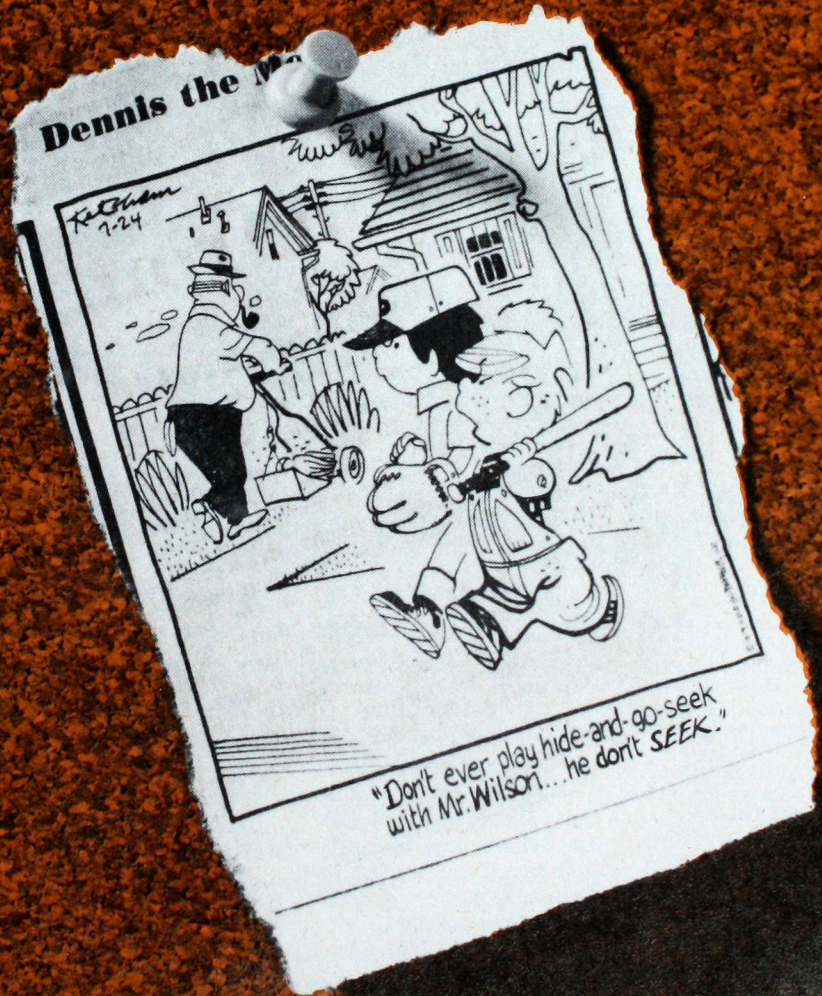


world vision

SEPTEMBER 1979





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world vision®

volume 23, number 9/September 1979

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Unsought

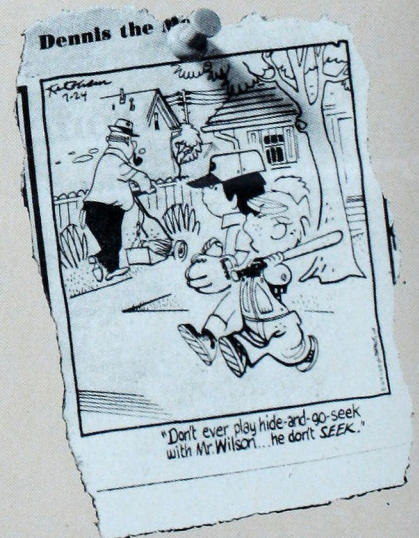
Do you remember what fun it was in childhood games to crouch, snickering, behind a bush while a playful adult hunted for you and eventually, gleefully, found you?

And do you remember how dismaying it was, on another day, to have hidden only to realize after long minutes that your seeker was not seeking you?

In Nicaragua and in other devastated countries, numberless children of what we Americans consider to be hide-and-seek age are hiding today—but not for fun. They're hiding because of deep, cold fear.

Confused by the bombs and bullets that have already killed his father, his mother or some other member of his family, a fear-ridden child often hides even from persons who could give him sorely-needed love and care.

But worse than that child's tendency to hide is the tragic fact that he remains unsought. Unsought. David Olson



Hank Ketcham didn't know, when he turned in his July 24 newspaper cartoon, that his brainchild would find his way to a WORLD VISION magazine cover. But David Olson, editor, was hooked as soon as he read the comics page that day. Thanks go to Hank and Field Enterprises, by whose courtesy we hear from Dennis the Menace this month.

WORLD VISION magazine is published monthly by World Vision International, a nonprofit Christian humanitarian organization with business offices at 919 W. Huntington Drive, Monrovia, California 91016. Subscription is free. Founded by Dr. Bob Pierce in 1950, World Vision 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.

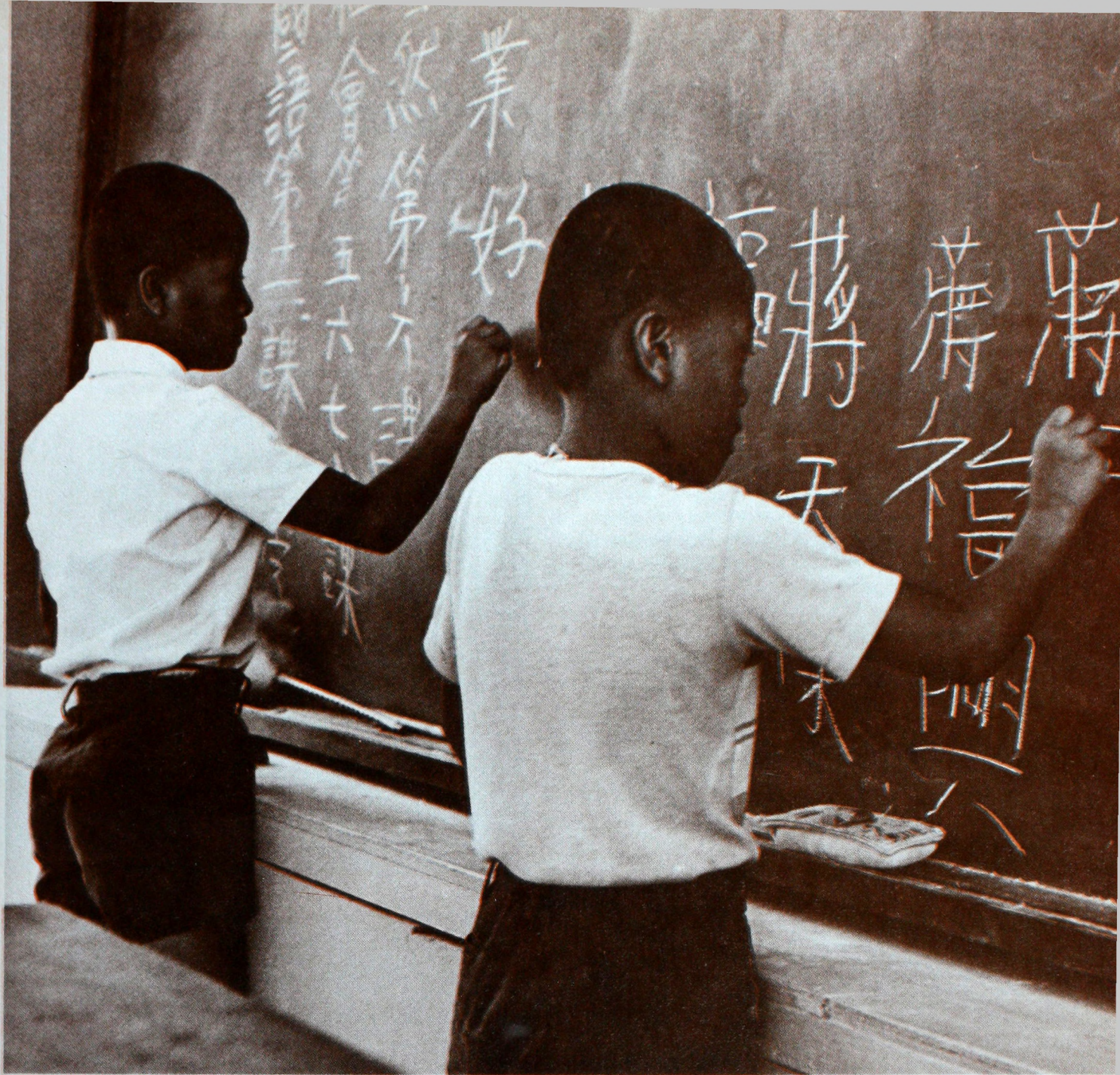
WORLD VISION is a member of the Evangelical Press Association.

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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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Fu Nan (left) and his brother, Fu Hswang, are studying hard to learn Mandarin.

School on Saturday?

by Kenny Waters

Special Correspondent, World Vision International

On Saturdays when I was a child, the last place you'd find me was in school. Five days was enough.

So imagine my amazement on a recent Saturday when I sat in a small classroom chair on the porch of the elementary school in How Cha, Taiwan. Ninety World Vision sponsored children had assembled at the school. They had given up their baseball and badminton games, their swimming lessons, their gardening, babysitting and

household chores to come to school—on a Saturday—to say thanks.

To you. For caring.

Appropriately enough, the childcare project in How Cha is called *Chan Wang*. Chan Wang means "new hope." And it was to celebrate their new hope that the children had assembled on this Saturday.

To kick off the festivities, the children's band played

“Onward Christian Soldiers” and “Jesus Loves Me.” The older children then did a traditional tribal dance, whirling in motion until the browns, yellows and oranges of their uniforms blended into a blur. They moved so fast that only on occasion did I catch a glimpse of the World Vision symbol embroidered on their jackets.

Besides the beauty of the singing and playing, the ceremony brought other highlights of the kinds you’d expect at any presentation by elementary school youths.

A demure sixth grader, for example, forgot the words to a song and looked furtively at her neighbor’s lips, hoping to read them. But her neighbor smiled, then snickered and burst into laughter.

The smaller children did a dance to the piano accompaniment of project manager Lin Pe Mei. One lad kept tugging at his short pants to keep them from falling down. In the process, his zipper snapped. No one dared laugh.

The children’s appreciation—humorous incidents and all—is quite understandable when you consider the changes that have come into their lives through the help of their sponsors.

The people of How Cha are aborigines, Taiwan’s original inhabitants. Where they came from, and how many centuries have passed since they arrived, no one knows. For many years the people were headhunters who lived deep in the rugged mountains, cut off from most of the advancements taking place on the heavily industrialized island.

How Cha was particularly inaccessible. Only a dozen miles from a city, the village nevertheless had no road leading to it. A winding narrow footpath

through steep gorges and dense forests was the only link to the outside world.

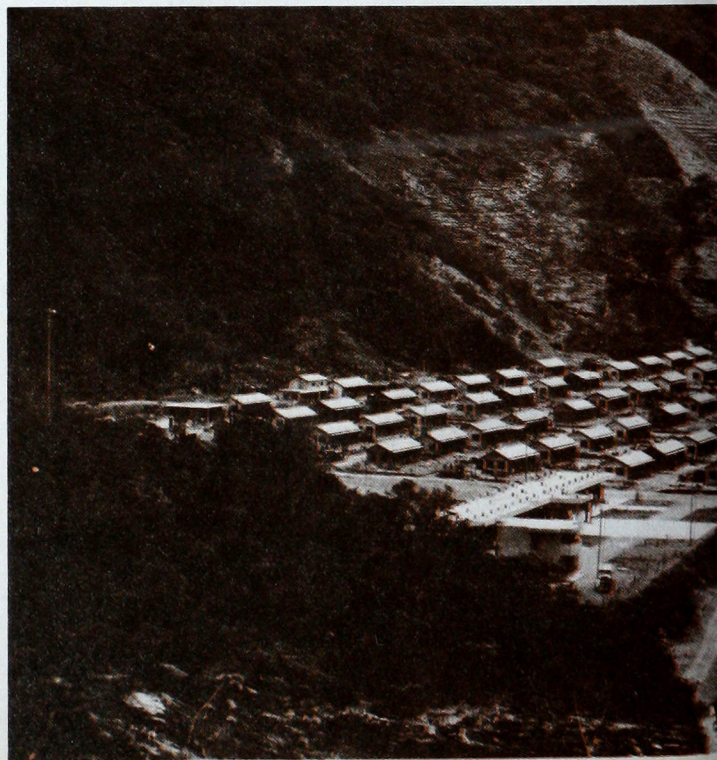
The ground was rocky, unsuitable for farming anything except taro, a starchy root similar to a potato. Doctors were nonexistent. Schooling was poor.

With help from the Taiwanese government and from World Vision, the 600 villagers decided to move How Cha closer to the city. The government undertook the building of roads, bridges, a water system and public buildings, and subsidized the cost of the villagers’ new homes. World Vision agreed to supply food while the villagers worked to rebuild, plus medical services, furnishings for the interiors, and

Twice a month, doctors offer medical services to How Cha’s residents.



Life for the Chang family has improved markedly in How Cha’s new setting (right).



grants for livestock raising and experimental farming. And to help during the difficult transition period of moving from the old village to the new, World Vision linked all of the children in the village with sponsors—people whose monthly support provides tuition, study materials, school uniforms and medical care.

Among the ninety children sponsored are Fu Nan Chang and his brother, Fu Hswang. The two have a younger brother, Ten Ong, and a sister, Mei Un. The Changs live next door to the six-room elementary school. Dun Kua, the father, was a farmer but is now working temporarily for the city administration. He is also a deacon in the church. Mother Yu Ing is helping put the finishing touches on their house and is a leader among the church women.

The Changs' new stone-and-cement house contains a comfortable living room furnished with wicker chairs from World Vision. It was here that Fu Nan told me about his schooling and what it means to him.

He said his favorite subjects are math and Mandarin, the official Chinese language. "I want to teach when I grow up," he told me. "Any kind of school, even the university, will be fine. I just want to teach."

To achieve his goal, he said, he will have to leave the village after completing elementary school. The junior and senior high schools nearest How Cha are fifteen miles away. If he is to attend he will need assistance for tuition, room and board. His family hopes that help can come from World Vision.

Fu Nan is also learning recreational activities he has never tried before, such as badminton and baseball. And he is learning to swim.

"There wasn't enough flat ground at the old village for us to learn baseball," he said. "And we didn't have a spot wide enough in the river to swim."

Like most of the village children, Fu Nan had to be coaxed to tell me about his schooling and his hopes for the future. Fu Hswang was even more shy, and said very little. It's not often that a camera-laden Westerner drives into the village and begins asking questions, probing around with concepts like "the future."

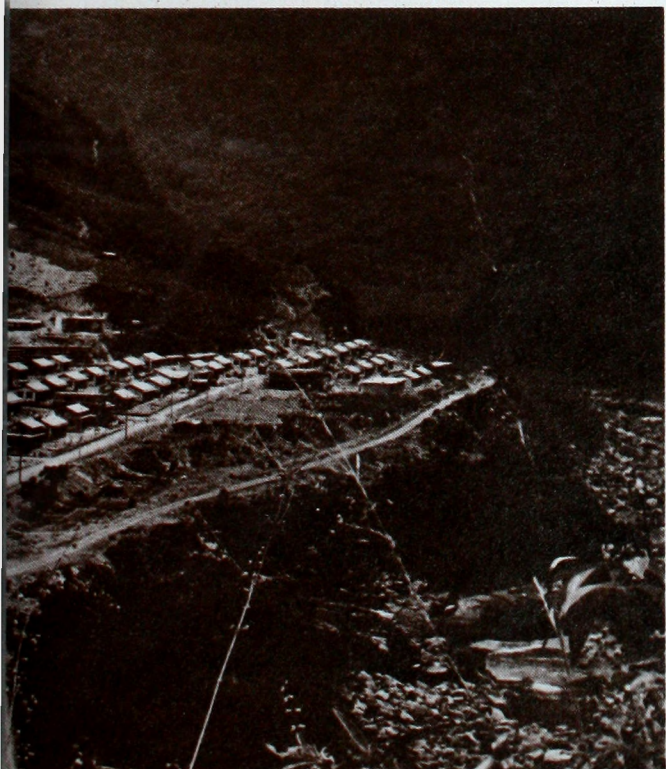
Until two years ago, when the village moved, the future was a strange and threatening concept to Fu Nan, his family and everyone else in How Cha. Life in the old village was a day-to-day proposition. Children were expected to help plant and cultivate food resources. Education took a back seat.

Now, through your help, the picture has changed. The future holds "new hope" for the people of How Cha. And even if the village children are shy about expressing themselves in words, they do a great job through dancing and singing. Their joy says thank you.

How else can you explain their presence at school on Saturday? □



Dancing and singing is their way of saying thank you.



Even here, at the Apple's core, there was sanctuary. I thought of that verse, "If I make my bed in hell, behold, thou art there."

Next door was a sleazy massage parlor. Across the street was an establishment where for 25¢ you could see a minute-and-a-half of sexual perversion. Outside on the sidewalk lounged three prostitutes, relaxed but alert. You could tell who and what they were by their high-heeled platform shoes, the form-fitting slacks and the way they stood there, waiting around. The hustlers—teen-age male prostitutes—were a little more difficult to identify at first.

Father Bruce Ritter, the Franciscan priest everybody calls Bruce, who runs Covenant House, was giving me a quick education. I who had commuted to New York City from a protected suburb every day for twenty-four years and thought that the Times Square area was where the theaters were located and the raunchy weirdos hung out.

It is, but the ten blocks surrounding Eighth Avenue and 44th Street and Covenant House's "Under 21"

crisis center, are also the center of the city's billion-and-a-half-dollar sex industry—an industry that could not last a week without the runaway children who are entrapped in it, the mobsters who feed upon the bodies of these children, the politicians high and low who go easy on the dirty businessmen—and the church people who scrupulously keep their faith unspecific.

"What's a priest with a doctorate in Late Medieval Theology doing in a place like this?" I asked Father Ritter.

"I'm nailed down," is the way he put it. I thought of somebody else who had been nailed down and the analogy did not seem to be inappropriate.

He has tried to get out. Three years ago he thought that he and God had set it up for him to leave his 10,000 children a year to somebody else and go to India. It didn't work out. There were and are just too many coincidences in Bruce Ritter's life.

Too many coincidences to be coincidences.

If it never occurred to you that the Holy Spirit may accomplish His

... the center of the city's billion-and-a-half-dollar sex industry—an industry that could not last a week without the runaway children ...

At the rotten core of the Big Apple

by Kenneth L. Wilson

View from an upstairs window of the "Under 21" crisis center. In mid-August, the city forced Paradise Alley to close.



redeeming work through a balding, middle-aged professorial type wearing a Roman collar, you just never met Father Ritter. "Some people spend their lives wondering what God wants them to do," he says. "I keep getting pushed off cliffs."

Cliff Number One was a chapel service at Manhattan College in 1967. Father Ritter had a good thing there—teacher, campus minister. "I was leading a normal, happy, middle-class lifestyle and loving it, really caring about the students. And preaching self-righteous sermons."

That day, he finished off his sermon with the challenge, "How long will it be until you sell out to worldly values, money, power, ambition, secularism?"

A young man stood up in church. "Bruce," he said, "you're telling us this rather than leading us by your example. I suggest that you show us a little of that zeal and commitment you're always talking to us about."

Which is pretty heavy to take from a student. But Bruce decided the student was right. He picked himself up from the bottom of that cliff, apologized to the student body publicly, and asked his superiors for a new assignment—to live and work among the poor in the East Village. It's a slum of about a quarter of a million people on New York's Lower East Side, entirely dominated by the hard drug scene. Reluctantly, they agreed. But he would be on his own, they made clear.

Moving into a 72-apartment building of which at least 60 were rented by junkies, Bruce was left severely alone the first couple of months—they thought he was a narcotics agent. Later they concluded that he was only, as he puts it, "a dumb priest."

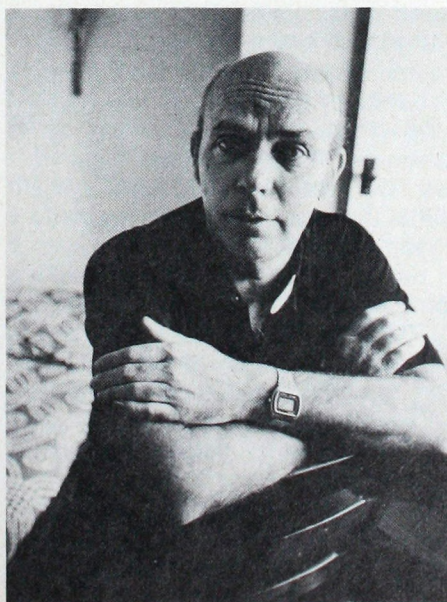
"I was leading a normal, happy, middle-class lifestyle and loving it. . . . And preaching self-righteous sermons."

On a cold night that winter, six kids knocked at his door, two girls and four boys, and wanted to know if they could sleep on the floor. They had no place to go. He let them in and fed them. It was still snowing heavily the next morning and they didn't want to leave. One of them went out for a few minutes and came back with four friends, who had waited to see what would happen. They had all been living in an abandoned building on the next block, but had been burned out by junkies who had tried to exploit them sexually.

Father Ritter quickly found he could not get enough help from any of the welfare agencies, city or church—Catholic, Protestant or Jewish. The kids were too old, too young, too sick, too something for anyone to be interested. Whatever was to be done, he would have to do himself. Meanwhile, kids kept coming—by the dozens.

Bruce asked his friends for help—including his former students. A half dozen came. Then others. Friends gave bits of financial help. As other apartments in the building became vacant, he and his kids took them over. It was an unchartered, unfunded childcare agency in the middle of New York's biggest slum.

"It was a pretty bloody mess, I'll tell you, and no money. We had hundreds of distraught kids coming, really wiped-out youngsters, most of them exploited, a lot of them into drugs. Many of them died, some jumped out of windows, some were killed, some went



back home. In four years the numbers grew so enormous I decided we had to get chartered. So we got licensed as a nonprofit agency for abandoned, delinquent, runaway, urban nomadic children—Covenant House."

That allowed them to solicit funds in earnest and get some public funds. Today, there are ten homes, all around the city.

Cliff Number Two involved the building in which Bruce and I were talking. "It's unique in the whole country," he said of this "Under 21" center. How unique to evangelicals, the average passerby might never know.

"I didn't want to come here," Bruce told me. "About five years ago I was in the Times Square/42nd Street area about one o'clock in the morning, and it was a scene right out of hell. Hundreds of kids being bought, selling themselves, the drug scene, violence, just unbelievable. I got a sick feeling that if I stayed in childcare, I would wind up here in Times Square, taking care of them. I wanted no part of it."

So Bruce resigned from



Father Ritter has run the "Under 21" crisis center in New York for five years, during which center workers have helped 15,000 kids start their lives over.



No one under 21 is ever turned away.



Getting a quick education from Father Ritter (center) are World Vision's Bob Jones (left) and the author (right).

Covenant House to go to India, and his resignation was accepted on condition that he find a replacement. It got to the point of tickets and passport in hand. Then the plan fell through—the replacement balked.

About the same time, he was approached by the Times Square local community planning board expressing concern for the homeless children and especially the thousands of runaway girls who come into the city by way of the Port Authority Bus Terminal, a couple of blocks away. Any lost-looking girl will immediately—in less than five minutes—be approached by a pimp or a runner for a pimp.

Bruce, at the board's insistence, opened a house for runaway girls on West 47th Street. He told the board what they really needed was a crisis center, because the kids had no place at all for quick sanctuary. The board thought it was a fine idea and asked him to look into it.

He found the only empty building in the whole area. The owners turned out to be the Christian and Missionary Alliance. This had been the C&MA world headquarters

“We get a lot of 11- and 12-year-olds. Many 13, 14, 15. Most about 17. The other day we had a 10-year-old boy.”

before they moved to Nyack. The only prospective purchasers to date had been pornography merchants.

Church organizations, foundations, and individuals who read the priest's story in newspaper columns contributed money. It sounds easy put in one sentence, but it was touch and go before Covenant House finally took possession.

Since then, 15,000 kids have found the crisis center a way station to a better life. Food, shelter, protection from their pimp, a chance to go home, schooling, a job—these are some of what Covenant House provides. “Last year, we sent over 2500 kids home. On a good day, we figure we make a significant impact on 35 percent of the kids who come here.

“Half of the 10,000 kids who come this year will be from the New York City area. The other half will be from all over the country. About 70 percent will be minority kids, about 75 percent boys. Pimps punish girls who come here, so most of the girls who come in are really trying to escape. Someone is always on duty to

answer the bell. No one under 21 is ever turned away.

“Age? We get a lot of eleven- and twelve-year-olds. Many thirteen, fourteen, fifteen. Most about seventeen. The other day we had a ten-year-old boy. He sat here on the floor playing with toy trucks his customers had given him. He was too young for money—they gave him toys.”

The crisis center has been long since outgrown. Meant for 20 to 30 kids, they have up to 200 a day. Bruce began looking around, checked out 70 places. None was suitable. “My faith began to crumble a bit,” he told me.

That brings us to another cliff-hanger. Bruce happened upon a grand, ugly, spacious complex of state-owned buildings occupied by a drug rehabilitation center that was being phased out. He wangled a guided tour. Though he estimated it would take a million dollars to redo the interior, once remodeled it would be perfect—ample space for housing, library, schoolrooms, gymnasium, cafeteria, offices, the works.

He set up a three-step operation. First, the local planning board would have to approve. Second, the state would have to give him the building. Third, he would have to get a million dollars.



A staff member shows the love of God in action.

Bruce attended dozens of meetings, pacified irate, umbrella-shaking citizens who wanted no part of 10,000 "murderers and rapists" in their neighborhood, and finally got unanimous approval.

Then the state told him, nice try but there was no chance for him to get the building. The only way he could swing it, Bruce decided, was to get to the governor. At an appointment with one of the governor's close friends, who should walk in but Governor Carey himself. Bruce crammed his whole impassioned story into ten minutes. The governor listened politely and

promised, "I'll see what I can do."

By the time Bruce had returned to his office, a call was waiting from the state capital. "It's yours as of right now. Pick up the keys."

So Bruce is working on the million dollars. That is, God is working on it. Bruce does his part, though. He speaks about 500 times a year. He buttonholes people to give their money, their time, even a year out of their lives. He has 20 full-time volunteers now, and will have at least another 20 this fall. They get room, board, insurance, and are paid \$10 a week. They spend three hours a day in prayer, fast once a week, attend Friday and Saturday night prayer meetings. And do whatever has to be done, mostly just showing the love of

God in action. Protestants as well as Catholics, clergy as well as lay people, have volunteered.

On the way back to my tree-lined suburban street, I couldn't get out of my mind that spunky little priest who stayed behind in hell.

"Nailed down," he had said.

Nailed down by his determination not to be caught preaching what he didn't practice. Nailed down by his caring about kids nobody else seems to care about. □

World Vision has assisted the Under 21 ministry with a \$7500 grant. Readers interested in helping may do so by checking the "evangelism" box on the return envelope between pages 12 and 13.



Snug in Seasweep's clinic after rescue.



Dr. Mooneyham cradles the newborn.

Seasweep rescues infant boy

A six-day-old child was among 46 Vietnamese refugees saved by World Vision's *Seasweep* when a typhoon struck the South China Sea in late July. The rescue came eight days after *Seasweep* set out on its second voyage of the summer.

The refugees had escaped Vietnam four days earlier, but met with high winds, rain, lightning and mountainous waves on their second day. For two stormy days they floundered off course—seasick, wet and hungry. Finally, they came upon



Nicaragua's traumatized children

Your newspaper may have carried the same poignant photo from Nicaragua that ours did a couple of months ago. The camera had caught three little Nicaraguan sisters huddled together after the fighting let up in Managua.

That scene and an accompanying *Los Angeles Times* article have haunted some of us ever since. The photographer and *Times* staff writer Leonard Greenwood raised our consciousness of the frightful plight of innocent kids in that tortured Central American country.

When Greenwood visited a crowded emergency hospital in Managua he talked with a 13-year-old boy whose legs had been amputated after being wounded in the fighting. The boy would not give his name. He was too afraid that soldiers would take him away somewhere. That's what had happened to some of his friends.

Not only newsmen but doctors, psychologists, nurses, social workers and schoolteachers are reporting a deeper tragedy for Nicaragua's children than that of amputations of limbs. A psychologist told Greenwood that many children are so traumatized they will not speak a word about the war. And the impact comes out in other ways. Children's drawings that decorate the walls of the Red Cross offices are mostly scenes of war and death.



Child is safe—but still scared—upon boarding Seasweep.



Seasweep's Dr. T. N. Chander at work.

an oil rig anchored 200 miles south of Vietnam, and tied up to a buoy.

Seasweep responded to a radio call from the rig. A miraculous lull in the storm allowed the transfer of the 46 aboard *Seasweep*, including the infant, a two-year-old and an

expectant mother. The refugees are now in Singapore awaiting resettlement.

Now in a new phase of ministry, *Seasweep* is working with the Indonesian government to aid 30,000 refugees who have washed ashore in

the Anambas Islands. Harsh conditions there have caused the death of five children daily. *Seasweep* is delivering food and medicine, and is taking refugees to the more habitable islands. WORLD VISION will carry a full report in October. □

Hospital and refugee center personnel who studied the war's effects on the young found that children nearing their teens have gone back to wetting their beds, and that they suffer many headaches and stomachaches, besides sleeping fitfully. The study also revealed that children who used to be gentle had become aggressive. Five-year-olds and six-year-olds were fiercely protective of their parents.

Little girls who have seen their older sisters fighting alongside the men and boys struggle with little boys over plastic toy guns. Other small girls play "Red Cross," putting bandages on "wounded" dolls.

Greenwood asked children to describe what was going on in their country. A six-year-old said, "A lot of people are being killed." Asked what could be done to improve the situation, one child replied, "Ask God to end all this." Asked what they want most for their country, many answered with just one word—"Peace."

The day before this magazine went to press, the editor phoned Dr. Lee Huhn, a pediatrician who recently became World Vision's relief and development associate for Latin America. In Managua, Dr. Huhn noted that malnutrition, common throughout Latin America, has been severely worsened in Nicaragua by the wartime and post-war conditions. And with the public health system virtually knocked out, infectious diseases are rampant.

"Children the same age as little Americans who play with toy guns can be seen carrying and shooting real rifles and even machine guns," Huhn reported. "The potential personality damage from such childhood experiences defies measurement." □

Refugee sponsors needed

Despite long delays caused by red tape and the dwindling of government refugee assistance funds, thousands of Southeast Asians are setting foot on American soil each month to begin putting their lives back together. Sponsoring groups—mainly Jewish, Roman Catholic and Protestant churches—are helping these new Americans make adjustments by befriending them, finding them housing and employment.

Several denominational and ecumenical resettlement agencies have reported a backlog of willing sponsors. But not so for the National Association of Evangelicals' agency, World Relief Refugee Services (WRRS). Even with the increase in sponsorships resulting from response to WORLD VISION's July article, WRRS director T. Grady Mangham reported a continuing urgent need for more sponsoring churches.

WRRS is in particular need of sponsors for singles and partial families. A widow with three sisters and a brother, for example, and several persons who no longer have any family. "Sponsors tend to prefer complete families," said Mrs. Mangham (wife of T. Grady), who processes inquiries from prospective sponsors, "yet singles are actually easier to sponsor and they usually find jobs more quickly. Please spread the word." □

For information about refugee sponsorship, see last month's WORLD VISION magazine and write World Relief Refugee Services, P.O. Box WRC, Nyack, NY 10960.

The author
with Dae Sung
on the 1973
sponsors' tour

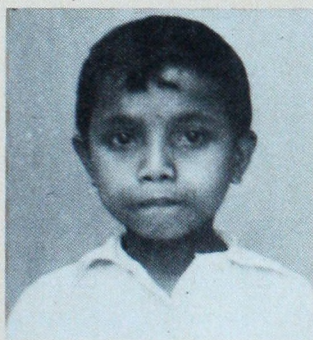


(left to right) Theresia, Odos and Anna

***“Lo, children are an
inheritance from the Lord”
(Psalm 127:3)***

My inheritance

by Carol Ranney



Wahjono at 10



Lily (right) at 8,
with younger sister

**I'm going to be a mother-in-law!
I was so excited today when the letter
came that I phoned home.**

“Guess who's getting married—
you'll never guess! Dae Sung! My
boy in Korea!”

“Oh, isn't that wonderful!” my
mother responded. “My, that makes
me so happy! Just think . . .”

Yes, just think. It was fourteen
years ago when Dae became “my
boy.” Dae was the second child I had
sponsored through World Vision.
The first was Yung Ja, a doll-faced
four-year-old with cerebral palsy,



Dae at 7



Yung Ja at 4

in 1964. Yung Ja was such a delight that in 1965, when I was twenty, I began also to sponsor Dae, a blind seven-year-old. Both the children were orphans, and handicapped; maybe that's why they had such a special place in my heart. Over the years, Dae's letters in Braille Korean came with their typewritten English translations, telling me of his school life, his activities, his prayers for me when I was in nursing school, for my brother when he was in Vietnam, and later on, for the hospital patients whom I cared for. I wonder how much of God's work in the world is accomplished through the unseen force of the faithful prayers of sponsored children.

On the 1973 World Vision sponsors' tour I was able to meet both Yung Ja and Dae. My other purpose for the trip was to travel in the Orient

I began to discover that Psalm 127:3 was written not only for my married sisters. God has ways of giving children, His inheritance, to single people as well.

and look into the possibility of returning to work there. I loved Southeast Asia. The culture, the people, most of all the children. I began to discover that Psalm 127:3 was written not only for my married sisters. God has ways of giving children, His inheritance, to single people as well.

After my return I began to sponsor two more children, Njoki, a ten-year-old girl in Kenya, and Wahjono, an Indonesian boy of the same age. Yung Ja's aunt, long unable to support her, at last gained financial stability and took her niece from the orphanage to a more normal home. Dae graduated from vocational school and moved from the school for the blind in Inchon where he had grown up, to live in Seoul and work as an acupuncturist.

In 1976 I returned to the Orient, to work in a mission hospital in Indonesia. As I studied the Indonesian language, it was a special delight to begin to understand Wahjono's letters without the aid of the English translation, and finally to have enough grasp of Indonesian to write my replies in his own language. If my grammar and vocabulary were lacking, he was too polite to tell me.

In Indonesia, the Lord's inheritance was multiplied in my home. First came Anna and Theresia, two teenage girls who lived with me as helpers and became dear sisters in

the Lord. Then Odos, a little thirteen-year-old orphan girl with tuberculosis, whom the three of us coaxed and prayed and loved into health again, and eventually brought home from the hospital to live with us.

Then there was Lily, a tiny eight-year-old Chinese girl who had become infected with tetanus when she had her ears pierced. The fear in her eyes as she stiffened with the tetanus spasms haunted me. She was from a Buddhist family, but one day as I stood by her bedside in the darkened hospital room, she looked up at me with big brown eyes and told me through clenched teeth, "Mine is the religion of Lord Jesus." Her Lord Jesus touched her, and today she still writes me letters and awaits my return "home to Indonesia."

Christmas 1978—back in the United States after nearly two years overseas. I received a card from the principal of the Inchon School for the Blind whom I had met on the sponsors' tour years before. It made me think again, as I had many times, about Dae, wondering where he was, what he was doing. In answer to my inquiry, the principal replied that Dae had wept with joy when he heard that I still remembered him, still loved him. Graciously the principal volunteered to translate occasional correspondence.

Now letters come from Africa, from Indonesia, from Korea. Earlier this week a letter from Anna arrived, sharing her joy that the next to last of her younger brothers and sisters had accepted the Lord. Lily keeps writing, wondering how soon I will be back in Indonesia. Wahjono hopes that this time I'll be able to come via his town of Solo, in Java.

And today a letter from Dae, to tell me that next year he will marry. Dae's wife-to-be is sighted, he says, and that will be a big help. What is she like? I'm going to ask, but I'm not worried. I trust Dae. I've known him since he was seven.

Thank you, Lord, for the inheritance you have given me. It's so great to see them growing in you. I can say with John (3 John 4): "I have no greater joy than to hear that my children walk in truth." □

Fewer Americans are going to college now than ten years ago. Population experts say college enrollments among Americans eighteen to twenty-one years of age will drop another 21 percent by 1993. And projections by educational institutions indicate that Christian and other private colleges will be the hardest hit.

Facing that prospect, administrators of many American colleges and universities hope to increase the enrollment of foreign students. This will not only keep enrollments up but, at the same time, will offer internationals an education not available in their homelands.

But there are problems—for the students, for the colleges, and for the home countries.

Students experience culture shock when entering this country, and again almost as severely when they return home after three to eight years in America. Many must also face resentment from their countrymen who have enjoyed no such opportunity. Even missionaries often find it difficult to accept a returning national into a position of authority, perhaps above their own.

Cosmopolitan campus

Azusa Pacific's international students come from approximately 40 countries. International alumni hold positions in government service, church, politics, economics, and university teaching.

For America's private colleges, the presence of large numbers of foreign students poses the threat of undesirable changes in campus life and quality of education.

Institutions of learning are as distinctive as their individual students. A sudden change in cultural balance can wreak disruption from which a school may barely recover.

The mere infusion of numerous

students for whom speaking and writing English is difficult, can make class time a frustrating experience for all, though the cross-cultural experience has its own special educational value. Some educators worry that the mix may lower academic achievement levels of classmates and eventually of the whole college.

Christian college people are also



concerned about spiritual life on campus. Boards of regents must decide whether to admit students who are Muslims, Buddhists or atheists. If such students are excluded, are the schools denying their Christian students a valuable chance to learn about and witness to those of other faiths? And if nonChristians are admitted, at what proportion to total enrollments do they become a threat rather than an asset to the campus?

The enrollment of foreign students in American colleges and universities poses a threat to their home countries as well. Many of the students fail to return to their native lands after graduation, preferring the higher standard of living and better job opportunities in America. Consequently, developing countries are experiencing what has come to be known as the "brain drain," whereby they lose many of their most intelligent and promising leaders.

Azusa Pacific College in Azusa, California, is one Christian college that has welcomed the possibilities and challenges of integrating a large number of foreign students (presently 220 in a total student enrollment of 1600) into the mainstream of campus life. According to the school's president, Dr. Paul Sago, Azusa has undertaken a more extensive program of foreign student enrollment than any other Christian college in America. From overseas

countries it enrolls not only Christians but nonChristians.

Dr. Marvin Mardock, a professor of English at Azusa, has been involved with the foreign students program for seventeen years. "In a closely monitored program," says Dr. Mardock, "we can defy the brain drain and other pitfalls. I try to keep before these people all the time the necessity of their returning home." And because incentive is better than reminders, Azusa has developed several admission and recruitment policies that motivate students to repatriate.

The majority of foreign students accepted at Azusa are Christians whose faith provides the basic determination to return to serve their own people. Many of these Christians are referred by previous students now back in overseas countries. Close ties with former students who have successfully returned to the homeland are encouraged.

Other students come to Azusa with backing from an employer in the homeland who promises to hire the student upon return. Often a mission school or the national church will actually sign a contract with the student before he comes to America.

A foreign student's acceptance at Azusa depends heavily on proficiency in English language. Students who meet all other requirements but fall just below entrance levels in English are enrolled in a special course, "English as a Second Lan-

guage," designed to increase language skills rapidly.

At Azusa, all foreign students—Christian and nonChristian—sign an agreement to live within the parameters of lifestyle and conduct set down by the school.

Azusa has several Muslim Iranians enrolled, but the number is carefully limited, says Dr. Mardock, "because we can't let this begin to dictate policy." Of the foreign nonChristians in general he added, "These students have money, and they're going to get their education in Nairobi or New York or somewhere. It might as well be here where perhaps we can share Christ with them."

The migration of foreign students to America's schools, in spite of its pitfalls, offers great benefits to the students, colleges and nations involved. Christians at home and abroad should be aware of this developing place of contact among people of diverse cultures.

As Christians from abroad come here to study, American Christians both in the schools and in surrounding communities may look forward to new opportunities for rich fellowship in the Kingdom that knows no cultural bounds.

And, like the well in Samaria, the American college may prove to be a lively meeting ground where the gospel can reach across cultures to people who have not heard. □

Missions convention for collegians

Deciding one's role in missions . . . ministry to the Chinese world . . . missions and the national church . . . ministry to the Muslim world. These are a few of the elective workshops at the Urbana 79 Student Missions Convention set for December 27-31 on the Urbana campus of the University of Illinois.

On three of the four afternoons of the convention, students will face issues of broad concern in missions today through some sixty elective workshops. Workshop leaders will include specialists in each area, such as Harvey Conn, Ralph Winter, Samuel Escobar, Roger Greenway and Simon Ibrahim.

The workshops will come in four categories:

(1) *Issues in Missions*—current issues, new developments in strategy, training to be a missionary, role of the single woman in missions, team approach to missions, the gospel and social concern, western missions in the Third World, etc.

(2) *Ministry in Missions*—from evangelism and youth ministry to specific fields like linguistics, agriculture and health care. Sessions will deal with specific skills and relate them to world missions today.

(3) *The World of Missions*—eleven

sessions that will address specific geographic regions of the world and present an overview of the geographical, political and religious setting, with a synopsis of the growth of Christianity there. Current challenges to the church and opportunities for service will also be examined.

(4) *Challenges in Missions*—Focusing on the large people blocs in the world in which the church is growing slowly—the Chinese, the Muslims, the Hindus, the Communist world, etc.

Each workshop will consist of a lecture followed by question-and-answer discussion.

Sponsor of the convention is Inter-Varsity Christian Fellowship, 233 Langdon Street, Madison, WI 53703. □

monthly memo

Our first love: evangelism



Every Christian organization must periodically ask itself: What is our first love? To what particular ministry has God called us? To what particular ministry must we be faithful no matter what?

At World Vision that first love is evangelism. I hope you are not surprised.

Ministering to severe physical need, among neglected and less-privileged people in the world, demonstrates the tangible Christian love of which we must be a part. But we firmly believe that the greatest gift we can offer people is an opportunity to know Jesus Christ as Lord and Savior.

World Vision was founded thirty years ago by a man who was, first and foremost, an evangelist. Although Dr. Bob Pierce had a heart ablaze with compassion for the devastating health, education and

livelihood needs he saw among both the young and the old across the developing world, something even more pitiful tore at his heart. He saw millions of people lost without Christ.

Today the ministry of World Vision involves us in meeting an amazing diversity of needs, but the most crucial need we see is for the living Bread—and for the Author of abundant life to dwell in people's hearts.

At World Vision we know that many of the people we help don't possess even the basics for survival. We must find ways to do more for them. But we are concerned, in prayer and planning, that while helping people survive we also provide numerous opportunities for them to receive Jesus Christ—to really experience *life!*

In planning for 1980 and beyond,

we at World Vision have determined to give increased visibility to our evangelism ministry. This will be a time for us to declare more openly to our friends and constituents what has been on our hearts from the very beginning: the proclaiming of the gospel of Christ to all peoples. We hope to explain clearly how World Vision is involved in numerous forms of evangelism throughout our project work. We will also seek the Lord's leading on how to stimulate evangelistic outreach on the part of churches and organizations, both in the United States and in other countries.

Please pray with us that God's Spirit will move mightily throughout our world to draw millions to salvation through His Son. Evangelism is our first love.

Ted W. Engstrom
Executive Vice-President

readers' night

More than tutti-frutti

Sponsoring one child is such a blessing I want to sponsor another. I'm convinced now that there are people in this world who need a share of my abundance more than I need another dip of tutti-frutti.

*Timothy A. James
Lexington, Kentucky*

From a second-grader

I read in the *Weekly Reader* [school's current-events paper] about some boat people eating ice cream in the U.S.A. Two river boats just about sank but a ship from England helped them and brought them to Hong Kong, but Hong Kong doesn't want them there. I hope all the boat people find a place to live. Our class is giving \$29.87 to help them.

*David Harris
Chesapeake, Virginia*

Eye-opener

Your magazine has opened my eyes to the work of God going on in the world—the stories too often missed by the regular news media.

*Marsha Woolery
Parsons, Kansas*

Prisoners sponsor a child

I work here in the institution as a clerk in the chaplain's office. I run movies on Saturday nights and have seen several movies on World Vision. In fact it was through one of your movies that the group of Christian brothers here in Leavenworth decided to sponsor a child in Korea.

*Prisoner
Fort Leavenworth, Kansas*

Turnabout

In response to the "Turnoff" letter in last month's Readers' Right column, a Third World person could well reply:

"I too work hard—but I enjoy only enough pay for barest necessities.

I don't play hard—disease takes the fun out of life.

I eat poorly—our family can afford only one meal a day.

I love my family—but I grieve over the child who died for lack of medicine.

I love my Lord—He gives me strength to endure.

Our church is small (no cushions, no air conditioning) but we enjoy it.

I tithe only \$10 a year—my annual income is \$100.

I can't say I tithe my talents—I've had no opportunity to develop them.

As for seeking a simpler lifestyle . . ."

*James Greenelsh
Sierra Madre, California*



Graeme Irvine spends a moment with Vietnamese children during his recent visit to the country. (See news item on page 20.)

Two options for Vietnam's Christians

by Graeme Irvine

In July this year, World Vision was in the unique position of having its president engaged in a relief operation among Vietnamese boat refugees on the South China Sea, while its vice-president of field ministries was simultaneously involved in a survey visit inside Vietnam.

Both Stan Mooneyham and I talked with Christians—those who had escaped, and those who remained. This symbolizes an agonizing dilemma that faces hundreds of thousands of Christians in Vietnam today: "Should I stay or try to leave?" Either way the hardship is almost intolerable, the cost enormous.

It also reminds us that there are two options. While many Christians perceive leaving the country as the only viable alternative for survival, others choose to remain.

I talked in Ho Chi Minh City (formerly Saigon) with a leading pastor whom I have known for twelve years. He said people often come to him with the question, "Should I try to leave?" His reply to them is, "I have no opinion to offer in your case. For me, I believe it is the will of God for me to stay and use my opportunities to serve Jesus Christ and encourage the Christians here."

A pastor in Hanoi spoke poignantly of the flight of Christians to South Vietnam in 1954 when the French withdrew. "The church here was completely de-

stroyed," he said. "We had no church in the north at all. But we did according to God's Word. We kept the name of the Lord here, and the gospel of Christ is known here. We went to the forest and became craftsmen; we repaired clocks; sold things in the market. We worked hard, and we kept the name of the Lord here."

What would you do? What would I? It's so comfortable for me to reflect on the question as I sit outside in the balmy air of a California summer evening. I am free to go where I wish, engage in satisfying work. My children have a thousand choices before them as they think about their future. My brothers and sisters in Vietnam have no choices. Many work under conditions of incredible hardship, without adequate food and water. Their children (if they remain Christians) face a lifetime in a hostile environment, subject to endless discrimination.

I don't know what I would do. And I have no right to pass judgment on what others decide to do. But this one thing I do know. We must not fail to recognize, to honor and to pray for those who remain to "keep the name of the Lord there," just as we do not decline succor and a welcoming place to those who risk their lives to leave. There is more than one option.

Never has Romans 8 had such impact on me as when I heard it read at a worship service in Hanoi: "Whatever sufferings we may have to go through now are less than nothing compared with the magnificent future God has in store for us."

I felt I had been with twentieth-century saints. □

Mr. Irvine became World Vision's International's vice-president/field ministries in 1975, following six years as executive director of World Vision of Australia.

ACMC: missions is the bottom line

Seven hundred evangelicals were getting the biblical message: missions is the church's bottom line. Missions is not something a church does when little else is happening or when a touch of drama needs to be injected into congregational life. It's why a church—any church—is in business.

They were hearing it straight and taking it seriously at the fifth annual national conference of the Association of Church Missions Committees (ACMC). The mid-July conference was held at Gordon College in Wenham, Massachusetts, the same state in which the historic Haystack Prayer Meeting of 1806 had opened

modern missions to previous generations.

The 450 who were attending their first ACMC Conference thought, at first, that they knew quite a lot about the subject. Representing some of the most missions-minded churches in the country, they came because they knew it was "the Great Commission, not the Great Suggestion." But they discovered there's much to learn, and a good way to learn is with others—through idea-sharing, the example of achievers, the gentle chiding of those to whom we wish to minister, the warming fellowship of other Christians.

That's why, five years ago, the



Discussing Third World perspectives on world evangelization were (left to right) Allen Finley, president of Christian Nationals Evangelism Commission; Claude Noel, general secretary of the Council of Evangelical Churches of Haiti, and Hal Guffey, president of International Students, Inc.



Donald Hamilton, formerly an executive with the the Xerox Corporation, has been executive director of ACMC since it began in 1974.

Sparks from the ACMC conference

"I worry about benign piety—spiritual growth with no knowledge of how to use it. Why do we grow? What is the gospel supposed to produce?"
—Gordon MacDonald

"Demand to know the real cost of reaching, not just the lesser cost of sending."
—Edward R. Dayton

"The command doesn't say, 'Go ye into all the world as long as there is no inflation.'"
—J. Christy Wilson, Jr.

"You can't separate evangelism and lifestyle. I was attending a Boston Red Sox game with a Haitian missionary in Fenway Park. It cost us \$4.50 each and the ball park was packed. Most baseballs are made in Haiti, earning Haitian workers about 40¢ a day."
—Todd Putney

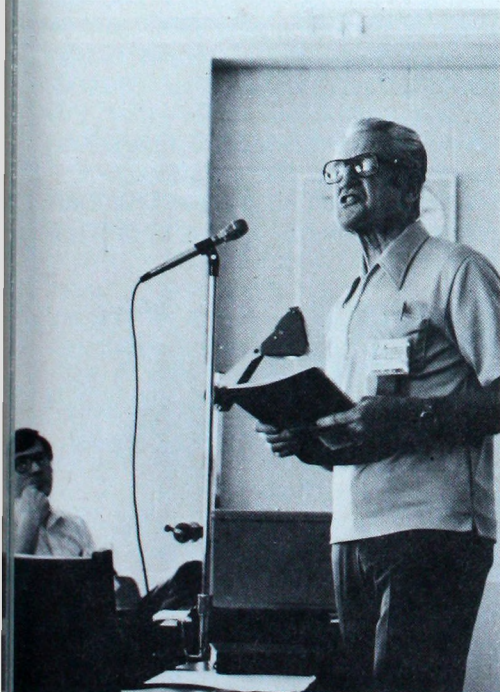
"Do not despise the culture of other people. Learn to learn. The kind of missionaries we need are those who are prepared to sit down and talk and first love people. Then, as they talk, they talk about Christ at the same time."
—Claude Noel, Haiti

ACMC was organized. In three years, the conference attracted 297. Last year, 498. This year, 708.

In six plenary sessions and eighteen workshops, everything was fair game, from missions giving to missions spending; from relating with Third World missions to the Christian's lifestyle. Repeatedly emphasized was the need of "obedience in partnership"—the church, the mission agency, the missionary, nationals equally involved. The sending is comparatively easy. It's the reaching that's hard.

Donald A. Hamilton, executive director, reported that 400 local churches are members of ACMC. "But nine out of ten churches that should be members have never heard of it." When a reporter asked him if becoming a member church resulted in increased mission involvement for that congregation, the question had been anticipated. A survey of nineteen churches revealed that total missions budgets increased by close to two million dollars a year, after only two years of association with the organization. "Churches helping churches in missions," is the way Don Hamilton likes to explain it.

Next year's annual meeting will be at Claremont, California. For information, write to Association of Church Missions Committees, 1021 East Walnut, Suite 202, Pasadena, CA 91106. □



Norman Lewis, associate general director of the U.S. Center for World Mission, conducted a workshop on "Faith Promise for Missions Giving."

Questions people ask

In World Vision's childcare program, why do children with one or both parents still need assistance?

World Vision often assists children living with their parents because such assistance enables them to remain a family unit.

Some parents can provide food and clothing for their children, but do not have the money for an education. In other families, a parent is either diseased or disabled. Or perhaps a parent has abandoned the family, or makes such a small wage that he is unable to care for his children.

Parents naturally do not wish to send their children to an orphanage if there is any other solution. Therefore, money sent through World Vision helps keep the family together, and the children have at least one parent with whom they can share their love.

Fram Jehangir

Director, Childcare Ministries



Does World Vision ever sell or share its mailing lists?

No. World Vision keeps the identity of all active and inactive donors strictly confidential.

Rosalyn Ross

Manager, Partner Services



How much do development and relief projects cost, and how many people do they help?

This varies considerably, depending on the duration of the

project, what is being done and the nation in which it is being carried out. The average annual cost of a development project is approximately \$25,000. Emergency relief costs, however, are as unpredictable as the weather or wars.

In 1978, World Vision's development programs benefited 1,090,717 people at an average cost of \$6.35 per person. In addition, our emergency relief efforts helped 704,160 people at \$5.07 per person.

Robert Ainsworth

Director, Relief and Development



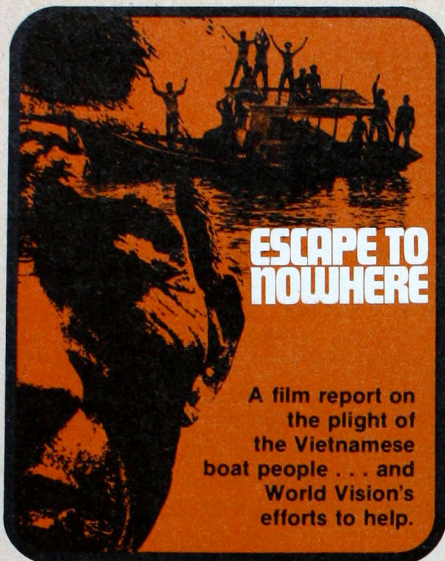
What volunteer programs does World Vision offer?

Although World Vision does have a limited number of volunteer activities from time to time at its headquarters in Monrovia, California, most volunteer programs are carried out by churches and other groups throughout the nation. Programs for these groups include: Love Loaf, a church and family hunger awareness program; Planned Famine, an activity for concerned youth groups, and Mak Pak, a program that helps children learn about missions. If you are interested in finding out more about these programs, feel free to let me know and I'll send you detailed information.

Pat Chavez

Director, Volunteer Programs





ESCAPE TO NOWHERE

A film report on the plight of the Vietnamese boat people . . . and World Vision's efforts to help.

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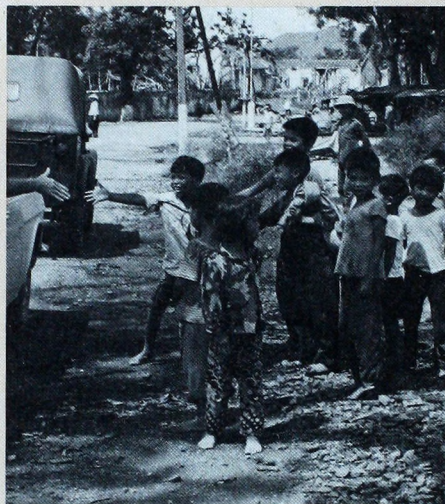
Northeast Area Office
45 Godwin Avenue
Midland Park, NJ 07432

Pacific/South Area Office
525 Cordova Street, Second Floor
Pasadena, CA 91101

world vision people's projects

Survey inside Vietnam

The World Vision survey team that visited Vietnam July 4-19 has reported that they were well received and that they had wide-ranging discussions with Vietnamese officials,



Children at Lang Son

especially those of the Ministry of Health, who hosted the visit.

Graeme Irvine, leader of the three-person team, reported that health services, especially in the north, appear well established, with a good network of primary community health care. Notable achievements were evident in coping with serious social diseases in the south, such as VD and drug addiction, which had

been aggravated by the war.

The church is able to continue its worship and witness both in the north and in the south, and many persons are coming to Christ. However, Christians live with a constant sense of pressure and suspicion.

The whole country is experiencing severe economic hardship. This is felt mainly in the rural areas and the slum pockets of Ho Chi Minh City. In the south in particular, a sense of depression and underlying fear is evident. Many Vietnamese suffer disorientation as they try to cope with the demands of the Communist system.

The team believes that small-scale involvement by World Vision in some projects will be possible and desirable.

Flash flood in Gujarat

A 20-foot wall of water from a bursting dam washed away the town of Morvi and 30 other villages in western India's Gujarat state in August. An estimated 5000 persons died and 100,000 were left homeless. World Vision is helping 3000 families get clothing, blankets, cooking vessels and food at a cost of over \$60,000.

Time magazine noted that the seventy-year-old Machhu dam had been designed for an average annual rainfall of 22 inches. The dam collapsed when 28 inches of rain fell in one day.



Graeme Irvine (second from right) visits a commune near Hanoi.



The 2nd Chapter of Acts in concert at the Los Angeles Sports Arena.

Benefit concerts ahead

Singers Keith Green, Barry McGuire and The 2nd Chapter of Acts will present World Vision benefit concerts in several cities across America in the near future. The first such concert was held this past July in Los Angeles. Over 9300 participants gave \$45,000 to help feed hungry children. Since the event, almost 200 of the concert-goers (mostly young people) have become child sponsors. The three-hour celebration proved to be an exciting time of worship and praise, especially for the 400-500 persons who responded to a gospel invitation.

The artists, all with Sparrow Records, conceived the idea of the benefit concert. Encouraged by the Los Angeles response, they are now making arrangements with World Vision for concerts in other cities. Watch for further details.

Rice and tea: \$50

As a follow-up to their recent Leighton Ford evangelistic crusade, citizens of Lancaster County, Pennsylvania, decided to help Vietnamese boat people. Led by Mr. Eugene Witner, vice-chairman of the crusade, they organized a simple "rice and tea" dinner at a downtown hotel, asking \$50 per reservation.

Hundreds came to the dinner, including a family of Vietnamese boat people who had settled in Lancaster. Vietnamese young people presented

traditional dances, and Leighton Ford delivered the main speech.

The dinner raised \$41,500. Channeled through the Billy Graham Evangelistic Association, the funds went to World Vision for food and medical supplies for boat people via *Seasweep*.

Please pray for:

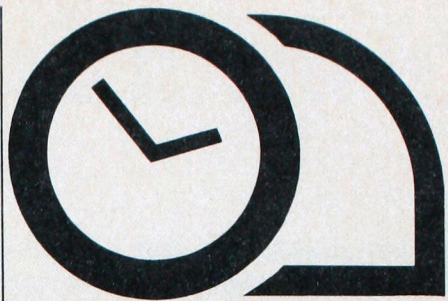
■ **starving and sick refugees** on the Anambas Islands. Pray for *Seasweep's* efforts to provide for their immediate needs.

■ **groups helping**, or about to help, refugees adjust to life in the United States and elsewhere.

■ **Dr. Lee Huhn** and other Christian leaders who are directing relief and reconstruction work in the wake of Nicaragua's civil war.

■ **Christians remaining in Vietnam** to "keep the name of the Lord" there. Ask God to strengthen them for vibrant witness under difficult conditions.

■ **orphaned Ugandan children**, many of whom go unfed and unloved while strife continues to rend that troubled nation.



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Ted Engstrom
Executive Vice-President,
World Vision International



Ed Dayton
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globe at a glance

NEWS BRIEFS FOR YOUR
INFORMATION AND INTERCESSION

A family reunification plan, permitting the orderly emigration of 5000 Vietnamese who already have relatives or fiances in the United States, is being finalized by the U.S. and Vietnam. Deputy Assistant Secretary of State Robert B. Oakley said U.S. officials will go to Ho Chi Minh City in a matter of weeks if details can be worked out. Oakley said the State Department has already given Hanoi the names, in addition to the 14,000 refugees a month that the U.S. has agreed to accept.

Forty boat children who left parents behind in Vietnam, Cambodia and Laos will find foster homes in Minneapolis-St. Paul this month. The Lutheran Social Service of Minnesota said the children—ages 9 to 17—were separated from their parents for a variety of reasons. In some cases parents could afford visas and transportation only for their children. A Lutheran spokesperson said, "Our ultimate goal is to reunite these children with their families."

*A young
refugee gets
a nourishing
cup of milk
aboard
Seasweep.*



International Fellowship of Evangelical Students (IFES) representatives from more than 60 nations gathered in Norway this summer for assessment and planning of global student missions. Delegates chosen from an international IFES staff of 2000 explored together the means and ways of pioneering evangelical student witness in such "tough" places as Israel, Paraguay, Cuba, Angola, China and the Islamic nations.

Bible Translation Sunday, to be observed September 30, will mark Wycliffe Bible Translators' completion of New Testament translations in 100 languages. The organization plans to complete another 100 translations within the next two years. Wycliffe specialists have begun translation work in 700 of the world's 5000 languages. The observance of Bible Translation Day was authorized by the United States Congress in 1967.

Interest in the Bible is surging in Poland in the wake of Pope John Paul II's visit there in May. The Frankfurt Bible Society reported that an extra printing of 20,000 copies of a pocket edition was bought immediately. Besides that, 16,000 copies of a Polish-language New Testament also

were sold out, and an urgent order was placed for 25,000 additional copies.

Ten million East Germans still register themselves as Christians, after more than 30 years of Communist rule. According to the Evangelical Church Federation, eight million are members of provincial churches of the federation, 1.2 million are Roman Catholic, and the rest are in free churches and other religious groups. The current population of East Germany is 16.7 million.

Australians claiming no religious affiliation have increased substantially since 1971. According to the latest census, more than 20 percent said they had "no religious denomination" or "no religious affiliation" compared to 12.8 percent in 1971. Anglicans now form 27.7 percent of the population; Roman Catholics, 25.7 percent.

Most blacks in the United States still look to the church as the most important institution in their lives, agreed several black theologians who recently met at St. John's University in Collegeville, Minnesota. Dr. Thomas Hoyt, of Howard University, said he feels the black church is "doing what it always has done—sustaining black people in their sense of powerlessness and at the same time providing a sense of hope for the future."

"Seeking Justice in the Local Parish" is the topic of a one-day workshop to be held at Fuller Theological Seminary in Pasadena, California, October 23. Cosponsored by the seminary and Evangelicals for Social Action (ESA), the workshop will attempt to help pastors engage in effective social justice ministries at the local level. Speakers will include Dr. Jimmy Allen, past president of the Southern Baptist Convention, and Dr. Ronald Sider, president of ESA.

Jesse Jackson, black activist director of the Chicago-based Operation PUSH (People United to Save Humanity), recently visited church and community leaders in South Africa. Speaking on the state-controlled broadcasting network and at a congress of the South Africa Council of Churches, Jackson attacked apartheid, urging blacks to practice civil disobedience in the style of his mentor, Dr. Martin Luther King, Jr.

Recent China visitors, according to a *Washington Post* writer, have smuggled so many Bibles to Chinese Christians that the Beijing (Peking) government is worried—and is reemphasizing atheism. Custom inspectors are again implementing restrictions against Bibles found in suitcases or in the mail.

Stewardship of the ninety

For as long as I can remember, I have heard sermons about the offering of the tenth. Tithing, it is called. Given as a part of Old Testament law, it is probably best known because of Malachi 3:10, that great passage about bringing the tithes into the storehouse. Jesus put His approval upon the practice (Matthew 23:23). Tithing is not only an efficient way of giving but a biblical way—ten percent off the top.

But I get the feeling that many of us think once the ten percent is out of the way, the rest is ours, scot-free, to do with as we please. In our concern to be biblical, we overlook the fact that stewardship has something to say not only about the top ten percent but about the other ninety. After all, that's where we do a significant part of our living—in the ninety. And it is where we reveal what we think is important.

It is in the ninety, not in the ten, that we publicly and conspicuously witness to what we really believe are the priorities and implications of discipleship.

Too often stewardship is promoted on the grounds of what it will do for the steward. Of the tithe, God indeed says, "Prove me!", but far from being a *quid pro quo* business transaction, is this not a call to those who already claim to be committed? Commitment comes first. As love can never give enough, so commitment can never give enough, never do enough. And total commitment, like true love, keeps no ledger. Requited love is its own reward. When our attention is focused upon what we hope to get, we are in no frame of mind to give what it takes.

Preaching which offers physical comfort, financial security, spiritual tranquility as a payoff for following Christ is heresy. The more deeply we love, the more vulnerable we become. Only when we do not care, does it not hurt. Similarly with commitment, only when we do not care, does it not cost.

We have attached the payoff principle to all that we do and are and have as Christians. Because we are God's people, we think we deserve special privilege. There is indeed something special about our situation, but it is special responsibility, not special privilege. We are among the elect, but note to what we have been elected: servanthood. Becoming a child of the King is a license for being a servant, not a franchise for demanding service.

Like our Lord, we came not to be ministered unto, but to minister. This is the reverse of everything that "important people" have ever believed or wanted to believe about themselves. It's not an easy proposition for

Christians to accept. We would like to go to the head of the gasoline line if we could. We would like to get what's "coming" to us. We, as easily as others, see the logic of looking out for number one.

All this real-life wishing and living, all this authentic witnessing for good or ill, falls somewhere in the ninety percent. So does our house and the car in the garage. So does the use of a skill, whatever it is, however we use it. So do our financial investments, which are in some way affecting the world for better or worse. So does the amount we spend on an evening out, a dinner in, a suit of clothes or a gown.

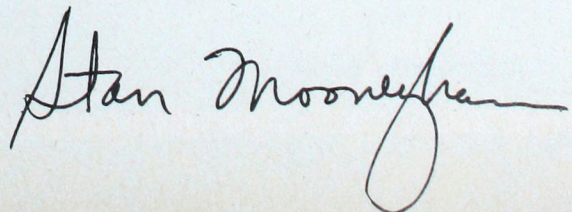
One cannot set a Christian lifestyle for others. As has been pointed out, wealth is relative. Poverty in one part of the world is affluence in some other part. It is as easy to say of little as of much, "Lord, this is mine—hands off!" But where you are and where I am, in some clear way our handling of the ninety, as well as our handling of the other ten percent, says something eloquent about our Christian commitment, perhaps more than we care to have said about it.

The widow's mites were so great because what she had left was so little. I wonder how we would fare under that kind of measurement? In America, Christian giving for the most part is not terribly demanding. "Give until it hurts," the adage goes. But are we really giving at all if it *doesn't* hurt? On the other hand, what does "hurt" mean? Is it anything more than a readjustment to a new commitment, the "expulsive power of a new affection"? Do commitments ever really "hurt"?

Perhaps stewardship is not so much giving up something as doing what one thinks is most important. Parents who modify their lifestyle in order to give their child a college education do it not out of compulsion but out of joy. It's not your burden—it's your child!

I guess what I am thinking these days is that God is not so much trying to teach us fractions as to get us to understand that it all belongs to Him—the nine dollars somewhere as well as the one dollar in the collection plate.

Maybe the question Jesus is asking each of us—and the one we had better be prepared to answer without embarrassment—is, "Where are the nine?"



world vision

Published by
World Vision International
P.O. Box O
Pasadena, California 91109

Nonprofit Organization
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Monrovia, California
Permit No. 30

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Meet Flora.

*She's poor,
but she
has great
possibilities.*

Flora is the youngest of nine children. Her father used to be a high school janitor. But as hard as he worked, it seemed like there was never enough to go around. Never quite enough food, never enough money for school supplies, or clothes, or needed repairs for their bamboo hut.

To make matters worse, one of Flora's sisters was born blind and needed special care. That meant extra expenses. Flora and the other children often had to do without.

Then Flora's father had a stroke. It left him almost paralyzed on one side of his body, and unable to work.

But when Flora became part of the World Vision family of sponsored children, the impossibilities of her life began to change to possibilities.

The sponsorship program helped Flora with such things as school fees, books and clothes (new, not hand-me-downs, for a change!). Her whole family is helped with rice, lumber for house repairs and emergency medical care. And Flora's parents are learning about nutrition, sanitation and basic health care.

Best of all, the entire family has come to know Jesus Christ as Savior and attends a weekly Bible study. Flora enjoys going to Sunday school and helping in the church office. She says her "favorite part" of the World Vision program is learning how to pray.

Flora and her family are still poor, but now they can see a chance for a better life ahead. Flora likes school, and wants to become a nurse when she grows up. Because of the consistent care of Flora's sponsor, the whole family has renewed hope in life—and new possibilities for the future.

Right now, World Vision knows of more than 13,000 children who need sponsors. For just \$18 a month, you can help one special child like Flora.



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