

The Silence of Starvation in Bangladesh

Who will speak for those who cannot?



also: THREE QUESTIONS FOR THE CHURCH TODAY

Some answers by C. Rene Padilla, Byang H. Kato, Han Kyung Chik, Paul Kiichi Ariga and J. D. Douglas

Those in Peril on the Sea

*Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore.*

*He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.*

Lord Byron

*West of these out to seas colder than the Hebrides
I must go*

Where the fleet of stars is anchored. . . .

*The dragon-green, the luminous, the dark,
the serpent-haunted sea.* James Elroy Flecker

For many, the apocalyptic age in which we live dates back to ten fateful seconds on the night of April 14, 1912. It was then that the starboard hull of the *Titanic* scraped an iceberg. Four days earlier in Southampton a deckhand had told a passenger, "God Himself could not sink this ship." But later as its bridge dipped under the frigid North Atlantic and a woman cried for help, a fellow passenger replied: "Good lady, . . . only God can save you now." His was a belated affirmation of the vulnerability of man's "unsinkable" triumph—the greatest ship on the high seas, perhaps the finest engineering achievement of the time. Built for at least a quarter-century of Atlantic crossings, the *Titanic* could not survive her maiden voyage. Sinking with her was the supreme confidence in man's unlimited technological capacities. Says Walter Lord in *A Night to Remember*:

. . . people have never been sure of anything since. . . . Before the Titanic, all was quiet. Afterward, all was tumult. That is why, to anybody who lived at the time, the Titanic more than any other single event marks the end of the old days, and the beginning of a new uneasy era.

Who could have imagined a few days before, asked a journalist, "that the benign face that peered from the bridge would be set in the rigor of death and that the happy bevy of voyaging brides would be sorrowing widows? "Indeed, who could have imagined in such a peaceful era that the Sarajevo assassination of Archduke Francis Ferdinand would follow so quickly, making possible the far different sinking of the *Lusitania*? Who could have envisioned that the Belfast launching of the *Titanic* would later seem almost synonymous with a latter-day launching of the Four Horsemen of the Apocalypse—that not only would the pale horse of death hover over the North Atlantic within the year but that it would later be joined by the red horse

of war and the white horse of conquest, all three galloping their destructive course through places like Verdun, Manchuria, Ethiopia, Spain, China, Finland, Poland, Pearl Harbor, Hiroshima, Korea, Vietnam, Cambodia. . . . (and back to Belfast)?

The *Titanic*, said the Bishop of Winchester, would stand as "a monument and warning to human presumption." For another, it was "the most imposing mausoleum that ever housed the bones of men since the Pyramids rose from the desert sand." The some 1500 lost lives were seen by one author as a sacrifice to "the greedy Goddess of Luxury and her consort the Demon of Speed." As the brilliantly lighted ship sank lower into the water, looking like "a sagging birthday cake," officers in charge of the too few lifeboats fired warning shots to maintain the order of "women and children first." Just before sinking to its grave two miles below the ship stood almost perpendicular, as a weirdly misplaced column in the middle of the sea. To one office the 28-degree ocean felt like "a thousand knives" penetrating his body. For the most part, lifeboat occupants successfully argued against picking up swimmers for fear of capsizing, though most of the boats were only partially filled.

One of the most frustrating of all the related events was that of the *Californian*, lying within view 10 miles away. Stalled by ice, her second officer watched the *Titanic*'s rockets go off, wondered and told his captain, who went back to sleep.

Today the black horse of famine appears an even more ominous companion to the pale horse of death than do the red and white horses. It is riding a terrible and widening path through the world, most notably through the middle of Africa and through south Asia. We are told that Bangladesh, a new country on its maiden voyage, is in danger of capsizing. Its iceberg was composed of floods, war and disease. We see the rockets signaling for help (pp. 4-7), though the starving people are often too weak to cry out.

We can watch and rationalize away the distress signals. But at Christmastime especially, the Christian remembers that he has an example to guide him in his responses. God looked out upon a foundering race, and He sent a Savior.

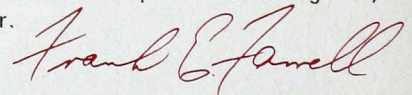


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globe at a glance

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

IBARRA, Ecuador — The unprecedented responsiveness of the Quichua Indians to Jesus Christ continues to amaze missionaries here. After nearly 70 years of sowing, the Christian church suddenly began to grow in 1967. By 1973 there were more than 8000 believers and over 100 congregations. This "people's movement," which began in Chimborazo Province, appears now to be spreading. Christian and Missionary Alliance missionaries in Imbabura Province, which has a Quichua population of 100,000, report that more than 100 Quichuas have been baptized in the past seven months. "Awakening has begun," they stated in a plea for more missionaries to help with the harvest.

Asia

ARUNACHAL PRADESH, India — The North East India Christian Council has petitioned the Supreme Court of India to enforce the country's constitutional guarantee of religious freedom in this northeastern state. According to Baptist missionaries, 53 Christians have been attacked and 37 churches and numerous other dwellings have been damaged by bands of high-school-aged vigilantes. Christian leaders feel that the rapid growth of Christian churches here during the past 10 years has alarmed anti-Christian forces; they have urged the Christians not to strike back.

Middle East

NICOSIA, Cyprus — Turkey has forbidden Christian worship services in that part of Cyprus occupied by its troops (approximately one-third of the country). According to Greek Orthodox Church leaders, more than 170 churches in 140 towns and villages are either closed or are being used by the Turks for non-religious purposes. They also stated that 20 priests have been arrested by the Turks and that three of them have died as a result of maltreatment.

South America

RIO DE JANEIRO, Brazil — Evangelist Billy Graham described the crowd at the closing service of his five-day crusade here as the largest in South or North America ever to hear the gospel preached. In addition to the 225,000 inside Maracana Stadium and some 25,000 listening outside, there was a nationwide television audience.

Europe

ROME, Italy — After meeting for a month to discuss various aspects of evangelization, participants at the fourth World Synod of Roman Catholic Bishops here rejected three-fourths of a draft document intended to be a final report to Pope Paul VI on proposals for "Evangelization in the Modern World." The 209 participants overwhelmingly agreed on what evangelization is, but found it impossible to agree on sections dealing with "evangelization and human development," various categories of "persons questioning the Church" and the "duty of everyone in the Church to evangelize."

According to one archbishop questioned afterward, the document "touched on issues which concerned them [the bishops] but was not sufficiently specific." Another noted that the document "contributed nothing substantial, nothing they [the bishops] could take home, nothing to inspire them." The special committee assigned to draft the report has been enlarged and asked to try again. Nevertheless, church officials here had nothing but praise for the synod, which is not a policy-making body.

Dr. Clyde W. Taylor



NEWPORT, Wales — A massive evangelistic campaign, "Wales for Christ—1975," which begins next month, is expected to draw the support and participation of most religious bodies here. Several years in the planning, the campaign will coincide with the expected spring publication of a new translation of the Bible into Welsh.

LONDON, England — The first series of city-wide evangelistic meetings in the British Isles ever conducted by African Christians concluded successfully in November. The African Enterprise team, which was headed by Bishop Festo Kivengere of Uganda, was sponsored by the Church Missionary Society, an Anglican agency.

Dr. Clyde W. Taylor, whose name has been synonymous with the cause of evangelical witness at home and abroad for 30 years, retires this month. His position as general director of the National Association of Evangelicals will be filled by executive director Dr. Billy A. Melvin. His position as executive secretary of NAE's Evangelical Foreign Missions Association will be filled by Wade T. Coggins. . . . Dr. William Cameron "Uncle Cam" Townsend, 78, founder of the Wycliffe Bible Translators, has received the 1974 Nelson Bible Award of the National Religious Broadcasters. . . . Mrs. Violet Ginever, a retired clergyman's wife who is also a grandmother, has achieved a "first" in Great Britain. She's initiated an evangelistic outreach to tractor-trailer drivers.

Open Doors (P.O. Box 2020, Orange, CA 92669) is looking for Mandarin-speaking Chinese Christians to go to Africa to minister to 20,000 Mainland Chinese working in Zambia and Tanzania. . . . The second Annual National Youth Evangelistic Association will convene in Orlando, Florida, January 20-23.





An open letter from Bangladesh

to people who care:

I've written to you before from Bangladesh, and I suppose you have every right to say, "Oh no, not again." But I find myself here in this country once more; this time what I am seeing is almost unbelievable. I wish I could write to you about the beautiful temples, the Greyline tours of the beauty spots in the capital and the gentle laughter of happy children in the villages. But I really can't. Because this morning I got a taste of hell. There weren't any ornate temples; the tour bus filled with wide-eyed tourists is long gone, and the only happy children I saw were those who had just been given a lifesaving bowl of rice and a high-protein biscuit. None of this was very touristy.

I left the hotel early this morning and walked out into the hot, sticky Bangladesh air. There was a wide assortment of people around the hotel: rickshaw pullers tried to pull me into their carts; Red Cross personnel were getting ready to start their daily missions of mercy; Western businessmen were heading for their offices, and the contingent of Russians—Moscow's gift to Bangladesh to help in some development projects—stood quietly by.

I got in the jeep, and we drove through the tangled bumpers and noisy horns of the city until we got to a small camp in Mirapur on the outskirts of town. The driver maneuvered the car slowly into a narrow driveway, and I got out and walked into what was home for scores of hurting people. It is known as the "camp."

Now when I say "camp," I hope you don't have a mental picture of a backpack weekend in California's High Sierras. Hardly. This camp is the temporary address for 1200 Bengalis who have been forced from their homes because of the torrential rains and devastating floods that have put two-thirds of the country under water. One official told me that it was the worst flood in memory.

The nurses in the camp are from the Salvation Army, and the director is Eva den Horta, a no-nonsense Dutch

major who is mother, nurse, counselor and friend to the victims in the camp. I followed her around for an entire morning, and what I saw made me sick to my stomach.

Lying in doorways and spread out naked in open fields were men and women, boys and girls of all ages just waiting to die. Swollen feet and shiny, scaly legs told part of the story: They were in an advanced stage of malnutrition, and the chances for survival were not good. A little boy, himself no more than skin and bones, struggled to lift a dented tin cup of water to the parched lips of his dying grandfather. Eva said the old man might live until the end of the week. In "death row" there were more than 50 people just sitting and lying around, waiting to die. As I walked quietly among the shriveled bodies, I saw the starvation process in all its horror. I saw the tears and heard the eerie silence.

Within my reach lay cholera, dysentery, hepatitis, pneumonia, kwashiorkor, dehydration, typhoid and typhus—just to name a few. Small children were dying of common illnesses like colds and the measles. Their decaying bodies just don't have the strength to say "no" to the simplest forms of illness. Too many of the children will die, and *it won't be their fault*. One little four-year-old boy weighed 12 pounds. His spinal cord all but pushed itself through the rubbery skin of his deformed back. A beautiful little girl of three lay naked on the cement floor, alone, uncared for, with flies covering her quivering body. Eva said that most of the people in "death row" would probably die within four weeks. When she said that an icy shiver raced up and down my spine. An old man was lying quietly in a doorway when I arrived in the morning. Late that afternoon he was in the same position. He, too, would soon die. Another old man sat on his haunches sewing a new patch on top of an old patch on his shirt. He was busy and he seemed happy. For him there was at least *some* kind of meaningful activity.

Before I left the horrors of that part of the camp I wanted to talk to one of the mothers. I wanted to know if she was bitter—if she could possibly believe in a God,

and if so, could He really be a God of love. With the help of a local pastor, I talked to one woman. Her story: Two months ago she had seven children. Now she had two. Five had died of starvation. Her husband lost his life in the floods. As I talked with this woman, her two sick, horribly malnourished children sat at her feet—hungry. . .and quiet. Because when you're starving you don't have a lot to say. There had been a food and clothing distribution that morning, and this woman had received a small piece of white cloth to cover her frail body. The simple beauty of that piece of cloth wrapped around her almost mocked her true condition.

On the package of food and clothing she received there was a small sticker bearing the words, "God is love." I asked the pastor to translate it and then to ask the woman if she could possibly believe that God really loved her. She answered, "Of course I believe God loves me. How else would I have this piece of cloth?" I asked her if she had any bitterness because of the loss of most of her family. "No," she said, "after all, many parents



An eternity of suffering

by Phil Parshall

A desperate, destitute family of four recklessly throw their bodies before an onrushing train. Their screams stretch to eternity. . . .

The final meal of curry and rice is carefully prepared by a distraught mother of six. A generous portion of rat poison merges with the swirling mass of boiling juice. The kiss of death and then. . . eternity.

A frightened little boy of nine scans the garbage heap for a morsel of food. He scurries back to his dying father with a soggy crust of bread. It's too late. *Too late. . . eternity!*

For some, eternity begins with death. For others in Bangladesh, this life seems an eternity because of relentless hunger and privation.

She was just twenty and

Phil Parshall is field director in Bangladesh for International Christian Fellowship. He and his family have served among the Bengali people for the past eight years.

possessed the potential of being quite attractive. The emaciated baby clutching her exposed breast was so tiny and ever so helpless. Gratefully accepting the gift of 75 cents, the hungry mother slowly walked away. Her rags of clothing were so inadequate that her bare buttocks literally screamed the message of poverty to an insensitive, onlooking world.

Home is a sidewalk. The drain is the bathroom. Two bricks are the stove. Gathered cow dung provide the fuel. A dead crow is supper for Mom, Dad and three small children.

Eternity is *now* and eternity is *hell!* Eternity is being hungry, and eternity is Bangladesh.

Thousands of poverty-stricken families continue to stream into the weary and dying capital of Bangladesh. Dacca, once a proud center of Islamic culture, struggles for even a semblance of composure. The wail of the hungry and the

mournful call of the minaret waft cheerlessly together across the scores of hastily constructed shantytowns. It is the Muslim month of fasting, but no man nor religion need dictate abstinence. There is no option, there is no viable alternative.

The rural scene likewise is grim. Floods have ruthlessly destroyed thousands of acres of crops. In desperation, families gather their belongings and sadly begin the trek to the nearest town or city. There they find only further misery and hurt. And. . . they also find eternity.

Just for a few moments, do me a favor and "sit where they sit." Let your precious father be that dying old man. Picture your daughter begging at the entrance to the Dacca post office only half-covered by her rags. Taste that diseased crow as it is drawn out of the dung-fed flame. Contemplate the option of the onrushing train as compared to the cooked rat poison.

How does your life, O captive of affluence, relate to the eternity of Bangladesh?



ve lost *all* their children." I could hardly believe what
ears were hearing. What would I feel like if I lost
dy, or Coreen or Timothy? A hard question.

For me, it was a morning of sorrow and anger.
cause it is not a very pleasant assignment to talk to
ople who are dying. I'm not ashamed to admit
t I really cried this morning. And I was just an
server—just in and out. But this is where 1200 people
e—or more accurately—exist. Their condition must
ng tears to the eyes of a compassionate God.

What I've written to you is terribly depressing.
lieve me, I know that. These are the raw, brutal facts
life for a camp in Bangladesh.

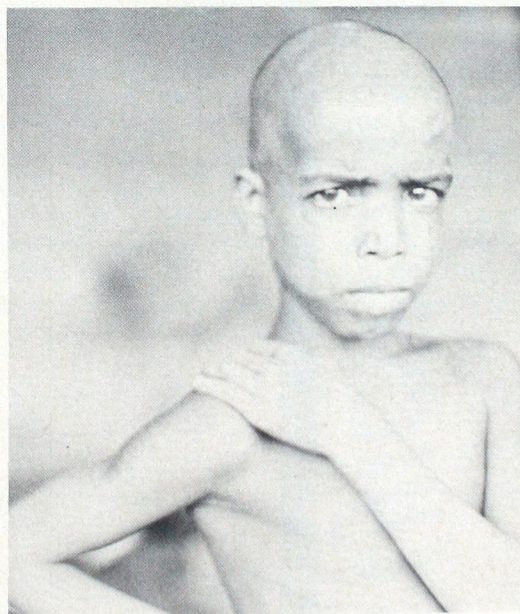
But there really is excitement in knowing that for
ny there *is* hope. A small child who gets early medical
ention *can* be saved; a mother taught the simplest
rm of personal hygiene—even just how to boil
ter—*can* be filled with new hope. A father who is
en a new hoe and a few seeds *can* regain his pride and
ce again provide for his family.

When I see the needs of Bangladesh—84 million
ople and the eighth most populous country in the
orld—my mind is absolutely boggled. Emotionally, I
n hardly handle the suffering of a camp of 1200
ople. But I *can* respond to the possibility of helping
e mother, one father, one child—one at a time. Some
on't make it. But I really don't believe that means we
ouldn't have tried. Because in the vacant stares of
nger, I see the eyes of Jesus. In the hands stretched
t for love and help, I see the suffering, bleeding hands
the Son of God. I'm not trying to be overly pious
hen I say that. But Jesus made one point very clear: He
minds us, "When you have done it to the least of these
y brothers you have done it to me."

So I'm glad I'm here, even though I hate what I've
en. And I'm happy we can help—because for many,
ere is still hope.

Sincerely,

Bob



I would like to speak out against the horrible, silent
arvation of many of the Bengali people. I want to help
ovide food, medicine, clothing, farming equipment
d hope, in Jesus' name. Enclosed is my gift of
_____. I will follow it with prayer. 5420 H4C-002

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Three Questions for the Church Today

At the close of a tempestuous year for church and world, *World Vision* has asked five distinguished evangelical churchmen from four continents to weigh the present and peer into the future in terms of three questions:

(1) Where do you think the Church is headed these next few years?

(2) What chief issues will it face in the remaining 70's?

(3) What do you think the Holy Spirit is saying to the Church today?

Here are the responses.



C. RENE PADILLA is associate general secretary of the International Fellowship of Evangelical Students in Latin America and the editor of *Certeza*, a magazine for university students. He holds a Ph.D. from the University of Manchester in England, where he studied under Professor F. F. Bruce. His home is Argentina.

The history of the Church cannot be separated from the history of the nations. As we look over the plane of history today, we see a horizon covered with dark clouds that foretell what could turn out to be a final slaughter, marked by inflation, famine, ecological pollution and violence. With the rest of humanity, the Church is headed toward a future in which many people will damn the day they were born. But, unlike the rest of humanity, the Church *knows* that beyond (how far beyond?) the clouds lies the fulfillment of God's promise of an end to death, mourning, crying and pain, and of the beginning of a new heaven and a new earth.

The next few years are likely to see a revitalization of hope, forced upon the Church by the critical situation of the world. A great danger, however, is that all too many Christians, enamored with eschato-



C. Rene Padilla

logical speculation, will turn their attention to the identification of the Antichrist and the elaboration of schedules, and away from more vital concerns. In the remaining 70's the Church will have to overcome the "rapture fever" and wrestle with such issues as the nature of the gospel and the ways in which God intends His people to participate in the fulfillment of His purpose in the latter days.

Christians must not take the crisis of the world as an incentive to an unbalanced preoccupation with future events, but as God's challenge to a renewed dedication *here and now* to the task He has given His Church until the end of time. The demand of the hour is for a Church that not only proclaims the gospel of God's grace but is also a sign of the Kingdom—a community where Jesus Christ is acknowledged as Lord over the totality of life, and where the barriers separating men are overcome.



BYANG H. KATO is currently general secretary of the Association of Evangelicals in Africa and Madagascar, executive secretary of the Theological Commission for Africa and visiting professor of theology at



Byang H. Kato

Igbaja Theological Seminary in Nigeria, his home country.

The Church is not a passive observer in a world that is characterized by the identity syndrome. The Church in the Third World is radically developing and/or readjusting its theology. It is seriously questioning its *raison d'être*. The old and the new churches are re-evaluating their relationships to one another and to the world's two billion non-Christians.

It seems evident that the Church is on the verge of becoming a dynamic force universally. As the early Church was to the Roman Empire, so the Church is coming to be to the whole world. Christians turned the world upside down. But pagan authorities attempted to turn the Church inside out. As the Christian church gets rooted in various cultures of the world, pulling down the kingdom of Satan, the enemy of souls will react.

Some basic issues the Church is facing are these:

1. Contextualization or indigenization

It is true that Christians in developing parts of the world need to apply the unchanging Word of God to their various changing cultures. But how far can we go without changing the content of the inspired, eternal Word of God? Attempts are already being made to fragment biblical Christian theology into Theology of Liberation, Theology of Evolution, Black Theology and African Theology. The common denominator of these systems apparently is an overemphasis on the horizontal

dimension of Christian life. The contemporary, liberal theology of *Salvation Today* is the umbrella for these man-centered theological systems. As these line up with Marxism and other economic systems, with the added impetus from world powers, Bible-believing Christians will have to fall in line or face the unhappy consequences.

2. Church unity

The description of the world as a global village has never been as true as it is today. Communications, commerce and politics are some of the major uniting factors. Christianity is bound to be influenced by this feverish search for unity. Ecumenism is going to be very popular in the Third World where the emphasis on liberation and other social concerns will appeal most to the populace.

3. Dialogue or proclamation

The emphasis on unity is going to increase the desire for *dialogue* between religions, rather than proclamation. The Christian's message of the uniqueness of Christ and judgment of the world is going to be less and less popular. Such a message hurts human pride and weakens the cause of ecumenism.

The challenge to the Church is that it must be sure it is communicating with the world, because it is "in the world but not of the world." The Church must do this by expressing theology in the context of each culture without being determined by that culture. It should be interested in social concerns and yet not allow them to be its top priorities. It must seek to promote unity among Chris-

tians, but not without an adequate biblical basis. It must seek to understand the thinking of men of other faiths, and yet proclaim clearly the unique claims of Christ.

Leaders who can effectively achieve these noble goals, particularly in Africa, need to be trained. This calls for sacrificial giving on the part of established churches, not just for the physically starving babies but for the spiritually undernourished Christians of the Third World.

"We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work" (John 9:4, NAS).



HAN KYUNG CHIK is pastor emeritus of the Young Nak Presbyterian Church in Seoul, Korea, which grew during his term as pastor from a group of 27 young Korean refugees to the largest Presbyterian congregation in the world. He is currently director of the Korea Church Growth Institute.

As we think of the direction of the Church for the next few years, we can think both of the Church's theology and of the Church's activities. Theologically, I expect a biblical—a Bible-based— theology with an

evangelical emphasis. From the beginning of the 20th century we saw a liberal direction, but after World War II there was a transition to a more biblical-based theology. Perhaps this is only wishful thinking, but there are many indications of this trend, especially as we see the growth of Third-World churches.

Concerning Church activities, we look forward to the evangelization of Communist-dominated countries. We believe God will open the door to Red China and Soviet Russia. We must then have an evangelical church and a Christ-centered theology to respond.

In the remaining 70's, there are some crucial issues within the Church and in society. The gospel implies salvation of souls, but also help for the whole man. Jesus came to give life—an abundant life. These two can never be separated. Neither should we criticize those involved in either of these important works. Now the ecumenical movement is good in many ways, but recently it has been dominated by liberal-minded leaders, so the conservative Christians are not interested. Can this leadership be changed? The recent conference in Lausanne represented a big block of largely conservative Christendom. We must be careful that these two groups don't become divisive.

In democratic countries, the Church needs to not only emphasize evangelism, but also to accept social responsibilities. Democratic societies must become more and more Christianized. The Church needs to speak more vocally for social justice, human rights and these aspects of biblical Christianity.

In conclusion, I think the Holy Spirit is saying two things to the Church today. We need a fresh way to evangelize the unevangelized—not only in free countries, but also in Communist countries. Secondly, the Church needs to stand more for social justice, human rights and concern for the poor and underprivileged—throughout the world.



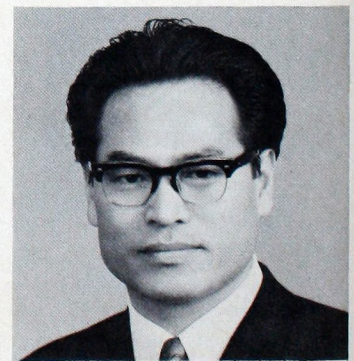
PAUL KIICHI ARIGA is general director of *Sodojin Dendo* (Total Mobilization Evangelism) in Japan and is associate evangelist with Japan Gospel Crusade. He received his education at Kansai Bible College in Japan and at Fuller Theological Seminary in California.

On the final day of the Japan Congress on Evangelism in June 1974, the Kyoto Declaration was issued. One thousand two hundred delegates from all over Japan—missionaries, pastors and key laymen—affirmed that the Church in Japan has been entrusted with the task of world evangelization. The delegates feel keenly their responsibility to reach the largely unevangelized land of Japan in our generation.

The Lausanne Covenant was also signed prayerfully and carefully.



Han Kyung Chik



Paul Kiichi Ariga

Signatories entered into a solemn covenant with God and with each other to pray, to plan and to work together for the evangelization of the whole world in this generation.

It is very obvious that the church in Japan and throughout the world, especially these next few years, is facing this great task of the evangelization of the country and the world.

Chief needs in meeting this great goal are as follows:

The first is to form nationwide and worldwide associations of evangelicals for the purpose of evangelization. In Japan, by God's providence, the Japan Evangelical Association was founded in 1968. And this association of missionaries, Japanese pastors and key lay leaders sponsored the Japan Congress on Evangelism, which searched for strategy for the total evangelization of Japan.

The second need is for real cooperation and unity with cross-cultural missions from European, American, Asian and African churches.

To do this in Japan, our *Sodo in Dendo* (Total Mobilization Evangelism) is acting a very important role. In 1964 the *Sodo in Dendo* strategy committee was formed. In actual area by area experimentation and expansion of *Sodo in Dendo* strategy since 1970, God provided a great workable plan by which to evangelize Japan.

So we do research the given area—sociologically, anthropologically and spiritually—and we do analyze and implement our strategy, mobilizing every Christian to be a living witness for Christ. We do re-evaluate to make advances and to continue until we reach the goal. We believe

that we are following God's perfect leading.

I believe that the Holy Spirit is telling the Church today to come to total acceptance of the Word of God, total dedication for the task, total discipline for the completion and total submission to the Holy Spirit (Phil. 1:6).

By this, we can glorify God and fulfill His will in our generation.




J.D. DOUGLAS is editor of *The New International Dictionary of the Christian Church*, which was published last month. He serves as editor-at-large for *Christianity Today* and formerly lectured in church history at St. Andrews University in Scotland.

Where is the Church headed these next few years? It is headed toward the consummation of all things in Christ. This may be thought simplistic or irrelevant, but only in that context and with that hope can we look at the Church's role and direction. It is not a sign of apocalyptic neurosis to remind ourselves of the coming decisive showdown with the powers of darkness which are increasingly manifesting themselves in the world: "...the devil is come down

unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12b).

What chief issues will the Church face in the remaining 70's? Notably, what it has always faced: man's self-centeredness or, as Rudyard Kipling once put it, "You haf too much Ego in your Cosmos." The world fell many centuries before the atom bomb. We deceive ourselves in imagining ours to be a peculiarly difficult age for Christians. Having recognized that, watchful and praying believers will be alert to contemporary issues and dangers: the worldwide war on want (harvest precedes thanksgiving), the unjustly imprisoned, ecological avarice and vandalism, the consequences of affluence and increased leisure and much more. In the Church itself one encounters pessimism, an arid professionalism and interminable dialogues that sap the energies of men on the periphery of the battle for souls. Outside, as Jesuit general Father Arrupe pointed out, is a new godless society of extreme efficiency and widespread resources which holds almost complete sway in international organizations, in financial circles and in the field of mass communication.

What is the Holy Spirit saying to the Church today? How can this be answered but by Scripture? "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. . . . Keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry" (II Tim. 4:2,5, NIV). 



J. D. Douglas

The Year Ahead: Focus on a Hungry World

by **W. Stanley Mooneyham**
President, World Vision International

Those who have studied economics know well the name of Thomas R. Malthus. It was Malthus who, in 1789, developed the thesis that population grows in the ratio of 2, 4, 8, 16, 32, etcetera, while food production grows in the ratio of 1, 2, 3, 4, 5, 6, etcetera. Therefore, he claimed, population will always outrun the amount of available food; starvation and poverty are "natural" results.

In effect, Malthus put the blame for the living conditions of the poor on the poor themselves, for not keeping their numbers in check. Naturally, the world's affluent thought his theory was "right on."

It was no surprise, therefore, when the ideas of William Godwin were ignored. The real cause of poverty and starvation, he concluded, is the unjust organization of society and the unfair distribution of wealth. The solution is not birth control, he claimed, but social change.

Well, the developed nations of the world—those having a high standard of living, industrial power, high employment, social welfare and the like—have shown that the Malthusian theory is fallible. The people of these nations *have* voluntarily accepted family planning. But they have done so *only as their standards of living have risen*.

Undaunted, Malthusists now simply ignore our developed world and point their thesis to the two-thirds of



the globe that remains undeveloped. That world is indeed bursting with the poor and hungry. In that world, the average income per person is approximately \$200 per year. (We earn nearly \$5000 per person annually.) In that world, people spend 80 percent or more of their meager incomes on food. (We spend 17 percent.) While a 15 percent increase in the price of food this year disturbed us in the U.S., it literally brought starvation for thousands in Africa and India. In that world, malnutrition and its side effects are responsible for the deaths each day of 10,000 men, women and children.

I am not writing to argue economic theories, but I do know what is and is not "natural"—at least from a Christian perspective. Our Lord did tell His disciples, "you will always have the poor among you" (Matt. 26:11). He never indicated, however, that the poor, hungry, sick and oppressed were responsible for their condition. He knew there would always be more greed than love in

the world. He tried to check that greed by adding that what we do to the poor we do to Him (Matt. 25:31-45).

As an organization dedicated to glorifying God and following His leading, World Vision cannot sit idly by while food and energy shortages threaten mass famine. Consequently, we have decided to designate 1975 as "Year for a Hungry World." Our goal will be to remind Christians across the length and breadth of our land that "much is required from those to whom much is given, for their responsibility is greater" (Luke 12:48).

Toward this end, we are enlisting the support of the Honorable Mark O. Hatfield and other members of the World Vision board of directors. I have recently spent most of September, October and part of November surveying famine areas of the world. Some of the material collected during this survey will appear in book form by spring. On-the-spot films were taken for use in a series of telethons in selected markets beginning in April 1975. In addition to these and other special activities, we will use *World Vision*, our "Love Loaf" program and other methods to raise at least \$5 million for people in need.

A sizeable portion of these funds will be channeled into immediate, emergency food relief. But hopefully, most of it will go into various land and water conservation programs; cattle, seeds and agricultural training; developing commercial cooperatives and roads—medium-range development projects which will slowly, but surely, help people to again help themselves.

And while we are doing these things in the name of Him who sends



War and natural disaster have forced the children of Bangladesh to become old early in life.

Will you help the struggling people of this nation—today?

**STAGE PAID ENVELOPE
FOR YOUR CONVENIENCE**

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In a day when the evangelical social conscience is being pricked increasingly, World Vision has sought to continue to lead by precept and example in the uniting of proclamation of the gospel with social concern and "presence" evangelism. We recognize that our Lord Jesus Christ said, "Ye must be born again" and "Ye shall be my witnesses" as well as "feed the hungry, clothe the naked, care for the widows and fatherless..." This past year God has again enabled World Vision to wield both sides of this sword.

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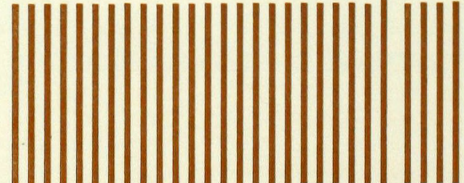
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us, we will also pray to be used as God's instruments to satisfy the spiritual hunger of those who have yet to confront the living Christ. Thank you for caring and for using World Vision as your channel of love to the world.



indicates that it was a time of growth beyond our expectations. When we speak of growth, we do speak quantitatively and substantively: a 34 percent increase in income, 18,000 more children sponsored and assisted than a year ago, a hospital completed and given to the Christian community in Cambodia, hundreds

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The Year Just Past: Cause for Thanksgiving

by Ted W. Engstrom

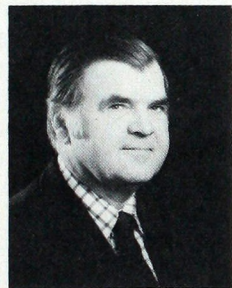
Executive Vice-President, World Vision International

Each year at World Vision we select a Scripture verse which we as a staff memorize, refer to frequently and allow to "soak" into our souls. Our verse for 1974 was II Corinthians 9:8: "God is able to make all grace abound toward you; that you, having all sufficiency in all things, may abound to every good work."

As we look back upon this past year's ministry of meeting human need in Christ's name and seeking by every means possible to proclaim the life-changing message of salvation, we have truly witnessed and experienced God's amazing, abounding grace. Time and again we have been made to realize and appreciate that "God is able."

Good and effective planning demands that we look back to see where we have been (review God's mercies), check to see where we are presently on our organizational pilgrimage and look ahead in faith and expectancy (as Dr. Mooneyham has done in his accompanying article).

A review of this past year



of thousands of distressed and displaced people helped, millions of dollars of relief goods distributed, developmental assistance given to refugees and displaced peoples and so forth. But we also recognize growth in grace and knowledge, and hopefully in influence and effectiveness, in carrying on the ministry with an ever-deepening sense of the compassion of Christ impelling us. Another area of growth has been the increased number of people God has provided who share their concern, love and gifts. We thank God for these partners.

A Christian Hospital

a service and a witness

by Henry A. Barber,

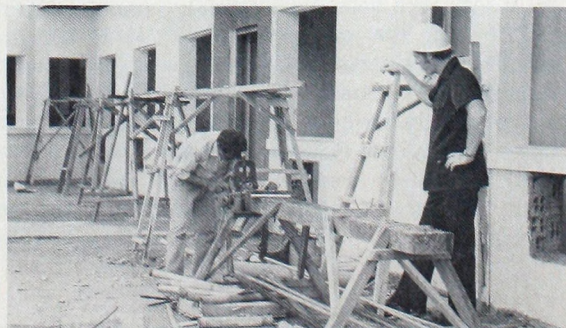
Director, Relief and Development Division,
World Vision International

In 1970 Dr. Stan Mooneyham led a convoy of trucks into besieged Phnom Penh, taking medical equipment and supplies to a needy people. In 1972 many Cambodians opened their hearts to the gospel as it was brought to them in evangelistic crusades for the first time. From these beginnings, the conception of a Christian hospital which could witness to the people of this harassed city through word and deed emerged.

On October 25, 1973 ground was broken for the World Vision hospital. The site is well located on the main road from Phnom Penh to the airport. Space is quite adequate, but the elevation of the ground was dangerously low. The first task, therefore, was to fill in the land with a material solid enough to support the hospital, roads and administrative buildings throughout the wide variety of climatic conditions which are the norm for this part of the world. To accomplish this, Al Gjerde, World Vision's construction manager, directed an all-out flow of fifty trucks grinding into the rugged area four times a day. To spread and tamp the raw material, five bulldozers were hired. Overwork, spare parts problems and, sometimes, operator inexperience brought breakdowns and stoppages. Yet no sooner did one machine break down than it was



(top) landscaping;
(center) the hospital site;
(bottom) Al Gjerde
supervising construction



hauled off to the side to be repaired and replaced by another. The work continued, and the foundation for the future building was laid.

But all problems were not as swiftly solved as this one. Cambodia is, after all, a nation in revolutionary struggle. Communications routes are often cut. And even when travel is possible, it is usually dangerous. After the land had been prepared, cement was needed for foundations, walks, walls and hardstands. Local procurement netted only small amounts, so bulk quantities had to be brought from outside. This meant transporting supplies up the Mekong River, which at frequent points is controlled by armed insurgents bent on stopping or dissuading traffic from proceeding to Phnom Penh. For three months the anxious construction crew waited for the arrival of the cement. Supply ships were rocketed; Phnom Penh was rocketed—and no supplies came in. Almost miraculously, the precious cargo finally arrived, and the hospital area was transformed from the lethargy of waiting to the purposeful activity of building.

Once the cement pouring had commenced, it had to be carried on continuously. Al became the drayman, carrying 130-pound sacks to the work points. The whole construction team as a unit mixed, poured

for Cambodia



The Christian hospital shortly before completion


manipulated and smoothed tons of cement. Finally the cement work was done, and the team took time out to rest and prepare for the next task.

This team is an interesting mixture of men and women, foreigners and Cambodians. It varies, depending on the task at hand, from 60 to 85. At times, the force is up to 80 percent women. All have given full energy and devotion to the project. Sometimes felled by heat or exhaustion, the workers, who know that their hospital will care for members of their own families, always pick up their loads again and carry on.

Guiding such an operation is no easy task, as John Calder, World Vision's project manager, knows well. Sources of supply are often elusive; building materials differ from western types, and the technical base of the country varies considerably from that of John's native New Zealand. The war has also created some bizarre and dangerous incidents. In the early stages of construction, for example, some armed hoodlums tried to get into the building supplies. After placing himself between them and the building, Al Gjerde managed to talk them out of their plans. Another time, a live-wire booby trap was spotted on the property and later was disarmed by military police.

Nevertheless, the project has continued. The Lord enabled the team to meet the November deadline for completing the hospital proper. Building modifications have been made to suit the Cambodian climate and the available materials, and the handsome but functional buildings are their own witness to the success of the effort.

A warm, Christian spirit of loving service has abounded among the workers in spite of the problems. During the difficult period of cement pouring, for example, the workers' hands, feet and lips were chapped and worn to the point of bleeding. It became a routine on pay days to apply salve to one another's faces, hands and feet as in an age-old ceremony which our Lord performed for His disciples at the last supper.

The Christian hospital in Phnom Penh, Cambodia is ready for the installation of equipment now and for the Christian and Missionary Alliance to take over its operation in April 1975. The love which abounded among the workers is about to be extended to the sick and wounded who are in such desperate need of that love manifest in healing form. It is Christ's own love, and its channels are the supporters of World Vision who have made it possible for a once-distant dream to be transformed into a blessed reality. 

Image

So much is expected of me, Lord.
It's as though the name "missionary"
carries with it a halo that I'm
supposed to shove my head up under
even if it doesn't fit.
And Lord—it doesn't.

Oh sure—I can pretend—
be like a peacock
parading spiritual plumage
strutting and fanning
my gorgeous statistics
and souvenirs
before an admiring audience
polish up the image—
my special brand of holiness.

I can hide behind
my maps and slides and foreign sounds,
win placid approval
maybe even admiration.

And if I work it right
they'll never know
about the churches we lost to heresy,
the endless bickering among the
national brethren that is our
constant heartache,
never guess
the loneliness and frustration
the crowded afternoons when
my sanctification slips.

They'll never know, never guess—
if I don't tell them.

Or should I tell?

So much is expected of me, Lord.
And I get so tired of it all.
I've lain in this mold for so long
I almost fit
and that scares me.

Help me.
Help me crack the image.
Help me dare to be real.

—Nancy Thomas
La Paz, Bolivia

Throughout the fleeting days of 1974, the bearers of Christ's good news to the global village of 3.9 billion people reaped both victory and defeat—sometimes in unexpected places and in unexpected ways—in the cause that shall prevail.

In the field which is the world, 5687 languages were listed by Wycliffe Bible Translators' updated *Ethnologue*. Bible societies and other groups published the Scriptures in 1526 of those languages and dialects among people drawn closer by instant communications and high-speed travel.

In 1974 food reserves reached an all-time low (down to 27 days' lead); oil shortages altered standards of living; scandals, feuding, resignations and runaway inflation brought distress among nations.

Yet in all this the Spirit of the Lord was poured out in abundant measure. Evangelical book sales soared and missionary fervor increased.

Asia

In a historic switch, Chinese Christians in Singapore sent \$1000 to a low-income, Spanish-speaking church in Texas. The rapid rise in the number of national mission agencies in Asia this year led theologian Carl F. H. Henry to observe in his first guest lecture at the new Asian Center for Theological Studies and Missions in Seoul, "From the Christian standpoint, Asia is . . . the awakening continent."

India's runaway population kept the nation in the shadow of mass starvation. But it also responded to missionary outreach: An estimated 36,000 new students were enrolled in a Bible study course sponsored by Southern Baptists; Gideons International of India launched a program to distribute 1,850,000 Bibles; Rochunga Pudaite of Partnership Mission continued to mail Bibles to prominent Indians listed in telephone directories.

Asia hosted Explo '74, Campus Crusade's five-day training seminar in Seoul, which drew 303,000 registrants from 78 countries. "Korea," said Campus Cru-

sade's Korean director Kim Joon Gon, "is turning from a Buddhist into a Christian nation."

Missions in Japan were handicapped by inflation pegged at a 23 percent increase; her Protestant population dropped; the energy crisis altered, for the first time, the nation's traditional, job-for-a-lifetime arrangement, threatening to force the population into a free-floating lifestyle with its impending moral dangers.

Two women missionaries were kidnapped by bandits in Southern Thailand, and the Indochina war ground on steadily. A massacre in Indonesia took the lives of several ministers of the gospel and that of at least one missionary.

The famed "Little Red Book" which has guided the thinking of millions in Communist China for a generation has seemed to be disappearing in that emerging nation. Seventeen small, unaccredited Christian colleges were closed in Taiwan by the Nationalist Chinese government.

The Baptist World Alliance noted that in 1974 there were, for the first time, more Baptists in Asia than in Europe—1,160,893 as compared with 1,159,718.

Europe

In European countries, the Church was active despite governmental turmoil in West Germany, France and Italy. Northern Ireland continued to battle imported violence, and Great Britain was termed by Christian leaders the "world's toughest mission area" because of "its atmosphere of a post-Christian society." In Geneva, the World Council of Churches established a "church world bank" to aid the poor.

Evangelicals in Italy launched the "Cornelius Corps," enlisting North American Christians for two-year stints of concentrated evangelism in urban housing units. Yugoslavia's Baptist Theological Seminary in Novi Sad enrolled 70 students in this, its 20th year.

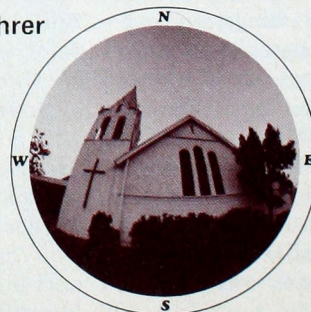
In Greece, fanaticism—both within the Orthodox Church and within small Protestant denominations—was seen as a major barrier to Christian evangelism this year.

Spain hosted the Iberian Congress on Evangelization for some 1000 participants representing the country's 500 congregations and 35,000 evangelical believers—a first for Spain.

Norman Rohrer is executive secretary of the Evangelical Press Association and founder and director of Christian Writers Guild.

The Church and the World in 1974

by Norman B. Rohrer



Documents and letters from Soviet Baptists showed an increase in Christian publishing activity. In addition, Bible smuggling from outside flourished, a practice *Christianity Today* magazine condemned as illegal and deceitful.

Some 2700 top Christian leaders from 150 countries gathered at Lausanne, Switzerland in mid-1974 to participate in the 80 strategy sessions and daily rallies of the 10-day International Congress on World Evangelization. One of their goals: to seek new relationships between missions and emerging churches.

Canon Michael Green of England told Lausanne congress participants that modern Church failures stem from the fact that "missionary" has become a "dirty" word, adding, "We have a good deal to learn from the strategy and tactics of the early Church."

Famed British journalist and satirist Malcolm Muggeridge told the congress that Western civilization is in "an advanced stage of decomposition. But," he added, "crack-up conditions are more conducive to the understanding and practice of the Christian religion than ostensible stability and prosperity."

Eighty-six percent of the participants signed the 3000-word "Lausanne Covenant" which included theological affirmation on "the purpose of God," "the authority and power of the Bible," "the Church and evangelism" and "the return of Christ."

Honorary congress chairman Billy Graham was afterward elected interim chairman of a 48-member "continuation committee," which will direct the publication of congress documents and a documentary film.

Africa

The ranks of African Christians grew encouragingly in 1974, although a definite groundswell against missionaries could be detected. "Look to your own country," the United Methodist bishop of Angola told American evangelicals.

The Sudan Interior Mission withdrew from Somalia completely and transferred its Nigerian literature program entirely to control by nationals. The Evangelical Alliance Mission closed a school in northeast Rhodesia where guerrillas killed two African staff members early in the year.

Libyan Chief of State Colonel Muammar el-Quaddafi declared that the African continent must rid itself of "European" Christianity which, he said, was a "tool of colonialism."

But in Sierra Leone the largest evangelistic crusade in the country's history culminated a series of significant spiritual events. John Wilson, a resident of Kampala, said Uganda was "turning to God" in remarkable ways.

Bible sales boomed in Ghana. More than 1800 decisions for Christ were recorded in Nigeria at a six-day evangelistic crusade sponsored by the Nigerian Baptist Convention.

The dreaded onslaught of mass starvation and epidemics touched nations from Ethiopia to the sub-Sahara, where babies and adults died by the thousands and where prolonged drought threatened an estimated five million people. Relief agencies invested huge amounts of money and manpower to fight the scourge.

In 1974 the first evangelical fellowship in the history of the Sudan was formed, called the Association of Evangelical Christians in the Sudan—a move typical of encouraging trends among Christian nationals in Africa.

Latin America

As in Africa, missionary enterprise among the 277.1 million people of the Latin American mainland slowed while national ministries flourished. A native of Peru declared that the Church in the Third World is "acutely embarrassed" by the image of Christianity held in those parts of the globe, and that it was "attempting to live down and outlive the commonly held view that Christianity was in some way a part of the 'imperialistic plot' to dominate the world."

Leaders of the charismatic movement in 16 countries gathered in Bogota to seek ways to parallel in Latin America the movement's rapid growth in the United States.

Christian broadcasting was increasingly active in Latin America. And in Rio de Janeiro, 225,000 Brazilians jammed Maracana Stadium (the world's largest) to hear evangelist Billy Graham. The same country jailed a Methodist missionary, charging that he was a CIA agent.

North America

Most major denominations showed membership declines in the U.S. which had, in the words of many, "passed her spiritual and moral peak." Some charged that America's pluralistic culture "now increasingly lacks a 'conscience' that provides the moral foundation indispensable to democratic government."

In 1974 Americans spent \$3.1 million every hour on alcoholic beverages, turned increasingly to non-religious funerals, dumped the world's "richest garbage," tolerated the new "streaking" fad, lost its chief executive who resigned in disgrace and saw the divorce rate climb to an all-time high.

Yet in the United States, 62.4 percent of the population held church or synagogue membership. In Canada, 96 percent of the population claimed a religious affiliation, although the actual percentage of church or synagogue membership was only 64 percent. Reflecting an enduring commitment of North Americans to missions, 35,070 of the global Protestant missionary force of more than 50,000 originated in the United States and Canada, and more money was provided for missions by North Americans than by the people of any other continent.

More than 14,000 Christian students entered the new year of 1974 in prayer around the communion table at the 10th triennial student missionary convention in Urbana, Illinois.

Such enthusiasm for God's work characterized the coming generation of youth the world over in the year of our Lord 1974.

*"Four things come not back:
the spoken word;
the sped arrow;
time past;
the neglected opportunity."*



readers' right

For Ethiopia

Sir: Today we received your card asking to help avert a catastrophe. The Christian businessmen of Wauconda have formed a Christian Businessmen's Association, and they meet every Tuesday at noon at a local restaurant.

Mr. Purdy was ready to leave when he suddenly said, "Give me the card from World Vision. I want to read it to these men." Without him asking them to give, they all dug into their pockets, and the enclosed check is the total amount received. Praise the Lord!

Every week each man asks someone in town to come and have lunch with him, and they read the Bible and pray together. They are growing every week. . . .

We pray the Lord will prosper your work and that these people in northern Ethiopia will come to know the Lord and trust Him for their every need.

After counting the money which they so willingly gave, there was \$102.00. Mr. Purdy said he would match it, and that is the reason for the odd amount of \$204.00.

*Mrs. Neil B. Purdy
Wauconda, Illinois*

Sir: . . . I wanted to share a little story with you. We have a program for our children during the morning service called "Little Soldiers of the Cross." Last Sunday I shared with them about the crisis in Africa and suggested that they buy an ox, a harness and a plow. They wanted to do so. But here is the thrilling part! After the service was over (we had a moving experience in the altar call as many responded to the challenge of the Lord from Proverbs: "Where there is no vision, the people perish"), a young man slipped something into my hand with the remark, "Buy another one of those oxen." I put it in my pocket. After I was through "shaking the folks out," I looked and it was a one hundred dollar bill.

Enclosed find the check for \$185.00. This will put two farmers in business and buy the seed for them to plant.

Our "Little Soldiers" are interested in adopting a child through World Vision. Would you please have your office send information on this. . . .

*Clark Pope
Bellevue United Methodist Church
Gadsden, Alabama*

God's Love for the Needy

Sir: I was sent one of your magazines, and I am 87 years of age. In reading of the drought in India, I am wondering of what we sing and speak of God-blessed America that is pouring out billions in trips to the moon to bring us a few rocks, also trying to explore the whole universe. Is it really wisdom, or pure ignorance of the true and living word of "to love thy neighbor as thyself." Where is the prophet, and above all, where is our God and Christ? Can this not be a wonderful opportunity to give them [India] a spiritual shower that will certainly bring the early and later rain. Do

we really know the awful plight they are in, and death and suffering? That we know and say "be ye filled," without giving a sacrifice to them, really will not help to bring the rain to them, or God in Christ. I am one out of a family of 14. . . . I have seen the day of poverty and hunger and cold, very near naked. I have been through the fire, but thanks and praise that there is a merciful God. Most of my children and grandchildren have all they need of this world's goods, as well as many others that have practically all that the world can give. I am very fearful of what's going to happen to God-blessed America. Christ said the ones that give a cup of cold water in His name will receive a reward. Woe to them that are asleep in Zion. I am sending you \$10.00 out of a meager income, so (if this letter is worth what I hope it to be) that the ones that are asleep in Zion will awake and gain the reward of the ones that are perfectly able to help turn India to God. Could we Gentiles be so forgetful of the awful and wonderful price that God freely offered? His Servant paid the debt and fulfilled the Scripture, crying out in His last breath, "It is finished." So I am hoping and praying that this may help to bring the spiritual rain as well as the later rain.

*J. B. Rush
Camden, South Carolina*

Sir: Two great facts stagger the human mind.

First: the universe (the vastness of which we are such a tiny part) with its many heavenly bodies and galaxies and the millions of miles which separate them. How anyone can look at the sun, moon and stars even as we see them (as well as the beauties of our small world) and not believe in God who created them is beyond my conception.

Second: eternity! This world, though influenced by Satan, prince of the powers of the air, still is under the restraining (and sovereign) hand of God which alone makes it livable. Those who have not accepted Christ and His great salvation should meditate a few moments each day on never-ending "time," which flies so quickly here but in eternity goes on and on and on with no hope of relief. It seems incomprehensible that men would not quickly accept the one way of salvation.

Greater than all these, of course, is the love of God, which also passeth our understanding. It spans the galaxies and focuses on the needy of our world. It invades time from eternity and puts a part of heaven in the heart. I am grateful for

the way World Vision is conveying this love to so many who otherwise would never hear of it.

*Vera Glanville
Glendale, California*

Child Sponsorship: 'Something Worthwhile'

Sir: This letter is from someone who would appreciate sponsoring an unfortunate child. I would like to start after June. . . . I will be able to come up with the money every month then. I will make more money in Tennessee prison than the present two dollars and fifty cents here. I will be confined for the remainder of my life there. And if you give me an unfortunate child to help, it will give me something worthwhile and make my life livable though being confined. I hope you can help me out on this matter. Thanking you in advance for whatever consideration you give me.

*Thomas Joseph Smith, Jr.
Eddyville, Kentucky*

Sir: Here is my check to go toward sponsoring Maria Fabroa this coming year. I only sent her two letters last year, one at Christmastime and one at Easter. The letters I received back from her were disarming. She asked, "Do you, dear sponsor, know Jesus?" It was so precious. I thought about my own witness and how poor it is. She also mentioned that she regularly prayed for me. I wrote back that I prayed for her also, but couldn't add that I prayed regularly.

But in spite of my shortcomings, I will take this opportunity with the hope that I will grow in faithfulness.

*Charlotte Hokanson
Brooklyn Center, Minnesota*

Sir: . . . In the short time I have been Kim Tae Koo's sponsor, I have felt much joy and fulfillment in the prospect that I am needed by and can be helpful to this child. I greatly thank you for this opportunity.

*Judith McCoy
Cranford, New Jersey*

Sir: How are you? My name is Kelli Kramm, which was Oh Kyung Ae. I was a member of the World Vision Korean Children's Choir for seven years. Now I'm in U.S.A. with my new family. I would like to sponsor a little Korean boy. If you can get a little boy for me I will be very happy.

Kelli (Kyung Ae) Kramm

Sir: . . . although we are far from wealthy and both work, we spend \$20 to \$25 for dinner whenever we eat out. We have two precious grandchildren that we overindulge much to their parent's concern. How much better to eat out less and to also, instead of spending so much on our grandchildren, adopt one or two needy Korean children in their names. . . .

*Mr. and Mrs. Tod Barrow
Spring Valley, California*

people's projects

Some Relief for Bangladesh

On November 9 World Vision of Canada made a rush shipment of 55 tons of food to help meet some of the terrible need in Bangladesh. A DC-8 was chartered to get the life-giving cargo to the sick and starving as quickly as possible. The shipment consisted of 37.5 tons of baby food and 17.5 tons of powdered milk. William Newell, director of World Vision-Canada, accompanied the flight from Edmonton to Dacca. The food was immediately distributed in the Salvation Army camp in Dacca run by Eva den Hortag (see p. 4) and in Mymensingh and Sylhet in northern Bangladesh. This shipment was a great blessing, and we thank God for it. *Many more like it are needed.*

Correction

The editors of *World Vision* would like to correct some information published in the September 1974 issue (p. 9). There it was stated that Dr. Ken Tracey, World Vision's field director for East, West and North Africa will be leaving his current directorship of the Africa Committee for Rehabilitation of Southern Sudan (ACROSS) at the end of this year. This is incorrect. Dr. Tracey will remain director of ACROSS as well as carry on his responsibilities with World Vision. Our apologies to Dr. Tracey.

On to Middle School in Hong Kong

One significant ministry of the childcare program of World Vision of Hong Kong has been to encourage sponsored children who have finished elementary school to continue on to middle school. All of World Vision's sponsored children around the world attend primary schools. But in many countries education beyond that is so expensive that it is impossible to provide this for the children.

Many of the sponsored children in Hong Kong have displayed outstanding abilities since they began middle school. Several of this year's students are at the top or near the top in their class standings. Two staff members,

both former school teachers, have been supervising the nearly 200 middle school students to encourage them to do their best. World Vision of Hong Kong is justifiably proud of its sponsored students.

An Aid in Organizing Your Time

Edward R. Dayton, director of World Vision's Missions Advanced Research and Communication center has recently released *Tools for Time Management*, a toolbox of ideas and concepts for leading a more rewarding life by doing a better job of managing your time. The book comes out of four years of experience in teaching time management seminars and is in response to the large number of questions that have been asked by the hundreds of church leaders in this country and overseas who have attended these seminars.

The entire concept of "management" as part of the mission of the Church is one which is receiving growing acceptance on the part of many church leaders. According to Dayton, organizations designed to accomplish a "mission" need, by definition, tools that will help them manage their manpower and resources toward completing the mission.

However, this book deals not only with the management of organizations, but also with the management of one's personal life. Dayton has discovered time and time again that if the Christian is unable to totally integrate his task or job with his personal life as a Christian, he is less than effective in his work. The book, published by Zondervan in November, promises to open new doors of effectiveness for many.

Just a Reminder

Showings of World Vision's new documentary on the refugee situation, *They Search for Survival*, have begun across the country. Please watch for announcements in television listings for your area. And please join us in prayer for the impact of this program.



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Father for a hundred children

by Edmund W. Janss

Director, Childcare Ministries,
World Vision International

Last month while on assignment in Cambodia, I first met "Jimmy" Se Jung Rin. He was playing soccer with his orphanage kids and was obviously enjoying every minute of it. Jimmy's orphanage is an old farmhouse with a number of outbuildings. It is small and looks inadequate for its purpose, but it has become a haven of love. On my arrival, he gathered the children together to sing hymns in (believe it or not) four different languages.

During our visit together Jimmy related to me his reasons for being in Cambodia. He had come in February 1974 on a two-week visa, having just been discharged by the Korean Army. As he walked the streets of Phnom Penh, he was aware of the multitudes of ragged boys and girls who roamed at will, begging and pilfering. It did not take long for him to get acquainted with some of them. He had been a "street boy" himself a generation ago, separated from his family by the war and the aftermath of Korea's death-struggle. Now a Christian, his warm glow and understanding drew the youngsters to him.



Se Jung Rin and some of his children

With his own money he rented a farmhouse (\$10 a month) and took in his first handful of waifs. The work grew steadily last spring and summer, especially as war activity around the city created more and more orphans. With his own hands, Jimmy constructed beds and covered them with straw mats. Next he set up classes for his children. Not knowing the language, he appealed to Cambodian Christian teachers to help, and some of them came to his aid. Soon he had a simple but effective school, not only for his own children, but also for the others in the neighborhood.

As his family expanded, his money dwindled. Inevitably, one day the cupboard was bare. By now he had won all of his boys and girls to the Lord; so they did the obvious—they prayed all night, asking God to send rice for breakfast.

It was then that Minh Voan, our associate field director in Cambodia, heard of Jimmy and his work. Greatly moved by stories of Jimmy's Christian devotion and love for his children, Voan became God's instrument to answer their prayers. A carload of rice, dried fish and dried milk went that morning to the orphanage. A short time later Dr. Pene Key, our medical supervisor in Phnom Penh, and her team began making regular visits to the home.

Jimmy himself has an exciting story. Being a karate expert (with a blackbelt in Korean *Tae Kwon Do*) and a former skydiver in the Korean

paratroops has given him a background quite appropriate for the turbulent life of war-torn Cambodia. But at the same time he is a gentle man of faith, and his prayers are particularly effectual. "My mother taught me to pray," he says. "There was a time when I was very popular with the tough guys in Seoul. I could outdrink them all! But my mother, who found me wandering the streets after the war, kept praying for me. Every morning at 4:30 she got up to intercede. Then while I was on duty in Saigon, the Lord met me forcefully and saved me."

Not only does Jimmy run his orphanage of a hundred children efficiently, but he finds time to teach English and karate each afternoon to help with finances. He also teaches karate to his boys as "an exercise in self-discipline."

There are, of course, plans for expansion. He is hoping to have a street boy program similar to the one World Vision runs in Vietnam, and our New Zealand office has pledged its support. More than that, he dreams of a large children's city where perhaps a thousand orphaned little ones can find a warm and accepting community—a place of peace and security amid the tumult of war. The Cambodian government recently offered 80 acres of beautiful paddy land in a safe part of the city where World Vision might help Se Jung Rin fulfill his dream.

There seems no end to Jimmy's courage and concern. During the

month I was there, for example, he went out to a spot north of the city of Phnom Penh. Here some refugees had been burned out of their homes by the Khmer Rouge (Cambodian Communists). During the night he had felt the concussion of shells and wanted to see if there were any children who might need help.

Sure enough, there in a rice paddy he saw Sary Chanh, a lovely little girl. She was lying on the ground in agony. His companions begged him not to venture out into the field because bullets and grenades were still flying. But he ran out, gathered the youngster in his arms and carried her to safety. He quickly stemmed the flow of blood from her wounds. Her leg was so badly shot up that it later had to be amputated. Moreover, she was in a state of shock for she had just seen her mother, father, brothers and sisters killed. The girl was immediately rushed to the hospital for necessary surgery. Sary now lives at Jimmy's orphanage where she is slowly recovering emotionally and physically.

"The Lord won't call me home," he says, "until my children have been cared for."

.....
 I want to help ministries like Se Jung Rin's by supporting World Vision's childcare programs in Cambodia. Enclosed is my gift of \$_____. 4331 H4C-003

I would like to sponsor a child. I prefer a boy _____ / a girl _____. Enclosed please find my \$_____ for _____ month(s) sponsorship. (I understand that sponsorship is \$12 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.) 4101 H4C-004

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

name _____
 address _____
 city _____ state _____ zip _____



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criticism and dissent



Where have all the 'amens' gone?

by Marie K. Wiens

A father of a teenager told me recently, "I used to say an audible 'Amen' in church now and then when I was blessed or when I thought it well to underscore something the minister said, but no more. My daughter asked me not to; it embarrasses her. 'None of the other kids' fathers do that,' she said. So now I just write a letter to the minister occasionally to say, 'That was good, God bless you.'"

How ironic! In an era when we freely clap in time to music, when we sway to an exciting new beat, when Jesus people on the streets call a "God bless you" as you pass, we have become so formal in our churches that we sit deadpan like the proverbial stoic Indian.

In a recent Sunday evening service we heard some rather stirring musical renditions. During the offertory a trumpet trio played "The Battle Hymn of the Republic." The church sanctuary pulsated to the vibrant strains, and we were raptly attentive. At the end one child, a preschooler, impulsively blurted out a loud "yea" in appreciation. Everyone smiled in delight, but only this one child, without "proper" church manners, gave vent to his expression.

Mrs. Wiens is a writer/editor for Mennonite Brethren Missions/Services. She and her husband spent 18 years in Europe and South America serving with the Mennonite Central Committee.

It seems like a paradox to say that we will have to work hard at being spontaneous, because spontaneity is something you don't work at—it's there, or it isn't. For most of us, I fear that, although it's there, it's buried in our sophistication and is suffering from educated inhibitions. Perhaps it's better to ask, "How do we recapture a spontaneous stance, so that we can once again give vent to joy when we experience it?"

In a sense we're caught in a conflict. On the one hand we demand good music—no mistakes at the organ please—but we want more freedom in singing. We want good preaching but we don't want to be *presented with a sermon*. We don't want slipshod planning on a Sunday morning, but there's something good to be said for varying the program, too. I rather bask in a break in routine. It's a little like finding an unexpected ingredient in a dish, an ingredient which adds zip to an otherwise ordinary recipe.

Twice on one Sunday morning something unusual happened in the church where we now worship. A man got up *during* the sermon and loudly refuted what the preacher was saying. While I did not agree with what the man said, nor would I advocate such a procedure as a regular feature of the Sunday morning service, it did one thing for the congregation of one thousand:


Everyone was alert for the remainder of the service. Sleep fled. Daydreams were interrupted. And for the following several Sundays there was an alertness, a sense of expectancy not generated by the minister's sermon titles alone.

I am not advocating a meaningless "hallelujah, amen" type of punctuation in a church service. This can be distracting and almost like a reflex action. But a good resounding expression of "hanging in there" might not be amiss.

"Hanging loose" need not mean a careless, ill-prepared way of conducting a service, but it could be a way of being flexible to meet the needs of different types of people. Of course there is a vulnerability about hanging loose. Something might not go as expected, or some embarrassment or indignity might occur. If we could learn to view that as we do a spilled glass of milk at the dinner table, then no one would need to be uncomfortable.

What prompted me to write as I have? It was probably a longing for a warmer fellowship than I find in a formal church setting. "Stained glass windows do not a fellowship make." Microphones, with their steel umbilical look, do not create warmth either, although we recognize that these are a necessary part of a large group meeting.

Jesus was traditional in a sense. ". . . and as his custom was, he went into the synagogue on the sabbath day. . . ." He was also divinely creative. He preached in the temple. He also preached on the beach, had prayer meetings in "odd" places and taught "Sunday school" in a rocking boat.

Perhaps after all, our trouble is that we are *too* comfortable in church. Some tension—a holy, creative tension, if you please, might be a refreshing, if somewhat unsettling, happening. A holy squirm, I maintain, is better than an easy-chair comfortable complacency. Amen! 

The Nativity and the Hungry

Much will be said this Christmas about the song of the angels; much less will be said about the song of Mary.

Recall the thrusts and counterthrusts of the Magnificat:

My soul magnifies the Lord. . . . He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away.

Here, in poetic yet realistic phrasing, is an overview of God's action in history, with Jesus Christ as its centerpiece.

Notable, surely, is the attention that is given to the *hungry*. It is pointless to "spiritualize" the reference. The context is all against it.

Hunger—raw, gnawing, numbing hunger—is one of the most unflattering, unnerving marks of our grossly maladjusted civilization in this year of our Lord 1974. Seven years have passed since the President's Science Advisory Panel on World Food Supply reported that in the underdeveloped nations 60 percent of their people were suffering from malnutrition, with irreparable damages in physical and mental retardation. The same report stated that, in addition, an estimated 20 percent were victims of undernourishment or slow starvation.

Meanwhile the raping of nature and the upsetting of the ecological balance have gone forward apace. Meanwhile the United States, on a "consumeritis" binge, continues to use up 40 percent of the earth's resources for the benefit of 6 percent of the earth's people (statistics used by former President Nixon more than once). Meanwhile natural disasters, combined with man's ignorance and obstinacy, have contributed to the death by starvation of hundreds of thousands in Africa and Asia. Meanwhile—forget it not!—America has spent some 50 billion dollars in order to have four men swish through lunar dust in their motorized moon-buggies.

Small wonder that Colin Morris, of Africa and England, finished a BBC broadcast on "Ironmongery in Space, Poverty on Earth" by asserting, "I don't think the entire space program is worth the life of a single hungry child." We may not agree with him, you and I, but perhaps Jesus Christ would. And that is terribly important.

It should be remembered that all of God's action in history, excepting his eternal decrees, is action in which his sovereignty is self-limited. That is to say, his action is related to and, in a sense, governed by man's action as a responsible steward of the earth and its bountiful resources. The Creator's word to the creature is: "Be fruitful and multiply, and fill the earth and subdue it" (Gen. 1:28). "Subdue," however, does not mean *exploit* it, *ravage* it, *devastate* it. Far otherwise, it means *tend* it, *nurture* it. This is the mandate that God gives to man for

man's stewardship of the world.

Failing this test of responsibility, man is now faced with the threat of immeasurable tragedy by reason of the exhaustion of earth's resources. To begin to grasp the seriousness of this threat, you need to read a just-published volume called *An Inquiry into the Human Prospect* by Professor Robert L. Heilbroner. There is no "Bible" in it—just a hard look at the human condition by an economist.

Even if Heilbroner's book were crammed with Scripture, it wouldn't necessarily put us on the right trail. It might lead to nothing more than an eschatological cop-out: "Jesus is soon coming back and He will put everything right!" He *is* coming back, and it *could* be soon, but meanwhile the human stewardship of the earth and its resources remains in effect and the Christian motives for doing something about it are as valid and urgent as ever.

What can be done to help "fill" the hungry and to send away "empty" the self-centered "rich?"

1. Help elect to the Congress more men like Senator Mark Hatfield and Representative John Anderson.

2. Do less worrying over the bureaucracy in Health, Education and Welfare and more worrying over the bureaucracy of the Pentagon, an establishment whose wastefulness beggars all description. A defense capability we must have. Lust for overkill we can do without.

3. Begin to discipline yourself to a lower standard of living for the North Atlantic community of nations in order to make possible a higher standard—at least a survival standard—of living for the less developed and often hungry Third World.

4. Rouse yourself to the support of those agencies of the Christian church, and those voluntary societies that stand alongside the Church, which, however stumblingly, are striving to do something about what Heilbroner calls "the race between food and mouths." These efforts are manned by people who deeply care, who believe that immediate relief often spells the difference between living and dying, who know at the same time that beyond relief is the immensely important task of rehabilitation, re-education and the developed capability of self-help and self-survival.

All this is to be undertaken in the certain knowledge that there is no *adequate* solution of our human ills that does not embrace that faith in Christ which brings believers into His new creation—forgiven, reconciled, made whole.

When she celebrated God's concern for the hungry, Mary was looking at the first Christmas. You and I *could* be looking at the last one.

Paul Speer

world vision

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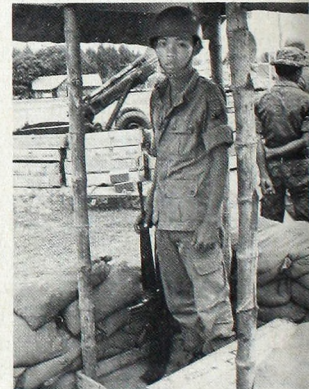


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