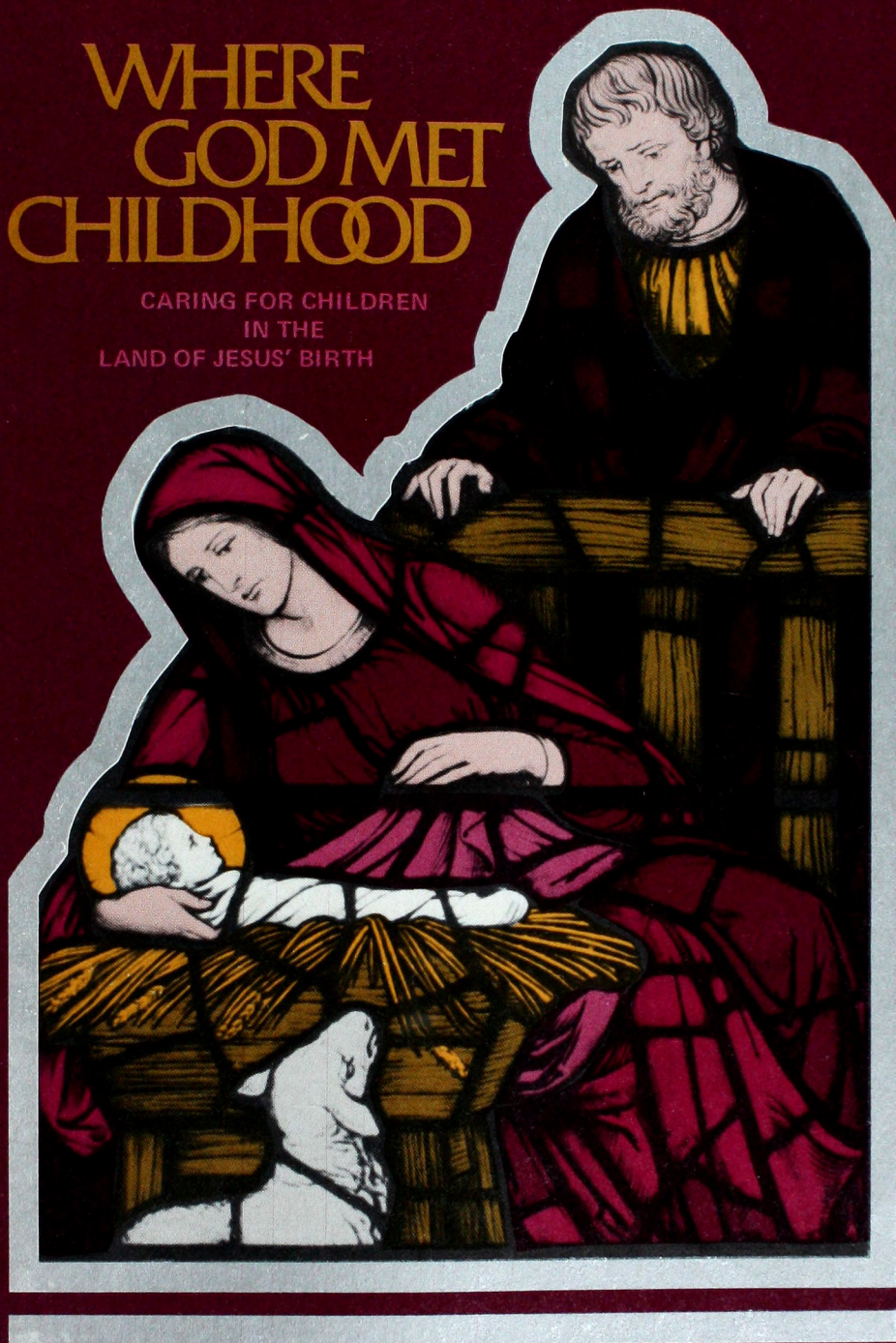


# WORLD VISION

## WHERE GOD MET CHILDHOOD

CARING FOR CHILDREN  
IN THE  
LAND OF JESUS' BIRTH



25

Special  
Twenty-fifth Anniversary  
Issue

Essay Contest Winner:  
"The Babylon Confrontation"  
by Gordon MacDonald

# IN THIS ISSUE...

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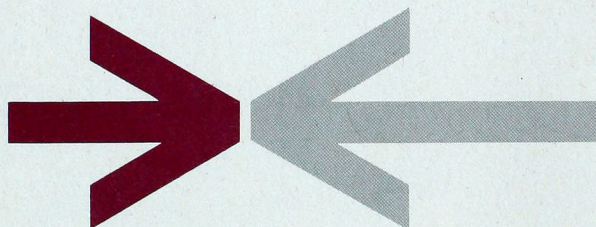
*Our anniversary issue is also our Christmas issue, and inasmuch as childcare has loomed so large throughout the history of World Vision from its earliest beginnings, it is happily appropriate that we begin such an issue by reviewing our care for children in places like Bethlehem, Nazareth and Jerusalem.*

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*This issue marks the close of World Vision's 25th anniversary year. Joining in the concluding celebration are Richard Halverson, Larry Ward, Han Kyung Chik, Carlton Booth, Ted Engstrom and Stan Mooneyham. After you finish the special section, turn to p. 23 for Paul Rees' perspective on the occasion.*

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*A major part of World Vision magazine's celebration of the first 25 years has been the essay/sermon contest on social action in missions. This issue contains the results and the winning manuscript.*

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**Demra-  
The Overnight  
City**

*What has Fresno, California got to do with Demra, Bangladesh? Lots. They are closely related—brothers, in fact. Action taken in Fresno County on Christmas morning will spell life and love for thousands of folk in Demra to whom Christmas has heretofore meant nothing.*

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**world vision®**

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## Caring For Children in the Land of Jesus' Birth

**N**adia is a blind 14-year-old who has no family. Somehow at age six she had found her way to a World Vision-assisted home just inside the town of our Lord's birth. Because some of the girls there have one or two parents, Nadia's lack made her feel unwanted until the warmth of the home began to enfold her. As tests were made on her eyes, it was found that she did have about 10 percent "tunnel" vision in one eye, but there were no funds for therapy. Times were troubled then, and Bethlehem was still part of west-bank Jordan. The youngsters were happy just to have food, clothing and love.

The king of the country, although a Moslem, expressed gratitude for the work that Christians were doing for handicapped youngsters in his land. And because six-year-old Nadia had no family, her story especially appealed to him. As the months passed, he made funds available so that she could fly to England for optical surgery. When she returned to the home a few months later, able for the first time to see just a tiny bit, she continued studying and singing and growing with the other girls in the village that was Jesus' birthplace.

Occasionally, the king visited the home and asked to

---

by Edmund W. Janss

Director, Childcare Ministries, World Vision International



see Nadia. Much excitement would ensue as another child was dispatched to find her with the words, "The king is here and is waiting for you."

Two thousand years have passed since a greater King came to Bethlehem, and God met childhood in the flesh. There He made common cause with the town's children to share and bear their sorrows, and to heal. Today His incarnation continues through the hands of many housemothers and teachers.

Working with other evangelical groups that have been ministering in Bethlehem and other Bible towns, World Vision is now reaching out to over 2500 needy boys and girls. For as wars have swept the Holy Land over the past hundred years, Christian orphanages and schools have sprung up for these desperate children. After each battle, as towns have been obliterated, doors have opened from Dan to Beersheba and have taken them in. So often the case histories have read like this: "There is little information about the parents of Eman. They are probably dead—but the circumstances are unknown." And all too frequently are added the words, "This child is blind."

Ibrahim was an eight-year-old boy who meandered aimlessly after the six-day war. His parents had been killed, and his right arm had been badly wounded. Wandering the rutted streets near Jerusalem, he noticed a group of boys playing in front of a building. When they had gone to school, he decided to wait outside the home. "Perhaps," he thought, "there is room for me." The superintendent found him that night sleeping by the door and carried him in. A doctor discovered that the lad's arm was so badly infected that it had to be amputated above the elbow. But his life was saved, and he has since learned of the love of God through care and teaching at the home.

World Vision's work in the Mediterranean area extends now to Lebanon, Jordan, Cyprus and Turkey. Hopefully, there will soon be additional outreach in Egypt and elsewhere in Asia Minor. To minister to 25 homes and schools, a childcare desk has been established

at our European office. Occupying that position is Maureen Lampard, an Englishwoman who is fluent in Arabic and has had 10 years of experience with children of the Mideast.

Thousands of refugees, too, are a challenge to World Vision—especially the young ones who are affected first and most. For the past quarter century, there has been a tiny 25-mile stretch of land that reaches from Rafa on the old Egyptian border to a mile or so north of Gaza. Here 350,000 refugees are still crammed awaiting settlement of terms between governments. Meanwhile, the United Nations and Christian groups minister to their needs. And here, too, World Vision hopes to labor soon.

On the island of Cyprus, fighting last year caused 200,000 people to flee to refugee camps. Today 150,000 remain who need love and Christian concern. Already, World Vision has begun assistance to deaf children in a home on the border between the troubled factions.

One worker reported in her diary after visiting a refugee camp: "A tiny youngster came toward me hesitantly today. When her eyes looked into mine, I knew the Lord Jesus would have blessed her. But she passed me and went into the darkness of a nearby hovel. . . out of my life. It was almost as if I had heard a Voice saying, 'Inasmuch as ye have done it unto one of the least of these. . . .'"

After one conflict not long ago, families fled across the Jordan and children were separated from parents. Many of these lost children were found by Christian nurses on the way to work at one of our homes on the Jericho road. When communications between opposing sides were restored, some parents came to reclaim their little ones. But, sadly, some never did return, and five-year-old Miriam asked one day, "Is no one ever coming for me?" No one ever has. Today her housemother and her sponsor are supplying the extra love she needs.

To the north of Israel and Jordan lies troubled Lebanon, where World Vision is also reaching out to children. Here, into one of the world's most forsaken areas, near the Valley of Bekaa (Psalm 84), thousands of Armenians were forced to flee earlier in the century. They still have not been accepted by surrounding governments. These troubled folk first huddled between two hills of the Anti-Lebanon mountains. Occupants of the settlement slept and ate on hard mud floors. Their only heat in winter was a rare fire built in the middle of a hut with scanty branches of the thorn bush, the only native vegetation in the area. Despite a climate that brings blinding heat in the summer, winters are bitterly cold, often burying drab villages in three feet of snow. During summers, temperatures often reach 110 degrees, and flat huts are poor protection from blazing sunlight.

It is here that kindly Lutheran sisters came 20 years ago with the gospel in their hearts. Their equipment was skimpy—a few schoolbooks and medicine kits. But soon they had set up a clinic, opened a school and conducted worship. New houses and classrooms were built, and World Vision sponsors are now making a difference for the children. The girls have formed a Girls' Association.

Their mothers meet in the school every Wednesday night for sewing lessons.

Not long ago, after a chapel was erected, a mysterious crate arrived at the home from Switzerland. Eagerly pried open by the older boys, it contained. . . . a bell for the steeple! And just in time for Christmas.

In the village of Nazareth where Jesus grew is a home for the handicapped that attempts to give love as He would give it. Five substantial buildings compose the orphanage, and there is a large garden where the children can play. The home raises its own lettuce, spinach, olives, figs, plums, apricots and lemons. These deprived youngsters have their own school, their own toys and their own games. Every morning and evening they learn anew the meaning of prayer to a loving Father whose Son lived nearby many years ago. It is a warming experience to these rejected children to meet Him, as Wordsworth said,

*Whose dwelling is the light of setting suns  
...and in the mind of man.*

It seems to the visitor that the Lord shares in a special way with these children in the suffering that accompanies the existence He has given mankind. The little ones are helped in places so familiar to our ears: Shepherds' Field, Jericho, Bethany, the Dead Sea and Nazareth. And several thousand of them are still waiting



*A picnic for the sponsored children in a home in Bethany*

for sponsors. For many, of course, we have already found loving friends, and letters are happily exchanged. They are couched in words of real affection:

"Dear Hannan," reads one, "Daddy and Ruth and Mary send you their love. We were all so happy to get your nice card and letter. I was glad that the sweater fit you so well. It looks lovely on you. Thank your teacher for sending me the snapshot of you wearing it. We are going to try and send you money for some picture books

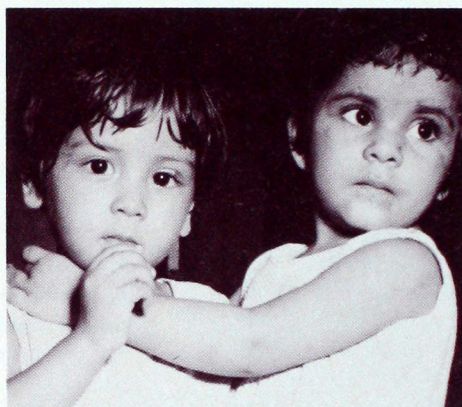
and a doll very soon. I hope you will like them. Write to us when you can. We all enjoy your letters so much. With all our love, Mother and Daddy Jamison, and Ruth and Mary."

And from one of the blind children come these words:

*They say that we are the blind; they shake their heads and click their tongues  
And say how sorry they are—but—they have never known the world in which we live  
The long dark night of loneliness, enabling us to sense His presence  
Or the presence of a kindred soul, or recognize the footprint of a friend*

*No, they have never known what it means to stand before the world unsure and insecure of everyone save God.  
Yet, blinded by their vision, they complain and fight their petty wars,  
And say that we are blind—we who see and know the feeling of a friend. . . .*

Some children still wait for the love of such a friend.



I want to help World Vision extend its sponsorship program to other needy children around the world and help provide for the emergencies in the lives of sponsored children. Enclosed is my gift of \$\_\_\_\_\_. 4300 H5B-001

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 \$14 a month, for at least one year if at all possible, and that I will receive a brief history and photograph of my child.) 4102 H5B-004

Name \_\_\_\_\_

Address \_\_\_\_\_

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

World Vision account number \_\_\_\_\_

*(See mailing label on back cover of magazine.)*

# WORLD VISION INTERNATIONAL



## Twenty-five Years of Helping People Care

The closing of a year often becomes an occasion for reminiscence and nostalgia—the end of 25 years perhaps even more so. This special anniversary section provides that, but also more than that. It does not attempt a detailed description of World Vision and the development of its multifarious ministries around the globe, though there is some of that. But if you read carefully and thoughtfully, I think that you may well catch something of the spirit, the essence, of World Vision—which is revealed in part by the historic facts but which in part also transcends those facts. This spirit can never be satisfactorily accounted for apart from the Holy Spirit, for without His regenerating and sanctifying work as the Spirit of love, there would be no World Vision. As several of our contributors have reminded us, *to God be the glory.* —Ed.

## A History of Service

by Richard C. Halverson,

Chairman of the Board of Directors and former Interim President, World Vision International and Pastor of the Fourth Presbyterian Church in Washington, D. C.

It has been my privilege these past 25 years not only to watch World Vision grow, but to know intimately the hearts and minds of its leadership through participation in its Pastors' Conferences and as a member of its board of directors.

Conceived and born in the heart of an evangelist, World Vision has had a unique mission in the world during a time when much of the Church has been polarized by controversy as to whether evangelism or social action is to be its major or exclusive role. Beautifully transcending this spiritually enervating debate, World Vision reflects the heart and passion of its founder, Dr. Bob Pierce, by ministering to the total need of men, women and children, wherever and whenever that need is discovered. Like alternate beats of the same heart, evangelism and social action have been the preoccupation of this missionary service organization from its inception.

Following World War II, Dr. Pierce went to mainland China as an evangelist, under the auspices of Youth For Christ International, of which he, with Dr. Billy Graham, was an international vice-president. Burdened for the spiritual lostness of those to whom he ministered, he engaged in evangelistic crusades wherever and whenever possible. But he found himself irresistibly moved to minister to the physical needs of veteran missionaries who had had no contact with their home bases, not only throughout World War II, but throughout the Japanese invasion of China as well. From its earliest days, World Vision has therefore been a servant to missionaries of all denom-

inations, responding to their immediate needs instantly.

In addition, there were the homeless who found in Dr. Pierce one who would not ignore their plight and who did whatever he was able to do to care for them on the spot, with the promise to do more as soon as he was able to mobilize the resources.

This early response to the needs of missionaries cast World Vision in a unique mold as a servant to other missionary organizations and to Third World churches, as well as to innumerable individuals. Long before incorporation, its destiny was determined as a channel to help any and all, whatever their need, with immediate relief for the sake of Christ. To this day World Vision never requests any funds for itself as an organization. It remains true to its original mission of representing human need to those who are in a position to respond to that need and to channel that help to the point of need as quickly as possible.

Basic to this strategy was Dr. Pierce's conviction that World Vision should operate with a minimum of organization so that response to need could be viable and rapid. His vision: Meet the need immediately to the extent possible and then do whatever else is necessary as quickly as possible. That is, meet emergencies when they are emergencies; respond to crisis when it is critical. Consistent with this policy World Vision works through existing evangelical organizations in the field rather than establishing its own elaborate distribution apparatus. Dr. Pierce worked through the national churches when-

ever possible, or through other missionary organizations. Hence the modus operandi—"meeting emergency needs in crisis areas through existing evangelical organizations."

As one travels the world, one finds few institutions bearing the name World Vision. But there are hundreds of schools, orphanages, widows' homes, clinics, hospitals, dormitories and church buildings, built with and/or supported by funds contributed through World Vision and bearing the names of familiar overseas missionary bodies or national churches.

World Vision continues to this day, despite its remarkable growth, to follow the critical policy of responding immediately to need in as personal a way as possible by

maintaining direct lines between the donor and the needy. The need is personal; the one who heeds World Vision's cry for help for the need is personal; the channel must remain personal, compassionate.

Early in Dr. Pierce's first China experience, a missionary whose home was already filled with children thrust a child into his arms with the challenge: "I have no more resources without taking from those for whom I am already caring. You take care of this child." Dr. Pierce accepted the challenge, and the number of children cared for has grown from that one to more than 80,000 in 36 countries, with close personal interest and concern for each child.

The policy has been graciously reciprocal. Many of the evangelists,

ministers and Christian leaders in Korea today, for example, can look back on a childhood in a Christian home with letters and photographs from an American sponsor who cared about them. Many of those same children are providing the dynamic Christian leadership today that is evangelizing the Korean military and helping Christianity grow two or three times faster than the country's general population. What has happened in Korea is also happening in Indonesia, the Philippines and other countries.

I shall never forget my family's first orphan. Dr. Pierce and I were in Seoul in 1954 for the second Pastors' Conference. In those days the central city was devastated, with few buildings standing, and huge craters provided shelter for gangs of urchins when they were not roaming the streets as scavengers. One little boy came upon an object in the street which attracted his attention. It was a hand grenade which exploded while he held it. His hand was blown off at the wrist, his face was shattered and his eyes were blinded. Kim Jae Yul became our boy, on the spot. Today he pastors a rural church in Korea and, incidentally, is a talented musician.

**W**orld Vision has done more than simply pay lip service to the founder's concern for the "whole person." Since it has been supporting the work of many missionaries and national churches, it could have left to them the responsibility of spreading the gospel. Those organizations are surely doing that, and World Vision helps them with funds for printing and distributing Bibles and other Christian literature. But World Vision early in its history also set out to add to the Church worldwide by strengthening, encouraging and challenging its leadership to more fruitful evangelism and pastoral care, primar-

*Rice distribution in Southeast Asia*



ily through Pastors' Conferences.

The morale of the Korean people in the early 1950's was, understandably, at a low point. Thousands of people had fled the Communists in the North, leaving their homes and possessions behind. Many of them were discouraged and disheartened by the turn of events that had uprooted them and altered their lives. Included in this number were many of the country's pastors and church leaders.

One of those pastors was Dr. Han Kyung Chik, whose extraordinary ministry in Young Nak Presbyterian Church helped it become the largest Presbyterian church in the world. Dr. Han retired a few years ago, at 73, but he still preaches at Young Nak and, as minister-at-large for World Vision, is playing a vital role in Korean church growth and in the evangelization of the Korean military.

**B**ob Pierce has always been an evangelist and, as such, he simply could not remain behind a desk and administrate. He had to be in the field finding out what more World Vision could do. And he had to preach. Dr. Stan Mooneyham, who became president in 1969, is no different. Each man has headed occasional evangelistic crusades in various parts of the world that have proved strategic in God's timing.

Dr. Bob headed World Vision-sponsored crusades in the late 1950's and early 1960's that were the first mass rallies in Japan. Dr. Mooneyham headed World Vision-sponsored crusades in Phnom Penh in 1972 which were firsts for Cambodia. In both instances, God used these occasions to light a fire of renewal in those countries.

At a testimonial dinner for Dr. Bob Pierce not long ago, World Vision's founder and first president

said that the organization had grown beyond him, but that he knew that had to happen. World Vision has grown. God has not only blessed its work overseas, but He has given it favor in the hearts and minds of concerned Americans looking for an organization they can trust to channel their love to a needy world.

And God has also directed to World Vision the paths of some of the best professionals and managers I know—individuals whose talents and gifts are not only outstanding, but who know from whence their strength comes and who have faith in God's ability to help them reach out to more and more of His suffering people.

I cannot think of a better illustration of this than these past three years which have been a time of economic insecurity, unemployment, shortages and inflation for our country. Yet World Vision has grown fantastically during this time.

Three years ago it committed itself to a budget that was 20 percent higher than its 1972 income; God provided more than the 20 percent. In 1974 it extended its program 30 percent—and grew more. The budget commitments for this past year were based on 35 percent higher income, and God provided some 40 percent. To meet its 1976 program commitments, World Vision's income will have to grow another 40 percent.

As I reflect on the organization's 25 years of helping people in the name of Jesus Christ, I think that this has been World Vision's secret of success: It has always taken the first step of reaching out to help more and more people, confident that God would honor that step.

It is going to be exciting—for as long as God permits me—to continue serving and watching the great developments that He seems to have in store these next few years for World Vision.

## Bob Pierce—A Personal Tribute

by Larry Ward,

President, Food for the Hungry and former Vice-President/Overseas Division, World Vision International

**I**f it is true that an organization is often "the lengthened shadow of a man," then World Vision is in many respects (and in some very unusual shapes!) the shadow of Dr. Robert Willard Pierce.

The organization has to be shaped like the world itself—for the silhouette of this remarkable and incredibly peripatetic man has marked the places of raw need all around the globe since his first trip to China in 1947.

Too, World Vision as his lengthened shadow is probably jet-shaped, for Bob Pierce has been constantly on the go worldwide for the past 29 years. Month in and month out, year in and year out, a "Come over and help us" from some fresh crisis spot has been his signal to spring into compassionate action. And World Vision, as his lengthened shadow, has also darted around the world—both under his dynamic personal leadership for 16 years and then in subsequent years continuing under the "inertia of motion" he had generated.

It is impossible in this short space to chronicle adequately his many specific accomplishments, the honors heaped upon him by grateful governments or the unique facets of his leadership—rugged individual that he was and is.

So perhaps my personal recollections, based on many years and millions of miles of close association, are best summed up in this final observation. To me, the lengthened shadow of Bob Pierce is not only



world-shaped by his concerns and jet-shaped by his constant travels, but it is also *tear-shaped* by his deep compassion.


When the pages of his personal history are yellowed with age and the institutions built through his vision and help have crumbled, I suspect that the tears he shed in Korea and Vietnam and Bangladesh and elsewhere in my presence will somehow endure.

You see, the Bob Pierce I remember best is not the famed evangelist speaking to thousands of people in mass meetings or the distinguished statesman conferring with world leaders.

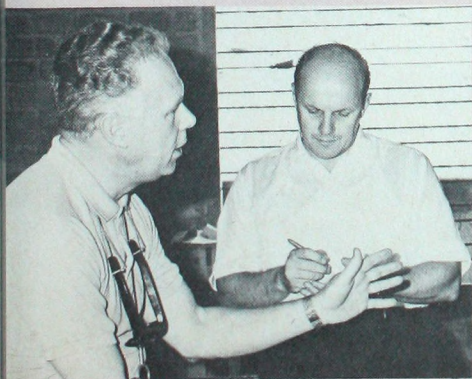
It's a man who dared to pray that his heart might be broken by the things that break the heart of God, and then lived to experience the painful reality of that prayer answered.

It's a man I often heard pleading with God on behalf of the widowed and the fatherless and the homeless and the hungry.

Yes, I think God still has those tears—in a bottle.

Bob Pierce can say with David of biblical record: "You have seen me tossing and turning through the night. *You have collected all my tears and preserved them in your bottle!*" (Ps. 56:8, LB). 

*Dr. Bob Pierce and Larry Ward—during World Vision's early days in Vietnam.*



## Twenty-five Years of Helping in Korea

by Han Kyung Chik, Pastor Emeritus of the Young Nak Presbyterian Church in Seoul, Korea; Director of the Korea Church Growth Institute, and Minister-at-large, World Vision International

*You shed heartrending tears for this country*

*Ravaged by disaster, conflicts and poverty.*

*You were so brokenhearted at*

*Miseries of the needy that you grasped  
Their hands together and knelt to pray.*

The above is a stanza of the poem which was read by Mr. Oh Sung Sam, a graduate student in our National University in Seoul, at the occasion of the banquet for Dr. Bob Pierce on the evening of October 2, 1975 at the Ewha Women's University grand dining hall. It was raining that night. But more than a thousand people gathered together—men, women, young people, students and even some children. The dining room was packed with people. As Dr. Pierce entered the hall the huge crowd rose up and clapped their hands lustily. The whole room was just filled with the atmosphere of gratitude. It was one of those moving scenes one cannot easily forget. Soon the whole crowd joined in singing the familiar hymn "Heavenly Sunlight." There was a prayer of thanksgiving and congratulatory music by World Vision's Children's Choir. After dinner Dr. Myung Sun Kim, the former president of Severance Medical College, Dr. Hee Sup Chung, the former Minister of Health and Welfare, and Dr. Howard Moffett, the president of Presbyterian Hospital in Taegu, made congratulatory addresses, and there were many other items on the program. It was the banquet for the 25th anniversary of Dr. Bob Pierce's service in Korea.

It was not the only meeting for him. There was also a special service

in Young Nak Presbyterian Church the next day commemorating Dr. Pierce's contributions in Korea. The large sanctuary was filled with people, and the overflowing crowd was accommodated in the chapel, participating in the service through closed-circuit television. It was estimated that about 3000 people gathered together for the occasion. The anthem "Hallelujah" was sung by the Young Nak Church choir. Congratulating addresses were made by Dr. George L. Paik, the former president of Yonsei University, and also by General Sun Yup Paik, a four-star general in the Korean National Army. There were some personal testimonies also, which were most moving. For instance, Mrs. Ok Hyun Paik told her life story with tears in her eyes:

*My husband was a high school teacher. He was also a good Christian. He organized a Bible class in his high school and taught the word of God to the students. But the Communists invaded Seoul during the summer of 1950. They came to the high school, arrested him and condemned him to death by the so-called Communist People's Court. But my husband asked a few minutes to pray before his execution. And he prayed aloud for the whole crowd and bravely met his martyrdom. I had four small girls at the time and did not know what to do. But Dr. Pierce helped me through the widows' home, and now all these girls have grown up and married and live happy lives. One is a medical doctor, two are school teachers and just one is a housewife. I thank God and thank Dr. Pierce for this wonderful grace. I am at a loss how to express all my gratitude to Dr. Bob Pierce.*

There was also a former leprosy patient who testified with simple

1950: Dr. Bob with Korean orphans



words somewhat like this:

*Dr. Pierce, I want to thank you for all that you have done for me. You did to me what Christ did for many lepers in His earthly life many years ago. I was an outcast in our society and had no hope for my life. But you helped me to heal this dreadful disease through World Vision Special Skin Clinic in Seoul. I want to thank you with all my heart. I know it is the love of God revealed to me through your heart.*

It was the spring of 1950 when Dr. Pierce came to Korea for the first time. I met him through Dr. Harold Voelkel, a missionary in Seoul. I had him preach in our church. He was then a young man, full of zeal and love for Christ and mankind. He told me he came to Korea to have an evangelistic meeting. So we arranged a crusade on the vacant lot near the South Gate which is located at the center of the city. Thousands of people, especially young people, gathered together to hear his simple gospel message. Thousands of the people heard the gospel and accepted Jesus as their Lord and Savior. But a few weeks after leaving Korea he heard the shocking news of the Communist invasion. He could not

just sit quietly and pray for the Korean people. He felt that he had to do something in a time like that. So this time he came back to Korea as a war correspondent of *Christian Digest*. So I met him again in this war-torn land. He actually saw with his own eyes what was happening in this tragic part of the world. He saw the Communists' atrocities; helpless refugees; orphans; widows, and devastated churches, towns and cities. His heart was broken literally. He could not help but do something. He wanted to do something for the many pastors who lost their churches. So he gathered them together in a large house by the seashore in the Pusan area and had a kind of meeting just to comfort them. Thus the first Pastors' Conference was held in Pusan, Korea in the summer of 1950. Soon he organized World Vision Incorporated and began his multiple work for Korea and the rest of the world.

Why did the Korean people especially invite Dr. Bob Pierce to Seoul to give him such a big welcome and ovation? Why did our government honor him with its highest


decoration? Well, the answer is very simple. He loved our people. He was and has been true to our people when we were in greatest need. And he tried to do everything to help our people in every way—spiritually, physically. I must mention, first of all, the contribution of World Vision in the area of evangelization. Dr. Pierce began his work in Korea as an evangelist. This spirit of evangelization has gone on strong through many Pastors' Conferences in the past and especially through the three big chaplains' conferences in Seoul, Taegu and Kwangju this year. Almost 3000 chaplains for the reserve army participated and were strengthened greatly for their work. Although the major work of World Vision is in the area of welfare, it has always emphasized the spiritual side of life along with physical help. So we have for instance "The Little Shepherd Movement" which is an evangelistic outreach among the sponsored children. In 1973 the Korea Church Growth Institute was organized with the help of World Vision. Through it the work of evangelization of our people has been greatly stimulated—by its many pastoral conferences, all-army evangelistic movement, film ministry, Bible correspondence school, *Church Growth Bulletin* and mass crusades.

I can enumerate some of the work of World Vision in Korea as follows: World Vision maintains or helps 95 orphanages; 10 baby homes; 24 widows' homes; three handicapped children's homes; 24 day nurseries; four schools for the blind, deaf and dumb; one tuberculosis sanatorium; 22 leper resettlement villages; one music institute; three children's hospitals; one special skin clinic, and one social welfare center.

The World Vision Children's Choir, which was organized in 1960,

has become world-famous now, making many tours around the world. The World Vision Little League team was organized in 1972. It won the championship in Korea in 1974, and it also won second place in the Far East Little League Tournament, which was held in Manila, Philippines last year. World Vision's scholarship fund helps 1503 students in higher educational institutions; 240 scholarship students have graduated from colleges or universities and are now working in a variety of walks of life.

In a word, World Vision gave our people who were in despair hope through the gospel. World Vision has helped so many orphans and widows during the last 25 years, and only God knows all its blessings. World Vision has helped many, many broken bodies and broken souls, who are now living the kinds of lives which God must have intended. World Vision has been helping the whole man in almost every way. We account this kind of work only as the very work of God through his faithful servants.

All glory to Him. Hallelujah!! 

## The Board of Directors— The Early Years

by F. Carlton Booth,  
Secretary/Treasurer  
of the Board of Directors,  
World Vision International

It was 20 years ago. I had recently come with my family to Pasadena from Providence, Rhode Island, where for 25 years I had been director of the School of Music of Barrington College. For three years I had been showing World Vision films in churches throughout New England. Bob Pierce, Frank Phillips and their small staff had just moved the World Vision office from Portland, Oregon to Los Angeles. They asked if I would join them and two others on the board of directors (Paul Meyers, who was well-known as First Mate Bob on the Haven of Rest broadcast, and Dr. Harold Jeffries). I was honored then, as I am now, to cast my lot with an organization

committed to "meeting emergency needs in crisis areas of the world through existing evangelical agencies."

A few months after coming on the board Dr. Phillips was called to be with the Lord; the First Mate's health was failing, which necessitated his resignation, and Dr. Jeffries, pastor of a large, flourishing church in Portland, found that he, too, could no longer serve as a member of the board. It was then that Dr. Richard Halverson, long-time friend of Dr. Pierce, joined us. For several years we three—Pierce, Halverson and I—comprised the official body of World Vision.

The organization was young and at times fighting for survival. I recall that in one of those difficult and trying years (1958) we met as a board 14 times—often in emergency session—faced with decisions which only God could help weak and dependent men to make wisely.

As secretary of the board it was my responsibility to keep minutes of each meeting; those records reveal something of the agonizing struggles we faced. At one meeting a proposal to spend \$1500 on promotion was postponed for lack of funds. Another minute that year reads, "Resolved: that to relieve congestion in our office [We then occupied a seven-room building on Colorado Boulevard in Eagle Rock, California.] we expand into the small frame building across the street, formerly operated as a hamburger shop, and thus eliminate the need for the barber shop and motel we now use."

But the Lord was faithful then as He is now. And loyal supporters stood by the work then as they do today. The board expanded, the staff increased, facilities were enlarged and through the years the work has grown, we believe, in favor with God and man.

To Him be the glory.



*World Vision's present board of directors: (back row, left to right) William Newell, Paul Rees, Mark Hatfield, Winston Weaver, Herbert Hawkins, (front row) Ted Engstrom, F. Carlton Booth, Richard Halverson, Claude Edwards and W. Stanley Mooneyham. (Members not pictured are Bruce Ogden and Coleman Perry.)*



The Korean Orphan Choir (later renamed the Korean Children's Choir) makes its first U.S. tour.

1961



1969

Dr. W. Stanley Mooneyham becomes president of World Vision, Dr. Bob Pierce having resigned due to illness.

World Vision's child sponsorship program begins in war-torn South Korea.

1953



1958

1970

World Vision sends emergency aid to Cambodia and Laos and typhoon-struck East Pakistan.

1975

World Vision declares war on world hunger. "Project: Fight Against Starvation Today" begins.



1964



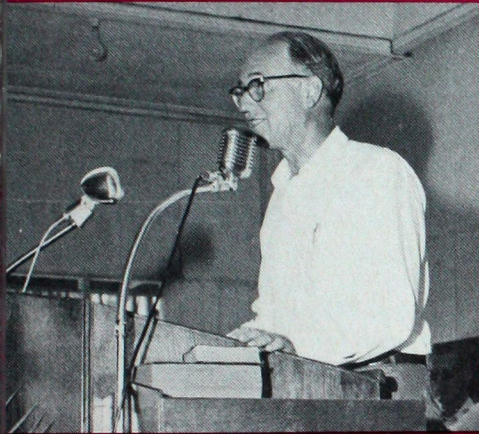
Ground is broken for the new World Vision headquarters building in Monrovia, Calif. (left to right) Ted W. Engstrom, Ben Earl, associate engineers, Richard C. Halverson (kneeling), J. Christy Wilson, Sr. and Clau

1950



World Vision is organized in Portland, Oregon with Dr. Bob Pierce as president. The first of four support offices is opened in Toronto.

Paul Rees joins World Vision to head up the vital ministry of renewal and encouragement for national church leaders, which began with the Pastors' Conference five years earlier.



# A LOOK BACK

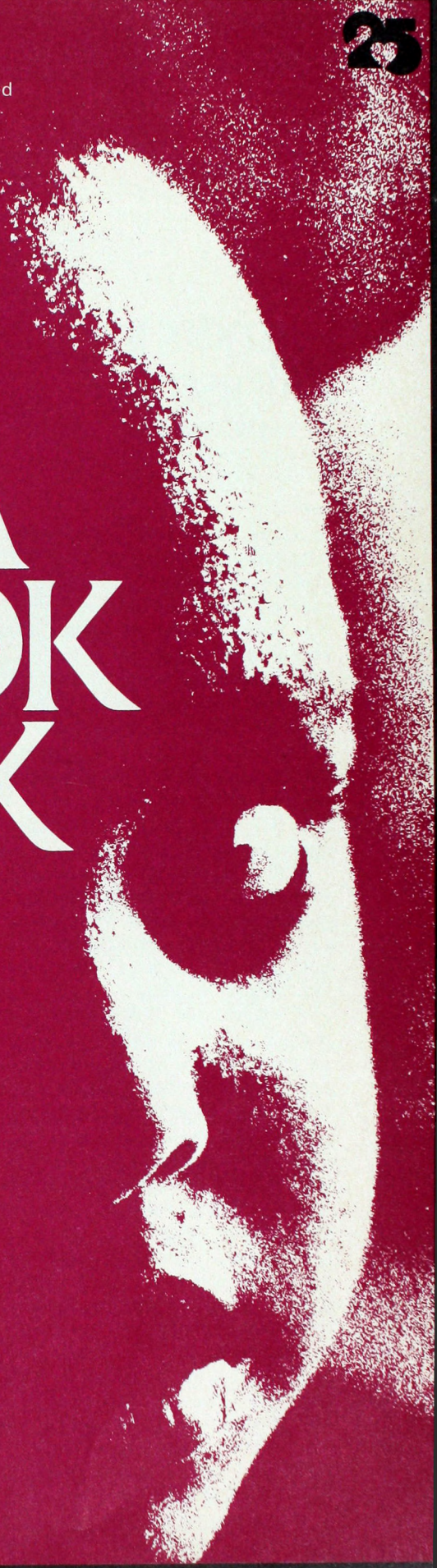


1973

World Vision sponsors 54,000 children in 25 countries. Many of these children have parents, but they live in the most deprived conditions.



by two Carlton Booth Edwards.



## Partners in Ministry

by Ted W. Engstrom,  
Executive Vice-President,  
World Vision International

Often, anniversaries are times for reflection—and rejoicing. This 25th anniversary year at World Vision, we have not had much time for reflection because of the tremendous new and growing opportunities for ministry constantly facing us. But we have been rejoicing in God's faithfulness! You will have noted, however, in this anniversary issue of the *World Vision* magazine that we have taken pause to reflect on God's grace and goodness to us as an organization during this quarter century.

Although my active association with World Vision has been but half its history (12½ years), my personal association with our founder, Dr. Bob Pierce, predates even our incorporation in 1950.

I first met "Dr. Bob" in 1946 at Medicine Lake, Minnesota. It was at an early Youth For Christ International convention, where Dr. Pierce was one of the principal speakers. His dynamism and burden for helping people were evident to me from the very first time I heard him speak, and from this meeting came a warm friendship.

Our paths crossed frequently in subsequent years, in many conferences, various overseas experiences, fellowship in each others' homes and in other ways.

Marked in my memory forever is the day in January 1963 when, just after having resigned as president of Youth For Christ International, I met Dr. Pierce at the Presidential Prayer Breakfast in Washington, D.C.


As soon as we met, his eyes filled with tears as he said, "God has

answered my prayers." I could not imagine what he meant, but he told me that for the several days prior to our casual meeting he had been praying about the possibility of my joining him in the rapidly growing ministries of World Vision.

Shortly thereafter, upon the invitation of Dr. Pierce and the board of directors, I joined heart and hand with these men in my present capacity.

In all of this God's hand has been evident, not only corporately, but, I want to witness, personally as well.

Often these have been hard, trying times, but God has always proved Himself faithful. Thus, I join with my colleagues, Dr. Stan Mooneyham, Dr. Dick Halverson, Dr. Paul Rees and others on the pages of this magazine to express my gratitude to God for this vehicle, raised up by Him and born in the heart of Bob Pierce, evangelist and Christian humanitarian.

And you—our partners—share fully with us in all that God is doing. We thank Him, and we thank you! 

*World Vision headquarters in  
Monrovia, California*



## 'Not Weary in Well-Doing'

by W. Stanley Mooneyham,  
President, World Vision International

Twenty-five years ago, World Vision was caring for the victims of a war in Korea—refugees, abandoned children, the hungry and homeless. Today World Vision is still caring, but now the refugees are in places like Indonesia and Thailand, the hungry are in places like Demra and the Ogaden province, and the children are in 36 countries on four continents.

For 25 years, as the physical needs of people are being ministered to, the name of Jesus Christ has been kept foremost as World Vision seeks to obey our Lord's commands to serve and witness in His name. Only as we give Him the honor and glory can we expect His blessing and guidance.

The year 1975 saw World Vision grow in staff, in number of projects, in number of people cared for and in the necessary administration. But 1975 also saw us challenged to increase our efforts in the struggle against world hunger, to redirect our efforts following political changes in Southeast Asia and to provide care for a rapidly increasing number of children in more countries than ever before. I am pleased with how World Vision's staff and supporters have responded to these challenges and with how much has been accomplished.

In the year ahead, God willing, I see our efforts focused on quality and responsiveness. We will strive for a thoroughgoing quality in all aspects of our ministries, and we will seek to be prayerfully sensitive to the opportunities that God puts before us. The



number of children cared for by World Vision sponsors will almost certainly exceed 100,000, making World Vision one of the largest agencies in North America for overseas childcare. Along with that numerical growth will be a deepening of the quality of the childcare program through increased staff training, expanded inspections and the setting of clear goals for each aspect of the program.

Our emphasis on feeding the hungry will not slacken. The hunger crisis may disappear from the headlines, but we remain acutely aware of the desperate needs of so many hungry millions.

Emergency care is necessary but not enough. Therefore, we plan to see our development program expand, particularly in Africa and Latin America, as more projects are undertaken that will help the poor and the hungry to become self-sufficient. This expansion will also include improving the quality in our projects to insure better and more effective use of resources. We also hope to see the building up of relief and development capabilities in some

of these countries, so that local Christians will be able to provide some of this assistance within their own countries. As our programs expand, we will also need to increase the knowledge and ability of our own staff to manage and administer these programs.

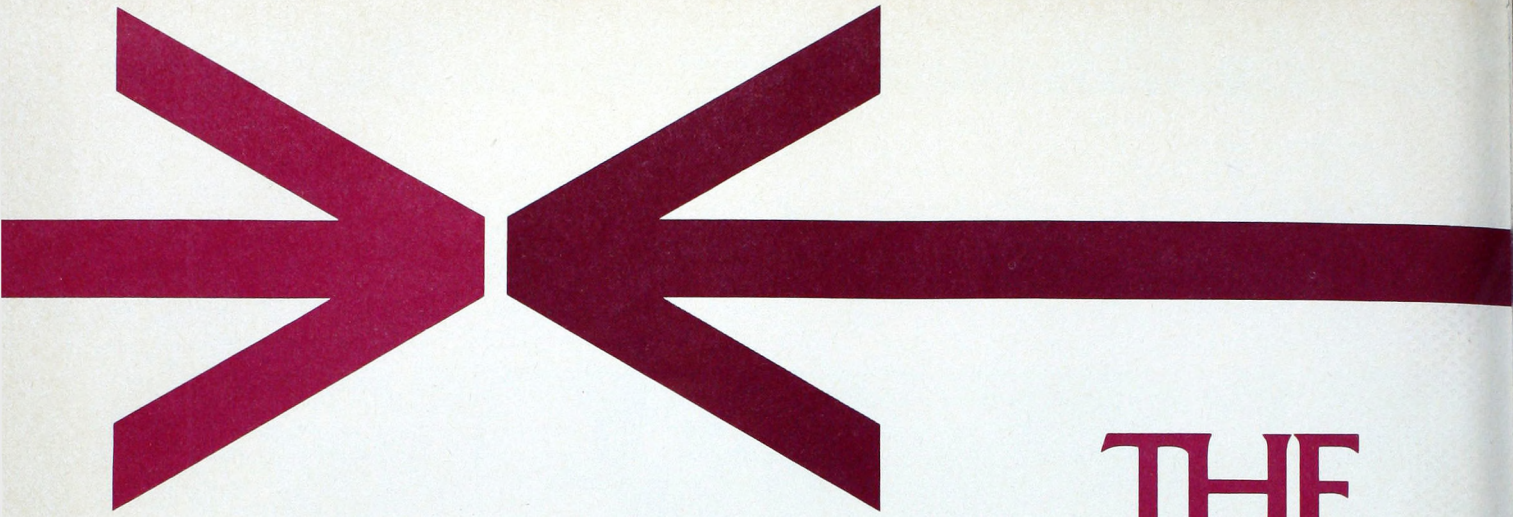
In the past year, each of the separate national and regional bodies that make up the World Vision International community has grown in strength. I see this world partnership continuing to shape itself in the years ahead as World Vision explores the meaning of true internationalism.

**A**s I look toward our second quarter century, I realize that, if the Lord delays His return, our 50th anniversary will be in the year 2000. That is an almost "magical" year for some, representing the threshold of another millennium. The world of A. D. 2000 will be vastly different from the one we know. Lifestyles will be greatly changed, government influence may be more pervasive, media and technology may have unimagined impact on our individual

lives, and it may well be a difficult time in which to be faithful to Christ and to minister in His name.

Yet I feel that the need for an organization like World Vision will be just as great then as it is today. There will be natural disasters to respond to, children to care for, the hungry to be fed, Christians to be encouraged and the good news of Jesus Christ to be preached.

In a world with so much turmoil now and most probably in the years ahead, it would be easy to grow weary and to feel that the problems are endless. Paul encourages us along different lines with his words, "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart" (Gal. 6:9, RSV). God is in control. He cares for you and for me, and we can depend upon Him. Let us be about the tasks He has given us to do, knowing that He who is in us is greater than he who is in the world. I know that the year ahead, and every year until His return, will continue to reveal God's faithfulness and His grace to those who are followers of our Lord Jesus Christ.



Last January we announced in these pages our 25th anniversary essay/sermon contest on social action in missions, a subject crying for attention, thoughtful development and guidelines for action. We received a fine response. And now at year's end we are pleased to announce the winners—a pastor, a missionary and a layman—and to publish the first place manuscript, "The Babylon Confrontation," by Gordon MacDonald (see below), who tells us it was designed as a sermon. Second place goes to "Dining with Dives," by Levi O. Keidel, Jr., of Fort Wayne, Indiana, a furloughing missionary from Zaire. Third place goes to "The Motive for Missions: The Good News and/or Good Works—A Biblical Perspective," by James B. Wetterau of Glendale, New York—a systems analyst for the New York Telephone Company. These last two manuscripts will appear in subsequent issues. The messages of these three essays merit careful consideration and spirited response. Our readers can thus be the real winners.

Our special thanks to all who took part and made a difficult task of selection for our judges: Frank E. Gaebelein, author, editor and Headmaster Emeritus of The Stony Brook School; Carl F. H. Henry, Paul S. Rees, Ted W. Engstrom and Frank E. Farrell, each with World Vision.

# THE BABYLON CON- FRONTA- TION

by Gordon MacDonald

The royal mood was ugly and getting worse when Daniel was summoned to the court of Nebuchadnezzar of Babylon. In a day when dreams were considered significant, the most powerful man in the world had experienced a disquieting nightmare.

A flourishing tree located "in the middle of the earth" had grown before the king's eyes. Birds, beasts and human beings had all enjoyed its nesting places, shelter and fruit. But with shocking suddenness the tree had been slashed down, reduced to a nondescript stump in the midst of a field. By the end of the nocturnal impression, the tree had become a demented maniac, a man with the mind of a mad animal.

If the dream's video was frightening, so was the audio. A voice from heaven underlined the sense of devastation with the warning that through this event men would realize "that God...the most High...rules over men's kingdoms, and that it is He who grants the reigning power to whom He sovereignly chooses" (Dan. 4:17). No wonder there was royal panic! Even without interpretation, the dream would raise paranoid fears in any man who had spent his life accumulating power and protecting it.

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*First-place winner Gordon MacDonald has pastored Grace Chapel in Lexington, Massachusetts since the fall of 1972. He is on the board of Latin American Mission (LAM) and teaches a course in pastoral ministry at Gordon-Conwell Seminary. Tyndale House has accepted Mr. MacDonald's book manuscript on marriage and will release the book in mid-76.*



Thus, the kickoff question of Daniel, chapter four is this: Who will confront Nebuchadnezzar with the meaning of the message dispatched from heaven? The staff of palace experts wouldn't. Either they were genuinely imperceptive or frantically aware of the dream's implications.

It is a dramatic moment when Daniel undertakes the interpretation of the king's dream, for he would set forth some special principles by which God works in every generation. He would underline laws which are universal in terms of time, culture and geopolitical boundary.

Therefore remember, Daniel's principles are not for the king's ears only; they are for the Church and its sense of mission today—for North American evangelicals who desperately need to rethink their ministries in a world of bewildered and betrayed people. Daniel has something to say about our national life, the nature of our gospel and the future of those who will reject by choice or by apathy God's ways in the world. In this fourth chapter, there are at least three special realities to consider. Think with Daniel as he develops them.

#### **Principle 1. OPPORTUNITY:**

**God sovereignly grants certain men and nations special opportunities, entrusting them with power and influence in the affairs of the human family.**

A primary theme in the book of Daniel, this principle was at the base of the prophet's nerve. Daniel's God dwarfed all of humanity's alliances and power-blocks; thus Daniel came before kings with proper respect, but never with irrational fear.

Because of that, this candid advisor of the king could begin: "It's you, oh king, who have grown and become strong. . . your dominion [runs] to the ends of the earth." History tells us that Daniel was right: Babylon—like the tree dominating the landscape—was the world's most formidable kingdom. No one disputed Nebuchadnezzar, for with the flick of his finger, men were elevated or destroyed.

The world looked on Babylon and called it the kingdom of the strong. But heaven would label it one more instance of God's sovereign grace to the weak in the course of history. Call it grace, because no man or woman, Daniel said, ever ruled one day more or less than heaven willed (Dan. 2:21; 4:25).

God not only controls a ruler's tenure but also the scope of his achievements. Again, Daniel's book speaks to that: that God delegates ruling power to special personalities and human institutions. In a world where men's instincts and passions are rebellious and exploitive if left unchecked, certain leaders and such structures are necessary. This is not to suggest that every ruler is God's

*chosen* man. Some apparently rule, not by God's choice, but, at least, by his patient permission.

There is no use talking about solutions to the brokenness of humanity until we have digested this principle. From Babylon to Washington and Moscow, God has revealed his concern for the general welfare of people through various institutions and structures of organization. This is not a widely recognized fact among Christians. But Daniel knew it and pointed it out. Governments, for example, create social vehicles in which weak people are protected, while the overly strong are prevented from abusing their power.

Like many others, Nebuchadnezzar misunderstood this. He saw the divinely given opportunity of Babylon as something to satisfy his own desires and ideals. And like him, many Americans—among them scores of Christians—have missed it too!

Such a principle may demand a reevaluation of Christian patriotism which has become frighteningly shallow in the past few decades. Tending to assume a sense of superiority and self-righteousness, we may have forgotten—like Babylon—that the United States is simply one more nation among many others given an opportunity to provide conditions in which persons can live up to their created potential.

Out of this misconstrued loyalty has emerged a national conceit which often evaluates men and nations in terms of weapons systems, the gross national product and population size. We have enthusiastically doted on our supposed national greatness and generosity. However, it may be painful—but necessary—to realize that, while we have enjoyed abundant natural resources, wide open spaces and adventurous leadership, we have *also* squandered our mineral and ecological wealth, exploited certain races of people and opened the door to an undisciplined, leisure-saturated culture which may even now be recklessly out of control.

Yes, Nebuchadnezzar, you are strong, Daniel would say, and so are you, America; but that strength *was* and *is* God's gift of opportunity to you. Did you see it as a chance to make a better world for people, or did it become an end in itself? In both cases, the answer is sad, and it leads to principle number two.

#### **Principle 2. RESPONSIBILITY:**

**Institutions and rulers given sovereign opportunity are faced with servanthood responsibility.**

Nebuchadnezzar, you are going to be separated from all that is important to you, Daniel warns (4:25). A great king is to be turned into a raging, animal-like beast, crawling in the grass, denied his dignity and sanity.

Is there a way to avoid such disgrace? Yes! Call it realignment, a renewed recognition of what God requires

of you. "...break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your tranquillity" (Dan. 4:27, RSV).

Call it a two-fold act of repentance, Nebuchadnezzar: a recognition that the general direction of your royal leadership has gone wrong, spectacularly perhaps, but wrong. It has to be corrected.

But repentance or realignment is hard for a man with power. Watergate proved that. So the alternative is cover-up. Nebuchadnezzar can choose between the two—repentance or cover-up; he cannot, however, choose the inevitable consequences.

Daniel's advice—agonizing reappraisal—is important! If the indicators show the king to be wrong, he must change. This kind of counsel is prophetic confrontation, and it always precedes repentance. Men and institutions abusing their responsibilities must be confronted in this fashion. Again, many Americans, and among them many Christians, fail to grasp this. All too frequently, American evangelicals have refused to hold up before their national leaders the standards of a holy God who demands justice and compassion. In fact, evangelicals may have been subtly trained not to engage in prophetic confrontation.

A voice like Daniel's is sensitive to issues affecting humanity. It has looked behind the scenes of action, and it exposes with authority the underlying strains of corruption, exploitation and injustice. This is not an unpatriotic voice. Daniel served three kings with excellence. As long as they stayed within the boundaries of God's authority, Daniel contributed freely of his abilities. But his performance was marked with some loud and critical "no's!" when others chose to remain silent for fear of losing their lives or their security.

An evangelical ministry which focuses on the "whole man" pivots on this principle: that most physical and social needs will probably be met through political structures and that the Christian community must act, first of all, as the prophetic voice of conscience to these institutions, prodding and pushing them along. Large segments of humanity will always suffer if there are not vibrant voices calling secular leaders to their responsibility of serving people, not using or abusing them.

The direct social work of Christians will always be important. But the most important impact in the area of social ministry will be in leading and pushing the nations to act on behalf of their people. We may not always be able to persuade national leaders to personally convert to the Lordship of Christ, but we can attempt to influence them to see that the way of the gospel of Christ is the best way to treat human beings.

Daniel is a pathfinder as he calls Nebuchadnezzar to repent of his self-centeredness. Like him, Christians must serve in the world with distinctive excellence, thus earning the right to speak with clarity and, sometimes, with righteous anger. Not to speak, on the other hand, is to

defuse our social concern, rendering it sterile.

There is a second part to Daniel's counsel. Not only must the king personally repent of his own sinfulness, but he must "show mercy to the oppressed" (4:27). Do not overlook the significance of this phrase; it is a seriously underrated component of the gospel.

The name of the game, Nebuchadnezzar, is mercy. It is the law of the Old and New Testaments all over again: love God...and your neighbor! If the king had asked who his neighbor was, Daniel would have said, "Your kingdom of people, your majesty; those whom you've oppressed for your own benefit. Where is your mercy?"

Daniel's supposed question demands a contemporary answer from evangelicals: "Where is *your* mercy?" Have we neutralized the impact of the gospel by amputating the "neighbor clause" from the great commandment? Is the neighbor clause a kind of fine print no one ever reads anymore? Is mercy something God required only during an earlier dispensation?

The coming disgrace of Nebuchadnezzar may expose the anger God has for people who are anesthetized to physical suffering and deprivation. For many it has seemed simple to debate methodologies and investigate theologies while millions of persons have walked just over the horizon with bloated, malnourished bellies or shredded and napalmed flesh. While the shriveled, empty breast of a hungry mother makes the heart of God ache, many Christians scurry off to conventions, banquets and conferences; business as usual!

What is our gospel anyway? Is it the residue left over after we have separated the spiritual and the physical, the doctrinal and the practical, the Old Testament and the New Testament? Is it conversion minus caring? If so, it offends God: it mocks the cross, and it leaves people unwhole. It is a shabby religion, fit only for a comfort-seeking middle class.

Set Daniel aside for a moment and watch the Son of God move compassionately among the lonely people; watch Him also move angrily among those of the religious and ruling classes who had the power to make changes but didn't. Watch Him identify with sickness and poverty, while others, thinking themselves exempt, built a wall against disease and gloom.

Or note the churches in Jerusalem and Antioch. In addition to their proclamation of conversion, mark their awareness of economic and physical needs. It is not for us to debate the success of each move they made; just make sure that you know that such moves were indeed made. The gospel of the apostolic Christians included a neighbor clause, and almost no one sidestepped it.

Why? Because the Old Testament is fraught with teaching about caring and compassion. If one had only the Old Testament, his view of God's redemptive pursuit would be saturated with concern for the whole man. Page after page of prophetic text rings out timelessly about the insensitivity of sinful man to his brothers and sisters of the human family.

Any honest student of the Old Testament then and now could not avoid this. And the point is this: The New Testament writers were honest students of the Old Testament. When they wrote about the love and salvation that has come through Jesus Christ, they conceived of a whole gospel rooted in the grace of the God of the Old Testament. When they wrote, it was assumed that everyone *knew* that the basic reality of the good news of Christ was to love God *and* your neighbor. The neighbor clause is implicit in New Testament theology.

I submit that Paul and Peter would be horrified at those today who feel no agitation over the starving African, the war-ravished Cambodian or the poverty-ridden Haitian. Their first-century gospel was *both* Old Testament and New Testament; it was *both* physical-social and spiritual; it was *both* doctrinal and ethical.

I sense an apostolic anger directed at those who would accept only the responsibility of sharing theological affirmations about inner conversion before abandoning the scene of suffering. Extreme as it may sound, that is the implication of the "gospel" as many see it in our land today. Such a mentality is illustrated in Charles Schultz's cartoon characterization of little Lucy who spots Snoopy miserably shivering in six inches of snow in front of his doghouse. His food dish has been empty for three days. To the freezing Snoopy, Lucy says, "Be of good cheer, Snoopy! Be warmed in spirit; be warmed!" Having unburdened herself of the proclamation, Lucy returns to her warm house to watch television. But Snoopy remains out in the cold. Laugh at Lucy's absurd sense of charity if you must, but weep if you see its parallel in the real world.

Nebuchadnezzar had been warned and given a two-fold antidote: repent and care! We do not know what his immediate response was. Perhaps he listened soberly to Daniel, but in the end, he chose to maintain the status quo. Palace life went on; there were no changes. And that paves the way for principle number three in the text.

### **Principle 3. ACCOUNTABILITY:**

**Those to whom opportunity and responsibility are given face accountability and judgment.**

There was unrepentant and unhumanitarian cancer growing in the kingdom, and 12 months later it reached its terminal consequences. While brooding on the greatness of Babylon, Nebuchadnezzar said, "Is not this great Babylon, *which I have built*" (no sense of opportunity) ". . .for the glory of my majesty?" (no sense of responsibility) (4:30, RSV).

Before the words were fully formed, the game was over. Within hours, the king was out of the palace and into the pasture. The mighty "tree" was an ignominious stump!

My fellow Christians, I cannot remove from my mind this grotesque portrait of a disgraced monarch. It would be impossible to sense the ugliness of his demise had we

not seen something similar to it in just the past 18 months in the United States. Nebuchadnezzar's plummet from power serves as a siren-like warning of forthcoming catastrophic possibilities for America as a nation and evangelicals as a theological identity if we do not renew our commitment to compassionate servanthood.

God is disgusted with Nebuchadnezzar! The king, therefore, will be virtually ground to human powder until he sees things in heaven's way. Having rejected the warning, Babylon's king must face the consequence. "He who closes his ear to the cry of the poor will himself cry out and not be heard," the writer of Proverbs observes (Prov. 21:13, RSV). Will that happen in America? Could it happen to evangelicals who by act and voice refuse to be the conscience of the nation?

God has given us the models of a Daniel and a Nebuchadnezzar to study. Call our ministry in the world one of prophetic servanthood. We must be "Daniels," calling a world to a raised consciousness of the terrible conditions in which much of the human race lives today. Risking secure reputations and material well-being, we must shout loudly and act decisively in the direction of every person and organization capable of affecting humanity's condition. As with Daniel, our advice and our demonstrations may be rejected. But our gospel compels us to a prophetic role so that it may be said of us as it would be said of Ezekiel, ". . .whether they hear or refuse to hear. . .they will know that there has been a prophet among them" (Ezek. 2:5, RSV). War-torn, drought-stricken, tyrannically oppressed people have pathetically weak voices. But God calls for Christians to amplify the signal of these voices and keep such suffering within earshot of those who are in a position to help. To do less is to put ourselves on record as rejecting the precedent of Jesus Christ.

If, as we have seen, God holds a nation responsible for social conditions, how much more does he hold the Church accountable? We, who have been sensitized by the Holy Spirit to the heart of God, must lead the way, not simply by speaking, but by serving. It is up to the evangelicals to out-weep, out-sacrifice, outwork, out-care any efforts the world can mobilize. Our place is in the vanguard—not the rearguard—showing how to salve the wounds of human misery.

It is time to step forth without hesitation. Ours is a gospel of opportunity, responsibility, accountability. *Silent*, we will become—like Nebuchadnezzar—a bitter lesson of history upon which to meditate. *Uncaring*, we will be those known to possess a shriveled gospel—too little, too late. *Preoccupied* with our own security, we will be stripped of our privileges and possessions. The mantle of prophetic servanthood will fall on other shoulders.

But alive to the ministry of contemporary mercy and eternal hope, our days will be lengthened; the power of the living Christ will be demonstrated, and the God of creation will be pleased and glorified.



In the Bible we read the vivid story of the journey of the children of Israel from slavery in Egypt to the promised land of Canaan. The following is an equally vivid story, of the journey of a group of the children of Bangladesh in the opposite direction—from the “promised land” of Dacca to “slavery” in Demra.

Dacca was a city full of beggars and poor people living in small huts under incredibly bad conditions. They were a blot on the city, a source of disease and crime and undesirable in many ways. It was essential that the government take some action to change these circumstances. But action came

sooner than expected in January 1975. With the help and presence of the armed forces, a state of emergency was declared and the poor were swiftly moved at night to three camps miles away from the city. It was an exercise which, for efficiency, was hard to beat. Almost overnight the city was clean again—unbelievably so. But while some problems were solved, other problems were created.

These poor families had flocked to the promised land of Dacca from the villages inland after the most damaging flood in history deprived them of all they possessed. They had settled down in the city to a more secure life—from their points of view. The men became rickshaw pullers, day laborers, small traders and so forth, and the women worked in the rich city houses during the day. When their huts were being broken down, one was found which even contained a television set! Each hut was quickly dismantled and the belongings and the entire family were put in a truck, taken miles away and

deposited in an unplanned site. Most of the people reconstructed their huts, but they are not able to earn any money to support themselves. It was a pathetic sight, this journey from Canaan to Egypt, from Dacca to Demra, Tongi and Mirpur. Since it was wintertime the situation was worse than it would have been otherwise. I saw it happen. I wish I hadn't.

World Vision was the first voluntary agency to be on the scene at Demra, an island about 10 miles away from Dacca. Six thousand families were moved there originally—35,000 persons, including 15,000 children. Our original program had three prongs: putting up shelters, running a medical center and distributing family survival kits.

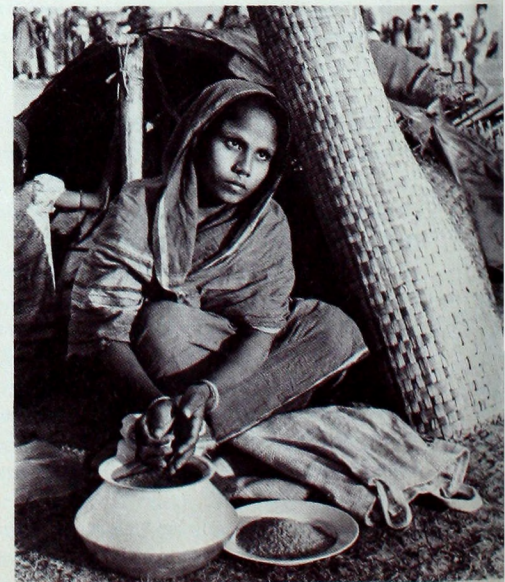
On a survey it was found that although none of the shelters were satisfactory there were 600 families with no shelters at all. These were provided with shelters before the rains came. Here and there one could see a new shelter that was better than the rest—thanks to World Vision. This was a blessing to the 600 families but caused problems with the rest!

When there is malnutrition, disease takes a heavy toll, especially with children. World Vision started a medical center functioning daily with

*This woman represents one of 4000 families who received family survival kits.*

## Demra- The Overnight City

by Benjamin E. Fernando,  
Director, World Vision of Bangladesh



a doctor, a nurse, a compounder and a dresser. Because of the large numbers of people, the center was restricted to children and nursing mothers. Here we experienced daily the tremendous extent of the suffering of the small. Very soon, making use of an Australian doctor and a New Zealander nurse who had earlier served in Cambodia, the medical services were extended to all adults. In a land where drugs are so scarce and medical institutions so few and limited in scope, this aspect of our work was much needed and much appreciated.

Distributing a family survival kit to each of about 4000 families was quite a job! (The government had plans to shift 2000 of the 6000 families elsewhere, but at the last moment this did not take place.) Each kit consisted of a sari (woman's clothing), a longi (man's clothing), an aluminum cooking pot, eight pounds of rice, a mug, two plates, a piece of soap, a bottle of vitamin tablets, a jute bag to contain these and a large sleeping mat. Everything except the vitamins was made in Bangladesh, though such a large order had never before been executed at such short notice. By buying items wholesale and putting them together ourselves we saved much money. Transport was expensive—by truck and boat—but, with the help of the World Vision staff and the largest Christian congregation in Dacca, all odds were overcome and the distribution was successfully completed in a couple of days. Needless to say, the atmosphere of the camp changed beyond recognition. There were smiles on faces which had forgotten how to smile. Some had not tasted rice for two months. Women ran to

the river close by and had a bath using our soap, then wore their new saris and were seen raising their hands and thanking God audibly for these unexpected but so urgently needed gifts.

Before the kits were given out, special cards were distributed, and a few unscrupulous people bought the cards from women who did not know what the kits contained. It was pathetic to hear about one woman who fainted when someone plucked the card from the hand of her eight-year-old son. Human ingenuity and human sin were conspicuous. Having received a card in one area, one person quickly dismantled his hut and put it up elsewhere in order to receive another—without success. A few used cards as currency notes. Some who belonged to the other two camps far away came to this camp expecting to get some benefit; some were found with forged cards.

It was no easy task to guard the kits until distribution. Some of those traveling with the trucks were caught removing materials and hiding them. The police and the officers resident in the camp did not help very much when they found that they were not going to benefit, but the chief officer in charge was a tower of help. Our own staff had to keep watch throughout the night to prevent stealing.

The lining up was orderly and kits were distributed quickly. Lepers, the crippled, the blind, women nursing babies and those suffering from certain diseases were exempted from lining up. All the recipients were full of praise for World Vision and suggested that everything they get should be distributed through World Vision hereafter. Often when relief goods are distributed, they find their

## FRESNO AND DEMRA: BROTHER CITIES

Many organizations are becoming sensitive to the crushing needs of Bangladesh. One is Fresnans Responding to Starvation (FRS). This group of laypeople has persuaded Fresno County, California, probably the world's wealthiest agricultural county, to adopt Demra, Bangladesh, one of the world's most impoverished places, as its brother city for Christmas 1975.

The Fresno Brother City Project is a grass roots response to the needs of Bangladesh and to U. S. Senate Resolution 437 (see Nov. 1975 *World Vision*, p. 19), which calls our nation to sacrifice and concern for the hungry of the world. FRS is not affiliated with any church and was spearheaded by businessman Bert Perry, solely out of Christian response to need.

Since spring FRS has flooded Fresno County with information on Bangladesh's starving people via posters, speakers, a radio program—"The World Without"—World Vision's film "Cry Bangla," and local TV talk shows. The

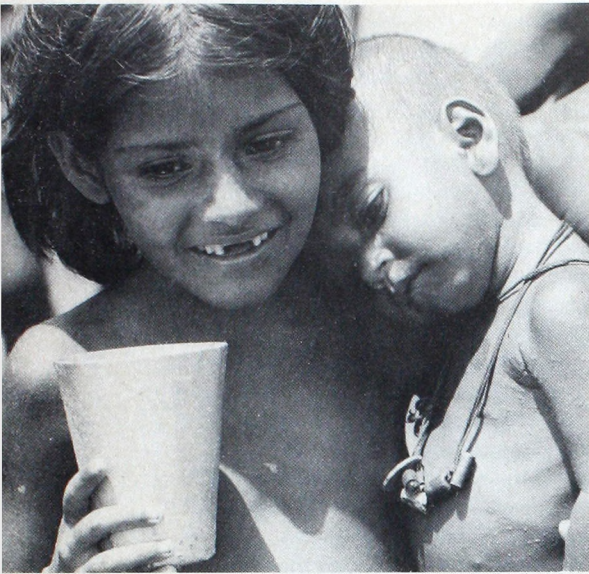
theme: "Jesus said, 'I was hungry and you fed me.'" Efforts will culminate Christmas morning with 4000 volunteers contacting each Fresno County household. Their purpose is threefold: 1) Evangelism. Each person will hand out a tract, "Because it's the Lord's birthday." 2) Fund-raising. Volunteers will ask for money to help the people of Demra. 3) Education.

Denominational, racial and personal barriers have crumbled as volunteers have focused on the life-or-death issue of hunger. FRS has set a goal of \$1.5 million, to be delivered to Demra by Fresnans and spent for Demra by World Vision.

Enthusiasm for the program is high, and plans are being made to adopt another brother city for Fresno for 1976; perhaps Demra again. FRS is challenging other cities to adopt a brother city—an effective, direct way to feed the starving. FRS is preparing a manual to inform others about such a program. World Vision stands ready to suggest a troubled area of the world to any interested community. What if each city in the U. S. were to accept this responsibility?

*"Here we experienced daily the tremendous extent of the suffering of the small."*






way quickly to the public markets rather than to those for whom they are intended, and many malpractices follow.

Another relief agency that is running a primary school on the island informed us that the attendance doubled after our distribution, because now the children had something to wear to school.

Vitamin tablets created suspicion. Some thought they were to prevent births, others thought they were to promote births and still others were wondering whether this was a way of getting rid of them permanently. Most preferred to sell the vitamins. But we believe, nonetheless, that the burial authorities close by will be less busy henceforth.

When distribution cards were given out workers found three lonely children huddled together: a girl 10 years old, her younger brother of seven and their sister of four. Their

parents had deserted them a month earlier. Soon after, the youngest sister of two years had died of starvation on the lap of the 10-year-old. They had been living on the charity of others in the camp. They were given a World Vision shelter and a family survival kit. The older girl could cook some rice, so they all had something to eat. Soon the 40-year-old father heard about the luck of his children and came back with the intention of taking the kit and deserting the children again. When one of the staff heard about this, he drove out the wicked father with the help of the neighbors who knew the story all too well. We were reminded of the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If Jesus came to Bangladesh, He would visit Demra first. 

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## BANGLADESH

One of the poorest and most densely populated nations on earth, Bangladesh is often racked by floods, famine and disease. Average life expectancy is but 36 years. World Vision has been working there since the country won its independence in 1972. Both immediate relief and help for the future are being provided for this country's neediest people.

**Aid to Demra** The preceding article describes well the situation faced by the men, women and children in the refugee camp at Demra. During 1975 World Vision has provided \$146,000 for food, medicines and other relief supplies there. For 1976, World Vision has budgeted \$500,000 for Demra relief: improved housing, medical assistance, vocational training for adults and literacy training for children.

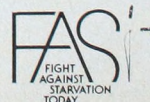
**Childcare: in Dacca and among the Garo People** World Vision is presently caring for 5600 in 103 schools run by the Garo Baptist Union. During the next year World Vision will continue to finance a home for blind children and a new family-to-family project in Dacca. For these childcare projects, World Vision has budgeted \$684,000.

**Shishu Children's Hospital** In addition, World Vision has agreed to finance the operation of the Shishu Children's Hospital in Dacca over the next three years. In 1976, \$34,280—the entire budget of the hospital—will be contributed. Such assistance to a government hospital is unusual for World Vision. However, the situation itself is unusual; because half the country's population is under 15 years of age, World Vision feels it is vital that the only pediatric hospital in Bangladesh be kept open. Through this assistance, World Vision will help improve pediatric care, set up a clinic for the immunization of children under five years of age and promote family planning.

# What you are saying to a hungry world



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



## 'Be It Ever So Humble!'

That ardently secular and amazingly sensitive dock-worker/philosopher, Eric Hoffer, in his *The Temper of Our Time*, writes:

*What does an economy run by intellectuals look like? It is colossal: big plans, big statistics, gigantic steel plants, factories, dams, powerhouses—the biggest ever! The intellectual cannot be bothered with the prosaic business of producing food, clothing, and shelter for the people. He wants to start at the end and work backward. He pants for the grandiose, the monumental, and the spectacular.*

Sometimes the circuits of the mind function best in a series of contrasts: *this* is different from *that* or *this* is the opposite of *that*. As I start reflecting on the quarter century of World Vision's history, and particularly on its beginnings, I think of Hoffer's descriptors: "grandiose," "monumental," "spectacular." But I think of them only because they require me to say that the genesis of World Vision was precisely and emphatically the opposite of whatever is suggested by those vivid and expansive adjectives.

Bob Pierce was a Youth For Christ evangelist on the hunt for people to preach to in the Far East.

He could sing "This Little Light of Mine" and have Chinese children, wide-eyed with wonder, clamoring for more.

He could preach up a storm (even through a translator!) and have people of all ages open their hearts to the gospel.

He could draw on his sixth sense, detect a need for help (personal or institutional) and, either instantly or speedily, see to it that funds were provided, or a jeep was delivered, or a new room was added, or an X-ray machine was ordered.

He could divine a way to get into the office of a mayor, or a governor, or a president, or a prime minister, convey to him the greetings of Christians in the USA, communicate empathy with the people this leader was presumed to represent, and leave behind a discretely given gospel witness.

He could look into the lonely, helpless faces of babies and little children waifed by the savagery of the Korean War and, inwardly writhing with compassion, fly home to America to stump the homes of plenty on behalf of the haunts of want.

He did it alone—he and his Lord—in those early days of the fifties when neither he nor any of the rest of us had any grasp of the future that would make of World Vision a global symbol and, to a remarkable degree, a global presence. Both symbol and presence, it should be added, are fused in the conviction of World Vision's people—Dr. Mooneyham no less than Dr. Pierce—that evangelism and social concern are not *strangers*, who must be introduced to one another, but *siblings*, who belong to each other.

As non-grandiose, non-monumental, and nonspec-

tacular as any of World Vision's early undertakings was that first Pastors' Conference in Korea. The war was in full fury. Several hundred pastors had perished. Others were near collapse from the rigors of caring for their refugee congregations. A pastor's widow pled with Dr. Pierce to take her one piece of jewelry and use its value to bring together pastors who were as hungry for fellowship with their peers as they were for food in their stomachs.

It was done! Governmental and military clearances were given. Church leaders pitched in for the planning. Army blankets were borrowed. Speakers were brought in. Bibles were opened. Knees were bent. Hearts were kindled. Minds were fired. The aroma of the brotherly love that was felt was as strong—and as welcome—as the *kimchee* that was devoured.

More than a score of years and 104 conferences later it can be reported that upwards of 67,000 congregational and denominational leaders on four out of the five continents have participated in these retreats which, thanks to the moving of the Holy Spirit, have become advances. All the way along it has been our desire and design to reach such goals as the following:

1. *To enlarge the area and increase the depth of fellowship among Christian leaders.*
2. *To solidify and enhance the place of Holy Scripture in the minister's life and witness and preaching.*
3. *To explore, both precisely and comprehensively, the range of meaning belonging to the word "evangelism."*
4. *To contribute to the vocational skills and ethical insights of pastors for the better discharge of their responsibilities.*
5. *To provide an atmosphere of sober biblical self-examination in which an endowment of the Holy Spirit may be soundly sought and helpfully shared.*

Dr. Pierce and the rest of us learned much in those conferences of the fifties. In my first trip with him and Dr. Halverson, Dr. Pierce was the platform director in nearly every session, day in and day out. In later years his sensitive perceptual grid allowed the message to get through: how much better, how much more productive, for us Americans to decrease while the leadership responsibilities of our brother-nationals increased. Today our World Vision personnel are well in the background, while planning and administration go forward in the hands of the nationals.

Not from "grandiose" dreams, or "monumental" designs, or "spectacular" initiatives, but from humble origins came World Vision.

And to God be the glory!

