

Say it once and it
doesn't make much
of an impact. It's a
common word. We hear
about these faceless,
anonymous victims of war
and pestilence every day.
(continued on page 4)

ORPHAN

Ephesus Revisited

*The world's great age begins anew,
The golden years return.*

Percy Bysshe Shelley

A few days after the signing of the 1918 armistice, Lord Curzon quoted in the British House of Lords the above opening lines of the final chorus of Shelley's *Hellas*. The euphoria of those days is long since dead, and more appropriate to the present mood are the closing lines of the chorus:

*The world is weary of the past,
Oh, might it die or rest at last!*

In this issue (p.16) Carl F. H. Henry cites Aleksandr Solzhenitsyn's belief that the non-Communist world is already doomed. The words are reminiscent of the symposium in our January issue (p.8) in which a number of evangelical leaders warned against the possible or probable forthcoming collapse of Western civilization. In responding to the question, Juan M. Isais, general director of Latin America Mission of Mexico, speaks of such a collapse as resulting mostly from spiritual weakening and looks to the economically deprived "Fourth World" for a restoration of spiritual values. Dr. Henry has said: "America, our America, now has the worst crime rate in all of civilized history."

When I think about the spiritual decline of America and the West, my mind tends to drift toward Ephesus. I recall the "voice as the sound of many waters" warning the angel of the church of Ephesus:

I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

I remember walking along a plowed field right up to the edge of a stagnant pond which occupies the site of the Great Temple of Artemis—Diana of the Ephesians. It had been one of the Seven Wonders of the World, bigger and more famed than the Parthenon. Its marble was decorated with brilliant blues, reds and golds, and it was said by Pausanias to surpass "every structure raised by human hands." But now the stagnant water reflects no towering columns, only some lines from Shakespeare:

*The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.*

The city of Ephesus was about a mile away from the

temple, and its ruins are called by H.V. Morton the most impressive in Asia Minor. And most impressive of these to me were the remains of the great theater which seated 24,000 people, rebuilt after the Apostle Paul's time but remaining substantially the same as that to which the people rushed during the silversmiths' riot (Acts 19:29).

Diana of the Ephesians was not the "Chaste Huntress" of the Greeks but an ancient Asiatic fertility goddess. Statues of her have been discovered with the upper portion of the body covered with breasts. The Ephesian silversmiths made small silver shrines of Diana which they sold to pilgrims as souvenirs. Paul's conversions were cutting into their business and they roused the populace to a fever pitch, though most of the people did not know why they had gathered together. But for two hours in the theater they cried over and over: "Great is Diana of the Ephesians!" Paul courageously wished to face the crowd but his friends restrained him. The silversmiths opposed him in the name of Diana, but in reality they resisted him for the sake of their pockets. Materialism used pagan superstition to combat the gospel.

Today one hears the croaking of frogs in the city ruins and at the desolate quagmire where the temple stood. To Morton the chorus shaped itself into a rhythm: "*Great is Diana . . . great is Diana . . . great is Diana of the Ephesians!*" A fitting requiem for that religion—but also a warning for the Church. Indeed, the candlestick had been removed out of its place. And not only in Ephesus but in the other six churches of the Apocalypse and throughout Asia Minor. Its territory, occupied now by Turkey, is today one of the least evangelized areas of the world (see p.15). Christianity did not die, but it moved elsewhere.

In America and the West today we see reflections of Ephesian materialism, immorality and pagan superstition. In this context, our own people cry, "Great is Diana of the Ephesians!" The "first love" of our churches has waned. Our candlestick is in jeopardy. We are warned that Christianity is again moving elsewhere—to the Third and Fourth Worlds. The only person who can save America and the West is Jesus Christ. But He must be asked.

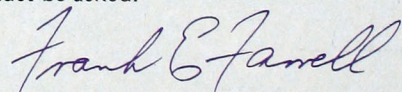


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globe at a glance

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

EVANGELIZATION: WHO/WHERE ARE THE 2 BILLION UNREACHED?

While it encourages and stimulates worldwide interest in evangelism, the Lausanne Committee for World Evangelization (LCWE) is also taking steps to pinpoint the two billion or more persons who have not heard the gospel of Jesus Christ. Who are these peoples and where, specifically, can they be found?

From an initial research study compiled for participants who attended the Lausanne Congress nearly two years ago, it was learned that country borders alone do not separate the "unreached." Elements such as language, trades and vocations, economic status, religion and other factors isolate people just as effectively as geographical and political barriers. Prepared by the MARC* Division of World Vision, the study on unreached peoples identified the names and locations of some 600 ethnic or social groups that had not been evangelized.

The LCWE has now asked MARC to "continue the valuable research on unreached peoples of the world already begun and to expand the operation of the system for collecting the data." The LCWE has also requested that MARC "explore the feasibility of establishing a worldwide system of data collection storage and retrieval for the purpose of quantifying and monitoring the progress of world evangelization."

Such information could be used as the basis of a list of "challenges" for missionary service. According to Ed Dayton, director, MARC has set a goal of compiling ethnographic information on at least 14,000 groups in the world by 1981. In the opinion of one LCWE member, there is probably no other group of dedicated men and women capable of achieving that goal.

**Missions Advanced Research and Communications Center*

Latin America

BRASILIA, Brazil — The National Indian Foundation of Brazil has granted permission to two Wycliffe Bible Translators to accompany the road crew that is now advancing toward the murderous Atroari Indians. Rich and Sharon Reese have had previous contact with the Atroaris and were able to record snatches of the native language on tape. The foundation's permission is viewed as a major step in the long road toward reaching these fierce, primitive tribespeople with the gospel. So far, three nationals have been killed by the arrows of unknown tribespeople during the construction of the Transamazonia highway.

SAN SALVADOR, El Salvador — A coordinated evangelistic thrust in 34 Baptist churches throughout this country in January has resulted in nearly 4000 professions of faith. The new believers are being nurtured in nightly Bible study classes, and a new Baptist bookstore here has earned

more than \$2300 in sales during its first month of operation.

North America

NEW YORK, New York — The Bible, or portions of it, was published for the first time last year in 29 additional languages, according to the American Bible Society here. This now brings the total number of languages and dialects into which at least one Bible book has been published to 1577. This total is roughly half the number of languages and dialects the society estimates are spoken in the world. Of the 1577 languages represented, the complete Bible is available in only 261; the New Testament in 384 more.

HARRISBURG, Pennsylvania — Interest in religion is zooming in public schools here and throughout the country. (The same U.S. Supreme Court decision that prohibited compulsory prayer and Bible reading in public schools also sanctioned academic teaching about religion.) In this state, the number of students

over a seven-year period who have registered for religion courses has risen from 700 to 12,000. In Michigan, during the first three years of the 1970's, 59 high schools introduced new academic religion courses; by the end of 1974, the total had increased by another 19 schools. Additional evidence of the trend has been noticed in California and elsewhere.

WASHINGTON, D.C. — The Central Intelligence Agency (CIA) has announced that it will no longer recruit missionaries as agents. The new policy statement reflects a change in the operation of the agency since George Bush recently succeeded William Colby as its director. Mr. Colby, in January, had declined to order a halt to the CIA's use of church and missionary organizations. However, numerous letters to President Ford by church workers and Christian leaders like Ted Engstrom and Stan Mooneyham of World Vision and others did much to change the Administration's thinking. In his "Open Letter to President Ford" (*WV March*), Dr. Mooneyham noted, "The gospel of Jesus Christ is above cultures, above governments, above foreign policy. It must forever remain so."

Evangelist Kathryn Kuhlman, well known throughout the world for her healing ministry, died in late February; she had undergone open-heart surgery around the first of the year.

Four evangelistic teams from Indonesia, India, Taiwan and the Netherlands Antilles will soon be witnessing in North America under the sponsorship of The Evangelical Alliance Mission.

The Bible & Medical Missionary Fellowship, founded in London in 1852, and the United Fellowship for Christian Service, established in the U.S. in 1860, have joined fellowships under the name BMMF International.



ORPHAN!

Orphans, we are reminded,
we will have with us always.
And so they have become
a part of our lives. Sort of.
Little Orphan Annie,
Guatemalan orphan,
East Indian orphan. But
for most of us they are a
million mental miles away.

Think about the word: Orphan. Try to feel what it means to be an orphan. What it means to be without a mother and father when you are growing up. To be emotionally alone. What does it mean to live your life in the fishbowl environment of even the best institution where the children must be loved *en masse*? Where the tiniest tot eventually has to be put aside so that other children may have their turn to be loved.

An orphan walks to the window near her bed. With eyes empty she looks long and hard at the large empty field that spreads before the two-story building she calls home. She wants to be with her daddy, but daddy will not come across that field tonight to hold and cuddle his darling. Not tomorrow night either, or the next night, or the next. He will never come home. And once again, she turns aside, slumps on her bed, head in her hands, and remembers that she is all alone.

And so the days are filled with parent substitutes. Films, games, musical instruments. Good things. Fun things. But there is never enough toy power to make up for the loss of a real mommy and daddy. And there is never enough of even the most caring staff to love like a real mother and father.

by Robert C. Larson

Correspondent, World Vision International

The toys sometimes have to take the place of people relationships . . . and the toys, in good orphanage fashion, must be shared by all. But in that large toy chest of happiness each child has found his favorite, something special. A ragged panda with its button eyes missing, one ear gone and hair half pulled out by years of reckless affection becomes a source of sky-splitting joy for a little boy who has no one else to love.

At night the cold pink skin of a rubber doll, clothes long gone, comforts a little girl who has a desperate need just to hold something, to have something she loves close to her.

A favorite story book with drawings in full color that speaks of fairies, long dresses and handsome princes helps a young girl, now growing up fast, to lose herself in fantasies that take her away from the hard-hitting reality that she is alone . . . an orphan.

Orphans are different. They know that. They're not like other children. And sometimes children with parents can be so cruel to those without moms and dads. An orphan feels a verbal attack with ten times the force.

When he sees a happy family playing in the park, hitting a ball, enjoying the swings and slides, the hurt forms into a hard knot and drops to the pit of his stomach . . . and the orphan turns quietly away, eyes moist. And he asks, "Why?"

Orphan!

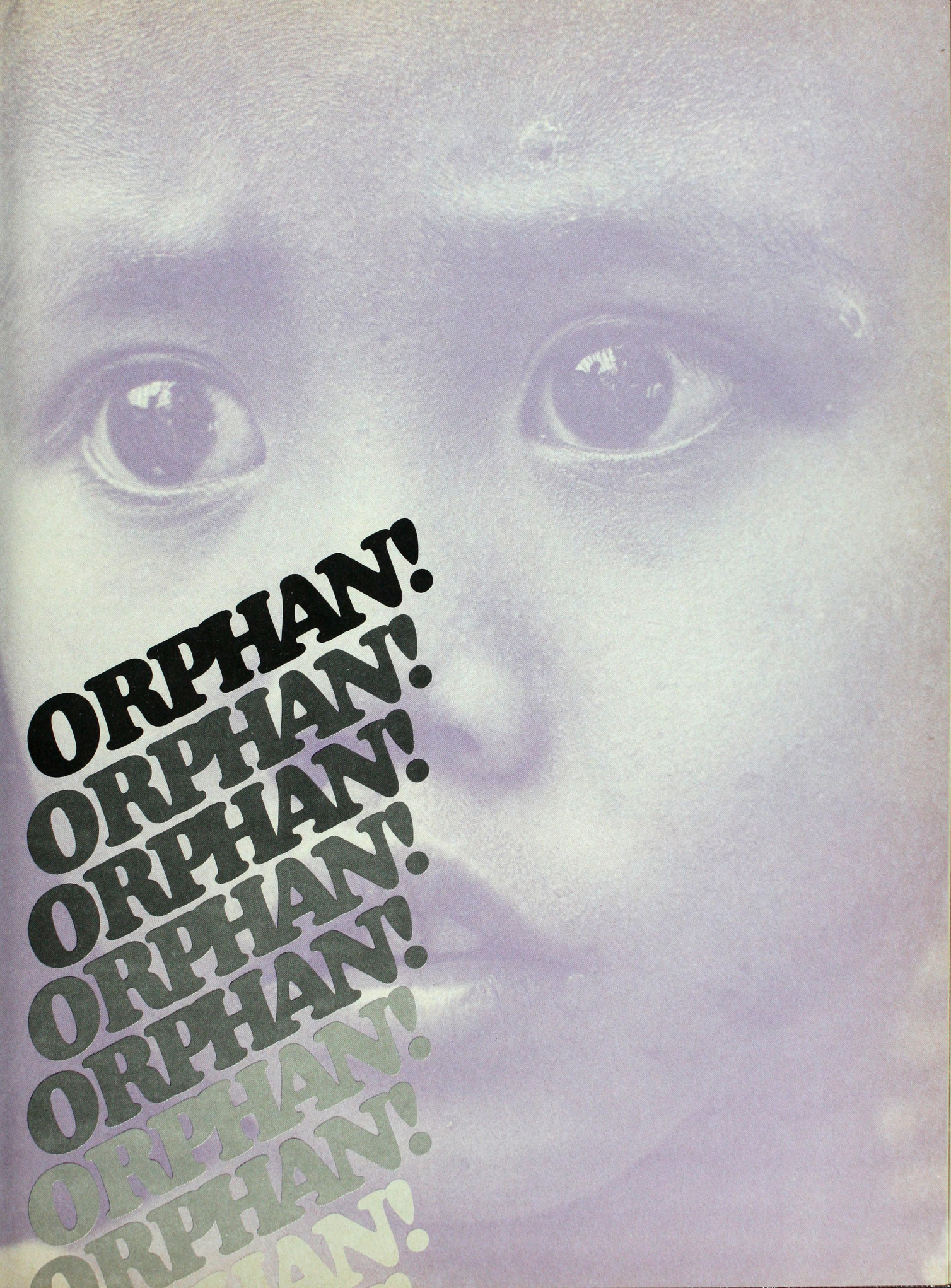
Her father may have died in a fierce guerilla attack in some dense jungle. Mother may have finally succumbed to her long struggle with an infection . . . because there was no medicine in her village. But the child of the dead parents lives, and she knows she is alone.

Can you feel that? *Can I really feel that?*

"Oh, but let me tell you, life is cheap out there," some gruffly remind us, lest we get carried away with emotion. "Those people have lived and died for centuries in those God-forsaken jungles. They accept death without thinking about it. And besides, their religion gets them off the hook. They learn to live with it."

So some say.

And many "out there" have *indeed* come to accept it. There isn't much else to do. But since when are tears the sole possession of sophisticated Western man? Blacks "out there" cry. Browns "out there" feel. Bronze boys and girls "out there" know when they've been clobbered. When you prick them they bleed . . . when you tickle them they laugh . . . when you hurt them they weep. They are persons. They feel . . . and they feel deeply.



ORPHAN!
ORPHAN!
ORPHAN!
ORPHAN!
ORPHAN!
ORPHAN!

ORPHAN!

Twenty-five-year-old Wiesje (pronounced Wissha) Karundeng is one of those persons.

For nineteen years Wiesje lived in the World Vision-sponsored Tomohon Orphanage in Tomohon, North Sulawesi, Indonesia. She arrived at Tomohon at the tender age of one. Her parents were still living at the time but the family was barely making it. Wiesje's parents couldn't afford to keep her at home.

I talked with Wiesje at World Vision headquarters in Malang, East Java, a few weeks ago. It's best if she tells her own story. . . .

"Life in the orphanage was certainly always interesting. It was a big family because there were so many children there. About sixty boys and girls. Although it was called an orphanage, some of the children had parents. But most of the families were so desperately poor they couldn't afford to support their children. My mother died when I was 12 and my father when I turned five. But I don't remember my father at all because he and my mother were separated."

I asked Wiesje how she felt about growing up in an orphanage.

"While my mother was alive I felt her deep love for me. But after she died, I had no one. And it was not until I came to love Jesus that I really felt any love. It was so wonderful to be loved again. I'd almost forgotten what love was like.

"But during that time I had no one . . . life was very difficult. I was so afraid of the future because I had no one to help me. What would I do when I went out into the world? I was so scared."

Wiesje talked freely of how she felt about the children who did have parents.

"It was particularly hard on graduation day. On that day, everyone is supposed to be very happy. A time for celebration. But that was always a very difficult time for



TOP: Wiesje as she is today—healed, happy, productive. Thanks to Jesus' love, and sponsors' caring. LOWER: Wiesje in school. A chance to learn to live, to overcome . . . to be fruitful.

Gene Daniels, World Vision director for Indonesia, with a child, happily responding to loving care.



me. I felt so jealous when I saw other children with their parents. I would look at them and ask myself, Why don't I have parents? I deserve to have a mother and father, too. But later, when my sponsors in Canada began to help me and care for me, I wasn't so jealous anymore. Because then I knew someone really loved me, and I came to know my sponsors as my parents."

But having sponsors a world away did not solve Wiesje's immediate conflicts in the orphanage.

"Sometimes we who were in the orphanage were bitter and our hearts made us quarrel. Even though we were cared for by good staff members, we always felt like we were stepchildren. We knew we were orphans. And we always wished we had mothers and fathers."

Wiesje and I talked for a couple of hours that afternoon. There was no bitterness as she spoke. I sensed only love and compassion from this girl who had learned to live with the label *orphan*. She had gone through rough days but she was making it. At present, Wiesje works in the World Vision of Indonesia headquarters as a staff member.

Gene Daniels, World Vision director for Indonesia, reflected, "When I saw Wiesje for the first time eleven years ago she caught my attention immediately. It was obvious to me at that time that she possessed great leadership qualities. Her friends in the home all saw her as a gentle, caring person. One with an unusual sensitivity to the suffering of others. Then, as now, I sensed no bitterness in Wiesje's heart."

Daniels, who also observed Wiesje during her five years of Bible school (she graduated last year), continued, "Wiesje is almost a classic case of a girl who overcame a tragic background only to come out of it stronger and more sensitive than most of us would have thought. And now her ministry is really just beginning."

We talked a bit longer. Wiesje had the final word.

"I help counsel many of the children in our World Vision homes now, and not surprisingly, most of the children have the same problems I had. Most of the time I feel so inadequate to help, but I know I must.

"Now—these many years later—I am beginning to understand how complex these problems really are, and I am so grateful to all the people who helped me when I was such a little girl. I feel it is very important for me to establish deep relationships with the children. Not as a parent, but as an older sister. I want so much to communicate to them how much I love them. I want them to know that Jesus loves them too, and that they don't have to feel they're all alone."

Wiesje hopes to continue her studies in counseling. And I'm pretty sure I know where she is going to end up. Right back in those childrens' homes, sitting on wooden floors, talking to little kids and showing them what love is all about . . .

. . . because Wiesje knows what it means to be an orphan.

Not every hurting child is an orphan

Hunger, for instance, is an urgent problem that's not confined to orphans.

Children with one parent may starve, too.

Even children with both parents.

In fact, many of World Vision's children have one or both parents. But they are still in very desperate straits—and may never lead happy, normal productive lives, unless you (and other caring folks like you) feel God directing you to share your resources with them.

Do you care enough? Will you give—to mend hurts, mend hearts, mend lives? Will you begin today?



Yes, I care enough to share Jesus' love with hurting, hungry, lonely children around the world. Enclosed is my gift of \$_____ to be used for this purpose.

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personality profile

Petrus Octavianus— friend of God



"Concerning revival," he said, "there are three important things we must remember. First—revival comes from God, the Holy Spirit. Second—man must be ready. Third—the situation must be just right."

Meet Petrus Octavianus: friend of World Vision, friend of believers everywhere, friend and ambassador to the Moslems of Indonesia.

In 1957, Petrus (Peter, in English) was appointed to be rector of the government-owned National Academy of Teachers' Training (now IKIP) in Malang, Indonesia. "At that time in my life," he said, "I was not trusting in Christ in a personal way. Instead, I was building on my own successful church and private life.

"... even though I was responsible for the spiritual well-being and training of over 2000 students in several schools and colleges."

Then something happened to Petrus Octavianus that was to have far-reaching results. Dr. Roland Brown came from Chicago to conduct evangelistic meetings in Malang.

"I attended the meetings," Petrus said, "and was gripped by what I heard. A terrific battle raged in my heart. Finally I surrendered to the Holy Spirit. I got to my feet and walked to the front . . . and accepted Jesus into my life. I surrendered myself completely to the Lord."

From this moment God began using Petrus Octavianus, more effectively, more dynamically than ever before. Along with four others, he met to pray for revival—and for

their country, which was at that time under Communist dominion.

Every morning they prayed. The five of them. The number grew. To 200, then 300. By the end of the second year over 600 were meeting to pray each morning.

Early in 1964 a group of 27 Christian leaders attended a retreat during which they spent three days and nights praying and waiting upon the Lord. After the three-day vigil, one of the men asked Petrus, "Now can we go down . . . and preach to our nations?"

Petrus said, "No. Not until the Lord visits us . . . not till he gives us a sign."

It was that night that the vision came.

Petrus said: "Let's all go to our rooms again. But not to sleep . . . to pray."

They did. It was 10 p.m. when they went to their individual rooms. Eleven o'clock came. Then midnight. It was very dark in the mountains where they were. No lights of any kind. And very, very quiet. It was then that God came to Petrus.

"I saw a small boy," he said. "He was around nine years old, with dark hair. He was in a small hut. And he was bound. In the vision I saw the 27 of us gathered around him . . . praying.

"Then God spoke to me from his Word. Isaiah, chapter 45, verses 2 and 3. The Word said (and through it, God said to me, and us)

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give

thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel.

"I hope you can feel how I felt," Petrus said. "I knew God had spoken . . ."

At a quarter past one a.m. he rang the bell, called everyone together and told them what he had seen. "I know God has told us through this vision—and through this word—that he is going to use us to reach our whole nation . . ."

Imagine: only 27 people, plus a promise. Plus total commitment. Plus God.

That early morning those 27 men accepted God's call, his commission, his enabling. And they stepped out on faith. They pooled their spiritual forces. They pooled their money. And, like Moses, they went down from the Mount to do battle.

The results: Revival among the Moslems.

Not just isolated Moslems. Not the stragglers. Revival that struck the leaders, the core. From a city where they had not yet preached Christ came a letter from one of the top men. "Please come and tell us . . ." he wrote.

"So you see," Petrus told us, "the revival didn't come from men. It came from God, the Holy Spirit. It was a sovereign act of our Creator. Whole Moslem villages have come to Christ. Around my own village there are over 50 new congregations—all from Moslems!"

And the revival continues. Truly God is at work.

The Lord thrust Petrus Octavianus into a ministry that staggers the mind. Out of necessity, he became the founder and general director of Indonesia Missionary Fellowship. The ministry of the organization is threefold: (1) sending missionaries—to Indonesia and outside the country. (2) Training young people as pastors and teachers. (3) Evangelistic programs to and throughout the country of Indonesia.

Meet the Reverend Petrus Octavianus: Spirit-filled, Spirit-led, Spirit-impelled servant of God, friend of sinners everywhere, friend of World Vision of Indonesia. Friend of God.

dateline Australia

by Alan Nichols

A new wave of optimism seems to be sweeping through the Australian churches—but in some ways it is without foundation. The optimism arises from these factors:

- 1975 was Encounter Year throughout Australia (called in some states "Celebration"), which signified a determined effort to encourage local congregations to get into some direct evangelism and dialogue. All over the country there were pockets of enthusiastic outreach, with some heartening results for those who took part.
- February 1976 saw the launching by the Rev. Leighton Ford of the Melbourne Reachout, a year-long and in-depth evaluation and outreach program along the lines of the Vancouver program headed by Mr. Ford.
- The Presbyterian, Methodist and Congregational Churches have contracted to enter into union and this may happen by June 1977—although several legal appeals have yet to be heard and resolved. This union is being hailed as a giant step forward toward visible church unity in Australia.
- In February 1976, to almost everyone's surprise, the Anglican Archbishop of Sydney, the Most Rev. Sir Marcus Loane (recently knighted for his service to the community in the ten years he has been Archbishop) announced that he had invited Billy Graham to conduct a major three-week crusade in Sydney in 1979.
- In December 1975, by the largest parliamentary majority ever, Australians elected the Liberal-Country Party (Conservative) Government of Malcolm Fraser, rejecting the reformist and centralist Labor Party Government of Gough Whitlam. This change of government relieved the fears of some church leaders that humanist elements in government would start whittling away the privilege and position of the Christian church in the community.

These unconnected factors have produced a kind of euphoria, an optimistic and confident feeling that has been greatly needed by church people, who have been feeling depressed with declining church attendances, closing Sunday schools and a failing grip on the moral and social life of the nation.

Public opinion polls have verified what all clergy know—that regular church attendance has fallen from 33% to 25% of the population over the past eight years. Taking into account the higher levels of attendance among the million southern European migrants who have come to the country since 1945 (and go to the Roman Catholic and Greek Orthodox churches primarily), it means that less than 15% of Protestants are going

to church. There is also a significant decline in the influence of the pastor in his suburb or town.

On the moral side, thousands of Christian people have thrown their weight behind the Australian Festival of Light in an effort to stem the slide into permissiveness and pornography which they see happening.

Where the Whitlam Government has either put forward itself or allowed its backbenchers to put forward legislation (which they called "progressive") which sought to liberalize abortion, private homosexuality and divorce, many see the liberal government as supporters of Christian morality.

Very early in the new government's regime they announced an \$18 million cutback in overseas aid to developing countries, and some leaders such as Archbishop Geoffrey Sambell of Perth saw this as a very serious slap in the face to the developing countries in Asia immediately to the north of Australia.

Together with World Vision of Australia and other members of the local Australian Council for Overseas Aid, Archbishop Sambell has been pressing for the government to acknowledge a firm responsibility for substantial aid to needy countries as an example to the Australian public who might then be encouraged to share its affluence.

This no longer seems possible, and the voluntary aid agencies are on their own. So it seems quite possible that any optimism based on government support may be ill based.

So may the hopefulness based on church union moves. For one thing, the legal appeal by a large group of "Continuing Presbyterians" will go before the High Court of Australia in several months' time, and this may very well delay church union planned for June 1977.

It may also produce a verdict adverse to the "continuing church." If, for example, the continuing group retains all the property in which continuing congregations worship, the new church will lose about half its churches in the state of New South Wales as well as its clergy. It would be a serious blow to the union church.

So, strangely enough, the only firm foundation for hope may turn out to be North American—the preaching ministry of Leighton Ford and Billy Graham, stimulating local Christians to understand their community and communicate the gospel meaningfully to it.

In the city of Sydney, which is the center of the mass media networks for the whole country, and the city with the most ethnic groups, the thought of a Billy Graham Crusade in 1979 is sparking cheerfulness and a sense of purpose. The little local problems seem trivial compared to a determined effort to evangelize by direct method along proven and tested lines. Certainly the evangelicals in town are brim full of hope and their adrenalin is flowing again.

Alan Nichols, a clergyman in the Church of England, Diocese of Sydney, Australia, held several parish appointments before his present work as director of information for the diocese. Mr. Nichols is the author of a number of books, including The Communicators—Mass Media and the Australian Church.

ETHNIC ZOOS FOR

by Joyce Park

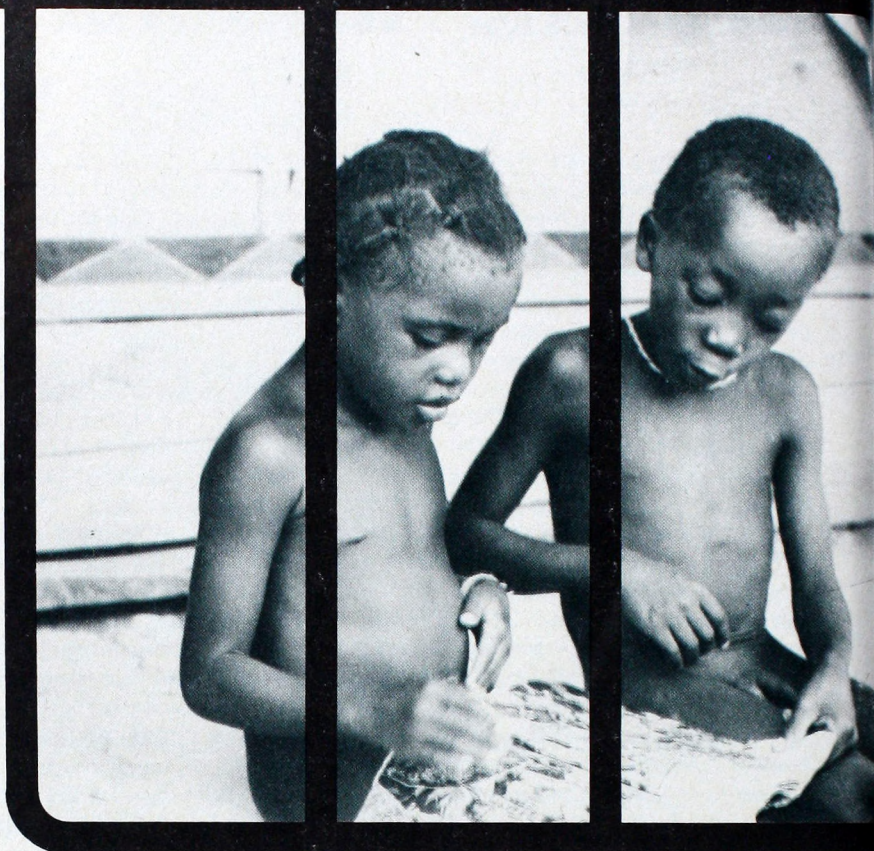
One favorite topic among intellectuals recently has been the debate over the ecology of primitive cultures. Missionaries are generally the "bad guys" in destroying beautiful primitive cultures, and thus eroding the dignity of the indigenous man. Some people ask, "Why bother the tribespeople when they're so happy?" More sophisticated professionals declare that we must all work to protect and preserve the indigenous cultures and religions.

There are at least two different types of primitive groups, but all groups can probably be ranged along a continuum from one extreme to the other.

One group consists of those people who are acquainted with "civilization" but who are not yet a part of it. The Djukas (Surinam) fit into this group. They escaped from civilization over 100 years ago when they fled the plantations, so they are quite aware of the "other half." At this point, whether or not missionaries or anthropologists influence the life-style of the tribe, the Djukas will inevitably pine for the city, toward commercialism and away from the bush. The preservation of the culture at any cost is not really the question now. The problem is the preservation of individual dignity. Seldom does man's dignity suffer as much as when a confident but unprepared bushman loses himself in the big city. Although we should respect and encourage the native culture as worthy and valuable, our more important task must be to introduce workable, and Christlike, ways of handling the raw material of civilization. Otherwise we are sacrificing people for the sake of some romantic idea of primitivism.

The other end of the continuum offers more theoretical material—the people who have had little or no contact with the world outside their own group. In regard to these peoples I would ask some questions:

Do outsiders (anthropologists,



ENDANGERED

missionaries, governments) have any right to force indigenous people to maintain a static culture?

Do the indigenous people have the right to change their ways of life if they so choose?

If it is indeed desirable to protect and preserve primitive ways of life, for whose benefit is this preservation?

Are we going to set up ethnic zoos for endangered tribes?

I think the loudest sobs come from American and European universities when a steel ax replaces a stone one. It certainly isn't the Indian woman chopping firewood who is crying!

We in the civilized world have taken advantage of every opportunity to better our lives. I know how we would and do react if any group—the government, for example—is suspected of withholding

information in order to preserve the status quo. Primitive peoples deserve the same chance.

Granted, civilized society is laced with distressing corruption. But the discovery of fire didn't cause arson, the invention of the knife didn't cause murder, the development of the printing press didn't cause pornography. Man's irresponsibility with his opportunities causes the problems. To withhold articles of civilization from primitive peoples is like refusing to feed your children because you yourself are a glutton and overweight.

I would suggest that the cultural ecologists begin at home. There are aspects of *my* culture that I want to preserve, but which are being systematically broken down—moral uprightness, the dignity of work, honesty, discipline, respect, common sense, faith and dependence on God. But I

Joyce Park is a translator in Surinam, South America, with the Summer Institute of Linguistics and Wycliffe Bible Translators. She and her husband, James, and their two children (Emily and Kevin) are home on furlough, but plan to return to Surinam later this year.

TRIBES?

suspect that some of the same people who would preserve primitive cultures are agitating to change my culture. What is called "culture" in the bush is probably called "hang-ups" in Des Moines.

My goal as a missionary is not to destroy primitive cultures—it is to offer to human beings the joy and freedom of God's kingdom. A sense of dignity and worth goes along with a personal knowledge of Christ and may actually stimulate unique aspects of "primitive" beauty—songs, dances, paintings, carvings and so forth, which are dying out right now. It is also not my desire to dictate that the advantages of civilization should not be available to certain selected groups. The Christian walk with God is appropriate for all peoples. The choice, civilized or primitive, belongs to the people themselves.



I know now, Lord,

*that I am superfluous,
that the onward march
of your Kingdom
does not depend on
my small measure
of faith or talent,
that your mighty Church
will grow and overcome and
win whether or not I do.
No angels stand in the wings
breathlessly watching
my performance,
knowing that my words or acts
are pivotal. No heavenly history
books record my battles and declarations.
Indeed, we all stand hollow
before you, the sovereign God
who could defeat hell's huge battalions
with a mere word (as, in fact,
you did), accomplish your mission
sans our ants' army efforts.*

*Yet, Lord, you choose to use me
(and millions like me),
choose to empower these trembling hands
to plant and water a growing Church,
to demonstrate your glory through
a series of single superfluous smallnesses.
In my shining days of accomplishment,
remind me again of my emptiness
without you and that the fruit these hands
yield is from you and
but sheer bounty.*

—Nancy Thomas
(Missionary to Bolivia)



Last night I saw my daughter a thousand times over in vacant Oriental eyes, pinched black faces and brown Asian skeletons. Scenes flashed across the huge screen, music rumbling and swelling, as concerned people voiced their preoccupation with world hunger and told what they were doing to alleviate its pangs. We were gathered in a banquet room, several hundred strong. But it seemed I could reach out my hand and touch those victims of famine.

Starvation is a real thing to me, for it touched our family when Tina came to be our daughter. She already knew about hunger then. An older sibling had died of starvation, and Tina was in the process of starving too.

Hunger does strange things to people which we well-fed Americans can hardly fathom. I remember the first time I held Tina in my arms. I had not known the human body could be so *skeletal*, or how unlovely

it is without its rounds of flesh. She was a dead weight in my arms, but she wasn't heavy. At three years of age, she weighed less than twenty pounds. I knew that Tina was very weak, but my life until that day had not prepared me to understand how very near to death she really was, nor how ravaging starvation is.

"She is a beautiful child," the public health doctor had told us. I knew he was speaking of potential beauty. But he was accustomed to seeing hunger, and when I saw her I could hardly see the potential. She was so scrawny and dirty. Her hair stuck out around her face like wisps of dirty straw. The shade of her complexion was hard to distinguish through the layers of crusty dirt.

She did not respond to tenderness; it seemed her body did

not know how to be cuddled. With what little strength she could muster, she resisted the unknown, and me as the embodiment of it.

It was only a month until Tina started becoming round and pretty, but it was a couple of years before she was really healthy and strong. She still retains some of the characteristics which became a part





Tina: my personal encounter with hunger

by Alice Schrage

of her in early life, but she remembers almost nothing. Today Tina doesn't know what hunger is.

I had my brushes with shortage and hunger in childhood, but I was never starving as Tina was. As her adoptive mother I fed her and bathed and dressed her in those first days. I watched her body fill out, as activity and curiosity took the place of limp

inactivity. I saw her grow into the beautiful six-year-old she is today. And I know what starvation does.

So at the banquet table last night when the projectors went off and the lights came on, the hungry masses really did not recede for me. They were with me as I went home, and they have been with me ever since. It seemed not to grip those around me so deeply. They wrote their checks, perhaps made some resolutions about remembering the hungry, and stood up to laugh and talk and complain about parking and prices as if they had merely seen a slick Hollywood production. Perhaps Africa, India and Asia are too far away, and home is too secure. Perhaps they cannot understand.

But I can. The reality of hunger

was brought into my life by Tina.

Inside I am crying out against starvation in the world, against the complacency around me and sometimes within me, against the banquet table stacked with food.

I agonize, "Oh, God, why don't you lead us into a more meaningful life? Why must we struggle with encroaching materialism while there is so much need in the world? Commission us to do something about it."

While I wait for the answer, I look at Tina and kiss her soft round cheek. We had asked only for a child to complete our family, a little person in need of love. God gave us that, but he gave us so much more. He put in our hands the responsibility and the privilege of feeding one of his little ones, of saving a unique human being from starvation.

He gave us Tina.

.....
 I would like to sponsor a child, too. I prefer a boy a girl. Enclosed is my \$_____ for _____ month (s), \$14 per month.

H63 4102-005

Name _____

Address _____

City _____

State _____ Zip _____

Identification number (see mailing label)

Alice Schrage is a freelance writer and lives with her husband, Roger, and their daughters, Susi and Tina, in San Jose, California. Tina, who originally came from São Paulo, Brazil—and whose new mother is now happily

SUDAN

Malnutrition is almost a universal condition in the Sudan, where even the relatively wealthy do not know the meaning of a balanced diet. Among most of the Sudan's 16 million people, whose average yearly income is so low, diet deficiency often means disease and early death. Conditions are especially poor in the southern region of the country, where only one child out of four in the southern Sudan reaches the age of 15.

Extensive development: water, farming, health

World Vision is helping African Committee for the Rehabilitation of the Southern Sudan (ACROSS) carry out a three-year Rumbeck Community Development Program that will total nearly \$400,000. The program includes the development of water resources, agricultural improvement, literacy training, manual crafts and an extensive public health program. It is this public health program, which will benefit the semi-nomadic Dinka tribespeople, that World Vision has agreed to finance.

Fight to improve medical, sanitary conditions

The Dinkas are a proud people with strong cultural traditions which work against sanitary living conditions and the acceptance of new ideas. Recently, however, they have become more open to change. In this context, World Vision is providing \$39,300 for rebuilding and refurbishing the hospital, \$25,000 for hospital equipment and \$24,500 for drug supplies. This will greatly help the battle against prevalent diseases and the effects of malnutrition.

With 967,500 square miles of land, the Sudan is the largest country in Africa. Yet it has only 900 miles of paved or gravel roads; three-fourths of its roads are unsurfaced tracks, impassable during the rainy season. To help medical personnel gain access to remote areas, World Vision has also provided the hospital with \$11,200 for a Land Rover medical unit and a motorcycle. These vehicles will make it possible to initiate a wide community health program, using the hospital as a base.

Model public health facility

World Vision's goal to make the Rumbeck Hospital a "model" public health facility will contribute greatly to the general health and well being of about 300,000 Dinka tribespeople in the district. The funds for this project (\$100,000) are coming from concerned people in Canada, New Zealand and the United States. Thank you for caring.



What you are saying to a hungry world



With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.



unreached peoples

Mr. Rung is a leper in northeast Thailand. He is one of more than 390,000 lepers who make up one group of unreached peoples in that country. They are unreached for many reasons: one is the very resistance of the people of Thailand to the gospel. It has been estimated there are more Buddhist temples than there are Christians in Thailand.

But Mr. Rung and his fellow lepers are a special group. Leprosy in Thailand is treated as though it were a venereal disease. Lepers are ostracized by their fellow Thais, rejected by their own families; and yet for some reason they stubbornly cling to a mixture of animism and Buddhism. After decades of work among lepers

in Thailand, Christian missions have hardly made a dent.

Evidently we have yet to discover God's strategy for reaching this unreached group. Perhaps there just are not enough people *trying* to reach them. Perhaps there's not enough prayer. Nevertheless, the lepers of northeast Thailand are symbolic of the thousands of people groups around the world who are yet to be reached.

What can Mr. Rung do? What can other lepers do—so they can walk as other men amongst society? First, the physical spots of their leprosy must be burned away. But even more, they need to have the flame of the Spirit of God within their lives.

You can become a part of reaching these people by learning more about them—and the other hundreds of unreached peoples around the world.

In order that you may pray, love and understand the needs of unreached peoples like the lepers of northeast Thailand, World Vision's MARC Division has prepared a brief prayer folder. This folder includes the data from the World Vision/MARC Unreached Peoples Program and is available to you for the asking. At the same time you will receive a list of 200 other unreached peoples about whom you may receive additional information.



facts of a field

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



Area: 296,184 square miles (about the size of Texas and Louisiana combined). Part of Turkey is on the European continent and part on the Asian continent.

Population: 39.9 million (mid-1975 estimate). Kurds constitute the largest minority group in the country; there are at least 3.0 million of them.

Population Growth: 2.5 percent annually.

Population Density and Distribution: About 118 people per square mile. About 60 percent of Turkey's people live in rural areas, but urbanization is increasing. The northern and western portions of the country are the most densely populated. Many Turks have left their country to become migrant workers in western Europe.

Languages: Turkish is spoken by over 90 percent of the population and is written in Roman characters.

Kurdish and Arabic are also spoken. **Literacy:** Estimated at 55 percent. **Government:** A republic consisting of a National Assembly and a Senate, a president and a prime minister. The president is elected by the legislature and chooses his own prime minister. Elections are held every four years. **History:** Turkey became a republic in 1923, following the collapse of the 600-year-old Ottoman Empire. Under the leadership of Mustafa Ataturk, Islam and the state were separated and modernization began. Islam has been more closely linked with the state in recent years.

Economy: Agriculture is the mainstay of the economy and occupies about two-thirds of the labor force. Principal crops are cotton, tobacco and grains. Major industrial efforts include textiles and the production of chromium, copper and borax. The per capita gross national product is \$370.

Religion: Islam is the religion of over 98 percent of the population. Less than one percent of the population is Christian. Non-Islamic minorities are mostly Greek (Orthodox), Armenian (Gregorians) and Jewish.

Current Status of Christianity: The area we know as Turkey is the Asia Minor of Bible times. The peoples of Asia Minor heard the gospel through the Apostle Paul and became members of the seven churches of Revelation, among many others. The Bishop of Antioch estimated that over half of Asia Minor had been converted to Christianity by the fourth century; Turkey was then part of the Eastern Roman Empire and the center of Greek-speaking Christianity. The Turks entered Asia Minor in the ninth century, bringing Islam with them. They conquered the area in 1453 and made Islam the official religion, which it remained until the 1920's.

Today most of the people are still Moslems, and Islam is strongly connected with statehood. Non-Moslems experience persecution and ostracism, and Christians are few in number. The total number of Christians in Turkey is about 185,000, most of whom are Orthodox or Roman Catholic. Roman Catholics number 29,000. Protestants comprise

about 1.4 percent of the Christian community; two of the larger Protestant groups are the Armenian Evangelical Church and the German Protestant Church. About 900 members of the foreign community are Protestants. All churches in Turkey face tremendous challenges in this Islam stronghold.

Foreign Missions: William Goodell of the American Board of Commissioners was the first Protestant missionary to Turkey. He arrived in 1831 and translated the Scriptures into Armeno-Turkish. His first converts were not Moslems, but nominal members of the Armenian Church who later formed their own denomination. Several other agencies arrived, worked for a short time and then withdrew.

Today three agencies report work in Turkey: the Southern Baptist Convention, the United Church of Christ and World Wide Missions. The largest is the United Church of Christ with 63 missionaries. The U.S. Catholic Mission Council reports four

missionaries in Turkey.

Christian literature distribution is a growing ministry among the Turks. The Bible is available in Turkish, and Scripture distribution in 1974 totaled over 27,000 pieces. Christian books are also being sold. Because most Turks own radios, a radio ministry has potential for the Kingdom. Trans World Radio in Monaco now broadcasts the gospel into Turkey. Other agencies are trying to reach the country through Turks who are migrant workers elsewhere in Europe.

Unreached Peoples: Virtually all of Turkey's population could be said to be unreached. Her village and city dwellers, devout Moslems, migrant workers, Kurdish minority and agricultural and industrial workers constitute potentially definable unreached groups. Use of Christian literature and radio broadcasts may be effective in reaching them, and churches and missions will have to discover more ways to reach these groups with the gospel.



GRIEF, GRACE & GRIST

The following article is a brief condensation of an address delivered by Dr. Henry at a World Vision staff retreat.

by Carl F. H. Henry
Lecturer-at-Large
World Vision International

In Matthew 24 and Luke 21 Jesus spoke of great distress and tribulation coming upon the world so severely that nothing living would survive unless God cut short the time of trouble. While that terrible day is not yet upon us, a huge and ominous eruption of apocalyptic forces may be nearer than we think.

Human Grief

Obviously we are in the presence of a worldwide blanket of human grief. No thinking person can deny it.

No century ever seems to have faced such multiplied human crises as ours—crises of pollution, energy, hunger, inflation, politics, population, sex, the home and so on. We live at a turning time in secular history fully as significant as that at the end of the Middle Ages. Today the global political crisis coincides with a global spiritual crisis in which men and nations boldly presume to take the place of God. Having lost right and wrong as absolutes, the secular West and its intellectual elite disagree and quarrel over what is true and good; nothing today is any longer either black or white.

Democracies have buckled under because of internal weakness, their almost universal decline being a unique phenomenon of the twentieth century. According to Aleksandr Solzhenitsyn, the non-Communist world is already doomed, and sooner than we think, Communist tyrants will be knocking on my door and yours. Whatever their differences, Communist Russia and Communist China agree on one thing: the coming world revolution must subdue every free-world alternative.

If, as we believe, Christ is coming soon to raise the dead and to shock us alive to the realities of his kingdom, must we not weep for two billion fellow humans

who do not yet know him? But the shedding of tears is not enough to fulfill the great commission; even if it were, who among us weeps in utter anguish for the world and for America as Jesus did over Jerusalem?

While I, for one, am easily overwhelmed by statistics, I all too readily become immune to them. I go numb at the iniquity of the Nazi slaughter of six million Jews. I am stunned by the devastation dealt to Europe in World War II by the uprooting of 60 million souls. When I hear that in the poor countries of this modern world, in *my* world, more than one in every five human beings—almost 650 million—subsists on an annual income of \$50 or less, I am emotionally staggered. My mind boggles to think that upwards of three and one-half million fellow human beings die of starvation every single year.

I don't hesitate to look out of the window or open a door when I hear a cry in the night. But to answer a million or six million or 650 million cries seems so utterly impossible that to my bewildered mind even the Lord's five loaves and two fishes appear woefully inadequate.

Americans have gained an international reputation for responding to global crises. But crises at home beset us over and above the ones that shadow the globe: crime, drugs, exploitation, unemployment, inequities and abuses of many kinds among all classes and ages. Spiraling government costs now wrench from each taxpayer's earnings one day's pay in five. Three million children are scarred by the psychic shock of broken homes. One in three teenage mothers in our land is unmarried. Alcoholism is a national scourge. One American in ten suffers a mental or nervous breakdown.

To equate these trends with "the American way" is obviously a grievous error. But there is less reason today than at any point in our nation's 200-year history to identify Christianity with the national spirit. If there is a world panorama, a global vision of grief, America no less than other countries falls within its frame.

Divine Grace

But superscribing and overarching all this human grief is an incomparable *world vision of divine grace*. "God so loved the world..." (John 3:16) means that world which in biblical times already stank with all the putrid heathenism which is surfacing once again in our day, a world abhorrent to God's pure nature and holy will. From such a repugnant world God salvaged the ancient Hebrews to establish a covenant relationship climaxed in the gracious gift of Jesus Christ in behalf of a doomed humanity.

The great commission still girdles the globe with the reassuring message of Christ's death for sinners and an invitation to forgiveness of sins and new life by the Holy Spirit. The one who by his resurrection has already

triumphed over all evil forces seeks, as head of the regenerate Church, to extend worldwide that victory over sin and Satan. Called to be the New Society, the Church already lives, if imperfectly, by the standard of the coming King; it channels compassion to the needy, illumines a dark and despairing world, calls civil government to maintain justice as God intends, demonstrates to rebels the love, joy and peace that Christ proffers to every man and reminds sinners that he alone rescues from cataclysmic disaster, inevitable doom and inescapable judgment.

What the Western masses learned in days past about humanitarianism they learned largely from persons transformed by the theology of the Cross. Even today those strangled by totalitarian restrictions can discover in the Holy Spirit a liberty that shames multitudes who, despite outward freedom, remain spiritually enslaved; professing religionists bound by affluence, bound by tradition, bound by compromise, bound by timidity in witnessing for Christ can be free, if they will.

Holy Grist

Finally, let me speak of *holy grist*. Grist is, first and foremost, grain ready for the mill, and as such speaks of bread for the hungry. Moreover, any journalist identifies what is valuable and interesting as grist, particularly when something can be turned to advantage as "grist for one's mill." That is the essence of godly grist: cast upon the waters it returns blessings a hundredfold. To convince you of the propriety of "holy grist," let me

**“No century
seems ever
to have faced
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as ours...”**

take it to the mill for grinding and discuss the holy grist of service, strategy and support that we all must bring to a grief-stricken world.

World Vision is a global humanitarian agency with evangelical loyalties; on that account it is committed to doing all it does in Christ's name. Its ministry is to extend a helping evangelical hand to the deprived, famished and underprivileged, both Christian and non-Christian.

In its compassionate ministry to a dying world, World Vision is concerned for the whole person. It is a catalytic agency that sparks evangelical Christians to meet world needs, sometimes on a quasi-emergency basis where sudden political, economic, social and other pressures thrust masses of people into highly unpredictable circumstances.

The worst famine of all, that of the human heart, is *spiritual*. For that reason, World Vision from its beginnings inaugurated Pastors' Conferences to link lonely, isolated Christian leaders and workers for prayer and fellowship, Bible preaching and teaching, discussion of besetting theological concerns and fuller evangelistic engagement.

The famine today is also *intellectual*. As never before the radical secularism of the West is joining Western technology in penetrating all the world's big cities. On Latin American campuses as well as in North America and Europe, and increasingly in urban Asia, Oceania and Africa, secular intellectual pressures take the initiative. The Asian mind is being pushed toward antisupernatural materialism by Communist countries on the one hand

and by Euramerican secularism on the other.

Young intellectuals everywhere need to know that there is a Christian alternative to the secularistic, materialistic agnosticism and atheism that increasingly pervade education today. In Asia and Africa it must be presented in the context of deeply-rooted cultural and religious traditions. In a day when Eastern and African religions tickle the fancy of youth in the West but are losing their hold on the educated young of the third world, the Christian thesis must be presented in Asia and Africa with sensitivity to cultural traditions. World Vision's share in establishing the Asian Center for Theological Studies and Mission as a base for training students from various Asian countries was a timely investment in South Korea, even if the current political situation has postponed government recognition.

The world famine, moreover, is *material*. To this area of human need—particularly in concern for Asian orphans during and after the war years and in feeding countless thousands in many lands—World Vision has responded with great credit as an evangelical relief agency. It has awakened evangelical conscience to the plight of the deprived millions for whom veritable manna from heaven is the only nourishing food there is.

World Vision has upheld the human dignity and worth of society's rejected, neglected masses, pointed them beyond their unsure animal existence to hope in the present as well as in the eternal future. President W. Stanley Mooneyham's *What Do You Say to a Hungry World?* (Word, 1975) reflects and accelerates the compassionate concern of an enlarging evangelical constituency.

World Vision's attitude toward the worldwide ecumenical movement has always been constructive, commending what is to be commended, criticizing in love what is to be criticized. Many denominational churches now disaffected by the ecumenical loss of evangelistic priorities readily support World Vision because its ministry is correlated with an evangelical witness.

A second World Vision concern is geopolitical. America's forfeiture of Indochina sent a shudder of insecurity throughout non-Communist Asia and shaped three convictions: first, that Asian countries must not in the last analysis suspend their national security upon American self-interest; second, that stronger internal security must be achieved even at the expense of democratic liberties of the West; and third, that new relationships must be probed with China, a country that even America no longer views as an enemy.

Even apart from free-world versus Communist-world politics per se, evangelical strategy must answer certain

“The great commission still girdles the globe with the reassuring message of Christ's death for sinners and... new life by the Holy Spirit.”

questions: since Communism officially suppresses Christian supernaturalism and even freedom of the religious press, should long-term plans be confined to lands sheltered by American self-interest? Would the Christian cause have been better served overall had funds and resources invested in Asia been concentrated, for example, in Japan where, although only one percent of the people are committed Christians, 60 percent are said to prefer Christianity to any other religion?

The answer is, of course, that the Christian mandate extends to all the world; it penetrates far beyond American self-interest and, as opportunities allow, even into Communist countries. Neither Christian evangelism nor evangelical compassion has geopolitical borders or limits.

While World Vision has for the present lost control over the 18,000 children in its projects in South Vietnam, the seed of the gospel has been planted, and it is God alone who, in any case, gives the increase. For instance, at the time of the 1968 Asian Congress on Evangelism there were but 300 Christians in Cambodia; today there are 10,000 believers, many of them in prison or facing persecution. As we know, the modern hospital completed there by World Vision was taken over by revolutionaries who created their own "counterwitness" by turning out the sick and aged to die from hunger and exposure.

What about South Korea? Since the forfeiture of South Vietnam, where South Korean troops fought as valiantly as any, South Korean authorities are more determined than ever to secure their borders and territory. Christians are organizing hundreds of precinct house meetings so that in case of some emergency believers will be personally known to each other.

Are American Christians therefore to forsake South Korea? The Park regime's totalitarian restrictions on civil liberties do little to dispel such temptation. Or while we enter or even squeeze through every remaining door to proclaim the gospel and exhibit compassion for the needy, are we also to fearlessly voice the truth about human dignity? Who is to say that totalitarian fortunes may not be reversed, as German Nazis and Japanese militarists discovered? Or, on the other hand, that divine providence may not allow America and all her supposed self-interest to be eclipsed, as Solzhenitsyn warns? Does the free-world power block, in fact, everywhere accommodate unimpeded evangelical preaching of the gospel, much less welcome a Christian ethic? What about Turkey? or Israel? or Greece? or Italy? And so on.

Political considerations play their part in furnishing certain insights. What, for example, is the present strategic importance of Japan on the world scene? How

“Even in our complex day evangelical strategy remains... oriented to two focuses- the great commission and the Lord's return.”

can we reach Japanese business executives in America and Japanese tourists (over 375,000 came to the U.S. during the first half of 1975)? How can we reinforce the ministries of Japanese-American churches here at home? Are we to assist Chinese-American and other biracial ministries, and if so, how?

But even in our complex day evangelical strategy remains ideally oriented to two focuses: the great commission and the Lord's return. Within that framework we move through every open door to meet people's special needs.

These two focuses lend a certain tension to Christian service in every age, for, while pressured by the enormity of the work to be done, we must also daily anticipate the Lord's return. The same Lord who issued the great commission also taught the parable of the unready virgins.

Evangelical Christians today are interested in the social dimensions of the gospel as they have not been for almost a century. Mounting support for World Vision attests to confidence in an agency that combines evangelical witness with compassionate social service. This policy is what most effectively commends us to interested people. We cannot betray that confidence without loss to the Kingdom enterprise and to the glory of God who brought World Vision into being.

For many reasons the bicentennial year may be a propitious moment for evangelical agencies to unite in a mighty demonstration to the world—declaring that for multitudes the Word of God still remains the most irresistible reality.

At this turning time in national affairs, in world fortunes and in human civilization, a world vision of human grief, a world vision of divine grace, and a world vision of holy grist can hopefully readjust and realign the ailing hinge of modern history according to God's plumb line of justice and justification through Jesus Christ, mankind's only Savior and Lord.



LOVEBAKE Is Fun and Makes a Huge Difference

LOVEBAKE—What is it? It's a new, basic, simple, vital way for every woman to help fight starvation around the world... on a woman-to-woman basis.

According to Carol Bacall, World Vision's national LOVEBAKE coordinator, "A LOVEBAKE is fun and makes a huge difference." And she is so right.

LOVEBAKE is also simple: Each woman in the group bakes bread. Bread. Not cream puffs, but bread. The staple of life in most cultures. Then the group has a LOVEBAKE sale. The money raised helps mothers in famine areas and refugee camps bake bread for their families. LOVEBAKE *does* make a huge difference!

Having a LOVEBAKE is fun, with first-time baking classes, baking together, the smell of fresh bread, sifting, kneading, baking, selling, eating. A LOVEBAKE is one practical, tangible, woman-to-woman way of caring and saying, "We'll help!"

World Vision has developed a complete "how-to" package. There are press releases, posters, skits, announcements and other materials available.

If your group would like information (with no obligation) about having a LOVEBAKE, fill out this coupon. We'll send you the details by return mail.

LOVEBAKE

Our group would like LOVEBAKE details:

Name _____
 Group/Church _____
 Denom./Org. _____
 Address _____
 City _____
 State _____ Zip _____

Guatemala Update

In the March issue of *World Vision Magazine*, the report read, "As many as 600 World Vision-sponsored children are dead." We are happy to revise that figure *downward* to read, "Approximately 60..." Praise God with us that this is not nearly as high as was previously indicated.

World Vision continues to send substantial funding and major assistance into the quake-ravaged country. We deeply appreciate your immediate responses to the overwhelming needs. One further positive note: During this time of crisis, Christians have been meeting wherever possible, actively sharing the love of Christ with their fellow-sufferers, and thousands of earthquake victims have received Jesus into their lives.



Hunger Telecasts Continue

As of publication of this issue, 45 showings of the five-hour television special "What Will We Say to a Hungry World?" have been aired—in virtually every section of the country: north, east, south and west. The program has been shown in both metropolitan and small rural areas.

The response: A tremendous demonstration that people really care, that they are ready and willing to respond to the desperate hunger needs as they are presented.

World Vision has never undertaken anything of such magnitude before and is very happy with the way people from all walks of life, and from every area of the U.S., are responding. As a result of all this, over 100 more airings are being scheduled through December of this year. These will be in the top markets—beginning in April with New York City.

The total thrust of the programs is geared to acquaint the people at the grass-roots level in the U.S. with the critical hunger situation being faced in wide areas in the world—and to enlist the involvement of everyone to reduce the number of *more than 12,000 people who die each day because of hunger.*

The live telethons are emceed by the Reverend James W. Andrews, senior pastor of the Metropolitan Chapel of Buffalo, New York. World Vision is indebted to Jim Andrews, longtime friend of Dr. Mooneyham and the organization, for his continued participation in the program, despite his own heavy schedule.

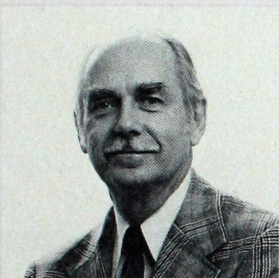
The Reverend Mr. Andrews (pictured below) has pastored the Metropolitan Chapel for several years, during which time it has grown significantly, with a powerful influence for Christ across a wide area. The ministries of the church include a weekly television broadcast. Also



hosting: the Reverends Russ Leveille, Assoc. Minister Metropolitan Chapel; Ken Overstreet, San Diego YFC Director and George Rebsamen, pastor Calvary Memorial Church, Phila.

Just a Little Girl . . .

This heart-touching story comes from Robert S. Ash, Associate Director for Africa, Relief and Development Division, upon his recent return from Kenya.



Robert S. Ash

"She was just a very little girl," Bob said, "perhaps three years old, certainly not more than four."

He told of first seeing the girl in the mission hospital compound at Kalokol, among the Turkana people.

"She was unclothed," he said, "but not conscious of her nakedness . . . and poverty. Standing beside her was a blind man, old and gaunt."

When the mission nurse saw Bob Ash watching the rather unlikely pair, she told him that the blind man lived in a "nearby" village—more than two miles distant—and that it was the little girl's daily practice to bring the man to the hospital each morning for treatment and food.

"After the man is cared for," the nurse said, "they give the little girl a cup of milk."

Bob said, "I next saw the girl leading the blind man along a dusty road—at the end of a four-foot-long stick. . . ."

What a sight: the small girl with her huge responsibility. "As I watched her," Bob said, "I was reminded of the words of our Lord when he said, 'Suffer the little children to come unto me . . . for of such is the kingdom of God'" (Mark 10:14).

World Vision sponsors a medical-feeding program in this 35-bed African Inland Mission hospital, located in the Turkana Desert of northern Kenya.

Youth Fast for Hunger Victims

World Vision received a check for \$1813.80 from 37 members of the Protestant and Eastern Orthodox Youth of the Chapel at Hickam Air Force Base.

The youths denied themselves food for up to 24 hours in order to raise the money. They asked individuals to pledge a certain amount for each hour a group member went without food. About half the group fasted for 24 hours and the rest, either 18 or 19 hours.

They gathered at the chapel at 4 p.m. after school on a Friday and remained until Saturday afternoon or evening. During their time of fasting they studied the world hunger problem, viewed two films, had a Bible study on self-denial, held a worship service of thanksgiving, had a discussion on Christian responsibility and spent the night in sleeping bags in the annex.

Through this effort the youths raised \$1146.67. The next day, Sunday, they led the services of worship and received all offerings in the name of World Vision. These amounted to \$667.13. The total amount of \$1813.80 is representative of the concern of Hickam AFB people for the world's hungry.



Dr. Ted W. Engstrom and Edward R. Dayton invite pastors and Christian leaders to share in the two-day seminar

MANAGING

May 6, 7 in Pasadena, CA
Sept. 16, 17 in Charlotte, NC
Oct. 21, 22 in Cincinnati, OH

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Mr. Dayton, author of *Tools for Time Management*, is director of MARC and also of World Vision's Research and Management Systems.

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It was four years ago that the ministry known as "International Intercessors" was born as the prayer arm of World Vision. During these years this family of prayer partners has developed to more than 10,000 individuals and groups scattered around the world. Day by day, these dedicated believers in intercessory prayer bear before the Lord the daily reminders which are sent to them monthly and which focus in on the work of God on the international scene. The list of prayer items not only draws attention to the areas where World Vision is at work in the world, but directs prayer interests to the efforts made by many other Christian agencies around our needy globe.

Since we have literally hundreds of promises of the fact that God hears and answers prayer and rewards

those who dare to believe him, International Intercessors is a vitally effective aspect of World Vision's ministry. Prayer is the declaration of the believer's faith in God and his promises, and at the same time it places the one praying at God's disposal to be used as he deems fit.

We would be happy to see the number of International Intercessors grow because the needs in the world are ever on the increase. Fellowship in this program can be a very rewarding and fulfilling experience for those who meet in small groups. The daily prayer reminder is an excellent tool for family devotions, enabling families to reach out around the world and be spiritually involved in the work of God.

As part of this program, copies of some of the classic messages on prayer by such men as Andrew Murray, E. M. Bounds, Charles Finney and others are available. These can be valuable study guides for those who wish to give themselves to the incomparably important ministry of intercessory prayer.

The Rev. W. Herbert Scott directs this vital ministry for us; he recently mentioned that World Vision's emphasis on social concern, evangelism and prayer together seems like an invincible triad. As Ecclesiastes tells us, "A threefold cord is not quickly broken" (4:12).

Your partnership—in prayer, concern and giving—is of inestimable importance in the ministries of World Vision. Thank you, again, for your partnership.

Ted W. Engstrom
Executive Vice-President

readers' right

Sacrificial Gifts

Sir: Last fall my wife and two children decided that we wanted to do something to meet specific needs of God's family in India. While our personal ministry is here in Latin America, we desired deeply to identify in some way with other sectors of our planet. We set up a small work plan for our children (ages six and four), and they earned pennies doing some household chores. After praying this matter through, we decided that we wanted to give \$200 as a couple, and the 60 cents comes from what the children earned.

Little did we realize that Guatemala would experience the devastation of February 4. Just now as I looked over my check, I noticed that it was dated two days before the earthquake. In spite of the disaster here, we wanted to follow through on our pledge to the Lord, designating our gift directly to Indian Christians who face starvation in the villages.

Thank you for your service, and we also thank you for World Vision's aid to Guatemala during these days.

William David Taylor
Guatemala City, Guatemala

Hunger Program

Sir: In January, robbers broke in and

stole our sterling. We have decided to give the insurance money to feed hungry people in the name of God's precious Son.

As one family, we know the Lord will bless it and multiply it as it goes out in his name.

Mrs. Tom Wanous
Richfield, Minnesota

Sir: We have been singing gospel concerts for about eight months. When my husband read the first chapter of Dr. Mooneyham's book *What Do You Say to a Hungry World?*, he mentioned it to me, and we both decided that God was leading us to donate our net profit from the concerts to alleviate world hunger.

We are so excited that God has chosen us—who really know so little about world hunger—to do this ministry. Pray for us, that God will use us.

Mrs. Jan Salley
Hewitt, Texas

child, by faith. Now we have nine children in five different countries. I have a huge scrapbook with all the pictures, letters and Christmas cards. Each year they sent pictures of the things bought with money we sent, and I could see them grow, spiritually and physically.

I want to say that it has been the joy of my life.

Mrs. R. K. Willis
Hampton, Virginia

Sir: I have grown to love your work dearly over the years. I have never made a large salary, but I determined that I would sponsor a child. For two years I have been the sponsor of a child with cerebral palsy in an orphanage in Seoul.

Much of my relationship with World Vision has been associated with tears—tears of concern and compassion, tears of joy and tears of gratitude for such a lovely work in the midst of so much horror. I believe the greatest single influence in my life in keeping my heart warm and my soul sensitive to the needs of hurting humanity is your organization. Your ministry is blessed, and I thank you from the depths of my heart.

Ernestine Hooker
Macon, Georgia

Sponsors Write

Sir: In 1958, we started sponsoring one

lift up your eyes

The 'Right to Food' Muddle

Leave it to us evangelicals to "muck up" an issue that, far from fracturing us, should fuse us.

Last year Senator Mark Hatfield introduced a resolution to the effect that the U.S. Congress declare the right of every person to a nutritionally adequate diet, and that this right is "henceforth to be recognized as a cornerstone of United States policy."

Editorially, *Christianity Today* questioned the propriety and logic of the Hatfield resolution, suggesting that it was naive if not dangerous. The naivete—if such it be—might be argued from the "Whereas" section of the proposal. For example, quoted use is made of one of the objectives of the World Food Conference: "That within a decade no child will go to bed hungry, that no family will fear for its next day's bread." Even though "original sin" will see to it that the goal is not reached, I know of no biblical reason why it should not be lifted as a target. Almost anything would be better than the fatalistic passivity with which the "haves" regard the low estate of the "have-nots."

However, my intention here is not to be drawn to the margins of the right-to-food issue but to tackle the core of it. Our U.S. Bicentennial should be helpful at this point.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

Those who cherish the Judeo-Christian tradition would say that what is chiefly significant in that famous pronouncement is the link that it establishes between human rights and the divine Creator. Those rights that are basic are not granted by governments; they are given by God. They belong to the very nature of the Creator/creature relationship. In this context it seems to me that whatever we mean by the *right to life* must apply to the *right to food*.

Look at a newborn! Of what value is it to assert that infant's right to life if we deny the right to such food as is required to sustain that life?

Bread For the World, on whose board of directors Senator Hatfield sits, has published a declaration of "The Right to Food," in which it is affirmed that

This right is grounded in the value God places on human life and in the belief that 'The earth is the Lord's and the fulness thereof.'

I personally have no difficulty subscribing to such a statement. I believe that it has for its underpinning the remarkable combination of justice and mercy that informs the Old Testament and the superb blending of grace and righteousness that marks the New Testament.

It should be noted that the "right to food" position makes no extravagant claims. What is asserted is not the right to *rich* food, or *abundance* of food or food *surpluses*. All that is affirmed in the Hatfield resolution and

the *Bread for the World* declaration is the right to a nutritionally adequate diet.

It is therefore confusingly unfortunate to read the published letter of an evangelical seminary student in which the "Right to Food" resolution is attacked hip and thigh. He says it is—or would be if adopted—theologically dubious, diplomatically disastrous, legally dangerous, economically irresponsible and evangelistically evasive. One feels like saying, Really, is it that awful to claim that babies, who admittedly have a right to life, have a right to the nutrients of nature by means of which that life will be given its only chance to survive?

The Bible leads me away from the student's conclusion. For there I read how God taught his people Israel that even property rights are not unlimited. They must yield to the rights and needs of the poor. "You shall not reap your field to its very border, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the sojourner" (Lev. 19:9,10 RSV). "You shall!" That was not charity; it was *law*.

Our seminary friend asserts boldly—because he sets the sentence in capitals—that, "WE HAVE NO RIGHT TO ANYTHING." The difficulty with such a pronouncement is that it raises more questions than it answers. He follows with, "All that we have is from the unbounded grace of God, who is under no obligation to give us anything."

If this means that God was under no obligation to create the world and humanity in the first place, then it is valid. But the God of the Bible is the God who, having created, *wills* justice as well as mercy, *wills* attitudes as well as actions. This means that all persons, theist or atheist, Christian or non-Christian, are, according to their knowledge and resources, held accountable for just dealings with their fellows. "Every one to whom much is given, of him will much be required" (Luke 12:48 RSV).

And surely our indignant seminarian has banged his ball across the left-field foul line when he challenges: "And where in this bill [the Hatfield resolution] is the name of the Lord mentioned?" One might as well ask by what right the Book of Esther appears in the Bible when it nowhere contains the name of God.

Let's get down on our penitent knees. Our prosperity has calloused us. (It has done it to me, I shamefacedly confess.) Our American consumeritis has infected us. We purr like good evangelical kittens when the Lord caressingly strokes us. We yelp like wounded poodles when he rebukingly goads us.

'Lord, when did we see thee hungry or thirsty . . . and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me (Matthew 25:44,45 RSV).'

Paul Speer

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