

world vision

MARCH 1979



中国

CHINA

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PHOTO CREDITS: Cover, pp. 3,11 (top), American Stock Photos; p. 2, Eric Mooneyham; p. 5, UPI photo; pp. 7,9, MCC photos by Stoltzfus/Friesen; pp. 11 (middle), 12 (upper left and middle), 13 (top, left, and middle right), Gary Evans; pp. 12 (lower left and right), 13 (bottom right), Rufino Macagba; p. 16, Carroll French; p. 21, Bunny's Photography. ILLUSTRATION CREDITS: Calligraphy on cover, pp. 4,6,8,9, T. K. Tseu.

world vision®
Volume 23, Number 3/March 1979

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Published by World Vision International, a nonprofit religious organization with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, the humanitarian organization is an interdenominational outreach of Christians concerned for the physical and spiritual needs of people throughout the world. It is dedicated to serving God by ministering to children and families, providing emergency aid, developing self-reliance, furthering evangelism, strengthening Christian leadership and challenging Christians to become involved in missions.

Submissions of informative, biographical and humorous material related to Christian missions are welcome. The editors assume no responsibility for return of unsolicited manuscripts or photos unless accompanied by a self-addressed, stamped envelope.

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World Vision is a member of the Evangelical Press Association. Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 30 days in advance of your moving date. Enclose the address label from a current copy along with your new address.

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China: A New Day

Bookstores and newsstands across the nation began selling copies of Stan Mooneyham's *China: A New Day* on February 26. The timely pocket-size book, written by World Vision's peripatetic president since the December 15 announcement of renewed diplomatic relations, is already drawing widespread attention in both religious and secular media.



Stan Mooneyham

As samples for the readers of *WORLD VISION* magazine, the articles beginning on pages 3 and 7 are condensations of two of the book's chapters, courtesy of its publisher, Logos Publications.

Other chapters of the paperback (soon available even in supermarkets) deal with more of the complexities of Sino-American relations and the reasons for cautious optimism from an evangelical perspective.

I hope your reading of the excerpts on pages 3-10 of this magazine will motivate you to pick up a copy somewhere soon, and to use it as a basis for discussion and prayer on behalf of Christ's believers and prospective believers in the "Middle Kingdom." DAVID OLSON

China's land area is roughly equal to that of the United States—but with four times the population.



CHINA

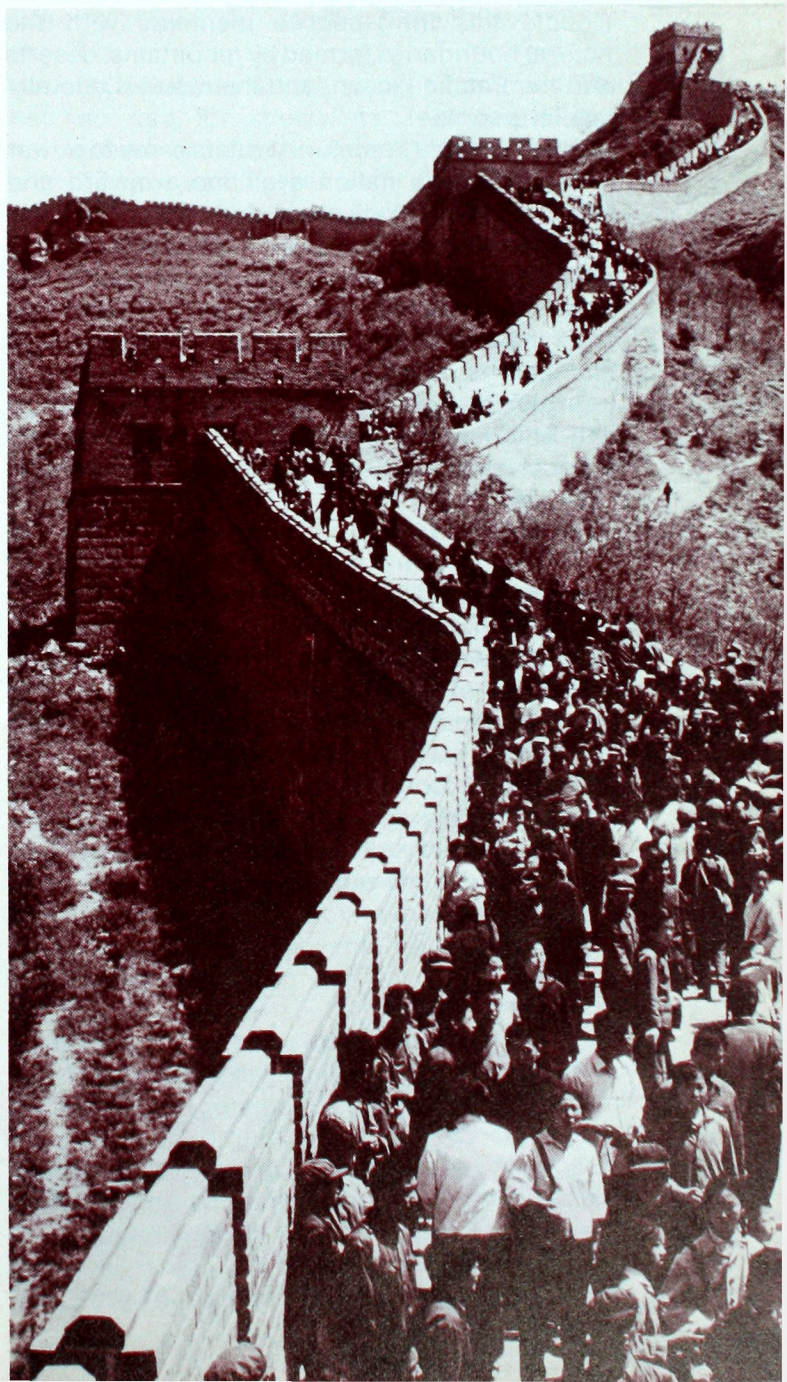
THE MIDDLE KINGDOM STIRS

by W. Stanley Mooneyham
President, World Vision International

“China? There lies a sleeping giant. Let him sleep, for when he awakes he will move the world.” —*Napoleon Bonaparte*

The giant empire which has for centuries slept, is now stirring. China has begun to move the world. Statesmen, economists and scientists are dusting off a prophecy by historian Arnold Toynbee, who said, “The 21st century will belong to China. They will be two-fifths of the human race by then.”

America's preoccupation with Europe because of our ancestry is probably responsible for our long indifference to China. If we thought about it at all, it was the world of the “heathen Chinese,” where everything was upside down, where dogs were eaten and children sold into slavery, where



women bound their feet and men smoked opium and played Mah-Jongg. Later we began to think of the Chinese in Hollywood stereotypes: the wise and soft-spoken Charlie Chan who always had a Confucius saying on his tongue and a bemused tolerance for his bumbling "No. 1 son," or the wily and sinister Fu Manchu who could cut your throat with one look through those narrow slits that were his eyes and who was always planning evil.

But misunderstanding was a two-way street. The Chinese have never been well informed about the rest of the world. It hardly seemed necessary when you thought of your country as the "Middle Kingdom"—the center of the world. Couple this introspective mentality with the natural boundaries formed by mountains, deserts and the Pacific Ocean, and the result is a totally insular people.

When China's communist rulers came to power they turned the nation even more inward and added some prejudices of their own. The controlled press carried only unfavorable stories about the United States. The regime divided the world into two groups. There were the true friends of China and then there were the "running dogs and lackeys of American imperialists."

A generation of Chinese youth grew up on anti-American slogans and the army did its bayonet practice on scowling images of Uncle Sam.

The big switch

But things have changed. And if you think your mind is boggled by the 180-degree turn of events, imagine what it must be like for the average Chinese who, having been told that Coca-Cola is a symbol of the complete decadence of the capitalist West, is now going to be able to buy it at his local commune PX!

Picture his consternation as he reads the wall posters in Peking—which once denounced the U.S. along with its "lackeys and running dogs," but now include words in English like *love*, fol-

lowed by phrases of friendship toward the former enemy.

On this side of the Pacific, the public is only slightly less amazed as it reads a statement by a leading senator declaring that President Carter's decision to normalize relations with the People's Republic of China "finally brings American policy into line with Asian realities" and learns that China has bought a 1976 Hollywood science fiction epic, *Futureworld*, for screening in theaters all over the country.

And that is only the beginning of astounding announcements. Intercontinental Hotels signed a half-billion dollar agreement to build and operate a chain of luxury hotels across the country, and Time magazine named China's Vice Premier Teng Hsiao-ping its 1978 "Man of the Year."

The recognition was bestowed, Time said, "Because of the tremendous enterprise he has launched to propel the nation into the modern world." In popular parlance the big switch is called the Great Leap Outward, but the Chinese leaders themselves refer to the remarkable change as the New Long March in an obvious effort to establish its legitimacy. The first Long March was a turning point in the communist revolution as Mao Tse-tung led 100,000 of his followers on a perilous trek from the southern province of Kiangsi to the mountain reaches of Shensi province near the Mongolian border. There they regrouped to carry on the fight against the Nationalists.

The New Long March is toward the 21st century and what has become known in Chinese rhetoric as the Four Modernizations—an attempt to update agriculture, industry, science and technology, and defense, all simultaneously.

The Peking *People's Daily* becomes rhapsodic as it contemplates the goal: "The Chinese people's march toward the great goal of the Four Modernizations echoes from the foothills of the Yenshan Mountains to the shores of the Yellow Sea to all

新的日子

English Translation: NEW DAY



A billboard in Tsinan, 300 miles from Peking, advertises a Charlie Chaplin film, "Modern Times."

corners of the world and has aroused worldwide attention. We are setting out to conquer on our New Long March the mountains, seas, plains, oil fields and mines of our motherland. We want to scale the heights of science and technology. We want to develop normal trade relations with other countries of the world."

A billboard in Shanghai, showing Chinese youth astride galloping horses, carried the slogan: "Take advantage of every minute, every second, to race to the year 2000."

So China, having moved at a snail's pace for centuries, is now rushing toward the future.

Red versus expert

The revolutionary road over which China now hurtles has, after countless twists and turns, brought them from the caves of north China to plush corporation board rooms in New York. That trek is even more dramatic than the Long March.

It never could have happened while Mao Tse-tung was living. The old warrior was too doctrinaire a Marxist to condone fraternizing with the enemy. Making revolution was more important than making friends. He was the consummate revolutionary when he wrote: "A revolution is not a dinner party, or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle, so temperate, kind, courteous, restrained and magnanimous. A revolution is an insurrection, an act of violence by which one class overthrows another."

Mao unleashed the Cultural Revolution in 1966 in order to purify the movement and keep the revolutionary fires burning in the hearts of young people who never had a chance to shoulder a gun for the cause. It was a totally wrenching experience from which the nation has still not recovered.

Under the banner "Better red than expert," Mao

turned China into a vast social experiment. He had no use for specialists, technicians and bureaucrats because he viewed them as the new elite. They were different from "the people" and must learn to "serve the people." So during the Cultural Revolution, offices and laboratories were emptied and thousands of officials, doctors and scientists were stripped of their privileges and sent off to farms and factories to experience a political conversion.

To Chairman Mao, being "red" meant you knew all the socialist theory and championed it with revolutionary fervor while the "expert" was merely functional. If you were expert, you only knew how; if you were red, you knew why.

And red was better.

But now comes Teng Hsiao-ping, vice premier and primary architect of the Great Leap Outward. He has arranged the release of more than 100,000 victims of the Cultural Revolution who were in prison or assigned to forced labor. At the same time, he has presided over the purging of thousands of Red Guards and petty officials.

He has put China firmly on the road toward the 21st century. His pragmatic approach to progress seems to signal that the country may become a pinker shade of red. But whether that happens or not, no one would deny that Teng Hsiao-ping is definitely expert.

The changing face of China

If Mao wanted to change China's heart, Teng Hsiao-ping is more concerned with changing its face. He is quite candid about the nation's backwardness: "If you have an ugly face," he muses, "there is no use pretending you are handsome. You cannot hide it, so you might just as well admit it."

But the Four Modernizations will require more

than cosmetic surgery. If Chou En-lai's dream of turning "a poverty-stricken and backward country into a socialist one with the beginnings of prosperity in only 20 years or more" is to be realized, his protege will have to make radical changes fast. The flurry of activity on virtually all fronts signals that Teng intends to do just that.

Those intellectuals who were sent out from their laboratories and classrooms to "serve the people" are being brought back and reinstated so that they may serve the New Long March. In Szechwan province alone 12,000 scientists and technicians have been returned to their old jobs. Teng's earthy rationale: "It is better to allow them to work than to have them sitting in a privy, producing nothing."

Consider also these developments:

- Research in such advanced areas as atomic science, semiconductors, computer technology, lasers and automation has been given priority. This in a country that was smelting pig iron in backyard furnaces ten years ago.
- Between 500 and 700 Chinese will be enrolled in American colleges and universities by September 1979. By the same time, 3000 students will be sent to 16 industrialized non-communist nations.
- Elite schools have been established and given the best teachers and facilities. Until recently, intellectuals were sneered at as "stinking persons of the ninth category." The other eight categories included "renegades, spies, landlords and bad people."

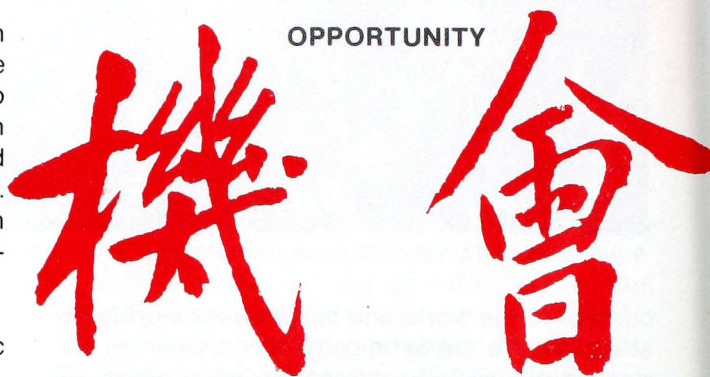
Teng knows that attention must be given to the sick educational system if the industrial goals of the modernization program are going to be met. With almost five times the population, China's gross national product is only one-fifth that of the United States. Per capita income is less than \$400 a year. Automobile production is pegged at one worker, one car, one year. In Japan the ratio is 94 cars per worker per year.

Importing foreign help

The only way the nation can come close to narrowing the huge gap is to import foreign capital and technical aid. For a country that has traditionally been suspicious of all things foreign, that represents quite a leap. Indeed, it is such a radical departure that the *Kwangming Daily* has felt it necessary to put an ideological foundation under the Great Leap Outward. "It is completely un-Marxist," the intellectual journal editorialized recently, "to adopt the foolish attitude of being complacent and arrogant and of uncritically excluding foreign science, technology

and culture. We advocate learning from the strong points of all nations."

China is talking all kinds of big deals with several countries, including the development of her natural resources, but the ones consummated thus far have been relatively modest. One



reason is that while the land is potentially rich, it is presently poor and the government simply does not have the cash to pay for what it needs.

Some of those primary needs are in agriculture, which is one of the Four Modernizations. Much farming is still done by manual labor and it is estimated that China needs one million tractors, 320,000 trucks and at least three million combine harvesters. Just to keep all that equipment repaired and serviced will require 700,000 mechanics and technicians. The government wants to mechanize agriculture by 1980 and be virtually self-sufficient in the production of cereal grains by 1985.

Teng's leap upward

If Teng can achieve even most of his goals, he will have succeeded in substantially changing the face of China in the next 20 years. The cost, according to one rough estimate, would be a staggering \$800 billion by 1985.

Before the 21st century comes around, China's Great Leap Outward will have become for Teng personally his great leap upward. He acknowledges that. In speaking of his lack of formal education, Teng said, "The kind of university I was in has no graduates. Its name is society. The day I meet God is when I will graduate, and who knows how many grades I will get from God?"

Indeed, who knows?

But this much can be said with some certainty. If China doesn't go back to sleep, from whatever vantage point Teng views the great century, this man whose name means "Little Peace" will see the nation he stirred from slumber still moving and shaking the world.

CHINA

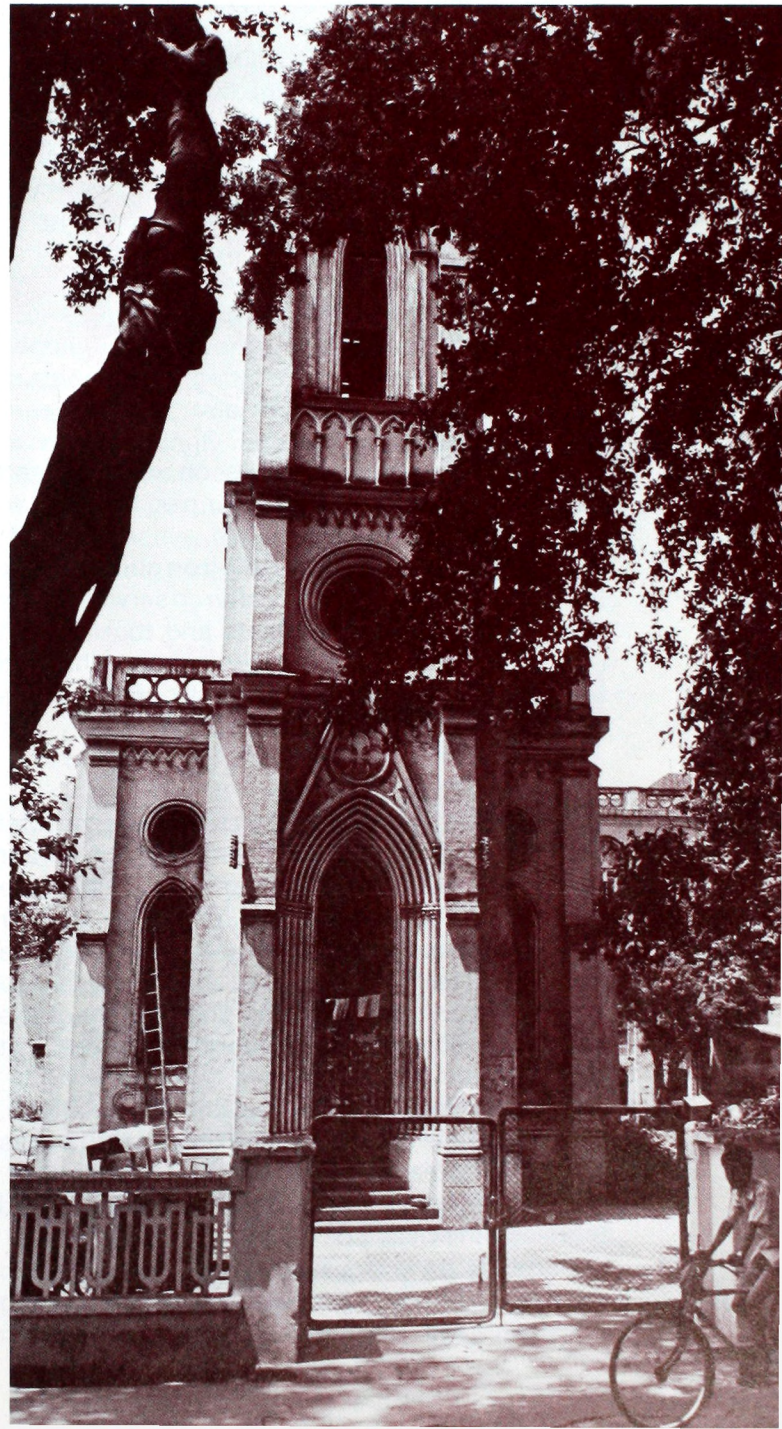
GOD NEVER LEFT

When the communists subverted and successfully destroyed institutional religion in China, they eliminated the organizational forms of some 150 denominations and missions which had come from the West.

When that happened, it was both interesting and sad to see how quickly China went out of Western church thinking and the missionary vocabulary. It had once occupied such a large place in prayer, concern and giving. How short was the Christian memory! There was much moaning over China's "closed door," a syndrome with which I've never had much sympathy. Closed to whom? Certainly not to God. He is not limited to our understanding of open doors and He doesn't require a visa to gain entry. In fact, God never left China.

He stayed with His church.

But hardly anyone from outside ever sees the church in China today, because it is dispersed, decimated and deep underground. Father James



Long-vacant church building in Canton.

B. Wang, a priest who is also a professor at the University of Montana, went back to China in 1977 for a visit. Writing in *Christianity Today*, he describes what he saw: "The China I remember was dotted with temples, pagodas and churches with a constant flow of worshipers through their doors. Yet . . . I saw no open churches or temples. Religion is not taught in schools, and religious books are not sold in the bookstores. No one discusses religion, either publicly or privately.

"I looked for Catholic churches. I found civic centers, social institutions, schools and stores.

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I saw fallen or tilted crosses on rooftops and wondered whether the younger generation knows what they mean."

Protestants see the same thing on guided tours. In Peking they may attend a church service where they will see some diplomats and tourists, but only a handful of Chinese worshipers. This and two Catholic churches are the only open churches in the capital city of ten million people.

An uneven picture

Yet it would be wrong to say that this is the total picture of Christian life in China today. A senior China watcher says, "There are two Chinas: the mythological China and the real." Perhaps. Or maybe there are many Chinas—or a single China of many hues. Whichever it is, conditions vary so greatly that almost anything you say about the church in China is true somewhere in the vast country.

David Adeney, a former missionary to China, calls it "an uneven picture" and divides the land as follows: 1. areas where Christians are isolated, 2. areas where Christians enjoy fellowship, and 3. areas of revival.

Certainly believers have a tough time of it in most of China. A medical student tells of studying in a town where there were a number of Christian

families, yet those families found it impossible to worship together. The home in which he stayed was that of a Christian professor whose wife would gather the family for worship secretly. After carefully closing the doors and windows, they would sing a hymn and then read the Scriptures and pray. They used a Bible which the student had brought with him. It had been preserved from the Red Guards by his grandmother, who wrapped it in old cloths and buried it in a flowerpot.

Adeney says he talked to one young man who came to Hong Kong with his five-year-old daughter to visit his father. He had left his wife behind in an area where Christians feared to speak their faith. He said that sometimes he and his wife prayed together in bed but they had not told their little girl about Jesus because they were afraid she would mention the name in kindergarten and bring trouble to them. She heard the stories about Jesus for the first time in Hong Kong.

A very different picture is given by a young woman who now lives in Hong Kong but goes back to her village for occasional visits. Hers is a peasant family and all the members are Christians. She says that some of the local cadres are also Christians.

She describes worship this way: "We meet regularly in people's homes. We observe Saturday as the Sabbath, and normally do not work that day. People attend various house meetings whenever they are free and interested. Usually there is a meeting in someone's home every night."

This church, an indigenous group which never had foreign connections, is growing. "Only recently about 100 people in our area were baptized," she reports. "It was during the winter and one local cadre jokingly told us we should not baptize so many small children and elderly people. They might catch cold and have to report to 'sick bay' the next day. The cadre said if that happened, he might get into trouble with his boss. Fortunately, no one caught cold."

Some areas have reported the outbreak of revival. In one place there were between 4000 and 5000 baptisms in 1976. These were conducted mainly at night or in some remote spot. According to an eyewitness, a carload of soldiers was sent to interrupt one of these baptismal services which was being held up in the hills. But their jeep broke down on the way. Before they could get it repaired, the meeting had ended and the Christians had scattered to their work in the fields.

In this same area, mass meetings would some-

times be held in an out-of-the-way place, with as many as 1000 attending. One such meeting lasted several hours "with teaching, singing, testimonies and a great sense of the presence of God in their midst." As the meeting ended, five young men stood up and said they had been sent to make arrests, but they had been so impressed with what they had seen and heard that they, too, wanted to believe.

Many of the stories have the ring of primitive, simple New Testament Christianity. One official arrested some Christians and was questioning them about what they did. Among other things, they said they prayed for the sick. They told him of those with apparently incurable diseases, including cancer, who had been healed. The official told them that he himself had cancer, and asked if they would pray for him. As a result, not only was he healed, but he also came to faith in Christ even though it meant suffering, for he himself was later arrested.

Christian life in a village

A friend of mine, Dr. Jonathan Chao, dean of the China Graduate School of Theology in Hong Kong, conducted a most interesting interview

with a young lady who had left China. She grew up in a village in Chekiang Province, went through school, and participated in the Red Guard movement during the Great Cultural Revolution. But through her grandmother and through frequent letters from her parents who had emigrated to the United States, she became a Christian.

In her village there were about 300 families, of whom six were Christians. In another village of about 100 families, less than four miles away, about 30 percent were Christians. One production brigade in that village, numbering between 20 and 30 families, was entirely Christian except for one family.

Portions of the interview will give some intriguing insights into evangelism in at least one village.

How did it happen that an entire production brigade turned Christian?

In that particular production brigade two or three families were unusually zealous for the Lord. They were really willing to pour themselves wholly into prayer for the salvation of the entire production brigade. They helped everyone who needed their help. NonChristians in that village were exceedingly moved. They felt it was great to be Christians. So they, too, believed in the Lord. Another important reason is that wherever Christians are active, the devil is also extremely active. At one time many in that village were possessed

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TRIAL

by demons. Not a few were mentally sick, too. So all the Christians prayed for them and they were healed and the demons were expelled.

If a person gets sick and the Christians pray for him, will he be healed?

Yes, usually, except sometimes in cases of prolonged chronic illnesses. But demon-possessed persons are usually healed at once after prayer. Demons flee away as soon as Christians pray. This is really marvelous. You may not believe this,



Chinese peasants carrying vegetables from commune in Canton.

but I have seen demons expelled.

In addition to healing and demon-exorcising by prayer, what are some other factors which lead the people to believe in the Lord?

One other important factor is that parents are usually able to, and eventually do, lead their children to Christ, or at least one or two of them. This personal approach extends to relatives and friends, too.

Do Christians in your village and those in the other villages meet together for worship and fellowship?

Yes, they meet on the Lord's day. Until 1962 we had a church in our village. But after the Cultural Revolution (1966-69), all services were terminated. During that period Christians could not have fellowship with each other. If they congregated for fellowship, they would be called in by the battalion headquarters for interrogation. Christian leaders or preachers would be put under "struggle." They would be placed on an accusation platform built in the center of the village, and everyone would come and "struggle" against them. But after the first high wave of the Cultural Revolution had passed, Christians resumed personal fellowship, and restored their night meetings or met together during rainy days.

So rainy days are meeting days!

Yes, and so are evenings. Usually those of us who lived near each other got together. Someone would get the word around and we all would gather together. Often there were no preachers, but many elders from the pre-revolution days now assume the responsibility of preaching.

Did you have Bibles in your village?

Yes. The Bibles we used were almost entirely preserved in the homes of those who belong to the category of "lower middle-class farmers." For example, my family was designated as "non-

desirables" because my father used to work with the former Nationalist government. Therefore, we could not keep Bibles. During the Cultural Revolution the Red Guards entered homes of our category and searched everywhere, so it was impossible to have a single Bible preserved.

During periods of national movements, were Christians affected?

Yes, but the lay people were usually left alone. Preachers sometimes got into trouble during those periods. But if you were a lower middle-class farmer and you went around preaching, nothing serious would be done to you even if you were caught. You would be lectured, of course. Also, if you were one of the non-desirables, then you could expect trouble.

The church lives on

It should surprise no one that the church in China is still alive. Jesus promised that "the gates of hell shall not prevail against it." It may lack many of the supporting comforts which we in the West consider necessary, but it undoubtedly possesses a vitality and strength unknown to her contemporary counterparts in much of the rest of the world.

David Adeney says it grows primarily "through the personal lifestyle and behavior" of the people of God. He tells of a friend who was staying in a hotel in a Chinese city. His friend was much impressed by the attitude of a woman who was sweeping the floors. One day he was able to get her alone and he asked if she were a Christian.

She replied that she was, adding, "I cannot say much about my faith, but I seek to show my love to others; and sometimes when people ask me, I can talk about the Lord Jesus."

Dr. Chao provides this magnificent summary:

"The secularized church in China has become religionless, and yet she possesses vital religion. Stripped of her former denominational fragmentation, she has come to sense a new dimension of spiritual solidarity. She has lost her clergy, but has become a kingdom of priests. No longer able to enjoy her Gothic churches, she yet experiences the reality of body life. Without missions, she yet has become missionary herself; appearing to be impoverished, she is exceedingly rich; seemingly weak, she has survived persecution; no longer hearing sermons, she practices them daily.

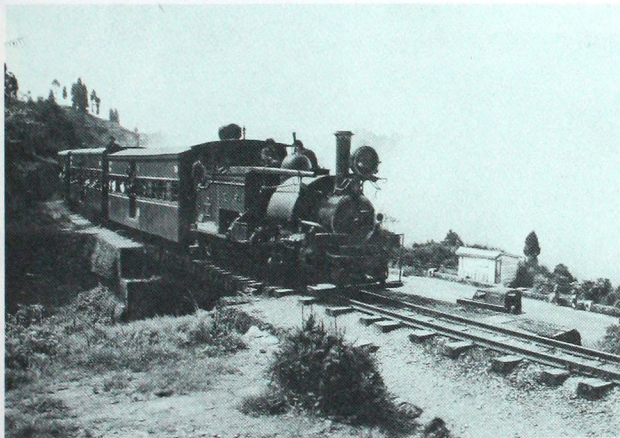
"The resultant Christianity in China is a church that has been thoroughly purged by red fire. Such a church is, no doubt, very precious to her Lord. She is a cleansed and sanctified vessel of honor prepared for every good work."





Darjeeling, at the foot of Mt. Kanchenjunga.

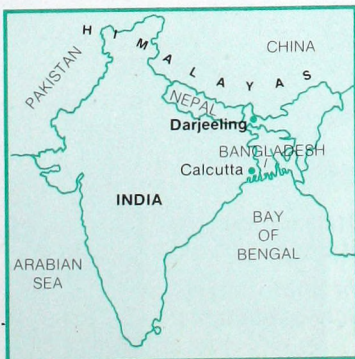
In the Shadow of the Himalayas



Before the first rays of morning sunlight strike the small alpine resort of Darjeeling, India, the majestic Himalayas behind it are aglow. Snow-clad Mt. Everest and Mt. Kanchenjunga (highest and third highest mountains in the world) loom above the mist that envelops the town.

Darjeeling itself has its own beauty; neo-Elizabethan timbered houses and grandiose hotels built by the British, bandstands, Buddhist shrines, tea gardens and bazaars all greet thousands of tourists who have enjoyed Darjeeling tea or read of famous Everest climbers who set out from this town. Famous, too, is the narrow-gauge toy train that brings tourists to Darjeeling by a steep 5000-foot climb up the Himalayan foothills.

Another facet of Darjeeling, however, is not often recognized.



continued

For most of the inhabitants of Darjeeling and surrounding villages, life is very hard. Their suffering in poverty is accentuated by the chill climate and the steep terrain; villagers must trudge long distances over rugged mountain trails to get water or other necessities.

The people try to earn a living by growing vegetables, picking tea or gathering firewood to sell. Even children are put to work constructing roads or hauling wood. But still the villagers cannot make ends meet. So many are malnourished and ill. Most of the rural folk do not have access to medical care.

In response to the needs of the mountain people, the local

diocese of the Church of North India started a medical clinic in Simana, a village near Darjeeling. The clinic is supervised by an English missionary, Miss A. D. Wallace, who is also principal of the local diocese school. People from villages around flock to the clinic to find relief from fever, dysentery, TB and an indigenous eye disease. While waiting to see the doctor, these predominantly Buddhist people eagerly listen to Wallace and others tell about the life that is theirs in Jesus Christ. Many respond by giving their whole selves—body and soul—over to the loving care of our Lord.

World Vision is helping the Simana clinic to branch out to other villages near Darjeeling with accessible health care. Part of the plan is to teach local Bible school students some aspects of basic health care

and improved crop production so they can teach this to their people while serving as evangelists and church leaders. The goal at Darjeeling, as with all World Vision development work, is to help the people become self-supporting.

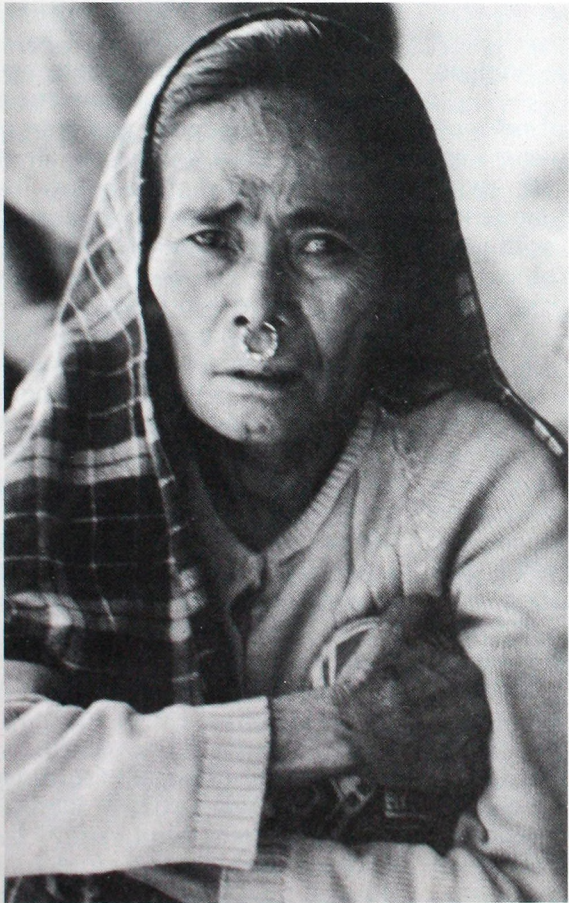
About thirty similar development projects throughout India are presently helping scores of people find physical and spiritual well-being in Christ. If you would like to help, please use the attached envelope for your contribution.



Project director A. D. Wallace (at left in lower left photo) talks to medical staff at Simana Clinic.

India field director Bhaskar Sojwal (at left in lower right photo) meets with Darjeeling Hill Bible School students.





"Why must my family suffer so?" asks 70-year-old Sangi Tamong (above), whose extended family of 17 struggles to survive on a tiny plot of land near Darjeeling. (left) Children working on the roads.

globe at a glance

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

Missionaries now subject to income tax

Missionaries and Christian workers overseas will be affected by a new tax law that went into effect January 1, 1979. Under the new Foreign Earned Income Act of 1978, U.S. citizens working abroad may no longer exclude their earnings from United States income tax.

In the past, nonprofit workers overseas did not have to pay income tax if they earned less than \$25,000 a year, which included most of them. The new law will replace the exclusions with a complex system of deductions, by which the taxable income is reduced in cases where costs are excessively high. Deductions will be allowed for cost-of-living expenses such as housing and schooling if they exceed the standard costs in the United States. Also deductible are foreign taxes paid and expenses for travel back to the United States on furlough.

The intent of the law is to put overseas Americans on equal footing with people working in the United States. Companies or organizations with employees overseas are now required to withhold taxes on estimated tax liability.

Not all of the implications of the new law are clear yet, but it is probable that most missionaries will have to pay income tax under the new law, many for the first time. Overseas workers will have the choice of filing their 1978 taxes under the new law or the old law. The Internal Revenue Service will release further details late this month or in April.

WRC begins refugee resettlement program

In response to the buildup of a quarter of a million refugees in Southeast Asia, World Relief Corporation (WRC) has launched a massive refugee resettlement operation in cooperation with WRC's parent organization, the National Association of Evangelicals.

"We cannot sit idle while hundreds of thousands of people fleeing oppression turn to us for help," declared the WRC executive director, Jerry Ballard.

WRC is contracting with the State Department to process refugees from Vietnam, Cambodia and Laos in the United States. Sponsoring churches, families, businesses or individuals are being sought who qualify to sponsor resettlement of refugee families. (Address is World Relief Refugee Services, Box WRC, Nyack, New York 10960.) Sponsorship involves arranging initial housing and

support, along with help in finding employment.

WRC's department of refugee services is headed by the Rev. T. Grady Mangham Jr., who served as a missionary and missions administrator with the Christian and Missionary Alliance for more than 30 years.

Evangelism continues in Quebec

Church leaders in Quebec, Canada, report that evangelistic outreaches and church growth have not been hindered by the province's volatile political and social climate. (During the past decade, Quebec separatists rallying for independence for that province have gained substantial support.) Although about 90 percent of Quebec's population is French-speaking and mostly Roman Catholic, substantial growth has been reported in the Christian Brethren, Pentecostal, Evangelical Baptist and Union of French Baptist churches.

Chinese Bible due this year

Hong Kong Christians are working to complete a new Bible translation that uses simplified Chinese characters, according to *Asian Report*. The "New Bible for the New China" incorporates character changes which have resulted from a 20-year simplification process that has gained almost universal acceptance by the people of mainland China. The goal of the translation is to make the Scriptures available to the youth of China who are unable to read the older characters.

Emergency grain reserve urged

The establishment of a U.S. international emergency grain reserve is the goal of Bread for the World (BFW) staff members and congressional supporters who together are mapping out a strategy for the 96th Congress, now back in session.

BFW says that immediate action on grain reserve legislation is unlikely, because the Carter Administration is in the final stages of negotiating a new international wheat trade agreement. The outcome of the agreement will affect what shape the grain reserve should take.

While the Administration has indicated its intent to make passage of U.S. international emergency reserve legislation a top priority, BFW is urging its members to continue pressing for quick action on the matter.

BFW serves as a legislative watchdog and urges Christians to write government officials in behalf of food aid and development bills.

Church leadership program offered in Korea

A cross-cultural training course in Asian church leadership is being offered in 1979 by the Asian Center for Theological Studies and Mission (ACTS) in

Seoul, Korea. This program, designed for church and mission leaders, provides instruction in the dynamics of Korean church growth. ACTS offers graduate degrees in theology and mission, as well as a non-academic missionary training course. More information is available from Dr. Marlin L. Nelson, West Gate Box 44, Seoul, Korea, 120.

Dateline Puebla

Three hundred fifty bishops, observers and theologians met in this Mexican city in February for the third Latin American Catholic bishops conference of this century. During the 16-day conference, which was formally opened by Pope John Paul II, they drafted a 200-page document describing the church and its role in Latin America.

A division immediately became apparent between the prelates who advocate maintaining the status quo and other prelates who feel the church's responsibility in Latin America is not only to speak to the poor but to become one with them. Bolivian Cardinal Jose Cimiento Maurer said at a public news conference he felt the church should divest itself of its property and help the poor with this money. Other Catholics like Dom Helder Camara in Brazil have already done this. Although conservatives tried to keep the document from speaking to such "secular" issues that they felt to be outside the "spiritual" considerations of the church, the final document was more divided.

Two-thirds of Latin America's population are undernourished, and half of the people are unemployed or underemployed. In light of this, many bishops at Puebla felt impelled to ask whether the Latin American church does in fact live the gospel of Jesus Christ when it

does not speak to the "constantly increasing gap between the many who have little and the few who have much."

The Puebla document continues, "The religious and moral behavior of men and women ought to be reflected in the political and economic processes of our countries. We invite all, without distinction of class, to accept and take up the cause of the poor, as if they were accepting and taking up their own cause, the very cause of Jesus Christ. 'Whatever you do to one of these little ones is as if you did it to me.'" *Faith Sand*

British evangelism initiative

Eight out of ten people in England consider themselves Christian, according to a recent survey, while fewer than four believe that Jesus Christ is the Son of God. Three-fourths of the respondents in the survey said they pray, and thousands said that they have learned more about Jesus Christ from television than from church.

The survey, which was done for the Church of Jesus Christ of Latter-Day Saints, comes incidentally as evangelical leaders plan a Nationwide Initiative in Evangelism. The decade-long initiative was proposed by the Archbishop of Canterbury, Dr. Donald Coggan. Two factors cited as prompting the evangelism emphasis are, on the one hand, "encouraging signs of new spiritual life in this country," and, on the other hand, "the sickness in society which underlines the need for the Christian gospel."

The Evangelical Alliance is one agency that has announced plans for the decade of evangelism. The group will hold a national congress on evangelism, "Spring '80," in April of next year.

Return of Khomeini means uncertain future for Iran's minority religions

The likelihood of an Islamic republic for Iran, as declared by Ayatollah Khomeini, means an uncertain future for Christians, Baha'is, Jews and Zoroastrians in that country. It is believed that the Baha'is, adherents of an offshoot of Islam, have the most to fear from an Islamic republic, and many have already departed. The situation for the Jewish minority is not nearly as dangerous, but probably slightly more precarious than for Christians. The group with the least to fear are probably the Zoroastrians, who have an image of being "original" Persians and whose festivals dating from pre-Islamic times permeate the lives of all Iranians.

There have been no reports of intimidation of Christians in Iran, and no signs of damage to church property. In the last two years a thriving Korean Christian community has developed in Iran, but the Korean Ambassador has now urged Koreans to leave Iran.

Spain's new constitution guarantees religious freedom

Three years after the death of Generalissimo Francisco Franco, a democratic constitution approved by Spanish voters has been signed into law by King Juan Carlos. In effect, the new constitution makes democracy a reality in Spain. The new charter separates church from state, eliminating the official status of the Roman Catholic church. The constitution also grants a degree of regional autonomy for the Basque and Andalusia provinces, abolishes the death penalty, and guarantees human and civil rights and political, religious and social freedoms.



New directory focuses on unreached

Unreached Peoples '79, published in January, is now in use by Christian mission and evangelization specialists. Edited by Edward R. Dayton and Dr. C. Peter Wagner, the 370-page volume is the first of the annual directories that will survey and identify groups of people unreached with the Christian message.

Prominent missiologists have contributed to the introductory section that explains the concept of unreached peoples and suggests strategies. Also included in the book are case studies, one-page descriptions of 90 unreached groups, and a directory.

Future editions will include new studies and information

and an updating of data found in previous directories. In that way, each annual edition will give an accumulated history and serve as an ongoing working tool. The volume is published by David C. Cook Publishing Company.

Annual report available

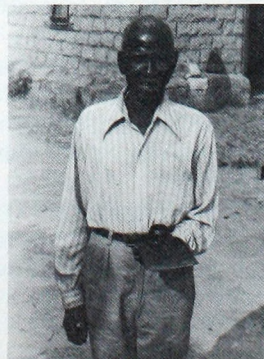
The 1978 World Vision Annual Report is available upon request. As well as offering financial information, the report shows what countries World Vision is active in, what projects are being supported and through what Christian denominations and agencies funds are being channeled. To receive your free copy, please write World Vision International, Box O, Pasadena, California 91109.

Shaba distribution completed

Distribution of emergency supplies to returning refugees in Zaire's Shaba Province has been successfully completed.

Thirty-five thousand families received a collection of vegetable seeds and a machete or hoe, with the understanding that the tools would be shared between families. The seeds arrived in time to be put in the ground before the rains began. Also given out were clothes, blankets, medicines, food and maize seed.

Distribution of the supplies



was handled by Zairean Methodist pastors. In addition, a Plymouth Brethren hospital in Kasaji that had been completely looted has now been reequipped.

People originally fled their homes in Shaba when warfare broke out in March 1977 and May 1978. After months of exile in the bush, they began to return home last summer. They found their homes burned and looted, their grain supplies taken and their manioc crops destroyed.

Child sponsorship cost to increase

Beginning March 15, World Vision is asking all persons who wish to begin sponsoring a child to give \$18 a month, rather than the current \$15 amount. The rate increase is necessary for maintaining high quality childcare in the midst of spiraling inflation in Third World countries.

Paul Rees in Japan

Dr. Paul S. Rees, former editor and present editor-at-large for WORLD VISION magazine, is conducting Keswick conferences in four cities of Japan during the months of February and March. The purpose of the Keswick conferences is to cultivate devotional life. Leading the conference with Dr. Rees is Dr. Alan Redpath from England and Dr. Chul-ha Han from the Presbyterian Theological Seminary in Seoul, Korea.

While in Japan, Dr. Rees is also writing a meditation on Easter for the April issue of WORLD VISION magazine.

Mooneyham in Philippines

In February President Stan Mooneyham traveled to the island of Palawan in the Philippines to assess the work that World Vision is doing among the island's tribal people. Watch



Show Freedom's Children

A gripping new slide/cassette presentation is available now.

Freedom's Children is the true story of 73 boat refugees who, after escaping the tyranny of an oppressive government and the violence of sea storms, now face a grim future in a refugee camp. Learn what you can do to help.

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Monrovia, CA 91016

Slide/cassette presentation
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monthly memo



WORLD VISION magazine for Dr. Mooneyham's personal report on what he found.

Seeing double?

If our computer is sending you more than one copy of this magazine, you can help us cut costs by sending us the labels from both copies and indicating which address is correct and which is incorrect. You may use the return envelope from the center of one magazine for this purpose.



Prayer Requests

Please pray for:

■ **Christians in China** who are seeking to serve Christ under adverse conditions.

■ **the poor in Darjeeling, India,** and all others in that nation who need physical and spiritual help.

■ **helpers of the boat people** both at sea and at foreign ports.

■ **people in Latin America** who are experiencing suppression by governmental and commercial forces.

■ **the evangelization efforts** of pastors and lay members throughout Asia, seeking to make Christ known to millions of their countrymen.

■ **children** around the world who are not receiving adequate food and are thereby highly susceptible to disease and retardation.

■ **Christians displaced by warfare** in Iran, Rhodesia, Lebanon and other trouble spots. Pray that they may be given endurance, and that their witness might bring many to Christ.

Robert Ainsworth, director of our International Relief and Development Division, recently wrote a paper addressed to his colleagues in that division. I was very much impressed with his understanding of the role of relief and development in the World Vision ministry, and with his sage advice to these men and women serving across the world.

I felt that his wise counsel would be of interest to you who so generously support this phase of our ministry—feeding the hungry, ministering to the suffering, aiding the displaced and dispossessed, all in Christ's name. Bob writes:

"It is so easy to glorify our man-made organization, albeit a mighty fine one, or our efficient management system, or our superb training as the primary reason for our good success. In pragmatic terms, this means we must spend a lot more time praying and listening to the Holy Spirit as we consider our strategies and the projects we want to support.

"The Holy Spirit speaks through our own intellects and spiritual intuition. How does the recommended project fit into the strategy God has given us? What is the motivation behind our response to a revealed need? Are we initiating projects in an area simply because they will make us popular with the government, or because we really feel the Lord's leading? Even the awareness of an obvious need, in and of itself, should not overshadow our sensitivity to the direction of the Holy Spirit.

"I request that before making a decision you ask yourself:

1. Does it conform to Scripture?
2. Does it make sense, based on our goals and philosophy?
3. Do I have an inner peace about it?
4. Does it witness to my Christian co-workers?
5. Is it good stewardship?

"You are not just agriculturists or project overseers or junior administrators; you are first and

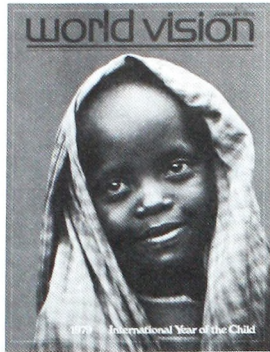
foremost God's men, doing His work as He wills it. You are a new breed of missionary; men who come with the Holy Scriptures in one hand, technical skills and resources in the other, and the love of Christ as your calling card. You simply cannot perform in your task unless you have a burning desire to ultimately bring men to the knowledge and love of Christ, and furthermore, to want to mature yourself in that knowledge right along with the people you serve. You may not feel personally equipped for leading men to Christ, but it must always be one of your first priorities and strategy concerns.

"By your own personal lifestyle and the attitudes you reflect, you play a tremendously influential role in the lives of those who work for and with you. I know you are all aware of this responsibility and are scheduling specific times to enhance the development of a sense of Christian community within your staff. I also hope that you see this time as an opportunity to strengthen your own faith, for as the Scripture instructs us: 'Continue to strengthen each other, building each other up just as you are now doing.'"

Thank God for senior leadership who exhibit this kind of spiritual sensitivity. May I ask you to pray for our leadership that this kind of spiritual dynamic and drive may constantly be the motivating force in our ministry and service for Christ in such a suffering and hurting world and generation? Thank you for caring . . . and expressing your loving concern in beautifully tangible ways.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President



Year of the Child

Cover to cover

Just finished reading the January WORLD VISION magazine cover to cover. Would you send me three or four more copies so I can use each page as a display in our [university] library? I would also like to have the four posters. And attached is a list of names. Please send a copy of the magazine to each and may God open each heart.

*Mrs. Godfrey T. Anderson
Loma Linda, California*

For church mission education

I am very favorably impressed with your January issue, containing information on International Year of the Child. It is the best I've seen yet to stimulate love and concern. I pastor a small church here of 30 families. Having been overseas twice, I am aware of conditions and am trying to educate my flock on mission needs. Would you consider sending me 25 copies of the January issue for distribution?

*Vern Slater
Dexter, Kansas*

Copies for Christian school

Since young people are frequently among the first to try to help when they realize the condition of what may be a majority of the people of the world, I think it is important that we help them become aware of world conditions. I am a junior high social studies teacher at the Southeastern New Hampshire Christian School, and teach a course on the development

Requests for extras of the January issue for group use have exceeded our supply. Sorry. We do, however, have sets of the four Year of the Child posters and a limited number of copies of the February issue available on request.

—Editor

readers' right

of freedom. The articles in the January WORLD VISION magazine would make an excellent addition to the course this year. Is it possible to obtain 20 additional copies?

*Bruce J. Dahms
Somersworth, New Hampshire*

A full heart

My heart is so full this evening. My [January] WORLD VISION magazine came today. I sat down and read it in the post office, then hitchhiked to St. Helens to show my girlfriend. I was so excited about it.

As I sat eating my evening meal I was so conscious of the hungry people on this big globe of ours. Thanks to World Vision, I'm able to help in some small way.

I pray that people will remain faithful to their sponsored children through World Vision.

*Carol Gerhold
No address given*

No reference to God

The editorial preface and lead article in the January issue do not come to grips with the pragmatic effect of the International Year of the Child. The UN "Declaration of the Rights of the Child" has no reference to God. It becomes an instrument toward state control, and behind that, the control of power-greedy godless men.

*Jay Marston
Seattle, Washington*

Apprehension

I question the wisdom of wholeheartedly endorsing the UN's pronouncement of the International Year of the Child. I was recently made aware that the same group which proposed IYC to the UN also proposed the International Women's Year.

*Mrs. Kenneth W. Moss
Natchez, Mississippi*

World Vision's childcare ministry, established almost 30 years ago, has always been (and will continue to be) independent of the United Nations.

—Editor

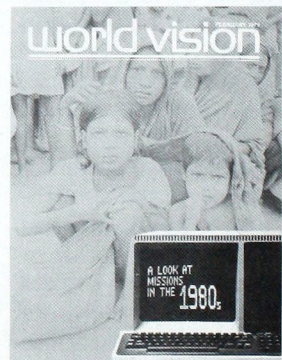
What about the unborn?

Thank you for the excellent article in the January WORLD VISION regarding the rights of the child. As with you, I am concerned about Christian inactivity.

Of special concern to me is the worldwide neglect of an affirmation in the preamble of this declaration: "... the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth." The wide acceptance of abortion, with its denial of personhood and protection to the unborn, stands as one of the most flagrant violations of the spirit of the declaration.

Two other observations: 1) That such an affirmation should appear in so secular a document as this declaration should, it seems to me, put to rest the charge that concern for the rights of the unborn is only the extension of one narrow religious persuasion. 2) To the best of my knowledge, the U.S. has not affirmed officially this declaration—a testimony to our general apathy.

*Donald P. Shoemaker
Crusade for Life
Whittier, California*



Forecasts for the 1980s

On-the-scene education

The call of the Christian missionary in the Third World is being reevaluated as priorities change. In former days, missions unabashedly concentrated efforts on the importing of experts from Western nations with the well-known paternalistic result. More recently, there has been an increased faithfulness to the New Testament models of Paul's mission to the Gentiles and Peter's to the

Jews. The result has been the building of indigenous leaders who benefit most from our serving them with our human and monetary resources. I commend Dr. Henry's clear call for an "on-the-scene" educational effort for nationals. The Great Commission overseas will be most effectively furthered by our seeking to overcome neglect and exploitation with a holistic ministry evolving within the communities of faithful people.

*Mark O. Hatfield
United States Senator*

Identify with the needs

The people of God need to develop more creative and efficient ways of sharing the gospel worldwide in the next decade. Waldron Scott makes an important point when he says, "North American missions have become so expensive they are pricing themselves out of business." I see a couple of ways for developing Christian outreach that are more economical:

1. Carl Henry mentions the Americanization of national students. We must redistribute our technology and experience by equipping students to return to the areas of need. We must stop robbing the poor by taking their best leaders.

2. To have the leavening effect upon a fallen society, many people will have to relocate in the area of need. Much more could be done by people who would identify with the needs and become a part of the economy where they are located rather than requiring massive transplants of American dollars. This is the type of thing that Michael Cassidy touches on in item three when he calls for "evangelistically motivated professionals who enter a needy area in a non-missionary and servant role."

If the church acts as the people of God, following Christ's example, the next decade could be the greatest for the spreading of the good news of Christ.

*John Perkins, President
Voice of Calvary Ministries
Jackson, Mississippi*

What about the Holy Spirit?

Two of the eight articles are optimistic; the others tend to be

pessimistic. On the dark side we are told that "a new Dark Ages is already descending upon the West." Lacking leadership we are "up to the knees in pygmies." Far from enjoying freedom, we are "captives of our culture." To cap it all we are told that missions "are doing as much damage as good."

And how do we propose to remedy the situation? By harder work, better tools, and more effective methods! "The current explosion in missiological knowledge and training will raise the level of skill and efficiency in carrying out the task" and the "new breed of missionaries," we are assured, will be "smarter" than their predecessors.

The greatest danger with modern missiology is its almost total preoccupation with the horizontal dimension. We have not yet learned that it is "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Robert Hall Glover, of a former generation, said: "Christian missions are no human undertaking, but a supernatural and divine enterprise for which God has provided supernatural power and leadership." Is it not strange that not one of these essays makes even a passing reference to the ministry of the Holy Spirit, the executive member of the Godhead, who is supposed to be in charge of the whole operation (Acts 1:8; Rom. 15:19)?

*J. Herbert Kane
Professor of Missions
Trinity Evangelical
Divinity School*

Interdependence

In order to deal with the coming big problems that Michael Cassidy lists (secularism, Marxism, revival of world religions, Third World self-consciousness, anti-Christian sentiment, absence of Christian presuppositions, hostility to Christian proselytism, and political opposition), we must be prepared to accept born-again Christians from any part of the world as missionary. It will be mission on six continents. We will need true adult partnership, interplay, interdependence and exchange of gifts and ministries between Christians worldwide.

Telling you the truth as a brother

in Christ, we of the Third World do *not* need a big number of foreign pastors in big cities or towns, but we need Christian lawyers, Christian architects, Christian teachers, Christian medical doctors, born-again civil engineers and agriculturalists. We need experts of all fields to work hand-by-hand with us, both in the church and outside the church.

The number of missionaries sent *by and from* Third World churches to other places will increase, and so will the number from Europe and North America. Let Westerners be prepared for this event. Eighty percent of the missionaries from the Third World will be yes-men—sons and daughters of pastors and missionaries or of their cooks and garden boys. Fifteen percent will be laypersons. Five percent will be specially sent by God. The 85 percent will do a good job. The 15 percent will do a better job. The 5 percent will do the best job; yes, *they* will be effective missionaries to the Western countries.

The lost billions will be called not by the evangelistic way only, but also by practicing love, faith and hospitality. By these means we can gain more of them and we shall all rejoice in having found Christ through different ways.

*Noah Kimbwalu
Zairean student at
Fuller Seminary*

Care and action

Correspondence album

My husband and I are privileged to sponsor two boys through World Vision. Wanting to introduce "our boys" to our friends at Christmas time, but frustrated with having to pull letters out from stacks of opened envelopes, I took all their photographs and letters and placed them chronologically into two matching "magnetic" photo albums, one for each boy. Then we placed the albums under our tree.

Two of our guests in particular studied the albums from cover to cover, and they left intent upon sponsoring a child themselves. On another occasion I carried the albums to a fellowship meeting where they were passed from person to person. We've found

using the photo albums to be an attractive, easy way of sharing and keeping our sponsored children's photographs and letters.

*Janice Doublestein
Alexandria, Virginia*

Who are you?

The enclosed poem is the direct result of seeing pictures and articles in your magazine. It expresses my personal realization that the faces in those pictures are not strangers.

Who is that searching the garbage heap?
Who is that lying cold, naked in the street?
"Christ—I am Christ."

Rat-bitten, bloodied child of the gutter,
Who—what name do you painfully utter?
"Christ—I am Christ."

Swollen belly, starving eyes,
Who hides in that startling guise?
"Christ—I am Christ."

Who—who is that weeping and alone?
Who looks out from that sewer pipe?
"Christ—I am Christ."

Dying flesh, living shame,
O pitiful leper, what is your name?
"Christ—I am Christ."

"Staring out at your comfort, your ease,
Through eyes baptized in hunger, disease,
Christ—I am Christ.

"Though distressing the guise in which
I am bound,
In these 'least of my brothers' I wait
to be found.
Christ—I am Christ."

*Elizabeth McMonagle
South Euclid, Ohio*

Treasures from China Sea

Enclosed please find a cultured pearl necklace and bracelet I wish to donate toward Operation Seasweep. I hope you will be able to realize a thousand dollars from their sale, but perhaps I overestimate the market. They were purchased in Japan in 1957.

I am a member of the local committee that sponsored two families of Lao refugees (Hmong people) through the Lutheran Immigration and Refugee Service. Our first family moved to San Diego after staying with us 16 months.

I know from experience that the

treasures Operation Seasweep is recovering from the China Sea are of far greater value than the treasures enclosed, once found in the same waters.

*Mary Anne Coffey
Potoskey, Michigan*

Two months' allowance

My name is Lamonte and I'm five years old. My mother is writing this letter for me because I can't write yet. I'm sending you this money to give to those in Africa who need it.

I have been saving my allowance for about two months until I got five dollars. Poor people do not have money so I give it to you. I love poor people who do not have money.

Tell the Africans to keep praying for money and I will also. If you have a little African girl, could you send her to us?

*Lamonte Williams
No address given*

UNREACHED PEOPLES

...In the Restaurants

Next time you eat Chinese food, remember to pray for those who prepared it. Chinese restaurant workers are all over the world, and most of them are not Christians.


In England, for example, you can find over 100,000 Chinese. Approximately 95 percent of them work in some 2000 restaurants and grills. Nurses and professional or business people make up the other five percent.

It is difficult to involve Chinese restaurant workers in church life. The average worker is on the job from 10 A.M. until midnight, with a break of three hours in the afternoon, doing a very strenuous type of work. Days off are taken between Monday and Thursday. Week-ends, when business is brisk, require all to help. There is little time, except in the afternoon break hours, for workers to gather as a group for worship or study.

Social gatherings are normally with other Chinese people. While most claim to be Buddhists, secularism and a concern for economic advancement are the most evident lifestyles. Salaries are high and life seems good.

Chinese nurses and college

students are becoming Christians, but England's restaurant workers are indifferent. If they are to be reached, new approaches will have to be taken. How can Christians see the gospel brought to the Chinese restaurant workers in England? Or those in Vienna, Paris, Los Angeles?

Chinese restaurant workers need to know the abundant life brought by Christ. You can have a part in caring and praying for them. To help you, World Vision's MARC Division has prepared a brief prayer folder that includes data from the World Vision/MARC Unreached Peoples Program and is available for the asking. You will also receive a list of 200 other unreached peoples about whom you may request additional information. 

PERSONALITY PROFILE

She grew up in the Middle Kingdom

by Milton W. Kohut



Fay Angus has sparkling brown eyes, the lithe body of a dancer (which she once was), and an all-consuming love of the Lord.

She is an author, lecturer, campaigner, mother, wife and homemaker. Born in Australia while her missionary parents were on a brief furlough, Fay grew up in Shanghai, China. She attended a strict Catholic convent there and spent the war years interned in a Japanese prison camp.

Her book *The White Pagoda* traces her experiences from the sophistication of Shanghai to the sights and sounds of street vendors, to the Convent of the Sacred Heart School, to the Bubbling Well Road and to the White Pagoda in the park of the Jade Fountain. It is the story of a young girl who cannot escape God's presence and His care even in internment.

After the war Fay went to Vancouver, British Columbia, apparently led by the Holy Spirit. "But I slipped badly," she says, "into the occult and spirit world. I told fortunes, and became nearly possessed."

At her lowest point, she came to read *Between Christ and Satan* by Dr. Kurt Koch. "It was one of the turning points in my Christian life," she says. "It was that book which caused me to renounce occultism."

Fay has absolute faith in the steps she took to rid herself of Satan's hold. "There are six, actually," she says. "The first is to humble yourself, remembering 'God resisteth the proud, but giveth grace unto the humble.' The second is to honestly acknowledge sin as sin. The third is to confess it to the Lord. The fourth is to repent and ask forgiveness. The fifth is to forgive others. And the sixth is to call upon the name of the Lord Jesus Christ, accept your forgiveness and enter peace and joy."

Fay married John Angus, a civil engineer with

the Los Angeles County Flood Control District, and came to live in Sierra Madre, a comfortable suburb of Los Angeles. It was 1958 and the canyons which dotted the San Gabriel mountain range were loaded with flower children, runaways and disturbed youth seeking alternative lifestyles.

Fay remembers a 19-year-old girl, freaked out on speed, who prayed, "God, if you love me, kill me, because I don't have the guts to do it myself." The young girl accepted the Lord, Fay said, but it took nineteen months before she was finally delivered.

With the help of friends and family in 1971, Fay founded "Refuge in Jesus," a halfway house located in the Sierra Madre Canyon. It became a home away from home for hundreds of flower children.

At first staffed by volunteers, the "Canyon House" (as it had come to be known) grew to where full-time elders were necessary. The senior elder, Nick Pratt, is still with the home after seven years.

At any given time as many as 15 young people may be staying in the "Refuge in Jesus" home. "In the last two years alone," Fay says, "over 200 young people received Christ through their ministry."

Fay maintains a heavy schedule. Along with being wife and mother of two children (Anne, 17, a senior in high school; Ian, 14, a freshman), she is working on two books. *The Catalyst*, a sequel to *The White Pagoda*, will be published by Tyndale this summer. The title refers to the Holy Spirit's workings in Fay's life.

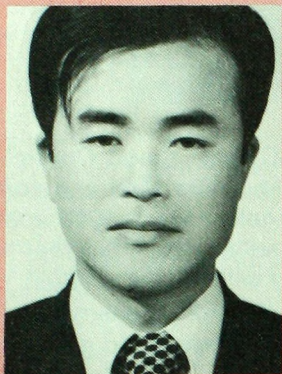
While she worked on the initial draft of *White Pagoda* Fay saw World Vision's telethon one night. "I was so moved by the work you were doing for the Lord," she said, "that I was led to pledge a tithe of all royalties from *White Pagoda* to your hunger relief ministry."

Energetic and articulate, Fay Angus bounds through life, spurred on by her personal commitment to Christ.

WHERE ARE THEY NOW?

A Grain of Wheat

by Park Jun Hae



Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit (John 12:24, RSV).

My father was a primary school teacher in Jaeju City, Jaeju Island, when Korea was under Japanese colonial rule. But he became involved in the independence movement and was captured by Japanese policemen 39 years ago. Ever since, I have known nothing of my father's whereabouts. My mother and I were left in this world with no fortune, so she became a maid-of-all-work to earn our living.

I recall that when I was in fourth grade, we were too poor to buy rice. We had to fill our famished stomachs with wheat husks that were normally fed to pigs. I even studied at school without textbooks.

Then I began to be friends with spoiled boys, and we stole goods from shops until we became sixth graders. I eagerly wanted to go to junior high school, and I looked for

someone who could support me with my schooling. But there was no one.

Right then, while I was in deep grief, God led my mother and me to a World Vision home, the Jaeju Widows' and Children's Home. The support from World Vision not only made it possible for me to enter junior high school, but also gave us a home and daily bread so that I could get out of evil ways. I was also led to Jesus and was converted from a thief to a Christian boy. World Vision made a complete about-face in my life. If the hand of help from World Vision had not reached me, what would I have become by now?

Beginning in junior high school, I started to deliver newspapers after school. Even on rainy or snowy days I continued, and it lasted for six years. When I became a senior high school boy, I also tutored. I envied my friends, for they could study whenever they wanted. As I did not have any spare time at all, I read books and memorized English vocabularies on the street.

I saved in every way I could. To spare lamp oil, I studied with the light from street lamps until 11 o'clock every night. I spared water, too. When I washed my face, I used just a cup of water. To save money on school supplies, I wrote in notebooks from the cover to the end first with pencils, and then used the notebooks again, this time writing with a fountain pen. I did not buy a book bag, either, but carried textbooks and notebooks to school wrapped in a cloth.

As black rubber shoes were cheaper than gym shoes, I used to wear the black rubber shoes only. Once I was chastized at school dress inspection because I did not wear gym

shoes. But even though my friends called me stingy, I was not hurt at all, but rather strengthened in my decision to lead a meaningful life.

When I began teaching at a primary school at the age of 19, I made it a rule to deposit two-thirds of my salary in the bank. I also decided to help my needy neighbors with one-tenth from my savings. I have now paid entrance fees for 11 boys and girls who had graduated from middle school but almost gave up on going to senior high school because of poverty. God has allowed me to give glory to Him by sharing His blessings with others.

Hoping to make the most of the talent that I received from God, I also teach at night at a civic school. I have many church activities as well: I am chairman of the Christian youth association in Jaeju City, and also chairman of the Christian youth council. I direct the youth crusade attached to Yung Nak Presbyterian Church in Jaeju.

But for my life, I ask only that God would give me good health and help me take the role of a grain of wheat.

Countless people like Jun Hae have been helped through World Vision sponsors. Sponsored children with parents too poor to care for them are getting help while their families (and whole communities) are lead toward self-sufficiency. Meanwhile the children need your help. Fifteen dollars a month provides for all a child's needs. If you would like to sponsor a child, please see the reply envelope between pages 12 and 13.



Putting God on Hold

The other day when I telephoned an airline office, a recorded voice announced, "All our agents are busy. As soon as one is free, your call will be handled." Then recorded music came on—bland, neutral music to fill the void and provide some semblance of life at the other end. In the days before someone thought of the music there was simply a click followed by dead silence, while I waited, impatience rising with each passing minute. The music was better than that, but not much better. No one likes to be put on hold, although for heavy traffic telephone lines, it is probably as good a way as any of insuring priority.

But some priorities are inherent. For example, I cannot imagine that if we received a call from the White House it would be put on hold. Yet it happens all the time to the calls we get from God. The hold button at our end of that line has been worked to a nub. I suspect that His patience wears as thin as ours.

I once read an item in the *Paris Herald-Tribune* which I have never forgotten. It reported that J. Northcote Parkinson (of the famed Parkinson's Laws) had just formulated a new law. It was this: "Delay is the deadliest form of denial." In evangelical circles we hear a great deal about the sin of disobedience. We need to carry that another step to the disobedience of procrastination:

I will go, when—

I will give, after—

I will obey, but first—

One can always find reasons for delay, and sometimes they may even seem like valid reasons. A close friend of mine and I were called to preach at just about the same time, and we went to university together. I was out mutilating homiletics in rural Oklahoma churches while I was in school, but my friend insisted he wouldn't preach his first sermon until he received his Ph.D. That was thirty years ago. He still isn't preaching. Preparation is important, but doing is an important part of preparation.

Church edifices have been built—and are still being built—by pastors and members who say that once the building is finished and paid for they will turn it into a great missionary base. It is as if a doctor were to say, "I will do my healing after the hospital is completed." Healing is what being a doctor is all about. It is not "Let us do nothing now in order that we may do much eventually," but "Let us be faithful to our responsibility now and see what else God will entrust to us."

Are we ever fully ready for whatever the task happens to be? Is the author ever satisfied that his book has said it just right? Is the researcher ever finished with his research? There is always some-

thing undone, unsaid. There is always the elusive unknown, the risk of commitment, the taut moment before the sea parts. That is what faith is all about.

The story is told that at a summit meeting during World War II, President Roosevelt and Prime Minister Churchill were pressing Marshal Stalin to agree to a strategy. Stalin gave a reason for refusing. "Aha!" said Roosevelt. "That is not the reason you gave the last time." Stalin replied, "When you don't want to do something, one reason is as good as another."

Jesus had His own story for it. A certain man had prepared a great supper and sent out invitations. The excuses were as immediate and lame as our own. One invited guest said he had bought a piece of ground and needed to go see it. (Had he bought it sight unseen?) Another had purchased five yoke of oxen and wanted to find out how they performed. (What kind of pig-in-a-poke purchase was that?) Another had just married and didn't want to take time out from his honeymoon (even for a free wedding dinner). The excuses sound like those of an anxious cluster of otherwise patriotic American citizens called for jury duty! The point of Jesus' story was that when we put God on hold while we do what we think is more needful, He may not be there when we finally get back to Him. He just may have hung up and called somebody else.

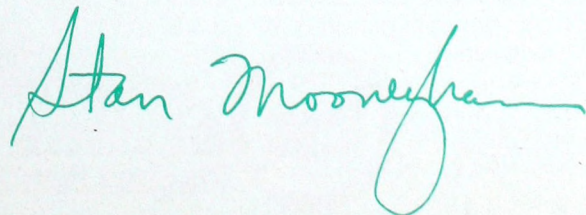
Later" is one of our most used words. Let me see what's left of my money, my time, my life. Then I will see what I can do. In the Old Testament we hear much about offerings of firstfruits. God's portion came right off the top. Nowadays we are more likely to be known by and for our lastfruits. Today's churches may be hesitant to talk about firstfruits, but Uncle Sam is not. He is very tough about his claim upon firstfruits, which he calls the "withholding tax." He's pretty sure that's the only way he will ever get what he requires. God, too, I think.

Near the hold button on that hot line to heaven, these classic words would be appropriate:

If not I, who?

If not here, where?

If not now, when?



world vision

Published by

World Vision International

P.O. Box O

Pasadena, California 91109

Nonprofit Organization

U.S. Postage

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