

world vision

FEBRUARY 1972



FORMING
A PERSONAL
CHINA POLICY

A new venture—an old need

*"Let observation with extensive view,
Survey mankind, from China to Peru. . . ."*

There are distinct chronological difficulties with the assumption that Samuel Johnson had in mind here the editor's chair of *World Vision*. But as articles and reports come to this desk from the far corners of the earth, one enters into Dr. Johnson's spirit. When they come in past deadline, as has happened already in the short life of our new periodical, the editor is tempted to quote Johnson to the offending writer: "Learn that the present hour alone is man's."

This is my first opportunity to greet our large family of readers. It is with a sense of real privilege that I do so, for we are together embarked on a new venture in the service of the Great Commission, of missions around the world—the greatest cause I know. And our pages will be reporting in some detail the work of World Vision International, a mission service agency which has embraced, in a way too often missed by evangelical groups, the New Testament coupling of doctrinal fidelity and ethical

compassion. Where the gospel is engaging the world, where the light is pushing back the darkness, that's where we hope to be on your behalf. Where God is at work in a special way in His world, we want to tell you about it.

As I look over the contents of this our second issue of *World Vision*, whether at Stanley Mooneyham's exciting report on the Kachins of northern Burma (p. 3), at Robert Larson's perceptive picture of mainland China today (p. 7), at Dorothy Haskin's helpful guidelines for teaching missions to children (p. 12), or at Faris Whitesell's judicious chronicling of the historical relation of prayer and missions (p. 16)—in all of these I see reminders of the awesome need for prayer for missions *today*. A case could be made for the dual proposition that prayer is at the same time the most important and the most neglected part of missions.

Our activist age tends to look upon time spent in prayer as a bit on the luxury side, a rather weak substitute for work. Those holding such a misguided view can never have been exposed to a searching look at the life of Jesus, who prayed most when in times of crisis. Speaking of Burma, Adoniram Judson, who laid the founda-

tion of God's Kingdom there, once urged: "Be resolute in prayer. Make any sacrifice to maintain it."

Speaking of China, Hudson Taylor, founder of the China Inland Mission, wrote of his time in the Orient:

"The sun has never risen upon China without finding me at prayer."

Jonathan Goforth once led a series of fruitful revival services in China. After his return to England, he compared notes with a godly woman who had felt led to pray for China on certain dates. He testified: "I was almost startled on looking up these dates to find that they were the very dates when God was doing His mightiest work in Manchuria and China."

Most readers will know of World Vision's plea for prayer for contemporary China. We here reassert that plea, reminding you of your God-given potential for making history. It is a majestic privilege—and its consequences are eternal.

Frank E. Farrell



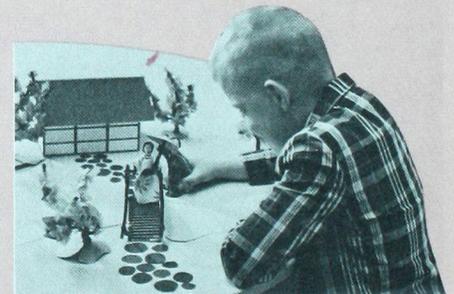
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*Isolated Christians
struggling for survival*

BY MULE TRAIN TO THE KACHINS

by W. Stanley Mooneyham

**A firsthand report
from the president of
World Vision International**

I felt so much at home as I sat around the campfire with my Kachin friends that I had to remind myself I was surrounded by some of the most famous—and most feared—guerilla fighters in the world.

As the reflection of the fire played across their bronze features, I remembered what I had learned earlier about these beautiful people. The Kachins, numbering about 500,000, are a mountain tribespeople living in the north of Burma. If you count all the tribal cousins in the general area, the population is estimated at about two million. Animistic in background, they have been so open to the gospel that

some of the groups are now more than 80 percent Christian.

Politically their landlocked, little-known area is a part of the Union of Burma, a tie stoutly contested by a group known as the Kachin Independence Organization. Kachinland is a land of towering mountains and sharp valleys with peaks on the northern frontier reaching over 15,000 feet, creating spectacular scenery.

How and where I reached the Kachins cannot be told. Rarely, if



Supplies,
carried by mule train,
take two months
to arrive.



Bibles, a rare commodity for the Kachins, would mean a great deal to these persecuted Christians.

at all, can one make it by going through official channels. The Burmese government does not permit visitors to go to Kachinland. I can only tell you that the last three hours of the journey were by mule, as we climbed winding and precipitous trails to an elevation of more than 5000 feet.

I was extremely tired as I lay down on my bamboo bunk that night, but I felt no fear or apprehension. Young Kachin soldiers stood guard outside the little grass cottage as I switched off the flashlight and pulled four blankets over me to keep out the bone-chilling night wind.

I knew that not only was I among friends—I was among brothers.

Earlier that day we had gathered in the crude little chapel for a worship service (interrupted while I went into hiding during a visit by the immigration police). That night I had been moved to tears as we prayed around the campfire and these young men shared testimonies of their faith and God's deliverance. One showed me a scar on his chest and told me that a Chinese bullet was still in his body.

There were stories of hope—and of despair.

Struggle is no new thing to the Kachins. During World War II they gained international fame (immor-

talized in Tom Chamales' novel, *Never So Few*) as they fought with the Allies to open the Burma Road to China. They risked their lives to protect Americans shot down by the Japanese while flying the "Hump."

Now many of the Kachins feel disenfranchised by the subsequent political settlements and they feel abandoned by the rest of the world. If they could vote on it, it seems certain that a majority would elect to withdraw from the Union of Burma. They want neither the socialist government nor the Buddhist religion of the Burmese.

On the other side, their land is being encroached upon militarily by the Chinese Communists. According to a recent issue of the *Bangkok Standard Magazine*, "Red Chinese troops, operating in large numbers inside a neighboring state for the first time since Tibet and Korea, have quietly taken control of much of northeast Burma in recent months."

Resisting a Vise

For many of the Kachins it is an unbearable vise and not a few have chosen to resist. On the south they face government troops determined to put down the rebellion, while on the same front armed elements of the Burmese Communist Party (Red Flag) also fight against the Kachins in alliance with the Chinese. On the north they face as least four Chinese divisions moving across their land loaded with Mao's little red book, and the brave Kachins wonder if they will survive. They remember Tibet and Korea.

Frankly, I wonder too, but they

keep praying for a miracle.

I was the first foreigner to visit them in several years. What a welcome! As I walked under the simple evergreen arch marking the entrance to Camp Peace, a "band" consisting of three drums and several bamboo flutes introduced me to this remote hiding place. I had come as a Christian brother in answer to their urgent, but faint, plea. These beautiful people feel so alone. They have no friends in the international news media or at the United Nations. There is no one to tell their story. The missionaries, who had provided their link with the outside world, were forced to leave in 1966 because the Burmese government felt they were a threat to the political stability.

Death at their Shoulder

In some areas entire villages have fled to the jungle where they live under the most primitive conditions. People are dying from simple diseases that elementary medicine and diet could cure. Many are victims of a disease they call "swelling." It begins with a fever. The feet puff up, then the legs, then the whole body. Without treatment, death is only weeks away. But swelling is a condition that can be wiped out in a few days with a little vitamin B.

Food is in short supply in these areas as marauding troops adopt the "scorched earth" policy, burning the farmlands when the people flee to the jungles. The salt springs were



This young man still carries a Chinese bullet in his chest.

burned down, making salt a precious commodity and contributing to the rise of the incidence of goiter. Clothes are in rags, and I was told thread for weaving cannot be imported. Medical facilities are almost nonexistent.

In some places there is liberty and the church thrives. Elsewhere the misery of physical suffering is made all the more acute by spiritual harrassment. Buddhism, the state religion, is taught to the children in school. Soldiers shoot up the churches and destroy them. Kachin-language Bibles cannot be imported.

The Chinese, on the other hand, turn the churches into lecture halls and the pulpits proclaim the "gospel according to Mao." Pastors are persecuted when they will not support the Communists. Families cannot speak openly about Christ.

The Kachins—lovingly simple in their lack of western sophistication—feel isolated and discouraged. Said one handsome young leader: "I keep telling my people that someday we will break through our isolation and people will listen to us. But we don't have the public relations Biafra had. We just have to keep hoping and praying for a miracle."

Perhaps my most touching moment was when a discouraged

young major said, "It was the American missionaries who told us about Jesus and gave us our churches. Maybe they can't send us medicines, but why don't they send Bibles?"

His naivete prevented the question from sounding critical. I could not answer him then, but we want to try.

It is extremely hazardous to get anything into Kachinland. Because of import restrictions, every item must go in by muleback over remote mountain trails. If the convoy is not attacked, which it frequently is, the trip takes two months. But the boys will keep making the trip as long as there are Bibles and medicines to carry, and we want to see that the supply does not run out.

Memories of those recent days with the Kachins are etched in my mind as deep as the valleys between their mountains. My heart is still warm as I think of their simple faith, endless hope and strong courage.

And of how they just keep hoping and praying for a miracle. 

'Why don't they send Bibles?'

You can help World Vision supply medicines and Bibles to the isolated Kachin people through your gifts and prayers. If you would like to have a part in reaching the Kachins—in expressing Christian brotherhood to this cut-off tribe—please use the coupon below.

I want to help the Kachin people!

Please use the enclosed
\$ _____ for medi-
cines and Bibles. 4634-H22

name _____

address _____

city _____

state _____

zip _____

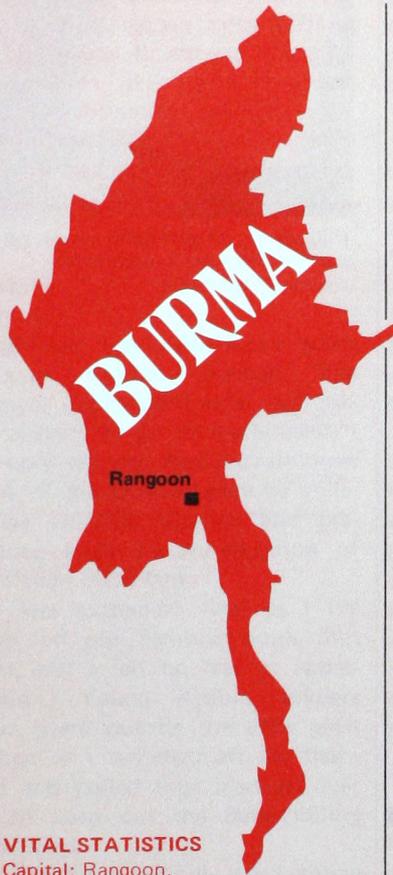
World Vision International
Box O, Pasadena, Ca. 91109

Elementary medicine and diet could cure simple, but often fatal, diseases.



facts of a field

Compiled by MARC, a division of World Vision International



VITAL STATISTICS

Capital: Rangoon.
Area: 262,000 square miles.
Population: 1971 estimate: 28.4 million; 40 percent under 15 years; 1985 projection: 39.2 million.
Population Growth Rate: 2.3 percent annually.
Population Density: About 102 persons per square mile.
Urbanization: 1970 estimate approximately 85 percent rural.
Languages: Burmese (related to Tibetan and Chinese) official language and used by the majority. Many other languages and subsidiary dialects.
Literacy: About 60 percent.
Economy: Per capita gross national product is \$70. Principally agricultural. Banks, businesses, import and export enterprises have all been nationalized.
History: Annexed to British India during 1880's. Separated from India in 1937, and given limited self-government. Independence was gained January 1948. Army takeover in 1958. Elections in 1960 returned former Prime Minister U Nu to office. Military took power in March, 1962; constitution set aside and revolutionary government established.
Government: Present one formed after 1962 coup. No constitution or charter. Executive body is Union Revolutionary Council composed of senior military officers.
Religion: Buddhist, 91 percent; Muslim, 4 percent; Christian, 4 percent.

Status of Christianity: In this overwhelmingly Buddhist nation, Christians are only a small percentage of the population but the church is strong and growing in several areas. Christians are estimated to comprise less than four percent of the total population and are found mainly among the tribal peoples rather than among the Burmese. All missionaries were expelled from Burma in 1966. The churches are allowed to function under government surveillance.

National Church: The Christian community in Burma is estimated at about 914,000, or 3.7 percent of the total population. Baptists account for over half of all the Christians in the country, and are formed into the Burma Baptist Convention. The Roman Catholic Church is second largest, with about 250,000 adherents. Other large Christian bodies include Anglicans, Assemblies of God, and the Churches of Christ.

Over 90 percent of the Christians in Burma have come from the tribespeople, most of whom were animists, not Buddhists. Large Christian communities exist among the Karen, Chin, Lushai, Kachin, Shan and other tribal groups. One-third to one-half of all of the Christians in Burma are found in the Karen tribe. J. Herbert Kane, in his book, *A Global View of Christian Missions*, writes, "The tribal churches in Burma are among the largest, strongest, and most evangelistically aggressive in all Asia. They have been self-supporting, self-governing, and self-propagating for many years. They have made themselves responsible for the evangelization of their own and other tribes in Burma..."

The various denominations in Burma have a network of regional and central Bible schools and semi-

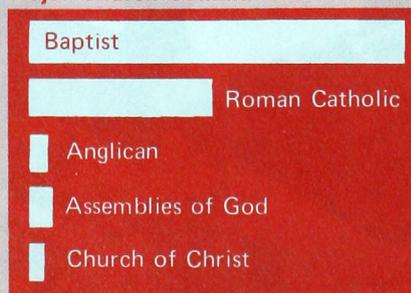
naries and have developed a relatively strong lay and pastoral leadership. Various churches support evangelists and missionaries within the country.

Christian broadcasting is not generally permitted inside Burma but broadcasts have been beamed into the country for years from other countries, especially by Far East Broadcasting Company and South East Asia Radio Voice from the Philippines, and more recently by Radio Voice of the Gospel in Ethiopia.

Foreign Missions: The earliest Protestant missionary work in Burma was by Baptist Adoniram Judson and his wife in 1813. At his death he had brought about a Burmese church of 7000 members, a complete translation of the Bible, and other translated literature. The Church of England began work in 1853, and the Roman Catholics have had missions in the country since 1856. Other active missions have been associated with the Methodist Church, Salvation Army, Seventh-day Adventists, Assemblies of God, and Churches of Christ.

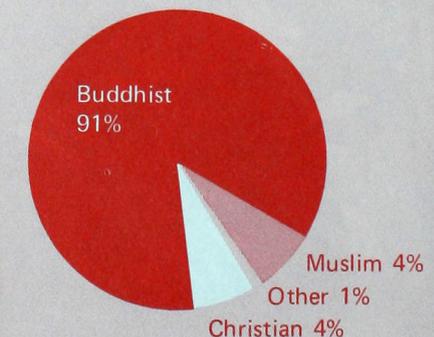
As part of an increased nationalistic emphasis, the Burmese government in 1966 ordered all foreign missionaries out of the country. About 400 Christian missionaries were in the country at the time. Nationalization also forced the turning over of all church institutions to the national churches. Other institutions, including schools and hospitals, were taken over by the government.

Major Church Communities in Burma



100 200 300 400 500
Thousands of Adherents

Religions Affiliations



FORMING A PERSONAL CHINA POLICY

by Robert Larson



He walked briskly to the rostrum in an impeccably tailored Mao-style boiler suit. Before long, his high-pitched voice speaking in the dialect of China's North eased into a crescendo: "Like the overwhelming majority of Asian, African and Latin American countries, China belongs to the Third World." Chiao Kuanhua, a seasoned diplomat, had been entrusted with the task of articulating Peking's policies before the representatives of the world's nations. From the very beginning in its newly-found place in the United Nations, the People's Republic of China advanced the theme: *we are one of you*.

In terms of official policy statements, Peking said nothing that had not been said many times before. There were still the old demands: the liberation of Taiwan, a withdrawal of United States troops from southeastern Asia, along with the perennial demand that the magicians in the White House make the seventh fleet disappear. Other salvos continued to be restatements of longstanding Chinese grievances. However the very fact that Peking's first speech in the United Nations declared nothing new had considerable importance for the ever-growing China-watching community.

But the rehashing of official statements should not dissuade us into believing that nothing is changing. An

Robert Larson is the executive secretary of the Asia Information Office in Hong Kong. The AIO, a World Vision-sponsored project, is a study group involved in gathering data on China.

American journalist recently spent a few hours with Chou En-lai. He asked the Chinese leader why there were still posters in Peking screaming: "Down the U.S. Imperialism and All Their Running Dogs." Chou, it was reported, smiled broadly and said, "Those are just slogans!"

Although the pithy sayings slapped on Chinese walls give us a reasonable reading of China's fundamental mindset, they really have little predictive value in determining the active, day-to-day business of the Chinese leaders.

A Chinese sage said it a long time ago: "The same man never steps into the same river twice." This simply means that we are constantly changing and so is our situation. A periodic awareness of this will not only help us understand ourselves, but it will also make us more sensitive to the changes taking place on the China mainland.

During Mao's great cultural revolution, China seemed concerned with internal political affairs only. There was a paralysis of information about China's relations—however limited—with the "barbarians" on the outside.

Today, we see precisely the other side of the coin. Since the mysterious disappearance of top Chinese leaders in mid-September 1971, little light has been shed on China's internal situation—while Peking's newly developing relations with the outside world have been given first page coverage.

The chain of events within the last several months has come with such breakneck speed that even the China-watching fraternity finds it difficult to stay

abreast of events. On the heels of a 22-year-old United States policy of "containing" China, have come some startling developments:

- relaxing of trade restrictions with China;
- the dramatic episode of the American ping-pong team's trip to Peking;
- the United States' affirmation of Peking's right to a seat in the United Nations;
- President Nixon's announcement that he would visit Peking in 1972;
- Kissinger's two visits to Peking to put the final touches on the Nixon/Chou working agenda (and also, it has been reported, to see that Mao's cooks prepare Nixon's favorite Chinese dish);
- China's entry into the United Nations—along with the expulsion of Taiwan; and,
- Peking's increasingly important role in the community of nations.

What does all this really mean? Where is China headed? Will she be a significant contributor to peace in this generation, or will her loyalty to "interrupted revolution" and her undying faith in "wars of liberation" continue to be her diplomatic posture in the days ahead?

The answers to these questions can only be speculative at this time—in spite of the observations being made in Hong Kong and Washington. The real answers probably lie at both extremes. It is certainly obvious that China does not want war. In fact, the Peking leadership seems nervous as it contemplates Moscow's armed force—some 40 divisions—scattered along the 4500-mile Sino-Soviet border. China is wondering whether Russia is continuing to toy with the idea of a preemptive strike as was considered during the border crisis of 1969.

And then there is China's historical antagonist—Japan. For months now China has been telling her masses that a rising militarism in Japan, accented with an undying "American imperialism," is another grave danger to the security of China. One is never quite sure if Peking only says these things to whip up a war fever among the people or whether the fears are real. But both the Soviet and Japanese threats to China seem to have been the primary reasons for catapulting China into its recent relaxing of tensions with the United States and the rest of the outside world. Historically China has always played one "barbarian" against another.

There is no doubt that China wants peace—for China. But this will not prevent her from contributing troops, arms and moral support (all in varying degrees, of course) to developing countries fighting against the "imperialist encroachment," and thus engaging in justifiable "wars of liberation."

Like most of the big, complex issues, we are going to have to wait and see how China is able to cope with her dramatic new role in the international spotlight.

For Christians who are committed to the declaration of the good news of Jesus Christ, these recent developments have monumental importance. Doors so long closed now seem to be slightly ajar. Twenty-two years of virtual noncommunication between China and the United States has given way to a less rigid—however hesitant and uneasy—Washington/Peking arrangement. China, with its 25 percent of the total world population, has been so busy in its unique method of nation building that it did not choose to discuss the matter with "outsiders." It is now welcoming foreign guests to have a look around—a guided look, but nevertheless a look.

For many Christians, Peking's sudden appearance in the international arena has reminded them that China *really does exist*. It has rekindled some of the feelings of the old days—the pioneering spirits of a Robert Morrison, Hudson Taylor, Jonathan Goforth and others. There is a prayerful nostalgia within this group for the old days—coupled with a desire to pick up the torch of Christian missions to carry the gospel back to the "Middle Kingdom."

There are other groups who seek an immediate, dramatic entrance into China with 14-day campaigns—employing methods that might even be questionable in reaching greater Los Angeles—to say nothing of reaching a mainland Chinese who has had a two-decade-old diet of Mao's Marx, a totally restructured thought form and one who has been thoroughly programmed against the "religious conspirator," and "agent of cultural imperialism."

The relevant question then is often asked: what can we as Christians in the West *do* to register our concern for that remnant of the Body of Christ in China as well as the millions who have never been given the option to say *yes* to Jesus? There is much we can do. But it is becoming increasingly apparent that the initial question should be stated: what can I *be*?

I would like to suggest we ask ourselves a few



questions that may help determine our actual attitudes toward China and any future Christian mission there:

1. As a Christian, what are my honest feelings toward the masses of people living on the China mainland? Do I really see them as men and women created in the image of God?

2. Do I believe that God has continued to work in China without the presence of missionaries from the West?

3. Do I believe that the present situation in China caught God unaware; or do I have the confidence that in His sovereign understanding there is a divine reasoning in permitting even the numerous excesses of the current regime?

4. Am I willing in my prayers to say "Thy will be done" in China?

5. Do I feel that the primary way Christ is ever going to be glorified in the People's Republic is through another phase of western-style, highly-subsidized missionary activities?

After doing battle with some of our heart attitudes and what we feel we should "be," let us consider what we can "do."

The following may help us get involved:

1. Use the articles in our news magazines, journals and newspapers as reminders to pray for China and her 800 million citizens. Ask the Holy Spirit to give insight into what is happening on the China mainland. When you come to the end of the article, pause briefly and pray. With the tons of words now being written about China this could be a primary catalyst for intercessory prayer.

2. Pray not only for the "familiar" names in China—Watchman Nee, Wang Ming-tao—but let us not forget also the *little* people—the Lees, the Wongs, the Chans, the Loos. Remember the beautiful Chinese children—many of whom are growing up in state-run nurseries with little parental contact. Remember the youth of China, especially those former Red Guards who had power for a while during the cultural revolution, only to have it snatched from their hands. Some are still confused. Many are bitter. Pray for the students in China who have been uprooted from familiar landmarks, separated from families and sent to the countryside to "grasp revolution and promote production." Separation from those whom one loves is no less traumatic in China than it is for westerners.

3. Write the mission boards who have had a min-

istry in China in the past. Ask them how they appraise the current China scene, and how they see their future role—if they see one. Persuade them to give honest answers.

4. Encourage Christian youth to give serious consideration to an enrollment in an academic program of Chinese studies. Most large universities in the United States—and many small schools—now have complete programs available in the language, history and culture of China.

As Christians we need to learn all we can about China's past, present and possible future. People so equipped may well expect to enter China in the days ahead as teachers, medical experts, engineers, agricultural planners, humanitarians and tradesmen. Do not wait for missionaries to be invited. The missionary-sending approach presently is not a viable option for China—and it may be that way for a long time. But one does not have to be called a "missionary" in order to *be* one.

5. Get to know Chinese families in your area. Pray with them. Discuss China with them. It is an especially moving experience to be with Chinese who still have loved ones on the mainland. This kind of an encounter will go a long way toward sensitizing us to China and the quarter of the world which makes its home there.

Times are changing rapidly and we are all being thrown off balance to some degree by a phenomenon known as "future shock." But rather than being overly suspicious about current trends in China, let us prayerfully determine what God is trying to say to us about our participation and involvement in sharing the good news of Jesus Christ on that ancient Chinese earth.

Mao Tse-tung, chairman of the Chinese Communist Party, many years ago voiced his political sentiment that: "Power grows out of the barrel of a gun." Luke reminded the early Church: "But you shall receive power when the Holy Spirit has come upon you." Two ways of thought; two very different revolutions. Party leaders come and go. Ideologies are in vogue for a while, then they are either modified or something takes their place.

But as empires wax and wane, and as radical changes occur with mounting intensity, God continues to build His Church. His building material is people—men and women cemented together by the Holy Spirit in a bond of love, caring for the needs of a desperately needy world. And China is a part of that world. 



“As a Christian, what are my honest feelings toward the masses of people on the China mainland?”

We were standing in a long line at the Seoul airport in Korea. Since my husband had duties in Tokyo, I had lured my maiden aunt, Miss Helen Leone McCaine, into going to the Orient with me. Now we were about to visit the child we sponsor through World Vision in Korea.

On our first evening in Seoul, we were escorted to seats in a room at the school where the internationally famous World Vision Korean Children's Choir was rehearsing for its next American tour. How hard the children and director worked: One could sense the dedication of all.

The next morning we were presented to our interpreter, a very young-looking Korean whose Oriental name we never did master, but whom we were told to call "Billy" (pronounced "Bee-Lee"). Billy turned out to be 31 years of age and the father of two children. I learned that he was a World Vision orphan.

At the airport we boarded a two-engine prop plane that seemed tiny after the huge jets that had brought us across the Gulf of Thai-

Winola Wirt, wife of Decision editor Sherwood Wirt, is a recognized author in her own right. "A Pact with Choon Hee" has been adapted from Mrs. Wirt's book, Of All Places.

land and the South China Sea. After a 200-mile flight we deplaned at the Kwangju airport and walked out into the pleasant October sunshine.

We saw a stocky little Korean lady who looked—and was—important. And beside her—could it be our orphan, Choon Hee? But this child looked about nine years old by American standards, and I knew that Choon Hee was almost 12.

We were close enough now for the Korean lady to bow. The little girl had already bowed to the waist. I had guessed who she was, and while later I learned to bow in return, that day I startled Choon Hee by giving her an old-fashioned bear hug. And before our 36 hours together were ended, I had indoctrinated our sweet little orphan with both hugging and kissing.

A chauffeured car awaited us,

and Madame Cho Ro, the Korean lady, gave directions to go to her office. There we had tea, and Billy went into a rugged session of translating. We were women with a lot to say, and it had to be said through the interpreter. We learned that Madame, in addition to executive duties at the local Young Women's Christian Association, served as superintendent of the World Vision orphanage where Choon Hee lived.

While we drank our tea, I stole covert glances at Choon Hee. She was investigating a small airline bag I had brought, containing various little gifts that I had thought would be different from what she could find in Korea. I noted her strong features, the olive skin, the blooming pink cheeks with delightful dimples.

"Billy," I said to the interpreter, "tell Choon Hee that I am sure she must brush her teeth very well indeed for they are so even and pretty." He relayed the message, and the recipient tried hard not to show her teeth in return. Soon, however, her shyness disappeared, and we began to have a wonderful time.

When we reached the orphanage,



A pact with Choon Hee

by Winola Wirt

Mrs. Wirt and Choon Hee in Seoul



my heart broke a little. Here we found several dozen children ranging from tiny ones up to girls the age of Choon Hee and beyond. The children immediately stopped their play, and at a word from their Korean housemothers, they executed deep bows. I thought I had never seen anything or anybody so adorable. Suddenly they broke ranks and raced toward Auntie and me, raising their little hands in a silent plea to be lifted up. I took as many as I could. Finally I resorted to patting them.

Madame Cho sensed my concern. "If only we had more time to love them," Billy translated.

Early next morning Madame Cho, Billy, and Choon Hee waited to show us further sights. We learned that Choon Hee was in the seventh grade, and that World Vision provides high school scholarships for worthy Korean students.

"You can earn one of those scholarships, I'm sure," I told our little girl, through Billy. She smiled. By now she was beginning to roll her eyes at me in a cunning manner. "Tell her please, Billy," I went on, "that we will try to help her acquire a college education. If the Lord so leads, and she can learn to speak English, we would like to have her live with us while she is working for her degree."

All too quickly the day and

evening passed. Next day we prepared to return to Seoul.

The train arrived puffing and steaming. For a long time we stood alongside the track making conversation. Choon Hee was wearing a sweater and slack outfit that I recognized. She was very quiet. When the little engine gave a toot, we said good-bye, and Auntie, Billy, and I climbed aboard. Madame and Choon Hee stood waiting for the train to depart, but it did not leave. We kept looking at each other, and at last it became evident that the train had waited too long. Tears began flowing like tiny waterfalls from Choon Hee's eyes. Her face remained stoical, but it looked as if she would cry forever.

I could not leave that child! She was standing there wiping her face on her sleeve and timidly accepting Madame's handkerchief. I left my seat and headed for the open doorway. Billy dashed after me. "No, no, Miz Wirt," he protested, "you can't get off. There isn't time."

"Then come stand in the doorway with me," I said, "and please tell Choon Hee that I am not going to cry because I know I will see her again, either in her country or in my own. Tell her that we are her family and we love her." A stream of beautiful Korean flowed from Billy to the little girl, and what timing! He uttered the last syllable just before the wee locomotive emitted a shriek worthy of a giant diesel. Billy helped me to my seat (I did need help!), then drew a handkerchief from his trench coat and wiped his brow.

I looked back at Choon Hee, hardly knowing what to expect. I should have known. The pink had returned to her cheeks, her dimples flashed, and as the train moved slowly out of the station, I waved and threw kisses to her. Slowly, with grace and dignity, she bowed low and retained that position until we were out of sight.

Today Choon Hee and I are keeping our pact. She is diligently learning English, and I... I have not forgotten.



Note: Since Of All Places was published, Choon Hee has entered a nursery teacher training program. She has been studying English, and Mrs. Wirt visited her in Seoul last year.

SHARE YOURSELF

That's right. World Vision invites you to share yourself with a needy child overseas. Through the sponsorship program, you can correspond with an individual child, take a personal prayer interest, and send special remembrances at birthdays and holidays. Your monthly contribution of \$12 to the childcare fund insures your child of the necessities of life and an elementary education. Join the thousands of individuals, families, and groups who through sponsorship have a personal part in relieving the suffering of the children of our world. Share yourself with a needy child.

I would like to share with a needy boy _____/girl _____.

Enclosed please find my \$_____ for _____ month(s). (I understand that sponsorship is \$12 a month, and that I will maintain it for at least one year if possible.) 4101/H

name _____

address _____

city _____

state _____

zip _____

The enclosed, postage paid envelope is for your convenience.

How you can teach

This article is part of our continuing effort to offer "helps" to our readers. If you feel your own experience in successfully teaching missions may be valuable to other readers, please submit your suggestions to World Vision magazine. We would appreciate your comments and suggestions about what you would like to see in future issues in the way of "helps" as you communicate world need—both physical and spiritual.

It has been well said that the best teachers share an enthusiasm, rather than inculcate a set of facts—which probably explains why so little effective teaching of missions to children is being done in our churches today. The teachers are not excited and challenged by missions so neither are their students.

Begin at the beginning. Obvious advice? Yes, but often overlooked in our rush to get the job done. Ask yourself, "Why teach missions at all?" Answer this basic question to your satisfaction before facing your class.

What is missions anyway? Simply stated, mission is telling the good news about Jesus Christ to those who have not heard.

If you were able to travel, not as a tourist, but as a friend of missionaries—you would be completely convinced that Christ is the divine Son of God and that only those who believe in Him have real peace of mind. Most of the world crouches in fear and superstition before their false gods. From South America to South India I have seen men and women chant in frenzy, pulling their idols through the streets. From Alaska to Nepal, I have seen men and women bow before weather-beaten wooden idols whose paint has faded. There is a god, that they know, but they "know not the way of the Lord" (Jeremiah 5:4). Ask God to make real to you the darkness of these billions of people who do not know

that Jesus Christ is the answer to their blindness and need.

It is difficult to respond to worldwide mission just because it is worldwide. We as individuals do not stretch that far... which brings us to step two.

As Jesus has begun to share with you His heart of concern for the needy and blinded of our world, ask Him to give you a specific concern. Ask the Lord to which country, which city, which rural district He would draw your interest. I believe if each Christian were to do that, every place in the world would have enough prayer helpers, missionaries and givers. The entire world is spread before you. My particular concern is India. Where will you focus your special concern?

Your Corner of the World

Having, before God, selected your corner of the world, learn about it. For instance, let us say that your concern parallels mine—India. Such a big country! Begin to read. My small encyclopedia alone has 15 pages devoted to India and the reading of them suggests related subjects to study, such as the different religions practiced in India: Brahmanism, Jainism, Mohammedanism, Parseeism, Sikhism, and Buddhism.

Additional information, maps, pictures, and posters are available from travel agencies and embassies. See the telephone book for travel agencies. Embassies are in Washington, D.C. Country information centers are sometimes located in metropolitan centers such as New York, Los Angeles, and Chicago.

Just about now you are going to say that you do not have time to do all that. It is true that Americans are extremely busy people. Usually

Child Evangelism Fellowship and Sunday school experience, travel to 40 countries in the interest of missions, and a warm heart for young people is the background for Dorothy C. Haskin's expertise on the teaching of missions to children.

we do not read much. Yet, if you would agree to devote to your chosen area just 10 minutes each night before you go to sleep or 15 minutes under the hair dryer, you will, in time, become an expert on that one country. You will know what you are talking about when you share your concern with your class.

After studying, you should be ready to share with your class. You could select a missionary (or a Christian national) to whom you can express your concern. Your church or denomination can suggest one to you. Write to him. An airform does not take long. Tell him of your interest in his work, and include some information about yourself.

Caution: my missionary friends have told me how many times they have been disappointed because at the beginning of each church year the head of the missionary society has written them asking what they could do to help. Then the missionaries never hear from them again. Missionaries greatly need helpers at home so do not promise if you cannot follow through.

Get Them Involved

After establishing a friendship with a missionary or Christian national you are ready to involve your class. Introduce your missionary friend by telling about where he lives and why he has left his home to live in a foreign place. Pictures, travel posters, magazines on the area, and so forth, would help. During the last half of the class time, suggest writing a group letter to the missionary on an airform. The students could each write a favorite scripture verse and sign their name, or they could decide on several questions they wanted to ask as a class and then all sign their names.

In this way your class is involved with missions as persons with persons.

To continue interest, even when the actual class time is not taken up

missions to children

by Dorothy C. Haskin

with the subject, have a visual display on your area of interest, a bulletin board or poster area. Ask the children to contribute items. Change this every few weeks by adding different things.

It will amaze your class to learn how different life is in other countries. You might even have the chance to ask a student from your chosen area who is studying in the United States to talk to your class about his country.

Missionary stories always help children understand an area. A Christian bookstore will probably have something to aid you. If not, try your denomination or the mission board under which your missionary serves.

Slides will also add interest. In some cases, various agencies will have film strips or short films which relate to your area of interest. You can write to the equivalent of a chamber of commerce in any country, and they will give or sell you slides. They will also send books about their country which are not available in the United States. You might even ask your missionary for slides. Keep in mind that he is a busy man and may not have the time, but do ask him.

Now that you and your class have an interest in a particular mission work, find out how you can become personally involved. If the

missionary has children, send cards on their birthday. If your class is old enough, letters might be exchanged with Christian students in the country. English is usually learned as a second language during junior high and high school. In some countries it is the national language.

Ask your missionary for a project in which the children can participate. This may mean a money contribution. If so, do not let the children merely ask their parents for the money. Suggest that they earn the money by mowing the lawn, washing the car, and so forth. This way it will be their personal assistance in the name of Christ.

Once the project is completed, be sure that you report to the children who received their gift and how it helped.

Identifying with Your Area

Some Sunday school classes sponsor a needy child in the country of their concern. Other classes whose interest is in a country where poverty and hunger are common have fasted for a meal or two to share in the experience. How you do it will depend on the area you have chosen and its people's needs. It is important to remember to involve yourself and your class personally with the people

in whom you are interested.

I mention prayer last with the hope that it will stay in your mind longer than the other things I have written. It is the most important.

Paul wrote, "Pray for us, that the word of the Lord may have everywhere the swift and glorious course that it has had among you" (II Thes. 3:1 N.E.B.).

If the great apostle Paul needed prayer, how much greater is the need of the average missionary for prayer concern and fellowship.

"Brothers, pray for us also" (I Thes. 5:25 N.E.B.).

The following may help you as you teach missions to children:

Missionary Stories, Theresa Worman (Moody Press), 50 cents. Eleven exciting stories about children around the world.

Missionary Stories and Illustrations, Charlotte E. Arnold (Baker Book House), \$1.50. A collection of brief missionary illustrations.

Missionary Stories for Preschoolers, for Primaries, for Juniors, and for Youth (Gospel Light Publications), \$1.95 each. Age-slanted books with stories by various authors.

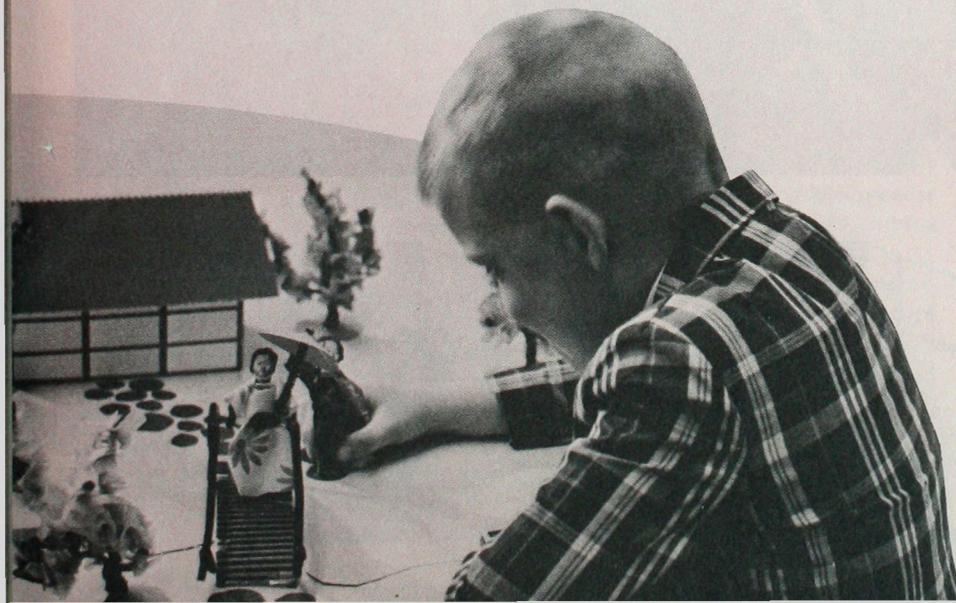
More Missionary Stories, Theresa Worman (Moody Press), 50 cents. More tales by the author of Missionary Stories.

Tell Every Man, Dorothy C. Haskin (Baker Book House), \$3.50. True stories of how young people around the world came to know Christ.

The Bible for All the World (Standard Publishing Company), \$1.50. Ten stories with flannelgraph figures.

Check your local Christian bookstore, or write to Christian publishing companies for other valuable aids such as missionary biographies, flannelgraphs, flash cards, posters, records, and cassettes.

Also, the Department of State has general information packages on many countries. Write: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.



Mrs. Rose Birzler was packing for Korea again. But this time, instead of folding dresses for orphans and wrapping booties for needy children, she was packing her own clothes. World Vision International, through whom she has sent literally tons of clothing to needy Korean children, had given her a round-trip ticket to Korea.

Just before she left for the two-week trip, Aunt Rose completed a shipment for Korea which included 2000 sweaters and jackets she has gotten from local schools' lost and found departments, 285 quilts, 1120 new dresses, 1000 pairs of booties, and a ton of used clothing. She made the new dresses, sewing an average of 25 dresses each day. The quilts and booties had been put together by a women's group who heard what Aunt Rose was doing and offered their time and skill to help the children.

We interviewed Aunt Rose when she returned from Korea. Her first response was, "I want to do a lot more for the children. We need to get other people involved. Each person doing what they can could really make a difference overseas."

Aunt Rose is an example of how God can use one individual willing to give all. "I promised God I would work for Him as long as I was able," she relates. "He has never failed me."

Without money and despite a serious back problem, the 67-year-old lady has managed to clothe and encourage thousands of needy children in Korea.

If you would like to help with *your* time and energy, but do not know exactly how, consider a World Vision Kit project. For more information, check the appropriate box on the postage-paid envelope on page 12 and drop it in the mail. 

Aunt Rose goes to Korea



"The best part of the trip was meeting the children," Aunt Rose said. In her two-week visit, she saw the many homes and hospitals for which she has provided clothing during the last six years.



monthly memo



His Excellency, Mr. Sirik Matak, Cambodia's acting Prime Minister, said to Dr. Stan Mooneyham and others of us with him in a special conference in his Phnom Penh office the other day, "We don't have hospitals here in my country, only 'cow sheds' for our wounded and suffering." He further expressed to us his own personal gratitude for the assistance in vitally needed medicines and medical supplies which World Vision has given to this nation in its time of dire need.

Cambodia has no greater physical need than medical aid. . . and thus it is that World Vision is engaging in the special project of supplying a beautifully equipped Christian hospital for this Buddhist country. Our friends of the Christian and Missionary Alliance, and the national church which has developed out of the C&MA endeavors, will be responsible for running the hospital.

This hospital will be the first Christian institution in the hundreds of years of history of this Asian nation, a nation which has as recently as 1965 requested all American missionaries to leave, and only in the last 18 months has permitted their return.

The government of Cambodia has granted to World Vision, on a 99-year, rent-free lease, 12½ acres of highly valuable property on the main highway into the city from the airport—right across the road from a beautiful Russian-built university—as the site for this hospital.

As a result, the small, struggling Cambodian church is beginning to "walk 10 feet tall" as its Christian testimony is being established to the glory of God and His Son, our Lord Jesus Christ.

Only about one-half of one per-

cent of Cambodia's seven million population is Christian but here God has enabled these believers, through World Vision, to contribute, in the name of Christ, to Cambodia's greatest need—and be a means of witnessing to a whole nation of the gospel of Christ.

World Vision maintains a "low profile" in all of this—simply to raise the funds needed and then establish this Christian hospital for the Christians to use to meet an acute and critical need and bear a clear witness for Christ.

Please, dear World Vision friends, pray that God will mightily use this testimony to affect an entire nation for righteousness. It is because you pray, give, and care that this type of Christian concern can be expressed and the love of Christ through people be demonstrated to an entire nation. Thank you for caring.

Executive Vice President

The New and the Old

Sir: I have just received the January, 1972, issue of the new publication *World Vision*. I wanted to send you these few lines to congratulate you most warmly on an outstanding piece of work.

It is not easy to merge two publications in one, and in the process retain the distinctive characteristics of both. You have succeeded eminently well, and I want to express my heartfelt congratulations to you. We pray that God's richest blessing may rest upon the new publication, as indeed upon your entire ministry, in richest measure.

Eugene R. Bertermann
Executive Director
Far East Broadcasting Company
Whittier, California

Sir: The center-spread poster in your first issue is wonderful. Anyone who can look at it without a breaking heart does not have one.

The needs of the world are crying, "This is World Vision's hour."

Vera Glanville
Glendale, California

readers' right

Sir: It is with consternation and deep regret that I just read in the Missionary News Service sheet that *WVM* is to be discontinued. I considered the magazine to be one of the best for missionary reading and the only one tailor-made to make us think.

Eric Maillefer
Administrative Secretary
Association of Evangelicals
of Africa and Madagascar
Nairobi, Kenya

Sir: It is a real pleasure to congratulate you. . . [on] the new venture of *World Vision*. For a long time I have thought that the material in *Heartline* really ought to be a part of *World Vision Magazine*. . . .

Helen Wessel, president
Bookmates International
St. Paul, Minnesota

Sir: I was distressed to discover recently that *World Vision Magazine* as we have known it will no longer exist after this issue, being merged with *Heartline*. . . . I am distressed because *World Vision Magazine* has been one of the few mission magazines that we could recommend, without qualification, to students. . . . We have found it to be an effective tool of communication for students, and we hate to see it altered.

David M. Howard
Director, Urbana '73
Inter-Varsity Christian Fellowship
Madison, Wisconsin

Sir: I am a little sad to see the passing of an old friend. . . . To me it was the best missions magazine. . . .

I am pleased to see, however, that the new periodical will contain many of the [old] features. . . .

Thank you so much for the contribution that you have made to my life through *World Vision Magazine*. I am looking forward. . . to the new *World Vision*.
Robert W. Brunson
Lima, Peru

The missionary program has always moved forward on the wheels of prayer. When God's people pray, God responds in marvelous ways.

The apostles said, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). In this spirit, the early Church evangelized the Roman Empire in 300 years and Christianity became the official religion. After that, not too much was done for missions until fairly recent centuries.

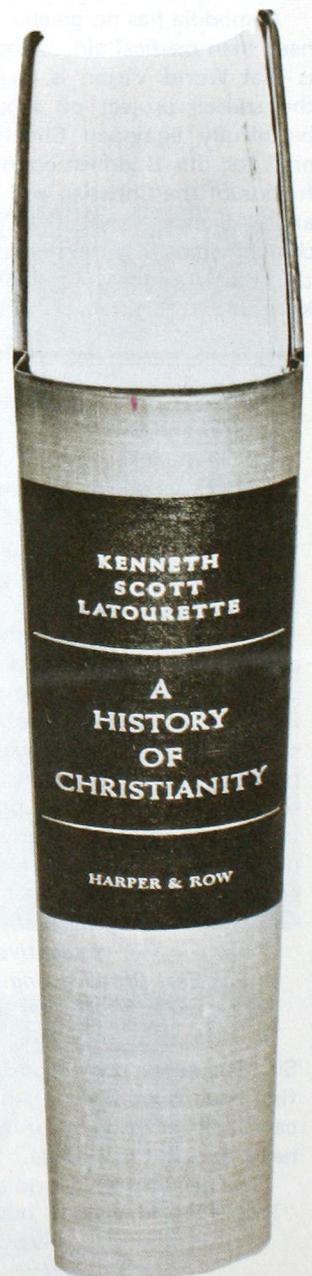
One notable effort was in the sixth century when Pope Gregory the Great sent Augustine with 40 Benedictine monks to evangelize the British Isles. The Venerable Bede said these monks served God "with continual prayers, watchings and fastings, preaching the word of life to those whom they could reach," and in 50 years the seven kingdoms of England were won to Christianity and idolatry was abandoned.

Count Zinzendorf (1700-1760) led the Moravians in Germany to establish Herrnhut as a Christian communal settlement. In 1727 the Moravians began "The Hourly Intercession." One prayed for an hour and another took his place and prayed through the next hour. Someone was praying every hour of the day and night around the clock. This continued without a break for over a century. With such prayer backing, Moravian missionaries established bases in the West Indies, Greenland, India, South Africa, Guinea, Ceylon, and Turkey, and mission work among the Jews was carried on in the large cities of Germany and Holland.

In the American colonies, David Brainerd (1718-1747) was praying and working mightily to convert the American Indians. On April 18, 1742, he wrote in his diary: "God enabled me to agonize in prayer, that I was quite wet with sweat, though in the shade and the cool wind. My soul was drawn out very much for the world; I grasped for multitudes of souls. . . ." A revival came, and on August 8, 1745, he records: "I stood amazed at the influence which seized the audience almost universally and could compare it

Teacher of preaching, pastoral work, and evangelism for 40 years, Dr. Faris Whitesell is professor emeritus at Northern Baptist Theological Seminary in Chicago. He is author of several books.

THE ESSENTIAL LINK: PRAYER & MISSIONS



PART II:

to nothing more aptly than the irresistible force of a mighty torrent, or swelling deluge. . . ."

In 1723, Robert Millar, a Presbyterian minister in England, published a book in which he urged prayer as the first of nine means to be used to convert the heathen. In 1746 a memorial was sent to America inviting all Christians there to join in prayer for the conversion of the heathen.

England's William Carey (1761-1834) kept a map of the world before him so he could pray for the heathen nations as he cobbled shoes. He went to India as a pioneer missionary, 12 of his fellow pastors organizing the Baptist Missionary Society on October 7, 1792, and agreeing to "hold the ropes while he was down in the mine."

The famous "haystack prayer meeting" occurred in the summer of 1806 as five Williams College students found shelter under a haystack from a rainstorm. They talked about the lost heathen and then dedicated themselves to God to do something about it.

During the years 1857-1859, a prayer revival, led mostly by laymen, swept the United States and other nations. Millions of people were converted to Christianity and all Christian causes experienced advances, including evangelism and foreign missions.

George F. Muller (1805-1898) demonstrated to the world the faith and prayer principle of sustaining God's work. He founded the Bristol Orphanages in England and maintained them for 60 years by faith and prayer. He refused to make any appeals for money but laid the needs before God in prayer. His example spurred other Christian institutions, including missionary societies, to follow this principle.

J. Hudson Taylor (1832-1905) founded the China Inland Mission on the principle of faith and prayer. At one point, the leaders of this mission prayed for 70 new workers to add to the 100 they already had on the field. In three years they had 76 new missionaries. In 1886 they prayed for 100 new workers and \$100,000 additional financial support, and God gave them both.

Pastor Johannes E. Gossner (1773-1858), a converted German priest, was pastor of the Bethlehem Church in Berlin. It has been said of him: "He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being, and missionaries

into faith; he prayed open the hearts of the rich, and gold from the most distant lands. . . . By faith he sustained the hearts of 100 missionaries and bore the burden of 20 stations, and builded an hospital, and wrote Jesus upon thousands of lives."

John R. Mott (1865-1955), an American layman and worker in the old Student Volunteer Movement, believed that the world could be evangelized in his generation. Paulus Scharpff says of him, "And throughout the years in all parts of the world he established treasure houses of prayer by maintaining a working partnership among prayer warriors."

Robert P. Wilder (1863-1938), a fellow-worker with Mott among students, prayed for 1000 missionaries from the academic world. More than 1000 volunteered.

As a final testimony to the efficacy of prayer for missions, we cite the witness of missionary J.O. Fraser (1886-1936) of the China Inland Mission, a worker among the Lisu people of China:

"I am feeling more and more that it is, after all, just the prayers of God's people that call down blessing upon the work, whether they are directly engaged in it or not. Paul may plant and Apollos water, but it is God who gives the increase; and this increase can be brought down from heaven by believing prayer, whether offered in China or in England. . . . We do our part, then can only look to Him, with others, for His blessing. If this is so, then Christians at home can do as much for foreign missions as those actually on the field. . . . Solid, lasting missionary work is done on our knees. What I covet more than anything else is earnest, believing prayer, and I write to ask you to continue to put up much prayer for me and the work here. . . .

"I am not asking you to give 'help' in prayer as a sort of a sideline, but I am trying to roll the main responsibility of this prayer warfare on you. I want you to take the burden of these people on your shoulders. I want you to wrestle with God for them."

Countless other instances similar to these could be cited, but no need to overstress the truth. To state it in simple prose: God answers believing prayer for missions and all other righteous causes. Or as someone has poetically said: "Prayer moves the arm which moves the world, and brings salvation down." 

IN CHURCH HISTORY

by Faris Whitesell

globe at a glance

Rift in Uganda Church Reconciled

Persistent tensions and misunderstandings within the Anglican Church in Uganda, East Africa, led to a crisis situation late in 1971, according to a Religious News Service report from London.

The crisis came to a head when the Diocese of West Buganda threatened to secede from the church organization and the Diocese of Namirembe refused to hold further discussions on the church constitution. Relations were strained and bitter.

Idi Amin, president of Uganda and a Muslim, became concerned over the situation and called the bishops and members of diocesan councils to a meeting in Kampala.

A missionary reported from the meeting: "We had a moving Holy Communion service with an address on 'Owe no man anything but to love one another.' Later in the morning, the bishops met on their own.

"Included were bishops of the two Buganda dioceses who had previously been ordered by their diocese not to attend meetings with the other bishops. As they shared together their failures, weaknesses and lack of love, the bishops enjoyed a depth of fellowship which they had not known for a long time.

"At the afternoon plenary session they sat together as a sign of their oneness. . . . The bishops asked for forgiveness for their failures as leaders and their own share in the

confusion that had overtaken the church—for their loss of vision and of love.

"The walls of division were crumbling. Bitterness and suspicion were giving way. . . faces were radiant with joy and amazement at the change of spirit that was taking place."

The two dioceses gave assurances that they no longer thought of secession and asked forgiveness.

The missionary concluded the report: "We could not help feeling humbled and challenged that the country's President had felt compelled to intervene in our situation, but there was no doubt that God used this Muslim leader to provide the setting in which His Holy Spirit worked to bring us all to this place of reconciliation and a new beginning."

The East African church has been experiencing a lay revival for several decades. In the past, however, leadership of the church has had a mixed response to the movement among the laity.

Africa—Soon a Christian Continent

Africa will be a Christian continent by the year 2000, stated Burgers Carr, the new Liberian general secretary of the All African Conference of Churches. At the present rate of growth there will be 350 million Christians in the year 2000. The center of Christianity will have then moved from the white North Atlantic world to Africa. Carr pointed out that Chris-

tianity will be the religion of the poor, the powerless and the black people.

Change in Church Prompts Africa Strategy Study

The Board of World Missions of the Lutheran Church in America is seeking an inter-Lutheran consultation on "joint strategy for Lutheran involvement in Sub-Sahara Africa."

The board hopes to reassess the deployment of agency resources to reflect changed mission/church conditions.

Currently the board's work is related to churches in Liberia and Tanzania which have rounded the "major turn in the road to self-reliance," stated Dr. Ruben Pedersen, the board's African secretary.

Dr. Pedersen who recently completed a three-month tour of 16 African countries, said that there are "unparalleled evangelism opportunities in Africa."

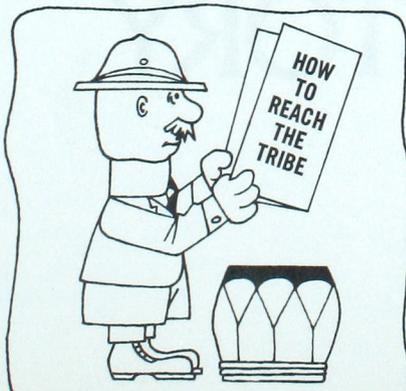
"There are many outstanding examples of the team approach to mission work," he continued, "particularly to the village people, with multifaceted programs of medical, educational, socioeconomic and evangelistic emphasis."

Chad Asks for Missionaries

Two national pastors from Chad, central Africa, are asking American and Canadian churches for missionaries. The Chadian church has launched its own missionary society, but needs help in Christian education, youth work, medicine and agriculture.

Twenty of the 70 language tribes have heard the gospel. But only seven languages are in writing. Two

Dr. Worvis



tribes have the New Testament, none have the entire Bible.

Rwanda Refuses Mission Money

The 15,000-member Presbyterian Church of Rwanda has refused to accept money from European missions. In seeking to sever its relationship with the missions, the church hopes to establish direct contact with European and American churches.

Major complaint against the mission is that they have introduced types of ministry which the church considered European and that the boards have failed to support other forms of ministry the church sees as priority tasks. The Rwanda church is seeking more of a say in the type of missionaries which are sent and the types of ministry which are supported.

Rhodesia Literature First

In a first for Baptist literature in Rhodesia, nationals have shared in writing literature for church education programs. Formerly this material has been written entirely by missionaries.

Rhodesian Church Leaders Condemn Settlement Pact

Church leaders in Britain have been joined by leaders in Rhodesia in condemning the pact, which if approved, would settle the six-year-long struggle between Britain and its rebellious former colony.

Broadly, the proposals call for Rhodesia's 1969 constitution, which guaranteed white supremacy almost indefinitely, to be amended to allow for more parliamentary seats to become gradually available to the

country's five million blacks, but the date of eventual majority rule is not clearly defined. The 250,000 white minority retains effective veto power to prevent black majority rule from ever becoming a reality.

A statement issued by the Christian Council of Rhodesia said, "In the light of... serious defects in the proposals for a settlement, it is our considered judgment that they should be rejected."

United Methodist Bishop Abel T. Muzorewa, speaking as chairman of the African National Congress of Rhodesia, denounced the terms of the proposed accord as a "sellout" of the country's blacks.

IN BRIEF:

Bangladesh—A policy of secularism "which means freedom to all religions," has been proclaimed in the world's newest country. However, no law which is objected to by Islam is likely to be passed.

Hong Kong—The first major consultation on Chinese theological education, initiated and participated in exclusively by Chinese, was held here January 10-13.

Hong Kong—Chinese Christian broadcasters interested in the possibilities for contact with mainland China, met for the first time and laid plans to establish in 1972 their own cooperative agency to exchange information and to improve programming for mainland China.

Venezuela—The church here is one of the first on the continent to publish a hymnal composed entirely by Venezuelan Christians. It is now in its second printing.

Germany—A committee has been established to coordinate evangelical

efforts during the 1972 Olympic Games being held in Munich, August and September. It has official recognition and its literature will carry an officially recognized insignia.

Valley Forge—The American Baptist Foreign Missionary Society has decided to resume assignment of new overseas missionaries. A moratorium on new assignments has existed for more than a year. An increase in budget prompted the change.

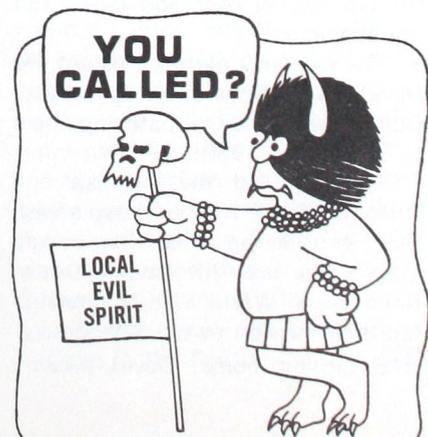
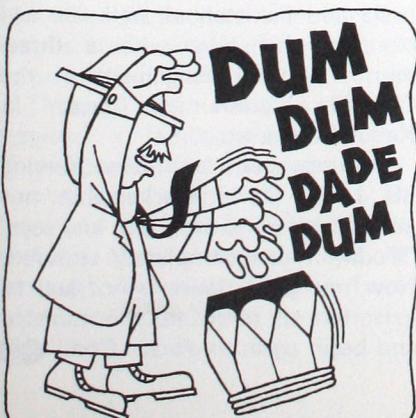
New York—Devaluation of the dollar cost the Board of World Missions of the Lutheran Church in America at least \$250,000. Executive secretary said the devaluation really "hurts."

Vatican City—The Vatican Congregation for the Evangelization of Peoples, which directs and coordinates missionary activity of the Roman Catholic Church, celebrated its 350th anniversary January 6. The organization oversees 135,508 missionaries who work among 51 million Catholics.

'World Evangelism' is Theme of West Coast Urbana-Type Conference

A four-day missions conference sponsored by Hollywood Presbyterian Church, with Inter-Varsity Christian Fellowship and Fuller Theological Seminary participating, drew over 650 people December 28-31.

Speakers included Dr. Leighton Ford, vice president of the Billy Graham Evangelistic Association; Dr. Robert Boyd Munger, professor of evangelism at Fuller Seminary; and the Rev. David Howard, new director of Urbana '73 IVCF triennial conference. 





A 40-year adventure with God

by Norman Rohrer

During his Minnesota boyhood, "PK" David Morken knew only one ambition: to become a doctor. But as a senior in high school the young man of Norwegian descent surrendered his life to the living Lord and all goals merged into one: to preach the gospel of Jesus Christ.

This year the soft-spoken preacher looks back on 40 years of ministry—an adventure with God that has led him into the steaming jungles of Sumatra, behind the lines of advancing Chinese Communist soldiers, and to the platforms of large-scale crusades in world capitals. He is often called a "missionary to missionaries."

God's Call in a Library

The Rev. David Morken was pastor of a growing church in Lodi, California, when a faint tug began drawing his heart and mind to foreign missions.

"I began to hear the heart cry of God," he recalls. "It seemed that He was saying over and over, 'Let my people go.'"

The call grew more persistent. As David and his wife Helen prayed, God answered by dispatching them to Sumatra in 1939.

They studied the language and customs of the Koeboe people with zeal, considering this first assignment to be their life's work. But in three years, World War II interrupted their mission to the Koeboes.

Returning home, David became

director of the Christian Service Organization in Orange County, California, ministering to as many as 8000 soldiers a week. He organized the Saturday night "Jubilee" in Los Angeles which became the largest youth rally in the United States, and became vice president of Youth for Christ International.

Opportunities for evangelistic crusades began expanding his ministry to other cities. He traveled overseas with Billy Graham, Torrey Johnson, Sam Wolgemuth and others. The world was fast becoming his parish.

'Home' to the Orient

In 1948 an urgent call was issued by Youth for Christ for a man to seize postwar opportunities for evangelism in China. David and Helen accepted the call, and returned 'home' to the Orient.

Up and down the coast of China David Morken traveled and preached under the auspices of Y.F.C.

But the time for Chiang Kai-shek's regime was growing short, and the day finally came when Shanghai was in the hands of the Reds. Evangelist Morken did not know that the free regime had ended that morning as he took his customary walk to the radio station. On all sides stood thousands of battle-weary troops in ragged uniform. At the radio studios he was met by horrified stares.

"How did you get through the

lines?" his friends asked. "Those are all Communist soldiers out there! No one is allowed on the streets!"

Mr. Morken sat down at the microphone and began to speak. The prepared message on the "peace of God" flowed freely from his lips. Years later Morken was told in London: "If you had come to China for that one day alone, it would have been worth the effort!"

That period will live forever in David Morken's memory. "I seemed to be driven by the Spirit to study the Gospel of John," said: "Night and day I was pressed to memorize and outline that book which later became a favorite text in my preaching ministry."

A letter from Glenn Wagner of the Pocket Testament League, inviting David to assist in Gospel distribution, took the Morkens next to Japan for three and a half years. Following that experience they moved to Hong Kong in 1953 for an evangelistic and conference teaching ministry.

The 'Impossible' Mission

Enormous physical testing has characterized the past few years for evangelist Morken. Amoebic abscesses on the liver, exhaustion from sprue, and the suffering of a brain tumor have all required special treatment and long periods of rest.

Although doctors have warned him never to return to a tropical climate, Mr. Morken has just left with his wife for a 10-month overseas assignment with World Vision. As minister-at-large with that organization, he will be serving in evangelism and special conferences in the Philippines, Hong Kong and India—with possible stops in Indonesia and Pakistan as well. He will complete his tour with a three-month pastoral assignment at the Christian Community Church in Kabul, Afghanistan.

Having spent a lifetime serving his Lord, David Morken has not allowed illness to stop him and says, "Today I feel completely restored. Now my great desire is not just to exist but to return to the ministry and begin again to *do* for God." 

THE CHOIR IS COMING!

The World Vision Korean Children's Choir is coming again to North America. The choir will be on tour from October 1972 to January 1973.

A SMALL GIFT TO KALIMANTAN

Since 1969 World Vision has aided Chinese refugees in the Indonesian state of Kalimantan. Housing, tool kits, school sponsorship and relief goods have been provided in the name of Christ. Hanni Schafeler, a German missionary through whom World Vision works, writes of a small gift which was used to purchase New Testaments in Chinese.

"The New Testaments went to some of our young Christians in Kalimas. One of the recipients was Mr. Tai who had become a Christian while still living in Roban Refugee Camp. He only possessed a booklet of the Gospel of Mark. Mr. Tai went to Kalimas, our resettlement area, in early May. Since that time, his wife has become a Christian."



Mr. and Mrs. Tai work on their plot of ground which is an opportunity for independence and a new life.

A FIRST FOR FAMILY-TO-FAMILY

When Mr. and Mrs. George McFadden met Mr. Nak Joo Choe in Korea it was a "first" in the Family-to-Family sponsorship program. The McFaddens were thrilled to meet this young man and hear of his progress.

Through the Family-to-Family program, a family in the United States sponsors a family who has a member being treated for leprosy at the World Vision Special Skin Clinic in Korea. Many of these families are destitute. A person suffering from leprosy in Korea finds it extremely difficult to obtain a job.



The McFaddens present Nak Joo Choe with a Gideon Bible.

LINK OF LOVE FULFILLED

For seven years Miss Carolyn Brammer, a World Vision sponsor living in Virginia, dreamed of helping orphans and needy children in Korea. God blessed her help by "proxy," but she desired to help in person.

After graduating from nursing school, she became head nurse in a pediatrics ward at Columbia Presbyterian Medical Center in New York.

After prayer and persistence (she wrote many missionaries in Korea inquiring about the place where she could best use her talents), Dr. Howard Moffett, superintendent of the Dong San Presbyterian Hospital in Taegu invited her to come. She is

assigned to the World Vision Children's Wing, and works with Miss Chong Won Lee who has worked faithfully at the Children's Hospital since it opened in 1953.

After Miss Brammer arrived in Korea and met the child she has sponsored, she decided to sponsor a second child.

Now her help is in person, not by proxy. The link of love is completed.

Though she came to Korea as a volunteer, World Vision has agreed to help with her salary. Pray for Miss Brammer, Miss Lee, and the dedicated staff who care for these children.



Miss Carolyn Brammer with a patient in the World Vision Children's Hospital in Taegu.

SUDAN—CHURCH GROWS AMID STRIFE

The general secretary of the Church Missionary Society in London said in a radio interview recently that there is a growing church in southern Sudan, despite the fact that the territory is wracked with civil strife with missionaries having been expelled since 1964.

He said there are 11 Anglican clergy in the South, but they are "hunted men."

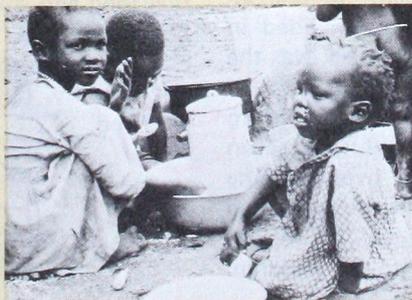
"In the eyes of the Muslim mili-

tary," said the Anglican churchman, "they are supporting the rebels. They have been harassed and chased, their whereabouts always liable to be betrayed by some pathetic spy desperate for food."

Another evangelist, according to the general secretary, knows of 120 "preaching centers—wooden logs set in forked sticks, a small table and a rough wooden lectern."

The number of Christians among the five million people in the southern territories is growing more rapidly than anywhere else in Africa, he states. Names of those baptized are recorded in old school books and "lovingly" kept until more peaceful times.

He emphasized that it is "absolutely wrong" to describe the long drawn-out strife in Sudan as a religious war, even though the Muslim soldiers from the North are pitted against the pagan and Christianized Negroes in the South.



Even as World Vision helps Sudan refugees rebuild in Ethiopia, the civil war in Sudan continues.

Stalwart "Sensei"

Irish but born in Wales. . . .

A citizen of the United Kingdom yet more at home in Japan. . . .

Maternal enough to wish that she had twins yet committed enough to a career in missions to return his ring to the man who wanted to marry her. . . .

Simple enough to get inside the lives of scores of children born out of wedlock in a deadly brothel system yet sophisticated enough to gain *entree* to the Japanese royal family. . . .

Unswervingly dedicated to the mission of Christ in Japan but adaptable enough to carry that mission to groups as varied as fatherless children in Kobe, war criminals on death row in Sugamo, and (latterly) university students in Tokyo. . . .

Identified deeply with the life-in-the-Spirit teaching of Barclay Buxton and Paget Wilkes—British expositors of saintly excellence—yet so biblically oriented and Christianly broad-spirited that she had a winsome witness to those of all theological backgrounds or of none at all. . . .

Living in an apartment whose furnishings suggested she had made poverty her bridegroom, yet able to turn those austere quarters into what one visitor called "a courtroom of heaven" where Christ's presence halloed the walls and His love lit the lamps. . . .

That—and much more—was Irene Webster-Smith, known to thousands simply as "Sensei," the Japanese word for "teacher" or "wise one." For more than 50 years, until her recent death, she spent her energies out of an undying love for the people of Japan and an undiminished longing to see them embrace Christ.

"Sensei" was intimate with God. She confided in Him. She listened to Him. She rarely missed connections. As a young Christian she felt the tugging at her heart which she interpreted as a call to missionary work. Because the Sunday school boys class she was teaching was unresponsive, she said to the Lord, "I am ready to go *there* when I have become effective *here*." "The next Sunday," writes Godfrey Buxton, of the Japan Evangelistic Band, "nine boys gave their hearts to Christ, and immediately she offered for Japan."

This directness of contact with a loving Heavenly Father became contagious in the lives of the Japanese children whom she sheltered and taught. In one instance a new home was needed. It was provided in answer to prayer—hers and theirs. Its drawback was the presence of a mountain so close that it shut out the sun and restricted the view. The children, hearing from Scripture about a faith that removes mountains, began praying for a miracle. Their glee was overwhelming when one day bulldozers moved in and the offending part of the mountain was sliced away. It was no miracle to the roadbuilders but it was to the children.

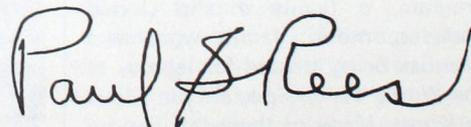
"Sensei" was irrepressible in her humor. The Irish in her never died. She once crossed the Pacific on a slow ship whose meals were always unsavory, often intolerable. Having docked at Vancouver, B.C., she and her traveling companion were entertained in a gracious and immaculate home. After a delectable meal, in which British Columbia salmon was the *piece de resistance*, she leaned back in her chair, eyes atwinkle, and said, "I almost feel like a pagan. Do you think I'm backsliding?"

"Sensei" was insistent on a Christian holiness that was practical. When some evangelicals speak about the "purity of the Church," their concern is theological—the doctrine must be sound. When Irene Webster-Smith spoke of the purity of the Church, her concern was practical—the redeemed life must be sound. It must reflect the "beauty of Jesus" in a purity of intention that clothes itself with love and love's self-forgetting identification with the needs of others.

One sees this lifelong concern in something that happened not long after the end of the first World War. "Sensei" was working in a Christian center dedicated to the rehabilitation of Tokyo prostitutes. A scourge of influenza swept the country, in which a million Japanese lost their lives. The center was so overwhelmed with stricken girls brought in by the police—many of the poor creatures vermin-infested—that for one stretch of 10 days the missionaries never had time for a complete change of clothes. They would fall across their beds for 30-minute snatches of sleep, douse themselves with kerosene to ward off lice, then return to the battle against sickness and death. One day "Sensei," having given herself the kerosene treatment, looked wearily at a colleague and said, "Do you know that we've been going for 10 days without a proper change of clothes? No wonder we're lousy!"

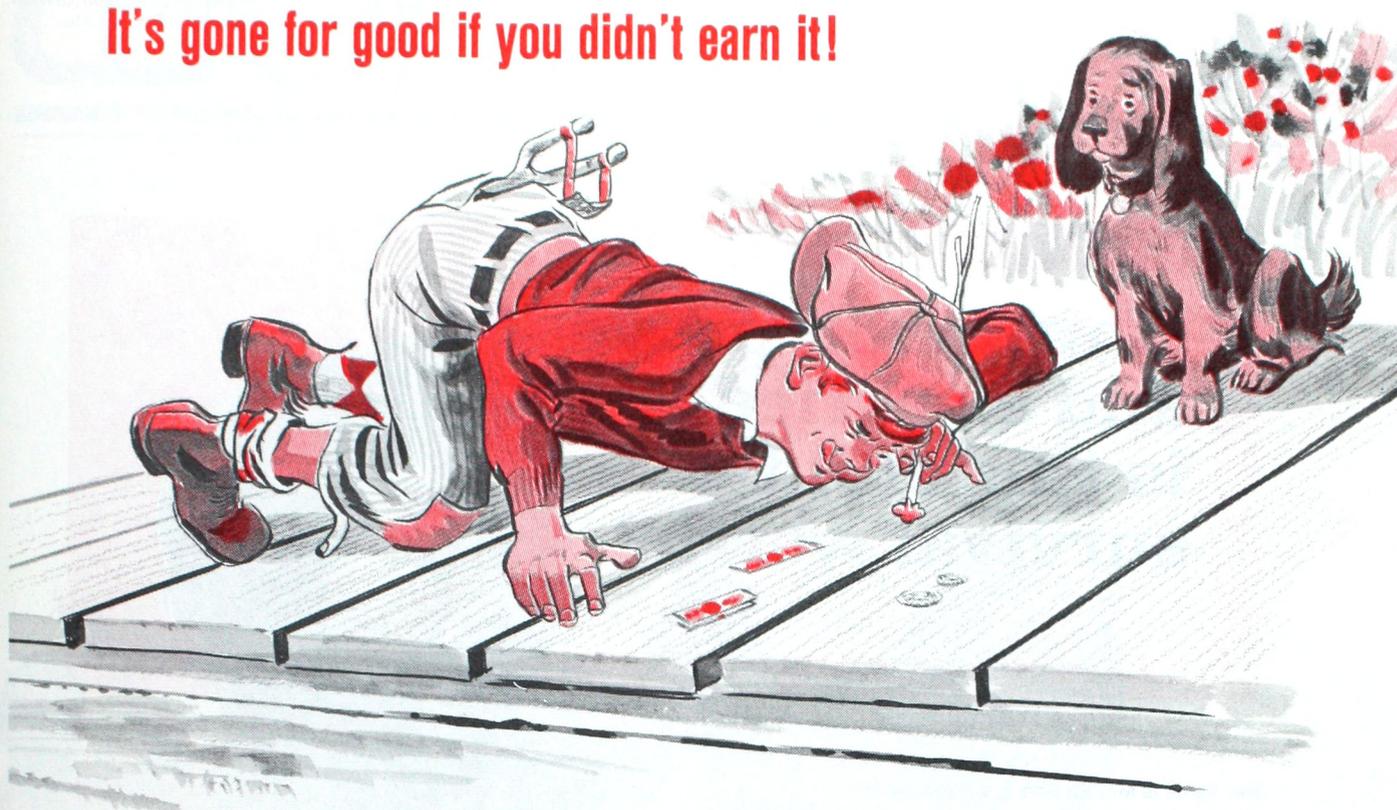
"Regard me," wrote the famous Josephine Butler, who revealed Christ's healing grace to seventeenth century British prostitutes, "regard me as one whom sorrow and love have taught that none of the great human family are forgotten by Him who redeemed them, by the eternal Father whose very name is LOVE."

"Sensei" might well have described herself in words such as these. Perhaps we shall yet see, when vision is clearer, that Irene Webster-Smith belongs in fact to that long and shining column of Christian heroines—the Elizabeth Frys, the Frances Willards, the Catherine Booths, the Josephine Butlers—of whom the world was not worthy but by whom it has been immensely enriched.



Anyone wishing to contribute to the Irene Webster-Smith Memorial Fund should make checks payable to D.M. Stearns Missionary Fund, 147 West School House Lane, Philadelphia, Pa., 19144, attention of the Fund. — Ed.

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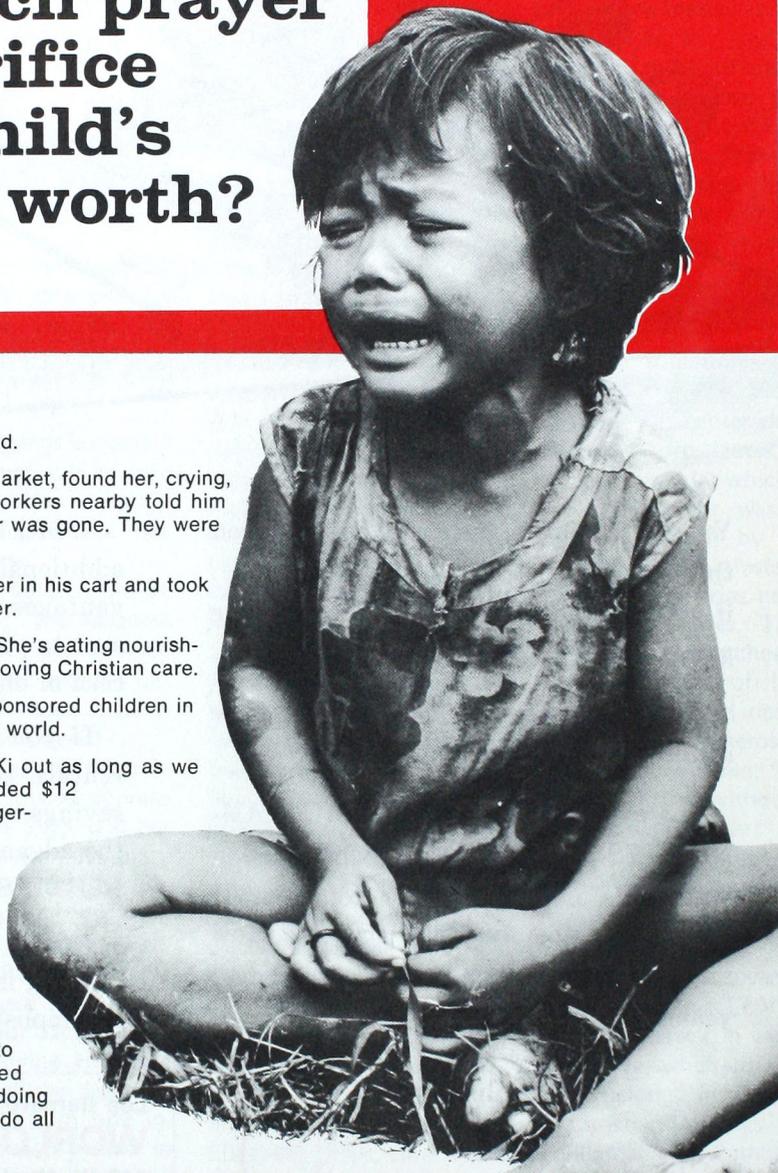
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Her name is Moi Ki. She is six years old.

An Indonesian farmer, on his way to market, found her, crying alone, waist deep in a rice paddy. Workers nearby told him Moi Ki's father was dead. The mother was gone. They were refugees.

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Now she has been enrolled at school. She's eating nourishing food. She's feeling the security of loving Christian care.

Moi Ki is typical of one of 2,990 unsponsored children in our homes in 21 countries all over the world.

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