

world vision

SEPTEMBER 1973

**Celebration
of
Twenty Years'
Service:
World Vision in Korea**

20





Kim Jin Chul of Korea

Korea is the birthplace of World Vision. It is not only the oldest but it remains the largest of World Vision's many ministries around the world. This issue both celebrates and records a celebration (p. 10) of 20 years' service by World Vision in South Korea. Temple Gairdner of Cairo in speaking of the Hallelujah Chorus once exclaimed: "What an opportunity for a sanctified shout to God!" Such an opportunity has been afforded to World Vision this year by Korea.

And when one thinks of Korea in relation to World Vision, he generally tends to think of children despite the many other areas of ministry there. The Korean Children's Choir stands as a world-famed symbol of the thousands of Korean children cared for by World Vision over the past two decades. Today, of the almost 50,000 children currently sponsored by World Vision on the several continents, 16,000 of these are in Korea. They are found in 175 hospitals, childcare homes, babies homes, widows' homes and vocational training schools. Most of

these institutions are operated by national churches, mission groups and church agencies.

I had heard these facts and figures before, but they mean much more to me now. For just before the celebration in Seoul began, I flew south with World Vision colleagues to Taegu to meet for the first time the young Korean boy I've been sponsoring for more than three years. We were met by a group of folk at the airport, and Kim Jin Chul stood shyly to the rear. He is small for his eight years, and I didn't see him at first. But there was no mistaking the warmth of his smiling welcome, and he proved a happy armful. We visited his fine Eorini Chip Orphanage where children are given a Christian upbringing. I sensed a little bit of what it means to be an orphan—Jin Chul scarcely let go of my hand the whole afternoon. This at times proved difficult as I was repeatedly removing my shoes Korean style to enter the various children's homes and hospital wards—due to an abysmal lack of foresight I was wearing shoes with laces. His evident delight with

the day's outing was infectious. When out of the corner of his eye he would catch me fondly looking at him, he'd meet my glance with a shy grin. If his shoes would happen to dirty my trousers, he would diligently brush them off with a proprietary air—a rather familiar act ordinarily for a Korean child apart from a relationship of friendly acceptance. He laughed as I pushed him about with sudden jerks in a toy car in the playground of the Taegu Presbyterian Hospital. We all lunched together at a hotel, and he followed our lead in ordering a hamburger and Coke. His manners were impeccable. His playfulness was always tempered by an innate dignity.

The day ended all too quickly, and I dreaded the impending separation as we drove toward the airport. Once there, we headed for the toy counter because there had been no time for shopping earlier. I was glad, for this would be an attention-diverting activity which would ease the solemnity of sudden departure. Jin Chul preferred mechanical toys but rejected the larger ones in favor of a smaller car, airplane and jumping frog. My last sight of him, he was playing with these on the floor of the airport.

Our lack of common language had proven only a slight communications barrier. And due to visits to the orphanage by some U.S. airmen from a neighboring base who would occasionally take the youngsters out for a meal, Jin Chul had picked up a very few words of English. At one point he was asked who I was, and he replied in his low, husky voice: "My father."

That alone made the whole trip worthwhile.

Frank E. Farrell

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globe at a glance

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

ASIA

VIENTIANE, Laos—The Communist Pathet Lao and the Laos government have agreed on an equally divided provisional government. The agreement provides for geographic zones of control, with the Communist zone encompassing about 80 percent of the country.

The new government set-up will include 12 ministries, with the Pathet Lao holding five, the Laotian government five and neutralists two. The five given to the Communists include the ministries of: foreign affairs, economy and planning, public works, religious affairs and information. With the latter two under Communist control, the strong Christian witness now present in the country may soon be curtailed.

AFRICA

KAMPALA, Uganda—While agreeing that freedom of worship meant that "anyone should be free to embrace any religion," the Roman Catholic Archbishop of this city declared that if certain sects in Uganda were found to be "subversive," they should be banned in the "interest of the nation." The Catholic prelate was one of three top Ugandan religious leaders who has been summoned by President Idi Amin to "express their opinion" on the status of the country's "28 minor Christian sects." President Amin's government recently declared a ban on the Jehovah's Witnesses and Pentecostal churches as well as Campus Crusade for Christ, Navigators and Child Evangelism because they were "dangerous to peace and order."

LUSAKA, Zambia—The country's Minister of Culture and Education, Wesley Nyirenda, has expressed his high regard for mission schools. In a public statement, Nyirenda said the schools were "still necessary because of their high standards of discipline and education, and because of the good examination results they consistently achieved."

Mr. Nyirenda noted that there were 23 foreign mission schools in Zambia and that despite limited staffing the educational endeavors of the missionaries were "tremendous... highly appreciated by the government and the people of Zambia." He also pointed out that "most of the men and women who have been engaged in the building of the country" have been educated at Zambia's mission schools.

With such a glowing testimonial, it is perhaps difficult to understand why the government in February suspended 31 religious periodicals. Since the Minister's remarks, the ban on periodicals has been replaced by what a spokesman of the Christian Church (Disciples of Christ) has described as "reasonable" controls.

KABALE, Uganda—Anglican Bishop Festo Kivengere reports the tale of three young men condemned to death for subversive activities. The public execution (firing squad) took place at a local stadium with a command audience of 3000. When Kivengere approached the men, wondering what he could say, they broke out into joyful, enthusiastic witnessing for Christ.

Kivengere felt the soldiers needed his attention more than those condemned, so he translated what the three had said for the soldiers and those in the crowd nearby. As the dumbfounded soldiers prepared to carry out the sentence, the three men embraced one another—the soldiers forgot to blindfold them—and exchanged handwaves with those watching.

EUROPE

LAUSANNE, Switzerland—It is expected that some 600, or 20 percent, of the expected 3000 participants at the 1974 International Congress on World Evangelization here next summer will be under 30 years of age. According to Dr. Donald E. Hoke, director, care is being taken to ensure that the participants reflect the total church throughout the world. Quotas

have been established to achieve a fair proportion of women, laymen, evangelists, missionaries, theological educators and other groups.

NORTH AMERICA

U.S.A.—Ninety-five percent of all Americans now identify themselves as being Protestant, Roman Catholic or Jew. About 70 percent of all U.S. citizens say they are church members. The United States, therefore, is probably the most religious of all Western nations, says Dr. Will Herberg, noted author and professor at Drew University in New Jersey.

But if the United States is the most religious country, it is also becoming more vacuous, he said. "Religion has come to serve a new role in this country; I mean religion 'belonging' has now become a primary form of self-identification and social location."

He emphasized that only top leaders in mainline denominations are making noise about civil rights, anti-war programs and other campaigns. "A large number of church members are annoyed and embarrassed by the liberal and radical statements of their leaders," he stated. "The mass of people in the pews want the preacher to preach the gospel. . . ."

While other Christian leaders have commented favorably on the growth of conservative churches and the growing emphasis on gospel preaching, Herberg considers the trend a recurrence of pietism that has been "endemic in American Protestantism for centuries."

OSBORNE, Kansas—Residents of this community will have the unusual opportunity of hearing Third World evangelist Festo Kivengere, Anglican Bishop from Uganda, at a crusade sponsored by African Enterprise Sept. 28-Oct. 2. Kivengere will then preach at crusade/mission meetings through mid-November in Pasadena, Salinas and Santa Barbara (California), St. Louis (Missouri)—with Billy Graham, and Pittsburgh, Pennsylvania.





"We've just told him that. . . he has leprosy. And to him this is the end of his world."

Taek Mook Lee is a businessman. I could tell by both his clothes and his manner. He walked with his shoulders straight, the result of 23 years in the Korean Defense Force. He is a handsome man, fortyish, gray.

But Taek Mook Lee was in trouble. His physician suspected leprosy and sent him to the World Vision Skin Clinic and Leprosy Research Center in Seoul for his "moment of truth."

As he sat down beside the doctor's desk and began to speak, I could not understand the linguistics, but the language of the face and tone of voice was unmistakable. He was a desperate man.

Dr. Joon Lew, director of the Skin Clinic, turned to me and said in English, "We've just told him that his tests are positive. He has leprosy. And to him this is the end of his world."

Jerry Ballard, former director of communications for World Vision, is a writer, film producer and communications consultant for international Christian organizations. He is professor of communications at Columbia Graduate School of Bible and Missions with doctoral studies at Syracuse University.

Korea's Leprosy Victims:

No Longer 'Untouchables'

by Jerry Ballard

The doctor, in comforting tones, explained the prognosis to Lee. But the psychic cloud of hopelessness was impenetrable. Lee felt he was a condemned man. The possibility of pardon was so remote it was unbelievable.

"He's thinking many things," the doctor shared. "One possibility is to culminate life, to commit suicide. The second possibility might be to disappear—or as we Koreans say, 'to be seen by neither rats nor birds'—instead of giving such terrifying, shocking news to his brothers, wife and children."

Taek Mook Lee could not see through his emotions to the truth about leprosy today. Even his better-than-average education had not removed the bitter memories of "the untouchables," leprosy outcasts from society, or the belief that leprosy is the most horrible thing that could befall a man in this life.

The reason for dismay is understandable. The *mycobacterium leprae*—a microscopic, rod-shaped germ about one four-thousandth of an inch long—selectively attacks the skin and nerve tissue near the surface of the face, arms and legs. A neglected victim of the disease becomes deformed in grotesque dimensions as destroyed tissue allows the extremities of the body to literally erode away.

The horrifying destruction of the body is matched only with the destruction of the human spirit. Leprosy is more than a disease of the body; it is a disease that attacks the soul. Victims are feared—their presence a stigma, their existence an assumed threat to normal society.

While the disease is seldom fatal, it produces a kind of living death because of the mentality of morbidity that lingers. The patient sees himself at the end of normal living, doomed to become an embarrassing, useless burden on the family he loves. But what is the truth about leprosy? Is the fanatical fear justified? Does contracting the disease doom the afflicted to estrangement from family, friends, job, a meaningful existence?

"I have written here a medical prescription," the doctor said, pointing to Korean words on a prescription pad. "DDS with multi-vitamin. But this medical side alone is very insufficient, very insufficient. I need something more, much more for him. He now has a feeling of total rejection—total rejection from all his

family, society, humanity, even his religion, his everything. What I have to tell him is that there is a bridge of love on which he can rely, and that the love from God will never expel him."

Taek Mook Lee's problem is typical. Medication will arrest the spread of the disease and, in time, cure it. Now that we know that leprosy is the least contagious of all infectious diseases, patients may move about freely without fear of infecting others.

Only those with prolonged skin-to-skin contact with leprosy patients are subject to contracting the disease. Even then, the incidence of contracting leprosy within the family of a victim is only five percent. And through the use of medication with noninfected family members, this incidence is reduced to two-tenths of one percent.

This was hardly the picture when Dr. Joon Lew, fresh out of medical school in the early 1940's, decided to give his life to the study, cure and prevention of leprosy. During those days, the streets of Seoul were littered with leprosy beggars who were a tolerated but despised blight on the face of Korean society.

Today the face of Korea has changed. When I was there recently, I saw no victims of leprosy begging on the streets. Today, a leprosy victim is offered treatment, rehabilitation, a continuing chance at life. And this changing picture is largely the result of one man's unrelenting battle.

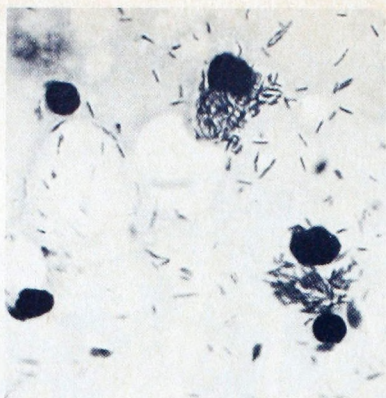
Dr. Lew has waged his war in the scientific laboratory, in legislative halls and in the direct treatment of leprosy patients at the World Vision Skin Clinic in downtown Seoul.

As head of the microbiology department at Yonsei



Dr. Joon Lew, director of the Skin Clinic, "has gained international recognition as one of the world's leading microbiologists."

"Secrets hidden away inside the tiny leprosy microbe are being decoded in the quest for a serum. . . ."



University, Dr. Lew has gained international recognition as one of the world's leading microbiologists. Here secrets hidden away inside the tiny leprosy microbe are being decoded in the quest for a serum to prevent leprosy. The tireless efforts of the scientist and his associates have produced effective drugs that today enable patients to look forward to being cured, and if treated early, escape the permanent effects of tissue erosion and nerve paralysis.

Dr. Lew's attack also has been waged in the courts. Leprosy patients once were forced by law to live in isolation away from families and friends. In 1963 after intensive pressure from Dr. Lew and other leprosy-legislation fighters, legal compulsory segregation of leprosy victims was abolished.

But while the behavior of people may be altered by law, inner attitudes cannot. Even today, the social stigma of leprosy obstructs complete cure of mind, body and spirit.

As Taek Mook Lee stared at the floor in obvious shock and heartbreak, Dr. Lew pondered aloud, "What do I do now? I'm a physician, not a psychiatrist or minister. Yet I know that this man's problem is a problem of the mind and spirit, not body. We can cure his body, but the greater problem is the inner problem of the spirit."

That is the reason the World Vision Skin Clinic offers more than physical treatment. A full-time chaplain and other counselors, trained in both the ways of God and the ways of man, deal with this "greater problem."

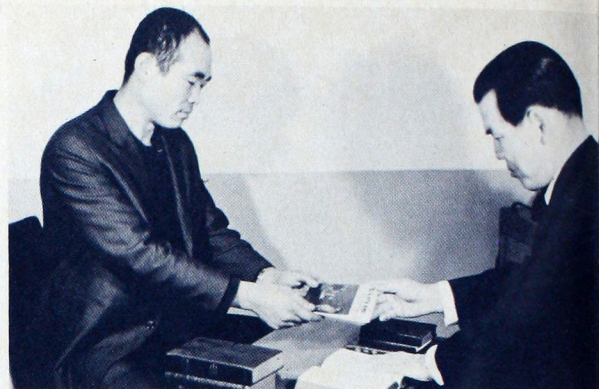
The doctor explains, "Jesus Christ had great love for everybody, every human being, even the sick or useless. Jesus demonstrated His great love for the whole human being through His love of leprosy victims and the use of His miraculous power to cure them."

I followed Taek Mook Lee as he moved up the stairs from the doctor's office to Pastor Kim's office. It was a sparsely decorated room with an oil stove, a table and two chairs. On the table lay an open Bible.

Pastor Kim probed into Lee's background, seeking an entrance into his heart, a starting point upon which to build a relationship.

As the patient poured out his fears, his damaged dreams and his uncertainties, the chaplain listened with the tender smile of a soul in loving tune with another living soul. Lee felt the sincerity of his listener, and he

"The greater problem is the inner problem of the spirit. That is the reason the World Vision Skin Clinic offers more than physical treatment."



Results of "destroyed tissue" seen on the face of a lady who lives in a World Vision resettlement village for healed leprosy patients.

began to ask questions about his future. Will the medication really work? When will my arms, hands and face begin to show that I have leprosy? Is it true that my family can be kept from the disease? How can I keep on working and living normally?

Pastor Kim quietly explained what would happen. As an outpatient, Lee need not reveal his condition. The medication would halt the spread of the disease immediately. Since the only visible evidence is on his arms and back, no one need know he has leprosy. And someday even those red places would disappear.

Yes, he would always have to take the medication and return periodically for examination by the doctor. And his family would have to be treated. But this is far from being the end of the road. In fact, it could well be a kind of new beginning.

Pastor Kim explained that the medical treatment is only part of the healing process. The Great Physician is able to heal the wounds of the heart and give the strength to put life back together again. He read from the open Bible, "I am come that you might have life, and have it more abundantly." The pastor explained why Jesus Christ came to earth and that He lives today and will make all things new again.

Taek Mook Lee felt he needed time to think about all that had happened to him that day. But as he met with the doctor later for further instructions, his eyes no longer pierced the floor. He looked directly into the doctor's eyes, man to man. And when he left with a courteous bow, the lines of his face were relaxed.

What the future holds for Lee is unknown. Some

cannot seem to accept the truth about leprosy and so allow the myths of the past to defeat them. Yet, I had a strong inner feeling that Taek Mook Lee would be back for his next treatment and that he would become another of the nearly 5000 leprosy victims who have been given newness of life through the World Vision Skin Clinic and Leprosy Research Center. And I breathed a prayer that Lee's healing would be complete.

A Viable Ministry for Korea

The Skin Clinic and Leprosy Research Center is only one of many unusual and vital World Vision ministries in Korea. For over 20 years, World Vision has attempted to meet the immediate and long-range problems of needy people. Whether it was a month-to-month sponsorship of one of the 16,000 childcare youngsters or a donation toward a resettlement village, each gift from concerned Christians around the world has aided in glorifying the name of Jesus Christ.

Korea recently has experienced dramatic growth both economically and spiritually, but there is still need for assistance in both areas. Because the organization is viable, World Vision is able to use its resources to meet *new* needs as the Korean society changes. For example, the World Vision Center on the outskirts of Seoul was originally built as a hospital for orphans. As the orphan problem has been nearly solved, the need for the hospital has become minimal. Today the building houses a vocational training school and an institute on church growth, as well as other valuable programs meeting current needs.

With its rapid growth, Korea promises to be one of tomorrow's leading nations, both politically and spiritually. You can have a part in molding this nation. A gift given toward World Vision's ministries will influence a life for Jesus Christ.

Will you help today?

I would like to have a part in the continuing ministries of World Vision in Korea. Enclosed is my gift of \$_____ to be used where it is most needed in those programs.

name _____

address _____

city _____ state _____ zip _____

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monthly memo



As you read through this issue of *World Vision* magazine, you will catch our excitement—and deep appreciation to God—for the developing program of World Vision over twenty years in the magnificent, developing country of South Korea.

It is almost impossible to believe the gigantic strides taken by this country decimated by war two decades ago and now becoming so virile and strong.

Equally astounding is to note the magnificent growth of the once scattered, bruised Christian church into a triumphant, healthy witness not only within the country but throughout Asia. (Note the more than one million Koreans who attended the final Billy Graham Crusade rally in May, p. 19.) Most estimates indicate that presently 12 percent of Korea's population is Christian!

Again, those of us close to World Vision's program in Korea can only stand in humble amazement and gratitude to God, reviewing and recognizing what He has sovereignly done through World Vision's ministry for this period of time—in training children and young people, in evangelism, in nation building in the name of Christ.

Let me mention two among the many highlights of our anniversary celebrations in Seoul. First there were the contest finals of our "Little Shepherd Scripture Memory Contest," in which 16 finalists, ages 9 to 16, from our childcare centers simply could not be stumped in their Scripture memory work (108 verses learned letter perfect—and understood!). The judges could not eliminate any; all sixteen were winners!

Secondly, we were delighted to tour our new vocational school at World Vision's headquarters site and see 80 young girls, ages 15 to 18, being skillfully trained to move effectively into society in such areas as bookkeeping, dressmaking, typing, weaving, embroidery and the like. Peter Lee, our new Korean director, told me that never do any of these girls have any difficulty obtaining a position upon their completion of these programs. And then to realize that they share in daily chapel services, move out in witness teams to share their faith, pray together nightly as a family and prepare for lives of useful service to God and others. What a thrill!

Have these twenty years been worthwhile? Eminently so. Thank God! And thank you for praying and sharing your concern and love to make this possible.

Ted W. Engstrom

Executive Vice President

by Samuel H. Moffett

The Gospel in Korea: Struggle and Triumph

World Vision celebrated its twentieth anniversary in Korea just this year. Twenty years is not long in a country that counts its history in millennia, not centuries. If we let one 24-hour day stand for the 4000 years of Korean culture, World Vision has been there only the last seven minutes.

But what an action-packed seven minutes! World Vision of Korea has rescued over 58,000 needy Korean children. It has founded 91 baby facilities, 43 nurseries, 14 institutes to relieve destitution in the slums, four vocational training centers, two children's hospitals and more. All this in the name of Christ in 20 short years.

From another perspective, 20 years is not an inconsiderable segment of time in Korea. After all, the first resident Protestant missionary came to Korea only 90 years ago, and the church itself is so young that the first Korean ever to be baptized as an infant died just last year. So in terms of the Protestant history of Korea, World Vision is already one of the more mature missionary organizations in the country.

As recently as 1884 a red-headed missionary doctor opened the tightly closed Kingdom of Korea to Protes-

tant missionary work. Dr. Horace Allen, a Presbyterian, dramatically saved the life of the Queen's nephew as he lay bleeding to death from an assassin's sword. Grateful, the royal family relaxed the laws that forbade, on pain of death, the preaching of all foreign religions, and offered the use of a building for a Christian hospital. It was the first missionary institution ever to open in the land, and World Vision's medical work for children stands in the line of this pioneering tradition (see page 22). Today, they say, almost one-half of all the physicians in Korea have been trained in Christian hospitals.

After the physicians came the evangelists and church planters, including Henry Appenzeller, a Methodist, and Horace Underwood, a Presbyterian. As they preached, they also opened Christian schools. A whole network of mission schools from the primary grades to universities began to revolutionize Korean education.

Confucianism had rigidly excluded women from all educational opportunities. "Can cows read?" snorted one old scholar when a missionary wife asked him to let his daughters come to a school for girls she was trying to start. It was the first school for girls Korea had ever seen, and today it is the largest women's university in the world. Every year hundreds of girls find Christ in the annual evangelistic services at Ewha Women's University. And again, World Vision with its pioneering vocational schools to help children learn how to make a living, stands in the line of a great Korean missionary tradition.

Among those early pioneers was my father, Samuel A. Moffett. He landed in Korea on his twenty-sixth

Dr. Samuel H. Moffett is the Dean of the Graduate School and Professor of Historical Theology at the Presbyterian Theological Seminary in Seoul. He holds the Ph.D. degree from Yale University.

birthday, January 25, 1890. Like World Vision, he began with orphans. Christians begin wherever human need is greatest. But as he taught his handful of orphans in the capital city, his mind was gripped by a burden of concern for the great forbidden interior. Korea in 1890 was largely unoccupied for Christ. A few beachheads had been established in the treaty ports. Missionaries had explored the interior but were not allowed to stay there. In all Korea there were less than 100 Protestant Christians.

My father was determined to enter this unreached area for Christ. He set out for the ancient city of Pyongyang, but when he tried to preach there he was stoned in the streets. Not until three years later was he able to buy property and settle down to permanent work as the first resident missionary in north Korea.

Once started, it was there in the north that the Christian church grew fastest. One reason for the growth was the happy, natural way that the new converts told others what Christ had come to mean to them. As the numbers grew, Bible classes were organized to instruct the believers in the Word of God.

It soon became obvious that such a rapidly growing church would need trained Korean leaders, and my father started a theological seminary. Its first seven graduates, in 1907, became the first ministers of the young church. Sixteen years before in that same town, one of the graduates had led a mob surging up the streets to stone the missionary. Now thoroughly converted, he knelt before the man he had stoned and vowed to become not only a minister, but a missionary himself—the

first missionary of the Korean church.

In that same year the great Korean revival broke out. It has been called "the Korean Pentecost," and the growth of the church became a flood. In the providence of God, the revival was used not only to accelerate church growth, but to purify and strengthen the church for the persecutions that were soon to fall upon it.

For 40 years, from 1905 to 1945, the Japanese occupied Korea. In the process, Japan's Shinto gods were forced upon the Korean people. Persecution was intense, but Korea's Christians stood the test.

No sooner was Korea free of the Japanese than more calamity befell it. Communists tried to seize the country, and managed to tear away all its northern half. They wiped out the organized church in the north, where almost two-thirds of Korea's Christians were living. But again the Christians survived. As many as possible simply fled south into freedom, gladly giving up all their material possessions that they might keep the faith. More than one-third of the entire population of north Korea escaped across the border between 1945 and 1950.

There are now between three and four million Christians in South Korea. That is an amazingly high number—more than ten percent of the population, whereas the average for Asia is only three percent. The three largest denominations are Presbyterian, Methodist and Holiness, with a growing number of Baptists, Pentecostals, Adventists, and the Salvation Army. The number of Catholics is about halfway between the Presbyterians and Methodists.

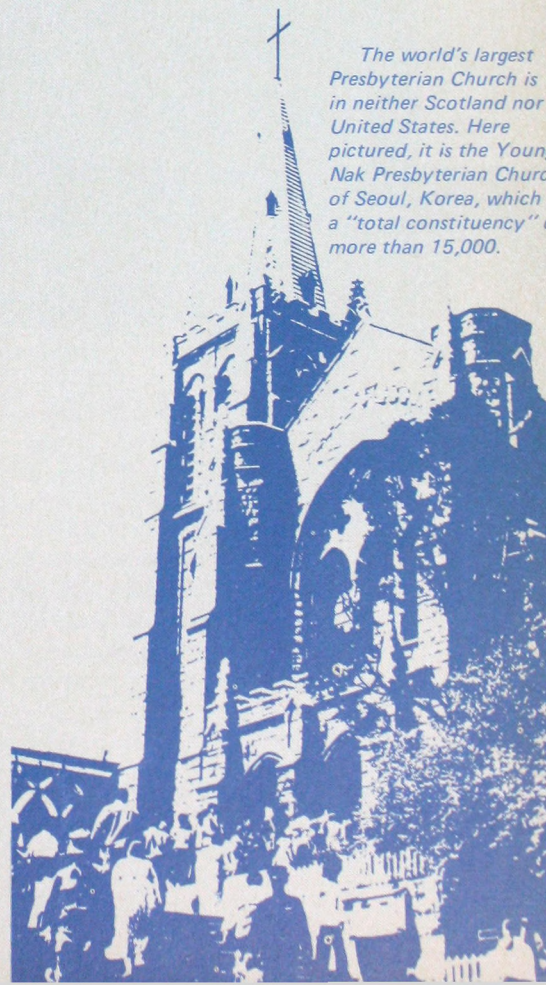
Seoul alone has over 1500 Prot-

estant churches today. When Billy Graham came to Korea this year he drew massive crowds. On one afternoon alone more than a million people jammed their way into Yoi Do Plaza to hear the gospel.

The doors are wide open. But at what great cost did the pioneers and martyrs open those doors! And how long will they stay open? These have been 20 good years for World Vision in Korea, and great things have been done. But so much yet remains to be done. Still 90 out of 100 do not know Christ. There may not be another 20 years to work!



The world's largest Presbyterian Church is in neither Scotland nor United States. Here pictured, it is the Young Nak Presbyterian Church of Seoul, Korea, which a "total constituency" more than 15,000.



A Time for

The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world (James 1:27, N.E.B.).

"To restore a commonplace truth," wrote Coleridge, "to its first uncommon luster, you need only translate it into action." It was to celebrate twenty years of action in Korea in response to biblical mandate, that leaders of World Vision gathered in Seoul earlier this summer.

President Park Chung Hee awarded to World Vision's President

W. Stanley Mooneyham and Vice President Ted W. Engstrom the Order of Civil Merit "in recognition and appreciation for. . . outstanding and meritorious service rendered to the Republic of Korea." The Dongbaeg Medal was given to Dr. Mooneyham, who was cited for distinguished service in the childcare program in Korea—he "has thereby greatly contributed to Korea's Social Welfare Program." To Dr. Engstrom went the Mogryeon Medal for "his efforts to propagate the native art of Korea" through the World Vision Korean Children's Choir—he "thereby has greatly enhanced the friendly relations between the Republic of Korea and the United States of America."

The Korean government has issued a special postage stamp to commemorate World Vision's twentieth anniversary; it is the first time a foreign voluntary agency has been honored by Korea in this way. It features a color picture of the Children's Choir. One-and-a-half million of the stamps have reportedly been issued, several thousand going to stamp collectors, embassies and heads of governments around the world.

At the main anniversary ceremony at Seoul's National Theater, Dr. Mooneyham spoke from the text, John 1:14: "And the Word was made flesh, and dwelt among us." He told World Vision's personnel and supporters that—unlike many who talked of good works instead of engaging in them—they are following Jesus' example in actually reaching out and healing people. "You are," he asserted, "the incarnation of God's love to many people." He said that henceforth Korean nationals would carry on the work of World Vision in their country more and more. In line with this policy, he announced the appointment of Peter Lee, a former Korean army officer, as new director of World Vision of Korea—the culmination of 17 years of service to the organization (see p. 15). Retiring director Marlin Nelson was honored for his "unexcelled ministry of caring and service" through 12 years' leadership in that position. He now becomes associate director of World Vision's Korea Church Growth Institute (see p. 18).

President Mooneyham paid special tribute to "God's Man," Dr. Bob Pierce, "in whose heart and mind was born World Vision." He spoke of God's leading him to Presbyterian Pastor Han Kyung Chik (see p. 16), their fellowship being vital in the forming of World Vision.

Dr. Han followed Dr. Mooneyham to the podium and called World Vision to new resolution toward her



Dr. Mooneyham and Dr. Engstrom wearing medals received from Korea's president



Korea's special World Vision stamp shown here in actual size

Celebration

by Frank E. Farrell, Editor

한국선명회 20주년 기념식

THE 20TH ANNIVERSARY OF WORLD VISION OF KOREA
1973. 5. 15



Stanley Mooneyham with his interpreter as he delivers major address of the main anniversary ceremony



aim of "spreading the gospel, healing the sick and taking care of the needy and unfortunate for the glory of God."

As if in response, a short time later Dr. Engstrom stood on a rocky hillside a few miles outside Seoul for the groundbreaking of the World Vision Sung Nam Community Center. This will be a focal point for the new village of Sung Nam, many of whose inhabitants have fled crowded, impoverished conditions in Seoul. Before an attentive crowd, Dr. Engstrom presented a "gift of love

from World Vision, from around the world" and unveiled an artist's drawing of the new center to an enthusiastic reception.

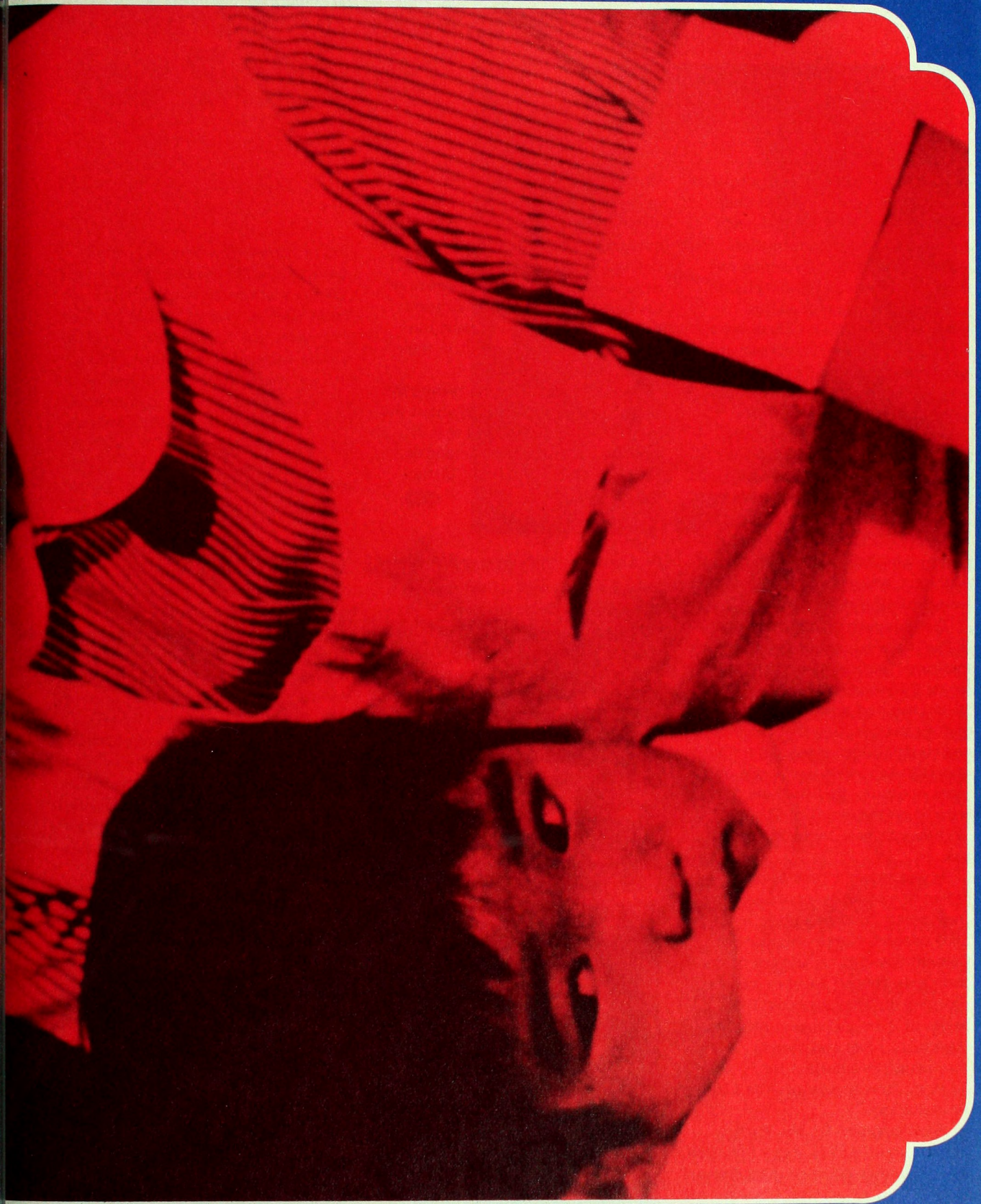
One of the highlights of the celebration was a dinner given for young people who had grown up in World Vision-supported homes. An impressive looking group of 165 gathered from as far away as 700

Continued on page 14

Dr. Mooneyham presents new director Peter Lee

**Love is
its own
reward**





miles to share an evening of Christian fellowship rooted in their kindred heritage. Many of them had been orphans, and table conversation revealed they had come a long way from unpromising beginnings. One was himself a leader in a large childcare organization. There were numbers of ministers and teachers, one of the latter the daughter of the first war widow World Vision had helped. There was an Air Force chaplain and also a Korean Army major—an orphan who was a graduate in pharmacy and who, upon his discharge, planned to return to his hometown to open a drugstore. The group included a professional painter who had fifteen students. And there was a government official from a social welfare office.

Dr. Mooneyham addressed them in Pauline terms as our "crown of rejoicing," indicating his delight in seeing them and knowing that World Vision had had a part in the shaping of their lives. Noting that the group was contributing money from their own salaries to help the young of other countries, he told them they were living the words of Christ: "Freely you have received, freely give."

It was indeed a time of jubilee, drawn to a beautiful conclusion by the Korean Children's Choir in an SRO concert. Korea's Ministry of Communications has spoken of the choir's six concert tours overseas as times when "they captured the hearts of their audiences, including presidents, kings and queens throughout the world. . . as 'The Singing Little Angels' or 'The Little Ambassadors.'"

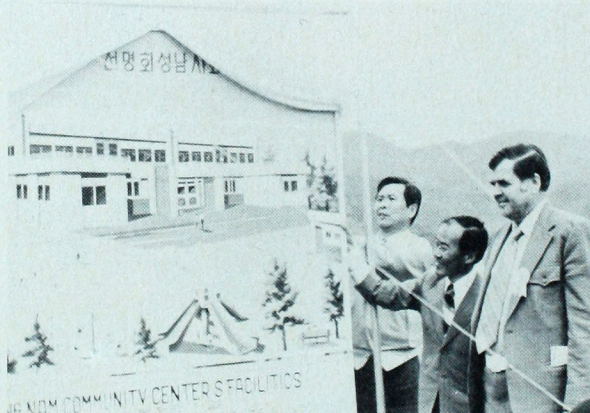
At a reception for the Marlin Nelsons and the Peter Lees, I chatted with distinguished missionary Samuel

Moffett (one result being the splendid article on page 8) about his distant relationship to the African missionary Moffats, into which family David Livingstone married. I recalled a quote I'd recently read of Livingstone's concerning Victoria Falls: "Scenes so lovely must have been gazed upon by angels in their flight."

In retrospect, I have a feeling the angels were pretty pleased about the celebration in Korea, and that maybe—just maybe—they sang an antiphonal chorus to the "Little Angels" below.



Dr. Engstrom unveils drawing of proposed Sung Nam Community Center



Handclasp joins new and retiring directors of World Vision of Korea—Lee and Nelson—at reception held in their honor

A Life Preserved for Service

World Vision President W.S. Mooneyham recently announced the appointment of Peter Lee as Director of World Vision of Korea.

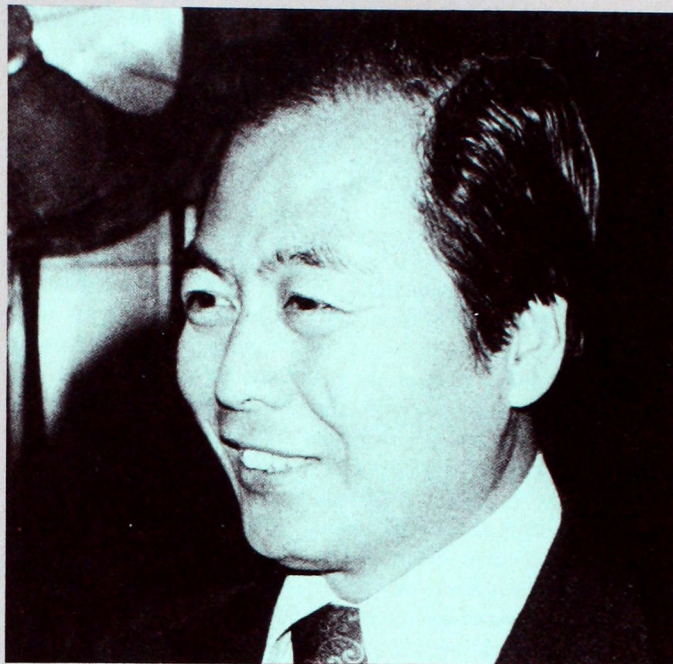
Peter Lee was a freshman in college when the Korean War broke out. An older brother, a military officer, told his family to stay in their home in Seoul. Because of his army connections and their Christian stance, they would be early targets for the Communists. Three days after the warning, Lee awoke to the sound of artillery. "The United Nations army," he thought hopefully, but it turned out to be forces from the North. The family was trapped in Seoul.

For three months they moved from one hiding place to another within the city, never sure whom they could trust. When the United Nations troops recaptured Seoul, the Lee family quickly escaped to the countryside. Always at the mercy of others, they were in constant danger.

Once Lee was staying with a 65-year-old man whose daughter was officially the leader of the Communist women in their village, but her allegiance was with the South. One morning Communist troops came to the door and told the young woman: "Last night a man from the South parachuted into this village and is hiding somewhere here." They demanded to search her house.

Knowing Lee was standing behind the door, the woman told the men: "Only my father lives with me, and he is already out in the fields." Trusting her as a fellow Communist, the soldiers left. Lee's life was saved.

Rearing in a devoutly Christian home, and the nephew of a Methodist evangelist, Lee did a lot of soul-searching as the war raged around him. When he joined the army, he volunteered to go to the front lines. "I was born in North Korea and remember how much we suffered at the hands of the Communists," Lee recalls. "I wanted to fight the ideology of Communism."



His first battle duty came in April 1951. The North had attacked Seoul twice, leaving hundreds of thousands dead. During the third attack Lee entered the fighting as a platoon leader.

"In the early morning I started out in a truck. On the way to the battle I thought about my life and what I had done with it," Lee remembers. "I thought about my upbringing, and I realized that I might be killed. It was then I knew what is most important in life. . . not money, or position, or honors. My soul's condition suddenly became most important, and I prayed right there in the truck that God would forgive me of my sins. In those moments right before battle, I became a Christian."

Not long after that decision one of Lee's friends approached him about helping with war orphans. Lee was "temporarily" released from duty by Korea's Defense Department and went to work for the newly-organized World Vision.

He never left World Vision. For 17 years Peter Lee has served faithfully, moving from exclusively orphan work to assistant directorship of the World Vision ministries in Korea.

Last May Peter Lee was named Director of World Vision of Korea—

the first national director of a World Vision field office. Lee's administrative duties include overseeing all the ministries of World Vision in Korea. One project that is very dear to Lee's heart is the World Vision Children's Choir. The group has toured North America five times, as well as traveled through parts of Asia and Europe. Peter Lee has directed each of the tours. When Korea celebrated its twenty-fifth anniversary of liberation from Japan in 1970, Lee was given a citation by President Park Chung Hee for his significant contributions to the development of Korea—particularly the cultural exchanges which have strengthened the reputation of Korea.

But Peter Lee sees the choir as more than a cultural exchange. "A tour is much more than a promotional effort for either World Vision or Korea as a whole," he comments. "It is a way in which we are able to share in helping the needy children. . . in the world that are less fortunate than those in Korea. The children are examples of what Christian love can do for needy youngsters."

World Vision has always attempted to be the kind of organization that shows one-to-one love to those in need. Peter Lee is carrying on that objective in Korea.



The Wind of the Spirit is Blowing in Korea

by Han Kyung Chik

The wind of God blew mightily on the day of Pentecost in New Testament times. It has continued to blow here and there throughout the centuries and hovers over many places in the twentieth century. We certainly hear the sound of the Holy Spirit in Korea.

Because of the division of Korea along the 38th parallel, South Korea must maintain an army of about 600,000 men. There are over 350 Protestant chaplains among them, along with a few Catholic and Buddhist chaplains. The Holy Spirit working in the hearts of these chaplains has caused a new stirring and mass baptisms in many military camps. The largest of these baptismal services was held on April 25, 1973 in the Twentieth Division. Some 140 pastors were mobilized to baptize 3478 soldiers. This army evangelization movement is still going on vigorously in many army, navy and air force camps. We are grateful to the Korean Bible Society and the Gideons International for donating 500,000 and 800,000 copies of the Bible respectively. The Korean Church is helping this movement by providing literature, helping to build chapels and the like through their supporting organization composed of all denominations.

It is said that five years ago the number of Christians in the army was 45,000, but it is estimated now to be about 200,000. The chaplains are working hard to reach 50% of the troops. We are grateful that the wind of the Holy Spirit is blowing mightily in our military camps.

Han Kyung Chik, distinguished pastor emeritus of the huge Young Nak Presbyterian Church of Seoul, Korea, now serves as minister-at-large for World Vision. He is also chairman of the board of World Vision of Korea and director of the Korea Church Growth Institute.

The Easter service uniting all Christians in Seoul was our happiest service so far this year. It has been customary to have an early daybreak service every Easter morning at 5 a.m. on the historic South Mountain in the center of Seoul. It was a time for all Christians living in Seoul to gather together to celebrate the Resurrection of our Lord Jesus Christ. Unfortunately, for a good many years a great portion of Seoul's



Dr. Han speaking at the twentieth anniversary celebration of World Vision in Korea.

Christians met separately in other parts of the city for an early Easter morning service. Easter morning of this year, however, all Christians, including all denominations, gathered together on this old site once again to welcome the risen Lord. Again we felt the wind of the Holy Spirit blowing mightily among us.


By now the news of the Korea '73 Billy Graham Crusade has spread all over the world, so I will not go into detail about this crusade. I simply want to say that no one who attended will ever be able to forget the awe and glory of the presence of almighty God among the millions of His children gathered together in one place.

A new slogan has emerged among Christians in Korea in recent years: "50 million to Christ." The Western reader may not understand the mean-

ing of it, but we Koreans certainly do. South Korea has a population of 32 million; North Korea has approximately 15 million people. It is also estimated that about a million and a half Koreans still live in Manchuria and other parts of the People's Republic of China. About 600,000 Koreans live in Japan and about 400,000 live in Siberia and other parts of Russia. In other words, there are about 50 million Koreans living on this earth. We want to evangelize all our people no matter where they live.

World Vision's Korea Church Growth Institute was born in this context under the guidance of the Holy Spirit. Through this organization we hope to help the present Korean church accomplish our great purpose of evangelizing our people and also reach the billions of Asia with the gospel.

We are planning and carrying out several works: (1) We have a radio ministry of two different Christian broadcasting stations. It is not only an effective means of communicating the gospel to South Koreans, but it is about the only means by which we can reach our North Korean brethren. (2) We are having Pastors and Bible Women conferences for leadership training. At these conferences we select young promising Christian workers from all denominations and train them to be better pastors, better evangelists and better fellow workers. We carry out mass evangelism in places with heavy population concentrations: military camps, schools, universities and newly built factories, for example. If we are to be good fishermen we have to go to these golden fishing grounds.

A great door is open in Korea today; surely we cannot afford to miss this God-given opportunity to reach all our people. We must set sail while the wind of God blows strongly. We hope that the Christians of the world will pray for us, so that the great commission of our Lord may be accomplished in this land. We do pray and work hard for this great purpose of God. A free, united, Christian Korea will certainly contribute to the cause of the Kingdom of God and the peace of the world. 

Little League Missionaries

by Peter Lee, Director, World Vision of Korea

The thought of organizing a World Vision Little League baseball team first occurred to me when a team from Taiwan came to Korea for a series of games two years ago. Unfortunately, our Korean baseball team lost without scoring in four tournaments with the Taiwan team. Later I read in the newspapers that the Taiwan team won all their games with Japanese teams and went on to the United States leaving records there, too.

Thinking of the success and witness of the World Vision Children's Choir, I felt that it would be worthwhile to organize a World Vision children's baseball team; they, too, could become little missionaries around the world. I consulted with Dr. Mooneyham about this and, with his permission, the World Vision Little League team was formed in late September 1972.

Yong Sool Kim was appointed to be coach for the team. He came to us with a background of experience as pitcher for an army baseball team and coach of the Dong Dae Moon Commercial High School baseball team.


Primary school boys from World Vision homes were selected by means of strict physical examinations held



in the capital cities of the nine provinces of Korea. Twenty boys from World Vision homes began training as the Little League team on Koje Island last October. Their training base is at Emmanuel Orphanage on this island which is 300 miles from Seoul. All the children of the Little League attend Koje Primary School and spend many hours in physical training and baseball practice.

The team had their first game with the Pusan Primary School in February 1973, winning by a score of 8 to 3. Then they lost the next game, with Pusan Boys' Middle School, by a score of 5 to 3. They

went to Seoul in April, winning two and losing two, with one undecided game. This is an excellent record for children who had never played ball before. It is also encouraging, because they played strong teams in Seoul, whose members were fifth and sixth graders, while most of our team members were under 10 years of age. The younger children were chosen so they can take part in the international games in 1974.

Members of the team are being diligently trained every day to be the number one Little League team in the world, examples of Christian excellence. 


"Christian Trees" in Korea



World Vision is growing Christian trees in Seoul, Korea. You read it correctly... not Christmas trees, but *Christian* trees. How can that be? When a tree is grown to raise money for 16,000 needy children in 177 Christian childcare homes, it might be considered "Christian."

It really is not strange that a mission organization is in the tree business. The World Vision Center, located near Kimpo International Airport in Seoul, had some unused land. At the same time, childcare officials were looking for a way to provide local income for the improvement of the quality in childcare homes. Since Seoul's expanding population and

growing civic pride is demanding more landscaping materials each year, the idea of establishing a nursery was considered and approved.

The project began in 1970 and is growing—literally. Over 2000 Japanese junipers, 3000 Chinese junipers, 1500 box trees, 700 maples and 400 magnolia trees are under the care of Dae Yong Song and Yoon Jae Lee. Although competition is increasing, World Vision tree sales in Seoul are up. Childcare officials are confident that God will continue to bless this tree project because it has special purpose—helping to care for special youngsters. 

by Harriet Wood
Secretary-Hostess
World Vision of Korea

Both a learner and a teacher

Enthusiasm for evangelism characterizes the sandy-haired former director of World Vision of Korea as he shares in an exciting new venture at World Vision Center on the edge of Seoul. Marlin Laurel Nelson, who has guided the World Vision ministries in Korea since 1962, will be lecturing on *Developing Resources of the Church* in the newly launched Korea Church Growth Institute. The pastors' seminars, directed by Kyung Chik Han, pastor emeritus of Young Nak Presbyterian Church, began this spring. The institute brings pastors and Christian workers to the Center from churches all over the Korean peninsula for a 12-day session of learning and fellowship.

Nelson was 19 years of age and a student at Bethel College in St. Paul, Minnesota when he answered the call to missionary service. He was raised in a Christian home and gave his heart to Christ early in life. Although he had an elder sister who was serving as a missionary in Ethiopia, he never considered such a calling for himself. However, the challenge of missions was presented so clearly one night by the pastor of his college chapel, he felt God's hand was on him. Though Nelson had planned to be a farmer and "just serve the Lord on Sundays," the college minister drove home a point that night: "If you really want to work for Christ, you ought to at least *consider* the mission field." From that time Nelson felt that he must give his full energies to the gospel ministry.

A specific assignment to Korea came after years of study and preparation at Bethel College and the University of Minnesota. While at Fuller Seminary, Nelson met Bob



Chase and Marlin Nelson standing; Clayton, Marla Kay, and Kay seated.

Pierce, founder of World Vision, and was moved with desire to help in this missionary organization. Pierce asked him to go to Korea at once, to relieve Doug Cozart, who was directing the Navigators' Bible Investigation Correspondence School which World Vision had undertaken to support. Nelson and his young wife, Kay, went to Seoul in the fall of 1956. Marlin plunged into the thrilling work that Doug had begun. Kay has served as a gracious hostess to the many foreign guests as well as cared for Marla Kay, now 15, Chase who is 13, and 10-year-old Clayton. She is a Registered Nurse and has done some volunteer work in Seoul.

Commenting on his new assignment in Korea, Nelson says: "It is a unique opportunity to be able to change from one type of missionary work, which has been mostly administration, to another very different ministry, evangelism, on the same field. It is exciting to be able to work with a national Christian, see him become capable of taking over the work and then to be able to stay in


the country and work side-by-side with the one you trained in those early days of your ministry."

Having begun his service with World Vision in the field of evangelism through the Bible Correspondence School, Nelson is excited about the entirely new phase of evangelism opening up in the World Vision projects in Korea.

Observing the Church in that country, Nelson comments: "There is an amazing moving of the Holy Spirit in Korea today... a real response to the gospel. It is a day of tremendous opportunity. Part of it is the fact that traditionally Korea is a Buddhist country, and yet the young people realize that Buddhism is the religion of their ancestors. It is not vital in their lives, and so they are looking for a living faith. . . . There is a real openness to Christianity. Our concern is that these converts not become Christians in name only, but that they really understand what the gospel is. . . . So I am excited about our opportunities with the military, in schools, in prisons, in villages, over the radio, and with pastors."

"The Church is really growing," Nelson continues. "It is one of the largest in Asia. About 10 percent of the population are considered to be Christian. They are sending missionaries out to other countries. The people have suffered much more for their faith than Westerners have. To find out their secrets of evangelism and growth, and to share them with others, is part of our new program."

Nelson was recently involved in the Korean Billy Graham Crusades, serving on the steering committee (see page 19). "It was another opportunity for me to learn from the Koreans," he comments.

Marlin Nelson is always both a learner and a teacher, with warm-hearted wisdom that invites colleagues and friends, both foreign and national, to seek his counsel. You may find him earnestly listening to the sorrows and grief of a destitute family or to the joys and triumphs of some pastor or Christian worker, or hear him advising fellow missionaries and agency directors, giving wise counsel based on his decade and a half of learning and listening and living in his adopted country—the land of the morning calm. 



Billy Graham preaches at the June 3 Seoul rally, drawing the world's largest crowd.

The Graham Crusades: Building on Past Foundations

Korea is on the move. . . politically, economically and spiritually. The vitality of the Korean Church illustrates the view of many that Christian leadership is shifting from the West to the East—where it began.

Response to a series of Billy Graham Crusades in Korea late last spring easily shows the Holy Spirit's movement across that tiny, split nation. Over 80,000 decisions for Christ were recorded in a two-week period. Miracle after miracle occurred in Seoul, Pusan, Kwangju, Taegu, Taejon, Chonju, and Choon Chun.

The Crusade team credits a century of zealous missionary enterprise and a vital Church, whose lifeblood is prayer, with the preparation of these souls. Billy Graham, in stating that the results of the Crusades are built on past foundations, quoted Jesus Christ: "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Crusade attendance records were broken before the major meeting took place in Seoul—more people attended the first five meetings than attended the 16-week Crusade in Madison Square Garden in 1957. On Sunday, June 3, over 1,100,000


people met at the Yoi Do Plaza in Seoul. It is considered to be the largest human gathering in history.

When the invitation to accept Jesus Christ had been concluded, Billy Graham and his team left by helicopter. As the aircraft circled the plaza, a million hands waved programs in an enthusiastic and loving farewell. Nothing could be more symbolic of the Korean church: *enthusiasm and love*.

World Vision staffer Marlin Nelson served on the Crusade committee and commented: "The thrilling thing is that nearly all the Korean churches recognized Billy Graham as one of the world's great evangelists. . . and were thus able to

unite behind him as he preached the gospel. So there was a wonderful, new cooperation among most of the churches regarding this Crusade. This was one of the biggest blessings. It may even be a first. . . for all the churches were able to meet together, coming from different 'camps,' and feel the bond of Jesus Christ."

Otto DeCamp, a Presbyterian missionary in Seoul, felt the success of the Crusades meant many things, including: (1) A message to the Communist government of the North—"Christianity is strong and vibrant and can never be overrun in the South as it has been in the North." (2) A similar message to the South Korean government—"Christians may appear to be divided, but for the crucial issues, we are a mighty force with which to be reckoned." (3) A message to the masses in Korea, all 47 million in both North and South—"Whatever our past failures, we want you to know that we are united under the banner of Christ and we want, above all else, to enlist each of you in Christ's army, that you, too, may know His love and His salvation."

Enthusiasm and love—the characteristics of God's people in Korea. 



Presbyterian missionary Samuel H. Moffett (see page 8), with Billy Graham in Seoul.

Six Million May Die

Approximately 24 million people live in the Northwest African countries of Chad, Mali, Mauritania, Niger, Senegal and Upper Volta. It has been predicted that 25 percent of these people, over six million, may starve to death in the next few months. Yet this disaster is hardly known by the outside world.

Although the current famine has reached catastrophic proportions, there has not been enough drama to involve the interest of many relief agencies. There have been no earthquakes, no tidal waves, no wars; it simply has not rained for over five

years and the temperatures sometimes reach 140 degrees.

The effects of the long drought have begun to spell death for tens of thousands of helpless people. With the rivers and lakes dried up and the land parched, the farmers have been forced to feed their families with their grain reserves. Many are now without seed for planting a new crop. . . and the planting season has arrived. Also, over half the farm animals—cattle, sheep, goats, donkeys and camels—have already died of starvation or have been slaughtered. This situation creates a severe shortage of both meat and milk, in-

valuable protein sources especially needed by children.

As so often happens, the situation is compounded by the epidemics which follow in the wake of malnutrition and starvation. In grossly weakened condition, the very young and the elderly, in particular, are easy victims for diseases such as bronchitis, pneumonia, measles, meningitis and cholera. Hundreds have already died from ailments they could have survived if they had been receiving adequate food.

Emergency food rations are being airlifted into all six of these nations. Each day listless families huddle around the distribution points waiting to hear the distant hum of a relief plane approaching. It usually comes, but not always. When a plane does arrive, the desperate people know that they will live for at least one more day. . . a tiny supply of millet and powdered milk has saved their lives.

World Vision has become involved in meeting these desperate needs in Northwest Africa. When Niger's Ambassador to the United States, Oumarou G. Youssoufou, attended a special reception given by Fellowship House in Washington, D.C., World Vision Board Chairman Richard C. Halverson presented a substantial World Vision check to be used for relief efforts. The Ambassador, who is a Christian, expressed sincere gratitude for the gift given in the name of Jesus Christ.

"I'm so glad I receive World Vision Magazine"

"I find *World Vision* both informative and inspirational." "Please send a copy of *World Vision* magazine to my friend. . . ."

We receive many affirmative comments about our magazine and wonder if you would like to recommend sending it to one or more of your friends. Perhaps you know someone who would be interested in the particular ministries of World Vision International.

Please enclose the following coupon in the return envelope in the center of the magazine. Thank you for your confidence in us and your recommendations.

I would like to have the following friend(s) receive *World Vision* magazine free of charge each month.

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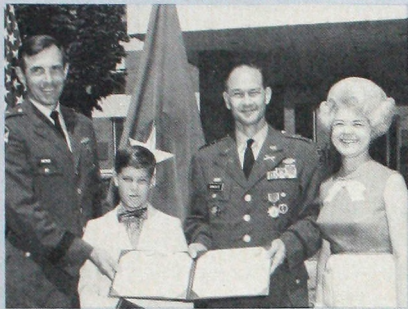
city _____ state _____ zip _____

Dr. Worvis



Barber Named to Development Department

Colonel Henry A. (Hal) Barber III recently retired from active military service during ceremonies at Carlisle Barracks, Pennsylvania after serving more than 30 years in the United States Army. He has accepted the position of Director of Lay Leadership Ministries at World Vision International.



Brigadier General Edward C. Meyer presents Colonel Barber a commemorative plaque as Charity and William Barber look on.

The colonel, a 1943 graduate of the U.S. Military Academy, holds a masters degree in political science, which he received from Shippensburg (Pa.) State College in 1971. His first assignment was as commanding officer of Company D, 206th Infantry Regiment in the European Theater of Operations during World War II.

Colonel Barber's military career included assignments in Korea, France, Berlin and Vietnam. He has also served as an instructor in the U.S. Army Command and General Staff College, and the U.S. Military

Academy prior to serving on the faculty of the War College at Carlisle Barracks.

Colonel Barber is married to the former Charity Baker and has two sons—Henry, age 25, and William, age 10.

Christmas is Coming

Christmas is still over three months away, but youngsters in World Vision's childcare homes are getting ready for the holiday. Their Christmas greetings to their sponsors are sent sea-mail to keep down expenses and must be prepared in the early autumn.

Pictured is 12-year-old Wong Moon Lin, a student at Bamboo Garden School in Hong Kong. She is working on a Christmas card for Mr. and Mrs. Alan Wright of Hammersville, Ohio. The Wrights have sponsored Moon Lin for two years.



Vacation in Beautiful Bermuda

1973 "Festival of Missions"
Willowbank Conference Center
Hamilton, Bermuda
October 27 - November 3

This fall enjoy a week of spiritual and physical renewal in picturesque Bermuda. Here in a peaceful setting filled with tropical plants and overlooking the azure bay, your days will include recreation galore and inspiring sessions with world mission leaders.

Willowbank's recreational facilities include two private beaches, a new heated pool, tennis and a variety of other sports.

Festival speakers, Bible teachers and musicians include: Stanley Mooneyham, Paul S. Rees, Ted W. Engstrom and Carlton Booth.

For complete information, write: Richard Hamilton, 525 Cedarhill Ave., Wyckoff, New Jersey 07481.





"The Savior's Hospital"

A look at
World Vision's
medical work
for children

Serving the "whole child," World Vision's childcare program is not limited to mere food and shelter. For example, shortly after the Korean conflict the problem of medical care for orphans became acute. In 1953 a children's wing was added to Taegu Presbyterian Hospital by World Vision. The facility has been directed by Dr. Howard Moffett, son of famed missionary Samuel A. Moffett, since 1948.

Today, over 1000 needy children are treated in the 80-bed children's unit each month. One nurse uniquely gages the patient load: "We use over 8000 diapers each week."

Located in an area of extreme poverty, the hospital offers help to those in dire need physically. The staff is not only capable of dealing with common diseases, but also neurosurgery, orthopedics, dentistry, retardation diagnosis, leprosy and many other complex medical problems.

However, the staff is not content to deal only with bodily illnesses—they also attempt to meet spiritual needs. Indeed, after working a five-day week, the hospital staff

gives a sixth day to fan out into the area to preach the gospel. More than 300 churches and chapels have been established through this ministry.

Taegu Presbyterian Hospital Children's Wing could boast of many "miracle stories," but a recent tale seems to sum up all the others: Twelve-year-old Yong Kwan Chung dozed over his homework one evening, accidentally tipping over the kerosene lamp. He suffered second- and third-degree burns over 85 percent of his body before his frantic family could put the flames out.

"You will never bring him back alive. Why do you torture him with that terrible bus trip?" cried the neighbors as Yong Kwan Chung's distraught father carried him down the road to a bumpy five-hour ride to Taegu.

Though Chung could bring no money with him, the surgical staff battled the loss of body fluids and the infection brought on by the trip, and then nursed Yong Kwan through the five-month ordeal of extensive skin grafting.

Today, Yong Kwan's father warmly expresses his gratitude to the hospital for saving his son's life. He had stopped attending church, but has begun again. Recently, he wrote to the hospital staff: "Now your hospital is more famous than ever in our valley. They are calling it 'The Savior's Hospital.'"

And that is what Taegu Presbyterian Hospital is all about; it is the Savior's hospital. . . serving His brothers and sisters.



You can play an invaluable role in this childcare ministry which attempts to meet the needs of the "whole child." Whether it is a monthly sponsorship or a financial gift, your contribution will help a needy child. New hope will crown a young life.

Enclosed is my gift of \$_____ to be used where it is most needed in the general childcare ministries.

4000 H39-003

I would like to sponsor a child, too. I prefer a boy _____/a girl _____. Enclosed please find my \$_____ for _____ month(s) sponsorship. (I understand sponsorship is \$12 a month, for at least one year if at all possible, and I will receive a brief history and photograph of my child.) 4101 H39-004

I would like to help find sponsors for needy children. Please send information telling me how to do it.

name _____

address _____

city _____ state _____ zip _____

"Locked in a Room with Open Doors"

Author Hans Sachs tells of a family he once knew in which there were two brothers "the younger of whom had an idiosyncrasy: a dread of open doors. The older one became impatient, as older brothers will, and, wanting to break him of his habit, he threatened: 'One day I will lock you up in a room with all the doors open!'"

There's one to addle your brain! All the doors open; nevertheless, imprisoned, immobilized!

Still, come to think about it, there's something more here than a curious psychological twist in the make-up of that younger brother. The story has wider-ranging overtones than those of a personal eccentricity.

Are there not internal conditions and attitudes that imprison us as truly as if we were behind visible bars? Years ago I ran across the clever saying that "what some folks need is not an opportunity but an oculist." The opportunity is there; what is lacking is eyes to see it. The hindrance to meaningful action is not in the outer circumstances but in the inner condition. The doors are open. Yet here we sit—locked in, neutralized, ineffectual.

Some of us are locked in by our wedded *fondness for tradition*. The doggerel-maker has caught their pose in the biting couplet:

Our fathers have been Churchmen for nineteen
hundred years or so,
And to every new proposal they have always
answered No.

There are idolaters of the *status quo* who in the end will merit the epitaph, "Yes, but we never did it that way before!" (The resurrection will be hard for them to take if they come out of their graves with that cliché on their lips.)

Twelve years ago at an Inter-Varsity missions conference, Dr. Arthur Glasser, now dean of missions at Fuller Theological Seminary, set forth a series of propositions that he called "February Theses." In the first thesis he affirmed: "The Western orientation of the world is falling apart—and rapidly." He was right. Yet some USA missionaries and mission agencies have not yet come to terms with that fact. They still tend to operate, subconsciously at least, under the long-empty fancy of white supremacy. The open doors of a new day are before them, but they are still locked in.

Some of us are locked in by our own *contrived vocabularies*. Because the brothers over in the ecumenical camp have in recent times shown a preference for the singular over the plural form of "mission," the brothers in the non-ecumenical camp—not a few of them at least—have decided that if you say "mission," you are probably a World Council radical, and if you continue to say "missions," you are a safe conservative. In point of fact there is nothing in all of Noah Webster to prevent the discriminating use of both forms.

A similar eccentricity is being attempted where *evangelism* and *mission* are the terms in question. If you are

"good newsing" unbelievers within your own country and culture, you are practicing evangelism. If you are doing it in another language and across somebody's cultural boundary, then and only then is it mission (or missions). So it is contended—without either biblical or linguistic warrant, in my view. This is too much like being "locked in a room with open doors."

Mission, I believe, is a larger term than evangelism, but this distinction has nothing essentially to do with dialects or national dividing lines. The two terms have intimate affinities and large overlappings.

Some of us, moreover, are locked in because we have rushed to one pole or the other in the current hassle over *humanization vs. evangelization*. A writer in the *International Review of Mission* is convinced that

Christians must go on pilgrimage with the miserable and the poor, with the refugees and the outcasts, with the powerless ones, on a rough road that leads to their renewal only through sacrifice and self-denial.

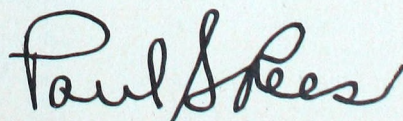
The same writer urges the abandonment of all talk about personal salvation as being meaningless and pointless in our time. Thus humanization is made the watchword of the day.

At the same time contemporary Christians who cherish their orthodoxy tend to square off against a stance like that, denounce it as humanistic apostasy and go their private way. The exaggeration in that sentence is obvious without being great.

Prejudices apart, what are the facts of life with respect to humanization vs. evangelization? The facts are that a missionary pioneer like William Carey, before ever he laid eyes on India, was so sensitive to Christian social justice that he was identified with a radical (by 18th century standards) group in Leicester which "took its stand against slavery and boycotted sugar produced by slave labor in the West Indies." When he reached India and sized up the situation, he sought to organize public opinion against infanticide, ameliorate the plight of lepers, outcasts and untouchables and improve India's agricultural economy and food supply. In all of this, as my friend Dr. C.E. Abraham has observed, Carey "did not feel that he was departing from the ideal of preaching the gospel of salvation to the people of India."

The doors are wide open to a synthesis here that is at once creative and imaginative and redemptive, yet some of us are locked in by the needless notion that we have to choose between these two: temporal reform and eternal salvation.

There are enough closed doors as it is—Communism, racism, extreme nationalism and so on—without our being hobbled in small rooms with doors wide open.



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