

# world vision

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FEBRUARY 1975



**WORLD HUNGER:  
More Explosive than  
Atomic Weaponry**

**by Mark O. Hatfield**

**Lo, the Black Horse Cometh!**

**by Ted W. Engstrom**



# Hunger on the March

When I hear of the increasing numbers caught up in the march of hunger across the earth, I think of a striking passage from what has been called the most masterful piece of correspondence to come out of World War I—the reports from Belgium of Richard Harding Davis before America joined the conflict. This passage from *Scribner's Magazine* describes the entry into Brussels of the German Army:

*All through the night, like the tumult of a river when it races between the cliffs of a canyon, in my sleep I could hear the steady roar of a passing army. And when early in the morning I went to the window the chain of steel was still unbroken. . . . for three days and three nights through Brussels it roared and rumbled, a cataract of molten lead. The infantry marched singing, with their ironshod boots beating out the time. In each regiment there were two thousand men and at the same instant, in perfect unison, two thousand iron brogans struck the granite street. It was like the blows from giant pile-drivers. The Uhlans followed, the hoofs of their magnificent horses ringing like thousands of steel hammers breaking stones in a road; and after them the giant siege-guns rumbling, growling. . . . When at night for an instant the machine halted, the silence awoke you. . . .*

*For three weeks the men had been on the march and there was not a single straggler, not a strap out of place, not a pennant missing. . . .*

*It is, perhaps, the most efficient organization of modern times; and its purpose only is death.*

It is a formidable scene, and it has become symbolic for me of an even more menacing and death-dealing spectacle—that of the widening swath of hunger through the world. Hunger authority Herbert J. Waters has said: "Hunger used to be the silent enemy of man. . . . Not anymore. Instead of silence, it can mean a resounding roar of violence." Listen to our World War I President, Woodrow Wilson: "Hunger does not breed reform; it breeds madness, and all the ugly distempers that make an ordered life impossible." Senator Mark Hatfield warns us in this issue of *World Vision* that hunger is more explosive than atomic weaponry (p. 5). Before its relentless march—leaving 10,000 dead in its track every day—many throw up their hands in hopelessness. But wait! The German Army was defeated, the juggernaut

contained. And Senator Hatfield can marshal eminent food experts to back his contention, stated elsewhere, that the world produces enough food to feed all its people. The problem, he indicates, is that one-third of the earth's inhabitants are consuming two-thirds of the earth's protein resources—a fact which spells starvation and death for millions.

Dwight Eisenhower spoke compellingly to the problem when it was far less acute than now:

*Our own conception of democracy, no matter how earnestly venerated by ourselves, is of little importance to men whose immediate concern is the preservation of physical life. With famine and starvation the lot of half the world, food is of far more current importance to them than are political ideas. The degree of our sacrifice in feeding the hungry is the degree of our understanding of the world today.*

Thus we see sacrifice linked with our understanding of the world. American sacrifice and self-denial were basic to Herbert Hoover's shining success in his food relief work for Europe during and after the First World War (p. 6).

America again stands at a crossroads. The options may be symbolized by two parables of our Lord, both recorded by Luke alone. There was the story of the rich man who worried about his inadequate crop storage space and then stated his solution: "I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

And then there was the story of the Good Samaritan.

It will not do to castigate communism for *teaching* a "bread alone" philosophy while virtually *practicing* one ourselves.

Which way, America?

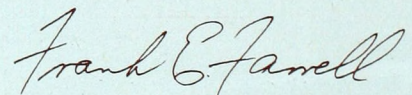


PHOTO CREDITS: cover, Eric Mooneyham; p. 3, World Radio Missionary Fellowship; pp. 6, 7 (bottom), American Stock Photos; pp. 7 (top), 12-13, Joost Guntenaar.

Volume 19, Number 2 / February 1975

## world vision

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Published by World Vision International, a non-profit religious corporation with business offices at 919 West Huntington Drive, Monrovia, California 91016. Subscription is free. The organization is a missionary service agency meeting emergency needs in crisis areas of the world through existing Christian agencies. Founded by Dr. Bob Pierce in 1950, it is administered by its board of directors: Dr. Richard C. Halverson, chairman; Dr. W. Stanley Mooneyham, president; Mr. Claude Edwards, vice-chairman; Dr. F. Carlton Booth, secretary-treasurer; Dr. Ted W. Engstrom; Dr. Paul S. Rees; Mr. Winston Weaver; Mr. Coleman Perry; Mr. Herbert Hawkins; Senator Mark O. Hatfield; Mr. William Newell; Mr. Bruce R. Ogden. EAST COAST AREA DIRECTOR, The Rev. Richard Hamilton, 45 Godwin Avenue, Midland Park, New Jersey, 07432; MIDWEST AREA DIRECTOR, Mr. James Franks, P.O. Box

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While the editors are responsible for contents of *World Vision*, viewpoints of authors are not necessarily those of World Vision International.

*World Vision* is a member of the Evangelical Press Association.

Send all editorial correspondence and changes of address to *World Vision* magazine, 919 West Huntington Drive, Monrovia, California 91016. Please send change of address at least 60 days in advance of your moving date. Enclose an address label from a current copy along with your new address.

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# globe at a glance

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

## THE CRISIS IN MISSIONS: INFLATION VS. COMMITMENT

While the cost of living in the United States continues its steady rise, inflation overseas is charging ahead at a seemingly uncontrollable speed. In Cambodia in the past six months, the amount of money needed to support a refugee family has increased more than 300 percent. In India, construction costs for a medical clinic increased 35 percent. In Nigeria, the Methodist-owned Wesley Guild Hospital has reported that it is "now in a state of bankruptcy" and in danger of closing.

The problem is causing many churches and Christian organizations to tighten their financial belts at the expense, some feel, of overseas missions.

The Lutheran Church in America has announced that it does not expect to have funds available for sending any new LCA missionaries overseas this year. One official noted that the LCA mission force has declined 43.7 percent over the past five years, while the missionary support costs rose 10.5 percent. The percentage of money going to world missions has gradually decreased from 25 percent to the present 18 percent of the total denominational budget.

The Program Agency of the United Presbyterian Church recently declared that it would maintain its present number of overseas missionaries during 1975. The total, 475, is down from about 600 active missionaries in 1971-72. The decline has been caused by rising costs and decreased giving, UPC leaders say. But a group called Presbyterians United for Biblical Concerns has asked the denomination to reestablish a separate agency for overseas mission work and to increase mission funds and personnel. Like a similar group within the United Methodist Church, these Presbyterians feel their denomination is putting excessive stress on political liberation movements and neglecting the gospel of Jesus Christ.

During 1974 the Southern Baptist Convention increased its overseas missionary force from 2538 to 2609. It is raising its mission support for 1975 from \$38.8 million to \$45.5 million.

Most observers are quick to agree that many of the 1975 programs of Christian organizations have been severely affected by inflation. But in the changing emphases of any organization there are many contributing factors. Inflation is one; certainly another must be commitment, they say.

## Africa

**KAMPALA, Uganda** — This country's unpredictable President, Idi Amin, is again making news. After expelling some 30,000 Asians two years ago, he is now welcoming qualified teachers, bankers, jurists, technicians and their families, from Pakistan. The fact that the newcomers are Muslims has helped make them acceptable. A Muslim himself, Amin has done much to raise the status of Muslims, who constitute about six percent of the country's 10.7 million people. (Christians number about half.) On the other hand, Amin has recently threatened to remove all officials of Uganda's Muslim Supreme Council and replace them with Christians. On two recent occasions

he has publicly charged that many Muslim officials were interested "only in acquiring riches... and earning fat salaries instead of carrying out the service of God."

**KINSHASA, Zaire** — Under the chairmanship of President Mobutu Sese Seko, the country's ruling political party has outlawed the teaching

of religion in schools and universities. Kinshasa Radio reported that the university theological faculties were to be closed down on January 1 and that religious instruction in the schools would be replaced by civic education and political science. No reports on the reaction of the country's 12 million Christians (50 percent of the population) have yet been received. This is not the first time that Mobutu has been in the religious news. Several months ago he decreed that all Zaireans discard Christian names for African names. More recently, he decreed that Christmas be observed on June 24 instead of December 25 because Christmas is not authentically African.

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*Fifteen church bodies in India representing more than 500 congregations with a membership of 80,000 believers have formed a Federation of Evangelical Churches to work together for the evangelization of their country.*

Mr. Waldron Scott of Colorado Springs, Colorado has been appointed International Administrator of the World Evangelical Fellowship.

Senator Mark O. Hatfield has been named honorary chairman of a committee of 79 persons who have called "A Continental Congress on the Family" to strengthen the American family during the bicentennial period. Included in the list of participating family counselors, psychologists, sociologists, educators, businessmen, government officials and religious leaders are W. Stanley Mooneyham and Ted W. Engstrom.

Dr. C. W. Jones of World Radio Missionary Fellowship has been named as the first inductee into the National Religious Broadcasters' Hall of Fame. Dr. Jones is co-founder of the world's first missionary radio station, HCJB in Quito, Ecuador, which has just been granted another 25-year license by that nation's government.



Dr. C. W. Jones



**W**hen Christ lived on earth He called His disciples of that time and His followers today to be faithful to a vision of compassion and love. When He began His public ministry, the first recorded words he uttered were from Isaiah: "He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." He was also very critical of the Pharisees, the religious establishment of the day, saying: "Alas for you, Pharisees, you pay tithes but you have no care for justice and the love of God. It is these you should have practiced without neglecting others."

What does this mean for us today? As we look at the world's growth and development, we find that by 1000 A. D., after an estimated one million years of human history, there were about 275 million people on the face of the earth—no more than are now living in the United States. By the year 1900 that population had grown to 1.6 billion. By 1970 it had increased to 3.6 billion. And by the year 2000 the world's population is expected to reach 7.5 billion. There are over six million people born each month.

And so it was that recently in Rome we convened the first conference on world famine and food ever held by the nations of the world. One hundred eleven countries and over 50 private organizations were represented. We recognized that many parts of the world had had very bad harvests in 1972 and that there had been a general reduction in grain reserves among surplus countries. We realized that food prices had been rising rapidly throughout the world. And we truly wrestled with problems—problems that perhaps defy human solution from our present perspective.

We had a duality of purpose, which generated an interesting imbalance over the first week of the conference. On one hand we had the call for immediate food aid to relieve the starving. And on the other hand we had the challenge to plan ahead for increasing food production. We also knew that our decisions would have

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*The Honorable Mark O. Hatfield is a Republican Senator from Oregon and a member of World Vision's board of directors. He served as a U.S. delegate to the World Food Conference in Rome last November.*

an impact upon social, economic and political structures throughout the world. We understood, at least mentally—whether action follows will remain to be seen—that there are not sufficient infrastructures in many parts of the world to handle even food aid, let alone increased food production and the technology required for it. We saw that throughout the world the large, corporate, commercial agricultural enterprises were squeezing out the small farmer, oftentimes denying him the opportunities to produce. We saw the slowness of land reform where land is held in a miserly way in the hands of the few. We saw that there are not sufficient transportation systems or distribution facilities to move food from farm gate to the consumer.

And yet I am not certain whether or not those nations—the developing or the developed nations—understood the proposition that no sustained agricultural progress can be made without social progress and that no social progress can be made without sustained production in agriculture. We saw, even among some of the developing countries, the call for capital intensive investment—tractors for nations in which many of the small farmers are now cultivating the land using a straight stick with a sharp rock attached to it by leather thongs. I had the privilege of sitting next to the representative from Tanzania, who commented, "How foolish for some of these developing countries to be talking about capital intensive investment. In my





**“...actually the greatest threat to this nation and the stability of the entire world is hunger.”**

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country, if we had a tractor there would be one man running that tractor and 1000 men watching him. We need *labor* intensive development.”

We might ask ourselves what the role of the United States should be in this world picture. We hear so much about threats to our national security, and we measure threat by comparing the number of war planes, bombs and warships we have to those held by other great powers. We say that if we but have an equity or a superiority, we will be secure; when actually the greatest threat to this nation and the stability of the entire world is hunger. It's more explosive than all the atomic weaponry possessed by the big powers. Desperate people do desperate things, and remember that nuclear fission is now in the hands of even the developing countries.

The American people have made noble efforts in reducing the hunger problem, and I do not denigrate those efforts. Today under the "Food for Peace" (PL 480) program, we express our concern generally in a material way to help the hungry of the world. It's under PL 480 that we have taken our nation's agricultural surpluses and have, either through grants or loans, made these surpluses available.

From 1968 to 1972 the United States under PL 480 exported an average of nine million tons of grains and

foodstuffs. But in 1973 that figure dropped to 7.3 million tons, and in 1974 to 3.1 million tons. For 1975, we have an option of providing anything from 3.1 million to 5.5 million tons of food aid.

We actually make these decisions on the basis of the arguments between the State Department and the Agricultural Department. The State Department says, let us give foreign aid on the basis of our military and political allies. The Agriculture Department says, let us give foreign aid on the basis of how we can create future markets to sell American products. And yet we argue these points in a world in which half of the deaths are attributed to malnutrition or starvation.

For every dollar of your tax money that we allocate to life-sustaining and life-preserving programs, we spend 50 dollars of your tax money for destruction of life and instruments of destruction. I can give you an example of how, in effect, much of our foreign aid today is consistently coordinated with military and political considerations. In 1974, 450 million dollars of our Food for Peace aid went to Indochina, whereas the combination of Pakistan, the countries of the Sahel in Africa, Bangladesh and India received only 206 million dollars of such aid. Half of our total exports of fertilizer last year and the year before have gone to South Vietnam, based obviously on political and military considerations. Fifteen percent of our foreign aid this year will go to Middle Eastern countries, and yet we know that all but two of these countries are already meeting 90 to 109 percent of their calorie requirement per day. And the two other countries meet 84 to 86 percent of the need. Obviously, the aid in this area is political in nature.

What is incumbent upon us, as Christians, in light of the inequities in today's world? Jesus was quite clear when He told a story about coming judgment (Matt. 25:31-46). Did He not say, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Judgment was clearly related to feeding the hungry.

I think often our first inclination as a Christian

**More  
Explosive  
than  
Atomic  
Weaponry**

by Mark O. Hatfield,  
Chairman of World Vision's 1975  
hunger emphasis, Project: FAST



community is to look to government for action. But this is not always the answer. By so doing we oftentimes ask Caesar to undertake what is basically a spiritual ministry. Government is limited in its ability to be compassionate. But Christians are not so limited in terms of resources or priorities. The greatest commandment we have is to love God and to love our neighbors, and love is not only emotion, it is action.

I think we must ask ourselves some very hard questions. What does it mean to be the salt of the earth? Has our outreach been truly Christian in all cases? When we understand God's love—the depth of His love—in our being, we will no longer separate the message of the gospel from the mission of the gospel. There has been a tragic and unbiblical separation between witnessing of the good news of Christ and acting with His love to meet human need. How dare we *present* Christ as the bread of life to a hungry man, but not *obey* Christ by providing the physical bread to meet that man's physical needs.

I think the time is ripe for Christians to act individually and corporately in a manner consistent with being crucified with Christ, with the denial of ourselves and with true separation from the world—a separation not defined by legalism, but by the way we respond to the world's hurt and pain. I think we also have examples in history of how our nation can act and respond in this way.

One of those examples in America's past was in April 1917. As you know, we were at that point moving toward involvement in the Great War. President Woodrow Wilson appointed Herbert Hoover to be the food director and food administrator for this cause. Mr. Hoover accepted his task on the basis of organizing the self-denial of the American people so as to supply foodstuffs for our allies during the war, and for all of Europe after the war. We felt we had an obligation to help not only our friends, but even to help our enemies. Hoover said that his job was to increase American exports by immediate reduction of waste and consumption.

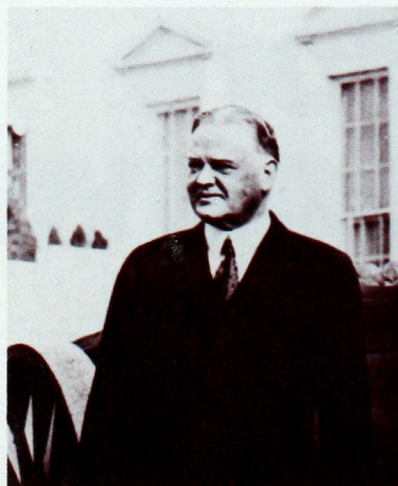
The crops had been planted for the year; we were not able to accelerate our production at that point. Yet in that one year—because the American people sacrificed and yielded in their consumption levels—we were able to increase our exports to our allies by 5.4 million tons, almost equal to our highest Food for Peace option for 1975. And in 1918, when we had been able to institute increased food production, we increased the exports to

**“...often our first inclination as a Christian community is to look to government for action. But...by so doing we oftentimes ask Caesar to undertake what is basically a spiritual ministry.”**

18 million tons; the goal of 20 million tons of export was achieved in 1919. Mr. Hoover said that this was accomplished primarily through the giving of the American people.

In like manner we can analyze ourselves and our individual lifestyles today. I was shocked during the Rome Food Conference by the fact that in all the speeches and comments I heard from the developed countries, so little attention was addressed to the possibilities of increasing aid through changing our own lifestyles.

What is our lifestyle? Is it characterized by consumption or by conservation? What determines our needs—the television, magazines, friends, culture? What determines our buying patterns today? More gadgets, the best, the most colorful, the easiest to care for? Are the determining factors the throw-away ethic, convenience and disposability? We as Christians have the first



*“Mr. Hoover accepted his task [as food director] on the basis of organizing the self-denial of the American people. . . .”*



obligation to review our lifestyles. Do our pets eat better than most human beings?

And can we reconcile the uneconomical way we produce protein in this country? We can get 667 pounds of protein from one acre of soybeans, but we can only get nine pounds of protein from one acre cultivated in feed grain for cattle.

There are people in this nation today on social security and welfare who literally are eating pet food to stretch their dollars in today's economy. I have received from my constituents cans of pet food, with letters attached asking me to live on it for a while to see how it feels. Why not quietly adopt such a person as our personal opportunity to share Christ's love.

There are numerous private organizations involved in the hunger problem. We don't have to wait for our government to act. And there is no contribution too small to be used by such organizations to help save people's lives.

We can act corporately as a Church as well as individually. Let us recall that the church of Jesus Christ was a major reforming influence of the 18th and 19th centuries: in child labor, abolition of slavery, caring for

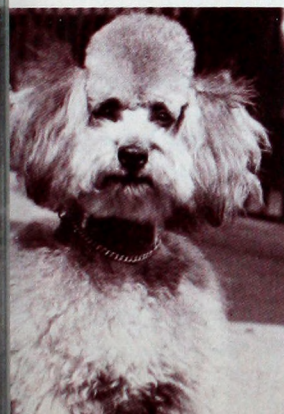
the needy. Let us not abdicate this work to agencies which are not undergirded by the love and motivation of Jesus Christ. Churches can act once more and not merely adopt resolutions.

If we really believe that God loved us while we were yet sinners, then we will love the poor and the outcasts of society. We will not wait for them to earn the right to be loved in our eyes. Nor will we demand that they show due appreciation for what we're doing for them. We will avoid all the lame excuses that prejudice against the poor, the needy, the dispossessed. We will love them because of the cross, because we have been shown in our own lives that people do not need to deserve love or to earn love.

Another golden moment in our history was in connection with the famine which hit Soviet Russia in 1922-23. On behalf of Nikolai Lenin, Maxim Gorky wrote a letter to Herbert Hoover, recognized as the great authority on food. He asked Hoover to come to Russia to help organize famine relief for the dying hundreds of thousands of Russians. Much of the reaction in America was, "Let the Bolsheviks die. We don't like their system of government. They're our enemies." Mr. Hoover said that hunger does not respect political and ideological barriers. So he went, organized the relief and elicited from the world the help necessary to save millions of lives of so-called "political enemies."

The theme of the first of the bicentennial exhibits in the National Portrait Gallery in Washington, D. C. is "In the minds and the hearts of the people." These are words taken from a letter written by John Adams in 1818. When someone had written him asking him to comment on the war of 1776, identifying it as the American Revolution, Mr. Adams wrote back saying that the war of 1776 was not the American Revolution—it was but the consequence of it. The Revolution, he said, began in the minds and the hearts of the people fifteen years before a drop of blood was spilled at Lexington.

And so today out of the minds and hearts of Americans who are redeemed and regenerated by the love of Jesus Christ, can come the basis for the new American Revolution. This spiritual revolution can reach out to demonstrate by deed and action the love and compassion we have already received in our lives because of the cross of Jesus Christ.



*"Do our pets eat better than most human beings?"*

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**“What is our lifestyle? Is it characterized by consumption or by conservation?”**



# Mobilizing Help for a Hungry World



**B**ecause it believes that many Americans have the will and compassion to help a hungry world but may lack the way, World Vision has initiated Project FAST—"Fight Against Starvation Today." Under the chairmanship of Senator Mark O. Hatfield, Project FAST will seek to sensitize the conscience of the American people and mobilize millions both to experience hunger and to give generously in support of development programs throughout the hungry nations. The mushrooming cloud of hunger over our world demands serious, lifestyle-changing action.

As chairman, Hatfield began Project FAST by introducing the Senate resolution appearing on this page. In presenting the resolution, he outlined and commended World Vision's work to the Senate, saying, "Mr. President, I call to World Vision because it is the spirit of voluntarism that pervades this organization that allows it to touch the spirit of all people with whom the organization comes in contact."

And according to Ed Norman, director of World Vision's hunger program, voluntarism is what "Fight Against Starvation Today" is all about. One focus of the program will be 30-hour planned "famines" in which anyone can participate. Participants in these "famines" will agree to go for 30 hours without eating any solid food; before fasting they will find sponsors who agree to give a certain amount to World Vision's hunger relief program for every hour they fast. A person with 30 sponsors—one for each hour—each giving \$5 could raise \$150, for example. Churches, businesses, industries, service groups, high schools and junior highs, as well as individuals will be urged to become involved in this facet of the program, which will culminate the Monday before Thanksgiving Day. World

Vision also stands ready as a resource center for groups that want to establish their own fund-raising drives to combat hunger. Literature, films, slide-cassette programs and a few speakers will be provided for this purpose.

Public service spots on radio and television and a series of telethons will be used to arouse people's awareness and increase understanding of the complexities of the hunger problem. A major aim is to cause permanent changes in the food consumption habits of thousands of Americans.

As Hatfield illustrated in the preceding article, our nation was able to help feed the hungry in Europe and the Soviet Union during and after World War I only because Hoover led action at the grassroots level of America. *Individual* Americans made *individual* sacrifices, each small in the face of the enormous problem, but miraculously effective when joined together. World Vision wants to see this repeated in our country today. As Professor Jean Mayer has written, "Let us hope that we have at least reached the stage where famine, wherever it takes place, however it has arisen, is seen as an enemy of mankind."

The hunger problem to a large degree can be solved by careful, united action. Our world has the physical capability of feeding its people—even now. And as Dr. Mooneyham has said, "We have the essential tools. We have the people. We have resources. We have technology. What we need is commitment—a commitment that with God's help we will let no man, no woman, no child die who might be saved by a single act of compassionate sharing."

The following was submitted to the Senate by the Honorable Mark Hatfield on November 26, 1974.

## RESOLUTION

Relating to world hunger and fasting.

Whereas the United Nations World Food Conference has focused the attention of the world on the plight of those people throughout the world suffering from starvation and malnutrition; and Whereas efforts to alleviate world hunger require not only increased food production and better distribution throughout the world, but also changes in food consumption patterns among developed nations; and

Whereas the people of the United States historically have demonstrated a generous humanitarian response to those in need:

Now, therefore, be it

Resolved, That it is the sense of the Senate that—

(1) beginning with Thanksgiving Day 1974, and concluding with Thanksgiving Day 1975, this Nation embark upon a spirit of

identification with the hungry people of the world, with self sacrifice and with sharing through the practice of fasting;

(2) the Monday of Thanksgiving Week, November 24, 1975, be recognized as a National Day of Fasting;

(3) the practice of fasting be encouraged in connection with holiday and religious periods when the temptation is greatest to spend in excess on foods, gifts and many nonessential items;

(4) the people of the United States individually and as a Nation reevaluate their own lifestyles and during this year seek to change their habits from those of overconsumption to those of conservation; and

(5) individuals are encouraged to share such saved moneys sacrificially with the starving millions of the world and not to spend such moneys on more articles which increase the gap between the have and have-not peoples of the world.



Please use this gift of \$ \_\_\_\_\_ to help fight hunger around the world.  
5425 H52-002

Please send me information explaining how I can organize a planned "famine" in my church, club, school or business or simply among other friends and associates.

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_

state \_\_\_\_\_ zip \_\_\_\_\_



# Lo, the Black Horse Cometh!

**As Christians,  
how shall we respond  
to famine?**



**A**lthough we do not understand it all, most Christians generally view the Revelation of St. John as a foretelling of events leading up to the second coming of Jesus Christ. The prophet describes the opening of seven seals on a scroll, seven trumpet blasts and seven last plagues from seven flasks. To each is assigned a series of events which get progressively worse.

The famous Four Horsemen of the Apocalypse are the first four seals of the scroll (Rev. 6:1-8). The white horse of conquest rides first. He and his rider are followed by the red horse of war. Many feel that the horses of conquest and war are roaming the world at will; they may be wrong, but their arguments are rather convincing.

*(cont.)*

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



Prior to World War II, major conflicts erupted approximately every 20 years. Since then, however, the world has experienced a chain of military conflicts in Korea, throughout Indochina and in the Middle East; there have been coup d'états in Asia, South America, Africa and Europe. As technology for warfare becomes increasingly sophisticated, each "minor" conflict seems to become more threatening to the entire world.

And when the third seal was broken, "...I saw a black horse, with its rider holding a pair of balances in his hand. And a voice from among the four Living Beings said, 'A loaf of bread for \$20, or three pounds of barley flour, but there is no olive oil or wine'" (Rev. 6:5-6, Living Bible).

Famine.



**T**here is famine in the world today, but there have been famines before. Abraham went down to Egypt to escape a terrible famine in the land (Gen. 12:10). Again, in Genesis 41:26-27, Joseph interprets Pharaoh's dream and accurately predicts seven years of plenty and seven years of famine. There was a severe famine in Samaria during the reign of King Ahab (I Kings 18:2) and a famine in the days of David (II Sam. 21:1). Other famines have occurred throughout history.

So how can we be sure the black horse of the apocalypse is really loose today? Of course we can't be positive, but signs seem to indicate that it either has been, or is about to be, unleashed.

It is almost impossible for Americans to imagine hunger; so few of us have really experienced it. We think of times when a growling stomach has reminded us that we have missed a meal. That is not the hunger that nearly one-half of the world knows. The hunger experienced by nearly two billion men, women and children is that of malnutrition and starvation which result in an average of 10,000 persons dying every day of the year.

We are currently witnessing a severe famine in the Sahel zone of West Africa. Famine in Ethiopia has already caused over 100,000 deaths. Kenya, Tanzania and Nigeria are experiencing near-famine conditions, as is much of India and Bolivia. And Bangladesh, the Philippines, Indonesia and numerous others now have chronic food shortages.

During the past few years the world's food situation has gotten worse. The famine areas of the world can no

longer be helped simply through the generosity of productive nations sharing their bountiful hoards of extra food grains. In 75 percent of the countries of the world the demand for food exceeds production.

There is every indication that the food situation is going to get much worse before it gets better. If world food production continues to increase by only two percent annually, as it has during the past few years, it will not begin to keep pace with population growth. So precarious is the balance of available food grain in the world today that a poor harvest in the United States or Canada this year could prove a worldwide disaster.

To boost food production ahead of population growth in the coming years, we must get higher yields from lands which, for the most part, are already under cultivation. Yet that cannot be accomplished without two essential ingredients—water and fertilizer. The supply of both is extremely short. In addition, the cost of available chemical fertilizers, which are petroleum by-products, has lately tripled.

Obviously, the world's governments, particularly those of the developed nations, must quickly respond to the growing intensity of this global hunger problem. The United Nations' Food and Agriculture Organization met in November 1973 and unanimously endorsed proposals for an international strategy for world food security. That meeting was followed up with a Bucharest conference on population last August and a world food conference in Rome during November. Some joint proposals have been adopted, but much more cooperative action is needed.



**W**hat is the Christian's role in all of this? It should be obvious that concerned Christians cannot sit idly by. We cannot sit down to our three meals a day, thank God for all our blessings and simply ask Him to remember the millions who are starving.

Christ does not tell us to view our world from a safe seat in the balcony. He calls us, instead, to be involved with people and their problems. Throughout God's holy Word we are told to care for the hungry.

The books of Leviticus and Deuteronomy contain numerous commands from God that the poor should be cared for and the hungry fed. The prophet Isaiah thundered God's message to an unconcerned people who were merely going through the motions of fasting and



observing religious rituals. "Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day" (Isa. 58:10, Living Bible).

Zechariah's theme was similar when the Lord gave him a message for the people in the city of Bethel. "Tell them to stop oppressing widows and orphans, foreigners and poor people. . ." (Zech. 7:10, Living Bible). The advice of Solomon—"If your enemy is hungry, give him food! If he is thirsty, give him something to drink!" (Prov. 25:21, Living Bible)—is also echoed in the New Testament (Rom. 12:20). And should we not treat neutrals as well as we treat our enemies?

Christ Jesus Himself, while He ministered on earth, had compassion for the multitudes, the sick and the lame. He fed them, healed them and made them well. He made it crystal clear that when He sits in judgment He will welcome those who fed Him, gave Him drink, clothed Him and cared for Him. "When you did it to these my brothers you were doing it to me." But those who don't do those things will go away to eternal punishment (Matt. 25:34-46). That is as strong and as clear and as much a commission to Christians as Christ's last command to make disciples in all nations (Matt. 28:19).

But sometimes it is not enough to meet people's emergency needs. Relief all too often treats symptoms rather than causes. ("Give a man a fish, and you sustain him for a day. . .") Over the years, World Vision has gradually been placing more and more emphasis on development programs that help people to help themselves. (" . . . teach him how to fish and you sustain him for life.")

Biblically, the story of the Good Samaritan illustrates this principle of helping until self-help is possible (Luke 10:30-35). The Samaritan could have given only emergency relief by the side of the road. Instead, he continued his assistance until the man was again self-sufficient.

In World Vision we have begun our 25th anniversary year with two primary objectives: to help focus the consciences of Christians on the world's hungry and to further extend our relief programs into medium-range development projects.

Our present programs in Bangladesh and Cambodia are, essentially, threshold development projects which have occurred as a natural progression of events. New, medium-range development projects are beginning in the Sahel and Ethiopia, to properly teach methods of water conservation, soil irrigation, reforestation and other water- and land-use controls. Without such programs, the Sahara desert will continue to expand southward, thereby multiplying today's famine problems tomorrow.

From the evangelistic point of view, relief action is an

entree into a man's awareness; development is staying with him long enough to build a spiritual foundation. Medium-range projects provide a presence which is adequate in many instances both to save and to nurture souls.



**T**hat is our response, and the response of Christians who believe in what we are doing and who support the work financially and with prayers. Other Christians are responding even more directly as short-term volunteers through various church and mission agencies.

Concerned Christians can also encourage their elected representatives in Washington to support studies on making our foreign aid more effective. It is important that we urge them to commit a percentage of our gross national revenue to the developing world. It may sound impressive that the developed nations have sent approximately \$135 billion to underdeveloped countries during the past 10 years. However, that works out to less than 50 cents per person per year in the developing world.

I think we must all give greater support to private agencies—both secular and church-related—working in the developing world. Most of us will not be able to do that without changing our lifestyles. I think we must seriously consider doing that as well.

Can we, as concerned Christians, continue to live in prosperity while men, women and children die of hunger? Can we, as concerned Christians, allow our churches to invest nearly twice as much on church buildings here as on overseas ministries?

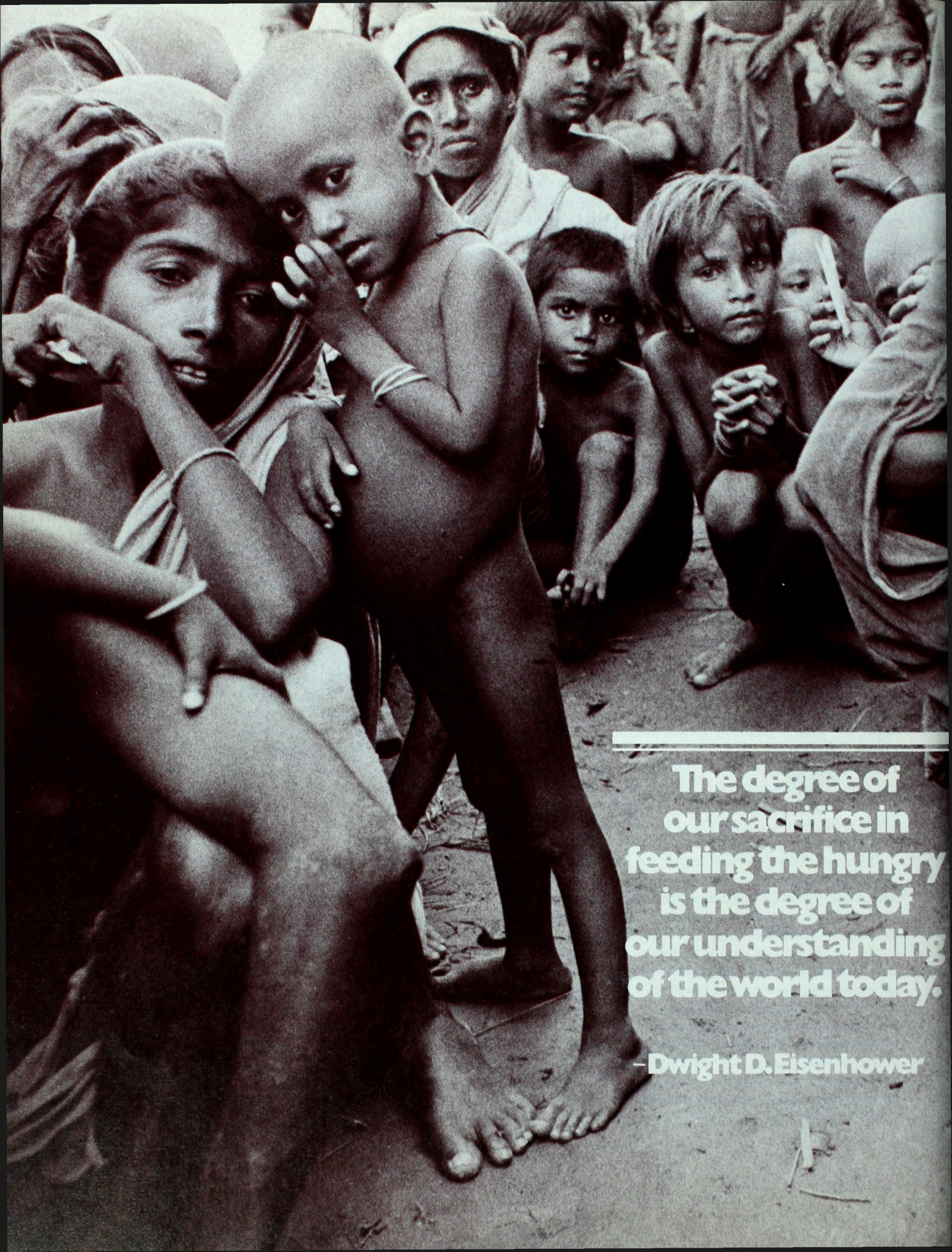
Could you, on the final day of judgment, stand alongside an African brother who died of starvation—and face Jesus?

The prophet Ezekiel minced no words when he delivered God's message to Israel: "'As I live, the Lord God says, Sodom and her daughters have never been as wicked as you and your daughters. Your sister Sodom's sins were pride and laziness and too much food, while the poor and needy suffered outside her door'" (Ezek. 16:48-49, Living Bible).

The world's food problem will not be solved quickly. It is a herculean task which may never be solved if the black horse of the apocalypse has, in fact, already been unleashed. Certainly no nation or family or individual can do all that's needed. But we can all do something while there is still time.







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**The degree of  
our sacrifice in  
feeding the hungry  
is the degree of  
our understanding  
of the world today.**

**-Dwight D. Eisenhower**







# dateline Haiti

by Robert Larson

The artwork on the guidebook was fantastic. It pictured natives cutting slits in their rubber trees, well-fed farm animals standing by, flowers, exotic birds—the works. All was drenched in the warmth of the Caribbean sun. Inside, the mood continued: “. . .the coast of Haiti offers beaches with fine coral sands and peaceful waters. Parallel to the coastline runs lush tropical vegetation.”

It's all true. The beaches of Haiti are picture-postcard perfect. But that's only one part of the Haitian story.

Two hundred years ago Haiti was the richest, most productive colony in the New World. Today, it finds itself among the world's 10 most hungry countries. And it is right here at our doorstep.

The country is a place of incredible natural beauty and has museums which have trapped the best of an interesting past. But scenic beauty and museum relics don't put food on the tables of the poor or protein into sick bodies. And these are the real issues in today's Haiti.

The waiter in a restaurant brought some Cokes to our table one evening. The bottles had not been opened, and it was apparent that the waiter was not concerned. Innocently, we asked him why he hadn't opened them. He answered, “*C'est pas faute moins*,” or, “It's not my fault.” I asked our host what the waiter meant. My friend explained, “There is very little sense of personal guilt or responsibility among the Haitian people. The waiter really believes that forgetting the opener was not his fault. He is convinced that powers greater than he were in control. The spirits were to blame.”

As he talked, I began to understand a few other things about the culture. I also began to get in touch with how fearful the people are in general, and with how this fear could be exploited by uncaring leadership.

Ninety percent of Haiti's people live in the rural areas. Rural with a capital “R.” There are virtually no conveniences in the backwaters of the country. Roads are mostly mud trails. Railroad lines for the entire country (which is about the size of Maryland) total some 300 miles, and air travel is minimal.

Life is different in the cities, especially in the capital, Port-au-Prince. But it is different only for the elite—the eight percent that is in complete control of the political and economic affairs of the country. They are the ones who are living the good life. However, even for them life is not all that secure. During the past 12 months more than 70 top officials have been removed from office. But their downfalls are nothing like those during the former regime, when the vicious *ton ton macoutes* (secret police) would march off with an “enemy of the state” in the middle of the night.

The guessed-at population of Haiti is five million. Officially, the birth rate is 2.3 percent. But most people I talked to feel it is 3.0 percent or more. For a country that is slipping backward, this figure is sheer disaster.

More than half of the children die before the age of 10. Eighty-nine percent of the children eligible for school do not go. Why? 1. The parents have no money for school expenses. 2. Schools just don't exist in many places. 3. Children are so malnourished they don't have the energy to get an education.

These children and their parents often have only 700 calories of food each day. The United Nations' Food and Agriculture Organization says that 2400 calories are needed daily to maintain good health. The average Haitian stays hungry, under-educated and nonproductive. For the most part, it isn't his fault.

The new government headed by Jean-Claude Duvalier, which took over in April 1971, has made relatively good progress toward the achievement of a more open and development-oriented society. There has been some change since the rule of his father, “Papa Doc.” But it would be misleading to assume that all is now sweetness and light.

Desperate need is everywhere. There are only 300 doctors for the five million people on the island. There are few hospitals or medical clinics—especially in the rural areas. Wherever I went I heard the same message: We need medical care, education and roads.

It is difficult and embarrassing for the government to acknowledge these needs. They feel it will affect the image of the country particularly as it relates to tourists and investors. But when people remain sick, illiterate and hungry because a few people are concerned about “image,” I would suggest there is a cruel, misguided set of priorities in control. And so long as Haiti's human resources remain handicapped by illiteracy, debilitating disease and lack of training and skills, then I seriously wonder about the future of the country.

These critical problems of development are further complicated by the attitude among the peasants that suggests an extremely low expectation of change. The average Haitian knows his situation has always been bad. Why try to change it? After all, the spirits are in control.

What hope for Haiti? It's difficult to say. Given its past performance, it's hard for me to believe that the business-as-usual government bureaucracy is capable of solving the incredible problems that confront the average Haitian. But again, things are better than they used to be. If the current power structure would develop an honest interest in the people's welfare, the situation might change. Education should be made a priority. Basic medical facilities need to be built and staffed. Simple but adequate internal transportation systems need to be designed to meet the needs of the 90 percent who live in the countryside.

Implementing these plans means more outside aid. Properly channeled, it would be aid well worth giving. Misused, it will just create more havoc. I hope those who are able to lend creative assistance take that responsibility, rather than conclude, “*C'est pas faute moins*.”





# personality profile



## Mark Hatfield- Man of Conflict and Conscience

**M**ark Hatfield learned early on to respect those leaders who uphold the founding principles of our nation. As a boy he was caught up by the enthusiasm of Jefferson and the dedication of Lincoln, and he found himself dreaming of how he could best serve his country. His father, a railroad construction blacksmith, and his mother, a teacher, both encouraged his aspirations for a political career.

Now 52, he has become a highly respected, although controversial, member of the Senate, known for his independence, his consistency and his Christian commitment.

After graduation from high school in Salem, Oregon in 1940, Hatfield entered Willamette University, where he received a B. A. in political science. In 1943 he joined the Navy, serving in the Pacific theater. Upon receiving his M. A. from Stanford in 1948, he became a political science instructor at Willamette. In 1950 he filed as candidate for state legislature. From that time on, he has not lost an election. After serving two terms in the lower house, he went on to the state senate.

Under the pressure of these responsibilities, combined with his continuing counselling and teaching at Willamette, he began to doubt that he had any material answers to offer the state, the nation or the world. At that time, he was led to more serious thinking by a Bible study group on campus which had asked him to be their faculty advisor.

Hatfield had been a part of the Baptist church all his life. As he said

in his book *Conflict and Conscience*, "...since other people believed I had a real religion, I believed it myself. Religion came very naturally to me. That was just the trouble; it was too automatic. It was a religion of habit, not of commitment." Then one night in 1954, at the age of 31, he decided that he wanted to live the rest of his life for Jesus Christ. Since then he has tried to do everything to the glory of God.

In 1959 Hatfield became Oregon's youngest governor. Between the primary and general election for that office he married Antoinette Kuzmanich, then a counselor for women at Portland State College. She has always been one of her husband's primary advisors, even on political matters. They have four children and have developed a close family life despite the demands of public life. Hatfield's career as governor was marked by intense activity and by fierce integrity. In 1965 and 1966 he stood alone among governors, voting in two conferences against Lyndon Johnson's war policies, though warned that he was committing political suicide.

In 1966 he began his service in the Senate. His major activity as a Senator has been in three areas: the reorganization of Congress, interior and agricultural work and Vietnam legislation—the amendment to end the war, the all-volunteer army and military spending. In 1968 Billy Graham suggested Hatfield to Richard Nixon as a vice-presidential running mate.

Mark Hatfield has always consid-

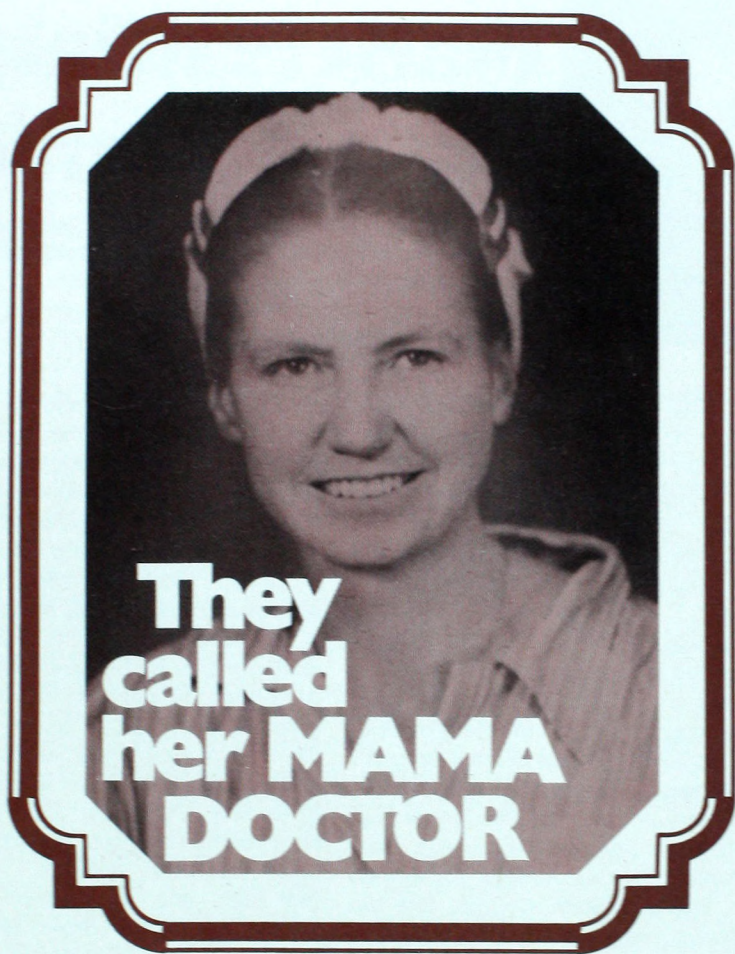
ered himself a true Republican in the *historical* sense of the term. His position is marked by a great concern for preserving individual liberty, checking executive power and promoting wide ownership of private property, rather than concentration of property in the hands of a few.

Hatfield describes his political commitments in this way: "Now, the decisions, the policies and the programs which I follow in my official life I try to root first of all in prayer. I believe that the Lord is interested in leading in this job, and I depend on Him for counsel. This does not mean that every decision I make is the right one, that every policy which I have is the correct one; but I feel that these matters are of such importance that I do commit them to the Lord. When they are wrong, they are errors in my judgment and not His, and they are perhaps examples of where I tried to get ahead of God's leading."

He continues to call Christians to their historical task: "the demonstration of the validity and power of Christ's life in an age groping for such a hope. But," he adds, "we must realize what we have ignored for so much of our past—that the witness of this life is never credible unless it has also embarked on an outward journey, on a mission, and given itself in love to the hurt and pain of the world in order to bring God's peace and his new creation to all men." This is the task and this is the prayer of Mark Hatfield, a man long-challenged by the unrest of our changing world.







by Jo Schurter

**I**t was a cool, overcast San Francisco afternoon, March 7, 1947. Kay Blair stood on an old, made-over metal transport and, with ambivalent feelings, watched the coastline of America fade from view. She was leaving her family, her friends and the comforts and security of her homeland because she felt her skills were needed more in the Asian jungles. The water slapped noisily against the ship's sides as it plowed through the "golden gateway" to the Orient.

*Jo Schurter is a free-lance writer and secretary of the Mountain-Valley Writers based in Rialto, California.*

With only the promise of room and board, Kay had quit her nursing job in a California hospital for the small, sparsely equipped Medicine House in the hills just across the Burmese border in China. She was to live with Baptist missionary friends and provide medical care for them, their family and the villagers. The nearest medical facilities were in Rangoon and in Namkham, hundreds of miles north over treacherous country. The latter was the hospital of the famed Burma Surgeon, Dr. Gordon Sea-

grave.

Kay's destination was the tiny village of Bana, 4000 feet up in the hills

of China's Yunnan province. Although the village lay just inside China, its inhabitants were Burmese, primarily of the LaHu Na tribe.

The people there suffered from various minor and major disorders. Convulsions were common in mothers and children, due to a lack of salt in their diets. Malaria was common among the people from down-country who lived in the rice fields. Roundworms were prevalent among the children.

**K**ay Blair arrived in Bana on May 13. It had been a long trip. Stops were made at Madras, India and at Rangoon, Pyinmana, Taunggyi and Keng Tung, all in Burma. Her new living quarters were spacious, with many of the comforts of home. She was given a large 18' X 18' room with a private, adjoining bath. And much to her surprise, the windows had glass and screens on them.

The dispensary was a separate building on the missionary compound, a building used by the British during the war to house a radio. It had two rooms, one of which Kay used to store medicine and supplies and to mix the drugs she had brought with her. The other served as the examining room where she took care of everything from childbirth to abscesses caused by poisonous caterpillars.

The people looked in awe at the tiny, light-complexioned American. It was the first time they had ever seen a blond white woman. She was promptly christened Mama Doctor. With the deep commitment typical to those of her profession, Kay settled in the Medicine House and began her new life of caring for the people. She sewed cuts, repaired dog-bite wounds, delivered babies and, besides her nursing work, taught the people good health habits.

One morning a messenger from a village a day's ride away over rugged hills came into the compound. A man in his hamlet had a painfully



sore jaw. "Could Mama Doctor please come?" he asked. Kay packed the necessary supplies and left. The man had a badly abscessed tooth. She opened the jaw, applied hot compresses and gave him sulfa and soda. Before leaving, she prepared a specific amount of medicine and wrapped each dose in a small piece of toilet paper.

One day a father from another village brought his six-year-old daughter to the Medicine House. The child had severely burned her hand on a hot curry pot when she was younger. Not knowing what to do, the parents bound the injured hand; soon the burned thumb and index finger grew to the palm. The hand was useless. The child's father had heard of the miracles of Mama Doctor and they had traveled three days to seek her help. Kay carefully cut the grown skin to release the girl's fingers. With daily therapy she was able to stretch the fingers and hand back to normal use.

Kay experienced many setbacks as well as achievements. On a late afternoon during the monsoon season a messenger from a village half a day's ride away knocked on the Medicine House door. A woman in his tribe was suffering in labor. Kay packed her gear and her revolver and forded

swollen rivers under the threatening call of a leopard to get to the village. She arrived that evening.

Her patient, already the mother of twelve children, had been in hard labor for three days. Kay gave her morphine and worked with her all night. There were complications. Her pelvis was contracted. The placenta was partly over her cervix. Kay knew that the baby was dead; with everything she had, she tried to save the mother. But her power was limited. A delicate operation was needed that would take special instruments which Kay did not have. With a heavy heart, Mama Doctor faced bleak disappointment as, powerless, she watched the woman die.

Yet in spite of this death the people of the village came to pay their homage and debt to the brave white woman who had devoted her skill and talents to their medical care.

**T**here were other depressing incidents. Once, in delivering a baby she discovered that the umbilical cord was wrapped around its neck. After patient efforts, a premature boy was born. Kay instructed the mother in the proper way to feed and care for her child. But the woman insisted on observing the age-old custom of chewing rice and then feeding it to her infant. Consequently, the baby died. So Kay continued to study ways to fight harmful customs of centuries past. She never quit trying.

She was called to see a mother with malaria who had just given birth. It was a custom among the people to eat chicken for 10 days following a pregnancy. This woman had been down for 10 days with a warm rock on her stomach, a useful custom, to keep her from bloating and bleeding. But she had not had any chicken. The villagers thought this was the cause of her trouble. Therefore, they did not seek help. By the time Kay was called, it was too late. The woman lay in a coma. Had there been the available equipment to feed



*Mama Doctor helped this girl regain the use of her burned hand.*

her intravenously, Kay possibly could have saved another life.

However, in spite of these occasional failures, Kay's reputation as Mama Doctor soared. "Everybody came to me for everything," she readily admits. "They thought I could work miracles." A chieftain's wife brought her twelve-year-old son from a week's ride away. "The mother thought I could just look at him, and he would be healed. But he was blind from smallpox scars on his eyes. There wasn't a thing I could do."

A young boy in Bana had a nearly useless arm. The elbow had broken and had grown back deformed because it had never been properly set. Kay wrote to Dr. Gordon Seagrave, whom she had met many years before when she was in nurses' training. She asked if he had the facilities at his hospital in Namkham to rebreak the elbow and reset it.

Among her memoirs and keepsakes from the Frontier Medical Center, Namkham, Northern Shan States, Kay has a letter from Dr. Seagrave dated the 19th of August 1947. In it he says he remembers meeting her in Los Angeles and comments on the fine medical work she is doing in Bana. Though he doubted that there





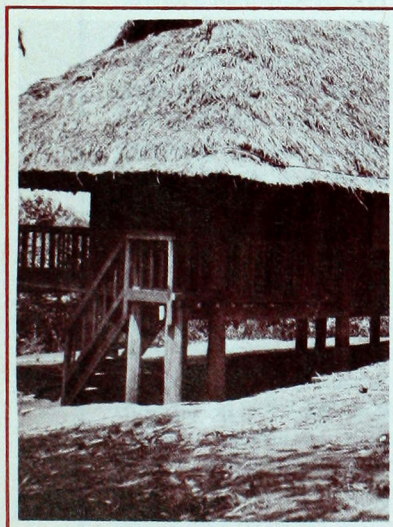
would be anything he could do to help the boy, he invited Kay to Namkham and assured her of the medical help and advice of his assistants: his sister Dr. Grace Seagrave, his professional chief of staff, Dr. BaSaw, and his secretary, Pansy. Kay traveled the Burma road to Namkham. She spent a week with Dr. Grace at Seagrave's frontier hospital.

Providing medical care was only one of Mama Doctor's jobs. Daily she taught the children to read and write English, and other subjects. Then a very unfortunate mishap occurred. Mickey, Kay's pet monkey, had been sitting on her head eating a cucumber. He dropped a piece. While he scampered down to get it, Kay turned and ran because she did not want his now-muddy feet in her hair. She slipped in the mud and broke her ankle.

With help, she managed to get to her room. She studied her medical books, and, with the aid of missionary Vera Young, set the ankle herself. One of the villagers made crutches for her. Her foot swelled. It didn't seem to be healing fast enough.

And there were other complications to consider at the time. Conflict began to seethe and spread

*The mission chapel in Bana*



throughout Burma. The Communists were swiftly encroaching on Burmese soil. For weeks they had been within 18 miles of Bana, robbing and looting some of the villages. Down-country, civil disobedience, looting, destruction of bridges and general chaos were taking place among the different Burmese tribes.

Finally, feeling that in her bed-ridden condition she was more of a liability than an asset, Kay left Bana to seek medical help. In Rangoon she had her foot X-rayed. She planned to return to Bana, where the missionaries had stayed on. But eventually they and the entire village had had to escape Communist attack in the middle of the night.

Although she never gave up hope of returning to Burma, her Medicine House and the people she had learned to love, Kay Blair came back to America. She had her foot X-rayed again, and the second X-ray confirmed that it had been properly set. It needed only time to heal.

**A**fter she completely recovered, Kay applied with the nurse's registrar in San Francisco for an overseas job. She was able to get one in Japan. Her intention was to work her way back to Bana from Japan.

She spent two and a half years nursing in Japan. Then came the Korean War. During most of that war, she worked in a government hospital. In 1953 she returned to California. For a while she worked as a psychiatric nurse, then for the Visiting Nurse Association.

Always hoping to return to Bana, Kay took up the accordion—an easy instrument to carry into the jungles. It was while she was learning to play that she met her husband.

Kay never returned to the jungles of Burma. She found new areas in which to devote her talent and skills. She was awarded a scholarship by the Institute for the Achievement of Human Potential. Consequently, she



*Taking medical aid to a nearby village*

went to Philadelphia to take a course in treating brain-damaged children. After completing this schooling she returned to San Bernardino, California to help set up a clinic to work with the brain-damaged children in that area. She is an active member in the Braille Guild, and through night school has learned to operate the Braillewriter, which enables her to transcribe material for the blind. Kay is still active in all phases of community life.

Back in Burma there are 13 people from the small LaHu tribe of Bana who, as children, she treated at the Medicine House and taught at the church school. Kay calls them her adopted children. Although she couldn't get back to them, she sent money regularly to buy rice to feed them. Now grown, her foster children are in themselves a great source of pride, for all 13 are college graduates.

In her sixties now, yet still vigorous and vivacious, Mama Doctor looks back on a life full of love, heartaches, achievements and failures, but all in all she feels a sense of fulfillment.

She remains Mama Doctor, goodwill ambassador, dedicated friend of the LaHu's!



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# Spectacular Expansion of Indigenous Church

## Presbyterian Growth in Burma

by L. R. Bawla

### The Background

The formation of the Presbyterian Church in Burma took place almost simultaneously at two villages which are more than one hundred miles apart. It was first formed on the 9th of June 1954 at Khampat village in Tamu township near the Indian border, by new emigrants from India. On the advice of the village authorities, however, the church was soon disbanded. The Methodist Church had been formed there, and the village authorities were all Methodists. But the church was formed again in 1956 and rapidly spread to nearby villages; in October of that year, representatives from the villages assembled for the first time in the name of the Presbyterian Church. At that time they had no pastor to look after them.

Meanwhile the Holy Spirit was working also in Chin Hills. A resolution to form a Presbyterian Church was unanimously adopted at a meeting of 42 delegates from 12 villages which was held on the 5th of February 1956 at Losau village in Falam township. These people had become Christians as a result of the works of some individual evangelists and the "Gospel Post," containing Bibles, hymn books, clothing and so forth, which was dispatched by the Presbyterian Church of Mizoram, India in 1946. Thus were born Presbyterian churches at two places which are far apart from each other.

The churches, formed by local folks without any help or initiatives of foreign missionaries, at first were not aware of the existence of each other. The churches in the Chin Hills were looked after by the three pastors and evangelists who were given ordination by the Baptist Church before they formed the Presbyterian Church. The church in the plain, in Tamu township, however,

had to be under the guidance of Methodist ministers who were asked by the local Presbyterians to look after them in matters of importance.

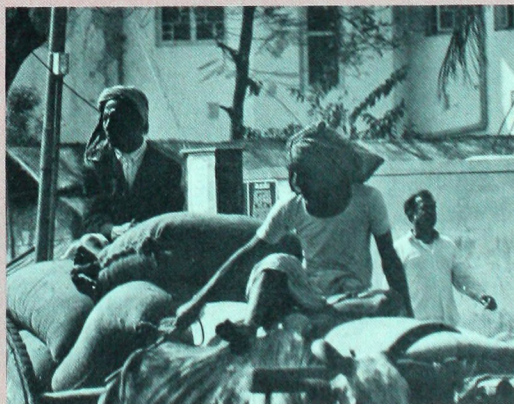
### The National Church

The churches in the Chin Hills and in the Burma Proper eventually knew each other and made contacts which resulted in the amalgamation of the two bodies. As a result of a meeting in 1961, the formal inception of the Presbyterian Church of Burma had taken place in that year, and the first synod was held in February 1962 at Falam town in Chin Hills. The church then had five ordained pastors and 38 congregations and boasted only about 3800 members.

The church, though very young and inexperienced and working with modest resources, has been making a steady progress. God has been pouring His blessings upon her that she can now boast a membership increase of 300 percent in 12 years, from 3800 in 1961 to 14,000 in 1973. At present she has 104 congregations, 15 ordained ministers, 15 evangelists and office workers. Lay people are as important and effective as the paid ministers in building up the church, whose membership is composed of different tribes speaking different dialects. Nearly half of the members are first-generation Christians. Ministry of the laity is, therefore, to be emphasized more and more, and pastors and laymen must work as a team.

### The Mission Work

Since its inception, the church has been actively spreading the gospel to nonbelievers. The home mission board is presently concentrating its works in Chin Hills where 15 evangelists, including one home missionary, are working for meager salaries. More than 10 congregations have been established and more than a thousand people have been won for Christ.



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*L. R. Bawla is a professor at the Burma Divinity School just outside Rangoon and is one of 15 ordained ministers of the Presbyterian Church of Burma.*



## First Meeting with Bangladesh Prime Minister

The following is a report from B. E. Fernando, director of World Vision of Bangladesh since September 1974, describing his first meeting with Sheikh Mujibur Rahman, Bangladesh's Prime Minister.

"I sat where they sat"—so said a prophet of the Old Testament. So did I on the 31st of October 1974. It was in the Prime Minister's official residence, where a few hours earlier the U. S. Secretary of State Kissinger occupied the same seat. The occasion was the donation by World Vision of two fiberglass 50 h.p. motor boats.

"Many top government officials were 'eyeing' these boats. Giving to one would have antagonized the others. Keeping them for ourselves would have been difficult and expensive and their use then would have been limited. What better could have been done than to hand them over to the highest in the land who could put them to the best use? The Prime Minister explained that floods normally occurred only at certain times of the year at most places, but there were certain areas which had water all the time. These boats could be most useful in such areas.

"The opportunity was taken to describe the nature of the activities of World Vision and enumerate the assistance it had given to Bangladesh in foodstuffs, clothing, medicines, medical instruments, etc., and in valuable foreign exchange. When I

inquired what steps were being contemplated to prevent floods permanently, he said that this had to be done together with India, but the cost would be prohibitive. Even the dredging of rivers had stopped after British times because they could not afford to have dredges.

"When the conversation, over a cup of tea and vegetable refreshments, turned towards religion, he stressed that unlike other Muslim countries, Bangladesh (85 percent Muslim) was not a religious but a secular state, founded on the four basic principles of democracy, nationalism, secularism and socialism. He himself was educated in a Christian school which now is a government college named after him. He described the many setbacks the country had had, its present perilous condition, the efforts made to improve things and the future possibilities. He was most grateful to the various nations that helped and to the many voluntary organizations, too. He particularly thanked World Vision for its contribution.

"This interview with the 'Father of the Nation' is a tremendous step forward in World Vision public relations. The presentation was announced over the national radio at news time in addition to a newspaper report."

### Coming Soon: "The Hansi Report"

Maria Anne Hirschmann, author of *Hansi: The Girl Who Loved the*

*Swastika* has just returned from a tour of World Vision's work in 12 nations. She was inspired to take the tour by a growing interest in World Vision. Mrs. Hirschmann feels a special burden for the plight of the world's hungry refugees and orphans. An orphan herself, she experienced real hunger as she fled across East Germany during World War II.

She has agreed to present a series of talks for the Midwest Office about World Vision's work in the areas she visited. She will be speaking 12 times between March 4 and March 23. The series, entitled "The Hansi Report: God at Work in a World of Need," will be open to the public in most cities, but will be limited to sponsors' luncheons in a few. Watch for her appearances in Minneapolis and Duluth, Minnesota; Glen Ellen, Wheaton and Peoria, Illinois; Highland and Mishawaka, Indiana, and Kalamazoo, Holland, Muskegon, Detroit and Grand Rapids, Michigan.

### World Vision Field Staff Openings

ACCOUNTANT—Africa.

SECRETARY—Africa. Shorthand and typing necessary. Knowledge of French preferred.

FIELD ADMINISTRATOR—Africa.

Contact: Personnel Department, World Vision, 919 W. Huntington Drive, Monrovia, CA 91016. Phone: (213) 357-1111.



## Dr. Worvis





Bob Parker with Ham Yong Keun in Korea during the Sponsor Tour.



# Diary of Concern

by Edward L. Gruman,

Director of Church Relations, World Vision International

**T**he most thrilling, the most significant event of my life," was the way Bob Parker described the World Vision Sponsor Tour which had taken him to Burma, India, Taiwan, South Vietnam, Thailand and South Korea.

I had met Bob one day in the late spring of '74. A handsome young man of 18 with a sure-footed sense of God's leading in his life, he had driven to World Vision headquarters in Monrovia carrying donated medical supplies. We had talked at

length about a deeply-felt prompting in Bob's heart to become exposed to mission activity on a first-hand basis. During our conversation I learned that this young man not only sponsored several orphans overseas but that he had a very deep concern for each one of them as an individual. Just how deeply, I did not fully appreciate until last September when Bob returned from the tour. It was then that I, as his friend, was privileged to read the detailed diary of his experiences.

I want to share with you a few typical excerpts, in order that you may know and share in the beautiful and exceedingly precious experiences Bob lived.



**“**TAIWAN: I was soon through customs. . . . Nearing the bus, I caught a glimpse of a small boy with leg braces. After I passed by, it suddenly dawned on me that the boy was Wu Tzu Nan! As I walked up to him, he looked up, wrinkling his brow. I put my arm around his shoulder and smiled and said "hello". . . . He was nervous and scared but did smile a little bit. He looked so small and vulnerable. . . . We were quickly ushered onto the bus. . . . After trying to ask Wu a few questions through the pastor (the interpreter), it was evident that we would be limited to basic ideas.







## Word-Watchers: The Loose and the Lucid

Not long ago Jean Stafford, Pulitzer Prize winner in literature, gave a lecture at Barnard College on "The Decline and Fall of Our Language." She quoted from a William Smith Shaw who, in the April 1806 issue of *The Monthly Anthology and Boston Review*, insisted that America's independence of Britain would become complete and permanent only if Americans were prepared to construct a language of their own. To lend encouragement to his tongue-in-cheek proposal he went on to suggest that this could be done by a concoction made up of indigenous Indian, Negro and Irish dialects.

Miss Stafford then delivered the biting comment that if Shaw were to reappear he might easily be persuaded that his "proposition had been adopted"—so disastrously and disgustingly has the English language suffered abuse at our American hands. Her bill of particulars included the irrational barbarism committed by a book reviewer who recently described a character in a novel as being "haloed with clout."

Take our jerry-built verbs. They would make Noah Webster livid with outrage. We "Vietnamize," "annualize," "accessorize," "posturize," "cosmeticize" and (welcome a late arrival!) "conscientize."

To be sure, any living language is bound to undergo changes. Words, like people, have life cycles—from birth to death. What appears to be a strongly American trait is the flair for novelty and the speed with which we go for fads and fancies that torture and cheapen our vocabularies.

This tidal flow of words that are *in* and words that are *out*, while not so fetid as in secular waters, is easily discernible in the vocabulary styles of Christians. Let me cite in evidence what has occurred in recent years in that "universe of discourse" that we know as evangelism and missions. A 1974 book, called *Mission Trends*, is divided into five sections. Four of the sections are given titles that are instantly recognizable, conventional and, let it be added, reasonably clear. The fifth section, however, is called "Humanization, Dialogue and Liberation." Here we enter the new world of terminological novelties. Spawned in the late 60's, seized avidly by an elitist group of mission thinkers in the 70's, the new vocabulary is filled, fuzzed and feathered with ambiguities and uncertainties. Its dubious overtones are as audible to sociological and political ears as they are to theological.

What is here deplored is a verbal faddism that is accompanied by imprecision and confusion. For example, before me at the moment is an essay circulated by a highly respected agency of missionary research. The author is an Australian who discusses "Motivation for Mission." She leans heavily on terms that belong to the new vocabulary. Referring to the meaning of "salvation," she

says, "I suspect it has a great deal to do with the liberating activity of God in history and will demand of us to be present within the creative liberation movements of our time."

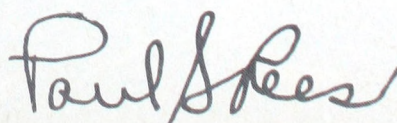
"The creative liberation movements of our time!" It's a noble mouthful. But what precisely is it saying to us? Is it the Irish Republican Army? Or the Palestine Liberation Front? Or Chairman Mao's "cultural revolution?" Or Castro's Cuban regime? There is nothing in biblical theology that denies the eventual exhibition of God's permissive or purposeful hand in all of these movements—whether in spite of them or because of them.

To say that much, however, is a far cry from saying that any of them or all of them are "salvation" movements in any normative understanding of that very great biblical word. If, for example, the published objectives of these movements were to be achieved, neither the liberated nor the liberators would stand any less in need of reconciliation with God through Christ than was true before the liberators blew their first trumpet.

In so speaking I would avoid if possible any misunderstanding of my point. Exception may rightly be taken to a lot of our evangelical glibness about evangelism as a neat compartment of concern which nods its almost reluctant recognition to another compartment called social justice. The distinction is too arbitrary and its implications too misleading. Any concept of "salvation" that in effect sanctifies the *status quo* in a sinful society is as wide of the mark as the concept of those who insist on its being understood as a form of social change.

The essayist quoted above declares, "Individually we can feel right with God, but do not our collective. . . structures and systems also require salvation?" Again, loose talk rather than lucid. It employs the word "salvation" in a way which confuses things that differ. Christian salvation is the well-being that follows when *humans*, both as private individuals and social creatures, respond to God's love in Christ with repentance and faith. "Systems and structures," on the other hand, can neither repent nor believe. They may need to be reformed or, if too hopeless, replaced. What they cannot do, as structures, is repent.

Furthermore, the indicated reform or replacement never has required, nor ever will, that all who are involved in achieving it shall be Christians. What is required is the wit and the will to alter the *status quo* in the direction of something better.





Address correction requested



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