

world vision

In Indonesia:

HELPING THE CHILD WITH SAD, TIRED EYES



Also in this issue:
Looking to
Lausanne



The Delectable Mountains

In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out, and see her riches, and partake in her rejoicing with Heaven and Earth.

—John Milton

...they came to the Delectable Mountains.

—John Bunyan

This is our summer issue, and most of our readers are—knowingly or unknowingly—acting upon Milton's counsel or upon the words of William Cowper:

*The statesman, lawyer, merchant, man of trade,
Pant for the refuge of some rural shade. . . .*

One is apt to think dreamily of a P. G. Wodehouse description of Blandings Castle with its "ancient battlements, the smooth green lawns, the rolling parkland, the majestic trees," where the "sweet air of the summer evening poured in through the open window." So that our readers will take our magazine with them on vacation, to say nothing of great devotional classics, we pass on Cowper's caution:

*'Tis easy to resign a toilsome place,
But not to manage leisure with a grace,
Absence of occupation is not rest;
A mind quite vacant is a mind distressed.*

There was never a time when good vacations were as needed as in this our feverish-paced age. And from the dawn of creation, rest has been as necessary as work. If our vacations do not leave us rested, we may well ask ourselves in just what way we enjoy nature. Elizabeth Barrett Browning points us in the right direction:

*Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries.*

A later poet moves us onward to Christ, reflecting His amazing universality:

*I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.*

*All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.*

Jesus exemplified the divinely ordained rhythm between service and rest. After periods of prolonged work He would drop from sight "to refresh His body by casting it on the breast of nature and His soul by casting it on the

bosom of God." When he saw His disciples pressed beyond measure, He would say: "Come ye yourselves apart into a desert place, and rest a while." Together, they would doubtless ponder natural revelation as reflected in the Old Testament, for example Psalms 8, 104 and especially 19: "The heavens declare the glory of God; and the firmament sheweth his handywork." And there in the highlands of northern Israel they would have times of joyous fellowship which one may see reflected in *The Pilgrim's Progress* when Christian and Hopeful "came to the Delectable Mountains" with gardens, orchards, and fountains, where they had fellowship with the shepherds on the heights.

And even today in our hectic twentieth century we have our Delectable Mountains, places of prayer and fellowship. It was recently my privilege to fly over miles of unbroken Rocky Mountain grandeur to Colorado Springs for the good Christian fellowship and learning one has come to expect from a convention of the Evangelical Press Association. It was also a delight to receive the Periodical of the Year award in the field of missions for *World Vision* magazine. In the last four years there have been two of these and two second-place finishes, divided evenly between the two formats of our magazine represented during this period. We think our readers and donors are among the finest people anywhere and that they merit a good magazine—which we earnestly try to give them.

I would like now to turn the prayerful attention of our readers to some Delectable Mountains on the other side of the Atlantic. In all likelihood as you are reading this, the International Congress on World Evangelization is in session in Switzerland (see pp. 8-13). Its site of Lausanne overlooks the blue waters of Lake Geneva but the eyes look beyond to the towering Alpine splendor of Mont Blanc, in view of which the Reformers broke forth new light from the Word of God. Today Lausanne is a place of study, of fellowship, and of prayer—hopefully one of the most significant Christian gatherings of this century. Pray that here there may be a mount of transfiguration for the effectuality of world evangelization in our century.

*How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace; . . . that
publisheth salvation.*

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globe at a glance

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

Asia

TOKYO, Japan — Concern over the revival of Shinto religion here continues to worry Christian and Buddhist leaders alike as the Lower House of Japan's Diet recently passed the controversial Yasukuni Shrine Nationalization Bill. The shrine, burial place of two million war dead, is a symbol of the militant Shinto religion that intensified Japan's military thirst in the years leading up to World War II. During the war years, worship at the shrine was obligatory for all Japanese.

In a recent article for the Sydney (Australia) *Morning Herald* Anglican Bishop Ian Shevill of Newcastle, a recognized authority on Shinto, declared that Japan is pursuing the same policy of readiness for expansion that Germany's military leaders followed after World War I. Shevill said that one of the most ominous features of Japan's growing economy is the development of a military-industrial complex. He continued, "Under an arrangement with the Self-Defense Forces (the Army, Navy and Air Force) . . . some 500 retired generals, admirals, colonels and other officers hold executive positions in Japanese industry." (The same could undoubtedly be said of the U. S.) The Bishop feels that the combination of Shinto revival and rearmament in Japan gives cause for other nations in the Pacific "to be watchful."

MADRAS, India — Representatives of eight indigenous missionary societies recently came together here for a historic Coordination Conference. It was the first time in the history of indigenous missions in India that the group had ever met. The meeting was viewed as an indication that indigenous missions are achieving significant growth. The eight groups represented support more than 130 Indian missionaries within the country.

SINGAPORE — A spokesman for the Protestant Overseas Missionary

Fellowship (OMF) has announced that no ransom will be paid for the release of two women missionaries kidnapped from a remote leprosy center in Southern Thailand. OMF headquarters director Denis Lane said, "We have decided not to pay any ransom, but negotiations are still continuing. . . ." He added that to pay the ransom would put a price on the head of every missionary.

Africa

RUSTENBURG, South Africa — Four black Lutheran churches here with a total membership of 395,000 have announced plans to merge next year. The Evangelical Lutheran Churches of the Tswana Region, the Transvaal, the Southeastern and Cape/Orange Regions all came into being as a result of the work of mission societies. Their merger will mark an important stage in efforts toward uniting the 13 Lutheran churches (with a total membership of 850,000) in this country.

Europe

ROME, Italy — In the wake of strong protest by the Federation of Evangelical Churches, an official inquiry into this country's Protestant churches has been temporarily suspended by the government. The protests were prompted when the Interior Ministry's Religious Section distributed a questionnaire to government representatives in Italy's 93 provinces requesting data on the membership, activities and financial condition of non-Catholic denominations. Leaders of the country's estimated 40,000 Protestants protested that the inquiry was an unwelcome interference by the state in the affairs of non-Catholic religions. Roman Catholicism is the state religion in Italy.

LAUSANNE, Switzerland — Twenty-seven hundred participants from 150 nations are now arriving here for the International Congress on World Evangelization (July 16-25). No recent international meeting on

evangelism has had such detailed information on which to base its deliberations; profiles on the status of Christianity in 52 population areas are available to the congress, and each participant will receive a directory of unreached peoples. The directory shows the location of groups throughout the world which have not yet heard the gospel due to social, economic, geographical, occupational and other factors. The data has been researched and compiled by World Vision's MARC Division and personnel at Fuller Seminary's School of World Mission. Midway through the congress, World Vision president W. Stanley Mooneyham will deliver a multi-media presentation about some of the striking things God is doing around the world (see page 8).

The aim of the congress is to form strategies for telling every inhabitant of the earth the gospel of Jesus Christ before the end of this century. Prayer is asked that God will give each participant the vision to see clearly the task ahead and the wisdom to do something about it.

North America

NEW YORK, New York — Americans gave more money to religious causes in 1973 than ever before, according to the 1974 Annual Report of Giving USA. The total of \$10.9 billion given to religion was \$650 million more than was donated the previous year. However, when compared to the total amount of all philanthropic giving (\$24.5 billion) from individuals, bequests, foundations and corporations, religion again received a decreasing share. Ten years ago religion's share of the philanthropic dollar was 49.4 percent. While giving to religious causes rose last year, its 6.9 percent gain was overshadowed; giving to hospitals and health causes rose 8.2 percent, education 8.2 percent, social welfare 9.3 percent, arts and humanities and civic and public needs 16.9 percent, "others" 10.8 percent.



We were following the dry stream bed steadily upwards. Even though the sun was still low over the eastern mountains, I was soaked in perspiration. Warily I recalled that the most difficult stretch was still ahead.

Major Estelle Kjelson, a nurse in the Salvation Army, moved ahead tirelessly. A veteran with nearly 25 years' service in Indonesia, she pioneered the Salvation Army's medical outreach in Central Sulawesi. As supervisor of the entire medical program, she now has the additional responsibility of coordinating the childcare projects assisted by World Vision.

Our destination was Doda, one of more than 80 villages served by the Salvation Army in Central Sulawesi. Emerging from the rocky defile, we moved through tangled brush to the trail leading to Doda. As I stood looking at the near vertical ascent, Major Kjelson casually remarked that we were fortunate to be climbing during the dry season. "When it rains," she said, "the trail becomes mud. Climbing is really tough!" Thus reminded, I was thankful for the sun. We pushed on. Toiling up the slope, I had time to reflect on the many factors which led to World Vision's involvement in this remote region.

Central Sulawesi is one of the four provinces on the island of Sulawesi (Celebes). It is a land of rugged mountains. Palu, a city of 90,000 persons, is the provincial capital. There are fewer than one million

inhabitants in the entire province. Of this number 50,000 are classified as isolated tribal people. Livid remote mountain villages, they will possibly be by-passed by modern civilization.

Sixty years ago the Salvation Army first entered Kulawi and Kantewu districts, south of Palu. Later rugged western mountains were penetrated. The work was disrupted by World War II, but following the reconstruction was commenced. The gospel was preached, congregations established and schools built. These were important steps in helping the tribal people enter the 20th century.

But the progress has been painfully slow. Due to primitive circumstances and a lack of sufficient personnel and resources, only the basic framework has been established. Further assistance is needed if the advance is to continue.

Pausing on a narrow ledge, I looked over the beautiful Palu valley. Far below, picturesque rice fields and palm trees were a testimony to the relative wealth of the plains; a staggering contrast to the parched mountain slopes.

Doda is typical of villages in the western Palu

HELPING THE CHILDREN WITH SAD, TIRED EYES

by Gene Daniels, Director, World Vision of Indonesia



ains. Approximately 400 families live in bamboo
attered over the mountainside. There is no water
gation. During the rainy season corn and sweet
es are planted. But hardier Ubi (manioc) is the
ay of the daily diet.

aking more advanced agricultural skills, the people
he slopes and plant simple gardens. Most villagers
igs and chickens and, sometimes, goats. An
tor of wealth, the animals are not used for food—
for elaborate, traditional feasts. The people
o old customs and steadfastly resist change.

oteworthy, though, that Christianity is supplanting
animistic beliefs.

utrition and disease further weaken productive
ty. Most of the adult population is functionally
te.

e fertile valley is inhabited by the more aggressive
who migrated from populated areas in the south.
ewcomers are highly industrious and are also
adherents of Islam. They control most of the
overnment and schools. Islamic teaching is
sly propagated. Subtle pressures and intimidation
ought to bear against the tribal people in the
uing struggle to win them to Islam.

da is one of the villages where this pressure is
felt. I recalled some notes jotted down following
st visit 10 months earlier: "constant pressure from
. School taken over but later returned. About 30
t of people now embrace Islam."

ow we were back. At first Doda seemed unchanged.
ould feel the apathy which seemed to permeate the



Director Gene Daniels lending encouragement to a small child under World Vision's care

*January 1974 World Vision began working in the isolated province of
ral Sulawesi, Indonesia. Here is a report on the progress of that ministry.*

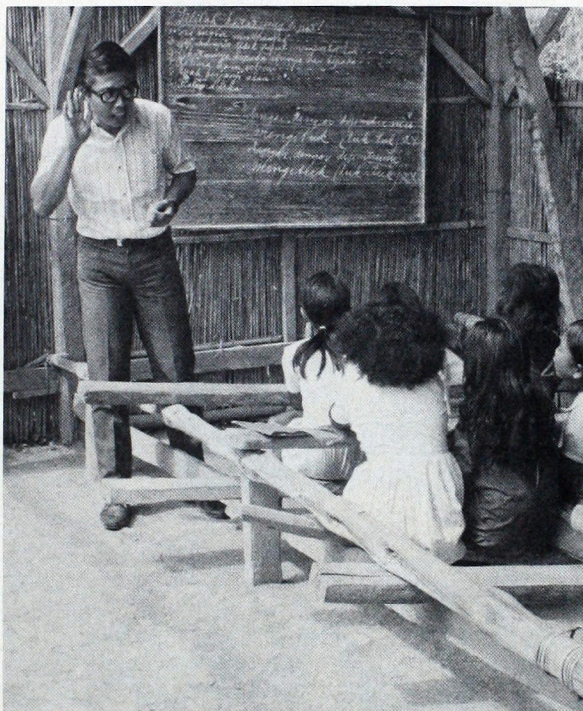
(left) "Eyes, hair, bodies gave mute witness to the effects of malnutrition."

(below) "Change is taking place. . . I noticed eyes already stronger due to vitamin A. . . We sensed a new vitality."



village. Though early morning, many adults sat disconsolately in the meager shade. In the absence of rain, there was little work to perform in the garden plots.

Emerging onto the small square beside the church, an orchestra playing unusual bamboo flutes broke into music. Then all the children from the school shouted the traditional Salvation Army welcome: "Hallelujah! Hallelujah! Hallelujah!" Captain Ngale, corps commander, and his wife strode forward and warmly welcomed us to Doda. The children began to sing. Most were dirty. Many were in ragged clothing. Facing the eastern sun, they frowned and squinted. Had any change taken place, I wondered.



"Rerep Sugoto . . . taught the children a lively chorus."

During my first trip to Central Sulawesi, I visited 12 villages, from Gimpu in the south to Pasirunju in the north. We were invited by the Salvation Army to investigate the possibility of establishing a childcare program for tribal children. Amidst increasing difficulties, the dedicated officers were concerned that improved education and care of children be provided.

The need was readily apparent. In village after village we were confronted by children who, humanly speaking, had little hope; children without a future. Eyes, hair, bodies gave mute witness to the effects of malnutrition. We saw children whose lives would simply perpetuate the vicious cycle of poverty, superstition and filth.

I gained a better understanding of the immense problem of bringing about social change. But a start had been made. The liberating message of the gospel had been introduced. Even though the essential resources—trained teachers and facilities—were lacking, simple schools were established. A start yes, but so much more was required.

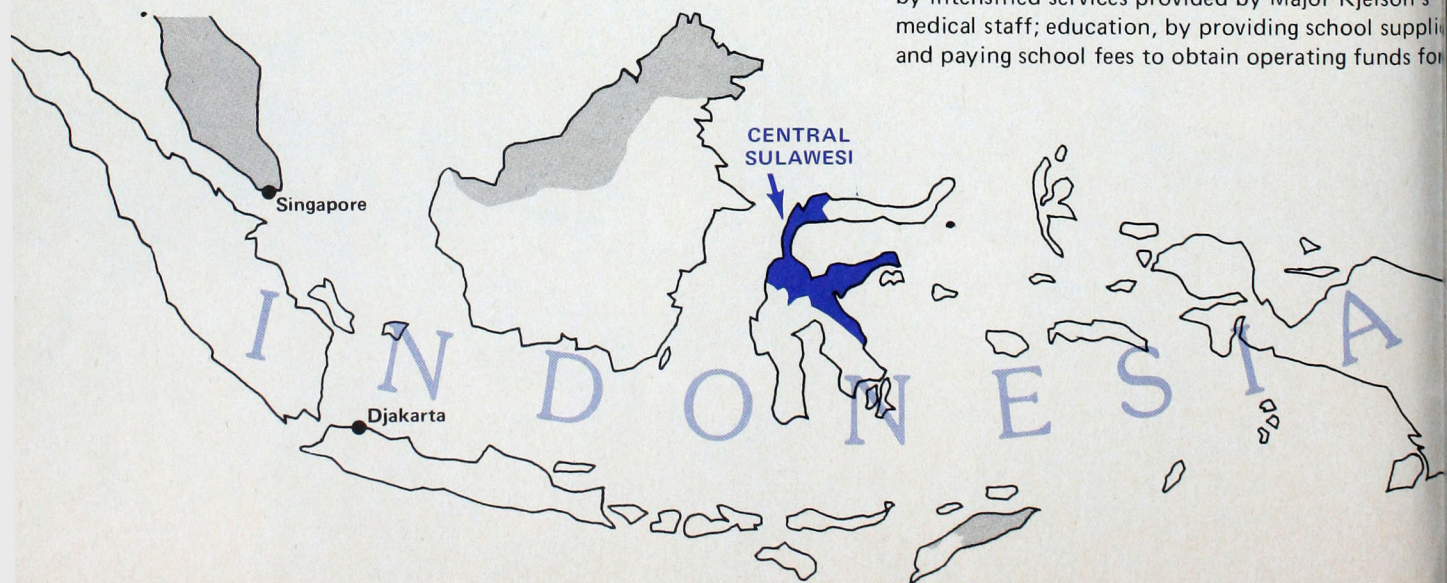
What could be done for the individual child—the child whose sad, tired eyes failed to respond to the message we tried to communicate? The message that *God loves you* and is concerned about you.

What could be done? Where to start? We *must* do something. Our answer was to design a child assistance program to supplement the existing ministry of the Salvation Army.

There were formidable problems: 1) isolated villages which could be reached only by several hours—or days—of hiking on narrow trails; 2) many supplies would have to be carried over these trails; 3) lack of personnel willing to be spent in the name of Christ in situations where change would not come easily.

We didn't have answers to all the problems, but we remembered our words to the children, "God is concerned about *each of you*." As channels of His love, surely we could trust His guidance.

Basically, the program would help meet needs in three areas: nutrition, through supplementary feeding; health, by intensified services provided by Major Kjelson's medical staff; education, by providing school supplies and paying school fees to obtain operating funds for



l; clothing, by providing school uniforms. It was
nized that the assistance program would be but one
f a more comprehensive and long-range approach
mplex problems.

even schools were selected for a start. The process
istering children was slow. It was difficult to
n correct personal information—date of birth, name
ents and so forth. Children unaccustomed to being
ographed closed their eyes and hung their heads
facing the camera. Film was developed and printed
away Palu, then somehow had to be matched with
orrect child. Miss Sri Wahyuni Masriah was trained
r Malang office and sent to assist Major Kjelson in
vising countless details.

eks passed. Anticipating that many children would
e sponsors, we provided temporary subsidy in
that some urgent needs could be met immediately.
we were back to evaluate the program and make
for the future.

ie singing was over and we had time to speak to the
en. Rerep Sugoto, recently appointed to our child
re staff, explained why World Vision is helping the
en of Doda. Then he taught the children a lively
s. They responded with lusty singing. In my heart I
"Thank you, Lord. Change *is* taking place." Away
the harsh sunlight, I later noticed eyes already
ger due to vitamin A administered by Major
on. We sensed a new vitality. High protein food
(ngijo) is supplementing the usual diet. Teachers
ted that the children are more alert in the
oom and the absentee rate is falling. We mingled
the children and played Ping-Pong on a recently
red table. They no longer hid one behind another.
miles predominated.

aptain Ngale shared his vision for Doda. A few
hs ago a tropical storm demolished the rickety
l building. World Vision sent \$1250 to help
d. Today the cornerstone of a strong new building
d be laid, and soon the 141 students will have a
l.

ith the rising demand for cloves, Captain Ngale is
ing young clove trees. The trees are flourishing. If
project is successful, the harvested cloves will be
important source of income for the depressed
nunity. He is encouraging the villagers to eat more
and to plant bean crops for more protein intake. A
ous sports program has been introduced for the
ren. Yes, change *is* beginning. I sensed a new pride
e village of Doda.

l too soon, we returned down the mountain to
aiting Land Rover. In the days that followed we
d 18 village schools. We saw encouraging
ess—at Mabere, Wayu, Tanapobunti and other
s with strange sounding names. Again and again we
reminded of God's faithfulness. We feel that a
start has been made, but much remains to be done. **WV**



Will their fate be decided by chronic poverty?

The tribal peoples of Indonesia are isolated, cut short, sapped by continual malnutrition. Children are growing up to be illiterate and unhealthy. These are the symptoms of a society whose fate is decided by a chronic poverty.

In desperate mountain villages like Doda only the grace of God and the help of people like yourself bring hope to the tribal people. It is in these remote and sometimes inaccessible areas where help is needed most.

However, in spite of the difficulties, most of the hope of the mountain people of Central Sulawesi rests in World Vision's ability to help their children grow up to be better villagers. These primitive people have literally called out to us to help. And we must answer their call. We can provide a way for you to help these people eat nutritious food, grow better crops and teach the children and adults how to read. With your help now, through your prayers and gifts, a model village will be built. Volunteer tribespeople themselves will experiment with new foods and better methods of learning.

The tribespeople don't need a different culture; they just need someone to help them raise their standard of living beyond meager subsistence, above malnutrition and disease. And in all of this, they may come to know the love of Jesus Christ as the stabilizer and foundation for their growth.

Your gift today will help these suffering tribespeople have hope in the days to come.

.....
I want to help the people of Indonesia. Enclosed is my gift of \$_____ to be used:

- where needed most in Indonesia. 4610 H47-002
- for the child assistance program in Indonesia. 4312 H47-003

Name _____

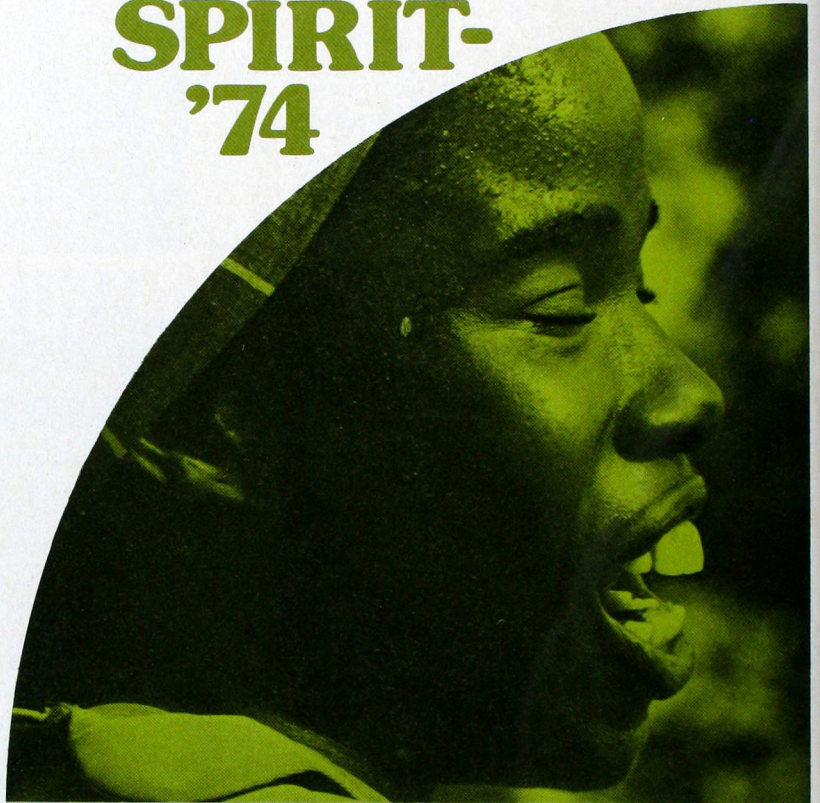
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ACTS OF THE HOLY SPIRIT- '74

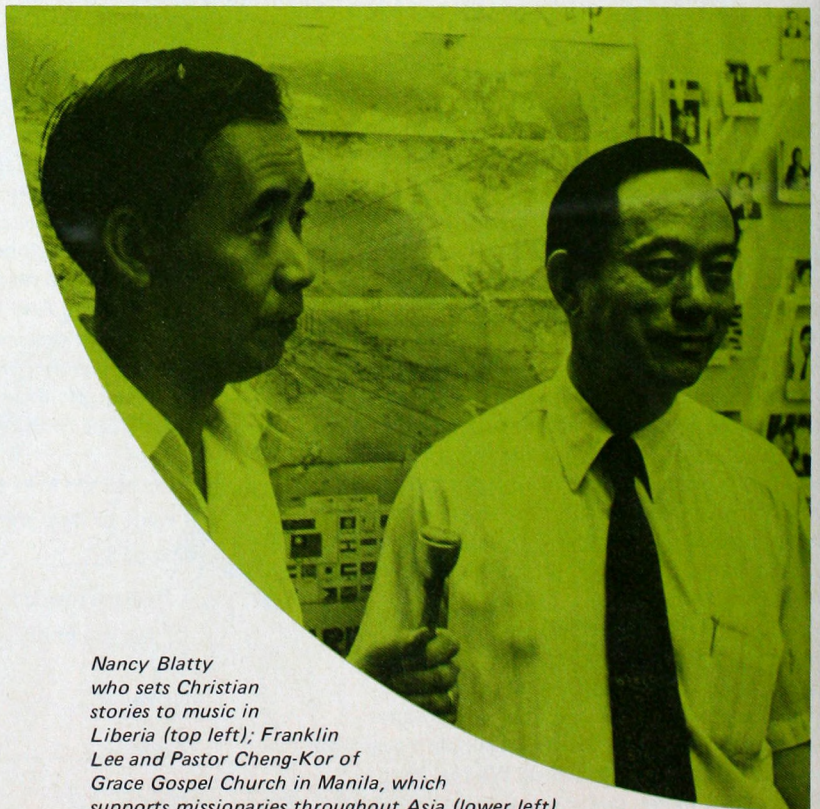
The following are excerpts from a presentation by Stan Mooneyham, World Vision's president, given during an evening meeting of the International Congress on World Evangelization in Lausanne, Switzerland. The multi-media, television-news type presentation included filmed discussions and interviews with many evangelical leaders throughout the world which had been gathered by a four-man team from World Vision and World Wide Pictures.

Says Dr. Mooneyham: "God *is* working in the world, and some universal trends seem to be developing. We have tried to capture the excitement of that fact and play it back to encourage the congress participants in the large task that lies ahead."



The Holy Spirit Working Through Individuals

"He was always on the move. He came and healed the people. He went to another place and multiplied the bread and fish so that everyone ate. He felt for the people; He had compassion for the people. And any servant of the Lord should have the same compassion. If we go to a place just to preach the gospel—a gospel that is like a capsule—and say, 'Swallow this and you will be saved,' we are hypocrites, we are liars. First, we must love that person more than ourselves." So says Ernesto Rodriguez, a Puerto Rican student at



Nancy Blatty who sets Christian stories to music in Liberia (top left); Franklin Lee and Pastor Cheng-Kor of Grace Gospel Church in Manila, which supports missionaries throughout Asia (lower left)



Ernesto Rodriguez speaking to people in a squatter's village near San Jose, Costa Rica (top right); an Aymara woman whose tribe is part of a Christian people's movement in Bolivia (lower right)

the Seminario Biblical Latino Americano in San Jose, Costa Rica. Ernesto has been working among the urban squatters on the outskirts of San Jose. He has been loving them, telling them of the Lord and helping them to love one another. A new community has been built by the people, with a new community spirit, a new church, strong and vital, in the heart of the community—the result of what the Holy Spirit is doing through one man.

Mary Suguna sat on the swept dirt floor of her palm branch home. Crippled since birth, she could only crawl, but her face beamed as Mrs. Ananda Rao Samuel, wife of the Bishop of the Church of South India, told of her witness for Christ. "She can't read, so she takes her Bible and visits people and asks them to read. As they read she narrates the story and tells them about Christ. She gives small pamphlets to the children, and as they read she explains who Christ is. In just the past few months more than 20 Hindus of high caste have been won to the Lord—eight are already baptized, yet Mary is just a new Christian herself. Her new-found faith has given her purpose and a joy which she knew nothing of before." This is the result of what the Holy Spirit is doing through one woman.

"During the last three or four years, we have seen some encouraging response, by the power of the Spirit of God in Central Thailand," said Alex Smith, missionary with the Overseas Missionary Fellowship in Uthai Thani, Thailand. "The number of churches has grown from about a dozen to 40, and the overall growth has been about 300 percent during that period. Most of this growth is the result of the Thais witnessing to family and friends. In some places there may have been only one or two Thai Christians, but they got involved right from the start in the church expansion program. This is definitely a work of every believer in the area.

"One example is Ginggaui, a blind girl who is fluent in both the Thai

and Karen languages. Since her conversion about a year ago, she has become an effective evangelist throughout the jungle area. She is led around by an old Karen lady, one of the few baptized Karens in the area. Wherever they go, she radiates the miraculous power of God working through her life and in the lives of those she touches for Christ." Again, new frontiers conquered for Christ by the faithfulness of two of His followers.



The Holy Spirit Working Through Groups of Young People

"I think it's important to distinguish between the 'Jesus Fad' and the 'Jesus Movement.' As far as the 'Jesus Fad' is concerned—it's dead. And it's a healthy thing that it is. However, the 'Jesus Movement' is very much alive and is the wide acceptance by young people of Jesus Christ as their Lord and Savior and just complete, total commitment to Him," said Chuck Smith, pastor of Calvary Chapel in Costa Mesa, California. He further reflected: "The kids are just living a simple life, uncluttered by material desires. They are free to roam and to go where their witness and testimony will reach kids for Jesus."

This renewed boldness of young people has been reported in all parts of the world. In Eastern Europe young Christians are meeting together in *koinonia* groups. Jesus people are establishing Christian hostels and coffee houses in Western Europe. In Africa the Rev. David Githari of the Kenya Christian Student Fellowship tells about the fifty-fold increase in student groups over the past 10 years. He reports, "...in nearly every school you find students taking the initiative in witnessing and offering themselves to go into full-time Christian service. Never before have we seen anything like it."

In Asia Dr. Isabelo Magalit, Asian Director of the International Federation of Evangelical Students

(IFES), said that the recent Asian student missionary conference in the Philippines was the "beginning of an Asian missionary movement. Young people are ready right now to go, and many more will be ready in a short time." This same willingness was shown at the Inter-Varsity Missionary Conference at Urbana where 5000 young people indicated an interest in missionary service. This was four times the response of Urbana '70. The Spirit is working among youth.



The Holy Spirit Working in People's Movements

On September 17, 1973 Manuel Maula, a Quichua pastor was beaten and left unconscious. He and a missionary nurse, who was also beaten, have since recovered from the attack on their lives, and today their church is flourishing in Balcashi, Ecuador. One of the men responsible for the beatings is now a member of the church. The Quichua Christians have taken heavy beatings; their property has been destroyed, and many have become social outcasts. The result of this persecution is a rapidly growing church among the Quichuas—the people of the great Inca civilization. In 1970 there were 800 baptized Quichuas in Chimborazo Province, Ecuador. Today there are some 8000 baptized members and more than 20,000 believers.

During the Easter offensive in 1971 when the Stiang tribe of Montagnards evacuated its ancestral lands near An Loc, South Vietnam, there were 1000 Christians in their population of 12,000. Today nearly 7000 Stiang tribesmen are Christian. All this is a vital testimony to the power of God to meet people in their needs and to the faithful, daring witness of a single tribal pastor, the Rev. Dieu Huynh.

"Recently I was at a meeting in which a missionary to Rhodesia said that they do not baptize people until

they can read and write. I asked him about the 3000 Peter baptized: how many of them knew how to read and write? He couldn't answer. God has given our people tremendous memories—they can memorize the Bible as fast as we can get it translated into their language. They can then preach and teach without needing to become literate. The people are hungry for the Word of God. We don't want to wait one minute to give it to them."

Augustus Marwieh, director of the ENI mission near Greenville, Liberia, then went on to explain how thousands of people among the Gbazon tribe of Liberia are being converted and disciplined by many leaders who were illiterate. People like Nancy Blatty, who sets Scripture to native music to communicate its truths. Her singing and the back-up chorus are teaching thousands of fellow Africans to live the Christian life in a way that is natural and exciting for the people. Neither Nancy nor her chorus can read or write, but they have adapted methods used for hundreds of years among their people to pass on their new-found faith.



Worldwide—What Does It Mean?

These illustrations are but examples of the breadth of the Christian evangelistic movement today on a worldwide basis. In every way and on every continent, the work of the Holy Spirit is being manifested in changed lives and renewed witness. According to latest estimates, Christians of all traditions make up more than one billion people in our world—about 28 percent of the world's population. Because Christians have a desire to share their faith with others, they have gone to the ends of the earth to do so. They are found in nearly every one of the 219 nations and among every major group of people. Reports of people's movements to Christ, of revivals, of new opportunities for extending the gospel continue to be received almost daily. Socially and

geographically, if not in numbers, Christianity approaches being a truly universal faith.

In many parts of the world, the Christian community is growing at a rate faster than the general population. It is estimated that in Asia, Africa and Latin America the growth rate is at least three times that of the non-Christian population. While in Europe and North America the total growth seems to have stagnated, the evangelical wings of both Protestant and Roman Catholic churches seem to be thriving and gaining in influence and strength. Also, in Eastern Europe the Church is alive and growing in many forms, although little can be told due to possible suppression of those involved. In these countries young people particularly are accepting the political realities and are finding a viable and extremely effective witness.

This desire on the part of Christians to share their faith has resulted in more than two dozen regional and national congresses on evangelism since the 1966 World Congress in Berlin. Now we are in the midst of another world congress with some 3000 participants and observers from around the world. Christian radio programs can be heard in nearly every corner of the globe. The Scriptures are being translated into new languages every year and have been translated into over 1500 languages and dialects so far. Last year over 250 million Bibles or portions of Scripture were distributed, a 14 percent increase over 1972. Leadership is being trained by thousands of institutions through more than 200 correspondence course centers and more than 100 Theological Education by Extension centers around the world. Tens of thousands of missionaries continue to go from one culture to another with increasing numbers of these going forth from nations in Africa, Asia and Latin America.

Yes, we as Christians have much to be excited about. We live in the day of the Acts—the Acts of the Holy Spirit—'74.

Some thoughts on personal and social ethics for one of the discussion groups at the International Congress

GRIST FOR THE LAUSANNE MILL

by Carl F. H. Henry,

Lecturer-at-large, World Vision International

Man was made not for civilization and culture but for God; man in sin tends to assimilate revelation to civilization, however, so that civilization becomes the channel through which human life is thought to gain meaning and worth. . . .

For many persons in North America and West Europe the problem of human meaning and worth turns upon psychological emptiness amid affluence; for untold multitudes elsewhere, it turns rather upon dire poverty and the powerlessness to change one's destiny—upon the search for food and shelter to survive another day. When Christians fail to emphasize that it is morally wicked that human creatures starve and suffer like animals, and that insensitivity of the rich to the physical needs of those around them is ethically culpable, they, as it were, yield to Marxists the privilege of formulating social criticism; they also nourish the propaganda that only Communism or Socialism can guarantee a just society.

Sex

The prospect of overpopulation is the more awesome because in respect to the creation-mandate humans have more conspicuously filled the earth than they have subdued it for good ends. Yet euthanasia has no biblical support but conflicts with the Sixth Commandment, while abortion poses grave moral problems, except in certain circumstances. Birth control is admissible, however, the motivation being an important factor.

Strangely enough, socially-active churches were so preoccupied with politico-economic issues, and evangelical churches with changing persons, that neither did much to stem the tide of pornography. . . . Christians should enter the arena of public persuasion, emphasizing not only the adverse effects of pornography on the morals of youth, but also its offense to God. The full answer to the problem lies both in an evangelical changing of unregenerate engrossments and in the production of a creative literature of love. The

church has *agape* to combat *eros*. The preaching of the gospel should summon sinners not only to experience *agape*, but also to so compellingly publish it to the world that *eros* will seek the altar rail.

Wealth

The Bible's main focus is on the use of possessions and reflects a consistent concern for the poor. Possessions enable one to support and advance evangelical witness in the world, to minister to the needs of the household of faith (Gal. 6:10), neighbors (Lev. 19:18) and others in need (James 2:16).

Christians should resist encouraging parasitism or materialism; poverty should be alleviated as much as possible by self-help. As the Jesus movement has warned even evangelical believers, the Bible places restraints on consumer-aspirations.

Race

The notion that any single race is the special carrier of human destiny involves a demonic pretense of divine election; it thus becomes a prideful revolt against God's creation-purpose for all mankind and his redemption-purpose in Christ. . . . racial injustice to any minority should be considered implicitly a threat not simply to one's own kind but to all humanity.

Political Power

Civil government is God's alternative to anarchy and tyranny alike.

The call for Christian participation in political life is grounded not simply in the moral and spiritual chaos of the modern nations, but in a biblical mandate as well. Christians should be politically active, where they have citizenship, to the limit of their ability and competence. The penalty for failure to lead and to be vocal is that others who misuse and exploit political power for objectionable ends and by objectionable means preempt the field.

Since the United States has championed democratic processes wherever its world influence extended,

the Watergate scandals have had a debilitating effect. . . . at a time when the fortunes of democracies were already declining worldwide.

When the Christian church has been strong in society she has had no less an interest in law and jurisprudence than in grace and theology.

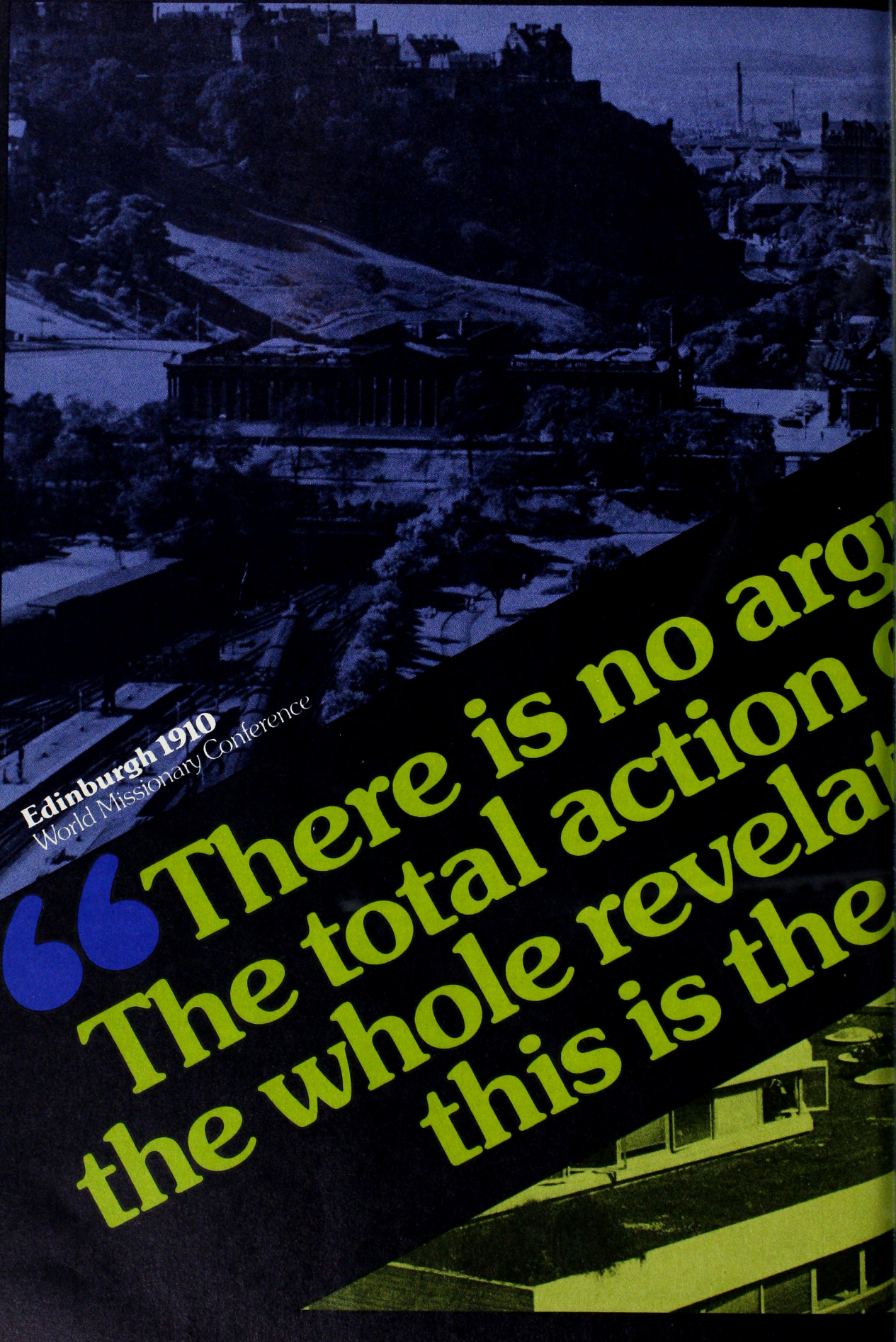
War

. . . as Reinhold Niebuhr noted, the effort of pacifism to make the peace of the Kingdom of God a present historical possibility places a premium on surrender to evil. It glosses over Christianity's profound insights into the universal sinfulness of man and the fallen nature of human history, and oversimplifies the ethic of Jesus. The New Testament ethic of political justice and peace relies on coercion—the power of the state—to restrain the selfish and sinful impulses of humans. Yet it repudiates militarism, with its exaltation of military virtues to cultural priority, as promotive of war.

The Old Testament prophets warned that trust in military might rather than in God invites national calamity.

In Christian ethics just war criteria aim more to limit the evils of war than to justify it. . . . Only on that day when the King of kings appears will the tyrant and the pacifist lie down together. When the government is upon His shoulders it will confidently be said that war shall be no more, and the counterforce of ungodly powers and the coercive ministry of civil government will fade into oblivion.





Edinburgh 1910
World Missionary Conference

“There is no argument
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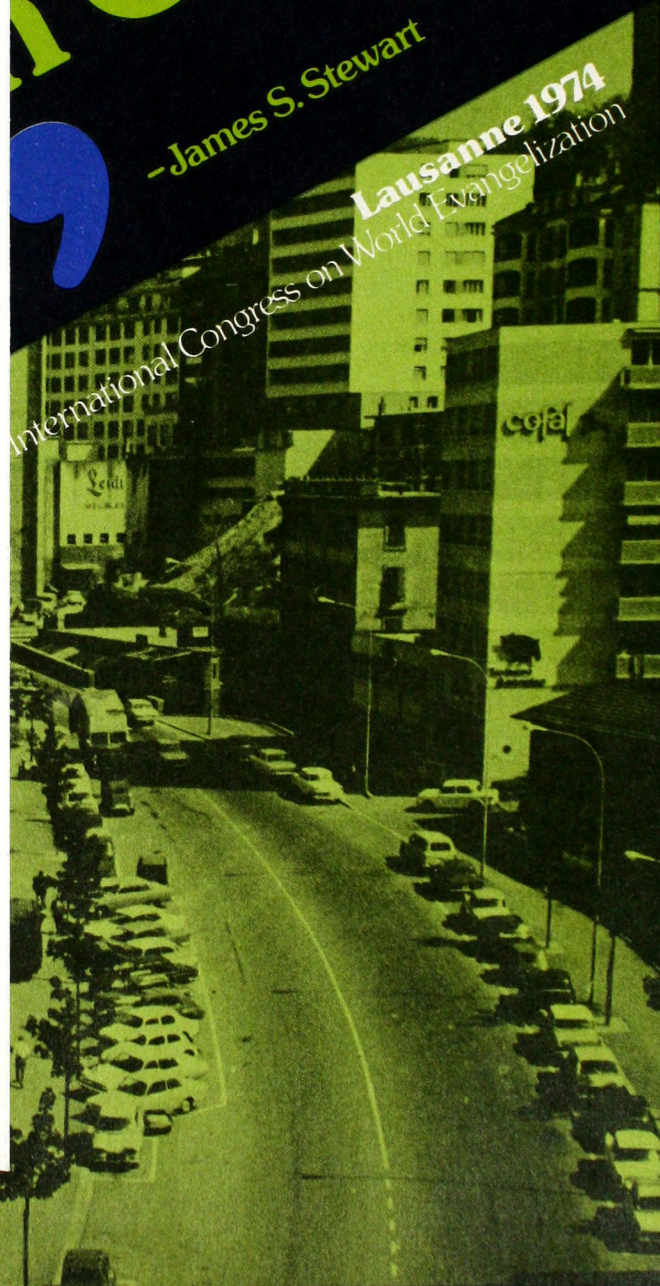
-James S. Stewart

Lausanne 1974
International Congress on World Evangelization



Left to themselves, what kind of a future can these children in Central Sulawesi, Indonesia expect?

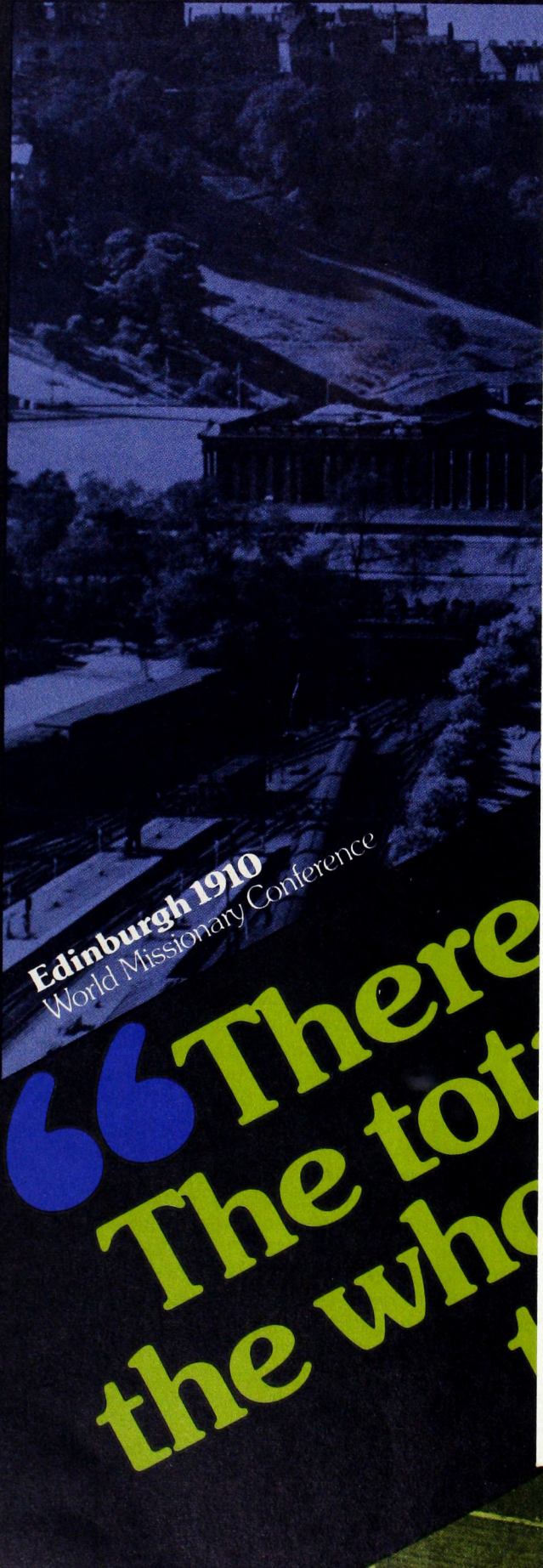
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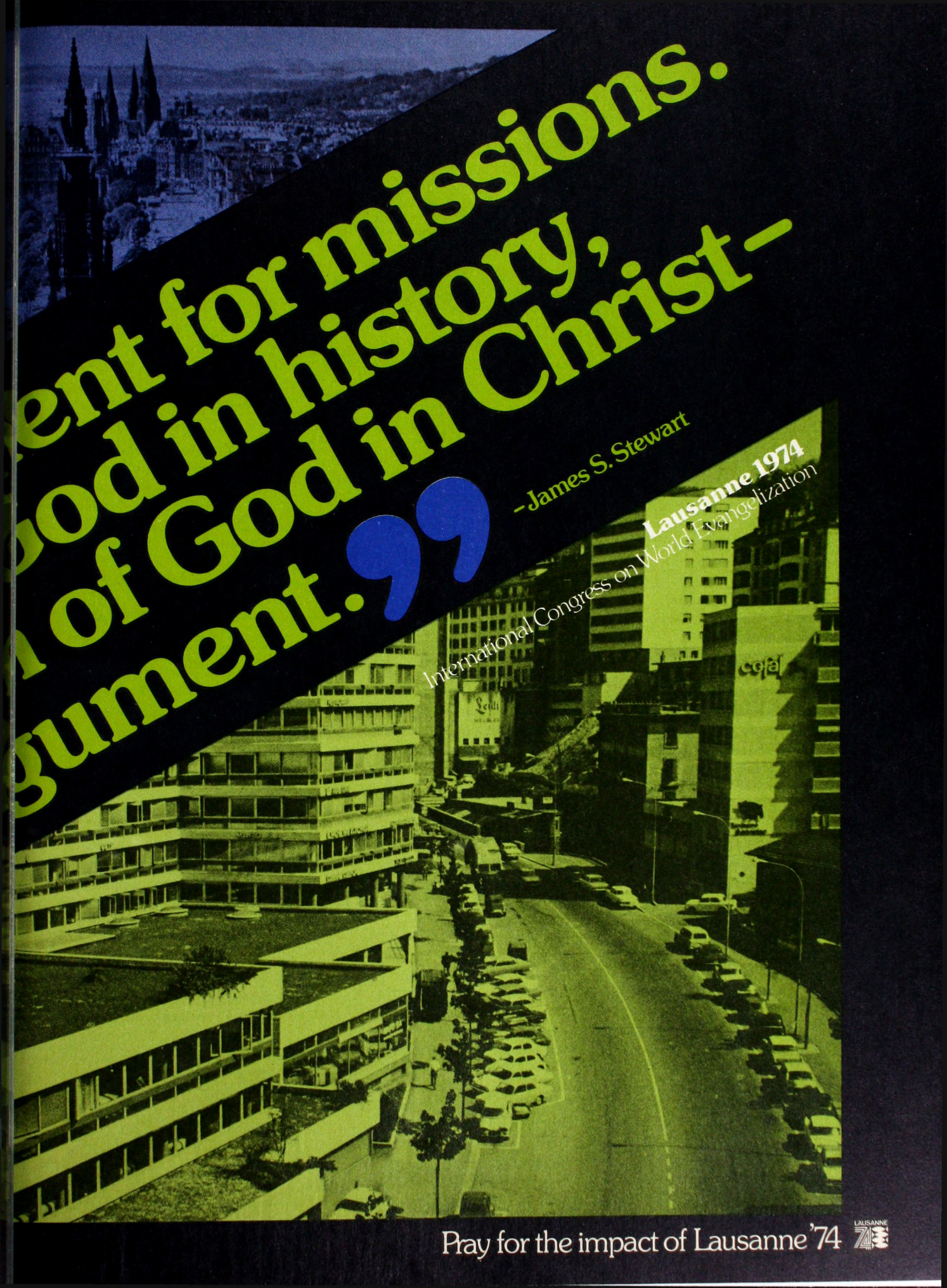


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—James S. Stewart

Lausanne 1974
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Thoughts of “a Cave Outside Bethlehem”...

by Hope B. Friedmann

“He who gives to the poor will never want” (Proverbs 28:27, NAS).

Dinner is over. But my sister Betty and I linger at the table, talking as sisters do when they get together only once a year. Soon our conversation drifts, as it does so frequently these days, to our ninety-year-old mother who lives downstairs in what she happily calls her “condominium.”

Mother gives so generously. . . is she too generous? Where is all her money going? We wonder—and worry a little, thinking of the tenuous future, nursing homes, hospitalizations, finances. And we reason: is she wise, lavishing so much on others?

So that Mumsie (that’s her special name) and I can be together as much as possible these few days when I come to visit, I stay with her downstairs. It gives Betty a change, too. “Dilly,” (she has always called me that) “I’m waiting for you,” she calls up the stairs.

“Visit with Mother; I’ll do the dishes,” my sister suggests, so we hastily clear off the table and I hurry downstairs.

Mom’s mind is amazing. At ninety she’s still “living it up.” At eighty she

Since 1970 Hope Friedmann has published articles in most of the nation’s major evangelical magazines. Before that time she was busy as a pastor’s wife; her husband, Paul, now retired, has been with the Advent Christian Church. She is currently working on two books.

bought books by the dozen. Ministers and hungry, spiritually needy and struggling people were their recipients as she prayerfully sensed each need. Now she’s busy doing the same with cassette tapes—gathering prayer groups in her apartment to hear them and dispensing them to shut-ins.

We listen to her newest one, Mom and I, a stirring sermon on Christian priorities. We are both blessed. For a while we discuss what putting first things first means to a Christian. Then Mother grows weary.


So I fill her tub, help her undress, guide her in and out of her bath and to her bed. I arrange her pillows, then draw the pink down quilt up around her shoulders. Pink cheek on pink pillow, she is fragrant with powder, flushed from the water’s warmth, contented and ready for sleep. What a paradox, I think. Mother tucked me in like this when I was a child. Now I’m doing the same for her.

Mumsie turns on her pillow and looks up at me. “When each day is over,” she murmurs, “and I go to bed, do you know what I’m thinking?” I shake my head because, knowing Mother, she is probably thinking of many things—people and places—and praying, too.

“When I turn out my light,” she says quietly, “I know that a widow and her children living in a cave outside Bethlehem have warm blankets to sleep under and food to eat because I give. And baby Rachael sleeps in a crib of her own and is lovingly cared for in a nearby

orphanage, too, and she is mine. A mountain pastor preaches the Word in Taiwan, and his family has enough to eat. My portable organ pumps out gospel music in a little village chapel somewhere in those mountains. These, and a girl I supported as she trained as a teacher, work for me as does a tape recorder in Japan. And an old man suffering with leprosy knows that somewhere in this world someone loves and cares for him. So every night as I go to rest in my warm bed, knowing that these are warm, fed and given the gospel because I give, I can sleep in peace.”

Tenderly, I bend over Mother, smooth her white head and switch off the lamp by her bed. Now the room is dark, quiet. As I open the door to leave, a shaft of light shoots back into the darkness. Odd. . . for the first time in years it comes to me. . . her saying, “Sleep tight, my Dilly.” Then the door would open and close, leaving me alone in the dark. But I remember the light streaming back into my room. Especially, the light. It was so long ago.

I close her door but my hand still lingers on the doorknob. My thoughts run deep. Can anyone ever lack by giving too much? God, illumine my darkness! Softly I call back through the room’s stillness: “Sleep tight, Mumsie.” And I know she will. I really know. 

monthly memo



The media in the Western world are giving increasing attention to one of the greatest and most tragic crises of our day—the problem of world hunger.

We in World Vision have long been involved in meeting human need worldwide in Christ's name. As you know from reading *World Vision* magazine from month to month, we are deeply concerned with this overwhelmingly serious spreading of hunger among millions of people. During the coming months World Vision will be moving more strongly and determinedly into this area of acute need.

Today there is a massive hunger belt girdling the earth. Within it live many of the 2.5 billion citizens of the underdeveloped world. At least 60 percent of these people are malnourished and another 20 percent are starving.

Experts in this field indicate that there are five factors chiefly responsible for the famine and worldwide hunger of the mid-seventies: the population explosion, dwindling food supplies,

the energy crisis, a dramatic shift in climatic conditions and a lack of rain.

Near famine plagues Ethiopia, Bolivia, Syria, Yemen and Nigeria. One poor harvest could bring widespread famine to India, the Sudan, Somalia, Guinea and Zaire. Two dozen other nations—including Bangladesh, Iran, Indonesia, the Philippines and Haiti—face chronic food shortages. In fact, half of the world's 3.7 billion people now live in perpetual hunger.

The six nations of the Sahel (Mauritania, Senegal, Mali, Upper Volta, Niger and Chad), among the poorest and least developed on the earth, are experiencing the worst drought in Africa's recorded history. It began in 1968 and continues to worsen. The 1973 harvest was much lower than had been anticipated, and experts working in the Sahel see no end to the cycle of drought, famine and death. By the end of last year, between 100,000 and 250,000

people perished, and over 6,000,000 continue to live at the edge of starvation's abyss—more dependent than ever on the charity of the outside world.

In these nations there are thousands of children with matchstick legs, protruding ribs and swollen stomachs, brought on by prolonged malnutrition. People are eating boiled tree bark and roots; villagers are pillaging anthills to get grain kernels that the ants have stored away (*Time* magazine, December 1973).

It is into this desperate situation—which can be multiplied over and over again—that World Vision moves, recognizing that, as our founder, Dr. Bob Pierce, so often said, "Even though we can't do everything, we *can* do something." Our Lord Jesus commanded His followers to "feed the hungry." This we want to do increasingly, in His name.

Thank you for standing with us in your faithful prayer support, concern and generous giving. God bless you.

Executive Vice-President

World Vision Seeking Additions to Field Staff

Due to our expanded ministries in Southeast Asia and Africa, the following new positions have opened:

VOLUNTEER

Accountant	3-6 months
General medical doctor	6-12 months
Laboratory Technician	6-12 months
X-ray technician	6-12 months

World Vision will cover travel and living expenses of volunteer staff.

SALARIED

Administrator	permanent
Secretary (2)	permanent
<i>Working knowledge of French required</i>	
Nurse administrator	1-2 years
Registered nurse	1-2 years
Childcare specialists (3)	1-2 years
<i>Some experience in related field required</i>	
Development specialists (3)	1-2 years
<i>Planning and implementing programs—experience in development needed</i>	

If you know of anyone who might be interested in any of the above assignments, please contact Personnel Director, World Vision International, Monrovia, CA. 91016, phone 213/357-1111 xt. 230.

A CHRISTIAN VOICE IN ASIAN COMMUNICATIONS

by Robert Larson
Director, Asia Information Office
World Vision International

"She was eighty years old, and her last words to me were, 'Timothy, first of all be sure you always remain humble enough to be a disciple of Jesus Christ, and then, serve the Lord regardless of where you go. . . .'"

Sounding pretty much like Paul the Apostle instructing *his* Timothy, an aging Chinese grandmother encouraged her young grandson to sort out his life's goals, stressing the importance of putting first things first.

The spirit, words and actions of Timothy Yu's grandmother cut deeply into the thinking of young Timothy during those uneasy, up-for-grabs revolutionary days in his family's home province of Kiangsi, China.

"More than sixty years ago my grandmother received the Lord because of the faithful ministry of an English missionary lady. Grandmother was the first in all our family to become a Christian. At the time of her conversion she couldn't read a single Chinese character, but her determination to read what God had to say in the Scriptures was so strong that she learned to read Chinese within three years. It was not long until she introduced her husband to the Lord, then her daughter—my mother."

It isn't easy to live as a dedicated Christian in a hostile, unchristian society. The entire Yu family was often persecuted for its commitment to Christ and a "foreign" gospel. But in spite of the opposition, Mother and Father Yu kept the faith. As if to underline their bold allegiance to

Jesus Christ they took the further step of naming one of their sons Timothy.

Timothy recalls, "I was often the laughingstock at school because of my Christian position, and about the only way I could expect *any* respect from my classmates was by getting good grades. Which I got." At a very tender age Timothy had already gotten the message from Chinese tradition that success in life meant long, hard study.

China was really coming apart at the seams in the late forties. The long, bitter war with Japan and the bloody struggles between Chiang Kai-shek's *Kuomintang* and the Communist forces of Mao Tse-tung took their toll in hundreds of thousands of Chinese lives.

It was late one summer evening. Without warning, the relative serenity of Timothy's village was pierced by shouting, shooting, screams and battle cries; it was suddenly under the guns of advancing Communist armies. The next morning buildings still smoldered, houses stood ransacked. People poked through piles of debris searching for sons and daughters, mothers and fathers. The night before, some thirty soldiers had stormed unceremoniously into the Yu household in search of Timothy's father.



Timothy Yu

"I'll never forget that night," Timothy recalls. "The soldiers started their search for father by ramming their bayonets into all the beds in the house. It was sheer horror. I was hiding under one of the beds when I heard a noise. The mattress parted right near my head and a shiny blade came piercing through, missing me by only inches. Later, the troops left in disgust. They didn't find my father. The next day some loyal Christian friends helped Father escape."

This intensely personal encounter with wanton destruction and near-death did not so much as put a dent in Timothy's faith. "Instead," he says, "it strengthened me. I had seen a miracle."

Like most children in pre-1949 China, Timothy Yu grew up in the long shadow of Confucius, China's great sage and philosopher (currently being manhandled in Peking for being too old-fashioned and hardly Marxist). This meant that Timothy was immersed thoroughly in the ageless Chinese classical writings. In Chinese fashion, he was to accept without question the values and wisdom of another era.

Timothy accepted these traditions. But he was more than just a bookworm. He developed his skills in other areas also—like Chinese boxing

and swordplay. Proficiency in the Chinese martial arts was also an integral part of a Confucian education. Timothy was soon able to hold his own with any of his classmates. When he thinks back on his early education in China he laughs, "I really had the full treatment."

Missionaries often reminded the Yu family that Christianity and Confucianism were fully incompatible—like oil and water. "And yet," Timothy says, "this whole question of the relationship between these two doctrines was usually much more of a problem to the missionary than it was to the Chinese convert."

There was no idol of wood or stone in the Yu household, no bending to lifeless shrines. But the family did maintain a profound veneration for beloved family members long since departed. Because for a Chinese *that* was an important tie to the past. A link which in many cases was unnecessarily destroyed by the good intentions—but limited understanding—of some missionaries, Timothy feels.

In grappling with this touchy cultural/theological issue, Timothy maintains that a "reverence for ancestors" is not the same as idol worship at all. He insists, rather, that "this veneration for family members is one of the pillars that has given much of the cohesion to the Chinese way of life." Some will not agree. But not many people are in agreement about *anything* when it comes to the giant—China.

As Timothy grew up he knew he would become a writer. He received his college degree in journalism and then followed his father's lead into the newspaper business. Father Yu was so outspoken as a journalist and critic and so committed to the freedom of the press that his enthusiasm pushed half of Timothy's brothers and sisters into the writing game.

Then came 1949. By that year the name of a fifty-year-old revolutionary, Mao Tse-tung, was fast becoming a household word in China. By the end of the year he had

consolidated his power throughout the country and had declared the founding of the People's Republic of China. On October 1 Mao stood before the excited masses in Tienanmen Square in Peking and shouted, "We have stood up!"

And when Mao "stood up" thousands of Chinese stood down. Some stepped out.

Timothy stepped out. First to Taiwan and then to Hong Kong where he now lives with his wife and two sons. Since coming to this British Crown Colony he has worked as reporter, editor, translator and college professor.

In 1959 he saw a growing need for quality Christian literature in the Chinese language. Acting on this concern, he and a group of Chinese Christians founded the Rockhouse Publishing Company, designed to produce this literature on a self-sustaining basis with no foreign mission support.

In his "spare time" Timothy has written two college journalism textbooks and numerous articles. He has also made Huck Finn, Tom Sawyer and other heroes of foreign literature speak Chinese in his translations of several Western classics. Perhaps one of his most far-reaching ministries in recent years has been the Chinese translations of Billy Graham's books. All these have had wide circulation in Hong Kong, Taiwan, Singapore and throughout the Chinese communities in other Southeast Asian cities.

As if that were not enough for an average work load, Timothy has continued to work vigorously on computerizing the typesetting of the unwieldy Chinese language.

On September 1, 1968 one long-awaited dream became fact. On that date Timothy began instructing students at the Hong Kong Baptist College in the skills of modern communication. As chairman of the department, he has guided the program at the college for the past seven years.

The communications department began with 121 students and eight teachers. By September 1973 the department had swelled to 300

students and 18 faculty members. Students in the department choose from four course sequences: radio/TV; journalism; public relations/advertising; educational media. Some of the graduates are already writing front-page copy for some of Asia's leading newspapers. Many are in Christian literature work, and several have gone on for advanced degrees.

Now Timothy has an assignment that will challenge him still further. In March of this year the Chinese University of Hong Kong invited him to take the chair professorship in communications studies. After accepting this position, Timothy was further appointed the director of the Center for Communications Studies at the university. Another dream around one or two corners is setting up a postgraduate M.A.-degree level program in communications. Given Timothy's earlier track record, it probably won't be long before this program, too, is in the university catalog.

Timothy's broad experience and deep involvement in Asia's "communication revolution" give him a special kind of credential to speak as a Christian voice in the East.

Not everyone agrees with Timothy's theories, methods or practical applications of communications science. But he presses ahead, determined to use newer and better communication methods to help train and strengthen a new cadre of young Asians to share, each in his own way, their faith in Jesus Christ. Right there in the middle of the whole revolution.

He says this about his region: "Within the next 25 years Asia will be sophisticated enough to compete with the Western world in many areas. The big question is, who is going to guide and control the minds and hearts of Asians in the quarter century ahead? Are we going to give way to the *isms* of our day, or will we be alert enough to train Asian Christians *now* for a ministry to their own people?"

Good questions. Timothy Yu is one Asian who is providing some of the answers.



dateline Guatemala

by Orlando E. Costas

They came from all over Central America:

- A converted witch doctor and lay pastor struggling for the liberation of his fellow Guatemalan Indians from the exploitation of the ruling oligarchy.
- A Baptist pastor from El Salvador.
- The director of a Protestant social agency in Honduras.
- A Nicaraguan mathematician currently directing a development program which grew out of earthquake relief efforts and counts on the support of 32 national denominations.
- A Pentecostal preacher/criminal-psychologist who directs the psychology department of the University of Panama.
- A converted drunkard, who went on to become the first graduate of the now-famous Guatemala Presbyterian Seminary by Extension and the first national leader of a Christian rural development movement elected by the opposition party to the National Congress of Guatemala.
- A former international evangelist who directs Costa Rica's Good Will Caravans. . .and many others.

What brought them to Antigua, the former Spanish colonial capital of Guatemala, where signs of Mayan civilization and ruins from a 1773 earthquake are still everywhere evident? The significant event which brought together this group of Protestant Christians from the six countries of the isthmus on May 16-19 was a consultation on the pastoral dimension of Christian social action.

The consultation was preceded by the work of study groups in each country. These groups met systematically for four months to evaluate the work of the various church-related social agencies in their respective countries and to study documents provided by CELEP (Latin American Evangelical Center for Pastoral Studies), a service of the Institute of In-Depth Evangelism dedicated to the study and promotion of the pastoral ministry in Latin America. This process opened the way for the participants to take a broader and deeper approach to the social needs of their countries.

The Program

The consultation was not rigidly structured. The participants themselves determined the activities and experiences they wanted.

Initial activities were geared toward building rapport among the participants. The idea was to get to know one another, to discover each other's backgrounds and what each was expecting to get out of the consultation.

This led to more precise reflection on the specific

problem of the pastoral dimension of Christian social action. Each delegation presented a synopsis of the social situation in its country and how the various agencies and churches were responding to it. In the process, five major areas of socio-pastoral concern were underlined as points of reference: (1) the local church and Christian social concern; (2) education and pastoral leadership; (3) rural work and community organization; (4) development and human promotion, and (5) politics and law. The participants were divided into five groups that dealt respectively with these five issues. The whole group then came together to share with one another the fruit of their analyses and to consider the specific recommendations of each small group.

The Results

By the end of the last session it was clear that despite its shortcomings the consultation had produced the following concrete results:

1. All felt that their concept of the social dimension of the Church's mission had been enlarged. They had deepened their understanding of the different types of social ministries in Central America. They thus developed a sense of solidarity with one another's work.

2. The opportunity to get to know one another in the light of each one's particular national and ecclesiastical context proved to be very helpful. Old road blocks were broken down. This in itself was worth the time spent, for it opened the way for continued study and action at the national level.

3. The unbiblical separation between words and deeds, the spiritual and the social, the proclamation of the gospel and the incarnation of God's love in concrete works of mercy, was heavily stressed. All came out with a strong commitment toward an integral approach to the application of the gospel.

4. Five potential areas were identified where pastoral leadership for Christian social action can be developed in Central America: formal educational structures such as seminaries and Bible institutes; para-institutional educational structures (seminars, retreats and consultations); the Christian educational programs of local churches and denominations; on-the-job training and distribution of literature such as books, magazines and mimeographed materials. It was generally accepted that among the most difficult and least hopeful structures for the formation of socio-pastoral leadership are the seminaries and institutes currently operating in the area. It was felt that these institutions are not capable of introducing the radical curricular changes that this type of pastoral formation would require. Nevertheless, the lives and pastoral perspectives of theological students can be positively affected through literature and para-institutional activities. These activities, however, should not be limited to theological students; they should also include key laymen and those currently

Orlando Costas is Secretary of Studies and Publications for the Institute of In-depth Evangelism and also serves as Director of the Latin American Evangelical Center for Pastoral Studies in San Jose, Costa Rica.

involved in ministries of social action who do not have formal theological training.

5. It was clearly evident that the evangelical church of Latin America needs to make a critical and biblical survey of the social dimension of pastoral work in connection with pastoral action as a whole. A study on the pastoral dimension of several agencies in South America undertaken by CELEP in preparation for the consultation and the discussions that took place in the different groups and the plenary sessions underscored this necessity.

6. The pastoral ministry was defined in terms of the calling of the *whole* church (and not simply that of a single individual) to apply the gospel to the concrete situations of everyday life—building bridges so that people may experience the gospel personally. Social action (or *diakonia*) was said to be one way by which the power of the gospel can be applied to several types of life situations. It is not an end in itself. It must be linked with the other dimensions of the pastoral ministry. The task of pastoral theology is to critically study and analyze in the light of the Word of God the Church's faithfulness to her pastoral vocation and the efficacy of her action.

7. Since there has been so little reflection of this type in Central America, there needs to be a focus on the larger problem for a clear understanding of the social dimension of the pastoral ministry. Accordingly, it was

suggested that CELEP, which did the administrative work for the consultation, conduct retreats on pastoral theology and action in each country of the region and at several levels. It was also suggested that CELEP intensify its production of literature on the pastoral ministry using the channels provided by the different agencies and churches represented at the consultation for distribution. Each participant agreed to share his consultation experience in his own sphere of influence. Several delegations plan to continue to meet for further study and action.

8. Perhaps the greatest need underlined was for a regional network to provide stimulation and coordination in the fulfillment of the Church's social ministry. The experience of what took place in Nicaragua as a result of the earthquake made a strong impact upon the participants. Out of the rubble, suffering and tragedy of December 23, 1972 the organization of CEPAD (Evangelical Committee for Development) has risen to provide the platform for 32 denominations to coordinate their social endeavor in this country. This has contributed greatly not only to the country as a whole but to the revitalization of the life and mission of its church. As representatives from the other five neighboring countries heard the report of the Nicaraguan brethren, they hoped and prayed that such a body might arise to serve the whole Central American isthmus—*but without an earthquake!*

UV

High Laotian Honor to Don Scott



Secretary of State Soukan Vilaisarn
and Don Scott at knighting ceremony

The Rev. J. Don Scott recently became the first Christian worker ever to be knighted by the Laotian government. For this great honor he has received wide acclaim in Southeast Asia.

Secretary of State Soukan Vilaisarn (Secretary of State for Veterans Affairs and Chief Negotiator for the formulation of the new coalition government) highly praised all that Mr. Scott has accomplished for the people of Laos by humanitarian efforts through World Vision. Then he pinned on him the insignia of the Order of the Million Elephants and the White Parasol (Lane Xang Hom Khao).

A graduate of Canadian Bible College and former Christian and Missionary Alliance pastor in Western Canada, Mr. Scott joined the Laos Mission of the C&MA in 1964 and then became director of World Vision of Laos on December 1, 1971. He and his wife, Nola, have gained much recognition for their distinctive mastery of the Lao language. On November 1, 1973 Mr. Scott became director of World Vision's more extensive ministries in South Vietnam.

UV

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Dr. Ted W. Engstrom,
Executive Vice-President, World Vision International; former Editorial Director, Zondervan Publishing House; co-author of best seller *Managing Your Time*.



Edward R. Dayton,
Director of World Vision's Missions Advanced Research and Communication Center, management authority in aerospace and author of *God's Purpose/Man's Plan*.

Mail to *Managing Your Time*, c/o World Vision International, according to the seminar you select to attend.

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Aftermath of a Crusade

The impact of a World Vision crusade held last April in Phnom Penh, Cambodia is still being felt by many of the several thousand who attended; all signs indicate that it was held truly in the Lord's timing. The Rev. Subodh Sahu and Peter Octavianus led the four-day crusade. The morning sessions were dedicated to strengthening the Church and instructing and encouraging new believers; the afternoon sessions were directed to the general public.

During this four-day period, the musical team conducted by Ben Rigor (and supplied by Overseas Radio and Television, a Christian outreach agency based in Taipei) appeared for 30 minutes on national television; this was the first program of its kind ever on Cambodian radio or television. After the crusade the musicians and Subodh Sahu and Peter Octavianus extended their ministry to several churches and to Pochentong and O Bek Kaam refugee camps in Phnom Penh.

Thirty people prayed publicly to receive the Lord during the April crusade, and the impact of the meetings has been mushrooming. The number of new converts has been increasing rapidly in all the churches in the capital. The congregation in the Tuol Kork area, for example, has grown from about 10 to over 300 adult believers. The Holy Spirit also seemed to use this crusade to encourage older Christians to help new converts and evangelize the areas where they live.

One rather outstanding factor in these Cambodia crusades is that many prominent men in business and government are receiving Christ. One of these men who stood up during the November 1972 crusade was Dr. Keo Sangkim, among other things Cambodia's leading expert on diseases of the eye, ear and throat. Following the crusade he became a member of the Cabinet as Minister of Education. On June 4th he was abducted by a large group of students and held at a local high school. They hoped that by detaining him they would gain the release of

students held by the government about 4:00 that day. Dr. Sang was killed by his captors. World Vision would here like to pay tribute to this fine man. His absence is greatly in Cambodia.

Onward and Upward

World Vision is proud to announce that its Korean Little League team has won the Korean Little League championship. The next hurdle for the team is in Manila



Philippines in July. There they will take part in the Far East Asia championships, playing against some very tough competition.

The players on the team were selected from World Vision orphanages all over Korea. They live together and attend school together as brothers. The team illustrates an important aspect of World Vision's childcare. The program operates on the principle that children need more than just food, shelter and clothing. They deserve education, creative and recreational outlets and opportunities to develop their individual interests and talents.

It is World Vision's hope that these boys might someday have the opportunity to take part in the international Little League series in Williamsport, Pennsylvania—and that team is determined that they can do it.

Central American Pastors' Conferences

Prayer is requested for the upcoming Pastors' Conferences. The first of these is scheduled in Managua, Nicaragua, September 9-13. It is sponsored by the denominations affiliated with CEPAD (Evangelical Committee for Development).

Speakers at the conference are

Ismael Amaya, Professor of New Testament at Point Loma College (Nazarene) in San Diego, who just received his doctorate in theology from Fuller Seminary in Pasadena; the Rev. Rolando Gutierrez, pastor of the Horeb Baptist Church in Colonia Prado, Mexico; the Rev. Alphonso Rodriguez of Pompano Beach, Florida, and Dr. Paul Rees, World Vision's vice-president at large and director of Pastors' Conferences. Conference attendance is expected to reach 275.

September 16-20 the second of this month's conferences will be held in San Jose, Costa Rica. No meeting of this sort has taken place in this country since 1960, although in 1962 a number of Costa Rican pastors did attend a World Vision Evangelism-in-Depth retreat in Guatemala. In the intervening years several significant changes have taken place: the Church has grown tremendously, new leadership has developed, the social conscience of many churches has been awakened, several youth movements have emerged and far-reaching changes in the church-mission relationship have given birth to a number of institutions. Speaking to the 275 church leaders expected to gather are Dr. Jose Rivas of Howard Payne College in Brownwood, Texas; the Rev. Orville Swindoll of Christian Missions in Argentina; Dr. Ismael Amaya, and Dr. Rees.

Author Kidnapped

On May 27 Debbie Dortzbach author of "Hunger Brought Them Here" in our June issue, was kidnapped by members of the Eritrean Liberation Front, which has been fighting for Eritrean independence for the past 10 years. The 24-year-old missionary nurse for the American Evangelical Hospital in Ghinda, Ethiopia was held for a ransom of medical supplies. A spokesman for the hospital refused to honor the ransom demands and announced that the hospital would be closed until Mrs. Dortzbach was released.

Then on June 23, 27 days

later, Mrs. Dortzbach, six months pregnant, walked alone into Massawa, a Red Sea port in Ethiopia. She immediately telephoned her husband, Karl, and was then flown to a reunion with him at Asmara, the capital of the Eritrean province. Her captors had treated her well and released her unharmed.

A Dutch nurse Anna Stickwerda, kidnapped with Mrs. Dortzbach, was killed by the guerrillas. As the kidnapers and their captives ran through the bush, one of her shoes kept falling off and she wasn't able to keep up, so she was shot.

The Story of MARC

World Vision's Missions Advanced Research and Communication Center has just published a new brochure entitled, "That Every Man May Hear. . . ." The 16-page booklet tells MARC's story succinctly. Hence, it will be useful for those who have already used the resources of MARC as well as for those just becoming familiar with the center. It will be made available to each of the 2700 participants at the International Congress on World Evangelization. To receive a free copy, please write MARC, Box O, Pasadena, California 91109.



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Rev. William Pannell



Dr. Richard C. Halverson



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—Paul S. Rees, host

\$16.00 per person covers all sessions plus meals and lodging. Send check to World Vision International, Midwest Area Office, Box 209, Grand Haven, Michigan 49417. Or request family information/rates for entire "Festival of Missions" week (Aug. 25–Sept. 2)

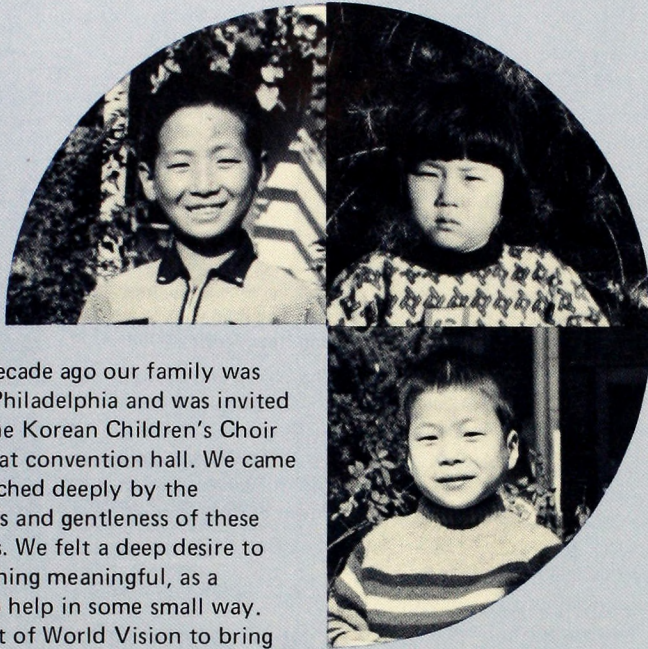
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- Please send me information on the "Festival of Missions."

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by W.E. Gehman

filling an empty spot



One decade ago our family was living in Philadelphia and was invited to hear the Korean Children's Choir in the great convention hall. We came away touched deeply by the tenderness and gentleness of these little ones. We felt a deep desire to do something meaningful, as a family, to help in some small way. The effort of World Vision to bring these sweet kids to Philadelphia was at that point certainly worthwhile for the change it brought in me.

Our two teenage daughters concluded (as did Mrs. Gehman and I) that an adopted brother would be "neat"—our home had never been blessed with a boy. Janet and I knew that in 10 years our girls would be out of the nest and be flying on their own. We thought an extra few kids to fill that empty spot would be mutually strengthening.

The few dollars we send each month, we discovered as the months grew into years, buy so much comfort and security for these children in great need. The spiritual and psychological returns we get on this investment are unbelievable.

Many times in reading the correspondence which flows our way from Korea, we find lumps in our throats and tears filling our eyes.

Mr. Gehman has been a fifth grade instructor in the Placentia, California school district for the past two years. He earned his teaching credential at California State University at Long Beach after a 25-year career as a life insurance salesman.

What might life have been for these little ones—Lee Nam Kee, Kim Hoon Ok and Lee Yung Choon—if they didn't have our few dollars regularly? Now they enjoy pleasant housing, friendship with other children, tender love of surrogate parents, good food, fine education and spiritual nourishment so well distributed by the loving folks of World Vision's orphanages.

My life has been strangely touched by these dear children. In my career in education I've studied about retardation and growth of children. I have a special feeling for the deep needs of our Kim Hoon Ok who is mentally retarded. This little fellow may never learn much academically, but how clear it is that he can *understand love*. He knows through his guardians in Korea that he has a papa and mama in the United States who really do care.

Janet and I want others to know that it's a tremendous feeling to be little links in a great chain—a chain giving strength, courage and purpose to growing youth. Maybe these three

kids of ours are low on the totem pole of humanity by the world's standards. But by God's grace they are His. He has given us the honor of being their custodians for a while. Each has a whole lifetime ahead. What might it have been if someone hadn't heard, and responded?

We are now committing ourselves to our fourth child in the Orient. We believe that leaving these youngsters in their home countries rather than trying to adopt them and bring them to the U. S. is educationally and economically sound. Each will add his skills and devotion to the land of his birth. As they grow older, we hope to share in face-to-face meeting with our oriental children. We pray that this little way of being stepping stones over the years of need will make a lasting contribution to these precious and productive lives.

*Isn't it strange that princes and kings—
And clowns that caper in sawdust rings,
And humble folk like you and me
Are builders for eternity?
To each is given a bag of tools
A shapeless mass, and a book of rules;
And each must build, e'er life has flown
A stumblingblock, or a stepping stone.
—R. L. Sharpe*



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

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Of Bishops and Bombings

I write from England in the month of May. The air has lost its winter harshness and the flowers are a gay riot of multicolored profusion. The Prince of Wales, it has been announced within the week, will soon savor a more independent life-style by taking possession of a 3600-acre country estate and its correspondingly immense mansion. London's huge international airport has just been terrorized by a bomb explosion set off in the very center of its complex of terminal buildings. Across the Irish Channel both Dublin and Belfast are in the grip of new physical violence.

But it is not of these oddly assorted affairs that I wish to write. I want rather to comment on (1) the appointment of a new Archbishop of Canterbury and (2) a visit to one of the world's most famous churches—the Coventry Cathedral.

About Canterbury

There are at least three reasons why a free-church American like myself is entitled to take an interest in the choosing of Dr. Donald Coggan as the man who, come the end of this year, will succeed to the churchly throne of St. Augustine under the title of Archbishop of Canterbury. First, the Church of England, despite the disdain of a lot of British secularists, still commands a certain worldwide prestige. Second, the Evangelical Fellowship within the Church enjoys more extensive respect and exercises a stronger influence than it has since its formation about a decade ago. Third, and more importantly, Dr. Coggan will be the first Archbishop of Canterbury in 127 years to come from the evangelical tradition. This statistic, at any rate, is produced by no less eminent an Anglican scholar than Dr. David L. Edwards.

In addition, Dr. Coggan believes passionately that the day of the sermon is not past. While serving as Archbishop of York he has promoted a project called the College of Preachers, whose aim is to improve the quality and relevance of preaching. And a book of his, called *Stewards of Grace*, which I read several years ago, is a jewel of good counsel and a trumpet of challenge addressed to preachers.

The world mission of the Church, moreover, is something that weighs heavily in Dr. Coggan's interest and concern. As Bishop of Bradford and Archbishop of York he has given an effective lead to the cause of evangelism. To be told, as we are, that one of Dr. and Mrs. Coggan's daughters is a missionary doctor in Pakistan is to learn something about the mission-minded climate of the home in which the children have grown up.

Mrs. Coggan, as I can personally attest, is a lady of lovely, unassuming charm, who says that aspects of her Plymouth Brethren childhood remain with her, as they will continue to do, in rooted strength and richness. She

serves as one of the senior advisors to the Inter-Varsity Fellowship in the United Kingdom.

One of the papers reports that Prime Minister Harold Wilson was at least mildly annoyed because Dr. Coggan kept him waiting for five days before accepting his new appointment. In defense of the delay Dr. Coggan explained at a press conference, "I needed time to say my prayers and talk with my wife!"

Both of them good reasons for a man who takes God and Mrs. Coggan seriously!

At Coventry

Five years ago the Rev. John Key was the executive secretary of the Melanesian Council of Churches, living in Port Moresby, Papua/New Guinea. He was extremely helpful in organizing a World Vision Pastors' Conference. Having been replaced, as he himself wanted it, by a national, John Key returned to his English homeland and is now a parish vicar in Coventry.

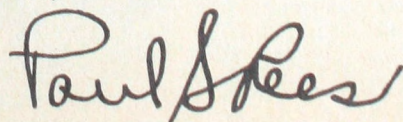
An overnight stop in the city enabled me both to freshen the fellowship with the Key family and to visit the spot where thirty-four years ago enemy fire bombs, rained from the air, destroyed the beautiful 11th-century cathedral church of St. Michael.

A decision was taken to preserve the huge shell of the ruined building and to erect the new cathedral on land adjacent to it. Thus the dual themes of Death and Resurrection are starkly and splendidly symbolized.

What seized me with greatest power was the scene in the altar area of the ruins. A few days after the bombing two irregular pieces of the charred roof beams were wired together and set up behind the badly scarred High Altar. Behind the charred cross, on the wall beneath the empty window frames, are now engraved the two words FATHER FORGIVE.

This theme of forgiveness and reconciliation has been given an even wider potency by another relic from the bombing. As the roof burned that November night in 1940 large hand-forged nails fell away from the burning beams they had held together and littered the cathedral floor. An inspired workman took three of them and formed them into the shape of a cross. Duplicates of this "Cross of Nails" now appear in many parts of the world where the Community of the Cross of Nails has fellowship chapters. These groups—bound together by an accepted discipline of love and prayer and by news bulletins that circulate between them—are being used by the Holy Spirit to promote reconciliation and renewal, especially in Anglican/Episcopal circles.

Death and resurrection! Guilt and forgiveness! The world needs to hear it. The Church needs to embody it. Coventry vividly dramatizes it.



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