

world vision

APRIL 1978

THAILAND CRUSADES



A
YEAR
FOR
NEW
BEGINNINGS



contents

- 3 **Globe at a Glance**
- 4 **Thailand Crusades:
A Year for New Beginnings**
- 8 **Bethel Farm—A Community of Concern**
- 10 **The Disclosure Dilemma:
What's the Answer?**
- 14 **Outcasts No Longer**
- 14 **People of the Forest**
- 15 **"I Give Only to Evangelism"**
- 16 **My Mother, A Carnation for You**
- 17 **Operation Mudlift—
Emergency Food for the Navajos**
- 18 **ACTS: Asians Reaching Asia**
- 20 **People and Projects**
- 22 **Gathering Up the Fragments**
- 23 **Lift Up Your Eyes**

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INSIDE OUR WORLD . . .

Once Upon a Time...

About 25 years ago, a young veterinary student in India felt compelled to start putting his spare time to better use; he began singing on street corners. He had a strong and effective bass voice, and it didn't take long for a large crowd to assemble. Once they were gathered, the student would share his faith and tell his listeners about the close personal relationship they could enjoy with Jesus Christ.

After graduation, the young lay evangelist found four like-minded friends who also wanted to share the Gospel of Christ with their countrymen. So that no one could point an accusing finger at them and say they were living off other people, they decided they would operate from a farm, which they would work and save to purchase. Soon after, thanks to a scholarship, the evangelist went on to the United States for theological training. He spent his summers working on farms. And he kept singing and even made some recordings. World Vision's founder, Bob Pierce, heard him and invited him to be a soloist at Pierce's large Tokyo crusades.

When the young man returned to India, he and his friends still had not saved enough money for their farm. So he accepted, for one year only, a position as pastor of the Emmanuel Methodist Church in Madras. God used him to bring about renewal and growth in that city. One year became two, and stretched into three. And then a wealthy couple donated 100 acres of land if it would be put to some Christian purpose. The Bethel Agricultural Fellowship was founded in 1962 as a living Christian community to proclaim Christ in word and deed.

In the 16 years since, the Fellowship has continued to grow and expand its outreach; record royalties still help to support it. You can read about this good work in the article beginning on page eight.

And the Methodist pastor? He, too, has continued to grow and expand his outreach. His pastorate lasted 13 years; he also served as a district superintendent of the Methodist Church of Southern Asia until late 1974 when God called him to a larger work. As vice-president-at-large for World Vision International, Dr. Samuel T. Kamalson now ministers to Christian leaders the world over. For blessing us with this sensitive and compassionate brother, we thank the Lord.

globe at a glance

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

EVANGELICALS TAKE ON SOCIAL RESPONSIBILITY

Evangelical Christians are increasingly coming to grips with their responsibility to care for the *whole* person—not just the soul.

The recent convention of the National Association of Evangelicals focused on God's mandate to the prophet Micah, "to do justice, to love kindness and to walk humbly with God." A position paper adopted at the convention recognized "the far-reaching responsibility we have to make the message of redemption in Christ known to that part of the world which is acquiescing to its immoralities, anguishing in its inhumanities and frustrated by its poverties."

Earlier this year, a group called Evangelicals for Social Action (ESA) met to plan activities promoting social justice. Dr. Ronald Sider, professor at Messiah College and president of ESA, stated, "A dramatic change has occurred in evangelical circles in the last 10 years. Evangelical Christians now agree that working for social justice is a biblical mandate." Sider and Dr. Horace Fenton have been named coordinators of an international consultation to help Christians deal with their newly found social responsibility. To be held in 1980, the consultation will be sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization.

Asia

HONG KONG—According to reports from mainland China, 16 ministers who disappeared from Chinese society during the "Cultural Revolution" 10 years ago have reappeared in Peking. The Catholic and Protestant clergymen were listed among nearly 2000 delegates to a convention seeking to demonstrate popular support for the country's new leaders. The heavily publicized participation of church leaders in the convention was interpreted as an effort by the Peking Government to restore at least the appearance of normalcy after a decade of turmoil. Observers said the event did not signify a religious revival.

Latin America

BUENOS AIRES, Argentina—A Government decree that took effect in March gives 90 days for all religions except the Roman Catholic Church to register with the state. Otherwise, they will be barred from legally conducting their activities. The country is about 90 percent Catholic. Three religious groups have already been outlawed: the Jehovah's Witnesses,

Hare Krishnas and the Divine Light Mission. Government officials have assured evangelical leaders that churches belonging to the Federation of Protestant Churches will have no problem.

PANAMA CITY, Panama—Some 15,000 people attended a nine-day "Africa to Panama" mission conducted by Ugandan Bishop Festo Kivengere and South African leader Michael Cassidy. Sponsored by African Enterprise, the meetings were supported by about 90 churches in Panama and the Canal Zone. Approximately 200 people committed their lives to Christ for the first time at the rallies. One veteran missionary called it the "greatest inter-church effort in Panama since Billy Graham's meetings 20 years ago."

Europe

LONDON, England—Iman Rafiq, leader of the Ahmadiyya Muslim sect in Great Britain, has announced a \$2 million missionary effort in the United Kingdom that will include "the evangelization of committed Christians." The Muslim leader claim-

ed that Christianity has failed to bring America and Europe to a living communion with God and declared that "Britain is ripe for conversion to Islam."

North America

PASADENA, California—The Association of Church Missions Committees has announced "The Challenge of the Great Commission" as the theme for its fourth annual national conference, July 20-23. To be held at Bethel College in St. Paul, Minnesota, the conference is designed to help local congregations respond to the needs of the nearly three billion people in our world who have never heard a clear presentation of the Gospel.

The National Association of Evangelicals has elected as its new president Dr. Carl H. Lundquist, president of Bethel College and Seminary.

Evangelist Billy Graham has been invited to conduct a series of religious meetings in Poland by Baptist leaders in that country.



Dr. Paul Freed in China.

Although there is little evidence of religious activity, Christian broadcasts can be heard clearly throughout the People's Republic of China, said Dr. Paul Freed, president of Trans World Radio. Freed said that each of the seven homes he visited had radios, six of them shortwave.



It was a first in the beautiful kingdom of Thailand. It had never happened before. There were those who said it probably never would or could happen in this Buddhist country of 43 million people, where Christians number less than one-half percent of the population.

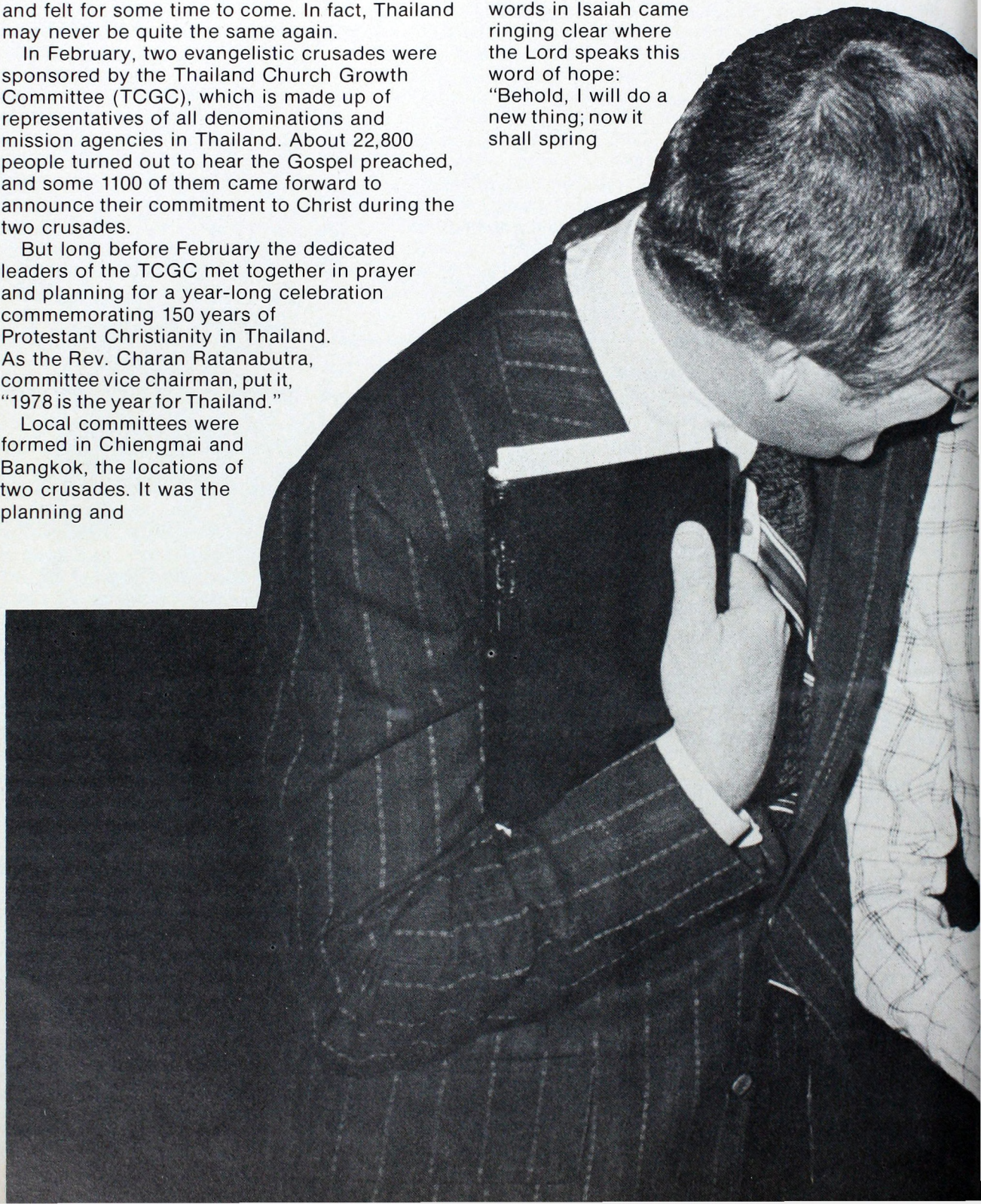
Yet happen it did, and the impact will be seen and felt for some time to come. In fact, Thailand may never be quite the same again.

In February, two evangelistic crusades were sponsored by the Thailand Church Growth Committee (TCGC), which is made up of representatives of all denominations and mission agencies in Thailand. About 22,800 people turned out to hear the Gospel preached, and some 1100 of them came forward to announce their commitment to Christ during the two crusades.

But long before February the dedicated leaders of the TCGC met together in prayer and planning for a year-long celebration commemorating 150 years of Protestant Christianity in Thailand. As the Rev. Charan Ratanabutra, committee vice chairman, put it, "1978 is the year for Thailand."

Local committees were formed in Chiangmai and Bangkok, the locations of two crusades. It was the planning and

preparations for these that brought about a series of "firsts" in these two largest cities in Thailand. Never before had all the Protestant bodies (churches, mission agencies and missionaries) come together in a united, cooperative effort to present the Gospel of Jesus Christ. This was something new, and the words in Isaiah came ringing clear where the Lord speaks this word of hope: "Behold, I will do a new thing; now it shall spring



THAILAND CRUSADES

forth; shall ye not know it?" (Isa. 43:19a). Yes, this was a "new thing" indeed!

Dr. Stan Mooneyham, president of World Vision, was the invited evangelist at both the Chiangmai and Bangkok crusades. Thai Christians also spoke powerfully about their conversions to Christ.

The first of the crusades took place February 15 to 19 in the beautiful city of northern Thailand, Chiangmai. It was on the banks of the Ping River there that Chiangmai's first Protestant missionary set foot—on the very spot where the crusade was held. The property was a gift from an early king to the missionary many years ago, but it was purchased with blood. Two of the missionary's converts, members of the Royal Court, were martyred for the sake of the Gospel when they refused to recant their newfound faith.

So it was fitting that another "first" should take place on that site: the largest Christian gathering in the history of Chiangmai. And what a beautiful gathering it was, quite unlike crusades in America. The mood was festive, and there were street vendors with loaded carts of delicacies ranging from hot sweet corn to candies of all sorts. In fact, directly across

A YEAR FOR NEW BEGINNINGS

by **Bob Jones**

Associate Director
Pacific/North Area Office
World Vision International





from the entrance, one could sit down along the roadside for a "full course" meal.

At 6:30 P.M. the people started to arrive. Overflowing the chairs and benches, they sat on the grass or stood under the trees at the far end of the field. And still they kept coming, nearly 4000 each night, to hear Dr. Mooneyham proclaim the new life they could experience in Jesus Christ. Looking over the hushed and reverent crowd, one was pleasantly amused by the sight of colorful balloons floating at the end of strings tied to children's wrists as they listened so attentively beside their parents.

At the conclusion of the message each night people were given an invitation to accept Jesus Christ as personal Savior and Lord and receive the "new life" in Him. Then another "first" took place. Over 500 came forward and stayed to be counseled. Over 250 of these were new believers. But let Mary Dunham, wife of 12-year veteran missionary Dan Dunham, tell it:

"It was a unique sight for Chiangmai's First Church, where the counseling took place," she says. "The open-sided sanctuary was full of people who were obviously not involved in the holy hush of a conventional worship service. The pews were filled with clusters of twos and threes, deep in personal conversation as counselors answered questions and offered guidance with relevant scripture verses to the some 260 former Buddhists who came forward to accept Christ.

"For instance, there was Saeta," Mary continues, "a teenage boy who smoked and laughed during the meeting, apparently oblivious to the stirring sermon delivered by t



evangelist. An alert counselor read his behavior as conviction, rather than unconcerned indifference, and lead him into a friendly discussion. Saeta eventually opened up his heart to reveal frustrated longings and intense questions: 'How do you *know* there is a God? . . . Why did He have to give His Son? . . . And didn't Christ care that He got the raw end of the deal?'"

Mary also recalls the little lady whose years were outlined on her wrinkled face and whose soul was mirrored in her pleading words, "Will I go to heaven now? I'm going to die soon and I want to know I'm going to heaven."


"And then there was the nine-year-old youngster who was overjoyed to know that the gift of salvation was free," Mary recalls. "He couldn't sign the card provided for new converts because his parents were too poor to send him to school. 'I'm going to bring my mom and dad to hear this!' he told his counselor. He kept his word, and the next night had both of his parents in tow. 'A little child shall lead them' was never so literally translated."

Similar stories could be told of the five days' campaign in Bangkok's Lumpini Hall. Never in the history of the city have so many gathered to hear the presentation of the Gospel. Those responding to Dr. Mooneyham's invitation to receive Christ ranged from the son of a witch doctor to the children of missionaries. People of all ages and backgrounds came to accept the new life.

There was, however, a new dimension to the Bangkok meetings. Christian recording artists Andrae Crouch and the beautiful Evie Tornquist thrilled and inspired the nearly 5000 people who jammed Lumpini Hall night after night. It was obvious that these two lovable servants of God had more to offer than just their talent. They gave totally of themselves and even stayed an extra day to minister to the personal workers and encourage new believers as they met the night after the last crusade meeting.

Christians from around the world have joined in prayer for Thailand, and prayer was the essential ingredient in what happened. Night after night, up in the far corner of the balcony at Lumpini Hall, you could find Preeda, the prayer chairman, and his faithful band of prayer warriors. On their knees all the while the evangelist spoke, they were in prayer. Those prayers are still being answered.

The meetings have been hailed by national church leaders as a significant "first" in cooperative evangelism among Thai Christians. Never before have so many pastors and churches joined together in such a cooperative outreach effort. But this is just a beginning. In May, pastors will attend workshops to increase their skills in expository preaching. The Asia Congress on Evangelism will be held in Bangkok in July, and December will bring another evangelism celebration. Please continue to pray for Thailand.

Did anything really happen in Thailand? Well, as the Rev. Boonwanai, pastor of the Church of Christ of Thailand congregation at Guai Kao put it, "This was the first time the churches came together. I had an opportunity to work on a committee with pastors from other denominations and I fell in love with them. But best of all, many of my people did what they didn't believe they could do and what I didn't believe they could do: They shared Christ and His love with others. My ministry and my church will never be the same." 



Tornquist and Andrae Crouch (above) ministered music at the Bangkok crusade.

Deeply involved in the crusades were (l. to r.) David Liao, coordinator, Thailand Church with Committee; Dr. W. Stanley Mooneyham, the evangelist; the Rev. Paul Ariga, an evangelist in Japan who also conducted meetings, and Rev. Silawej Kanjanamukda, secretary of evangelism for the Church of Christ in Thailand.

In the state of Tamil Nadu in southern India there is a village called Danishpet. Located near the city of Salem, the community is no different than thousands of other rural settlements throughout the country—with one exception. That exception is the Bethel farm, which has made a tangible contribution both to the physical and spiritual needs of its community in the name of Jesus Christ.

The results have also been quite tangible: Agricultural methods and livestock have improved; other farms in the area have become more productive, sometimes self-supporting;

children are being cared for and educated; destitute youngsters are finding love and self-respect, and men, women and children alike are learning how to share their faith, sometimes with amazing results.

Most of Bethel's staff still remember the five-year-old girl who was sent to the farm by the state's correctional agency. She needed a home because her father was in prison for life; he had murdered his wife. The girl was destitute; what relatives she had wanted no part of her.

The girl had witnessed her mother's death, and she was in a state of shock for almost a year

after her arrival at Bethel. Finally, patience, love, constant care and prayer restored her to health. A few years later, she asked to see her father, and her periodic visits made him cry and regret his past actions. After she, herself, had experienced a spiritual rebirth, she said to her father, "Although we cannot live together here, we can someday live together in our Father's house, if you will come to Jesus."

The father gave his life to Jesus as a result of his daughter's witness and now leads a Bible study in prison. Other prisoners have been converted after hearing his testimony, and have asked if their children could also be sent to Bethel.

Officially known as the Bethel Agricultural Fellowship, the farm was established in 1962. For nearly 10 years prior to that time, however, it had been a dream in the hearts of five young men. They wanted to share the good news of the Gospel with their countrymen. But they didn't want anyone to accuse them of being parasites, of living off the hard work of others. So they decided to save and buy a farm; they pictured it as a living Christian community that would support itself and proclaim Christ in word and deed.

But they never did save enough. Three of the men eventually lost interest. Then, when it seemed like the dream would never be realized, 100 acres was unexpectedly given to one of the men, Dr. Samuel T. Kamaleson, pastor of the Emmanuel Methodist Church in Madras.

With P. Samuel as the executive secretary, the Bethel Agricultural Fellowship began at last. Dedicated men and women from India, Europe and the United States have volunteered their services, and each staff member has a special story about how God directed him to Bethel. For Christian Deufer, an agriculturist, the story is as real today

BETHEL FARM- A Community of Concern



as it was in 1964 when, in Paris, France, he stopped to help an American missionary fix his car.

The two men talked as they worked. When Deufer mentioned a desire to go to India, the American told of once meeting a man who had since returned to India with a dream of establishing an agricultural center; he had no address, only the name, Samuel Kamaleson, and a videotape picture of what Kamaleson looked like.

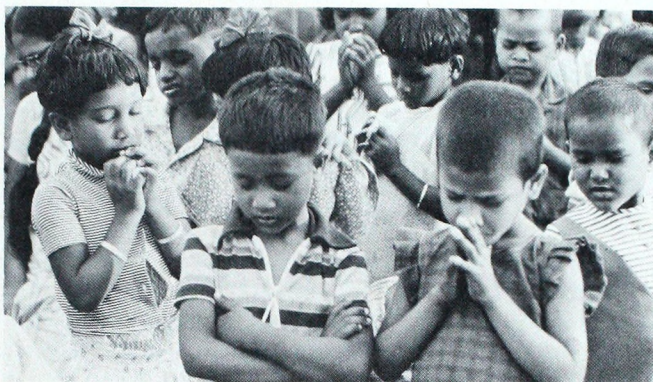
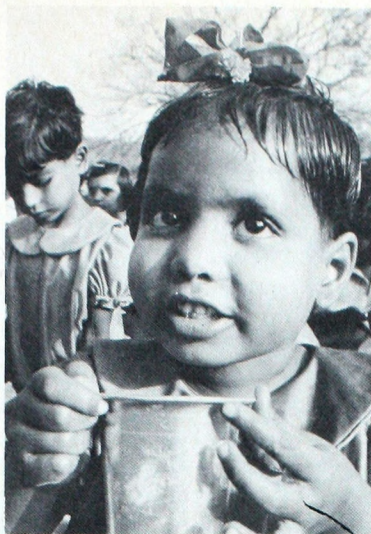
Armed with only that small bit of information, Deufer sold his property and moved his family to India. In Bombay, he was told that Kamaleson sounded like a South Indian name, possibly Tamilian; try Madras, the capital of Tamil Nadu, someone suggested. He did and found his man—and became the fellowship's first agriculturist.

Now numbering about 150, staff members include teachers and mechanics, carpenters and masons, farmers and nurses. Their task is not simply to keep Bethel productive and self-supporting, but to identify themselves with the needs of some 40,000 people in their economically depressed community. Through such close contacts, relationships are developed whereby it becomes possible to share one's faith in God.

From a basic agricultural program, Bethel expanded its involvement into livestock and then dairy cattle. A home for orphans soon followed and then, a school for educating the orphans, staff children and other poor children in the community.

A recent grant from World Vision will enable the Bethel farm to expand its community concern and involvement into the area of health care. A doctor and two nurses, equipped with a mobile medical clinic, will soon offer preventive health-care, nutrition and sanitation training.

But underlying all else at Bethel farm is the primary aim



of sharing the Gospel. The Bethel program includes a training center for evangelism, as well as an annual evangelistic campaign called "Highway Campmeeting," designed to attract college students and professionals. It usually draws several hundred people, many of whom experience a personal encounter with Christ.

In addition, staff teachers specializing in child evangelism visit outlying villages to talk to the children about Jesus. During one such visit to a remote area in which cholera had just broken out, a teacher was advised to "tell them as never before, because some of these children may never hear the message again." He did, speaking fervently about attaining victory over the fear of death through Jesus Christ.

One of the pupils who made a commitment that day later came down with cholera. When that disease strikes in India, custom dictates that demonic activity is responsible; therefore, every-

one but the stricken person must leave the home.

So although the student's parents left their home, love compelled them to return during the night to observe her through a window. During one visit they heard her praying, "Even my parents have left me, Jesus, and I'm afraid. The man said you would not leave me, and I am holding on to you."

In the morning, she emerged from the house, weak from her ordeal, but with no sign of cholera. Her joyful parents rushed off to the nearest church and asked to be baptized themselves. Through them, nearly half of the 200 families in their village have since been converted.

And so the influence of Bethel farm continues—reaching, loving, sharing, caring. Beginning with its small corner of the world, it is having an influence that has far surpassed the dreams of the young men who so prayerfully gave it life 16 years ago.



5,400,883	\$ 5,364,178	\$ 5,400,883	\$ 5,364,178
93,491	1,546,994	17,167	17,011
1,564,054	14,968	224,269	223,041
1,219,629	991,919	2,912,835	2,787,401
93,491	55,013	722,930	719,611
9,382,236	7,943,003	12,094,982	10,008,221
3,929,505	3,405,375	227,082	201,881
<u>\$16,199,265</u>	<u>\$13,957,282</u>	<u>\$16,199,265</u>	<u>\$13,957,282</u>

THE DISCLOSURE DILEMMA:

Overhead. Fund raising. Misuse of funds. Financial disclosure.

These are terms that appear increasingly in our daily lives with respect to charities and charitable giving. But what do they mean, and how do they affect all of us? What kind of financial disclosure is needed, and how should evangelical agencies go about providing it?

America has long been known as a "giving" nation. In 1976 alone, \$28.5 billion was donated to charities; this amounted to two percent of the country's Gross National Product. But in too many instances, you, the American public, have been taken advantage of by the very organizations you so unselfishly seek to help.

The reports blare out from the media: misuse of charitable funds; fund-raising costs as high as 60, 80 and even 90 cents out of every donated dollar; far too little actually reaching people in need. And, sad to say, some of these organizations are purportedly "Christian" charities. Although those who mishandle funds are really few in number, their unprofessional conduct sorely undermines the credibility of us all. As the result of such recent scandals as the Pallotine Fathers and others, public cries for more financial disclosure and even Government regulation have become quite common.

Many organizations readily provide financial information upon request; many others still do not. Most of those that don't are still reputable and honest agencies whose managements are seeking to do a good job. They believe their reasons for resisting disclosure are justified. For one, they don't want to increase their costs; a CPA audit and making its results available to the public does cost money and increases an agen-

cy's overhead costs. In addition, there is a fear in many agencies that if the size of their annual income becomes known, the public will consider them "fat," not really in need of financial support.

We at World Vision International have found that these fears are without foundation. In fact, just the opposite has proven to be true. As World Vision has disclosed more details of its financial status over the past several years, our credibility with the public has increased significantly. As a result, we have been entrusted with more and more funds to help the needy.

I view financial disclosure as a definite advantage, both to the public and to charities alike. But how can such disclosure best be accomplished? What are the alternatives?

A voluntary action on the part of the charitable agencies easily takes the prize for simplicity. But a serious flaw in this solution is that those few irresponsible agencies simply would not comply. They would go on being irresponsible, volunteering nothing to anyone, and probably not releasing information even when asked. And every once in awhile a scandal would be uncovered and the cries for Government regulation would become greater.

Thus, the introduction into Congress of House Resolution 41 by Rep. Charles H. Wilson (D-Calif.) was thought by many to be a solution to the problem. The bill's principal provision would require charities that solicit "in any manner or through any means, the remittance of a contribution by mail" to give—at the point of solicitation—the percentage of its income that went to fund-raising and administrative costs, i.e., overhead. Should the bill pass, it would take effect three years after enactment.

Although some large charities are in favor of H.R. 41, its passage is opposed by many. H.R. 41 would increase Government control over religious organizations, further weakening the separation of church and state provided in our country's Constitution. Because of this, there is some doubt that it would be found constitutional.

However, aside from that consideration, there is a major flaw in the concept of the Wilson Bill. By requiring charities to give fund-raising percentages in a brief sentence on a letter or on a TV

WHAT'S THE ANSWER?

by Ted W. Engstrom

Executive Vice-President
World Vision International

screen, the public will, in essence, be duped into playing an overhead "percentage game". In such a game, obviously, agencies with the lowest percentages of fund-raising and administrative costs will be considered as "worthier" of support.

I think there is a great danger in becoming involved in this game without knowing the contestants by anything more substantial than percentages. I suspect that the majority of the public does not realize that the passage of H.R. 41 would be quite beneficial to the country's largest charities. It could also be quite disastrous to many smaller, well-managed and reputable agencies.

The larger and more well known an organization is, the fewer dollars, percentage-wise, it needs to effectively raise funds. Thus, an agency with a 22 percent overhead is not necessarily more efficiently managed than one with a 32 percent figure. The latter could represent the perfectly legitimate overhead cost of a newer or smaller organization. But the public, given just an overhead percentage figure at the point of solicitation, could not be expected to understand the circumstances. You see, there are a number of things an agency can do to reduce overhead costs in any one year. While the previous year's overhead figure is important, it is also a good idea to know the average overhead over a three- or four-year period.

Merely comparing overhead percentages can be very misleading from another perspective—that of accounting methods and standards. Many charitable agencies now use a widely accepted set of standards set up by the American Institute of Certified Public Accountants (AICPA). But many agencies use other, perfectly legal procedures in preparing their financial information. The net result is somewhat akin to entering a cow and a horse in the same event at the county fair! You, the judge, can only scratch your head in dismay. For you cannot accurately compare financial data and overhead costs of two organizations if different accounting procedures were employed.

This brings us to the third alternative for solving the problem of financial disclosure. As representatives of 32 agencies to a recent meeting in Chicago agreed, there ought to be some sort of a "seal of approval" program for evangelical organizations. Administered by an objective "umbrella" body, the program could satisfy both the need for closer scrutiny of charities and the public's right to know how its contributions are being spent.

The idea is really quite simple. After the certifying agency reviews a charity's financial prac-

tices, its fund-raising and management costs and its ethical conduct in general, and finds them to be in order, the charity would be permitted to display the "seal of approval" in its fund-raising appeals for the next year. The seal would be like the well-known *Good Housekeeping* seal for consumer products. Then, when a letter arrives at your house from an organization seeking support, the presence of the seal would tell you that the group is a recognized, reputable one, with an overhead percentage not exceeding a certain maximum figure.

One criterion for qualifying for such a seal would be the availability to the public of an annual report. Another criterion would be an independent CPA audit, using uniform accounting standards. In this way, you, the public, could confidently compare financial reports and overhead percentages of one agency with another; you would no longer be comparing apples and oranges, so to speak.

As a result of the Chicago meeting, a committee has been formed to further research and study the possibility of the seal program and to recommend uniform accounting standards for evangelical charities. How soon such a program will be adopted and implemented is not known. Soon, I hope.

But where does that leave you at the moment? What can you do while help is on the way?

For now, the burden is still on you, the giver. And the best advice I can offer is to follow your head as well as your heart. By all means, identify with an organization ministering in an area that touches your heart—children, hunger, evangelical radio broadcasts, literature outreach, evangelism, Christian education, health care—to name a few. Learn what you can about the programs of each group. And then insist on knowing something about the charity's financial status. If everyone refused to support organizations that did not provide adequate financial accountability, voluntary disclosure would very quickly be universally adopted.

And finally, there is one more thing I believe can be done for the charities you use to channel your love to others. You can pray for them. More things can be accomplished by prayer than we could even imagine or dream were possible. I have repeatedly seen how wonderfully God has provided vitally needed funds and ministry opportunities to many organizations in answer to prayer. Through Him, many hearts can be changed, and this problem of financial disclosure can be solved without Government intervention or any loss of freedom.





Lonely almond eyes,
Looking out at the world
through the tears of Jesus.

**What do you see?
What do you look for
as you peer from this prison
called "waiting"?**

**Oh, Jesus—
What memories come to you
As the eyes of your childhood
view the world once again
... through theirs?**

**Lord Jesus, please forgive me
That I so often fail
to recognize You.**

—Ruth Monson

OUTCASTS NO LONGER

Jesudoss was a beggar on the streets of Madras, India. He hadn't always been so. Working some 200 miles away as a weaver in his village's cotton mill, Jesudoss contracted leprosy. Workmates complained. He was dismissed from the mill and cast out of the village.

Jesudoss met Marial on the streets. She too suffered from leprosy. They married and lived in a tiny grass shack on a Madras sidewalk.

Today, Jesudoss and Marial are no longer beggars or outcasts. They enjoy productive lives at the leprosy rehabilitation center in Pudunagar. Begun about four years ago by the Church of South India, this project has prospered from your contributions and a lot of hard work.

The church bought 58 acres of land about 70 miles from Madras, then offered leprosy victims a chance to move there and begin a new life. About 120 people came to live at Pudunagar. Each family was given a piece of land to cultivate. Some were given sheep or heifer cows to raise. Huts were built, and the people themselves dug open wells for drinking water.

Your gifts have helped these people make significant strides toward self-reliance and restored dignity. Irrigation wells now make it possible for them to grow rice and vegetables. A health clinic serves their special medical needs. A simple



community center has been renovated; at the center people are taught to weave floor and table mats for an income.

Life is busy and fulfilling for these former beggars of Madras. They have a strong bond of unity, not only in their past sufferings and present opportunities, but in their newfound Christian faith.

After years of humiliation and rejection, Jesudoss and others are getting to know people in nearby villages. Surrounding villagers have been helping out the people of Pudunagar when heavy work needs to be done. "In our former villages we were outcasts," said Jesudoss, "but here we are accepted."



PEOPLE OF THE FOREST

We think it's their shortness that makes them pygmies. The pygmies say it is their life in the forest that makes them who they are.

The deep, dark recesses of Africa's tropical rain forest are feared by most people. Giant machines are brought in to fell great trees, clear plantations and roads. The sun is let in to bake the earth and warm house-tops.

To the pygmies, though, the forest is a warm, friendly place where they live long, healthy lives in comfort. Rich in its ever-changing sights and sounds, generous in its supply of food, the forest is a provider and pro-

tector—even a deity. It is not something to destroy in the name of "progress".

The pygmies' highest joy is the haunting sound of the great trumpets, the *molimo*. Singing and dancing hours upon end, they praise the forest as they have done for 4500 years. Called the "Dancers of God" by Egyptian hieroglyphs, they have seen little from the outside to rival their love affair with the forest.

Forty thousand pygmies continue to share this way of life. Isolated in small bands, never in one place very long, less than one percent of these people follow Christ. They will be reached with the Good News

only by Christians who will also love the forest and travel with them. Several denominations are now at work demonstrating the love of Christ to this neglected people.

In order that you may pray, love and reach out to the people of the forest, World Vision's MARC department has prepared a brief folder to help you understand their needs. This folder includes the data from the World Vision/MARC Unreached Peoples Program and is available free. At the same time you will receive a list of 200 other unreached peoples about whom you may request additional information.



"I Give Only to Evangelism" by Mildred Tengbom

The long, strung-out, sooty train rattled along on its way cross-country in north India, bearing me and hundreds of other passengers to our destinations. At the last station women had stampeded our women's coach and had pushed and tumbled their way through open windows, falling onto our laps and from there onto the floor.

The space in the middle, between the two benches that ran along each side of the coach, was crammed full now with ragged humanity. They crouched, staring vacantly, with scraggly, unkempt hair twisted and knotted, bony hands clutching sticks, faces like dried-up apples and walnuts.

"Salaam! Peace," I greeted the one whose knees touched mine. No answer.

"Salaam!" I tried again.

No flicker of the eyelids. No indication of any response at all.

"How are you?" I smiled.

The vacant eyes stared off at some point beyond my left shoulder. A bony hand reached up and scratched the filthy head, and then reached around and scratched the back.

"Where are you going?"

Scratch. Scratch.

"Is your family with you?"

Scratch. Scratch.

The professional missionary in me came to the fore. I dug into my cloth bag.

"Would you like me to read

you a story? A story of the Creator God's love for all His children?"

No answer. Scratch. Scratch.

"Are you hungry?" I finally asked, desperate for some response.

The bony figure stirred. A grunt emitted from the throat. The skeleton hands were spread over the abdomen.

"Indeed! The mice—" using a colloquial expression of their people, "the mice run around in my stomach all day long."

Later, the evening of that day, showered and clad in clean clothes and comfortably settled on the veranda of my fellow missionary's home, I leaned back and enjoyed the coolness of evening that was relieving the heat of the day. We grasped tall, frosty glasses of iced tea in our hands.

"It was incredible," I said, describing the incident on the train. "I couldn't get through to her at all. The only subject that provoked any response was food."

"I know," my friend said, her voice tinged with deep sadness. "People in this often flood-

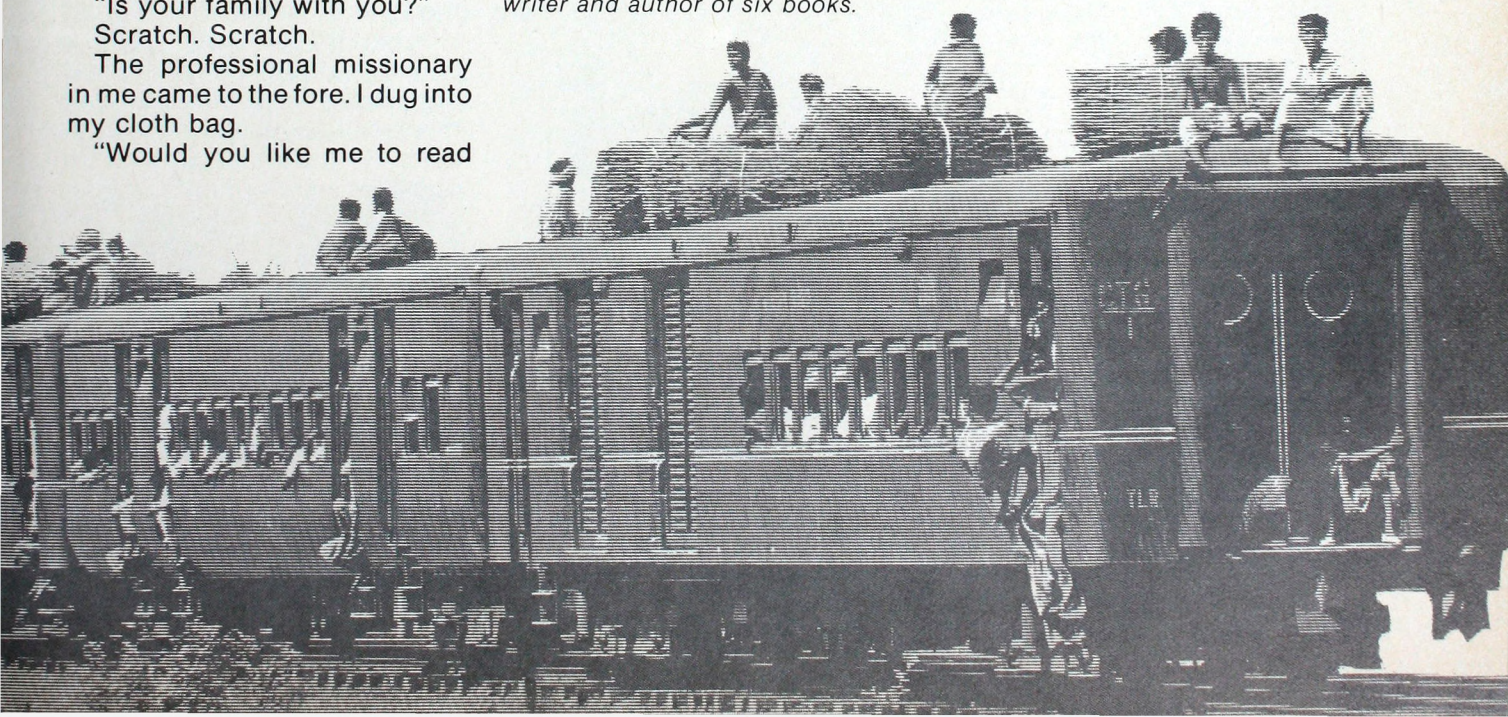
Mildred Tengbom, having been a missionary in India and Tanzania for 17 years, is now a freelance writer and author of six books.

stricken province live in abject and acute need all their lives. Their predominant concern is getting enough food to stay alive.

"This primitive urge, never completely satisfied, has drowned out any finer awareness they might have of being humans, of having a soul. We've worked in this area for years. When we provide emergency help and care for their illnesses we get some response. But when we try to share biblical truths with them, we can make no connection at all. The problem is that the basic human needs of their lives aren't being satisfied. . . ."

My fellow passenger on the train that day—and my friend's provocative words—have haunted me for over 25 years. They flash before me most vividly whenever I hear a well-fed Western Christian say, "But our task is to preach the Gospel, not to feed the poor. I'm not going to give my dollars for anything else but evangelism."

I wonder then how well my Western friend would have succeeded in evangelizing my slowly-dying-from-hunger fellow passenger that day on the train. **UV**



Howling winds and swirling snow greeted us on our arrival in Korea on a cold January day. Being from Los Angeles where I had seen very little snow in my life, I reveled in the picture-postcard beauty. I shivered and buttoned up my overcoat as we left the airport for the long drive to the city of Taejon, where we would be visiting missionary friends.

Even though the white countryside was beautiful, other sights were not so picturesque. Once we saw a ragged barefoot child scamper out into the frozen street to lift a garbage can lid to see what food was available. The ponds were frozen over, and Korean women were breaking holes in the ice to do their laundry. Since that day I have never been able to use my automatic washer without thinking of those Korean ladies.

I yearned to gather up all those cold, hungry folks and take them home for a good hot meal. Of course, this was impossible, but at least we had the satisfaction of knowing that we were keeping one boy well fed and warmly clothed. It gave me a surge of excitement to know that we would soon be meeting our nine-year-old sponsored Korean "son," Chun Sang Koo.

Because of our tight schedule,

the orphanage director had graciously offered to bring Chun Sang Koo by train to the home of our friends. As the hour for his arrival drew near, I became a bit jittery. This would be my first experience in greeting a sponsored child. Would we be able to bridge the language barrier? Was it customary to gather up a child in one's arms, or give him a formal handshake?

I was restless and kept pacing to the frosty window panes to catch my first glimpse of him. Finally, there he was—walking toward the house. In his hands he carried a large, gaily wrapped package almost as big as he was.

When I answered the rap on the door, Chun Sang Koo solved the protocol problem by making a polite bow. Then he handed me the colorful gift. I took his cue and bowed back, accepting the box. Although he looked a bit frightened when he saw these two strange-looking Americans, he beamed with pleasure as I opened his gift. I carefully unwrapped it, trying not to tear the exotic paper. Inside was a large, black lacquered tray bearing pictures of Korean life. We smiled our gratitude and asked our friends to further convey our thanks. Then it was our turn. We presented

him with gifts from America. His favorite was the chewing gum!

After refreshments, we chatted for a couple of hours through our interpreters. Chun Sang Koo's guardian told us that our boy was an excellent student not only in school but in studying the Bible. Although we could not understand a word, we gave our undivided attention when he recited the Beatitudes and the 23rd Psalm.

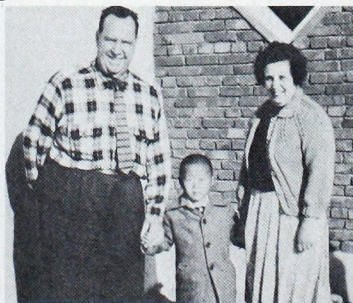
Too soon the wintry day grew to a close, and our newly found "son" had to trudge through the snow back to the train station.

During the 10 years we were his sponsors, we received many cards and letters from Chun Sang Koo, which often included some of his own artwork. There were pictures of chapels, flowers, animals and Korean life. One time he wrote he bought a whole chicken with his birthday money and ate it all by himself! However, when I remembered the skinny Korean chickens, I realized it couldn't have been much of a feat.

We were especially touched by one letter in which he mentioned that he arose every day at 5 A.M. and prayed for his adopted parents so far away in America. I shivered at the thought of those icy Korean chapels in the early morning hours. I thought, "It's no wonder our lives are so blessed when this small boy is praying for us daily on the other side of the world."

One Mother's Day card I will never forget. On it was his own drawing of a pink carnation with the words, "Today is Mother's Day. I don't know how I should repay your love. I would like to pin a carnation on you if you were here by me. You live in America so far from here. I send a drawn carnation to you, thinking of you in my mind. I close, praying that God bless you and be happy always. Much love, Chun Sang Koo, your adopted son."

Esther De Bar is a freelance writer and a member of University Christian Church in Los Angeles.



My Mother, A Carnation for You

by Esther De Bar



OPERATION MUDLIFT

Emergency Food for the Navajos

It's been a bad winter all over the United States, but the Navajo Indians in northern Arizona were hit especially hard.

First it snowed. Then it rained, quickly melting the snowpack. The result was mud—two feet of it in many places. Dirt roads disappeared, and even horses couldn't slog through the mire.

So for many Navajos, living in isolated log *hogans* or small frame houses, the mud spelled disaster. With no telephones or electricity, they were virtually cut off from the rest of the world.

They began to melt snow for drinking water. They ran red blankets up poles, the traditional Navajo distress signal. And they slowly ran out of food, coal and hay. They could do nothing; there was no way to get out.


Tom Claus, director of CHIEF (Christian Hope Indian Eskimo Fellowship), heard about the problem from Navajo pastors in the Crystal, Pine Springs and Black Mesa areas of the reservation. "Food and medicines were badly needed," says Claus, "so I began to call churches and Christian organizations."

World Vision responded, and, within hours, 26,000 pounds of food and medicines were on their way. Gunnysacked into 90-pound lots, the supplies were trucked to the tribal headquarters at Window Rock and loaded onto U.S. Army helicopters taking part in "Operation Mudlift".

Navajo guides helped locate the scattered *hogans*, and Navajo policemen went along to interpret. The chopper couldn't land because of the deep mud, so the bags of food were dropped out while it hovered.

"Some people hadn't eaten for almost two weeks," says Claus. "The food provided by World Vision quite literally saved lives."

He added that CHIEF was unable to include Indian New Life Testaments in most of the food sacks because of time factors, but Navajo pastors will distribute them in April.

"We brought the Navajos tangible proof of God's love," says Claus. "Now we will take them food for their souls." 

(top) Tom Claus, director of CHIEF (right), loads relief food into helicopter. (bottom) Claus presents food and a New Testament to Katherine Tsoisie, near Crystal area of reservation.



The little compound is a shambles now, but the condition is only temporary and it is a sign of progress. As full of adventure and upheaval as the Bible's book of Acts, the Asian Center for Theological Study & Mission (ACTS) is going through some growing pains.

ACTS was born in Seoul, Korea in 1974. It was conceived as a study center to encourage the evangelization of Asia by Asians. Moreover, it was to offer an alternative to the brain drain which siphons away some of Asia's finest minds and most aggressive leaders to study in the West.

ACTS aims to provide a base for academic studies, training in Christian outreach and motivation for spiritual growth. The faculty guides students doing advanced research in missiological, biblical and theological studies.

Taking a look inside the classroom, you will see 24 people circling the table; but they represent more than 60 percent of the world's population. Here are the high cheekbones and pale skin of Koreans, the chiseled profiles and riveting gaze of men from Pakistan and India. Here is a Chinese scholar wearing large glasses and a padded jacket. Next to him sits an Indonesian whose long name draws chuckles from the class when he introduces himself. He enjoys it, too.

Those from the tropics are bothered by the cold and take seats nearest the radiator. A lady from Hong Kong sparkles as she describes her first glimpse of snow. A Filipino discusses spelling with an Indian. Students get to know each other and good-naturedly exchange jokes about their differing food and marriage customs. There is a strong rapport, a common ground for understanding among these students, because they are all Asians, all people with Christian commitment and all able to communicate in English.

As Asians learn to work together and care about the needs of each other's countries, they will become more and more involved in the evangelization of countries outside their own. The ex-

perience of ACTS' first graduate provides a good example.

Afereti Samuelu of West Samoa earned his Master's in Theology and returned to Piula Theological College in Samoa where he is now Professor of Systematic Theology. In returning to his own country, he took with him the prayers and financial support of Korea's Agape Mission, whose outreach has grown because of its involvement in his ministry.

That's what it's all about: the development of ties between Asians, encouraging them to evangelize their part of the globe.

The Korean Government has authorized the



Carroll Hunt is a missionary with OMS International. She presently serves as their field editor in Korea.



center to award degrees in cooperation with other schools in Korea. Entering into cooperation with ACTS are two leading theological schools: Seoul Theological Seminary, founded by OMS International and affiliated with the Korea Evangelical Church, and the Presbyterian Theological Seminary of the United Presbyterian Church.

World Vision became involved with ACTS when it first began. Aware that World Vision's historic West Gate property in downtown Seoul was for sale, ACTS organizers asked if it was available for the newborn research center. They needed a property but didn't have funds for the premium location. Use of the ideal location by ACTS seemed out of the question.

But an overseas phone call from Dr. Stan Mooneyham, president of World Vision, dramatically shifted the course of events. He said that a West Coast businessman had expressed interest in the ACTS project and had made a sizable contribution toward the purchase of the property. With additional funds from World Vision, ACTS became a reality.

Sensing the value of the ACTS plan, others have contributed to its establishment. Billy Graham, during his Seoul crusade, helped fund the library. Dr. Carl F.H. Henry was the first visiting lecturer from overseas.

Dr. Samuel Moffett, director, and Dr. Han Chul-Ha, his associate, are joined by several resident faculty members who commit their energies to training Asian leaders within the framework of their own cultures. Since these teachers represent a whole spectrum of denominations and

traditions, ACTS tries to minimize those differences that frequently divide Christians.

The setting is very appropriate as ACTS draws heavily upon the rich experience of the Korean church and the nation's commitment to scholarship. Each student is assigned to a local Korean church where he or she works with young people and does some preaching. The student observes the dynamics of Korean Christianity, at the same time giving the church an opportunity to expand itself by involvement with someone who is accustomed to a different form of Christianity.


"While many other graduate schools here in the East tend to draw more exclusively from one nationality or the other, ACTS is planned for all Asians," says Dr. Everett Hunt, part-time ACTS professor and 20-year missionary with OMS International.

Scholarship aid is available as a boost to men and women who want to study at ACTS. The Korean church is helping too, as it grows more sensitive to the needs of the world beyond its borders.

Dr. Marlin Nelson, World Vision staff member and ACTS Professor of Missiology, suggests that, "American churches interested in the development of Third World Christian leadership would do well to consider ACTS in their mission planning."

What about the messy compound? That'll clear up as soon as ACTS' new building is completed. As the center develops, so does the need for space. In October 1977, World Vision made a commitment toward the expansion of ACTS, promising \$100,000 for a new building that will provide a dormitory and guest quarters.

Meanwhile, they keep on coming—men and women from Sri Lanka and Singapore, India and Indonesia, Taiwan, Philippines and Pakistan. They come to sharpen their skills and hone their minds, eager to give the Master the very best they have.



ACTS: Asians Reaching Asia

By Carroll Hunt





If I Could Take Your Hand

Discover how you can be the arms of Jesus reaching out to a needy child.

If I Could Take Your Hand is a 15-minute color film that shows how sponsors bring hope and joy to thousands of needy children.

Christ's love is expressed through nutritious meals, warm clothing, education and people who care.

.....
Please send me *If I Could Take Your Hand* for showing on: _____ date

Name _____

Address _____

Church or Org. _____

City _____

State _____ ZIP _____

Send your requests to:
World Vision International
Box O / Pasadena, CA 91109

Please allow three weeks for delivery.

OOPS!

The overwhelming response to World Vision's television appeals and other programs has created a temporary delay in our receipt processing. Meanwhile, please continue to send in your monthly pledges. If you don't have the return portion of a receipt to send in with your next gift, just write your I.D. or pledge number on your check. Your canceled check is your assurance that the money has indeed arrived and is being used as you designated.

Please be patient with us. The delay is only temporary and things will soon return to normal. Thank you.

EAST GERMANY

World Vision is helping support the visits of American pastors and lay people to strengthen the Church in East Germany. This group, known informally as the Berlin Fellowship, has contacts in 25 East German cities and villages. The fellowship sends out four teams a year to guide, encourage and strengthen Christian churches suffering from a lack of contact with other Christians.

GUATEMALA

The introduction of the Lorena Mud Stove here may provide a solution to the country's serious deforestation threat. With a cost of just \$3 to \$4, the stove uses only half the amount of wood required by the traditional Guatemalan cooking fires. It also eliminates health problems caused by cooking on open fires in poorly ventilated, smoke-filled houses.

Under the supervision of

Project Manager Larry Jacobs, the World Vision-supported program is training hundreds of needy people to construct and use the new adobe stove.



SIERRA LEONE

Farmers in northern Sierra Leone, West Africa are receiving help to increase their rice crops through a project established by the Wesleyan Church and sponsored by World Vision.

They formerly earned an annual income of just \$20 by hand hoeing and flailing the rice, but will now use tractors and plows to harvest their crops. This will give a much greater yield and raise the villagers' standard of living. The farmers will also receive seeds for new crops, agricultural instruction and an additional piece of land.

UNITED STATES

Better late than never at all. That's the way things turned out after a recent World Vision telethon showing in Atlanta, Georgia, when a man shared this incident:

"In the spring of 1973," he began, "I was working the night desk at a motel, when I received

a phone call from World Vision. They wanted to confirm that a man had phoned their telethon office from the motel, pledging \$25.

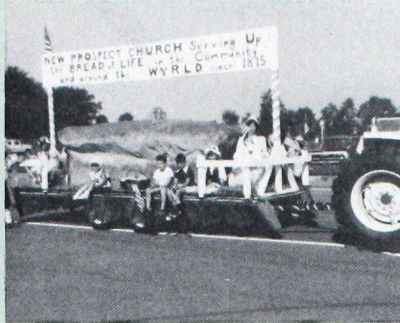
"Well, I went up to his room, but he was quite intoxicated. Still, he gave me the \$25 to give to World Vision. Since I hadn't been watching the telethon broadcast, I didn't know what to do with the money. I just figured someone would come by and pick it up."

The man went on to say that he put the money in the back of a drawer when no one from World Vision came to claim it, and everyone forgot about it. When he saw the recent broadcast of the telethon, he remembered the money and sent it in.

"It was tucked away for over four years," he told the World Vision operator. "It's a little late, but I hope it will help."

The International Council of World Vision will be meeting from May 30 to June 2 to finalize a new international structure. The Council is the highest policy body for World Vision, including representatives of the organization's four major support countries: Australia, Canada, New Zealand and the United States.

At its meeting at World Vision headquarters in Monrovia, California, the Council will establish a Board of Directors that truly reaches across an international spectrum. This new Board will then be responsible for planning and implementing the worldwide ministries of World Vision International. It is hoped that the needs of hurting people around the world will be met more effectively through the new international structure, which will include representatives from supporting countries as well as from receiving ones.



What must be the world's largest Love Loaf recently "floated" through the streets of Pine Bush, New York. Built by families from the New Prospect Church, the giant papier-mâché loaf of bread was part of a local parade. As the float moved through town, church members passed around smaller Love Loaves, urging their neighbors to help feed hungry people around the world.

World Vision is pleased to announce the appointment of Dr. Kenneth L. Wilson as special assistant to the president. Dr. Wilson, former editor of *Christian Herald* magazine, has

joined the World Vision staff on a part-time basis. He will also serve as consulting editor for *World Vision* magazine.

WORLD VISION
INTERNATIONAL
**Sponsor Tour of
THE ORIENT**
A TOUR WITH A PURPOSE



Escorted by
George Hahn
Tour Director

May 16 to June 2, 1978

This is your opportunity to see what God is doing in Taiwan, Hong Kong, Hawaii and in Korea, where World Vision is celebrating its 25th year of childcare.

For complete information write: Tour Director, P.O. Box O, Pasadena, California 91109.

Prayer Requests

Please pray for:

■ **Dr. Stan Mooneyham** as he travels to Singapore, the Philippines and Australia. Pray that God will strengthen and instruct church leaders through both him and others ministering at the Malaysia-Singapore Congress on World Evangelism. Also pray for Dr. Mooneyham as he meets with World Vision leaders in Australia and participates in filming for "Come Walk the World" in the Philippines.

■ **pastors in Thailand**, as they begin follow-up guidance and nurture of new Christians. Pray that the Holy Spirit will give Thai Christians boldness and wisdom as they witness in their predominantly Buddhist homeland.

■ **the more than 138,000 children** being helped by World Vision, that they will respond to the love of Jesus through the care and guidance they receive from childcare workers, teachers and sponsors.

Gathering Up the Fragments

by Milton W. Kohut
Supervisor, Media Relations
World Vision International

Benemid, Tegopan, Adapin, Metaprel, Phenformin, Tenuate Dospan, Zyluprim Allopurinol, Pyrobutamine, Amoxicillin. . .

What? Has a monkey sought refuge in front of our typesetting machine? Or is it the new starting lineup for the Macedonia Bears?

Hardly. This proofreading nightmare reflects but a sample of several hundred brand name medicines and compounds. They were collected from doctors' offices and medical supply warehouses by a dedicated Christian group in Tacoma, Washington. As a demonstration of home-front caring, and in the name of Jesus, medicines were sent to Korea, Bangladesh, India, Romania and Taiwan.

The organization responsible is called Medical Supplies for Missions Inc. It had its start in 1956 when Mrs. William P. (Ethel) Miller was led by God to "gather up the fragments" of physicians' pharmaceutical samples and unused instruments.

Since that tentative beginning Mrs. Miller's "fragments" have blossomed into a major humanitarian effort that has seen \$7 million worth of medicines and medical equipment collected and distributed for the world's needy.

Major assistance came from members of the First Presbyterian Church of Tacoma, and the enthusiastic personal backing of Dr. C. Davis Weyerhaeuser. Medical Supplies for Missions grew from its first seven-year total of 1194 pounds of medicine to a 1977 single-year total of 47,103 pounds.

The dollar comparisons are even more dramatic. In the first seven years of operation, Medical Supplies for Missions collected \$127,100 worth of medical supplies. In 1977 alone, the total value was \$677,438.



As the medicine ministry grew, Mrs. Miller and her faithful Tacoma supporters had to look for professional help in administering the program. World Vision entered the scene in 1973 and accepted the challenge of shipping and distributing the bulk of collected medicines and equipment.

Heading up the effort at World Vision International was Dr. Don Warner, then director of relief operations. "World Vision has shipped at least 95 percent of Medical Supplies for Missions' total output since 1973," he said. "By undertaking the shipment, we were able to save the organization many expense dollars. The goods were sent duty free, and we enlisted the U.S. Agency for International Development to pay ocean freight charges."

Dr. Warner, who is now director of International Health Services and a consultant to World Vision, credited the enormous success of this humanitarian effort to a total of 183 volunteers. The volunteers contributed 12,104 hours, collecting, sorting and packing 59,193 pounds of medicines and medical supplies during 1977.

"When you consider the total thrust of the effort it is truly amazing," he said. "Not only does the organization collect a

huge assortment of medicines, but it all must be carefully sorted by end use, rather than brand name. This is necessary so the medicines can be applied where needed by those unfamiliar with American trade names."

Throughout the 22 years Medical Supplies for Missions has been in operation, no one has kept exact count of the number of pills, capsules or other medicinal products collected. The number would be staggering.

Consider, however, the type of dedication to healing manifested in just one volunteer worker. A retired gentleman has personally removed, with his thumbnail, one million capsules from the sample cards upon which they had been originally placed. He has sorted each capsule in its respective bin. This dogged, unremitting and certainly tiring labor has been performed as a necessity to reduce substantially the bulk weight of the cards, and thus ease the shipping expense.

Medical Supplies for Missions, with its limited, hesitant beginnings, has grown and prospered in the spirit of John 6:12, which formed the basis of Mrs. Miller's resolute pursuit to . . . "gather up the fragments. . . ."



Organization founder, Mrs. Ethel Miller and her husband, William (at left); Dr. C. Davis Weyerhaeuser, Dr. Esther Morse (deceased) and Col. Donald C. Peterson (US Army, Retired), executive director.

lift up your eyes

Creeps, Calluses and Christians

It was late in 1977 at a World Vision Pastors' Conference in Colombia. The preacher one night was the president of the Evangelical Confederation of Colombia, Dr. Luciano Jeramillo. He had put before us a phrase from Psalm 95 that is repeated in Hebrews 4: "... harden not your hearts."

His theme was "Insensitivity," in the handling of which he probed such areas as insensitiveness to our *vocation* ("Theology can freeze your Bible when it should free it both for you and your people"), insensitiveness to *people* ("Why do we have so many divisions among us?"), insensitiveness to *God* ("When you preach, are people as conscious of God's presence as they are of your presence?").

At one point in his impassioned address he lowered his voice to say, "I am speaking so loudly because I need to hear what I am saying."

Dr. Jeramillo is entitled to whatever satisfaction comes from knowing that here is one listener who has not forgotten his message. Repeatedly it has come back to search and stir me.

We live in calloused times. It is enormously difficult not to be benumbed by the calloused society that surrounds us.

Take the "creeps" whose preoccupation with the monstrous and the idiotic would, if possible, reduce human community to a madhouse. Describing a dance floor scene in "New York City's posh Rainbow Room," where the dancers appeared in the form of Frankensteins, Draculas and King Kongs, *Newsweek's* reporter informs us that, "In a wave of nightmare nostalgia, monsters, ghouls and goblins are recapturing the terrors of American imaginations."

If fantasy is not your dish of the day, there are the connoisseurs of cruelty who offer torture as their answer to uncooperative political dissenters. Think of a 22-year-old girl, stripped nude, made to hang upside down, her legs fastened around an iron bar and her wrists and ankles tied together, while electric wires were attached to her tongue, nostrils, wrists and breasts. The current was rheostated so as not to electrocute her, but to madden her. One of her torturers joked, "Look, she's letting off sparks!" Other expressions of their demonic inventiveness will be omitted.

Question is, since this happened in a country other than our own, can't we shrug it off as being no concern of ours?

But then, insensitiveness appears in a score of ways less brazen than physical torture. One thinks, for example, of the famous French queen who, when told that her people were rioting because they lacked bread, replied coolly, "Then let them eat cake."

No single person—Christian or non-Chris-

tian—has the whole answer to the thorny problem of today's world hunger. What is clear, however, is that no part of the answer will ever be found in a sighing, sterile misuse of Jesus' words, "You always have the poor with you." Those were not, as ours often are, saccharine syllables cascading compassionlessly from lukewarm lips. The self-same Savior who spoke them once said to a well-heeled citizen, "Sell what you possess and give to the poor."

Did Jesus mean it literally? Yes. Universally? Again, yes—on the understanding that here was a man who, far from managing wealth as a steward of God, was managed by wealth. For those so managed and so mastered, *divestment* is more Christian than *investment*. Something drastic must occur if the secular calluses are not to grow thicker and thicker.

Have you read Stanley Mooneyham's *What Do You Say to a Hungry World?* Or Arthur Simon's *Bread for the World?* Or John V. Taylor's *Enough Is Enough?* Or, *Christian Responsibility in a Hungry World*, by Freudenberger and Minus? What sets these apart from scores of books on food and hunger is that they are written from an explicitly Christian point of view.

You will come to places where you disagree with the author. Instead of slamming the book shut, read those parts two or three times. Let them put a gauge on your sensitivities. Let them take the measure of your calluses. Yours (and mine) will not be the brutal, brazen insensitivities of the creeps. They will be the sophisticated, rationalized insensitivities of the Christians.

Some years ago Sheila Alexander, writing in the *Minnesota Review*, tried to imagine herself the kind of non-person who, by the millions, can be found in today's world of poverty, powerlessness and rejection:

*HOW did I feel?
I felt all thrown away
Like an old shoe in the rain
Or a chicken heart
In a butcher's hand
Was how I felt,
And blue as a week of Mondays.*

*You don't know
What a bad time is,
Girl, you livin' child's play,
Til' they sweep you under the rug
And you feel
All thrown away.*

The creeps don't care. They have underscored that in blood.

Question is: How *much* do we Christians care?

Paul Stees

This label is to be used on the enclosed envelope.

Choose a child to love

Take a look at these children—all eight of them. Look at them slowly . . . one at a time. Read the description below each child's picture. Wrapped up in that brief sketch is more misery than we can ever realize.

These eight children represent hundreds of needy children World Vision is trying to help until sponsors can be found. Each of them has always lived in extreme poverty. A few have both parents. Others have only one. But the only real future that any of them has depends upon the help of someone who will care.

Perhaps you can share your love by sponsoring one of these children. Though it may be a sacrifice for you to give \$15 a month, this sponsorship gift will provide food, clothing, education and medical expenses for "your" child.

It will also give that child an opportunity to know Jesus in a personal way.

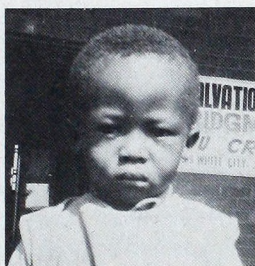
You will receive your child's picture, and you'll be able to write to him/her and receive reports about his/her progress. If the child you choose has already been sponsored, we'll select another one for you to love.

Send your concern on a life-changing journey. Accept a child today.

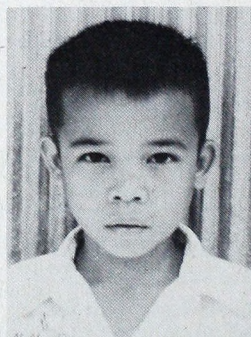
Olivia Lopez L., age five, lives in Mexico. Her family is very poor, and your help will give her a hot, nourishing meal after school each day. She helps feed the chickens and likes to play with dolls. (I.D. #64-119-195)



Reynante Aparicio, age five, lives in the Philippines. His father cannot earn enough as a day laborer to take care of his wife and children. Your sponsorship will help Reynante go to school. (I.D. #68-576-201)



Elizabeth Monyatsi lives in South Africa. She is four years old and likes to play ball. Her parents cannot provide her with nourishing meals, and sponsorship will make her future brighter. (I.D. #70-678-106)



Nikom Duangkum, age 12, is from Thailand. He enjoys soccer and reading. His family is very poor, and your sponsorship will help him go to school. (I.D. #22-046-063)



Kam Far Lam, age 10, lives in Taiwan. Her mother is dead, and her father cannot work and care for his daughter at the same time. She enjoys reading and will benefit greatly from your concern. (I.D. #15-616-212)



Moises Cubillos C., from Colombia, is nine years old. He runs errands for his mother and enjoys mathematics. His family is very poor, and they cannot afford to pay his school fees. (I.D. #57-345-009)



Wilma Suaverdez, 13, lives in the Philippines. Her father died some time ago, leaving her mother with four children. Wilma's mother has remarried, but the family is still poor. Wilma helps with the cleaning and enjoys playing "hide-and-seek". (I.D. #68-003-108)



Luiz Fernando de Assis Batista, age eight, has always lived in great poverty. He is just beginning school in Brazil and needs your help to continue. He likes looking at picture books and playing with toy cars. (I.D. #52-902-006)

Yes, I want to sponsor a child. Enclosed is my check for \$15 for the first month's sponsorship. (I accept this responsibility for at least a year, if possible.) The child I have chosen is _____ . His/her identification number is _____ . If the child I have chosen is already sponsored, I understand that another child will be selected for me.

Name _____

Address _____

City _____

State _____ ZIP _____