

# world vision

AUGUST 1978

## In Search of a Future



- 4 **In Search of a Future**  
*An eyewitness report on Indochina's refugees in Thailand*
- 9 **Facts of a Field: Thailand**
- 10 **"You Provided Us With So Much"**  
*Immediate help follows India tornado*
- 14 **How Do You Butter Your Roll?**  
*Ed Dayton says there's more than one way*
- 15 **Monthly Memo**  
*When the press is silent on world hunger*
- 16 **The Chinese in Paris**  
*Unreached refugees from Vietnam*
- 17 **Our Muslim Neighbors:  
How Should We View Them?**  
*A look at the household of Islam*
- 20 **People and Projects**
- 22 **Readers' Right**
- 23 **Lift Up Your Eyes**  
*Paul Rees' thoughts on being shut out*

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## world vision®

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**W. Stanley Mooneyham**, president  
**Ted W. Engstrom**, publisher  
**Richard L. Watson**, director, communications division  
**Ray Seldomridge**, associate editor  
**Paul S. Rees**, editor at large  
**Don Aylard**, art director  
**Richard J. Watson**, assistant art director  
**Vera Blumenschein**, editorial assistant  
**Carl F. H. Henry**, special correspondent  
**Kenneth L. Wilson**, consulting editor

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## D-Day Minus Four

The 15th of the month comes around with amazing rapidity. It's like a leaking faucet; as each drop forms and falls away, another immediately begins to take shape. For some, the 15th of the month represents payday, a time when house payments, utility and other bills are due. In the office of *World Vision* magazine, however, the 15th of the month is D-Day; the D stands for deadline.

Under normal circumstances, an approaching deadline starts making itself known about two weeks ahead of time; pressure rises each succeeding day, and it can easily escalate when articles are delayed, when world events necessitate late editorial changes, when the health of key staff personnel is affected, or when other "rush" jobs are introduced into the Art department. In spite of the pressure, there is also a certain excitement about it all that those in publication work relish.

But when circumstances are abnormal, as they are while we continue to interview and evaluate candidates for our top editorial post, extra editorial responsibilities must be shared. Things become even more hectic as D-Day approaches. As we near the end of our search, it seems appropriate to recognize those who have served "above and beyond" duty's call—and done so with charity and grace.



They're pictured in the above photograph and include, from left to right: artists Don Aylard, Flo Barber, Richard J. Watson, Pat Bigler and typesetter Lynda Hershey from our Art department; Jim Jewell, Cheri Goodman and Milt Kohut from our Public Information department. Seated are Ray Seldomridge and Vera Blumenschein of the magazine staff. Mike Cevone, who supervises Photo Services, is not pictured.

Their commitment and dedication is much appreciated. Our thanks also to people like Graeme Irvine (page four article) and others who periodically take on special writing assignments for the magazine.

Richard L. Watson  
 Director, Communications Division

# globe at a glance

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

## FIGHTING WORLDWIDE OPPRESSION

Two Christian groups, somewhat theologically distant from one another, have recently spoken out separately on the importance of opposing worldwide oppression.

The Southern Baptist Convention, meeting in Atlanta, and the Theology of the Americas, an organization dedicated to producing "an authentic theology of liberation for North America," both stated that the church should become an effective instrument for social change.

The Southern Baptists, who make up the largest Protestant denomination in the United States, resolved to be "boldly involved" in fighting oppression and systems that abuse the poor. "Our concern for the tortured, unjustly imprisoned and politically oppressed persons abroad," declared the Baptists at their annual convention, "is matched by our concern for the rights of women, blacks, ethnic minorities, the poor, the aged and the sick and abused children in our midst."

Liberal Protestant and Roman Catholic theologians, participating in a New York workshop for Theology of the Americas, declared that the church's success in fulfilling its social role will be determined by the ability of Christians to critically analyze, identify and oppose evil in political, economic and social life.

## Africa

**WALLO PROVINCE, Ethiopia**—Officials of the United Nations World Food Program agency have confirmed recent reports by the Ethiopian Government that up to one million people are facing starvation throughout that nation. They said the famine, which is being aggravated by the fighting in the northern province of Eritrea, is far worse than the 1973-74 calamity that claimed 200,000 lives.

**KIMPESE, Zaire**—Refugees from Angola continue to stream into Zaire, depleting the already short supply of food in the Bas-Zaire border area, according to Mennonite Central Committee spokesmen there. It is reported that the area is facing severe food shortages due to drought and plant disease, and the present relief programs cannot keep up with the needs of the increasing flood of refugees.

## Latin America

**SAN JUAN, Puerto Rico**—The formation of the International

Fellowship of Christians was announced here by the Rev. Ronald C. Smeenge. He said the organization will locate English-speaking pastors, on request, to fill overseas vacancies and assist with their orientation in the culture where they will serve.

## Europe

**ROME, Italy**—Archaeologists have discovered an additional 20,000 clay tablets from a once-flourishing ancient Semitic civilization in northern Syria, bringing to 40,000 the total number of Ebla tablets found. They are being studied here by the Pontifical Biblical Institute, in hopes of unlocking questions of biblical history. Father Carlo Martini, S.J., of the Institute said the studies show that "three centuries before Christ, the Bible was born out of a sophisticated culture that could rely on literary traditions preserved in a language similar to Hebrew," scuttling the contention that Old Testament writers had only oral tradition on which to rely.


**ALTENKIRCHEN, West Germany**—The Fellowship of European Theologians will hold its second conference here on August 21-25. Participants will consider the subject of Christian dialogue with other religions, Marxism and various philosophies. Leader of the conference will be the Rev. John Stott, who is serving as chairman of the education and theology working group of the Lausanne Committee for World Evangelization.

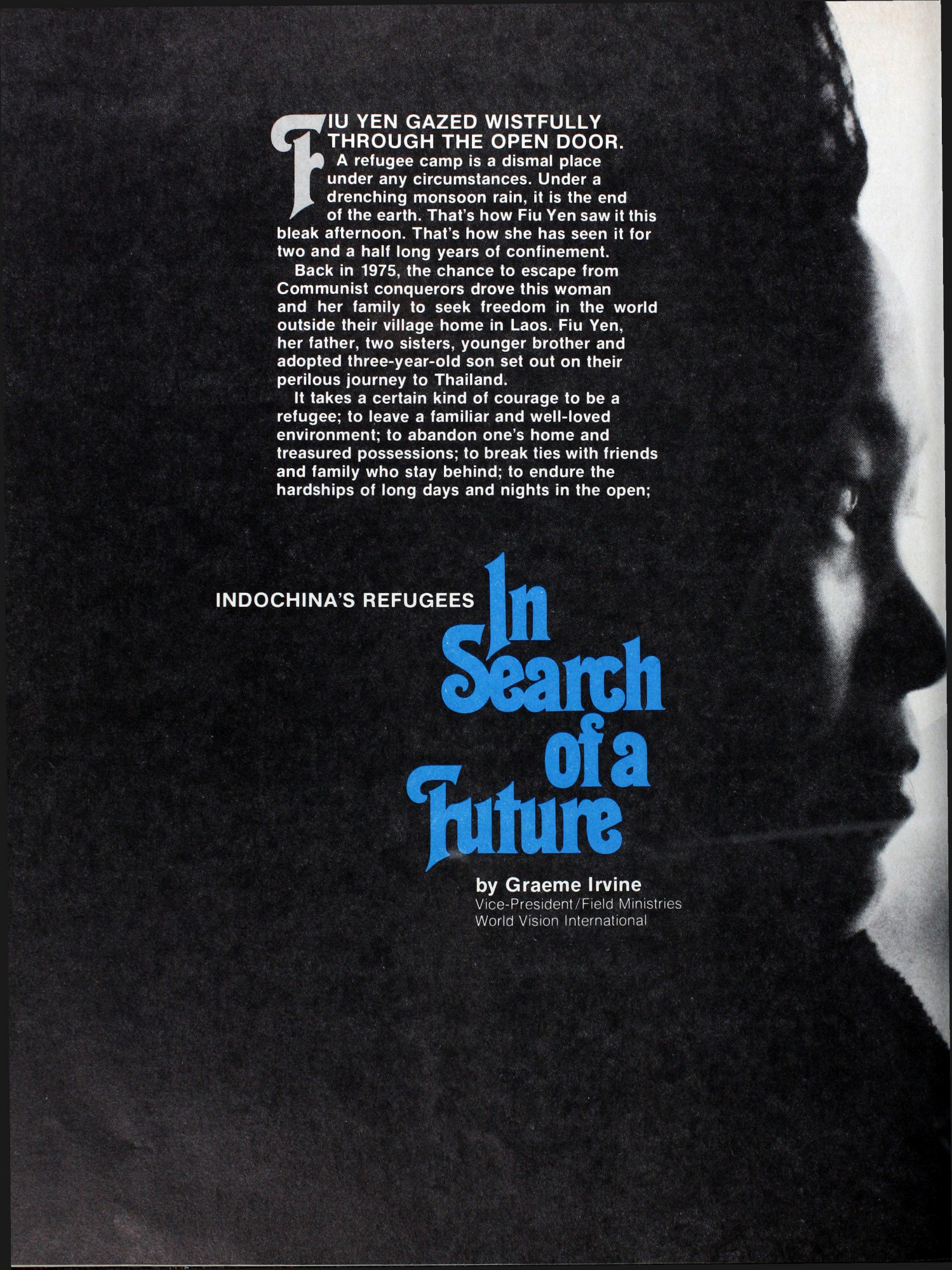
## North America

**NEW YORK**—The majority of Americans who are "un-churched" nevertheless hold traditional religious beliefs, according to the findings of a Gallup poll released in mid-June. Twenty-five percent of those unchurched said they have had "born-again" experiences. The poll revealed that the views of the churched and the unchurched differ most sharply on matters of personal freedom, such as sexual freedom and marijuana usage. The unchurched were defined as those who are not church members, or have not attended church in the last six months. They were found to represent about 41 percent of the population.

## PEOPLE

**Victor Kugler, the Dutch Christian who hid Anne Frank and her family from the Nazis in an annex of his office for two years, became the first recipient of the \$10,000 Roger E. Joseph Prize awarded by the Hebrew Union College-Jewish Institute of Religion.**

**Kermit D. Johnson, a United Presbyterian clergyman, has been confirmed by the U.S. Senate as Deputy Chief of Chaplains for the Army, with the rank of brigadier general.** 



**F**IU YEN GAZED WISTFULLY  
THROUGH THE OPEN DOOR.

A refugee camp is a dismal place under any circumstances. Under a drenching monsoon rain, it is the end of the earth. That's how Fiu Yen saw it this bleak afternoon. That's how she has seen it for two and a half long years of confinement.

Back in 1975, the chance to escape from Communist conquerors drove this woman and her family to seek freedom in the world outside their village home in Laos. Fiu Yen, her father, two sisters, younger brother and adopted three-year-old son set out on their perilous journey to Thailand.

It takes a certain kind of courage to be a refugee; to leave a familiar and well-loved environment; to abandon one's home and treasured possessions; to break ties with friends and family who stay behind; to endure the hardships of long days and nights in the open;

INDOCHINA'S REFUGEES

# In Search of a Future

by **Graeme Irvine**

Vice-President/Field Ministries  
World Vision International

to struggle toward an uncertain future. This was the path Fiu Yen chose.

It brought her eventually to the banks of the mighty Mekong River, the last barrier to the freedom she sought. Many before her had perished in its muddy, swirling waters.

Miraculously, the family survived the crossing by night, escaping the vigilance of border patrols.

That was the end of the beginning. Fiu Yen recalled it vividly as the rain pelted down. It seemed so long ago. They had made it to the shore and then were promptly escorted to Ban Thong camp, expecting soon to begin a new life. But day followed day, the days grew to months, the months to years. Each day brought the same things, or the same "nothings."

Therein lies the basic dilemma for most refugees. They find themselves unwanted, without a country, without a future. They survived today, but what about tomorrow? That's the big question. What about tomorrow? They see the future they dreamed of—and risked their lives for—slipping slowly away.

Most of the refugees I spoke to on my visit to Ban Thong were in the same predicament as Fiu Yen. They had been there two to three years. The camp is located in lush jungle country nearly 500 miles north of Bangkok and just three miles from Laos. It has a population of

5422, comprising seven tribal groups. It is one of the eight displaced persons camps in Thailand where World Vision is at work among 45,000 people.

The Royal Thai Government has done its utmost for them. This is sensitive work because the villagers in the surrounding district are poor, too. To them, the refugees can quickly become a threat, or be viewed as a specially cared-for group. This arouses anger and resentment among the local people.

While helping the refugees, the Thai Government also insists, rightly, that the refugees now within its borders are a world responsibility, not Thailand's responsibility. In other words, the international community has to answer the question of resettlement and find the resources to accomplish it.

Meanwhile, as the endless conferences grind on, what happens to the people? That's what I went to Ban Thong to find out. How are the refugees doing three years later?

World Vision was the first voluntary agency to start working in Ban Thong camp. And we

# Like Little Birds

**Indochina refugees** have been streaming into Thailand since the collapse of neighboring governments in 1975. There are over 90,000 registered refugees spread over 14 camps in Thailand, and an estimated 20,000 more not officially registered who are living outside the camps.

The camps themselves are overcrowded. Many families have been lingering for three years, waiting for something—anything—to break the endless boredom. Able men and women are forced to live in inhospitable surroundings, facing the bleak and empty dawning of interminable new days, each with numbing sameness.

Although many leave for France or other countries, the camp population continues to grow as more refugees arrive daily from the bordering countries of Laos and Cambodia. Vietnamese refugees, having to take an even more perilous course, journey by small boats across hundreds of miles of open sea, hoping to land—and be welcomed—in Thailand or Malaysia.

Since 1975, World Vision has devoted time, money, personnel and a multitude of prayers to aid these human remnants of the war in Indochina. Responding to official requests from the Thai Government, World Vision began its refugee ministry in Thailand by providing food for starving refugees at camps in Surin, Trat and Nongkhai.



Initial relief help also included medical care and shelter. Then, in-camp development projects followed in earnest at four major refugee centers in northern Thailand.

Training in educational and language skills began for 5000 children. Thai language training for adults followed. Income-generating skills such as sewing, blacksmithing and weaving were taught.

Many deep wells and small dams were built to improve water supplies and distribution. Animal raising and vegetable production were begun.

Don Scott was World Vision's director in Thailand during those tumultuous months. "Our in-camp development was essential to offset the problem of boredom," he said. "There were thousands of highly capable, well-educated people for whom life had been reduced to eating and sleeping.

"Even planting and tending a small garden," Scott continued, "could mean the difference between maintaining and losing one's self-respect or perspective on life."

**In early 1976**, World Vision's relief and development coordinator for Thailand, Paul Jones, brought together an international medical team to serve the growing needs of the refugee camps. The team included three medical doctors, a lab technician, a development expert from Fiji and a Filipino public health instructor.

They treated existing medical problems; trained nurses and lab technicians, and instituted public health measures at each camp.

Fram Jehangir succeeded Don Scott as World Vision's Thailand director in July 1977. The in-camp refugee development programs have continued under his supervision.

While life in the refugee camps goes on in a reasonable state of normalcy, thousands of dwellers wait longingly for the day when they will find a permanent home. The Rev. Seng Pao Thao, former leader of the national church in northern Laos and himself a long-term exile in the Ban Vinai refugee camp, recently spoke about the refugees' helplessness.

"We are like little birds," he said. "All we can do is open our mouths. If somebody gives us food, we eat. If not, we do not eat."

God's daily grace is sufficient for many, however, at the Ban Vinai camp. Four worship services are held each Sunday, with more than 700 in attendance at each service. In addition, daily Bible classes are held throughout the camp, and many new converts are baptized monthly.

brought solid experience to the job. Over the long, bitter years of wars in Korea, Vietnam, Laos, Cambodia, Bangladesh and Ethiopia, World Vision has developed expertise second to none in refugee work.

In Ban Thong, World Vision quickly helped the people improve their makeshift shelters—bamboos for the frames, dried leaves for the walls and roofs. The refugees themselves constructed 900 houses.

Water was needed—deep wells for drinking; storage for agricultural irrigation. Committees were started, thus involving the refugees themselves in solving their own problems. A medical program got underway, now directed by David Drew, a British doctor. It employs 30 refugees in the clinic and laboratory. Later, a public health educator, Mrs. Aurora Gamboa, started a community health center and an under-fives (age group) clinic. Here, families receive assistance in family planning, nutrition, hygiene and sanitation.

World Vision has supplied educational materials since first coming to Ban Thong. In April 1977, a 25-room school was built under the guidance of Mr. Preecha Junyoungyern, an education supervisor. The school now runs day and night with 1344 students enrolled,

including adult literacy classes. There are 27 refugee teachers and four Thai teachers.

Gradually the agricultural program developed. Between monsoon showers I saw vegetable gardens, soya bean crops, corn and legumes growing on land leased from local residents. Within the camp itself, banana trees, papaya and vegetables have been planted.

There's also a piggery with a healthy-looking population of piglets. And a poultry farm with over a thousands chickens. These programs require a lot of technical expertise, which World Vision is providing through the employment of experienced refugees who train others in the techniques of animal husbandry. All of this has been accomplished under the direction of a local agricultural advisor, Mr. Kusol Hakhun, with some financial assistance from the United Nations High Commissioner for Refugees.

In a roomy community building, vocational classes in sewing and handcraft were going on when I made my visit. Here, mothers and young

*(right) Street scene at Ban Thong camp. (below) Dr. David Drew listens to the heart of a young patient. (bottom right) Embroidery helps these women to pass the time—and earn money.*



girls have learned to put their skills to good use in making clothing and utility products for the local market. Cottage industries are carried on in the homes of the people, producing mainly traditional handcrafts. Nearby, a busy blacksmith's shop turned out implements and utensils, using scrap iron for raw materials.

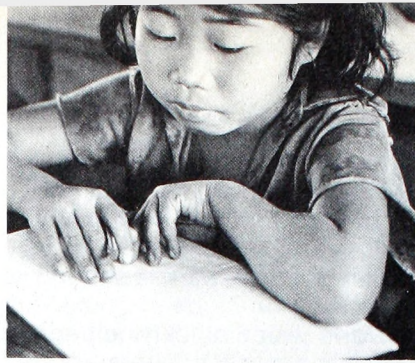
I was impressed . . . and encouraged. But I still had a thousand questions. For example, what about the Christian impact of the program? I learned that each of the tribal groups conducts Christian worship services for its own people, in their own language. Copies of *The Living Bible* have been distributed widely. Visiting missionaries and World Vision workers have a personal ministry through the various camp activities.

Is there any attempt at cultural or recreational activities? Yes, indeed. This is a distinctive part of the World Vision approach. Activities such as soccer competitions and cultural performances of the arts are considered important in the rehabilitation of the people, helping them to retain their cultural identity, pride in their country and traditions.

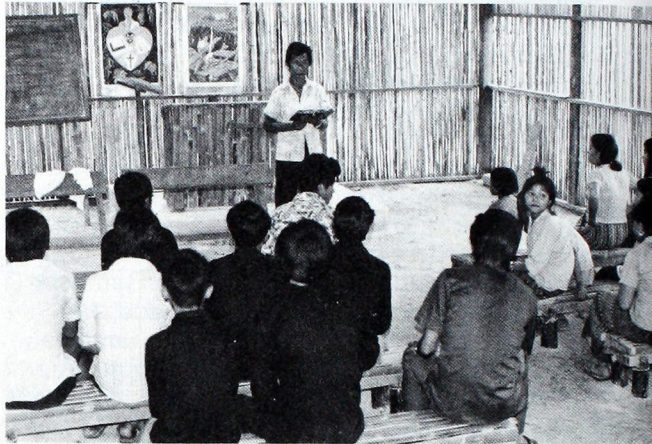
Like Fiu Yen, I found the rain depressing, confined as we were in the crowded camp. But my spirit was lifted nonetheless by what I saw in Ban Thong. From being right at the edge of survival three years ago, these simple tribal people have come to be radically improved in health. They are earning some income and, in the opinion of the World Vision staff, are about halfway along the road to self-reliance. A basis has been laid for the future.

**W**ill that future materialize? It came a step closer while I was in Thailand. The Royal Thai Government announced that it would resettle the refugees. There will be a five-year period before refugees can qualify for citizenship. Understandably, they will be expected during that time to become assimilated into Thailand's national life. Simultaneously, the governments of Japan and the United States announced increased quotas for the relatively small number of refugees who qualify for "third country" immigration.

World Vision will always have a special place for ministry to refugees. Those of us who are privileged to see their needs at close quarters are deeply moved by the agony of the dispossessed peoples of this world. We recall that Jesus, too, experienced the hardships of the refugee road as Mary and Joseph fled from



*Children at school.*



*Christians gather for worship at the chapel.*

Herod's massacre. The tears of frightened families still fall on today's refugee roads in Zaire, Ethiopia, Burma, Angola and a hundred other places where men brutalize each other.

I shall not forget one scene in Ban Thong that to me symbolized the plight of the refugee. I looked up to a face at an open window. It was the face of a young man, perhaps 17 years old. He did not smile the usual greeting. His face betrayed no emotion at all. Futility was written on it. He wore a T-shirt bearing the incongruous words "Mode de Paris" ("Parisienne way") and a pair of faded orange shorts. Could one get further from the gaiety and sophistication of Paris than Ban Thong?

I badly wanted to talk with this young man; find out something of his story, his hopes, his struggles. But before I could, he drifted off. I searched for him among the hundreds of huts. We put a call over the public address system for "a boy in orange shorts"! He didn't appear. He was lost in the crowd; nameless, no country, no identity; a statistic.

I doubt if he will reach Paris. But I am determined that, through World Vision, he will at least reach a place of opportunity—an opportunity to become a free person, even a child of God, liberated from the enslavement of poverty and sin through the grace of Jesus Christ our Lord.





## VITAL STATISTICS

**Population:** 45.1 million.

**Population Growth Rate:** More than 2.3 percent annually.

**Area:** 200,000 square miles, (slightly smaller than Texas).

**Ethnic Composition:** Thai, 90 percent; Chinese, 8 percent; tribal people, 2 percent.

**Languages:** Thai, Malay, Mandarin, Cantonese and about 35 tribal dialects and languages.

**Literacy:** 70 percent.

**Economy:** Annual per capita income: \$380 (compared to \$7890 in the U.S.).

**Agriculture:** Employs 76 percent of labor force to produce rice, rubber, corn, tapioca, sugar and pineapple.

**Industry:** Metal refining, textiles,

cement, timber, processed foods.

**Natural Resources:** Minerals, forests, fish and natural gas.

**Religion:** Buddhism, 94.1 percent; Islam, 3.8 percent; Christianity, 0.5 (0.4 Catholic and 0.1 Protestant) percent; other, 1.6 percent.

**History:** One of the earliest centers of civilization. Highly-developed culture by 4000 B.C.

Kingdom of Siam was created in the 14th century A.D.. Thailand is the only Southeast Asian nation never to have been colonized by the West.

Constitutional monarchy established in 1932. Several changes of the actual governing force since then; most recent coup in October 1977.



## Current Status of Christianity:

The Thailand Church Growth Committee was organized in 1971 and, as the rallying point for Protestant leadership in the nation, has been coordinating the 150th anniversary celebration of Protestant work in Thailand. Two large evangelistic crusades were held in February this year; one in Chiangmai and the other in the capital city of Bangkok. Capacity crowds of 4000 were in attendance nightly. Many people came forward at the invitation to receive Christ.

Similar crusades in March again confirmed the expectations of local church leaders who see great hope for future evangelism efforts in this nation. Religious freedom is encouraged, and openness among the people to the Christian message has grown in this decade.

**Churches:** There are an estimated 264,000 Christians in Thailand. Approximately one-fifth or 60,000 of these are Protestants. The Church of Christ in Thailand is the oldest and largest Protestant denomination, hav-

ing 31,000 members who attend 253 churches and worship groups. Thirteen national churches and a number of foreign missions have integrated their work within this denomination.

The other large Protestant group in Thailand is the Evangelical Fellowship of Thailand. It is made up of 27 foreign mission organizations, 11 Thai Protestant groups and 82 indigenous, independent churches. They have as their stated purpose the promotion of spiritual revival and evangelism through personal witness and literature distribution.

**Missions:** Catholic priests from Portugal arrived in 1511. By the time missionaries from the Foreign Mission Society of Paris landed in 1662, there was already a colony of 2000 Christians.

Two Protestant missionaries arrived in Thailand in 1828. Three years later they had translated the entire Bible into Thai, but disease and climate soon forced them to leave. The first

lasting Protestant mission work was established by Presbyterians in 1840.

Thailand now has about 40 foreign denominations, missions and service organizations with over 500 workers.

Of the approximately 80 distinct people groups in Thailand, the greatest response to the gospel has come from tribal groups, Chinese people and, most recently, refugees entering the country from Thailand's Asian neighbors. Five of the tribal groups are almost entirely Christian; the largest indigenous church, with 4000 members, is among the tribal people. Most of the Christian population in Thailand is Chinese. Evangelism among the refugee camps has been encouraging.

HOW YOU ARE HELPING PEOPLE IN NEED

**“You  
Provided  
Us With So  
Much”**



A poor, landless laborer carries home the relief supplies he received through World Vision.

On April 16, as the day was beginning to cool down and the 4 P.M. sun slanted across eastern India, the sky darkened to a strange yellowish cast. Suddenly, a tornado swept across the northeastern part of the state of Orissa, ripping a serpentine swath of destruction through ten villages.

Houses collapsed. The crowns of trees were torn off and carried for miles. Within 10 minutes the tornado devastated a 12-mile strip, killing 250 persons and injuring hundreds more. The majority of homes were completely destroyed. Almost all the cattle were killed, and wells for drinking water were filled with rubbish.

Probably the hardest hit was Purunabandhaguda, a small village of farmers and landless agricultural workers at the foot of a small hill. The tornado twisted through the village, glanced off the hill behind it and blew back through the village. In the aftermath, not one house was left standing. The village's 132 families saw more than 150 of their number die.

Throughout the area, a cry for help arose. The government of Orissa asked World Vision to help, and a World Vision employee who was in Orissa flashed news of the urgency of the situation.

The relief team responded immediately. Twelve hundred families were given food, tarpaulins for shelter, clothing, blankets, agricultural supplies and stoves. World Vision allocated \$45,000 to cover the cost of supplies.

One villager expressed his thanks: "We lost our homes and you gave us a shelter; we lost all our belongings and you provided us with so much."

This mass of lumber was once part of the village of Purunabandhaguda, where more than 150 persons died.



Villagers pick up relief supplies and carry them to areas that they will now call home. "The people are very much comforted," said a local Orissa paper, "by getting tarpaulins just before the advent of the rainy season. Yesterday there was rain, and it was seen that many people made use of them."



Residents try to salvage what they can from their destroyed homes.



Buduni Dei's husband was killed in the destruction, leaving her to raise five sons and two daughters. The family's grain harvest was entirely swept away by the winds, along with the barn in which it was stored.

REFUGEES IN THAILAND





**F**or the whole world,  
without a  
native home,  
Is nothing  
but a prison  
of larger room.

*Abraham Cowley  
1618-1667*

# How Do You Butter Your Roll?

by Edward R. Dayton



piece of mind

A forum for expression of personal opinion, criticism and dissent

My mother was from upstate New York. But my earliest memories of her center in a three-story brownstone in Brooklyn where I spent my early childhood. To a small child, it seemed like a palace. The living room ceiling was so high that it disappeared into nowhere. The floor-to-ceiling windows made it all the more wondrous. There was a wide, polished mahogany railing that started on the top floor and ended near the entrance hall. A dumbwaiter brought food from the basement kitchen to the butler's pantry, and a marvelous bell jangled in the maid's room when the crank was turned in the master bedroom.

In the midst of all this was my mother, a very proper lady who poured tea from an elegant silver service into gold-edged cups and saved me cinnamon toast to nibble after the guests had departed. Mother was a lady—a lady with manners. There was a right way and a wrong way. "Serve to the left. Take away from the right. Tip your soup plate away from you. Break your roll first, and then butter a piece at a time, never the whole roll."

A right way and a wrong way. I never inquired why it was right or wrong. I was just very content to know that I had been raised properly, given a good education and good manners. It gave me a sense of confidence. It's good to know right from wrong.

What good manners so many of us Christians have! How easily we know right from wrong. Worship this way. Pray that way. Give weekly; monthly won't do. Wear a tie and a coat to

church in the morning, but a shirt's all right in the evening.

When I was a boy, it was very clear what the Bible had to say about women wearing hats in church: they should. I've been told that sermons have been preached on head-covering in church. How did it happen that what was absolutely biblical when I was a boy is no longer part of God's Word? I haven't seen more than five ladies with hats in our church or any church in years.

All over the world, there are different expressions of Christ's church, each one unique, and uniquely related to the Lord. Just as many of us would feel uncomfortable sitting through a worship service in a foreign language, so many of us feel uncomfortable with the worship forms, theological emphases and ecclesiastical structures of Christians with different backgrounds and nationalities.

How the Lord must smile! How foolish we must appear to our Latin American—or African or Asian—brothers and sisters. How embarrassed we make others feel. Oh, I know that things must be done "decently and in order." And it's nice to be able to learn things the same way. I guess the part that amazes me is how we assume our way is right and their way is wrong.

Perhaps the Lord is sad as well. I imagine He doesn't like it any better than I do when people question my love for Him based on how I have worked out my life in the world in which He has placed me.

None of my children break their rolls before buttering them. They slice them in two and butter the whole thing. My wife tells me it's because they like to have the butter melt on their biscuits before they cool. What's the world coming to?

Edward R. Dayton is Director of the Evangelism and Research Division at World Vision International.

## DR. WORVIS





Our World Vision staff often discusses what seems to be a strange syndrome related to the tragedy of world hunger and famine. When the media gives high visibility and attention to the food problem (as, for example, during the Rome World Food Conference a few years ago), many people became concerned and involved. But when a continuing crisis is ignored by the press and the electronic media, many so readily forget the suffering of literally millions who continue to struggle for survival.

Unfortunately, the world food crisis continues unabated, and in some countries it is presently in an upward spiral.

Difficult as it is to recognize or imagine amidst our affluence in the West, starvation (literally, death from lack of food) threatens almost half a billion people who live with perpetual hunger. Recent reports indicate that a minimum of three million people (a high percentage of them children) will die of starvation this year.

The fight against the problem continues, and we in World Vision refuse to slacken our efforts to combat this tragic situation. The Word of God clearly indicates that we who name the name of Christ—Christ-ones or Christians—are to “feed the hungry, clothe the naked, visit those in prison,

care for the widows and the fatherless. . . .”

We dare not respond only when the press highlights such problems, but must have a continual sensitivity to the indescribable hurts of our brothers and sisters in the world. Indeed we *are* our brother’s keeper!

Can we blame those millions in underdeveloped nations who must eat scraps of cereals and grains left over after the affluent nations of the world feed their cattle and poultry? Of course they become angry at those in the rich countries who give away food when granaries are overflowing, but are tightfisted in times of shrinking supplies.

Distressingly, the average United States citizen consumes about 1850 pounds of grain each year (most of it indirectly) compared to 400 pounds in the poorer countries. Livestock in the affluent nations eat more grain than do all the peoples of India, Africa and Asia combined.

Add to that the problems of overpopulation, corruption within governments, ancient economic systems that can’t carry the weight of 20th-century needs, poor storage facilities (as, for example, in Calcutta, where more than 20 percent of all grain is eaten by rats), archaic agricultural methods, lack of knowledge related to simple hygiene and a host of other problems; and we sense the magnitude of feeding the world’s starving masses.

But this must not deter us. Suffering people must be helped—in Jesus’ name. Before the gospel can be articulated to them so that they might know of the Savior’s love, they must be fed. But, thank God, after receiving help and as they are enabled to become self-sufficient, they do respond to the extended grace of our Lord Jesus Christ. We see it repeatedly. This always encourages us to keep on.

We recognize that our colleagues, both expatriate and national Christian leaders half a world away, are *your* representatives—and God’s—in ministering continually, daily in Jesus’ name to hundreds of thousands of those who suffer so sorely.

We are committed to keeping on in spite of the lack of press exposure and (what seems to be with many) an increasing indifference. You, our partners, care! We know that, and sense it by your generous support, your prayer backing and your deep concern. On behalf of those who are helped: a thousand thanks, and God bless you!

A handwritten signature in blue ink that reads "Ted W. Engstrom".

Ted W. Engstrom  
Executive Vice-President

## UNREACHED PEOPLES

Streaming out of refugee camps in Saigon and Thailand have come an enormous number of Chinese refugees. Some 100,000 are in France alone. The conflict in Vietnam, as well as the subsequent events in Laos and Cambodia, has been viewed as detrimental to the future of Chinese merchants and business. Considered part of the well-to-do oppressors of the "people," the Chinese fear for their future in these Communist-dominated nations. Approximately 250 Chinese arrive in France every month.

The recent enormous exodus of more than 400,000 Chinese from Vietnam has brought their plight to the attention of the world. Peking and Hanoi have exchanged harsh words, and there is little prospect that this bleeding from Vietnam's body politic will soon cease. While most of the refugees this year are going to China, some are making their way to Thailand,

## The Chinese in Paris


and eventually to France.

France's refugees can be divided into two main groups. Some have found jobs and settled down. They are spread throughout various cities and areas of France. Others are still in the refugee camps near Paris, and are not certain of their future. Both groups are receptive to the gospel, but the latter group is much more so. As long as their situation is still unsettled, their receptivity is high. Once they find jobs, move out of the camp area and begin moving up socially, their receptivity decreases.

The time to reach them is now.

But a lack of appropriate Chinese evangelists and churchmen seems to be a major obstacle. There are only two small Chinese churches in the Paris area. One church is made up of recent refugees. The other is made up of the more numerous Chinese restaurant workers.

St. Paul once asked, "How can they believe if they have not heard the message? And how can they hear it if the message is not proclaimed?" The Chinese refugees in France are asking a similar question. "Who will tell us of God's love?"

You can have a part in the answer to their plight. World Vision's MARC Division has prepared a brief prayer folder that includes data from the World Vision/MARC Unreached Peoples Program, and is available to you for the asking. You will also receive a list of 200 other unreached peoples about whom you may request additional information. 



## What keeps a child from smiling?

The feeling that no one cares. There was a time when Basudeb, a blind child in Bangladesh, felt unloved and unwanted. His mother and father were unable to give him the care he needed, so they abandoned him.

Basudeb is one of 50,000 children in Bangladesh who go blind each year. His sight

could have been saved with proper medical care. But when he got the measles, there was no doctor to help.

Human hands cannot restore Basudeb's sight. But today he knows that he is loved. At the World Vision home for the blind in Dacca, he is given warm nutritious meals, clothing and health care. He is able to sing with other children, do his share of the chores and learn Braille.

Most important of all, Basudeb is coming to know Christ's love through caring staff members at the blind home.

All of this is made possible by Basudeb's sponsor, who gives \$15 a month for his care. Basudeb exchanges letters and photos with his sponsor in a bond of affection.

Basudeb is one of more than 150,000 children who are being

helped through World Vision's childcare program. Unlike Basudeb, most of them have their sight, and many of them have parents, too. But they all need extra help from someone who cares. Right now, more than 5000 youngsters need sponsors who will single them out for special concern and support.

Think about Basudeb, who knows he is loved even though he can't see. For about 50 cents a day, someone can help show a child like Basudeb what Jesus' love is all about. Will you be that someone?

*If you would like to enter into a special, one-to-one relationship with a needy child through sponsorship, please see the instructions on the business reply envelope between pages 12 and 13.*



One out of every six humans is a Muslim. The word *Muslim* means someone who has submitted to God. The name of the Muslim's religion is *Islam*, which means submission to God.

There are 700 million people in the household of Islam. They stretch from the southern tip of the Philippines to the Atlantic coast of the Sahara Republic and beyond. There are 40 million Muslims in China, 25 million in Russia, 16 million in Eastern Europe and 8 million in Western Europe. More Muslims live in England than there are Englishmen in church on Sunday.

Here in North America, two million of our population are Muslims. Mosques (Muslim places of worship) are springing up everywhere. A brand-new, multimillion-dollar beauty has been erected in Washington D.C. (as well as in Rome and London). In the inner cities, abandoned churches are being purchased by Muslims and redesigned so as to permit worshipers to face

Mecca. They pray to God under the Arabic name of *Allah*.

We feel their influence in our economy too, thanks to oil. Whether buying banks in Atlanta, farmland in Iowa, or mansions in Beverly Hills, they are becoming increasingly visible. From boxing to basketball, names like Muhammad Ali and Karim Abdul Jabbar catch the limelight. And quietly across the land, Muslim Student Associations have been established on 150 North American campuses.

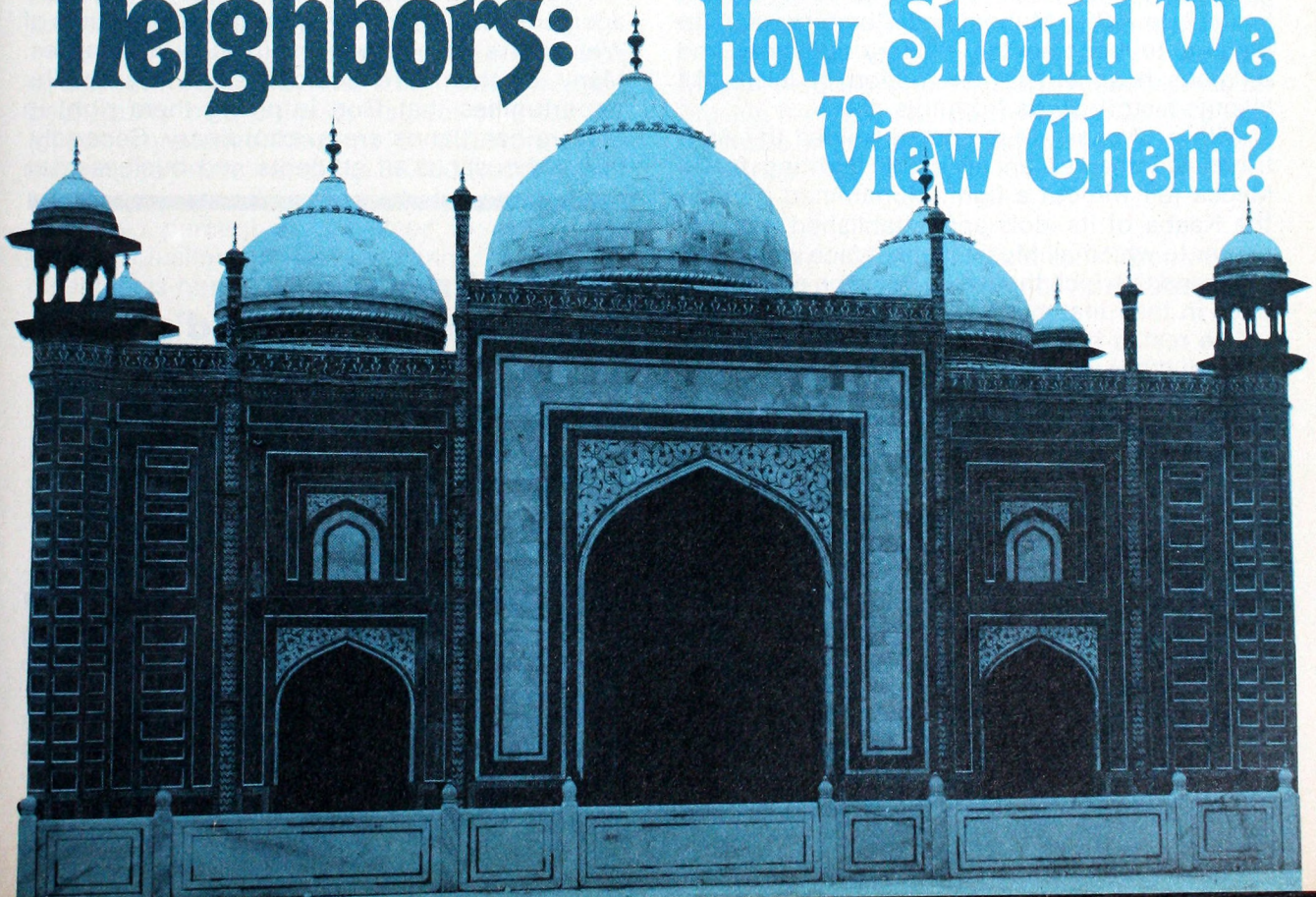
Islam is a missionary religion. Every year, in Cairo, thousands of missionaries are graduated and sent into all the world. In New York City, special training is given to help Muslim missionaries learn how to win Americans to Islam. They naturally see themselves in competition with Christian missions. The heads of 37 Muslim countries recently resolved to expel Christian missions from their lands.

Who are these people? What do they believe? What motivates them? It is time that we take a new look at our Muslim neighbors.

Islam was born in the flaming zeal of an indomitable Arab who had a passion for God. His name was Muhammad. He was born in A.D. 570. His

# Our Muslim Neighbors:

# How Should We View Them?



world was devoid of any healthy example of evangelical Christianity. In the year he was born, "Christian" Ethiopian invaders tried to conquer his hometown of Mecca. In the northern part of his country, corrupt "Christian" Byzantine armies used Arab tribesmen in their wars with the Persians. Throughout Arabia, Muhammad saw Syrian Nestorian monks in strange-looking monasteries who worshiped three gods: the Father, Jesus and Mary.

**M**ecca was the pilgrim center for Arab tribes. The central shrine, called the *Kaaba*, was filled with 300 idols. Muhammad saw the heartless materialism of the merchants eroding the good virtues of tribal culture. From the time of his first "revelations" in A.D. 610, he thundered in dazzlingly fiery and eloquent sermons for his fellow Meccans to repent and turn to the One God. He denounced the loan sharks and the merciless rich. He defended widows and orphans. He forbade the killing of female infants. Above all, in his magnificent Arabic oratory, he defended Allah against all other "gods."

Mecca was not ready for this firebrand. Threats were made against his life. The citizens of the rival city of Medina invited him to become their leader. In 622, Muhammad "immigrated" to Medina to become the military, political and religious head of the new nation of Islam. All Islamic history starts from this date.

Within 10 years, Muhammad welded the Arab tribes together as an invincible fighting force. Mecca fell without a fight. Muhammad purified the Kaaba of its idols and established it as the center to which all Muslims must face when they pray, and to which they must come on pilgrimage once in their lifetime.

The rest is history. By sword and song Islam spread. It has within it an impelling force toward world conquest. Muslims see themselves as God's chosen people to bring the whole world to His feet. This has put them on a collision course with Christianity. The "armies of Allah" swept through the churches of the Mideast and North Africa. In 711 they entered Spain and ruled until 1492. What used to be "Christian" Byzantium eventually became Muslim Turkey.

And the Christians, whenever they could, did likewise. The crusades were the first mistake. Colonialism, with Western "Christian" powers dominating most of the Muslim world, was the second. Fighting between Muslims and Christians is as current as today's newspaper. Muslim guerrillas attacking the Christian government

forces of the Philippines. Syrian Muslims bombarding Lebanese Christians. "Christian" (Marxist) Ethiopia at war with Muslim Somalia and Eritrea. The Muslim President of Uganda trying to exterminate the Christian tribes in his land. Christian Greece and Muslim Turkey ready for another war over Cyprus.

Theologically, there are serious rivalries, too. Muslims see their strict monotheism as superior to the "three-gods heresy" of trinitarian Christians. They deny Jesus' death on the cross and, hence, His atonement for sin. Although Muhammad gave great honor to Christ, he thought of himself as the last and greatest of God's prophets. He saw all previous biblical religions as superseded by Islam. He thought that Christianity had failed and that Christians had changed the Bible to fit their wrong doctrines.

In spite of the tragic history of Christian-Muslim relations, political wars fought in the name of Christianity and serious theological differences, there are many encouraging signs for Christian missions among Muslims. Veteran missionaries are discovering a new openness. Enrollments in Bible correspondence courses are astoundingly high. Christian radio programs are being well received in Muslim countries. And the number of converts is increasing.

Two other phenomena are cause for encouragement. First, literally hundreds of thousands of Westerners are now working in Muslim countries. Many of them are dedicated Christians. The opportunities that God is giving them right in Muslim heartlands are extraordinary. Secondly, many thousands of students and businessmen

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**“Muslims see themselves as God’s chosen people to bring the whole world to His feet. This has put them on a collision course with Christianity.”**

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from Muslim countries are now living and visiting in the West. Many of them are becoming open to the gospel as never before.

God has certainly arranged for a remarkable interpenetration of Muslims and Christians. This kind of extensive intermingling is something new in history. It seems that God is trying to get us to

view our Muslim neighbors from a new perspective.

One of the things we will need to do is to learn more about them, about their beliefs, and about their holy book, called the Koran. A person reading the Koran will receive many pleasant surprises. Jesus is mentioned over 90 times. He is called "The Word of God" and "The Spirit of God," as well as the "Messiah" and "The Righteous One." His Virgin Birth is affirmed. He is described as one who healed lepers, gave sight to the blind and raised the dead.

In the Koran, Jesus refers to His own death and resurrection. Even though Muslims deny His crucifixion, they do believe He was taken alive from the cross and is alive in heaven now. They also believe He will return one day to lead the whole world back to God.

One Muslim who was searching for Christ started by reading the Koran. He wanted to know this miracle worker who was still alive in heaven. When he found Him, he was able to point many others to Him. After his baptism, he was taken to the local mosque. In answering the charges of becoming a traitor and infidel, he stood up, folded his arms, covered his head and began to chant the Koran in the accepted way. He used the passages about Jesus and amplified them with portions of the New Testament. The effect of this on his friends and family was profound.

There are not many Christian missionaries who could have done this. The truth is that we have been guilty of a colossal neglect of these 700 million unreached Muslims of the world. It is startling to learn that of the 36,000 North American missionaries at work in the world, no more than two percent are involved in evangelism among Muslims. Have we blindly written off Muslims as hopelessly resistant to the gospel?

Evidence from the encouraging signs mentioned earlier indicates they may not be all that resistant to the gospel. Their resistance may be to Western imperialism, alien cultural forms and a misunderstood Christianity. This is illustrated by a brilliant, brand-new convert from Islam who was asked to share his impressions of Christian worship. Remember, he was thoroughly converted to Christ and believed the Bible completely. But his answer may shock some of us. He said, "The Christian worship I saw was unclean, irreverent, arrogant, idolatrous and immoral." When asked to explain further, he said: "You neither wash yourselves nor take off your shoes before entering God's house. You gossip ir-

reverently and never cover your heads to pray. You put so much furniture in the place of prayer that no one can even prostrate himself before God to pray. You make pictures of Christ—something God has forbidden. And you mix women with men, making it impossible to have a pure thought-life or concentrate on God."

Before we laugh, we might ask ourselves which approach is closer to scriptural patterns. The apparent resistance of Muslims may not be to the gospel at all, but to the Western cultural forms of Christianity which we have thoughtlessly tried to impose on a people whose concepts are so very different.

Many of us believe that the time has come to develop new approaches in presenting Christ to our Muslim friends here and abroad. For this very purpose, a conference is scheduled this October in Colorado Springs, cosponsored by the North American Lausanne Committee for World Evangelization and World Vision International. The conference will bring together mission executives, missionaries, professors of missions, media and translation experts, anthropologists, Islamicists, theologians and overseas consultants who share the burden of communicating the Christian message to the Muslim world.

Please pray for this conference. Pray for your Muslim neighbors here in North America. Pray for Muslim friends in 42 Islamic countries. And pray for those whom God is sending to work in those countries.

The Muslim Conference is also in need of your financial support. If you would like to help, please use the coupon below.

I am enclosing \$\_\_\_\_\_ to be used in support of the Muslim Conference this October, cosponsored by the North American Lausanne Committee and World Vision. 5184-H88-501

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## GUATEMALA

Central America is one of the most disaster-prone areas of the world. Located on the "Pacific ring of fire" (or Pacific fault line), it has a long history of earthquakes and volcanic activity. Helping the people of the area prepare for the unexpected, World Vision has begun a series of disaster-training seminars in the Christian community.

Top church leaders from 100 denominations are participating in the initial seminars, where they will be prepared to hold regional seminars and head up a training program for local churches.

The project is also intended to stimulate local churches to begin relief and development work in their communities.

Involvement in the disaster-preparedness seminars will provide World Vision with contacts through which to channel aid in times of emergency.

## HAITI

At the Saint Esprit School in Darbonne, nutritious noon meals are being provided for 500 children through a World Vision grant.

While 800 children are enrolled in the school, 300 are sponsored through World Vision and were already receiving a hot meal each school day.

This grant ensures that now all the children will equally enjoy the benefit of a nourishing daily meal.

Food and relief assistance in the form of crop seeds for 500 families on La Gonave Island has been provided by World Vision.

Peanuts, corn and sorghum seeds were given to 850 school-children in schools on La Gonave, for use by their families.

The seeds were distributed just as the rainy season started, allowing planting to begin on time.

This ongoing agricultural project requires that one-fourth of the harvest be retained as seed for the next planting season.

## JAMAICA

Forty delinquent boys have been placed on a Salvation Army farm in lieu of a Jamaican jail. The boys will be housed, cared for and offered spiritual help. They will also be given a chance at a future through vocational training in agriculture.

World Vision is contributing toward the boys' support.

## RHODESIA

Two Salvation Army missionary workers in southwest Rhodesia were shot and killed by nationalist guerrillas in early June.

Sharon Swindells, 25, of Northern Ireland, and Diane Thompson, 28, of London, were teachers at the Usher Institute, a World Vision-sponsored boarding school for girls. Two other teachers were reported in satisfactory condition at a local hospital.

The school is located near the town of Bulawayo, about 100 miles from the border of Botswana. The area is heavily infiltrated by guerrillas of the Zimbabwe African People's Union. Fifteen of these guerrillas arrived at the Usher school, ordered the four white staff members to come with them down a jungle trail, and then shot them.

The school is temporarily closed due to the tragedy.

## SOUTH PACIFIC

Dr. Gilbert J. McArthur has been named Director of World Vision's new field office in the South Pacific. An Australian by birth, Dr. McArthur studied in England, served in the Australian armed forces and attended Baptist Theological College in New Guinea. He later founded

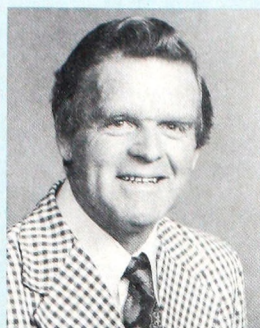


Gil  
McArthur

the Christian Training College in New Guinea.

Also working in the South Pacific office is the Rev. Frank McKean, who serves as program coordinator.

World Vision's new area of ministry encompasses Samoa, Tonga, Micronesia, Melanesia, Polynesia, Papua New Guinea,



Frank McKean

Solomon Islands, New Hebrides, Fiji, Cook Islands and Gilbert Islands.

## UNITED STATES

Mr. Jerry Sweers has been appointed Director of a new Partner Services division at World Vision's Monrovia headquarters.

As the name implies, the new division exists to help the thousands of "partners" whose financial and prayer support make World Vision's ministry possible.

Mr. Sweers was the director of World Vision's Southeast

Area Office in Atlanta. Replacing Sweers is the Rev. Wayne Gardner, formerly the associate director.

Doug Dudley has joined Harry Williams as another of World Vision's telethon hosts. A recent graduate of Fuller Theological Seminary, Mr. Dudley brings many years of professional achievement to his new position. He won the Golden Mike award for the best original news story while reporting for KHJ-TV, Channel 9, in Los Angeles.

Dudley will host four telethons this month—in New York, Indianapolis, St. Petersburg and Green Bay.



## World Vision International presents the 1978 Festival of Missions

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For further information write:

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# Prayer Requests

Please pray for:

■ the protection of **those doing God's missionary work in Zaire**. Pray for the families and loved ones of the missionaries who were brutally slaughtered.

■ **Bill Kliewer and his family** as they take up residence in the Philippines, where Bill now serves as Director of World Vision's field office in Manila.

■ **our relief vessel and dedicated crew** as they continue to search the South China Sea and Gulf of Thailand for

Vietnamese boat refugees. Pray for the Holy Spirit's leading in that vast expanse of water, that they may be guided where most needed.

■ **the Muslim Conference** to be held this October 15-21, at Colorado Springs. The conference is sponsored by World Vision and the North American Lausanne Committee for World Evangelization. One hundred and fifty people are expected to attend the important conference (see story on page 17).

# readers' right

## Magazine Response

Sir: Regarding your "Bandwagon" article (May 1978). Thanks so much for a strong, biblical analysis of the current "Born Again" trend. I hope to find a way to use your article as a discussion starter on this hot topic. I'm encouraged by your boldness for a biblical view and the emphasis on "faithfulness" as opposed to all other distractions. Outstanding! I thank God for the solid work World Vision is doing.

*Norm Kreie  
Los Angeles, California*

Sir: What a tremendous and very pleasant shock to see Dr. Worvis returning to your fine magazine! I'm glad someone reconsidered and gave this treasure back to the readers. I enjoy reading and saving many of these, then share them with visiting missionaries. I wish you could see them howl with laughter at the keen insights portrayed by this wonderful modern statesman of missions.

*Lee Peters  
Sheboygan, Wisconsin*

## Sponsors Write

Sir: I received your letter yesterday with the picture of Mbondo Ngui, our new relation in Christ. We hope that, through our group's help, he may become a valuable citizen in a country that so sorely needs Christian workers. We wish we could do more, but our membership is small, with only 20 ladies who are active.

Our hope is to make our sponsorship as personal a one as is possible. Your great work is in our thoughts and prayers. Faith tells me that somehow all will be well with our little African friend and others near him with the help of projects such as yours.

We will be so happy to have the enlarged photo of Mbondo to put on our bulletin board, and our pastor is going to talk on sponsorship in our moment for missions.

*Ms. E.C.  
Glidden, Iowa*

Sir: I live on less than \$200 a month, but the Lord has provided. I haven't had a family of my own, but I've worked on Sunday school buses and taught Sunday school. There is always love for another child.

I received Maran's picture, and he's a lovely boy, nice looking and with a happy smile. I sent him two pictures of myself.

Now I can say, "I have a son." I'm glad to play a small part in your mission.

*Miss P.S.  
Phoenix, Arizona*

## Hunger Concern

Sir: My wife and I would like to extend our hunger pledge for another year. We are completely satisfied that our pledge is being used by your organization according to God's will to show love for our fellowman.

We feel that our pledge does two things: First, it helps us fulfill our duty to help others who are less fortunate than we are. Second, it allows us to show our gratitude to God for the many, many blessings He has sent our way. We pray that God will bless each one associated with World Vision.

*Mr. and Mrs. W.S.  
Hartsville, South Carolina*

Sir: I listened to and watched your telecast to aid hungry people around the earth. I am 91 years of age, a widower and living on Social Security. It is barely enough to live on, but to thousands of people I am a millionaire. I am pledging this money each month to help someone, and I pray that many others will do the same or better.

*Mr. G.C.  
Romulus, Michigan*

Sir: As we were recently entertaining an unexpected guest, we sent our grandson, Jeremy (age four), to another room to watch TV. He kept returning to the living room with stories about African children

not having any food, and how they needed water brought into their villages.

At first, Jeremy insisted that I send water to the children. But when I convinced him that it couldn't be done that way, he returned again, asking us to please send them \$1000. This immediately brought a response from me, because Jeremy doesn't often ask for \$1000!

I scurried into the room to see what he was watching that had made such a vivid impression on him. And there on TV, to my surprise, was a friend of ours, answering telephones on your hunger broadcast. She had volunteered her services to World Vision for this telethon.

Well, with my Christian sister on one side of the TV screen and Jeremy on the other, it was very clear to me what my Lord wanted me to do! So Jeremy and I called



*Jeremy*

and pledged our dollars. Jeremy wanted to be absolutely sure that the money went toward water for the children's village. He insisted that I write on the check that it was for the water project. But then an inquisitive look came over his face, and he asked, "Can people in Africa read?" I assured him that there were many Christian workers between our mailbox and that African village, and they would make sure that the water would be piped into the children's village.

As we returned to Jeremy's room he said, "Thank you, Grandma. Now the children will have food to eat and water, too!" Hang on, Hungry World—help is on its way!

*Mrs. B.R.  
Sherman Oaks, California*

## We Were Shut Out

John was to come from East Africa and I from the United States. We were going to take part in a World Vision Pastors' Conference in one of Asia's most populous countries. Our passports were in order, stamped with a proper visa for entry. Three days before we were to board our planes and fly to the scene of the conference, we were advised that we had been denied permission to enter the particular state where the conference was to be held.

I am writing these lines on the day of scheduled departure. Our flight reservations have been canceled. We have been forced to change our plans. Our brothers and sisters far away, who have registered for the conference, will meet without us.

We have been shut out!

Cause for reflection? Yes. But how? In what direction? With what presuppositions? In what mood?

**REFLECTION ONE:** *Try to put the best, not the worst, construction on the government's action.* The state to which we were going has been for several years a "politically-disturbed" area. How aware John was of this, I do not know. Because I was there some years ago, I was acutely conscious of it. Perhaps the situation, from the central government's viewpoint, had since deteriorated.

**REFLECTION TWO:** *Perhaps the "no permission" action was taken by a government bureaucrat whose decision has in it a mingling of bias and inadequate information.* Every government seems to worry along with such lower-echelon "chiefs." They are a phenomenal combination of rigidity and tyranny.

**REFLECTION THREE:** *Perhaps this conference—without the presence of the African or the American—will show how well the needs of the people can be served by capable indigenous resource-persons.* The planned program included two seasoned, gifted leaders from within the country. In John's and my absence, one or two others may be invited to participate as speakers. An all-national panel. Why not?

**REFLECTION FOUR:** *While still holding that REFLECTION THREE is valid, one hopes that the day will never dawn when the Christian community in any nation feels it cannot be enriched by ministries that are available through brothers and sisters from other lands.* The commonwealth

of Christian believers is too vast, too transnational, to be contained within any ethnic boundaries. We need each other. The Christians of the West need the Christians of the East, just as the latter need the former. Following the analogy of St. Paul in I Corinthians 12, no part of the Body, which has Christ for its Head, can say to any other part, "I have no need of thee." Our position is one not of self-sufficiency but of mutual dependency.

The basic doctrine of the Incarnation has *foreign* missions built into it. Jesus came *from* the Father *into* the world. We must never lose sight of all that this implies!

**REFLECTION FIVE:** *There are experiences far more demanding than that of being shut out.* Being shut in, for example. A few weeks ago I met a missionary who had just returned from a part of the world where he had been seized by guerrillas and held captive for many months. Accused of spying, he knew that his life was in constant jeopardy. By a lot of tests, being shut out is easier to take than being shut in.

**REFLECTION SIX:** *How must Jesus feel when He is shut out by those who profess to be His friends?* But that, you say, is pure fantasy. An impossibility! Then you haven't read chapter three of the last book in the Bible. A church is described that was so collectively vain as to say of itself, "I am rich and well off; I have all I need" (Revelation 3:17, TEV). Professor William James of Harvard long ago put forward the view that religious people fall into two categories: those in whom faith is a "dull habit," and those in whom it is an "acute fever." The Laodiceans were of the "dull habit" variety. Our Lord, nauseated by this incredible complacency, said, "Listen, I stand at the door and knock" (vs. 20).

Christ shut out of His own church!

Yes, John and I were shut out. Yet the pain of our disappointment is in no wise comparable to that of Jesus when He confronts Christians who are:

*Faultily faultless,  
Icily regular,  
Splendidly null.*

The Christians to whom we were going will, please God, leave the conference with an "acute fever" of love, worship and eagerness for ministry.

*Paul Stees*

**world vision**

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Pasadena, CA 91109

Please send me a Love Loaf (individual program).

Please send Love Loaf information to my pastor (church program). WV 878

\_\_\_\_\_  
Name (for individual program)

\_\_\_\_\_  
Church's name (for church program)

\_\_\_\_\_  
Address

\_\_\_\_\_  
City State Zip

\_\_\_\_\_  
Senior pastor (for church program)

A program of **WORLD VISION INTERNATIONAL**