this year permitted the first two public evangelistic meetings ever held in that country. Here our World Vision President Dr. Stanley Mooneyham led crusades in which literally thousands of people—young men particularly—expressed a desire to receive Jesus Christ as Savior and Lord.

Too, the door to China and one-quarter of the world's population has opened a crack; I have no doubt that Chinese expatriate Christians and Chinese Scriptures will soon penetrate the great wall.

Further proof of the growth of Christianity throughout Asia is evidenced by the fact that 200 Third World agencies in 40 Third World countries have commissioned and sent out nearly 3,000 missionaries to other countries. A Pan-Asian Conference has been called for 1973 to consider how these agencies can extend their outreach.

Several weeks ago in Washington, D.C., Archbishop Fulton J. Sheen, the retired Roman Catholic Bishop of Rochester, New York and noted television preacher, addressed a gathering of over 500 priests. He told them

that "people are not listening to us because we are often preaching socialized drivel instead of Christ crucified."

That basic theme was put forth more than two years ago by German conservative church leaders in the "Frankfurt Declaration" to all Christian leaders and missionary societies. Even before that, and since, others have said it.



The primary goal of missions is the lifting up of our Lord Jesus Christ and to make known to all people the gift of His love and salvation. However, in achieving this goal, one can be more or less effective, depending upon how we as Christians relate to those who do not know Christ as their personal Savior.

The message of Jesus Christ crucified is certainly relevant in today's world. And mass evangelistic meetings can prompt many decisions for Christ. But those decisions need follow up—people must be encouraged, taught and led in their new faith.

James, in his Epistle, reminds us that our faith should manifest itself through good deeds. And it is through deeds that missionaries can readily relate to those to whom they preach, thus making their messages of salvation more effective.


The opportunities for missions and missionaries abound, particularly as they relate to the national Christians in the nations where they serve. As our hospitals, schools and other institutions are phased out or turned over to nationals, God makes other opportunities available.

Our mission is Jesus Christ crucified. Once we have

 **... at the present rate of church growth by the year 2000 more than half of the continent of Africa will be Christian.** 

helped train and prepare nationals to take over we should rejoice. That is our mission. Our clinics, schools, redevelopment projects—all else—are ways of showing Christian Love so our message about Him and His salvation will be more effective.

The 1972 world population estimate, according to the Population Reference Bureau, is 3,782 billion. Christians (used in the broadest sense of the word) number fewer than one billion. Our concern for Christian missions today should center on finding and availing ourselves of new opportunities to preach the Good News to all men everywhere in obedience to the commission of our blessed Lord.

As Dr. Don Hillis said in a recent article in this magazine: "This is missions' greatest hour! Greatest in its conflicts and conquests... greatest in its use of the media... greatest in the response of nations to the carrying on of foreign missions... greatest in its invitation to [us] to get involved." May it be so. 



The decision had been made.  
Although our years in Africa had been  
happy, fruitful and rewarding,  
yet we had made the decision  
not to return—at least for a while.

Every missionary family carefully weighs  
the question at furlough time.  
Each must find his own answer.

Our reason was simple.  
We wanted our young children enclosed  
in the family circle more often than  
three fleeting months a year  
which was the case now,  
their being 300 miles away at boarding school.

"I don't know why,  
I can't explain the reason,"  
our thoughtful, eight-year-old Janet had said to us over and over,  
"but little kids just want to be near their fathers and mothers."

Of course they do. And some more than others.

We also wanted our children to develop a loyalty  
to the land of their citizenship, America,  
which was not the land of their birth.

Instinctively now they clung to Africa.  
Africa was home.

Africa's way of life they had embraced.

But the world's fast changing course  
cannot guarantee to our children

That they will be able to return to the land of their birth  
to live and serve and raise their families.  
So they must learn to "belong" to America.

Fearfully, questioningly, with apprehension  
we break the news to our African friends.  
Will they understand?

"We have made the decision  
to not return—at least not for a while."  
Seriously, quietly, they listen, then speak.

"It is a good thing you are doing.  
We would not try to dissuade you.  
But, if after living in your country for a while,  
you feel you have accomplished your goal,  
let us know.

We shall call you back.  
You may return to us whenever you wish."

With heart agony a home is broken up.  
Furnishings are sold.

The children bid a tearful goodbye to African friends  
who have loved them, cherished them,  
called them "our own",

and to a pet cat  
who has comforted them through many an illness,  
and stalked down the walk, bushy tail held stiffly erect,  
to greet them when they return from school.

Surrounded are we  
at the little airport  
by friends and prayers and song.  
Wet eyes. Choked voices. Warm handclaps.  
Tender embraces.

The pilot, observing, senses the trauma.  
Aloft, he abandons the usual flight pattern.  
We circle and climb, circle and climb  
Then head straight for Kilimanjaro,  
Africa's snowy queen  
Whose broad bosom nurtured us eight long years  
While we bore and raised children—natural and spiritual.

Between the two peaks, Mawenzi and Kibo, we fly  
And dip our wings in one final farewell.

Scalding hot tears blur the landscape below,  
Then, unexpectedly, Janet, regarding our tears:  
"Serves you right! Now you know  
what your little children have been experiencing

# THERE'LL ALWAYS BE A WAY

by Mildred Tengbom

when you have sent them off to school."  
Startled, shocked,  
the tears stop.

The decision we have made  
surely, for us, has it not been right?

Leaving Nairobi, our plane heads West.  
Again apprehensions, questions, doubt mount.  
Will we be able to adjust to America?  
To fit in?

Adjust to this country of affluence and activism?  
of complacency and complaining  
of pressure and sometimes a pointless living  
of shallow thinking and sheer boredom?  
(We admit, we looked mostly at the dark picture.)

Would we be able to adjust to a country  
of population and pollution  
of freeways and frantic chasing  
of individualistic thought but impersonal living  
of middle-class materialism and miserable minority groups?

Would the home church accept us?  
Or greet us guardedly, whispering among themselves  
that we had "lost out with God?"

Would they give us castoff furniture for our empty house  
unfashionable clothes for our children  
poor job opportunities for our husbands?  
(I admit I thought of the dark things.)

Our fears were groundless.  
Warmly we were welcomed and accepted.  
Graciously our friends introduced us to American life:

credit cards  
escalators (what fun!)  
garbage disposal units in sinks  
automatic washers  
freeway driving technique  
dialing long distance numbers direct  
new language patterns of speaking  
wigs, sideburns, pants suits  
and dozens others.

Cheered, we were, by unlimited opportunities to serve.  
Envid, we were, by some of our friends and colleagues  
because of the experiences that had been ours.  
But eager they were for us to share with them.


Shocked, we were, by much we saw and heard.  
We hurt.

Yet years of experience with the nitty-gritty,  
the unglamorous  
the dull routine  
the inexplicable ways of another culture and people  
stood us in good stead.

Helped us meet the battering waves of drugs  
and disrespect for law and elders  
of foul language and outrageous pictures  
of crumbling morals and decaying theology  
and the philosophy of living only for today  
so we were not overcome.

Staggering a bit, to be sure,  
wounded and hurting,  
We were able to love—as the Master does—*people*.  
Accept them as they are.  
Love with common sense.

At the same time, not lowering our standards  
or being untrue to what God, in his Word, has revealed  
and what we through life have experienced to be true.  
To reaffirm that Moses still is around  
That Christ came, not to destroy the law, but to fulfill it.  
So the law still stands.  
Only the power and heart will to obey it is there now too.

And so we have come to understand  
that coming to the point of no return to the land of our adoption  
need not be something to be feared after all.  
For when the Lord leads,  
There'll always be a way. 



### Indonesia Again: Less than Unanimity

Sir: Your article about the revival in Indonesia in the September magazine was just tremendous. It was sane, scriptural, and incisive without being divisive. The Lord certainly guided you as you wrote.

*Warren W. Wiersbe  
Senior Pastor, The Moody Church  
Chicago, Illinois*

Sir: We are deeply disturbed and disappointed after reading your article... in which you downgraded the account of the Indonesian renewal as told in the book *Like a Mighty Wind*. . . even if there are discrepancies in the accounts of the Indonesian renewal, why broadcast these things to the world? There are no heresies involved, nobody's faith is going to be wrecked, no immoral issues are involved. We are sorry about these people whose faith is shaken because they pray and do not see such miracles happen to them. Our God is sovereign. He decides who, when, and where in relation to miracles.

*James A. Brown  
Seattle, Washington*

Sir: I sincerely appreciate your view. . . Many Timorese and Christian leaders in Indonesia are terribly disappointed for the dissemination of the total lie in America. . . Please send me 100 reprints.

*Paul A. Purukan  
Reporter, Sinar Harapan  
Jakarta, Indonesia*

Sir: I have read the book. . . and I find no fault with it whatever. Of course, I am a believer in miracles and you are not. . .

*Winnifred Close  
North Webster, Indiana*

Sir: Thank you for your excellent report on the miracles so-called in Indonesia. It was beautifully balanced, and yet put across the need that I have felt for some months now about *Like a Mighty Wind* and reports of this nature that go unchallenged. I have been particularly distressed with what missionaries from Indonesia

# readers' right

have reported to me about the problems the book creates for them. . . .

*James L. Johnson  
Executive Director,  
Evangelical Literature Overseas  
Wheaton, Illinois*

Sir: I know the Lord is blessing your work throughout the world and that you are being used to win souls for His kingdom so it grieved me to read your article. Satan delights in causing division and confusion among God's people. Instead of "tearing down," why don't we try to "build up one another in the faith" (1 Thess. 5:11)?

*Mrs. Arnold Holmen  
Comfrey, Minnesota*

Sir: I feel you have done a superb job in speaking the truth kindly and sounding necessary warnings.

*Stanley C. Baldwin  
Executive Editor, Freeway  
Scripture Press Publications, Inc.  
Wheaton, Illinois*

Sir: The sarcasm you exhibited was entirely unwarranted and very unchristian. . . .

*Janet Traver  
East Greenbush, New York*

Sir: I want to express my appreciation for your willingness to discuss the book *Like a Mighty Wind* openly and also the careful, perceptive way in which you did this.

*Muriel Dennis  
President, Good News Publishers  
Westchester, Illinois*

Sir: To wait until the answer is evident, to surround ourselves with this world's securities, to say that the Holy Spirit will choose when and where to work and

imply that our faith has nothing to do with it, is not scriptural.

*Milton W. Heatwole  
Harrisonburg, Virginia*

Sir: . . . the approach you have taken could well be an excellent guideline to evangelicals in general as we survey the whole spectrum of the Christian scene today.

*John Gration  
Associate Home Director  
Africa Inland Mission  
Pearl River, New York*

Sir: It's a terrific piece of writing which, in our judgment, speaks helpfully—most helpfully—to a bad situation.

*Wayne Christianson  
Executive Director  
Moody Monthly  
Chicago, Illinois*

Sir: . . . much needed.

*Jack McAlister  
Director, World Literature Crusade  
North Hollywood, California*

Sir: It seems skeptics always are looking for ways to avoid giving God the glory for His wondrous works. . . .

*Kathleen Nicholson  
Granada Hills, California*

Sir: Congratulations on the September issue of *World Vision*. I have noticed steady improvement in your publication and was delighted with the quality journalism contained in this particular issue.

Of special reading pleasure was Dr. Mooneyham's piece on miracles in Indonesia, your editorial comments, the personality profile on Gene Daniels, Paul Rees on conferences, the news highlights in "Globe at a Glance," and the letter to a missionary daughter. It is really a good issue and it is great to see an evangelical publication with so much valuable reading material.

*Alex B. Aronis  
LCDR, CHC, USN  
Office of the Chaplains  
U.S. Naval Station  
San Francisco, California*

# hug the wretched world

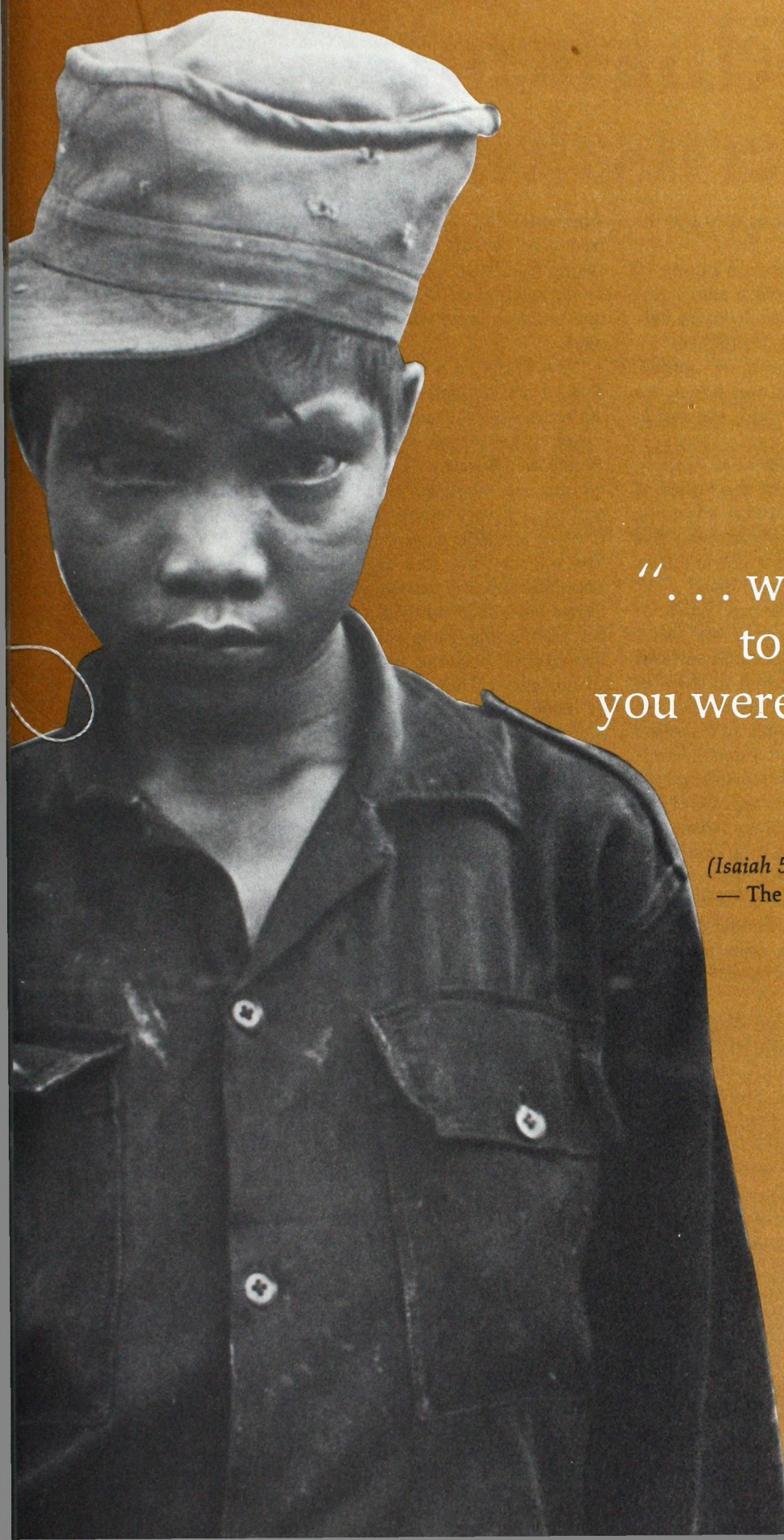
The poster on the following two pages expresses the continuing rejection of Jesus Christ. He was despised and rejected when He was here on earth. . . and He is rejected today when His children are refused love and assistance. It has been said that missions is the Church putting its arms around a needy world. For millions, Christmas is approaching with all its joys. But for millions of others, Christmas will be just another day of ugly misery. Will you put your arms of love around part of that wretched world this holiday?



“In God’s eyes he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. We despised him and rejected him — a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised and we didn’t care.”

Isaiah





“... when you did it  
to these my brothers  
you were doing it to me!”  
Jesus Christ

*(Isaiah 53:2, 3; Matthew 25:40  
— The Living Bible)*



# dateline Bethlehem & Jerusalem

by G. Douglas Young

This is a tale from two cities: Christmas City and the City of Peace.

Christmas City, the city of Christ's birth, is a mere 10 minutes by car from the City of Peace (*Cir shalom*), just five miles south. Myriads of eyes and ears from all over the world will be directed towards Bethlehem on December 25. It was formerly a part of Jordan. Jerusalem, the City of Peace, the city over which He wept, the city of His death and resurrection, was half in Jordan and half in Israel.

How near are we to peace between Jews and Arabs in this "City of Peace," in the birthplace of the Prince of Peace, in the Middle East? Are the Jews and Arabs doing anything locally to further mutual understanding and good will? What interreligious activities involving Jews and Christians are taking place there in these days?

After more than 900 years of various types of occupation, after a 25-year entrapment in war, after their treatment by the leaders of neighboring countries for 25 years culminating in what happened to them in Jordan a little over a year ago, the Palestinians are awakening. No longer do the Arab masses of Palestine want to be under conquerors. They want independence, independence from Arab states and from Israeli administration as well. At this writing it is hard to see how it can work out. After all that has happened since November 1947, how can what the United Nations intended then, two states—one Jewish and one Arab, be implemented between the Mediterranean Sea and the Jordan River? Would the establishment of such a relationship bring peace, or at least prolong the existing ceasefire? One feels that a settlement of some kind, details as yet unknown, seems near.

This judgment is based on a number of considerations. A greatly improved economic situation is one. The already noted growth among the Palestinians of the idea of a state of their own is another. The latter can only come when Jews and Arabs understand each other and a feeling of mutual trust develops. Today great numbers of Jews are learning Arabic and Arabs are learning Hebrew. Israel's hospitals are supplying services to the Arabs of Palestine which they never had before. Educational facilities and the number of certified teachers have greatly increased in the last five years as compared with the 20 years before 1967. The textbooks are no longer teaching hate of neighbor. Many intercultural discussion and work groups have been established. Arabs who were never allowed out of the Gaza Strip during the 20 years prior to 1967, and West Bankers who could never get to the Mediterranean, are traveling freely throughout all of Palestine today. The local Arab daily newspapers are free to criticize the Israeli administration, and do so without fear of reprisals. The Palestinians talk of a new all-Arab university.

Approximately 180,000 Arabs crossed into Israel this past year to visit relatives and returned to their homes taking reports of what is happening in Israel with them. Much is going on in the area of Jewish-Arab understanding, building good will. It must inevitably lead to better days.

The Christian population of Israel is very small, only around one percent of the total. Those who came out of Judaism are a fraction of that fraction. The great majority are Arabs who are Roman or Greek Catholic, Greek or Russian Orthodox. The largest Protestant groups are Anglican and Lutheran. Other Protestant groups are very small and, except for the Southern Baptist, virtually amount to "the church in thy house." The ministry of most of these groups is with the Arab population. Some Jewish mission societies in the United States have engaged local representatives in Israel. These are conducting Bible studies in homes and carry on a ministry of personal work. From time to time other groups and/or individuals come as tourists with the idea of beginning evangelistic work. Since they were not present in the country in 1948 they are not legally recognized under the terms of the Declaration of Independence of the State as proselytizing agencies. On legal grounds, therefore, their stay in the area is short and the question is raised as to the ethics of a Christianity that says one thing and intends another. An interesting recent development was pointed out by a high official in the Christian section of the Ministry of Religious Affairs. He noted that there are now in Israel two cells of young "Jews for Jesus People"! Jews and Christians are talking together in other ways and places: in the Rainbow discussion group, in the Israel Inter-faith Committee, between those Jews and Christians working together on New Testament translation problems, in classes at the American Institute, and in other ways. The Christian presence is small in today's Middle East but who is to say it is insignificant, not needed, or unimportant?



*Biblical scholar, archaeologist (field work at Hazor, Israel, 1957 season under Dr. Yigael Yadin, under Dr. Yohanan Aharoni 1964, 1965, 1966 and under Dr. Moshe Kochavi in 1967, 1968), and authority on Semitic cultures, Dr. G. Douglas Young has significantly combined a career of scholarship and Christian education. Dr. Young is the author of several books, including A Grammar of the Hebrew Language. He served as Dean of Trinity Evangelical Divinity School near Chicago from 1957-1962 and as Professor of Old Testament Literature. He founded the American Institute of Holy Land Studies whose headquarters are in Jerusalem, Israel. Dr. and Mrs. Young moved to Jerusalem to direct the Institute at its headquarters there and have made their home in that city since that time. During the Six Day War Mrs. Young cared for 60 neighbors in the shelter in the building that the Institute was then using for dormitory and class rooms. Dr. Young drove an ambulance, being assigned to a civil defence-first aid unit.*



# facts of a field

Compiled by MARC, a division of World Vision International  
Information on other countries available



## VITAL STATISTICS

**Capital:** Tel Aviv (government offices); Jerusalem (official).  
**Area:** 7800 square miles (excluding recently occupied territory).  
**Population:** 3.0 million (1972 estimate). About 350,000 are non-Jews, mostly Arabs of Muslim and Christian faith.  
**Population Growth:** 2.4 percent annually.  
**Population Density:** 350 persons per square mile.  
**Urbanization:** 82 percent of the population is considered urban.  
**Languages:** Hebrew, Arabic, English, Literacy: 88 percent estimate.

**Economy:** Diversified and rapidly growing. Cut diamonds, citrus, textile and clothing are principal exports. Per capita GNP in 1969, approximately \$1600.  
**History:** Modern history dates from 1948, following U.N. partition of Palestine. Conflicts with neighboring nations resulted in wars in 1948, 1956 and 1967.  
**Government:** Republic headed by a president elected by a parliament. Appointed prime minister and cabinet.  
**Religion:** Judaism. Small minorities of Muslims and Christians.

Most are Arabs who are Catholic or Orthodox. The number of Protestants is estimated at 3000 to 4000.

**CHURCHES:** The largest churches in Israel are the Greek Orthodox, Greek Catholic and Armenian. The Arab Anglican Church comprises the largest indigenous evangelical group, with about 1000 members. In addition, there are a number of small churches and missions.

An important Christian organization in Israel is the United Christian Council, formed in 1956, and composed of representatives of almost every Protestant church, mission and institution operating in the country. The UCC acts as a spokesman to the Israeli government and coordinates and assists with the various Protestant ministries.

Several notable ministries are being conducted by Christian organizations. Various agencies, particularly the International Christian Committee, carry on relief work among the thousands of Arab refugees in Israel. Christian literature is produced and distributed, although

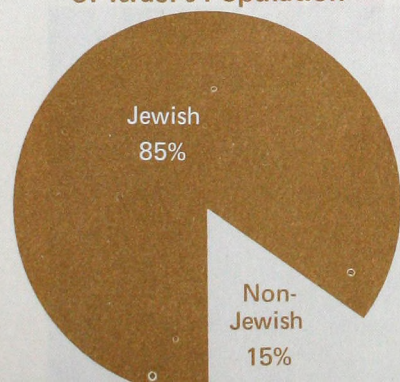
there are less than a dozen Christian bookstores to serve as outlets. The United Bible Societies report that in 1969, 24,300 Bibles, Testaments, portions and selections were sold in Israel (excluding commercial publishers). There is a growing non-denominational fellowship of Hebrew Christian and Arab students and young people.

**MISSIONS:** Missionaries engaged in humanitarian work are allowed to enter Israel but attempts at conversion of Jews are not permitted. Most work is carried on with the Arab population. The first Christian missionary work in Palestine in recent times was started by the Anglicans in 1820. Since then, many missionary agencies have begun ministries, mainly in institutions such as hospitals and orphanages. Others are engaged in home Bible studies and personal work. Most of the missionary work is concentrated in the major cities. There are more than two dozen North American Protestant mission agencies in Israel with over 100 staff people.

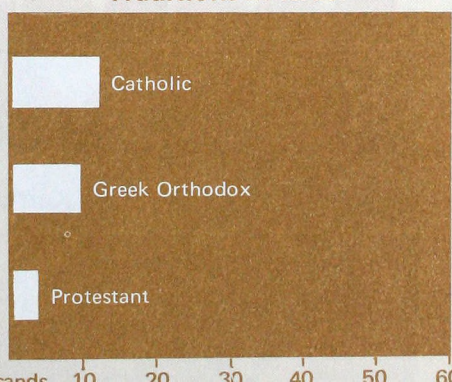
## CURRENT STATUS OF CHRISTIANITY:

There has been a strong feeling of distrust by many Jews concerning Christianity and Christian activities in Israel, but it is notable that foreign Christian pastors and teachers are permitted to enter the country. In addition, the publication and distribution of Christian literature is allowed, as is the operation of Christian schools and the organization of churches. Opposition to Christian work seems aimed chiefly at missionary efforts to proselytize among Jews. There are an estimated 27,000 indigenous Christians in Israel (about one percent of the total population, and comprising about 15 percent of the non-Jewish population).

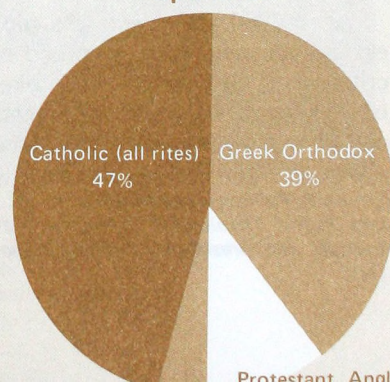
Religious Affiliations of Israel's Population



Major Christian Traditions in Israel



Affiliations of Christian Population





**S**irens, gunshots, screams, fire engines, squad cars and ambulances each add to the constant cacophony of sounds heard in the inner city. Pueblo del Rio is a Federal Housing Project under the administration of the Los Angeles Housing Authority. Hundreds of apartment units stuffed with thousands of black Americans are cramped into a few square blocks. In the center of this south central Los Angeles housing project live Ed and Jeanette Schmidt, native Canadians. The Schmidts grew up in rural Canada expecting to join the ranks of Canadian farmers.

However, upon graduation from Bethany Bible Institute, 30 miles north of Saskatoon, Saskatchewan, Ed and Jeanette felt God was calling them to an urban ministry in Watts under the auspices of World Impact, Inc., a Christian organization geared to minister in the inner cities. (World Vision International underwrites virtually the entire support of the Schmidts.)

The Christian church finds itself splintered in its actions toward the inner city. On one pole of the spectrum we have the social reformers who go to the inner city giving food, clothing, needed counseling, as well as help on education and employment opportunities. Even though sponsored by a church, these social activists let the inner city dwellers guess why they minister, never mentioning Jesus Christ for fear they may offend someone.

At the other extreme are pious evangelicals who have absorbed the criticism of paternalism and tokenism for years. They go to the ghetto one hour a week, preach the gospel,

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*Dr. Keith Phillips is a graduate of U.C.L.A. and Fuller Theological Seminary. He is founder and president of World Impact, Inc.*



## Two Canadians in Watts

by Keith Phillips



"lead many to the Lord" and then retreat to their safe, white, middle class community, not returning until seven days later to preach again. They take a group of black boys to a camp for a week—stuff them with the gospel, record numerous conversions, fully accounted for in their monthly newsletter, pitch the boys back into the ghetto and then drive away, reverently encouraging, "God bless you. Hope everything works out okay." These evangelicals have definitely been guilty of spiritual child abandonment and tokenism.

World Impact sees both extremes as dangerous, and seeks to flee from the hazard of either pole, centering its attention on the fullness of the gospel. As an evangelical organization, World Impact attempts to exemplify the New Testament model and minister to the needs of the whole man. Christ proved Himself to be the perfect Savior by ministering to the physical, as well as the spiritual, needs of men. He healed the sick, made the blind to see, the deaf to hear, and fed the hungry. His priority, however, was on man's relationship to God (Matthew 6:33). Billy Graham stated in *Peace With God*: "... the Christian must come with regeneration in one hand and a cup of cold water in the other." This indeed defines World Impact's approach.

You cannot minister to someone

with whom you refuse to live. The effectiveness of a ministry is depreciated by "driving away" at sundown. An effective urban ministry must be characterized by total identification. This belief led Ed and Jeanette Schmidt to move into an urban housing project.

The Schmidts attempt to meet the physical needs of men, providing food and clothing "in the name of Jesus." Recently Ed helped a young man obtain employment at Lockheed Corporation. The Schmidts' home is always open for the neighbors to come over to share and rap.

Weekly youth clubs are available to the children of the community. They make crafts (donated by Gospel Light Publications), play games, learn to sew and cook and, of course, study the Bible, memorize verses and talk about Christ. Follow-up is facilitated because the Schmidts live right in the community.


Adult Bible studies are then conducted with the parents of children in the weekly youth clubs. Presently these adults are studying the book of Luke. Here men and women are confronted with the claims Christ makes on their lives. As these parents commit their lives to Christ and are disciplined, they are encouraged to take over one of the Bible studies themselves.

The Schmidts' ministry is very much church-centered. They are

active in Mt. Zion Missionary Baptist Church and encourage community members to attend church, too.

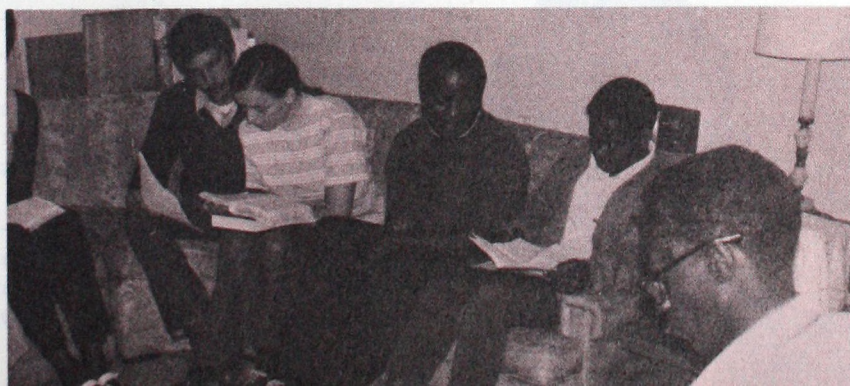
When the Schmidts first arrived in Los Angeles, local Christians—black and white—counseled them against moving into Pueblo del Rio because of its notoriety for violence, crime, and danger. But, when God calls men, He calls them to radical discipleship. There are no promises of safety. There is the admonition to minister to "all" men. The Schmidts believe God deserves obedience.

As the urban church has been revitalized and a healthy body of Christ established in the inner city, the Schmidts, and World Impact, will be able to withdraw, having successfully reproduced themselves.

The Schmidts' ministry may be summarized by three words: "evangelism, discipleship and withdrawal." World Impact sponsors other couples across America in the complete ministry to urban America. Response to the harsh challenge in the inner cities has been encouraging indeed. 



*By living in Watts, the Schmidts have a wider ministry than most inner city workers.*





*One of Korea's most distinguished clergymen has recently joined World Vision's overseas staff. His singular and colorful career has been immensely fruitful. Here is his story.*

**I**t has been said that we can learn much from the shadow of a tree. As we go back and forth through life, our shadow—our influence—will fall where we ourselves could never go.

When missionary Samuel Moffett Sr. established a school in the tiny village of Cha Chak in northern Korea, he had no idea he would influence a young boy destined to become one of Korea's great Christian leaders. But that is exactly what happened.

Although his father was a follower of Confucius, little Han Kyung Chik was sent to Moffett's school. Greatly impressed by the Bible's message of salvation, he became a Christian at the age of 14.

During his four years at Soon Sil (Union Christian) College in Pyeng Yang, Kyung Chik served as secretary to Dr. William Newton Blair. A deep, lifelong friendship developed. Accompanying the Blair family on a summer vacation at the edge of the Yellow Sea, Han spent hours walking along the beach trying to sort out his thoughts about a career. One day he suddenly felt God speaking to him. Falling on his knees in the sand, Han spent several hours in prayer. When he arose, he had wholly dedicated his life, knowing God was calling him into the ministry.

Few Koreans were allowed to travel abroad in those days, but following the 1925 Soon Sil commencement, Dr. Blair arranged for Han to enter Emporia College in Kansas. He secured his B.A. in 1926, and then enrolled in Princeton Seminary.

A series of "ups and downs" characterized Han's next few years, and each experience helped develop his faithful, gentle spirit. Following graduation from Princeton, Kyung Chik collapsed with tuberculosis. He was hospitalized in New Mexico for two years. When he returned to Korea, he taught in a Christian high school for a year, and then took a Presbyterian pastorate. Han served this church until 1941 when he was imprisoned by the Japanese who regarded him as pro-American. Although he was released within a few weeks, he was forbidden to preach. Thus, the war years were spent in social welfare for orphans, widows, and the elderly.

The Japanese surrender brought a new problem: Han found himself living in a Russian-dominated area. Political pressures finally forced him to flee to the south, quietly crossing the thirty-eighth parallel at night.

Twenty-seven young refugees went with Dr. Han—and these became the nucleus of Young Nak Church in Seoul.

**F**rom its beginning, Young Nak was marked by the loving concern that sought to reach the total person. Soon an orphanage was established, then a school and small industries to assist refugees were added to the ministry.

Today Young Nak Presbyterian Church is the largest Presbyterian congregation in the world with nearly 15,000 members. Three Sunday morning services find the Gothic-style church packed to its 2000 capacity, with a closed circuit tele-

vision carrying the message into an auxiliary auditorium.

In addition, 42 evangelists sponsored by the Young Nak congregation have established 60 other churches which are now self-supporting. A radio ministry, "Hour of Hope," carries Dr. Han's messages throughout Korea. Po Rin Won Orphanage and Tabitha Widows' Home are practical demonstrations of the church's love for those in need. Elementary, middle, and high school classes; hospital and industrial evangelism programs further extend the church's ministry.

And at the heart of this outstanding congregation is Dr. Han Kyung Chik, its gentle, dedicated pastor.

**B**ut this is not the end of Dr. Han's story. Past the age when most men dream of retiring, Han Kyung Chik has a vision of yet another ministry. His retirement from the pastorate of the Young Nak Church at the end of this month will not signal the end of his career, but the beginning of an exciting new facet.

Dr. Han Kyung Chik has agreed to an appointment as minister-at-large with World Vision, after a long and happy association. In his new position, Dr. Han will inaugurate a series of seminars to help Korea's 5,000-7,000 ministers achieve more effective pastoral care and fruitful evangelism. Dr. Han feels that talks between North and South Korea make it imperative that South Korea pray for the North and the reunification of families separated over 20 years.

In addition to the seminars, Dr. Han will also help develop and participate in other evangelistic activities sponsored by World Vision, including a ministry among the Republic of Korea Army troops.

"Dr. Han is certainly one of the most revered clergymen and dedicated Christians in all Korea," Dr. Stanley Mooneyham recently commented. "We at World Vision are honored that we will be able to work closely with Dr. Han and enjoy his counsel."

And that is exactly how thousands of people who know Dr. Han feel: honored to work with such a godly man.



## A new ministry for Dr. Han





# GIVE A CHILD FOR CHRISTMAS

Are you looking for a way to make your family's Christmas more meaningful this year? Perhaps the following letter which came to our Monrovia office will help you:

"Two years ago, I really wanted to give my high school age daughter something unique and special for Christmas. I wanted a gift that would bring joy for years to come. The usual things did not interest me. A sweater gets baggy, and jewelry gets tarnished. I was tired of all the tinsel and glitter of past Christmases and wanted to give a more meaningful gift.

"Finally I thought of it—a gift Michele could share with someone else. I decided to give her an orphan . . . through a World Vision sponsorship. The idea excited me, and when Michele received the first letter and a picture from her little brown-eyed 'sister' in Mexico, she was thrilled, too.

"Maria has been part of our 'family' for two years now. Michele enjoys choosing birthday and Christmas gifts and has had a practical lesson in loving and giving in Christ's name. And that's what missions are all about.

"I'll always be glad I gave Michele that Christmas gift. It is a continuing joy for her, for Maria, and for me. Our cup runneth over."

What an unusual idea! And, obviously, a joyfully successful gift.

World Vision sponsors over 38,000 children in 22 countries. Most of these youngsters are enjoying the blessing of having a sponsor, and we receive hundreds of letters each month telling us how much the sponsors appreciate the relationship with their child.

But there are several thousand children under the care of World Vision that do not as yet have the privilege of being sponsored.

Would you like to give your "Michele" a meaningful gift this Christmas? What about a child sponsorship through World Vision?



-----  
I am interested in sponsoring a child  
in the name of:

address \_\_\_\_\_

city \_\_\_\_\_ zip \_\_\_\_\_

I will be sending the \$12 monthly payments:

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ zip \_\_\_\_\_

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**"Aunt Gladys" Donnithorne Honored**

Gladys Donnithorne, missionary in the Orient since 1919, was honored at a banquet in Hong Kong on December 1. Mrs. Donnithorne ministers in Christ's name in the Walled City of Hong Kong—eight blocks of lawlessness, disease, and despair.

"Aunt Gladys," as many call her, directs a unique program of milk distribution, elementary school education, medical care and evangelism in one of the most deplorable areas of the world. Frequently seen dashing up 20 flights of stairs in Hong Kong's resettlement houses or wending her way through the Walled City, the silver-haired Mrs. Donnithorne serves her Lord unstintingly. World Vision is honored to be associated with this great Christian lady.

from over 30 countries.

Although the country is officially and virtually Muslim, the Community Christian Church has had many opportunities to serve the people of Afghanistan. Most recently, the congregation has been the channel for World Vision's emergency relief efforts in the famine areas of Ghor and Urozgan provinces. Projected assistance includes construction of 25 village medical clinics which will be operated by MAP (Medical Assistance Program.)

**"Phil" Kit Announced for Disaster-torn Islands**

In a recent letter to Jessica C. Johnson, International World Vision Kit Coordinator, George Caywood, assistant pastor of the First Baptist Church in Azusa, California shared: "Last Christmas... each branch of our family brought the ingredients of one or more World Vision Kits. As the children sat on the floor surrounding the items... I told them I thought it would be nice to give Jesus a present on His birthday... that Jesus had left us a way we could give Him gifts. Then I shared the thought: 'Inasmuch as you have given it to one of the least of these you have given it unto me.' The children became very excited as they filled the bags and ran to Grandma's sewing room to have them sewn closed... I praise the Lord for giving us a means to express the love of

A new "Street Boys" slide/cassette package, **THE DUST OF LIFE**, is now ready for free use by your church or group. The only requirement is that you take an offering for a missions agency—your mission agency or World Vision. Write to: World Vision International, Box O, Pasadena, Calif. 91109, giving desired date for showing.

**The David Morkens Return**

Back from a year's journey around the world, World Vision's minister-at-large David Morken and his wife Helen report exciting stories of God's miracles in every country they visited.

Perhaps their most unique experience was pastoring the Community Christian Church in Kabul, Afghanistan for three months. The church serves Kabul's international community, with the members coming

**Dr. Worvis**





Jesus through World Vision."

Perhaps your family or church group would like to make kits as a Christmas project. You will be particularly interested in the new "Phil" Kit, which will be sent to the disaster-torn Philippine Islands. These gifts of love will be personally delivered by short-term World Vision personnel. Write to Jessica C. Johnson, Box O, Pasadena, 91109 for detailed instructions and free plastic bags.

#### Dr. Mooneyham's Travels

President Stanley Mooneyham is on another tour of World Vision's ministries. Two major stops last month were Nagaland and Cambodia.

The Christian church in Nagaland is observing its centennial this year.

Both Drs. Mooneyham and Billy Graham were invited to speak at the commemorative services.

Dr. Mooneyham also spent a week in Cambodia. He was guest evangelist at the second series of public Christian meetings in that country. A report will appear in our next issue.

#### World Vision Hosts Annual Banquet

World Vision's annual banquet was held once again at the Biltmore Bowl in Los Angeles. Over 1500 people attended the October 24 affair.

Special guest at the program was television star Art Linkletter. Mr. Linkletter is featured in the World Vision television special, "Children of Zero." In his remarks to the banquet guests, he stated that he had

been preparing for the film for over 30 years. As a small child, Mr. Linkletter was adopted by a Baptist minister. He maintains a close association with many Christian organizations, and sponsors a World Vision child in Korea.



#### Viet Cong Attacks

##### World Vision Orphanage

Early reports have now been confirmed that the Viet Cong attacked a leprosarium/orphanage complex five miles north of Danang, Vietnam. Children in the orphanage are sponsored through the World Vision childcare program.

The October 6 attack resulted in the death of one woman and serious injury to 20 others. Although there was little damage to the orphanage, six buildings on the leprosarium grounds were destroyed, including the generator plant which supplied power to the entire complex.





Gene Ainsworth and "son"



"I was an average bum in Sunday school and DVBS. I kind of staggered through school. But I made the chaplains faint when I volunteered to help them when I was in the Air Force."

Thus, Gene Ainsworth offhandedly sums up his first 30 years. But there is more to Ainsworth than his reticence allows.

He is a rugged individualist, his personality presenting a fascinating package of surprises. One cannot help but be attracted to Gene. His sincere "Howdy! How're you doin'?" accompanied by a warm Texas-style handshake and a smile that covers his face wins friends easily.

It was natural, then, for Ainsworth to fight the war in Vietnam quite differently than most of his fellow servicemen. He felt the only way to defeat the Viet Cong was to win friends among the South Vietnamese. He carried on a one-man friend-making campaign, commenting: "Beating the VC will take more than military might. We will also have to win the hearts of the people."

When Gene retired from the Air Force after 16 years service as a jet pilot and instructor, he knew exactly what he wanted to do. He would return to Vietnam—he had fallen in love with her gentle people.

Enthusiastically he observed: "The country is rich in its natural resources and only needs a chance to

## Father to the Bui Doi

get on its feet economically. The people, when not oppressed by the Viet Cong, are probably the most friendly and peace-loving in the world."

On a World Vision assignment, Ainsworth returned to Saigon. In less than a month, he felt the Lord calling him into a vitally needed ministry: the notorious street boys (see page 4). The *bui doi*, part of the human refuse created by the war, live on the streets of Saigon, begging, stealing, picking pockets.

"Vietnam cannot afford to allow this valuable asset of manpower to be dissipated on the city streets when the war is taking such an awful toll," Ainsworth observed.

Using a giant converted gambling casino given to World Vision for the boys' use by the Saigon city government, Gene established a home for these wandering youngsters. Today the building is cleaned up. Each of the 100-plus boys has a bunk of his

own and food to eat. And there is someone who loves them.

That "someone," Gene Ainsworth, is the first one to tell you why he is there: to share the Good News of Jesus Christ as he helps desperately needy young boys. Whether arbitrating a quarrel, lending a sympathetic ear, applying a bandage, dishing out supper, or throwing a "Dad-like" arm around a boy's shoulders, Gene seeks to display God's love.

"Our goal is to show concern, and provide a bed and food, soap and water, medical care and 'heart' medicine that can only be found in God's Word. Then as the opportunity presents itself, through our social workers and counselors, we try to help the boy heal the wound that separates him from his family if he has one," comments Ainsworth. "If this is impossible or impractical, our emphasis shifts to education—academic or vocational—to fit the boy for his place in society. With the open door policy, there is a lot of coming and going as the boys seek help and we seek to help them.

"But we also have the solid core of boys who have been with us since our program began," relates Gene. "Our 'family,' now heads taller than before, has become 'hearts' taller as they have given up their ways of the streets. No longer the frequent trips to jail, the fights on the streets, the payoff to an older boy—now it is up in the mornings and off to school, or vocational training. With an active part in the operation of the house where the older boys supervise the younger, responsibility is learned from a practical experience. . . ."

Gene Ainsworth is an individualist. There is no doubt about that. His personality and his ministry reflect that fact. But more, he is an individualist within God's plan. Gene is rather reminiscent of Henry Van Dyke's comment: ". . . individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food. You may have your own orchard. You may drink at a hidden spring. Be yourself if you would serve others."





## Will Bangkok be a Watershed or a Washout?

Late this month men and women from all the continents will converge on Thailand's capital city for a conference called by the Division of World Mission and Evangelism of the World Council of Churches. The conference theme, *Salvation Today*, was made and announced soon after the WCC Assembly in Uppsala in 1968. In these years small groups have been discussing the theme and reporting their findings.

The urgency of the position statement that will presumably come out of Bangkok derives its sharpness from the failure of Uppsala to make a declaration that was clear, conclusive, and compelling.

What was the crux of the difficulty at Uppsala—the point where ambiguity took over and clarity faded? Our first quotation is from Dr. Visser 't Hooft, theologian and elder statesman, in an address given early in the course of the Uppsala Assembly:

I believe that with regard to the great tension between the vertical interpretation of the Gospel as essentially concerned with God's saving action in the life of individuals and the horizontal interpretation of it as mainly concerned with human relationships in the world, we must get out of that rather primitive oscillating movement of going from one extreme to the other, which is not worthy of a movement which by its nature seeks to embrace the truth of the Gospel in its fullness. A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless for the world. But a Christianity which would use the vertical preoccupation as a means to escape from its responsibility for, and in, the common life of man is a denial of the Incarnation, of God's love for the world manifested in Christ. It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the Faith.

As it turned out, the insight and balance of Visser 't Hooft did not emerge from the often heated discussions of the section on "Renewal in Mission." As a result, the declaration recommended to the Assembly, and there adopted for consideration by the churches, fell between two stools. It was not so much *thought* through as *tinkered* through, with the verticalists and the horizontalists making last-minute efforts to scotch one another by squeezing in a term here or a phrase there that would seem to salvage *their* side of the debate. In the end neither side was satisfied. The horizontalists, alas, carried off more laurels than the verticalists.

It is now four years later. There is reason to believe some of the horizontalists have had second thoughts about extremes to which they pressed their position. But certainly not all of them. Indicative of the determination of some spokesmen to substitute humanization for evangelization is the following, taken from the January 1972 issue of the *International Review of Mission*:

Deliverance from sin brings up the problematic of God; eternal bliss conveys almost no meaning. Atonement by Jesus on our behalf is just as implausible since he is so distant in history and so unlike most of us. . . 'Behold the Lamb of God, who takes away the sin of the world'. . . . But the Lamb of God idea is certainly no more at home in the modern urban world than the claim that Christ wrought atonement for us by dying on a cross.

Thus speaks Dr. George Johnston, dean of the

Faculty of Religious Studies, McGill University, Montreal. This dismissal not merely of a particular *theory* of the atonement but of the very *concept* itself is coupled with the following:

If we may be allowed to assume that the heart of the Christian Gospel remains good news for the men of each age, our thesis is that the message must speak to the pressing questions of contemporary men. . . : How can I survive in the kind of world that is moving through the seventies? . . . What is to be done to clean up the smog and pollution of the great cities of the world? . . . Can SALT or any similar conference be effective in setting limits to the nuclear power that may be employed by the Americans or the Chinese or the Russians in submarine, subterranean or atmospheric testing? . . . How long must men, women, and children wait until civil rights for all be fully established. . . ?

Thus speaks the horizontalism that is worthily sensitive to the damaging and dehumanizing wrongs in the man-and-man relations but curiously callous toward the disastrous wrong in the God-and-man relation.

On the other hand, in one of the study booklets on the "Salvation Today" theme, a Latin American evangelical verticalist is on the record as repudiating revolution on "an economic or political basis," declaring instead:

Latin America and the whole world demand the revolution which begins in the very heart of man, the spiritual revolution of the individual who will then go on to build a society based on healthy structures which will inevitably affect economic, political, and social factors.

A good vertical insight with a doubtful horizontal conclusion! Despite the constant repetition of this formula by many—not all—evangelicals, it has yet to be shown that the converted individual "inevitably" becomes the challenger of structured social evils. What about the multitudes of "saved" slaveholders in ante bellum USA who, far from rising up against what John Wesley called that "execrable sum of all villainies," American slavery, defended it? It was when, under common grace, saved and unsaved became cobelligerents in the struggle to end the system that a crucial social victory was won.

Dr. James A. Scherer, Professor of World Mission in the Lutheran School of Theology, Chicago, in a Bulletin of the Missionary Research Library for August 1971, gives us the balance we need:

Though divine in its origin and source, salvation manifests itself comprehensively as an event with social and political, as well as psychic and personal, dimensions. . . . With the full manifestation of Jesus Christ as Lord and Savior, it is no longer possible to revert to the time of uncertainty and silence about him, as though his Lordship had not been made known in the cross and the resurrection. For those who know Jesus Christ there is salvation in "no other name;" his followers are enlisted in the task of making that name known to those who do not know him. The Christian mission can include no less than the full Christological witness to salvation and grace in Jesus Christ. . . . In the interests of true humanization and liberation, and to keep the Christian mission from becoming spiritually abortive it will be the responsibility of the next [DWME meeting] to see that the Christological center and substance of the gospel is faithfully maintained.

*Paul A. Rees*



Address correction requested



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