

Korean Revival 1950

by Bob Findlay

Bob Findlay shares his transformative experience at a Korean prayer meeting, highlighting the power of prayer and worship in church growth and community impact.

Duration: 53:50

Scripture: Acts 2:37, Acts 16:30

Topics: "Korean Revival"

Description

In this sermon, the speaker shares a personal story about a miraculous event that changed his life. He then talks about his travels across the country and the impact of missions at home. The speaker also describes a powerful experience he had at a prayer meeting in Korea, where thousands of people gathered at 5 o'clock in the morning to worship and pray. The sermon emphasizes the importance of faith, community, and the power of prayer.

Transcript

A Korean revival message by Bob Finlay of International Citizens Incorporated. I stepped off a plane at Kimpo Airfield outside the city of Seoul in Korea, and I was met by a Christian brother there who asked me if I would be willing to speak at a prayer meeting at a Korean church at 5 o'clock the following morning. Now I must confess that up until that time I had never been to a prayer meeting in any kind of a church at 5 in the morning in all of my life.

So I asked him if he really expected there'd be anybody there. Well, he just laughed in my face, said, you wait and see. And in the wintertime, cold and damp, I thought it might be snowing the following morning, but when my little portable alarm clock went off in the darkness shortly after 4 o'clock, and I reached over sort of instinctively to shut it off, I heard the sound of rain coming down outside.

And I remembered what happened back home on prayer meeting night when it rained. So my first thought was to pull the blanket back over my head in that army cot and go back to sleep. But I promised to be there, so I guess it was a sense of duty that compelled me to drag myself out and get bundled up and go splashing along through the puddles down to the old south gate of the city of Seoul.

Years ago, the city had a big stone wall around it, which is gone now, but they still have these huge stone gates at the four points of the compass. And up the side south gate at the foot of Namsan, they called it, South Mountain, is that big level lot there, and on that lot, a brand-new church building. Not the type of

Gothic structure that we are accustomed to seeing in Canada and the United States.

It was just made of plain boards nailed over a framework of pine poles. It looked sort of like a barn. Huge, long, rectangular structure, a lot of windows along either side, they're openings, but there was no glass in them, just openings.

And the cold, damp air was blowing in because I knew there'd be no heat inside. I was down below looking up. I could see the naked electric bulbs hanging.

I asked myself, can it be that there's people inside of there at this hour on such a rainy morning? I went up the steps, crossed the lot, came to where they could have hung big double doors at the back if they'd had any doors to hang, and I looked in. Then I could not believe that my eyes were telling me the truth. The cars I saw stretched out before me there, sitting flat on the floor.

They had no benches. They had mats and straws spread on the dirt floor. The women, the babies, the girls on one side, the men and the boys on the other side, there were no less than three thousand people at five o'clock in the morning.

They were singing hymns. They had no song leader, no musical instrument. Someone would first sing the song and all the people would pick it up and join in and sing it first.

Then someone would lead out with another and all would join in and sing that one first. I made my way up to the front where the elders were sitting in sort of a special reserved place. With enthusiasm, which I suppose was sort of typical of us Americans, you know, I snapped my fingers.

What a crowd you've got here this morning. You know, he looked at me like he felt sorry for me. The very matter of fact, boys, he said, the congregation is here.

We have three thousand members in this church and they come to prayer every morning. I said, every morning? Yes, he said, every morning, seven days a week, fifty-two weeks out of the year. He said as far as he knew, just about every indigenous church in Korea had a prayer meeting every morning at daybreak.

He said in most cases the entire congregation would attend. When I asked how long these prayer meetings had been going on, they said they'd been going on for more than fifty years. Although during times of stress and war and other such times they would be stopped for one cause or another, I knew that that particular congregation had not failed to meet for prayer every morning at daybreak for seventeen hundred consecutive mornings.

And they told me that more than a hundred people had been there all night long. And they said never a night went by but what people stayed at the church building to pray the night through. One hundred would stay one night, another hundred the next night, another hundred the next night.

So in the course of two or three weeks every member of the congregation would have spent a night in prayer. They would pray up until around four-thirty. At that time others would start coming in.

As they came they would come singing. Those who'd been there praying all night would stop praying and they would join in the singing. So you see by the time I got there at five o'clock many of them had already been singing for more than half an hour.

They sang on for a while and then a brother got up and rang a bell for silence so they could read the word of God. As they did so, and then they were going to introduce this deucing brother from America who would bring the morning meditation. As they were getting ready for me, one of them sort of turned to him and sort of whispered and he said, Now we're glad to have you and we want to hear what you have to say, but he said, These people have to go to work around seven o'clock and they won't have time to pray before they go.

He said, See these students here, something like five or six hundred high school and university students in black uniforms of high college. He said, These students need an hour to prepare their lessons before classes begin at eight o'clock. So he said, Don't bring us a poor lame sermon this morning.

He said, Save that for Sunday. Just give us a sort of a short devotional meditation about one hour long. If we have any pastors here tonight, you'll be interested to know that a poor lame sermon on Sunday had to be at least two hours long or they thought they didn't have anything to talk about.

The first time I spoke in one of those churches on Sunday, I talked for two hours. And the people then stood up and sang a half an hour and worked their legs up and down to get the blood circulating. And then they all sat down and another brother got up and talked for two more hours.

They're never having a problem accommodating a basic figure on Sunday. But you see, on a weekday, they have to go to work and they have to go to school and they won't have time to pray. It's all your sort of limits.

One hour. Well, with the aid of an interpreter, I gave them a little talk for about an hour. And then they turned those people loose and let them pray.

I had never heard such praying in all of my life. They all prayed out loud at the same time. Now, that's the way they do things over in that part of the world.

If you go to the university and go in the library, or especially a high school, you go in the library and they're studying. They are all reading out loud. It's the way they do things.

They don't know how to whisper. And they wouldn't think they're praying if they're whispering. And you know, as they prayed, it seemed to me that in my mind I was carried back through the ages.

That I was visiting in the early church that I'd read about in the Book of Acts. In the Acts we read that when they had prayed, the place was shaken where they were assembled together. They were all filled with the Holy Spirit and they spake the Word of God with boldness.

Now, I don't suppose you could say the building was literally shaken, but it sort of seemed that way. They lifted their voices to God in prayer. And I do know that those men and women, the students, the soldiers, they went out of there so charged with the power of the Holy Spirit that men everywhere took knowledge of them and that they'd been with Jesus, just like they did with Eternity.

And I found there, and I've found in other parts of Asia, what you call the young churches of Asia. Churches that might well have been lifted out of the pages of the Book of Acts. People that have an experience with God, which most of us know absolutely nothing about.

You know, I think I was sort of converted over there. Maybe that's why I work now with the foreign students who are over here, getting them with their way from home. I had to go away from home to get converted.

I asked a Presbyterian missionary over there, I said, what are you doing here? They don't need missionaries, you know what he said? He said, we're trying to hang on to the coattails of the Korean church for the blessing it brings to our own souls. And I'd recommend any of you blokes to go and spend some time with one of these indigenous churches. And see if you don't get sort of converted again like I did.

Well now, we read in the Scripture tonight in Acts chapter 2, if you want to turn to it again concerning the early church, how that they continued, Acts chapter 2, verse 46, they continued daily with one accord in prayer. The early church had a daily prayer meeting. That was the pattern.

They served the Lord with singleness of heart. Christ was at the center of their lives, everything else was a sideline. They didn't have divided hearts.

And that's the pattern I've seen among these young churches of age. Living lives of discipline and simplicity and self-denial. Serving the Lord with singleness of heart.

In verse 47, the Lord added to the church daily that he should be saved. They had a daily prayer meeting and the Lord added daily. Daily.

And most of the additions over there, I found, took place in the daybreak prayer meeting. The Young Knox Church in Seoul started out in 1947 with 30 members, all of them penniless, poverty-stricken refugees from the north. And in the space of three years, that church has grown to have approximately 4,000 members.

Most of them were added through the daybreak prayer meeting. I was in a church in Incheon one morning, about 2,000 people gathered at that particular church one cold rainy morning. And many of them had brought along non-Christian friends.

And their non-Christian friends, as they came into the meeting and the saints laid hold of God in prayer, they became aware that God was there. Like you read in 1 Corinthians 14, about the man that will call in his faith and report that God is in you of a truth, that you're filled with the Holy Spirit. These people stood up and wanted to confess their sins.

And the elders told them, get on your faces, confess your sins to God. Don't describe them either. And that's how the Lord adds to the churches daily.

As the people that we read here in Acts chapter 2, how they were pricked in their hearts. You know, we have what we call evangelistic meetings. We urge people to come to the Lord.

We give what we call the invitation. But you know, in the book of Acts, it's the other way around. It's the non-Christians coming to the Christians, as you read in Acts 2:37, pricked in their hearts, saying, men and brethren, what shall we do? Like the jailer Philippi came and fell down before Paul and Silas and said, sirs, what must I do? And I've seen time after time over there, people under conviction of their sin because of the godliness and the holiness and the power of the Holy Spirit in the lives of the people.

The clean people, in the meetings, pricked in their hearts, crying out, what shall we do? The Lord adds to the churches daily. Now another thing you read, we read it, it's mentioned in chapter 2, but it's expressed a little better in chapter 4. Of Acts, the multitude of them that believed were of one heart and one soul. Neither said any of them that ought of the things which he possessed was his own.

They possess things, but they don't own them. That is, the Christians I have found among the young churches of Asia, the indigenous churches, they feel they cannot own property. God owns it all, and they hold it in trust for him.

And those people will grow a crop of rice over there, and they'll not eat a bite of it, they'll sell it. And they'll take half the money and they'll mill it with it. And they'll mill it just as good for his righteousness and taste as good, and cost them the half as much.

All winter long they'll eat and mill it. And the other half of that money they'll invest in the work of the Lord. Is it any wonder that for more than 50 years the churches of Korea have been sending missionaries into China, to Manchuria, to Mongolia, to Japan, to Okinawa, to Thailand, all over the Orient.

For more than 50 years. Those people, in their deep poverty, give half of their income to the work of the Lord. And then there's another thing mentioned here in Acts chapter 2. I don't know if I should mention this or not, I mentioned it to Brother Maxwell, and I think I sort of got a green light from him.

At least I got an amber light anyway, if I do it carefully. I don't ordinarily talk about these things over here, at least not in the States. I don't know how it should do in Canada, but in the States if you talk about miracles, you split the church.

People start arguing about it, fighting over it. But I'd like to say this. Any miracle, any miracle you read about in the book of Acts, I have seen duplicated among the young churches of Asia, including the raising of the dead.

I've seen it happen. I was in a prayer meeting one morning, and more than a thousand people had been praying all night. Actually they'd been giving themselves to fasting and prayer for a few days.

And the Spirit of God had led, now they don't do this all the time, but this particular time the Spirit of God had led to bring some sick people, what we would call incurable. There's a young man, I guess about 16 years old, his entire right side was paralyzed. He was brought and laid on the ground.

A Christian man carried him on his back, 30 miles to bring him to that prayer meeting, over those rugged mountains of Corinth. And there were other extremely sick people around. Here's a man carried on a stretcher, had tuberculosis, sort of a living skeleton.

Every time he breathed, he'd blow a sort of a bubble of blood, you'd see them, it just made me sick to look at them. I thought what a terrible thing! They bring these poor sick people, leave them here all night. I thought that man would be dead before morning.

The next morning at five o'clock, they prayed for the sick. I'll say they don't do it very often, they don't have healing meetings, they don't have any healers that make a religious racket out of it. They have prayer meetings.

And as they prayed the next morning at five o'clock, I want you to know that that paralyzed boy leaped to his feet and began to walk. His right leg, which was short, and the other was lengthened, and he stood on it, his right hand, which was shriveled and wrinkled. He held it up for all to see and began to flex his fingers.

Well, I did not believe it. That was contrary to my theology. I had it all figured out theologically that things like that didn't happen anymore.

I went up to that fellow and grabbed the flesh of his hand and rubbed it and compared it with the other and felt the flesh of his foot. And then I began to realize there was just one thing for me to do, and that was to change my theology. There was another man, actually several paralytics that morning that God touched.

Another man had a withered hand. He was going around picking up everything that was loose. What had been is withered hands.

And there's a man talking excitedly. They're very informal, you know, in these meetings, not like our Sunday morning services. There's a man, a group of people talking excitedly.

I went over and he bowed very politely and said, Good morning. And then he began to praise the Lord in the Tholian language. And the people around told me that man was speaking for the first time in 40 years.

He'd been dumb, unable to speak. And God touched him. Altogether, there got 50 what we would call incurables that God touched that morning.

And then afterwards they asked me if I would speak to them, give them a message. Well, I felt like two cents. I didn't have any message for those people.

I needed to sit down and have them give me a message. But they insisted, so I was going to say, Now, let's don't get too concerned about the healing of the sick. That's not the important thing.

The important thing is the salvation of the soul. And they believe that a lot more than I do. They've had miracles over there for 50 years, but they've never put any undue emphasis on it.

It's just something sort of like dessert that God does occasionally in answer to prayer. But I was going to add a good point, you know. I was going to say, Now, they weren't all healed.

Here was this man with tuberculosis still lying there. And I was going to point to him. And when I lost my audience, they quit listening.

And I just stopped talking and see what they were looking to. And I looked over here, and here was this living skeleton standing on his feet, expanding his calf, taking deep breaths. I think God saved him back to reduce my unbelief.

And right while I was speaking, God reached down and touched me. You know, I told this thing in a meeting of ministers in North Carolina. And the pastor of the First Baptist Church came to me.

He said, You know, that's wonderful. He said, Do you think God would do that in my church? I said, I'm sure he would, Pat. Well, he said, Would you come over Wednesday night and pray for the sick? I said, Not this Wednesday.

I'll come later if you'll do something else first. He said, What do you want us to do? I said, How many members do you have in that church? Oh, he said, We have 2,000 members, but only 6,700 come on Sunday morning. Well, I said, I'll tell you what you do, Pastor.

You get all 2,000 of them to come to prayer every morning at 5 o'clock for 1,700 consecutive mornings, and then I'll come over and pray for the sick, okay? He said, If I could get half of them there one morning at 5 o'clock, it would be the biggest miracle that ever happened in this town. You see, we think the Lord God Almighty is the convenience that we call when we get sick, like we call a doctor. And I'm telling you, the Lord God Almighty will not be treated that way.

First, He's going to look for evidences of discipline and consecration and prayer in our lives. And I don't mean prayer that's just running to Him begging to heal the sick. Let's spend 1,700 mornings in pure worship first.

I've seen these fellows over there, boys, 16, 17 years old, teenagers, get on their knees. By the hour, basically during what we'd call a Bible conference, they call them prayer conferences. They get the Bible in one hand, the hymn book in the other, and they just spend hours in pure worship of the Lord.

You know, I was in one of these places, and here's a young fellow. He'd sing a hymn, a hymn of worship, an adoration to the Lord. Majestic sweetness sits enthroned upon the sage's brow, his head with radiant glow, his crown, his lips with grace or flow, just pouring out his soul in worship.

Then he'd read a psalm, something like Psalm 65, O God, Thou art my God, early will I seek Thee, my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is. I walked through about a thousand people on a mountainside praying that way. I found a large comfortable rock and got on my knees.

Went through my prayer list, I prayed about a half an hour, and I finished. I didn't know what to do next. And those people went on all night long.

People in the States ask me, you say these people pray all night, what do they pray about? They don't get started telling the Lord how much they love Him in one night. They know the meaning of worship, something which very few of us, I fear, know anything about. Well, I ask myself, moving among these churches, how do you count on them? Where did they come from? When I found the answer, it was a turning point in my life.

The first Koreans to become Christians were some businessmen, some traders traveling up into China. And up in China they came in contact with Christians. And they found the law.

And they came back to Pyongyang, which then was the capital of all Korea. And they told their friends, their relatives, they want a lot of people to the law. But they didn't know exactly how to go about organizing them into the church, so they sent word back to China.

Telling what had happened and asking that someone be sent down to baptize them and to organize the church. And a British missionary by the name of Thomas was passing through at that time. And he thought this was a wonderful opportunity, an open door, here was his chance to be the first missionary into Korea.

And he loaded himself down with the Chinese scriptures which the Koreans could read. And got on a boat to sail to Pyongyang. And he contacted these people and baptized many of them.

But the Buddhists there, they'd never seen a European before. And the cry went up that a foreign devil had come into their midst. And they rose up and they cut off the head of that devoted servant of the Lord.

You know, I think it helps us understand a passage in Revelation about those that were beheaded for their witness for the Lord Jesus Christ. They cut off his head. And that infant church then was left on its own.

A church of Koreans, by Koreans, for Koreans, self-supporting, self-governing, self-propagating. Missionaries came later, rendered a direct service in teachings, hospitals, orphanages, leprosariums, things like that. But when the missionaries came and discovered the church was there already, they decided not to take it over.

To leave it alone, to let it grow, let it be indigenous. And from that beginning it was grown to be one of the strongest churches in the world, spiritually speaking. And in the beginning they did not have foreigners to teach them that they're supposed to go to church at 11 o'clock Sunday morning.

They just had the Bible. And they read here as we read tonight in Acts chapter 2. And the early Christians continued early with prayer. And from that day to death they've had daily prayer meetings.

And they have a lot of things that we don't have, I think, possibly because of our theological inheritance. I saw this thing in Korea. I visited universities in India.

Wherever I went in India, people were talking about Baksin, Baksin. Have you met Baksin? Do you know about Baksin? Who's Baksin? I never heard of Baksin until I got to India. I found a fish seller they called Baksin, he had a team of 40 or 50 workers.

They'd have no money. They'd go out and people would offer them food, they'd eat, otherwise they wouldn't eat. There are millions of people in India that eat only once a day or possibly once every other day.

If people would invite them in, they'd sleep inside, otherwise they'd sleep out in the dirt. Millions of people sleep outside in India. They'd cover a city, house to house, door to door.

They'd get five or six hundred people wanting to know the Lord, so they'd get together and put up a church building, put bamboo poles in the ground, a roof of banana leaves, they'd have a building, seating five hundred people, match the straw and the grass. They'd leave three team members behind to teach them, to instruct them, to build a church out of them. They'd pick up three timetables, three new converts, put them in a team, the team would move on to the next town.

It started over two hundred churches, that's right. I talked to one brilliant university student. He told me how he became a Christian.

He said Buck Singh's team was coming through his town and being a university student, he wanted a good argument. It was all kept for him. They were going door to door.

And he said Buck Singh himself, it was, that came to his house, and he was glad to have him come in, and he was just ready for some good arguments. He said Buck Singh came in the house, said, may I please pray for the peace of this house. He sat on his face and began to pray.

And this young Indian university student just stood there, he didn't know what to do. He said, as that man of God prayed, he began to realize there was hope in God. He said, it wasn't long before he was

overcome.

And he fell on his face. And he was converted to Jesus Christ on the spot. That's how God is working.

Little men like Buck Singh, well you know, I found that Buck Singh converted while away from home. Then I began to see something else. I began to see how the communists were working in Asia.

Heard of this man, Gunawardena, leading the shift to the left in Ceylon. Minister of Food and Agriculture in the Cabinet there. To my amazement, I discovered Gunawardena was converted to communism at the University of Wisconsin.

I found how the communists were using the same sort of tactics. I found foreign students would get together, Asian students would get together and talk. After they had returned from study abroad, one had been to study in Russia.

How'd they treat you in Russia? Oh, wonderful! Oh, they said they really know how to treat foreign people in Russia. You know, when a foreign student arrives in Russia, they really roll out the carpet for him. Someone meets him when he first arrives.

And they help him with his travel plan, wherever he's going. They have someone from the communist youth organization meet him at the university when he arrives there. They just roll out the carpet for him.

Don't you believe this report that got in the newspapers that there were three African students who were mistreated in Russia? The African students in the States tell us that that's not so. They said, we know these three fellows. They were kicked out because they wouldn't study.

And they've said about this story, about being mistreated, to cover up. For their failure to work and study while they were in Russia. Why, if any fellow mistreated an African student in Russia, he'd be sent off to Siberia just like that.

Well, the students would come back from Russia with glowing reports of how there's no discrimination there, no prejudice, and then they'd come back from America, how you're treated in America. Terrible. Kwame Nkrumah, first African prime minister in the history of that country, took over the Gold Coast when he got back from studying in America.

Won independence. Set up the new nation of Ghana. Came to the United Nations.

Backed up, pushed off in almost everything he said. Setting up a Marxist state in Ghana. When Nkrumah was a student in the United States one day in Baltimore on a hot summer day, he went into a restaurant.

He didn't ask to be served food. He knew better than that. All he asked was for a drink of water.

They showed him a spittoon on the floor. Drink out of that if you want a drink. Many nights he had to sleep on park benches because they wouldn't let him into hotels or any kind of a rooming house.

And there are many, many like him who have gone back. Enemies of America. Enemies of Christianity.

A missionary came home from Africa weeping. The work of a lifetime had been wiped out. He was working in an area ruled by a great chief.

The chief's son arrived on the east coast of the United States on a ferry in the Pacific Southwest. Not on a bus to go across the country. The bus would stop the passengers who were going to eat.

He'd go in. They'd refuse to serve him. Some places they wouldn't even let him in.

He didn't work back to the great chief. His father. The chief drove off the missionaries.

Go home and convert to your own people before you come over here trying to teach us anything. Some people ask, why did so many students turn to communism a while away from home? In the city of Philadelphia a girl was told in a church why she had become a communist. She had gone to mission school.

She professed to be a Christian when she left Africa. She came to the states. She looked up the missionaries' home church.

When she arrived there they said, now this isn't your church. Your church is over on the other side of the track. And they refused to accept her.

She's now a communist. Zhou Enlai. Now a premier of Red China.

His name, Zhou, is the family name. Enlai is the Christian name. It means come by grace.

Zhou Enlai was mistreated when he went away as a student. And the communists got him and won him over. He went back as a communist missionary, now a premier of Red China.

Chu Tak, who became commander-in-chief of the armed forces of Red China, was converted to communism while a student in Berlin in Germany. The Germans then had their affair of the super race. They looked down their noses on the Chinese.

If the communists won him over they had no discrimination. Because the communists know that if they're going to win the world they've got to win these underdeveloped nations of Asia and Africa and Latin America. And that's the way they're working.

I saw all these things in Asia. And I thought, lad of the Lord, to leave doing foreign missionary work overseas and to do my work as a pioneer foreign missionary at home. Now I want to be very careful here that I don't think God's going to lead everybody that way.

God led me that way. God led Irving Silvia that way. He's the director of the work of international students in New York.

As I said in chapel this morning, he got on the border of Afghanistan but he couldn't get in. And he learned about all the Afghan students in the States so he came back home to do his pioneer missionary work at home. God leads some that way.

He's not going to lead all that way. God leads each man. And certainly for that we can rejoice.

And God shows each man where he should work. But I do feel that to a large extent we've let the Communists get the jump on us in reaching people when they're away from home. This is a strategy that is taught in the book of Acts.

As when God wanted a witness for himself in Ethiopia, he couldn't fill up to reach an Ethiopian who was away from home. Now that's not the only strategy in the book of Acts. But it is true that the Lord Jesus instructed that the disciples go back from Galilee to Jerusalem before he would give them the Holy Spirit because of all the foreigners who were to be visiting there in Jerusalem.

And in that great wondering, the foreigners were all driven out and scattered abroad except the apostles and they that were scattered abroad went everywhere preaching the word. And in that way the gospel of Jesus Christ was taken to every area of the Roman Empire in one generation. Even the apostle Paul, who worked largely in his home territory where he knew the language, was converted while away from home.

Barnabas, who worked in Cyprus, was converted while away from home. I say we've overlooked the strategy of reaching people when they're away from home and then sending them back to start indigeneity. Now remember, that's not the only strategy, but I say it's a strategy I feel we've overlooked.

I came back to the United States and other fellows felt led of the Lord about the same time we united in this movement we call international students. We met foreign students in San Francisco and New York and Boston and Myanmar and Seattle and Los Angeles, other places, met them when they first arrived to welcome them to the United States in the name of the Lord. And as they'd go across country we'd arrange for them to visit with Christian families.

Foreign students come to our offices now and they, especially during the summer months, they plan to travel coast to coast and back again. We arrange stopovers with Christian families all along the way. I was in the home of Leslie Hoover in the little town of Sottersburg in Pennsylvania.

Men and I formed family there on the edge of the town. And they showed me their guest book and their scrapbook, they actually had two big scrapbooks with photographs. They've had 200 students from 30 different countries in the last two years as overnight guests in their homes.

Students from every country you could think of. There, and that family is doing foreign missionary work right there in the little town of Sottersburg in Pennsylvania. There are other families like that all over the country.

Bolo Onetiri of Nigeria had taken a master's degree at the University of California, was going on to Yale University to take his doctorate. Had an old car, he wanted to take six weeks to cross the country. Dear Mike! But where would he sleep? He couldn't get into motels, he knew that.

Came to our office in Berkeley, California, explained his problem. And so they went to work. And they had a couple of months to work on it and they wrote letters.

Actually, it takes sometimes a hundred letters or more to set up one of these trips. And so, it worked out that the first night he stayed with a Christian family in Sacramento, the next night in Reno, the next night in Elko, Nevada, the next night in Salt Lake City, and so on across the country. By the time he got to Zeller's Royal Turkey Farm at Rossville, Kansas, he decided to spend a week eating turkey every day.

When he got to Washington, D.C., came to my home, we had a group of about 30 from the different embassies of Washington in my home that night. And Bolo told us about his trip. He told us of the family he stayed with in Reno, Nevada.

He said, that man told me, he said, four years ago, I would never have let you come into my home. You're being a black man from Africa. But the man said, four years ago, a miracle happened to me and my life was completely changed.

And now, he said, I'm happy to have you come into my home. And then he told what the miracle was. And by the time Bolo got to Colorado Springs and spent a few days with the navigators at Glen Eyrie, he decided he'd like that miracle to happen in his life.

And you should have seen the impact it made on these men from India and Pakistan and Ceylon and Nigeria and the Congo and other such nations in my home in Washington. As he told how his life had been changed taking a six-week trip across the country. Well, that's the idea of foreign missions at home.

And that's, the one job it is that a foreign family sometimes way away from a university center can have foreign students. A lot of foreign families have them come out in the summer. A lot of them will stay on the farm.

They'll work for nothing just to be out of the city and on the farm. Some new farmers here might be interested in that. We find when they come to the Lord, they can't pray in English.

They have to learn to pray in their own language. And the Lord has led that they be banded together in prayer groups according to language. Of the 5,000 Chinese students in the United States, 2,000 are now professional Christians and they're meeting together for prayer groups and Bible study groups in their own language all over the country.

Meeting together for conferences, all the praying, the preaching, the singing, everything in Chinese. Plotting, planning, looking forward to how they're going to witness for the Lord when they go back. Some go back to Red China.

Others go back to parts of Southeast Asia or to Brazil or to Europe or some other such place. But they're looking forward to being ambassadors for the Lord Jesus Christ wherever they go. There are similar prayer groups now for the Arabic-speaking students, for Koreans, for Japanese, for many others.

We were praying about a man to head up such groups among the Spanish-speaking students. You know, God really did send the right man. Dr. Samuel Ruiz, for 16 years a Roman Catholic priest in Columbia in South America, was sent to the United States on a special scholarship to work out ways to keep Latin American students true to Romanism while they're in the States.

They come and study in our heathen universities and they go back as skeptics and communists. Agnostics and some go back, Protestantists. Well, Dr. Ruiz had to study what made them doubt and he worked out this plan for having cells where they'd get together and discuss their doubts with a priest, you see, or someone and get them straightened out.

But, you know, in the process he had to study the Bible and he began to have some doubts himself. And to make a long story short, I can't go into it, but Dr. Ruiz found the Lord. They kidnapped him when he did.

Tried to get him back to Columbia but he got away from them and he joined their side. And God used him all over the country. He was on their staff for four years.

He's gone back to Latin America now, but he was on their staff for four years and forming these cells using the very principle he'd used to keep them true to get them away. He didn't got one cell in the monastery. He said, don't come out yet, there are others in there God wants you to reach.

Fifteen princes and nuns left the Roman system through his testimony. The Latin students just eat up everything he said because he'd been a priest. We're praying now about a man to replace him.

I wish you would pray about that. Yes, we see them come to the Lord and band together in groups according to their own language. A group of Japanese were having a conference, some from Hokkaido, some from Kyushu, from all over Japan.

They said, you know, it's undoubted, it's doubtful we would ever get together like this, ever have a chance to get together like this in Japan. From all over Japan and you know, we're not divided up into our separate denominations or anything. We're one in the Lord and they could get together unitedly to pray for God's witness in Japan.

Now, we're thrilled to see them come to the Lord but you know, we have some problems too. There was a student from Japan making a trip from San Francisco to Washington, stopping in Christian homes along the way and he stopped in a Christian home in Salt Lake City. We got an air mail letter from him, not from him but from the family there and they said he accepted Christ while he was here.

And then we got another letter from Denver. He accepted Christ while he was here. And then we got another letter from St. Louis or Kansas City, somewhere, he accepted Christ while he was here.

But you know, when he got to Washington he still wasn't a Christian. And you know what he told me? And this is our biggest problem. See, we want to see Christians in America and Canada too, as the work now is beginning in Canada.

We want to see people be foreign missionaries right at home. But you know what this Japanese said? He said, you know, these people have really cheapened Christianity in my sight. He said, the way they presented Christianity to me has reminded me of one of your radio commercials.

All you have to do is just sit in one box top. That's all you have to do. Just sit in one box top and you get this beautiful crowd.

That's the way Christianity was presented to him. All you have to do is just take out this life insurance and you go to heaven when you die. That's all you have to do.

Just stand right here. Nobody mentioned the fact that he was the oldest son in his family. That he'd have to burn incense to the idols.

If he didn't, he'd disgrace the family. He'd be put out of his home. He couldn't get a job.

He'd lose all of his position. Nobody would mention repentance. The Apostle Paul said that in the space of three years in Asia, he preached repentance toward God and then faith toward our Lord Jesus Christ.

Then if you have a chance to meet a foreign student, don't be in too big a hurry to sign him up. You'll cheapen Christianity in his life. And then we find when the Lord really gets hold of them and they go back like Buck Singh went back and many others.

You know what they tell us? They say when we go back we'll have to have a Christianity that's different from the Christianity you have in America. Now in Canada, in a place called Three Hills, Alberta, at a school called Favorite Bible Institute, I think there is the Christianity that's different. But I'm talking about what's south of the border, you know.

They say your brand of Christianity won't work in our country. Here's a fellow at the University of California from Hyderabad, a Muslim state in India. I took him to church with him.

He was impressed, you know. Carpeting on the floor, stained glass windows, pipe organ. A magnificent building you have, he said.

Then he asked how many times do the people come to prayer here every day? I said they don't come every day. They just come Sunday morning. About half of them come Sunday night.

A little handful come Wednesday night. That's about as far as it goes. You know, he couldn't believe it.

He said, you have this elaborate, expensive building and you use it only two or three times a week? He said, in my country, we go to prayer five times a day. The Muslims do. The Hindus go to prayer every morning at daybreak and every night at sunset.

He said, how can you have the nerve to talk about sending missionaries to us when we pray more than you pray? Of course, I could tell him it's because we have a savior and they don't, but you know, it sounds sort of like mockery if they pray to their idols. And they pray, the Muslims pray to God without a savior more than we do that believe the Savior died for us. That may be the reason that our missionaries so frequently make such a tiny dent, if at all, in a Muslim country.

A fellow from Korea had been to the prior over there, had come out of these New Testament churches. I asked him what he thought of America, you know, he wouldn't tell me. I had to beg him.

He finally said, you know, coming to America has been the greatest disappointment of my life. He told me how he'd walk the streets day after day looking for a place where he could meet God's people in prayer. Every church building closed.

Well, I explained, well, we have larger houses than you do in Korea. Over there, they just have one room, no privacy. They go to the church building to pray.

I explained, we have many rooms in our houses, we have privacy. And we can pray in our homes. Yes, he said, I know you can, but will you? He said, I've seen you stay up late at night watching television.

And you don't watch American Christians. You're just half Christians. You want to believe Christ God for you, but you don't want to die for Christ.

He said, if I say I believe Christ God for me, I've only gone halfway in being a Christian. He said, you know, in my country, many people have been killed literally for Christ. Killed by the Japanese, killed by the Communists.

But he said, those that haven't been killed literally, they've died voluntarily. They live lives with simplicity and discipline and self-denial. He said, the same Lord Jesus Christ who spoke to whosoever in John 3, 16 also spoke to whosoever in Mark 8, 34 when he said, whosoever will come after me, lame, deny himself and take up his cross and follow me to the top of that hill and there let him die with me for whosoever

seeks to save his life shall lose it.

But whosoever loses his life for my sake and the gospel is the same for Satan. But he said he stayed in one home where there was a woman who talked about being a Christian. By that she meant she said she was going to heaven when she died because she believed the Lord died for her.

He said she had 29 pairs of shoes. He said, you know, in my country, women walk through the snow leaving a trail of blood because there's no shoes to wear on their feet. And here's a woman calling herself a Christian and she's got 29 pairs of shoes.

That's why they say that our type of Christianity, and not the type you have at Three Hills, but I mean the type we have in a typical church in the States, they say, your brand of Christianity won't work in Asia. Won't work over there where we're competing with Communists who are dead men on fallow. These students get converted to Communism over here, they go back and they live on \$5 a month or \$10 a month, live as simply as the poorest peasant in order to win their people to Communism.

Well, there was a man named Seung, Seung Sun Chae. Took two doctor's degrees at Ohio State University in the field of chemistry. And then, studying science, drove him to philosophy and religion and finally to the Bible and he found the Lord.

And when he found the Lord through reading the Bible, he realized he couldn't halfway do this business of being a Christian and had to be all or nothing. You know what happened to him? Some Presbyterians in the United States locked him up in an insane asylum for six months. All he'd done was become a Christian.

Makes me tremble when I think things like that can happen in my country. Took his agnostic atheist professors at Ohio State to get a lawyer to get him out. When he left the United States, he went back to China.

A great crowd came to meet him on arrival. The learned doctor returning from America. He stood before that company of people.

He said, you, Seung Sun Chae. Seung is not here. He died in America.

And then he quoted Galatians 2.20 in the Chinese Bible. I am crucified with Christ. It's no longer I that live.

Christ lives in me. He struck out. Moved like a firebrand all over China, all over the Orient, as known as the father of ten thousand churches.

He felt he couldn't go back with our American style of Christianity. It wasn't adequate to where he's competing with communists who are dead men on Sanhok. He had to have New Testament Christianity.

I ask you tonight, young people, who lives in your body? Do you accept the throne which is rightful of the Lord's? Can you honestly say I'm crucified with Christ? I don't live here. Christ lives here. The day in which we live today, especially the new movements that the devil is raising up, counterfeiting Christianity, will have to be New Testament Christianity or nothing.

And I pray God will have it. Shall we stand and pray together? Lord Jesus, Son of God, Son of Man, Thou hast loved us and given Thyself for us. Lord, teach us what it means we pray.

Teach us what it means, Lord, when you said, Deny Yourself. Teach us what it means, Lord, to take up our crosses and follow You to the top of that hill and there be crucified with You. Teach us what it means, Lord, when You said our bodies are the temples of the Holy Ghost which is in us, which we have of God and we're not our own.

We're brought to the cross. Lord, we see today men from every nation under heaven coming into our midst. Lord, we see the three million foreign visitors in the United States.

We see the thousands of foreign visitors in Canada.

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