

world vision

JULY/AUGUST 1976



**MASAI:
People of the
Cattle**



**REVIVAL CONTINUES IN
INDONESIA**
CRUSADE REPORT - P. 3

Ready. Set. Let's Go!

In wrapping up his incisive article on page 23 of this issue, Dr. Paul Rees' closing paragraph packs a prophetic punch: "U.S.A. '76," he says. "What a land and what a time—exciting, exasperating, exacting, exhausting, and, with it all, expectant!"

Very true. Perhaps more true and more prophetic than we at first may think. And not just for the United States, but for the entire Planet Earth.

"For we know," says the Apostle Paul, "that the whole creation has been groaning in travail together until now . . ." (Rom. 8:22 RSV). But God is at work in our world. "I alone am God," He says. "There is no other God; there never was and never will be . . . Whenever you have thrown away your idols, I have shown you My power" (Isa. 43:10-12 LB).

Then God reviews one of His most notable miracles among the Israelites, climaxing with: "But forget all that—it is nothing compared to what I'm going to do! For I'm going to do a brand new thing" (Isa. 43:18, 19 LB).

And God is doing just that in today's world.

The mighty revival in Indonesia of a decade ago, though seemingly dormant of recent months, has been fanned into flame (read *Timor: Revival in the Truest Sense*, pp. 3-5). The proud, nomadic Masai, lives comparatively untouched by repeated gospel exposure, are now being turned on to God's "new thing" by a couple of extraordinary non-missionaries (read *Two Americans Adopt the Masai: People of the Cattle*, along with *Denny and Jeanne: Tourists Who Came to Stay*, pp. 6-11).

God worked among the delegates to the Childcare

Conference and ministers/missionaries at the Pastors' Conference (pp. 14-16), and again in revival in Kuala Lumpur, Malaysia (pp. 15, 16), thus answering prayer for thousands who had promised to intercede for these events.

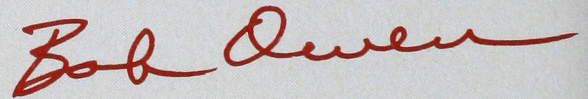
Among victories there are also great, urgent needs. Millions still go to bed hungry and 12,000 starve to death each day. Three billion have not yet heard that Jesus brings deliverance and new life. (Read how God is using your gifts to help change this—"What you are saying to a hungry world," p. 16.)

God is doing His new thing in the world today—in the United States, Dr. Rees, as you so aptly put it—and among the peoples we might think most unlikely. One such is the Turkana people, desert people for centuries. Now, through drought and starvation, they are ready for God's new thing (*Two Kinds of Fishing on Lake Turkana*, pp. 18, 19).

The question now comes to my mind: How can I get ready to be a part of this new thing God is doing? Jesus must have anticipated my question (and perhaps yours as well). He gave the answer to His disciples.

"Go," He said, "and make disciples in all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, and then teach these new disciples to obey all the commands I have given you . . ." (Matt. 28:19, 20 LB).

The answer to my question: Go into this exciting, exasperating, exacting, exhausting and expectant world—with the good news that God is ready to do His new thing among His people. Let's go!



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TIMOR: REVIVAL IN THE TRUEST SENSE

by Robert C. Larson

Correspondent,
World Vision International

They came from the islands of the sea: from Roti, Semau, Alor and Flores. Day after day, fishing boats of all descriptions pushed their way onto the soft coral sand beaches of the coastal port of Kupang, capital of Indonesian Timor.

From within the city, they roared in on smoke-belching Hondas, Kawasakis and "bémos" (small passenger vans). Most came on foot. Men, women, girls, boys. The older set wore traditional Indonesian dress; the more youthful arrivals looked like they'd done their shopping in Toronto, San Francisco or Melbourne. Young Indonesian men fit snugly into bell-bottomed Levis and "Snoopy" T-shirts; girls

struggled to stay vertical on four-inch-high shoes.

But that's where all comparison with the West stopped.

This was Timor. Geographically, the end of the line. To get to Kupang you have to *want* to go there. Because it's really not on the way to anywhere else.

The event: an eight-day city-wide evangelistic crusade. The place: Merdêka ("Freedom") stadium.

In the past decade God has poured out His Spirit generously on the people of the islands of Indonesia. Particularly Timor. But yet more miracles were to take place during this week of open-air meetings as, night after night, the local soccer stadium field was jammed with Timorese who listened carefully and soberly to the Christian message presented by an international



(top) Jammed so tightly together there was no room to sit, the spiritually-hungry Timorese responded as Dr. Mooneyham (l) and Rev. Octavianus minister the good news of Jesus. (above) The crowd gathers early

evangelistic team.

The Rev. B. Meroekh, a senior pastor in Kupang and former synod chairman of the Timorese Evangelical Church said, "This time, the miracles have been in the hearts and lives of the people."

The Rev. Petrus Octavianus, president of the Indonesian Missionary Fellowship, called the meetings, "revival in the truest sense." He said, "The Church in Timor has once again been visited by the Spirit of God."

Mr. Octavianus and Stan Mooneyham spoke on alternate nights during the week-long crusade. Crowds ranged from 35,000 during the first few nights to 50,000 on the last day. All truly miraculous!

Truly Successful Campaign

But how do you really judge the "success" of a campaign? Certainly not by the number of people in the audience . . . nor by how many respond to an invitation at the end of a service. It's true that at the close of each service, hundreds of young and old pushed their way through a forest of other people to come to the front for counseling in how to receive Christ as Savior. There were also scores who quietly—and without filling out a card—asked the Lord to take charge of their lives. Which, of course, He did. More miracles!

The spirit of the crusade was one of sober reflection. There was little emotionalism. The meetings started at 4 o'clock each afternoon, and often continued until 7 P.M. Many stood for the entire service.

Older people cupped their hands to their ears as they strained to hear the message. Babies slept in the arms of their mothers. Teenagers climbed nearby trees to get a better view of the platform. Other children ringed the top of the white brick wall that surrounded the field.

To the rear of the stadium vendors squatted in front of their makeshift candle-lit stalls where they hawked peanuts, tangerines and candy. But during the services business was slow. For most it was *eyes front*.

Each service produced a wide assortment of both speaking and

musical talent. Eddy Karamoy, one of Indonesia's former leading jazz guitarists, demonstrated his talent—now committed beautifully to God. American radio soloist, Gary Moore, filled the stadium with his deep, rich voice. A musical group from the Batu Bible School in West Java sang and testified at each meeting. An Indonesian *angklung* (ancient bamboo instrument) orchestra seemed to produce the most popular musical package.

For the people of Kupang, the eight-day crusade was a tremendous event. Government leaders said it was the largest public gathering in the city's history. On the last day we were told that the Governor of the province, Mr. El Tari, had attended most of the meetings. He purposely came late, unannounced, and sat unnoticed among the people. "I want the eyes of the people to be on God, not on some political figure," he later told a friend.

Such was the spirit of crusade. God, not man, was honored.

The Mayor of Kupang, Mr. Lapudooh, was chairman of the planning committee. He, too, sat unpretentiously among the people of his city.

Revival—in Spite of Civil War

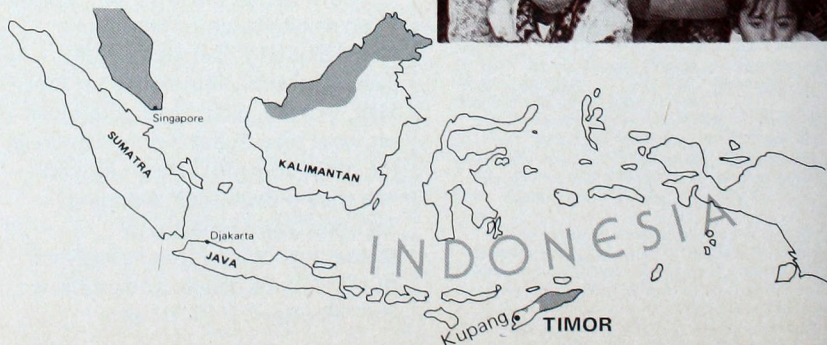
Despite a civil war which raged virtually unchecked along the mountainous border only 250 miles away—a frontier dividing the island into Indonesian Timor and the former Portuguese colony of East Timor—no incidents marred the meetings.

That was clearly an answer to prayer.

But the nearby war almost prevented the meetings from being held. The beleaguered island of Timor is a "restricted area," and final permission for Mooneyham's participation as a foreigner was granted by Jakarta officials only two days before the campaign was to begin. That, too, was an answer to prayer.

Generosity Despite Poverty

There was little affluence among those who crowded into the stadium each evening. Few could afford to give more than a few *rupiah*. But even the poor must have been generous, because there was always money in the offering boxes (which were simply placed throughout the field, but not passed among the people). When the boxes were opened, they revealed more than money. There were also three watches and a fountain pen. Probably personal treasures. At the close of the services, a group of



farmers gave the best they had: three healthy head of solid Timor beef.

Sacrifice!

Active demonstrations of how Jesus Christ can change a life.

For eight days Octavianus and Mooneyham preached Jesus Christ. For eight days the people of Kupang—population 60,000—stood in rapt attention in front of the platform at Merdêka stadium. For eight days, the Timorese people responded in waves to the invitation to receive Jesus into their lives. Many others came forward to indicate that from now on they would take Jesus more seriously as their Lord and

(below) Musical groups were a vital part of each meeting. (below right) Eddy Karamoy and his guitar: both under God's control.



Savior. On the last day of the crusade, 50,000 jammed the field: solid people from goalpost to goalpost.

Fetish-Burning Climax

The climax of the final service was a fetish burning during which scores of witchcraft paraphernalia were put to the torch as the crowd sang hymns of spiritual victory. As the satanic devices were quickly reduced to ashes, Mooneyham said, "It was one of the most dramatic moments in my life. Never have I felt such a sense of the power of God over evil."

God was present in great power. The not-so-subtle vise-grip of darkness once again gave way to the entrance of God's light as the people of Timor answered a resounding "Yes" to the call of Jesus Christ.

The Timorese Evangelical Church—the largest church body in



the province, with 650,000 members—had given its unqualified official support to the crusade.

The Rev. Max Jacob, chairman of the synod, said that follow-up was now the *number one* priority. He asked Mooneyham for prayer that "our church will be able to take care of the new plants which the Spirit of God has brought forth."

Pastor Meroekh had been one of the leaders of the widely publicized revival of the mid-1960's. In speaking to Mooneyham of that movement and the physical miracles that attended it, Meroekh said, "The churches were not then prepared to do an adequate job of follow-up." He suggested that much of the revival results had been sidetracked into "erroneous emphasis by over-zealous workers."

Meroekh went on, "This time we must conserve and channel these rains of revival which God has sent to Timor."

The Follow-Through

Sidetracked! That doesn't take a lot of effort. Therefore, it must be the prayer of all followers of Jesus—around the world—for the people of Kupang, of Timor and of the vast, sprawling island of Indonesia, that they will remain faithful to the Lord who has brought them from bondage into freedom—into the joy and peace of His marvelous light.

Kupang's Merdêka stadium is empty now. The platform has been dismantled. Loudspeakers have been returned to the shops where they were rented. All the speakers, choir directors and musicians have gone home.

But for many Timorese, "Merdêka" stadium now stands for "freedom." Freedom in Christ. Not just "merdêka" from the Dutch colonialists or from a Japanese militarism a war ago. But freedom—merdêka—from the harsh ropes of the bondage of sin and defeated lives.

An empty stadium . . . but full hearts. A good ending to a dramatic eight-day story. Or, rather, just the beginning' . . .

(left) Fetish burning—a time of praise.



Eight years ago two American tourists—florists from Seattle, Washington—arrived in Nairobi, Kenya.

They bought their jungle attire in a local shop, loaded up with film and set off for an animal safari that would make them the envy of all the folks back home.

Denny and Jeanne Grindall saw and enjoyed East Africa's abundant fauna, but this couple from University Presbyterian Church also saw something which changed the course of their lives and is in the process of changing the life style of a people.

They saw the Masai, the brown-skinned herders of the East African plains.

For a cultural anthropologist the Masai fall into the neat scientific category of "Nilo-Hamite." To the late 19th-century Scottish explorer, Joseph Thomson, they were diseased, illiterate, uncivilized. To *National Geographic*, they are splendor in Kodachrome.

To Denny and Jeanne they are their adopted people.

It all started when some Presbyterian missionaries invited the Grindalls to see some of the efforts among the Masai before the tourist couple left Nairobi. Denny and Jeanne were appalled at what they saw in the villages. "Houses" made of mud and cow dung. Sick children living with flies and filth. Malnourished mothers trying to nurse malnourished babies. Carcasses of dead animals littering the landscape.

No vision was necessary to see what the Masai needed. Or maybe what their eyes saw was the vision. Desperate need for hygiene. Housing. Nutrition. Water. Hope.

The Grindalls were moved, but they had their own plans. Those plans focused on a quiet retreat in the

Pacific Northwest as a present to themselves for a life of hard work.

But their exposure to the Masai was like steel to magnet. In 1969, Denny and Jeanne were back in Kenya. Each year since then they have spent six months in Seattle growing and selling flowers—and raising money so they can help the Masai the other six months.

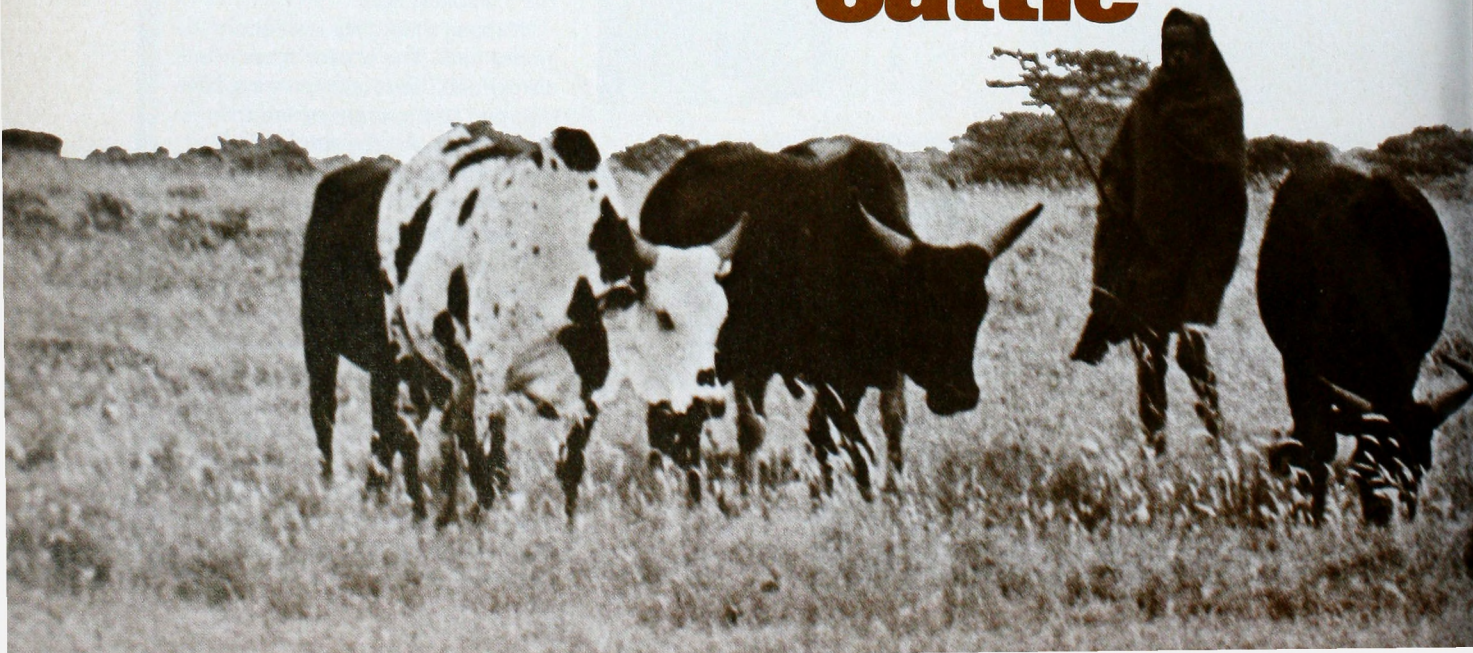
I met Denny for the first time a few months ago in Nairobi. We were introduced by our mutual Masai friend, the Rev. John Mpaayei of the Kenya Bible Society. A few hours later, propelled along by Denny's boundless energy, we were in a Land-Rover headed for Masai-land.

It was an easy trip at first. It usually is—at first. Good paved roads. Then, as always happens eventually, we took "the road to the right." Leaving the blacktop behind us, we moved out over the dirt, dust and potholes into the African bush. All I could see for miles around was scrub grass and jagged rocks.

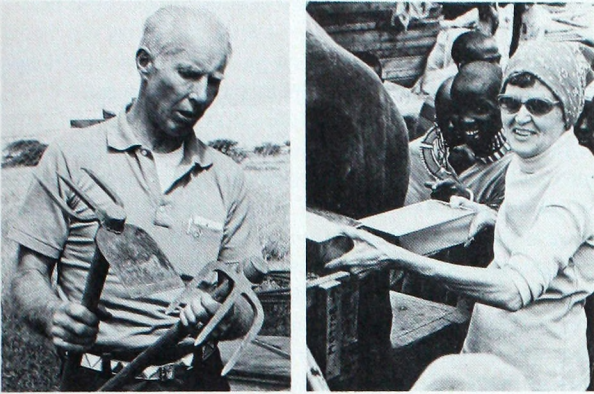
Denny pointed far into the distance. "See that patch

by W. Stanley Mooneyham,
President, World Vision International

Two Americans adopt the **MASAI:** People of the Cattle



Denny and Jeanne Grindall: God changed their plans—
from a retreat to a missionary advance.



of water? That's the dam. That's where we're going." Within an hour we had arrived, but it wasn't until later that I realized I had been on a trip that changed a bit of my life, too.

I don't know if it was Denny or the Masai. Undoubtedly both.

The Masai are cattle people. They have no written history, so everything we know about them has come from oral traditions. For more than a thousand years this proud tribal group has roamed the wild East African plains of Kenya and Tanzania.

Their whole existence revolves around their herds. A normal greeting for a Masai is, "I hope your cattle are well." In the early hours of each new day, Masai women pray to Venus, the morning star. They chant: "I pray you who rises yonder to hear me. Keep our cows alive." The men remind each other: "God gave us cattle and grass. Cattle are in our hearts. Their smell is in our nostrils."

They pray to the god Ngai. The prayers are sincere, but in recent days those prayers have fallen on stone

ears. Drought, disease and overgrazing have wiped out whole herds. Venus has not looked with favor on the Masai people.

If Masai life revolves around cattle, inevitably it revolves even more critically around water. Both the tribespeople and Denny knew this. For centuries this search for water for their cattle has made nomadic wanderers out of the Masai.

With Denny's coming, the pattern is changing. He has helped them build earth-filled dams, designed a simple and easy-to-clean permanent house, introduced vegetables along with the milk-and-blood diet, encouraged them to have fewer but healthier cattle and taught them to keep the cattle in *kraals* outside the village living compound to keep down flies and disease.

But it hasn't all been easy. At first this blond man from the West—whom the Masai call "Simba" (Masai for lion) because of the hair on his arms—was viewed with some suspicion. Traditionally, the Masai have been among the most anticolonial of Kenya's tribes. But slowly, as they sensed the genuineness of the Grindalls, acceptance of the outsiders increased. Today when Denny and Jeanne are in Kenya, they live in a Masai village in one of the little ferro-cement "igloos" Denny has designed to replace the mud-and-dung houses.

From suspicion . . . to acceptance . . . to adoption.

For starters, Denny and Jeanne determined they would not hand out doles to the Masai. They insisted the people be largely responsible for their own projects.

After the first dam was built and a permanent village established on the banks of the little lake which formed,



a group of Masai herders came to Denny and said, "We have seen what the people here have done and we would also like water for our cattle. Will you come and help us build a dam?"

Denny responded by telling them if they were willing to sell some of their cattle for the project, he would take a look at the project when they had brought him the money from the first cattle sale. That was asking them to break a tradition of centuries, for a Masai sells his cows only in direst emergency. But Denny knew they had to be serious about the project and invest as much as they could themselves.

Two weeks later the same group of men returned and produced 17,000 Kenyan shillings, almost \$2300. They placed the money in his hands, saying, "Here is the first payment."

"Then every week, four men would come to our house with a little tin box filled with hundred-shilling notes folded eight ways," Denny told me. "It seemed like it took us hours just to get the money unfolded! When they had brought enough money, I went over to their valley. We built the dam together. Now they have clean water. They no longer need to roam all over the plains in search of water for their thirsty animals. In this case, as in most, the Masai paid 80 to 90 percent of the cost of the project."

That initial gesture especially pleased Denny because he could remember when he was building the first earth-filled dam. He and a group of Masai men were scooping up the earth and piling it in great mounds. Another group of men watched scornfully.

"You are pouring your kettle into the earth," they laughed, which is a Masai saying that—loosely translated—means, "You've wasted all your wealth."

But when the rains came and the dam filled—and stayed filled—the skeptics became believers overnight.

"Now," says Denny, "they say absolutely nothing is impossible."

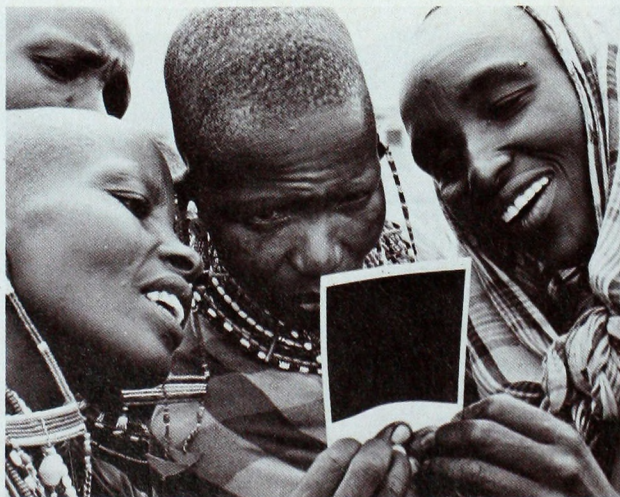
Simeon, a 61-year-old Masai patriarch, summed it up simply: "If you explain things to us, then we can understand."

The old chief stood regally and ramrod straight, colorful beads hanging from one ear, as we talked about life on the arid Kenya plains. Simeon knows quite a bit about drought. He recalls one of the worst years: "We had no water for our cattle here, so we had to drive them about 12 miles across the plains until we found a stream. Then we turned around and came home. We did this every other day for several months. But each time more animals died. No cow could survive in that kind of drought. I lost 500 head of cattle. My friend, Jonah, had 750 cows. At the end of the drought, he could count only seven."

Now Simeon's village—and a growing number of others—has a lake, gravity-fed pipelines, irrigation and clean drinking water.

But from the very outset, Denny and Jeanne have also been interested in sharing Jesus Christ, the Living Water, with the Masai. Alongside the community development projects, eight churches have been built. Some congregations still worship under trees as they wait to get enough money to build a small structure. Up to now, 97 Masai have been baptized. Many more have

(below) The miracle of Polaroid brings smiles in any culture. (right) Denny and Jeanne live in the same ferro-cement "igloo" they build for the villagers.

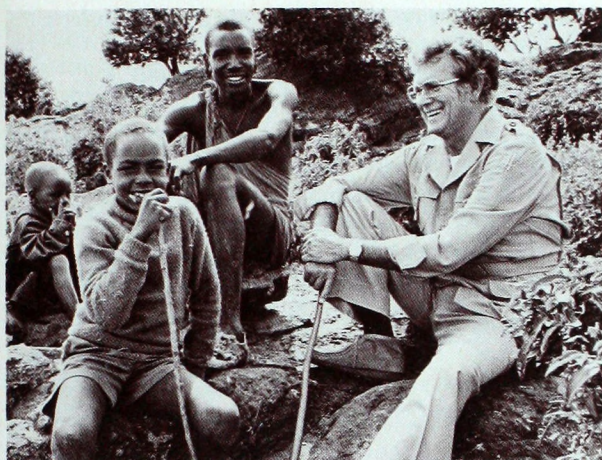


come to know Jesus as Lord. Masai evangelists move from village to village sharing the good news of the gospel.

Simeon is one of those believers. He believes in Jesus and also in the possibility of a new, less precarious way of living for his Masai people. The latter step of faith was almost more difficult than the first.

Denny tells the story:

"It rains here only two months each year, April and May. We had removed the earth for the dam, packed it around the sides and waited for the rains. This was the supreme test. Would the dam hold? Simeon had his doubts.



"The rains started to pound the dam. Slowly the reservoir behind began to fill. It rained and stormed all night.

"In the middle of the night, Simeon did something no Masai ever does. He left his hut in the pitch black of night and slowly edged his way to the dam. This is unheard of because the Masai know there are lions everywhere. No Masai is ever outside alone at night.

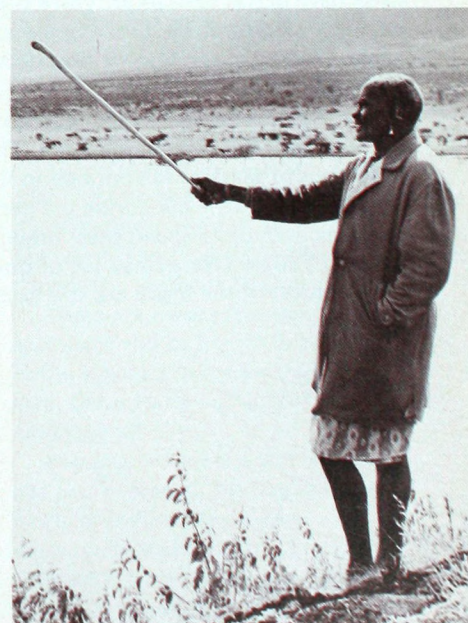
"Simeon was positive the dam would wash away. When he approached the edge of the dam he couldn't believe his eyes. The dam was still there and the lake was filling fast. Two weeks later, most of the people were still in a state of shock to see all that water. For three weeks the water flowed continually through a 24-inch pipe.

"This dam cost \$10,000. The villagers paid \$8000 of the total cost."

Denny is obviously proud and pleased. And he should be. This is self-help at its best.

Jeanne is teaching the women to bake bread, to sew and to care for their children in more hygienic ways. She has 165 women in one class alone.

Denny continues to put his green thumb into previously parched Masai land. The result is zucchini, carrots, parsnips, spinach, chard, beets, onions,



(above/left) Stan Mooneyham and the Masai: time out for a chat.

(above) When Simeon approached the dam he couldn't believe his eyes.

cucumbers. You name it, and Denny is trying to grow it—successfully, most of the time.

This, too, is part of Denny's experiment. Traditionally, the Masai have never eaten vegetables. Their diet came exclusively from their cattle. As we walked through the lush, orderly community garden where Simeon's wife was watering from a five-gallon can, the old cattleman told me, "Because of Denny, now we know good things can come from the ground, too."

The list of completed and proposed projects among the Masai is almost endless. The price tag for each is thought of in terms of cattle rather than money. If a Masai sells five cows, he will have enough money to build a permanent house of ferro-cement which Denny has designed to replace the old mud-and-dung huts.

Churches and schools are joint ventures for the whole village.

For centuries Masai women have carried water for miles on their backs. Often the waterholes have been more than five miles from their homes. Now thousands of feet of pipeline bring water to a tap outside a Masai house.

Jonah, one of Denny's best friends, said with a smile on his face, "Now we know the women will be at home!" Since he has three wives, that is not an inconsequential result of having running water. Jonah says now that he's a Christian he won't take any more wives. "Besides," he adds, still smiling "I can't afford it."

A lot of what has been done with the Masai can easily be called a "success story." People's lives have been radically changed. The villages where Denny and Jeanne work have better sanitation. There is less malaria than before. Less dysentery. Less eye disease. Fewer small babies crawl into smoldering fires because safer stoves have been built.

Masai churches are beginning to dot the countryside. But all this is still only a beginning. There are tens of thousands of Masai who continue to live in filth and disease. Their cattle die during the periodic droughts. Women continue to spend their strength walking many miles to a stream for a small jug of precious water.

And most of the Masai are still waiting to hear of Him

who said, "Whoever drinks of the water that I shall give him, shall never thirst."

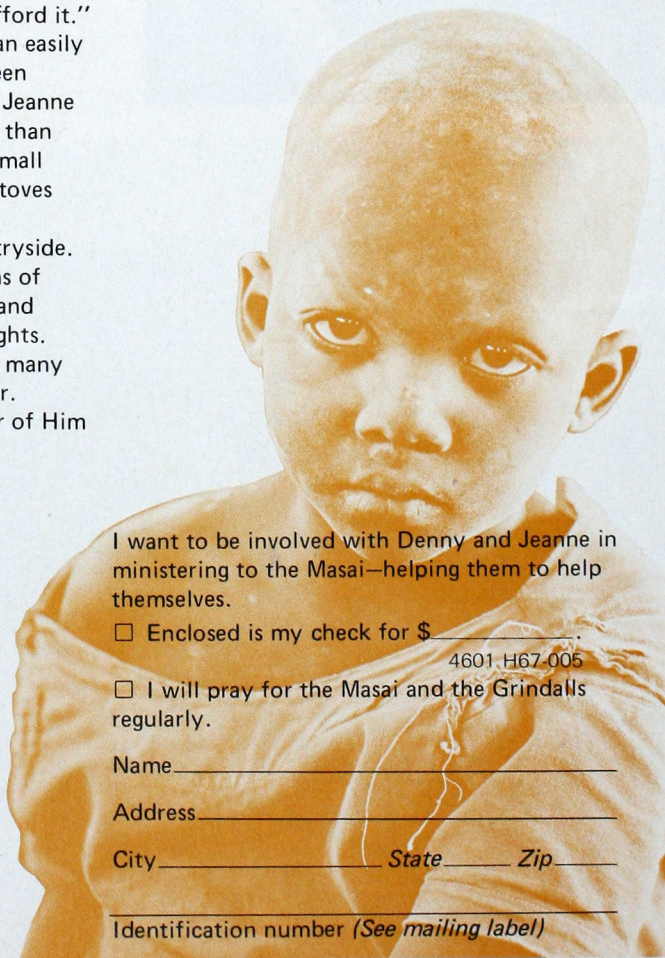
Denny and Jeanne Grindall continue to spend six months a year with the Masai in Kenya. They have just gone back at the end of the rainy season in order to build more dams, start more gardens and build more houses so that more villages will be ready for the rains next year.

The Masai themselves will continue to be financially responsible for a good portion of all these projects. But thousands of Masai are desperately poor. Many have suffered heavy cattle losses during the recent drought which has seriously affected parts of East Africa.

By helping the Grindalls help the Masai, you are extending a "hand up"—not a handout—to a proud, willing and deserving people. You are sharing Christ's love in word and deed.

Fifty dollars will equip a Masai family with a wheelbarrow, basic tools for gardening, seed for a year and water pipe that supplies their small plot of land. For \$20 you can provide the basic tools plus the seed. The Grindalls have done a lot and they plan to continue to serve, but every day more Masai come to their home—the same small ferro-cement igloo they build for the villagers—and say, "Will you help our village now?"

Your gift today can help Denny and Jeanne answer yes.



I want to be involved with Denny and Jeanne in ministering to the Masai—helping them to help themselves.

Enclosed is my check for \$ _____

4601.H67.005

I will pray for the Masai and the Grindalls regularly.

Name _____

Address _____

City _____ State _____ Zip _____

Identification number (See mailing label)



Denny and Jeanne: Tourists Who Came to Stay

How do you get proud Masai tribesmen excited about racing down steep hillsides with wheelbarrows full of rocks to build a dam?

How can a person be a missionary half a world away from home—totally on his own?

What makes two Presbyterians from America think they can change the life style of a 1000-year-old African tribe—for the better?

All these questions—and others—were answered when God said to Denny and Jeanne Grindall, *Follow Me to Kenya . . .* and they did.

"We are just ordinary people," they will tell you. "Just like you. We knew that it was almost time to think about what to do with our retirement years, and we just feel the Lord told us what we should be doing."

They are a warm, friendly couple, and the love of Christ shines through their eyes. Denny is a person who calls no man stranger; Jeanne, a woman who would be an ideal Cub Scout den mother. And they are both excited about the work God has given them to do.

They first went to Kenya as tourists, to see the animals. But they met some missionaries who showed them people instead. Proud nomadic people who could roam no longer. People who searched endlessly for water. People who lost half their children before the age of four.

According to Denny, "That was the beginning."

The Grindalls turned over their Seattle florist shop to their sons and followed God to Africa. And they

began a work that may last the rest of their lives.

They came to the Masai offering no free rides, no handouts. Everyone must work together to build the dams, the houses, the gardens. It's all self-help.

But what is the reason behind their going?

Denny sums it up: "We've carried rocks together—we've done *everything* together—with one thing in mind: that we might reach the Masai people for the Lord and help them to a better way of life."

Are things changing for the Masai? Or are the Grindalls just tilting at windmills?

"Their lives changed completely in just one year," says Denny. "They *want* to have a better life. Chief Simeon said to me, 'Even if I'm old, I would rather work—even if I die working—so that our children and our children's children will remember what has been done here.'"

"They've said to me, 'Denny, why do you and Jeanne come out? We know you get no pay whatsoever, that you're doing it entirely on your own. Why?'"

"This gives us a chance," Denny says, "to tell them what Christ means in our lives. And what He can do in theirs."

But people have come to the Masai before, and nothing has changed. Why is it so different this time?

"Because everything we do must be self-help. We demand that they do the work themselves," say the Grindalls. "We feel it is a real mistake to go out and just do things for people, spend money, and say, we're going to do this and that *for* you."

"The Masai people respond to this. Missionaries have come in and preached to somebody on a Sunday and left and come back two weeks later and preached again. The people have really stayed right where they were. They've never had a chance to know anything better."

And what of the Masai themselves? What do they think of these Americans with their new ideas?

"God must have spoken to Denny," says Chief Simeon. "It must have been God who told him to come from his own country to help the people of this place."

"We never realized that we could live like they live. Everybody we've seen like Jeanne and Denny has lived in houses that were way beyond what we could have . . . They have moved among us and lived like we do, and we see that it's beautiful. And we can do it ourselves."

The Grindalls are ordinary people. Just like you and me. They are not missionaries in the formal sense of the word. They merely made themselves available to God.

There are others like them now, and there will be others like them in the future. Others who will care. Others who will love. Others who will go.

Because the need is still there, and not just in Kenya. Throughout the world there are people who desperately want a better life for themselves and their children. They would work for it—if they had a brother or sister to help them along the way.

Chief Simeon speaks for countless others when he says, "If you have someone else like Denny and Jeanne in your country, in America, please send them to us . . ."



**Many things we need
we can wait for.**

But not the child.

Now is the moment

in which

his bones

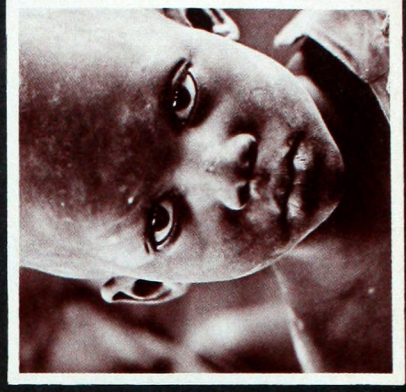
are formed,

his blood

**and his brain
developed.**

**We cannot answer him
'Tomorrow.'**

**His name is
'Today.'**



—Gabriela Mistral
(Nobel Prize winning poet from Chile)

Caring for 'His Children'

by Edmund W. Janss
 Director, Childcare Ministries,
 World Vision International



"With tears we remember the dear children who lost their lives in Guatemala on that cold, rainy Monday night of February 4. We remember them with a moment of silence . . .

"Father, forgive us for not loving children enough. Forgive us for not listening. Slow us down, Lord . . . help us to really care.

"Teach us, Father, to become as little children."

As Bruce Davis (Childcare Ministries Quality Control Officer) read Bob Larson's words in a memorial service for children lost in Guatemala, we thought about the conference that was just ending and what it would mean to World Vision's ministry to children throughout the world. It was the First International Childcare Conference, held from April 26 through May 7 in Manila, and 38 World Vision staff members had come from 20 countries to attend.

The conference had been a good one, multi-faceted in its application to the care of children. Dr. Ted W. Engstrom, World Vision's executive vice-president, led a stirring discussion on time management methods. Dr. Stan Mooneyham, president, spoke of the continuing relevance of Christ in each child's life, and Dr. Rufino Macagba of Relief and Development presented participative lectures on child health and development. The conference was chaired by Fram Jehangir, Deputy Director of Childcare.

Other experts from around the

world gave demonstrations in cooking and diet balance. There were also many demonstrations in child psychology, classes in first aid and many other related topics. It had been a varied two weeks, but through it all ran the thread, "These are His Children!"

In the course of the conference, well-nigh formidable goals were set. Mutually we pledged that—with God's help and willing sponsors—we would be rescuing 150,000 children by September of 1977.

Great concern was shown for sponsors, so that each would feel the nearness and vital share in a ministry for a needy child. Warm letters of response from children to sponsors were shared, and emphasis was placed on regular progress reports. Realistic case histories were reviewed exactly as they came to our doors, heartbreaking in their brevity:

"The land is poor—there will be little store against bitter drought for Saddhu . . ." "Mollie, age 10, is a sacrifice child . . . can't go to school . . . must stay home and work . . ." "Singh was so weak he couldn't walk when he came to us . . ." "Baby Marina was covered with sores and vermin when found on our doorstep . . ."

These, we knew, were the children whom the Father loves and for whom thousands of sponsors and co-workers pray and work daily.

A resolution was made, summing up our first childcare conference: "That every World Vision home will be a reflection of that first-century

home in Nazareth; that it will have loving, accepting parents; that no single child will be rejected; that every aspect of child growth and development will be vital . . .

"That each little child will be fully accepted regardless of personality or misdeeds; that every youngster will feel himself a valued member of the World Vision home; that every action of child nurture will be directed toward developing the very best in him; that every project will match the needs and background of each child's personality and culture."

And what of the participants in the conference? Asked to sum up their feelings on the experience in a few words, representatives from the 20 countries involved put it succinctly: "It broadened our vision," said Mary Mpaayei of our Kenya staff. "It united our common love of children," stated Tom Barron, who ministers in Zululand. Bhaskar Sojwal, our new India Director, declared, "It educated us to challenge our children."

And Christine McNab, an Australian working in our Indonesian office, expressed in a morning devotional on our last day, "I love our Lord; I love World Vision; and I believe in what we are doing."

As we joined hands and sang our concluding hymn, "Blest Be the Tie," our hearts were also filled with the words of Georgia Harkness:

*We listen to Thy agony, O Lord—
 who are fed,
 Who never yet went hungry for a day.*

*We see the dead—
 The children starved for lack of bread—
 We see—and try to pray.*

*We listen to Thy agony, O Lord—
 who are warm
 Who never yet have lacked a sheltering
 home.*

*In dull alarm, the dispossessed of hut
 and farm,
 The children transient roam.*

*We listen to Thy agony, O Lord—
 who are strong
 With health, and love and laughter in
 our soul.*

*We see a child—and wish to make him
 whole . . .*



As thousands of you prayed for this Conference, God answered, beautifully uniting His people.

'With None Missing'

by Samuel T. Kamaleson,
Vice-President-at-Large,
World Vision International

In His High Priestly prayer in John 17, Jesus prayed, "Holy Father, keep them in your own care—all those you have given me—so that they will be united just as we are, with none missing" (v. 11, LB).

This plea of concern was made when Jesus knew He was leaving the world to go to the Father and the Church would be left behind. During these many centuries when the Church has been occupied in the ministry entrusted to her and awaiting the return of her Lord, this prayer has been answered countless times.

This year in late May and early June, the fulfillment of this prayer was again observed in West Kalimantan in Indonesia and in Kuala Lumpur, Malaysia.

West Kalimantan is a land of large rivers. Within this huge land mass, covered by dense forests, the Church of Jesus Christ has been in victorious operation in recent decades. Feeling the need for renewal within her leadership, she prayerfully gathered her pastors and Christian workers in the city of Pontianak during the last week in May. Some traveled three days and three nights in houseboats to get to this city on the equator.

Well stocked with food and other provisions, these houseboats also carried a variety of musical instruments which indicated the not-to-be-suppressed spirit of joy that must express itself in music—often found among the servants of the Lord in this vast island.

Over 450 delegates came to the Pastors' Conference, representing each Protestant denomination in West Kalimantan. Pastors were able to concentrate on the main business of prayer, Bible study, fellowship and waiting upon the Lord with a great deal of ease because of the adequate arrangements made for their physical needs by the local committee.

The Lord answered the spirit of anticipation with which His children had gathered for this conference. Very significant moments of breaking and melting under the touch and anointing of the Holy Spirit were felt. Tearful prayers, deep restitutions and eager acknowledgment of need for the Savior's continuing deep work of grace were evidenced almost every day.

Several thousand people from across the ocean had pledged personal prayer support for this conference. High school girls and boys—and even primary school children—had written in to say they would be constantly praying for the conference in West Kalimantan. Thus these thousands were present in Pontianak in spirit—even a wider representation of the Church of Jesus Christ universal.

As one moved in and out of the intimate circles of fellowship within the conference, he came in contact with Christ's disciples from Australia, New Zealand, the United States, Canada, Korea, Malaysia and Japan. All were laboring with oneness within the Church in West Kalimantan. Again, one was impressed with the fulfillment of the prayer "with none missing."

The Indonesian Government was extremely cooperative. They indicated their interest and support by making the physical arrangements of the conference possible, and by sending Ds. D. N. Harefa (an ordained Protestant minister who is Director General of all Christian Protestant activities in the whole nation of Indonesia), to be with the

team and to participate in the activities of the conference from beginning to end.

We found in Ds. Harefa a very open, deeply committed and perceptive brother. Ably supported by a team of Indonesian church leaders, he led the group in several sessions.

Rev. William Newell of Canada ministered in a warm personal way to the pastors. Evangelist Stephanus Damaris spoke with deep conviction and said that West Kalimantan would be the next area where revival fires would spread in Indonesia. There is every indication that this is happening already. In preparedness and with a sense of receptivity in waiting, within the Body of Christ in West Kalimantan there are "none missing."

Stadium Negara in Kuala Lumpur was the location for the New Life in Christ Mission during the opening days of June.

The Protestant denominations of Kuala Lumpur cooperated—from Anglicans to Baptists, from Lutherans to Methodists, from Brethren (including Gospel Hall) to Assemblies of God. There were none missing in this united search for new life in Christ Jesus.

The Church of Jesus Christ in Kuala Lumpur is composed of a rich mixture of Indian, Chinese and other ethnic groups. It is a Church made up of divergent age groups and professional interest groups. During the nightly meetings the crowds indicated that none of these were



missing there in the stadium. From among the thousands who heard the gospel, several hundred responded to the invitation.

The Government-operated Television Malaysia gave coverage to the meetings.

A ministers' retreat was conducted each morning, in which over 80 ministers participated. On the closing night of the mission large numbers of youth and adults, Chinese and Indian, walked forward to commit

themselves to the extension of the Kingdom of God in Malaysia.

It is true that, in answer to Christ's prayer, the Church in southern Asia is kept together with none missing that she might function and fulfill the task that has been entrusted to her hands while she waits for her Lord's return.

In the 20th chapter of Matthew, in the parable of the hiring of waiting servants, the call came at the end of the day to a group that had not been

occupied because no one had hired them. It was the fifth call from the same Master. Asia and Africa are now hearing the call for mobilization for creative involvement in the unfinished task that the Lord has left for His Church to do. Could it be that this is the eleventh hour?

And if so, will we not want to say, "Lord, when You do return, from among those who have been called for whom You have died, may there be 'none missing!'"



CENTRAL AFRICAN REPUBLIC

Located just south of the drought-plagued Sahel, the northern and northwestern areas of this central African nation are much too dry. Result: poor crops, widespread malnutrition, infant mortality a high 19 percent. Average life span is a mere 41 years.

In this situation, World Vision is meeting immediate needs and helping people plan for a future of self-sufficiency. To help combat malnutrition in children, World Vision is providing \$25,000 to the Eglise Evangélique des Frères Churches (associated with Grace Brethren Mission), being used to stock several missionary-operated clinics with protein supplements, antiamoebic and antimalarial drugs, penicillin and multivitamins.

As soon as the appropriate technical personnel are available, World Vision plans to initiate medium-range water development and agricultural improvement programs at an estimated cost of nearly \$500,000. These programs are being planned through the Association of Evangelical Churches of the CAR.

MALI

Nearly a thousand miles northwest of the Central African Republic, within the Sahel drought zone, is the country of Mali. It is one of the poorest on the continent. During summer months, parts of Mali record the hottest temperatures in all of West Africa.

World Vision has been asked to provide \$37,500 for materials for 10 wells. Labor for the projects will be provided by residents from the local areas that will benefit. In addition to the lifesaving water, the wells will provide local laborers with jobs to support themselves and their families. These projects will be handled through the United World Mission, part of the Association of Evangelical Protestant Churches and Missions.

Before the year is over, World Vision also expects to finance a \$35,500 agricultural improvement program that will introduce the use of oxen as plow-power to farmers in four areas. In addition to the oxen, the farmers will receive tools, plows, carts, seeds. In Mali, as in much of the hungry world, a basic technology is all that is needed to improve agricultural production so that people can feed themselves and enjoy a better life.

SENEGAL

The southeastern portion, bordering Mali on the west, is also very dry. During the height of the Sahel drought, people here walked up to eight miles for water. World Vision has budgeted more than \$100,000 this year to finance the digging of 50 wells each in Fatick and Diourbel. This joint program of Assemblies of God and Lutheran (Finnish) churches has started and will benefit as many as 50,000 persons when completed.

Funds for all of these projects are coming from concerned people in the United States, Canada, Australia and New Zealand. On behalf of the thousands of God's suffering people to whom you are channeling your love through World Vision, thank you for caring.



What you are saying to a hungry world



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



globe at a glance

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

CHINESE READY FOR EVANGELIZATION THRUST

Chinese Christian leaders from around the world will arrive in Hong Kong shortly to participate in the Chinese Congress on World Evangelization, August 18-25. At the request of Thomas Wang, general director of the congress, World Vision's MARC* department is providing research that will give the participants a general picture of the whereabouts of 22 million Chinese (excluding China and Taiwan). Included in the research are descriptions of some three dozen groups of Chinese in various countries who have not yet heard the gospel. MARC is also providing a directory of 240 Chinese and Western mission agencies ministering to the Chinese.

Dr. Stan Mooneyham, president of World Vision, who has long felt a special burden for China, has been asked to address the congress. His look at the Chinese world with a challenge to the participants to become involved in evangelization, first of the Chinese and then of the rest of the world, is scheduled for August 22. Two years ago, an address and audiovisual presentation by Dr. Mooneyham deeply stirred the hearts of those attending the International Congress on World Evangelization in Lausanne, Switzerland.

* Missions Advanced Research and Communications Center

South America

ASUNCIÓN, Paraguay—Six national staff members of a Christian Church (Disciples of Christ) service program in the northeast part of this country have been jailed without charges and held incommunicado since April. According to a Disciples spokesman, the men were involved in work relating to agricultural production, health care, nutrition and clearing of land titles. The arrests came during a crackdown on organizations considered "subversive" by the Government and also included some Roman Catholic groups.

North America

URBANA, Illinois—Plans for the 11th Inter-Varsity Missionary Convention—Urbana 76—which traditionally takes place over the Christmas holidays (Dec. 27-31) are well under way. Some 15,000 high school seniors and college students are expected to gather at the University of Illinois for fellowship, Bible instruction and a glimpse of worldwide missions from such international Christian leaders as Luis Palau, Festo Kivengere, Samuel Kamalason, John Stott and many others. Students interested in more information should write Inter-Varsity Christian Fellowship, 233 Langdon, Madison, Wisconsin 53703.

PHILADELPHIA, Pennsylvania—A three-year test of an experimental "Fellowship of Evangelists" in four sections of the country has been announced here by the Lutheran Church in America. The program calls for 10 seminary students and graduates to give a year of their lives serving as evangelists, receiving only subsistence from a church. The experiment will be conducted in LCA's Northeastern, Southeastern, Central Pennsylvania and Metropolitan New York synods.

Meanwhile, the Southern Baptists have announced that a four-year nationwide "Bold Mission Thrust" will start next year. The program will be aimed at key cities and those areas of the country where there is no effective evangelistic witness. The denomination has determined that at least 600 counties in the U.S. have no Southern Baptist witness.

The Rev. David A. Hazen will become general director of the Gospel Missionary Union on September 1. He has been associated with the mission for 25 years.

Bishop Edward E. Swanstrom, 73, who has served as executive director of Catholic Relief Services since 1947, has retired.

Dr. Dick Hillis, founder and gen-

eral director of Overseas Crusades, Inc., has been named president, following the resignation of executive director Norman L. Cummings for health reasons.

Corrie ten Boom, the Dutch lay evangelist whose experiences in Nazi concentration camps are recorded in the best-selling book and movie, *The Hiding Place*, has been awarded the 1976 Nelson Bible Award for her work in advancing the gospel message.

Billy Graham's recent evangelistic crusade in Seattle was his most successful North American campaign in five years. Attendance figures surpassed 434,000.

According to the American Association of Fund-Raising Counsel, Americans gave \$11.68 billion to religious causes last year. The total is 7.6 percent higher than that contributed in 1974. The \$11.68 billion also represents 43.5 percent of all charitable giving, which rose 6.5 percent over the previous year.

The National Aeronautics and Space Administration (NASA) has approved the use of a \$260 million satellite by 49 participating Christian organizations. Beginning next January, educational community service programs will be beamed to South American countries.

The Lamb's Supper Club, a Christian nightspot just off New York's Times Square, is becoming quite popular. The club, offering a four-course dinner, exotic fruit juices instead of alcoholic beverages and entertainment by top Christian performers, is part of the current outreach program of the Manhattan Church of the Nazarene.



The "Manhattan Project" group sharing the gospel at the Lamb's Club.

Two Kinds of Fishing on Lake Turkana

by Ray and Jill Davis—AIM (Africa Inland Mission) missionaries to the Turkana

Not since 1961, when nearly 8000 Turkana jammed the famine relief camps, has there been such a concentration of these people. Now, as many as 6000 gather in seasonal migrations. Not because of hunger, but because there is plenty of food: fish!

Fish—in unheard of quantities—are easy to catch in the shallow waters of Ferguson's Gulf (on the western shore of Kenya's Lake Turkana, formerly Lake Rudolf).

During even the good years the harsh terrain and climate of this part of the world forced these hardy nomads into an austere way of life. But when the prolonged drought of 1959-60 wiped out tens of thousands of their cattle, they were destitute.

To save their lives, the Turkana were herded into famine relief camps, the largest at Kalokol, on Ferguson's Gulf. Only this action avoided uncounted deaths by starvation. Even so, by the time help arrived, deprivation had demoralized these proud people to the point where parents had to be restrained from stealing food from their own starving children.

Now, 15 years later, the situation is quite different. People no longer stand in line for a tinful of cornmeal porridge. Self-respect has been restored. A new subculture has arisen. These former paupers, along with many others who eked out a marginal existence, have now become a fishing community numbering 20,000, stretched out along 120 miles of Lake Turkana's shoreline.

Some significant cultural changes have taken place. Previously, water had been so scarce that Turkanas

never washed their hands (except in the rainy season). Now they actually get into the water bodily. Cotton clothing has replaced goatskin hides. Dried clay hairdos have dissolved and washed away. And their steady diet of tediously gathered wild berries and blood—drawn from living goats and cattle—has given way to one of fresh fish, eaten with store-bought corneal, salt, pepper and curry.

No one has become rich by fishing. A few have made enough to buy herds of animals and return to the old, familiar way of life. But most catch enough to eat, with a little extra to sell for ready cash.

Not everything has changed. The women still wear beads by the pound, and the men still wear feathers in their hair. Most still wear charms to ward off disease and bring good luck. They still go to the

diviner to learn who stole their fishnet. And they still enjoy singing and dancing until all hours of the night. If they make a little profit, they buy a few goats and dream of returning to the open plains and rugged hills where they used to live.

Last year an abundant fish harvest at Ferguson's Gulf swelled Kalokol by several thousand. Palm-leaf huts sprang up everywhere and soon encircled the southern end of the



gulf. By March 1976 there were more people in the tiny village than ever before.

The beaches are swarming with people: some casting, some pulling in their nets. Others mending nets or preparing to cast again. Still others are cleaning fish and laying them out to dry. People are everywhere—walking, visiting or conducting business.

Hundreds of children play among the palm trees, and the sound of it all is like that of a humming marketplace (which it really is). At night the campfires of a thousand families glitter along the coastline like faint, distant city lights.

My wife and I have the privilege of living and working among the Turkana at Kalokol, with one purpose in mind: to introduce them to Jesus Christ. At first hand we see that, with all the recent sociological changes, these people are now ready—indeed, hungry—to hear the Word of God and accept His way.

During the years of famine some found new life in Jesus Christ through the witness of the camp staff. Later, few showed evidence of true faith, and the church grew very slowly for ten years or so.

Then, suddenly, the planted seed took root and began sprouting. People began responding to the gospel and the community of believers increased. The Word spread to smaller lakeshore communities, and whole groups of villages requested that “the words of God” be preached to them. Even teenage boys became involved: to translate the message and preach!

Leaders in the church have been in short supply, especially mature Turkana men. But God gave us one—named Peter. God told him in a vision that he was to preach, and his obedience has resulted in significant growth in the African Inland Church at Kalokol these past four years.

Peter was the first, but recently other young men like him have come. And now these lay evangelists visit and share Christ in the outlying, crowded villages.



When they are ready to conduct a service they beat a drum, clap their hands and sing. Within minutes a crowd of as many as 300 will gather, actively participate in the singing and listen intently to the message. After an hour or so, the leaders conclude and move to another location, perhaps three-quarters of a mile away, and conduct another service with a totally new group.

Probably all of the fishing community people have heard the gospel at least once, and the ones around Kalokol, a number of times. Most of them eagerly attend the open-air meetings, and many have indicated their acceptance of Christ's way by attending one of several Christian life classes being taught in the area.

But only a few (between five and 10 percent) have followed through and received baptism.

We are not satisfied with that. Our goal is to win these 20,000 and see them incorporated into local churches. To do this we must also plant a string of churches 120 miles long among the entire fishing community. To realize these goals, we must develop leaders and more lay evangelists to open the way. All of these leaders need training in the Scriptures and in effective methods of evangelism.

There is so much that needs to be done. Peter, our most effective evangelist, has had no formal Bible training, though he studies the Bible in Swahili, English and Turkana (only a few portions of the New Testament are available in this language). The other two full-time


evangelists and lay leaders have considerably less education than Peter, though some are able to read slowly from the Turkana scripture portions.

More training is needed. We have conducted several three-week Bible courses with good attendance. Several ongoing courses are needed, with a better curriculum. Theological Education by Extension (TEE) has been started and must be expanded. Literacy teachers need to be trained. More of the New Testament in Turkana needs to be published (much of the New Testament has been translated and awaits publication).

More highly trained missionaries are urgently needed (at least two more couples immediately), and we are trusting God to provide them.

The fishing community is a vital key to the entire Turkana tribe, but it consists of only 10 percent of the population. Ten to 20 percent of the Turkana are settled in small neighboring areas. The remaining 70 to 80 percent are still nomadic.

These fishermen Turkana, themselves won to Christ and set aflame by the Holy Spirit, could become effective “fishermen” for the entire Turkana tribe. We believe they are the key—right now. The Turkana are ready for harvesting. They can be reached, and God has providentially provided a place to begin.

The Turkana are one of the “Unreached Peoples” mentioned in the free booklet on page 22. They are a specific people, living in a specific place, in a specific time. Please pray that God will provide all the workers and tools necessary to complete the task He has already begun among them. 

COMING TO TELEVISION



what will we
say to a
hungry world

A FIVE-HOUR TELEVISION
SPECIAL ON THE
WORLD HUNGER CRISIS.

- Sioux City, Iowa
KMEG-Channel 14
July 23, 6:30-12:00 P.M.
- Wichita Falls, Texas
KFDX-Channel 3
July 26, 6:30-12:00 P.M.
- Bristol, Tennessee
WCYB-Channel 5
July 27, 7:00-12:00 P.M.
- Baltimore, Maryland
WBFF-Channel 45
July 31, 7:00-12:00 P.M.
- El Paso, Texas
KDBC-Channel 4
July 31, 6:30-11:30 P.M.
- Green Bay, Wisconsin
WLUK-Channel 11
August 2, 7:00 P.M.-12:30 A.M.
- Marquette, Michigan
WLUC-Channel 6
August 2, 7:00 P.M.-12:30 A.M.
- Lansing, Michigan
WILX-Channel 10
August 7, 6:00-11:00 P.M.
- Washington, D.C.
WTTG-Channel 5
August 7, 7:00 P.M.-12:30 A.M.
- Jacksonville, Florida
WJKS-Channel 17
August 9, 7:00-12:00 P.M.
- Youngstown, Ohio
WYTV-Channel 33
August 9, 7:00-12:00 P.M.
- Des Moines, Iowa
WOI-Channel 5
August 10, 7:00 P.M.-12:30 A.M.
- Portland, Maine
WMTW-Channel 8
August 11, 7:00-12:00 P.M.
- Cincinnati, Ohio
WKRC-Channel 12
August 14, 6:30-11:00 P.M.
- Toledo, Ohio
WDHO-Channel 24
August 21, 7:00-12:00 P.M.
- Tulsa, Oklahoma
KTUL-Channel 8
August 21, 6:30-12:00 P.M.
- Burlington, Vermont
WEZF-Channel 22
September 11, 7:00-11:00 P.M.

Please be sure to check your local television listing for verification of the date and time in your area. Additional stations are being added and some changes may occur.

Sponsored by WORLD VISION INTERNATIONAL

world vision people's projects

International Board to Form

When members of the Joint Boards of World Vision met in late April, they reached what Dr. Stan Mooneyham, president, termed "an historic decision in partnership."

They agreed that an International Council, consisting of members from both support and recipient countries, would be formed in two years. This policy body will then name an international board to plan and implement World Vision's worldwide ministries. The international headquarters will remain in the United States, however.

World Vision has become increasingly aware of the need for receiving countries to help determine policies which affect them. If partnership is to be more than a word, explained Dr. Mooneyham, "Policy and ministry decisions must be made by those who receive as well as those who give. The new structure demonstrates World Vision's eagerness not to impose Western patterns on international ministries."

Australia Television Surprise

When Graeme Irvine, World Vision director of International Relations, was in Australia recently, he went to a local television station to tape an interview. Suddenly a voice proclaimed, "Graeme Irvine, *This Is Your Life!*"

Fran Irvine had known of the surprise in store for her husband, but he sat in excited amazement as his life paraded before him. Daughters



Graeme and Fran Irvine with host Mike Willesee

Joanne and Rosamunde, thought to be home in California, flew into his arms. Then came his mother and brother, from Tasmania. Other special guests included Peter Lee (World Vision of Korea director), 14 members of the Korean Children's Choir and Mi Soon, the Irvines' "special" choir girl. Miss Joan Potter, former director of the New Life Babies Home in Vietnam, was there, as was Dr. Pene Key, former head of World Vision's medical team in Cambodia, who came from England for the occasion.



The program was an outstanding success and will probably be shown again in Australia. The station was inundated with calls for information on World Vision, and host Mike Willesee gave Mr. Irvine a check for a child sponsorship of his own at the close of the program.

Philippines Disaster

"I have never seen a flood like it," reported Russ Kerr, World Vision's Relief and Development coordinator in the Philippines. "It's like an ocean as far as I can see in the heavy rain."

He was speaking of Typhoon Olga, which roared through Manila, Central and Northern Luzon in late May. An estimated one million people have been affected by the storm, and almost 40,000 acres of the rice crop have been lost, as well as high losses of poultry and fish.

As the monsoon winds subsided, World Vision personnel began immediate distribution of relief kits containing milk, sugar, pork and beans, baby food and biscuits. The efforts began in Manila, but spread to

other parts of the island as transportation became possible through the wind-tossed and flooded countryside.

New Guinea Hunger Gift

"It was decided by the Inter-Church committee that all Independence Day offerings be sent to Bangladesh to purchase survival kits for needy families," read the recent letter from Papua New Guinea. About 1000 people had gathered at the Raipinka Lutheran Station in the island's Eastern Highlands for united worship services and an offering for world hunger relief, all a part of the Independence Day celebrations.

Economically and educationally, Papua New Guinea ranks with the poorest of nations. Eighty percent of its people cannot read. But when the Independence Day offerings were counted, highlands people had given \$1771.33 from their own need to feed the world's hungry.

Shown with carved bamboo cups designed especially for the offering are (left to right) Serere, an English teacher; Agusave, a local government and community leader; Uri, a Bible school teacher, and Pastor Muropie', a Lutheran minister.



Vietnamese Fishermen Update

The Vietnamese fishermen were just enjoying the first success of the new cooperative when Typhoon Pamela swept Guam in late May. The severe storm destroyed their homes and everything they owned. As refugees, they had nothing a year ago. Now they are back to nothing.

"Miraculously, their spirits are still high, for which we praise the Lord," reported Bob Jones, the

cooperative's project manager. The 26 Vietnamese families "are now staying in typhoon shelters such as school buildings, etc."

It appears that federal disaster assistance is available to help the people rebuild their homes and lives, and World Vision is currently waiting for word of any unmet needs.

Autumn Retreat

Autumn in the Pennsylvania Dutch country—what better time of year to enjoy an experience of physical and spiritual renewal. This "Relationship with Purpose," sponsored by World Vision's Northeast Area Office, will provide a unique opportunity to explore God's Word under the leadership of Dr. Carlton Booth, Dr. Sam Kamaleson and the Rev. W. Herbert Scott.

The retreat will be held at Host Farm and Corral Resort, Lancaster, Pennsylvania, from October 21-24, 1976. The cost will be \$150 per person, Modified American plan. For further information, please write the Rev. Richard Hamilton, Northeast Area Office, 45 Godwin Avenue, Midland Park, New Jersey 07432.

Teens Play for Guatemala

In a 10-hour volleyball game at St. Paul's Lutheran Church on Long Island (New York), high school students from local Campus Life clubs raised \$2230.50 for Guatemala earthquake relief. The money, obtained by pledges from family and friends, is given to World Vision "with joyful hearts," according to Jack Crabtree, Long Island director of Youth for Christ/Campus Life clubs.

Errata

World Vision has been notified that the Rev. Wallace Henley, after much prayer and consideration, has declined the appointment as Director of Communications (WV, June '76).

Also, Mrs. Max Atienza was erroneously listed as Betty (WV, May '76). Her name is Sarah; Betty is a daughter.



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

MANAGING

Sept. 16, 17 in Charlotte, NC
Oct. 21, 22 in Omaha, NE
Dec. 2, 3 in Cincinnati, OH

YOUR TIME

This seminar has helped literally thousands of pastors and Christian leaders in *the very practical details* of daily life and ministry.

It is conducted by two of today's most outstanding authorities on the subject of time management.

For the past 13 years Dr. Engstrom, co-author of the best-seller *Managing Your Time*, has been executive vice-president of World Vision International. Before this he was editorial director for Zondervan Publishing House.

Mr. Dayton, author of *Tools for Time Management*, is director of MARC and also of World Vision's Research and Information Division. Plan now to be with us. Mail the coupon to Managing Your Time, World Vision International, 919 W. Huntington Drive, Monrovia, California 91016

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 I enclose \$15 now, the balance of \$50 to be paid at the seminar.
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monthly memo



The handling of mail is a vital function for us here at World Vision headquarters. Tens of thousands of deeply appreciated letters and gifts come to us every month—and each one is carefully read and handled.

My colleagues who so lovingly and gratefully process this mail flow frequently send me copies of some of these letters, which I in turn often read to the staff at our weekly chapel service. It occurs to me that excerpts from some of the very special and moving letters in response to our "Hunger Telethon," which indicate the sacrifice many friends make in their partnership with us, would be an encouragement to you, our partners and supporters.

A Los Angeles woman who has spent 30 years in a wheelchair responded to "What Will We Say to a

Hungry World?" by pledging a gift of \$10 a month for the rest of her life to help feed hungry people.

A little girl wrote this letter in response to Bob Larson's article in this magazine, "Orphan!" (WV, April '76): "Dear Orphan, I love you so much. I was crying the other day when I heard a story about the orphans and I asked my mother if we could get a orphan. But we couldn't afford it . . . So I'm going to send this money to you so I won't cry." She sent \$2.

A family of five is living on welfare. After watching the recent World Vision hunger telethon, they realized how fortunate they are. They all decided to go without one meal each week in order to give \$5 a month to help feed starving people overseas.

A 90-year-old lady living on Social Security sent \$15 to help the hungry people in Bangladesh. She said, "I wish I could do more . . . When I read about all the suffering and starvation in other parts of the world, I feel rich."

After seeing the needs of starving children, two little girls decided to do what they could to help. Six-year-old Stephanie shared 59 cents from her piggy bank, and her little sister Kathy (age two) sent 13 cents from hers "to buy a glass of warm milk."

A woman in her 70's pledged \$10 a month for World Vision's hunger ministry. Then, later during the hunger television special, she called in and pledged her diamond necklace to be sold to feed the hungry.

Ted W. Engstrom

Ted W. Engstrom
Executive Vice-President

unreached peoples

Life is better almost anywhere else.

Imagine 300,000 people. Give them one physician for every 35,000. (The U.S. average is approximately 61 doctors for 35,000 people.) Add an infant mortality rate of 160 children for each 1000 born. Build a soft-drink bottling plant as the only industry. Employ 13,000 as wage earners. Let life last an average of 34 years. Educate less than 30 percent of those eligible.

That would portray the four small Comoro Islands, located in the Indian Ocean off the East African

coast of northern Mozambique. They are a newly independent nation after more than a century of French control and neglect. Their legacy places them among the dozen poorest nations of the world.

The Comoro Islands are the Moslem South Pole, the southernmost extension of Islam. United by poverty, by religion and by a distinctive dialect of Swahili, they enter the modern world without an effective contact with the gospel of Christ. Neglected by the church of Christ, they remain one of the poorest nations of the world as far as the

riches of Christ are concerned.

Comoro Islanders are symbolic of the thousands of people groups around the world who are yet to be reached. You can become a part of reaching these people by learning more about them—and the hundreds of unreached peoples around the world.

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

The Moslem South Pole

RANDOM REFLECTIONS ON USA '76

At this midpoint in our American bicentennial, are there any specific observations that a Christian can make with a reasonable degree either of satisfaction or concern?

We might start with the *civil sector* of our national life.

Consider the *absence of hilarity*. When I was growing up, the Fourth of July mood was boisterous and boastful, with fireworks that split the eardrums and oratory that yanked the excited citizens right out of their seats. This emotional binge-indulgence has been somberly chastened by wars and depressions, by military miscalculations and diplomatic frustrations, by civil rights hassles and Watergate corruptions. Patriotism is not dead, but a lot of the wind has been taken out of its sails.

Also in the civil sector, the Christian mind is—ought to be—disturbed by the *decadence of morality*. If our churches, by and large, are too dim-sighted to recognize it or too fainthearted to speak out on it, the torch of concern will be carried by secular messengers. A few months ago *Saturday Review* featured a "Special Report" called "Watergating on Main Street." In eight articles, by as many different writers, the professions—politics, law, business, accountancy, journalism, medicine, education—were probed and indicted for a widespread deterioration in ethical standards and practices. The umbrella article was done by the brilliant author of *America as a Civilization*, Professor Max Lerner. Writing on "The Shame of the Professions," he observes:

It is pretty clear now that, except for the attendant constitutional crisis of swollen power, Watergate was only the tip of the iceberg. The issues of corruption and of distorted values reach deeply into the daily arts and artifices by which we live.

We delude ourselves if we dismiss the massiveness of this ethical decline with the cliché that "It has always been like this."

The civil sector is in further jeopardy from the *prevalence of mediocrity*. This is notable at the level of our national leadership. Here we are, in Federal election year, with not a single Presidential aspirant who stands tall and trenchant—a person with an extraordinary range of sensitivities and the uncowering courage to tell the American people not so much what they want to hear as what they ought to hear. What we are getting in speech content runs all the way from cheap demagoguery to the sheer absence of lucid, or even earnest, wrestling with the wider issues that our country faces domestically and internationally.

Or consider the *religious sector*. There is something

we can call the *feminist wave*. It has sun-kissed crests and murky troughs. It is ridden by humanists who care not a fig about the Bible and evangelicals who care so greatly they are reverently ready with exegesis and application. Something good is going to come from it, though at the moment there is more confrontation than conciliation.

There is the *liberationist dialogue*. Liberation theology is most in vogue in the third world, notably in Latin America. It is probably least understood in affluent U.S.A. It is concerned with the enormous and increasing disparity between the rich and the poor, and it is a summons to solidarity with the latter. Its focus is on social justice which, in order to achieve, may require violence. Among its defenders are both evangelicals and non-evangelicals.

There is the *pentecostalist tension*. It is dual. It exists *between* charismatics and non-charismatics, surfacing, for example, in actions by certain Southern Baptist Associations that have ousted congregations because of their teaching and practice of tongues. It exists also *within* the charismatic community, where questions of "authority" and "discipleship" have produced a confrontation between leaders. Reportedly this tension has been relaxed, if not resolved, as a result of a recent consultation.

Then there is the *inerrancist controversy*. As described—and, I should suppose, aggravated—by Dr. Harold Lindell in *The Battle For The Bible*, it is an intramural disagreement within the evangelical community. The point of strain is whether it is enough to confess the Bible as "the only infallible rule of faith and practice" or must there be, as the Missouri Synod Lutherans have held, an affirmation that the Holy Scriptures "contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." Dr. Lindell feels that "a copyist's mistake is something entirely different from an error of Scripture." There are other evangelicals who would put the matter differently, even while holding unambiguously to the inspiration and authority of Scripture. These are being told that their claim to evangelical faith can no longer be accepted.

U.S.A. '76! What a land and what a time—exciting, exasperating, exacting, exhausting, and, with it all, expectant!

Paul Stees

world vision

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MEMO

TO: YOUTH WORKERS ←

FROM: WORLD VISION INTERNATIONAL

SUBJECT: HUNGER / YOUR YOUTH GROUP / ONE PRACTICAL RESPONSE

HUNGER. Pictures... sickening. Statistics... overwhelming. T.V. news coverage... horrifying. Hunger is real. It won't go away tomorrow. Hunger is not an easy topic to relate to. We are not starving. But we can help starving people. World Vision has been doing it for over 25 years.

YOUR YOUTH GROUP. If your kids are like most students today they are enthusiastic about helping hungry people. When they are challenged by real need there is a lot they can do!

ONE PRACTICAL RESPONSE. Kids want to hear about hunger... learn... experience... communicate... help! We have developed a "Planned Famine" -- a high impact, well-proven plan of hunger education and action. It's 30 hours without food (12 noon Friday to 6 p.m. Saturday) packed with stimulating, creative, well-documented material for discussion and action. It will help kids understand what hunger means. At the same time, the "Planned Famine" helps them raise hundreds of dollars to fight hunger. If this sounds interesting, fill out the coupon below. We will send you complete details without cost or obligation.



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