

world vision

APRIL 1972



**JOI BANGLA:
BIRTH CRY
OF A NATION**

He went about doing good

In describing Jesus' earthly ministry, the apostle Peter employed a classic line: He "went about doing good" (Acts 10:38). So the Authorized Version states it, and few modern translations attempt to improve upon that wording. In this way Peter summed up: the healing of the sick, the cleansing of the lepers, the opening of blind eyes, the reconciling of enemies, the healing of hearts and homes, the substituting of love for hatred.

In stark contrast it has been said of Goethe that he always kept well out of the way of misery. For members of the body of Christ, this is not a live option. It rather bears the pallor of death for any virile evangelistic witness. As part of the Body, World Vision International seeks to follow its Master in doing good; in giving the cup of water in Christ's name (Mark 9:41). The witness takes many forms and is carried on both at home and abroad. Readers will be interested in the work of the World Christian Training Center in Watts, to which



Joi Bangla: birth cry of a nation
Page 4

World Vision contributes (p. 14). Perhaps the greatest of our contributions has been Joe Ryan (p. 17), who has received the highest praise from black ministers for his leadership in the evangelistic witness there.

Across the seas, the witness is carried to a new nation in the form of relief aid (p. 4). The needs of Bangladesh are staggering, almost benumbing, and Bill Kliewer sets them vividly before us. Yet lest we tend indeed to become benumbed, we should recall the magnitude of the challenge faced by Jesus when He came to our planet. Far from being transfixed by observing mankind's awful need, He met it head on and He calls us to do the same. He has been the driving force for noble social service for these many centuries. The infamous gladiatorial shows, the curse of slavery, the horrible nineteenth-century factory conditions—these



A way your "little" can mean much
Page 12

were melted away by the love of His Spirit operative in burning, regenerated hearts. And we today are faced with the continuing tragedy and need of Bangladesh. Love, today as yesterday, is the divine imperative.

To your prayers for Bangladesh, I would like to add a reminder of last month's plea for prayer for World Vision president Stanley Mooneyham as he breaks historic precedent in preaching at Cambodia's first public evangelistic campaign April 13 through 17 in Phnom Penh. His sense of need for prayer support is profound. Please do not fail him.

And may I further add a word of thanks to you for all the wonderful letters of praise for our new periodical. These have been most encouraging to me and to our entire staff in a testing period of transition. Please keep praying for us too that this journalistic ministry may grow in influence for the glory of God—that it too may "go about doing good." Thank you.

Frank E. Farrell



"You're not a reverend any more—you're just Grant. I'm Coleman."
Page 14

Volume 16, Number 4 / April 1972

PHOTO CREDITS: Cover, page 19, NewsAsia

world vision

W. Stanley Mooneyham, president
Ted W. Engstrom, publisher
Jerry Ballard, director of communications
Frank E. Farrell, editor
Ann Woodward Baker, assistant editor
Paul S. Rees, contributing editor
Karen Jane Lewis, copy editor
Don Aylard, art director
Jean Caldwell Udd, artist
Carolyn Roland, editorial assistant
Helen Martin, editorial assistant

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

MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box 209, Grand Haven, Michigan 49417.

While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of the editors or World Vision International.

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

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

dateline Taiwan

by Robert Larson

"Throughout the day, there has been a tropical depression over the island of Taiwan," said the attractive young lady on the Hong Kong television weather round-up. The comment did not need to be restricted to Asian weather because as she spoke those words, President Nixon was just completing his first full day in the People's Republic of China. There was indeed a "depression" over the island of Taiwan.

While China's admission to the United Nations signals a new era of hope—so far only a hope—for a degree of peace in Asia, and while the new Peking/Washington friendship is defusing numerous tensions, the question remains: What about Taiwan?

The movement for an independent Taiwan is gaining momentum. Support for the movement does not surface in Taiwan, but strong support comes from Taiwanese in Japan and in the United States. Neither Chiang Kai-shek nor Mao Tse-tung wishes to see the Independence Movement succeed since both regard Taiwan as an inseparable part of China.

No Economic Doom Here

With the island of 14 million inhabitants now in virtual political isolation, many wonder just how seriously people in Taiwan take President Chiang when he continues to insist on "recovering the mainland and liberating our compatriots." Expulsion from the United Nations has not spelled economic doom for Taipei. Trade continues and expands in many areas. And at this time it appears that only a few Japanese firms are withdrawing in accordance with Chou En-lai's principles for trade with China. But politically, Taiwan sees the "handwriting on the wall."

The shock waves of Taiwan's defeat in the United Nations have resulted in talk about a much-needed parliamentary reform. This has been promised before, and many observers question the sincerity of the nationalist leadership to produce the reforms so often discussed. Indigenous Taiwanese leadership is still almost nonexistent on the national level. Hopefully, more Taiwanese will be allowed to influence governmental policy in the days ahead.

With surprising restraint, Taiwan maintained a "business as usual" posture even as President Nixon conferred with Chiang's rivals in Peking. After the communique between Mr. Nixon and Mr. Chou was issued, however, the tone became increasingly bitter. Nationalist government officials continue to accuse the Nixon Administration with "appeasement of the communists." The tone now seems to be blending sorrow with anger. But this has not expressed itself in violence. During Mr. Nixon's visit to China, there were no riots against Americans or Embassy property in

Taipei. One lone protestor in front of the United States Embassy was quietly told to remove himself—along with placard—from the grounds.

As life goes on as usual for the majority of the population, mission groups in Taiwan also continue to have freedom of movement and ministry. The government has always been on cordial terms with the missionaries, and at this time of political frustration is undoubtedly happy to have so many Western groups "on their side."

Several months ago a missionary couple that got embroiled in political controversy was ordered to leave the country. But for missionaries and missions groups that remain apolitical, and preferably pronationalist, freedom of movement is assured. The widespread hearing of the Christian message in Taiwan gives clear evidence to this freedom.

For many years, missionaries and Christian leaders have been saying that any future ministry on the China mainland will and should be under the leadership of overseas Chinese. This seems to be generally accepted. But until there is some accommodation between Peking and Taipei, it is not likely that Taiwan-based Chinese will have much opportunity to visit China—to say nothing of Christian Chinese intent on sharing their faith with their mainland counterparts.

To Recapture the Mainland

Compared to the restrictions of movement within the mainland of China, Taiwan may well be considered "Free China," a name she often uses. On the other hand, outsiders find great difficulty in appreciating some of the restrictions imposed on people in Taiwan. To approach an understanding of these restrictions each has to be understood in its political context. The Chiang Kai-shek Government remains committed to the overthrow of the existing government in Peking. This is national policy. This dream of conquest, realistic or not, is the force that moves the government along. Only when one sees this as a backdrop, can he understand why journalists are occasionally put in prison for criticizing the government. When the government instructs newsmen not to write about Mr. Nixon's trip to China, or when the Legislative Yuan continues to operate under what it calls "emergency powers," one now sees these as necessary to maintain the singleminded struggle for recapture of the mainland. These policies may be right or wrong, but in a continually frustrating political environment, Taiwan finds them necessary.

All political considerations aside, Taiwan is a viable unit, and the country will probably continue to forge ahead as a front-running economic power in Asia. The future status of the island republic will probably not be determined until the departure of the old warrior, Chiang Kai-shek. And he will challenge Mao Tse-tung's authority until the very last. A Chinese sage said it long ago. . . "There cannot be two suns in one sky." (1)

Robert Larson is the executive secretary of the Asia Information Office in Hong Kong. The AIO, a World Vision-sponsored project, is a study group involved in gathering data on China.

JOI BANGLA: BIRTH CRY OF A NATION

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





Shouting "Joi Bangla," youngsters "prepare" to defend their country with stick "guns."

"Joi Bangla!" ("Long Live Bangladesh!")

This cry has been faintly heard across the world for the past generation—first uttered out of despair, and now a victory cry of hope.

But few have actually heard the outcry. And few understood that it was Joi Bangla stretching the walls of the world's womb. The babe has been called many names. . . India, East Pakistan, and now Joi Bangla—Bangladesh. She was born in the midst of some of the worst human wreckage in modern history.

World headlines first recognized East Pakistan (Bangladesh) in 1970. The price of fame was staggering. In November of that year a devastating cyclone and tidal wave roared in from the Bay of Bengal across the delta regions. Newspapers around the globe reported 500,000 people dead, \$153 million crop damage and multitudes homeless.

Still crippled by the severe blow of the cyclone, a bloody civil war broke out between East and West Pakistan. Almost everywhere I have gone, mystified people would say, "I didn't know there were two Pakistans."

By late 1971, more than

Bill Kliwer has just returned from a fact-finding tour of Bangladesh. His report gives not only the historical background of that situation but also raises some questions about the future.

10,000,000 refugees had fled into India from East Pakistan, escaping the mindless genocide of the West Pakistan armies. Finally in December, the muffled and sobbing cries from labor pains carried across the border to India.

Response was immediate, and in 15 days the Indian Army and the East Pakistan guerillas, committed to liberating their country, induced the bloody Caesarean birth of Joi Bangla.

To many spectators the events were puzzling. They were perplexed. Whose side should I take? Is Joi Bangla an illegitimate child? One cannot make that decision unless he understands the conception, labor, and birth of Bangladesh (formerly East Pakistan).

The two Pakistans—East and West—were historically separated by more than 1100 miles of Indian country. Aside from the common religion of Islam, any similarity could only be coincidental.

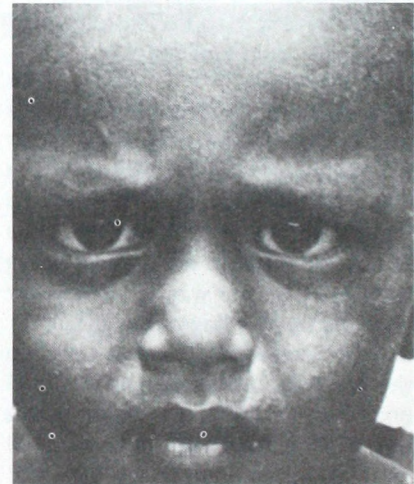
Instead there was great disparity:

	East	West
Stature	slight, dark	tall, light
Ancestry	Dravidian	Aryan
Diet	rice, fish	wheat, meat
Language	Bengali	Urdu
Population	75 million	58 million
Land area	15 percent	85 percent
Foreign aid received	25 percent	75 percent
Per capita income	\$30	\$48

It was hoped that separation from Hindu India in 1947 would bring unity and peace. Instead, it brought more bloodshed. For more

than two decades East Pakistan has received the shorter end of the bargain. Eighty-five percent of the army was from West Pakistan. The government seat was in the West, and most of the government jobs and wealth of the country was controlled by West Pakistanis.

Only weeks after the devastating cyclone of 1970, Pakistan's national



elections were held. Sheik Mujibar Rahman, head of the revolutionary Awami League and spokesman for an autonomous East, won a landslide victory. Fearing that the Sheik would become Prime Minister for both Pakistans, the West Pakistan leaders sent in their armies to impose military rule on the East.

For the next nine months, stories filtered to the outside world of the mass atrocities and destruction committed by the West Pakistan forces. Still most of the world failed to hear the screaming cries. Con-

sidered a mere "internal affair" by many, the situation was ignored.

The intensity of annihilation in East Pakistan has few parallels in world history. An official from the World Bank stated that some of the cities he had toured looked "like the morning after a nuclear attack." Another said it made Biafra look like a "Sunday school picnic." This was the obvious result of a country that had been raped and ravaged of



its virtue and hope. Unashamedly the tortured and dead Bengali people were left to be feasted upon by hungry dogs and preying vultures.

In Dinajpur, the East Pakistanis that disobeyed the army were fed to tigers. Every day the hungry man-eating tigers feasted on a Bengali citizen. Extermination camps were set up throughout the country. One site was at Hariharpara, a village near Dacca. Eyewitnesses said that each evening the Army would drag their victims, bound in groups of six, down to the river. After being forced to wade into knee-deep water, they were shot down. Their pitiful screams shattered the night until dawn.

Three million people were slaughtered by bigoted hate. But killing alone did not satisfy the appetites of these depraved murderers. They also devoured every opportunity to burn villages and destroy crops.

Most of the 10 million refugees who escaped death by fleeing to India have now returned to Bangladesh. But they have returned to nothing. If they found their home still standing—there was nothing inside. If the school was still there—nothing was left inside. Very little will be learned this year.

The refugee farmers have also come back to nothing. They expected to find their fertile ground ready for planting. Instead the rice paddies were scorched from enemy fires. The cows to pull the plows were slaughtered, and the plows were used as firewood. It seems their plight can only become worse.

Three hundred bridges in the country were blown up. The chief port of Chittagong is still cut off from most of Bangladesh. Many of the country's industrial installations were destroyed.

But from under the rubble came the muffled cries of birth. In December, 1971, the Indian Army aided by the guerillas of liberation heard the sobbing and attacked. The enemy, drunk from immorality, surrendered in 15 days.

The labor was long and hard. But Joi Bangla was born. Her fragile body was broken, mutilated, and in some places beyond recognition. She is badly in need of someone to care.

Until now the people of Bangladesh have lived on the enthusiasm of their new freedom. But soon they must face the legacy left by the invaders—mere existence.

You who care, can hear the

starving cry: "We are dying." You with compassion, can hear the huge chorus of rejected, raped women: "Don't come talk to us, send us poison."

Birth from the seeds of ruin has burgeoned a people that were wounded physically only. Their persecution has created a new sense of commitment to their country, their brothers, and themselves.

The new hope in Bangladesh is inspiring. Though barefooted, the people walk faster. Though hungry, the faces wear a smile. Though poorly clothed, the people stand unashamed.

In the new People's Republic of Bangladesh, Joi Bangla will have the liberty to pray and worship. She will hear about Jesus Christ probably for the first time. The truth might come from a missionary or a brother or sister who has a new freedom to report the good news.

But Joi Bangla is still an infant—only four months old. Her cry echoes from the world's four corners in search of those who care enough to help Joi Bangla grow up.



The tragedy of "mere existence"

*Bill Kliewer
surveys
Bangladesh situation
for returning
refugees.*



Bangladesh (formerly East Pakistan) has been making front-page news for over a year. In 1970, a devastating cyclone and tidal wave killed over 500,000 people and left millions of others homeless. Then in 1971, three million others were slaughtered in a bloody civil war. Throughout the months of unparalleled tragedy, World Vision has been on the scene meeting the immediate needs of thousands of suffering victims.

When Bill Kliewer, assistant to the president of World Vision, visited the flood area just hours after the tidal wave, he commented: "The worst is yet to come!" Kliewer toured areas which had absolutely no food or shelter. Most of the survivors had only the clothes on their backs. Everything

else was swept away in the flood. It would be six months until the next rice crop.

In some villages, only a few hundred remained of a population of several thousand. Loved ones had vanished with no opportunity for burial. Other unclaimed human bodies, and animal carcasses, were everywhere. Disease began to mount as the burial problems and poor water conditions continued.

With the cooperation of the East Pakistan Christian Council, World Vision was able to organize and send a relief team of 10 Indian university students to the area. Immediate aid included rice, protein biscuits, water purification tablets, and clothing. The team traveled by boat most of the time as the island areas were the hardest hit. These people were already the poorest in East Pakistan with an average earning of only 26 cents a day.

World Vision has continued its relief aid program even as the civil disturbance picked up momentum and finally broke into a full scale

war. Three million people were killed. Thousands of women were raped. And 10 million refugees have returned home to face the tragedy of mere existence. Although initial emergency relief operations are going well, the needs are overwhelming.

In some areas of Bangladesh, the country has been absolutely mutilated. Along the border, housing has disappeared. The returning refugees have built temporary shelters, but the straw coverings cannot withstand the coming monsoons.

Too, the refugees have returned to find their harvest either eaten or destroyed by the armies. Plows and cattle are nearly nonexistent. Agriculturists have predicted a famine in August if the farmers do not plant immediately.

Most of the village schools were destroyed or looted. The students have lost a year of their education



A partially completed house of strong bamboo and thatch.


already. Funds are needed to buy books and equipment, rebuild classrooms, and pay teachers' salaries.

The Bangladesh situation is another opportunity for a Christian witness as concerned friends meet physical needs. World Vision is concentrating its relief efforts in Garoland (a strip of land 120 miles long, 10 miles wide across the northern border of Bangladesh just below Assam). The population of the area is 300,000. There are many Christians among these people, with 103 Garo Baptist churches in Garoland.

You can have a part in helping the suffering people of Bangladesh. World Vision has already sent some money to buy construction materials. A permanent, strong home can be built for \$50, but the houses must be built this month.

Money has also been cabled to buy seed and simple plows, but more is needed. For only \$20, a farmer can be given a plow and enough seed to make his family self-sufficient again.

And only \$10 sent right now will keep an entire family from starvation for one month. Large distributions of rice and other food have been set up. But thousands are still starving.

World Vision has responded to the need in Bangladesh. Much desperately needs to be done. Will you have a part in this ministry? Please use the enclosed postage-paid envelope today to send your gift to the suffering in Bangladesh. Help them to know that life is more than "mere existence." Give them an opportunity to meet the Giver of life, Jesus Christ. 

The "Unwanted" of Bangladesh

"Being *unwanted* is the worst disease a person can ever experience," a Dutch doctor in India wrote recently. Now, thousands of wives in Bangladesh are *unwanted* because they were raped by West Pakistani invading forces. Thousands of women are pregnant with *unwanted* babies. (The babies are being born now.)

Other thousands of women are widowed by the savage war, and are *unwanted* because they are without a useful trade. Tens of thousands of orphaned children, ruthlessly cut off from their loved ones, are *unwanted*.

What if your mother, sister, or close friends were among them? You would be heartbroken. You would go out to them immediately and seek to comfort them. You would pray for God's blessing on them.

This feeling came to Bob Pierce 22 years ago. I met him in Tokyo, Japan just two weeks before the Korean War broke out. In the months that followed he was constantly going back and forth, unburdening his heart to us with

the heartrending stories of the results of atrocities committed and the ravages of war. Dr. Bob cried out, "Let my heart be broken with the things that break the heart of God." God answered his cry, and World Vision was born.

Today the situations Bob Pierce witnessed in Korea have been repeated in Bangladesh. And World Vision's president, Dr. Stan Mooneyham was there. His heart is burdened by God for the 10 million refugees who fled into India from East Pakistan, now Bangladesh (see Bill Kliewer's report on page 4).

Will you pray that God's love might fill the gap for these *unwanted* ones—the wives, babies, widows and orphans? You cannot embrace them in your arms and comfort them, but God will hear your prayers and put His arms around them.

If you will pray specifically for the "unwanted" in Bangladesh, please check the appropriate box on the enclosed envelope.

"Uncle Frank" Swanson
International Intercessors

facts of a field

Compiled by MARC, a division of World Vision International

VITAL STATISTICS

Capital: Dacca.
Area: 55,000 square miles.
Population: 70-75 million (eighth most populous nation in the world).
Population Growth: High.
Population Density: Over 1270 persons per square mile.
Urbanization: About 10 percent urban.
Languages: Bengali is predominant, and English is widely used.
Economy: Largely agricultural. Jute has been a major export. Seriously disrupted by recent fighting.
Government: Parliamentary form with actual power resting in Prime Minister Sheikh Mujibur Rahman.
History: Part of British India until 1947. Eastern sector of Pakistan until recent rebellion and Indian intervention brought independence in late 1971.
Religion: 80 percent Muslim, 19 percent Hindu, 0.25 percent Christian.



country, and as many as half of the thousands of those enrolled have been Muslims.

Foreign Missions: The oldest and largest Protestant missionary work in Bangladesh is that of the Baptist Missionary Society which started its ministry in this area in 1795. In recent years there have been about a dozen Protestant foreign missionary societies in Bangladesh with about 160 missionaries. These societies include the Association of Baptists for World Evangelism (ABWE), the Oxford Mission (Anglican), Assemblies of God, Australian Baptist Missionary Society, the Baptist Missionary Society, Christian Missions in Many Lands (Brethren), Church of God (Anderson), Churches of God in North America, Welsh Presbyterians, Lutherans, New Zealand Baptists, Seventh-day Adventists, Southern Baptists, and also the International Christian Fellowship.

Status of Christianity: The tragic events of the last year, including a disastrous cyclone and a savage civil war, have seriously hurt the small Christian community in Bangladesh. Christians have been killed, robbed of all possessions, driven from their homes, or forced to become refugees along with millions of their fellow citizens. The national churches are slowly beginning to regather and rebuild but the effects of the recent turmoil will be felt for years to come.

Foreign missions are helping meet the major relief and rehabilitation needs of the people as well as aiding the churches. One possible bright spot is that some observers feel that the present situation may open opportunities for Christian witness and compassion among the Muslim and Hindu peoples of Bangladesh.


National Church: Current statistics on the number of Bangladesh Christians are not available. Prior to hostilities, there were an estimated 200,000 Christians of all traditions, or about one-fourth of one percent of the total population. Slightly less than half were affiliated with Protestant churches.

The largest Protestant group in Bangladesh has been the Baptist

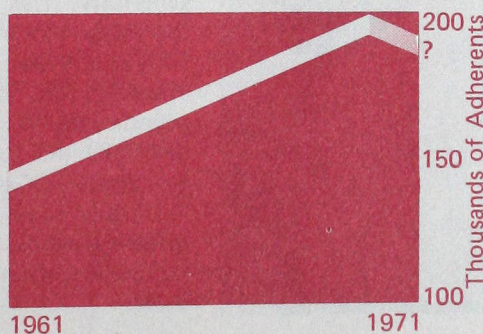
Union, an outgrowth of British missionary work. Other churches include those associated with other Baptist missions, Anglican, Assemblies of God, Brethren, and Church of God. Information on numbers of remaining members and condition of these churches is not yet available.

Churches and missions have been engaged in evangelism, medical aid, literature distribution and other ministries in Bangladesh, and are more recently concentrating on emergency aid and relief. One of the more effective Christian programs in the past has been correspondence courses. The East Pakistan Bible Correspondence School, operating since 1960, is perhaps the largest ministry of its kind in the

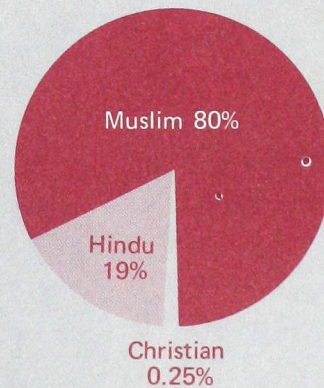
The great needs of the people have brought additional Christian service agencies to Bangladesh including World Vision, Food for the Hungry, World Relief Commission, Church World Service, and Medical Assistance Programs. Millions of dollars worth of food, medicines, and relief assistance from Christian agencies have been contributed to Bangladesh so far.

The recent fighting drove some missionaries from their areas of ministry and destroyed or damaged some mission homes and facilities. 

Estimated Christian Community Growth



Estimated Religious Affiliation



monthly memo

As we have been aware recently, China has been very much on the minds and hearts of peoples of the world. This has been especially true in light of President Nixon's recent visit to the People's Republic and the events surrounding this historic venture.

For the past three years World Vision has been particularly concerned with the situation of believers in China and what may be the strategy of the Holy Spirit at work in this nation which is home to almost a fourth of the world's population.

As a means of service to those interested in what God may be doing in China, World Vision opened last year what we call an "Asian Information Office" in Hong Kong. This "China listening post," largely concerned with monitoring intelligence regarding the church and believers in China, is headed up by Mr. Robert



Larson, who has his graduate degree in Asian studies. Bob speaks and reads the Mandarin language and has had a number of years of missionary service in Hong Kong.

This office will do research into the vast array of religious, social, political, economic and related problems concerning Asian nations today. Particularly close attention is being given to the China mainland, with emphasis on getting information about the church in China today.

The AIO is disseminating its findings through various media, the most regular of which is a fortnightly bulletin being written by the study group's staff. Other media being used are radio, Christian periodicals and film.

A group of respected Christian

leaders is giving guidance to the priorities of the AIO. These men, all Chinese, are regularly available for counsel and discussion.

While the operation of this AIO program is performing a significant function for World Vision and the Western/Asian Christian community, our primary concern is a commitment to Christ and the task of making Him known to the Asian people.

We are so very grateful for your standing with us in your concern, prayer and support. Please continue to pray for all the ministries of World Vision, including this strategic office and personnel as they relate to what God may be doing in China during these exciting days.

Executive Vice President

A Continuing Ministry in the Sudan



In January, *World Vision* carried an article about a "secret war" in the Sudan—a bloody civil war between four million black Africans of the southern Sudan and the 11 million mostly Arab northerners. The article told of Dr. Stan Mooneyham's visit with Christian tribesmen in Ethiopia—refugees from the genocidal war.

During his visit, Dr. Mooneyham responded to the needs he saw with a commitment to provide the refugee families with tool-seed kits, and also to build and equip 20 village centers which will provide vocational training for parents, a classroom for educating children, and a place for Christian teaching and worship.

An appeal was made for contributions to show the refugees that fellow Christians care about their needs. Your response was tremendous. Thank you for your generosity. The seed-tool kits have been provided and the village centers are under construction.

World Vision is continuing to keep abreast of the events in the Sudan. A recent *Time* story, reporting negotiations for a peace agreement in the Sudan, described the move as "a victory for humanity." We give praise to God.

Thank you again for your part in helping the suffering people in the Sudan. Please continue to pray for the situation, and for World Vision as we minister there.



piece of mind

A forum for expression of personal opinion, criticism and dissent

Dr. Dick Hillis, founder of Overseas Crusades, currently is engaged in a ministry of writing and speaking.



Missions should come in out of the country!

As I revisit the cities of Latin America and the Orient, I am overwhelmed by the changes. Two-story brick dwellings have been replaced by giant skyscrapers at a breathtaking rate. Almost before completion they are occupied.

The people who rent them are a part of a vast rural migration. These are the people of the good earth—poor farmers and their families.

Why are they trading the pure air of their humble homes for the grimy concrete stalls and carbon monoxide air of the steel jungles? No doubt some think they can replace poverty with wealth. Others are simply in search of a more modern way of life.

But what are these displaced people finding? They have walked down a dead-end street to the bottom of the social-economic scale. They have traded the poor but friendly countryside for a poorer, impersonal city.

Stripped of their family ties and lifelong neighbors, the country people feel hopeless and frightened. Each one gradually realizes that as an urban dweller he is a “non-person.” As life erodes and he sinks deeper in despair, he will grasp any straw within reach.

“Within reach” is the challenge for the Church today. We must bring this multitude of unhappy people the words of assurance: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30).

As messengers of the gospel, we

must move in with these brothers who have lost their way. Their concrete houses that reach high into the smog-filled atmosphere must become our neighborhood. How else, I ask, can God’s message of hope and salvation be brought “within reach?” If missions would come in out of the country, if missionaries would move as people are moving, they will discover a harvest where they thought none existed. Missions must hurry to the greatest “people centers” of the world.

We must also be flexible in the methods we use. We must carefully study each new field with its varying classes and cultures. For each culture, God’s missionary must use an approach which that peculiar culture can comprehend. Some will willingly attend open-air evangelistic meetings. Others feel more free in home instruction classes. Still others relish Bible correspondence courses. Some, in their loneliness, will immediately respond to the friendly atmosphere of small church groups.

I am not unaware of missions or at least missionaries who have caught the vision. In Singapore block after block of enormous apartments crowd the sky. Here several Overseas Missionary Fellowship missionaries carry on a “floor-to-floor, door-to-door” literature distribution and witness ministry.

Also, missions are involved in mass media evangelism. City-wide crusades are held in central locations convenient for the apartment dwellers. In South America, Evangelist Luis Palau of Overseas Crusades always tries to hold a television-telephone evangelism program right alongside a city-wide


crusade. Via television, thousands of apartment dwellers at least hear the gospel and with the use of the telephone can direct questions to the television speaker. Furthermore, short-term programs such as Christian drama groups, singing chorales and Christian athletes often have a seed-sowing ministry in the great apartment ghettos.

In Latin America, “Evangelism-in-Depth” has succeeded in reaching many in a concentrated house-to-house and apartment-to-apartment program. In Africa a somewhat similar program is carried on by “New Life for All.”

The Overseas Missionary Fellowship has created a new ministry called “factory evangelism.” Two lady missionaries are engaged full-time in “factory evangelism” in Taiwan. One four-story hostel for factory workers in the city of Kaohsiung houses 2500 lady workers. That is more girls than one would find in a good number of small villages. And the two missionaries are welcome whenever they can make time to go.

In the Philippines two movements are at least touching on the problem. “Christ the Only Way” and the home Bible study movements are hard at work with good success. Mr. Jun Galope reports, “A new, yet an ancient, evangelistic design is fast catching flame in the Greater Manila area. Teachers, business executives, insurance agents, and taxi drivers are reached for Christ through this swiftly growing and effective home Bible study group evangelism.” A church elder states, “Since our pastor got us started in home Bible study groups the neighborhood is no longer prejudiced against the church.” This particular church in Quezon City now has eight home Bible study groups, each led by lay people.

But much more must be done. Missions must urbanize as the people do.

Believing that Christ is the only Liberator whose liberation lasts forever, the missionary must be flexible, easily moving from one stratum of society to another. Missions must climb concrete stairways—and climb fast! 

A WAY YOUR "LITTLE" CAN MEAN MUCH

Each year World Vision receives hundreds of letters from people asking how they, as individuals, can help suffering people overseas. A continuing ministry we often recommend is the World Vision Kit program. Both the making and the receiving of these Kits have had excellent response. We commend this ministry to you.

Marge Kearney had been trying to reach her 82-year-old cousin on the telephone to no avail. She was concerned as she entered the too-quiet house and went straight to the workroom where the elderly woman was nearly always busy with mission projects.

That is where she found Pearl Hanson; she had suffered a stroke while preparing an assortment of World Vision Kits for needy people overseas. Finding Mrs. Hanson in her workroom was singularly apropos.

Mrs. Pearl Hanson



Dedicated to serving Jesus Christ, she has made over 3000 kits—more than any other individual.

As the ambulance staff arrived, Mrs. Kearney noticed a scripture plaque over the piles of kits: "...God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Weeks later when Jessica C. Johnson, World Vision International coordinator for the kit project, visited the convalescent hospital, Mrs. Hanson quoted that scripture. Then she added, "That verse has brought me through these weeks, Mrs. Johnson. I'm *ready* for the Lord to take me, but I'm getting better now and I don't think He is ready to 'put me on the shelf.'"

When Mrs. Johnson thanked her for the thousands of kits which she has made, Mrs. Hanson responded, "It's all unto the Lord. It's all for Him." Then she continued, "When I get home, I'm going to finish up the kits I was making when I had this stroke. I know how much the kits are needed."

Mrs. Hanson has found a vital way she can help alleviate some of the suffering in the world today. *You* can do something too.

A recent report from the United States Committee on Refugees states that there were approximately 25 million refugees in the world at

the close of 1971. Fleeing for their lives before the terror of war and other disasters, these refugees have had to leave behind them everything they owned. They have absolutely nothing.

It is impossible to fill all their needs at once, but there *is* something anyone can do. Sending World Vision Kits is a way of ministering to some of the immediate personal needs of these refugees.

Besides sending relief goods valued at two and one-half million dollars in 1971, the World Vision Relief Organization has sent nearly one million kits. Hundreds of thousands more are needed.

Despite the despair these refugees feel, they know someone cares about their problems when they receive one of the kits. A kit is a small gift, but sent in the Savior's name, it means much.

And, too, by helping with these physical needs, kits also open opportunities to help with the greater spiritual needs. A Gospel of John is presented with each kit whenever possible, and many lives have been given to Jesus Christ.

If you are interested in showing Christian concern overseas, you may want to be a part of the World Vision Kit ministry. A list of kit items and instructions is shown on the next page. Remember, kits "from loving hands to needy lands" are messengers of God's love.

HYGIENIC KIT



FOOD KIT



SEWING KIT



P.J. KIT



SCHOOL KIT



HYGIENIC KIT

1. One hand size towel—no red.
2. One bar of deodorant soap.
3. Johnson's Baby Powder—small size.
4. Comb.
5. Toothbrush.
6. Small tube of toothpaste.
7. Small mirror with reinforced back. (Wrap mirror in towel, all other items must be visible).

FOOD KIT

1. One envelope of instant dry milk (3.2 oz.).
2. One can of sardines, any variety (3 or 4 oz.).
3. One package of granulated or cubed sugar (1 lb.).
4. One small package of raisins (1½ oz.).
5. One package of salt miniatures, 6 pack (2.4 oz.).

SEWING KIT

1. One package of needles (average size).
2. One package of safety pins.
3. Two spools of white thread.
4. Two spools of black thread.
5. One pair of cutting scissors (bind pointed end with tape).
6. One dozen black and white buttons.
7. Thimble.

P.J. KIT

Use your own pattern and washable yardage (all colors except black). Pants are made with an elastic waist band. Tops are made with slipover neck and long or short sleeves. Mark the size on the *outside* of plastic bag with marking pen. Sizes needed are 2, 4, 6, and 8 years.

SCHOOL KIT

1. One lined tablet (6" by 10").
2. One package colored pencils (crayons are not suitable as they melt from the heat).
3. Four pencils.
4. Pencil sharpener.
5. Eraser.
6. Children's (blunt point) scissors.

REFUGEE KIT

One two ounce envelope of vegetable soup with rice or noodles (aluminum foil packaged).



One hand towel, 15" by 25"

Two 3 2/10 ounce envelopes of instant dry milk with vitamins (aluminum foil packaged). Makes one quart each.

One two ounce envelope of tomato vegetable soup (aluminum foil packaged).

Envelopes are wrapped in towel for protection of contents. Soups with meat or meat stock base of any kind are not acceptable.

Please write for complete kit instructions, and state the number of plastic bags you will need. Addresses are listed below.

West Coast Headquarters
World Vision International
Mrs. Jessica C. Johnson
919 West Huntington Drive
Monrovia, California 91016

Midwest Area Office
World Vision
Mr. Jim Franks
Box 209
Grand Haven, Michigan 49417
for shipping purposes only:
17011 West Hickory Road
Spring Lake, Michigan 49456

East Coast Area Office
World Vision
The Rev. Richard Hamilton
525 Cedarhill Avenue
Wyckoff, New Jersey 07481

Australia Office
Mr. Graeme Irvine
343 Little Collins Street, 7th Floor
Melbourne, Victoria 3000
AUSTRALIA

Canada Office
World Vision of Canada
Mr. James Brown
Box 781, Station B
Willowdale 425, Ontario
CANADA



The building is not new. The classrooms and offices are not plush. But what is happening in this center could change a community. This is the home of the World Christian Training Center. Here small classes meet for 12 weeks to learn how to share Jesus Christ with their community. The community, whose problems made national headlines in 1965 when the area erupted into rioting, is South Central Los Angeles, more commonly though inaccurately called Watts. In the context of this community, the WCTC is training Christians to effectively share their faith in Christ.

Recently, executive director of WCTC, the Reverend Joe Ryan, met with four black pastors who have completed the evangelism course. [World Vision has provided Mr. Ryan's salary during the first two years necessary to launch the training center program and will continue to assist the WCTC financially when Ryan assumes responsibilities as World Vision's West Coast representative beginning in June (see page 17). Werner Marx will succeed Ryan as WCTC director.] The pastors who participated in the discussion were: John Saunders, Amos Pleasant Baptist Church; John Railback, Rose of Sharon Baptist Church; William Brent, Evening Star Baptist Church; and C.C. Coleman, Ajadar Temple of Truth Baptist Church.

**“You’re
not a
reverend
any more
— you’re just Grant.”**

Brent



How is the role of the Church changing in today's black community?

Brent: For years the black church was the only leadership outlet for the black man. It was in the church that he held an office and was respected. In more recent years other opportunities for leadership have been opened for him. Consequently, the church is not the only place where he can feel he is "somebody" now.

Saunders: Before 1960 the church was the black man's only social outlet. Since that time they have had the opportunity to move out. The church must stop showing the people the church and show them Christ—their need for Christ.

How do black young people respond to the church?

Brent: Frequently all the young black sees of the church today is a large beautiful building and the minister with a fine car. He automatically resents his minister and the church because he has to live in a shack. But that church probably came out of a store front and the minister worked for years before he could quit his job and

give full time service to that church. But the young black doesn't usually see any of this.

Railback: Many of the young adults in my church are saying that the church is not relevant to our time. I have talked and counseled with many—one thing you can say about young people is that they are frank—and they have openly expressed their feeling that the church is not doing anything which relates to the world's problems as they see them.

What do you do when you talk to young people who feel this way?

Brent: Above everything else, we want them to really know that Christ is the answer for their needs.

Railback: We have rap sessions. I moderate or guide the conversation. I bring in Christ and try to relate Him to them. Many of them answer their own questions.

What particular problems do you see facing the black evangelical church today?

Brent: People have been putting themselves up as leaders. They are interested in power. The big man has been forgetting the little man who is willing to devote himself to the cause of Christ. We have to go back to the original commission that *everybody* has to go and witness. I'm going back over the book of Acts with the question, "Why is it that we do not have the power of the early church?" The early church had 120 folks and they prayed for 10 days. We can't get that. That stops us right there.

Railback: This is one area of real need. In our witnessing for Christ, we find that many of the Christians feel that it is all right for them to just live with Christ in their homes. Many of them are saying, "We are the church, and we are doing our own thing."

What do you see as an answer to the problems of the church?

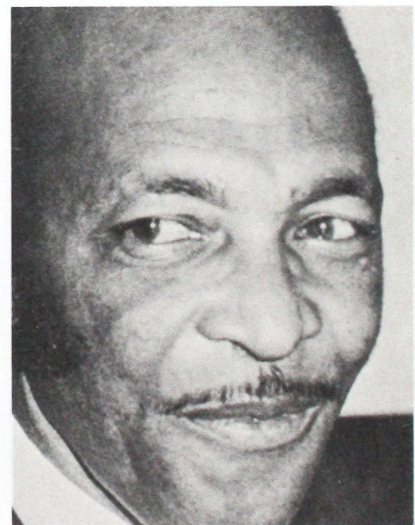
Brent: The church is a sleeping giant. We have to get out and witness for Christ. But we don't witness because we don't know how. Once we know how to witness, we'll have all of South Central Los Angeles for Christ.

Saunders: What I think the Church has to do—the total Church—is to preach more Christ. Don't talk about "I'm a pastor." I'm just another individual trying to do a job. For who? For Jesus!

How does the World Christian Training Center work into this?

Brent: I think it's the finest course that can be given to any minister, layman, missionary, or anyone who is concerned with sharing Christ. It's a basic, simple way to win people to Christ. It's so simple, I didn't believe it would work. I've tried it, and it has worked. I think it will revolutionize our whole ministry in South Central Los Angeles.

Saunders: During the classes, some things that had been puzzling me for a number of years were answered. That was something I



Saunders

I'm Coleman."

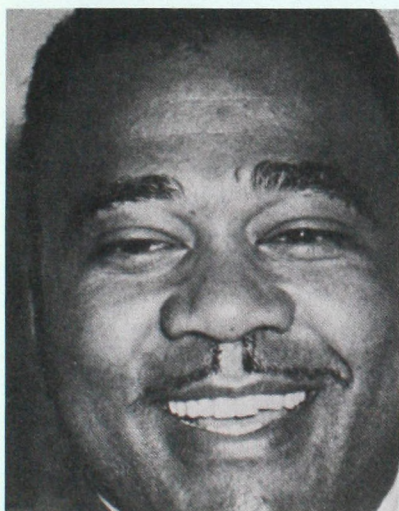
needed. Every night something new was happening to me. I came to the point where I was alive again. I wanted other people to know Christ for themselves.

I went back to the church. I told my church members I wanted each one to take the Four Spiritual Laws and go out and witness. Don't tell anyone to come to church, just introduce them to Christ. I want people to meet Christ.

How did you feel when the WCTC course included house-to-house witnessing?

Saunders: I had talked with a man who had many objections to the church. But I thank God that after I came to the school, I learned how to show the man Christ. I talked with him about Christ. Everything that he brought up, I would show him Christ. Nothing but Christ, you see. Forget about me. Forget about that building because the building isn't the Church. It's a place of worship. The Church is in His people. And eventually all of the man's excuses were gone.

Coleman: When the Reverend Mr. Grant and I went out to witness, we



Coleman

knocked on a door. And Grant said, "I'm Reverend Grant and this is Reverend Coleman," and the man said, "Oh, no, no, I ain't got time." And he went back and sat down. So when we stepped off that porch I said, "You're not a reverend anymore—you're just Grant. I'm Coleman." We knocked on the next door and said, "I'm Grant and this is my friend Coleman." And the man said, "Hello. How are you?" It's simple.

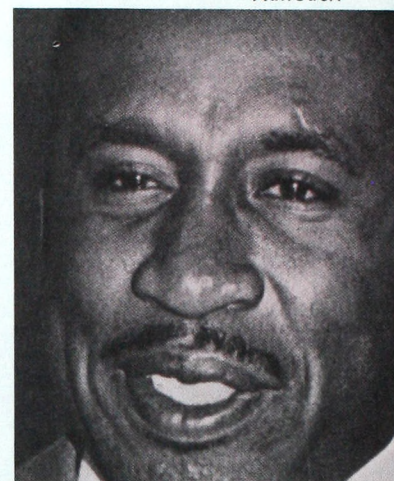
What do you feel have been the practical results of your taking the WCTC course?

Saunders: As a result of attending WCTC, I have been able to get others to witness.

It's like scratching a match. The potential is already there but it needs something to ignite it, to make it illuminate. I think that's what happened to me. The WCTC course added fuel to a fire that was already there, but was going out. WCTC was the spark that rekindled the fire.

Railback: Our church has set a goal for 1000 souls for Christ by the first of the year. This is rather high for a small group. My wife, for instance, is over a group that will visit hospitals and convalescent homes. Another is over person-to-person contacts. We have set a number of people up under this type of group captain. Now there is a growing interest among young people with reference to witnessing for Christ.

Brent: WCTC is giving me a chance to win others for Christ. There is a difference between preaching with power and powerful preaching. We have some of the most powerful preachers in the world, but still they are not preaching with power. You can preach powerfully and nothing happens. Yet I've seen some men



get up and just talk, but the power of the Word is there and everything happens.

The other thing I like about the WCTC was the fact that it helped my personal life. My church has been helped. My members say that my life is different. I don't know what has happened. My wife says, "I don't know, but you are acting different."

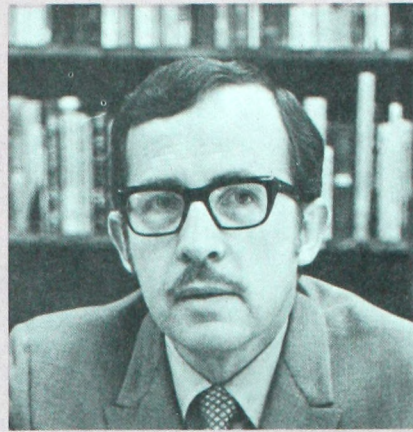
Besides aiding the WCTC, what can a white Christian do to get to know their black brothers in Christ?

Brent: We've got to exchange our pulpits often. From the white ghetto to the black ghetto, from white suburbia to Negro suburbia. Let these preachers go and speak and find out that we're preaching the same Christ. For years all the Negro did in the white church was sing. The white thought that was all the black could do.

Another thing we need is a lay fellowship. There is a Christian Business Men's Committee but there are no blacks in it. We need such a thing among laymen. It has always been that the white man wants the Negro to come to him and this can't be. We've got to come to one another.



Unique Preparation Equals Uncommon Ministry



Joe Ryan

"I cannot say I grew up in a 'Christian home.' My mother was a Christian, but she died when I was two years old. My father was a teacher and traveled so I lived with a lot of people.

"When I was 15, I moved in with an aunt and uncle. *Theirs* was a Christian home. However, I was in a state of spiritual rebellion—like most teenagers. It took the death of my youth counselors' child to shake me into a salvation decision.

"It was a clear, definite, peaceful decision. The next time I saw my Sunday school teacher downtown—it was a small town, and I used to cross the street to avoid him—I crossed the street to tell him my good news."

Thus the Reverend Joe Ryan, executive director of the World Christian Training Center in Watts (within the South Central Los Angeles area), describes the beginning of his Christian walk.

At 17 years of age, Ryan was "on his own." At 19 years, he had lost his first job. "I believe the Lord stopped me. I needed a new perspective on my life—on my future."

Ryan enrolled at the University of Portland. He felt he had a call to the ministry, but World War II interrupted his studies. He married his church sweetheart before he went overseas.

"While I was in the Navy, I was hassled a lot. The guys would call me 'Preacher' or 'Holy Joe,' but they also called on me for prayer at meals and often came to me for advice. While I was in the service, I was licensed as a preacher."

Thirty days after his discharge from the Navy, Joe Ryan had received his first pastorate. "It was a mixed neighborhood—ethnically. My wife took in children to help put me through college, and later seminary. We had little Oriental kids and Mexicans and blacks. It seemed to lead to an openness in the church."

As Ryan became known for his excellent rapport with the black community, he was asked to join the Evangelical United Methodist Committee on Ministerial Relations. In 1963 he accepted responsibilities as the Southwest Region Field Director for the National Association of Evangelicals. His territory included Watts. And when the National Negro Association of Evangelicals was formed, Ryan had an integral part in its establishment.


"I had many excellent, and unusual, experiences with the black community. These experiences were coupled with my family's openness—they really worked at avoiding prejudice. It all worked together as a preparation of my attitude—what

I call 'heart attitude.'"

During the 1965 riots in Watts, Joe Ryan became a vital liaison between the black and white communities. After that summer, he continued to assist with the communication problems and eventually initiated several pulpit exchanges between the two groups.

Ryan is now concluding two eminently successful years as executive director of the World Christian Training Center, a World Vision-assisted ministry. The project was created to serve as headquarters for coordinating and carrying on a campaign to saturate the black community with the message of Jesus Christ (see page 14).

Beginning in June, Mr. Ryan will assume responsibilities as World Vision's West Coast representative. As liaison between the mission organization and local churches, Ryan will be particularly interested in developing an open channel of communication between black churches and World Vision.

As a white man, Joe Ryan has had a unique vocation. As a Christian, he has also had an uncommon experience—a "heart attitude" preparation not unlike the Apostle Paul's, who too found himself being prepared to minister to God's children on "the other side of society's center line." 



Protestant schools in Vietnam:

Touching children—and a nation

On the second day in January little Do Van Tu, a Vietnamese school boy, died. A stray bullet from the always-close war hit Tu as he walked home from classes.

Little Tu's death, unnoticed on the battlefield, did not make the evening news in Saigon or in New York. But for his parents, it was the only important event that day.

Tu's death was tragic but he did not die in vain. Because of his life, a family and entire community were touched. Shortly after Tu's death, his family and two neighboring families gave their lives to Jesus.

The family in the United States who, through World Vision International, had sponsored Do Van Tu in a school operated by the Protestant Evangelical Church of Vietnam were notified of his death.

Tu's sponsor responded in a way that would have pleased him. They asked for another child to help as they had assisted Tu. World Vision made the new assignment.

World Vision assists the church in

its school program by providing funds for individual needy students, through sponsorship, by maintaining teacher training programs, and through the development and production of teaching materials and aids. It was in such a school that Tu came to know Jesus Christ as his personal Savior.

When Tu was seven years old his father, Mr. Hoang, heard that the local Protestant church was opening a school. He was told that Tu could attend, but books, uniforms, and tuition meant money—money Mr. Hoang did not have. Mr. Hoang had little hope that Tu could attend the school without money, but he inquired. Yes, he was told, even though the school charged a minimal fee, the school was free to students too poor to pay tuition or buy supplies.

Two years after he began school, Tu asked Jesus Christ into his heart. He grew as a Christian. Tu's Bible teacher said of him: "Though very young, Tu showed a love for God. Every morning, instead of playing with his friends like he had done before he came to know Jesus, Tu

set out time for prayer. Tu was a very good child of the Lord."

The Hoang family are just a few of the thousands of Vietnamese people who need help to help themselves. One in every six Vietnamese is a refugee. Forty percent of the total population are displaced persons. There is only one doctor for every hundred thousand people. Orphans are few. Refugee children are too many to count. Thirty years of almost continuous war has taken its toll.

In surveying the complex and wide-ranging problems of these people—a people God has lead World Vision to help—schools seemed the most effective way to touch children, adults and a country with the love of Christ. The schools meet an immediate need and build for the future at the same time.

Vietnam has never had a school system which was available to all the people. The war has even more severely limited the public school system. Mr. Hoang's anxiety over his inability to send Tu to school is common to the majority of parents in Vietnam. A relatively small, highly selective Roman Catholic school system, available only to those who can pay, has provided the nation with half of its present parliamentary leaders.

Until World Vision joined with the Vietnamese Evangelical Church in their school program, only five Protestant schools were available in the entire country. Today there are 78 schools with 20,000 children enrolled.

To establish a school in Vietnam requires a great deal of support work. Teachers are scarce—few have been properly trained and many have never studied education at all. Teaching aids are practically non-existent. Provincial teachers work without libraries or systematic instructional material. Even the most simple maps and charts often are not available. Teachers and



principals have been prime targets of the war's terrorism. Many have been killed.

As a result, establishing schools for children like Tu also means providing teacher training programs, teaching materials and lessons including Bible teaching aids, medical support, food supplements, and sometimes funds to help local churches build classrooms.

Little Tu received more than guidance in reading, writing and arithmetic. Tu's instructor was trained to recognize and treat common childhood ailments which do not require a doctor's care. The school also had a supply of simple medicines and the nurse on the World Vision school staff visited the school periodically. At recess time, Tu received high protein noodles or cookies. Twice a week the Bible teacher taught from the Scriptures. He also visited the homes of the students, surveying need and sharing Jesus.

During the school "summer" vacation, Tu's sponsor's money was used to train teachers—Bible teachers as well as general teachers—and to provide teaching materials and aids. Barbara Ferguson, who heads the World Vision teacher training program, says, "Nothing I've done compares to this. This is the future of Vietnam."


For the sponsors who aid a child in Vietnam there is a particular satisfaction. Vietnam World Vision director Doug Cozart explains: "School childcare centers in Vietnam can produce Christian leaders who will influence all areas of society in one or two generations."

A Vietnamese Education Department official said recently that the "very fine" World Vision/Evangelical Church school program is "helpful for the country" at a time when the quality of Vietnam education in general is still very low and

"needs to be made more practical to serve the community." The sponsor of a Vietnamese child also has the satisfaction of knowing that he is not only helping an individual child, but he is also helping a nation.

Yet sponsoring a needy Vietnamese boy or girl is not always easy. The unstable situation means refugee families may move several times before they find a place to truly call home. A few children like little Tu become victims of the war. Because of this the sponsor of a child in Vietnam is more likely to "lose" his child than a sponsor of a child in another country. Yet there are children waiting to attend the schools. When one leaves, another needy child is accepted into the school. A Vietnam sponsor can always be sure of a "replacement." In a special sense, a Vietnam sponsor is supporting a whole system of Protestant school childcare centers as well as helping an individual child.

If you would like to do something meaningful for Vietnam and her people, World Vision is looking for you. There is no guarantee about the future in Vietnam, but today there is an open door to show Christ's love to her people. As a needy child's sponsor, you can take advantage of this opportunity. Children are waiting for sponsors.

World Vision is also seeking people to share with others the need for, and fulfillment of, sponsoring a needy child. If you are interested in helping World Vision "find" sponsors, check the box at the bottom of the coupon. 

YOU CAN DO SOMETHING THAT MATTERS IN VIETNAM

I would like to sponsor a boy _____/ a girl _____ in a Vietnamese school.

Enclosed is \$ _____ for _____ month(s). I understand sponsorship is \$12 a month for at least a year, if at all possible. I will receive a photograph and brief history of my child.

I would like to know more about the sponsor "share" program.

The enclosed, postage paid envelope is for your convenience.



Do Van Tu's funeral

AID TO TYPHOON VICTIMS SPURS EVANGELISM

A typhoon ripped across several islands in the Philippines earlier this year, and World Vision responded with funds to aid the victims of the disaster. Mel Van Peurseem, who is in the Philippines laying the groundwork for World Vision self-help programs to the many poverty-bound Filipinos, reported that the success of this emergency aid has had a vital effect on the witness of Jesus Christ to the people. The Reverend Rudy Trigo who heads an evangelistic ministry among many of the typhoon victims reported that some of the recipients of aid told him, with tears in their eyes, that without this aid it would have been impossible for them to rebuild their homes. Many have begun attending church services and show a real interest in the Lord's work. The dual ministry to body and soul has been so successful in the area of Bais City that Mr. Trigo's mission is now renting a center in the city where they are having religious meetings, recreational activities, and social action programs.

GIFTS AND THE GOSPEL FOR LAOS

For a week, 17 to 24 refugees gathered at the World Vision office in Laos. Daily they made gift packets of sugar, coffee, soap, and gospel tracts. They completed 9666 bags. The "gifts" were distributed in Military Region Two of battle-torn Laos. The Lao Minister of Social



Children wade thru Philippine typhoon damage at Bais City.

Welfare commented at the presentation of the gifts, "In Laos we have many voluntary agencies, but of all these organizations World Vision does the most to help the Lao people."

In a recent report, World Vision director in Laos, Don Scott, mentioned a visit to a Lao hospital with missionary Ed Gustafson. Scott reported, "We prayed for one baby who was very sick. She could not eat rice or even milk from her mother's breast. We laid hands on the child and I prayed. We believed God to heal the baby and went on to pray for others. In less than five minutes we looked back and the mother was feeding the baby. She called to us, 'Look, God has answered prayer.' Praise His wonderful name."

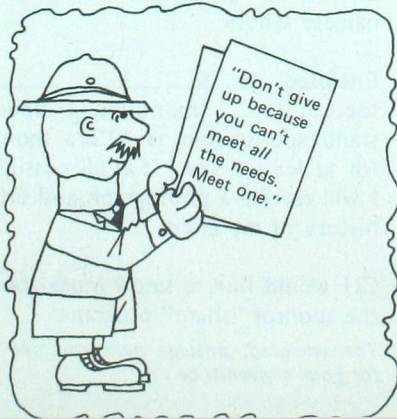
THE EXTRAS THAT MAKE A DIFFERENCE

Abandoned and needy children, even though adequately cared for, face social disadvantages not experienced by the ordinary child. With the belief that there is more to childcare than just meeting physical and educational needs, World Vision of Korea has regular retreats for various age groups of children in the childcare ministry. High school age children met in such a retreat early this year. Later college students met. One student's comment reflects the need and value of such conferences: "As we are poor orphans, we are apt to feel an inferiority complex much more than children in homes. This conference enabled me to overcome my inferiority complex and have a firm faith in life. And I resolved to grow into a great man and lead a happy life by making all efforts for my work."



Tangible gifts of love for Laotian refugees.

Dr. Worvis



CAMBODIA TASK FORCE MEETS

In mid-March the Cambodia Hospital Task Force met with the project architect at World Vision's Monrovia headquarters for a day of planning and prayer. The group reported that the Lord continues to open doors and to provide people who are willing to share some of the financial burden of building this desperately needed facility. When completed the 200-bed hospital will be the first Christian institution in the Buddhist country of Cambodia. The Task Force men prayed that God would burden still others to join in supporting this building project which will result in this tangible expression of Christ's love. The government of Cambodia has provided the land for the hospital. World Vision has undertaken the construction. The Christian and Missionary Alliance, who has mission work in the country, is to administrate and staff the facility.



Mr. Sohn tends trees whose eventual sale will care for children.

nurseries were discovered to be a good investment. The war destroyed thousands of trees leaving whole areas barren. Under the supervision of Mr. Peter Lee, World Vision assistant director, and with the counsel of Elder Woon Nyo Kim, World Vision began raising trees in May 1970. Japanese and Chinese junipers, magnolia trees, Japanese maple, and others are now being cared for by Mr. Dae Yung Sohn.

TREES FOR CHILDREN

In Korea opportunities for needy children come in the shape of trees. More than 10 years ago World Vision purchased land near Seoul's International Airport. The Music Institute, Public Health Center, administrative offices and residences have been built on the site. Still there was land not in use. The Korea staff felt the need for additional funds for the childcare work—cost of living continues to rise in Korea—and researched means of developing local income. Tree

PLAN NOW!


Plans have just been announced for the Festival of Missions to be held August 28 to September 4 at Maranatha Conference Grounds, Muskegon, Michigan. Stephen Olford and Paul Rees head the speaking team. Clinic for Clergy, held last year and requested again this year, will be under the leadership of Dr. Rees August 28–30. Mrs. Jessica C. Johnson is to head a Women's Retreat August 30 to September 2. September 2–4 will be a youth retreat.

BIBLE CORRESPONDENCE GROWS IN INDONESIA

With the first edition of PENABUR (Sower), World Vision of Indonesia expanded its Bible correspondence outreach. The new quarterly bulletin provides follow-up for students who desire further guidance in spiritual growth. Secondly PENABUR's purpose is to encourage Christians to become active witnesses. Indonesian director Gene Daniels reports response to the publication has been most encouraging.

Currently 13,689 people are enrolled in the Bible Correspondence Course. More than half of these are under the age of 25. Three thousand have completed one or more courses. Mr. M.S. Anwari coordinates the ministry which includes personal counseling to many who write in inquiries.

Plans are now being made for a seminar on personal evangelism to be held later this year. Sixty correspondence students are expected to attend.

The correspondence course has not only served to strengthen Christians but has also been a tool of evangelism. Recently from East Java came a letter which read: "I received the first edition in the correspondence course, and I thank you very much. I want you to know that I am from the Muslim religion, and through this first lesson I feel I want to become a follower of Christ and be a Christian." 



globe at a glance

Relief needs in Bangladesh will require the largest humanitarian undertaking of all time, according to a United Nations estimate of \$620 million in food, cash and other relief commodities needed. Thus far, less than \$80 million has been pledged. A major need cited by the U.N. is for at least 10 million housing units. Volunteer agencies including World Vision are being counted on to help cope with what has been called "mankind's greatest human tragedy."

The Soviet mass media has again stepped up its anti-religious campaign, this time aiming specifically at "young believers" in the Ukraine and warning that religious belief is not a "harmless delusion" but a dangerous reactionary outlook on life. A radio campaign complained about the growing number of believers and called for an urgent atheistic campaign. It reminded Ukrainians that "the propaganda of atheistic knowledge is an integral part of the system of communist education of the working people."

Roman Catholic priests in Cambodia are being systematically "eliminated" by communist forces, charges Bishop Yves-Georges-Rene Ramousse, M.E.P., vicar apostolic of Phnom Penh. The prelate declared in a public statement that "it is no longer a matter of persecution but of systematic elimination. The charge came when Father Pierre Rapin was killed when a bomb exploded outside his residence in the northeastern province of Kompong Cham where he had been a virtual prisoner for the last two years. He is the fourth Roman priest killed in Cambodia during the Indo-China war.

Phnom Penh, Cambodia, became the hardest hit major city of the Indo-China war March 21 when communist forces hammered the city with rockets and mortars killing more than 70 people. A special North Vietnamese attack force infiltrated to within two miles of the

city to make the strike. Phnom Penh is the scene of World Vision-sponsored evangelistic meetings in April.

A militant Hindu group at Nagpur, India, has demanded in an election manifesto that conversion of Hindus to Christianity be permanently banned by law. The All-India Hindu Mahasabha charged that Christian missionaries are engaged in "anti-national activities." In response to a similar edict in 1967, Orissa state enacted a law banning "forced conversion." That law requires all conversions to be registered with local government officials by the officiating minister with the government empowered to determine whether conversions are voluntary. Similar legislation has been enacted by Nadhya Pradesh state and is reportedly being considered by the states of Rajasthan and Assam.

The relentless civil war in the Sudan (*World Vision*, January 1972) may be nearing an end. A treaty is now being considered by opposing factions in the 16-year old genocidal conflict pitting 4,000,000 black Africans of the southern Sudan against the 11 million mostly Arab northerners. An estimated 500,000 Sudanese, most of them southerners, have been killed, hundreds of villages destroyed and more than 300,000 refugees sent into surrounding countries, including a major concentration just inside the border of Ethiopia to whom World Vision has been ministering (see story p. 10). The settlement agreed to in Addis Ababa, Ethiopia, by Sudan President Numeiry and representatives of southern rebel forces must now be ratified by the fighting men on both sides. Feelings between the Arab Muslim north and largely Christian black south run deep. It is hoped that the proposal for the south to have its own regional president, parliament and police while remaining part of the Sudan nation in matters of foreign affairs, currency and defense, will be acceptable to both sides.

Christians in the highlands of Vietnam continue to be an obstacle to communist drives to control that region of South Vietnam. According to Hanoi radio, "The stubborn resistance of these Christians has been a primary force in repelling communist advances in the central highlands." It seems clear that communist forces have marked the strong tribal church in the highlands as a target for destruction. However, reports from World Vision personnel in the area indicate that the church among the mountain tribes continues to grow in size and depth.

Taiwan has ousted another missionary couple, this time Dr. and Mrs. H. Daniel Beeby, English Presbyterian missionaries who have served in Taiwan for more than 20 years. Dr. Beeby, Old Testament professor and acting principal of Taiwan Theological College, was deported with his wife apparently for pro-Taiwanese sentiments. He was party to a "public statement on our national fate" issued in Taipei in December that called for self-determination for Taiwan and new elections to replace the present government. (See "Dateline Taiwan," p. 2.)

Pocket Testament League announces the addition of two missionary couples to its Eastern Europe staff in Russian-oriented ministries. Chua Wee Hian of Singapore will succeed Dr. Stacey Woods as general secretary of Inter-Varsity Christian Fellowship. The Southern Baptist Convention reports that mission income for the first two months of 1972 was up 4.1 percent over the same period last year. The S.B.C. also reports an all-time high membership of 11,826,463. The United Presbyterian Church reports a decrease of .06 percent in 1971 giving for non-local mission work. General Assembly receipts for national and international mission work were down 9.64 percent over the previous year. Tracing formal beginnings to 1922, the DEC has ties with the United Presbyterian, the United Methodist and the Moravian churches in the U.S. It includes 40 congregations with 30 pastors and an estimated 8000 members.

—Jerry Ballard

"The Problem of the Pendulum"

The caption is in quotation marks because the phrase is borrowed. It has had its clamps on me since I came across it recently in Douglas Webster's *Not Ashamed*.

The problem of the pendulum is the problem of extremes. If one generation acts to excess, the following generation is apt to do more than react: it will overreact. When Puritans carry rigidity to excess, libertarians are likely to carry permissiveness to extremes.

Or, if one theological mood carries a half-truth to ultra lengths, another will arise which, in the attempt to correct the imbalance, will overplay its hand. Sixteenth century Roman Catholicism was not content to say, "Your good works have value." They told their people, "Your good works have merit." The Reformers rose up to put the matter right. "Christ alone has merit, and faith alone accredits that merit to the believer," they firmly insisted.

But even such a grand person among them as Martin Luther had his own excesses. He wrote, "Sin boldly." It was an honest, rhetorical attempt to remove every shred of human merit from a man's salvation. It was nevertheless an extravagance not found in the New Testament. It missed the "God forbid" of St. Paul's equally rhetorical question, "Shall we continue in sin that grace may abound?"

Similarly, when masses of today's European and North American Christians are placidly content to prove that God is *there* by ecclesiastical and ritualistic fanfare—to many of them little more than mumbo jumbo—there arises a new breed of radical theologians to announce that "God is dead!" While the one group is perfunctorily sure He is alive, the other is presumptuously sure He is dead. It's the problem of the pendulum again.

Reactionaries and Activists

Or, again, see how the pendulum swings between two other extremes: the evangelical reactionary who, railing at "social gospellers," tries to put God's sovereign will behind the inequalities of society, and the social activist who, fed up with preaching in general and talk of "personal salvation" in particular, insists that working for changed social structures *is* the task of the Church.

The first position is reflected even in the hymn-lines:

*The rich man in his castle,
The poor man at his gate—
God made them high and lowly,
And ordered their estate.*

The second position shows itself in some of the most shallow and murky sentences in *The Church for Others*, a document produced by the World Council of Churches. After opting for the Old Testament word *shalom*, meaning peace, righteousness, wholeness, the writers take the view that God, in all He is doing in history, is working out His *shalom* for men. Accordingly, it is the business of the Church to be a signpost, pointing to these God-actions that have *shalom* as their purpose and consequence. The authors cite specifically such contemporary developments as "the emancipation of

colored races, the concern for humanization of industrial relations, various attempts at rural development, the quest for business and professional ethics, the concern for intellectual honesty and integrity."

That these signs are worth applauding is not in question. That Christ has His loving concern for, and His lordly hand upon, the secularities of life, is not mine to doubt. What I do challenge is the view that the mission of the Church can ever be described in terms which so utterly ignore or evade those blazing realities which light up virtually every page of the New Testament: Christ, the cross, the resurrection, that reconciliation of man to God and to his human fellows which is of the very essence of conversion.

Creator and Redeemer

As for us evangelicals, who often dote on our evangelicalism without defining it in its full biblical dimensions, the summons comes to us to break out of our encrusted, non-biblical pieties. One of the most persistent of these toughly capsuled pieties is that if you are really concerned about man as a "lost soul," you need not bother much about what he is as a live human being entangled with a million other human beings in the messiness of disordered relations in family, industry, education, and government.

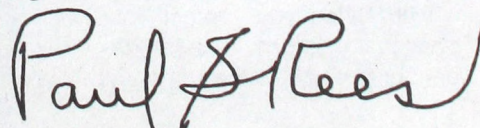
It is a mistaken view. The God whom Christians confess as Redeemer is also Creator and Judge. His concern for justice is not canceled by the fact that no perfect justice can be achieved in a society of sinful people. His judgments against the oppressor and the exploiter, including those who have incredibly cunning ways of disguising their exploitations, have never been softened since they rang from the lips of Old Testament prophets and the New Testament Savior.

Still with us is the problem of the pendulum. Our evangelical extreme of silence, passivity—and sometimes complicity—where the rooted social evils of our time are concerned is no answer to the extreme of the radical social activists who seem so prone to mute the gospel.

Nor is it enough for our National Association of Evangelicals to pass some timely resolutions in the area of social concern. It is the deadweight of acquiescence in the *status quo* that speaks far louder than lofty phrases.

Social reforms will not keep men out of hell any more than opposing them will give Christians a ticket to heaven. But it's a better than even guess that now, in an hour when the whole world—especially the world of the young—is aroused against the tolerance that has been given to social injustice, evangelicals who demonstrate a social conscience will gain a *hearing* for the gospel that otherwise will be lost.

Let's reduce the width of the arc through which the pendulum swings!

 Paul Stees

Address correction requested



Standing on the prom-is-es ...

*"I have been young, and now am old;
yet have I not seen the righteous forsaken,
nor his seed begging bread: (Ps. 37:25).*

WORLD VISION investments provide a way for Christians to earn interest on their money by investing it in righteous causes.

Hospitals, orphanages, schools, the training and support of evangelists—all require money. Money that you can invest.

You'll earn the highest safe rate of interest. You will receive a secure, dependable income for life!

You can set up a trust to provide for dependents or care for the sick or elderly.

Whatever your situation, there's a World Vision investment especially suitable for YOU! Write for particulars today.

It is possible you could increase your income, too!

FREE! Christian Wills Packet

Tells who needs a will, why a Christian will is different and what happens if you *don't* make a will. Helps you protect your possessions, provides for dependents and saves you money.

Send coupon today



Stewardship Department

WORLD VISION INC.

919 W. Huntington Drive, Monrovia, California 91016

- Please send information on World Vision Annuities. I am also interested in Missions Security Agreements, Trusts.
 Please send the FREE Christian Wills Packet.

name _____

address _____

city _____ state _____ zip _____

birthdate _____ occupation _____

WV042