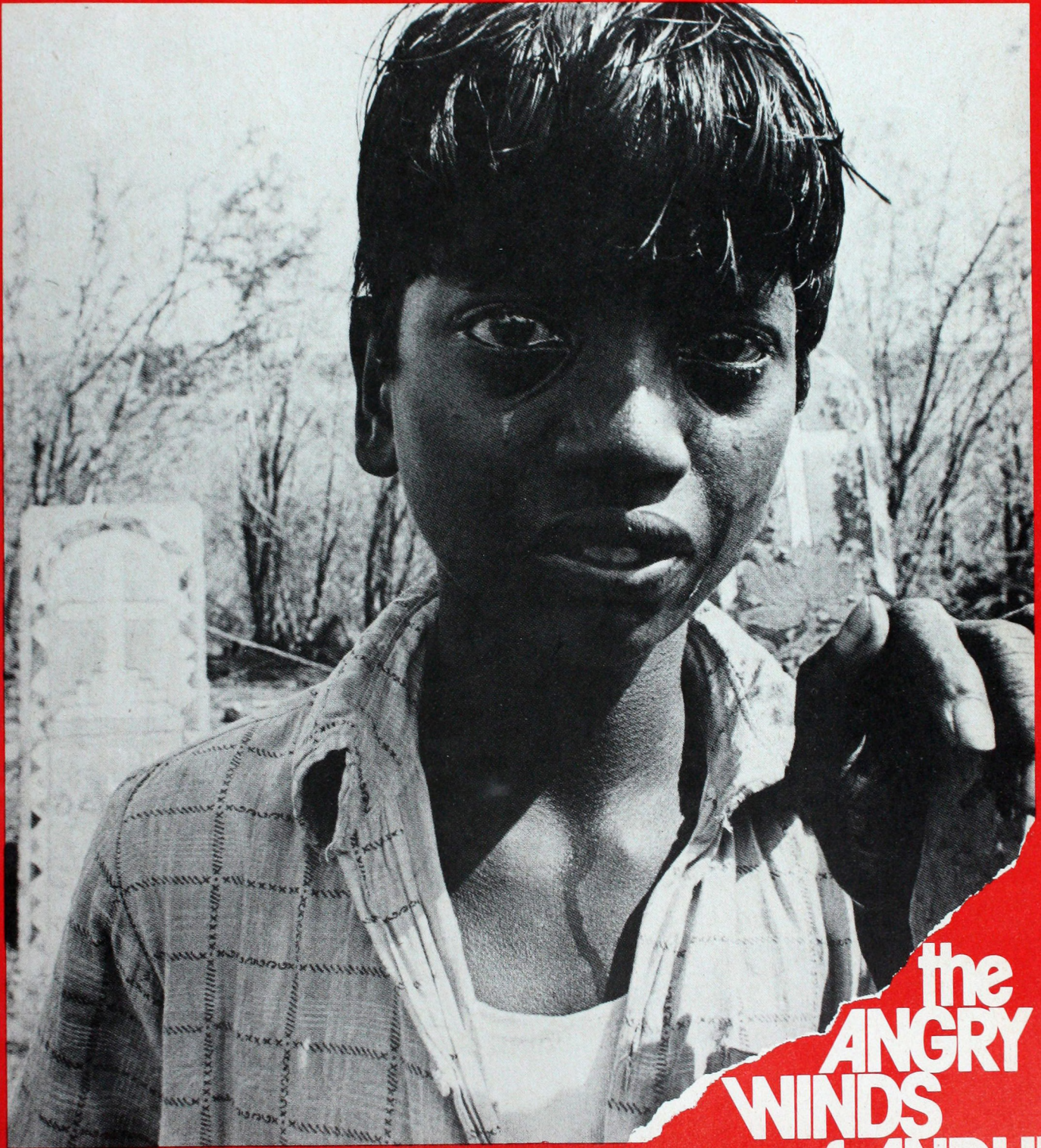


FEBRUARY 1978

world vision



the
ANGRY
WINDS
of **ANDHRA**

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INSIDE OUR WORLD . . .

In the Face of Angry Winds

Cyclone winds blew destructively in south India in November . . . leaving up to 2,000,000 homeless and with no means to provide for their physical needs. (Read, "The Angry Winds of Andhra," beginning across the page.)

World Vision was on the scene within days, in the persons of Dr. Mooneyham, Hal Barber and Eric Mooneyham. They surveyed the incomprehensible devastation of those angry winds. But, before they left India, they assured thousands of helpless people that everything would be done—immediately—to help restore normalcy.

This is being done.

Not just in India, but everywhere, angry destructive forces of every kind are at work: natural forces (often called "acts of God"), human error and greed, and the forces of evil described so graphically in Ephesians, chapter 6.

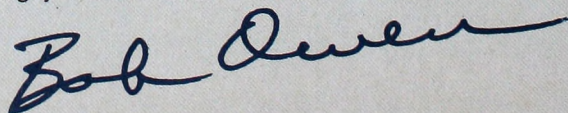
In the providence of God, World Vision has been called to demonstrate God's love to His world in the face of all kinds of problems and destructive forces. World Vision was well named. Both the name and the organization were born in the heart of a man with a compassionate vision for the whole world: Dr. Bob Pierce.

And across more than 27 years that vision of a world in need has grown . . . till today this multi-faceted ministry encompasses nearly 50 countries on every continent. This is—indeed—a *world* vision.

Children were the primary focus of the organization from the beginning. They still are. And nearly every month we share vignettes of children with you—hungry children, sick children, children with no future, destitute and malnourished children. Even though—in partnership—all of us together are caring for nearly 140,000 such children, there are still many more who need our love.

We thank you for your compassion that makes such stories possible as "My Little Angel of India" on page 11. We thank you that you are helping us to reach out to the unnumbered ones who still need the love and care we can offer.

Together we are sharing the practical Good News of Jesus Christ in the face of the angry winds.





the ANGRY WINDS of ANDHRA

by W. Stanley
Mooneyham

President,
World Vision International

Mr. Sundara Rao sent his students home early that Saturday. A drizzle had already set in and the gusting winds twisted the palm fronds, confirming the radio report that the cyclone had shifted away from Madras and was headed northeast toward the coast of Andhra Pradesh.

He could not have known then what terror the night held for him and millions of other people who live in the fertile "rice bowl" of eastern India.

During that time of year the Indian Ocean frequently spawns cyclonic winds which spin into the Bay of Bengal, sometimes hitting India and at other times roaring into the low delta of Bangladesh. The people have learned to live with them the same way residents of Florida live with their annual hurricanes. Sometimes the

cyclones are merely nuisances, but occasionally they turn into real killers.

Not since 1864 had the combination of a cyclone and tidal wave hit India.

Not until November 19, 1977.

Incredible destruction: This rubble was once a home.

G. Kalyama Sundara Rao, a post-graduate teacher, intended to leave the school right after the students, but some last minute chores delayed him so that it was one o'clock before he was free. Although the storm had increased in intensity when he started off on his bicycle, he was sure he could make it to his village of Murty Rakshana Nagar, only three miles away.

But pedaling against the wind proved impossible. In fact, he lost ground as the gusts blew him backwards. Leaving his bicycle in a shop, he caught a bus, but soon chose to abandon it as well when a large tree blown across the road blocked their progress.

Over the warnings of the conductor and driver he left the bus and plunged out into the whirling maelstrom, determined to reach the home of a friend only 50 yards away where he could wait out the storm.

It took him more than half-an-hour to negotiate that distance, but he never made it to his friend's house. Before leaving the bus, the teacher had taken off his shoes. A strong gust tore them and an umbrella out of his grasp.

"I wanted to try and save them," he told me, "but the wind turned me in another direction. I couldn't go where I wanted to go; I was at the mercy of the wind. Somehow I stumbled across my shoes and umbrella, but by this time I could not find my way. The air was filled with water. I couldn't see and I had trouble breathing. Each breath and each step could be taken only with the greatest effort.

"I thought I would suffocate. It was getting dark and the wind was blowing harder. People ran from a collapsing house and I followed them into the house next door. We huddled in one small room with only a piece of candle for light until someone made a kerosene lamp from a bottle and a piece of cloth.

"About six in the evening water began to rise in the room. This was the first time I had thought about the possibility of a tidal wave. Immediately my mind went to my family down the road and I was sure they were dead. I tried to mentally prepare myself to go the next morning and count the bodies of my wife, my children and my mother.

"I said, 'God, everything is over!'

"That must have been about the middle of the cyclone. The people in the room wanted someone to pray. All I could say was, 'God, You



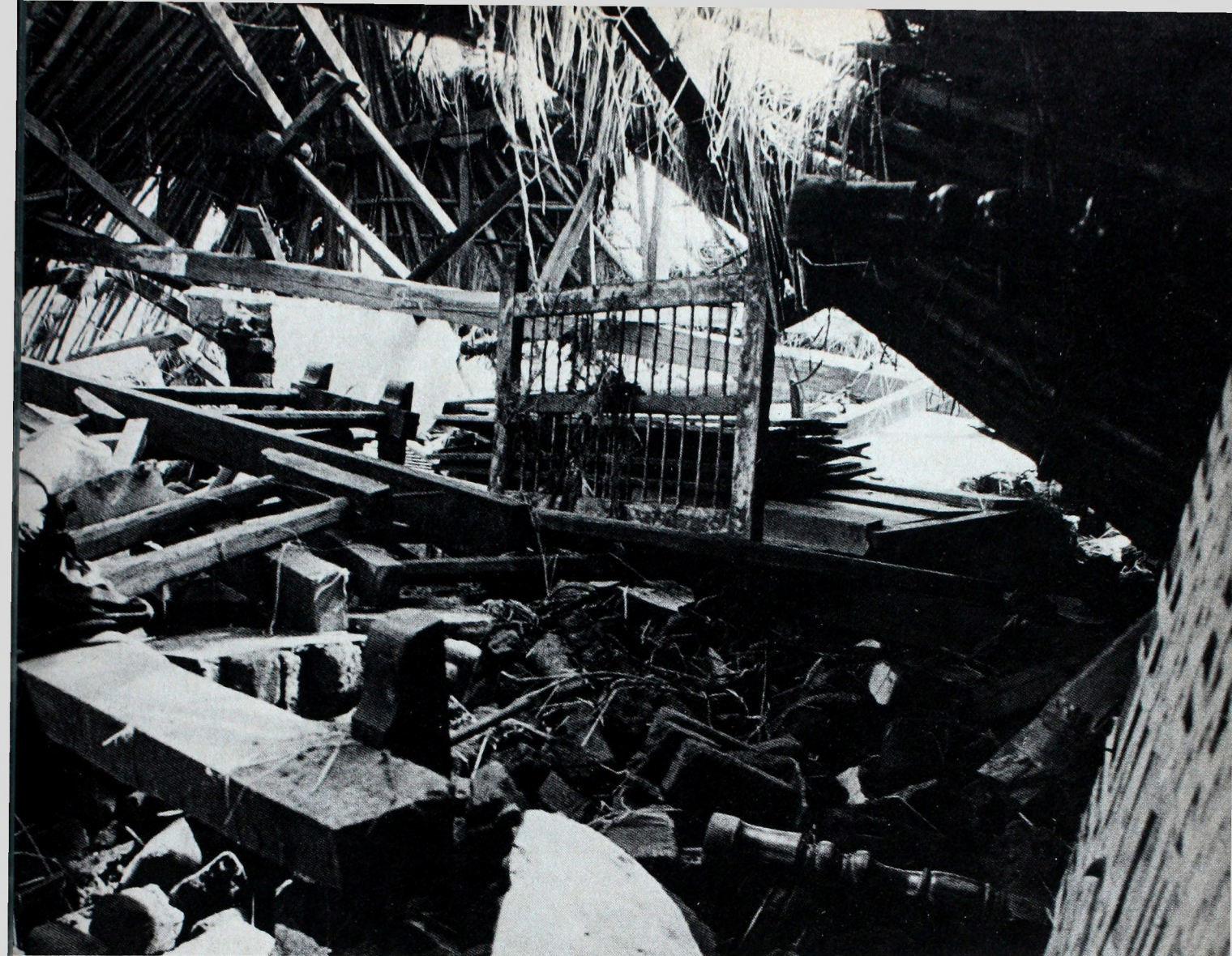
have shown us Your might; now show us Your mercy.'

"I think I slept a little, but it seemed more like a trance perhaps brought on by emotional exhaustion. I remember that about 12:30 midnight everything suddenly became quiet and still. The wind had died down. I looked outside and saw that the sky was clear.

"Even the stars were shining, but the scene they illuminated was one of death and destruction. I ran toward my house, but it took me four hours of struggle through mud, water, debris and fallen trees to get there.

"You cannot imagine my joy when I heard my second daughter call out, 'Look! Dad's coming!' My family was all safe! Our house was badly damaged, but we were alive. There was a lot of crying, but the tears were tears of joy. God had truly been merciful."

Not all the tears shed that morning were caused by joyful reunions. When the sun came up over the Indian Ocean coastline it revealed a scene not unlike that which remains after an atomic blast. An Indian scientist investigating



the storm said that "the energy unleashed by the tropical cyclone with high velocity is equal to the energy released by the explosion of 200 hydrogen bombs."

When I went in a few days later with our DART team (Disaster Assistance and Reporting Team), I had to admit I have never seen anything like it. I am not a stranger to the destruction of war or natural disasters, but I have never seen anything else that better qualified for the phrase "total devastation."

Estimates of the extent of destruction—including the loss of human life—can be only guessed at. Perhaps 250,000 work animals perished. Over 2000 villages and hamlets were destroyed. Two million people were left homeless.

Although the area is considered to be the third most densely populated in all of India, the death count reported was shockingly low—under 20,000—because of the political rivalries between the state and central governments.

Bishop Ananda Rao Samuel, moderator of the Church of South India whose diocese is in the cyclone area (see Prayer Requests, p. 21), told me he thought 100,000 would be a more accurate figure.

Samachar, the Indian press agency, reported 20,000 dead on the island of Divi alone.

One reason for the high total was the presence of thousands of migrant workers from other parts of Andhra Pradesh who were in the coastal area for the annual rice harvest, which was just beginning. Four thousand of these workers were in Divi, most of whom were washed out to sea by the receding tidal wave.

The storm did its worst damage in an area about 350 miles wide and 50 miles deep. The tidal wave itself swept inland up to 16 miles, with water reaching a height of from 20 to 30 feet. Sea-going fishing vessels were left stranded on dry land ten miles from the ocean. Tens of thousands of acres of rich farmland were made non-productive for up to five years by the salt water.

At least 80 percent of the rice harvest

was lost, although workers were trying to salvage some of it from the mud.

But to really understand the effects of a disaster, you've got to see it in terms of people. And that's what I was in India to do. It was a very difficult assignment. The enormity of the destruction kept overshadowing the personal tragedies and the logistical problems of trying to bring relief to tens of thousands in isolated hamlets made it nearly impossible to concentrate on individual needs.

More than a few times, however, my heart would be deeply moved by the plight of a single person and I would find myself emotionally and personally involved. But always there was the frustrating awareness of being just one person with limited means. The only consolation during those times was remembering that God never expects us to do more than our human limitations make possible.

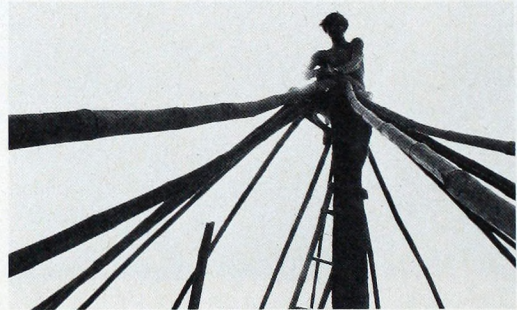
But I found I couldn't be satisfied with doing any less than that, either.

One morning as we drove through the devastated land I saw a sight that gripped me. I don't know why this one man should have caught my attention any more than the thousands of others we had passed. He was sitting on a makeshift cot . . . maybe 50 feet off the road . . . all alone . . . the pieces of his small hut

lying broken and scattered around him.

His white beard sharply contrasted with his brown wrinkled face, but it matched the thin piece of cotton around his mid-section which was all he had to cover his brown nakedness. I didn't want to delay our relief caravan which was on its way to the large village of Mandapalka, so I said nothing. But about a hundred yards down the road, I told the driver to stop. I suddenly remembered that a priest and Levite had once passed by such a man in their hurry to do "religious" work.

I walked back down the road to where he sat. Perhaps "road" is too grand a name for it. Actually, it was nothing more than a set of tracks atop a five-foot levee. The tidal wave had piled debris, animal carcasses and human bodies on the levee to heights up to ten feet.



(below) "I should have died as well. . . ." Like Job, Enkataswami lost everything. (right) Everything must be rebuilt.



Soldiers cleared the tracks by moving the tangled mass to either side and setting the whole thing to the torch. Smoke still rose from the funeral pyres and I pressed a moth ball to my nose to counteract the overpowering odor of decaying flesh and burning bodies.

I approached the old man gently, for it seemed almost obscene to me that his grief and agony . . . his pitifully few possessions . . . his nothingness . . . should lie exposed for all the world to see. He looked so fragile. So helplessly alone. So inconsolably sad.

I knelt before Enkataswami (for he told me that was his name), laid my hand on his bony fingers, and said quietly, "Tell me about it." Tears filled the eyes and wet the cheeks of this 75-year-old grandfather as he told me of the terrifying night when the angry winds ripped children from their father's strong arms . . . of the wall of water with fire on top which swept everything away . . . of the deathly silence throughout the land when the night of terror had ended.

"What do you mean by 'a wall of water with fire on top?'" I asked him. He simply repeated it again. He knew about tidal waves, but he had never seen this phenomenon before. His mention of the fire explained the scorched trees I had seen, their leaves burned brown.

A 50-year-old woman and her nephew were clinging to the top of a palmyra tree, their bodies in the swirling salt water, when they saw a "huge red ball of fire." Some people were reported to have had their faces blackened by the fire.

Such a "sea fire" had never before been reported in India, but it is said to have occurred in connection with a Florida Keys hurricane in 1935. A standard text, *Atlantic Hurricanes* by Gordon Dunn and Banner Miller, says the fire is an electrical display caused by "a myriad of minute electrostatic discharges which appear like millions of tiny fireflies." These apparently originate as a result of frictionally generated static electricity, as literally millions of tiny sand particles are picked up and driven along by the hurricane winds.

Enkataswami could not have known of the scientific origin of the strange fire nor was it likely to be of more than casual interest to him. My aged friend was too consumed by his personal loss . . . all eight of his grandchildren . . . plus both daughters-in-law . . . and the homes and meager belongings of his sons with whom he lived.

"I should have died as well," he told me, "for now I have nothing to live for."

There was no way I could replace his family, but neither could I leave him without doing something. I found out that it would cost about 100 rupees to replace the palmyra thatch on his roof, so I slipped him that amount which he tucked into his loincloth. It represented only \$12 for me, but for him it was the equivalent



Emergency food rations . . . and love, bring some relief.



of two months' wages for one of his sons.

It seemed that everyone had a story to tell. Some of them had happy endings. More often, the storyteller finished in tears of grief. In the same village where the schoolteacher lived, I met a young mother who was holding a small baby. Friends told me the infant had survived by a miracle. The night of the storm, when the baby was only six days old, the mother ran with her baby to seek protection in stronger buildings. As she fell trying to cross the railroad tracks, the baby was snatched from her arms by the wind. Certain that her baby had perished and, injured herself by the fall, she allowed friends to take her to a hospital where she spent the night.

The next morning a search party went out to bring back the body of her baby. Instead they found the child very much alive and they restored him to his joyous mother. She has decided to change his name to Moses because, like the Old Testament miracle baby, her child too was "drawn from the water."

But in the same village I had prayer with a young mother and father whose infant was blown from their arms as they fled their collapsing house and died.

The rampaging storm seemed to select its victims in a random, capricious manner. Some who went into churches were killed, while in the village of Mandapalka (the name means "shelter for a flock") more than a hundred people survived the tidal wave by climbing to the top of a Hindu temple. Just a couple of hundred yards away some 80 people were trapped inside a block building by the rising water and drowned.

At the edge of Mandapalka I stopped and helped some Roman Catholic seminarians dig a mass grave for the decomposing bodies still in a school building. That, too, seemed a Christian thing to do. But there were to be other personal encounters as well. At least one has proved unforgettable. One of our relief workers, G. E. David, brought a young girl to me in the village of Komali. The Christian population of this village had suffered terribly. Most of them were low caste *harijans* and, as such were the poorest people.

Eleven-year-old Kotamma Taratami was a classic beauty. She had delicate, sensitive features, but her face mirrored the empty sadness in her heart. David told me her name meant "fortress," and as he told me the story of her family, I found myself praying that the

strength of the Lord would make her equal to her name.

She would certainly need it.

When the storm struck, Kotamma had been away from the village attending school and staying in a hostel. Komali has no school. The night of the angry winds, her family, along with some 80 other Christians sought refuge in the small church. It was of cement block construction and was the most substantial building around. In it they felt secure. It had protected them from cyclones before. But these winds were different from those of other years. First of all, they blew stronger than previous ones. The hands on the wind clocks went off the dial when they reached their limit of 120 miles per hour. Secondly, these winds were described as "helter skelter"—they blew erratically in wrenching, reverse gusts.

The masonry walls could not withstand it. Every block was torn from every other block until—quite literally—there was not one stone left standing upon another.

Eighty-four Christians died when the church came apart at the seams.

A Hindu correspondent wrote of the tragedy: "Not even the abode of God could shelter these people."

Kotamma's family—her mother, father, older sister and four others—were among those who perished. She was left alone in the world and my heart ached for her as it did for the boys also orphaned when the church collapsed.

Kotamma and I walked hand in hand to the little burial ground just outside the village. The red earth was still piled in fresh mounds. Family members had been buried together. Survivors were kneeling at the graves, and their sobs and swaying bodies made it a place of unrelenting sadness.

I wept with them as I moved from grave to grave, praying with and trying to comfort children and widows. At one grave there were two women—an older one and a younger one, widowed by the cyclone. The younger one had been a bride of only six months. Her husband had been the son of the woman who knelt beside her.

As we knelt at the mound of raw earth where Kotamma's parents were buried, I felt her frail body tremble beneath my hands. Suddenly I knew that prayer alone would not be enough. This orphan child needed more than tears, sympathy and prayer. She needed a home, a family, a future.

And I thought I heard a voice saying to me, "Take care of My lambs."

There can be only one response to that kind of command. When David told me that Kotamma and the two boys would be placed in a World Vision-supported hostel where they could continue their education, I told him that my wife and I would be responsible for the care of the little girl. I knew she was one of those "least ones" in whom our loving Christ incarnates Himself and that by ministering to her we would be ministering to Him.

What a blessed privilege!

I looked at David and saw that this caring man, too, had tears in his eyes.

"I will take her to my home for the Christmas holidays," he said gently. "My wife and I have only boys—now we shall have a daughter and my sons shall have a sister!"

I think I saw the Good Shepherd smile.

Before I left India, the resilient, strong-willed people of the eastern coast were pulling together the broken pieces of their lives and starting to rebuild their fractured land. When I saw their determination, I promised we'd help them do more.

Our team in India under the leadership of the Rev. Bhaskar Sojwal has "adopted" 20 villages for complete rehabilitation. We need to put the tools in their hands. The cost will be \$500,000.

There are many ways in which you can help. Materials for a simple house—mud-and-stone walls with palmyra thatch roof—cost \$100. To replace an oxen or bullock will cost \$175. Garden kits with seeds and tools for farming are only \$25.

.....

I will respond to the urgency of this situation! Enclosed is my check for \$_____. Please use it to: _____ rebuild a simple house (\$100), to _____ replace an oxen or bullock (\$175), or purchase _____ sets of garden kits—seeds and tools (\$25), or _____.

5408-H28-200

Name _____

Address _____

State _____ ZIP _____

Identification Number _____

(See magazine mailing label)



AVAILABLE NOW: "The Agony of Andhra Pradesh," 10-minute slide/cassette presentation, narrated by Dr. Mooneyham. Call/write: World Vision, 919 W. Huntington Drive, Monrovia, CA (213) 357-1111.

Yesudas (servant of Jesus) was married only four months and his wife Santhoshamma (Joy) came to live with him in his native village Kona just a month ago.

Yesudas first saw her at the railway station of Masilipatnam and the tattooed mark of the Cross on the forearm of her father, Jeevaratnam, a railway employee, gave him the clue that they were Christians. It was not long before Yesudas went to Jeevaratnam's house to ask for the hand of his daughter in marriage.

Yesudas and Santhoshamma liked each other and Jeevaratnam not only accepted the proposal but also announced a patrimonial gift of 1000 rupees. After their marriage they bought a water buffalo so that Santhoshamma could sell milk in the village as a cottage industry. Every day as Yesudas would go to the paddy fields of his master to work as a farm hand, Santhoshamma would stay home to attend to the household chores and to tend the

buffalo and do the dairy business. About 1:00 P.M. each day she would take the lunch pot to the paddy fields for Yesudas.

On the 19th of November just as Yesudas left the house it was drizzling and by noon the sky was overcast with dark clouds and cyclonic weather began to take shape. Just about when Santhoshamma would bring his lunch, the weather was squallish and the winds from the sea were already bending the paddy crops almost level with the ground.

Yesudas began to be worried more for the safety of Santhoshamma than for his lunch. Now the wind had picked up a velocity of about 80 k.m. per hour, twisting electrical steel poles and uprooting palm trees and other trees.

In between the village and his field there was a palm-grove that was in the direction Santhoshamma would come from. So on his tiptoes Yesudas craned his neck to spot her in the darkening and deathly

atmosphere. He could hardly wait for her; perhaps there was a premonition in his mind of an impending disaster. Suddenly he could wait no longer and began running, frantically shouting, "Santhoshamma! Santhoshamma! Santhoshamma!"

Just as he entered the palm-grove he was brought to the ground in shock and horror upon seeing the ghastly sight of Santhoshamma pinned beneath a limb of a huge tamarind tree. Her skull was completely crushed. Yesudas was dazed, and in a fit of despair he began to batter his own head against the very tree that had snuffed Santhoshamma's life out.

Perhaps Yesudas wanted to go where his "Joy" had gone. And perhaps he would have joined her had it not been for Jeevaratnam who caught hold of him and locked him in his own arms. Jeevaratnam also had come searching for his daughter.

Caught in this fiendish and infernal cyclonic devastation both Yesudas and Jeevaratnam sustained injuries all over their bodies as they struggled in the howling wind and slashing rain to retrieve Santhoshamma's body from under the tree. Today they are in the Government hospital in Masilipatnam. The biggest question in the hearts of both of them is whether the paddy fields will ever be green again without Santhoshamma in their lives.

It is now left to us to breathe love, comfort and confidence into their lives that in God the paddy fields will be green again.

Jesus said, "Love thy neighbor as thy self." Let us not fail Him, or Yesudas and Jeevaratnam.

This poignant story—clipped from a Telegu newspaper and translated by Dr. A. B. Masilamani—portrays only one of many tragic incidents left in the wake of the Andhra cyclone.

Will the Paddies Be Green Again?

My Little ANGEL OF INDIA

by Kathleen Carr



What a privilege and joy it was to meet our sponsored child, seven-year-old Angel Premakumari, in Madras, India this past summer.

My husband and I had planned a trip to India because of our deep concern for the people there. We had learned, through our work with the Navigators, an interdenominational, international Christian organization, that there were millions in that country who had never heard of Jesus. As we prayed, we felt God leading us there to share Christ's Good News.

We wrote to World Vision and told them our plans, and they helped us arrange to meet Angel in Madras. We had previously sponsored several other children and dreamed of meeting them, but never had the oppor-

Kathleen Carr, a recent graduate of California Polytechnic Institute (San Luis Obispo) lives with her husband in San Leandro, California.

tunity. But now—with Angel—our dreams were soon to become a reality.

We took the train from Calcutta to Madras, a 26-hour ride, and spent the night with a Hindu family whose son had gone to the same U.S. college I had. The next day the family's children took us to see some of the well-known temples and other points of interest.

We picked up Angel and took her with us for the day, little realizing what a communication situation this would turn out to be. Each question and answer, each piece of dialog, had to go through several translations before Angel could understand.

First we'd speak English to our Hindu friends who would translate into Tamil for the driver, who would in turn translate that into Telegu before our girl could get the message. Needless to say, we did more smiling than talking.

Although our reason for going to India was not to see the tourist attractions, we took time to see a few of them with Angel. We visited huge monuments built to Indian kings, ancient temples, elaborate rock structures, and we even saw an Indian movie being produced.

We ate in a "restaurant" where the food (rice and various chutneys) was served on banana leaves and eaten with our fingers—a custom we were beginning to get used to. Angel was pretty shy, but she gave us a big smile when we bought her some ice cream. And by the time we left her, I could tell by the look on her face that she appreciated us. It was so hard to leave her—I had to tear myself away.

We were given a tour of the World Vision of India headquarters by Dr. Matthew Finney, and were impressed with the dedication and Christian concern of the staff we met. We were also pleased with the Christian education Angel was receiving. She had memorized some of the Bible verses I had included in a

letter to her, and she quoted them for me in Telegu. Her supervisor told me that Angel's father had become a Christian and was now working in the Nativity home where Angel was staying.

As we traveled around India during our month-long stay, we saw many lonely, hungry children and were reminded of these words in the Old Testament: "He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt" (Deut. 10:18, 19, NAS).

We were especially glad for the chance to give Angel both the physical and spiritual love and care she needed, and to realize the profound effect our \$15 each month was having on her life through World Vision.

The small sacrifice of cutting out a few items from our grocery list each week was well worth it. That cost to us is nothing compared to the blessed benefits we have received from becoming involved in our Indian Angel's life.

You, too, can become a blessing to a needy child. To do so, just complete the coupon below and return it to World Vision with your gift in the handy self-addressed envelope in this magazine.

Yes, I would like to sponsor a child. Please select a _____ boy _____ girl for me. Enclosed is my check for \$_____. I accept this responsibility for at least a year, if at all possible.

4102-H28-101

Name _____

Address _____

City _____

State _____ ZIP _____

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(See magazine mailing label.)

For 150 years since Protestant missionaries first stepped foot on the shores of Thailand, the struggle to communicate the Gospel to the people of this Buddhist country has been difficult and at times most discouraging. Seven years ago the Thailand Church Growth Committee (TCGC) was organized, and today, under the able leadership of Dr. David Liao, Church Growth seminars are being held week by week throughout the land. David writes that in one of

the seminars last week he baptized five new believers. The largest Protestant Church in Bangkok is packed out several times a week. The pastor writes that they are building a new church seating 1500. And even that will soon be too small. This church has six ministers on its staff. Three of them devote full time to evangelism, and to the

training and nurture of new believers, who are coming to Christ daily.

All-night prayer meetings are being held throughout Thailand—a thing unheard of at any time

1978: Intensive Effort to Reach Thailand

By
F. Carlton Booth,
Secretary-Treasurer,
World Vision International



(In addition to his regular duties, Dr. Booth is the World Vision liaison with the Thailand Church Growth Committee. Eds.)

before. These are days of intense preparation for eight weeks of evangelistic campaigns throughout the country during February and March. For the first time in its history the Church has faith to believe it can bring the message of Christ to bear in a meaningful way on the people of that land.

When Dr. Mooneyham and other evangelists go there during these next two months they will find open and prepared hearts. The Holy Spirit is at work. For the first time in history, there is now an openness to the Gospel in all segments of society.

The Bangkok campaign will be held in Lumpini Hall—the largest indoor auditorium in the city, seating 4000 inside, with accommodations for thousands more to watch and listen through closed circuit TV, on the sprawling patios and green areas outside. The hall is located in the large park in the center of the city.

Hundreds of young people wearing Lumpini T-shirts will be on the streets of Bangkok two weeks prior to opening night, passing out invitations to the meetings. A large helium balloon 20 feet in diameter, announcing the meeting, soon will be soaring over Lumpini Hall—a distinct novelty in Thailand. The media is cooperating beautifully. TV, radio and all the newspapers are assisting in making the campaign known.

As he approaches the Lumpini campaign, Dr. Mooneyham says he is “excited and terrified.” *Excited* to think what a triumph this can be for the Church; *terrified* as he contemplates this ministry to the city of Bangkok with its 4,000,000 people, many of whom have never been confronted with the Gos-

pel of our Lord. Prayer, he says, by Christians around the world will alone prevail and assure victory. He calls on the Church world-wide to pray for Thailand during these days.

One thing that makes these campaigns throughout Thailand distinctive and different from ordinary evangelistic meetings is the fact that the Church is being trained and challenged to enlarge its sphere of influence to include the family, relatives, school friends, business and professional associates. People in all walks of life are being contacted and the Church is being prepared to open its arms and receive those who will make their commitment to Christ night after night. Workshops for Christians are being held far and wide. “Harvesters” groups have been organized in the churches to do the work of conservation, thus assuring that the fruit will remain.

Immediately following the campaigns in February and March, a minister-teacher gifted in expository preaching has been engaged to spend a solid month with the pastors in mini preaching schools in various sections of the country. They will study and learn—many of them for the first time—how to take a passage of Scrip-



(above) Members of the Thailand Church Growth Committee in session. (right) Pastor Nehru, chairman of the TCGC, challenging his congregation.

ture, break it apart, and discover what it means, in order to feed their flock on the Word of God. Already there is increased desire on the part of pastors and people alike for the “sincere milk of the Word that they may grow thereby.”

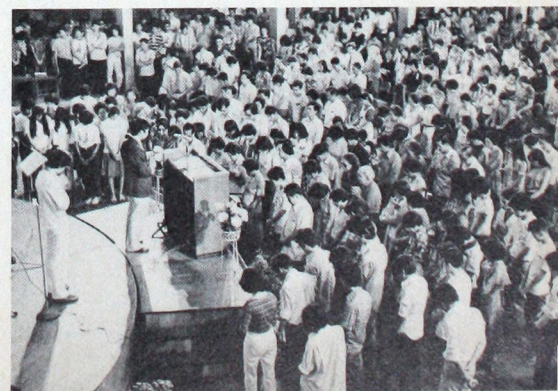
In July, the scheduled Asia Congress on Evangelism is being moved to Bangkok. This gathering of evangelicals from all parts of Asia will be a great stimulus and encouragement to the revived church in Thailand. And in December a further evangelistic advance is planned. At that time, there is the possibility that Billy Graham will be in Bangkok for a campaign in the large outdoor stadium seating 30,000 people.

This is indeed a crucial year for Thailand.

As Christians everywhere, throughout the world, cry out to God to visit that land, He will fulfill His promise to show and do “great and mighty things which we know not” (Jer. 33:3).

Let’s believe Him for the miracles He wants to perform. The Church in Thailand is united in faith for this, but they at present are a small and struggling minority. They need the strength and support of the Church throughout the world in this hour. We must not fail God or His people in Thailand.

“It is time Oh Lord, for thee to work.”



There are hundreds of living Christian communities in the Asian Soviet republics and in Siberia—composed of Lutherans and others among the German-speaking citizens,” said Dr. Paul Hansen, Europe secretary of the Lutheran World Federation, after returning from a visit in the Soviet Union.

Dr. Hansen indicated that these Christians knew no explicit dogmatic theology, had no definite church order, no clergy, no outward organization. “Yet,” Dr. Hansen said, “their strong, simple, personal faith, their active witness to the world, their joyful participation in church services and their natural common prayer, all combine to give us a vivid picture of what the primitive Christianity of the apostles was like.”

Describing the six-hour service attended by more than 600 people in the town of Alma Ata, the capital of the Kazakh Soviet republic, Hansen said, “Being with these people is like witnessing a resurrection of the first Christian community.”

Dr. Hansen had been requesting permission to visit the German-speaking Lutherans in various parts of the Soviet Union for the past 12 years, but has only been able to visit the Baltic states of Estonia, Latvia and Lithuania until recently when this journey was arranged. Dr. Hansen was accompanied by Pastor Harald Kalnins from Riga, Latvia, who has been making yearly visits to Siberia, Kazakhstan, Kirghizia and the Caucasus for the past seven years.

The Protestant Christians in Lutheran churches, the Brethren, the Reformed churches and the

Mennonites who live and work in a diaspora situation within the Soviet Union have their church life “reduced to mean of existence similar to those of the early Christians,” Dr. Hansen said. “And everywhere we went the services of Pastor Kalnins were received with deep gratitude.”

The Russian-Germans now living in Kazakhstan originally came from the territories once occupied by the Volga Germans, the Black Sea Germans, from Volhynia and the larger Russian cities like Moscow and Leningrad. During the early days of the Second World War there was a massive forced resettlement of Germans into the remote areas.

USSR government figures state that there are 1.8 million Russian-Germans in this area today. But, Dr. Hansen declared, “it is impossible to ascertain how many of these regard themselves as Christian.”

Nonetheless he stated, “It is a fact that in hundreds of places in Kazakhstan as well as in Siberia and in the Soviet Republics of Uzbekistan, Tadzhikistan, Turkmenistan, Kirghizia, Moldavia, Estonia, Latvia and Lithuania, German-speaking citizens of Lutheran, Reformed and Mennonite persuasion get together for services, prayers, meetings and Bible studies.”

Only a few of these communities—officially about 30—are registered with the state, Hansen reported, then went on to say that Christian communities in the Soviet Union have only two alternatives, either to “register,” namely to get permission to exist from the state as an individual community or as part of an officially recognized church; or to live and work in “the underground.”

The Danish clergyman was allowed to preach in the German-speaking communities, even though he has in recent years publicly pointed out restrictions placed upon church life in some socialist countries, particularly the Soviet Union. But he said that the official in charge of church affairs in the Kazakhstan Soviet Republic said “Dr. Hansen is a man of peace and therefore always welcome here.”

Even though the Russian-German Christian communities are not officially “registered,” they seem to have the freedom to exist, Dr. Hansen said. And he added that in the six Lutheran churches in Eastern Europe—including the three Baltic Churches in the Soviet Union—he

THE LIVING CHURCH INSIDE THE SOVIET UNION

knows of no cases where pastors or church workers or members were imprisoned, tortured, or put in psychiatric clinics because of their faith.

After his visit to the Russian-German communities, Dr. Hansen told the Soviet Council for Religious Affairs in Moscow that many of the German-speaking communities would like to join an institutionalized church.

A step towards this was taken a few months ago when a secretariat for the pastoral care of German-speaking communities in the Soviet Union was formed by the consistory of the Latvian Lutheran Church in Riga. This secretariat, now headed by Pastor Kalnins, is working out ways to improve contacts with the German-speaking communities in the Soviet Union.

The ministry for religious affairs told Dr. Hansen that the Lutheran World Federation (LWF) would be allowed to provide the German-speaking congregations with theological literature for the education of the preachers, most of whom are laymen, and some of whom are only able to read old sermons to their congregations. He also reported that the LWF might be permitted in the near future to send German Bibles to the various Christian communities.

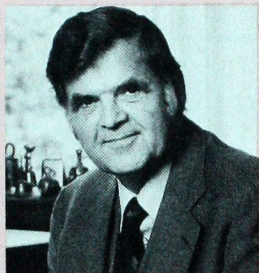
Dr. Hansen also reported that the Council for Religious Affairs was working for more registrations from the Christian communities. He said he was told that he would be allowed to visit the German-speaking Christians in the Soviet Union again during his attendance as an official LWF observer at the World Congress of Religious Peace Forces in Moscow next June.



monthly memo

Last month this magazine spoke of the special emphasis being given to the 1978 "Year of Evangelism" in Thailand, a celebration of the 150th anniversary of the Protestant Church in that Buddhist stronghold. My purpose in mentioning this again is to remind all of our World Vision friends and partners to pray earnestly for the special current evangelism thrusts in Thailand's two largest cities: Chiang Mai, the Buddhist religious center, and capital city of Bangkok, with its teeming population of over four million people. In a country of 44 million people, less than 40,000 have professed faith in Jesus Christ as Lord and Savior, despite one-and-a-half centuries of Christian witness.

However, there is high hope and great expectancy among the Christian community in Thailand today. Rarely, if ever, have Thai Christians been as enthusiastic and concerned about their witness for Christ as



they are now. In recent months there have been night-long prayer meetings, intensive preparatory plans and a deep interest in the current evangelism thrust.

Our World Vision president, Dr. Stan Mooneyham, and his team of national leaders, musicians, and other workers, will lead the Thailand crusades later this month. These will be the largest ever attempted in this beautiful country which is so obviously ripe and ready to listen to the message of the Gospel of our Lord Jesus Christ.

God is working mightily in so many areas of the world today—East Africa, Indonesia, Brazil, Korea—and we believe He is waiting to pour out of His Spirit in answer to the faith and prayer of the Thai Christians in ancient Siam.

Please make Thailand the

special object of your prayers this month, won't you? God moves when—and as—His people pray. He has already started the work, and "He who has begun a good work" has promised to continue it!

God has graciously allowed World Vision to play a significant part in preparatory plans for this special evangelical thrust, reaping the ripened harvest alongside the Thai Church. We pray that these days may prove to be a significant turning point in Thailand's history as God brings hosts of these beautiful people to Himself and strengthens the struggling but victorious Thai Church which is so expectant.

Thank you for your partnership in prayer in behalf of this strategic Southeast Asian country. We believe you are going to hear of the mighty acts of God in Thailand during these days of concentrated evangelism.

Ted W. Engstrom
Executive Vice President

THE FIGHT GOES ON

Clean, safe water is beyond the reach of 70 percent of the world's population, according to the United Nations Environment Program. But since water is a necessity, rural people in developing nations must use whatever water is available. Too often the result is death: 25,000 people a day die from water-borne diseases.

Two such diseases, filariasis and schistosomiasis, together afflict more than 500 million people. River blindness, a form of filariasis, is the world's leading cause of blindness. In Upper Volta it has left over 70,000 people blind and one million others infected; whole villages have been abandoned to escape this disease, carried by gnats which breed in the tropical rivers. Among other water-borne diseases are typhoid, cholera and malaria. Malaria alone kills one million African children every year.

World Vision is using your gifts to help in the fight against these diseases. The battle is being fought on several fronts: (1) Those who have

already contracted a serious disease are being treated through hospitals and mobile clinics. The mobile "Under Fives" clinic in Gambia is a good example. The lives of many children in 14 Gambian villages have been spared through this project of the Worldwide Evangelization Crusade. World Vision supporters are giving \$21,000 this year to help the clinic. (2) People are being inoculated against certain preventable diseases, such as tetanus, typhoid and cholera. This is a common measure taken in WV's relief and development projects. (3) People are being educated in health care and sanitation. Poor sanitary measures are the chief cause of water contamination leading to schistosomiasis. (4) New and better sources of clean water for a community are sought whenever possible.

Though water-borne diseases are a monumental problem, your active concern is proving of critical importance to thousands around the world.



THAILAND'S UNREACHED PEOPLE

Siam—or Thailand as it is now known—has long held fascination for the West. With its name come memories of scenes from "The King and I," long-nailed dancers, exotic, gilded Buddhist temples and saffron-robed priests. A fairyland of mystery. But it isn't like we think it is.

It is rather a shock for one to discover the real "Free Land" (*Thai* means "free"). The beautiful temples and great king are there. But so are a vast banquet of more ordinary human needs and groups. Dozens of ethnic groups exist alongside the ethnic Thai, and they all contribute to national life. Bangkok—the capital city—is a bustling modern international crossroads of four million people.

The Church has been present for what seems a long time. This year the Protestant Church celebrates its 150th year in Thailand and boasts an army of over 500 missionaries. All of which might lead us to conclude that the country has been evangelized and we can move our forces elsewhere. But such is not

the case.

The vast majority of Thailand's peoples live beyond the effective reach of the Gospel. Only 59,000 Protestants are found in a country of 44 million Thai, Yuan, Malays, Laos, Shan and other peoples. Take the Chinese as an example, all 3.6 million of them! They have been long-term residents in Thailand and the majority are Thai citizens. They help form the economic backbone of the cities. In fact, half the population of Bangkok is Chinese. The first Protestant converts in Thailand were Chinese. They also are twice as responsive to the Gospel as the ordinary Thai. Yet even counting all the Roman Catholic and Protestant believers among the Chinese, there are only a tiny two percent who profess faith.

We play the fool when we believe or say, "The task of evangelization is done. The Church should forget about evangelizing the rest of the world when it has so many to evangelize here at home".

Thailand's Chinese, Malays, Shan, Yuan, Laos and ethnic Thai have only begun to be evangelized. It is time we see their situation as it really is. They are examples of the hidden peoples of the world, unreached and underevangelized, neglected by the millions of Christians who could make the difference.

These people can be reached, and you can have a part. You can learn more about them and reach out in love to them—as well as hundreds of other unreached peoples around the world.

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



readers' right

Youth Respond

Sir: My name is Lori. I'm 11½ years old. I have just had open heart surgery and am praising God for taking care of me and making me fine again. Because of my operation people have sent me money, and I want to send some to the other children that are starving and need care.

Thank you for caring about them.
Lori Lee Davis
Old Forge, Pennsylvania

Sir: After watching World Vision's recent telethon, our youth group realized just how fortunate we are to have the security of three square meals a day when other parts of the world are starving. It was because of this that we decided to help you in your effort to feed the hungry by donating \$120 to feed one family for one year at \$10 a month.

We are a very small group, one boy and five girls, so we thought raising this money would be no easy task. However, our first money-making attempt, a 24-hour "Gamathon" during which we played board games all night, was a great success due to the generous pledges of our small congregation. We even exceeded our goal!

Therefore, please accept the enclosed check for \$120 as our way of thanking God for the blessings He has bestowed upon us. Thank you.

Shelly L. Sutherland

From the Military

Sir: As I write this letter, my husband and I are watching your moving program on world hunger. I thank you so much for making me aware of the many people in the world who need my help, and for showing me what I can do to provide that help.

Although we are not strangers to this problem, it is so necessary that we see how much suffering there really is all around us. Several years ago, we adopted a set of 4-year-old twins from Udorn, Thailand. For many months our Navy doctors and dentists worked to correct problems brought about by poverty, ignorance and lack of help in their country. My husband went to Thailand several times and told

me of the terrible conditions the people had to endure. I am proud to say that many of our friends and neighbors listened with sympathetic ears and open hearts to his stories of disease and hunger. Dozens of them brought money, clothes and food to us to send to the orphanage from which our twins had come.

I'm writing this letter to ask you to please send me all the information you have regarding your wonderful organization. I will take this information to our squadron wives' club and my husband's commanding officer at NAS Jacksonville. I have plans to tell everyone on our base about your organization.

Delores E. Cox
Jacksonville, Florida

Sir: Just writing a short note to tell you of an experience that my daughter Heather had last night. We were on our way home from church and she started talking about hungry, poverty-stricken people in different parts of the world. Heather is eight years old and she has been saving for a piano for a long time. She had saved \$50 toward its purchase. Last night, Heather came under such conviction that she could no longer enjoy the thought of owning a piano, knowing that her money could have the power of life or death over several people. She has decided to send World Vision every cent of her savings. I did not prod or manipulate her in any way.

I thank God for people like you and Heather who are so willing and eager to do His will.
Albert Steinke
Novi, Michigan

Sponsors Write

Sir: I'm writing this letter with great joy on behalf of my family.

Our gift of love to each other again for Christmas is the privilege of adding another child to our family. So, I'm asking for our fifth child to sponsor—no

preference in sex. However, we would like one that has either a history of leprosy or a child of one who cannot support his child because of the disease. This has been a special concern of ours for some time.

Enclosed is a check for the support of this child for six months. If more is needed because of special medical treatment, please let us know. We are prepared to take care of the additional expenses.

May the Lord bless you richly.
Jacob and Elizabeth Nieczypruk
Lancaster, Pennsylvania

Readers Respond

Sir: I just felt impressed to write and express some of my most sincere feelings of World Vision and the work which is being done.

When I receive the World Hunger Bulletin and the *World Vision* magazine, my heart is moved and I praise God for this great ministry. World Vision International is one organization which I can truly support (in my small way) and feel in my heart that those who are really in need will receive the benefit. I was pleased to hear Dr. Engstrom make the statement on your recent television special that approximately 80 percent of all contributions go into providing aid to the poor and needy. Most important is that *the poor have the Gospel preached to them*. World Vision ministers to the whole person. I truly thank God for you and my prayers are for you in this ministry.

Mrs. Grady Hurst
Cleveland, Tennessee

Sir: Last month we received a letter from Dr. Stan Mooneyham thanking us for our support. I hung the letter in the elevator and the response was great!

We will continue to send what we can. I am a staff member for our elderly and sick nuns. Each month I pass a box around and then send the donations to World Vision.

We also pray for you and your work. Please don't forget the Sisters of the Immaculate Heart of Mary.

Sister Louis Marie
Scranton, Pennsylvania



UNITY IN DIVERSITY:

Historic Meeting in Yugoslavia

by Samuel T. Kamaleson

Vice President at Large,
World Vision International

It was early November in Yugoslavia. Almost 150 people were gathered together at the Adriatic Hotel, singing and listening to speakers. The chambermaids who worked in the hotel crept forward to the balcony of the auditorium so that they could hear.

The meetings had such impact that the man who operated the sound booth refused to accept any kind of payment for his work, saying "You are good people, you are good people. We are glad to do this."

A historical "first" was taking place. Who were these people? What were they doing?

The people were Christian church leaders, both men and women. Forty of them came from Hungary; others were from Austria, Finland,

Netherlands and Poland. The largest representation was from Yugoslavia, the host nation. Although most were Baptists, the list of denominations represented a wide spectrum: Anabaptists, Baptist, Brethren, Evangelical Lutheran, Mennonite, Methodist, Pentecostal, Reformed, Roman Catholic, Macedonian Orthodox, Serbian Orthodox and United Evangelical.

The majority of the people were pastors, but there were also nine seminary professors and several seminary students from Matija Vlacic Ilirik Theological Faculty, the Catholic Theological Faculty at Ljubljana, the Orthodox Theological Faculty at Belgrade and the Baptist Theological School at Norisad.

Some of the participants had to support themselves in the ministry by working at other professions, and so there were engineers, medical doctors, physiotherapists, farmers, government officials, a carpenter and even a veterinarian in the group. Never before in the history of the Protestant Church in Yugoslavia had so many representatives of so many different denominations and backgrounds come together. But what were they gathered for?

They had come to be a part of World Vision's Yugoslavian Pastors' Conference. Structured as a symposium, the conference spoke on biblical, practical, devotional (for personal use) and inspirational themes under the title "The Church in Today's World."

Rev. Gilbert Kirby, principal of London Bible College, gave the early morning Bible readings. Speaking from the Epistle to the Ephesians, he sharpened the group's understanding of down-to-earth Christianity. Dr. Stanley Mooneyham, speaking from the wealth of experience he has had in social action and direct evangelism, emphasized the worldwide mission of the Church. He

identified the power of God within His people as the authority they have, an authority that stems from the knowledge of their special identity in Jesus Christ.

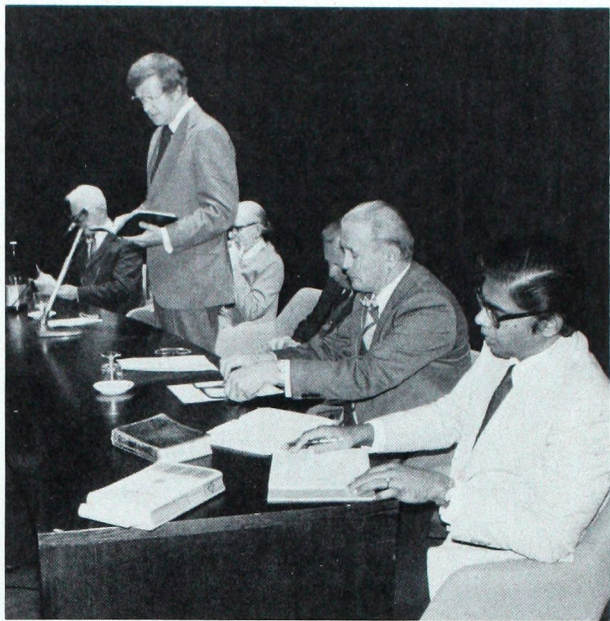
After this, the group broke up into smaller sections—divided on the basis of interest and language—to make discussion relevant and applicable to their special involvements. The discussions were profound, and because of the wide spectrum of denominational variation, were never without spark and fire.

During the night sessions, it was my privilege to lead the group in contemplating the Church's responsibility in a secular environment. The greatest statement the Church will ever make will be that which is expressed as a community—the community of the people of God, living within and in contact with other human communities in natural, spontaneous communication.

A major topic discussed at the conference was the diversity and yet unity of the people of God in Jesus Christ. A good comparison would be the wheel of a cart. At the outer edge, the spokes are in a wide circle and are quite far away from each other. But at the center of the wheel, all the spokes come close together and attach themselves as one complete unit to the hub.

In the same way, we separate ourselves at the "outer edge" by accenting denominations, differences of gifts and variations of ministry. But at the center is the one Lord. Accent Him, and we are the community He speaks of. The diversities then strengthen the unity, rather than harming it. If the unity is broken, a remedy can be found in the Word of God. Matthew 20:20 speaks of the unlimited possibility when the incredible promise of Matthew 18:18 leads us to the unbelievable potential in Matthew 18:19.

The called community, called to the Absolute Absolute, the risen Lord, acts as a compassionate group and lives under the commission of the One who sends her. Her ministry is one of comfort



and challenge. Comfort she must. And her challenge is sure. Preparing for the future, she makes that future a reality within the present. This is always disturbing, yet always prophetic.

Through this disturbing role, the 150 gathered together felt the tinge of newness within themselves. They had never been together like this before. How could they accept each other? There were historic wounds that had ruptured relationships. How would these be healed?

Yet even while they raised these questions, they remained at the hub of the wheel to feel, hear and touch each other in the name of the One who had called them. And on Saturday, November 12, when the day of parting came, the leader of the Hungarian delegation said, "God knew our need and He fed us in green pastures during this week." Father Metodi Gogov, Secretary to the Archbishop of the Macedonia Orthodox Church, said, "I am filled to the brim and am going back to minister twice as hard for Christ." As a group, we simply hugged each other and cried, for language becomes unimportant in those tender moments when humanity overcomes all differences. The wife of one of the Yugoslavian pastors said through her tears, "We are happy to have had this time of refreshment."

On another historic occasion, a group of 120 met together. They had questions. There were unknown entities. But the Word of God says they remained together in prayer (Acts 2:13-15, LNT). And the history-making aspect was when the Holy Spirit in affirming authority gave them energy to scatter all over the world.

As it happened then, so let it happen again.



one + one = love

a drama of lives
touching each other

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EUGENE, OR
MARCH 2

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FEBRUARY 27

MODESTO, CA
FEBRUARY 14

MONTEREY, CA
FEBRUARY 17

RICHLAND, WA
MARCH 11

SALEM, OR
MARCH 4

YAKIMA, WA
MARCH 10

For reservations, please contact the Pacific/North Area Office, World Vision International, 425 Mayer Building, 1130 SW Morrison, Portland, OR 97205, (503) 227-1588.

INDONESIA

Immediately following the recent earthquake and tidal wave off the coast of the island of Sumbawa, Indonesia—that left hundreds homeless—World Vision rushed cooking utensils, soap, towels, clothing and hand tools into the stricken area.



The Indonesian Government itself distributed food and medicines. World Vision was the only foreign or domestic agency the Government allowed to directly aid the victims of the disaster.

THAILAND

The Lisu tribal people of northern Thailand are geographically very difficult to reach, but World Vision is attempting to minister to these remote people.

Long the victims of extreme poverty, superstition and opium addiction, the Lisus are now the focus of an extensive evangelism and development project that can potentially change the lives of over 20,000 tribespeople.

The unique project is being administered by the Morse family, long-time missionaries to Tibet, southern China, Burma, and Thailand.

Education is one vital wedge being used to help the Lisu people. Through establishing a center for tribal children, an education beyond a second-grade level will become possible for the first time for Lisu children. And through a well-balanced program teaching spiritual, mental and physical aspects of growth, Lisu children

will now have a chance to make their own decisions and escape the future bonds of opium addiction and evil-spirit worship.

The project includes several other types of aid, including vocational training, healthcare, literacy, farming and exposure to the Good News of Jesus Christ.

Get More Out of Your Magazine

How? It's easy: read, pass and push. Read the magazine and pass it on to a friend. Thus, both you and several others can read about what God is doing through World Vision to meet people's needs around the world.

Then: push—a reprint, that is. If you have found an article especially meaningful and helpful, write for copies of reprints. We usually have them. If we haven't reprinted the one you want, perhaps you can have a few printed for yourself at a local instant printing establishment.

By sharing some of these articles with others, the ministry of World Vision can be enlarged and many others can help reach out in love to the needy ones.

BERMUDA

Shown below, Mrs. Dorothea King was presented a generous



check to help purchase laundry equipment for an orphan home in Bermuda that she helps direct. Dr. Ted W. Engstrom, World

Vision's executive vice president, made the presentation at a fund raising banquet at the Southampton Princess Hotel in Hamilton, Bermuda.

The orphanage, called the Sunshine League Home, was founded in 1919 and presently cares for 21 children. World Vision currently sponsors some 440 children in Bermuda.


UNITED STATES

When Gottlieb Bass noticed the crowded condition of his brother's laundromat parking lot, he determined the space should be used for other purposes than parking to do the weekly wash.



He put up a couple of signs that read: "Laundry Customers Park Free—All Others 50¢." Gottlieb decided all proceeds

would go to help hungry children through World Vision and other relief agencies.

The first Saturday after the signs were posted the 44-space lot was packed. The second Saturday, the Kirkwood, Missouri parking lot was again jammed. That day Bass collected over \$31 and sent a check to World Vision to help feed and care for needy children. 

WORLD VISION INTERNATIONAL Sponsor Tour of THE ORIENT

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May 16 to June 2, 1978

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- April 6-7, Philadelphia, PA
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- May 11-12, Portland, OR

Dr. Engstrom and Mr. Dayton invite pastors and Christian leaders to attend this seminar.



Ted Engstrom
Executive Vice
President,
World Vision
International



Ed Dayton
Director,
Research and
MARC Division,
World Vision
International

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- *Making of a Christian Leader*

Mail the coupon to:
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World Vision International
919 W. Huntington Drive
Monrovia, California 91016

Prayer Requests

Please pray for:

■ Bishop Anandarao Samuel of the Church of South India for a rapid recovery from the serious burns received when gasoline was thrown on him and his wife, then ignited. Mrs. Samuel died from her burns.

■ Don McCurry, a World Vision staff member, as he plans a conference on sharing Christ with Muslims. Pray for wisdom and direct guidance from the Holy Spirit as the place and time are chosen.

■ Mrs. Margaret Truman who has returned to the States

because of illness. Pray that doctors will quickly determine the proper treatment and that she will quickly recover. Bryan Truman is Relief and Development Coordinator in Indonesia.

■ Dr. Mooneyham and other leaders as they participate in the Thailand evangelistic crusades, that they will be truly anointed of God.

■ Hal Barber and members of the Relief and Development training conference in Manila, that they will be spiritually "recharged" and better fitted for service.

MANAGING YOUR TIME

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- Send complete details.
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globe at a glance

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

EVANGELICALS MOVE TOWARD VOLUNTARY DISCLOSURE

Representatives from 30 major evangelical organizations met in Chicago December 9 to discuss how to deal with congressional attempts to regulate their financial disclosure practices. They applauded the public and media concern over charity "rip-offs," but criticized pending legislation—particularly House Resolution 41—as "bureaucratic overkill in dealing with a relatively minor problem." In a statement drafted by Dr. Stan Mooneyham, who called the meeting, the leaders said they could see no need for "further Government intervention in giving which is essentially an act of worship." Three resolutions were adopted by the group which, (1) endorsed voluntary public disclosure of finances, (2) moved to "create a committee to establish uniform standards" for disclosure, and (3) directed the committee "to do a feasibility study on implementing the uniform standards through one or more certifying bodies."

Asia

KATHMANDU, Nepal—The first complete Nepali language Bible is now available to the tiny community of Christian believers in the world's only Hindu kingdom. A team of 12 translators labored 20 years to produce the new edition, under the auspices of the local Bible society. The Government does not recognize conversions from Hinduism in Nepal, and Christian missionary activity is prohibited.

BANGKOK, Thailand—Evangelistic crusades in six areas of the country this month will launch a year-long emphasis on evangelism. Sponsored by the Thailand Church Growth Committee, the evangelistic outreach marks Protestant Christianity's 150th anniversary in this predominately Buddhist nation. Speakers for the crusades include James H. Taylor, Paul Ariga and Stan Mooneyham. Only about 1 percent of the population of Thailand are Christians.

Africa

LILONGWE, Malawi—A drive to promote the study of the Bible has been launched by both Protestant and Catholic leaders in

this East African state. Stressing that the Bible is the "foundation" of life in the church, Malawi's Roman Catholic bishops appealed for funds for Bible distribution and the establishment of a center for biblical studies. The Protestant Bible Society of Malawi has begun a similar drive.

DODMA, Tanzania—Cassette recorders are playing a key role in the Anglican Diocese of Central Tanganyika's five-year plan for evangelism. Since 54 percent of the country's people live in rural areas, the cassettes are reaching those who might never hear the Gospel otherwise. They are available in several different tribal languages, and include a wide variety of sermons, testimonies, drama, stories and conventional messages, as well as tapes to train Christians for evangelism. According to Anglican Bishop Madinda, "Our aim is to make every Christian an evangelist."

Europe

LONDON, England—The institutionalized churches of Britain are declining in membership while other religious bodies are growing, states the first United

Kingdom Home Missions Handbook, published by the Evangelical Alliance. In 1851, 45 percent of the adult population of Britain went to church regularly; that figure has now dropped to 18 percent. The Rev. Tom Houston, executive director of the Bible Society, commented, "Britain is not only becoming less Christian because of declining faith among former adherents, it is increasingly anti-Christian because of the rise of other faiths." The annual growth rate of other religions, including Buddhist, Hindu, Moslem and Sikh, is up 10.8 percent.

MADRID, Spain—A group of evangelicals here has petitioned the Government to repeal a law on religious liberty, claiming that it discriminates against non-Catholic believers. Although the law, passed in 1967, guarantees freedom of worship to non-Catholics, it does require that they register with the Ministry of Justice on the same basis as any civil or secular organization in the country. The petition alleges that the "numerous legal requirements" to which non-Catholic churches must submit "are the consequences of a fundamental denial of . . . religious liberty."

General Wilfred Kitching, former head of the Salvation Army, has died near London at the age of 84.

Corrie ten Boom, 85-year-old author and lecturer, has undergone a successful heart pacemaker operation. "The choice was—go to heaven or have this operation," she said. "The former would have been the most wonderful for me, but there is still so much work to do here, so I accepted the latter thankfully."



lift up your eyes

Is Dialog an Evangelistic Tool?

Dialog, for purposes of Christian understanding and communication, is a relatively new term. My impression is that it does not once appear in the more than 500 pages of the official report of the World Congress on Evangelism, Berlin, 1966.

Soon thereafter it began to flourish in World Council circles. It has been warmly received and commended by many who favor so-called "presence" evangelism in mission over what is called—often disparagingly—"proclamation" evangelism. Proclamation is said to be a form of Western arrogance that is at once too aggressive and too exclusive. Presence, on the other hand, is the winsomeness of God's love in Christ expressing itself in all manner of kind acts, the effect of which is to make Buddhists, Hindus, Muslims and others aware that the cosmic Christ—"Christ *incognito*," as one has called him—is in them and they in him. (The presence concept does not need to be as extreme as this but, as a matter of fact, it is with many.)

One man who reflected seriously and sensitively on this issue was the late Max Warren, whose truly distinguished career as a missionary thinker and author came to a close only a few months ago. What, he asked, lies behind the current drive for mission by presence minus proclamation? In reply, he suggested that three questions are being raised:

1. *How can we best handle Asia's and Africa's critical evaluation of the Christian religion as something inherently Western?*

2. *Can Western Christians accept the fact that the expression which Christianity will receive in its Asian and African forms is bound to be in many respects different from what we know in the West?*

3. *Is it possible for the Christian Church to coexist with other religions? ("Coexist" here is taken to mean an attitude of "live-and-let-live" toward those of the non-Christian faiths.)*

On the first point Canon Warren concedes the values, indeed the necessity, of a Christian presence from the West that, while unconsciously influenced by the West, is neither its defender nor its promoter. In its essential theology and its sensitive sociology it seeks an honest identification with those whom it serves. This kind of psycho-Christian approach was adopted by the Apostle Paul. (See I Corinthians 9:20-22.)

On the second point—Western Christians acknowledging the right of Asian and African and Latin Christians to do theology indigenously and contextually—Dr. Warren held the view that this was valid. To the core meaning of the Gospel they should bring their own insights, provided of course that they, like Christians everywhere, re-

gard themselves as being under the judgment of Holy Scripture.

On the third point—"coexistence"—let the commentary be in Canon Warren's own words:

The Christian Church has not yet seriously faced the theological problem of coexistence with other religions. The very term seems to imply the acceptance of some limitation of the universal relevance of the Gospel. Can that be accepted? . . . the answer must be 'no.'

Warren adds:

Are we then shut up to . . . what in some disguise or other must be an aggressive attack on the deeply held convictions of those who live by other faiths than our own?

Here the going gets a bit slippery. One could wish the phrase "an aggressive attack" had been given more precision. If it includes rudeness, or a display of ignorance, or sheer proselytism, it is obviously out of place.

On the other hand, if the aggressiveness is not *against* anyone's religion as such but *for* the person of Jesus Christ, with his claims and offers, it may be seen as a form of sharing that participates in the uniqueness of Christ himself.

After all, the essence of evangelism is never found in persuading a person to switch from one religion to another. It lies rather in our being used by the Holy Spirit to persuade a person to let Jesus Christ change *him or her*.

As for dialog, where there is an honest attempt at a meeting of minds in terms of understanding, where in fact each participant, knowing well his own faith, agrees to be open to knowledge about the faith of another, Canon Warren affirms categorically that this "is not evangelism." He goes on to say:

Even in the attempt to articulate his own faith each partner is 'listening' to see how far the articulation is communication. Evangelism, on the other hand, is the deliberate attempt so to present Christ as to persuade the other man to become a disciple, to join the community of faith. Evangelism so understood is the very heart of mission.

Good!

Canon Warren, however, goes so far as to say that dialog is not even "pre-evangelism." One hesitates to disagree with so eminent an authority, but disagree one must in this instance. It is putting a straightjacket on the Spirit of God to be so dogmatically negative. Who am I to say that the Holy Spirit cannot take a dialog and make it a door, a point of entry into the Kingdom of God?

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