

OPERATION



HEARTBEAT

**THE
FIRST 107
DAYS**

PREFACE

OPERATION HEARTBEAT began on April 30th. As of August 14th, the 107th day of this ministry, the results which God had provided were:

twenty Cambodians and 1,575 Vietnamese or their family members who were members of MISSION EVANGELIQUE (The Khmer Evangelical Church) or of HOI THANH TIN LANH (The Evangelical Church of Vietnam) have been located, assisted and offered CMA sponsorship; 242 Cambodians and 1,657 Vietnamese converted through the processing center ministries carried on in all the US centers and at Montreal; 56 Cambodians and 667 Vietnamese baptized; 3,421 non-Christian refugees assisted in processing and sponsorship at the request of the US Government; and fifteen Vietnamese churches approved, pastors assigned, and a national pastors' conference convened. Additionally, thirty-seven Cambodians and ninety-eight Vietnamese have been located throughout Asia - from Bangkok to Tokyo - and assistance provided to enable them to come to North America and Alliance sponsorship.

Statistics are impressive but only as they indicate the working out of God's intent. Above everything else OPERATION HEARTBEAT has been such an experience. This report is basically an extract from various reports and proceedings which took place between April 30th and August 14th describing portions of that experience. Someday, here should the Lord tarry, or "yonder", the entire story will be told.

STATEMENT ON SPONSORSHIP

THE CHRISTIAN AND MISSIONARY ALLIANCE'S EXPERIENCE IN THE LEADING OF THE HOLY SPIRIT IN THE SPONSORSHIP OF REFUGEES

Sponsorship involves three elements: housing, support (food, expenses, clothing) and assistance in obtaining a job.

In The Alliance it has most frequently happened that the Spirit has burdened a single family within a congregation to assist their brethren of the Vietnamese and Cambodian churches. This family spreads the burden as they share it. Soon the entire congregation has the burden and is moved to offer to sponsor.

In the congregation there are those who can satisfy one element of sponsorship (say, housing) but cannot otherwise assist. In the same congregation, however, God has provided others who cannot assist with housing but can assist with food or jobs. And so it goes - the entire body of the church is involved in ministering to the refugee family. This, of course, is simply another working out of I Corinthians 12:4, 5 and 6. Additionally, other churches are drawn in - again, as the Spirit leads - to do what they have been providentially and perfectly enabled to do: assist the sponsoring church by money, gifts and other means of physical and spiritual support.

No sponsorship offer, to my knowledge, has ever been arrived at through a consideration of finances or money figures. Rather, the Spirit has led and means were developed. This has been the way OPERATION HEARTBEAT has demonstrated a heart-to-heart, spirit-to-spirit ministry. I cannot believe that it is mere chance that at this time in history The Christian and Missionary Alliance just happened to select for this year the challenge "Forward with Christ in the Power of the Spirit." Rather, as demonstrated in the sponsorship system, it was a provision of God. (7/23/75)

**HEARTBEAT
BEGINS**

URGENT APPEAL: VIET NAM HEARTBEAT

APRIL 30, 1975

DR. NATHAN BAILEY, PRESIDENT

The officers of The Christian and Missionary Alliance met with me this morning as news came of the mass evacuation of Americans and Vietnamese from South Viet Nam. In eighty-eight years of missionary endeavor, our Society has faced numerous crises. We have suffered the martyrdom and imprisonment of missionary colleagues, the dangers and trials of entering primitive tribes, and the ravages and horrors of war. The collapse of Cambodia and South Viet Nam with the re-deployment of 111 missionaries and the resettlement of what may well be more than 500 Christian Vietnamese come as a challenge to our faith and courage. I am asking members and friends of The Christian and Missionary Alliance across North America to join together in this present crisis to assist our Vietnamese brethren "that they may live again." This awesome responsibility will require the marshalling of all of our administrative divisions here at Headquarters, all of our districts, our churches and their members and friends. Our meeting was set up to plan the best way to approach this and allocate specific tasks. The brief statements that follow from the Division Vice Presidents point out the part that each one shall have.

DR. LOUIS L. KING

Missionary Jack Revelle, the chairman of our Viet Nam field, left the city of Saigon on military flight Saturday, April 26, taking with him several Vietnamese Christians. No Alliance missionary other than our captives now remains in Viet Nam. To date 333 of our national Christians have left the country and are at Clark Air Force Base in the Philippines, at Wake Island and Guam. It is altogether possible that when the total number of refugees from our evangelical church in Viet Nam is known the number will exceed 500. Franklin Irwin who has been in the United States on furlough flew to the Philippines on Saturday, the 26th, to assist in relocating them and making immediate provision for their daily needs. Wesley Schelander is also at Clark. Reg Reimer and Gail Fleming have gone to Guam to offer their assistance. Jack Revelle is attempting to secure clearance from the military so that he can return to Wake Island. It is our understanding that the processing of Vietnamese refugees and establishing them in homes in the United States will take several weeks. It is incumbent upon us as brethren in Christ to assist these needy and displaced Christians. No doubt there are churches that will wish to sponsor a family. It may be that many of these Vietnamese will be able to locate within an area and thus be able to establish a congregation in their own language.

DR. BERNARD S. KING

You will be interested to know that to date \$75,000 has been received in New York for Far East Relief. When the goal of \$100,000 was set for this project, it was not known what our total costs would be for the redeployment of missionaries and refugee assistance. Now with the gigantic task of aiding more than 500 Vietnamese in relocation, we may conceivably need much more than \$500,000. As our Alliance donors have so faithfully rallied to emergencies in the past, I am confident that they will do so in this present crisis. Checks should be made payable to The Christian and Missionary Alliance for "Viet Nam Heartbeat" and mailed to Post Office Box C, Nyack, New York 10960. Jesus said, "I was a stranger and you took me in!"

DR. KEITH M. BAILEY

In the tragedy that has befallen the church in Viet Nam, our part as the Division of North American Ministries is to encourage each district in establishing an emergency committee to aid churches in their desire to sponsor a Vietnamese family by providing their needs until they become self-supporting. We will also assist districts in establishing churches for Vietnamese families where such churches will be needed. No doubt local churches will want to provide housing; Women's Missionary Prayer Fellowships and Alliance Men can assist with clothing and food. Monies received through our united appeal here in New York will be administered through the local district committee. If you are interested in becoming a sponsor, please call or write your district superintendent.

Please encourage members of your congregation and Christians in your community to:

1. Pray for the evangelical Christians in Viet Nam and Cambodia.
2. Give serious consideration to sponsoring families and individuals who are refugees from Viet Nam and desperately need our love and assistance. This request should be made known through the office of your district superintendent.
3. Receive offerings and gifts toward the half million dollars needed to resettle Vietnamese refugees and redeploy our 111 Cambodia and Viet Nam missionaries.

*
* Unfortunately, a report has been circulating that our
* missionaries taken captive March 12 at Banmethuot have
* been released. This cannot be confirmed, and we assume
* that they are still being held captive near the Cambodian
* border in Pleiku province.
*

PRELUDE

Rev. Mangham, Area Director, Report to Refugee Pastors, Students, Workers

Many of you have relatives who are still in Southeast Asia, and from whom you anxiously await word. I express to you the heart-felt concern of all of those in our office, as well as The Christian and Missionary Alliance constituency throughout North America. Our own hearts have been deeply saddened because so many of our brothers and sisters in Christ who wanted to leave Viet Nam and Cambodia were not able to do so. I wish I could express to you fully our disappointment and sorrow. I also wish you to know how deeply we sympathize with you.

Evacuation from Saigon. When Dr. L. L. King and I were in Saigon the latter part of March it became increasingly clear that South Viet Nam would probably not survive the Communist attack. We consulted with the Deputy Ambassador at the U. S. Embassy about a number of things. We could not see Ambassador Martin because he was out of the country. Among other things, we requested the Embassy for assistance in evacuating a large number of Christians from the country, in the event of an impending communist takeover. After numerous attempts and several interviews, we finally met the individual responsible for all matters related to evacuation. He told us that no mass evacuation would be possible, but requested that we submit a list of names to him.

Before we left Saigon we did two things: 1) assisted in the preparation of letters to Evangelical church leaders in Australia, Canada and the United States, requesting them to intervene with the respective governments to assist with the resettlement of thousands of Christians who might prefer exile from their homeland (Viet Nam) rather than living under communism, (The collapse of Viet Nam came too rapidly for those appeals to be effective.); 2) quickly jotted down a few names to which many others would be added in the frantic days which followed. That initial list was submitted to the Embassy after our departure (March 30) from Saigon.

Dr. L. L. King returned to the United States on April 4 and one of his first duties was a trip to Washington to consult with various Senators and government leaders about the Viet Nam situation and to seek help in getting people out of the country. Many of you who live or study in the United States called our office requesting help for family members and friends. Dr. King was on the telephone daily to Saigon and to Washington requesting that all names given to us be added to the list of those we were trying to help. Promises of help were given in Washington by the State Department, Congressmen, and even people close to the President in the White House. Meanwhile, in Saigon, Mr. Revelle could get no promise of help from the Embassy. They continued to insist that no instructions had been received from Washington. At one point, Dr. King demanded that Mr. Revelle make a greater effort, to which Mr. Revelle replied that Ambassador Martin refused to receive him, and that he could not work in a dishonest way to get a few people out as some were doing.

Efforts were increasing in our office. The list of names lengthened. Repeated calls were made to Washington by Dr. King, and finally another trip. On April 24 Franklin Irwin was sent to Washington armed with the Power of Attorney. He was told that Ambassador Martin was uncooperative, even failing to

respond to cables from the State Department. He was given written authorization from the White House to effect the evacuation of persons for whom The Christian and Missionary Alliance assumed responsibility, and was advised to send someone to carry these instructions. Mr. Franklin Irwin was sent along with Mr. Drew Sawin, son of a former missionary to Viet Nam. They departed immediately, but got only as far as Clark Field in the Philippines.

In Saigon, Mr. Revelle continued to experience rebuffs from Embassy officials. He had assurances by phone from our office that both the White House and the State Department promised help. Lacking any confirmation of this from the Embassy officials in Saigon, he was reluctant to make any promises to anyone. He advised many people to try and get out by sea to be picked up by the United States naval ships standing off the coast. The Christian and Missionary Alliance, in cooperation with other groups and private individuals, arranged for three boats to patrol the coastal waters as rescue craft. On Thursday, April 24, Mr. Revelle was advised to leave Saigon as the city was expected to fall at any time. He left, having succeeded in getting only a few people evacuated out by air.

It was not until late Friday night on April 25 that our office finally learned that Mr. Revelle had left Saigon. He contacted Mr. Stebbins in the Philippines, who called Dr. King. Dr. King said, "We must try to get more of the people out of Saigon, but someone must go to accomplish this." Mr. Stebbins volunteered. Dr. King told him of the written authorization from the White House, but it would not be possible for him to await the arrival of Mr. Irwin and Drew Sawin. After much difficulty in getting permission to fly to Saigon, Mr. Stebbins arrived there on Monday, April 28. Let me share with you portions of his report to us:

"At last, on April 28th at 12:45 a.m. I took off for Saigon in an Air Force C-130 -- the only passenger flying in that direction. At 4:30 p.m. we landed. It was a hair-raising experience at an extremely steep descent because the airport was already surrounded by the enemy with rockets landing everywhere. As the crew wrapped themselves up in flack jackets, helmets, and manned their machine guns, I thought, "Lord, you alone are my fortress and shield."

"It was an hour before I was able to obtain an Embassy taxi from the airport. I went directly to the Embassy to speak with the political officer in charge of evacuation -- Mr. Thompson. At 6 p.m. I presented a written request to him for permission and assistance with the evacuation of those church leaders, pastors, and Christians who were awaiting our assistance. Mr. Thompson replied that a policy decision would have to be made the next day and to return the next day with full lists of our evacuees.

"I went to the International Protestant Church where I found approximately 200 pastors and Christians awaiting my arrival. They showed me the lists which had been compiled. Unfortunately, they were not in proper form, necessitating review and retyping. I borrowed a typewriter from their headquarters intending to stay up all night to type up the proper forms. Mr. Mieng, the National Church President, arrived just as I was about to leave. We agreed to go to the Embassy Hotel together and discuss in detail plans for evacuation.

As we were leaving the church, tremendous explosions shook the city.

"It was approximately 6:30 p.m. when four captured South Vietnamese A-37 Jet Bombers began bombing the airport. This set off pandemonium throughout the capital -- machine guns and rifle fire spraying the streets and the air. I ordered the taxi driver to drive me to the Embassy, but he insisted that the street was already blockaded. I said, "Take me to the blockade;" a barbed wire barricade across the Mac-dinh-Chi Street on the corner of Hong-thap-Tu Street. As I jumped out of the Embassy taxi to run through the barricade, I saw the police too were firing their machine guns, but this was no time to stop. Climbing gingerly through the barbed wire, I caught my trousers on one of the barbs. I made a mad dash the remaining block to the Embassy, expecting any second I might be hit by the firing all about.

"When I reached the Embassy, I found the side gate locked, as were all the others. The unarmed Vietnamese guard outside agreed that I might try climbing the ten-foot wall topped by an electric alarm system. I don't know how I ever made it over, but it's amazing the resources one finds at times like that. I joined a large group of people and sat out the attack on the fifth floor of the Embassy in the hallway.

"When calm returned, civilians not working in the Embassy were invited to move to the CRA Annex where there is a dining room. We sat on the floor there for another half-hour until a make-shift supper of sandwiches was served to those of us who hadn't eaten. Mr. Jacobson, about third in command at the Embassy, was standing around. I presented to him the purpose of my being at the Embassy and asked his assistance. He said to come and see him the next morning in his office.

"Later in the evening, Dr. Eben Dustin, the Embassy doctor, and an active member of our congregation at the International Protestant Church, invited me to spend the night on a cot in the clinic with him.

"During the evening, I tried to phone Mr. Mieng, but found his phone constantly busy. At 10 p.m. Dr. Dustin tried to put a "Mars" phone call through to our Alliance Headquarters at Nyack.

"Dr. Dustin was told that the "Mars" system was not functioning well and that if the lines cleared up, the operator would call back. I phoned Mr. Minh at the church and told him of the need to retype the lists and he promised to work on that in the night. We retired for the night hoping for an open line to call Nyack, but there was no response.

"I lay on the cot all night trying to think of what might be done to expedite the red tape set up by the Embassy, for time was clearly running out. The formal procedures required to evacuate Vietnamese was as follows:

- 1) to fill out affidavits stating that each sponsor is an American citizen, certifying that persons listed were the sponsors dependents and that the sponsor would assume all financial responsibility for the evacuee's travel and resettlement,

and listing the persons name, relationship, and nationality;

2. to take the affidavit to DAO (about three to five miles away at the airport) for witness and US seal;
3. to have the persons listed on the manifest of an evacuation aircraft;
4. to transport the people to the DAO (airport) gymnasium to await final processing for evacuation.

"There were at least 200 persons waiting at the International Protestant Church, and another 300 at their homes awaiting notification of approval to evacuate.

"At 3 a.m. I called "Mars" again, but that phone line was dead. I tried calling through the local Vietnamese phone system to the United States, but was told that it would be out of operation until morning.

"At 4 a.m. Tuesday morning the city was rocketed again, the rockets continuing to fall until about 8 a.m. Two U.S. Marines were killed by a direct hit in that attack.

"At 8 a.m. I asked Mr. Minh, the secretary, to bring the typed lists of evacuees to the Embassy gate, since I could not travel on the streets because of a 24-hour curfew. Minh said he would get through to me.

"We set up our evacuation "headquarters" across the street from the Embassy on the World Vision compound. Three Christians manned three typewriters and worked furiously to fill out the needed affidavits. Mr. Mieng arrived. He told me that he was determined to stay with the Church in Viet Nam, that they needed him at this time.

"While Mr. Mieng was reviewing the lists and helping the typists with the affidavits, I phoned the Embassy again, with no success. I asked to meet with Embassy officials to seek special assistance, but they were tied up in a high level policy meeting to finalize procedures for the final day of evacuation. Dr. Dustin told me that the airport had been crippled in the bombing and rocket attacks the night before, so Marine (CH46 and C53) helicopters would be brought in to evacuate the 2,000 evacuees still at DAO and the rapidly growing number of evacuees at the Embassy.

"At 11 a.m. it was apparent that time was extremely short. I returned to the World Vision compound across the street to pick up the affidavits which were ready. I told Mr. Mieng that I didn't know how much longer I could come out of the Embassy compound and thought I'd better bid him farewell in case I was not permitted exit again.

"President Mieng," I said, "on behalf of missionaries, pastors, and Christians -- your brethren around the world -- I want to say 'Goodbye.'" We will be praying for you and all of the pastors and Christians here in Viet Nam."

We embraced each other. I placed a kiss on his neck much like the Ephesian brethren did to Paul at that difficult parting, as we both wept. He replied, "I love all of you very much."

"Leaving Mr. Mieng, I rushed across the street again with the affidavits to see if I could find an Embassy officer who could stamp the witness seal needed. They were at the airport with the seal and the road had been cut. Mobs of panicking people were turned away at gunpoint. It was very apparent that there just wasn't time to secure the approvals and move our people to the Embassy before the gate was closed. Just before the gate was locked, I hurried across the street to pick up remaining affidavits and farewell the remaining brethren. I told them the Embassy gate was closing, but that I would do everything possible from within.

"Brethren," I said, "I told my wife before coming back to Saigon that I was willing to sacrifice my life, even if it could save but one of you. Your lives are worth no less than ours. We are willing to pay any price to help you escape. I will stay until the very end to see if something can be done." Then we discussed the possibility of bringing a helicopter to the IPC to land on the roof. They said they would wait there for a pickup. Again we farewelled amidst much weeping.

"Returning to the Embassy, I discovered that Mr. Lehman, Deputy to the Ambassador, had come out of the strategy meeting and was standing in the lobby. I asked him if anything could be done for our pastors and Christians at the church. He replied that time was so short and the number of evacuees so great that he doubted anything could be done. I told him I'd stay to the end to help if there was space and any possible way.

"Then I pitched in every way possible to help expedite the evacuation-- helping chop out a stump near the helipad, serving drinks to the marine guards, interpreting announcements to the evacuees, lining up evacuees for boarding the helicopters, and keeping a count of the evacuees boarding the helicopters.

"At 2:30 p.m. the first helicopter landed. Up to the time of my departure, one hour after midnight, there were 50 helicopters landing taking out 1,850 evacuees from the Embassy. Two thousand others were evacuated from the DAO Compound at the airport, and scores from rooftops throughout Saigon, though it seems none were taken from the International Church roof.

"Late in the afternoon Dr. Dustin told me there was a U.S. barge loading at Khanh-Hoi, one mile away, and that it was heading down the Saigon River for the sea. I phoned the church to suggest that the pastors and Christians try that route. They said that there was shooting, looting, and even killing throughout the city, but they would try to reach the barge.

"At about midnight, Dr. Dustin came to where I was preparing evacuees for boarding and counting to tell me to please board one of the next flights since the enemy was closing in and the evacuation was about to end. Only a handful of Americans were left -- mostly the Ambassador and his last-minute "core group" -- and they were meeting in his office to prepare for departure.

"At 12:30 I phoned the church one last time. I told them I had been ordered to leave on the next flight. Pastor Thau on the other end of the phone said, "200 of us are here and have prayed and wept all evening. It would have been better for us to stay home. Our neighbors know we've tried to escape. Now it will be very difficult for us to return." I replied to him that I was extremely sorry that we just had not had enough time to get them out; that we'd tried everything possible and that I'd leave a letter with the Ambassador reminding him that they were at the church if anything could be done the last minute.

"I wrote the letter quickly and took an elevator up to the third floor, leaving the letter with Dr. Dustin to give to the Ambassador or his Deputy. The elevator took me on up to the sixth floor to wait for the next helicopter which touched down a little before 1 a.m. As it came in for landing, it was fired on from below. We loaded quickly and were in the air in a few minutes. It was a frightening trip for the evacuees as we were so heavily loaded that we couldn't rise very much over the roof-tops and were within range of even rifle fire.

"As soon as possible I returned to the landing deck and waited until 4 a.m. when the next helicopter brought the last load of civilian evacuees to our ship. None of our brethren were among them. I was told by Lance Corporal Jake Faleafine in the 2nd platoon of Marines that the Ambassador and his party left the Embassy about 3:30 a.m. in two helicopters. He said that at 8:30 a.m. 3 helicopters came for the Marine guards. About 300 Vietnamese evacuees were stranded in the parking lot of the Embassy. As they fought to get into the building, the Marines had to lock the Embassy doors. Other evacuees were stranded on the stairs and in the hallways of the Embassy awaiting evacuation. The Marines were forced to lock the door at the top of the stairs to keep off the panicking mobs.

"No one will ever know the sorrow that has torn my heart, or the flood of tears I have shed for the people of Viet Nam, and especially those of our brethren who were left behind. I would gladly have stayed behind if it would have meant their evacuation, or have died in their place if it had led to their deliverance. But I could have done nothing had I stayed behind.

"One great comfort has come to me in the hours that have passed. Our brethren know Christ. If they are called upon to suffer, they have promise of grace upon grace for that hour of need. If they should lay down their lives, they have a sure hope awaiting them of eternal life with Christ. God will bless their witness by life or by death. My heart goes out to the Vietnamese who have not this hope. May they remember the witness they have seen and heard and turn to Christ in their eleventh hour. In their extremity may they turn to Christ like the thief on the cross and be received into Paradise with Him."

GUAM

As soon as it became apparent that large numbers of Vietnamese refugees would be escaping from Viet Nam, The Christian and Missionary Alliance missionaries were sent to Clark Field and Subic Bay in the Philippines and to Guam in order to give every assistance possible, especially for the Christians. Spiritual

ministries have been carried on along with the other services rendered. The response has been wonderful with more than 400 conversions recorded on Guam already. We have learned that some Christians wish to settle on Guam, and that a church will be organized there.

REFUGEE CAMPS - U.S.A.

The Christian and Missionary Alliance has also stationed Vietnamese speaking personnel at each of the four centers where refugees are being processed. They have a two-fold responsibility: 1) to minister to the spiritual needs of people, in cooperation with United States Military Chaplains and Vietnamese pastors located in these camps; and 2) to assist with sponsorship procedures in order to move the Christians out of the camps as rapidly as possible.

This has been an enormously costly undertaking. Therefore, a special appeal has been sent out to all Christian and Missionary Alliance churches for financial support for all of these efforts.

Plans in the United States. The Christian and Missionary Alliance has committed itself to find sponsors for all members in good standing of churches in Viet Nam related to the Hoi Thanh Tin Lanh. Individuals are free to choose another organization for sponsorship, and some have done so. However, we are grateful that members of Alliance Churches in North America have responded so generously to the call for sponsors. At the last report at Camp Pendleton, we had 24 more sponsors than family groups needing sponsorship. For the other camps the response has not been adequate as yet, but we do believe there will be fine Christian sponsors for all who require it.

It has been our hope that in several locations the number of Christians resettled will be sufficient to form the nucleus for a new church. We anticipate that many of these churches will be related to The Christian and Missionary Alliance in North America.

Pastors. The Christian and Missionary Alliance has agreed to make the following provision for pastors:

- 1) Assume the support, as may be necessary, of refugee Vietnamese pastors until they obtain gainful employment.
- 2) Appoint qualified Vietnamese pastors for missionary service among Vietnamese-speaking people in France and for regular missionary service in other countries.
- 3) Place on retiral allowance at the regular rate those Vietnamese pastors who qualify for retirement. (Must be 65 years of age with 35 years of service).

Some are already receiving these provisions, and others will receive them as they get out of the camps and begin to take their places in society.

The Christian and Missionary Alliance has had some consultations with FEBC in endeavoring to work out plans for radio broadcasts to Viet Nam two hours daily from a new 250,000 watt medium wave station built and operated by FEBC in the northern Philippines. The Christian and Missionary Alliance has agreed to pay \$600 per day for broadcasting time to Viet Nam and Cambodia.

We will appreciate your prayers and your understanding as we undertake these varied efforts to work with our Vietnamese brothers and sisters who have been through many difficult experiences and who will still have many adjustments to make in their new way of life here in the United States.

This has been an extremely costly undertaking. Therefore, a special appeal has been sent out to all Christian and Missionary Alliance churches for financial support for all of these efforts.

There is the United States. The Christian and Missionary Alliance has requested itself to find sponsors for all members in good standing of churches in Viet Nam related to the Holy Land. Individuals are free to choose another organization for sponsorship, and some have done so. However, we are grateful that members of Alliance churches in North America have responded generously to the call for support. At the last report at Camp Pendleton, we had 22 more sponsors than last year, from leading churches. For the other camps the response has not been adequate as yet, but we do believe there will be the Christian response for all who respond.

It has been our hope that in several locations the number of churches that would be willing to support the program for a new church. We anticipate that many of these churches will be related to the Christian and Missionary Alliance in North America.

Factors - The Christian and Missionary Alliance has agreed to add the following provision to the program:

- 1) Assume the support, as far as necessary, of refugee Vietnamese patients until they obtain partial employment.
- 2) Appoint qualified Vietnamese pastors for missionary service among Vietnamese-speaking people in France and for regular missionary service in other countries.
- 3) Place on retired allowance at the regular rate those Vietnamese patients who qualify for retirement (must be 62 years of age with 22 years of service).

Those are already receiving these provisions, and must still receive them as they get out of the camp and begin to take their places in society.

PRESIDENT'S APPEAL



VIET NAM HEARTBEAT

The Bamboo Curtain has fallen, cutting off any outside communication with the countries of Cambodia and South Viet Nam. I know that you, along with thousands of Christians around the world, are praying for the faithful followers of our Lord Jesus Christ who must now stand alone under a form of government that traditionally has opposed the free proclamation of the gospel and in some cases has inflicted persecution and martyrdom.

We in The Christian and Missionary Alliance have a unique responsibility to these people. We were the first Protestant mission to enter with the gospel, in 1911, what was then called French Indo-China. The Evangelical Church of Viet Nam with a constituency in excess of 150,000 people is predominantly the vine of our planting.

We are now assured that more than 500 Christians have escaped South Viet Nam following the Communist takeover last week. They fled by commercial airlines, military transports, helicopters and small boats. They left their beloved homeland carrying only a few possessions in their hands. They represent many occupations. While they have left material wealth behind, they come to North America with hearts rich in faith, abounding in love, and confident that their Christian brothers who brought them the gospel so many years ago will help them now in their flight to freedom. We must not fail them.

This past Sunday at 3:30 A.M. I stood in the darkness at Camp Pendleton, California, as one of the first plane loads of refugees arrived. Among 110 Alliance believers on the plane was Reverend Le-van-Thai, aging former president of the Tin Lanh Church, a godly and dedicated warrior of the cross.

I also met Reverend Truong-van-Tot, Vietnamese missionary to the tribespeople at Dalat. We embraced and wept together as he told me that he had been able to bring all his family with him except his eldest daughter. She and her husband, themselves new missionaries to the Stieng tribespeople, have been behind Communist lines since the takeover of Phuoc Long Province last December 15 (see The Alliance Witness, April 9, page 16). There has been no word of them since.

Many of those coming are young Vietnamese. Some have received their education in the United States and some are already leaders in the church. It is my conviction they will enrich our land and especially the church of Jesus Christ.

I have called for the mobilization of all divisions of The Christian and Missionary Alliance to meet this present emergency. Dr. Louis L. King, vice-president of the Overseas Division, and his staff are working around the clock to register these refugees and assist the United States government in transferring them to holding stations on the continent. Missionaries who speak the language are giving invaluable assistance to government personnel in the Philippines, Guam and Wake Islands and at military bases in the United States.

Where will we send these Vietnamese Christians and who will take them into their homes until they have become adjusted to their new land and are able to obtain employment?

The Division of North American Ministries has stepped into this breach. Dr. Keith M. Bailey has requested that each of twenty-one districts of the Alliance form emergency committees to assist churches that want to sponsor one or more of these refugees. Hopefully, they can be clustered in areas where they can maintain something of their culture and language. It is altogether possible that new congregations can be formed in the Vietnamese language--at least initially, and this would become a part of our expanding ministry among ethnic groups under specialized ministries.

If you would like to open your home to a refugee or work with others in doing so, you may contact your local Alliance pastor or the district superintendent in your area. (Please note attached list of districts of The Christian and Missionary Alliance.)

Your help is desperately needed. We must have here in New York in excess of half million dollars (\$500,000) to give assistance to these refugees and for related missionary work. This does not include financial aid which we hope will be forthcoming from those congregations that will rent homes, supply clothing and provide employment opportunities.

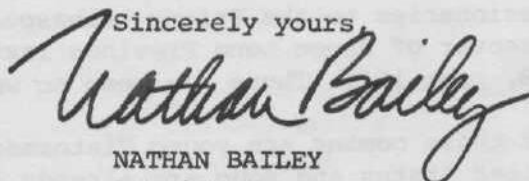
The treasurer of our Society and vice-president of Finance, Dr. Bernard S. King, is requesting that all monies be sent to The Christian and Missionary Alliance marked for "Viet Nam Heartbeat," Post Office Box C, Nyack, New York 10960. The enclosed envelope is provided for your convenience. Your gift will be channeled to transport refugees to their new home, to provide food and clothing for them, to assist districts and churches that will be unable to fund a large number of refugees that may settle in their area and to assist in rehabilitation programs for their employment.

In addition, we will need tens of thousands of dollars to reequip our missionaries who themselves were evacuated from Viet Nam and Cambodia with only a suitcase in their hand. In some cases, missionaries lost all their temporal possessions.

Never before in the history of our Society have we faced a task quite like this one, calling upon our energies, our sacrifices and our wealth. But God is able to make us sufficient for this hour. He will not fail His own!

These dear Vietnamese Christians stand empty-handed at our door. Jesus said, "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." Let us not turn one of God's own away!

Sincerely yours,

A handwritten signature in dark ink, reading "Nathan Bailey". The signature is fluid and cursive, with the first name "Nathan" being more prominent and the last name "Bailey" following in a similar style.

NATHAN BAILEY
President

HEARTBEAT

SPRING & SUMMER 1978

CAMA SERVICES MINISTRIES TO INDOCHINA REFUGEES IN THAILAND

For many people the word *Heartbeat* will call to mind *Operation Heartbeat*, the heartwarming ministry of the Christian and Missionary Alliance to Indochina refugees in 1975. Not so well known is the continuing ministry of the Christian and Missionary Alliance to Indochina refugees in Southeast Asia, particularly in Thailand, and in France. Our heartbeat continues through the ministry of CAMA Services. In the pages that follow you can learn all about it!

YOUR THAILAND TEAM

Your present CAMA Services team in Thailand is made up of *Wayne and Minnie Persons*, and *Jerry and Rose Torgerson* in Loei, who work with Hmong refugees from Laos. *Joe and Paula Doty* of Sisaket work with Cambodian refugees in nearby Surin. *David and Jean Andrianoff* travel to refugee camps throughout the north and northeast from their base in Udorn. *Reg and Donna Reimer* administer the work from Bangkok and minister to Vietnamese refugees as time permits. CAMA's latest member is *Jan Saul* of Wycliffe who ministers in refugee transit centers in Bangkok. Pray for your CAMA Services team as they minister to the material and spiritual needs of refugees. The work is demanding but rewarding. Thousands of people have been materially aided and hundreds have heard and accepted the Good News!

You don't have to have a mustache to work with CAMA Services but ...



Jerry
Torgerson

David
Andrianoff

Reg
Reimer

Andy
Bishop



Henk van der Velde and Hmong Children

DUTCH COMITE' VISIT

CAMA Services main supporters for the refugee operation in Thailand have been the Holland - based Comite' Hulpverlening Zuid-Oost-Azie . This committee is made up of lay Christians in Holland concerned with providing aid to needy people. President Henk van der Velde, and secretary Koos van Houdt of the committee came to Thailand to inspect CAMA refugee projects in late January and early February. The 6-day tour took them to visit boat refugees in Chantaburi, Cambodians in Surin, Vietnamese in Sikhiu, Lao and Hmong in Nong Khai and Nan. The committee, which has since 1975 sent \$250,000.00 for CAMA operations, pledged to continue support.



Henk and Koos inspecting educational project

INDOCHINA REFUGEES IN THAILAND EXCEED 100,000.

The total number of refugees from Laos, Cambodia and Vietnam in Thailand climbed past the 100,000 mark in Feb. of 1978. These refugees including 82,539 from Laos, 14,506 from Cambodia and 3,615 Vietnamese are housed in 15 separate camps throughout Thailand. An additional 54,450 have gone to third countries from Thailand since 1975.

ATTEMPTS TO STEM FLOW OF REFUGEES.

Thailand set another deadline in its attempts to stem the flow of new refugees from Indochina. All new arrivals after November 15, 1977, were not to be sent to the regular camps. Instead they are to be detained in three new centers and screened. Only bonifide refugees, deemed to have fled because their lives were in danger, will be allowed to stay temporarily in Thailand. In spite of such discouragements to keep out refugees, persistent rumors say that large numbers of Hmong refugees fleeing suppression attempts in Laos, will soon cross into Thailand.

ANDY BISHOP RETURNS.

Andy Bishop, CAMA Director for France, the Middle East and Africa, was in Thailand for two weeks in late January inspecting, consulting and advising on refugee work . As CAMA's world-wide trouble shooter, Andy then went on to Irian Jaya where man-made disaster has caused wide-spread destruction of villages and property. He helped the Inter-Mission Fellowship (IMF) write up a three-month supplemental feeding and rehabilitation program. CAMA will try to raise \$300,000 U.S. for this project.

NEWS NEWS NEWS

DR. L.L. KING AND REV. T.G. MANGHAM, JR. VISIT REFUGEE CHURCH.

Grady Mangham, our CAMA Executive Secretary, and Dr. Louis King, Christian and Missionary Alliance Vice-President for Overseas Ministries, held talks concerning CAMA Services work and visited the Hmong refugee camp at Ban Vinai, Laos, in January. On January 20 they also participated in special talks with 10 leaders of the Hmong Refugee Church in Thailand. *This church has an estimated community of 5,000 Christians in refugee camps in Thailand.* The Hmong Christians, formerly members of the Christian and Missionary Alliance-planted Laos Evangelical Church, were greatly encouraged when Dr. King told them that their refugee status had not altered their fraternal relationship with the Christian and Missionary Alliance. *The Hmong church was encouraged to apply for membership in the Alliance World Fellowship.*



Dr. King and Mr. Mangham with Hmong refugee church leaders and CAMA representatives.

JAN SAUL JOINS CAMA

Formerly of SIL (Wycliffe) in Vietnam, Jan joined CAMA in February for transit center ministry among hundreds of boat refugees.

CAMA DIRECTOR ELECTED SECRETARY OF COORDINATING COMMITTEE.

In January, 1978, Reg Reimer, Director of CAMA Services, Southeast Asia, was elected secretary of the Committee for the Coordination of Services to Displaced Persons in Thailand (CCSDPT). The CCSDPT is a committee of some 16 voluntary agencies working with Indochina refugees. It convenes regular meetings attended by these voluntary agencies as well as representatives of Royal Thai Government departments concerned with refugee affairs, and the United Nations High Commission for Refugees (UNHCR).

INFORMATION ON CAMA SERVICES MINISTRIES.

An 11-minute color slide-cassette commentary presentation on CAMA Services refugee work in Thailand is available for showing to interested churches and groups. Please write CAMA Services, c/o Rev. T.G. Mangham, The Christian and Missionary Alliance, P.O. Box C, Nyack, New York 10960. Beginning in July, Andy Bishop will be available in North America to present CAMA Services ministries in Thailand, France and the Middle East. Interested parties may write him in care of the CAMA, Nyack address.

Heartbeat is an occasional publication of CAMA Services ministry to refugees in Southeast Asia. If you would like additional copies or know of others who would like to receive Heartbeat, please write:

Heartbeat-CAMA Services
28/2 Soi Pracha Utit
Pradipat Road
Bangkok 4, Thailand

Editorial Staff: Jean Andriano

Minnie Persons

Donna Reimer

Rose Torgerson

CAMACRAFTS

HELPING REFUGEES HELP THEMSELVES.

About two years ago, the Thai government encouraged voluntary agencies to develop projects which could lead the refugees towards self-sufficiency.

As CAMA Services explored the possibilities of such projects, they realized that something could be done to assist the refugees in marketing their handcrafts. The Hmong women, in particular, kept themselves busy sewing. One could go anywhere in a Hmong camp and see women sitting in the doorways of their shanties embroidering or making appliques, but there was no place for them to sell the intricately designed work. In some camps they had erected booths to display their crafts but very few of the people who came into the camp would buy, so the vast potential for selling their work was largely untapped. CAMA Services stepped in to provide marketing assistance. The funding for this project was made possible through the gifts of the World Relief Commission (WRC). Last year WRC contributed \$12,000 toward this project. The CAMACRAFTS project has helped the refugees toward self-sufficiency and boosted their morale.

A refugee member of the handcraft committee, Bang Ying, receives a grant of money each month from CAMA Services. Bang Ying purchases cloth with this money and distributes it to families who do not have enough money to buy their own. Bang Ying's wife just had their tenth child a few months ago, but she still finds time to make fabric kits with proper color combinations for distribution. Most of the handicrafts handled by CAMA Services come from the Nong Khai and Vinai refugee camps. CAMA Services receives

the finished product from the camps, do a careful quality check, then send the items to Bangkok where the promotion and distribution is handled. Sample kits are available upon request at \$25.00 U.S. plus postage. Please make checks payable to CAMA SERVICES, INC.



Hmong Women doing applique

PRESIDENT'S COUNCIL APPROVES FUND-RAISING EFFORT.

The Christian and Missionary Alliance President's Council has approved an appeal to C&MA churches in North America for U.S. \$20,000. CAMA Services needs these funds for relief of new refugees who continue to arrive from Laos, Cambodia and Vietnam. If you would like to help supply food, clothing, shelter and medicine to new refugees please designate your gift *Indochina refugee relief - Thailand* and channel it through your local C&MA church. Or you can send it to C&MA headquarters. Donors in Canada should send their gifts to the *Christian and Missionary Alliance, Box 4048, Regina, Sask. S4P-3R9*. Those in the U.S. should use the *P.O. Box C, Nyack, N.Y. 10960* address. Tax deductible receipts will be issued. Thank you for your participation.

WHAT IS CAMA SERVICES?

CAMA Services, Inc., is a relief and social services arm of the Christian and Missionary Alliance (C&MA). During the recent Indochina War, the C&MA which has become heavily involved in the relief of human suffering has worked in the region for 65 years. It became expedient to form a specialized branch organization - hence *CAMA Services, Inc.*

It was natural that *CAMA Services* take note of the plight of those people who sought refuge in Thailand following the end of the Indochina wars in 1975. *CAMA Services* began operation in Thailand in May of that year for the specific purpose of ministering to the physical and spiritual needs of these people. Our organization was in a particularly good position to do so because we had available missionary personnel who spoke Khmer, Lao, Hmong and Vietnamese.

From May, 1975 to Dec. 31, 1977, *CAMA Services* expended more than \$300,000 U.S. in meeting refugee needs. For fiscal 1978 *CAMA Services* anticipates an operational budget of \$150,000. These funds are raised by voluntary contributions of Christians in the U.S., in Canada and especially in Holland through the *Comite' Hulpverlening Southeast Asia*. No funds beyond personnel support are budgetted by the C&MA in North America for this work.

CAMA Services, by mandate of the C&MA and with special permission of the Royal Thai Government, is committed to serving Indochina refugees in Thailand as long as there is real need.

Reg Reimer, Director

SELF-RELIANCE PROJECTS FOR REFUGEES



Five men now support themselves by making shoes from old tires ...



CAMA donated 20 sewing machines for the Nam Yao Sewing Center. A program to teach sewing was set up under refugee leadership.

CAMA'S PROJECT COORDINATORS

CAMA's project coordinators Dave and Jean Andrianoff's primary responsibility is initiating and supervising self-sufficiency projects in six refugee camps. Sometimes these efforts are discouraging - the land available is really not sufficient; refugees are anxious to go to third countries and are not interested. Or in some cases, a project is nearing the production stage when an epidemic strikes the pigs or the fish are all removed from a pond under the guise of "enlarging the pond". However, most of the projects are helping the refugees - being able to contribute toward their own welfare gives these people a greater sense of self-esteem.

Dave also travels a great deal - being home about one week a month. Sometimes Jean and 15 mo. old Bethany travel with Dave in order to be together more as a family. Pray for the safety of the Andrianoffs and the success and completion of their many projects.



Dave and Bethany off on another trip in the Chevy pickup.

A SOUND STUDIO FOR HMONG BROADCASTING.

A visitor's first glance might cause him to think that the modern-day country missionary has it made with the convenience of a small house trailer parked in the car port. But this is no ordinary house trailer as a peek inside will assure. Its sound-proof walls and recording equipment indicates that a portable recording studio has been made. After many days of work, long trips to other cities for materials and a special visit by a technician from Hong Kong, the studio is operational.

Pastors and others in the Ban Vinai refugee camp in Loei are busy lining up programs for recording on cassettes. Regular visits from the camp to the city have enabled the production not only of Bible reading and teaching-type tapes, but also Hmong language programs that are aired from FEBC radio station in Manila. Such broadcasts are not only received in the camps but also throughout Laos. Opportunities are tremendous - the need is urgent. Join us in this work by your prayers and sharing your gifts that abundant fruit will result.



The trailer before its "conversion".



Donna Jill Jay Reg

The Reimers, Reg and Donna and their two children Jay and Jill, formerly of Vietnam and now directors of CAMA Services in Thailand, reside in Bangkok. They minister as time permits in the Sikhui Vietnamese refugee camp, 200 kilometers from Bangkok. Reg spends much of his time in liason with Thai government officials, in administration of CAMA and visits to the seven refugee camps in which CAMA gives assistance. Donna works as CAMA secretary and handles handicraft sales for refugees.



A REFUGEE SAYS ... *How Rich I Am!*

Mr. Mai, a Lao-Vietnamese, was a former mechanic in Vientiane, Laos. In 1975 when the communists took over Laos, Mai and his family fled into Thailand, later to be put into the Sikhui refugee camp. Once in the camp, Mai found himself totally destitute - relying on the camp for all his needs. Last March, 1977 a big change came over Mai. He said, In Laos I had everything I wanted and needed. Since then I've lost it all, even the shirt I wear was given to me, my pants need patches and I don't have one cent. Yet I have a joy I never experienced before. God has changed me. He has put a smile on my face and a sense of contentment in my heart. Yes, how rich I am ... in Jesus. These words came from a refugee camp. How can one fear the future when it holds so much in Jesus.

The Lord has been good. He has asked His children to comfort those who sorrow; help the helpless; feed the hungry; clothe the naked. This in part is what CAMA Services is about. Yet even more than the material assistance is the encouragement our five missionary families have been to the Body of Christ in refugee camps. In the Sikhui camp alone 120 new Christians were baptized in 1977. These believers, living in uncertainty, need your prayer support so they'll be secure in the Lord. Your gifts are important too for the assistance which goes into the camps as an extension of your helping hand to these who've lost all. Thank each one of you for remembering!

Barbed wire fences ... the Sikhui Vietnamese refugee camp.



**CAMA SERVICES...MINISTERING
PRACTICAL HELP AND SPIRITUAL
HOPE TO INDOCHINA REFUGEES
IN SOUTHEAST ASIA**



FROM:

**CAMA Services Southeast Asia
28/2 Soi Pracha Utit
Pradipat Road
Bangkok 4, Thailand**

PRINTED MATTER

"I Was a Stranger, and You Took Me In"

Jesus sometimes comes to us by proxy.

He knocks at our doors in the form of the hungry, the thirsty, the poorly clothed, the sick, the stranger.

The stranger.

Today there are at least five hundred strangers looking to The Christian and Missionary Alliance for temporal assistance. They are strangers in that they are of a different race, a different culture. But in another sense they are related — related through Christ and through The Christian and Missionary Alliance.

They are members of the Evangelical Church of Viet Nam, the church raised up through more than sixty years of Alliance missionary ministry in Viet Nam.

Today they are refugees from a cruel war. They are among the 120 thousand fortunate ones who managed to get out of Viet Nam, preferring leaving their homeland to living under Communism. Most of them escaped with few material possessions.

The Christian and Missionary Alliance did what it felt you would want done in such a case. It financially guaranteed to the United States Government these Vietnamese believers, many of them church leaders and their kin who would have been the targets of Communist reprisal.

In a massive cooperative effort the Division of North American Ministries is seeking to find homes and jobs and churches for these Vietnamese refugees, a difficult task in an era of economic recession and job scarcity.

The cost to resettle and rehabilitate these Vietnamese families represents the largest single emergency in Alliance history. We are appealing for a minimum of \$500,000 to defray these and other expenses related to the present crisis.

In addition to the resettling of Vietnamese Christian refugees, some ninety Alliance missionaries also lost personal possessions and vital

equipment in the hasty evacuation of Viet Nam. They will need to be reequipped in order to minister effectively in their new assignments. And transportation costs for their redeployment represent an unanticipated demand on a budget already overtaxed.

Just as Viet Nam closed to missionaries, the Far



*needed: a minimum
of \$500,000*

Give to the Viet Nam Heartbeat Fund

East Broadcasting Company providentially completed work on a powerful new medium-wave transmitter in the northern Philippines. It is the closest Christian radio station to Viet Nam, and FEBC will designate three hours of air time daily for Viet Nam and the Khmer Republic — if we want it. Their expenses for a powerful transmitter like this are high, and they are charging a modest rate to help defray the costs. We want to take advantage of this opportunity for a continued spiritual ministry to the people of Viet Nam, and we believe you would want us to do so.

All of this put together—the refugees, the missionaries redeployed from Viet Nam, the radio ministry into Viet Nam—is encapsulated in the expression, Viet Nam Heartbeat. It is a composite of our Christian compassion for people who have suffered greatly and who now look to us for material and spiritual help.

"I was a stranger, and you took me in." Today Jesus appears again by proxy in the form of Vietnamese Christians seeking rehabilitation, in the form of missionaries who have taken joyfully the spoiling of their goods, in the form of millions of entrapped Vietnamese whose only outside spiritual encouragement may be the radio.

Your sacrificial gifts over and above the regular support of your local church and the missionary General Fund will enable us to meet these needs in full — in your behalf.

Do what your heart tells you to do. Today.

THE CHRISTIAN AND MISSIONARY ALLIANCE
Box C, Nyack, N. Y. 10960
125 Panin Rd., Burlington, Ont. L7T 1N0

PRINTED IN U.S.A.



***"I Was
a Stranger,
and You
Took Me In"***



The Christian and Missionary Alliance

NYACK, NEW YORK 10960 • CABLE ADDRESS "PAROUSIA" • PHONE (914) 353-0750

OPERATION VIETNAM HEARTBEAT

May 25, 1975
Guerneville, CA

SUBJECT: Weekly Updated Information

2. EVANGELISTIC RESULTS THROUGH MAY 24.

a. Camp Pendleton: Daily meetings in eight separate camps. Pastor Hien, refugee pastor from TIN LANH has been hired by US Government to be the Protestant Chaplain until camp closes. Pastor has been sponsored by the Neighborhood Church, Petaluma, California, Central Pacific District. Pastor Nam, another refugee pastor, has been conducting discipline classes for converts. He will be supported by Headquarters and continue this ministry, after his release from Camp Pendleton, in conjunction with Pastor Hien. In addition, Pastor Tot has been conducting evangelistic and prayer services. Scores have believed on the Lord under these ministries.

b. Fort Chaffee: Reverend Drummond has continued his support of the overall spiritual ministry in addition to his duties to Operation Vietnam Heartbeat. Pastor Tai, released from Camp Pendleton, will arrive on May 24, under US Government support, to be the chaplain, the same status as Pastor Hien at Pendleton. This will relieve Reverend Drummond of the near overwhelming load of responsibilities. An average of seven refugees per day have come to the Lord under his program. Thirty-five responded to Reverend Drummond's message of May 17th.

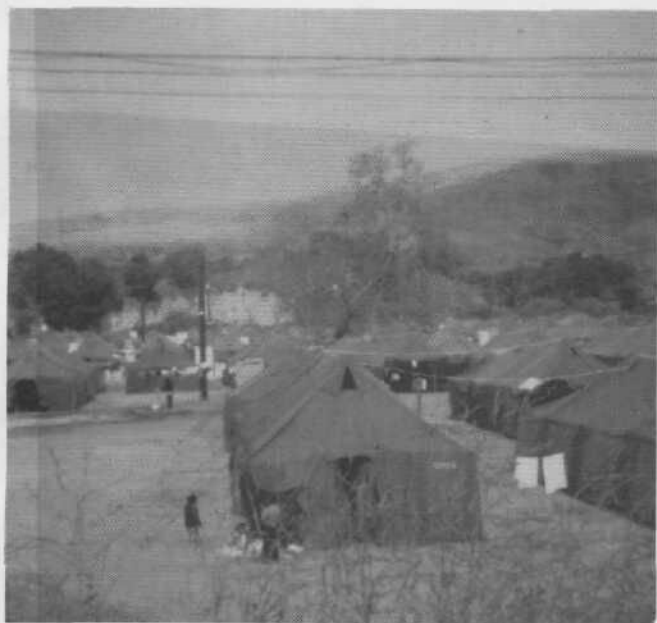
c. Eglin AFB: Reverend Josephson was hired by the US Government as Protestant chaplain. Over 100 conversions have been reported.

d. Indiantown Gap: Vietnamese refugees will begin arriving on May 28th, five hundred per day. Reverend and Mrs. Jack Revelle will direct Operation Vietnam Heartbeat activities at this base. Pastor Tot has been called to conduct the spiritual ministry under Headquarters support until the Indiantown center is closed.

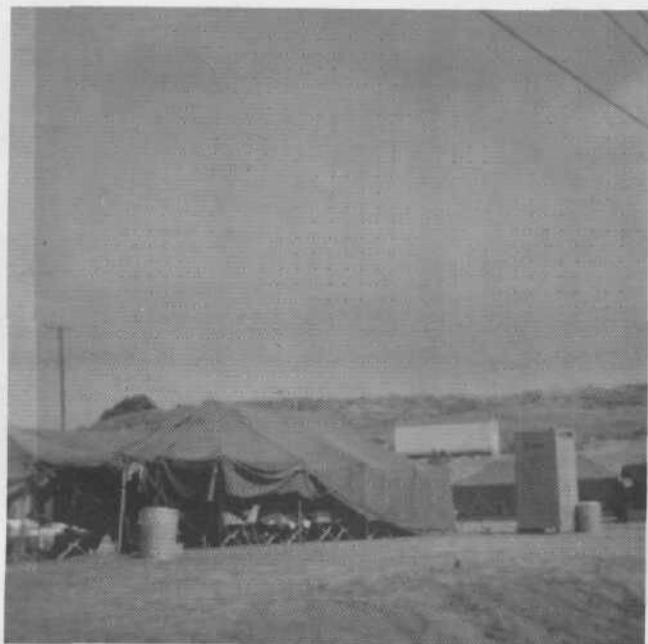
e. Sponsors: The CMA is raising sponsors for TIN LANH personnel from Vietnam. Provision must be made for these individuals as a first priority. However, CMA and other evangelical sponsors are needed for the hundreds of new Christians. Please pray and work for this great need to be met.

3. OPERATIONS AND PERSONNEL.

b. Personnel. Reverend and Mrs. Revelle are presently enroute to take charge of the Indiantown Gap field office. Reverend Keith Kayser and Dr. Bob Greene are now assigned to Pendleton, Mr. Kayser in charge. Mrs. Franklin (Amy) West, wife of the Escondido, California, church has been obtained to manage office administration and sponsorship activities which were formerly performed by Evelyn Revelle at Pendleton. Reverend Richard Drummond remains at Chaffee, assisted in operations by a Wycliffe missionary, Phil Young, and in administration by Miss Dawn Deets. Reverend George Irwin and Harriet are both working at Eglin.



Camp Pendleton, May 1975





Irwins, Eglin



Revelles Indiantown Gap



*Tin Lank Chapel,
Fort Chaffee*



Sponsorship Office, Fort Chaffee.



R. E. REIMER, DIRECTOR

INDOCHINA REFUGEE PROJECT
P. O. Box 94, Agana, Guam 96910
Phone 734-9235 or 472-8108

The Christian and Missionary Alliance

May 31, 1975

GUAM REPORT - VIETNAMESE REFUGEES

The United States island of Guam in the mid-Pacific played a key role in the Vietnam refugee evacuation following the collapse of South Vietnam. Most of the refugees who fled Vietnam by air and by sea, some 110,000 people, were received and processed on this island before being sent stateside. At this writing 42,000 still remain in 10 refugee camps.

The C&MA responded quickly to this need and opportunity for ministry. I was evacuated to Hong Kong with the Canadian Embassy staff in a Canadian Air Force plane late on April 24 and received orders from Dr. L.L. King to proceed to Guam on April 26.

I arrived on Guam on April 27 only four days after the first refugees did. The next day I visited most of the refugee camps with Rev. David Swinehart, pastor of the thriving Bayview Baptist Church on Guam. Seeing at an early stage what was developing, Swinehart had called on our New York office to send missionaries. In the days that followed both David and Karen Swinehart and their congregation did everything in their power to assist me and my colleagues who joined me. They helped provide housing, food, and transportation and Pastor Swinehart introduced us to many key contacts around the island which made our work run smoothly from the first. The Pacific Ocean Mission also provided us with a house, a vehicle and Christian films for use in the camps.

It didn't take me long to realize the extent of the need and opportunities. Our office responded quickly to my request for help and within 10 days I was joined by 10 colleagues, some from Bangkok and Manila and others who were returning to Asia after accompanying orphan flights to the U.S. Besides myself our Guam staff included at one time or another Donna Reimer, Gail and Irene Fleming, Franklin Irwin, Wes and Tina Schelander, Tom and Donna Stebbins, Paul and Eunice Ellison, Margaret Herren, Pearl Goodwin and Carol Steckle. Also working with us was Bryan Truman from the Wheaton C&MA church. He represented an adoption agency called The People of Illinois Convoy, Inc. Bryan was also with Jack Revelle and me during some of the last days in Saigon. He was a great help to us.

What kind of work was there for us to do? This refugee situation is different from the ones we became accustomed to in Vietnam in that we did not need to become involved in providing food, clothing and housing. All their physical needs were adequately being taken care of by the U.S. military and the American Red Cross. The greatest immediate need was in helping many bewildered refugees work their way through the processing maze that overwhelmed them, and in simply reassuring them. Our Vietnamese speaking missionaries, wearing conspicuous TIN LANH badges provided the refugees with something familiar, someone that virtually all recognized whether they were Christians or not.

In addition to helping the authorities and the Vietnamese refugees in the initial stages, we also sought to be of special help to our Christian brothers and sisters among the fleeing.

Now for a look at our activities in more detail.

MEETING SHIPS AND PLANES

Some of the most demanding, yet exciting work involved meeting the refugees as they arrived. During the first days there were the planes, C 141 Starlifters carrying 240-250 people each and the C 130 Hercules carrying 150 people each - often landing back to back. At the request of Captain Williams, commander of Naval Air Station, our missionaries served as trouble-shooting interpreters. They helped solve communication problems between refugees and doctors, customs officials, immigration officials and the military authorities as well as giving directions and assurance to refugees.

Then came the ships! On peak days when four ships each carrying in the neighborhood of 4,000 people arrived, we often worked around the clock helping them get through the long processing lines. We placed a missionary right at the foot of the gangplank to greet and assist the travel-weary refugees. Many had been 12 days at sea living in deplorably inadequate conditions. Some refugees wept openly at being greeted by Americans speaking to them reassuringly in their own language.

Each refugee had his own heart-rending story. The lucky ones came as families (I met one extended family of more than 60 people) but many came without their loved ones. We met dozens of mothers with stair-step lines of children behind them - but no husbands or fathers. We met long lines of young military men who had left wives and children behind. We met dozens of unmarried young people without their families. Many told of being tragically separated from families in the many transfers from boat to boat at sea. A crying woman told how the rope ladder that had carried her and two of her children to the safety of a larger ship was quickly pulled up when shelling started - leaving her husband and the rest of her children in the small boat. One 13-year old carrying friends out to sea in his father's fishing boat was forced by fear to board a large vessel when darkness caught him far from land. He was distraught at thinking how his family would manage without the boat.

MANNING THE PEOPLE LOCATOR CENTER

After the bulk of the refugees arrived a number of our missionary wives, Donna Reimer, Irene Fleming and Tina Schelander, worked long hours in the Red Cross locator section which handled computerized lists of all refugees who had arrived on Guam. Many families which had been split up in the fleeing and were spread throughout the dozen or so camps were united. Some arriving refugees could be reassured that their relatives had gone on to the Continental U.S. Relatives and sweethearts were found. The assistance of our Vietnamese-speaking missionaries was invaluable and drew the highest praise from Red Cross officials as well as the gratitude of the Vietnamese who were helped.

Bryan and I also discovered that a Christian woman from Nha Trang had seven orphans from the Tin Lanh orphanage there in tow. In trying to get custody of the children to place them in Christian homes we suddenly found ourselves embroiled in a struggle with local officials on Guam. After two meetings in which the Governor himself was present we still aren't sure of the outcome.

PLACING VIETNAMESE IN JOBS ON GUAM

One of our missionary families, Tom and Donna Stebbins, became involved in helping place Vietnamese in jobs on Guam. The placing of Vietnamese on Guam was at first a highly controversial issue, and opposed by the local government. However, working vigorously with local businessmen who needed both skilled workers as well as farmers and fishermen, Tom played a key role in helping to break the log jam. A lead article in the local newspaper centered around Tom's efforts. Now a number of Vietnamese have already been placed on Guam and others are in the process. One of those placed through Tom's efforts was Vietnam's tennis champion, Mr. Bao. He is now a tennis pro at the Guam Hilton! Without developed farming and fishing industries Guam will clearly benefit from the successful placing of Vietnamese farmers and fishermen. We are now calling on World Relief Commission to assist in the long-range settling of Vietnamese on Guam.

PROVIDING KEY MEDICAL HELP

Four of our missionary nurses provided welcome and effective help in hospitals serving the Vietnamese. Our nurses had two important assets. They spoke Vietnamese and had worked with Vietnamese patients before. The Colonel in charge of nursing services in field hospitals at Tent City was so impressed with the services of Eunice Ellison that she requested more help. Our society quickly complied by sending Pearl Goodwin and Carol Steckel from Bangkok. Margaret Herren came to Guam after accompanying orphans to Australia. Carol and Margaret served effectively in the field hospital with Eunice. Pearl, who is also a mid-wife, was soon involved in caring for the many pregnant women who were adding to the refugee population at the rate of two or three a day. All our nurses provided real help and support to the military medical people and are deeply appreciated. And more than just medical help our nurses are having a tremendous ministry to their patients. The language and the real Christian love which shines through make all the difference in the world.

IDENTIFYING AND ASSISTING CHRISTIANS

Meeting planes and ships bringing refugees to Guam afforded us with a good opportunity to find and identify Vietnamese pastors and Christians. And, if we couldn't identify them they identified us! By the end of May, with the bulk of the refugees now through here, I have signed sponsorship papers authorized by the society for 759 Christians (including children). We met about 100 Christians who were on Guam only hours before being sent to Wake Island. We did not have time to sign papers for them. Also some 78 Christians are in the Philippines and 16 Christians in Hong Kong. With a few who probably slipped through unassisted (or with sponsorship employers) my best estimate is that there is a community of about 1,000 Tin Lanh Christians among the refugees. We are aware of approximately 25 pastors among the refugees.

Interestingly, the figure of 1,000 is just under one per cent of the total refugee population or the same as the percentage of Protestant Christians in the total South Vietnam population. It reminds us also that only a small portion of the Protestant Christians were able to get out of Vietnam and the majority remain to witness for Christ under vastly altered circumstances.

We were greatly encouraged to see how quickly our society was able to mobilize North American churches to help sponsor the Christians among the refugees. After we explained the program to local officials here they praised

it as one of the best they had encountered. Our sponsorship paper is now honored with a minimum of questions.

PROVIDING CHAPLAIN SERVICES

Since the first days of the evacuation we have been working with the close cooperation of military chaplains in holding regular services for the Vietnamese Christians and others who are interested in the Gospel. This involves a lot of work and a lot of driving as the camps are spread over 25 miles.

On a typical Sunday our missionaries spread throughout the camps to lead about 10 worship services. There are from 10 people to 150 people in attendance at each meeting depending on the size of the camp and the Christian population. In these services we have wonderful times of fellowship and sharing. In several of the camps Christians are meeting nightly on their own for prayer and Bible study.

Navy Chaplain Knitter and I and a Vietnamese pastor together presided at the funeral service of the first Vietnamese to die on Guam. He was the nine-year old son of a Christian family from Saigon who died of hemorrhagic fever.

In the largest camp, Orote Point or Tent City, we set up a couple of special Tin Lanh tents. These served as chapels, offices and evangelism centers. Franklin Irwin was responsible for getting the first center/tent organized. In his own quiet way he made it a vitally effective witnessing center. One could walk into Tent 27-28A nearly any time of the day to find Christians witnessing to inquirers about the Gospel. When Franklin left Paul Ellison effectively carried on the ministry.

EVANGELISM

The Vietnamese refugees on Guam presented us with an unusual opportunity for evangelism. Gone were many of the old barriers and ties and pressures which kept some Vietnamese in Vietnam from actively considering Christianity. By the end of May we had a list of 400 Vietnamese (including children of parents who became Christians) who made intelligent decisions to receive Christ. Most had heard the Gospel once or several times in Vietnam, but were now making a first decision to become Christians.

Several methods of evangelism were employed. We arranged public meetings several times a week in the camps of greatest population. We either showed a film or employed a musical group from one of the local churches. Either of these methods attracted a crowd. Then a missionary, most often Tom Stebbins, would present a short evangelistic message. Invariably there were those who responded. Usually 20 - 30 people.

A second, very effective method, was personal work by both missionaries and Vietnamese Christians. Some Christians employed many of their waiting hours in constructive witness. Young people distributed Christian literature from tent to tent. Inquirers often came to our Tin Lanh tents to talk and were led to the Lord.

LITERATURE

Literature played an important role in our ministries. We instant-printed several key selections. First was a 24-page hymnal for use in our worship services. Second, were three separate editions of the important witnessing tool in Vietnamese called "What is the Gospel"? We also printed a follow-up booklet in Vietnamese originally authored by Robert Coleman entitled "Growing in the Word" which includes seven basic lessons for new Christians. The Bible Society supplied us with thousands of attractive Scripture portions and Gospels of John. At the end of May they sent us 500 Vietnamese Bibles and 3,000 Vietnamese New Testaments as well. The availability of Scripture in Vietnamese brought a great deal of joy to many Vietnamese Christians who had lost their Bibles along with everything else.

CONCLUSION

It appears that we have about another month's work for our staff of eight remaining missionaries on Guam. By that time the bulk of the Vietnamese refugees will be on the continental United States. With the influx of refugees now virtually at an end we will be able to concentrate on evangelism and follow-up of new Christians. It is our desire to put these new Christians in touch with our colleagues at Stateside camps so they will be established in their faith. For this purpose we have given them a paper of introduction to our missionaries in Stateside camps. The new Christians would be further helped if they could be put in touch with evangelical Christians and churches when they are permanently placed.

The Lord has made provision for the Vietnamese who will be staying on Guam. Tom Stebbins will fill the pulpit at Bayview Baptist in July and August and be available for Vietnamese ministries throughout the week. We anticipate he will work closely with outstanding Christian layman, Do Duc Tri, in establishing a Vietnamese congregation on the island.

Donna and I would like to express our gratitude to God and to our society for the privilege of serving the Vietnamese people, together with the entire staff, here on Guam during these weeks. With the Lord's help we've had a great time helping the Vietnamese in their hour of need and pointing many to Jesus.

R.E. Reimer
Director

GUAM C & MA TEAM IN ACTION



SUBJECT: Status Narrative, June 2, 1975

The OPERATION HEARTBEAT ministries of The Christian and Missionary Alliance continue locating and ministering to members of The C&MA National Church of Viet Nam (TIN LANH) at four U. S. processing centers. In addition, Alliance churches and workers in the Montreal area have begun attempting to locate Tin Lanh refugees in that area.

Rev. Keith Kayser and Dr. Bob Greene are ministering at Camp Pendleton, California. Three hundred sixty-two of our Tin Lanh have been located at Pendleton since May 3. Two hundred seventy were sponsored by HEARTBEAT and over one-half have departed. The Spirit-directed response of our Pacific districts welcomed these brethren and an additional 20 sponsors await new Christian refugee arrivals! Just this week 27 new believers followed the Lord in Christian baptism at Camp Pendleton -- fruit of the ministry of the Vietnamese pastors who have brought scores to the Lord there in three weeks. As the refugee pastors depart this week, Rev. Pham xuan Hien will remain as the refugee camp Protestant Chaplain employed by the U. S. Government for the duration of Camp Pendleton refugee operations. He will be assisted by Rev. Pham van Nam, sponsored by the El Cajon Alliance Church.

At Fort Chaffee, Arkansas, Rev. Richard Drummond reports an average of six conversions per day. Rev. Nguyen anh Tai, released earlier from Camp Pendleton, has been employed as Protestant Chaplain by the U. S. Government. Four hundred fifty Tin Lanh refugees have been located among the 28,000 at Chaffee. The C&MA refugees at Chaffee represent 103 family groups requiring sponsors. Twenty-seven family groups have thus far been sponsored.

At Eglin AFB, Florida, George and Harriet Irwin and daughter Marilyn have located 104 Tin Lanh refugees (18 family groups). Thirteen sponsors are still required. Rev. Roy Josephsen has been ministering as Protestant Chaplain at Eglin. Over one hundred conversions have been reported. A young student pastor who barely escaped, successfully, Danang, Nhatrang, Cam Ranh, Saigon and Bung Tau -- Mr. Hong -- was a recent arrival and is assisting in the Eglin ministry.

Jack and Evelyn Revelle left Camp Pendleton May 24 and began ministry at Indiantown Gap on May 28. They were assisted by Rev. Charles Long until May 31. Over ninety C&MA refugees have been located. Two sponsors have been obtained -- one from the Western Pennsylvania District arrived before the first refugees! Twenty more sponsors are presently required.

In Montreal, former Viet Nam missionaries, John and Esther Fitzstevens, have conducted HEARTBEAT ministries in addition to moving to a new Canadian pastorate from Florida. Eleven Cambodians have been contacted (two were Christians and one accepted the Lord at Pastor Fitzstevens' services at the Fairview Church on June 1) -- the first Cambodian refugees reached in North America.

Colonel Dechert, North America Coordinator, praises the Lord for the Spirit's direction of churches, individuals and hearts. All the HEART-BEAT workers ask that our North American churches join in thanksgiving and pray that the remaining sponsors will be quickly located. Two hundred more sponsors may be required before all of the Tin Lanh refugees are sponsored since many single surviving family members are now appearing. Additionally, let us pray that the Lord will provide Christian sponsors for the increasing numbers of new believers. The Lord is even now creating the Vietnamese specialized ministry for North America. Let us act to carry out His intentions.



Eglin Air Force Base. May 1975



The Christian and Missionary Alliance

NYACK, NEW YORK 10960 • CABLE ADDRESS "PAROUSIA" • PHONE (914) 353-0750

OPERATION VIETNAM HEARTBEAT

MEMO FOR:

Nathan Bailey, President
Divisional Vice Presidents
H. R. Cowles, Editor, The Alliance Witness
District Superintendents
Dial Alliance Missions
Field Offices, Pendleton, Chaffee, Eglin, Indiantown Gap
John Fitzstevens, Canada
Reginald Reimer, Guam
Dalat School, Malaysia

SUBJECT: Status Narrative, June 9, 1975

OPERATION HEARTBEAT ministries of The Christian and Missionary Alliance continue locating and ministering to members of the C&MA National Church of Viet Nam (HOI THANH TIN LANH) at four U.S. processing centers and in the Montreal area.

At Camp Pendleton, California the Government began releasing refugees to their sponsors in increasingly larger numbers and at the same time new refugees began arriving. As of June 9th, fourteen CMA families previously sponsored remained at the Center and ten new families had arrived. Since May 3rd, four hundred and thirty-one of our Vietnamese TIN LANH brethren have been greeted by the workers at Pendleton, Reverend Keith Kayser, Dr. Robert Greene, Reverend Pham Xuan Hien, and Reverend Pham Van Nam. Over one hundred and twenty conversions have been recorded and the second group completing the Christian discipleship series will be baptized on Wednesday, June 11th at three p.m. The response of Alliance churches and friends in the west has truly been Spirit-motivated. Over seventy family groups were initially sponsored out of Camp Pendleton and thirty-one more offers of sponsorship have been received for the newly arriving brethren.

Reverend Richard Drummond's HEARTBEAT ministry at Fort Chaffee, Arkansas, has finally begun to see TIN LANH families depart to their sponsors. Reverend Drummond has been assisted by Reverend Phillip Young, a former CMA missionary now with Wycliffe. Together they have identified and ministered to four hundred and sixty-seven of our Vietnamese churchmen. In addition, they have assisted five hundred seventy-eight other refugees and conducted a spiritual ministry to the twenty-eight thousand refugees at the Center. Two hundred eighty-four conversions have been recorded and a Christian discipleship class is meeting. Many new Christians will be following their Lord in baptism on Sunday, June 15th. Thirty-eight sponsors are needed to complete the sponsorship of all the TIN LANH family groups initially identified and seeking CMA sponsorship.

For over a month only Reverend Drummond and Reverend Young labored in this the largest of the processing centers. They have now been joined by the Reverend Nguyen Anh Tai and Mr. and Mrs. Harrison Cunningham. The Cunninghams have recently graduated from Nyack College and will arrive on June 15th to assist the ministry in the area of CMA sponsorship management for the Chaffee office.

The George Irwin missionary family continues their very effective ministry at Eglin Air Force Base, Florida. One hundred fifty-six CMA Vietnamese churchmen have been identified at Eglin since the HEARTBEAT ministry began. Governmental procedures at Eglin have been smoother than in the other processing centers and a steady movement of CMA sponsored Christians out of the camp and into CMA churches and homes has been the rule. As of 9 June, twelve sponsors were required at Eglin to accomodate recent arrivals. A Chaplain in the Vietnamese Navy, Nguyen Quang Duc, arrived on June 4th and will assist Reverend Leroy Josephson in the spiritual ministry to the more than four thousand refugees. Over two hundred conversions have been recorded. A children's Bible class is being conducted each morning by area churchwomen under Reverend Josephson's direction. Arriving with Chaplain Duc was Nguyen Cong Van who had been engaged in a TV ministry in Saigon. Upon his arrival Chaplain Duc was asked to conduct a marriage ceremony for two of our young people. Reverend and Mrs. Irwin have been asked to be surrogate parents for the young couple.

One hundred and forty-seven TIN LANH members had been identified at Indiantown Gap, Pennsylvania as of June 9th. Thirty-five sponsors are still required in this newest processing center. Reverend and Mrs. Jack Revelle are ministering in this center, assisted in spiritual ministries by Reverend Charles Long, initially, and presently by Reverend John Sawin. Reverend Franklin Irwin is expected to replace Reverend Sawin who is enroute to the International Church, Beirut, Lebanon. The Revelle's youngest son graduated from college in Rochester, New York on Sunday, June 8th. Mrs. Revelle, with all of a mother's longing to participate in this important event, and not having seen her son since the frightful evacuation from Saigon, nevertheless felt a burden to remain on duty at Indiantown Gap. As a consequence she led two refugees to the Lord on the day her son was graduating! These are the first conversions recorded at Indiantown Gap. The Center will be filled to its 15,000 capacity by June 11th.

In Montreal Reverend and Mrs. John Fitzstevens continue their HEARTBEAT ministry to the three thousand refugees and over fifteen hundred Vietnamese who were already living in the Montreal area prior to the refugee influx. Thus far no TIN LANH refugees have been located but several Cambodians have been assisted, two of them already Christians and one led to the Lord on June 1st. The Fairview Church of Montreal was filled to overflowing on June 8th and three persons accepted the Lord. Reverend Fitzstevens and his congregation have been asked to sponsor and superintend the establishment of a Vietnamese Church in the Montreal area. It appears that God has moved the Fitzstevens from Florida to Canada for the events of these days!

Colonel Dechert, North American Coordinator, states that one of the greatest rewards of the HEARTBEAT ministry is to see the Holy Spirit move churches and churchmen. It began in Southern California, with the Superintendent and several area pastors. After an initial meeting, not specifically directed towards recruiting sponsors, nearly half of the TIN LANH families then at Camp Pendleton were sponsored by area churches within forty-eight hours. More recently, at Minneapolis, and then Fremont, Lincoln, Omaha, and Grand Island, Nebraska, through Iowa and on into Kansas City and Missouri, Alliance churches and families have been moved to bear our brethern's burdens. These churchmen have taken up the song of A.B. Simpson - -

"Yes, weary children of the night
We bring you words of hope and love;
There is for you a Land of Light;
There is for you a King of Love."

Alliance churches and churchmen of North America are to be commended for their response. The task is over one-half completed, but over eight hundred of our brethern are yet to arrive. Additionally, let us seek the Lord's guidance, then His enabling, to properly sponsor the more than six hundred new believers brought to Christ in the refugee centers through our ministries.



Reverend Tot and Reverend Hien



*Reverend Tot, Field Director, Lincoln, Nebraska
Organization*

SUBJECT: Status Narrative, June 16, 1975

OPERATION VIET NAM HEARTBEAT ministries of The Christian and Missionary Alliance continue locating and ministering to members of The C&MA National Church of Viet Nam (HOI THANH TIN LANH) at four U. S. Refugee Processing Centers and in the Montreal area. Ministries to members of The C&MA National Church of Cambodia - Mission Evangelique - continued in Montreal and were begun at Camp Pendleton. Church planning and pastoral appointments for North America accelerated and Reverend Truong van Tot was appointed Field Director, Vietnamese Specialized Ministries (see Alliance Witness, April 9, 1975 edition, pp. 16 and 17).

Most of the TIN LANH refugees who arrived at Camp Pendleton in early May have departed for new lives in the North American Alliance family. U. S. Government procedures changed during the week and Reverend Keith Kayser and the two Vietnamese pastors (Reverend Pham xuan Hien and Reverend Pham van Nam) experienced greater difficulty in locating our Vietnamese brethren as they arrived.

On May 6, as he was leaving Camp Pendleton for Fort Chaffee, Colonel Dechert encountered the first group of Cambodian refugees processing into Pendleton -- three buses of women and children and only one man. The despair communicated itself across the barriers of language and culture and a burden was given, and received, to minister to these "forgotten refugees." This burden was later shared with Reverend Grady Mangham and a search begun for a missionary to minister at Pendleton. May 29 Reverend Mangham learned of the possible availability of an OMF missionary who had been in Phnom Penh - Miss Rose Ellen Chancey. Colonel Dechert contacted Miss Chancey and asked her to come to Camp Pendleton where over one thousand Cambodians were isolated from the comfort of Jesus Christ due to language barriers.

Miss Chancey had returned to the United States a few weeks earlier. Such was her burden for the Cambodians (to whom she had only ministered ten months, being in first-term language study) that she had contacted Cambodian army officers isolated in Georgia in order to help them. Help them she did, leading several to the Lord.

Miss Chancey's ministry began at San Onofre Camp, Pendleton, at approximately four o'clock in the afternoon, June 12. The first Cambodian to whom she introduced herself was a member of our church! The next two asked to receive Jesus Christ as Savior! Another young mother and her small children were identified by Rose Ellen as the family of one of the officers receiving the Lord in Georgia. Thus eight conquered darkness and despair at San Onofre. Rose Ellen will conduct her ministry through Reverend Hien and Reverend Kayser. The C&MA field office at Pendleton will carry on all the sponsorship activities developing out of this ministry.

Also taking place at Pendleton on June 12 was the second Vietnamese baptismal service in North America. Twenty-seven more believers followed their Lord in Christian baptism. An initial group of twenty-seven new believers had been baptized a week earlier. As of June 16 four hundred seventy-four TIN LANH had been identified at Pendleton and one hundred twenty-three conversions recorded.

The moving of the Spirit in the Western and Northwestern Districts was so active this week that the need for a large number of sponsors - over seventy, two weeks ago; thirty-eight last - has been largely met. Only twelve sponsors are required to complete the sponsoring of the TIN LANH arrivals of over five weeks ago. Thus far Reverend Drummond and Reverend Phil Young have identified five hundred twenty-eight of our churchmen from Viet Nam. They have assisted another six hundred forty-eight non-TIN LANH refugees and participated in the spiritual ministry of Reverend Nguyen anh Tai. On Sunday morning, June 15, Reverend Drummond brought the message, centered on the significance of Christian baptism. In response, sixteen adults and two youths sought the Lord! That afternoon the three - Reverend Tai, Reverend Drummond and Reverend Young - administered Christian baptism to one hundred eight new believers in an Army swimming pool at Fort Chaffee. It was a fitting climax for Reverend Young, now associated with Wycliffe. He departed for Indiantown Gap, Pennsylvania, on June 16. Reverend Jim Lewis, former C&MA missionary to Viet Nam, now an Alliance pastor, has replaced Reverend Young. Reverend Royce Rexilius will replace Reverend Lewis at a later date.

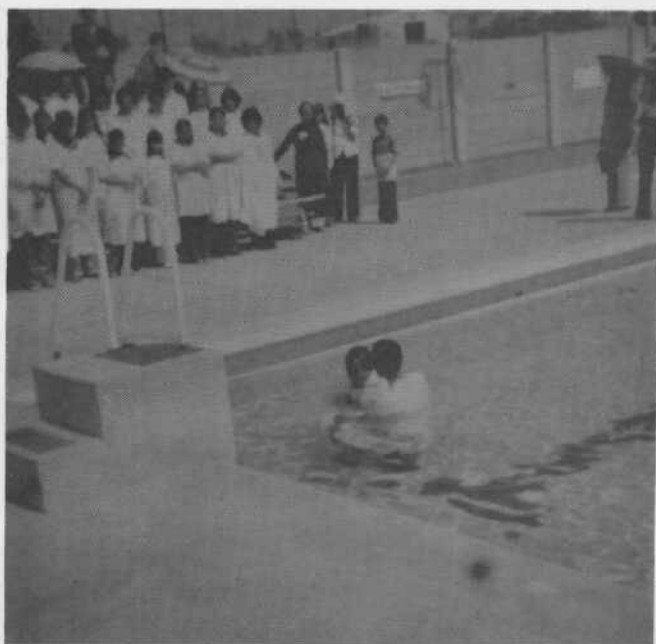
In Florida the George Irwin family continues their highly effective ministry. One hundred ninety-three TIN LANH members have been located at Eglin. In addition, six hundred forty-two other refugees have been assisted in locating sponsors. The spiritual ministry of Reverend Josephsen has resulted in two hundred thirty-three conversions! Appropriate to the Vacation Bible School season in most Alliance churches, Reverend Josephsen has enlisted volunteer area churchwomen who now conduct a daily Bible School for all the children at the Eglin Processing Center.

At Indiantown Gap, Pennsylvania, Reverend Jack Revelle and his wife, Evelyn, continued locating our refugee churchmen - two hundred twenty-four - and speeding their departures to a new life in Christian hearts, churches and homes. Their efforts have resulted in eight family groups already departing the processing center less than two weeks after arrival. These C&MA-sponsored families were among the first to leave the newest U. S. processing center.

The John Fitzstevens family in Montreal continues to minister to the more than four thousand Vietnamese in their area, as well as to the scores of other foreigners seeking a spiritual orientation. Elsewhere in Canada the Tenth Avenue Alliance Church is attempting to obtain several refugee families from Fort Chaffee and Indiantown Gap. Other Canadian brethren are eager to sponsor. Please pray that government policies and procedures in both our nations might assist to speed this Light.

"Some day He'll say, 'I once was hungry,
Ye fed Me from your scanty store;
I once was naked, outcast, friendless,
Ye clothed Me, helped Me, o'er and o'er.
What though ye little dreamed the suppliant
Was I, your Saviour and your Lord,
Come now, ye blessed of My Father,
I come to bring you great reward.'"

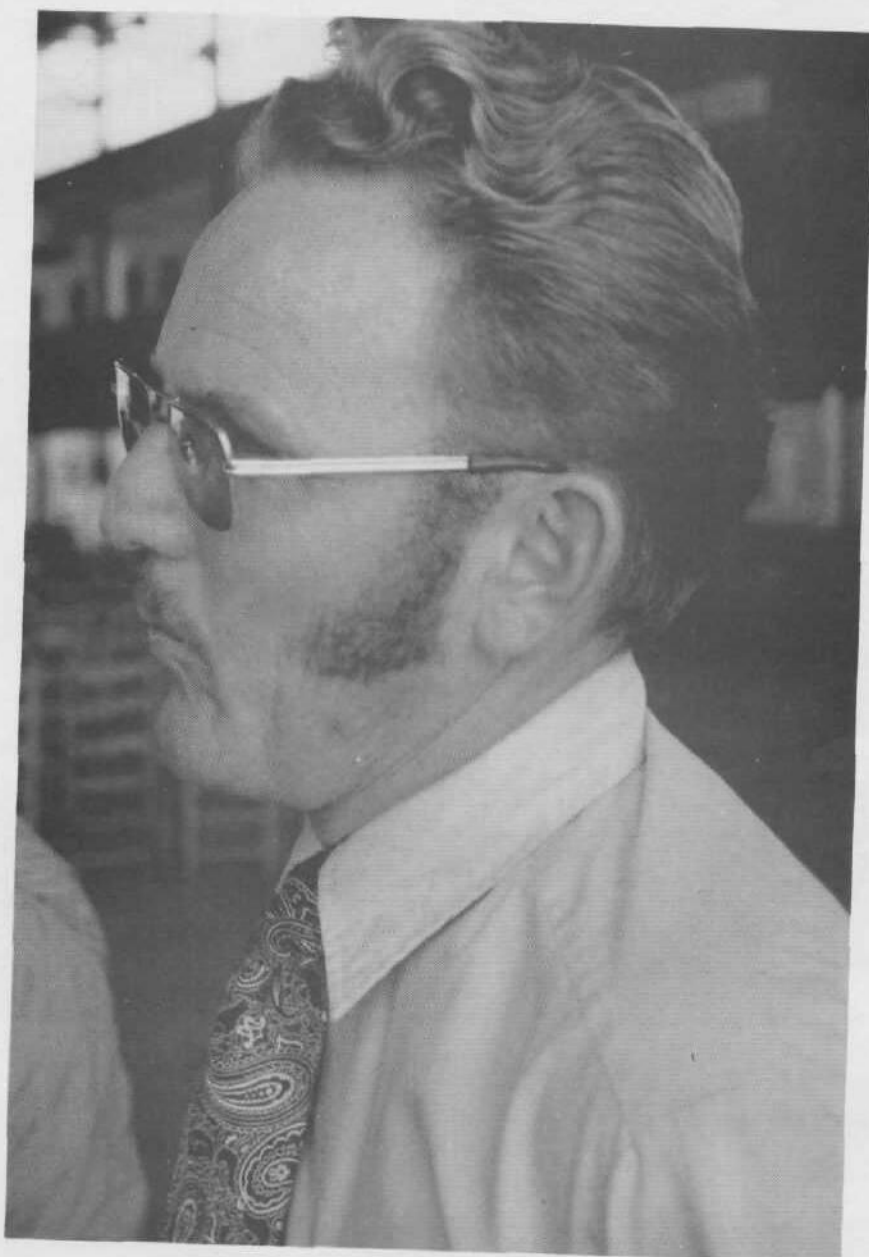
(A. B. Simpson)



*Reverend Nam Baptizing. Reverend Hien Baptizing.
Camp Pendleton*



First Vietnamese Christian Wedding



Reverend Josephsen, Chaplain, Eglin

THE CHRISTIAN AND MISSIONARY ALLIANCE



OPERATION

Sixty five
years in
VIET NAM



NOT THROUGH YET

Luke 19:13



HEART BEAT



**COORDINATOR'S JULY
OVERVIEW**



The Christian and Missionary Alliance

NYACK, NEW YORK 10960 • CABLE ADDRESS "PAROUSIA" • PHONE (914) 353-0750

OPERATION VIET NAM HEARTBEAT

Officers
District Superintendents
Field Office Directors
Editor, Alliance Witness

1 July 1975
Guerneville, CA

Dear Brethren:

Dr. Billy Graham is said to have once asserted "The Christian and Missionary Alliance is the greatest untold missions' story in Christianity today." Within my own relatively short association with the Society I can certainly support this appraisal whether Dr. Graham was the source or not. Over the weeks of the processing center ministries of OPERATION VIET NAM HEARTBEAT I have attempted to tell the story - and keep you informed - via the periodic status narratives. If there were one single thing which I could do right now it would be to place a copy of the combined narratives in the hands of every member of our Society at home or abroad. Since I cannot do that I am writing this letter which will frankly, albeit briefly, tell you what you have done through "the Power of His Spirit." I believe the time is appropriate. In the first place, many of you will be speaking at camps and conferences during the remainder of the summer and this fall. Secondly, we are on the threshold of accomplishing what we were initially burdened to do and I believe the Spirit, in a continuous or dynamic enlargement of that original burden, is enabling us to see where emphasis needs to be modified or shifted in HEARTBEAT ministries.

THE BURDEN

Officers of the Society, missionaries and others labored for weeks before Viet Nam fell, attempting to free the missionaries from Ban Me Thout, minister to the refugee flood within Viet Nam and arrange for evacuation of the some six hundred members of HOI THANH TIN LANH (HTTL) who had indicated a desire to leave their country. Approval of their evacuation was sought and obtained from highest US authorities. That their evacuation was not possible, in spite of heroic efforts such as those of Tom Stebbins, does not indicate a lack of prayer or physical support. Virtually none of the US preplanned and prepared evacuation plans were carried out, including those which the representatives of the Society had prepared in conjunction with appropriate authorities in Washington and Saigon.

As this grim eventuality became clear officers of the Society in Nyack received a burden from the Lord - make every attempt to evacuate our churchmen through private means; gather together those who escaped regardless of the means of escape; locate those gathered by other agencies; sponsor into our North American church family every HTTL refugee who accepted our offer of help; establish a continuing radio ministry into the conquered countries of Viet Nam and Cambodia; and, raise the funds necessary to discharge the burden without slighting the Lord's work elsewhere.

WHENCE THE BURDEN

I cannot speak for officers in Nyack to whom the burden was delivered in the closing days of April. However, from my perspective of watching the outworkings of the burden and from the priceless fellowship with the Vietnamese and North American participants which has been mine, I believe a conclusion might be expressed concerning the conception of the burden. In Louisville, Kentucky, in 1875 a man of God began to see the pathway of service which God had for him. In 1880 this gentleman began a magazine "The Gospel in All Lands". In 1881, A. B. Simpson stepped out from the organizational framework within which he had previously served the Lord and a new manifestation of Christian love and concern was born. A bit over a decade later a young Canadian of means met A. B. Simpson. In 1892 Simpson visited China and in 1897 young Robert Jaffray arrived in China. Dr. Simpson had an interest in Indochina as early as 1887 and was fired anew in 1892. Dr. Jaffray had been caught of the same fire and visited Hanoi in 1898. Over a decade was yet to be, but as Dr. Toser so beautifully puts it, "the cloudy pillar" brought the Gospel and the "breaking of day" in Indochina in 1911.

For over sixty-five years the CMA has ministered Life and Light to all the Vietnamese people - for over fifty-two years in Cambodia, over forty-six years in Laos. Missionaries have been sent; funds raised; innumerable missionary conventions focusing on the region are annually conducted throughout North America; our young people challenged, recruited, educated, sent and supported; men and women have been seized and not heard of again - three in Ban Me Thout, 1962; men and women have given their lives - six in Ban Me Thout, 1968, one a few months later; and at least five are still in Viet Nam today, seized in March 1975 and prisoners of the North Vietnamese. The angel of the Lord is still before His people, His Holy Spirit still directs those who would obey His will, and the cloudy pillar - whatever it's present, often physically imperceivable medium - has brought a portion of the fruit of sixty-five years of ministry home to the body that produced it. Nothing of this nature has ever before taken place in North American religious experience! The fruit will minister to and enrich the body. We have a burden because we have a blessing!

EXPANDING THE BURDEN

At the working level the burden was relayed as a mission: "Locate all of our former Vietnamese churchmen - probably six hundred in all - and offer them CMA sponsorship. The raising of funds and recruiting of sponsors will be a headquarters responsibility." Within these guidelines HEARTBEAT processing ministries began - and they began not with sponsorship but with the proclamation of the Gospel of Jesus Christ to all of the refugees in every camp. Because of our obedience, the Spirit initially led us into a Spiritual ministry rather than the envisioned sponsorship ministry. The initial instruments of expanding the burden were our obedience; Reverend LeRoy Josephson, and Reverend James Livingston at Eglin; Reverend Richard Drummond and Reverend George Irwin at Chaffee; and Reverend Pham Xuan Hien, Reverend Truong van Tot, Reverend Pham van Nam and other Vietnamese refugee pastors at Camp Pendleton. Through the expanded burden we have been able to lead another twelve hundred souls from darkness into Light and over two hundred of this number have been baptized thus far. Further still, opportunity has been opened at all four US processing centers to place an Alliance missionary or Vietnamese pastor as the center's Protestant Chaplain.

At Chaffee and Eglin opportunity was opened to serve all refugees as a Voluntary

Agency (VOLAG). The significance of this opportunity requires explanation. Shortly after refugees began arriving the US Government concluded contracts with ten VOLAG's. These contracts required the contracting organization to accept every refugee referred to them by the government; locate a sponsor from among volunteer offers of sponsorship - primarily from the offers received at the State Department toll free number; verify the references of the prospective sponsor; complete the paperwork and stand behind the sponsorships completed by the VOLAG. Contractors are probably to receive the "costs plus" of their operations, government offices and communications, and, in order "to stand behind the sponsorship" will receive \$500 per refugee. Government intentions, not specified in the contract terms, were that the contractors would give the refugee and/or their sponsors the per refugee allowance or at least be prepared to do so.

I have been asked why we did not seek a contract. I believe the question is a fair one. In the first place we had a specific burden, before Viet Nam fell and certainly before any government funds were involved. Even the initial execution of the burden, expanded into a spiritual ministry to all refugees, was a service to God, not permitting of monetary limitation. Secondly, the CMA is not organizationally an across the board, all services relief organization. Finally, and most significant, I believe, were the thoughts of Dr. Nathan Bailey when we discussed this ministry. Dr. Bailey's assessment was that our burden had been assumed and was our responsibility irrespective of what government's and other agencies might do. Secondly, if we were to become a contractor serving all refugees we would be required to deal with refugees and sponsors as they were referred to us. Inescapably this would require us to help people, as the CMA, whom we would not have chosen to help. There were hundreds of churchmen whom we could not help. Should word reach them, now or later, of our assistance to former government officials, military officers or other non-TIN LANH related individuals their faith might suffer and they might draw a conclusion that they were betrayed. Should the communists learn of our assistance to the types of people noted it could become a propaganda theme against HOI THANH TIN LANH and the members still in Viet Nam and could be used as a basis for persecution of believers or the missionaries who are still in Communist hands.

Hence, for excellent reasons no contract was sought. Yet at Eglin and Chaffee our HEARTBEAT ministries are assisting the government in addition to the Spiritual and sponsorship ministries which took us to the processing centers in the first place. Because our involvement is voluntary rather than contractual we have been able to be selective, steer our own course AND help in varying degrees with the resettlement of 2,045 refugees to whom we might never have ministered - and several hundred of these have been sponsored into environments which met highly critical criteria. Because of this assistance - beyond our spiritual ministry - and the attitude of Miss Marilyn Irwin at Eglin, refugees have been led to the Lord AFTER leaving the center - people we didn't reach with the spiritual ministry but who were reached by a big heart in a very small frame. I thank God that our attitudes have maintained a readiness to follow on into all the dimensions of the burden God's Spirit is daily unfolding before us.

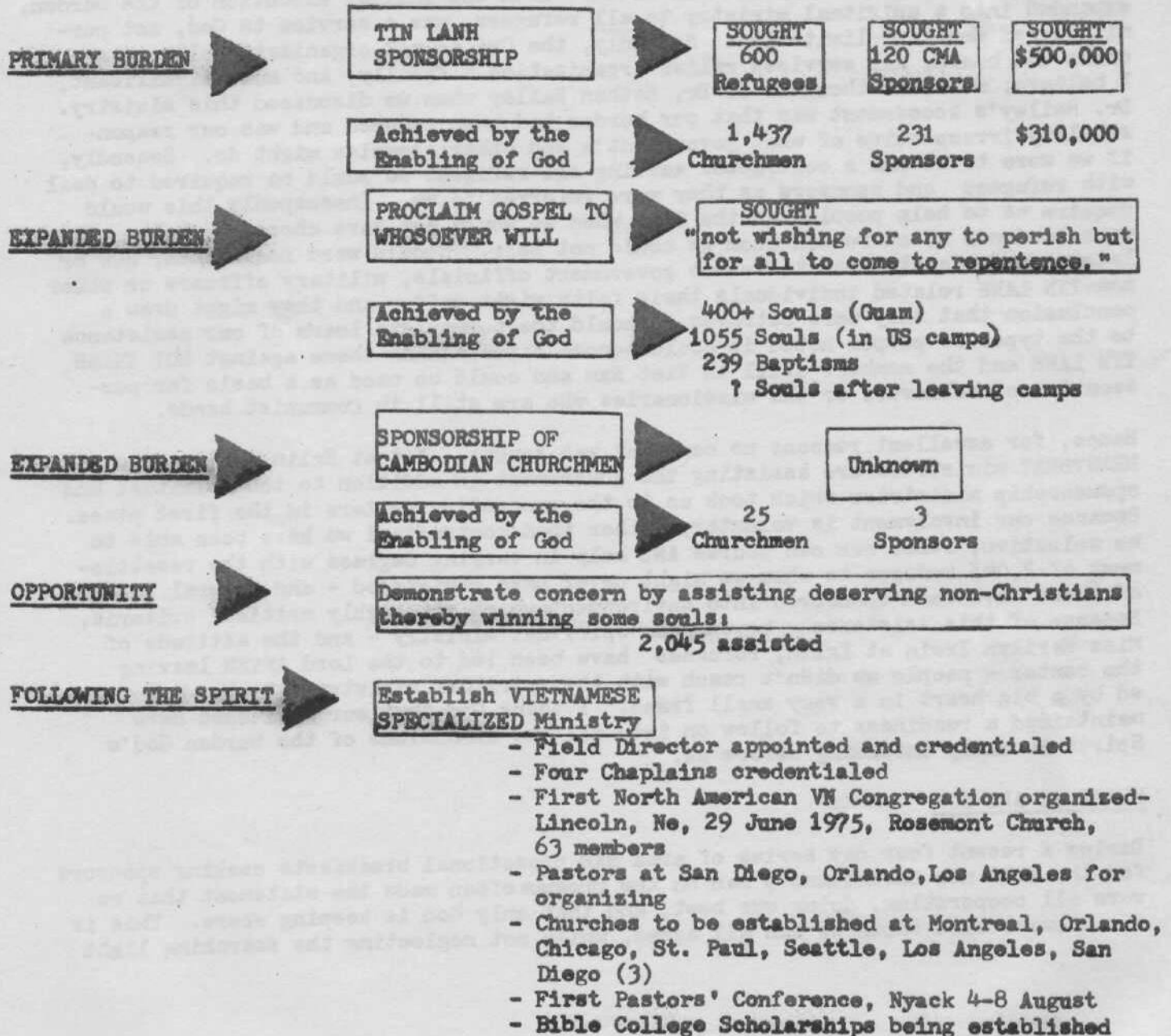
WHERE WE ARE NOW

During a recent four day series of area NAE promotional breakfasts seeking sponsors for the 1200 new Christians a man on the program often made the statement that we were all cooperating, doing our best, and that only God is keeping score. This is a statement with which we can all agree, while not neglecting the searching light

of self-examination when we realize that "God IS keeping score" - He who said "to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me", that One cares and IS interested. Reverend Gerald Smith said it so well for today, when he wrote in 1968:

"Some of us have never been in Viet Nam, or Japan, or India, Africa, or South America. But God doesn't measure the distance we have traveled to serve Him - He measures the capacity of our heart and being for love and concern."

A MEASUREMENT
(through 1 July 1975)



Brethren, to gain an idea of the magnitude of a portion of the tasks thus far accomplished, consider that had a contracting VOLAG done this same amount of work it would have cost the US Government - all Americans - over \$2,481,000 thus far!

We have succeeded because it hasn't been our task - it has been His mission. By my military estimate just to accomplish what the fourteen missionaries or full time church workers in the five camps (four US, one Canada) and I have done - administratively - the Defense Department would have used over 500 men (probably nearer 1200). Some VOLAGs for example, are using upwards of forty workers in each camp plus an extensive nation-wide continually functioning administrative organization. We haven't succeeded because we are extra good. No! We have succeeded because God's Spirit, working in over 1400 North American churches, working in District offices, working in Nyack, and working in the hearts of God's people, has succeeded.

SPONSORSHIP OFFERS (through 28 June)

Central	4	Southeastern	19
Central Pacific	14	South Atlantic	1
Eastern	11	Southern Pacific	46
Metropolitan	3	Southern	6
Midwest	24	Southwestern	4
Northeast	10	West Central	13
Northwest	20	Western	31
Pacific Northwest	11	Western Pennsylvania	3
		All Canada (Special Case)	- 11

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WHERE DO WE GO NOW

There are approximately 120-175 more Vietnamese or Cambodian Christians to be offered sponsorship upon their arrival from scattered overseas areas. An additional fifty-nine are arriving in Canada.



IMMEDIATE TASK: Sponsor these Christians - approximately thirty more C&MA Sponsors are required.

All Churches interested in sponsoring Cambodians should contact the Pendleton office as soon as possible.



CONCURRENT TASK: Push HEARTBEAT gifts over the goal initially set by our burden.

I hope to be able to be available to speak on this task, and the one following, whenever and wherever you request me to do so.



URGENT TASK: Sponsor the 1400+ new Christians.

Every superintendent, pastor, and North American churchman can reach out to all evangelical churches to sponsor new Christians. These children in the Lord need Christian sponsors if they are to grow in the Lord. Imagine with me for just a moment: Churches are being established as rapidly as pastors are available - LINCOLN, ORLANDO, MONTREAL, CHICAGO, SEATTLE, LOS ANGELES, ST. PAUL, SAN DIEGO - Can not the CMA churches in these areas find evangelical sponsors for the 1400 and get them in our churches? Our God is able if we are willing! Let's every member become a recruiter.



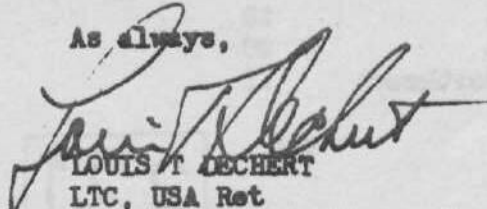
**CONTINUAL
PRIVILEGE:**

Prayer
Glorification of the Lord
Edification of the believer
Evangelisation of the lost
Addition to the church as many as are being saved.

CONCLUSION

Dear friends and co-laborers, we have come a long way with our Lord in this most recent calling. Mistakes have been few - and I made a great many of them. But what a blessing it has been to see what God and His people can do. I believe Dr. Simpson would exhort us at this juncture: "Brethern, we've crossed the Jordan - follow on - let us occupy all that the Lord has for us!" Thank you.

As always,


LOUIS T. DECHERT
LTC, USA Ret
Coordinator, North America

"Oh, by the love that brought us in,
Let help and hope to them be given." (My Trust - A.B. Simpson)

SUBJECT: Status Narrative, June 27, 1975

The Christian and Missionary Alliance continued ministering to scores of thousands of Indochina refugees through OPERATION VIET NAM HEARTBEAT ministries. Thus far 1,405 former members or family members related to the HOI THANH TIN LANH (C&MA) have been located in the four U. S. Processing Centers and Montreal. In addition, 25 former members or family members related to MISSION EVANGELIQUE (C&MA) in Cambodia and 9 Chinese churchmen related to The C&MA have been located.

Thus the North American church (Body) has been able to directly assist and in most cases sponsor over 1,400 Indochina Christian refugees representing the product of over 65 years of the Body's ministry in Southeast Asia. Our Asian churchmen have in almost every case been sponsored by an Alliance church, and thrilling reports of how the fruit is now ministering to the parent (Body) are multiplying. No comparable experience has ever taken place in North American religious experience.

In addition, through the C&MA-provided processing center chaplains, all of the refugees have been provided a spiritual ministry. In the U. S. centers there have been 964 conversions, and recently the numbers of these new Christians have been swelled by the arrival of many of the more than 400 refugees who sought the Lord through the ministries on Guam -- over 1,400 conversions! In the U. S. there have been 161 baptisms; and on Sunday, June 29, at Indian-town Gap, Reverend John Sawin, an Alliance missionary employed by the U. S. Government as Camp Chaplain, will baptize another 72 believers, many of whom found the Lord in Viet Nam but had not followed His complete example in baptism. Reverend Sawin will be assisted by a young Vietnamese student pastor who has not yet been ordained.

But all the story still hasn't been told! Since the beginning of OPERATION VIET NAM HEARTBEAT as a ministry specifically directed to carrying the burden to sponsor the anticipated 600 refugee churchmen from Viet Nam and obediently following that burden into a spiritual ministry thus far available to over 85,000 refugees (enabling over 1,400 of these to find and accept their Lord and God), The C&MA has assisted over 1,760 other primarily non-Christian refugees as a service to the U. S. Government, by government request and without any monetary remuneration.

Instead of a camp-by-camp analysis, this week's summary closes with a true story which began with Reverend Paul Edwardson in the Tenth Avenue Alliance Church, Vancouver, British Columbia. This body of concerned brethren were among the first North American churches to catch the burden and this was directed to our international headquarters' officers before Viet Nam fell. Pastor Edwardson called Camp Pendleton and an offer of sponsorship for six families of up to an overall total of 31 people was made. Six houses and six jobs were located for these families. Over \$25,000 was pledged to the sponsorship (in addition to active HEARTBEAT support).

Red tape and governmental policies on both sides of the border blocked the offer. Reverend Edwardson, Reverend Orthner and President Nathan Bailey all contacted Canadian officials with no success. Colonel Dechert, Reverend Revelle and then Reverend Drummond contacted U. S. and Canadian officials in the U. S. Centers to no avail. Of the original 60,000 refugees, among whom were 800 TIN LANH members, none were sponsored to the Tenth Avenue Alliance Church.

Undaunted, the C&MA representatives again responded to Reverend Edwardson when he renewed the offer on June 12. By this time over fifteen offers of sponsorship had been received from C&MA churches throughout Canada and the Montreal Heartbeat ministries of John Fitzstevens had begun. Among the more than 3,000 refugees in Montreal for processing, a desperate need for a pastor for a Vietnamese church in Montreal was perceived. None was available.

By June 20, no TIN LANH refugees had been located for Vancouver and Reverend Edwardson had arrived as Bible teacher at the South Pacific Family Camp near San Bernardino, California. During that weekend a group of 60 TIN LANH refugees -- including two pastors -- located in Korean custody at Pusan, Korea, petitioned the Canadian government for asylum. Korean ships had rescued them at sea weeks ago. This small flock had thus far converted over 20 others while at Pusan. Dr. Louis L. King learned of the request for asylum on June 23 and directed the request to Colonel Dechert, who called Reverend Edwardson as he was about to begin his evening message at Forest Home Camp. These two gentlemen were taken aback at the request -- 59 people in addition to the 31 already being sought! It was decided that prayer and a later decision were necessities. Superintendent McIntyre was contacted.

At 11:45 p.m. on Monday, June 23, the group was sponsored by Reverend Edwardson "trusting in the Lord's provision." The joy of the small flock in Pusan, upon learning that indeed their God hears and is able, is a wonderful joy in which we all have a part, and Montreal will get its pastor.

Praise the Lord, great things He hath done!



Reverend Drummond Baptizing, Fort Chaffee



Reverend Josephsen Greeting New Arrivals

* * * * *

SUBJECT: Status Narrative, July 8, 1975

"Mr. and Mrs. Looby [7841 A Street, Lincoln, Nebraska 68510] have already received a couple and have another young man on the way, are so thrilled about it, they have asked for two more young men!" (Western District Refugee Chairman)

"SIXTY-THREE VIET REFUGEES FORM CHURCH IN LINCOLN. The fall of South Viet Nam did more than shatter a government. It scattered a church, one that had thrived there for almost sixty-five years. In Lincoln, Sunday the first step was made toward putting that church back together again." (The Lincoln Star, June 30, 1975)

"Leading the service was the Reverend Mr. Truong van Tot of New York, Field Director of the National Vietnamese Church. Visiting ministers joined Pastor Tot in the laying of hands as he consecrated a committee of three men and one woman to guide the fledgling congregation." (Lincoln, Nebraska Journal, June 30, 1975)

"This congregation numbered sixty-three persons. Thirty-six Vacation Bible School students from the Mark West Neighborhood Church C&MA of Windsor, California, sent their week's offering of \$136 to the Lincoln congregation to begin its own Sunday school. Inspired by this example, the newly formed Vietnamese congregation took a spontaneous offering of over \$425." (CMA Heartbeat Press Release)

"We are thrilled to have Pastor Duc with us in Orlando. There is a great field of work awaiting him in the Orlando area...There were about forty Vietnamese who attended the first Sunday service, June 29. TV cameras were there to film part of the service." (Southeastern District Director of Church Growth)

"Send them all!" (Northwestern District Superintendent upon receiving an unexpected midnight call at Family Camp concerning thirteen refugees)

"We will undertake to sponsor all these whom the Lord has given through the camp ministry. I know our people and they love these new Christians." (President Bailey, July 2)

"Oh, by the love that brought us in, Let help and hope to them be given." (My Trust - A. B. Simpson)

"Why! Where else ought we to send our Christians?" (Superintendent Berreth)

"At least 125 Cambodians prayed to receive the Lord at Indiantown Gap." (John Sawin and Merle Graven)

"On Friday, the 11th, twenty-five more Vietnamese will be baptized. Ten Cambodians will be baptized with them!" (Keith Kayser, Pendleton C&MA Director. These are the first reported Cambodian baptisms in North America.)

"Can't we have some families sent to us directly from Guam?" (Pastor Shellrude, North Seattle Alliance) Yes.

"Send us another family." (Pastor Shellrude less than an hour later)

As of July 3, HEARTBEAT ministries of The Christian and Missionary Alliance in the four U. S. and one Canadian processing centers had located and offered CMA sponsorship to 1,594 former Indochina Alliance churchmen. Thirty-one of these were members of the MISSION EVANGELIQUE in Cambodia.

By July 3, 1,283 additional non-Christian refugees had prayed the penitent's prayer and begun Christian discipleship instruction. Among this number were 137 Cambodians. An additional 2,140 non-Christian refugees were assisted in administrative processing.

OPERATION VIET NAM HEARTBEAT FUND receipts have raised \$341,000.

Vietnamese pastors were assigned to Seattle and St. Paul.

Dr. Nathan Bailey recently remarked that the HEARTBEAT reports were not only informational but inspirational. In reply it was asserted, "It's not hard to be inspirational when you are working with inspirational people!"

Thank you, Mr. and Mrs. Looby, Reverend Tot, Mark West, Reverend McGarvey, Reverend Berreth, President Bailey, and Reverend Shellrude. Thank you, God!



VIET NAM HEARTBEAT REPORT - PRAISE AND THANKSGIVING

Dr. Nathan Bailey, President
The Christian and Missionary Alliance

..."The heavens shall praise Thy wonders, O Lord: Thy faithfulness also in the congregation of the saints." Psalm 89:5

This letter comes as a follow-up report on what is taking place among the Vietnamese and Cambodian refugees who have fled their homeland and are now being resettled in the United States and Canada. Almost daily we hear of conversions, baptisms, and the accounts of families that break down in tears of gratitude as they are ushered into their new homes.

Tin Lanh Christians so far located and now in the United States and Canada number 1,594.

Colonel Louis T. Dechert, North American Coordinator for the Alliance, is giving outstanding leadership to the program of resettlement. Our missionary staff, in addition to its work with believers, has given assistance in the administrative processing of 2,140 non-Christian refugees as well. In an evangelistic thrust that has involved Vietnamese and Cambodian laymen and pastors as well as missionaries, 1,708 refugees have prayed the penitent's prayer and have begun discipleship instruction, and some 491 have been baptized. Among the new Christians are over two hundred Cambodians.

Our Division of North American Ministries is busy helping establish congregations. We have invited approximately thirty Vietnamese pastors to meet at Nyack in early August for a time of spiritual renewal and orientation as they become acquainted with and part of the church in North America. Vietnamese churches are being established in Lincoln, Orlando, Montreal, Vancouver, Seattle, Chicago, Houston, Los Angeles and San Diego.

Here are a few of the recent reports that I know will bring joy to your heart:

LINCOLN, NEBRASKA CHURCH

"Sixty-three Viet Nam refugees have formed a church in Lincoln. The fall of South Viet Nam did more than shatter a government. It scattered a church, one that had thrived there for almost sixty-five years. In Lincoln Sunday, the first step was

made toward putting that church back together again."
(The Lincoln Star, June 30, 1975)

"Leading the service was the Rev. Mr. Truong van Tot, Field Director of the National Vietnamese Church. Visiting ministers joined Pastor Tot in the laying on of hands as he consecrated a committee of three men and one woman to guide the fledgling congregation."
(Lincoln Nebraska Journal, June 30, 1975)

Thirty - six vacation Bible school students from the Mark West Neighborhood Church (C. & M. A.) of Windsor, California, sent their week's offering of \$136.00 to the Lincoln congregation to begin its own Sunday school. Inspired by this example, the newly-formed Vietnamese congregation took a spontaneous offering of over \$425.00.

ORLANDO CONGREGATION

"We are thrilled to have Pastor Duk with us in Orlando. There is a great field of work awaiting him in the Orlando area...there were about forty Vietnamese who attended the first Sunday service June 29. T.V. cameras were there to film part of the service." (Southeastern District)

THE HEARTBEAT ACROSS NORTH AMERICA

"Why! Where else ought we to send our Christians? Send them all!" (Northwestern District Superintendent Leo Berreth, upon receiving an unexpected midnight call at family camp concerning thirteen refugees needing homes).

"Over two hundred Cambodians prayed to receive the Lord at Indiantown Gap" (Missionaries John Sawin and Merle Graven).

"On Friday, June 11, twenty-five more Vietnamese will be baptized. Ten Cambodians will be baptized with them!" (Rev. Keith Kayser, Pendleton Refugee Director).

"Can't we have some families sent to us directly from Guam?" (Pastor Ralph Shellrude, North Seattle Alliance).

You will be happy to know that as this letter is written, the Viet Nam Heartbeat Fund stands at \$385,000. The response has been heartwarming. Surely God has vindicated our efforts to assist these displaced Christians. It is our confidence that in years to come they will make a contribution to the life of the church in North America and be a vital part in spearheading missionary work among Vietnamese around the world. Please keep in mind that our original estimate of five hundred refugees was far too low. With new converts added to the ranks we may well be responsible for thirty-five hundred to four thousand Christians. We must not let the new converts be swallowed up by non-Christian families in North America. Continue to pray for this vast but rewarding undertaking. If you attend an Alliance church your contribution should be channeled through the local church treasurer. As a convenience, and for those who do not attend an Alliance church I am including a return envelope.

WE STILL NEED ADDITIONAL FUNDS!
WE NEED ADDITIONAL SPONSORS!

We must care for the spiritual fruit God is giving us.. Thank you again for your heartfelt response to the brokenhearted of Viet Nam and Cambodia.

July 16, 1975

Nathan Bailey



* * * * *
SUBJECT: Status Narrative, July 24, 1975

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zechariah 4:6

The Christian and Missionary Alliance through HEARTBEAT ministries has been especially graced during the past two weeks. Overseas, from Guam, a church has been established, a pastor assigned, and prospects have been good for financial support to enable Rev. Tom Stebbins to establish a fishing cooperative with 700 to 1,000 refugees -- eventually to win this flock for the Lord. From Pusan, Rev. Thuan reports that processing for Canada is proceeding for the group of believers there who petitioned for asylum (Narrative of June 27). From Thailand, many of our Vietnamese and Cambodian churchmen presently in Thailand have been constantly contacted and assured of our every concern on their behalf. The refugees in Hong Kong have similarly been reassured.

In the United States, at Camp Pendleton on July 11, 58 more Vietnamese followed our Lord's example in Christian baptism -- 111 thus far -- and the first Cambodian baptisms in North America took place as 12 new Cambodian Christians followed our Lord's example. The joy of God's precious Holy Spirit abounded as three pastors -- Rev. Pham xuan Hien, Rev. Pham van Nam and Rev. Keith Kayser -- each accompanied by five candidates (Rev. Kayser baptized the Cambodians), graced the Marine Corps Olympic-sized swimming pool at the same time. During the week following this baptism Miss Chancey (Narrative of June 16) has been used by the Spirit to lead more and more Cambodians into Life and Light. Rev. Keith Kayser reported as of June 20 that the Cambodians are literally following her wherever she goes, awaiting their opportunity to pray and ask Jesus Christ into their lives. Our God has said, "Not by might, nor by power" and He had already provided that Rev. Eugene Hall, our last Board Representative at Phnom Penh, would arrive at Camp Pendleton on July 21 to join in the harvest. Our God is great!

At Fort Chaffee, Arkansas, another 113 new Christians were baptized on July 6, bringing the number of new Christians baptized at Chaffee to 221.

At Indiantown Gap, Pennsylvania, another 43 Vietnamese were baptized on July 21. One hundred twenty-one Vietnamese have been thusly obedient at Indiantown Gap.

At Eglin Air Force Base, Florida, on July 13, 58 Vietnamese were baptized. These were the first baptisms at Eglin.

In concluding the record of baptisms to date, on Guam comes news of 21 baptisms on July 13. Within two weeks 305 new believers have been baptized -- 544 baptisms in North America or on Guam since May 29.

Since May 2 God's Spirit has moved in the lives of 320 Vietnamese and 40 Cambodians at Camp Pendleton, 543 Vietnamese at Fort Chaffee, 409 Vietnamese at Eglin AFB, 125 Cambodians and 115 Vietnamese at Indiantown Gap, two Cambodians and 14 Vietnamese at Montreal, and 800 on Guam -- 2,368 conversions -- bringing lost lives to repentance.

These statistics are thrilling and we share in the joy which we have been told fills heaven's courts as these who were lost have been found. But equally thrilling is the way in which God's Spirit has been moving in and through HEARTBEAT and the North American Alliance family to build a church! Rev. Truong van Tot was appointed Field Director of Vietnamese Specialized Ministry on June 14. By June 29 Vietnamese churches were organized at Lincoln, Nebraska, and San Diego, California. On July 6 the church was organized in Orlando, Florida. By July 6 pastors had arrived and assumed these pastorates. As of June 23 a pastor had been tentatively located for the Montreal church -- a need first expressed on May 17 (Narrative of June 27). On June 16 Superintendent Berreth had requested a church for St. Paul. A pastor was assigned on June 20 while still on Guam. On June 19 a pastor was requested for Seattle. Another pastor still on Guam was assigned on June 20. These two refugee pastors left Guam on July 21 for the United States.

Thus, as of July 15, Vietnamese churches were in being or approved at Lincoln, San Diego, Orlando, Montreal, St. Paul and Seattle, and churches were definitely planned for Los Angeles (Hawthorne) and San Jose.

God in His perfect planning knew where there were other needs not addressed by even our most dedicated human planning and beginning on July 15 His Spirit moved in Alliance churches to see that all needs would be perfectly met. The morning of July 15 Rev. Jim Livingston of Houston, Texas, called the Coordinator and reported 1,500 refugees coming to the area, requesting a church. Approval was given and a pastor assigned by noon. In the afternoon Superintendent Fitch called requesting a church for Chicago. Approval was given and a call extended by four o'clock.

In the meantime, Rev. Tot was informed of the results of a San Jose (Willow Glen) meeting asking for a Vietnamese church. Tentative approval was given. Returning to the East again, still on the 15th of July, late in the day the desire of the Oklahoma City church to start a Vietnamese church was relayed to the Coordinator. Rev. Tot approved. By midnight a pastor was assigned.

On July 16 the possibility of a Miami church was presented. By July 18 arrangements had been made to address the Atlanta churches in order to bring new believers into that great city, where there are already 500 Vietnamese residents, and to establish a church. On July 20 Rev. Tot, while in Florida along with the Coordinator, saw the possible need for a church in Jacksonville. On July 21 the Western District called concerning a church for Omaha. Approval was given and a tentative call given. Finally, word from Guam of the establishment of the Vietnamese church on July 13.

Such has been the mighty working of God's Spirit. The complete sufficiency of His work is underscored when one considers that as of the date of this narrative even the U. S. Government has no figures or other more specific refugee relocation information which would have generated all of the above church decisions. But God knows -- and He has placed a church in those areas to continue the HEARTBEAT ministries, and He has done it in the very hour that the processing center ministries were undergoing increasing limitations and restrictions and as the centers began to phase down for eventual closing.

This narrative has been lengthy -- this is often necessary since God's work is limitless and even attempting to adequately describe it requires extensive accounts.

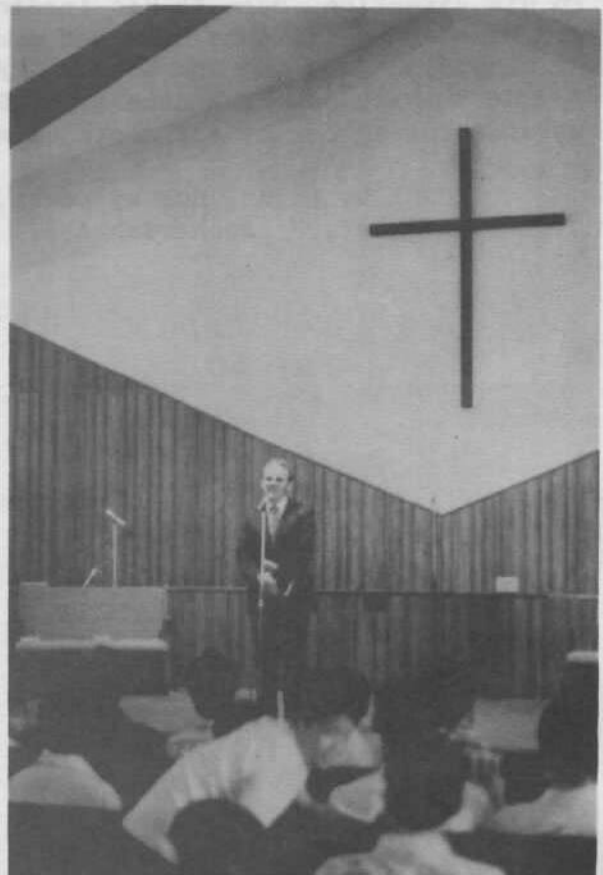
This narrative's description of the "great things He has done" would be inadequate if the mighty moving of the Spirit in the Pacific Northwest District and the Seattle area churches (especially North Seattle Alliance) was not included. The beginnings were described in the narrative of July 8. By July 10 Superintendent Irwin and Rev. Ralph Shellrude had been moved to ask if the pastor then located at Guam and designated for Seattle might not be able to select his congregation from among his fellow refugee Christians on Guam and bring it with him. How glorious it has been to see these Northwesterners allowing the Spirit to work in their churches! By July 23, when the Guam district-sponsored refugees began arriving in the United States, the Seattle and Pacific Northwest Alliance family had accepted over twenty refugee families -- in one instance accepting five families in less than a day, concerning whom they had not even been previously contacted. Once again God has made a way just where it was needed, when it was needed.

Our God is loving and wants to accomplish what He burdens us to accomplish. This is our assurance from the Scriptures -- and it is a blessed experience of a Christian's life. Frequently, however, in acknowledging this fact, we fail to acknowledge the essential worth of obedience. God provides and guides and His power is irresistible as men and women -- churches -- remain sensitive to His direction, open to His leading, and obedient in doing. The Christian and Missionary Alliance asserted many months ago -- long before the collapse of Cambodia, Viet Nam and Laos -- "Forward with Christ in the Power of the Spirit." What has been done in OPERATION VIET NAM HEARTBEAT clearly demonstrates the sincerity and depth of Alliance commitment.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zechariah 4:6



*Reverend Josephsen, &
Reverend Irwin, Eglin*



Reverend Josephsen at First Eglin Baptisms

SUBJECT: Status Narrative, August 1, 1975

OPERATION HEARTBEAT ministries continued at the Guam, Pendleton, Chaffee, Eglin and Indiantown Gap processing centers and Montreal.

Under the Spirit's direction and with God's leading, the sponsorship ministries began to phase out at Eglin and Indiantown Gap. On Guam, refugees were departing in increasing numbers. In Canada, the first C&MA-related refugees from the small band in Pusan, Korea (Narrative of June 27) arrived in Vancouver. Since the previous narrative, another 125 souls have been harvested and 90 new believers have been baptized -- 2,493 conversions and 634 baptisms so far,

Additional unanticipated opportunities were given to form Vietnamese Alliance churches in Boise, Idaho; El Cajon, San Francisco, Rancho Cordova and Chula Vista, California, and Vancouver, B.C. Final plans and preparations have been made for the Vietnamese Pastors Conference in Nyack, August 4-8. HEARTBEAT funds reached \$413,584. And the first Vietnamese radio program in North America was taped by the Central Pacific District as a cross-cultural and gospel ministry by the district. This opportunity came as a result of an alert and concerned pastor and superintendent and the broadcast will be on a family radio station (KFAX, San Francisco) each Saturday afternoon. The potential listening audience is over four million -- Bay Area, North and South Bay Areas, San Jose and Oakland areas.

Previous narratives have stressed the providential obedience to the Spirit's leading in various regions/districts at exactly the right time. Words fail to adequately express the resounding joy which has been the Alliance's as widely spread churches and individuals continue to pour out their love as givers, sponsors, and in prayer. The undiminished labors and vision of Rev. Clark Gardner, Rev. Ralph Shellrude, Rev. Leo Berreth, Rev. Elmer Fitch, Rev. Paul Edwardson and Rev. Barry Van Hoogen most recently has accounted for the resettlement of large numbers of Vietnamese refugees -- approximately 200, 85, 115, 75, 65, and 35, respectively, based upon reports through mid-July plus projected resettlements. There is a danger in citing specific districts and churches -- for example, one overlooks Rev. Warren Thompson in the South Pacific District (180 refugees), Rev. Paul Alford and the Florida churches (60), Rev. Carl Measell in the Central Pacific District (60), all of whom have provided key resettlement at critical times. So, as admonished by Scripture, we give God the glory. We thank God for each and every member of the Alliance family who has permitted the love of the Spirit dwelling within to live out as Jesus Christ commanded: "Inasmuch as ye did it...."

This narrative provides an opportunity to present a recapitulation of statistics to date. Overall the C&MA has assisted in varying degrees 4,078 refugees -- over three percent of the 130,866 involved in the U. S. Government programs. About 1,500 of our former Vietnamese and Cambodian churchmen have been sponsored. Costs were \$61,209.66 through June 30. Averaging indicates a per-C&MA-related refugee cost as \$40.89. Even if final cost should cause this figure to double (\$80), the cost will be less than one-fifth of the lowest reported (\$457) by those sponsoring groups receiving government funds. The failure rate for C&MA sponsorships has been 0.6 percent -- and these failures were not the fault of the sponsoring church or of OPERATION HEARTBEAT.

District offers of sponsorship through July 25, exclusive of Canada were:

Central	6
Central Pacific	20
Eastern	20
Metropolitan	9
Midwest	27
New England	7
Northeastern	11
Northwestern	49
Pacific Northwest	43
Rocky Mountain	5
South Atlantic	5
South Pacific	44
Southeastern	19
Southern	8
Southwestern	17
West Central	18
Western	54
Western Pennsylvania	4
	<u>366</u>

Resettlements actually reported as of July 23 were:

Central	23
Central Pacific	56
Eastern	45
Metropolitan	7
Midwest	69
New England	6
Northeastern	27
Northwestern	97
Pacific Northwest	31
Rocky Mountain	32
South Pacific	153
Southeastern	63
Southern	11
Southwestern	41
West Central	50
Western	137
Western Pennsylvania	10
	<u>858</u>

The following processing status situation existed as of June 30:

	<u>Pendleton</u>	<u>Chaffee</u>	<u>Eglin</u>	<u>Indiantown</u>	<u>Montreal</u>
Cumulative # of C&MA-related individuals identified	482	719	221	100	47
C&MA-related family groups still requiring sponsorship	0	1	0	6	Not applicable
Cumulative # of general refugees assisted as VOLAG	52	1,547	1,050	3	200
*Cumulative # of conversions	423	595	409	250	16
New convert family groups requiring sponsorship	31	13	6	5	
C&MA sponsorships received but not yet used	4	79	10	5	Not applicable
Non-C&MA sponsorships received but not yet used	11	41	0	1	

*Guam reports 800 conversions, not included.

SUBJECT: Status Narrative, August 14, 1975

"Launch out into the deep,
Oh, let the shoreline go;
Launch out, launch out in the ocean divine,
Out where the full tides flow."

-- A. B. Simpson

The challenge of the chorus to "Launch Out" has again resounded over the barren hills of Camp Pendleton as another 21 Vietnamese followed their Lord's example in baptism. What a joy it has been to hear the congregation sing these words as the new believers rise from the water! And what a remarkable summary is provided in the chorus's words concerning what OPERATION HEARTBEAT has meant throughout The Christian and Missionary Alliance.

At Fort Chaffee during the past week HEARTBEAT supplemented the normal spiritual ministry with the ministry of the "apostles of cheer," the Palermo brothers. This was the second campaign by Louis and Phil at Chaffee and hundreds thronged to their outdoor rallies and indoor meetings. Scores of refugees were moved to acknowledging and accepting their Lord and Savior. Louis and Phil departed on August 12, planning to visit the new Vietnamese Alliance Church in Lincoln, Nebraska, and open to the Spirit's leading to consider ministering to Cambodians (and Vietnamese) at Camp Pendleton.

We ought to all listen to what the Spirit is urging: "I look out over a sea of hurt, dead, hopeless faces with the saddest eyes. As they listen to the Good News, to the message of hope, the expressions visibly change -- from hopelessness to real interest, to a glimmer of hope, then the dawning of truth as I see heads begin to nod. And when they knock on my door to, as they say it, 'enter into Christ' or 'offer myself for Christ,' beautiful, bright smiles and beaming eyes break forth after they pray. Often I can hardly keep the tears back as I listen to their prayers, promising to trust, obey and follow Christ, and thanking Him for bringing them here and giving them peace." These are the thoughts of Rose Ellen Chancey (see narratives of June 16 and July 24) and she was speaking of the over three thousand forgotten and neglected refugees from Cambodia. The thoughts are applicable, however, to all of those to whom HEARTBEAT ministers. I believe that every Cambodian at Camp Pendleton could be reconciled to his Creator, for that is the will of God. I believe that every Cambodian soul at Camp Pendleton will be won when the irresistible Spirit of God moves again through our Alliance hearts, homes and churches as He already has done so frequently since April, and as this moving is reflected in Alliance sponsorships for the Cambodians.

Another great milestone occurred as the Vietnamese Conference met at Nyack. Love among the brethren was manifest in the ministries of Rev. Le van Thai, retired former President of the Evangelical Church of Viet Nam, Dr. Nathan Bailey, Dr. Keith Bailey and others. Thirty-six refugee pastors, workers and ministerial students who were in the United States studying under HOI TIN LANH when their nation was destroyed attended the conference. Certainly a high point in church history was reached as the Vietnamese "fruit" of The CMA "body" placed a floral display on Dr. A. B. Simpson's burial marker and conducted a service of thanksgiving at the site. Such has never occurred in the long CMA

history. However, in all of North American church history there has never occurred the phenomenon of an immediately organized and functioning transplanted ethnic church, with congregations completely across a major continent, served by a functioning, professionally trained clergy and a competent oversight organization. Many of us look at this and are tended to marvel, "What God hath wrought in just ninety-three days!" But it is more wonderful than our first impressions fully perceive, because it is in truth something that God set in motion before the beginning of time, something that He later revealed to us in the words of His Son as recorded in Matthew 24:14 and 28:18-20, and finally something that He actually moved to completion when He found the right men -- Jaffray and Simpson -- and organization -- The CMA -- in 1912. Sixty-five years of dedicated pioneer missionary service and faithful and sanctified home support brought us to these great days. These events are no accident in God's eternal ordering.

Elsewhere during the current period, HEARTBEAT sponsorship ministries ceased at Indiantown Gap, Pennsylvania, and Eglin AFB, Florida. Spiritual ministries will continue at these two camps until they are closed -- Rev. Franklin Irwin at Indiantown until about November 30 and Rev. Leroy Josephsen at Eglin until about September 1. The Revelles (Jack and Evelyn), themselves refugees from Viet Nam, will be "starting again" at Nyack in early September. Another refugee team, the Irwins -- George, Harriet and Marilyn -- will be ministering in the Southeastern District until about September 1. After that date Rev. Irwin will probably be assisting Rev. Drummond at Chaffee and Marilyn assisting in the Montreal HEARTBEAT ministries. Rev. Dave Beack and his wife, Valerie, will be leaving Chaffee on September 1 for missionary tour (and parenthood). They have been a blessing at Chaffee for the past month.

Across the continent and as of August 13, we had located 1,574 Vietnamese and their family members who professed to be former members of HOI THANH TIN LANH. Through the same date we had located 20 Cambodians who were members of MISSION EVANGELIQUE. There had been 1,647 Vietnamese conversions -- 2,447 adding in the reported Guam conversions -- and 667 baptisms. Among the Cambodians there had been 242 conversions and 56 baptisms. In addition, the CMA had assisted another 3,424 non-Alliance refugees in their processing.

During this period HEARTBEAT Fund receipts reached \$430,785.89. The international scope of HEARTBEAT was illustrated in the receipt of offerings from West Kalimantan and from Alianza en Marcha, Cali, Colombia. These two gifts, however, do much more than simply demonstrate an "international scope." The Immanuel Bible School, for example, is not large -- some seventy students -- the population is primitive, the economy is barter-based, hard livings are scratched out from wild rubber trees. Averaging Indonesia as a whole indicates a per capita income of only \$80. West Kalimantan is much, much poorer, yet a gift of \$31 was received. What a wonderful concern for one another!

Concluding this report are three stories:

Story #1 (in the young wife's words): "We wanted so desperately to sponsor some refugees. Finally, we took two young men ourselves. I was so worried. You know how prices are. But God has wonderfully provided. I had been trying for months to get our grocery budget to under \$40. Taking the two Viet-

namese caused me to reflect: two more mouths to feed; I'll never get the bill down now! And do you know that the first week I spent \$36 and the next week \$39. The Lord did it!"

(I would like to say thank you to Rev. and Mrs. Edward Wible of Coopersburg, Pa.)

Story #2: For a month headquarters officers and others have received pleas from Vietnamese and Cambodian refugees and some Chinese refugees who were former citizens of these two nations. These unfortunates were stranded in Hong Kong, Korea and Thailand. To secure their entry into the U. S. or Canada is not an easy matter. Local CMA officers (Mr. Andy Bishop and Rev. Cliff Westergren) and a WEC missionary, Rev. Flitcroft, have all lent local ministry. I have been attempting to obtain special paroles from the U. S. Government. Rev. Paul Edwardson was God's main provision for those stranded in Korea (see narratives of June 27 and July 24). In order to obtain a "Special Parole Authority" the specific sponsors and terms of support are required. With only ten days of freedom remaining for those stranded in Thailand, no sponsors were immediately available. Rev. Clark Gardner and the ever-responsive Western District had proven to be God's provision for the group in Hong Kong. One evening quite late I got a call from another one of God's choice servants in the HEARTBEAT ministries. He asked, "What is needed for the Chinese in Thailand? Why can't we sponsor them?" Within twenty-four hours they had sponsored them, on faith, and the complete petition for special parolees was on its way to Washington, Bangkok, Hong Kong and Seoul.

(How would Rev. Ralph Shellrude know of our need? Principally because he, his superintendent and the Pacific Northwest churches have remained sensitive and interested. Other matters did not crowd out his sensitivity and interest nor cause them to be relegated to a lower priority.)

Story #3: During the second week of June I was contacted by a pastor concerning sponsorship. The governor of his state was accepting 500 refugees for state placement and had announced that all refugees would be supported by state welfare. This pastor's church had very little money for refugees (I later learned that it was between \$80 and \$90), but with the governor's welfare policy they thought that they could do it. I explained that no TIN LANH could be placed on welfare. I explained the reasons which applied at that time (mid-June). I suggested that the pastor might choose to sponsor a family of new believers to whom the non-welfare ban did not then apply. But he wanted TIN LANH. A week later I had the opportunity to meet personally with the pastor. We agonized and prayed together. I told him that I would continue praying for him, asking that the Spirit would burden others as he himself had already been burdened. (See Statement on Sponsorship, July 23, "The Christian and Missionary Alliance's Experience in the Leading of the Holy Spirit in the Sponsorship of Refugees.") Weeks passed and I heard no more of the pastor and his church until last week when Rev. Shellrude called (see above story). He asked me, "Do you remember Rev. Daniel Smuland from Olympia? Well, his church is the one taking the Quach Vinh family group from Thailand."

(I was once more literally struck dumb at what God had done. Mr. Vinh and his family had only ten more days before being forced by the Thais to return to South Viet Nam. Rev. Smuland and the West-side Alliance Church, Olympia, Washington, have probably saved their lives. I do not know in complete detail how this happened,

but I fully comprehend the faith, vision and obedience of a good man and a church in saving up their money for a refugee family. It makes me terribly humble when I consider the things that I have saved up for, and it should make all of our churches humble as we find that we need to reexamine our priorities. Thank you to Pastor Smuland.)

"Oh, let us launch out on this ocean so broad,
Where floods of salvation e'er flow;
Oh, let us be lost in the mercy of God,
Till the depths of His fullness we know."

Situation Report, August 14, 1975

Cumulative Conversions (U. S. and Canada): 242 Cambodians
1,647 Vietnamese

Reported Conversions from Guam: 800 Vietnamese

Baptisms (U. S. and Guam): 56 Cambodians (Pendleton)
335 Vietnamese (Chaffee)
132 Vietnamese (Pendleton)
121 Vietnamese (Indiantown)
58 Vietnamese (Eglin)
21 Vietnamese (Guam)

Refugees assisted as a VOLAG: 3,418

Cumulative TIN LANH offered sponsorship: 1,574

Cumulative MISSION EVANGELIQUE offered sponsorship: 9

Sponsors needed for TIN LANH: 0

Sponsors needed for new Christians (Vietnamese): 23

*Sponsors needed for new Christians (Cambodian): 15

**OPERATION HEARTBEAT receipts: \$430,785.89

ONLY 107 DAYS!

twenty Cambodians and 1,574 Vietnamese or their family members who were members of MISSION EVANGELIQUE (The Khmer Evangelical Church) or of HOI THANH TIN LANH (The Evangelical Church of Vietnam) have been located, assisted and offered CMA sponsorship; 242 Cambodians and 1,647 Vietnamese converted through the processing center ministries carried on in all the US centers and at Montreal; 56 Cambodians and 667 Vietnamese baptized; 3,421 nonChristian refugees assisted in processing and sponsorship at the request of the US Government; and fifteen Vietnamese churches approved, pastors assigned, and a national pastors' conference convened. Additionally, thirty-seven Cambodians and ninety-eight Vietnamese have been located throughout Asia - from Bangkok to Tokyo - and assistance provided to enable them to come to North America and Alliance sponsorship.

"...Oh may we ever live
with eternity's values
in view."



THE ALLIANCE WITNESS

AUGUST 13, 1975

SPECIAL INDO-CHINA ISSUE
about some who came
and what they left



THE ALLIANCE WITNESS

A JOURNAL OF CHRISTIAN LIFE AND MISSIONS



OFFICIAL ORGAN OF
THE CHRISTIAN AND
MISSIONARY ALLIANCE

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VOLUME 110, NUMBER 17



Dr. Nathan Bailey
C&MA President

You will soon see that this issue of THE ALLIANCE WITNESS is a marked departure from the normal.

Dr. Nathan Bailey, President of The Christian and Missionary Alliance, asked that it be given over to the role of the C&MA in Southeast Asia and what we are now doing among the refugees.

Some of the most fruitful C&MA missionary work was in Southeast Asia—the area so recently thrown into turmoil as Cambodia, Viet Nam and Laos fell to the Communists. Many of the fleeing refugees were believers won to Christ through the C&MA and its related churches in those three nations.

Even as the Alliance was a leading Protestant mission in Southeast Asia, so it has been in the forefront among the refugees, both on Guam and in the military bases in the United States.

Readers of THE ALLIANCE WITNESS, apprised of these developments through the magazine, have responded generously to the appeal for funds. This special issue of THE ALLIANCE WITNESS will let you know that your investment in prayer and gifts is bearing fruit.

H. ROBERT COWLES
Editor



OUR COVER

An elderly Vietnamese lady with her few possessions and a young mother and her two children, all at Eglin (Fla.) Air Force Base, set the tone for this special issue of THE ALLIANCE WITNESS.

Photos Courtesy U.S. Air Force

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The Alliance in VIET NAM

By LOUIS L. KING

Overlooked in the great century of missions, Viet Nam was one of the early objectives of The Christian and Missionary Alliance and the church there became one of its great achievements

WHEN the Evangelical Missionary Alliance was organized by Dr. A. B. Simpson in 1887 it determined that one of the earliest countries to be entered by its missionaries would be Viet Nam—an area overlooked by the Protestant churches of Europe and America in the nineteenth century.

As early as 1893 an Alliance official visited Viet Nam. The Alliance Mission in South China made repeated efforts to establish a permanent evangelical witness there.

Not until 1911 did a lone C&MA missionary get a foothold in Danang—the first Protestant missionary to take up residence in Viet Nam.

Four years later, with a staff of nine and with bright prospects, the C&MA was prohibited by the French government from any further work among the people. All chapels were closed and four of the missionaries were forced to leave.

A year later the ban was lifted, provided gospel work was limited to the port cities. Not until the end of World War II was there general freedom to witness and to preach.

But in 1916 when the ban was lifted, the handful of missionaries decided to spread out. In rapid succession, under circumstances nothing short of unusual, they occupied Hanoi, Haiphong, Danang, Saigon, Mytho and Cantho. In each of these key cities the Holy Spirit brought key men and women into contact with the missionaries.

In Hanoi a celebrated Annamese sculptor, a wealthy university-trained man and the editor of a newspaper were among the first converts. At Hue one of the first converts was the wife of a duke at the royal court. The Danang church began with the conversion of a Confucian classical scholar of reputation, as well as four members of the Annamese royal family. The Danang church doubled its membership each year for a number of years until there were over a thousand members.

At Hoi An a popular actor well known throughout the province was converted and became a famous preacher. Down to his old age he was considered the most successful evangelist in the country.

But most who responded were farmers, artisans, laborers, shopkeepers, students; some clerks, civil servants and soldiers—all radically changed by the transforming power of the gospel. It was upon this transformation in personal character that the Alliance missionaries placed most emphasis in their preaching and teaching.

Except for the promise of "blessing in Jesus Christ," no material benefits were offered to believers. The response to the gospel in North Viet Nam was never large, but in the South it reached at times nearly the proportions of a mass movement, and that in spite of persecution.

Although missionaries were prohibited from ministering in other

than the main cities, the Vietnamese carried the saving message to the lesser towns, and their efforts yielded good results. By 1927 the work had progressed to such an extent that the Evangelical Church of Viet Nam (Tin Lanh) was organized with its own administration.

Complete self-support was made a requirement for full membership in that national church body. Delegates from congregations that were subsidized by the Mission could not vote or hold office. By 1941, 75 percent of all the churches, or 121 congregations, had attained full self-support. With American involvement in World War II, Mission subsidy ceased altogether, nor has it been resumed to this day.

World War II dealt this promising work a severe blow. Some of the missionaries left; others were interned, not to be released until after Japan was defeated. Then for ten months one lone missionary was sole administrator for the Society and the only missionary counselor for the distressed national church.

When missionaries began to return to the field they found scenes of desolation and ruin. Nearly all of the property had been looted; every building required extensive repairs. Because of the prevailing economic conditions and disruptions caused by the war, a number of pastors had to secure secular work to earn their living. Some endured literal starvation for days. Malnutrition and untreated diseases proved fatal to some.

These problems and crises, however, strengthened the faith of many Christians. Their love for God, for fellow Christians and non-Christians was deepened and a new spirit of dedication and sacrifice prevailed, resulting in a stronger church and increased membership.

The end of World War II only plunged Viet Nam into another war: an eight-year conflict (1946-54) between the people who were striving for national independence and the French who sought to hold Indo-China in colonial status. The loss of life and suffering were far beyond anything experienced under the Japanese.

Christians were often under suspicion from both sides, due to the church's official stance of "noninterference in politics." The number of

preachers and Christians imprisoned, tortured and executed by local leaders from both sides was large in proportion to the church's membership.

The damage to church property was also great. In one church district six brick and tile-roof churches and six parsonages were destroyed.

Some believers in that era grew cold or wavered in their faith or became careless and took a light view of sin. The majority, however, came through purified and perfected. And best of all, the church enjoyed significant growth through the believers' always remarkable zeal for, and success in, witnessing.

The 1954 Geneva Accord ended the war with France—and precipitated another worse conflict by dividing the country at the 17th parallel. This time North Viet Nam, now under a Communist regime, chose to make war on non-Communist South Viet Nam, a conflict only too familiar to Americans whose nation became deeply involved in the struggle.

With the division of the country the church was automatically divided—both Catholic and Protestant. Between July, 1954, and July, 1955, more than 860,000 refugees from the north poured into South Viet Nam, including 1,041 Protestants.

The evangelical churches in North Viet Nam became at once a completely independent organization. Beginning with a few thousand members regrouped into two dozen churches and shepherded by thirteen pastors, the northern church has grown to approximately ten thousand constituent members and forty-one churches served by twenty-six pastors, nineteen of them full-time.

At its annual general conference in Hanoi last March the church in the north celebrated its twentieth anniversary. It made plans to reopen the long-closed Bible institute in the building adjacent to the Hanoi church, with three pastors teaching classes in theological training, spiritual ministries and social service.

Sunday schools continue to be maintained, and family worship is widely practiced among the Christians. They cannot under any circumstances accept published works or literature from outside North Viet Nam.

In 1954, when both the country and

the Evangelical Church were divided, 90 percent of the total evangelical membership was located south of the 17th parallel. And it was there that the Evangelical Church carried forward a glorious and continuously expanding work for God.

Believers became abundantly familiar with scenes of the dead and dying; they were often among the streams of refugees; they saw the cream of their youth marching forth to the battlefield; they experienced separation, sorrow and death in every home. But they moved forward to do exploits in the name and for the sake of their Saviour-King.

Some of the reasons for the spirituality and growth of the Evangelical Church of South Viet Nam need to be enumerated. First and foremost, God blessed the church with three men of outstanding gifts.

Rev. Le Van Thai, fifth president of the Evangelical Church, was probably its greatest leader. For nineteen years (1941-60) this seasoned, sagacious man of God had the staggering responsibility of leading the church during the Japanese occupation and missionary internment of World War II, the eight-year War of Independence under Communist and nationalist leaders, the momentous period of political interference in the church by Ngo Dinh Diem, as well as the early period of U. S. participation in the war.

Mr. Thai was one of the most widely read pastors in Viet Nam, the church's most prolific writer, and one of the most sought-after speakers in the country. As a pastor, district superintendent and president he was successful in starting many new churches, first in North Viet Nam and then in the South. During his last six years in office his aggressive leadership of the church in evangelism resulted in the doubling of church membership.

Rev. Doan Van Mieng succeeded Mr. Thai as president, and he remains in that position today. He is a man of faith, like Abraham of old. His entire life—preaching, teaching and daily living—is based upon specific promises of the Bible: Psalm 118:17-18 for his critical case of tuberculosis; Zachariah 4:6-7 for the rebuilding of the church; John 1:50 for the faithful edifying of the church members.

Pastor Mieng's home "was twice



A Memorial Day walkathon through Allentown, Pa., by members of the Hamilton Park Church Alliance Youth Fellowship (pictured above) netted \$180.71 for Viet Nam Heartbeat. They walked a total of ninety-two miles.

completely looted by French partisan troops," writes Dr. Le Hoang Phu in his prize-winning *Short History of the Evangelical Church of Viet Nam*. "Once . . . two soldiers attempted to strangle his wife while the others pummeled him savagely, then forced him to his knees and placed the points of their bayonets against his throat."

Mr. Mieng went on to become a professor in the Bible institute, a district superintendent, editor of the *Bible Magazine*, and since 1960 president of the Evangelical Church.

Rev. Ong Van Huyen, classical scholar, filled the office of general secretary of the Evangelical Church for thirty years. For many years he was dean and, from 1960 onward, president of the Nhatrang Biblical and Theological Institute. The majority of the present pastors received their training from him. His spiritual and scholarly imprint on pastoral education goes beyond any calculation.

A second reason for advance can be attributed to the many methods the church employed to propagate the gospel. Beginning in 1938, witnessing bands were established throughout the church. Eventually each local church had a director—usually a layman—who organized and supervised the witnessing cells.

These witnessing bands met weekly at the church to pray and then to go out two by two on Sunday afternoons and on Wednesdays to visit in homes, give out tracts, talk to any interested per-

sons and help inquirers with the rudiments of the gospel message.

The Vietnamese evangelical community also engaged in trade evangelism. This form of evangelism was an effort by a Christian to present the gospel message to the members of his own trade. The most successful enterprise in this effort was accomplished in Quang Ngai Province, where converted fishermen helped win to Christ over four hundred fellow fishermen in seven villages.

Military evangelism was carried on primarily through the church's army chaplains. The evangelical chaplains accomplished much in caring for the widely scattered military constituency and soldiers' needy families, as well as carrying on evangelistic ministries.

Weekly Sunday morning services at the military induction center in Saigon normally attracted from five to seven thousand persons. Also, a most fruitful evangelistic endeavor was carried on in military hospitals. All of these ministries resulted in hundreds of soldiers making decisions for Christ.

The Evangelical Church also undertook long-range social programs. They did this in order to exhibit their Christ-like love and concern for the poor and destitute. A by-product has been an effective testimony to government officials and the intelligentsia.

In 1953 the church built a beautiful orphanage on an eighteen-acre piece of land at Nhatrang. Eventually the church operated five orphanages, four

hospitals, several clinics, a nurses training school, eighty primary schools and two high schools.

The church inherited the Mission's very extensive publication work and succeeded in carrying it on, together with three bookstores, debt free. A successful monthly publication, largely financed by Bible Literature International, was *Rang Dong*, one of the most attractive magazines in the country. Its Vietnamese editor prepared each issue with the express purpose of bringing the Christian message to the masses of soldiers, students and other young people.

Under the government of South Viet Nam the church had almost unlimited opportunities for broadcasting the gospel. This ministry, begun by the Mission, more recently was directed entirely by a Vietnamese committee. Up to the time the Communists took over, the church was broadcasting sixty-two times a week.

The church also carried on evangelistic efforts among children, high school and university students, prisoners, those in resettlement agravilles, Viet Cong defectors and tribal peoples. Hundreds of thousands heard the message through the varied methods employed. And the number of churches multiplied and the church grew until its constituency numbered over 150,000 Vietnamese and Montagnards.

In recent years the church wisely prepared itself for existence under a Communist government. "Evangelism cells" of the nationwide Evangelism Deep and Wide program, the Theological Education by Extension program and a graduate school program trained lay as well as pastoral leadership.

Through all these years C&MA missionaries worked by the side of their church brethren in every type of evangelism, translation projects, church-planting, theological education and medical and relief ministries, thus contributing to the success of the Evangelical Church. At the time of South Viet Nam's military collapse ninety Alliance missionaries were assigned to Viet Nam.

Seven of these remain there as "prisoners of the Lord" and, we trust, as the "earnest" of our return to Viet Nam. ■

The Cost in Viet Nam

FOR more than half of the sixty-four years The Christian and Missionary Alliance worked in Viet Nam the country was at war. The casualties have been heavy. Alliance missionaries have been among them.

Archie Mitchell
Dr. Ardell Vietti
Dan Gerber



1962

Three were captured at the Banmethuot Leprosarium on May 30, 1962. There has been no confirmed report concerning them.

N. Robert Ziemer
C. E. Thompson
Ruth Thompson
Ruth Wilting
Carolyn Griswold
Leon C. Griswold
Betty Olsen



1968

In the 1968 Tet offensive six missionaries at Banmethuot lost their lives. Taken captive at that same time was Miss Betty Olsen, R. N. She died six months later in the jungle, from malnutrition and hardship.



Rev. Henry (Hank) Blood, a Wycliffe missionary taken captive at the same time, also died on the trail. Two other Wycliffe missionaries, Elwood Jacobson and Gaspar Makil, and Mr. Makil's small daughter, Janie, had been earlier ambushed and killed (1963). John Haywood, working with the Worldwide Evangelization Crusade, was killed in a 1966 ambush. Two ladies, Miss Evelyn Anderson and Miss Beatrice Kosin, working with Christian Missions in Many Lands, were killed in Laos in 1973.



The Norman Johnsons
The Richard Phillipses
Betty Mitchell



1975

On March 10 this year Banmethuot suffered its third blow, and North Vietnamese troops took captive seven missionaries. In addition to five C&MA missionaries, they included two Wycliffe missionaries, John and Carolyn Miller, and their five-year-old daughter, LuAnne. No word concerning their whereabouts has been received since the end of March when they were reported held in a prison stockade near Pleiku.



CAMBODIA:

Little Nation in the Middle

By MERLE E. GRAVEN

When in 1923 missionary work was initiated in Cambodia failure was freely predicted. Both the French administrators and the prevailing Buddhism almost made the prediction come true.

By the time of the enforced departure of missionaries in 1965, the church numbered less than seven hundred members. There seemed little hope of better things ahead.

But then doors reopened . . .

October 14, 1970. Our reception was much warmer and more enthusiastic than I had expected. I could hardly believe the joy expressed by these normally friendly but reserved people.

They recounted the years of separation, but look upon them as a time when the Lord was teaching them responsibility and duty. They emphasize the urgency of the hour. The spirit of the church is tremendous. I have never known a day of greater expectancy.

October 26, 1970: The roar of exploding mortars and bombs has come through much too clearly the past couple of days. The local hospitals are filling up with the wounded. There are more open doors than we can possibly walk into. Pray with us that we may have wisdom in selecting priorities.

November 30, 1970: Over 10,000 gospel portions and books were sold during the month of November. The Phnom Penh church was filled to capacity last Sunday. God is at work!

December 26, 1970: The church at Monivong was reopened December 24 with a Christmas program. Two Cambodian churches are now going and active in Phnom Penh.

February 9, 1971: Regular Sunday services began in the former Vietnamese church vacated when the Vietnamese left Cambodia.

February 11, 1971: New leadership has now taken over with an aggressive program of evangelism. One of these leaders is Taing Chhirc, who has manifested a spirit of dedication seldom seen in any Christian. He is now a major in the Cambodian army and on General Lon Nol's staff.

July 14, 1971: Six Cambodian preaching centers had been proposed by the end of 1971. Four are now a reality.

September 16, 1971: A new high—two hundred—was set in total attendance at the four churches. After these years of drought it was very refreshing to us.

March 15, 1972: Plans are nearly completed for the three-day Stanley Mooneyham campaign. Phnom Penh's largest auditorium has been rented. Can you imagine such a thing? Every high-ranking government official will receive a personal invitation.

April 19, 1972: Friday was the day toward which we had worked and prayed. Two thousand posters, 30,000 handbills, newspaper ads for five days. The service was to begin at 4:00 P.M. By 2:30 the crowds began to gather. By 3:20 the auditorium was packed.

It was estimated that from 4,000 to 6,000 were turned away on the first day.

Dr. Mooneyham gave a simple but pointed message stressing the new life in Christ. As he came to the climax he asked, "Do you want this new life?" A roar sounded throughout the building, "Yes!" Four to five hundred stood and moved toward the front. It was nearly 7:00 P.M. when all had been dealt with. We were numb with excitement and astonishment!

In the three days 654 signed decision cards and 369 others were listed as inquirers.

August 23, 1972: More than ten Bible classes are now being held throughout the city weekly. Our goal is twenty by the end of the year.

October 20, 1972: Were we dreaming? Is this Cambodia? When we asked Minh Thien Voan how many he expected to attend the Campus Crusade for Christ Lay Institute for Evangelism he confidently replied, "One hundred." To our amazement 122 attended! One hundred and five went out the final afternoon to share their faith. The Master used them to pray with one hundred persons! We will probably have to start holding two services each Sunday morning in some of the churches.

November 28, 1972: PALERMO BROTHERS MINISTER TO 22,000 STU-

DENTS IN NINETEEN SCHOOLS DURING PRECRUSADE APPEARANCES STOP 2,681 PROFESSED DECISIONS AT MOONEYHAM CRUSADE STOP PRAY FOR FOLLOW-UP

December 12, 1972: Our churches are all full. Our problem is to find ways and means to open new centers.

April 20, 1973: Two rockets landed in the river approximately two hundred yards from the Bible school compound. Fifty more fell the following night in the environs of Ta Khmau. The enemy activity, however, did not daunt the spirit of the delegates gathered for what to date was the largest church conference in Cambodia. Probably 70 percent were young people eager to digest the Word of God. On the closing Sunday afternoon, with a great cloud of witnesses standing on the bank of the Bassac River, thirty-eight followed their Lord in baptism—probably the largest single group in the history of the church. A touching Communion service followed. . . . Fighting is increasingly closer each day. Khmer troop losses are heavy.

April 29, 1973: The situation is critical. Most do not give the government hope of survival. . . . A deposit was made on a fine plot of land in New Phnom Penh this last week and we hope to start building later this year.

June 23, 1973: We helicoptered to Takeo last Friday, flying at about 4,800 feet to stay out of enemy range.

Takeo was a pathetic sight, crowded with refugees. The Christians there expressed victory and confidence in the Lord. The pastor has been an inspiration to all.

July 17, 1973: Unusually heavy bombing very near Phnom Penh has kept our homes shaking.

July 27, 1973: In spite of heavy fighting two miles south of Ta Khmau we expect to begin a five-day youth conference on July 31.

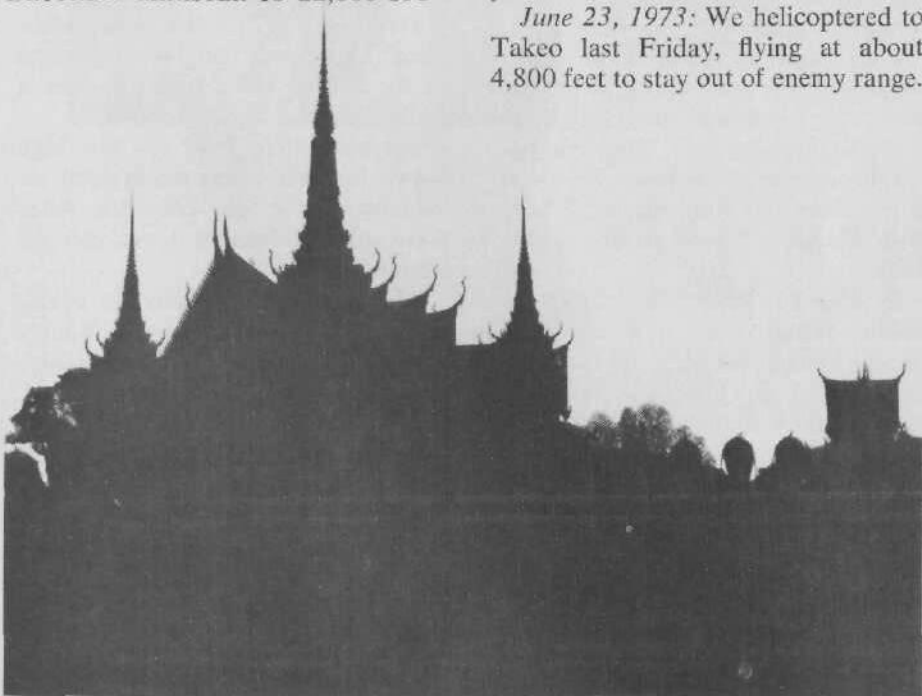
August 14, 1973: On August 10 the American Consul urged that all personnel that can be temporarily spared be evacuated. We all feel, however, that we should continue our ministry on a day-to-day basis, asking the Lord for daily guidance. Souls are coming to the Saviour every week, eleven that I know of praying for salvation last Sunday in three different churches.

August 21, 1973: An hour and a half ago I returned from Kirirom Refugee Camp, some four kilometers northwest of Kompong Speu. The camp area is crowded with nearly 40,000 people. Our hearts were rent as we saw the multitude of suffering humanity without the comforts of this life and with even less hope spiritually. What an opportunity for the church to exhibit the compassion and love of the Saviour! What a day for sowing and reaping!

September 21, 1973: Presently there is relative calm around Phnom Penh. Opportunities abound for an unlimited ministry.

October 30, 1973: Attendance last Sunday at the eleven churches in the city totaled 699. If Ta Khmau and two new churches just outside the city limits were added, the figure would be approximately 800. And these figures generally do not include children. In 1970 there was one Cambodian church in Phnom Penh with an average attendance of 60 to 70. During this month alone more than 215 prayed for salvation. . . .

1974 . . . 1975. April 6 was the final report we had from Phnom Penh. Church attendance in Phnom Penh that day was 3,761, with 179 decisions for Christ. On that Sunday 60 were baptized, bringing to 398 the number of baptisms in 1975—almost equal to the total baptisms during 1974. ■



C. E. Westergren



LAOS:

The Third Domino

By MRS. M. M. SAWYER

While some Western political pundits continue to deride the Domino Theory* Laos has slipped inexorably—almost leisurely—under Communist control.

** Southeast Asian nations falling to Communism in a chain reaction to the collapse of free South Viet Nam*

WE STOOD on the bank of the Mekong River in the sleepy little town of Nongkhai and watched this border town become alive with refugees streaming into Thailand from Laos.

They were the officials, the rich, the Chinese and Vietnamese merchants—those who had a place to go and the means to get there. We met friends and acquaintances: the owner of an electrical supply shop, a Chinese lady who had been in our Bible class, an electronics engineer who repaired the church organ. All greeted us, expressing relief that we also were safely out of Laos, the little “neutral” country which was fast falling into the hands of the Communists.

While we too were grateful for God’s protection, our hearts were torn with mixed emotions. We had crossed the river a few days before in what we thought was a temporary evacuation.

We were not driven out of Laos by falling rockets and gunfire as our fellow missionaries had been in Cambodia and Viet Nam. It was the threats and false accusations against us by protesters and strikers in the office of another Christian organization located near ours that made it seem wise for us to leave. The Pathet Lao faction of the government was not only supporting the strikers but encouraging the demonstrations and propaganda that accused The Christian and Missionary Alliance of being involved in espionage activities.

While we waited in Nongkhai events leading to a complete Red takeover were taking place so rapidly we could scarcely comprehend it all. At times we felt we should go back in spite of the danger, but each day it became more evident that this land where we had lived and worked for twenty-five years

“We pray too with deep concern for the faithful pastors and Christians among Meo, Khamou and Lao peoples”

**"It has hurt deeply to be forced out of Laos,
to leave our friends, our unfinished projects
and all our personal belongings . . ."**

was closing its door to all missionary activity.

By the weekend (May 16) all the C&MA missionaries had crossed into Thailand. The Board representative, Rev. C. R. Dreger, and his wife joined us in the modest Chinese-Thai hotel in Nongkhai. Some friends, nationals who were free to cross over from Laos into Thailand for a day's visit, kept us informed and helped us with unfinished business. News brought some encouragement—student demonstrators and the strikers in the office near ours who had so disrupted our work for over a month were quieting down. Books in process would soon be off the press. There might even be opportunity to go back for a short period of time.

Meanwhile, we learned that the threat of a complete Communist takeover had sent the Black Thai community of Vientiane into a frenzied panic. Over one thousand of these had hired boats to ferry them across the river in the middle of the night. They found refuge at a temple in Nongkhai.

These tribal people had fled from Communist oppression in North Viet Nam fifteen years ago, and since then had become nicely settled in permanent homes in Vientiane. A fine group of Christians among them had been looking forward to building a new church soon. My husband and some of the students of the Laos Bible Training Center had been encouraged in recent months to see definite growth, both numerical and spiritual, among these

people. Now here they were, refugees in a country that did not want them and looking for a safe haven and the means to go somewhere.

Before long word also reached us that the Meo tribespeople, who fought to hold back Communist aggression in Laos for so many years, were likewise on the march, leaving homes, possessions, rice supplies and gardens behind in order to escape a future at the mercy of their enemies. Not only Meo army leaders were fleeing, but Christian families, pastors and church leaders were among those taking flight. What began as the moving of a few hundred soon became a mass evacuation of several thousand. Although these were able to get out successfully, we learned that hundreds of others had been trapped on the roads by Communist soldiers who forced them back to their villages.

The Christian friends we met in Nongkhai knew that there was little we could do to help them, but they asked for our prayers. How we have prayed that they will seek God for daily guidance while they wait temporarily in Thailand, either to go on to a safer place or have all hopes shattered and be forced to return to Communist Laos.

We pray too with a deep concern for the faithful pastors and Christians among Meo, Khamou and Lao peoples who have been entrusted with all the responsibility for the work of both church and Mission in Laos.

God did marvelously protect and provide as Mr. Dreger and the other

men of the Mission returned to Laos for three days (May 20-22) to close down the work. The new Lao Communist government willingly signed their exit visas but took away their residence cards. It was clear that the missionaries were free to go, but not to return to live.

It has hurt deeply to be forced out of Laos, to leave our friends, our unfinished projects and all our personal belongings. But we find great comfort in knowing "the Lord lives on forever; he sits upon his throne to judge justly the nations of the world. All who are oppressed may come to him. He is a refuge for them in their times of trouble" (Psalm 9:7-8 LB). ■

NOTE: The refugee population in Thailand has now swelled to about ten thousand. The people are living in temporary camps in Northeast Thailand. There are many Christian leaders among the eight thousand Meos, including most of the Laos Evangelical Church executive committee. These camps are under strict security and are inaccessible to outsiders.

It was reported in the Bangkok Post (June 6) that most of these refugees will probably be relocated in South Thailand along with several thousand Vietnamese and Cambodian refugees. Pray that Rev. and Mrs. Wayne Persons, the only couple expected to remain in Thailand from the Laos Mission, will be able to have an entrance into these camps and carry on a meaningful ministry among the refugees. There are also good possibilities that radio and literature work can be carried on from Thailand if certain personnel receive permission to leave Laos to engage in this important ministry.

Lately...

PRESSTIME PARAGRAPHS FOR YOUR INFORMATION AND INTERCESSION

First Known Letters from CAPTIVES Indicate They Are Well: Two letters written May 18 and May 20 by Jay Scarborough, in Viet Nam on a fellowship from Cornell University when the final military push began and captured at Banmethuot, indicated that he and the captive missionaries were faring reasonably well. Naming all seven missionaries, he said, "So far we have been treated well--no complaints except boredom and anxiety for our families." He said he had been captured at noon, March 12, in Banmethuot, where he had gone to visit friends and former students. "We have enough to eat," he added. "We get enough exercise carrying firewood and bamboo and sweeping the grounds, and the shelter keeps the rain out." Between wake-up time at five and bedtime at nine, they have "a good deal of free time."

Refugees to Receive THE ALLIANCE WITNESS: Under special arrangement, all C&MA-sponsored refugees will be receiving THE ALLIANCE WITNESS. Many of them were familiar with the magazine before they left Southeast Asia. It is hoped that the publication will help to strengthen their relationship with the North American Alliance family which they have so recently joined.

MARTYRDOM of Pastor Le Khac Cung Raises Doubts Concerning Fate of Other Believers: Pastor Le Khac Cung, longtime worker among the Rade of Central Viet Nam and Vietnamese administrator of the Leprosarium near Banmethuot, was put to an excruciating death after the Communist victory in Banmethuot, according to reports filtering out of South Viet Nam. Ostensibly because he preached "Western ideas," his captors shoved him into a grave, trampled barbed wire into his face, and buried him alive.

RADIO Setup in Manila Impresses Missionaries: Rev. and Mrs. Paul Ellison, former missionaries to Cambodia and among Cambodian-speaking people in South Viet Nam and now assigned to the Far East Broadcasting Company in the Philippines, are impressed by "the little United Nations of those broadcasting the gospel to other lands." FEBC transmitters beam the gospel to all of eastern Asia and the southwest Pacific area (see page 23).

Laos Missionary Finds MEO REFUGEES in Northern Thailand: A report that some 3,000 Meo tribespeople from Sayaboury, Laos, had sought sanctuary in Thailand sent Rev. Jerry A. Torgerson into Nan Province, where he was able to minister to the colony and extend some material assistance. Mr. Torgerson estimates that about 500 of the refugees are Christians. "Over and over again they expressed their confidence in the Lord to keep them and provide for them," he said. Animists in the camp were impressed. They indicated that they had received no help as yet from the spirits.

Service at Indiantown Gap Brings BAPTISMS to 521: With the baptism of 41 persons at Indiantown Gap on July 21, most of them new Christians, total baptisms in the U.S. refugee camps stood at 521 as of that date. Professed conversions at the four camps, Montreal and Guam now total about 2,300, according to Col. Louis T. Dechert, coordinator for Viet Nam Heartbeat.

Lincoln, Neb., Organizes FIRST U.S. VIETNAMESE CHURCH: On Sunday morning, June 29, Christian refugees in Lincoln, Neb., became the First Vietnamese Alliance Church of Lincoln. At three o'clock that same day in California the San Diego church was organized. On July 6 the congregation in Orlando, Fla., was formally organized. It is now estimated that there may be as many as sixteen Vietnamese congregations.

Western District Leads in REFUGEES SPONSORED: In addition to the seventy-five refugees in Lincoln, Neb. (see above item), most of them sponsored by the Rosemont Alliance Church, other churches and individuals in the district have sponsored an equal number, according to Rev. Clark L. Gardner, chairman of the Western District Refugee Emergency Committee.

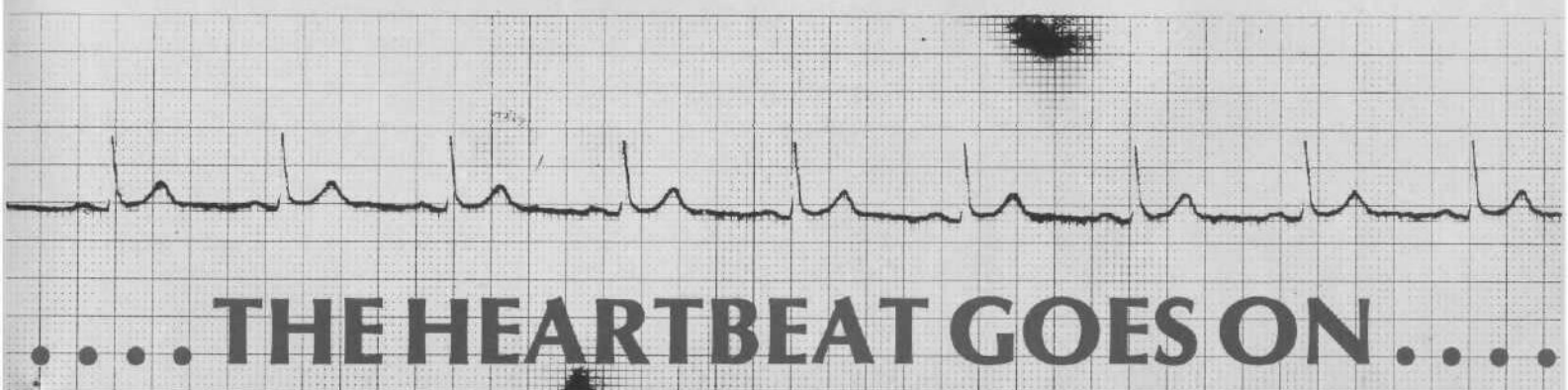
Four VIETNAMESE-LANGUAGE FILMS Aid Evangelism in Refugee Centers: Four evangelistic films produced by International Films, Inc., overseas affiliate of Ken Anderson Films, have been distributed to the refugee centers on Guam and at Pendleton, Chaffee and Eglin. At Pendleton more than a thousand refugees saw the films the first week. The cost of these films has been underwritten by the C&MA, who sponsored the first Vietnamese-produced film, "The Peacemakers," in 1971.

Alliance Printer Stops Press to Produce VIETNAMESE HYMNAL: When Mr. and Mrs. Don Smith, members of the Balboa Avenue Alliance Church in San Diego, Calif., learned that Christian refugees in nearby Camp Pendleton were without hymnals, they donated a week of press time to print thousands of hymnals and gospel tracts.

Unusual Witness Leads to CAMBODIAN CONVERSIONS at Indiantown Gap: Through the ministry of Peninsula Alliance Church in Newport News, Va., three Cambodians became believers. They began translating Billy Graham's booklet "Four Steps to Peace with God" into Cambodian, consulting Rev. Merle Graven, former Cambodia missionary now living in Toccoa, Ga., by long-distance telephone. On June 20, armed with several hundred mimeographed copies of the translation, the three men, accompanied by Pastor Walter Schmidt, arrived at Indiantown Gap, where some 500 Cambodian refugees were quartered. More than 200 signed the decision line on page 6. In a follow-up visit at the end of June, Mr. Graven prayed with 112 of them, including some high-ranking military officers in the former Cambodian army.

WORLD RELIEF COMMISSION Grants \$20,000 to C&MA for Refugees: The World Relief Commission has granted \$20,000 for C&MA work in resettling some 300 Christian families in agricultural and fishing industries on Guam. Until now, there was no developed fishing or farming industry on the island. The grant followed an earlier WRC gift for the printing of Vietnamese hymnals and gospel literature for use among the Guam refugees.

VANCOUVER Church, Frustrated in Its Quest for Refugees, Sees Timely Provision: Although the Tenth Avenue Alliance Church in Vancouver, B.C., was among the first to offer sponsorship to refugees, governmental red tape on both sides of the border could not be untangled. Meanwhile, a Vietnamese pastor was needed to lead a church in Montreal, where some 3,000 refugees were staying. Then on June 23 Pastor Paul Edwardson was informed that sixty Tin Lanh refugees, including two pastors, plus twenty new converts, who had been picked up at sea by Korean ships and taken to Pusan, had petitioned the Canadian government for asylum. Although the number was three times what Tenth Avenue Church had sought, the congregation agreed to take them all--and as one immediate outcome, Montreal will have a Vietnamese pastor!



Viet Nam Heartbeat was born as Southeast Asia reeled under the final onslaught of Communist forces.

C&MA officials saw three immediate, emergency needs that went far beyond the regular budget to which Alliance members and friends contribute so generously:

- 1. Sanctuary and sustenance for the hundreds of Tin Lanh (C&MA) refugees looking to their spiritual brothers and sisters in North America.**
- 2. Basic equipment for more than a hundred C&MA missionaries whose material means for carrying on their work had to be left behind.**
- 3. Air time and radio personnel so that people still in Southeast Asia might yet have opportunity to hear, believe and be saved eternally.**

Viet Nam Heartbeat is your opportunity to say in a very tangible way that you care. The needs are so extensive that the fund cannot be oversubscribed. Give as you would want others to give if you were the refugee, if you were the missionary, if you were the one depending on gospel radio for spiritual encouragement and edification.

GIVE WHAT YOUR HEART TELLS YOU TO GIVE

**VIET NAM HEARTBEAT
Box C
Nyack, N.Y. 10960**

Halfway Island of

A Viet Nam missionary, like so many of his associates who were forced to flee Indo-China, discovers that his ministry to the Vietnamese goes on

By REGINALD E. REIMER

THE United States island of Guam in the mid-Pacific played a key role in the evacuation of refugees as South Viet Nam collapsed.

Most of those who fled Viet Nam either by air or by sea passed through Guam before being sent Stateside. At this writing, 42,000 still remain in ten refugee camps.

The Christian and Missionary Alliance responded quickly to this emergency. Alerted by Rev. David Swinehart, pastor of the thriving Bayview Baptist Church on Guam, our New York office asked me to proceed to Guam immediately. I arrived on April 27—only four days after the first refugees.

The next day I visited most of the refugee camps with Pastor Swinehart. In the days that followed, Pastor and

Mrs. Swinehart and their congregation did everything in their power to assist me and the colleagues who joined me. They helped provide housing, food and transportation. Pastor Swinehart introduced us to many key contacts around the island which made our work run smoothly from the first. The Pacific Ocean Mission also provided us with a house, a vehicle and Christian films for use in the camps.

Within ten days ten other C&MA missionaries joined me, some coming from Bangkok and Manila, others returning to Asia after accompanying orphan flights to the United States. The Guam staff included at one time or another Rev. and Mrs. Paul Ellison, Rev. and Mrs. Gail Fleming, Miss Pearl Goodwin, Miss Margaret Herren, Rev. Franklin Irwin, Rev. and Mrs. Wesley Schelander, Rev. and Mrs. Thomas Stebbins, Miss Carol Steckle, my wife, Donna, and Bryan Truman, a representative of an adoption agency called The People of Illinois Convoy, Inc., and a member of the Wheaton C&MA church.

The physical needs of the refugees were being cared for by the U.S. military and the American Red Cross. The greatest immediate need for many bewildered people was help in working their way through the processing maze that overwhelmed them, and just reassurance. The C&MA missionaries, fluent in Vietnamese and wearing conspicuous "Tin Lanh" badges, gave the refugees a point of identification which virtually all of them recognized, whether Christians or not.

We of course sought to be of special help to our Christian brothers and sisters among the refugees.

Some of the most demanding, yet exciting, work involved meeting the refugees as they arrived. At first there were the planes—the C-141 Starlifters carrying up to 250 people and the C-130 Hercules carrying 150. Often they landed back to back.

We served as interpreters, bridging



(Above) The author discovers in his busy life on Guam that absence from Viet Nam does not mean absence from the Vietnamese and a ministry to them. (Below) A shipload of Vietnamese refugees arrives at Guam.



Hope

the linguistic gap between the refugees and doctors, immigration officials and the military.

Then came the ships! On peak days, when as many as 16,000 people disembarked, we often worked around the clock helping them get through the long processing lines. We placed a missionary right at the foot of the gangway to greet and assist the travel-weary refugees. Some of them wept openly at being greeted by Americans speaking to them reassuringly in their own language.

Each had his own heartrending story. The fortunate ones came as families (I met one extended family of more than sixty people), but many came alone. We met dozens of mothers with stair-step lines of children behind them, but no husband or father. We met long lines of young military men who had left wives and children behind.

Many told of tragic separations in the transfers from boat to boat at sea. A crying mother told how the rope ladder that had carried her and two of her children to the safety of a larger ship had been quickly pulled up when shells started falling, leaving her husband and her other children behind in a small boat.

Some of the missionary ladies worked long hours in the Red Cross locator section where computerized lists of all refugees who had arrived on Guam were matched. Some arriving refugees could be reassured that their relatives had gone on to continental United States. The assistance of our Vietnamese-speaking missionaries was invaluable and drew the highest praise from Red Cross officials as well as the grateful refugees.

Mr. and Mrs. Stebbins were involved in job placement of refugees on Guam. Hiring Vietnamese was at first a highly controversial issue. But Mr. Stebbins worked vigorously with local businessmen who needed both skilled workers and farmers and fishermen.



C&MA nurses (l. to r.) Pearl Goodwin, Carol Steckel and Margaret Herren earned the gratitude of Red Cross and Army personnel as well as the thanks of Vietnamese people on Guam

Tom played a key role in breaking the logjam. A lead article in the local newspaper centered around his efforts. Now a number of Vietnamese have been placed and others are being processed. One of these is Viet Nam's tennis champion. He now is tennis pro at the Guam Hilton!

Four of our missionary nurses provided welcome and effective help in hospitals serving the Vietnamese. They had two special assets: they knew the language, and they had worked with Vietnamese patients before. Miss Goodwin, who is also a midwife, was soon involved in caring for the many pregnant women. The Christian love displayed by these nurses did not go unnoticed.

It was a great encouragement to us to see how quickly the C&MA was able to mobilize North American sponsors for the Christians among the refugees. Local officials on Guam praised this response as one of the best.

From the first we worked with the close cooperation of the military chaplains in holding regular services for the Vietnamese. It involved a lot of driving; the camps are spread out over twenty-five miles.

On a typical Sunday our missionaries led about ten worship services, attended by from 10 to 150 people each. The times of fellowship and sharing were wonderful. In several camps Christians met nightly on their own for prayer and Bible study.

The refugees on Guam presented us with an unusual opportunity for

evangelism. Gone were many of the old barriers—the family ties and pressures which discouraged some from considering Christianity. In a month's time we had a list of 400 Vietnamese who had made intelligent decisions to receive Christ.

We employed several methods of evangelism. In the larger camps we arranged public meetings several times a week, either showing a gospel film or using a musical group from one of the local churches to attract a crowd. Then a missionary, most often Mr. Stebbins, would present a short evangelistic message. Usually twenty to thirty responded.

Another very effective method was personal witness by both missionaries and Vietnamese Christians. In Tent City, the largest camp, we had two tents which served both as chapels and evangelism centers. Mr. Irwin organized the first one and made it a vitally effective witnessing center. A person could walk in almost any time of the day and find Christians witnessing to inquirers about the gospel.

We needed literature. We instant-printed a twenty-four-page hymnal to use in the worship services and a booklet called "What Is the Gospel?" which had been very effective in Viet Nam. We also printed a follow-up booklet, originally written by Robert Coleman, entitled "Growing in the Word." The United Bible Societies supplied us with thousands of attractive Scripture portions and Gospels of John, as well as Bibles and New Testaments. The availability of the Scriptures in Vietnamese brought great joy to Vietnamese Christians who had lost their Bibles along with all their other possessions.

By the time you read this, we anticipate that our work here will be done and the bulk of Vietnamese refugees will be in the United States. With the influx of new refugees virtually ended, we are concentrating on evangelism and the follow-up of new Christians. An outstanding Christian layman, Do Duc Tri, will be starting a Vietnamese church for those remaining permanently on Guam.

With the Lord's help, we have had a telling ministry to the Vietnamese on Guam in their hour of need. And through this ministry many of them have been pointed to Jesus Christ. ■

By DON TANNER

(L. to r.) Vietnamese and American children in Hawthorne, Calif., find that life is a joyful romp. Kim Sam Ban shows Mrs. Richard Lee Leever how Vietnamese prepare chicken. Ngu Thi Ban, sixteen, orphaned niece of Nguyen Van Ban, and Cathy Leever share some of the other family members. Pastor Richard Leever helps Nguyen Van Ban study for his California driver's license exam. (Below) Two boys, one Vietnamese, one American, set off together on a new venture.



Photos by Jack Wynan, Torrance (Calif.); Daily Breeze



NINE REFUGEES FIND FREEDOM

I LEFT Viet Nam because I like freedom," says Kim Sam Ban, a former employee in the U.S. Embassy in Danang.

"And because I was a U.S. government employee I was afraid the V. C. would kill me."

Kim Sam, thirty-five, her husband, Nguyen Van Ban, thirty-nine, and their five children and two nieces were among those evacuated from Saigon April 28, one day before the city fell to the Communists.

The Bans are one of several families being sponsored by the Hawthorne C&MA Church. Like thousands of other refugees, the Bans left everything behind except the clothes they could carry in a bag.

For the Bans, the flight to freedom began in March. Kim Sam, who was a Sunday school teacher in an Alliance church in Danang, fled with her family by air to Saigon just two days before air evacuations from Danang ended. She left Danang not knowing where her husband was or if he was alive.

Van Ban, who had fled the Com-

munists in North Viet Nam in 1954, was a staff officer in the South Vietnamese Army and was stationed in Hue. Ten days after Kim Sam left for Saigon, Van Ban was evacuated by ship from Hue. But for Kim Sam those ten days passed in slow agony as she waited to hear word from her husband.

"We worry very much," Kim Sam says, "and we prayed to God."

For more than a month Kim Sam waited twelve hours a day at the U.S. Embassy in Saigon, hoping to find their names on the evacuation list. Their names appeared just one day before the city fell.

Kim Sam's sister was one of those who was evacuated by helicopter April 29 as the city fell. The Bans are trying to locate her.

The Bans arrived in the United States May 5 and stayed at Camp Pendleton until May 26, when they were brought to Hawthorne. Van Ban was a deacon in the Hue Alliance Church and Kim Sam taught Sunday school to children under ten years old at the Danang church. She also was a

The Religion Editor of the Torrance, Ca



member of the women's prayer fellowship. Her grandfather was one of the first converts to Christianity in Danang. Kim Sam says she became a Christian when she was sixteen years old.

The Bans are impressed with the religious life they are experiencing in America.

"Christians sing songs faster here



FREEDOM IN HAWTHORNE

Calif., *Daily Breeze* tells the heartwarming story



than in Viet Nam," says Van Ban. "Songs are more happy and joyful."

Another difference that the Bans have noticed is that men and women sit together in church. Except in Saigon, where there is a greater cultural mix, men and women sit apart in Vietnamese churches.

The Bans have other impressions of the United States.

"Everything in U.S. is very comfortable," Kim Sam says. To her, Americans are rich, comfortable and friendly. And she says it is easy to fit into the American way of life. Van Ban is impressed with what he calls the orderliness of driving by American motorists.

The first day Kim Sam and Van Ban went to their class on "English as a Second Language" at the Adult Education Center in nearby Lennox, Kim met a Cuban refugee.

"Where did you come from?" the Cuban woman asked.

"I said from Viet Nam," Kim Sam explained. "She said she was from Cuba; then she embraced me, and we cried."

What do the Bans like best about their new life?

"Freedom. We hear nothing about bombing. No threat or worry of war or of being killed," Kim Sam says. "In Viet Nam we see death every day and worry about our lives."

Their goals for the future are simple. "We want to grow up our children,"

Kim Sam says, "until they become adult and worship the Lord. And we want to get a job—either me or my husband—so we can take care of our family."

Kim Sam, who worked as an assistant administrative secretary to the consul general in Danang, would like a secretarial position. Van Ban is willing to take anything because he has no civilian vocation.

When asked what they will miss about their homeland, tears came to their eyes. And words came hard.

"We miss our families," Kim Sam said softly. "Especially my mother..." Van Ban has not seen his family since he fled with two of his brothers from Haiphong when the Communists took over North Viet Nam.

The Hawthorne Alliance congregation is caring for twenty-two Vietnamese refugees, providing for their food, housing, clothing and medical needs. The sponsors also are helping the refugees adjust culturally and find jobs. ■

**This is what happens when Christians
open their hearts to people in need**

Love at Work in the Family of God

By KEITH M. BAILEY



Photo by A. Paul McGarvey

Tran Ming Trung, his wife and child en route to Minneola, Fla., where he now is organist at the C&MA Church

THE fall of South Viet Nam with the massive evacuation of refugees to North America has presented the church at home with an unprecedented opportunity for doing good to those of the household of faith.

Among the refugees coming to these shores over fourteen hundred have already been identified with the Tin Lanh, the "Good News" church in Viet Nam established by C&MA missionaries sixty-four years ago.

A remarkable ministry of love and

concern has already begun among our Alliance people in North America as they receive their Vietnamese brothers and sisters in Christ. The whole effort to receive and place these refugees from Southeast Asia, most of whom are Vietnamese, has been called "Operation Viet Nam Heartbeat."

"Viet Nam Heartbeat" calls for the cooperation of every sector of The Christian and Missionary Alliance to assure its success. A beautiful unity is evident as the Divisions of Overseas

Ministries, North American Ministries, General Services and Finance each does its part in the overall task.

The initial work had to be undertaken by the Alliance missionaries. Their knowledge of the Vietnamese language and culture has provided a very necessary service both to the American government and to the church in North America.

The loving concern with which they have ministered has not only speeded the processing of refugees for sponsorship but has also resulted in a great ingathering in the camps where the refugees await sponsorship. Hundreds have been saved and baptized in these weeks. Praise the Lord!

Since such a complex and widespread operation as the placement of this many people requires oversight and coordination, it was determined that a national coordinator should be appointed. God had just the man prepared for this assignment.

Lieutenant Colonel (ret.) Louis T. Dechert went to Viet Nam some years ago as a Green Beret (see article, page 20). He arrived there a church member but without a heart experience of salvation. Colonel Dechert soon con-

Tin Lanh Christians pose outside tent chapel at Camp Pendleton, Calif.



tacted Alliance missionaries at Dalat and found Christ as his personal Saviour. His long experience in Viet Nam and his deep love for the Vietnamese people make him an ideal choice to coordinate the placement of the refugees.

The Division of North American Ministries has organized a program to secure sponsors for Tin Lanh families all across the United States and Canada. Each district selected a committee to organize the effort within its area. Churches were urged to sponsor families. The names of sponsors have been forwarded by the district superintendents to Colonel Dechert, and he in turn directs the processing of refugees for release to sponsoring churches.

Retired and furloughing Viet Nam missionaries and Vietnamese graduate students have stepped forward to assist in the need for interpreters once the families are located in their new homes.

The language problem has not been as great as some people supposed it would be. In almost every family there is at least one person who speaks English. A word list in Vietnamese is being released for the use of sponsors.

Many Christian businessmen have provided employment for the wage earners in each refugee family. This ministry is vital to the long-range placement of the Vietnamese Christians.

It seems that the Spirit of God has poured out His love in unusual measure upon some communities. Orlando, Florida, is one of these. So many sponsors were found in that area that it has been possible to establish a Vietnamese church. Rev. Nguyen Hoai Duc is the pastor.

The Alliance churches in Lincoln, Nebraska, have opened their homes to some seventy refugees. A new Vietnamese Alliance church has been started for them. The churches of the Minneapolis-St. Paul area are in the process of receiving a large group of refugees.

The largest concentration of refugees in North America is in Montreal. That city had fifteen hundred Vietnamese prior to the coming of the refugees. The Canadian government



Vietnamese congregation in Orlando, Fla., with Pastor Nguyen Hoai Duc. Forty attended the first service June 29 in the First Alliance Church facilities.

received three thousand refugees and placed them in Montreal. Rev. and Mrs. John A. Fitzstevens and their son David have launched a ministry among these forty-five hundred Vietnamese. Most of them are not Christians, so the work is largely evangelistic.

As clusters of refugees gather, other new churches will be established. As many as ten may come into being in the next few months. As quickly as possible pastors are being provided for them.

English-speaking North American churches are generously providing their facilities for the use of the Vietnamese until they are strong enough financially to provide their own buildings. These Vietnamese churches will not only minister to the Christians, but they are necessary to an evangelistic outreach to the thousands of refugees who do not know Christ.

Since ethnic churches in North America are supervised by the Specialized Ministries Office of the Division of North American Ministries, the new Vietnamese churches will be under this division. Rev. Truong Van Tot has been appointed national field director for Vietnamese churches. The division has just convened (August 4-8) a Vietnamese pastors conference at Nyack to provide inspiration and encouragement to them for their new ministry in North America. Rev. Le Van Thai, honored former president of the Tin Lanh, was the featured speaker. Mr. Thai, now past eighty, is much loved by the Vietnamese people. His counsel

and wisdom will be continually helpful to Vietnamese pastors and to North American leaders as well. The conference elected its own field executive committee and other necessary committees.

The Christian and Missionary Alliance of North America welcomes the refugees from Southeast Asia. It is our prayer that we may, under God's good hand, do them good. ■

Dr. Nathan Bailey receives Tin Lanh sign from first Pendleton chapel, presented by Col. Louis T. Dechert (l.) and Rev. Truong Van Tot





Introducing

Louis T. Dechert

North American Coordinator for Viet Nam Heartbeat

WHEN Rev. John A. Fitzstevens, now a pastor in Montreal, invited a Green Beret captain to the midweek prayer meeting at Dalat, Viet Nam, back in 1962, he triggered a far-reaching chain reaction.

The circumstances could hardly have been less likely: a nominal churchgoer and career Army officer, in Viet Nam for the first time, asking if there were any Protestant services in the area, being directed to the Dalat School for missionaries' children, returning by invitation to attend the midweek staff prayer meeting.

But Louis T. Dechert, Sr., now a retired lieutenant colonel, marks that night as the point of his conversion to Christ. "I had the assurance of Jesus Christ and who He was in my life," he asserts.

His friendship with John and Esther Fitzstevens did not end with their association at Dalat. When he returned to the United States the Fitzstevenses sent him and his wife a subscription to *THE ALLIANCE WITNESS*. And the Decherts renewed it time after time.

Years later a small notice in one of

the issues attracted their attention. It concerned a Bible conference to be held at the Alliance Redwoods, Camp Meeker, California, not far from Fort Ord, where Colonel Dechert then was stationed. Dr. Nathan Bailey, C&MA President, whom Colonel Dechert had met in Viet Nam, was to be one of the speakers.

"The Spirit said, Go, and we went, and our lives have not been the same since!" Colonel Dechert testifies.

As a result of that conference Colonel Dechert felt a definite call from the Lord to serve The Christian and Missionary Alliance in some sort of ministry. Prior to joining the Armed Forces he had given thought to pastoral work. "I wasn't ready," he reflects in retrospect. "The blind should not lead the blind."

Instead he reenlisted, determining to serve twenty years, "get a retirement and then be free to do what we ought to do." And that is about how it worked out, except that Colonel Dechert found no ready channel for his services.

He wrote letters to Alliance officials, to district superintendents, to the Divi-

sion of Overseas Ministries. There seemed to be no niche for him to fill. More than two years passed and he began to wonder if he had been mistaken.

And then suddenly Cambodia and South Viet Nam and Laos collapsed, and tens of thousands of refugees looked toward resettlement in the United States, nearly 1,500 of them members of the Tin Lanh (C&MA) in South Viet Nam.

Two tours of duty in Southeast Asia had given Louis Dechert firsthand knowledge of the area and the people. Nearly twenty years as a commissioned officer had honed his leadership and administrative skills. He was no stranger to governmental bureaucracy; he knew how to untangle red tape.

It was a case of a perfect match between man and mission. He had "come to the kingdom for such a time as this."

When the first planeload of Tin Lanh refugees arrived at Camp Pendleton on May 4, Louis T. Dechert was there. And he has been hard at work ever since—the right man for a demanding job. ■

The Lord a Provider and Deliverer

Meditations on Psalm 34:1-10 (NASB)

(With 1 Samuel 21:10-22:2)

Sunday

"I will bless the Lord at all times" (verse 1).

After escaping from an enemy, David enthusiastically proclaimed his intention to praise God "at all times." A man of lesser insight might have credited the escape to his own crafty ingenuity and boasted of his success. But David recognized that God had mercifully saved him in spite of his own despicable dramatic act—in spite of his own efforts, not because of them (1 Samuel 21).

How patiently God bears with His self-sufficient children who often resort to less-than-honorable means in an attempt to gain honorable goals. How forgivingly God deals with those who trust Him even though that trust may be broken in a rash moment. How lovingly God cares for those who love Him with their whole heart, in spite of their impulsiveness, and through His love elicits their love.

Thank You, Lord, not only for putting up with me, but for helping me out of my self-made problems and teaching me to rely on You.

Monday

"His praise shall continually be in my mouth" (verse 1).

David strengthened and directly applied his devout resolution. This was not merely a moment of holy ecstasy; it was to become a way of life firmly established on the "praise principle," that is, praise centered on and directed to the Person of God.

It is unthinkable that David intended to mouth Pollyannaish platitudes for the rest of his days. Rather, he was striving to develop a life of praise centered on God Himself, the one constant friend in David's turbulent life. He was offering praise on the principle of a personal love relationship with an unchanging God.

Paul, years later, wrote in terms of the same principle: "Rejoice in the Lord always." And this was written during his prison experience.

Teach me, O God, to love You for Yourself, and praise You at all times.

Tuesday

"My soul shall make its boast in the Lord" (verse 2).

Most people consider boasting to be an offensive human trait, even though it is a rather common indulgence. Excessive boasting, bragging and name-dropping possibly indicate deep inner needs which are not being met through a meaningful relationship with God.



By ELIZABETH JACKSON

David, however, had established a vital friendship with God that now became the basis for legitimate boasting. This is not a superficial song; it is the deep expression of a soul who has found security, strength, comfort and love in God. His boast is an acknowledgment of the greatness and goodness of his God, who had become the source of his joy and the object of his praise and adoration.

Paul seems to express a similar truth when he wrote, "May it never be that I should boast, except in the cross of our Lord Jesus Christ" (Galatians 6:14).

Deliver me, Lord, from self-boasting.

Wednesday

"The humble shall hear it and rejoice" (verse 2).

David seemed pleased to think that God's mercies to him would bring joy to the hearts of God-fearing Israelites. Note that it is only "the humble" who will participate with David in this delight. The implication is not necessarily "unimportant people," but, rather, the term refers to those whose "boast" is in the Lord, whose "pride" is in their God, not themselves.

It is the truly humble person who has ears to hear a song of praise offered to someone other than himself, and a heart to rejoice in the good fortune of others, regardless of his own problems. A proud person is usually too preoccupied with his own interests to heartily enjoy the blessings another may have. The person who has found his greatest treasure to be in God can

easily afford to rejoice generously in the success and prosperity of other people.

Lord, help me to rejoice with those who rejoice.

Thursday

"O magnify the Lord with me" (verse 3).

David was not indulging in an ego-building trip, although a less noble leader might easily have yielded to that temptation. At this time he was protecting and providing for a motley group of four hundred discouraged followers who were hiding in the cave of Adullam. David was not reminding them of their debt to him, but directing their adulation to the Lord in an act of communal worship. What a magnificent example for us!

In directing praise to God we cannot make Him "greater or higher than He is; but if we adore Him as infinitely great and higher than the highest, He reckons this as magnifying and exalting Him. God's praises should best be in concert, for so we praise Him as the angels do in heaven" (Matthew Henry).

Teach me, Lord, to be constantly aware of Your greatness and of my own smallness, in order that I may constantly magnify Your holy name.

Friday

Psalm 34

Through all the changing scenes of life,

In trouble and in joy,

The praises of my God shall still

My heart and tongue employ.

O magnify the Lord with me,

With me exalt His name;

When in distress to Him I called,

He to my rescue came.

The hosts of God encamp around

The dwellings of the just;

Deliverance He affords to all

Who on His succor trust.

O make but trial of His love;

Experience will decide

How blest they are, and only they,

Who in His truth confide.

Fear Him, ye saints, and you will then

Have nothing else to fear;

Make you His service your delight,

Your wants shall be His care.

—NAHUM TATE (1696).

Saturday

"I sought the Lord, and He answered me, and delivered me from all my fears" (verse 4).

There is no simple formula that can be superficially mouthed by the Christian in crisis situations. However, a profound truth is expressed here in simple terms that any child of God can grasp.

The search. This may be instantaneous or it may involve a long period of time. It does require moving beyond the limited boundaries of our own human abilities and reaching up in faith to God.

The response. "He answered me." What a relief! Not that we always get what we want, but the clamoring confusion is quieted, the frightening silence is broken. The heart hears His voice.

The deliverance. Deliverance from fear is greater than escape from the problem. We find release, relief and the resurgence of active faith with which to face the problem.

Teach me the profound simplicity of resting my case in Your hands, O God.

Sunday

"They looked to Him and were radiant, and their faces shall never be ashamed" (verse 5).

David encouraged his followers to look beyond the cold cave walls that restricted their physical vision and to look up with the inward eyes of faith to a God whose light could not be confined within the dark walls of an impossibility. And as they looked to Him their hearts radiated the warmth of His presence and their faces reflected the light of new confidence in God. The enemy could not put them to shame!

The suffering Christian can collapse in his cave of calamity or he can draw strength and radiance from God. The radiant heart lights the dark pathway of fellow travelers.

Madame Guyon (1648-1717) wrote during her imprisonment for the love of God:

*But though my wing is closely bound,
My heart's at liberty.*

My prison walls cannot control

The flight, the freedom of the soul.

Monday

"This poor man cried and the Lord heard him; and saved him out of all his troubles" (verse 6).

Perhaps the "poor man" was David himself, with sufficient cause to cry. How different this is from magnifying and exalting the name of the Lord. But it is not an irreverent intrusion into His holy presence. Constant access to the throne of grace is available to the man of faith. The cry may not be verbalized; God hears even the stifled moan of His child.

The cry of confession. "Lord, I have sinned. Forgive me! Cleanse me!"

The cry of urgency. "Lord, I need You now, desperately. Help me!"

The cry of anguish. "Lord, I hurt so deeply. Give relief!"

The cry of importunity. "Lord, I come again and again. Grant my petition!"

"He does not forget the cry of the afflicted" (Psalm 9:12).

Tuesday

"The angel of the Lord encamps around those who fear Him, and rescues them" (verse 7).

David had found his security in the Lord. He had been rescued many times from both physical and spiritual danger. A brilliant and skillful leader, he found his natural gifts further developed and his courage fortified by his reverent love for the Lord.

At times God brings about an actual physical rescue; at other times His ministering angels miraculously surround, sustain and support those who are trusting, and they are given strength to fight the battle to the end. Sometimes, in the loving wisdom of God, the deliverance takes the suffering one into His presence.

*For He will give His angels charge
concerning you,*

To guard you in all your ways.

They will bear you up in their hands,

*Lest you strike your foot against a
stone" (Psalm 91:11-12).*

Wednesday

"O taste and see that the Lord is good; how blessed is the man who takes refuge in Him!" (verse 8).

David's food supply was probably limited at this time, but heavenly resources were abundant. He invited the needy ones to share personally the divine provision and see for themselves the goodness of the Lord.

God's goodness is bountiful! He will satisfy the hungry heart of the trusting child who comes and partakes of His grace. The satisfied heart can endure an amazing amount of disappointment, sorrow and even physical suffering through divine nourishment and the renewal of strength. He becomes a place of refuge.

"Listen carefully to Me, and eat what is good, and delight yourself in abundance" (Isaiah 55:2).

Lord, whet my appetite!

Thursday

"O fear the Lord, you His saints; for to those who fear Him, there is no want" (verse 9).

Once again David was rising above the mundane level, although he would not exclude provision for temporal needs. God had faithfully provided these. But he was talking about something far greater than earthly wants. Surely living as a fugitive was not what he wanted, but he was learning to live a satisfied life in an unsatisfactory situation. This he declared

to be a possibility for those who "fear the Lord." This is "high-rise" living!

The term *fear* connotes reverential awe and a deep, worshipful love that urges the heart to search for God. Those who love and seek God will find the desires of their heart fulfilled.

"He will fulfill the desire of those who fear Him" (Psalm 145:19).

Lord, teach me to lovingly fear You.

Friday

"The young lions do lack and suffer hunger; but they who seek the Lord shall not be in want of any good thing" (verse 10).

David knew all about lions. As a youth he had killed one while tending sheep. The lioness, he knew, fiercely protects and provides for her cub, yet she is vulnerable, and may forsake her young. Not so with the Lord. His Father, the Almighty God, strongly defends the one who seeks Him and supplies him with all good things.

Faith in God is much higher than the trusting animal instinct of lion cubs. It is a deep, abiding trust in One who cannot be defeated, a strong, secure belief in One who will never forsake His seeking children.

If the instinct to provide for the young can be observed in animals, if it can be experienced in human beings, can we not expect God to provide for us, His children?

Lord, help me to seek You earnestly.

Saturday

"O magnify the Lord with me, and let us exalt His name together" (verse 3).

Praise, my soul, the King of heaven;

To His feet thy tribute bring;

Ransomed, healed, restored, forgiven,

Who like me His praise should sing?

Praise Him, praise Him,

Praise the everlasting King.

Praise Him for His grace and favour

To our fathers in distress;

Praise Him, still the same for ever,

Slow to chide and swift to bless:

Praise Him, praise Him,

Glorious in His faithfulness.

Father-like he tends and spares us;

Well our feeble frame He knows;

In His hands He gently bears us,

Rescues us from all our foes:

Praise Him, praise Him,

Widely as His mercy flows.

Angels, help us to adore Him;

Ye behold Him face to face;

Sun and moon, bow down before Him;

Dwellers all in time and space:

Praise Him, praise Him,

Praise with us the God of grace.

—H. F. LYTE (1834).

"Bless the Lord, O my soul."

A BEAM TO PENE

SATAN is foiled once again.

If the Communist cloud that recently settled over Viet Nam and Cambodia, and is steadily sinking lower over Laos, was intended to shut out all Christian witness from this populous area, it was at best a partial victory.

Still, the missionaries are gone and the church is disrupted, perhaps already finding it necessary to meet clandestinely, if at all. How can Christians receive instruction in the Word of God? How can non-Christians hear the gospel?

The answer is a beam that penetrates walls and curtains and clouds, and one is now aimed directly at Southeast Asia from the Far East Broadcasting Company base in the Philippines.

It was surely God's providence and not mere coincidence that as Viet Nam fell FEBC was just completing a

250,000-watt transmitter to broadcast directly across the China Sea and reach into all of Indo-China. Test programs from its location in Iba, northern Luzon, gave a "loud and clear" signal in Hong Kong. The Indo-China peninsula is approximately the same distance from the transmitter.

Gospel radio is not new in Viet Nam. A capable and dedicated staff have for years been broadcasting programs of quality and high interest. In the providence of God several of this staff, including the directress, were evacuated just as Saigon fell and are already at work at the FEBC office in California.

It was also significant that on the very day the new transmitter was put into operation a conference concerning the future of gospel broadcasting into Viet Nam and Cambodia should be taking place in California. On May 30 Dr. Louis L. King, Rev. T. G. Mangham, Jr., Rev. Le Van Thai and Dr. Le Hoang Phu met with Dr. Eugene Bertermann and the FEBC Vietnamese staff to plan two hours of Vietnamese broadcast time daily over Radio Station DWRP.

For the first three months the programs will have as their specific target audience (1) non-Christians who are already acquainted with the broadcasts but have not yet had an opportunity to receive the Lord Jesus Christ; (2) Roman Catholics, who number three and a half million in North and South Viet Nam; and (3) the general non-Christian public.

The programs, one hour in the morning and one in the evening, will seek first of all to bring listeners to a decision to trust the Lord Jesus Christ for salvation. One segment will be Bible reading, bringing to both Protestants and Catholics important and relevant Scripture passages and emphasizing the memorization of a key verse. Two days a week "The Bible and Science" will be featured, a subject of interest to the Vietnamese. "The Church in Historical Perspective" will encourage Christians as they learn that through the centuries the church has not escaped persecution, but that it has always emerged victorious.

FEBC's new 250,000-watt station at Iba, Zambales, Philippines

TRATE THE WALL

Music, including the teaching of new gospel hymns, will take another time slot. "The Biblical Lexicon" will explain words from the Bible: the atonement, justification, redemption. Bible study and talks on the common problems of life, as well as a devotional thought, prayer and news will also be featured. There will be a special program for children on Saturday.

Meanwhile, in Manila plans were being made for broadcasts in Khmer (Cambodian). Rev. and Mrs. J. Paul Ellison, C&MA missionaries who formerly worked in Cambodia and more recently among the Cambodian-speaking population in Viet Nam, are assigned to work with FEBC in Manila in the production of these broadcasts.

Present plans are for two hours daily in Cambodian.

There are, of course, many problems still to be worked out. Determining what follow-up might be possible, perhaps through some neutral country, and other details are subjects for prayer, as well as the production of the programs themselves.

It is hoped that the many thousands in North Viet Nam who have been deprived of any gospel witness for the past twenty-one years will now hear the word of eternal salvation.

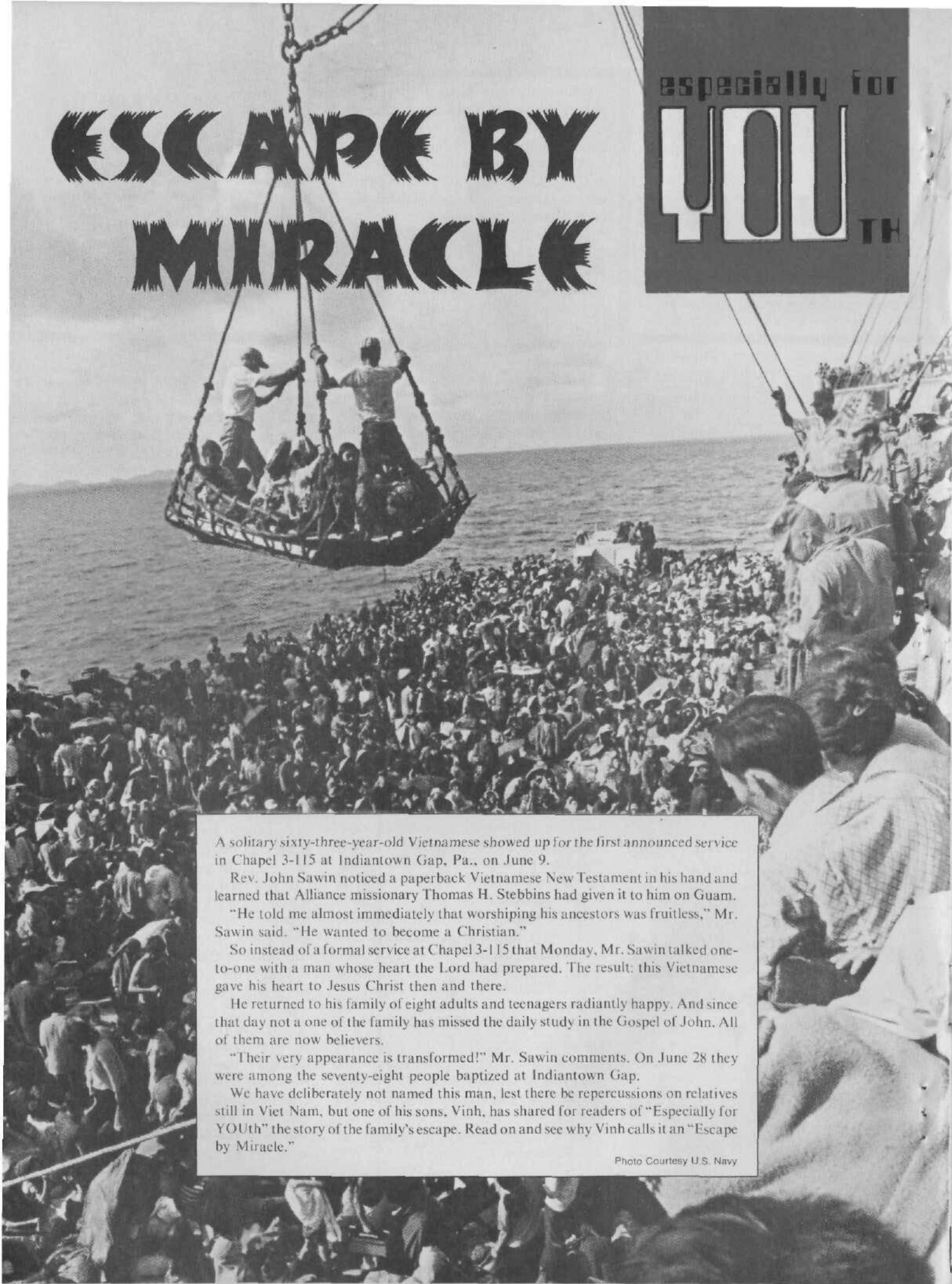
Pray for those preparing the programs, both Cambodians and Vietnamese.

The C&MA has contracted to pay for three hours of broadcast time daily. The cost, modest for a station of such power, is nevertheless high: \$600, plus additional allowances for Vietnamese and Cambodian staff. Believing that this is in the program of God at this time, we go forward in faith. ■



ESCAPE BY MIRACLE

especially for
YOUTH



A solitary sixty-three-year-old Vietnamese showed up for the first announced service in Chapel 3-115 at Indiantown Gap, Pa., on June 9.

Rev. John Sawin noticed a paperback Vietnamese New Testament in his hand and learned that Alliance missionary Thomas H. Stebbins had given it to him on Guam.

"He told me almost immediately that worshipping his ancestors was fruitless," Mr. Sawin said. "He wanted to become a Christian."

So instead of a formal service at Chapel 3-115 that Monday, Mr. Sawin talked one-to-one with a man whose heart the Lord had prepared. The result: this Vietnamese gave his heart to Jesus Christ then and there.

He returned to his family of eight adults and teenagers radiantly happy. And since that day not a one of the family has missed the daily study in the Gospel of John. All of them are now believers.

"Their very appearance is transformed!" Mr. Sawin comments. On June 28 they were among the seventy-eight people baptized at Indiantown Gap.

We have deliberately not named this man, lest there be repercussions on relatives still in Viet Nam, but one of his sons, Vinh, has shared for readers of "Especially for YOUth" the story of the family's escape. Read on and see why Vinh calls it an "Escape by Miracle."

Photo Courtesy U.S. Navy

SAIAGON really held a foreboding, frightening atmosphere in those final days.

Provinces in the northern part of South Viet Nam and many places near the capital were already under Communist control. People tried to imagine what life would be like under the Communists. The thought troubled them in their hearts.

On the streets the tempo of pedestrian traffic picked up. Trade in the high-tax luxury stores where beautiful items filled the shelves and crystal covered the tables was diminishing rapidly. Instead the shoppers paused before windows where warm clothing and dried rice were displayed. The urgent pressure of doom had a way of changing people's sense of real values.

In a small sidewalk café I sat with some of my friends drinking coffee. We were discussing plans for fleeing Viet Nam as soon as the country was no longer ours. The timing was critical. We knew we would be arrested if we left early and killed if we left late.

We planned to rent a boat from one of my relatives and leave from Vung Tau, a seaside port not too far from Saigon.

Our boat would be small, but we hoped it would take us outside the territorial limits to where we knew the U. S. Seventh Fleet was waiting.

On April 27 President Tran Van Huong resigned. We knew the end was near. We knew we would have to act quickly.

I immediately made the rounds to say good-bye to my friends. As I returned home explosions burst out at the Tan Son Nhut airport. Surely the end of thirty years of war was near!

Back home I helped my family pack a few small handbags. At eleven o'clock the following morning, we set out for Ham Tu, a port in the Cholon section of Saigon. We were to leave at ten o'clock that night.

Once in the street we found it nearly impossible to proceed. All the streets leading to the port had been blockaded because of enemy shelling. We wondered if our lives would be snuffed out by the rain of weapon fire. Although not believers at that time, we asked God for a miracle.

About five o'clock one of my friends

By VINH

rode his Honda toward us. This was the sign that we could go aboard a ship if we got to the port at once. We took advantage of a French Peugeot auto and made it.

The port was an unbelievable din of traffic and shouting people. The *Dong Hai*, our objective, was an ancient cargo ship which may yet be in service in Viet Nam, but I doubt it. Two thousand refugees had clambered aboard, none of them knowing whether the ship's engines would even start or whether it was seaworthy.

Only God could have led us to this old ship, I thought. I was consoled along with others to realize that God certainly was with us.

Some of the refugees were so weary that they lay down immediately on the deck in any vacant spot and went to sleep.

It was nine the following morning when the *Dong Hai*, with a hastily recruited crew, including a number of sailors from the Vietnamese navy, set out. The port was taking a severe shelling. Many thatched-roof dwellings were aflame from the rockets. Nearby a large building was collapsing. Amazingly we got away smoothly and safely. It was awesome.

We knew that a lot of boats and ships had been wrecked by enemy B-40s from NLF positions on the two riverbanks we had to pass. We all closed our eyes and prayed.

At 10:30 A.M. the *Dong Hai* entered Long Tao, a canal controlled by the enemy. We were anxious. What would happen to us? At that precise hour God worked a miracle. Everyone on the ship is convinced that it came from God at exactly the right moment.

The whole bright sky suddenly became dark gray. The wind blew stronger and stronger. Rain began to pour down so hard that we could barely make out the banks of the canal. Half an hour later, our ship safely out of danger, the wind stopped, the rain ended and the sky became bright again. We bowed our heads and silently gave thanks to the Lord.

Now we could reach the open sea safely. By afternoon we saw the vessels of the U. S. Seventh Fleet. Our prob-

lem then was how to inform the U.S. authorities of our situation. We had no means of communication. The only radio had been out of order for a long time.

We were getting low on food and water. One day, two days, five days passed. Each day took us nearer Singapore. Each day we received a quarter of a bowl of rice. We drank water by drops. How precious the rice and water were during those hard days. We had never valued them so highly before. Miraculously no one died.

On the seventh day we reached Singapore. The authorities gave us food and fresh water but they would not permit us to set foot ashore. Instead they gave us fuel enough to start for the Philippines. But by that time the ancient engines were out of order. Some Singapore technicians tried to fix them but it was more than a job of a few days.

So we were transferred to a larger, safer ship to proceed to Subic Bay in the Philippines. The crossing was incredibly smooth. There were no typhoons, no strong winds. And the passengers were free of disease. We could not help laughing at times as we compared the big Pacific Ocean with small lakes or even small pools in Viet Nam, so peaceful was the water.

After seven more days on the sea we arrived in the Philippines. It was May 18. The U. S. Forces in the Philippines at Subic Bay spent a day supplying us with food and other provisions. Then we weighed anchor for Guam, arriving there safely on a sunny day with gentle breezes blowing. How happy we felt to place our feet at last on free soil!

On June 7 our family enplaned for Pennsylvania. The rather cold weather that greeted us in Pennsylvania reminded us of North Viet Nam—my native land before we were refugees the first time [1954].

Certainly all of our journey to freedom was under the leadership of God and His Son, Jesus Christ. We believe our beloved Lord will guide us on to peace, truth and love—the subjects we have been studying about in the chapel during these days.

We shall always be grateful to our dear Lord and always pray in His wonderful name. ■

Where Do Missionaries Go?



Miss Olive Kingsbury looks at a map of Mindanao, Philippines, her new sphere of ministry

An update on the 137 assigned to Cambodia, Laos and Viet Nam

ON March 10, as the final death struggle began in Viet Nam, Cambodia and Laos, 137 missionaries were assigned to those three fields, about a third of them on furlough.

Here by country and listed alphabetically is a rundown on what they are and will be doing.

Cambodia

Mr. and Mrs. Andrew Bishop

Reassigned to Thailand to work with CAMA Services.

Rev. and Mrs. Norman Ens

On furlough. Place of reassignment still indefinite.

Rev. and Mrs. Merle Graven

On leave of absence. Pastor in Toccoa, Ga.

Rev. and Mrs. A. E. Hall

On furlough. Place of reassignment still indefinite.

Dr. and Mrs. Dean Kroh

Taking up private medical practice in Washington, Pa.

Mrs. Barbara Neath

Has returned to private life.

Miss Ruth Patterson, R.N.

Reassigned to Thailand for Bible-teaching ministries.

Rev. and Mrs. Jean-Jacques Piaget

On furlough in Switzerland. To be reassigned by French C&MA.

Miss Mary Lou Rorabaugh

On furlough. Place of reassignment still indefinite.

Miss Lynn Walsh, R. N.

Reassigned to the Philippines.

Miss Carol Weston, R. N.

Married and in private life.

Laos

Rev. and Mrs. Merlyn Bowker

Continuing leave of absence status.

Rev. and Mrs. Clement Dreger

On furlough. To be reassigned to Thailand.

Rev. and Mrs. Donald Durling

On furlough. Place of reassignment still indefinite.

Rev. and Mrs. Norman Ford

On furlough. Place of reassignment still indefinite.

Mr. and Mrs. Frank Gray

On furlough in Holland. To do graduate work at Wheaton College.

Miss Mabel Hartman, R. N.

Reassigned to Thailand to work at Maranatha Clinic.

Rev. and Mrs. O. J. Kaetzel

Health furlough to be followed by a leave of absence.

Rev. and Mrs. Wayne Persons

Reassigned to Thailand.

Dr. and Mrs. G. E. Roffe

Furlough and eventual retirement.

Rev. and Mrs. Malcolm Sawyer

On furlough. To be reassigned to Thailand.

Rev. and Mrs. J. D. Scott

Continuing special assignment with World Vision.

Rev. and Mrs. Jerry Torgerson

On furlough. To be reassigned to Thailand.

Rev. and Mrs. George Wood

Temporarily pastor of the Evangelical International Church in Bangkok. Further assignment still indefinite.

Did the ries

Viet Nam

Miss Mildred Ade

Currently on leave of absence.

Miss Sharon Allwine

Reassigned to the Philippines.

Miss Mary Andrea, R.N.

On furlough. Place of reassignment still indefinite.

Miss Elizabeth Arnold

Reassigned to Hong Kong.

Mr. and Mrs. David Beack

On furlough. To be reassigned to Indonesia.

Rev. and Mrs. Edward Bedford

Returning to homeland ministry.

Miss Lois Belsey, R.N.

Reassigned to Thailand to work at Maranatha Clinic.

Miss Linda Bond, R. N.

Returning to private life.

Mr. and Mrs. Ralph Bressler

On furlough. To take up alternate ministry.

Mr. and Mrs. Johan Companjen

On furlough in Holland. Reassignment not yet determined.

Miss Dawn Deets, R.N.

Reassigned to the Philippines.

Rev. and Mrs. David Douglas

Currently on leave of absence.

Rev. and Mrs. Merle Douglas

On furlough. To be reassigned to Indonesia.

Rev. and Mrs. Bruce Downes

On furlough. Reassignment to be determined by the C&MA of Australia.

Rev. and Mrs. Richard Drummond

Currently at Fort Chaffee, Ark. To be reassigned to the Philippines.

Rev. and Mrs. G. Ross Duncan

Currently on leave of absence.

Rev. and Mrs. Harold Dutton

On furlough and eventual retiral.

Rev. and Mrs. Paul Ellison

To work with FEBC in Manila on broadcasts for Southeast Asia.

Miss Helen Evans

On furlough. Place of reassignment still indefinite.

Rev. and Mrs. Eugene Evans

Reassigned to North American Ministries.

Rev. and Mrs. Gail Fleming

In Penang awaiting visas for Indonesia.

Miss Pearl Goodwin

On furlough in England. Reassignment to be determined by supporting church in England.

Dr. and Mrs. Robert Greene

On leave of absence.

Dr. and Mrs. John Hall

On furlough. Place of reassignment still indefinite.

Miss Betty Lou Hartson

Reassigned to Irian Jaya, Indonesia.

Mr. and Mrs. David Hartzfeld

To take up teaching ministries at Canadian Bible College/Canadian Theological College.

Mr. and Mrs. David Heath

On furlough in England. Reassignment to be determined by supporting church in England.

Miss Margaret Herren, R. N.

Returning to private life.

Rev. and Mrs. Franklin Irwin

Reassigned to the Philippines.

Rev. and Mrs. George Irwin

Currently working at Eglin Air Force Base, Fla. To be reassigned to Indonesia.

Rev. and Mrs. Norman Johnson

Captives held near Pleiku, Viet Nam.

Rev. LeRoy Josephsen

Currently working at Eglin Air Force Base, Fla. Future assignment to be determined.

Rev. and Mrs. Keith Kayser

Currently working at Camp Pendleton, Calif. To be reassigned to Indonesia.

Miss Olive Kingsbury, R.N.

Reassigned to the Philippines.

Miss Dora Landes

Returning to private life.

Rev. and Mrs. James Lewis

In homeland pastoral work.

Rev. and Mrs. James Livingston

On leave of absence; pastor at Houston, Tex.

Rev. and Mrs. Charles Long

On furlough. Place of reassignment still indefinite.

Miss Nancy Mack

Finance Division, C&MA Headquarters.

Rev. and Mrs. Robert McNeel

Reassigned to the Philippines.

Rev. and Mrs. Archie Mitchell

Captives in Viet Nam.

Dr. and Mrs. Richard Phillips

Captives held near Pleiku, Viet Nam.

Rev. and Mrs. Roy Price

Returning to homeland pastorate.

Rev. and Mrs. Robert Reed

Dalat School until early 1976, then the Philippines.

Mr. and Mrs. Reginald Reimer

Currently on Guam. To be missionaries in residence at CBC/CTC.

Rev. and Mrs. Jack Revelle

Currently working at Indiantown Gap, Pa.

Rev. and Mrs. Royce Rexilius

To be missionaries in residence at St. Paul Bible College.

Rev. and Mrs. Wesley Schelander

Reassigned to the Philippines.

Miss Brenda Schmelzer, R.N.

Returning to private life.

Rev. and Mrs. Thomas Stebbins

Currently on Guam. To be reassigned to New Zealand.

Miss Carol Steckel, R.N.

Returning from Guam. Reassignment to be determined.

Rev. and Mrs. Orrel Steinkamp

Reassigned to Australia.

Rev. and Mrs. Spencer Sutherland

Continuing on faculty of Simpson College.

Rev. and Mrs. Kenneth Swain

Currently on leave of absence.

Rev. and Mrs. C. E. Travis

On furlough and eventual retiral.

Dr. Ardel Vietti

Captive of the North Vietnamese.



Rev. Nguyen Hoai Duc and the Vietnamese congregation at Orlando

By A. PAUL McGARVEY

The Southeastern District coordinator for refugee relocation tells the story from his perspective.

IN CENTRAL Florida we have been blessed beyond measure in caring for the Vietnamese. Orlando must rank near the top in starting an Alliance Vietnamese congregation.

The First Tin Lanh Church of Orlando, Fla., began its services Sunday, June 29. At the first gathering there were forty Vietnamese present. The pastor, Rev. Nguyen Hoai Duc, had arrived in Orlando with his family of eight children from Eglin Air Force Base. He comes from a family of ministers. During the last four years in his homeland he was a chaplain with the army and then with the navy of South Viet Nam.

Because of the great dangers of the final hours in South Viet Nam Pastor Duc sent some of his children ahead. Later, two hours after Saigon had officially fallen, he managed to get out by boat and was reunited with his wife and family on Guam. Mr. Duc's escape was no more dramatic than that of many members of his congregation. Among them are women with small

children who wait anxiously every day for word as to the fate of their husbands.

Every week new Vietnamese families arrive in Central Florida, carrying their few personal belongings in makeshift packages. Already there are thirteen Tin Lanh families in the care of Alliance people in and around Orlando, and five other families are being sponsored by people in other churches. Six more Alliance families await a refugee family.

The generosity of the entire community is a heartening experience for those of us responsible for placing these friends, and the Vietnamese themselves have been greatly encouraged. Employment opportunities are developing. Rev. Blair McGarvey at Sanford procured employment within a few days for a couple to do custodial work in a local bank at night, and the older son started working for the J. C. Penney Automotive Department.

Another man who had worked with

the Bible Society in Viet Nam is employed by a Christian tape duplicating firm and has already learned the techniques for operating the electronic equipment. A phone call yesterday from a local garage brought the prospect that a helicopter mechanic, now washing dishes at a local restaurant, will soon have better employment. A husband and wife will take on chef's duties at a nearby boys ranch and at the same time teach French.

In the English prayer service recently a happy Vietnamese man testified that his family had been well-to-do in Viet Nam and that he had never worked with his hands before. But holding up blistered hands he delightedly described his first days of work with Mr. Gordon Miller, a plumber.

Tremendous blessing and unnumbered evidences of Christian charity and love are testified to daily. Pastor Duc and his little congregation are challenged already by the four hundred non-Christian Vietnamese living in and around Orlando. They are planning to make contact with every one of them.

The church services are being held temporarily in the Sunday school facilities of the First Alliance Church in Orlando, where Dr. Charles Epperson is pastor. As soon as possible the new congregation will find its own quarters and continue to enlarge its outreach. ■



He Is Enthusiastic

We have had our first family of refugees for one month now. Their coming has been, not a burden but such a blessing that we have accepted another two young men.

Although ours is a small church (approximately 130 average in Sunday school), the first offering for this special need amounted to over \$600. The people responded to a grocery "shower" in addition to their offering, and it is impossible for me to tell all that the loving hands of our people and others in the community have provided for this family.

A visitor from another denomination who was in our service the morning we voted to receive our first family said afterwards, "I was so stirred that I wanted to get up and say that this is what Christian love is all about!"

This has truly been a spiritual experience for our people. I want to urge that every Alliance congregation possible sponsor a family. You will find it a thrill to have the result of our C&MA missionary effort in Southeast Asia brought into your congregation to be a continuing blessing.

REV. LEON DRUMMOND
Minneapolis, Fla.

A Tribute to Those on Guam

During my fifteen days in Guam with "Operation New Life" it was my privilege to work with the C&MA missionaries. In the short period of time that the Vietnamese refugees remained on Guam over 700 made decisions for Christ. This was the result of the Christians within the camp and your missionaries working and praying together.

My commendations go to Paul and Eunice Ellison and Reginald Reimer, with whom I have had most contact. Paul worked long hours into the night, aiding the refugees and witnessing to them. He worked arduously, with a sense of urgency, on the logistics for the religious services, whether they were for Sundays or weekdays.

Reg Reimer did an outstanding job of directing the total work during the whole operation. His leadership ability and concern for the people are attested to by the results of many coming to know Christ as their Saviour. During the time I was there your personnel were the only missionaries ministering to the refugees.

The caliber of the missionaries that worked on Guam is a tribute to your organization. Whatever support I was able to offer them was certainly my pleasure and honor.

KIYO ITOKAZU
Chaplain (CPT) USA
APO San Francisco, Calif.

He Uses the WITNESS

Just a brief word of appreciation for the airmailed ALLIANCE WITNESS. The June 18 issue arrived here on June 18! This morning I taped four fifteen-minute programs and one five-minute program from

that one issue alone — all of the material on Indo-China.

My ministry includes seven programs on the air every day, both domestic and overseas, and I appreciate the latest, authentic news on missions in Asia as I find it in each issue of THE ALLIANCE WITNESS.

After I use the material I share the periodical with our Cambodian, Lao and Vietnamese staff.

REV. HANN BROWNE
Director of Public Affairs
Far East Broadcasting Co.
Manila, Philippines

U.S. PACIFIC FLEET
COMMANDER NAVAL FORCES MARIANAS
APO SAN FRANCISCO 96630

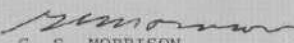
30 June 1975

Dear Reverend Reimer,

I would like to commend you for your dedicated and efficient ministry among the Vietnamese evacuees during Operation "Newlife" on Guam, 27 April 1975 through 1 July 1975. As Director, Indochina Refugee Project for the Christian and Missionary Alliance, you have marshalled the abilities of your staff of fourteen in a manner that befits a representative of the Christian faith and that has assisted the military and other volunteer agencies to better provide services needed by the evacuees. Your facile command of the Vietnamese language, your ability to cooperate with others, your ingenuity in responding creatively to crisis, your evident sensitivity to the Vietnamese culture and considerate dealing with those of faiths other than your own have made your assistance an invaluable asset to spiritual and humanitarian interests, to the Chaplains and to the military commands.

May I take this personal opportunity to thank you for your ministry among us and to commend you for a job that is a credit to your missionary agency and to the faith you represent.

Sincerely,


G. S. MORRISON
Rear Admiral, U. S. Navy

The Reverend Reginald E. Reimer, Director
Indochina Refugee Project
P.O. Box 94
Agana, Guam 96910

Copy to:
Christian and Missionary Alliance
Nyack, N.Y. 10960

THE ALLIANCE FAMILY



Events in Churches

Lincoln, Neb. To Lincoln, Neb., and the enthusiastic efforts of the Rosemont Alliance Church and Rev. H. B. Leastman, goes the distinction of establishing the first Vietnamese church, organized by Rev. Truong Van Tot, director of Vietnamese ministries, on June 29.

As of July 7 the Rosemont congregation and friends had sponsored sixty-two Vietnamese, with fifteen more en route, for a total of seventy-seven.

"The entire city has become involved," says Pastor Leastman, "by providing job opportunities, teaching English classes for children and adults, furnishing houses, donating bikes. Some companies and corporations have offered to sponsor families.

"It's a thrilling experience to see so many concerned people respond to this need."

Kindersley, Sask. When the youth leaders of the Kindersley Alliance Church first discussed the plight of Vietnamese refugees and how they might assist, a *wakeathon* was suggested as a means of raising funds. But a *workathon* seemed like a wiser expenditure of time.

Besides raising \$1,200 to assist orphans and displaced persons from Viet Nam, the twenty teenagers generated a lot of goodwill in the community by planting trees and cleaning parks. The Parks Board showed their appreciation by supplying free soda pop and chocolate bars, and the local newspaper gave front page coverage to the story.

"God's love has been expressed in a practical way on two fronts: to the local community and to needy Vietnamese," says Floyd J. Grunau in reporting the project. "In the final analysis, it is the expression of Christian love that really counts."



Kindersley youth planting trees

One of the first Vietnamese services at Rosemont Alliance Church, Lincoln, Neb.



Des Moines, Ia. The C&MA Church in Des Moines may have the distinction of witnessing the first wedding among Vietnamese sponsored by Alliance churches.

On June 30 Vu Ton Binh and Pham Thi Anh Thu, two of five Vietnamese sponsored by the congregation, were united in marriage. Rev. Roger Reibling, the pastor, conducted the service in English. Rev. Otis Fisher, a former missionary to Viet Nam, spoke briefly in Vietnamese.

"Helping our brothers and sisters in Christ has opened our eyes, as a congregation, to the nature of the universal Body of Christ," says Pastor Reibling. "We are so thankful for the privilege."



Vu Ton Binh and Pham Thi Anh Thu

Standing with the couple are (l. to r.) Anh Thu's mother, Nguyen Thi Anh, and two sisters, Nguyen Thi Von and Pham Thi Kim Qui.



Rev. Leo E. Berreth, Northwestern district superintendent, escorts Nguyen Thanh Quang (l.) and Phung Thien Quang, two young men whom he and Mrs. Berreth are sponsoring, from plane in Minneapolis. About sixty Vietnamese refugees are now located within the Northwestern District, and more are scheduled to arrive.

THE EDITORIAL VOICE



"INASMUCH... UNTO THE LEAST... UNTO ME"

By NATHAN BAILEY

There are many poignant scenes in the life of Christ.

What woman would not like to take the place of Mary, breaking her alabaster box of ointment and using her hair as a towel as she anointed the feet of Jesus—feet that had walked those weary miles in ministry and witness?

Surely our home, like the one in Bethany, would be open to the Lord who came into the world He had created. But most of the people rejected Him as a stranger and He had no place to call His own. We would certainly keep a room at His disposal week in and week out, with never a need for an advance reservation. He would always be invited to share our special occasions with us as our privileged friend and guest.

Who of us, had we been there at His crucifixion, would not have wiped His spit-encrusted face or vied with the Cyrenian for the privilege of carrying His cross or offered a cooling drink of water?

What a privilege it would have been to offer our new cemetery plot as a resting place for the Lord who had been so understanding and patient as we talked with Him on an earlier night?

And think of those women who prepared the spices and anointing oil and came early to the tomb, hoping to tenderly wash the lacerated, bruised, pierced and bloodstained body with its marred visage and disjointed bones, now cold and stiff, they thought, in rigor mortis.

We have the record of these examples of concern for our Lord; yet they are relatively few compared to the vast number of people who were the direct recipients of His gracious provision. He healed all that were sick, He raised the dead and He fed the multitudes. He loosed and restored those long bound by demonic power. Lonesome widows found sudden joy when they received their loved ones back from death. He tenderly took up little children in His arms and blessed them.

He came not to be ministered unto but to minister. Even in His final moments of agony on the cross He thought of others, asking John to care for His mother.

One word seems to sum it up: *compassion*. The Lord

Jesus saw the multitudes and their needs and He had compassion on them.

Surely such love begets love in return. Surely *we*, who know so much of His grace and love, would not turn away from Him, as the multitudes did—even His disciples—leaving Him alone and forsaken in a hostile world.

Or would we?

We today also have opportunities to show our love for Him, opportunities such as Mary and the Cyrenian had. Yet many of us ignore them.

You protest the accusation? "When could we have ministered to the Lord and did not?" you ask. "When did we see Him hungry?"

"Lord, when were You in prison so we could have visited You? When were You thirsty that we might have refreshed You?"

Christlike love and compassion were to be the distinguishing characteristics of the Christian, expressed in service and concern for others. "By this shall all men know that ye are my disciples," Jesus said, "if ye have love one to another."

"Peter, do you really love Me?"

"Lord, You *know* I love You."

"Then feed My lambs. Care for My sheep."

In a divine transferral the Lord has made it possible for us to minister to *Him* by serving others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

What opportunities to show our love to Christ have we missed by failing to serve others? How often have we left *Him* imprisoned or thirsty or hungry or naked because we left His children that way? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world" (James 1:27).

Does the sadness of an event leave *us* unmoved because it is far away and has not touched us personally? It touched Christ! We dare not shut up our springs of compassion for a world of suffering people.

We have a unique privilege today. Hundreds, yes, thousands, of His brethren from Southeast Asia are in need. Tens of thousands of others are bewildered, suffering. They come to us homeless, stripped of all earthly goods, many of them bruised and broken, sick at heart, hopeless. Survival itself is a miracle for some.

"We feel abandoned," one of them said to me as we stood in the muddy chill of Camp Pendleton.

What an opportunity for us to shout it out: "No, you are not abandoned! You are loved and cared for!" World—these are not strangers! These are our brothers, our sisters!

"Welcome! We have a place for you!"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

For the latest missionary news phone (914) 353-0977

HOW TO PRAY FOR A MARKED PERSON

By Mrs. M. M. Sawyer



Thousands of Christian leaders in Southeast Asia are marked men and women.

They are marked by new governments because their lives have previously been marked by God in a special way and they have been trained to carry the responsibility for the proclamation of the gospel through literature work, radio, pastoral ministry and evangelism.

These may well be among the first to suffer under a new regime unsympathetic to Christianity. There is urgent need to pray for these leaders in the national churches of Viet Nam, Laos and Cambodia.

PRAY . . .

- that they will personally meet God in daily prayer and reading of the Word for inner strength;
- that in all aspects of their lives and work they may be honest, brave and Christlike;
- that under pressure and persecution, or even face-to-face with death itself, they will not deny Christ;
- that if God so wills, He will spare their lives to be lights in the darkness behind closed doors;
- that they will be instrumental in leading rulers and officials to a knowledge of Jesus Christ, the Saviour and Lord.

These marked men and women, and all the rank-and-file believers in South Viet Nam, Laos and Cambodia, need our faithful intercession. We must not fail them in this desperate hour.

THE CHRISTIAN AND MISSIONARY ALLIANCE
Box C, Nyack, N.Y. 10960 • 125 Panin Rd., Burlington, Ont. L7T 1N0

THE CHRISTIAN AND MISSIONARY ALLIANCE

OPERATION HEARTBEAT

*Special addition
Thru 120th day.*

Memo for:

Nathan Bailey, President
Julian A. Bandy, Vice President
Robert W. Battles, Secretary
Divisional Vice Presidents
T. Grady Mangham, Jr.
H. R. Cowles
B. W. Lanpher
District Superintendents
Dial Alliance Missions
Field Offices at Pendleton, Chaffee and Montreal
Chaplains at Pendleton, Chaffee, Eglin and Indiantown Gap
Field Director, Vietnamese Specialized Ministry
General Director, Specialized Ministries
Thomas Stebbins, Guam
Dalat School, Malaysia
President of WMPF, President of Alliance Men
Coordinator

Subject:

Situation Report, August 21, 1975

Cumulative Conversions (U. S. and Canada): 264 Cambodians (22 this week)
1,701 Vietnamese (54 this week)

Reported Conversions from Guam: 800 Vietnamese

Baptisms (U. S. and Guam): 72 Cambodians (Pendleton) (16 this week)
335 Vietnamese (Chaffee)
132 Vietnamese (Pendleton)
121 Vietnamese (Indiantown)
58 Vietnamese (Eglin)
21 Vietnamese (Guam)

Refugees assisted as a VOLAG: 3,440 (22 this week)

Cumulative TIN LANH offered sponsorship: 1,675 (includes 97 in Korea, Hong Kong & Thailand)

Cumulative MISSION EVANGELIQUE offered sponsorship: 46 (includes 36 in Thailand & 1 in Japan)

Sponsors needed for TIN LANH: 0

Sponsors needed for new Christians (Vietnamese): 11

Sponsors needed for new Christians (Cambodian): 10

OPERATION HEARTBEAT receipts: \$439,746.51

Vietnamese Alliance Churches meeting: 15 (Vancouver, Guam, Seattle, North Hollywood, Hawthorne (Calif.), San Diego, Boise, St. Paul, Omaha, Lincoln, Oklahoma City, Houston, Orlando, Pasadena, Chicago)

Vietnamese Alliance Churches forming: 5 (Washington, D.C., San Jose, Fort Smith (Ark.), Montreal, Pensacola)

*Dear Brethren:
Praise the Lord!
as this latest
report shows
(114 days!)
22 more Cambodians
saved, 54 more
Vietnamese saved!
And, as of
this writing,*

*27th of Aug,
Cambodian conversions
are 268, VN (in US)
conversions
1,863;*

*Captains -
72 Cambodian,
737 Vietnamese*



LUKE 19 : 13