

FEBRUARY 1973

# world vision

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## THE REFUGEE

The only thing left is hope

# "Strangers and pilgrims on the earth"

*Managua.* The name means something more to us now. It has been added to the roster of modern disasters, its inhabitants joining the mounting lists of refugees around the world. The global ulcer summed up in the term "refugee" is the theme for this issue of *World Vision* (see pp. 4, 7, 8, 12). When the problem is mentioned, names like Sudan (p. 16), Bangladesh (p. 17), and Hong Kong (p. 18) spring readily to mind. In this issue we sketch the magnitude of the problem and tell something of what World Vision is doing along this dark frontier.

I have never been able to forget a drive some years ago through rows of Arab refugee tents near Jericho. Stagnation was in the air. For years the Palestinians had sat there—a people going nowhere. They had become rooted to the spot, yet, paradoxically, their real roots were gone. Most of us cannot comprehend what this means experientially. I remember a brief chat with President Truman during his retirement years (who since I last wrote this column has passed from our midst) when I told him my office was across the street from his old home (I was with *Christianity Today* then). He responded that he never felt at home in the White House, knowing it was but a temporary residence, and that he always looked forward to returning to Independence. He was indeed "the man from Independence" to the end. Such roots seem to be a source of strength to most folk, and the rip-

ping up of these constitutes a large part of the refugee's anguish. He *cannot* go back.

One of the delights World Vision finds in helping such people is the contribution they can make—many of them have fine skills—to the countries where they are assimilated. Preeminent among examples of this in church history are the French Huguenots, who fled Roman Catholic persecution in France after the revocation (in 1685) of the Edict of Nantes. Estimates of those leaving France range from 300 to 400 thousand, more than a third of them settling in England, Ireland, and America. Jules Simon, French Catholic statesman and philosopher, observed that the revocation was part of a *horrible plot which depopulated a [major] . . . part of the kingdom, ruined its trade, enfeebled it in every quarter, . . . a plot that caused our manufactures to pass over to foreigners, made foreign states flourish and overflow with wealth at the expense of our own. . . —that presented to the nations the spectacle of so vast a multitude of people that had committed no crime, proscribed, naked, wandering fugitives, seeking an asylum afar from their country. . . .*

For the Huguenots, persecution was prelude to pilgrimage, as it was for America's Pilgrims earlier. Puritans read the New Testament in terms of pilgrimage—in Bunyan we

hear the marching of pilgrim feet. All Christians—refugee or non-refugee—are pilgrims and look for a "better country," a "heavenly one" (see Heb. 11:13-16; cf. I Pet. 2:11). Jesus Christ walks with us even as He walked with the disciples to Emmaus, but in a more profound way. St. Patrick expressed it so well:

*Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.*

The incomparable loneliness of Jesus high on the Cross produced the one true antidote for *our* loneliness. It is World Vision's joy to minister to refugees toward transforming head-long flight to pilgrimage, through the message of the Saviour's regenerating and indwelling Spirit, through the reality of mystical union with Christ.

His mystical body the Church sings of a "kindly Light, amid the encircling gloom," of a power which will lead us on "o'er moor and fen, o'er crag and torrent, till the night is gone. . . ." The mystic body sings also of the One "whose voice the waters heard and hushed their raging" at His word, so to Him they pray:

*O hear us when we cry to Thee  
For those in peril on the sea.*

And the Church of Scotland in her paraphrase of Jacob's vow at Bethel (Gen. 28:20-22) sings of the "perplexing path of life," praying guidance for wandering footsteps. But she with the church universal looks to the glorious culmination of our pilgrimage:

*O spread Thy cov'ring wings around,  
till all our wand'rings cease,  
And at our Father's lov'd abode  
our souls arrive in peace.*

*Frank E. Farrell*

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Volume 17, Number 2 / February 1973

PHOTO CREDITS: Pages 5, 12 and 13, Newsasia

## world vision

W. Stanley Mooneyham, president  
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Frank E. Farrell, editor  
Paul S. Rees, contributing editor  
Karen Jane Lewis, assistant editor  
Don Aylard, art director  
Pete Berg, artist  
Celene Jandreau, editorial assistant  
Helen Martin, editorial assistant

Published by World Vision International, a non-profit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Mr. Roy G. Tredgett; Mr. Bruce R. Ogden, EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 525 Cedarhill Avenue, Wyckoff, New Jersey 07481; MIDWEST AREA DIRECTOR, Mr. James

Franks, P.O. Box 209, Grand Haven, Michigan 49417; WEST COAST AREA DIRECTOR, The Rev. Joseph A. Ryan, 919 West Huntington Drive, Monrovia, California 91016.

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*World Vision* is a member of the Associated Church Press and the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision*, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Enclose an address label from a current copy along with your new address. Copyright 1972 by World Vision, Inc.

# globe at a glance

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

## SOUTHWEST ASIA

**BOMBAY, India**—A Roman Catholic bishop here recently advised Christians not to be evangelistically-minded, that the "days of making conversions in India were over." He suggested that Christians strive instead to convince Hindus to become better Hindus, Buddhists better Buddhists.

The Reverend Subodh Sahu, one of India's leading Christian evangelists, strongly disagrees:

"To these Romans... Hinduism and Buddhism must seem to be true and beautiful... Rightly, they are good 'religions' but we believe in Christ Jesus of Nazareth who is our *only salvation*."

Pointing out that the Bible never asks us to go about making Hindus better Hindus or Buddhists better Buddhists, Mr. Sahu states that the days of making conversions in India are not over.

"One need only review the census report of India. It mentions that the rate of increase among Christians in all of India has been 33 percent. Also, that the growth of Christians in Orissa State (Mr. Sahu's home state) has been 89 percent during the past decade."

**CUTTACK, Orissa**—A five-year-old state government "Hindu Protection" law has been ruled null and void by the Orissa High Court. The court held that the act infringed upon Article 25 (1) of the Indian Constitution. The cited article guarantees a right of propagation of religion. This, the court said, includes the right to make conversions as the Christian church is doing.

## CENTRAL AFRICA

—Following a recent 15,000 mile tour throughout this continent Dr. Clyde Taylor, international secretary of the World Evangelism Fellowship, reported that there is no doubt that

the Holy Spirit is moving in Africa. And the greatest gains, he said, are being made by the evangelical churches.

In central Nigeria, the majority of the 200,000 church members in the country took part in reaching every home with the gospel. As of last month, the five denominations that participated in the program had experienced a 65 percent growth. During the past 30 years in Southwest Ethiopia, the number of Christians has grown from 10,000 to 150,000.

Unfortunately, days of tribal warfare in central Africa have not ended. In Burundi, the ruling (although minority) Tutsis tribe has used its police and military to kill an estimated 800,000 "rebellious" members of the Hutus tribe. In carrying out the blood bath the Tutsis went after the educated leadership of the majority tribe. They killed or drove out as much as 75 percent of the pastors, teachers, and other lay leaders of the Christian church.

## SOUTH AFRICA

**LOURENCO MARQUES, Mozambique**—The Portuguese government in this southeast Africa colony has released 37 leaders and members of the Presbyterian Church. The release apparently includes all surviving Mozambiquan Presbyterians arrested in June last year. The Presbyterians were among several hundred Mozambiquans seized on suspicion of sympathy for FRELIMO, a liberation movement pledged to drive the Portuguese from Mozambique. No information concerning others imprisoned has been made available.

**BLANTYRE, Malawi**—According to Blantyre Radio, 700 Jehovah's Witnesses who had fled from this former British protectorate (then known as Nyasaland) have returned. An estimated 10,000 Witnesses fled to neighboring Zambia during the latter part of 1972 to escape persecution

after they refused to buy membership cards in the ruling Malawi Congress Party. The radio broadcast said the returning Witnesses were received by a government minister who warned them to cooperate and not interfere with the government's orders.

## EUROPE

**LONDON, England**—A former leader of a midwest (USA) branch of the Jesus People has started a new ministry here called "Outreach for Jesus." An indication of how well British youth will relate to the movement is expected in late January when the new organization has scheduled a city-wide evangelistic crusade.

## NORTH AMERICA

**CHICAGO, USA**—More than 80 nationally prominent religious leaders convened here last month to discuss the future of religion in America. What religion in the future may be or should be was spelled out in the four days of INSEARCH discussions, group dialogues, and special audio-visual presentations.

At one point, conferees were able to pose hypothetical questions on future world conditions through a telephone transmitting device to an MIT computer in Massachusetts. The computer "answered" with data that was converted into growth/decrease curves on a projected graph. In most cases—based upon current trends in natural resources and food supplies, population, pollution and industrial output—the replies indicated alarming world conditions by the year 2100.

The overall conclusion of the conferees was that the Church of the future should be an "authentic loving community." New approaches and new religious life-styles dealing with the Church being more community-oriented were also affirmed and encouraged.



# THE REFUGEE:

The only thing left is hope

by William Kliewer, Assistant to the President/International Relations, World Vision International

**S**imari Bjundan is a farmer. His father was a farmer, and his father's father. They have always been a poor family, but this year is the worst yet.

Almost two years ago, Simari fled with his family into India as the West Pakistan army marched ruthlessly across East Pakistan. After several days of wandering, the exhausted family was admitted to a refugee camp.

The Bjundans were more fortunate than most. They left their home before the West Pakistanis arrived. Simari managed to fill a handcart with several pots, two blankets, a chicken (which was stolen two days later), a shovel and a plow, and a sack of rice. His neighbors escaped with only the clothes on their backs.

The crowded tent village became the family's world for a year. Each morning Simari stood in line waiting for the family food ration. The afternoons were devoted to digging latrine ditches, if he was lucky enough to get a government contract for the day, or listening to the camp radio for news of the war. His wife spent her time preparing their meager meals and mending their already-patched clothing. The four children played listlessly in the dust, or mud, depending on the season.

Finally the war ended, and the Bjundans began their joyful journey home. But their happiness was short-lived. "Home" no longer existed. Bridges were down, roads mined,

buildings flattened. They passed their own farm and had to backtrack because they did not recognize what was left of their former home. They had returned with two cooking pans, two ragged blankets, and a package of rice. Everything else had been sold in the refugee camp to buy food. The only "valuable" thing Simari and his family had left was the hope that tomorrow would be better.

Meanwhile, several countries to the East, another family was struggling to adjust to their difficult life in a refugee camp. Unlike Simari Bjundan, Nguyen Le did not have time to gather any of his possessions when his family was forced to leave their village home in the highlands of South Vietnam. Intense fighting had been going on in the area for several days when the shells began to fall directly on their little hamlet. Their whole world virtually fell apart, as the Viet Cong pressed the South Vietnamese soldiers toward the town and finally right through its streets. Nguyen and his family ran for cover in the jungle undergrowth, hoping the soldiers would leave soon. But the fighting continued for 36 hours. When it was over, Nguyen went into the village to see if he could salvage any of the family's belongings. He found one cooking pan intact.

The family began its long trek southward toward Saigon. One hundred miles down the road, they stumbled into a refugee camp—

everyone except the grandmother. She had died of shock and exposure along the way.

The Le family has two things in common with the Bjundans: they have been forced to begin life over—with nothing; and they live with the hope that tomorrow will be a better day.

The Bjundans and the Les are not isolated cases in today's world. Their families constitute only 11 people out of the more than 15 million refugees in 80 countries.

Who is a refugee? What kind of person is he? Officially, a refugee is a displaced person who is the victim of war, social unrest, or intolerance. Off the records, the refugee is a courageous, creative person who has made a decision to move away from circumstances beyond his control, and perhaps his understanding. The refugee is usually the kind of person whom his own country cannot afford to lose. His flight is an act of bravery, and of hope. He wants freedom, and he is prepared to pay for it. When the refugee enters a new country, he comes bearing the gift of potential. He can be an asset, if he is given the tools with which to work.

*World Relief Report* recently stated: "No refugee wants to be a refugee. Every refugee everywhere became a refugee as the end, and perhaps, the unforeseen result of political decisions or indecision. *His* decision to leave his home and seek asylum,



with all the pain and courage which that involves for himself and his family—his decision was his response to something that happened, something that was decided outside himself which frightened or repelled him irrevocably. He may be in flight from a fire bombing of his village in Vietnam or Cambodia or Laos. . . , and is running in mortal fear of his very life. His decision may be more measured because of prolonged harassment of his spirit, as in Eastern Europe or China or Haiti. In either case, he has been violated as a person and has a right to asylum and to any help he can get."

One must remember that involuntary migration is not a *temporary* situation. Many people think the refugee problem was resolved years ago, at the end of World War II. Statistics prove otherwise. A map showing the locations of refugees (see p. 8) indicates great masses of displaced persons in Africa, the Middle East, and Southeast Asia. Europe and North America also "house" thousands of refugees.

Hong Kong, of course, is prominent on the map. Over two million refugees from China have crowded into the colony. They now make up half its population.

Vietnam is the prototype of the refugee problem. At least 500,000 are displaced within their own country. Each day, the war creates more refugees.

Although the 10 million Pakistani (Bangladesh) refugees have returned home, they lead a "displaced" life because they have returned to nothing. Like the Vietnamese, these people are refugees within their own land.

Surprisingly, Europe still has a great number of refugees. Over 12 million fled the Communist-controlled areas immediately following the end of World War II. According to *The Christian Science Monitor*: "Every fifth person among West Germany's 59.8 million citizens came from areas now governed by Communist regimes. . . ."

Even at this writing, Great Britain and other countries are accepting the 20,000 Asians ejected by the Ugandan government. (*continued*)

Historical and statistical information forecasts an increased number of refugees in 1973. In Africa, the civil war and food shortages in Burundi are creating refugees. Kenya and Uganda are suffering persistent drought, causing food shortages and consequently migration. In the Sudan, there is a need for refugee resettlement (see p. 16).

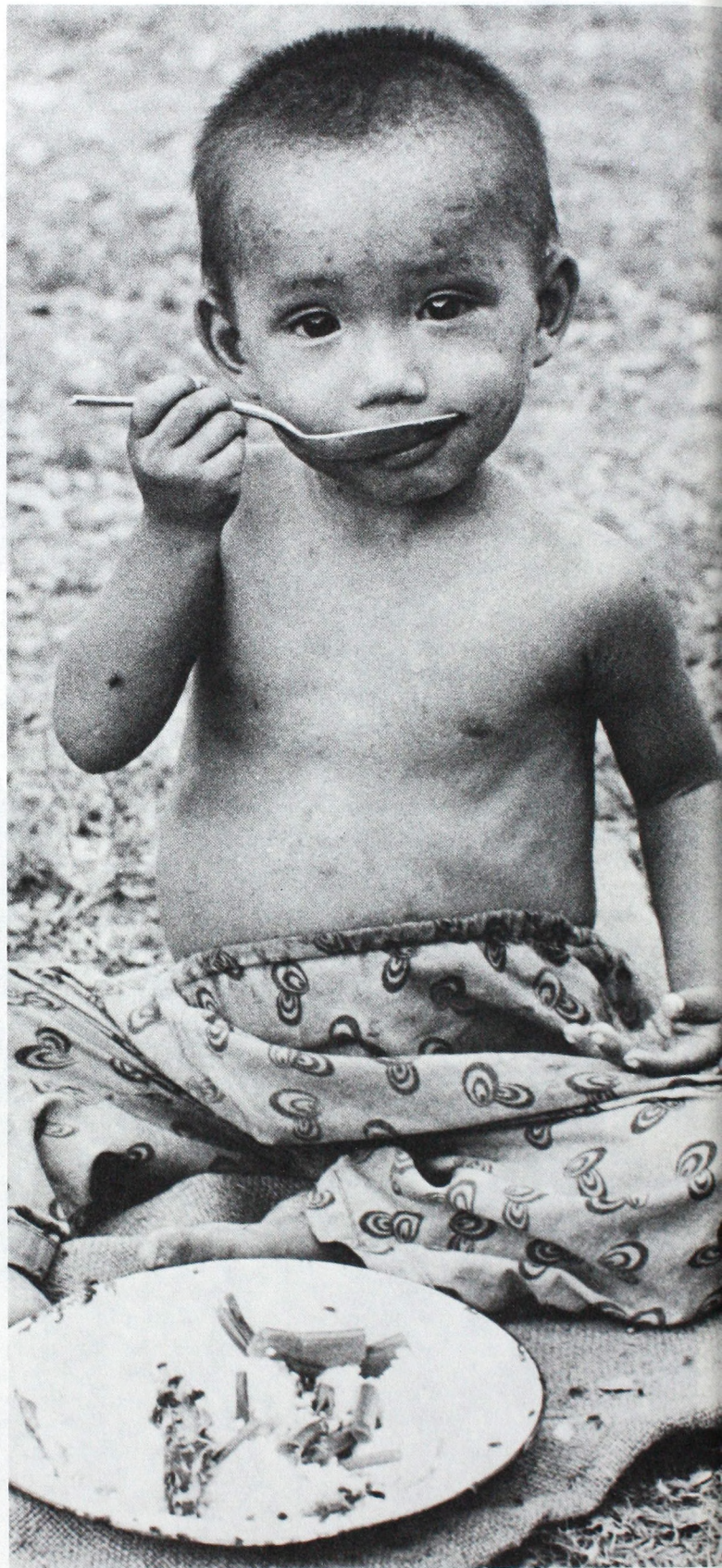
In Asia, refugee numbers are growing. Afghanistan is having a severe famine. Bangladesh still has hundreds of thousands homeless, many of them living in caves (see p. 17). India has an ever-present percentage of refugees in her total population. Laos, Cambodia, and Vietnam show an increase in refugees as the war continues. And the Philippines has thousands of displaced persons as a result of civil strife and recurring natural disasters.

The December earthquake in Nicaragua has added thousands of refugees to the total number in Latin America. Brazil is suffering a long-term drought in the northeast causing famine. And Peru is still recovering from storms, earthquakes, and flooding which caused widespread destruction.

The Middle East and North America join other areas of the world in the continuing refugee problem.

Around the globe, 15 million refugees hope for a new and better life. But their hope is fragile. Norman Cousins has written in his magazine *World*: "It is not easy to put aside saturating evidence of spontaneous brutality. It is not easy for humans to find their way back to one another in tenderness and trust. For it is not governments alone that traffic in quick violence and the cheapening of life. The road to Mylai is not so far from Main Street that our eyes are free from its dust. . . . Hope may be fortified by experience but that is not where it begins. It begins in the certainty that things can be done that have never been done before."

Hope *will* continue to rise out of the ashes of society. . . . as long as man expresses fully, and without hesitation, his greatest possible gift—love.



# THE REFUGEE:

## Hope becomes reality

**C**onfronted with the world refugee problem, one's mind tends to shift into neutral. "What does all this have to do with me?" "What can I do about all this need?" "They'll go back to their homes soon, won't they?" "Aren't the agencies that are designed to help these people meeting the needs?" Yes, agencies are working hard to help the world's refugees, and World Vision is among them.

Korea was the birthplace of World Vision's ministry to refugees; war was the context. When thousands fled the Communist takeover of North Korea, World Vision quickly organized a relief effort. From the sponsorship of one widow and her four children grew the present child-care ministry of World Vision.

Today World Vision is meeting physical and spiritual needs of *hundreds of thousands* of homeless, bewildered refugees around the world.

In Vietnam, emergency relief and long-term rehabilitation programs are assisting the war-weary people. More than one million dollars worth of supplies are sent each year. Included in the shipments are such items as food, vitamins, medical supplies and equipment, clothing, and school supplies. Low cost housing and assistance in rebuilding have been provided for workers at the largest Vietnamese military hospital, Cong Hoa, and for refugees from Cambodia, as well as Vietnamese refugees within their own country. In the highlands, evangelistic and relief work is being carried on among refugees from Communist-controlled areas. In one village alone 125 of the total population of 175 have made commitments to Jesus Christ.

Meanwhile, in Laos and Cambodia, more victims of the Indochina

war are being aided by World Vision. Nearly 300,000 pounds of relief goods valued at almost \$400,000 dollars retail were sent to refugees in Laos during the period of October 1971 to September 1972. Emergency aid for refugees in Cambodia began in 1970 with an air shipment of over \$25,000 worth of supplies. In June of that year, the largest and first overland shipment to Cambodia after the fighting broke out was made by World Vision. Assistance is continuing in the form of relief supplies and the construction of a large hospital in Phnom Penh. As a result of the relief work, refugees are receptive to the gospel. An entire refugee village accepted Christ in one meeting.

India's desperately needy refugees have long been on the heart of World Vision. Relief efforts in that great subcontinent have spread to include the thousands of refugees who have been left homeless in Bangladesh. Several full-time relief workers are ministering both in the refugee camps and villages.

World Vision is virtually working around the world attempting to alleviate the urgent needs of refugees.

When a famine struck Afghanistan, World Vision rushed food and medicines to the hungry and ailing people.

As hundreds of refugees continue to flow into Hong Kong each day, World Vision is assisting the children by establishing schools. They receive not only scholastic training, but also spiritual guidance.

Now that the war in the Sudan is over, World Vision is increasing its work among the refugees, broadening the rehabilitation program.

As recurring natural disasters cripple the Philippines, World Vision is meeting emergency needs there.

Also, an evangelistic program has been established in the strife-torn Mindanao area.

"Are refugee agencies doing their job?" The answer is yes. But agencies are only as strong, only as effective, as the assistance they receive from their supporters. World Vision can aid desperately needy refugees *only* as its supporters express their concern through prayer and gifts.


Fifteen million refugees are in our world—15 million individual helpless lives. Beneath all those statistics, beneath all the arguments about cause and effect, there are people. There are children suffering from malnutrition who do not have the energy to play; discouraged mothers who would like to cook decent food and be able to keep their family's ragged clothing clean; downhearted fathers who would like to work, but only *hope* for a better tomorrow.

Someone has said: "Today is the tomorrow you looked forward to yesterday." But what happens to a man's spirit when none of his "to-days" are anything like what he has hoped for yesterday?

Refugees are people. They eat and breathe and dream like the rest of us. *We* have the God-given privilege and responsibility to make it possible for them to live under better conditions.

What can we do about all those people?

We can begin by not allowing ourselves to be discouraged by the sheer magnitude of the problem. The refugees became refugees one by one. You cannot help all 15 million, but you can make all the difference in the world—for one refugee.

Please use the enclosed envelope to respond to one suffering refugee's need today. *Help his hope for a better tomorrow become a reality.* 

# facts of a field: Refugees

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

**GENERAL SITUATION:** There are today more than 15 million people in the world who are classified as "refugees"—victims of war, intolerance and social unrest. If these homeless and displaced were brought together in a single nation, it would rank in the top 30 nations in terms of population. The number of refugees has varied in recent years, well exceeding 20 million people at the height of the Bangladesh crisis.

Refugees are found in more than 80 countries and on every continent. There are major concentrations of them in certain areas, most notably in Asia (South Vietnam, Hong Kong, India, Pakistan, and Laos), Africa (Senegal, Uganda, and other nations in East Africa), and the Middle East (Jordan, Gaza Strip-Israel).

One report pictured the refugee as "the tragic result of the violent pace and ferment that characterizes our time. . . ; he, by his rootlessness and need personifies modern man's inability to cope with his personal life, his religion, his ambitions and his hungers, with due concern for his fellow man."

**RECENT DEVELOPMENTS:** Within recent months, several refugee situations have attracted international attention. The civil strife in Bangladesh, formerly East Pakistan, resulted in an unprecedented 10 million people fleeing the country and millions more being displaced


within the borders. Following settlement of the conflict, they returned to their homeland but were faced with a massive task of national reconstruction. The aftermath of this turmoil will be felt and remembered for years. In East Africa, tribal and political rivalries in the small kingdom of Burundi earlier last year resulted in thousands of deaths and at least 40,000 refugees fleeing to neighboring countries. Of those killed, many were Christian leaders and the long-term effects on the Church could be serious. In nearby Uganda, the government's decision to expel tens of thousands of Asians resulted in a transient refugee population that is still seeking places of settlement.

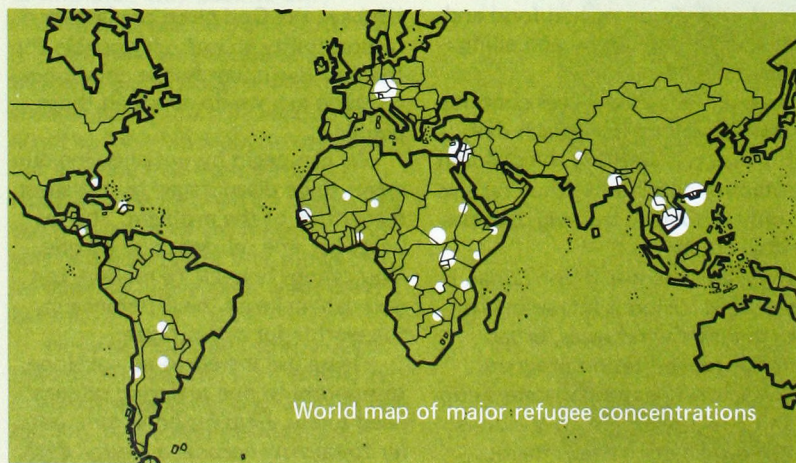
A brighter note, still in Africa, is that the settlement of the 17-year Sudan civil war will allow for the eventual resettlement of the more than one-quarter million Sudanese who fled to neighboring countries and the estimated half a million who were displaced within the country.

**CHRISTIAN MINISTRIES:** Motivated by Christian compassion and concern, many Christian agencies have programs of ministry to the displaced and homeless. Many of these programs are in the context of planned broad aid and relief ministries, while some are more in response to local and immediate situations. Related to ministries to those

who are specifically refugees, some agencies minister to persons who are more properly migrants or gypsies, groups who may not be in immediate distress but who are in a similar transient status.

The actual number of Christian agencies engaged primarily or largely in refugee ministries is uncertain although in the United States alone, over 20 Christian agencies (most of them Protestant) are identified by the U.S. Committee for Refugees (USCOR). Other Christian agencies doubtless have refugee ministries as well. The USCOR notes that, in 1971, American religious and non-sectarian agencies were at work in nearly 100 countries in cooperation with government and intergovernmental groups, meeting the needs of refugees and others. Their programs involved contributions in cash and kind of over half a billion dollars.

The USCOR, in its annual world refugee report, notes that statistics are only a partial and somewhat misleading indicator of a large, complex and very *human* problem. The report says, "The point is that beneath the statistics and arguments about cause and effect there are people—children and men and women who eat and breathe and pray and hope like us, and their right to our help in their circumstances can only be denied, if we deny the God who gave us life and embrothered them to us." 



World map of major refugee concentrations

## TOTAL WORLD REFUGEE POPULATION

AREA	1970	1971
Asia	12,473,949	10,204,467
Africa	1,956,083	1,857,699
Middle East	1,538,674	1,601,746
Western Hemisphere	1,570,065	1,318,576
Europe	634,240	720,540
<b>TOTAL</b>	<b>18,173,011</b>	<b>15,703,028</b>

Source: USCOR 1972 World Refugee Report



# readers' right

## Evangelical Social Concern

Sir: I want to congratulate you on Keith Phillips' well-written article in the December *World Vision*. I clearly understand and offer full agreement to the essential thrust he is making: The desirability and necessity for many white believers to be totally committed, involved, and identified with the black as part of the human family and part of God's "forever family" when he knows Christ.

It is not regarding Phillips' intent or basic premise that I write, but rather what I would call the literary "over-kill" to make his point which, in turn, conveys impressions or confirms erroneous opinions and devilish attitudes already formed in the lives of so many whites.

His paragraph four regarding the "pious evangelicals" is such a well-honed, double-edged sword that it slashes in all directions. He does not say all evangelicals are this way, even as he does not say all Christian social reformers fit the description he gave them. Yet, he wielded his sword so effectively on evangelicals (and I have similar feelings, at times) that he slew the innocent with the guilty.

It is unfortunate and inaccurate to give the generalized impression, intended or not, that pious evangelicals who do the things he refers to seem to be motivated by guilt over paternalism and compound it with the consequent guilt of sporadic tokenism.

One of the great concerns expressed by Dr. E.V. Hill is the desirability of involving white believers in the Negro community in any significant way they are prepared for at any given point in their lives or that of their institutions.

Not everyone can be or is called to be an Ed or Jeanette Schmidt, as admirable and effective as their work is. Yet, Phillips categorically states that an effective urban ministry must be characterized by "total identification" such as theirs. His statement "you cannot minister to someone with whom you refuse to live" leaves no open door of service for anyone else. This, in my judgment, is not true and he only provides the white with excuses for non-involvement or reinforcement for their notion that "they really don't want us down there." Neither do I believe that the rare specimens of total commitment and identification, such as the Eds and Jeanettes he has placed in strategic spots, are the representatives for the white evangelical community and the consequence that the only things the rest of us need do is pray... and help provide support.

Rather, we need to recognize the many things the white can do to right wrongs, touch hurting bodies and bless sinners and saints alike. As Phillips well knows, there are scores of believers, young and old, who

may go to the ghetto for only an hour or two a week at the invitation of black leadership to teach in specialized evangelism training programs or to aid in other ways.

I would very much regret having his overstatement result in discouraging small teams of youth and adults who go into South Central Los Angeles to paint a room, or help with a mailing, or share in a Christian music festival or any number of one-time or infrequent events. To discourage such activity, or to negate the value of providing summer or winter camping experiences does injustice to fellow believers who may, at that point of time, be able spiritually and culturally to do no more than that.

Perhaps all that transpires in such projects is that white and black believers will work on a common project, be in the same room, or develop acquaintance. Yet, even in this tentative reaching out, they begin to know and trust one another. Even this can be great growth—especially for the white—for conversation, cultural exposure and adjustment must generally precede spiritual effectiveness. . . .

Essentially, I am saying, let us expose any obvious weakness in some who are sincerely trying to share Christ's love in the inner city, without injuring them, and do so without simultaneously fertilizing the soil in which excuses to do nothing may grow.

*Joseph A. Ryan  
Whittier, California*

Sir: For a long time I have been disturbed by the apparent lack of concern of many evangelicals with anything but the spiritual needs of mankind. Admittedly, salvation is our number one priority, but surely not our only concern. A hearty "God bless you" will not suffice when an empty stomach is the problem.

Dr. Paul Rees' splendid article in your December magazine clearly pointed up the need for balance, while "Two Canadians in Watts" capstoned the issue beautifully.

Thank you for consistently showing us that "love is something you do."

*Judith Mitchell  
Cleveland, Ohio*

## Pakistan and the Philippines

Sir: Having just returned from Pakistan and the Philippines, I was happy to read the articles in the November issue. Bishop Ray's evaluation of Pakistan was extremely cogent and analytical—absolutely required reading for anyone who would understand Pakistan today. It is my impres-

sion that great changes are under way in Pakistan, rooted largely in the economic-political-educational areas but definitely affecting the cultural and religious outlook of the nation. NOW is the time to pray earnestly for Pakistan, probably one of the most difficult mission fields in the world.

The word on the Philippines could be fleshed out with many examples of hardship and atrocity. Bill Kliewer's appraisal was exceedingly accurate. We should understand that there is much truth that could not be written. This great friendly nation has never needed prayer and help as much as it does today.

*W. Millar Crawford  
Pastor, Brighton Community Church  
Rochester, New York*

## To Help Promote Missions

Sir: Just a word to say how much a pastor appreciates your monthly posters in the *World Vision* magazine. I need all the help I can get to promote missions, and your posters are just that. Thanks a million.

*Richard Cook  
Pastor, First Baptist Church  
Chambersburg, Pennsylvania*

■ We would be interested in getting reactions from other readers as to use or non-use being made of our posters for promotion of missions. Thank you.—Ed.

## Free Amplification

Sir: Recently I have retired from the government service. Since retirement I have been doing voluntary evangelical work and I distribute Bible literature in Poona and even out of Poona City to non-Christians in particular and to Christians in general. I have some young college and high school students who are voluntarily doing this work under my guidance. For this purpose I have specially reserved a post office box, number 510, in Poona, India. People all over India are asking for such Bible literature and I supply them as and when asked for.

We always hear on Ceylon commercial radio and on Far East Broadcasting Company, radio sermons and religious talks of Americans, Canadians, English, and so forth. At the end of their sermons, they tell listeners to write to them to obtain copies of their sermons and talks free of charge. But owing to the poverty of the listeners in India and the high postal charges, they cannot write to obtain such copies. I have therefore decided to help such listeners in India, Pakistan and Ceylon. Such radio speakers should know that free facilities are available in India for distribution of copies of radio sermons and talks which they broadcast. They may, if they like, contact me.

*V.L. Cecil  
Poona, India*

*Children watch  
the activities  
at the "pandal."*



by **W. Stanley Mooneyham**

A firsthand report  
from the president of  
World Vision International

# Nagaland: Celebration & Expectation

In November the nights in Nagaland can get pretty cold, so I pulled the side curtain down on the jeep to break the wind as we climbed higher and higher toward Mokokchung and Impur from the plains of Assam.

I was bone-weary, but I could hardly contain my excitement at having been afforded the unheard-of privilege of a second visit in two years to this remote, politically sensitive state of India.

Sandwiched between the driver and me was John Desai, who had come down to Jorhat to take me to Impur, some five hours away where tribespeople from all over the country had gathered to help the Ao Naga Baptists celebrate the centennial anniversary of the coming of the gospel to their tribe. John is principal of Clark Theological College, which World Vision helped the Ao Nagas start last year.

In the back of the jeep was my baggage, the spare tire, two gasoline cans and four Naga hitch-hikers who had joined us when we stopped at the border checkpost to register my arrival in the state with the authorities. I was the last foreigner to check in. Another dozen, including Dr. Carney Hargraves, president of the Baptist World Alliance, had arrived

for the celebration earlier in the day.

Not in nearly 20 years, since the missionaries left, had so many outsiders been in Nagaland, but the central government of India had graciously approved all those invited by the centennial organizers. This was done in spite of tensions which had heightened a few weeks previously when an assassination attempt was made on the Chief Minister, Hokishe Sema.

Nagaland has scarcely had a tension-free day since World War II. An underground movement of the once-fierce tribespeople struggles with the government of India for independence. But the underground had declared a truce for the centenary celebration and rebel fighters mingled with government officers on the conference grounds at Impur.

What grounds they were! A huge, bamboo-and-thatch structure (called a "pandal") covered an area 150 feet wide by 350 feet long, larger than a football field, and rose 65 feet in the air. It had taken 1,250 village men (200 working each day) six days to lace the bamboo structure together, and another 800 men (200 working each day) four days to put on the thatch covering.

The centennial organizers devised

a unique way to get an accurate count of the people seated under the huge structure. Each person was asked to pick up a pebble and drop it in a basket as he came into the meeting. The count revealed 25,117 in one of the meetings, with another five to 10 thousand standing outside. Total attendance for the week was estimated to be at least 40,000.

It was an impressive number, considering that it represented nearly 10 percent of the population of the entire state. Since both roads and vehicles are scarce in Nagaland, thousands of people walked as long as three or four days to attend the celebration.

While the celebration was principally for the Ao Naga tribe, representatives from the other tribes shared in the joy of the gathering. The Ao Nagas first received the

*Tribesmen celebrate.*





December [1] had an audience with His Highness Wangkhao, Ang (or king) of Chui, perhaps the most powerful in Nagaland. He was the first major Ang of Konyak area to follow Christianity in his kingdom of 20 villages. He said, 'I have no objection if my subjects use umbrella when it rains,' meaning 'I allow my people to embrace Christianity.' His throne was surrounded by elephant tusks, elephant skulls and numerous trophies. Outside we counted 318 human skulls, rows upon rows, displayed in front of his long house—trophies of his head-hunting."

Although headhunting was banned many years ago, in remote areas the practice was stopped only a decade ago.


A missionary ferment is at work in the Naga Baptist churches. After more than a decade of intensive evangelistic activity among the Naga tribes which has resulted in spectacular church growth, the Baptists of the country have launched the Nagaland Missionary Movement to reach beyond their own borders. Because of the political problems it will not be easy, but the Holy Spirit is moving them to try.

An Indian has recently written: "Nagaland is providentially placed in this most strategic hill region of India. . . . Nagaland will have a dynamic missionary force in the near future and it will soon become a missionary-sending church to the territories outside Nagaland."

During the Impur celebration, I was talking to a Naga friend who is a respected leader.

Remembering that anthropologists say the Nagas originally migrated from China and that the earliest American Baptist missionaries in Northeast India came ". . . not with the purpose of Christianizing the province but rather, to use it as a road leading to the Celestial Empire" (China), I asked him if he thought the evangelization of China might be in God's future plan for the Naga people.

He was quiet for a few moments, and then said: "The Naga people believe we are a special people. We believe God has called us from darkness to light for a special purpose. We believe we have a special destiny. Perhaps that destiny is somehow linked up with China. I cannot say. But if it should be, the Naga people are ready."

That conversation was just one of the things which happened during that wonderful week in Nagaland to confirm what I had felt from the moment we crossed the border into Nagaland. Deep inside I had the feeling that while the purpose for our being here was to celebrate the end of a hundred years, we were, in fact, marking a beginning. 

gospel in 1872 when the Rev. E.W. Clark of the American Baptist Mission in Assam came to the dark hills. From 24 baptized members that first year, the Baptist Church in Nagaland has grown to 346,000, representing just about two-thirds of the entire population.

In the Mokokchung district where the centennial convention was held, 88.2 percent of the people are believers. "But there are still areas of darkness where the gospel has to penetrate," according to Dr. I. Ben Wati, executive secretary of the Evangelical Fellowship of India. Dr. Wati is himself a Naga.

Writing recently he said: "Early in

*Dr. Mooneyham speaks; "expectation" is the key.*



## The Refugee: More than a one-time problem

Just think: there are 15 million individuals who have been officially classified as refugees. And the refugee is not a one-time problem; his needs continue long after the world's interest has passed to other things. Perhaps you would like to become more directly involved in alerting your friends to the needs of refugees. The following poster illustrates the plight of displaced persons.

**Refugees:**  
the helpless  
evidence  
of man's  
inability to  
live in  
peace.....





WORLD VISION INTERNATIONAL

# PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY PROBLEMS OF THE FURLOUGH MISSIONARY

by Levi O. Keidel, Jr.

Once thought I could continue a close identity with my native culture even while living for years in a foreign country. I am convinced it is impossible. There are not enough precautions a missionary can take on the field to immunize him against the stresses of reorientation when he returns home.

When I first went overseas 19 years ago, I was determined not to fill the stereotype of the "hayseed" missionary. I was going to be different. For example, I was going to keep up to date. During my years on the field, I have subscribed to a weekly American news-magazine, and have read it avidly. On furlough I wore well-pressed clothing of reasonably contemporary style. I did my utmost to conceal any differences which had developed between me and my cultural peers. But my best efforts were futile.

An American away from his culture for more than a few years becomes disoriented to the way Americans do things.

We flew home and landed in New York City. I wanted so much to do everything right. Customs officials processed our baggage without incident. I was encouraged. Then a redcap stacked our six pieces of luggage onto a pile of suitcases on a big cart and proceeded to push it toward the airline counter. Suddenly it struck me: How much am I to tip him?

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Levi O. Keidel, Jr. has served as an evangelism and journalism missionary in Congo for over 12 years. "Problems of The Furlough Missionary" is adapted from Mr. Keidel's book *Stop Treating Me Like God!*

I could avoid an embarrassing incident only by asking someone in advance. I grabbed one of our children in each hand, modestly ran past the redcap, and arrived at the counter. No one was there. On a nearby seat was a sour-faced passenger. I asked him, "Excuse me, sir; could you give me change for a dollar?"

Before he could answer, a voice over my shoulder said, "I can give you change."

It was the redcap.

"Well, sir. . . . what kind of a tip do you ordinarily get?"

"Oh, I couldn't tell you that. Just give me what it's worth."

"Well, but I want to do what's right; just give me an idea."

"Oh, no. Just give me what you think is right."

"Well. . . . but I've been out of this country for a long time. I just don't know what you're used to getting."

"Oh, don't worry about that. . . . just give me whatever you want."

Someone had to break the cycle.

"Well. . . . what about a quarter?"

His jaw dropped as he stared at me incredulously. Finally he said, "Buddy, you *have* been gone a long time."

"Well then, what about a dollar?"

He took it and left, shaking his head.

This disorientation affects the most basic procedures. The postmaster must carefully explain to you how to fill out a money order form. You are not sure how to operate a pay telephone. You have deep qualms about

those new coffee-dispensing machines; even while you meticulously read and follow the instructions under the wondering gaze of the next man in line, you are sure something will go wrong and you will lose your 15 cents and your cup of coffee too.

The American away from his native culture for more than a few years forgets how Americans say things.

It was Sunday in our home church. Children were coming from Sunday school to sit with their parents before the beginning of the worship service. A lady and I were alone in a pew. Then at intervals her children slipped into the end of the pew; she scooted toward me, and I scooted over to make room. After I had scooted about five times and had almost reached the opposite end of the pew, I asked her a question which was perfect in Congo vernacular syntax, but in English was disastrous.

"Are you going to have any more?"

She stared at me unbelievably, and began to flush. Then she looked straight ahead and said, "I don't think so."

**T**he greatest change in how things are said is found among American youth. As this subculture has become increasingly structured, so has its language. It is with this group that the newly-furloughed missionary finds it most difficult to communicate effectively; and of course it is the group most sensitive to his disorientation.

The furlough missionary finds that even many roots in his physical environment have been destroyed. Urban renewal has destroyed landmarks. Interstate highway construction programs have altered familiar landscapes. The culture with which he once so closely identified can appear so strange as to seem eerie. Its pace of change can appear so accelerated as to seem frightening.

Somewhere in this maelstrom the missionary nails down some tent pegs for a year of rest. Even then he continues to suffer frustrations of disorientation. On the mission field he had become well-acquainted with his immediate surroundings. Many basic routine procedures had been reduced to habit and were dispatched automatically.

Here he is suddenly confronted by total disorganization. His only familiar things are in suitcases. He cannot find what he needs when he needs it. He discovers that something he really needs was inadvertently left on the mission field. His old habit patterns are abandoned. He finds it necessary to give energy-consuming meticulous attention to minor routine functions until new patterns are established. This mental wheel-spinning adds to his weariness.

Such are some of the factors of his disorientation. Their total impact produces somewhat of a psychological trauma which leaves him feeling unhooked, foreign, and irrelevant. While these factors argue that it is impossible for him to root himself again in this culture, he tells himself that he must root himself in it if

he is to communicate effectively the challenge of foreign missions to people in the home churches. The result: tensions which tempt him to panic, and lead him into periods of deep depression.

Perhaps you have noticed that occasionally a missionary just home on furlough will voice some unorthodox proposal or attach himself to some unexpected undertaking. These are a part of his struggle to establish a beachhead from which things can take on some semblance of meaning and order; these are his efforts to establish an identification with his culture which he finds at once necessary and elusive.

What can mission executives do to help the furlough missionary with these problems? They can manifest an open-mindedness in helping him explore alternatives. The missionaries will find some comfort in learning that they understand something of the nature of these problems.

Mission executives can help him plan such activities which will most facilitate his rehabilitation. I have found it helpful to engage in some useful enjoyable activity which is as different as possible from any pattern of activity on the field. He must not allow himself to think such activity is a waste of time. He must understand it to be the medicine which he needs to help him find temporary bearings in his furlough culture, and rehabilitation for his return to the field.

Mission boards have often been accused of overworking the missionary on furlough. And this has often been the case. He needs time for spiritual renewal, for reviewing his past term of work, and for preparing presentations for use in the home churches.

**B**ut there is also the danger of the missionary being insufficiently occupied. If his rehabilitative activity is primarily physical, it will allow his mind opportunity to think, evaluate, and plan. Without such activity, the missionary may brood unduly on his feelings of disorientation and fatigue, and become the victim of more serious mental problems.

What can local church people do to help the missionary on furlough? They should not dote over him as if he were some rare creature. They should not beat a path to his door visiting day and night. They should not coerce him with duties they feel he is obliged to perform. He needs rest from the interruption of schedules and the tensions of obliging people.

In short, church people should treat the missionary as a human being with needs to be met. After helping him find a home and the basic essentials needed for normal living, and assuring him they stand ready to help in case of need, they should treat him like an ordinary neighbor. They should view his struggles, foibles, and weaknesses with the tolerance they accord anyone else in the community. And above all, they should not stop praying for their missionary because he has come home on furlough.



# THE SUDAN: Nursing a miracle

I have just visited the Southern Sudan—a region of Africa closed to missionaries and foreigners for the past eight years—and I have seen a miracle there.

For 16 years, the four million black Africans of the Southern Sudan, many of them Christians, were pitted against the 11 million Muslim northerners in civil war. An estimated 500,000 Southern Sudanese were killed; hundreds of grass hut villages were bombed, sacked and burned by the Northern Army. Over 176,900 southerners fled as refugees to neighboring countries; another 150,000 lost their homes, but stayed.

Now a peace has been signed—a peace that must be nursed because it is a miracle. It is a miracle because it runs counter to modern Sudanese history, ignoring the enmity that has existed between Muslims and blacks since the days when Muslim Arab slave traders made regular forays into the Southern Sudan.

Fortunately, the Sudan never became as great a tragedy as Biafra. Too, the Nigerian civil war was climaxed by a dramatic surrender, and an aroused world sent aid. The Sudan has quietly solved its political problems so the world tends to ignore the new problems of peace. That is why “nursing a miracle is more difficult than healing a disaster.”

The Sudan needs *long-term* help to bridge the enormous gap of strife, desolation and destruction. Christians have a fresh opportunity to build a new bridge between north and south, a solid bridge which restores confidence and cooperation between Arab and Negro, between Muslim and Christian.

The offer of help by Christian agencies has been well-received by the Sudanese. “My government welcomes all voluntary agencies who can give effective help,” says Sayed Peter Gat Koth, Director General of the Special Fund for Relief and Rehabilitation.


Evangelical agencies have moved in quickly to nurse the peace. An organization had been formed called the Africa Committee for Rehabilitation of the Southern Sudan

(ACROSS). The Executive Director is Dr. Kenneth Tracey. Dr. Tracey has been released by the Sudan Interior Mission from his Medical Secretary duties in Nigeria to take this important position. World Vision is supporting the united evangelical ministry of compassion of that organization.

Already the president of the High Executive Council and Resettlement Commission has approved and authorized a 12-point program proposed by ACROSS.

Major items include the building of medical dispensaries in six bush areas of the south, the provision of simple farming implements for returning refugees, grinding mills for 47 villages, material and equipment and supplies for hospitals, a medical assistants’ training school with necessary textbooks for students, an institute for animal husbandry, the provision of primary and secondary school texts, the setting up of an intravenous fluid manufacturing plant, a leprosy survey and help with leprosy control.

President Numeiry of the Sudan, speaking at a recent summit meeting of the Organization of African Unity (OAU) at Rabat, said, “First we had the tragedy of war, now we have the tragedy of peace. . . .”

We must start to nurse the Sudanese miracle right now, instead of waiting for another drama to develop. It is a moral obligation we Christians have, to save that peace, in the name of the Prince of Peace. 



*Sudanese refugees are faced with long-term rehabilitation.*



# THE REFUGEE:

## YOUR OPPORTUNITY FOR INTERCESSION

by Frank A. (Uncle Frank) Ineson,  
International Intercessors

"We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jeremiah 8:15).

You and I enjoy security today. Refugees had it too before they became refugees. They had a home where the family could gather together for meals, for play, and for rest. They were surrounded by friends and relatives who joined with them in some form of religious worship. They moved about under some form of government protection with a measure of security.


And then, suddenly, a threat to their security arose that caused them to panic, to flee from their homes to temporary safety, often in a foreign country. They leave the shelter of their homes and take with them only the clothes and food they can manage to carry. Although they may

carry with them the gods they have been worshiping, there is a tendency to blame these gods for their plight. Their physical insecurity is paralleled by a sense of spiritual insecurity.

Refugees' first needs are shelter, food and clothing, and frequently medical care. And today there are numerous government and religious agencies with compassion for such people. Their physical needs are soon taken care of on a minimal basis.

But because they have been uprooted from old religious ties, a spiritual vacuum forms. Research has confirmed that people who are thus uprooted are often more responsive to the gospel of our Lord Jesus Christ than those who have a sense of security. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10:2b).

Last November, while in Cambodia for the crusade in Phnom Penh, Dr. Stanley Mooneyham visited a camp of refugees who had fled from Communist invasion of their homeland in the North. He gave them a barrel of hygienic kits prepared by Christians in the United States and promised them more help. On the last day of the crusades in Phnom Penh, most of the adult refugees attended a service at which Dr. Mooneyham preached, and 227 responded to the invitation to receive Jesus as their Savior. The village leader told Dr. Mooneyham, "You showed us Christian love by caring for our physical needs. Now we would like to follow Jesus."

Refugees present a unique opportunity for our intercession. They have nothing. Please pray for their physical and spiritual needs. 

Tod Lemons, World Vision relief worker in Bangladesh, recently shared his reactions to the vast need he sees among that country's youngsters:

## "Of all the needs here in Bangladesh, it's the plight of the children that breaks my heart the most.

Just the other day I saw a boy at the river crossing. He had badly inflamed eyes and I told him he would go blind if he did not receive treatment. I asked him to come to the mission dispensary with me, but he said that he didn't have the money to purchase the boat ticket. . . not even seven cents! I gave him the money and he came to the clinic the next day.

"I always see children begging at the airport. Many of them sleep there. My heart is torn to think that these children have no home and no one to care for them. I take them into my arms and talk to them, and try to show them that someone cares about them. I give them vitamin tablets and a little money to buy rice. But where

will their next meal come from? These are not typical beggars; the children are in *real* need."

If you share Tod's concern for these dear little ones, perhaps you would like to join him in his ministry and others like Tod who are serving needy refugees around the world, through your prayers and financial gifts.

Yes, I want to help the children of Bangladesh and other refugees around the world.

Enclosed is my gift of \$ \_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

4600 H32-004

CHRISTIAN LEADERSHIP LETTER

Something new from  
World Vision!

See Monthly Memo on page 19

# dateline Hong Kong

by Robert Larson

Take four million people, stuff them into an area of about 400 square miles, enroll one and a half million kids in 3,000 schools, put 165,000 registered vehicles on the road (not counting the 110 rickshaws that have somehow survived), arm everyone with a *laissez faire* economic philosophy where there are no holds barred, gently blend in a British colonial system from another century and you have a sketch impression of what modern Hong Kong is all about.

Hong Kong was built on "foreign mud," the Chinese word for opium. The first Opium War was in 1839. China lost, and the Treaty of Nanking (1842) gave the West great privileges in China. Five "treaty ports" were opened on the China coast. The British got Hong Kong. But the man who had negotiated with the Chinese during this time, Charles Elliot, was accused by young Queen Victoria of not bargaining hard enough with the Chinese. The English Foreign Secretary, Viscount Palmerston, wrote to Elliott, "You have disobeyed and neglected your instruction. . . you have obtained the cession of Hong Kong, a bare Island with hardly a house upon it. Now it seems obvious that Hong Kong will not be a Mart of Trade, any more than Macao is so."

If those early colonials could only see Hong Kong today. Now, there is not only a "house," but several houses. Simple three-bedroom apartments currently rent for anywhere from US\$350.00 to \$1,000.00 per month. One office building site in the central district of Hong Kong Island was recently sold for US\$45 million. Money-mad landlords drool over the reality of getting initial investments back within three years in some cases. Highrise apartments dot the landscape of this piece of "rock" so disdained by the early colonials. The simple law of supply and demand is in effect, and the landlords are raking it in.

Tourist shops along Nathan Road in Kowloon are beginning to close their doors because they cannot afford the high rents. Merchants who pay the steep tariff are forced to show it in their prices. As a tourist Mecca, Hong Kong's image has been tarnished. So if you want to get in on the sales you had better come quick. But in most cases you will probably do as well in a cut-rate discount store in your home country.

What Hong Kong lacks in space it makes up for in people. New York, London and Tokyo have their daily "crush hour" on subways and trains. And although Hong Kong does not yet have the "tube" for mass transit, we are still pretty good at climbing all over each other. To the guest who elbows his way from one shop to another, the people of Hong Kong may appear to be look-alikes. This is understandable. Ninety-eight percent of the population is Chinese. But, while there are strong ethnic and cultural similarities, each is an individual with his own tastes and preferences. Some are Buddhists, some Taoists, while others are Confucianists and ancestor worshippers. Many are Communist; about 12 percent is considered to be Christian. Most could care less about any kind of religious activity.

Christian missions have worked here since the early 1800s, and today's Hong Kong is well populated with a foreign missionary community. Recent figures show there are now some 700 missionaries working in Hong Kong—mainly from North America, Europe, and Australia. The "old time" missionaries, for the most part, got their start in China. When Mao Tse-tung and company took over, it was not long before the missionaries were on their way out. Many of these Christian workers came to Hong Kong "temporarily" to continue their various ministries. For some that was 23 years ago.

Missionaries came with the gospel; merchants came with the good news of capitalism. Every type, it seems, came. Hong Kong has grown into one of the most important cities in today's world, but it has giant-size problems.

Hong Kong is as pollution-conscious as most of the world's big cities. In Chinese, the name "Hong Kong" means "fragrant harbor." But locals and visitors agree that the fragrance is no longer that of jasmine and orange blossoms. We do not have litterbugs here, but we do have their Cantonese equivalent, *lap sap chung*, or "rubbish worms." Spitting on one of our footpaths could cost you US\$10.00. And if you miss the litter bin with your candy wrapper you might find yourself warming a chair in court while trying to figure out how you are going to pay the US\$400.00 bill for your careless aim.

And there are other kinds of pollution here. "Suzie Wong" is still alive and doing well in the back streets of Wanchai. . . and in some of the classier hotels. The streets are lined with bookstalls that carry material geared to "purient interests," as the courts call them. Copies of *Playboy* magazine were recently snatched up because they showed pictures of the male in the altogether. Letters to the editor yelled "hypocrisy," as the other skin magazines remained untouched.

Narcotic pollution is another sickness that this poppy-oriented society continues to live with. Hong Kong was born on the opium trade and the colony continues to live with the drug. Unchanging in its effects on man, opium and heroin still sap the strength of the young, making them old long before their time. The already old grow older and more hollow. Local churches are becoming increasingly involved in helping these desperate addicts straighten themselves out. One Christian group in Hong Kong's "New Territories" has a "Jesus cure," by which prayer, concern and love have all contributed to a remarkably successful program in the rehabilitation of addicts.

Hong Kong has always been too busy making money to have anything that resembled an identity crisis. But now the Chinese Prime Minister, Chou En-lai, comments frequently that Hong Kong, along with Taiwan and Macao, is part of China. Therefore, according to Chou, there is no such thing as "refugees swimming to Hong Kong." Peking has twisted the words around a bit and has called these midnight swimmers, "people illegally

visiting relatives in Hong Kong." During the peak months of the summer of 1972 approximately 3,000 "illegal visitors" braved the sharks, police boats and sharp oyster beds in their bid to escape to Hong Kong.

Why do they take the risk to come out? The ones we have talked to give several reasons: less than adequate food in China, desire for more personal freedom, relatives on the outside, and the need for release from a state-enforced mental tension. All are proud to be Chinese, but many want to try another life-style.

Some of these young people—most range from 17-25 years of age—have a craving to find God. Several say they have "prayed" before diving into the waters. They may have prayed only to the "God who is out there," or to the "God of the tree," but this awareness shows dramatically that even the "Maoist man" feels the need to experience God in some form.


The swimmer thinks he is leaving China. But Peking says he is just swimming to another part of the country. Yet, barbed wire, police boats and searchlights seem to deny the full validity of Peking's comment. Christian activity is forced to draw a line between the two.

Local church-related activities consume almost all the time of Hong Kong pastors, missionaries and Christian leaders. Strangely enough, most have little time left over to think of our "neighbors to the North." I was told recently of a Hong Kong pastor who was so involved in his own church work that he hardly realized China existed. He took a trip recently to the United States. There, he was so bombarded with comment about China and what our Christian concern should be, that by the time he returned to Hong Kong he had a whole new appreciation for the "quarter of the world" that lives on his Hong Kong doorstep.

While the political and economic interest in China is on the rise, the sensitive, information-based Christian concern for China does not seem to be keeping pace. One mission executive of a well-established North American mission breezed into town recently saying, "We want *our* mission to be the first back into China to preach the gospel." If that is the spirit in which we approach the new China with its unique situation, then may God keep the doors closed for a few more years. . . at least until we can learn to approach the China challenge with considerably more humility.

But sensitive Christians here pray for a spirit-filled flexibility as they approach People's China in the days ahead.

God is not committed to old forms of ministry. He *is* committed to reconciling the world to Himself. And whatever else may be God's will for the 800 million people in China, one thing is clear: God's will for His people everywhere is to be conformed to the image of His Son. That can be done in a commune in Peking or a resettlement estate in Hong Kong.

As China keeps opening its windows, letting in slits of light from the outside, our prayer can be that among these new political, economic and cultural lights, there may also be a place for the Light of the World. Not in the accepted, traditional forms, perhaps. But, rather, in the pattern of a quiet, relentless, informed expression of love and concern for the millions of Chinese citizens on the good Chinese earth. 

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Robert Larson is Executive Secretary of the Asia Information Office, sponsored by World Vision International, in Hong Kong. Mr. Larson travels each month reporting on current events, both secular and religious, in the Orient.

## monthly memo

For six years we in World Vision have been seeking to provide information and training through our MARC Division (Missions Advanced Research and Communications Center). Part of this service has been a bi-monthly *Newsletter*, edited by MARC director Ed Dayton, covering a wide range of topics of interest to Christian leaders. One of the topics covered has been the MARC *Management Memo*.

Meanwhile, Ed Dayton and I have been providing Management Seminars for pastors and other Christian leaders. The next in our series of "Managing Your Time" seminars will be held in Portland on March 1-2, and another in Los Angeles on May 10-11.

Recently the Lord has been



leading us to make the management information material more widely available. Starting this month we will issue the first World Vision *Christian Leadership Letter*. This will be sent free of charge to all Christian leaders requesting it. We hope that it will be useful to pastors of churches of all sizes and to administrators of large Christian enterprises.

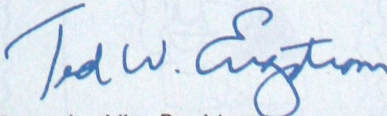
The *Christian Leadership Letter* will try to do two things: First, it will provide practical "how to" information in a wide range of topics—such things as goal setting, priorities, delegation, holding more effective meetings, managing time, and many others. Second, it will seek to explore the implications of

managing a *Christian* organization. How do (or should) Christian organizations differ from secular ones? In all of this we will try to share with you what God is teaching us as we have a part with Him in administering World Vision.

Mr. Dayton and I will be editing the *Letter*. We count it a real privilege to be able to provide this service.

If you, your pastor, or someone else involved with leading a Christian organization would like to receive the first copy, write *Christian Leadership Letter* here at World Vision.

Thank you for sharing yourself with us in so many ways and in your praying, giving and concern—as well as in making known this new service from World Vision.

  
Executive Vice President

**Leprosy Work in Korea Cited**

The Health-Social Affairs Ministry of Korea has presented a plaque of appreciation to World Vision Korea Director Marlin Nelson for his decade-long contribution to leprosy control in that country. World Vision sponsors more than 500 patients in six leprosy resettlement villages, providing them with medical, social and rehabilitation treatment.

Besides the resettlement projects, World Vision also operates the Special Skin Clinic in Seoul. Established in cooperation with Dr. Joon Lew, former president of the Society of Korean Leprologists, the Skin Clinic treats about 200 patients a month.

On receiving his citation, Marlin Nelson commented: "As far as leprosy is concerned, Korea was on the same level with Southeast Asian countries like South Vietnam, Laos, and the Philippines until about 20 years ago. But now, Korea has topped the other countries in leprosy control, and is becoming a model country."

Also honored was Shin Jung Ha, editor of *The Vision*, a monthly magazine published to enlighten Koreans on the subject of leprosy. First published in 1964, the magazine printed its 100th issue in November. Mrs. Park Chung Hee, First Lady of Korea, gave the publication her congratulatory calligraphy, encouraging its continuing ministry.

*Hong Jong Kwan, Vice Minister of Health-Social Affairs presents Marlin Nelson with his plaque.*

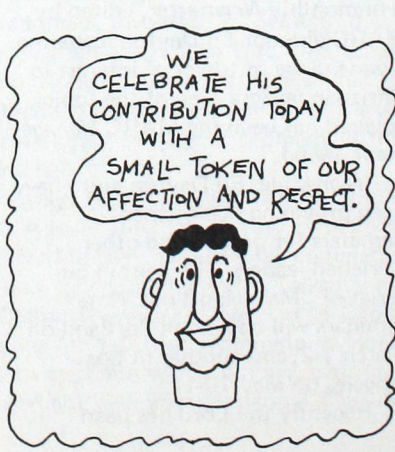
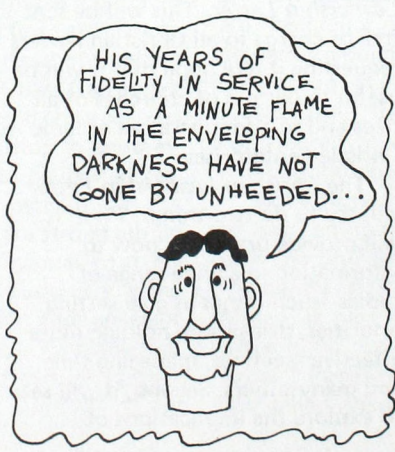
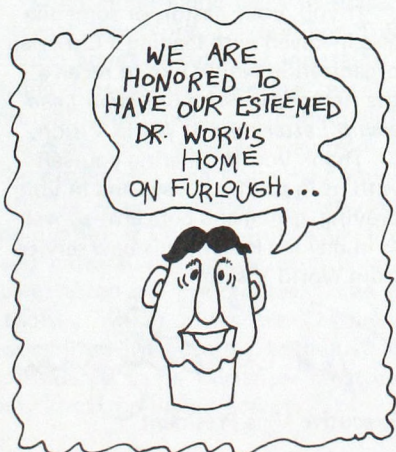


**Two New Men on WV Team**

Dr. Ted W. Engstrom has announced the appointments of two men to the World Vision headquarters team. Paul Van Oss, former Vice President of Development for Youth for Christ International, has joined World Vision as Director of Development. Mr. Van Oss has worked with Youth for Christ since 1965 when he left a highly successful 15-year business career to go into full-time Christian service. As Director of Development for World Vision, he will direct its stewardship and corporate foundation gift-giving programs and assist in "people and program" development. A graduate of Wheaton College, he is a member of the Board of Trustees of Fuller Theological Seminary in Pasadena, California.

The Reverend Herbert Scott joins the staff as Special Representative/Church Relations in the Midwest. An ordained Baptist minister, Mr. Scott's educational background includes eight years of study at the Moody Bible Institute, Wheaton College, and at the Southern Baptist and the Grand Rapids Baptist Seminaries. He has served several pastorates, including the renowned Midwest Bible Church in Chicago (Youth for Christ cofounder, Torrey Johnson, was a predecessor.) Mr. Scott also served as Assistant Dean of Men and Director of the Correspondence School at Moody Bible Institute. He is a member of the Board of Administration and Midwest Regional Board of the National Association of Evangelicals.

**Dr. Worvis**



### Korean Children's Choir "Irresistible"

It is hard to believe, but four months have passed, and the Korean Children's Choir has come and gone. The youngsters returned to Seoul in triumph. They have won the hearts of thousands of North Americans once again.

Although final figures have not been tallied, a conservative estimate of the total tour concert attendance is 100,000. Most who saw the performances will agree with the *Toronto Star* reporter who wrote: "... their almost flawless tonal control and stage deportment were exhibited with a charming and smiling innocence. . . They were, after all, irresistible."



Korean Children's Choir member, Lee Kyung Hee

### "Woman of the Year"

In naming Gladys Donnithorne World Vision's "Woman of the Year," Dr. Ted W. Engstrom said: "She is, undoubtedly, one of the great missionary women of our time." Mrs. Donnithorne was honored at a banquet in Hong Kong on December 1, 1972. She has served for over 50 years on the mission field.

"Aunt Gladys" and her husband the late V.H. Donnithorne began their missionary work in China in 1919. They moved to Hong Kong in 1953. After her husband's death, "Aunt Gladys" continued working among the hoards of refugees, destitute elderly women, and children. Receiving a plaque at the December

banquet, Mrs. Donnithorne commented: "... you know this kind of award is not earned by an individual. I did not want it *except* to show how the Lord has blessed the work here."



Dr. Engstrom, along with Wilson H. H. Chan, presents a plaque of appreciation to Gladys Donnithorne.

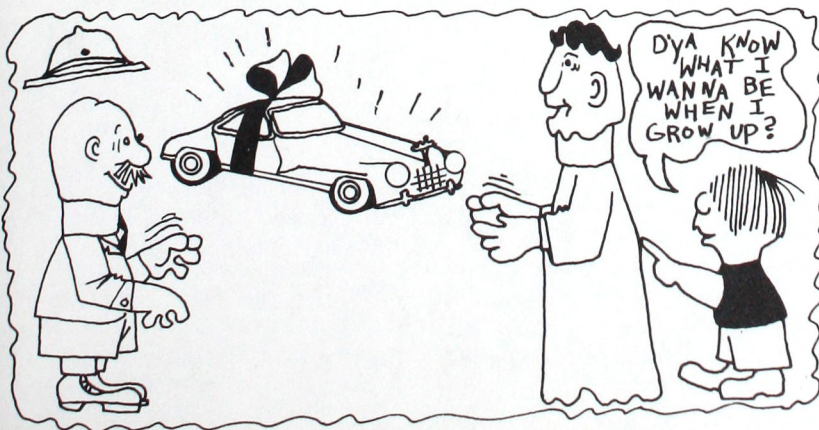
### Medical Missionaries Honored with Zaire Order

Drs. Titus M. Johnson and L. Arden Almquist, medical missionaries on the staff of the Paul Carlson Medical Center in northern Zaire (formerly Congo), were recently decorated with the Order of the Leopard by the government of Zaire. The Order is the country's highest national honor. The doctors received this honor for their distinguished service to the nation.

World Vision has had a close association with the Paul Carlson Medical Center since its beginning, and continues to give financial assistance.

### Orient Sponsor Tour Still Open

If you are interested in seeing the child you sponsor through World Vision, there are still a few more openings in the 1973 Sponsor Tour. The tour is geared to expand your horizons, enrich your spiritual life, and give you the opportunity to meet the child you sponsor. George Hahn, World Vision's Director of Hospitality and Extension, will guide the group. Mr. Hahn has traveled extensively in the Orient and is familiar both with Asia and missions. For further information, write to George Hahn, Tour Director, World Vision International, Box O, Pasadena, California 91109. 



# A Way to Warm Your Heart

by Dorothy C. Haskin

It has been my privilege to visit my dear Lee Keum Bong, the child I sponsor, several times. Just recently I was able to take the swift flight from Los Angeles to Seoul, Korea. There I took a glance at the city of Seoul. It is now flourishing, in contrast to 1960 when I first began visiting Seoul. But Seoul was not what interested me in Korea.

I took the train and feasted my eyes on the broad fields of harvest, the rice fields, the green faded to tarnished gold, the bright, leafy green radishes, the rows of tall sunflowers. Behind the fields were the blue and bright red tile roofs of the houses, with the red peppers drying on the ground in front of them. Behind them were clumps of young pine. I saw young men in their black school uniforms, girls in skirts and blouses, older women in flowing skirts, and men in their somber work clothes. As I watched, I ate roast chestnuts sold to me on a string. And within my heart was the joy that soon I would see "my" child.

At Taegu my interpreter and I left the train and glanced around the station. Where was she? Ah, there. Such a slender, little girl. Could she be 13 years of age? She looked more like eight in her little school uniform.

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Dorothy C. Haskin, author and researcher, recently returned from a three-month tour of Asia. While in Korea, she was able to visit the child she has sponsored for 13 years.

I cried. She bowed her head as she offered me the small bouquet of flowers.

How hard it is when your heart overflows and yet the child you love is a little girl who looks at you out of the corner of her eye. It took the afternoon for her to warm up. First we went shopping in the bright, colorful market, full of the noises of Korea and bright things to see. She wanted a watch. She is in middle school and a watch is a status symbol. So we got the watch.

Afterwards we drove through the city—way out to an unfinished reservoir where there was an American-style hotel where we could have lunch. And, believe me, she ate it in a very businesslike manner. Then I gave her the little things I had selected for her on the trip: a small American flag, a little bottle of soy sauce, a small elephant, and with each gift she smiled. . . the little unbending. The lack of a common language was a barrier but a smile and a pat went a long way.

We went back to the reservoir and she truly stood straight for her picture. She was used to having her picture taken for me with the Christmas gifts I send her each year. Then we went back to the baby home where I had visited her when she was a wee infant, and over to her new home where she is one of the 10 older girls. She shares a room with the woman in charge of the girls and the telephone.

And there she had stacked all the pictures that I had sent her over the years, including my own picture. Again we had tea. And by this time she was willing to hold my hand and look into my face. Then we visited some of my friends who are missionaries and the afternoon sped by swiftly. All too soon we were at the airport where I was to fly back to Seoul. And suddenly she disappeared. I looked for her, finally saw her over by the souvenir stand with the saleswomen. Soon she came back and proudly pinned on the lapel of my coat a large bright pin—token of her love.

We sat and held hands, warmed only by the knowledge that we loved each other. And then I had to check in and when I was in the departure room I glanced through the glass. She stood so straight and slim, waving—with a smile on her face—a smile that will warm my heart for many months to come.

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

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## The Loom of Life

The environmental crisis is driving home a dozen lessons, one of which is this: everything affects something else. There is in fact little exaggeration in saying that everything affects everything else. It is doubtful if you can lift your hand without disturbing a star.

The universe is flawed, we know. There is evil at work. But it is still a *universe*, since even evil has its boundaries. The world is cleft; nevertheless, because the sovereign God is above it and within it, it is a cosmos, not a chaos.

Accordingly, it should be no surprise to us to discover how much importance the prophets and the apostles, the saints and the sages, attach to the concept of *wholeness* in their understanding of reality. The ultimate fact about God is not to be found in the distinctiveness of Father, Son and Holy Spirit, but in their trinitarian oneness and fulness. The ultimate fact about God's earthling, man, is not to be located in his separable spiritual and physical functions but in the deeply intimate correlation between the two.

The Spirit of God, praying through St. Paul, gave us this vision of wholeness—this redeemed interconnectedness within man's total selfhood—in the words of I Thessalonians 5:23, "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ."

*We need this vision of wholeness in our understanding of the Church as the Body of Christ.* Within the fellowship of those who are trusting the Savior as their very own I am free to make distinctions—male and female, clergy and laity, black and white—but I am not free to segregate or exclude. Was it not John Wesley who confessed his longing to have a whole Bible for his guide, a whole Christ for his Savior, and a whole Church for his communion?

*We need this vision of wholeness in our understanding of clergy/laity relations.* For 400 years the twin distortions in most of our Protestant church life have been the dominancy of the clergy and the passivity of the laity. To break free from this unhealthy condition is the open sesame to church renewal and effectiveness.

Small groups of clergy and laymen, meeting for prayer and study throughout an Anglican diocese in the English midlands, reported the following:

One thing came back to us from every single group without exception, which was the astonishing and extraordinary experience of *fellowship*. It was unlike anything we had known before. Barriers had gone down between parishes, between old and young, rich and poor. "High" and "Low"; above all between clergy and laity. We were really meeting each other, and coming to know ourselves as a team, who must do the work of God together.

Such is the way God works and weaves when we allow His hand to control the loom of life.

*We need this vision of wholeness, moreover, in our understanding of the meaning of personhood in the sphere of human services, and especially if they are Christian services.* Let two quotations illuminate my meaning.

The first is from *I Remain Unvanquished*, that remarkable testament of triumph over pain and death by Alice Armstrong Ward. Hers was a more than 10-year struggle with cancer. She writes:

I was referred to cancer specialists at Johns Hopkins University. Every three months I went for an examination. I clearly explained to them, as I had to my previous doctors, that I put neither my life nor my fate in their hands, that I had a higher loyalty in my life—the Christ within me. My body was the temple of His Spirit. I wanted them to relate to me in the same spirit.

Note the phrase "to me." Not to me the cancer case, but to me the *person*.

The second quotation is from Dr. Bernard Steinzor, who is a professional psychotherapist. In his book *The Healing Partnership* he declares:

I do have a philosophy, but it is part of my philosophy not to believe in blueprints where *people*, in their infinite variety, are concerned.

God wants "whole persons in a broken world," to use Paul Tournier's phrase. The only way to get them, in Christ's redemptive mercy, is to stop treating *cases* and begin relating to *persons*. That goes for evangelism as well as for medicine and psychiatry.

*This vision of wholeness is needed, finally, in our understanding of the problem of church and mission.* It can be argued, I believe, that there is a theology of mission—within the framework of the Church. It cannot be argued successfully that there is a theology of mission agencies or societies. Where the latter are concerned there are precedents and pragmatics, but that is a different matter. With Bishop Lesslie Newbigin, I am persuaded that "the dichotomy of Church and Mission" is in the final analysis unbiblical.

This is not to say that voluntary agencies have neither historical necessity nor contemporary validity. It is simply to affirm that they become unhealthily independent if they do not sensitively feel themselves to be part of, and answerable to, that wider community of faith which is the Body of Christ.

Our Lord is a weaver. His is a lovely loom. Let's not tangle the threads or rend the fabric.



Address correction requested

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