

# world vision

JULY/AUGUST 1973

a  
gentle  
people  
trapped in  
war

## CAMBODIA



■ In 1813 from his ship Adoniram Judson caught his first sight of Rangoon in the form of a towering golden spire which then, as now, dominated the city's skyline. This represented to the pioneer Baptist missionary the challenge of Buddhism, for he was looking upon the great Shwe Dagon Pagoda, one of the wonders of the world and the chief Buddhist shrine in Burma.

■ In 1953 when many Korean pastors had become displaced persons, the wife of one of them gave Bob Pierce a ring—the only thing of material value she had—and asked him to use it to pay for some kind of meeting to provide a needed lift to the morale of the pastors. This was accomplished for some 300 pastors in a week-long gathering in Seoul. Thus was born the concept of the World Vision Pastors' Conference.

## It Tolls for Thee

■ In 1973 these two historic mission events intersected on the outskirts of Rangoon, site of the eighty-ninth Pastors' Conference of these past two decades which have seen this ministry reach more than 60,000 pastors. In this case, a heavy majority of the pastors were Baptist, reflecting the vitality and durability of Judson's work. It was my choice privilege to attend part of this conference (for reports on the three

most recent Pastors' Conferences, see pp. 12-15) and visit with the charming Burmese ministers, many of whom had come great distances by train, launch, and foot to the Baptist complex of five schools on Seminary Hill.

The crowd of pastors which filled the large auditorium seemed preponderantly youthful. The congregational singing was outstanding, as was the close attention given each speaker. One young blind pastor seated near me was intently taking notes in braille.

Burmese church leaders (one of whom was named for Judson) gave addresses on a wide range of subjects, including Christianity and culture, evangelism, youth, ordination of women, and worship. The conference coordinator and our correspondent, John Thetgyi (p. 13), whose friendly spirit seemed to permeate the conference, spoke on Christian service through relief and rehabilitation work.

The non-Burmese speakers all used English (and interpreters), so I can attest that the fare was rich. Bishop Chandu Ray gave a strong plea, based on James' epistle, for greater social concern. Canada's William Fitch repeatedly stressed the need for the continual daily filling of the Holy Spirit. World Vision's board chairman Richard Halverson said that in the apostolic church, fellowship was as important as the sacraments and prayer. He emphasized that power comes from unity, from oneness in Christ.

Izaak Walton once described John Donne in the pulpit of St. Paul's as "preaching the Word so, as shewed his own heart was possess with those

very thoughts and joyes that he labored to distill into others." This characteristic was manifest in the conference speakers as they taught the Word in the heavily Buddhist setting of Burma.

It was Donne who told us:  
No man is an island, entire of itself;  
every man is a piece of the continent, a  
part of the main; if a clod be washed  
away by the sea, Europe is the less, as  
well as if a promontory were, as well as  
if a manor of thy friends or of thine  
own were; any man's death diminishes  
me, because I am involved in mankind;  
and therefore never send to know for  
whom the bell tolls; it tolls for thee.

Add to that the higher reality of the mystical body of Christ, and we are reminded that we should pray without ceasing for our brethren in Burma, in Ind (p. 15), in Bangladesh (p. 13), in Cambodia (pp. 4-10), in Afghanistan (pp. 16, 17), in China (p. 22), in Spain (p. 19) and all around the world. The pages of this magazine are implicit pleas for prayer. The basic issues are not simply those of life and death—they are not limited by a boundary of mortality. The stakes are eternal. To Donne the tolling bell had something yet further to say:

What Sea could furnish mine eyes  
with teares enough to poure out, if I  
should think, that of all this  
congregation, which lookes me in the  
face now, I should not meet one at the  
Resurrection, at the right hand of God!  
When at any midnight I hear a bell toll  
from this steeple, must not I say to my  
selfe, what have I done at any time for  
the instructing or rectifying of that  
man's Conscience, who lieth there now  
ready to deliver up his own account  
and my account to Almighty God?

In Rangoon the joy of fellowship was joined with solemnity and seriousness of purpose. And no wonder.

*Frank E. Farrell*

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## world vision

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# globe at a glance

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

## ASIA

**ANDHRA PRADESH, India**—There is a small movement among Hindus in this Indian state to convert to Christianity. Its impetus, it seems, stems not from any particular evangelist, but from Christian coolies, laborers and other nonprofessionals—those with little or no social status. The Hindus say they have observed these Christians over a long period of time and have been amazed at how they could be happy and even concerned about Hindus in need.

**KABUL, Afghanistan**—The only Christian church on Afghanistan soil has been confiscated and demolished by the Afghan government. The action has resulted in a tide of international protest, spearheaded by World Vision President W. Stanley Mooneyham. (See complete story on page 16.)

## FAR EAST

**SEOUL, Korea**—The overwhelming success of the recent Billy Graham Crusade here exceeded all expectations. Those involved in the planning were predicting crowds of 200,000 while hoping for twice that number. Actually, the four night meetings averaged 500,000 and the Sunday service drew more than one million persons. The crusade's success is an indication of the vitality of the 1600 Christian churches in Korea.

## AFRICA

**JOHANNESBURG, South Africa**—The specter of a race war engulfing the entire subcontinent was raised here recently by the Study Project on Christians in an Apartheid Society. Sponsored by the South Africa Council of Churches and the Christian Institute of South Africa, a Project spokesman said that unless a new political system embodying a multiracial government is adopted, this country faces grave dangers and the possibility of violence.

**BURUNDI**—Reports of continuing slaughter of Hutu tribespeople by the Tutsi government of Colonel Michel Micombero are reaching neighboring countries of Tanzania and Rwanda. According to witnesses coming from Burundi, thousands of Hutus have already been killed and the government seems bent on a program of genocide.

In mid-1972, following an unsuccessful coup, the Tutsis, who are a minority in Burundi, systematically slaughtered some 200,000 to 300,000 Hutu leaders, teachers, and other educated elite. The current terrorist wave, ignited by another unsuccessful uprising, seems aimed at the entire Hutu population.

Many observers believe the Tutsis are now determined to reduce the numerical superiority of the Hutus. If this is true, the bloodshed has only just begun. There are an estimated 3.5 million Hutus in Burundi compared to 600,000 Tutsis.

**KHARTOUM, Sudan**—A grant of \$25,000 to CROSS, the Committee for the Rehabilitation of Southern Sudan, has been made by World Vision International. The amount includes \$5,000 from World Vision of Canada and raises the total of WVI contributions to \$33,000. Formed under the initiative of the African Inland Mission, the Sudan Interior Mission and other Christian groups in 1972, CROSS is helping thousands of Sudanese who returned to find their homes and country devastated from 16 years of civil war.

## EUROPE

**UTRECHT, Holland**—The Synods of Holland's two major Protestant churches recently met for the first time since they split in 1886 over the issue of theological liberalism. A joint Synod of the Netherlands Reformed Church and of the Reformed Church in the Netherlands passed a unanimous resolution to establish a permanent common Synod with decision-making powers. The move, if approved by the member churches,

would be another step closer to total merger, which spokesmen for both groups feel is still many years off.

## SOUTH PACIFIC

**SYDNEY, Australia**—According to the Bureau of Census and Statistics, Australia's atheist population increased 900 percent in a five-year period. From 94,091 Australians who claimed no religion in 1966, the number increased to 855,676 in 1971, representing 6.7 percent of the country's total population.

## NORTH AMERICA

**DEERFIELD, Illinois**—The School of Christian Education at Trinity Evangelical Divinity School reports attendance for youth education ministries of evangelical churches has increased. Eighty percent of the surveyed denominations said their youth group attendance had increased one to eight percent. Camping is the most professionally executed of all Christian education ministries, they report. Vacation Bible schools, the only area receiving negative reports, are being replaced by backyard Bible clubs and day camps.

**PASADENA, Calif**—More than 200 indigenous mission agencies operating in the Third World were given a boost here recently when 65 persons inaugurated the Afericasia (for African, Latin America and Asia) Mission Advance Fellowship. Membership is open to those from Third World countries. "Our main purpose," a spokesman said, "is to advance the cause of world evangelization by intensifying the evangelistic and missionary efforts of the Third World by its own nations."

The group's purpose was underscored a few weeks later in Singapore when the Christian Conference of Asia concluded its fifth assembly with a call to its member churches to remember that "the responsibility for the thrust of mission in Asia now must be in our hands, no longer the West."



by Donald E. Warner  
Director, World Vision Relief Organization

# CAMBODIA:

I can hardly think about Cambodia nowadays without dismay. Artillery guns boom and planes drop bombs through the night. Yet the Cambodian people remain a gentle people. Caught in a crossfire of two ideologies, they have watched 100,000 or more of their countrymen become refugees in the past two years.

In the capital city of Phnom Penh, there are presently 22,000 men, women, and children in crowded refugee reception centers. Their number swells daily. They arrive exhausted from long nights of travel. Starvation has been one of their companions; the telltale red hair of kwashiorkor (severe malnutrition) is all too evident in the children. They eat less food all day than most American children consume for bedtime snacks.

About eight children die every night.

The refugees in the reception centers "exist" in stultifying squalor and hopelessness, especially in the *Cambodiana*, a multistoried gambling palace. For lack of better quarters, the refugees have taken over the first two floors. Its filth, mass of humanity and insanitary conditions, including pigs rooting among the refugees, create an aroma reminiscent of the old Chicago stockyards.

I have just spent two weeks in the Republic of Khmer (Cambodia). And by the time this issue is distributed, I will have returned for an extended stay to initiate a program of involvement through which World Vision will actively participate in the building of a nation.

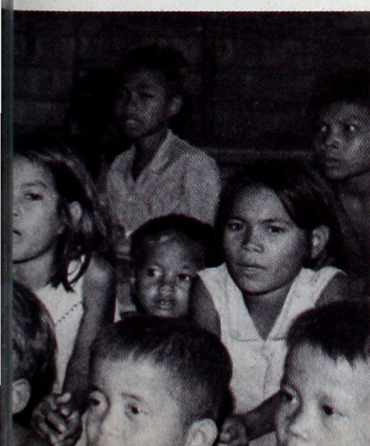
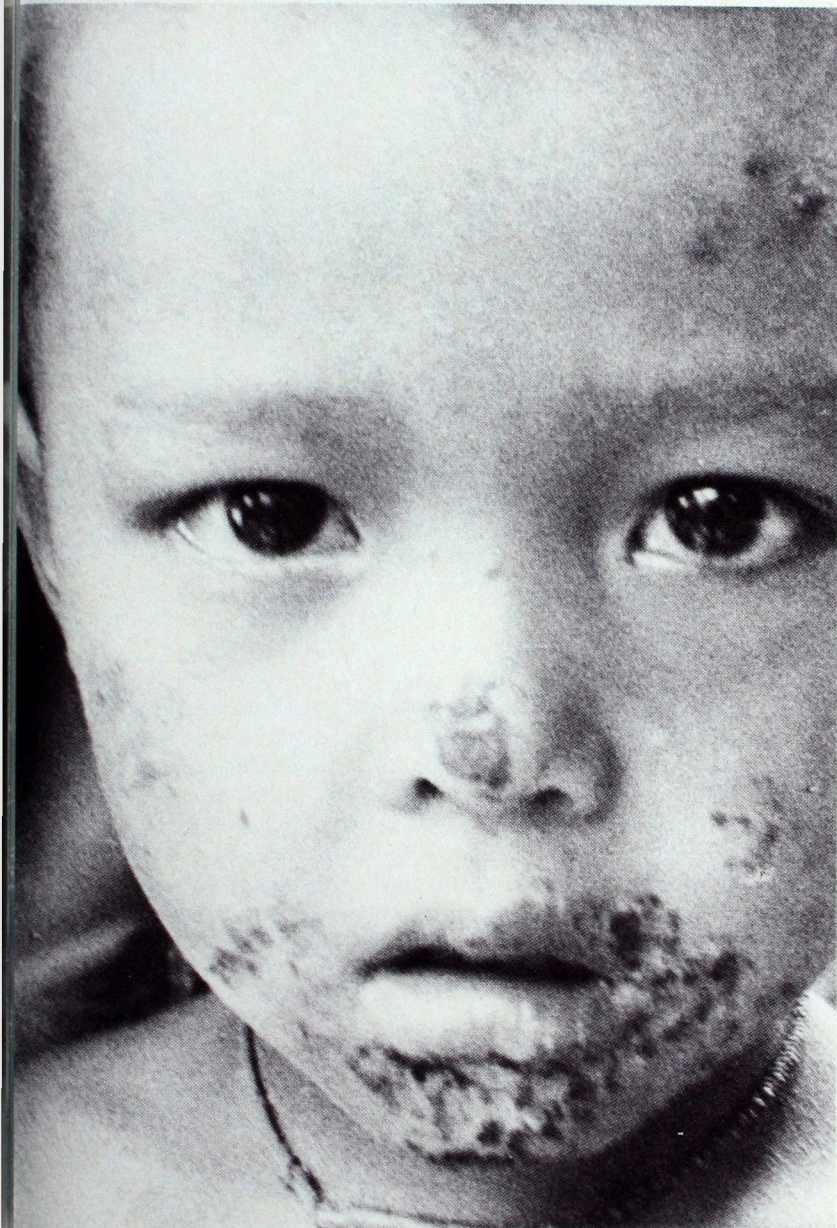
World Vision became involved in Cambodia in 1970. When the Vietnam war overflowed into this peaceful country, its government appealed to the world for help. World Vision was the first nongovernment agency to respond. Via a truck convoy from Saigon through Communist-held territory, World Vision donated \$100,000 worth of medicines and emergency supplies. The total is now over \$200,000.

From that initial demonstration of Christian love and concern, other opportunities soon developed. The government permitted World Vision President Stanley Mooneyham to lead two public evangelistic crusades, and it asked World Vision to build a hospital. Many wonderful Christian friends generously responded to the appeal for help. Unfortunately, inflation tripled cost estimates in less than one year and mandated a delay in construction.

But the suffering people are still there and the requirements for medical assistance continue

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*Battle wounds and skin diseases are common medical problems in Cambodia. World Vision is helping meet the need for increased medical facilities, as well as refugee resettlement housing, relief goods and schools. Example: the school room at left, where WV President Stanley Mooneyham visits children at a refugee village outside Phnom Penh.*

nevertheless. It is a need to which World Vision is responding.

The World Vision program that I will start in Cambodia is five-fold: emergency relief, medical assistance, refugee resettlement, hospital construction, and Christian education.

### **Emergency Relief**

The vigorous Khmer Evangelical Church and its local church relief committee has been granted, on faith, \$10,000 by World Vision to aid the suffering people in that stricken land. There are no strings attached, except to get help to those in direst need quickly. The funds will enable the young, growing church to show its Christian concern in a tangible, meaningful way.

### **Medical Assistance**

Dr. Dean Kroh, his nurse wife, and a pediatrics nurse practitioner are presently holding weekly clinics in each of four refugee reception centers. The conditions under which this Christian & Missionary Alliance medical team must operate are deplorable. The long thatch houses are hot and crowded. Dust rises from the dirt floors. There is no privacy for examination. When any surgery is indicated, Dr. Kroh can only give antibiotics and pray. He cannot operate under these conditions, and it is futile to attempt referral to either one of the two overcrowded hospitals.

By grant, World Vision Relief Organization is providing a modern \$25,000 mobile medical clinic. The facility will, in effect, be a miniature hospital with clean sanitary equipment. There will be privacy for examinations and Dr. Kroh will be able to perform some minor surgery. Compared to what he now has, the improvement in quality of medical assistance Dr. Kroh will soon have at his disposal is beyond description. Commenting on Dr. Kroh's dedicated concern and ministry to the needy in Phnom Penh, one refugee recently said, "He distributes the Lord."

In addition, an Australian medical team is ready to leave for Cambodia to work among the homeless needy. World Vision will provide them with as much medicine and drugs as possible.

### **Refugee Resettlement**

World Vision Relief Organization is also venturing into a challenging new program through which 6,500 refugees will be moved from the refugee reception centers into 20 new communities. Through this program building materials and "food for work" will be given to the refugees while they construct 1,000 new homes in a selected area north of Phnom Penh. The refugees will also be furnished basic farm tools and seed to help them become self-sufficient.

Each of the 20 villages will have an average population of 330 people. Each will also have three wells and one

multipurpose community center for use as a school, health clinic, and assembly hall. This is a "total care" approach to helping alleviate Cambodia's refugee problem.

### Hospital Construction

The exigencies of the current situation may delay the construction of the World Vision Hospital. However, God has a way of working things out in the midst of adversity.

The Khmer government has offered to give World Vision a building constructed a few years ago by United States funds and used formerly as a police training academy. It is hoped that the cost of renovation, which is now being studied, will not surpass our original hospital building estimates.

In addition, World Vision is going to purchase a surplus Package Disaster Hospital from the United States Department of Health, Education and Welfare. The 200-bed "instant" hospital is equipped with operating rooms, laboratory, X-ray, sterilizing equipment—everything a hospital needs except walls and a roof. With God's help, the renovated police academy will provide a facility far sooner than would be the case if a new structure were started.

### Christian Education

In spite of its youthfulness, the health and vitality of the national evangelical church is evidenced in its care and concern for children. When Christian leaders recently asked World Vision for assistance in their aid for needy youngsters, we could not turn them down. Again, we have committed, in faith, a large sum of money—over \$37,000.

The funds will be used to construct five schools that will accommodate a total of 1,000 children. Money is needed to provide initial salaries for Christian teachers. It is expected that the operating budget will come from some small attendance fees and, eventually, from some type of World Vision child sponsorship program. From our experience in other countries, we know that these schools, under the direction of the national Christian church, will play a vital role in cementing a Christian presence in Cambodia and in the education of its future leaders.

Jesus Christ said, "Now go out where it is deeper and let down your nets and you will catch a lot of fish. . . . Don't worry! From now on you'll be fishing for the souls of men" (Luke 5:4, 10). God opened Korea to World Vision 20 years ago and the "fishing" was beyond imagining. His call to Cambodia may be even more rewarding.

Surely then, we *must* help the suffering and trust God to handle the politics.



## Extend a helping hand

We cannot fail to answer the call to help Cambodia. . . now. In spite of the many tensions and uncertainties of the present situation there, we cannot tarry until better conditions prevail. We are warned in Ecclesiastes 11:4 that "if you wait for perfect conditions, you will never get anything done." Right now, World Vision is one of three nongovernment agencies in Cambodia capable of helping the needy.

But we cannot let down nets into deeper water if there are no nets. World Vision has committed, by faith, about \$50,000 worth of assistance to the struggling people of war-engulfed Cambodia.

You can help provide the "nets" for "soul fishing" by joining with World Vision as we attempt to meet both physical and spiritual needs. We are not waiting for perfect conditions. We are reaching out now. . . because the needs are pressing—now. Will you extend a helping hand today?

Realizing the needs in Cambodia are tremendous, I want to help provide assistance—both physical and spiritual—in the name of Jesus Christ. Enclosed is \$ \_\_\_\_\_ to assist the Cambodian people. 4630 H37-002

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# CAMBODIA UPDATE

While there is hope of a permanent peace in Vietnam and Laos, the situation in the Khmer Republic deteriorates. Yet God is moving among the people there.

## A Nation in Flux

by Robert Larson

Executive Secretary,  
Asia Information Office

With less than 20 percent of Cambodia under the control of President Lon Nol's forces, the citizens of Phnom Penh wonder how long it will be until "peace" filters into this third area of Indochina.

Food riots, teacher strikes, looting, inflated prices and a rising tide of belligerence among student groups in the capital are the order of the day.

In the jungles another force is at work. An estimated 20,000 North Vietnamese and Viet Cong troops occupy the eastern third of the country. To complicate the military scene, home-grown dissidents, the Khmer Rouge, have swelled in number from some 2,800 in 1970 to a now estimated 45,000.

### The Sensitive Ears

Here in Phnom Penh, rockets and mortars break the silence of the night. Residents accustomed to the war can tell you whether the last projectile was "incoming" or "outgoing." Citizens of neighboring Vietnam and Laos have equally sensitive ears.

North Vietnamese, Viet Cong and Khmer Rouge soldiers continue to surround the capital—and fierce fighting, at this writing, is raging less than 15 miles away.

Amid the speculation about the outcome of the war is another question people are asking: Will *he* come back? *He*, obviously, is deposed Prince Norodom Sihanouk. Certain high-placed Cambodian government

officials feel he will return to take up a post in a coalition government. Others are equally confident the former Prince will never settle for less than complete control of the government apparatus.

One senior European diplomat told me he fully expects Sihanouk to retire to the south of France where the sun shines, the wine flows freely, and the life-style is more suited to his royal tastes.

The Prince is currently being given room and board in Peking, compliments of Chairman Mao Tse-tung. But recent reports from the Chinese capital suggest Sihanouk looks tired and that he is getting a bit weary of the lackluster life in the People's Republic. (One of Sihanouk's comrades recently quit Peking because "there was no nightlife.")

While the government here is bracing itself for a possible Sihanouk return, the most immediate threats are still the North Vietnamese, Viet Cong and the local maverick guerrillas, the Khmer Rouge. Hanoi may eventually be able to persuade the NVA and VC to "come home," but not even Sihanouk has much control over the Khmer Rouge. It looks like they *enjoy* fighting.

To help bail Cambodia out of its daily miseries, the United States gives

military aid amounting to millions of dollars a week.

Realizing that military power may not be the only way to fight the war, Buddhist officials recently organized a Youth Congress here in the capital. The purpose of the gathering was to encourage the 1,200 Cambodian youths in attendance to maintain their Buddhist faith as a "foil to an encroaching communism" and to fight against the "outside atheists" who are trying to seize power.

During the question and answer time, a student stood up and asked the Buddhist leaders why they had been so intolerant of other religions represented in the Khmer Republic. The spokesman said he was not really opposed at all.

### The Only One

The Buddhist leader went on to say that of all the other religions in Cambodia today "Christianity is the only one of any real value."

"I have a Bible, and I have read it," said the priest. "You simply cannot read what the Bible says and believe that Jesus Christ was just an ordinary man."

He reminded the assembly of young Cambodians of the story about Jesus and the disputed coin. Jesus was asked a question about allegiance. Should tribute be given to Caesar or to God? "Jesus said," the priest continued, "give to Caesar what is Caesar's and to God what is God's."

The priest then concluded, "No mere human being has that kind of wisdom. Jesus had to be God."

The Buddhist leader then asked how many in the audience were Christians. An observer reported that more than half of the students raised their hands, almost all of whom had responded to the invitations extended at two World Vision-sponsored citywide crusades last year.

Such an unembarrassed display of love for Jesus Christ is fast becoming a common sight in this land which three years ago was a "closed country" for the preaching of the gospel.

All Cambodians are painfully aware of the worsening political and



economic situation. Cambodian Christians are praying that there may be many more years of opportunity to share their faith with their fellow Cambodians.

I asked one young Cambodian believer if he was prepared to stick it out for Jesus in the event of a hostile takeover. "Yes," he said, "And I fully expect to be behind bars one day because of my love for Jesus Christ."

It is commonly felt among Christians here that a regime hostile to Christianity could put the Cambodian church back into the shadows once again.

Christians around the world need to remember this tiny land of seven million people and its small, but growing church. Cambodian Christians constantly asked me to urge the Body of Christ everywhere to pray for Cambodia and the Christian witness there.



by David Longe

Director of Communications, World Vision of Australia

## Born to Lead

Born in the little village of Siem Reap, Cambodia in 1938, Sin Soum was one of six children raised in poverty by a peasant farmer. Even as a youngster he had a desire for leadership, but never for power. Soum explained, "As a boy I wanted to help people find a good way, a way of goodness."

It was a carefree life for Sin Soum in the Angkor province—famous for its Buddhist temples. But the death of a brother had a great impact on him. It is plain now that God was at work in the life of Sin Soum.

At the age of 13, in his sixth year of elementary school, death struck again. His father died after a short illness. Soum's world was shattered. He

left home to study in a Buddhist temple. Soum learned much about the religion of his people and did further formal studies. His desire for leadership grew. At 22 years of age, Soum took two bold steps. He married Kao Long, the girl he deeply loved. Then they set out for Battambang in the northwest to take a teaching post.

The poverty of the area sent Sin Soum back to his books. He took a Belgian correspondence course in agriculture while teaching school and raising six children. Still God drove him on. Soum took a post in Kompong Speu, specializing in agriculture.

### They Became Statistics

But quite suddenly the world of Sin Soum and his family fell apart. They became statistics... refugee statistics. The Viet Cong moved into the Kompong Speu area terrorizing the villagers, planting land mines, killing the innocent. Teachers were always an early target so Sin Soum became one of the half million refugees in Cambodia. He moved his family and few possessions into Phnom Penh.

In 1972 the Cambodian capital was restless. The economy was failing as the government of General Lon Nol struggled to finance the war. Jobs were scarce. Feeding six children was a constant battle. The pressure of this made Soum depressed. He hated to go home. His boyhood dreams to help people began to fade as he walked the barbed wire barricaded streets.

Then he read in a newspaper: "Hear the Good News for Cambodia told by Dr. Stanley Mooneyham." Good news was what Soum needed. On April 14, he headed for the city hall. Unknown to him, the meetings were at first banned by government officials, because of a possible communist attack. A few months before, a squad of communists attacked a

## "I have become a torch"



Men Ny Borinn, president of the Supreme Court of Cambodia, recently testified to his new saving knowledge of Jesus Christ. He accepted the Lord as his Savior in the evangelistic meetings sponsored by World Vision in Phnom Penh last fall. Men states: "Since I met Dr. Stanley Mooneyham and accepted Jesus Christ as my Savior, I have been very happy. I feel like I have become a torch, and I want to go around lighting candles. I don't have too much communion with other believers, and I need this."

Men continues: "I love my fellow Cambodians more since I know the Lord. I pray that they will find the peace I have found. My nation is far from God, and much trouble comes because of this fact. I pray that my countrymen will find true peace even during this time of trouble in Cambodia."





*Sin Soum inspects a new well in his village.*

crowded sports arena. This diversion allowed frogmen to destroy a million dollar bridge and three ships. The "Good News" meetings were salvaged when a sympathetic government official was prepared to personally take charge of security. Everyone was carefully searched as they entered the hall. But Sin Soum was not among them. He arrived too late. To use his own words, "I walked away, angry like a child." But the next day he was early, with a good seat in the balcony. The tall westerner, World Vision president Stanley Mooneyham, spoke through an interpreter. He told the packed auditorium about Jesus who is the God who became human. He spoke of Jesus' life, death and resurrection. "Jesus is alive," he said, "and wants to bring His life and peace to every Cambodian." The young, eager audience wanted to hear more. "Everything I heard was new to me," Soum recalls.

#### **Coming of the Lamb**

Dr. Mooneyham related the coming of the Lamb of God as told in the Revelation of the Apostle John. He paralleled this reign of peace with an ancient Cambodian legend. Sin Soum knew it well. The legend claims that a great battle would take place where

four rivers come together. The place is Phnom Penh where the Tonle Sap and Bassac rivers join both legs of the mighty Mekong. According to the legend, the blood of battle will flow to the stomach of the elephant. At that time a god will come with scars in his hands, feet, and side. The legend describes this god as a *Sarmatre*—a god of peace. He will reign for 1000 years with equality and justice.

Dr. Mooneyham told the audience that Jesus is the "Sarmatre" for Cambodia. He invited everyone to place their trust in the Lord Jesus—the one who gives life that has no end.

Sin Soum sat in the gallery and trembled. Remembering the invitation to declare his desire to know Jesus, Soum said: "I just leaped to my feet. I was the first one up." Soum talked with a national Christian. He prayed and hurried home to tell his wife. "I've found the Sarmatre. I have peace!" Kao just busied herself with the children and was very quiet, but three months later Kao became a Christian. She had had time to think and watch her husband.

A new life began for Sin Soum that April Saturday evening. In six months both he and Kao knew what they had to do. In fact it was Kao

who wanted to go first. Outside the city was a settlement called the "new Phnom Penh." They counted the cost. No water supply, isolation, nothing to live in. But go they must. This was not the call of Buddha, but their living Savior.

With missionary zeal, the family of eight set out. They first built a palm branch hut. Kao found she had to walk 15 minutes for the family water supply. Shopping was a half-day's journey. Soum built a little wooden house next to the hut.


They began sharing their faith with others. Soum invited nearby families to learn about Jesus Christ. They packed the house to hear about forgiveness, peace and hope for war-weary Cambodians. Now there is a Bible discussion every night of the week.

Each Sunday, almost like a ritual, the family moves everything out of the wooden house into the hut. Then, Soum dedicates the house to the service of his Lord. Beaming, he says: "In six months 30 people have become followers of Jesus. Every week, more are asking about the Christian way."

#### **Cost of Discipleship**

Sin Soum sat back and smiled at me again. On the lapel of his cheap cotton shirt was the sign of the fish. I thought about the first Christians who used the sign of the fish. Then, it was a secret sign—a protection against suffering and possible death. Even within the last three years, many people of "the way" in Cambodia had known the great cost of discipleship—martyrs of the 70's!

Soum had to hurry back to his Bible study meeting. It was an hour's journey. There was time for just one more question: "When you were a boy you wanted to be a leader. Do you still want that?" I asked.

His delight was obvious. "My every desire is fulfilled right now," he answered. He prayed in Cambodian. I did not know a word, but understood everything. Sin Soum slipped out into the busy street. I knew I'd met a choice saint. 

# Christianity in a Buddhist Country

The comments below are by Mr. Huong, a young Cambodian Christian who distributes Bibles and other Christian literature to students. The testimonies that follow were gathered by Robert Larson.

"Buddhists today fear that Buddhism will not hold the allegiance of the youth. All religions are good, they now say, and they all teach you to be well-behaved."

"Many of the young people who came forward at the second crusade seemed to have already heard the gospel. As it has turned out, many of them *had*, in fact, heard at the first crusade. The first meetings were seed planting. Many more stuck this time. Large numbers of young people are continuing to come to the churches."

"When I share Jesus Christ with non-Christians I use the Four Spiritual Laws and ask them if they will consider Jesus Christ."

"The main obstacles to becoming Christians are: (1) Tradition—Even if Christianity is right, they have great difficulty in overcoming their traditional Buddhist upbringing. (2) Disillusionment—Students are totally discouraged with the political condition of Cambodia today, and just feel generally hopeless and helpless. Many are convinced that there is no way out. When they feel like this, it is difficult to approach them with the message of the gospel."

"Students are not very excited about Catholicism. They say all you have to do is to go to the cathedral on Sunday to have your 'sin washed away.' They know the difference between Catholicism and the evangelical."

"Most think if you don't go to the pagoda, you are a Catholic. This is because the Catholic influence has been so strong for so long here in Cambodia."

## TESTIMONIES:

One young Cambodian lad who responded to the invitation at one of the Crusade meetings in November 1972 has been literally transformed.

In the past this boy had a terrible temper, was disobedient, and cared little for the feelings of others.

During the crusade, he accepted Jesus Christ as his Savior. When his mother realized what her son had done she became violently angry. There were stormy sessions for weeks. But in it all, the son was a different person. He was not belligerent, nor did he enter into the fights.

This made the mother even more angry. She was all set to throw her young son out of the house when the older brother stepped in. He said, "Mother, even though you don't agree with what younger brother has done, just look at his life. See how he's changed! Please don't send him away."

The mother relented a bit, but reports are that it is still rough. An interesting note is that the older brother who came to his younger brother's defense is not a Christian.

The young Cambodian, Chan Sokha, has an unusual problem.

He became a Christian at the crusade in November in Phnom Penh. His current difficulty is that whenever he gets ready to go to a church meeting or function, he finds that his mother has hidden his clothes. Being a clever lad he now hides his clothes



Stanley Mooneyham at the second crusade in Phnom Penh

before his mother can hide them.

Too, Chan Sokha wanted to get a Bible. But he had no money. He heard that if he went to the Bible Society office he could sell Bibles and then have an opportunity to purchase one of his own.

His first attempt at door-to-door sales Khmer-style was with the Cambodian military. He said the first time he approached the soldiers he was scared to death. "I actually thought they were going to take those guns they had in their hands and kill me."

But, fortunately the Bibles had "lovely covers and they (soldiers) were not angry at all."

Chan Sokha also has a problem with the neighbors. Whenever they hear him praying, singing or reading his Bible aloud, they begin to rattle pots and pans in an attempt to distract him.

But Chan Sokha's heart has been changed. Instead of becoming angry with his neighbors, he loves them. He prays that they too will some day come to know Jesus Christ as a personal friend.

Another young Cambodian had been wounded in action. He was in the hospital for a few hours at a time. He left one afternoon, and came to the auditorium where Dr. Mooneyham was speaking.

As he heard Dr. Mooneyham speak, he was convinced that Jesus was the real God. He had never heard anything like this before.

He became a Christian.

He immediately returned to the hospital where he began to share his faith without fear of scorn or criticism. Before long, all the patients were calling him "Jesus man."

A few days later he left the hospital and returned to his home where he lived with his sister and family.

He has great trouble with his sister as she constantly locks him out of his house, but he is praying that his sister will soon become a Christian.

Just last month, he led eight soldiers to the Lord. He, himself, was recently baptized.



# monthly memo



A question frequently asked us in World Vision is, "What really happens to the 'graduates' of your orphan and childcare program? What do these young people do? Where do they go when they leave the home? Do they serve Christ?" Legitimate questions indeed.

Recently our President, Dr. Stan Mooneyham, and I were together in Korea to celebrate World Vision's twentieth anniversary of the ministry in that lovely country where our childcare program began under the leadership of our Founder, Dr. Bob Pierce. (A full report of these anniversary activities will be given in next month's issue of this magazine.)

One of the features of this magnificent week of celebration was a special dinner hosted in our honor by some of the graduates of our program. One hundred and sixty-five of these choice young people who had gone through the World Vision

program were present—all the restaurant hall would hold!

At our table were seven of these outstanding graduates. How thrilled we were to hear the stories of their careers since leaving the childcare centers where they were raised with Christian love and concern.

One of these fine young men is now a Korean Air Force Chaplain. He told me that in the past year he had led 140 of his men to Christ. Another young gentleman is a seminary graduate and is now the pastor of a Presbyterian church with 500 members. Still another "graduate" is in turn devoting his own life to the placement of orphans in good homes. A fourth young man is now superintendent of the childcare center where he was raised. A fifth is working in a government office where he is engaged in social welfare work.

There were two young ladies at our table. One is the daughter of the first war widow whom Dr. Pierce helped—now a lovely Christian primary school teacher. The other teaches home economics in a secondary school.

What a blessing it was to meet the "prize products" of this childcare ministry so effectively serving Christ whom they met as children— orphaned and/or impoverished and brought to one of these World Vision homes.

This experience can be multiplied a thousandfold because so many of you have prayed, been concerned, and shared so generously. Thank you, and God bless you.

*Ted W. Engstrom*

Executive Vice President

## Focus on the Horizontal

Sir: "Two Evangelicals Look at the Bangkok Consultation" in the March issue particularly concerns me. . . . My present work is more with "ecumenicals" than "evangelicals," and let me be the first to admit that there is in fact a diminution of emphasis on the "vertical" dimension of mission in this sector of the Christian community today. Your contributors Mssrs. Wagner and Glasser have fairly reported that fact.

But not without reason did participants at Bangkok stress the horizontal dimension of "Salvation Today." Indeed, by using terms like "vertical" and "horizontal," your contributors have simply pointed to the whole range of mission in all God's creation. They have not, however, thereby posed alternatives between which Christians are free to choose. There is a false option implied in describing the vertical as "mission" and the horizontal as a "cultural mandate." Both are biblical mandates.

Thus it is entirely proper to insist on the challenge to evangelize "the two billion-plus people on this planet who have not yet committed themselves to Jesus Christ"—this is part of our mission mandate. It is no less important or proper to insist on the challenge to set on fire the millions of Christians who, having committed themselves to Jesus Christ, are so

# readers' right

little committed to working for social justice among the same "two billion-plus." This, I take it, was the focus at Bangkok.

*David L. Swain*  
Communications Secretary, Asia Office  
World Student Christian Federation  
Tokyo, Japan

## Help for Bangladesh

Sir: I just read Tod Lemons' article (on Bangladesh) in the February issue and it literally broke my heart. Living in a country like ours, it is difficult to imagine children abandoned in the streets with no one to feed or care for them. Since reading that article, I find it difficult to eat my meals knowing there are children like those he described. Why should I have food and not those little ones?

I am enclosing a check for \$1000. I wish it were much more. Please use this money for food for hungry children.

*Jean Pizzulli*  
Rutherford, New Jersey

Sir: We live in an apartment without hot water or furnace. But we are so thankful to God for His faithfulness in supplying all our needs, according to His promises. We would like to buy a house for a family in Bangladesh, who, we are sure, need it worse than we. The children (teenagers) and I have all given part of our tithe weekly.

*Elizabeth Bakker*  
Sloatsburg, New York

## The Posters

Sir: In response to your request for information about the use of your posters, I use them every month on the bulletin boards here at Northwestern College. I think they are great and communicate a great deal.

*Raymond Weiss*  
Chaplain, Northwestern College  
Orange City, Iowa

Sir: I think that your center fold-out and many of your other pictures in each *World Vision* are a necessity. Nothing stirs the compassion inside a person faster than the hollow stare or painful grimace of another person(s). I cut out many of your pictures to send to friends and hang others on my walls. Please continue them in your magazine.

*Gary Severson*  
Lynden, Washington



## Getting pastors together

at World Vision  
Pastors' Conferences  
in India, Bangladesh  
and Burma

"We pastors often feel lonely, and we desperately need the kind of fellowship we are getting at this conference. We have problems we can't handle by ourselves. It's good to be able to share experiences."

"The work of a pastor in India is heavy. And we have so many spiritual and material needs. Sometimes I get discouraged. This conference has been a breath of fresh air, and I have been greatly encouraged. We pastors appreciate this opportunity to be together."

These are reflections of pastors speaking freely about the joys of meeting fellow pastors, men who unashamedly admit deep personal need for spiritual guidance and Christian fellowship.

They come to World Vision-sponsored Pastors' Conferences with a great variety of expectations. Some have an unmistakable look of hope on their faces; others are bewildered. Most come in their comfortable loose-fitting shirts; a few overdo their identification with the foreign guests by torturing themselves with western shirts and ties.

These men are shepherds of huge flocks and of tiny Christian enclaves. They recently attended Pastors' Conferences in India, Bangladesh, Burma.

The pastors usually travel in

stuffy, overcrowded trains, flatbeds of trucks or rickshaws. Many pastors dragged weary bones into the registration booth after a 30-hour trip on a local bus that would not dare use the word "comfort" in its advertising. Under one arm is a bedroll, under the other a rope-tied suitcase containing the personal necessities for a week away from home. There is also Bible and notebook.

Dr. Richard Halverson, pastor of the Fourth Presbyterian Church in Washington, D.C. is a veteran speaker at World Vision Pastors' Conferences. He has participated in these since 1954. Dr. Halverson says that simply *getting the pastors together* is probably the most important thing about the gatherings. "The platform is secondary. The important thing is what happens among the pastors them-

selves, many of whom won't see a brother pastor until a similar situation presents itself again," he says.

To understand fully what each pastor thinks about these conferences would take weeks of nonstop interviewing: 1300 pastors in Hyderabad, Andhra Pradesh, India; 183 in Barisal, Bangladesh; 232 in Rangoon, Burma.

World Vision's president Stanley Mooneyham is firm in his conviction that Pastors' Conferences are one of the most significant ministries of World Vision. In Andhra Pradesh Dr. Mooneyham said, "The pastors seem to be so thrilled to find each other. And these conferences bring them together around the Word of God. This is so exciting for them—and for us too."

Dr. Mooneyham's sermon, "Equipped for World Conquest," particularly captured his audiences. It was a message of encouragement to pastors who were discouraged, tired, even fearful. Speaking of Christ's disciples, he asked: "Did you ever see a less promising group for world conquest?" Mooneyham defined the word *shalom* as the "peace of spiritual wholeness." He went on to describe three kinds of

## Bangladesh



**Richard C. Halverson, World Vision Board Chairman, comments on the Pastors' Conference in Bangladesh.**

peace: the peace of *spiritual wholeness*, the peace of the *pardoned sinner*, and the peace of the *understanding Savior*. He further commented: "Jesus knows our humanity, but wants to pour in His divinity."

The enthusiastic response to Dr. Mooneyham's message was typical of the appreciation for each Pastors' Conference speaker. They gathered from around the world: Dr. Mooneyham and Dr. Halverson from the United States, John Gatu from Kenya, William Fitch from Canada, Chandu Ray and Doug Cozart from Singapore, as well as local leaders from India, Bangladesh and Burma, including A.B. Masilamani and Sundar Clarke.

The full significance of a Pastors' Conference is, of course, impossible to determine. Obviously, not all needs will ever be met. But if the looks in the eyes and expressions on the faces reflect the inner feelings of these men, it would be safe to conclude that most pastors were helped and encouraged by the spiritual guidance and fellowship of those five days.

**A** pastor with long, flowing beard, sharp black eyes, and greying hair that hung gracefully over his shoulders looked longingly at the speakers as they opened the Word. What was he thinking? Had he heard it all before? Or were there new insights, new truths for even an old man to learn?

A young Christian journalist who writes material for pastors said the conference had caused him to think altogether fresh thoughts about his relationship with Jesus.

A pastor/doctor who works with people in the remote, hilly areas of Andhra Pradesh said the five days had given him the added encouragement he needed to return to his difficult ministry.

A young former Communist leader from Calcutta burdened for the youth of his city that quivers with social unrest attended the Conference. With conviction leaping out of his black eyes he said:

A great change came into my life

**R**eflecting on the Pastors' Conference in Bangladesh, two words come to mind: costly and opportunity.


The conference was costly because of the difficulties, implicit more than explicit, which confront the Christians of this country. Discipleship cannot be taken for granted with the Christian church a tiny minority, about one-fourth of one percent. One cannot but admire profoundly the pastors for their perseverance in the face of almost overwhelming odds.

Bangladesh provides religious freedom (*de jure* if not *de facto*), but there are subtle and pervasive influences which militate against the expansion of the church. One sees little encouragement within the country for a vigorous evangelistic thrust, yet there are strong

evangelistic movements especially among the tribespeople. Pastors, Bible women, and evangelists are determined at whatever sacrifice to reach their countries for Christ.

Bangladesh still reels from the recent war with Pakistan. One feels that Christians are still in shock though they are recovering from the trauma of the cruelties and atrocities so commonplace in that consummate tragedy. One senses the church's awareness of unprecedented opportunity. Bangladesh suffers a crisis in leadership and the leaders of the church are urging pastors and people to step into the vacuum.

In addition to this, the response of the Bengali Christians—who themselves were in difficult circumstances—to the desperate plight of the refugees (more than nine million into India) was so filled with the love of Christ that many of the Muslims experienced for the first time this strong drive that addressed itself to need. Christians opened their homes, fed the refugees, cared for the wounded and sick, helped with children and elderly in ways which have commended the Christian faith to all of Bangladesh.

The conviction deepened that nothing World Vision does is of greater value to the younger churches than the Pastors' Conferences. 

## Burma

**Director of the Burma Christian Council, John Thetgyi served as local coordinator for the Pastors' Conference in Rangoon, Burma. The following are his observations.**

**T**he Burma Pastors' Conference began on the evening of May 19 with 232 Christian workers in attendance.


The Conference included outstanding Christian leaders: Dr. Richard C. Halverson, who shared with us on "Pastors and Laymen are One Team" in four addresses. His step by step explanations and sharing of his own experiences were clear and vivid, which our Christian workers appreciated very much.

Dr. William Fitch, former minister of historic Knox Presbyterian Church

in Toronto, Canada gave four helpful addresses on "The Bible as the Pastors' Handbook," showing the uniqueness of the Bible, its origin, and its self-authentication.

Bishop Chandu Ray, Executive Director of the Coordinating Office for Asian Evangelism of Singapore, gave rich Bible studies on the Epistle of James four days.

World Vision's Director of Special Ministries Doug Cozart was also at the Pastors' Conference. As coordinator of the Conference, his smiling face and outgoing love was felt by many who met him.

When we came to the closing meeting, many were feeling sad about parting from each other. The next day Seminary Hill was quiet. But a week later, when the Christian workers got back to their churches, echoes of their experiences were heard and inspiration shared. 

with salvation. I started loving those I had hated before. Since then, God has given me a great burden for many different kinds of people.

"I became involved in the Communist movement because of the social problems I saw. As a Christian, I am still concerned about meeting the physical needs as well as the spiritual. If you don't show love, a compassion for the people, it is difficult to win souls by speech alone.

"I think God allowed me to become a militant communist so I could develop the kind of commitment and enthusiasm I now have for Jesus Christ."

The gathering in Bangladesh was perhaps one of the most significant conferences because of the tremendous need for healing in that country. The Reverend Rajen Baroi, chairman of the conference, shared with Richard Halverson: "We have a wonderful opportunity now in Bang-

ladesh. It is necessary for the pastors who are leading the church to be inspired to do their jobs and to encourage their people to bring the gospel to every person in this country. The door is wide open, and people—everywhere we go—are eager to hear about the Lord Jesus Christ. Many are being converted."

**A**nother committee member told Halverson:

"I was very much impressed by a Pastors' Conference in 1970. My pastors were so much impressed that when they got back to the churches, they really became the fires of Heaven and have been doing wonderful work in the churches as a result. I can say that there was a spiritual revival going on in the churches which was disrupted by the liberation movement. I think that this kind of pastors' conferences in the country

will inspire the pastors who go back to the churches to really encourage the churches and bring many into the fold. . . ."

Indian evangelist A.B. Masilamani, a speaker at the Andhra Pradesh conference, expressed some of his personal goals and hopes. His desire to reach his own people is typical of the pastors at each conference. He stated: "One day I want to be, before long, our traditional Indian guru. . . to become an entirely new type of a Christian leader. You see the Indian concept of leadership is that if you sit in a seat of authority, the people will come to you. So far, the Christian concept of evangelism is that you go to where the people are. You meet them there and then come back, both meeting in Christ. You go and meet with the people and sufficiently excite them with what He has to offer. . . and make them go where He is. You see, the



## "A sense of fellowship"

**Noted Canadian churchman Dr. William Fitch, Executive Director of the Church Renewal Foundation in Toronto, Ontario, was a featured speaker in the India, Bangladesh and Burma conferences. Afterward Dr. Fitch reflected:**

"**O**ne of the greatest values of the Pastors' Conferences is our *meeting* with the pastors. A sense of fellowship is created between country and country. Assurance is given to them that they are not


alone, that there is a wide world of fellowship beyond that within their own country.

"Secondly, there is the fellowship that arises among the pastors themselves. . . the linkage of pastor with pastor is increased strongly. Many meet who have studied together in seminary and haven't seen each other for a long time. The Pastors' Conferences are obviously helping the pastors. A sense of *oneness* is created among the pastors who come from near isolation into this large company. So often in India they feel they belong to a very small minority.

At the conferences, they find that there are a great number—hundreds upon hundreds of others—who are in the same business with them, preaching the gospel Sunday by Sunday. This in itself must be a great

inspiration to them.

"I feel that there is no difference in the problems faced by the Protestant in the East and the Protestant in the West. The type of problem the Eastern Protestant faces is the type that all are facing. We're facing problems of marital breakdown, domestic upheaval, sickness and hunger, and unemployment. All of these we face every day on the streets of Toronto. And certainly, they are faced—highly accentuated, perhaps—in the East. They are the same kinds of problems.

The same message that can be given to a group of pastors in Westminster Chapel in London, England could be given verbatim to the Pastors' Conference in Rangoon, Burma with great relevance and effect." 

# India

World Vision correspondent  
**Robert Larson attended two of the  
Pastors' Conferences and here reports  
on the gathering in Hyderabad, India.**

Oriental seeks an authority which the Christian church has not developed."

Masilamani further explained his hopes for the Indian church: "Meditation—silence—is a great method of worship in India—and biblical, too. Unfortunately, not many evangelical pastors practice meditation. Only a few are able to break through the Western traditions and develop a truly Indian technique of sharing Jesus with the masses. If Buddhism—with a nothingness at the heart—can conquer all of Asia, why not a gospel with Jesus Christ at the heart? 'Christian yoga' done in the Indian tradition, can be a very effective tool of evangelism. If Jesus had been born in India, He would have been called a yogi. A yogi is one who practices yoga, and yoga means 'yoke bearing.' The words 'yoke' and 'yoga' are from the same root which means a disciplined man in spiritual matters."

Continuing, Masilamani said: "The Indian pastors need to sense the dignity of their calling. And they need to understand that Jesus can support them—both financially and spiritually. The Pastors' Conferences help them realize this dignity and support."

**S**o this is what a World Vision Pastors' Conference is all about. At first glance, it looks like no more than Bibles, notebooks, and green registration badges. But that is only the start.

A Pastors' Conference is men coming together for teaching and personal reflection, for encouragement and guidance. It is also pastors coming with a deep spiritual concern for the needs of their own flocks.

The gatherings in India, Bangladesh, and Burma are numbers 87, 88, and 89 since this ministry to pastors began in 1953. And there is no end in sight.

As long as there are pastors, there will be needs. . . needs for fellowship, teaching, reflection, and action. And as long as there are these needs, World Vision will remain committed to providing the opportunities for pastors around the world to get together.



**T**wo major influences could have lessened the ministry of the Pastors' Conference in Hyderabad, India early last May. One, the state of Andhra Pradesh was suffering a drought when the Conference began. Temperatures rose to 113 degrees as the 1300 ministers registered. An exquisitely embroidered canopy protected them from the scorching rays, and coolies were kept busy carrying drinking water as the daily sessions progressed.

Two, Andhra Pradesh has been the scene of considerable turmoil. The issue is bifurcation into two separate states, with the bifurcationists and the integrationists fighting. There have been strikes for five months, bringing trains, buses, mail and other forms of communication to a halt at one time or another.

But neither the miserable weather nor the political upheaval decreased the enthusiasm at the Conference.

It has been said that the church in Andhra Pradesh is the largest in India and has the greatest potential for growth and ministry. While the national average is only 2.6 percent

of the total population, over eight percent of the population in Andhra Pradesh is Christian. G.E. David, publicity chairman for the Conference, commented: "There is a good spiritual movement going on in the churches of the state. The evangelical churches, particularly, are moving ahead well in many places. The need is to encourage people to come to the Lord, not just to attend church."

John Ratnam, executive secretary of the Andhra Christian Council and one of the Conference coordinators, felt that the objective of this particular gathering was "real revival among the pastors themselves of Andhra Pradesh." Certainly the fervent prayers, the tear-stained cheeks, and the radiant smiles implied revival in hundreds of lives that week in Hyderabad.

On May 11 the last sermon was preached and the final "amen" was said. The pastors gathered up their bedrolls, packed away their notes, and boarded buses, trains, trucks, and rickshaws for their journey home.

For the next few months, perhaps even years, there will be echoes of Stanley Mooneyham, William Fitch, A.B. Masilamani and the other Conference speakers in pulpits all over Andhra Pradesh.

And that is why World Vision sponsors Pastors' Conferences around the world.



## The Speakers

From around the world, noted churchmen gathered to share in informative and inspiring meetings with local pastors in need of fellowship and Bible study. Those pictured here and on the two preceding pages were the primary speakers.



Mooneyham



Ray



Masilamani



Gatu



Clarke



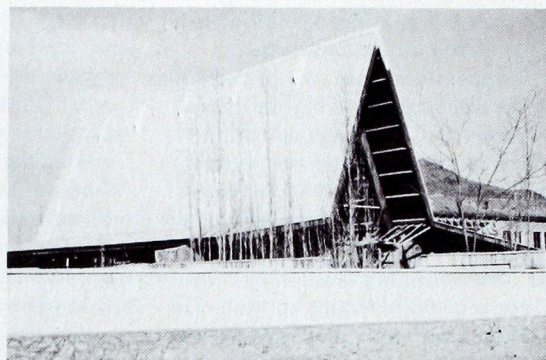
Cozart

## The only Christian church in Afghanistan

# DESTROYED!

by W. Stanley Mooneyham President, World Vision International

*The Kabul Community Christian Church after its dedication (left) . . . and after government workers began its destruction. (right)*



That was the heartbreaking word that came to me in mid-June describing the only Christian church building on Afghanistan soil. After weeks of threats and the expulsion of its pastor, the Kabul Community Christian Church was destroyed by government soldiers and workmen. For those of us who have had a personal involvement in its ministry, and for thousands of Christians in many nations, this destruction was a disheartening event in the history of Christian presence in that remote and strongly Muslim nation.

The church in Kabul had been built in 1970 after years of negotiations and planning which had started when President Dwight Eisenhower visited Afghanistan.

The Kabul church had served the hundreds of diplomats, foreign assistance technicians, teachers, doctors, and others who are working in Afghanistan. (By law, Afghan citizens were not permitted to attend worship services there.) The building was constructed through the generous contributions of people all over the world and was dedicated to God on May 17, 1970.

World Vision was honored to have a part in both helping with the construction of the church building itself and with its opening, when Dr. Ted Engstrom, World Vision executive

vice president, brought the dedication address.

The Kabul church, under the capable leadership of its pastor, Dr. J. Christy Wilson, Jr. ministered to the international community for almost three years. Then suddenly, on February 25, 1973, the stone wall in front of the church was attacked and knocked down by government soldiers. The international congregation was forbidden to use the building. On June 13, the Afghan government forcibly took over the building, and on June 15, the beautiful 49-foot high A-frame building was demolished with a bulldozer.

News reports say that the Kabul city government claims the land on which the church stood was purchased illegally. The board of trustees of the church has challenged this allegation and has pointed out that the plans for the building were reviewed and signed by the office of the mayor. Other reports say that the government claimed the church building's high peaked roof was "ostentatious and offensive."

Whatever the reason for the destruction, the American Board of Trustees of the church asked World Vision, because of our long interest in the Kabul church's ministry, to take the lead in circulating a statement of concern to church leaders

and in bringing this destruction to the attention of national governments and world opinion. Mr. C.L. Groom, Secretary of the American Board, wrote to me: "The Trustees enlist your aid in the preparation of a letter of concern or other form of protest to be presented to the proper officials of our United States government urging those officials to present to the Royal Government of Afghanistan our government's views in respect to the . . . razing of the church building."

This was not a matter to take lightly. There were international relations involved. Other agencies were also concerned. I held long conversations with church leaders, government officials, and others who knew the situation. There is a time for silence and quiet acceptance; there is also a time for Christians to speak out. The Government of Afghanistan had violated not only international convention, but also its own constitution and the religious writings of Islam. It became clear that a time for action had come.

A "Statement of Concern," signed by Christian leaders including Dr. Billy Graham, Dr. Edwin Espy, and Dr. Clyde Taylor, was sent to the heads of denominations as well as to thousands of churches across the United States. Church leaders from



## A STATEMENT OF CONCERN

*We wish to express our deep concern over the confiscation and destruction of the Community Christian Church in Kabul by the Government of Afghanistan. When President Eisenhower of the United States visited Afghanistan in December 1959 he indicated an interest to that government in allowing a church to be built in Kabul, following the opening of a new mosque in Washington, D.C. Permission was verbally granted through the Royal Afghan Prime Minister's office as a reciprocal gesture of goodwill, and the building plans were signed by the office of the Mayor of Kabul.*

*The new church for the international community in Kabul was constructed through the contributions of thousands of people all over the world and was dedicated to God on May 17, 1970.*

*However, on February 25, 1973, the stone wall in front of the church was attacked and knocked down by government soldiers without a court order, an act in violation of the Afghan Constitution. The international congregation was forbidden to use the church.*

*Then on June 13, 1973, the Afghan Government forcibly took over this, the only Christian Church on Afghanistan soil, and on June 15 demolished it with a bulldozer.*

*Our deep concern stems from the fact that, firstly, this action violates Article Thirteen of the United Nations' Universal Declaration of Human Rights which states, "Everyone shall have the right to freedom of. . . religion."*

*Secondly, the Koran and Islamic law allow for the presence of Christian churches in Muslim states since this freedom is assured to the "People of the Book."*

*Thirdly, this deplorable action can have international repercussions on the good relations between Christian and Muslim peoples throughout the world.*

*We, the undersigned, therefore respectfully and urgently request the Afghan Government to redress this grievous wrong and assure freedom of religion in that land, and we ask our respective governments to use their good offices to persuade the Government of Afghanistan to do this.*

### INITIATING SIGNATORIES:

Dr. R.H. Edwin Espy, General Secretary  
National Council of Churches

Dr. Billy Graham, Evangelist

Dr. Richard C. Halverson, Pastor  
Fourth Presbyterian Church  
Washington, D.C.

Dr. David A. Hubbard, President  
Fuller Theological Seminary

Dr. W. Stanley Mooneyham, President  
World Vision International

Dr. Clyde W. Taylor, Int. Secretary  
World Evangelical Fellowship


June 16, 1973

**A partial list of additional signatories includes:** Rev. Joseph Ameh, General Secretary, New Life For All, Nigeria; Dr. H.T. Armerding, President, Wheaton College; Dr. Nathan Bailey, President, Christian & Missionary Alliance; Bishop Myron F. Boyd, President, National Association of Evangelicals; Dr. Samuel Escobar, President, Theological Fraternity of Latin America; Dr. Akira Hatori, Executive Secretary, Japan Evangelical Association; Dr. Carl F.H. Henry, Editor-at-large, *Christianity Today*; Mr. Chua Wee Hian, Chairman, Chinese Overseas Mission, Singapore; Dr. J.H. Jackson, President, National Baptist Convention U.S.A.; Dr. John E. Kim, Dean, Presbyterian Theological Seminary, Seoul, Korea; The Rev. Gilbert W. Kirby, Chairman, Evangelical Alliance, Great Britain; Bishop Festo Kivengere, Anglican Bishop, Uganda; Rev. S.O. Odunaike, President, Association of Evangelicals of Africa and Madagascar; Dr. Arnold T. Olson, President, Evangelical Free Church of America; Mr. Peter Schneider, General Secretary, German Evangelical Alliance; Dr. Robert H. Schuller, Pastor, Garden Grove Community Church, Garden Grove, Ca.; Dr. G. Aiken Taylor, Editor, *Presbyterian Journal*; Mrs. Cynthia C. Wedel, Former President, National Council of Churches; Dr. Thomas F. Zimmerman, General Superintendent, Assemblies of God.

12 nations on five continents have already endorsed the statement. The news media were informed. All this is an effort to alert Christians about the events in Afghanistan.

Along with other signatories to the "Statement of concern," I hope that Christians will pray for religious freedom in Afghanistan and that the government of that nation will make amends for this grievous act. I also hope that thousands of letters of concern and protest might be sent to the Government of Afghanistan in Kabul so that they will know of the deep feelings of people all over the world about this situation.

For those who do write, please remember that while this church building has been destroyed, it was there to speak of the forgiveness and love of Jesus Christ. Nothing should be written that would be contrary to that spirit.

Will you, individually and in your churches, join in this expression of concern? Religious freedom for all peoples is a fundamental freedom to us here in the United States as well as in many other nations. Let us trust that this protest and our prayers will convince the Afghan government to redress this wrong and to assure freedom of worship in that land. 

### WHAT YOU CAN DO

Write a letter of concern and protest to the Government of Afghanistan, Kabul, Afghanistan. Let them know of your awareness and feelings over this destructive act. Send a copy of your letter to The Ambassador, Embassy of Afghanistan, 2341 Wyoming Ave. NW, Washington, D.C. 20008. Other letters could also be sent to the U.S. State Department and to your Congressmen in Washington.

# a chance to give a bit of brightness

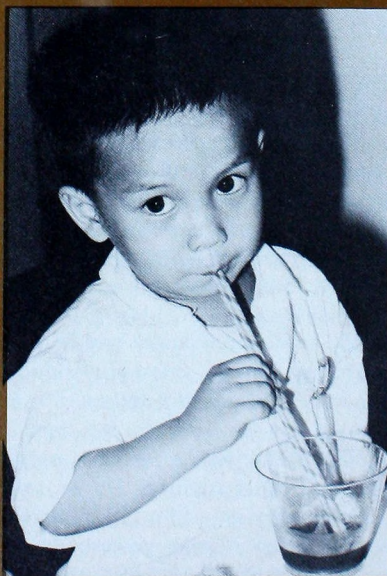


The Robert Larson family are unusual childcare sponsors: they live in the same city as their sponsored child does. Larson is executive secretary of the World Vision-operated Asia Information Office in Hong Kong.

Not only do the Larsons live near little Chan Lai-mun, but five-year-old Timothy *almost* shares his birthday with the youngster. Tim was born on November 1, 1967, and Lai-mun was born on November 3 of the same year. Last fall they got together for a birthday party.

Larson recently wrote to the headquarters childcare staff: "You have given us a delightful little boy to sponsor, and you have also given us the chance to have a deep, personal involvement in his life. . . . We arranged for Lai-mun to share in Timothy's birthday. . . . The little fellow blended in so well with the other children, and his mother helped Judy serve the cake. We had

several gifts for Lai-mun, and it was good for our son to share his birthday party. So we would like to thank you for picking the right boy



Good to the last slurp

for us and for the chance you have given us to bring a bit of brightness into his life. . . ."

Perhaps you would like to be involved in the life of a little boy or girl overseas. You may not live in Hong Kong, but the child you sponsor will feel your love through the gifts and letters he receives. This is your chance to give a *bit of brightness* to a needy child.



I would like to sponsor a child, too. I prefer a boy \_\_\_\_\_/a girl \_\_\_\_\_. Enclosed please find my \$\_\_\_\_\_ for \_\_\_\_\_ month(s) sponsorship. (I understand sponsorship is \$12 a month, for at least one year if at all possible, and I will receive a brief history and photograph of my child.)

I would like to help find sponsors for needy children. Please send information telling me how to do it.

name \_\_\_\_\_  
 address \_\_\_\_\_  
 city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_

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# dateline Spain

by Dave Foster

Political stability is an asset to the free functioning of the Christian church. Upheaval in this sphere inevitably affects evangelism in one way or another. Today Spain, emerging into the fresh air of greater religious freedom for the first time in centuries, may be close to an unpredictable period of political change.

The crisis could come with the death of the country's aging leader (*el Caudillo*) Francisco Franco. Now 80 years old, he may, by all accounts, be reaching the milestone for which he has carefully prepared. According to his plan, clearly mapped out in a "law of succession" drawn up six years ago, his death will herald the restoration of Spain's monarchy. His regal choice is 34-year-old Prince Juan Carlos, grandson of Alfonso XIII, the last Spanish king. But Franco's idea of providing his people with this familiar symbol of stability is not widely accepted as sound thinking.

"Other countries are off-loading these useless figureheads," complains one young Spaniard, "and we are contemplating the retrograde step of restoring one!"

Whether or not the monarchy survives, it will be interesting to see the direction of the already changing and sometimes turbulent religious tides. The past decade has seen some amazing developments.

Spain's Protestant minority (one tenth of one percent of the country's 34 million predominantly Roman Catholic inhabitants) suffered severe restrictions. Evangelistic outreach (termed proselytism) was forbidden. Printing of Protestant literature was rarely allowed, and some who engaged in this clandestinely were brought to trial. Marriage was made difficult. Burial of Protestant dead was in "unconsecrated" ground. Bibles were in short supply. Many churches were closed by the authorities. In short, life for the Spanish Protestant was frustrating and difficult.

But the Church flourished. Some Spaniards, less than enthusiastic about the Roman Catholic Church into which they were baptized, often viewed the plight of the Protestant sympathetically. But in more than half of Spain's 50 provinces, no Protestant congregations existed—a condition which is only slightly better today.

Winds of change began to blow from the Second Vatican Council. Increased tourism, vital to Spain's economy, made some of the country's leadership image-conscious enough to suggest easing restrictions. Spaniards who left to work in other countries (they now number one million) returned with news of less restrictive ways of life beyond the Pyrenees. Finally, new statutes were published which gave Protestants virtual freedom.

Die-hards within the Roman Catholic Church did not take kindly to seeing Protestants publishing and distributing their literature, renting nonpartisan halls for evangelistic outreach, buying time on radio and even looking

toward television possibilities. While today's Protestant activity is viewed with official tolerance, ecclesiastical opponents are still evident in some areas. The traditional strength of the Roman Catholic Church in Spain means it still exercises considerable influence, sometimes embarrassing even its own hierarchy. This influence may be reflected in the fact that some military conscientious objectors—mostly Jehovah's Witnesses—are still in prison after more than 10 years' hard labor.

But, according to a *Time* magazine report, "a serious split has developed between the state and Spain's second most powerful entity, the Roman Catholic Church. Increasingly, liberal priests and bishops, spurred by Vatican II, want to separate church and state into what Madrid's Vicente Cardinal Enrique y Tarancon described as a condition of 'independence and cordiality.'"

Another aspect of the Spanish scene likely to affect spiritual values is increasing affluence. Modest by many standards even now, the amazing rate of growth serves to show just how poor the country was. In the last decade, per capita income has risen from \$317 to \$1000—the fastest growth in Western Europe. Working class families are now enjoying such new acquisitions as telephones, refrigerators, televisions, and cars. A new middle class has emerged to bridge what was once a vast gulf between rich and poor.

Spain today offers unprecedented opportunities for evangelism. Veteran missionaries such as Harold Kregel, who runs a thriving evangelical bookstore on Barcelona's Calle Camelias, have never seen it so good. Kregel, whose store is the first of its kind authorized by any Spanish government, even counts priests among his customers. Newer missionaries of the *Greater Europe Mission* are working toward the establishment of a Bible Institute to train Spaniards in evangelism. Meanwhile some of the untrained are doing a pretty good job.

One of the most impressive evangelistic programs in Europe today is being led by native-born Spaniard and ex-businessman Juan Gili. Interdenominational "Evangelism in Action" is a many-faceted outreach of literature, radio and films. While engaged in a nationwide program, Gili's organization makes special targets of totally unevangelized areas by moving in, having large meetings (on occasions in a bullfight arena), and leaving behind resident workers to nurture converts into the nucleus of a new Protestant church.

The commendable urgency with which some Spanish evangelicals are grasping current opportunities may reflect a suspicion that these could be shortlived. Even if religious restrictions are not reimposed, materialism may well militate against the spiritual hunger now evident.

With the enormity of the challenge before them in mind, Spanish Protestants are now preparing for their first national Congress on Evangelism, scheduled to take place in Madrid next June. Billy Graham has tentatively accepted their invitation to be keynote speaker.

Dave Foster is director of Euroevangelism, a Geneva, Switzerland-based organization involved in direct evangelism throughout Europe.



**Famine Saves Lives**

Ten thousand Canadians volunteered to live under famine conditions recently. As part of a program to increase their supporters' interest and sensitivity toward the Third World, World Vision of Canada

launched a 40-hour famine. For every hour that a participant fasted, another Canadian supported him financially—five cents, 50 cents, one dollar, or whatever could be afforded. One group of 1000 raised over \$170,000.

Pastors, church members, housewives, school children, mayors, civic officials, and the Premier and Speaker of the British Columbia Legislature indicated their support by wearing the special "17,200" buttons given to all participants. The "17,200" theme stemmed from the fact that about that number of people die of malnutrition during every 40-hour period of the year. In 1972 alone, famine claimed the lives of over 3,766,800 people.

Because 10,000 Canadians have cared enough to make a small sacrifice for a brief 40 hours, thousands of people in the Third World will live a little longer.

**Letter from the Philippines**

The Undersecretary for Home Defense of the Republic of the Philippines Jose M. Crisol has written to World Vision president Stanley Mooneyham:

*On many occasions you have demonstrated, through your Organization, World Vision International, your concern for the plight of my less fortunate countrymen. When the floods hit Luzon in mid-1972, your Organization responded with commendable dispatch with the necessary relief goods for the flood and typhoon victims. Again, when typhoons hit the Southern Philippines you manifested your concern with more relief goods for the victims.*

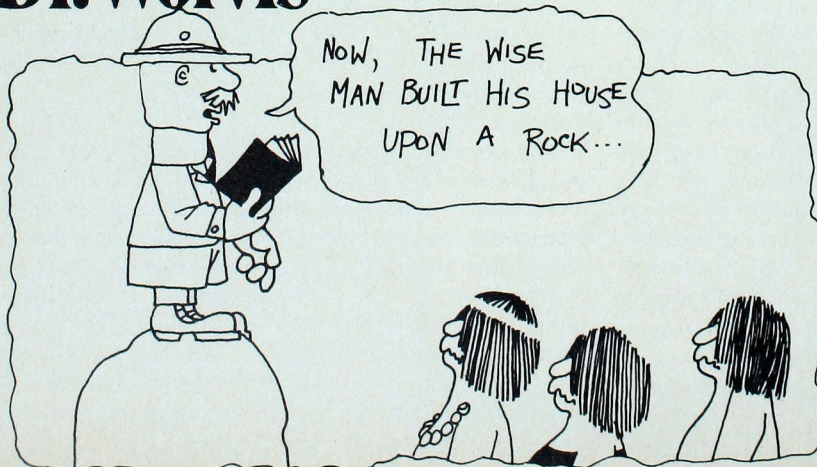
(cont.)

**IT TOOK 23 YEARS TO OFFER THIS TOUR**



Twenty-three years ago, World Vision was established out of a love for needy children. Today you can visit our varied and vital ministries on a sponsor tour that will take you to nine Asian countries in 29 days—September 5 to October 3. A few spaces are open—perhaps you would like to spend time with the child you sponsor, plus comprehensive sightseeing and comfortable accommodations. Write to George Hahn, Box O, Pasadena, California 91109.

**Dr. Worvis**



More recently, World Vision International has taken cognizance of the conditions that befell the refugees of Mindanao through relief items distributed to them through the Home Defense Organization of the Armed Forces of the Philippines.

These repeated acts of humanitarian concern for the less fortunates in my country have distinguished World Vision International as a welfare organization.

It is only fitting therefore that I extend to you and the local World Vision Relief Organization our people's deep gratitude.

Increased distribution of relief goods will be handled by members of the REAL team this summer. REAL is a short-term project involving 35 North American young people in direct evangelism and social action.

**Nurse Begins Service in Saigon**

Australian nurse Joan Potter arrived in Saigon, South Vietnam mid-June to take up her duties as supervisor of the New Life Babies' Home. She holds degrees in nursing, midwifery, and nursing administration and has had 15 years experience.

Miss Potter hopes to double the capacity of the Babies' Home. "I think this is a reasonable goal," she comments. "I realize that we want to establish a one-to-one relationship with the babies, and I think this can be done. I am used to training nurses and, although I believe education is a big problem in Vietnam, I feel we will soon find enough experienced

hands. In fact, I would like to replace myself with a Vietnamese nurse in two years time."



Miss Joan Potter

**A Ring of Gratitude**

The World Vision childcare program is expanding its ministry among college age young people. Many sponsors assist the students through several years of higher education. The following letter was sent by a Korean young woman to her sponsors:

"I am sorry that I haven't written to you so long. After the drizzling rain of yesterday, the warm and beautiful spring seems to be nearer to us. These days looking up the rocky mountain in the mist every morning became my daily routine. Graduated from university in February, I got a job at an hospital, the large scaled one which has the longest history in Korea. I am working at the intensive care unit. Total number of the beds are 750, and there are six beds in this

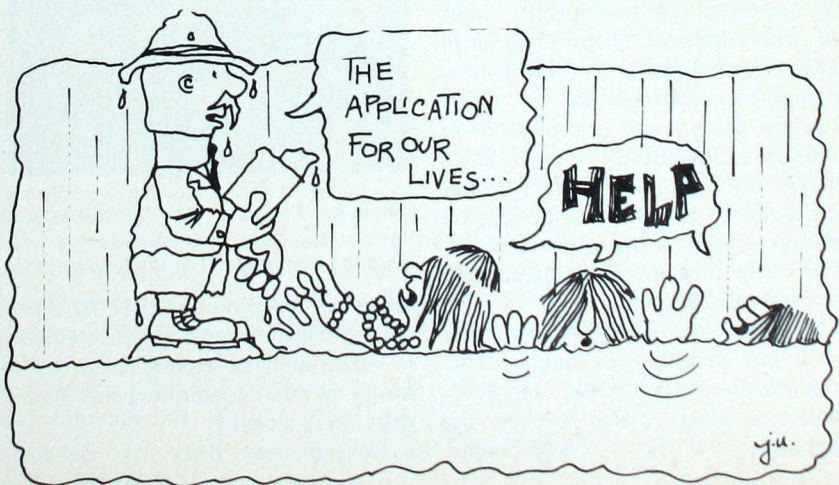
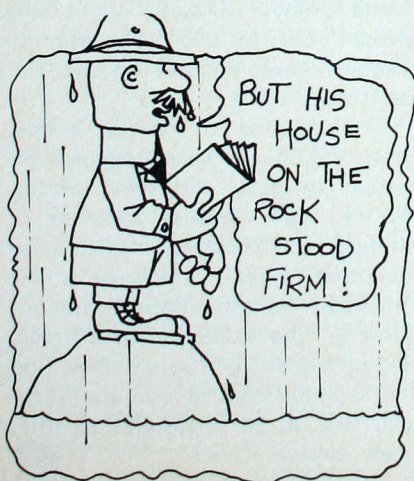
unit. Though six is a small number in comparison with the total beds, in case of full bed, it is a real hard work. All are severe patients who require special treatment and special nursing.

"In Korea, one of the social problems is that many college graduates can't find jobs. It was real blessing for me to find a good job with no difficulty. It can't even be imagined for a girl like me to finish the most famous private university of our country, if it had not been for God's grace and your help. I greatly appreciate your loving kindness for me.

"I have been thinking over how to make my life meaningful in God's will, and at last I got an idea of helping a child to go through school education as far as my ability allows.

"I consulted about this with the Korean Assistant Director, Mr. Lee Yoon Jae, who agreed with me. It makes me feel so grateful and happy that I can earn my living and share the benefit with others. In spite of the hard work of eight hours, mental tension, and three hours of going and coming from the hospital, I am doing my best to make better of myself. Five hours of daily sleep makes me a little tired, but I am full of delight keeping my basic health. I hope you will never be disappointed in me.

"Every day and night I pray the Lord to bless you richly and keep you well in Him. I am sending you in gratitude my class ring of Yun Shei University and the picture I took at graduation ceremony."



# A visit to mainland China

by Bernard Barron,

Director of Projects,  
World Vision of Canada

recently has convinced me that foreign students are giving encouragement to the Christian church, which, though small and low profile, is strong. Chinese young people, meanwhile, are either gripped by a new "religion," or are dissatisfied.

Contact with foreign students revealed the existence of two Christian churches in Peking, for which they are partly responsible. These students, many of whom are the product of Western missionaries, requested worship facilities when they arrived in China to study on scholarships.

They told me that some of the older Chinese worshiped with them, together with some Christians from various embassies. The Communion service was usually the high point of worship, as generally no sermon was permitted.

Some evidence is available to show that Chinese Christians are meeting together, young people included. However, peer group pressure among the young people is exceptionally strong and makes it very difficult for them.

The absence of young people from public worship is noticed, though not surprising. They have been converted to the new religion of Mao Tse-tungism. For they have seen a new watershed of Chinese history occur in their lifetime. History up until Mao came to power in 1949 is now comparable with our use of "B.C." (Before Christ) and is spoken of as "Before Liberation." Events since 1949 are spoken of as "After Liberation," and the two periods are always used to show how much better life is under Mao compared with the pre-Liberation era.

Mao is seen as the great new savior who has liberated his people from oppression—from feudal landlords and capitalism which robbed the people of their right to health, happi-

ness, and the wealth of their own land.

Mao even believes in God, though he qualifies this by saying the *State* is God. Daily, in a thousand ways, everyone is urged to "Serve the People." And the young seem proud to sacrifice themselves in the great crusade of life. With utter sincerity, several young people told me that their ambition was "to serve the Party" and to go wherever it would send them.

The zeal of the young people to study the works of Marx, Engels, Lenin, Stalin, and Mao far exceeds that of our Christian youth in their Bible study groups.

Young people testify to each other and adopt a missionary air—now patiently expounding an axiomatically faultless gospel, now preaching the word with proselytizing fervor, now drawing parables from the foibles of their less disciplined comrades.

These young optimists and idealists believe in the perfectibility of the human species. Still others see them-



*English has replaced Russian as a second language in China. The textbooks are translations of revolutionary stories. (Author stands at left in the background.)*

selves as becoming better as man makes improvements in the society in which he lives—all one needs is the power of positive thinking and Chairman Mao's slogans.

Nevertheless there is dissatis-

faction among the young people. An example of this is seen in the way their youthful idealism is being exploited by peasants in power. Their dedication to "serve the party" and go wherever it would send them means that hundreds of thousands of talented young people have been condemned to manual labor with a total disregard for their own hopes, aspirations, talents, or training.

It is logically possible that if the State is short of chicken pluckers this year, all this year's graduates from middle school could end up being chicken pluckers—perhaps for life. So hundreds of square pegs are forced into round holes. They feel bereft of a future and a sense of direction.

China watchers, who monitor provincial newspapers and radio stations, can produce evidence of dissatisfaction and frustration among dissident youths who go AWOL and make their way back to an underground existence in the cities.

They see no career, no shape to their lives beyond the end of their middle school years. They live in a vacuum without hope. In Hong Kong, they say, an average of 500 come out of China every month—mostly young people.

Mao's contribution to modern China can be viewed, then, as a preparation of a hungry people for the Good News. Dissatisfied young people yearn for a leader whose motivating power is based on love, not on ruthless force.

The question to ponder is this: given the Chinese young peoples' devotion to duty and sense of discipline, their "moral socialism of thought and conduct" which is attempting to build a society on the "mystique of disinterested work for others... the exaltation of a simple and a frugal life," would they find merit in the way we live our Christian lives as an alternative to what they already have?



## That Credibility Gap

It's a Monday morning in May. I've been listening to a segment of NBC's popular *Today* program. An author has been interviewed about his new book called *The Politics of Lying*. He contends that within the past 10 years the United States government has gone much farther along the road of deception, concealment, and subterfuge than the American people have been previously willing to tolerate. Watergate has simply dramatized how costly government by deceit can be.

Turning away from the television set, one's thoughts grow long and sober. They range abroad in a variety of directions, each one turning up some facet or another of this thing that in the turbulent 60's was labeled "The Credibility Gap."

I think for example of something that struck me when I read Bishop Stephen Neill's *A History of Christian Missions*. Toward the end Bishop Neill attempts, continent by continent, to assess the present Christian outlook. Regarding North America, and more particularly the United States, he predictably comments on the remarkable numerical success of our churches in terms of membership. Whereas in 1850 only 18 percent of the population were church members, 110 years later that percentage had gone to 63. This he describes as part of "the credit side of the balance."

"But," he adds, "there is very much to be said on the other side. The manifold divisions of American Christianity are a scandal to the whole world." Even more serious, he says, is something that Henry P. Van Dusen has pointed out in the 1962 edition of the *World Christian Handbook*. Over against the phenomenal membership growth of the U.S. churches, says Van Dusen, there is "the undisputed fact that there has been no corresponding revitalization in morality. On the contrary, as the curve of religious interest has risen, the curve of personal morals has steadily declined. Here the evidence is overwhelming, the symptoms omnipresent."

Creed unsupported by conduct!

There is, of course, nothing historically new about this. The prophets of Israel had to cry out against it in their day. Jesus blasted it with the most withering words He ever permitted to pass His lips. John Wesley unmasked it in high places in eighteenth-century England, at a time when, as one observer cynically expressed it, the national situation was one in which a person would be equally astonished "to hear Christianity doubted or to see it practiced."

Nevertheless, to say there is nothing new about this credibility gap—between what Christians profess and what they practice—is stupid if it serves to make us in the least complacent or quiescent. Thirty-five years ago in a book he wrote on the Holy Spirit, New England's distinguished Congregational minister, Raymond Calkins, said something I do not easily forget: "The most threatening enemy of religion is not infidelity but inconsistency."

That reminds me of something else I find it difficult

to forget. Some years ago, when I was being shown through Moscow's Kremlin, our guide took us to museum exhibits of the fantastically expensive and ornate harness equipment the pre-Communist Russian nobility used on their horses. Cynically, the guide reported that in those days, before 1917, this aristocracy, which was hand-in-glove with the Russian Orthodox Church, spent more money equipping their horses than was spent on the education of the Russian people. The Calkins epigram reechoes: "The most threatening enemy of religion is not infidelity but inconsistency!"

Or, consider another area in which the credibility gap has opened up on a variety of fronts in connection with American involvement in Southeast Asia. Six years ago I wrote:

Herein lies one of the most vexing complications of our war in Vietnam. When we use napalm to incinerate Asians, objections are flung up against us all the way from New Delhi to London. Our Secretary of State counters by asking why there are not similar protests against the atrocities committed by the Viet Cong and the North Vietnamese. One reply to that—though by no means the only one—is that the West professes *Christian* ideals which the East does not.

It is the lofty ideals that we so loftily profess that make our case so vulnerable. If the Communists, whose ideology acknowledges no moral standards or ethical restraints, practice atrocities, they are in fact guilty of wanton savagery, but they are *not* guilty of hypocrisy. But we, by our own profession, are in a different category. If then Americans do similar things, they are liable to the charge that they have added to their cruelty the evil of hypocrisy. Therein lies the credibility gap.

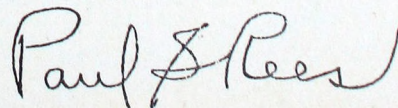
A Hindu in India once said to a friend of mine: "Jesus is wonderful, but you Christians—you are not like Him!" Again, that credibility gap!

A number of years ago James Harvey Robinson wrote in *Harper's Magazine*: "When we come to daily observations, we cannot distinguish between the believer and the unbeliever by his conduct, by his honesty, generosity, and other homely virtues."

What do we "believers" say to this? Do we merely crank up our defense mechanisms? Do we get red-faced with anger? Do we pooh-poo such a charge on the ground that it is altogether too sweeping—which of course it is? Or do we face the music with an honesty that is not easy to come by?

To the extent to which Dr. Robinson has overstated his allegation we may take comfort. To the extent to which he is right our reaction should be anything but complacent. It should be contrite. For, after all, we profess to be followers of One who said: "If you know these things, blessed are you if you do them."

Which is only another way of saying, "Close that credibility gap!"



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