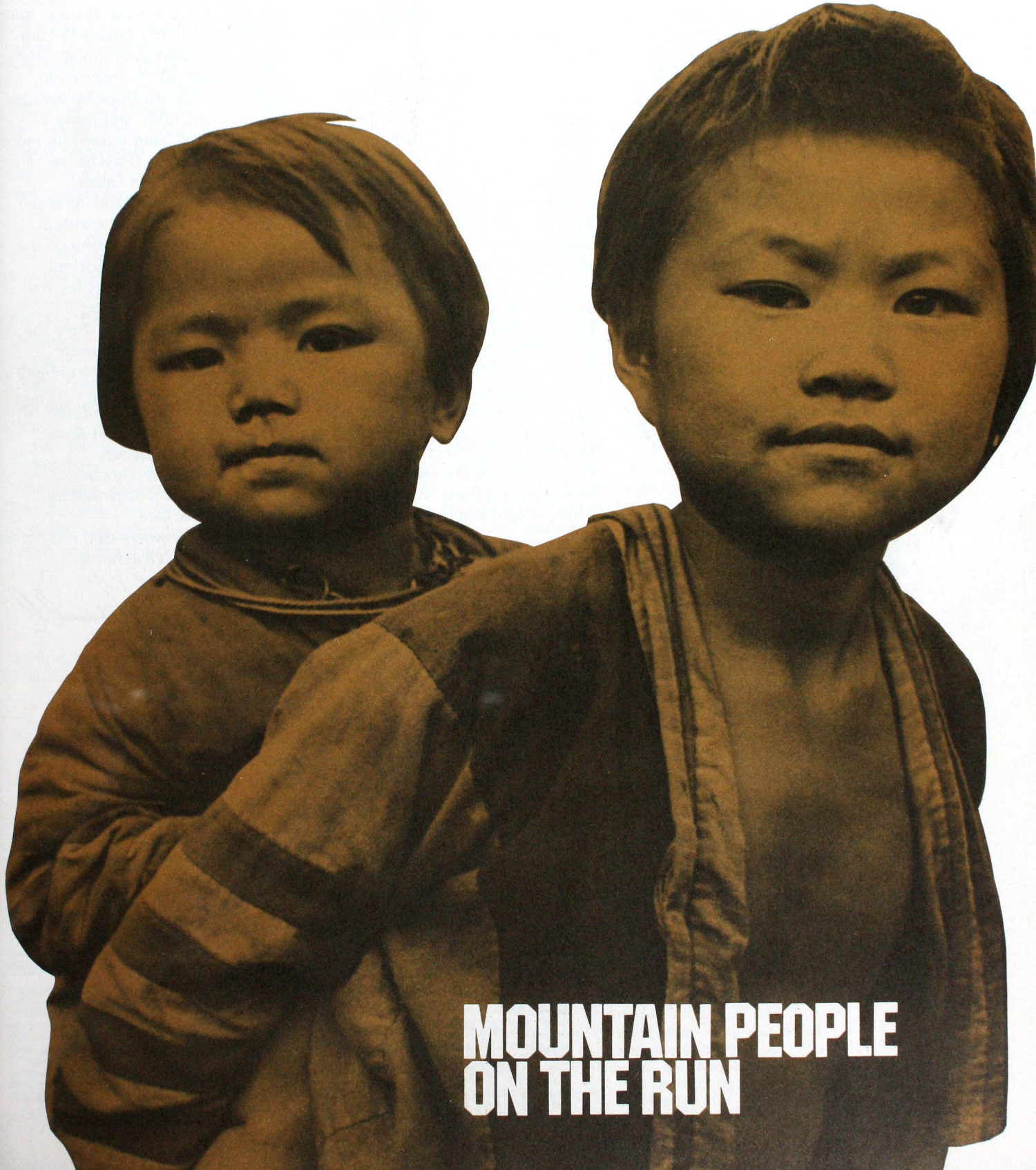


JUNE 1972

# world vision

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**MOUNTAIN PEOPLE  
ON THE RUN**

# Strangers under the sun

*Refugees!* The term is a grim reminder of man's inhumanity to man and of the torn and bleeding face of our planet. There are more than 17 million of them now. In numbers it is as if the entire population of East Germany were sitting in refugee camps or wandering the earth, rootless and destitute. The terrible problem is brought to mind by names like Palestine, Bangladesh, Hong Kong, Vietnam. . . . . In this month's issue we are introduced to the plight of Laos' brave Meo tribesmen (p. 4), whose fierce refugee problem mounts in intensity as the days pass. It is a matter of deep gratitude to us of World Vision that we can do something to help them.

The Bible is filled with accounts of displaced persons "who wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:37, 38). By the rivers of Babylon the Jews wept when they

remembered Zion: "We hanged our harps upon the willows. . . . How shall we sing the Lord's song in a strange land?" (Psa. 137:1-4). This plaintive cry finds an echo in the hearts of any who have longed for home but could not return.

One thinks of the apostle Paul picking his way through the Taurus Mountains on his way to the great plains of Asia Minor with the gospel. His route led him through the haunted pass of the Cilician Gates, whose gloomy defiles caused the Crusaders to call it "the Gates of Judas." Alexander the Great feared Persian ambush there. But Paul, bent on spiritual conquest, was leaving a few miles behind him the scenes of his Tarsus childhood for part of a life pilgrimage he would later describe in harrowing terms: "In journeyings often, in perils of [rivers], in perils of robbers, in perils of mine own countrymen, in perils by [Gentiles], in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in [sleeplessness] often, in hunger and thirst, in fastings often, in cold and [exposure]."

But can there be a more poignant picture of homelessness than that drawn by Jesus: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head"—this from the Creator of the universe. As for His early home life we discover that His brothers didn't believe in Him and at one point even thought Him mad. He was often lonely when surrounded by His disciples because of their little faith, and many of them deserted "and walked no more with him." On the Cross he was forsaken even of His Father.

But for the lonely and uprooted today, the risen Christ stands at the door and knocks. Many of the Meo tribespeople fight not only for earthly homeland but for the right to look for the New Jerusalem. With us they share the hope reflected by Chesterton:

*To an open house in the evening  
Home shall men come,  
To an older place than Eden  
And a taller town than Rome;  
To the end of the way  
of the wandering star,  
To the things that cannot be  
and (that) are,  
To the place where God was homeless  
And all men are at home.*

*Frank B. Farrell*

Needed:  
more Indians,  
fewer chiefs  
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Mountain people  
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Volume 16, Number 6 / June 1972

## world vision

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# globe at a glance

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

**An urgent call to American Christians to pray for churches and Christian leaders in the path of the Communist drive into South Vietnam** has been issued by the Reverend Doan-van-Mieng, president of the Evangelical Church of Vietnam.

In a cable to the Washington office of the National Association of Evangelicals from Saigon, the pastor expressed concern for the churches of his country, and asked that Americans intercede in prayer.

**The Communist siege of the town of An Loc, South Vietnam, has resulted in the death of Pastor Dieu Huynh**, a tribal missionary of the Tin Lan Church (Christian and Missionary Alliance).

Pastor Huynh, of the Stiang tribe, had just completed his training, and was developing a tribal church at An Loc. He was wounded in the stomach by Communist fire.

Missionary Dave Beack and a Vietnamese escaped death at An Loc because they were in Saigon on business at the time the attack began and could not get back to An Loc.

**The Nationalist Chinese government refused to permit a recent general assembly of the Presbyterian Church of Taiwan to discuss a controversial statement on the future of the island made by the denomination last year.** According to reports received in Atlanta at headquarters of the Presbyterian Church, United States (Southern), the Taiwanese Presbyterians were told prior to their assembly that consideration of "A Public Statement on our National Fate" would not be permitted.

Issued in late 1971, the document declared that the 200,000 Presbyterians on Taiwan do not want to become part of the People's Republic of China, and also asked for reform in the administration of President Chiang Kai-shek. In effect, the church asked for the reconstituting of Taiwan so that it does not claim to represent all of China.

Most of the Presbyterians are native Taiwanese and reportedly have not been pleased that the government is dominated by Chinese exiles from the mainland.

**Two delegates from Mozambique to the United Methodist General Conference disassociated themselves from a statement condemning white-dominated and colonial governments in southern Africa.** Chadreque J. Mujongue of Lourenco Marques said the disaffiliation was made because "we note certain changes in the administration, education, and religious liberty in the Portuguese overseas provinces."

The United Methodist statement backed black liberation movements in three Portuguese colonies—Angola, Mozambique, and Guinea—and in Rhodesia and South Africa, which have white minority governments. It was understood by some here that the Mozambique delegation indicated in a committee session that it would need to disaffiliate itself from the statement, partly for political reasons.

Mr. Mujongue said that despite the rejection, "We pledge ourselves, with your continued support, to a vigorous program of training all people in our reach for a full understanding of the obligations of the whole Christian gospel in the Angola and Mozambique situation."

**More than 170 million copies of the Scriptures were distributed around the world in 1971 by the United Bible Societies**, according to a report of the American Bible Society in New York. The report noted that the total—171,116,543 copies—constitutes a slight decrease from the number distributed in 1970. Three areas showed increases. The Americas (outside the United States) showed an increase of 3.5 million over the 1970 total of 24,172,343. Increases were also shown in the Asia-Pacific area and in Europe. The United States distribution figures marked the first decline in 11 years.


**George Constantinidis, a Greek evangelical journalist, has been summoned to trial for the second time in three years on charges of proselytizing.** He was to appear before a three-judge criminal court in Pirgos in May for two trials. Charges for the first, state that he sent evangelistic materials and modern Greek New Testaments to 11 grade school pupils in November 1968 to proselytize them for the evangelical church.

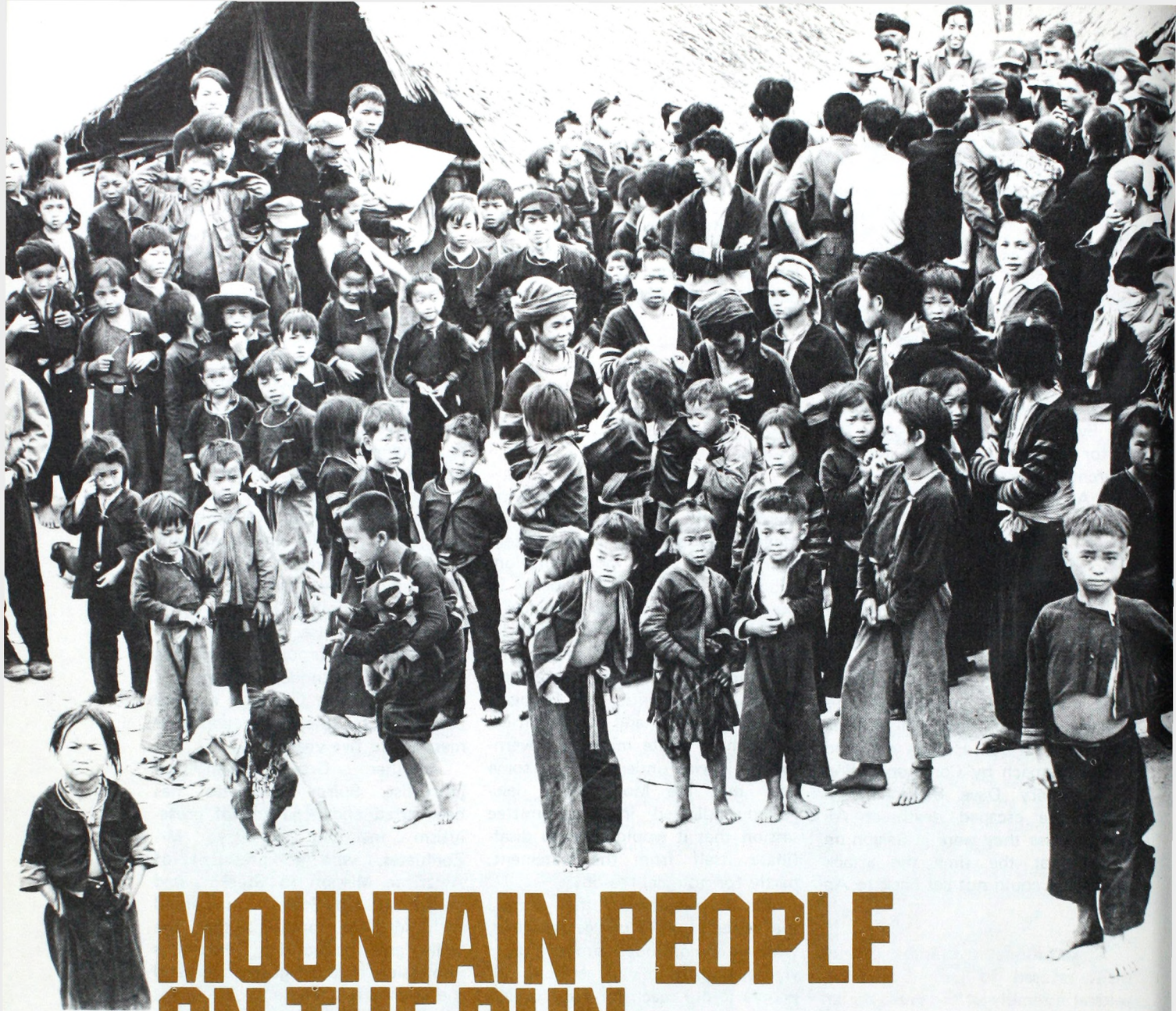
The second trial was to examine charges that he sent five adults an evangelistic booklet and a modern Greek New Testament. In November 1969, Mr. Constantinidis was acquitted on similar charges by a court in Kardhitsu. The charges in each trial were brought by officials of the Greek Orthodox Church.

Proselytism in Greece is a crime punishable by fine and/or imprisonment up to five years.

Another Greek evangelical journalist, Spiros Zodiates, has been tried and acquitted of proselytism in this country. Mr. Zodiates, who is president of American Mission to Greeks based in the United States, commented with Mr. Constantinidis that the trials "give the world the erroneous impression that the government and the church as a whole are intolerant of religious minorities, which for the most part is not true."

Mr. Constantinidis said, "Very rarely are these actions upheld by the courts of Greece. However, when the case is brought before them by public prosecutors or individuals pressurized into such actions, they have no alternatives but to give them a public hearing."

**The Sudan Interior Mission, an independent agency of 1200 missionaries, is moving its United States headquarters from New York to Cedar Grove, New Jersey.** The offices have been in New York since the United States branch of S.I.M. was established in 1926. Crime problems in the area are among reasons given for moving by Ian Hay, North American director. 



# MOUNTAIN PEOPLE ON THE RUN

The heroism of  
the embattled Meos of Laos

We were only 15 minutes out of Vientiane, Laos, headed for the central highlands of that war-torn country when the radio crackled alive with the report: "Avoid Site 30; receiving enemy fire." And I knew we were involved in serious business.

It takes a special breed of men to fly day after day over enemy territory, swoop down on short landing strips to deliver emergency supplies and try to swing into the air again before enemy guns can zero in. Reports on the location of Communist antiaircraft guns are as important as reports on the weather

to pilots who operate the charter aircraft used by United States Agency for International Development (USAID) voluntary relief agency personnel.

Our mission for the day took us first to Site 272, noted on Laotian maps as the village of Ban Xon. This is the headquarters of USAID operations in the area and is one of the busiest runways in southeast Asia with an average of 900 take-offs and landings daily. Groaning cargo planes and roaring helicopters land and take off with such frequency that the ear is never granted the relief of silence.

The planes come in and leave, usually loaded with one of two kinds of rice: "soft rice" for the hungry "friendlies," as Americans on the scene tend to call Laotians friendly to the Vientiane government; and "hard rice" for the enemy, which is military talk for live ammunition. The aircraft transport 12 million pounds of cargo and 10,000 people each month.

Volunteer relief operations such as World Vision stockpile relief goods in tin warehouses at Site 272. From there foodstuffs are loaded onto large, green helicopters for airlifting over enemy lines to

refugees scattered over the contested mountainous terrain.

It is estimated that one quarter of the Kingdom of Laos' three million people are displaced by the war, meaning they have had to move to escape enemy occupation. A quarter of a million are classified "refugees"—dependent on others for survival. More than 100,000 refugees live in areas reached only by airlifts of the kind we were making.

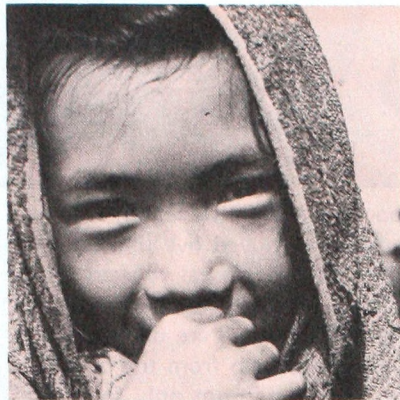
Three-fourths of the land area of Laos is controlled by the Communists. And their control is so complete that Chinese engineers are able to build a road from the Chinese border on the North across Laos to the Mekong River. North Vietnamese regulars are in division strength in central Laos.

With our assigned chopper ready on the landing pad, we loaded 50 cases of canned fish into the freight hold and climbed in for the short haul over unfriendly mountain peaks to the village of Nam Vep, known on USAID code maps as Site 335. Nearly 4000 refugees are registered at this village perched on the side of a mountain still under government control, and they depend on airdrops to have enough food to stay alive.

On board for the day's mission were Don Scott (see page 19), World Vision director in Laos, and a World Vision Laotian evangelist. The fine combination could not be mistaken—food for empty stomachs and food for empty souls. This is usually a vital part of Christian relief: winning a hearing for the gospel of Christ through the sincere demonstration of His love and concern for people in need.

The people of Nam Vep belong to the Meo tribe, a fiercely independent people who thrived in the

rugged highlands of northern Laos until Communist incursions forced them from their villages. Today, the mountain people are on the run, seeking refuge for their families, seeking survival. As the war sweeps



back and forth across their mountains—the enemy pushing southward toward Vientiane in dry season, pulling back northward in rainy season—Communist sources occupy a little more territory each year.

The Meos seem especially marked by the aggressive enemy. For one thing, this tribe has provided Laos with the closest thing the country has to a people's army. Until 1965, the Meo held the Communists back with little outside support. Then the North Vietnamese came in force and the Meo could no longer defend themselves alone. The North Vietnamese Army (NVA) has steadily pushed them southward away from the border of North Vietnam.

The legendary Edgar Buell, a retired Indiana farmer who has spent more than a decade as a refugee relief worker among the Meo hill tribesmen, declares, "The Meo could whip the Pathet Lao with their hands tied behind them, but they can't whip the North Vietnamese."

Nobody believed these valiant hill people would hold out more than six months against the Pathet Lao, the Laotian communist contingent. Yet, they have lasted 11 years. But the cost has been great. The Meo component of General Vang Pao's forces in northeastern Laos, the government's only hope for survival against the Pathet Lao and NVA, has been reduced from a peak in 1964 of 16,000 men to less than 5000 today. And it is estimated that about 20 percent of the

Meo soldiers are under age 15. We distributed hygienic kits in the military hospital at Ban Xon to 11 and 12-year-olds who had been wounded in combat. War casualties have kept the Meo population at around 300,000 while the rest of the world's population continues to soar upward.

It is significant that the Meo are the most responsive people to the gospel in Laos these days. Strong Christian elements may be found in many of the Meo communities.

Take the village of Nam Vep, for example. The first Meo to receive Christ as far as we know is an elder in this township. It makes one feel he is back in the Book of Acts to fellowship with the first believer among an entire tribe of people. Christianity is very new among the Meo, and it exudes with youthful zeal.

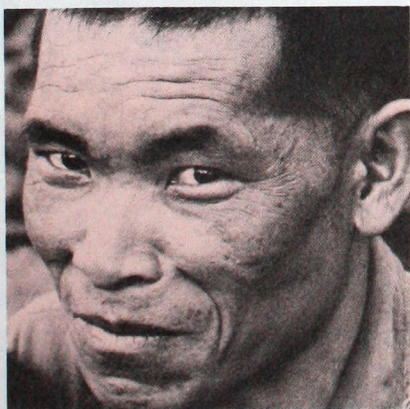
Shortly after our helicopter dropped us and our relief supplies on a bare knoll on the edge of Nam Vep, we were surrounded by Meo children and village leaders. One



man quickly asked Don if I was "one in heart with them." At first I thought he was referring to being sympathetic to their side in the war. But Don explained that he wanted to know if I was "one with them in the Spirit." When the Meo leader learned that I was a brother in the Lord, the smile of Christian fellowship broke across his face, and our spiritual bond was unlimited by culture or linguistics.

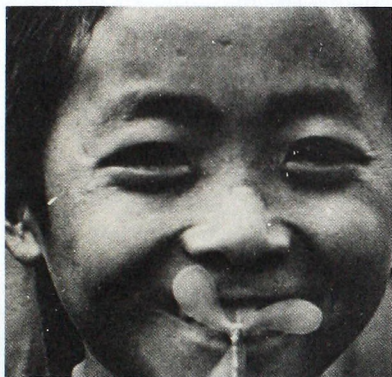
Thus it is with the body of Christ. Wherever God's people are in need, it is incumbent on us who have so much, to share with those who do not.

And when men of God risk their lives to reach across enemy fronts to help people in need, those who have religions of sticks and stones



and fragile images sense an uncommon reality. Their hearts are opened to an explanation of the difference Christ makes—the good news of salvation.

Meanwhile, our helicopter returned to the base to reload with another 50 cases of food. While it was gone we were left with a two-way radio with which to communicate with any aircraft in the area in the event we were to get into "trouble," which means to be under attack by Communist patrols that spend their days on missions of harassment throughout the region. But the radio was dead. The momentary surge of panic quickly gave way to a Christian reality. A believer does not put his confidence



in armies or guns or two-way radios.

Swirling down in an instant sandstorm generated by its giant props our chopper returned to pick us up and transfer us to another refugee site, this one carrying the number 318, the village of Song Lai. Again, we were engulfed by villagers as soon as the dust had settled.

The village of Song Lai has 3000 registered refugees. As refugees move southward, they settle around villages found along the way in



pockets of relative safety. One group has moved five times during the past year. Local villagers are unable to absorb the refugees immediately and are dependent on emergency help from the outside. So we bring in not only food but also simple materials to help erect emergency housing, like plastic roofs that may be mounted on bamboo almost instantly and can easily be rolled up and moved.

When Song Lai is attacked, as it probably will be, the old refugees will move again, this time with their numbers swelled by the new refugees, the villagers of Song Lai.

And so it goes in this bitter struggle. Life must be taken one day at a time. In the midst of the heartache, the cries for hope become stifled with each new gain by the enemy. Only the presence of those who represent the love and concern of people in the free world, and especially those who represent the love and concern of God Himself, enable the Meo to keep fighting. For many, the struggle is not only for the survival as a people, but also for survival of the freedom they have to worship the Living God. And for this, they will fight until death.



World Vision entered Laos in 1969 with evangelism and relief ministries. As the war has taken heavy tolls on the Laotian peoples, World Vision has expanded its commitment to meet emergency needs in the name of Christ.

Extending relief help to Meo refugees in the central highlands is a major undertaking. World Vision relief workers have made available nearly a million dollars worth of food during the past 12 months.

Food kits and hygienic kits have been in great demand. Thousands of kits are needed for distribution in military hospitals, refugee communities, and resettlement villages.

Assistance is being given to the orthopedic hospital in Vientiane. Needed badly are 100 wheelchairs which cost \$75 each.

Hostels providing a Christian environment for school children are maintained in Vientiane and Savannakhet. Assistance has been given to a drug rehabilitation program for opium addicts.

A major recent undertaking is aid for the children of maimed war veterans. Sponsors are needed now for more than 750 needy Lao children. Hundreds more are on the waiting list.

Your gift is what makes these programs possible. And in Laos, the opportunity is now.

I want to help the people of Laos in the name of Christ! Here is my gift of \$\_\_\_\_\_.

name \_\_\_\_\_

address \_\_\_\_\_

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

WORLD VISION INTERNATIONAL  
Box O, Pasadena, Ca. 91109



# facts of a field

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



## VITAL STATISTICS

Capital: Vientiane (administrative), Luang Prabang (royal).

Area: 91,000 square miles (slightly less than Indiana and Illinois combined).

Population: 3 million estimated (no official census).

Population Growth: 2.5 percent annually.

Density: Very uneven. Concentrated along Mekong River.

Urbanization: 95 percent rural in about 9000 villages.

Languages: Lao is predominant (related to Thai); French widely used in government and commerce; several tribal languages.

Literacy: Probably does not exceed 25 percent.

Economy: Very underdeveloped. About 85 percent of people are subsistence-level farmers. Many resources are undeveloped. Almost no industry. Internal transport system minimal.

History: Tribal kingdom in mid-1300's. Annexed by Thailand in 1848. Became French protectorate in 1893. Became independent state in 1949. Communist insurgency under way since about 1950.

Government: Constitutional monarchy. Actual power manifested by Prime Minister.

Religion: Most lowland Laotians are strict Buddhists. Mountain tribes are frequently animists. Christians total about one percent of population.

**Current Situation:** The small, struggling Christian community in Laos faces an overwhelming Buddhist population and a nation split in half by a Communist insurgency. The Protestant church membership is estimated at about 6000 to 7000, while the Roman Catholics claim about 32,000. Churches are small and scattered, and many Christians are faced with problems of simple survival.

**National Church:** The national churches in Laos are still greatly influenced by the foreign missions with which they are associated. The largest national church is the Evangelical Church of Laos with about 60 to 80 congregations and perhaps about 6000 members.

Response to the gospel has been generally small in Laos. The hill tribespeople have shown more open-

ness than have the Buddhist Laotians. A mass movement occurred among the Meo tribes during the 1950's with many turning to Christianity.

There is one Protestant Bible training center in Laos. The lack of trained church leadership is a problem. No Christian broadcasting is permitted within the country, but programs prepared in Laos are sent to the Philippines to be broadcast back to Laos by the Far East Broadcasting Company. The entire Bible has been translated into Laotian, and a Scripture portion is available in Meo. However, actual circulation of Bibles is quite small.

**Foreign Missions:** Systematic evangelization by Roman Catholic missionaries to Laos began in 1881. Protestant missionary activity began in 1902 with the arrival of Swiss

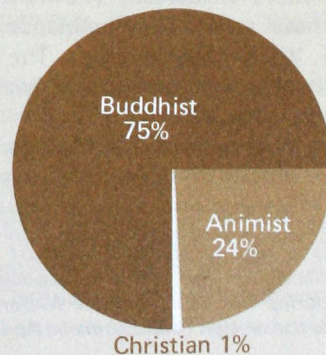
Brethren. The Brethren have worked in southern Laos where they now have churches and some medical facilities.

Presbyterian missionaries from Thailand made trips into northern Laos and established ministries among tribal peoples. This work was turned over to the Christian and Missionary Alliance (C&MA) in 1929. The C&MA now has the largest and most widely established Protestant ministry in the country.

Overseas Missionary Fellowship began its ministry in Laos in 1958 from its base in Thailand and has been working among Chinese people living in villages along the Mekong River. Other foreign missions in Laos include Christian Missions in Many Lands, Church of the Brethren, Churches of Christ, World Vision, Seventh-day Adventists, and a number of independent Japanese evangelists. Missionary Aviation Fellowship provides much-needed transportation in this mountainous land with extremely difficult travel conditions.

One of the major needs being met by missions in Laos is the care for the hundreds of thousands of refugees made homeless by the continued fighting. Some estimates have said that Laos has a larger percentage of its population in a refugee status than any other country in the world. Missions are aiding these people with food, medicine, shelters, and vocational training.

## Estimated Religious Affiliation



# CHINA:



**S**ince President Nixon's February visit to China there has been a spate of articles and reports in both the secular and religious press concerning mainland China, ranging from naive optimism to deep pessimism with regard to the future of Christian missions and the church in the vast "People's Republic of China."

Along with other evangelical agencies, World Vision has had a long history of interest in China dating back to founder Bob Pierce's missionary/evangelism ministry in China in the late 1940's. We claim no expertise on China, just a burden for her people. Along with other evangelical agencies we want to ask the right questions, learn what we can, and share what we know. An often-heard quote by professional China watchers is: "Anyone who says he understands modern China is either a liar or a fool."

Many generalizations—always dangerous—have been made about China, its people, its leaders, its policies, and its church. However, there are some facts which can be stated as a basis for analyzing the future of Christianity in China.

We know, for example:

- ★ Communism (Marxist dialectic materialism) is firmly entrenched and in control.
- ★ China has not changed its antireligious policy.
- ★ The institutional church does not exist in China apart from a few showpiece churches.
- ★ Individual believers do exist and continue to worship and serve as they can.
- ★ Most knowledgeable people would agree that the era of traditional foreign missions to China is over.

Many Christians in the West have stereotypes of China in their minds which must be changed. For one, traditional Western missions as we have known them *will not* be returning to China. Western missions represent much that China rejects—imperialism, foreign domination, non-Chinese thought. Activities such as education, medicine, and development are now being carried out by the State.

Again, Westerners *will not* be in the vanguard of foreigners to visit China. Nonwesterners have been much more welcomed. The most recent Canton trade fairs have seen a predominance of Asian and other Third World businessmen. The old suspicions still remain. Western visitors have been few, high level, and carefully selected.

It is important for Christians to have a better understanding of China. We must learn in what ways

China is different now from the pre-regime days. In this we realize we are dealing with a host of uncertainties and much lack of information. We do know that there continues to be the problem of the "closed" society. The "bamboo curtain" has opened only slightly. China's future is uncertain. What, for example, will happen after Chairman Mao leaves the scene? Who can predict this?

## CHINA YESTERDAY

China has had more history and more influence than most civilized societies. It claims the longest and most enduring continuity of culture, reaching into hundreds of years before Christ. The first recorded dynasty in Chinese history—the Shang Dynasty—goes back to 1500 B.C., perhaps contemporaneous with the exodus of the Jews from Egypt.

China civilization compares with Greece and Rome. China has been to the East what Rome and Greece have been to the West. It has been the teacher of the arts, the exponent of political and social order, and the cradle of Eastern civilization.

China has always seen itself as the center of the civilized world. In the Chinese language, China is called "the Middle Kingdom." To the traditional Chinese mind, China is that part of the world around which everything else is meant to revolve. It is the world of the civilized; all others are "barbarians."

China has stressed inward development, not outward expansion. For over 4000 years the Chinese have lived in the same geographical area. While Westerners sailed the oceans and made colonies on distant shores, the Chinese remained farmers and administrators in their continental empire. Their development was inward, not outward. They stressed social order rather than individual development.

Christianity has also had a long history in China. What can we learn from it?

First, the church in China originated with missions. The earliest Christians were Nestorian missionaries from Central Asia. They entered China over 1300 years

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*This is a slightly abridged form of an address given at an Evangelical Foreign Missions Association-sponsored meeting held during the course of the National Association of Evangelicals convention in St. Louis in April.*



# WHAT NOW?

by Ted W. Engstrom, Executive Vice President of World Vision International

ago and flourished for about 200 years.

The church in China has survived many persecutions and expulsions of missionaries. We should remember that events similar to those in 1949 and 1950, when foreign missionaries were forced out of China, have occurred several times before in China's history.

In the ninth century all the Nestorian Christian missionaries were expelled. In the fourteenth century (1294-1348) Roman Catholic missionaries traveling to China from Europe established churches and baptized thousands. Their work ceased and died out in the mid-fourteenth century as the plague in Europe depleted the missions and the collapse of the Mongol Empire made travel across Asia unsafe.

Not until 1552 did serious Catholic mission outreach to China recommence—this during the time of the famous Francis Xavier. Missionary effort fluctuated in the following centuries.

Protestant missionary work in China began with Robert Morrison in 1807, but extensive missionary outreach came only after the end of the Opium War in 1842. Many missionaries left China following the Taiping Rebellion of 1852, and after the Boxer Rebellion of 1900 when over 200 missionaries were killed. The most recent expulsion of missionaries from 1951-1953 followed almost 150 years of missionary presence in China.

## CHINA TODAY

What is China like today? Even though we have recently been overwhelmed with news reporting, there is much we do not know and would like to know.

China does remain large—and central. It has an estimated 800 million people and is the most populous nation in the world. Over 20 percent of the world's population is resident in mainland China.

Internally, China is reestablishing itself after the disruption of the Cultural Revolution. The old bureaucracy, supported by the military, has gradually managed to regain much of its former authority. This has encouraged the return of internal stability.

Externally, in its foreign relations, China is grappling with what it sees as a military attack from the Soviet Union, while at the same time trying to weaken United States influence in Asia, improve its relations with Japan, and generally reassert its position of leadership in Asia.

Economically, China has seen a marked improvement in its internal economic conditions. Harvests have been better, industrial production is up, and there seem to be more consumer goods available in the stores.

Visitors to China report many new images of Chinese society that may dispel old stereotypes of pre-communist China. The visitors comment on such things as the cleanliness of the cities, the discipline and determination of the people, the national striving for self-reliance, and the apparent well-being and health of the people in the streets.

President Nixon's recent visit has opened a new chapter in United States-Chinese relations but the effects of it are not entirely clear. Perhaps the most important thing about the whole trip is simply *the fact that it happened*. This visit will certainly bring about increased contacts and exchange of people and information, and hopefully it has served to reduce tensions and ease suspicions. On the negative side, our Asian friends and allies are more nervous about the new and unsettled scene in the Far East. They may begin to question America's commitments to them. There may also be increased tensions between China and the Soviet Union.

China still sees herself in a death struggle with imperialist America which will continue despite the visit.

What about the church in China today? Does it exist? What is the meaning of recent reports of worship services in Peking? It is easy to ask these and other questions but we see only partial answers at best.

The church—the body of Christ—unquestionably exists in China. How many Christians are now in China is a matter of conjecture. There certainly are some. Dr. Arthur Glasser, dean of the Fuller Theological School of World Mission and a missionary in China during the last years before the Communist takeover, has said that in "1948 one could draw a straight line across China in almost any direction and find functioning churches every 20 to 30 miles." By 1949, the Christian community in China was four million persons—about three million Catholics and one million Protestants.

These millions did not cease to exist in 1949 and 1950. If half of those four million have died or fled the country, this would leave a generous estimate of about two million Christians. If there remained only one million, or even 500,000, this is still a significant body of believers.

There have been reports from Chinese visitors and refugees to the mainland that indicate a few small groups of Christians meet together, mostly in south China in the Canton area, but we know little about them. Perhaps they gather as small cell groups, almost like Christians did during persecutions in Roman times.

Concerning freedom of religion—whether it be Buddhist, Muslim or Christian—nothing has changed at the top where the policies are made. The leadership in

“God has not forgotten a fifth of the world’s people.”

Peking is essentially the same leadership that expelled missionaries and persecuted Christians in the early 1950’s. The official antireligion policy continues. Despite occasional stories there is no verification that large quantities of Bibles are being smuggled into China and reaching the people.

## CHINA TOMORROW

Without question the years just ahead will see China becoming more and more influential in Asia and the world. She certainly wants to assert what she sees is her traditional role as the “center” of Asia.

Undoubtedly there will be increasing opportunities for foreigners to visit China—if they have specific products or skills of value to the Chinese. Businessmen, diplomats, newsmen and professional people, yes; but missionaries, no. The reason is simple: missionaries are purveyors of religion. And religion, according to Marx, is “the opiate of the people.”

When these people go to China as educators, scientists, agricultural experts, and so forth, why not have them go as *Christian* educators or scientists or athletes? But—we must recognize that they will be accepted for their abilities, not their faith. China is going to remain sensitive to the religious question for a long time.

Overseas Chinese may be the first to return, especially those whose professions will contribute to the building of the Chinese nation. The first responsibility for the evangelization of mainland China could well fall to these overseas Chinese and Asians who know Christ. There are many strong Chinese churches in the Far East and Southeast Asia. Pray hopefully that they will catch the vision!

When Christians in China are able once again to express their faith openly and have contact with Christians from other lands, they will most certainly welcome this renewal of fellowship. Professor J. Herbert Kane, former China missionary and now professor of missions at Trinity Seminary, points out that these Chinese Christians will not welcome “a large influx of mission executives, denominational bureaucrats and armchair strategists. They will want fellowship and cooperation at all levels, not leadership at the top.” Similarly, as Kane points out, they will not appreciate having outsiders sit in judgment on those who, for one reason or another, supported the party line or collaborated with the enemy.

Preparation for ministry in China is a process—mental, physical and spiritual. Spiritually we must have a thorough understanding of the meaning of the Body of Christ. Recently a Christian Chinese refugee who

swam to freedom in Hong Kong said, “In China the Christians truly minister to each other. We do not have access to comfortable worship surroundings but that does not prevent us from having a spiritual ministry to our brothers and sisters.”

Another refugee from China told Bob Larson of World Vision’s Asia Information Office in Hong Kong that his aging mother spends almost every morning in a park in Peking with two of her friends walking slowly among the trees. Together they quietly intone passages of Scripture long ago committed to memory. In almost inaudible sounds they breathe hymns of praise to God. What a testimony to us in the West today!

We must not presume that we from the outside will be the teachers. As Dr. Stanley Mooneyham said in an earlier *World Vision Magazine* editorial, “Before the prophet Ezekiel spoke a word, he sat for a week and felt the heartbeat of a captive people. If God widens the crack in the curtain enough to allow any of us to get through, we will likely find an incredibly pure church, refined in the flames of suffering. It might be more appropriate to respectfully ask to sit at their feet than to stand in their pulpits.”

We must recognize that Christ’s imperative to go into all the world to preach the gospel to all peoples still remains. God has not forgotten a fifth of the world’s people. He will make provision for those—particularly of the younger generation—who have never heard. But He may choose to do so in ways that are surprising to us.

Preparation now requires sensitive caution. There must be no feeling of “rushing back in.” We must do our homework—recognizing our ignorance—learn all we can, and ask the right questions. We must read, listen, evaluate, and sort out.

Believers outside of China need to be praying for:

- a. less persecution and restriction on believers;
- b. more freedom of worship;
- c. opportunities to establish lines of communication between believers in China and those outside;
- d. a humble spirit in their own hearts toward China and the Chinese.

This prayer should manifest itself in our pulpits, in our small groups, through our publications, and in our personal devotional lives.

The China of today and of tomorrow is a new China—especially with regard to Christianity, the Church and missions. Although much is still unknown, we must better understand this new China and our rôle in the renewed proclamation of the gospel to its people. We must constantly seek to find what is the strategy of the Holy Spirit for China—and all the world—for our day.



# readers' right

## **Sensitivity for Bangladesh**

Sir: The April issue of *World Vision* touched my heart. The sensitivity that is so often lacking in Christian evangelistic efforts was displayed in a very real and beautiful way.

*Carol Sugg  
Akron, New York*

Sir: When I came to the United States last year in May, I had already seen on television the people in Bangladesh and their needs. It touches my heart so that sometimes I cry. I cry not because I feel sorry for them, but because I want to help then in some way and cannot.

I did not know how to help because I do not have any money apart from my lunch money, which is \$5 for the week. I know that if I ask my parents, who are not Christians, they would say I am poor too and need help. I cannot say that because I have Christ. I cannot be selfish, and that could never be my testimony.

I have enclosed \$5 to help these people. And you can depend on my prayers to back you all.

*Name Withheld*

## **We Are Too**

Sir: We are happy Paul Rees is better. He conducted such a wonderful Pastors' Conference for us in Orissa, India before we left.

*Dr. and Mrs. C.M. Morgan  
Anderson, Indiana*

Sir: I am writing to say I am very impressed with the scope of your new format. I especially like the article by Paul S. Rees as to your stand on the gospel (March issue).

Recently we have received mailings from *World Vision* telling us of the good being done in Christ's name and it is for me a greater incentive to give than to be always faced with the mountains of problems. Your new magazine adds to this more joyful approach, and I want to join in your mission as I can.

I want to be enrolled in International Intercessors. Great things God has done through you and your organization.

*Mrs. William Woodard  
San Antonio, Texas*

## **Invite a National!**

Sir: As an Indian national and a committed Christian, I found much pleasure in Dorothy Haskin's article, "How You Can Teach Missions to Children" (February issue).

[It] contains one very serious lacuna in relation to the methodology of presenting missions to children: namely, the extreme value of having a Christian Indian—from the mission area of interest, and belonging to the same denomination—make the presentation or teach a lesson.

*Percy Shastri  
Visiting lecturer  
Davis and Elkins College  
Elkins, West Virginia*

## **Love in Action for the Kachins**

Sir: During [family] evening devotions together, everyone was moved and decided to help you send Bibles and medicine to the dear Kachin people (February issue). Our son, Paul, who is a freshman in college and working his way through, brought \$5. Then our high-schooler, Dan, gave \$3. Soon our 10 year old, Karen, came with a dollar (she makes 50 cents a week helping Mom). So this \$20 is what the entire family contributed at our dinner table last night. Each one of us took our turn praying for the Kachins. Please convey to them that the Christians back here in the United States do care and love them and that we are praying for them.

*Stan and Marian Taylor  
Peoria, Illinois*

Sir: I have no money and am even wondering if I may have to quit school this term for lack of finances. But we do have a great, wonderful Lord, do we not? . . . the Lord laid it upon my heart to give. The only possession which I had that was of any value was a portable stereo which I received for my birthday several years ago. I asked the Lord to provide a buyer for it if He wanted me to sell it for this

purpose. So please find enclosed a check for \$50.

*Joannie Stark  
Eugene, Oregon*

## **Sacrifice for the Sudanese**

Sir: I am responding to the need in the Sudan (January issue). I wish I had an ocean of money for the need is so great all over the world. As you see, I am sending \$1000 to build one village. That will work for me now as after I retire in April, I cannot send any more. I am a poor working woman. I have worked until I am 75 just so I could help in the Lord's work. I have given away much more than I have saved. All the earthly belongings I have are my clothes. Now I have to go into a rest home.

*Mrs. Ida Swanson  
New York, New York*

Sir: As a missionary in the Sudan for 15 years (1950–1965) with the United Presbyterian Church, I was most interested in your feature article and wish to thank you.

However, I was rather nonplused to note that the United Presbyterian mission efforts in the Sudan were relegated to "by the 1950's" in your "Facts of a Field" feature. The Anglican Church and the United Presbyterian Church were co-pioneers with only a few months and little difference in number of pioneer personnel.

In December 1899, the Reverend Andrew Watson and the Reverend J. Kelly Griffen were appointed to proceed from their mission stations in Egypt to Khartoum, Sudan. In December 1900, Dr. H.T. McLaughlin (with the families of all concerned) arrived in Khartoum together with an Evangelical Egyptian pastor and Egyptian Bible Society colporteur. In 1901, Reverend and Mrs. Griffen and Dr. and Mrs. McLaughlin proceeded south to establish a station at Dolieb Hill. "By the 1950's," the United Presbyterian mission had a large and well-established work, with an evangelical, indigenous church independently organized in both the northern and southern areas of the Sudan.

*James R. Deemer  
First United Presbyterian Church  
Long Beach, California*

## SIGHT + SOUND + LIVE ACTION = SPIRITUAL IMPACT

The huge auditorium of Van Nuys (California) Baptist Church was filled to capacity. Teenagers jammed the aisles. Even after four performances to overflow crowds, the young singers mounted the platform/stage with the spring-like freshness of people who had found answers and longed to express them to others.

It was the production of Otis



Skillings' youth musical, "Love." From the beginning, the excitement of moral grit in the face of an answerless society rumbled through the audience. An invitation song three-quarters into the program brought immediate response: "The Lord invites you this very moment to start a new life, a better way. . . . Receive Him now, and let Him fill you with His love." The altar area was filled with seekers as the singers repeated the number four times while young and old came forward to make open commitment to Jesus Christ.

Throughout the production, voices mingled with orchestral music against the backdrop of a multi-screen, multi-media visual projection. Slides and motion pictures were artistically blended in synchronization with the live performance to add the impact of reality that drives "Love" and the whole new

generation of young-sound muscals into the hearts of their audiences.

A significant aspect of the "new" music is the emergence on the Christian scene of communication tools that add the dynamic of personal witness to mass media situations. The producers are giving creative young people more than records to hear or songs to sing. They are providing an entire production package, including background orchestral soundtracks and multi-media projection material.

Setting the pace in this aggressive venture is the John T. Benson Publishing Company, long-noted as music publishers and more recently as a major record producer with its Heartwarming, Impact, and Tempo labels. Now the Nashville-based group is literally "putting the show on the road" by enabling local church youth choirs to stage professional musical productions. And if audience response to the message is any indication, the move is a success.

The Benson company has available, in addition to "Love," an earlier production by Skillings known as "Life" and two newcomers: "Show Me!" by Jimmy and Carol Owens, and "The Carpenter" by Harold Myra of *Campus Life* magazine with the musical scores by Skillings. Users may obtain the

original production as recorded by the producing artist, on longplay records, cassettes, or eight-track tapes, songbooks with lyrics and scores, complete instrumental scores, orchestral track tape with performance contract, and a five-screen, multi-machine, slide presentation. A performance manual, publicity kit, advertising posters, bulletins, bulletin inserts, buttons, and programs round out the package—all a local singing group needs to get in on the action.

These packages provide a great opportunity to do more than sit and listen. They are the invitation to get into the witness arena yourself and communicate Christ through the powerful combination of sight and sound.

## AUDIO ASSISTANCE AVAILABLE FOR GROUP STUDY LEADERS

Right on target by another Benson, Dennis this time, from another Nashville organization, Abingdon Press, is a series of cassettes to help meet the present generation "where they're at."

One of Dennis Benson's creations is "RAP," a tape series in six parts for religious educators. The turned-on producer hits leaders with an array of ideas for exciting students to wrestle with contemporary problems. The first tape in the series deals with *tension* aptly called "Hang Tight," or "How to Become the Electric Cornflake." Benson leads his listeners through an exercise of planning for a group discussion about the subject. It is not a spoon-feeding treatment that says, "Leave the thinking to us." Rather, "RAP" is a stimulator to the teacher's creative energies.

Each tape includes a number of "voice actuality resources" that may be used in live group discussions.



In our day "communication" has become a household word. Professors teach it, ministers preach it, nearly everyone is seeking a meaningful use of it. Our center spread this month introduces another continuing feature in our "mission helps" series: a review of the media as they pertain to the effective communication of the gospel.



These are audio inputs such as a boy's description of how he holds feelings inside and eventually ends up blaming himself. Another is a woman asking for help for her brother who is deep into the drug scene. A pusher tells about the tremendous "rush" he gets out of hard drugs. And a mother shares what is important to her concerning her children. The accompanying leader's guide suggests ways to use the voice resources in group interaction.

A second series by Benson from Abingdon is "SOS," or "Switched on Scripture," also on cassette. Again the tapes are designed for teachers or group leaders. The producer suggests useful treatments of selected portions of scripture. The first two tapes in the series of six are based on the Book of Acts. And, again, a selection of recorded statements by a variety of individuals is provided for injection in group discussion. For example, three teens talk briefly about the hopelessness of change in the world.

#### CHRISTIAN BROADCASTERS NOW HAVE TREATMENT FOR SPF

New from World Vision is a supplementary programming package

for Christian radio stations released in May offering relief from spf (stereotypia programmitis fatigue). The disease, discovered in several months of dialogue with radio people, seems to affect station program directors and disc jockeys, with side effects on the listening public.

*Profile '72*, billed as "programming supplement," is a new audio service giving Christian perspective to major news events throughout the world. Already being heard over participating stations throughout the nation, *Profile* is an assortment of sound inputs from various centers of the world. The first edition includes "Man-on-the-Spot" reports from Laos, Bangladesh, and Thailand; "Date-line: Mission" vignettes of God at work in Iran and Ethiopia; "Heart-probes" that creatively probe into the purpose of the Church in today's world; and "China Watch" reports examining the implications of China's changing stance in the world for Christian evangelism.

The nonpromotional series is furnished bi-weekly on 12-inch long-play discs to bonafide radio stations in North America.

The creative talents of World Vision's Jim Anderson are a major feature of the series. Serving as anchorman, Anderson threads to-

gether the assorted programming elements and creates the "Heart-probe" spots. Program segments vary in length from 45 seconds to three and a half minutes with nine segments in each package.

#### NEW MUSICAL SCHEDULED FOR NATIONWIDE AUDIENCE

Word Records has raised the curtain on "Lightshine," a new musical and dramatic experience that will be premiered this summer in more than 100 cities throughout the United States. Based on the Beatitudes, this late edition from Buryl Red and Grace Hawthorne is cast in contemporary sound and style specifically adapted to junior high, high school, and college groups.

The sound of "Lightshine" is wide-ranging: from a Broadway opening to Beatles, from gospel to folk rock. Each song is a modern paraphrase of the Beatitudes. And, in keeping with the fresh sounds coming from today's Christian producers, it zeros in on real answers to real questions.

Also from Word is the addition of street preacher Arthur Blessitt to Word's series of recorded sermons. In "The Jesus Witness," Blessitt—who became a "Jesus freak" symbol when he carried a huge wooden cross from his gospel nightclub on the Sunset Strip in Hollywood to the capital in Washington—shares a humorous but real collection of experiences stemming from his ministry among hippy pads, coffee houses, nightclubs, and pulpits that have been the arena of his explosive example of Christianity in action. While the Blessitt type of personality receives diverse reactions, his quest for vital witness in a venom-filled society produces profit for all who will listen.



**D**uring the recent West Coast Conference on World Evangelism, I had the privilege of participating with a group of evangelical leaders from Asian countries in a seminar entitled, "Missionaries—Need or Nuisance?" While each country represented has its distinct situation and corresponding need, every delegate agreed that there is still much room for Western missionaries in the harvest fields of Asia.

Does this mean that we want to be dependent on Western money and manpower? Certainly not! As the younger generation, we Christians in Asia have come to realize our responsibility and privilege of

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*Philip K. Tsuchiya, a graduate of Fuller Theological Seminary, is taking further work at the Fuller School of World Mission in preparation for an evangelistic ministry in Japan.*



who have a gift and the training to communicate the gospel in cross-cultural situations, the missionaries we want may be characterized by several qualities.

First, there should be an unmistakable call of God. "How is one led to be a missionary?" was one of the questions deeply probed in an extensive questionnaire which was mailed to 8000 of the delegates after the eighth Inter-Varsity missionary conference at Urbana. According to Edward R. Dayton, director of Missions Advanced Research and Communication Center (MARC-World Vision), over half of the 4700 students who returned the questionnaire were divided among answers such as: "A challenge to share in what God is doing throughout the world," "the result of match between what a person is able to do, and what needs to be done," and "obedience to the universal command of God."

#### The Wrong Place?

Dayton further reports that most of the 83 missionary candidates who were present at the conference believed that the call to be a missionary "should be seen as a decision which was made in the same arena of life as other decisions." Then, Dayton asks a valid question: "Is this kind of understanding sufficient to move a missionary to a place of service?" Concerning this

matter, Hudson Taylor, out of his rich experience, stated: "A missionary who is not clear on this point will at times be almost at the mercy of the great Enemy—when difficulties arise, when in danger or sickness, he will be tempted to raise the question which should have been settled before he left his native land: 'Am I not in the wrong place?'"

#### The Unmistakable Call

The Apostle Paul had a clear call to be a missionary to the gentiles. It sustained him under the manifold pressures of missionary service. Today Christian missions in Asia face no fewer threats than those of the first century. To "the spiritual hosts of wickedness in the heavenly places," problems related to the trio of nationalism, the ethnic religion and Communism have been added. Therefore, missionaries should come to Asia not because they want to be where the action is, but because of the unmistakable call of God.

Missionaries must also feel an unabashed will to serve. Somehow I

participating in the Church's worldwide mission. Can you, our brethren in the West, imagine yellow and brown missionaries with black hair? Today, there are hundreds of them working side by side with white missionaries in different parts of the world to make the history of Christian missions more colorful and commendable. Japanese churches alone have already sent out 80 missionaries.

However, as we face up to the staggering task of evangelizing Asia, where, of two billion inhabitants only three percent are Christians, we cannot help but cry out to the Lord of the harvest to send us more laborers. The real issue, as we see it, is not whether we still need Western missionaries or not, but what caliber of missionaries we need in Asia. Yes, we do need missionaries but we require the right kind of missionaries. Provided that they are committed evangelical Christians

**NEEDED:  
MORE INDIANS,  
FEWER CHIEFS**

cannot forget the conversation I heard years ago. It went something like this: Missionary A commented, "Should the day ever come when I have to work under Japanese leadership I might as well leave this country." Missionary B replied, "Yes, I feel the same way. . . ." I have wondered many times what they were actually saying. Did they mean that when Japanese Christians have matured enough to assume leadership their mission is accomplished and they would move on to another country, or were they revealing their inner thought that it would be too humiliating for them to work under nationals? I wonder what they would say today, since they are still in Japan.

Professor Douglas Webster discusses this very subject in his book, *Into All the World*, and raises a pointed question: "In the past the pattern has usually been for the missionary to withdraw upwards or else to withdraw altogether. As nationals acquired competence in doing jobs originally done by missionaries, the missionary generally handed over the task by moving one stage up in the hierarchy. . . . But is the only alternative to withdrawing upwards withdrawing altogether?"

#### Leadership Measured by Love

Douglas then suggests that there is the possibility of the missionary withdrawing sideways or even downwards. This concept was first taught 2000 years ago by Jesus Christ. By washing the dusty feet of the disciples, who were terribly concerned about who should be the boss, the Master gave them an unforgettable object lesson: true Christian leadership is measured by humble service in love. The lesson was not forgotten. With the vivid memory of that memorable night, 30 years later Peter urged his fellow Christians "to wear the 'overall' of humility in serving each other" (1 Pet. 5:5, Phillips). I believe this is the key to a much discussed and delicate relationship between the missionary and the national church.

We all know it is rather comfortable to expound the recently popularized principle of partnership in the missionary magazine but it is costly to exhibit its reality in the "nitty-gritty" life situation of the

mission field. If it means crucifixion of pride on the part of the missionary, it means sanctification of impatience and irritation on the part of the national.

Although there are many encouraging signs we still have a long way to go. For instance, "to esteem and treat Indians always our equals" was one of the basic principles clearly stated in the Serampore Covenant. It was drawn up by William Carey and his fellow missionaries at the dawn of modern missions, as early as in 1806. Yet 160 years later, some of our Indian brethren are raising their voice as to some remaining inequalities between the missionary and the national.

#### The Gap Remains

Frankly many of the Asian Christians are still painfully aware of the gap between the principle and its practice. We need missionaries who have an unabashed will to serve the national church not as a chief but as one of the Indians.

We also need missionaries with an unquenchable love of Christ. When the Apostle Paul wrote to the Christians in Corinth, "For the love of Christ constraineth us," he revealed the secret of his whole missionary career. It was Christ's love which "held him together to his task whatever man think or say" (A.T. Robertson). The late Dr. Glover was right when he said: "Only divine love filling the heart and pervading the life is equal to the tests and demands of true missionary service." Had Paul been motivated to go as a missionary merely by human love he would have never been able to accomplish his course and mission. The same holds true with any missionary who comes to Asia today.

Some time ago a veteran missionary, who had already spent over 15 years in Japan, was studying at the School of World Mission of Fuller Theological Seminary. I had the privilege of helping him in his research, and we sent out a questionnaire to pastors of different denominations in Japan asking for some information to be used in his thesis, "Conserving the Converts in the Japanese Church." One pastor sent us back not the questionnaire but a monthly publication of his

group on the front cover of which he wrote in red ink and in English: "Japan no longer needs missionaries!" In his highly emotional editorial he deplored that there are still foreign missionaries in his country and concluded with the same phrase in English: "Listen, Mr. L. W., Japan no longer needs foreign missionaries!"

I was upset with his indiscreet statement and was afraid this sort of negative response from a national pastor might throw a wet blanket over the spirit of my missionary friend. To my surprise, he was quite calm and said: "I see a point in what this brother is saying. In fact, it did me a lot of good. The first thing I want to do when I return to Japan is to visit him and pray with him." Then, with no diminished enthusiasm he added: "The Lord tarrying and willing, I'd like to spend at least another 15 years in Japan. I'm looking forward to working with my brethren again." To this day I cannot forget the holy glow on his countenance which radiates love that is "patient and kind, not irritable or resentful. . . . love that bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4, 5, 7). He did not display a bitter reaction but only a beautiful reflection of that love which was not quenched by many waters of human rebellion and rejection.

#### Christ-Intoxicated Missionaries

No doubt an Asian brother must have had such a missionary in his mind when he told the Reverend J. Oswald Sanders, former general director of the Overseas Missionary Fellowship: "We want many categories of missionaries, but remember, what we want is Christ-intoxicated missionaries. Please help us to get such people."

Yes, the younger church in Asia asks its sister church in the West for Christ-intoxicated missionaries because they are spirited with an unmistakable call of God, an unabashed will to serve and the unquenchable love of Christ. To this request we add one more. We ask you to pray with us, so that we, too, may send forth many Christ-intoxicated missionaries—Made in Japan, and Asia.





# monthly memo

Since its inception the leadership of World Vision has sought to be conscious of the vital importance of *nationals* in the ministry of the church overseas. We have always sought to serve as *partners* with believers in every part of the world.

The eminent Ceylonese mis-  
siologist, Dr. D.T. Niles, has described the "evolution" of the missionary in the 180 years of what is known as the modern missionary movement by showing how the missionary has moved from "pioneer" to "manager" to "specialist" to "servant."

William Carey is known as the "Father of Modern Missions," leaving his shoe cobbler's bench in Britain in 1792 for magnificent service in India. No man has had like influence for Christ in that great subcontinent. He founded colleges, newspapers, churches which have continued to this day.

One hundred and fifty years ago



Carey prepared what has become known as the "Serampore Covenant." In rereading this I have been impressed as to how completely relevant this is to the mission scene today—and how God seems to have led World Vision in these same concerns in the last third of this twentieth century.

The Serampore Covenant stated:

1. To set an infinite value on men's souls;
2. To acquaint ourselves with the snares which hold the minds of the people;
3. To abstain from whatever deepens India's prejudice against the gospel;
4. To watch for every chance of doing the people good;
5. To preach 'Christ crucified' as the grand means of conversions;
6. To esteem and treat Indians always as our equals;

7. To guard and build up 'the converts that may be gathered';
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ;
9. To labor unceasingly in Biblical translation;
10. To be instant in the nature of personal religion;
11. To give ourselves without reserve to the Cause 'not counting even the clothes we wear our own.'

It was urged that this covenant be read in every mission station quarterly.

God help all of us involved in meeting need in Christ's name to heed this sage advice!

Your prayer support, concern expressed in so many ways, and generous financial help are deeply appreciated! We would be most ungrateful if we did not tell you once again how deeply we appreciate this. Thank you—and God bless you.

Executive Vice President

## "The Greatest Work a Christian Can Do"

**Jesus concluded His Olivet discourse with, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).**

*Paul the Apostle exhorted, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).*

"Prayer is the most important work in the kingdom of God" (O. Hallesby).

*"In a time of change and crisis, we need to be much in prayer, not only on our knees, but in that sweet form of prayer, in which the spirit is constantly offering itself up to God, asking to be shown His will" (F.B. Meyer).*

"Only prayer which releases the infinite might of God can win this final battle for men's minds and

hearts—this battle against hate, this battle for 'one world' " (Frank Laubach).

*"Let us never forget that the greatest thing we can do for God or man is to pray. Prayer is omnipotent; it can do anything that God can do" (Unknown Christian).*

"The more praying there is in the world, the better the world will be, the mightier the forces against evil everywhere. God shapes the world by prayer" (E.M. Bounds).

*"The ministry of intercession is a glorious and mighty ministry, and we can all have a part in it. The man or the woman who is shut away by sickness can have a part in it; the busy mother; the man of business can have a part, praying as he hurries from duty to duty" (R.A. Torrey).*

"If you cannot give, you can pray. If you cannot see, you can pray. If you cannot hear, you can pray" (John Bisagno).

*"The work of intercession is the greatest work a Christian can do. Give yourself a sacrifice to God for men, and the work will become your glory and your joy too. The death of Christ brought Him to the place of everlasting intercession. Your death with Him to sin and self sets you free from the care of self, and elevates you to the dignity of intercessor—one who can get life and blessing from God for others" (Andrew Murray).*

If you are interested in increasing your prayer power, please check the appropriate box on the enclosed envelope requesting the pamphlet, *Pray Without Ceasing* by Andrew Murray.

International Intercessors

# dateline Czechoslovakia

"How are things in Czechoslovakia?" The foreign visitor addressed his question to a disconsolate Czech in Prague.

"I'd say things are better," was the unenthusiastic reply.

"Better?" exclaimed the enquirer, surprised.

"Yes," replied the Czech, "they are *worse* than they were yesterday, but *better* than they'll be tomorrow!"

That about sums up the way most Czechs see the present situation in their homeland. The spark of hope kindled by Alexander Dubcek's liberal regime is nearly extinguished.

Present leader, Gustav Husak treads a delicate political pathway of appeasement toward the Russian occupiers. Those suffering most from post-Dubcek purges are mainly the intellectual elite banished from high positions where they can exert political influence. 1971 was a year of consolidation when bad experiences of the past began to fade and a determination to come to grips with an unacceptable but unchangeable position began to show through.

## The Rich Heritage That Was Hus

Where is the Christian church amid such political ferment? Any comment in this direction needs to be made against a backdrop of Czechoslovakia's rich religious heritage. In this, one man dominates the scene. He is the great reforming theologian, John Hus. Some claim that the Reformation fires which swept Europe started 100 years earlier in Prague, where after the Council of Constance in 1415, Hus was burned at the stake.

His legacy to the Czech people was a seven-point admonition concerning the truth he esteemed so highly. . . "Love the truth, seek the truth, teach the truth, speak the truth, hold the truth, wish the truth for all, and shield the truth against death for truth is life. When we die for truth, then we are truly living."

Hussite forces fought for the truth at the historic battle of Bila Hora, near Prague. Their 20,000-strong army was crushed by an overwhelming force of 250,000. Then, for 300 years, Czechoslovakia suffered Austrian domination. An interim period of independence was curtailed as Hitler's armies marched across the land. Communism followed and, though for a while it seemed that Marxist doctrine might have found a more liberal and independent outworking, Russia's present stranglehold has been accompanied by stricter limitations on Christian activity. Under the Stalinist regime of Antonin Novotny, many Czech Christians suffered for their faith. Rumor had it that Novotny was following a carefully conceived plan to close all churches.

Thus, for the Christian church, Dubcek came as an amazing answer to prayer. Almost overnight the wildest dreams of God's people began to come true. Reforms instituted by the new liberal government allowed the kind of freedom Christians in no other

Communist-dominated country enjoyed.

Christian literature rolled from Czech presses. Radio ministries began. Bibles could be purchased openly. Christian youth work resumed. Pastors imprisoned were reinstated. New pastors were appointed, and hitherto impossible training programs for those called to the ministry were in the planning stages.

This situation lasted for eight short months. Then, with the arrival of the Russians, things looked ominous. But the evangelistic fervor of the Czechs could not be quelled immediately. When Christian young people saw hastily printed political leaflets being circulated, they got busy producing tracts and portions of Scripture for similar distribution. Russian Bibles, stockpiled in Prague en route to Russia in tourist suitcases, were now offered to Russian soldiers, many of whom were open to Christian witness and eagerly listened to the gospel.

A vacuum followed in which Christians were left to wait and wonder. For months after the invasion, political and economic turmoil kept Russian "advisors" and newly-appointed Czech leaders busy. But as the dust settled, an old familiar pattern began to take shape. Early in 1972 many pastors became the first to be imprisoned since 1965.

The authorities still insist that this year's imprisonments were due to exceptional circumstances. But on-the-spot observers see solid evidence of official and semi-official harassment of the churches. Most of the reforms instituted by the Dubcek government have been rescinded, and new restrictions have been added.

## Faith Not Easily Crushed

But the truth of the claim that the faith of God's people is not easily crushed is evident in Czechoslovakia today. Firm evidence of this was seen even in the Czech domestic press before more stringent controls were applied. A 1963 study in Moravia revealed that 30 percent of the people claimed to be atheists, another 30 percent believers and 40 percent uncertain. But three months after the invasion, a sociologist interviewed 1400 Czechs to find that 70.7 percent claimed to be believers, and only 14.1 percent atheists. Out of 386 students (aged 19 to 22) interviewed in 1969, 90.2 percent said they were religious and 58.8 percent said they attended church regularly.

Summing up the current situation in Czechoslovakia, the comments of East European observer Michael Bourdeaux appear particularly relevant: "Marxism has not found the key to the perfectibility of human nature and therefore does not, and cannot, live up to its highest ideals. The enforcement of an inferior version of it which we see today is not only dangerous, but tragic for those living under it. It *prevents* men from reaching their full potential, instead of *encouraging* them to do so. Christianity puts the sinfulness of man and the forgiveness of Christ at the center of its world view. Now, more than at any time in history, Christianity is a religion for the realist."

For obvious reasons the author of this report from behind the Iron Curtain must remain anonymous.



Don Scott

# His Life-style: Others First



During a recent visit to Ban Xon hospital in Laos, Don Scott, World Vision's director in that country, noticed a woman holding a child who looked particularly ill.

"How is your child?" he asked.

The distraught mother answered, "She is too weak to even eat rice, or take milk from my breast."

Scott paused to ask God to heal the child. Then he went on through the ward.

On his return, less than five minutes after that prayer, Scott found the little girl nursing at her mother's breast.

"Look! God has answered your prayers!" the mother exclaimed.

Scott left the hospital with increased praise for his Lord that day.

"Don Scott's first, last, and only thought in his ministry is: 'What will benefit the people?'" recently commented Gordon Diehl, director of the World Vision Relief Organization. Mr. Diehl's observation is typical of the reactions of those who meet the World Vision director in Laos.

A difficult childhood makes Don Scott's "others first" attitude an amazing accomplishment. His home was non-Christian, and when he was five years of age, Scott's parents separated. For the next 10 years, he was passed from one parent to the other or sent to foster homes.

When Scott was 15, his mother developed leukemia. She managed to gather her children together to be with her during her final days. It was during his mother's illness that Scott came in contact with the gospel message. A pastor in Edmonton, Alberta, Canada led Don and the rest of his family to the Lord during Mrs. Scott's last year.

Soon after his mother's death, Scott's family broke up again, and he joined the Royal Canadian Navy. Special training in administration led to his clearance to handle top secret information.

After three years in the Navy,

Scott was released for medical reasons. He had allowed his Christian experience to "fall by the wayside," but he felt a constant pull back to his Savior. He attended a Christian and Missionary Alliance (C&MA) service with the express purpose of "getting right with the Lord" and rededicated his life to Jesus Christ. This renewed relationship with the Master led Scott first to Canadian Bible School in Regina, Saskatchewan and then into a full-time ministry. In September 1964, after four years in the pastorate, Scott took his family to southeast Asia to serve the needy people in the war-ravaged country of Laos.

Scott's work in Laos has been varied. He has worked extensively in radio installation and programing. His "top secret clearance" in the Navy has proven valuable as it allows him absolute freedom in traveling throughout Laos, including the northern United States-protected areas.

Scott reports, "One of the blessings of my work and ministry in Laos has been contacting churches which have been isolated behind Communist lines for up to seven years. It is gratifying, and amazing, to find them still faithfully serving the Lord and holding regular services." He said that on one occasion, after finding such a congregation, one of the elders of the group said to him, "They can take our Bibles out of our hands, but they cannot take them out of our hearts." Mr. Scott later learned that the Communists had taken all the Bibles and burned them.

Another area of service which has been of vital interest to Scott is refugee relief work. His ability to handle details, coupled with his awareness of basic human needs, has led to recognition as a great organizer and humanitarian. Currently on loan from C&MA, Mr. Scott is working in World Vision's extensive program in Laos.

Scott's relief work has not been limited to refugee camps. He has delivered goods to the thousands "on the run" on the mountain trails. Last year over a million pounds of food and medicine were distributed by the World Vision staff throughout Laos.

Although Scott is eagerly dealing with the immediate physical needs of thousands in Laos, he also has a vision for a long-term ministry: the establishment of self-supporting, remunerative programs. In a recent report to the Monrovia, California headquarters, he wrote: "A concentrated effort has been made to enter programs which will be self-supporting and indigenous."

Scott's interest in these long-term programs is prompted by the very nature of the Laotians. "These people are not beggars. They are... hard-working. But they have been robbed of their normal way of life and have been forced into a situation where they have lost personal pride, tribal heritage, and where they have been forced to live in conditions contrary to their culture."

Also under Scott's direction is a student hostel ministry. The rugged terrain of Laos prevents massive road networks, and thus a unique problem of education occurs. Because village leaders can only provide primary schools, students who want to further their education must move to the major cities. The World Vision hostels provide not only housing and food, but also exposure to the gospel message.

The programs Don Scott directs and the character his personality reflects add up to one thing: his life is given over to Jesus Christ for His service.





Bangladesh people rebuild

### BANGLADESH PROGRESS REPORT

- 1971 homes build in Halagot area
- 125 squatter families resettled
- 30 schools rebuilt
- 30 students helped
- sponsors for children in Garo hills
- help for most destitute families in the area
- plows and seed to Garo farmers
- clothing and various medical supplies
- self-help project rebuilding a bridge
- financial assistance and vocational training for molested women

As Roy Challberg, World Vision representative, surveyed the Bangladesh situation he wrote, "Even though we are grateful for every opportunity that we have and for every gift that has been given, it's almost as if it were a drop in a bucket in this land that's economically collapsed and where there is need of every type in every direction you look. Yet you cannot become discouraged. I am amazed at the spirit of these people, the joy of freedom and their ability to fight

back and to try to make a new start, a new living. It's exciting to be involved with helping them."

In detailing World Vision's first childcare involvement in Bangladesh Challberg relates: "I had a chance to see the children and the destitute condition of their families. Many of them hungry, many without anything because their homes had been completely ransacked. We made arrangements right there on the spot that this would be the beginning of our childcare program. We will also sponsor their school as soon as the Australian Baptist Mission is able to rebuild it using World Vision funds."

Challberg reports that even when food is available in the markets the people do not have money to buy it. To provide work and money for these people and to begin rebuilding the transportation system in the country, World Vision is helping provide funds for a self-help bridge-building project. When completed, the bridge will make access to a mission hospital easier.

Challberg and the Reverend G. Cornelius, World Vision of India director who accompanied him, met with one of the women who had been raped by the West Pakistan soldiers and is now pregnant. She had considered taking her life but had five other children for whom she was the sole support. Her desperation and fear were obvious

as she spoke with them. Challberg relates, "With tears in our eyes, we both grabbed our contact man and interpreter Mr. Jubed Ali and asked him to tell her that we were here to help her and others like her. We told her to have the baby. We would pay the expenses and see to it that the child is offered for adoption. She seemed happy for this and covered her face with her hands. All four of us wept."

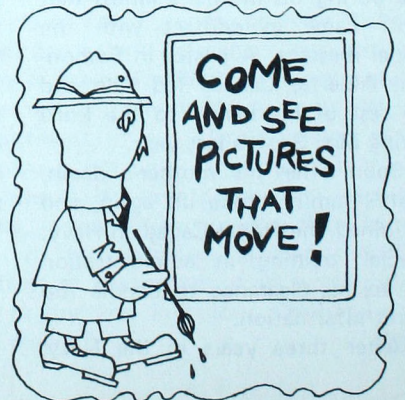
### KOREA OFFICE MOVES TO KIMPO

Consolidating facilities, the World Vision of Korea staff moved the World Vision administrative offices to the World Vision Kimpo property where the Music Institute, public health teams, and World Vision staff housing have been located for several years. The Kimpo World Vision Center is located outside the busy Seoul metropolitan area on the main highway to the international airport.

World Vision Center in Korea



## Dr. Worvis





Mnong child in refugee camp

### MORE HELP FOR THE MNONG REFUGEES IN CAMBODIA

While visiting a new refugees resettlement area, Stanley Mooneyham promised to do more to help the Mnong tribal refugees near Phnom Penh.

Heavily guarded, the refugee center is a likely target for Communist terrorists since most of the men in the village have joined the Cambodian army. Left behind are mostly women and children. Dr. Mooneyham found malnutrition and sickness widespread in the camp.

About 100 of the 3000 refugees in the new camp are Christian. The Cambodian government has donated them land on which to build a chapel. In addition to relief supplies, Dr. Mooneyham said that World Vision is planning to contribute half the cost of building a new home for the Khmer missionary to the Mnong, the Reverend Chau Uth.

### CONCRETE WAYS TO CARE ABOUT CHINA

With an appeal for prayer for China, World Vision under the leadership of Stanley Mooneyham began a special program two years ago of concern for the mainland Chinese. Using the film, TARGET: CHINA, and a book, *China: The Puzzle*, World Vision has tried to alert the Christian public to the situation in China. Recent political events have made China front page news and added urgency to the need for prayer.

Recently Dr. Mooneyham announced two more projects—concrete ways to express interest and concern for the Chinese.

One is a halfway house in Hong Kong for refugees from the mainland. These refugees often need emergency help—a place to live, food, clothes and the Good News about Jesus Christ. Plans have been completed for the halfway house. Further development depends on funding.

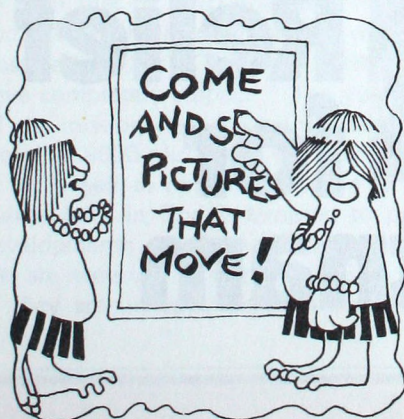
The second effort is in literature. World Vision has already aided in the translation of the New Testament into the new simplified Chinese characters. People are now available to write and design attractive evangelistic literature in the new Chinese. World Vision is asking for support of this literature work from people who are praying for China and want to extend their concern.

### FALL PASTORS' CONFERENCES REACH TWO NEW AREAS

Conferences planned for Uganda, East Africa, and New Hebrides, South Pacific are the first to be held in these countries. A third conference is scheduled for Ceylon where a previous meeting was held in 1969. Dr. Paul Rees will head the team of speakers which includes Bishop Theophilus of India and Stanley Mooneyham, president of World Vision. Dr. Rees, head of the pastors' conference ministry, asked that we join the planning committees in praying that these conferences will be used of God to touch these three countries. Dates for the conferences are: Uganda, September 11-15; Ceylon, September 18-22; and New Hebrides, September 25-29.

### FILMING COMPLETED ON TV SPECIAL

Stanley Mooneyham and Art Linkletter completed three weeks of filming in Korea, Hong Kong, and Vietnam the second week in May. They were involved in making a color-documentary for television titled "A Billion and Three." It is the graphic picture of the world's billion needy children contrasted with the story of three of the thousands of children being helped by World Vision. Production work, editing, titling, and so forth will continue through the summer and fall. Release is planned for late 1972.



Attention: Missions Chairman



## BANGLA- DESH: to plant a seed

*The plight of Bangladesh has been termed the greatest disaster of its kind in history.*

*World Vision cameras take you there in a documentary titled—BANGLADESH: TO PLANT A SEED. The presentation is available cost free, direct from World Vision. All we ask is that you take an offering to be directed to Bangladesh either through your own church agency or World Vision.*

*The 11-minute program graphically illustrates the desperate condition of the refugees and offers a way you can help meet this need in Jesus' name.*

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*Attn: Film Department*

THREE HUNDRED THOUSAND WORLD VISION NOODLE KITS BEING AIRDROPPED INTO AN LOC; ALSO BEING DISTRIBUTED IN HUE, DANANG, BINH DUONG AND BANMETHUOT, MAY 18—so cabled World Vision Vietnam director Doug Cozart to World Vision Monrovia headquarters.

Cozart estimates that of the 750,000 new refugees crowded into government camps half or more are children—the ones most susceptible to protein malnutrition. The noodles being used in the refugee kits are made in Saigon with "Food For Peace" high-protein flour. Noodles are used alone or in kits with vitamin supplements, packaged meat or fish, and seasonings.

World Vision Saigon office staff donated their lunch breaks to assemble the first kits which were distributed. As the crisis grew, the noodle kits were dropped into besieged An Loc in the South, and distributed in the northern cities where refugees have taken shelter or where the combat lines have been drawn.


In reporting on the situation of the school children sponsored through World Vision, Cozart cabled: "Hue, Quang Tri orphans evacuated to Danang. Some school children joining families as they flee to safer places. Impossible for us to contact each child personally but government doing a commendable job caring for refugees."

Schools not in the combat areas continue to function. Work in the Saigon headquarters—the center of World Vision relief distribution—and the work with the street boys and at the babies home continues undisturbed.

Al and Peggy Gjerde, who are in the Vietnamese highlands working in community development among the tribal people, are continuing their work. This area of the highlands has been insecure for several years, and the Gjerdes' position could be extremely dangerous if the fighting shifts in their direction.

The Vietnamese government has appealed to all volunteer agencies to help meet the needs of the refugees.

The Evangelical Church of Vietnam called a day of fasting and prayer for Vietnam during May. Several Vietnamese pastors are missing, and the church in An Loc is reported destroyed. One young national pastor was killed in An Loc.

World Vision is asking the Christian community to join us in prayer for these people—both Vietnamese and Americans. World Vision is also appealing for funds to package and immediately distribute a million more high-protein meals for the refugees. 

*In many places children make up more than half of the refugee population.*



# New Relief for Vietnam

## Faith Must Keep Her Eyes on God

Browsing through an old file, I recently turned up a clipping that bore the title of "China News." I had taken it from a British periodical in the year 1939.

"China News!" Ah, I thought, that is interesting if for no other reason than because China is so much in the news in 1972.

What in fact was the news from China 33 years ago? From a variety of viewpoints—Western, American, Kuomintang—it was bad. The Japanese had overrun vast portions of north China. Their cruelties were so horrifying and the threatened total takeover was so appalling a prospect that Chiang Kai-shek and Mao Tse-tung had joined hands in a common resistance to the Japanese invasion.

And now, in 1939, a Methodist missionary in the interior, is writing back to Britain about the strains and sorrows of a military struggle that ebbs and flows. He witnesses the taking and the retaking of cities and towns. In a philosophical vein he says, rightly enough, "It may be well to remember that the center of the storm is not always the place of greatest danger. We need to pray for Church and missionaries everywhere in China."

At this point in his letter the missionary takes two looks—one backward, one forward—and, far from being disheartened, voices a glowing optimism for the Christian cause in China. "There is every evidence," he declares, "of the same steadfastness in the church that there was in 1927." (That was the year that civil war had broken out.) Then he adds, looking ahead from 1939:

*In ten years time from now shall we not find the same confidence in the God who has delivered and who will deliver?*

The strength of that prediction lies in its reference to God. The weakness of it lies in its reference to "ten years." He was looking at the right *character* but the wrong *clock*.

Ten years from that date China was on its way to giving the Communists the greatest single population conquest it has ever known. Ten years from that date the Christian community in China—numbering approximately 700,000—was entering the "valley of the shadow of death." Indeed the shadows were to become so grim that by 1967 Wallace Merwin, writing in *China and Christian Responsibility*, would make the sad observation that "Organized Christian activity seems to have completely stopped." Ten years from that date all of the missionaries—a force whose numbers at the peak stood at 8000 plus—were on their way out.

It is well to remember that in all historical developments faith in God is tempted to presumption. If the developments are, from *our* point of view, happy ones, we are tempted to think that God is pleased with us. If they are unhappy developments, we are tempted to

suppose that God is punishing us. In either case we *may* be wrong. To be obsessed with the developments means to take one's eyes off God. And that is the road to trouble.

Or, if our difficulties suddenly end, we conclude that God has handed us a miracle. If they are long drawn out, we tend to murmur that God has overlooked us. In both instances faith's vision may be out of focus. Indeed it is always out of focus if the fixation is on the circumstance and not on God.

Perhaps two insights will help us at this point. The first comes from the seventeenth century English poet Francis Quarles:

*My soul, sit thou a patient looker-on,  
Judge not the play before the play is done,  
Her plot hath many changes, every day  
Speaks a new scene; the last act crowns the play.*

God will have the last word, and He doesn't always speak it on a time schedule that *we* have devised.

The second insight was sharpened for me in two books that Leslie Weatherhead of London wrote in the course of World War II. (Some of Dr. Weatherhead's later books, I regret to say, set forth some scintillatingly silly ideas.) In 1941, in his book *This Is The Victory*, he wrote to his fellow Britons:

*Faith in God does not necessarily mean that we shall win this war. I believe we shall. I certainly hope we shall. But my faith in God will not be broken if we don't. . . . God might be able to do more with a defeated nation that was penitent than with a victorious nation that was aggressive.*

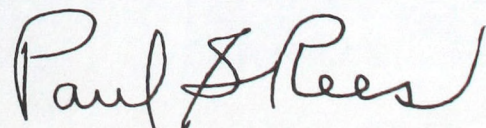
There was nothing silly about that; nothing there but biblical substance and sanity.

Back to China. After three times "ten years" have passed, it is widely recognized that the regime of Generalissimo Chiang Kai-shek, however clean his own hands may have been, was incredibly corrupt. It is recognized that the Christian presence in China was much too dependent on British and American "gun-boat policy" and on those political and economic contrivances that the Western powers had pressured China into accepting. It is recognized, further, that one section of the missionary community, while zealous for the gospel, showed little or no social concern, and that another section, while preoccupied with social concerns, manifested little passion for the gospel.

Meanwhile, penitence is a better mood than pugnacity. Patience is a finer posture than presumption.

Meanwhile, God *reigns*, God *cares*, God *acts*—in His own way.

And faith keeps her eyes on Him!



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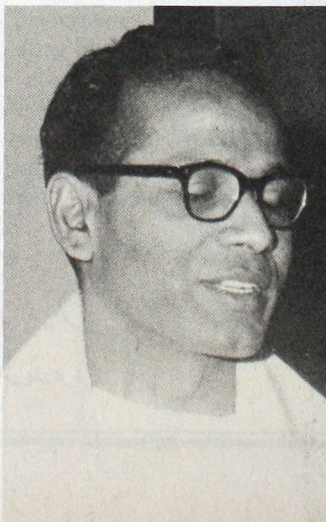
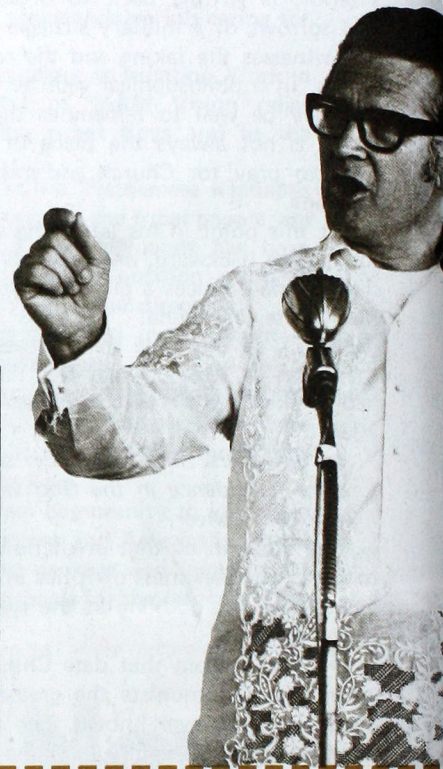
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