

JANUARY 1974

world vision



In the Philippines:
**A REVOLUTION
OF LOVE**

CORREGIDOR

Corregidor needs no comment from me. It has sounded its own story at the mouth of its guns. It has scrolled its own epitaph on enemy tablets. But through the bloody haze of its last reverberating shots, I shall always see a vision of grim, gaunt, ghastly men, still unafraid.

General Douglas MacArthur

One morning in Singapore a few months ago, an airline representative phoned my hotel room to tell me that due to a canceled flight I would have one less day in Saigon and one extra day in Manila. I decided to go to Corregidor. For me, it has always been the point of symbolic focus for the entire Pacific theater of World War II, in its siege in 1942 by the Japanese and in its recapture in 1945 by the Americans. By its heroic defense, Corregidor became a universal symbol of American resistance against the Japanese and commitment to freedom and democracy. Called "the Rock," this American Gibraltar became an Alamo as well.

Approaching the island fortress in a small boat, I was struck by its serene aspect of wooded beauty floating at the mouth of Manila Bay. But its mangled piers were sudden reminders of the incredible land and air bombardment that denuded the island of its vegetation. Battered shells of buildings stand in the stillness as skeletons bearing mute witness to the holocaust which passed that way. The relics of Corregidor's passion are now being reclaimed by the jungle, cloaking the scars of bomb and shell with the green of tree, vine and fern. Forest now surrounds the historic flagpole where MacArthur said upon his return: "I see that the old flagstaff still stands. Have your troops hoist the colors to its peak and let no enemy ever haul them down."

Amid the slumber of the island there now stands the Pacific War Memorial, completed in 1968, in tribute to the United States and Filipino forces. Beneath a shining white dome there is a circular altar upon which are inscribed these words:

Sleep, my sons, your duty done. . . for freedom's light has come.
The silent depths of the sea or in your bed of hallowed sod. . .
Until you hear at dawn the low, clear reveille of God.

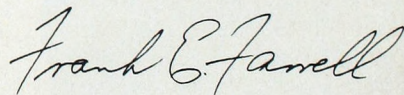
It is a place of memories, and as I walked in the silence I thought of General MacArthur, his later rule in Japan and his call for missionaries to that defeated nation. The Church's response was far below the magnitude of the opportunity. And I thought of another lost opportunity of the Church, having shortly before my trip read the following account by William Barclay:

. . . in 1271. . . Nicolo and Maffeo Polo were at the court of Kublai Khan, whose empire stretched from the Urals to the Himalayas, and from the Danube to the China Sea, and Kublai Khan said, 'I want you to go back to the Pope and I want you to ask him to send a hundred missionaries, and I'll become a Christian and all my great men will become Christians, and all my country will become Christians, and you will have more Christians in the east here than ever in the west.' So they went back and they asked the Pope, but the Pope was too busy playing politics. For eighteen years nothing was done and then a few missionaries were sent, just a handful; too late and too few. Now think what might have happened if that chance had been taken. China would have been Christian; Japan would have been Christian; the Middle East would have been Christian; Turkey would have been Christian, even India would have been Christian—the face of the world would have been changed. But the Church refused the chance.

Had the chance been seized, perhaps there would not have been a Pearl Harbor, a Corregidor. We will never know. But we do know that the Church today is in no position to miss further golden opportunities. At this beginning of a new year I am very grateful to be—through World Vision, even as you are—a part of a current evangelistic thrust to the Philippines (pp. 4-9), to Asia (p. 22) and around the world (pp. 12-15). For we are raising an army out there. More than 50,000 sponsored children hold promise of becoming indigenous witnesses of the gospel in their many countries. And it is the best kind of army. It is an army of peace, of joy and of love. Its destiny? It is part of a larger army described by Dean Alford of Canterbury:

Ten thousand times ten thousand, in sparkling raiment bright,
The armies of the ransomed saints throng up the steeps of light;
'Tis finished, all is finished, their fight with death and sin;
Fling open wide the golden gates, and let the victors in.

Then eyes with joy shall sparkle that brimmed with tears of late;
Orphans no longer fatherless, nor widows desolate.



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globe at a glance

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

SOUTH AMERICA

GEORGETOWN, Guyana — Protestant and Roman Catholic church leaders are opposing the government's consideration of legalizing Obeah, a form of witchcraft or voodoo. Prime Minister Forbes Burnham recently noted that Obeah is part of the "cultural heritage" of Guyana and should be recognized as such. It was prohibited by the British, who ruled British Guiana until 1966. Those supporting recognition, including the Anglican Archbishop of the West Indies, see the legalization of Obeah as a simple recognition that it exists. Guyanese are about 57 percent Christian (chiefly Anglican), 34 percent Hindu and nine percent Moslem.

QUITO, Ecuador — The first Chinese language broadcasts have recently been made here from radio station HCJB. The programs are being produced by the interdenominational Chinese Gospel Crusade, which also has 16 different gospel tracts available in quantity free of charge to those willing to use them among the Chinese. Write the organization at P.O. Box 595 Miami, Florida 33142.

NORTH AMERICA

NEW YORK, New York — The 1974 budget that will support national and international programs of the United Presbyterian Church is 7 million dollars below that budgeted last year. The sum of 32 million dollars was set here for agencies of the denomination's General Assembly by the Assembly's Mission Council. The largest allocation went to the Program Agency, which will use 60 percent of its 13.9 million dollars for overseas work. Inflation and reduced giving by local congregations were cited as the reasons for the decline.

KANSAS CITY, Missouri — The number of Christians—Roman Catholic and Protestant—under 30 years of age who go to church every week declined another one percent last year (July '72 to July '73). That is

nothing new; it has been declining slowly for years. What is new is the "catastrophic" decline in church attendance among Roman Catholics between 30 and 39 years of age (13%) and those over 50 (21%). According to Wm. McCready and Fr. Andrew Greeley, sociologists on the staff of the National Opinion Research Center, the phenomenon is without precedent. "We know of no other time in the course of human history when so many people so decisively removed themselves from required ecclesiastical practices," they stated.

The men recommended a national conference of bishops, priests and scholars to study the problem and then noted that the proposal "didn't have the chance of a snowball in hell" of being accepted. Assuming that the survey is accurate, some Protestants disagree with the authors' conclusion that the church is coming "apart at the seams" and rejoice in the growing number of Catholic charismatics and Catholic-originated *curtillos* and back-to-the-Bible movements, which suggest to them that the Catholic Church is on the threshold of revival.

CHICAGO, Illinois — Fifty evangelical leaders from a variety of backgrounds spent Thanksgiving weekend here exploring the importance of social concern for contemporary biblical faith. The group, which included such notable men as Carl Henry, Samuel Escobar, Paul Rees, Frank Gaebelein, Vernon Grounds, Bernard Ramm and others, concluded their meeting by signing a declaration acknowledging that "...we have not demonstrated the love of God to those suffering social abuses. . .we have not proclaimed or demonstrated His justice to an unjust American society. . .we have failed to condemn the exploitation of racism at home and abroad. . ." They further stated: ". . .We must attack the materialism of our culture and the maldistribution of the nation's wealth and services. . .Before God and a billion hungry neighbors, we

must rethink our values. . .and promote a more just acquisition and distribution of the world's resources."

The declaration concludes with assurances that "we proclaim no new gospel, but the gospel of our Lord Jesus Christ who, through the power of the Holy Spirit, frees people from sin so that they might praise God through works of righteousness"; that "no political ideology or party" is being endorsed, but rather that our country's "leaders and people" are being called to that "righteousness which exalts a nation," and that, finally, they make this declaration in the "biblical hope that Christ is coming to consummate the Kingdom, and we accept His claim on our total discipleship till He comes."

For white, black, denominational and other evangelicals to meet and arrive at the consensus that biblical faith and social concern are inseparable is indeed historic. Any other group not in full accord in their commitment to the Lord Jesus Christ and the full authority of the Word of God probably could—and would—have talked for weeks. The participants will gather again next year to focus on concrete proposals for action and to share with one another social action programs in which evangelicals are already involved.

EL MONTE, California — A new evangelical organization founded last year is quickly mobilizing Christian pilots world-wide who want to volunteer their time, talents and treasure to "fly for Jesus and human need." The association's president, Howard Payne, explained, "We provide air transportation to help relieve human suffering in disasters and then, to help in the proclamation of the gospel, we fly missionaries, evangelists, pastors and Christian executives to speaking engagements." He noted that the group is developing affiliate "wings" as local bases of operation. For more information, write the Christian Pilots Association at Box 310, El Monte, California 92034.



A SPIRITUAL HARVEST IN THE MIDST OF CONFLICT

by Doug Cozart,

Director of Special Ministries,
World Vision International



Three-wheeled taxis and part of the REAL-ROLM team parading to the Lamitan crusade

The overwhelming and eager response we have seen in these evangelistic meetings convinces me that the Holy Spirit is preparing a great spiritual harvest in Mindanao," Dr. Stan Mooneyham said as we reviewed the problems and victories of the past three weeks at the conclusion of the last crusade on the island of Basilan.

We were waiting for the end of curfew at 5 a.m. when we could board the little outrigger "pumboat" for the one-and-one-half hour trip to Zamboanga on Mindanao, the largest and southernmost major island of the Philippines. The ancient motor (originally meant to pump water—thus the name "pumboat") sputtered to life, and we headed out to sea.

The evangelistic team, led by Dr. Mooneyham and including Dr. Keith Phillips, president of World Impact and two Filipinos, the Rev. Fred Magbanua and the Rev. Gadiel Isidro, had conducted evangelistic meetings in six strategic centers of southern Mindanao. In all of the areas, tensions have been high for at least a year because of the Muslim/Christian conflict. Thousands have been killed, and the deep-seated problems are far from being resolved, although responsible leaders are making desperate efforts to restore peace.

These city-wide meetings highlighted over 14 months of preparation by World Vision and Christ the Only Way movement, an all-Filipino nationwide evangelistic thrust. The program, also joined in by World Impact, an American organization involving young people in inner-city work, is called ROLM (Revolution of Love—Mindanao) in the Philippines and REAL (Revolution: Evangelism, Action, Love) in North America and New Zealand. The idea for international youth involvement in civic action and evangelism in this area of strife was born in Dr. Mooneyham's heart after his crusade in Zamboanga in 1972. It blossomed into reality last August when 28 young people from the United States, Canada and New Zealand joined their 47 Filipino counterparts to form these teams in eleven cities and towns in Mindanao.

With local committees, they planned for the evangelistic crusades while engaging in civic action projects and local church ministries. The team activities began to make an impact in the towns. The Christian faith was shown to be eminently practical. Work went along with witness.

The crusade statistics tell the results: 1647 seekers responded to the invitation to receive Christ. A total of 29,100 people attended. Over six percent of the audience responded to the invitation—in some cases over 10 percent.

The Christians' excited anticipation for this unusual



*Dr. Mooneyham with his interpreter, the Rev. Fred Magbanua; Dr. Keith Phillips; and a typical crusade crowd—
“overwhelming and eager response”*

opportunity plus the love of Filipinos for festivities created a near-fiesta atmosphere at crusade time. Joyous, banner-waving, singing throngs welcomed the evangelistic team.

In several places the crusades were kicked off with a torch parade of hundreds of young people. In Lamitan on Basilan Island, the parade, which was led by motorcycle policemen and a uniformed band, included soldiers, students, civic action groups, the ROLM teams and dozens of tricycle taxicabs. It was the biggest parade in Lamitan's history.

The crusade program was changed from the typical church service format to something more akin to the political rallies which were very popular in the Philippines prior to the imposition of martial law. Thus, the meetings lasted up to two hours or more and involved plenty of local talent. The Lamitan program featured string ensembles composed of teachers from the two local school districts, folk dances, a Muslim soloist, a military chorus and gospel music by youth groups.

Each meeting concluded with a gospel message and an invitation to receive Jesus Christ. On the opening night a local Muslim sultan, son of the founder of Lamitan, sat on the platform along with the mayor and the senior military commander. The sultan returned for the second meeting and sat in the audience.

However, these thrilling victories for God were not without difficulties. All six crusades were plagued with bad weather; the second night of two meetings was cancelled because of rain, and the third was held in a covered grandstand with greatly-reduced attendance. Dr. Mooneyham was unable to get to Lamitan for the opening night because the severe winds of Typhoon Openg had forced the cancellation of all boats between Zamboanga City and Basilan Island. The critical fuel shortage seriously restricted attendance from outlying barrios at all of the meetings.

When Dr. Phillips and part of the team boarded an ancient C-47 for their flight from Zamboanga City to Pagadian City, they waited 20 minutes for the air marshal (a hijacking preventive measure) to arrive. The pilot kept both engines idling during that time. When they started to taxi down the runway, the left engine died. It took 45 minutes to repair. Conceivably, if the air marshal had not delayed the flight, the engine would have stopped in the air.

Often we had occasion to thank God for His protection. On the opening day of the Lamitan crusade led by Dr. Mooneyham, an ambush by Muslim rebels occurred about an hour's drive away. A vehicle carrying guards for a large copra plantation was attacked; 10 were killed and 12 seriously injured.


The readiness with which large numbers responded to the invitation to receive Christ was amazing. Perhaps the troubles have deepened their awareness of the need for eternal hope. One meeting conducted in a covered grandstand during a rainstorm had a crowd of about 800

with 84 seekers. Another meeting attended by 1500 resulted in an almost instantaneous rush of 169 inquirers. Dr. Keith Phillips saw 300 inquirers counseled in three days of school meetings in Pagadian City.

In Kidapawan a young amputee on crutches hobbled forward. He had heard the gospel in jail from our ROLM team and came to the meeting the day he was released from prison. In Tacurong an elderly couple, who had been victims of a raid on their barrio a few weeks previously, found Christ. Even though the woman had lost her right arm above the elbow, she said that now she doesn't have any more bitterness in her heart.

Realizing the importance of conserving the fruits of evangelism, the local committees met to plan for the follow-up. Receptions for new believers were scheduled within one week after the crusades. Church members and the ROLM teams will contact the inquirers personally and attempt to enroll them in home Bible study classes and church activities.

Prayer is needed now as the follow-up of these new believers goes on and as plans are made for four crusades in other localities where ROLM teams are assigned. These will be held in March 1974.

There is no doubt that today is harvest time in Mindanao, made all the more significant because it is a harvest reaped in the midst of conflict. 



WELLS, RICE AND GARBAGE CANS

by Robert Larson,

Executive Secretary, Asia Information Office,
World Vision International



*Rebuilding wells,
making garbage cans
and distributing rice—
“scattered
expressions of love”*



The Mindanao sun is always cruel, and it blazed on us ruthlessly from a cloudless sky as we climbed into the no-top, no-windshield vintage jeep belonging to Bill Pamaran. Bill is a local businessman and REAL chapter president in Lamitan.

“There’s another one,” pointed Bill as he quickly maneuvered the jeep around two gaping chuckholes in the Mindanao earth. “And another one.”

“Another what?” I asked.

“Garbage can,” he insisted.

Garbage can? Garbage cans are garbage cans. Or so I thought. But there was obviously something different about the ones Bill was pointing out.

First of all, they were of a color not usually associated with trash receptacles. They were pink—shocking pink, at that. And each had a big red heart painted on it—like a huge out-of-season metal Valentine. And on the heart was a map of Mindanao with the letters ROLM painted on the map: Revolution Of Love—Mindanao.

“All this is a way we can show our love for the people here,” Bill insisted.

Any visitor to the Philippines these days will immediately notice how the country is regearing itself for a cleaner, healthier, safer society. A nationwide beautification campaign is underway to encourage Filipinos to recapture the natural beauty of their islands. Pink garbage cans with oversized red hearts—70 of them so far—have become a part of that plan. The mayor of Lamitan recently told Bill and others how much the city needs these receptacles to help in the cleanup campaign.

A gimmick?

No. These blushing pink receptacles are scattered expressions of the love that is beginning to penetrate the hearts of people, Muslim and Christian alike, throughout Mindanao.

After a tour of Lamitan, Bill stopped by a warehouse, picked up two huge sacks of rice, and we were off once again.

David Smith, a REAL worker from Arcade, New York, had jumped into the rear of the jeep. He started telling us how he and his team travel twice each week to a refugee evacuation center where they distribute rice to the Yakans—the original inhabitants of the region—who were driven off their land by terrorists.

The jeep chugged up to the site. Within minutes, the Yakan villagers were coming from all over. Old men carrying empty buckets, and ladies stretching out bowls and sections of cloth ran to get their ration of rice.

I was told that we were practically standing in rebel territory, and that up until a few weeks ago this area was very insecure.

“The rebels are up in those hills—those hills right there, less than four miles away,” one refugee said.

The local army man said that 70 percent of Basilan Island was now insecure and that “the discontented ones” were being supplied with foreign weapons and



Keith Gardner, one of the team members

ammunition.

"You can drive through their territory," one villager said. "But it's better to write first and get permission."

"Write first?" I thought he was putting me on, but not so. It is strangely comforting to know that the delights of Asian protocol extend even to the guerrilla-infested jungles of Mindanao!

As we piled into the jeep again—we seemed to pick another passenger up each time we stopped—some of the REAL team members told us how they had recently rehabilitated an old well in an area that had not had good water for months. Now, more than 400 families in that village have a water supply that is clean and safe.

Even a cup of cold water. . . I thought.

What is this all about, anyway? Garbage cans, rice distribution, fixing up worn-out wells?

It is simply the first act of a story about Filipino, American, Canadian and New Zealander young people who firmly believe that you just don't love people's souls alone. You must also love, give comfort and extend aid at a time of real need—all in the name of Jesus Christ.

Twenty-eight young collegians, the REAL team, have come to work alongside their Filipino counterparts toward a revolution of social concern and Christian witness in Mindanao.

And little by little the revolution is taking hold.

Fun *and* learning marked the program from the beginning.

A Filipina Inecito Famoso, who is a member of the team in Isabella, confided that it was often difficult to relate to the foreign kids because they were so direct in their speech. "In the Philippines we usually say things like, 'I think that it would be a good idea if we were to sweep the floor,' rather than, 'Please sweep the floor.'"

Dan Bartel, another member of the Isabella team—a long way from his native Kansas—said, "I was hurt when I found out that our Filipino friends were hurt. . . and that they couldn't share with us earlier how they really felt about us."

So the learning goes on. Along with their ministry to the people in the villages, cities and barrios of the southern Philippines, all of these young men and women are coming to understand more about themselves and the built-in complications—and pleasures—of international relationships. All agreed that, while there are gnawing frustrations and struggles, these conflicts a

These excerpts from letters from some of the REAL team members will help you understand the spirit of their work.

"... Since the last letter, God has answered one prayer after another. . . . Our basic ministries are in the schools, hospitals and jails. Plus we have two top-notch Bible studies (separate of any church activity). Deb and I spend most of our time preaching and teaching. As fast as I can think of something to share, there are people to listen. . . . Every day now someone comes to the Lord. . . ." Jeff Clark from Haxtun, Colorado

"... We have put one well up in a Muslim barrio (so many more are needed)—the people added on to it and are really proud of it, which shows appreciation. We can't communicate in words, but the

language that can never fail is love—the people in their shy, meek way will look up to you and smile a faint smile, and with their eyes say all the thanks and show all the appreciation a million words couldn't express. . . . What really blows their minds are a few times when we've pumped the water for them. They don't think Americans will do that. . . ." Carol Siebert from Fresno, California

"... Most of the things that are happening here in Cotabato City are happening first in individual lives—like mine. I believe God is having to show and teach me some basic Christian lessons that, for some reason, I haven't learned before. . . ." Miriam Schroeder from Moundridge, Kansas

"... Our most exciting news thus far is that we're on RED ALERT. The Muslim insurgents have given notice to Kiamba that we're next on

their raid list. Security has been stepped up. . . ." Keith Gardner from Clinton, Illinois

"... We are content to be used by God. Things are working out according to His plans which we might understand 100 years from now. . . ." Sherrie Duncan from Grants, New Mexico

And each letter echoes Carol Siebert's request: "Pray that God will give us the wisdom to deal with each situation, to love from the heart and to have patience."

Carol Siebert, a REAL team member



not negative. Instead, they are opportunities for growth.

One of the team members who has become a Mindanao joy-spreader is Illinois-born Keith Gardner. I tried to start a taped interview with Keith three times before he finally got serious enough to tell me what he was *really* doing in Mindanao. Keith insists that they end up having to laugh at their problems anyway, so he feels he just has a head start on everyone else.

When this handsome, transplanted funnyman finally got around to telling me about his ministry, I was glad I had waited him out. His REAL team had just finished building a one-hand pump well in a Muslim barrio.

"The Muslim response to our helping them in this project is incredible. Of course, foreigners are a novelty where we are, and we are always very much noticed. But the Muslims seemed to be even more pleasantly surprised that Christians would actually come into their barrio to help them. This kind of thing is just not done," Keith said.

He added, "We need to become much more sensitive to the attitudes and customs of the Filipinos we work with. I even have to watch my humor. Sometimes my Filipino friends just don't understand."

One hot, sultry afternoon I took a four-hour boat ride to the southernmost part of Mindanao to visit another REAL project. As the boat approached the beach the only thought that came to mind was: Robinson Crusoe would feel right at home here. The setting was the kind you see on a poster hanging on the wall in your travel agent's office—the come-on that tells you all about the "exotic East," with its sun-drenched beaches, beautiful native maidens and swaying palms.

But that's exactly how it looked. The boat stopped about 100 yards from shore. So it was shoes off, pants rolled up, cameras held high overhead and then splash, slush, slush through gummy sea bed and squishy black beach that the villagers insisted was seaweed. I still have my doubts!

There on the beach, waiting for our arrival, were two more REAL team members: Virginia Bellin from Salt Lake City and Ken Isaak from British Columbia.

We cleaned the "seaweed" from our feet at a small water pump and then began walking up a long, narrow path to the village of Pagang.

As we sat and talked together under palm trees that swayed in what little breeze there was, an occasional water buffalo would stumble by, and village children campered about collecting coconuts. In the background we could still hear the village bamboo band playing what must have been their tenth song—their way of welcoming us to their village.

Virginia said she had been most encouraged by the response of her Filipino friends in the Bible study groups. "There is even more response in out-of-the-way places like this than in the cities. And I am especially enjoying my ministry in the schools."

Ken Isaak, the young Canadian with patriarch-like

beard, thought aloud about the projects he has been involved in: "I don't know if I'll be able to judge my effectiveness while I am here. Maybe not even after I get home. Whether we are going to be picking apples, planting seeds or pulling weeds—that's not for me to judge. I just want to be faithful in the task God has given me to do here."

And so it goes. . . and it will continue for a full 10 months, until May of this year.

It is not an easy assignment to uproot yourself from suburbia, fly a world away and completely immerse yourself in another culture. But that is what 28 young men and women have opted for. They have heard that President Marcos wants a revolution—and they are there to give him one. A revolution of evangelism, action and love.



Christ brings a revolution into each man's life when he responds to His call. It is only right then that Christians allow this revolution to manifest itself and spread throughout the world. Mindanao is a beginning. Please support and pray for these American, Canadian, New Zealander and Filipino revolutionaries.

I want to support the REAL team. Enclosed is my gift of \$_____.

Name _____

Address _____

City _____ State _____ Zip _____

2540 H41-002

THE PHILIPPINES UNDER

AN OBSERVER'S ACCOUNT

I had mixed emotions as I set foot again on my native soil. The health, immigration and customs amenities went as usual. Government officials acted with dispatch, almost nonchalantly.

Skipping the moneychanger's window, I grabbed my luggage and walked to the closest taxi stand. Uniformed guards took down my name and address as well as that of my cabdriver. They did so, I was told, for our mutual benefit and protection.

"Yes sir, it's all different here now," my cabdriver said as we pulled out. "Our people are learning discipline." Crime is on a decline. A ban has even been placed on smoking.

Max Atienza served for 25 years with the Far East Broadcasting Company as a radio-TV broadcaster and administrative assistant in the Philippines and Pacific/North area representative in the U.S. His time is now divided between his own ministry among Filipino-Americans and preaching and teaching missions in Asia.

I gathered much information from him about the popular attitudes toward President Marcos' imposition of martial law last September. Curfew is strictly observed from midnight to four in the morning. Few exemptions are granted. The rule is: "Be home by midnight."

A moratorium on open political discussion is in effect. Expression of opinions critical of the present regime could get one into trouble. Rumor-mongering is now punishable by law.

What about mass media? There are four major dailies in circulation: the *Times Journal*, *Bulletin Today*, *Daily* and *Evening Express*. More and more weekly, monthly and quarterly publications under new, cooperative managements are being authorized. About 110 radio stations are back on the air, out of the 306 which were operating before martial law began. Innocuous subjects are discussed.

There is a suppressed feeling that the actual number of casualties in the Mindanao conflict is kept under wraps. Scary stories of Muslim atrocities go around. Gun-toting and sensational crimes are seldom witnessed or reported in the papers.

I noticed no appreciable difference in the general conduct of public

service. There are still undesirable elements in some government agencies who have somehow managed to hang on despite the purge. It may take more than just martial law to weed them out.

The vast majority of Filipinos are quite content with the present suspension, if not abolition, of political parties. They only see the strides made in the President's infrastructure projects, beautification and food production campaigns. Intensified tax collection on a wider base undoubtedly accounts for the present 610 million dollar reserves.

Increased trade and tourism are two main preoccupations and emphases of the administration. Education, culture, agronomy and national defense provide stabilization of the national life.

If there are sighs of complaint, they are not loudly aired. But the spiraling prices of prime commodities clamor for corresponding increases in wages across the board. Massive unemployment remains a nagging problem.

Youth activism has been diverted in constructive directions such as cleanup drives, community development and a return to the classrooms.

The 35,000 citizens' assemblies, also known as the *barangays*, now constitute the President's council to



In Manila: "Vehicular traffic along the major avenues looks less cluttered even during peak hours."

MARTIAL LAW

by Max D. Atienza

validate his actions. In place of the traditional "Meet the Press," Mr. Marcos has instituted what is called "Pulong-Pulong Sa Kaunlaran." This periodic radio-TV show utilizes a panel of selected interrogators to draw out pertinent information from the President and/or one of his featured cabinetmen. To give way to this top priority, all stations cancel their regularly scheduled programs—at prime time, of course.

For the nation's growth, discipline is imperative" and "You are the new Filipino, living in a new society," complete with catchy airs and orchestrations, have become household bywords. Some careless

disc jockeys are known to have been "invited to Camp Crame" for quipping some smart-alecky parodies of those serious jingles.

Slum districts vie for honors with the more fully developed areas in widespread beautification contests. Streets and alleys are now lined with decorative flower pots, ornate fences and whitewashed pavements. Brightly painted jeepneys (buses made from U.S. Army jeeps left behind after World War II), detoured from the main thoroughfares, lend a festive mood to the slums en route. Vehicular traffic along the major avenues looks less cluttered even during peak hours. What a relief to see motorists and pedestrians using their respective lanes dutifully!

One stock question asked of evangelist Max Atienza by concerned Christians throughout America and Asia is:

"Are American missionaries still needed in your country?"

Here is his reply:

The breed of missionaries who know and love the Lord, whose obsession is to win the lost to Christ and who are willing to identify themselves with our people as servants for the Lord of the Church—these are in short supply. We need them in my country.

However, I will concede the possibility that the time may come when few, if any, American missionaries will be in the Philippines.

When will that be?

When American Christians lose their vision and burden for needy souls overseas. . . .

When Filipino Christians fully take up their responsibility before God of saturating their country with the gospel. . . .

When American missionaries begrudge the "sacrifices" they are making to continue serving in the Philippines. . . .

When Philippine evangelical churches become capable of sending

and supporting their pastors and overseas missionaries. . . .

When isolationism and shortsightedness prevail within the U.S. foreign policy as regards international aid and cooperation. . . .

When the Philippines is allowed to be gobbled up by Communism, either through default or active conspiracy. . . .

When the American people decide to terminate their cordial relationship with the Philippines—then American missionary presence will be superfluous and untenable.

Because those conditions do not, as yet, exist, the answer to the original question would have to be a resounding YES! We still need one another as active allies in the unfinished task.

It is my strong conviction that a vigorous American-Filipino missionary collaboration will form a sturdier bulwark against our common foes than its military counterpart ever could.



Religious freedom is still held inviolate. Most church leaders I talked to expressed sympathy with Mr. Marcos' position, while bemoaning the loss of civil liberties of political prisoners. Open-air gospel preaching is not altogether ruled out. There is a growing sentiment to "pray for the President."

Morning, noon and night President Marcos is heard reciting a beautifully-worded, three-minute, taped prayer. I've been told that there are listeners who turn their radios off; others simply tolerate it, while still others join the ritual.

Who is to judge the sincerity of this man in Malacanang on spiritual matters? In his private and public utterances, he often invokes God and His divine guidance.

The question is often asked: Is President Marcos using God to enhance his personal ambitions or is God using him to carry out His sovereign will and higher purpose for the Philippines?

As an evangelical Christian, I take the view that is clear in the Holy Scriptures: Almighty God is still very much in control. He sits on the throne and presides over the destinies of men and nations. The vagaries of world events do not and have not taken God unawares.

God is certainly not a man who is only one heartbeat away from death; and no man is a God who will reign forever and ever. As the song goes, "He's got the whole wide world in His hands."

Only in those trustworthy hands may we place our trembling ones and feel secure at all times.

My 54-day visit to the home country was an eyeopener. Some doubts were well-founded; some fears had no basis in fact. The meaning of Solomon's Proverbs 28:2 stood out in my mind as never before: "When there is moral rot within a nation, its government topples easily; but with honest, sensible leaders there is stability" (Living Bible). Social and political ills have gravely afflicted my native land. The patient may now be in crisis, but this, too, will pass and, under God, the Philippines will live.



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World Vision in Review

Development, Internationalism: some observations

by W. Stanley Mooneyham,
President

There has never been any wavering from the mandates which we at World Vision feel we have received from the Lord. One of these I call the "witness" mandate (Acts 1:8), and the other the "service" mandate (Matthew 25:34-40).

Representing evangelism and social service, these principles cannot be separated without doing violence to the Scriptures. They are the inseparable personal and ethical applications of the gospel of redemption. We are thankful that God has allowed us to maintain these in proper balance, that we have resisted the tendency to polarize over these twin biblical mandates.

But if these two basic principles remain unchanging for us, the implementation of these mandates is constantly under review and study as we seek the most effective ways to serve Christ in a rapidly changing world.

As we come into 1974, there are

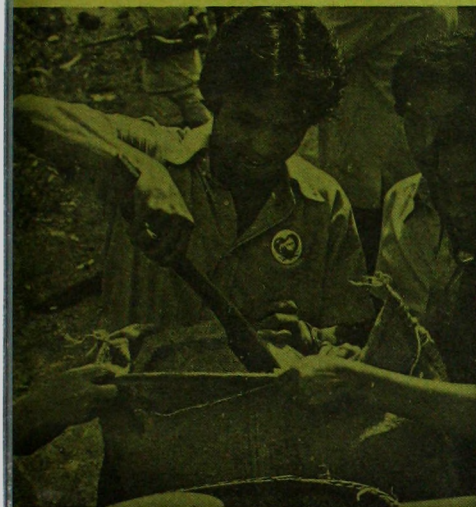


two words we are probing and exploring in a new way. They are words with implications both wide and deep. But we didn't pick them out of hundreds of words in the missionary lexicon on some capri-

cious whim, or just because they have a nice "ring" to them. We have come face-to-face with them in the daily experience of trying to work out the most vital expressions of our twin mandates.

**"If a brother or sister is ill-clad and
lacks food, and one of you
sees them, 'Go in peace, be warmed
and filled,' without giving them the
things needed for the body, what does it
profit?"**

(James 2:15-17, RSV)



**All the members of the REAL team
in war-torn Mindanao, like those dis-
tributing rice above, are trying hard not
to fall into the trap James describes.
But they need your help.**

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returned to the new nation of Bangladesh, World Vision went back with them to share in the task of

to nurture souls.

But there are problems to be faced and hard questions to be

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The other word — internationalism — expresses our desire to lift World Vision from its mold as a Western organization of "haves" helping the "have nots" in a paternal way. It speaks of our efforts to create a true partnership of service which is supranational and supracultural, which minimizes the "giving" and "receiving" mentality and maximizes the unity of the body, the equality of service and the intrinsic worth of every member of the body as taught by Paul in I Corinthians 12.

As an idealistic concept, it sounds very noble and fine. We are now studying how we can turn the ideal into reality. We are benefiting much from the experience of other organizations which had Western beginnings and are also blazing the trail of internationalizing. But while we learn from them, we find that the World Vision ethos presents us with unique problems for which there are no precedents or easy answers.

World Vision is already one body with many parts. There is a parent body, World Vision International, founded 23 years ago in the United States, which still provides most of the funding and personnel for our world-wide ministries. But there are other dynamic and growing support countries—Canada, Australia and New Zealand—which are fraternally related to the parent body in service and ministry, but autonomous in organization and internal structure.

Then there are thriving World Vision structures in such "service" countries as Korea, Indonesia, India, the Philippines, etc.

Our goal is to find a way to bring every constituent part into true international partnership as a demon-

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World

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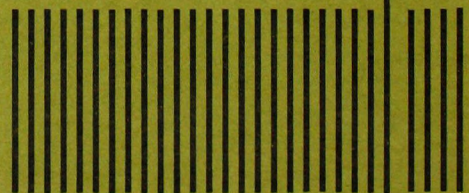
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daily experience or trying to work out the most vital expressions of our twin mandates.

One of these words is *development*.

The other is *internationalism*.

Historically, World Vision has been "meeting emergency needs in crisis areas of the world through existing evangelical agencies." Since it is obvious that no one organization can do everything that needs doing in the world, World Vision in the early days quite deliberately circumscribed the scope of its ministry by agreeing to concentrate on those things which were within the range of our capability. For more than 20 years we have been responding to emergencies, providing disaster relief, meeting needs on a short-term basis, sharing a Christian witness as we helped and then moving on to the next crisis.

But more and more we have found ourselves faced with the dilemma of *when* to move on. What is that fine line between emergency short-term aid and medium-range development projects that help a man become self-sufficient?

The story of the Good Samaritan illustrates that there is a time when a man must become self-supporting. (The perpetual dole dehumanizes.) But it would have been unconscionable for the Samaritan to have simply poured oil in the man's wounds and left him on the roadside. The response to Christian conscience called for two further steps: (1) putting the helpless man on his own donkey and taking him to an inn, and (2) paying for his care until he had recovered his self-sufficiency. At what point did emergency relief become development?

Frequently we have found ourselves in similar situations. When 12 million East Pakistanis fled the brutality of war, we went to India with them. Later when these refugees returned to the new nation of Bangladesh, World Vision went back with them to share in the task of

rebuilding their lives and their homeland.

World Vision's Cambodian projects are, in reality, threshold developmental projects which have occurred as a natural progression of events. The aim here, as in all medium-range development, is to work ourselves out of a job; to have so trained the indigenous population, so equipped them materially and spiritually that they can get along on their own.

Another example is found in the sub-Sahara region of West Africa. The life-style of the nomads in the Sahel has helped create the horrendous drought problem now affecting some 20 million people. Many organizations, including World Vision, have been mobilized for emergency relief assistance. But long-range technical assistance is also urgently needed to properly teach methods of water conservation, soil irrigation, reforestation and other water- and land-use controls. Without this technology, the Sahara Desert will continue extending itself southward, thereby multiplying today's drought problems tomorrow.

The biblical principle of helping until self-help is possible is also supported by a philosophical undergirding. A proverb says, "Give a man a fish, and you sustain him for a day; teach him how to fish, and you sustain him for life." Relief meets an immediate need; development helps a man take the steps that will assure the continual fulfilling of his basic needs.

From the evangelistic point of view, relief action is an entrée 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 both to save and to nurture souls.

But there are problems to be faced and hard questions to be

answered. 1974 will see us grappling with them as we seek to avoid simply perpetuating the past, if it proves to no longer be adequate for the present or future.

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Then there are thriving World Vision structures in such "service" countries as Korea, Indonesia, India, the Philippines, etc.

Our goal is to find a way to bring every constituent part into true international partnership as a demon-

stration of the fullest expression of what it means to be "laborers together with God." We must do this without losing any of our distinctiveness and uniqueness which have made it possible for us to move quickly and minister effectively.

There is much ground to be covered between the real and the

ideal. 1974 will mark for us significant progress in this direction.

There are some things about World Vision which are not subject to review and change. The message we preach. The Bible we believe. The Christ we serve. These are eternal and are subject only to affirmation, not question.

But when it comes to methodology, we are determined never to build an altar to the status quo. We shall work diligently to keep our programs practical and contemporary—both down-to-earth and up-to-the-minute.

In 1974, and in all the other years God allows us.



A year for giving thanks

by Ted W. Engstrom,
Executive Vice-President

The Scripture which has guided our World Vision staff in its ministry this past year (selected as our staff verse for the year) has been Colossians 3:17, "Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

We have sought to make this the foundation of all of our work and ministry, which has literally reached around the world and into scores of geographical situations, scarcely known or even recognized by most Westerners.

There can be nothing but notes of praise to God for the strong and most encouraging evidences of His rich hand of blessing upon the ministry. There has been significant growth, increased depth, an enlarged horizon.

This past year has seen us pass, by a considerable margin, the planned growth to 50,000 sponsored needy children in 25 developing nations (less than 40,000 a year ago!). It has seen strong strides forward in the developmental ministries in many areas. It has been a year of much

evangelism and marvelous fruit in evangelistic endeavors. Again this year, over one-and-a-half million dollars in relief goods have been distributed, in Jesus' name, to indescribably needy people through national Christian churches, their leadership and members. This year has been marked by many committed, key evangelical leaders joining the World Vision ministry.

Tens of thousands of new prayer partners and supporters have joined "the team" as a result of our TV special, church presentations, information shared by friends and through many other means.

A desperately-needed hospital facility has been begun in Cambodia; new evangelistic thrusts have been initiated in Indonesia; evangelistic crusades have been conducted in the Philippines, in conjunction with 72 Western and Filipino young people who are part of World Vision's R.E.A.L. ministry; hundreds of national pastors in Asia, Africa and Latin America have been challenged and "strangely moved upon" by Pastors' Conferences conducted; thousands of North American friends



have been blessed and delighted by the musical ministry and testimony of our Korean Children's Choir on tour.

As always, God has wonderfully proved His faithfulness. We are confident of, and grateful for, the leadership and guidance of His blessed Holy Spirit in the World Vision outreach.

More than words can express, we are grateful for the love, concern, prayers and support of our great army of friends worldwide who stand with us in the work. We continue to be people who help people care. Thank you for caring!



A year of service: Managua to Mali

by William F. Kiewer,

Assistant to the President/International Relations

It was the stench and rubble of Managua that thrust World Vision into 1973. The DART (World Vision's Disaster Assistance Reporting Team) was dispatched to set up an emergency aid program. Today—a year later—funds are still being sent to mend the broken lives.

When the emergency alarms of disaster ring out across the world, "preparedness" is the key to quick, efficient response. In India, it was providing hundreds of wells which today are bringing lifesaving water to thousands of people choked from the dust of drought. In Burundi, it was helping to soften the cries of the tortured. In the war zones of Southeast Asia, it was bringing medicine to the wounds of the body

bankments, dams, bridges and more houses; clearing canals; filling ditches and fields, and building even more houses—thousands.

In a changing world the needs change, and so must response. Thus, new concepts of Christian caring were initiated. In the Philippines, Vietnam and Taiwan, it was a childcare program designed to keep the family together. In Korea, it was helping the government resettle slum dwellers, and in Burma it was building hostels for young people who otherwise would not have been able to attend school.

In the jungles and plains of Afghanistan, Kalimantan, West Irian and Ethiopia, people are still living in primitive conditions, dying from simple diseases. It was in the remoteness of these lands that new and better methods of living were introduced, filling the pockets of need left unfilled by others.

In Korea, Vietnam and Indonesia, it was giving an education to children who otherwise would have little hope for a bright tomorrow. In Cambodia, it was helping a refugee build a house. In the Philippines, it was starting a revolution of Christian love through the work and witness of 72 young people.

In some countries the gospel is not welcome, and so the work of World Vision becomes a "silent witness." From the skillful hands of a surgeon to the muscle of machinery, the love of Jesus can still be seen as part of God's strategy for a nation.

However, in Korea where the church has had a long history, evangelistic opportunities are many. The World Vision staff saw thou-

sands come to Christ. And in Cambodia, evangelistic crusades brought hundreds of new converts into the already exploding church.

The third world is highly dependent on its own people to provide a successful future. Realizing this, World Vision placed a new emphasis on leadership development. Thus, more of World Vision's major programs will be administered by nationals in vital positions of leadership.

However, taking a little child from zero was still one of the highest priorities in 1973. In Bao Loc, Vietnam, it was feeding 4000 hungry children two meals a day. In Bogota, Colombia, it was giving a loving hand to a lonely child. In Addis Ababa, it was teaching a street boy how to use a hammer. In Korea, it was World Vision's 20th anniversary; countless thousands of children there have been saved from zero through school books, good food, shelter and the experience of Jesus' love.

The statistics of 1973 come alive when translated into a smile or even a "thank you" in a strange language:

- 2,000,000 pounds of relief supplies valued at \$1,500,000 brought hope to those who were without.
- 41,000 students were enrolled in Bible study courses.
- 70,000 children, most of them sponsored, heard about Christ in their school or home.
- 30,000 patients were treated at World Vision-supported hospitals and clinics.
- 5000 leprosy patients were given special medical and spiritual care.
- 500 highly trained national staff members worked as partners with 16 specialists from the United States, Canada and Australia, translating World Vision's financial aid into the basic needs of life.

This was the team that saw 1973 begin in the rubble of Managua... and is seeing 1974 begin in drought-stricken Mali!



and Christ to the broken in spirit.

In countries like Bangladesh, response changed from emergency aid to providing dignity for a people who had been shamed. World Vision gave the people jobs! More than 60 villages participated in "food for work" projects which helped them build their own future by constructing houses, wells, roads, em-

World Vision welcome Carl F. H. Henry

"I look forward eagerly to the theological ministry it has now shaped for me on world frontiers"

The news that Carl F. H. Henry is joining World Vision has been received with delight in many quarters, in none more so than here. He taught this editor theology at Fuller Seminary, gave counsel and fellowship in our days together at the University of Edinburgh, brought me into the field of religious journalism and supervised my work for almost eight years at *Christianity Today*. World Vision cordially welcomes Dr. Henry. And this is also a warm, personal welcome from an old friend. — Ed.

Dr. Carl F. H. Henry, noted theologian, educator and founding editor of *Christianity Today* magazine, is resigning from Eastern Baptist Theological Seminary, Philadelphia, to become lecturer-at-large for World Vision International. His commitment will begin in March 1974.

As lecturer-at-large, Dr. Henry will undertake a teaching ministry in Asia; he will also appear periodically on American campuses and will complete a major three-volume work on the doctrine of God, revelation and authority.

"I have respected the ministries of World Vision for many years and, since 1959, have participated in various World Vision-sponsored Pastors' Conferences in Asia and South America," said Dr. Henry. "I look forward eagerly to the theological ministry it has now shaped for me on world frontiers."

World Vision president, W. Stanley Mooneyham, noted that "it is not very often that someone as outstanding as Carl Henry can be enlisted; we are delighted to have him on our staff and look forward to working with him." Dr. Henry and Dr. Mooneyham together gave creative leadership to the 1966 World Congress on Evangelism in Berlin, the former as chairman and the latter as program chairman; honorary chairman of the congress was evangelist Billy Graham.

Dr. Henry is completing his sixth term as professor-at-large with Eastern Baptist Theological Seminary. He has previously taught at Wheaton College, Gordon College, Northern Baptist Theological Seminary, Trinity Evangelical Divinity School, Fuller Theological Seminary and Japan School of Theology in Karuizawa.

He has authored 20 books, edited more than a dozen others and written countless articles for prominent

magazines. He is widely credited with having stimulated American evangelicals to surmount the cleavage between evangelism and social concern and is editor-in-chief of *Baker's Dictionary of Christian Ethics*, which deals with both personal and public morality. His writings have received two Freedom Foundation award medals, and a 1967 editorial in *Christianity Today* was responsible for the birth of Key '73, the nationwide evangelistic effort now sweeping America. He served several times on the Board of Administration of the National Association of Evangelicals and is a member of the board of Ministry Life and Casualty Union and of *Catalyst* (ministry taped digest).

Dr. Henry is president of the Institute for Advanced Christian Studies, a mobile fellowship of evangelical university professors. He is a member of the American Theological Society, American Philosophical Association, American Academy of Religion, American Society for the Advancement of Science, Victoria Institute of philosophical society of Great Britain) and other professional societies. The religion editor of United Presbyterian International has called him "probably the most notable evangelical theologian in the United States."

Dr. Henry holds B.A. and M.A. degrees from Wheaton College, B.D. and Th.D. degrees from Northern Baptist Theological Seminary and a Ph.D. degree from Boston University. He did postgraduate research at New College (Edinburgh) and Cambridge University. Seattle Pacific University, Wheaton and Houghton College have awarded him honorary degrees. He is listed in *Who's Who in the World*, *Who's Who in America*, *Dictionary of International Biography*, *Dictionary of American Scholars*, *Dictionary of American Philosophers* and *Who's Who in American Education*.



In his new role with World Vision, Carl F. H. Henry will be doing more writing for our magazine than formerly. An earnest of that which is to come is the following excellent statement made by Dr. Henry to conclude a recent panel discussion by directors of the Institute of Advanced Christian Studies, to which he has been re-elected president for a third term. Subject of the discussion was "Jesus Christ and the Modern World."

Modern man in and of himself has no ultimate center of authority; no one but Jesus Christ can fill that vacuum. He loved God without compromise or vacillation. He lived holiness without diluting it. He demanded godliness without apology. He said what we know to be the case if we are honest and stop deceiving ourselves, namely that human nature is corrupt; and He alone provided escape from judgment and the basis for new life and new hope. He reminded Pilate, who turned Him over to be crucified, that political power is a divine entrustment; He repeats that same message today to presidents and kings; even the United Nations will be subject to His ultimate verdict. The risen Christ demonstrates in His person the character of humanity God approves in the eternal order; His is the moral image to which all the people of God will ultimately be conformed. He planted the only durable rumor of high hope in the bleak history of a fallen race. Most astounding, perhaps, is the circumstance that He led us all to the prospect of life abundant, while so many refuse to partake and prefer to starve their spirits. This is the remarkable tragedy of modern man: although he can commute to distant stars and feel at home there, he cannot or will not love his neighbor and, most tragic of all, remains estranged from the great Maker and Lover of his soul who keeps knocking at the door of his heart. **UV**

by Arthur Matthews

TAKING STOCK: the emphasis of LAUSANNE '74

Only one quarter of the twentieth century remains. In most areas of the world, and especially in the developing nations, the population is growing at a faster rate than the Christian church.

While there are some spectacular exceptions, such as in Korea and Indonesia, believers have not done very well at the task of evangelizing during the first three-quarters of the century.

Evangelical leaders from around the globe have decided that it is time to take stock. What is holding us up? How can we do better? Where are our strengths and weaknesses? What can we learn from one another?

That stock-taking will be the major element in the program of the International Congress on World Evangelization when it meets July 16-25. Hopefully, there will be participants from every nation of the world at the meeting in Lausanne, Switzerland.

The congress will be unlike any ever held before. Three thousand churchmen around the world have received invitations, and the emphasis in their selection has been on the developing leaders in the developing nations. This will not be just an assemblage of the "old timers" who

Arthur Matthews has worked in the field of journalism for many years, primarily on the editorial staff of the Presbyterian Journal and as a news writer for the Billy Graham Evangelistic Association. He is now serving as news editor for the Lausanne congress. Matthews has visited mission fields in Africa, Asia and Latin America.

have seen each other repeatedly at the summit meetings of earlier days.

Unlike previous conferences which have attracted Christians from a variety of nations, Lausanne '74 will be an active gathering, with every one of the participants having something to say. They will not just be sitting all day, every day, listening to a series of messages from the platform. More than half of the program time will be spent in smaller groups where participation will be encouraged.

Unlike the usual procedure at international meetings, each participant will even have an opportunity to study manuscripts of the major platform addresses at his leisure before he leaves home. Furthermore, the result of that independent pre-congress study will be communicated to the major speakers, and when they stand before the congress, they will simply summarize their previously distributed messages and then respond to the comments and questions that have arisen from study in all parts of the world. Thus, each participant will have an opportunity to contribute to what is said from the platform.

Unlike some other global gatherings, this one is sponsored by a truly international group. Members of the convening committee come from every continent. They are all engaged in vital Christian work and represent a variety of churches and organizations, but they are not all in any single movement. The honorary chairman is evangelist Billy Graham, but the executive chairman of the committee is an Anglican bishop in Sydney, Australia, A. Jack Dain. World Vision president, Stanley Mooneyham, is among the conveners, along with such other leaders as Longri Ao of the Nagaland Baptist Church Council; Nicholas Bhengu, a South African pastor; Robinson Cavalcante, a Presbyterian university professor in northeast Brazil; R. B. Jesudasen, a layman in India; Joon Gon Kim, the director of Campus Crusade for Christ in Korea; Nene Ramientos of the Christ the Only

Way movement in the Philippines, and Pastor David Telta of the Republic of Chad.

And, unlike so many other international conferences, this one does not seek to send people back home either to "do their own thing" or to carry out the sponsoring group's "party line." In their formal call for the congress, the conveners (a total of 171) asked simply that the



The symbol for the Lausanne congress

meeting would "arouse all believers to a new obedience to Christ in world evangelism."

The conveners are convinced that this is a crucial time. They call it "one of history's great moments." New methods and modern tools of communication are available to the Church for the first time. More importantly, according to the call, "Vast numbers of people have been prepared by God's Spirit to respond to the good news of Christ."

In issuing the call and in all the planning for Lausanne '74, the conveners have come down solidly in the historic Christian doctrinal position. They said, "We declare our desire to be faithful to the gospel of Jesus Christ and to historic evangelical theology revealed in the Scriptures, confessed by the Church through the centuries, reaffirmed at Berlin in 1966 and by evangelistic congresses which followed at Singapore, Bogota, Amsterdam and elsewhere."


Among the purposes listed are: "to proclaim the biblical basis of evangelism in a day of theological confusion" and "to examine our

message and methods by this standard."

In order to demonstrate the power of God at work, program planners are drawing heavily on Third World leaders. They believe that the rest of the Christian world can learn from and be encouraged by those whose faithful witness on the evangelical frontiers has been remarkably blessed.

More than half of the plenary speakers and other program leaders are from Asia, Africa and Latin America. One of the opening messages, for instance, will be delivered by Susumu Uda, a pastor and seminary professor in Japan. His topic is "Biblical Authority and Evangelism." The following morning the major biblical foundation paper, "Evangelism and the World," will be presented by Rene Padilla of Buenos Aires, associate general secretary of the International Fellowship of Evangelical Students for Latin America. On another day the major paper will be the product of Gottfried Osei-Mensah, a pastor in Nairobi, Kenya. "The Holy Spirit in Evangelism" is his subject.

Many other leaders of evangelicals in the Third World will also have prominent places in the congress. Don Hoke, congress director on leave from the presidency of Tokyo Christian College, insists that the event will not be Western oriented or Western dominated. Rather, he says, "the real voices of the evangelical churches of the entire world will be clearly heard from Lausanne."

According to Hoke, the congress "will reveal that Western missionary efforts under God have been successful in raising up wonderful churches and leaders around the world. And, even more significantly, it will demonstrate that in the future the torch of evangelism will be carried by Third World evangelists and missionaries. Lausanne '74 will graphically demonstrate that Christ is building his Church and calling his people from every tribe and nation to every tribe and nation in this penultimate period preceding Christ's return." 

by Edward R. Dayton,

Director, Missions Advanced Research and Communication Center, World Vision International

THE LOCAL CHURCH CAN HELP CHANGE THE WORLD

The world is dying! But how can I help?

"Go ye into all the world and preach the gospel..." just doesn't seem that simple anymore, does it? The world has become so complex, so big, so overwhelming. What little we are able to do to help looks small and insignificant next to the mountainous size of the problem.

And yet, these have been some of the most exciting years in the history of the Church! There are more Christians in the world today than at any other time in history! Around the world God is sweeping entire peoples into His kingdom.

God wants us to be men and women who are part of the solution, not part of the problem!

"Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of the Lord" (Ephesians 5:15-17, Phillips).

There's a world out there, a world of 3.82 billion people. Over two billion of those people have never had an opportunity to even hear the name of Jesus Christ. More than a billion of them go to bed each night hungry and afraid of a world that bruises and terrifies them.

You can help.

You can learn how to be part of God's strategy.

Your local church is a key part of the great pattern of God's love.

"Missions" has almost become an obsolete word for many of us. It conjures up pictures of wild animals and strange native customs and a special breed of person whom God has mysteriously called to far and distant corners of the earth.

But missions is what God is doing

in the world today: people telling other people in other places about the love of Christ.

And your local church can not only have a significant part in God's

mission to the world, but you and all the members of your church can experience that same joy and excitement that was found in the Church in the Book of Acts. You can discover what has happened over and over as men have launched out in faith, a faith that was beyond themselves.

Start with your goals.

What are the goals of your missions program, not just for next year, but for five years from now? How many young people do you plan to have on short-term assignment overseas? When will your church prayerfully send forth its next missionary couple from your own congregation? What part of the world needs your congregation's special attention? What mission agencies seem to be really doing a job for the Lord? Which available people and programs would help build life back into your church?

Move on to learning.

Get into this world! Learn about its needs and heartbreaks. Share the needs and burdens with one another. Prayerfully *expect* God to make you part of His plans.

Find the joy of being part of the solution, rather than part of the problem.

What your church believes about missions, what your church *does* about missions can change the entire strategy of a given agency or mission task force. This is a new day for missions. Each local church is part of the overseas team. Where does your church fit in?



World Vision is offering a one-day seminar for local church mission committees in the Portland, Oregon area on February 9th. If you would like more information, contact World Vision's Pacific/North Area director, Mr. Joseph Ryan, 1208 S.W. 13th Avenue, Suite 213, Portland, Oregon 97205, or phone (503) 227-1588.

Corrie ten Boom: A Special Friend

Miss Corrie ten Boom, author of several books and tremendously popular speaker—even behind the Iron Curtain, was recently presented an award by World Vision. We honor her as one of our "special friends."

Miss ten Boom, once a watchmaker in Holland, knew the horrors of a Nazi concentration camp firsthand. But the Lord found her there "in the howling waste of the wilderness" and protected her, as she is fond of saying, "like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions" (Deut. 32:10-11, RSV).

As the introduction to her new book, *The Hiding Place*, explains, "With the feet-on-the-ground practicality that has made her one of the world's most sought-after teachers, Corrie ten Boom shows us how—how we can love those who hate us, how we can enter heaven in the midst of hell, how we can stay sane in a world that has lost its reason."



Corrie ten Boom and Rev. Ted Oegema (Midwest office), Harold Leestma and Rev. Ted Schaap (Midwest office).

Upcoming Pastors' Conferences

This month just might be a new beginning for many pastors in India, South Vietnam and Papua/New Guinea—sites of the first World Vision Pastors' Conferences this year.

The first of these conferences will be held on January 7th-11th in Rourkela, India. Five hundred pastors are expected to come for fellowship and teaching by Dr. Paul Rees, director of Pastors' Conferences, Dr. Richard Halverson, chairman of the World Vision board of directors, Dr. Samuel Kamaleson from Madras, India, the Rev. Andrew Y. Furuyama from Osaka, Japan and Dr. C. Devasahayam from Calcutta, India.

On January 14th-18th, Dr. Halverson and Dr. Rees will join the Rev. Subodh Sahu from India and Dr. Orlando Costas from San Jose, Costa Rica for the Pastors' Conference in Dalat, South Vietnam. Approximately 460 church leaders are expected to attend.

The third conference, planned for January 21st-25th in Goroka, Papua/New Guinea, will focus on the critical topic, the role of the church in independent Papua/New Guinea. Plans must be made and God's guidance sought so that the church can play a large and vital role in the development of the new nation. Speakers at this conference will include Dr. Paul Rees, Bishop Festo Kivengere from Uganda and church leaders of the nation.

On January 15th-18th, Dr. Graeme Irvine, executive director of World Vision of Australia, is directing our first conference for aboriginal leaders. The conference, scheduled for Adelaide, Australia, could provide direction and inspiration for an important new ministry among aborigines.

The problems of these conferences are many, as is always the case when you bring large groups together, and the needs of the leaders participating in them are diverse and great, but their fruits are unlimited if the conferences and the leaders present are ruled by the Holy Spirit.

Please include them in your prayers.

Developing Leadership in Indonesia

The large task of building a strong indigenous church in Irian Jaya, the easternmost island of Indonesia, isn't easy. Yet it must be done. The goal of World Vision leaders and others there is to have a church which can and will thrive when mission resources are no longer available. Therefore, the training of national leadership is essential. But there are not enough workers to carry on this training. Additional help is urgently needed.

Given the primitive conditions in the interior and the lack of government schools, building a stable educational program for adults as well as children is a prerequisite for

Dr. Worvis



developing competent indigenous church leadership. The West Irian Bible and Vocation Institute (SAKIJ), which opened last fall with 23 young people enrolled in a three-year Bible course, is beginning to meet this need.

The school is operated jointly by the Regions Beyond Missionary Union (RBMU), the Asia Pacific Christian Mission (APCM) and the Unevangelized Fields Mission (UFM). SAKIJ is training men and women for the Christian ministry and eventually hopes to prepare interior tribal people for service as pastors and evangelists and for other leadership roles. Beginning this month, it will also offer basic agricultural and technical training to those who serve the church in a lay capacity.

SAKIJ has 56 acres of land, 25 of which are being used for agriculture. As students are trained, the farm will provide commodities and income for the school. This is essential if it is to become self-supporting.

World Vision of Indonesia is proposing to actively recruit workers for West Irian. Initially, it will send two graduates from the Bible School in Tandjung Enim and one Jaffray Bible College student to the Institute.

World Vision, with the help of the evangelical Educational Foundation, will also develop a viable school assistance program. We plan to recruit and train 10 teachers during 1974 for placement in five interior

schools by January 1975, assist the development of a qualified Christian teacher training program in the West Irian Institute and undergird the entire program with a ministry of prayer.

Korea Church Growth Institute At Work

World Vision's Korea Church Growth Institute, directed by Dr. Han Kyung Chik, is doing just what it was set up to do—letting Christ work through it to increase the size of His church in Korea.

The Institute recently conducted its third Pastors' Seminar at the World Vision Conference Center in Seoul. Thirty-six pastors attended the two-week training session, headed by Marlin Nelson, Dr. Han and others. The men were up at 5:30 every morning to prepare for a 6:00 worship service and a busy schedule of meetings.

Mitsuo Fuchida, the Japanese evangelist who once led the air attack on Pearl Harbor, has been sponsored by the Institute for 27 speaking and witnessing opportunities. He has spoken to a broad spectrum of Korean culture: 550 prisoners at Suwon Prison, the National Police Academy, churches, high school and college students and a nationwide television audience.

A primary focus of the Church Growth Institute has been the armed forces. In one month alone, Dr. Han has spoken in 18 appearances to at

Dr. Han addressing Korean soldiers



least 25,000 Korean soldiers. And the Institute is seeing overwhelming results. It is not unusual for them to hold a mass baptism for 2000 soldiers! From 1970 to 1973, the number of baptized soldiers has more than quadrupled (from 24,885 to 109,738), and the number of chapels has more than doubled.

New Field Director in Thailand

Mr. Roger Walker assumed his duties as field director for World Vision in Thailand the first of the year. Walker, 32, has been a senior official with the Australian Tariff Board. Prior to that he worked for the Customs and Excise Department, preparing legislation for parliament and helping develop international agreements.

His studies include economics, law, political science and industrial relations. He is a member of Community Aid Abroad, the Japan-Australia Society and the Indonesia-Australia Society.

He and his wife first became interested in World Vision when they attended the 4th Asian Youth Baptist Conference in Thailand in 1971.



Saigon's Street Boys Clean Up



Once they were street boys—orphans or runaways accustomed to sleeping on the sidewalks of Saigon and feeding themselves by shining shoes, begging or odd-jobbing for bar girls and thieves. Most of them have spent time in jail for sleeping in the streets or other more serious offenses.

But now they are models for the community of Saigon, according to its mayor, Do Kien Nhieu. They recently took part in an "Embellish the City Campaign," cleaning up the streets through which they used to wander aimlessly.

How did all this happen? The change was brought about in the World Vision Street Boys Program in Saigon, now under the direction of Paul Jones and Mr. Diep. The program has been expanded from the original abandoned casino building to include six smaller homes, in which the boys can live more like real families. And in September,

construction began on a house and farm buildings on the 1300 square meter Nha Be Farm, a 20-minute drive from Saigon. This farm will be home for 30 boys, many from farm families driven to Saigon by the war. They will raise vegetables, fruit, chickens and pigs—food for all of the homes.

The homes are open to any boy who wants to enter, as long as he accepts their discipline. There he receives food, a bed and a locker, an



allowance if he decides to go to school, Christian training and a "family." With the help and counsel of social workers, almost 33 percent of the boys eventually return to their real families.

Apparently it isn't the food and shelter that keep street boys coming to the homes. They say it's the discipline and the affection that they can't get anywhere else. But whatever it is, they keep on coming—325 of them now live in the seven homes.

Street boys, abandoned babies, orphaned children and children of poverty-stricken parents are brought to our homes and schools day after day. We can't turn them away, because our Lord didn't turn children away. You can help by sponsoring a needy child. In doing so, you will know the joy of watching a burden to a nation become an asset—as these street boys have.

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

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

name _____

address _____

city _____ state _____ zip _____

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lift up your eyes

ON SHORTAGES—GOOD AND BAD

The craziest notion that has hit this country in a long while. . . is that shortages of gas, beef and a lot of other things are bad for the American people.

So writes that distinguished journalist James Reston, with his no-nonsense Scottish background. He goes on:

What America really needs is more shortages. It is not our shortages but our surpluses that are hurting us. Too much gas, too much booze, too much money, talk, noise, and — fire me tomorrow! — too much newsprint are our problems.

As they say on "Hollywood Squares," "I agree." This is not a wee drop of wisdom from a Scotsman's brain. It is an important insight spread out on the public record for all concerned citizens to consider.

The Reston view has in fact numerous applications beyond those he has mentioned.

Take "*America firstism*." Blasting our enemies into surrender in two world wars helped to give us a glut of what theologian Reinhold Niebuhr used to call "national innocence." It's the dangerous presupposition that if America does it, it can't be wrong. A good dose of the Old Testament should have put us on our guard at this point; but then, we've been living through a period when politicians and corporation executives and labor union chiefs have been too busy looking after their own interests to spend any time with Isaiah or Amos.

Or take *the cultural and conventional forms of religion and morality*. The secularists, to be sure, have scored some points in discouraging public school prayers and in commercializing our Sundays. But church memberships and Sunday attendances are kept up so well that we are, at this point, the envy of all the pious people in Europe. As for moralistic scoldings, they continued up to the last to fall alliteratively from the lips of a Vice-President who, in resigning, managed simultaneously to admit guilt and claim innocence.

Or consider *the extravagant surplus of words in pulpit and pew, in conference and synod*. Our orated preachments and our published resolutions have by now fooled their committee-room framers more than they have the man in the street.

The Church Missionary Society's John V. Taylor, describing a recent situation in which a group of churchmen side-stepped a call for action by drafting a hot resolution, asks the relevant question: "Had we not played the Church's favorite trick of turning to committees and resolutions as an escape from action?"

Of words, a surfeit; of deeds, a scarcity.

Our real shortages, then, are to be found in other areas and under other labels.

Take *the sense of what is important*. There is a pinching scarcity here. Vince Lombardi, already a legend as a football coach, is in the record books as saying: "Winning isn't *important*—winning is *everything*." A good epigram if it has the right frame of reference! Applied to football, it is an extravagance simply because

football (which I enjoy) is not all that important. Out of the murk and the muck of Watergate and all of its related shenanigans has come the realization that too many participants in the 1972 presidential election subscribed to the Lombardi philosophy: "Winning isn't important — winning is everything!" Far more serious than scarcity of petrol is scarcity of perception.

Or think of *the commitment to truth*. What is workable, what is fashionable, what is tolerable — these are the tests we tend to use when a position is to be taken or a policy publicized. The crucial question of *truth* is too frequently overridden by these more prudential and self-serving considerations.

The result is that we befog the truth when we should befriend it. Words are used to mystify, not to clarify. Three score and ten years ago George Bernard Shaw, in *Man and Superman*, put his finger on this mischievous deviousness:

Hell is the home of honor, duty, justice, and the rest of the seven deadly virtues. All the wickedness on earth is done in their name: where also but in hell should they have their reward? Have I not told you that the truly damned are those who are happy in hell?

When devotion to truth is scarce, you've got a real shortage — worse than empty gas tanks or half-empty food shelves.

Or, to tick off another scarcity, what about *the willingness to discipline*? In a score of ways, we are like the chap who said, "I'd give anything for a college degree — anything except to work for it."

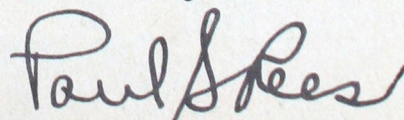
Leave the political power brokers and the industrial wheeler-dealers and the labor chiefs out of it for the moment. It would be hard to find a church, or a missionary agency, or an evangelistic association, or an educational administration, that would not be profited by tighter controls over its affairs, a more frugal use of words to promote its own programs, a more thrifty employment of funds to achieve its essential objectives, a more convincing example by its leaders of generosity in personal stewardship and modesty in life-style.

The fact that, even as I write this, I feel the accusing sting of my own words does not alter the truth.

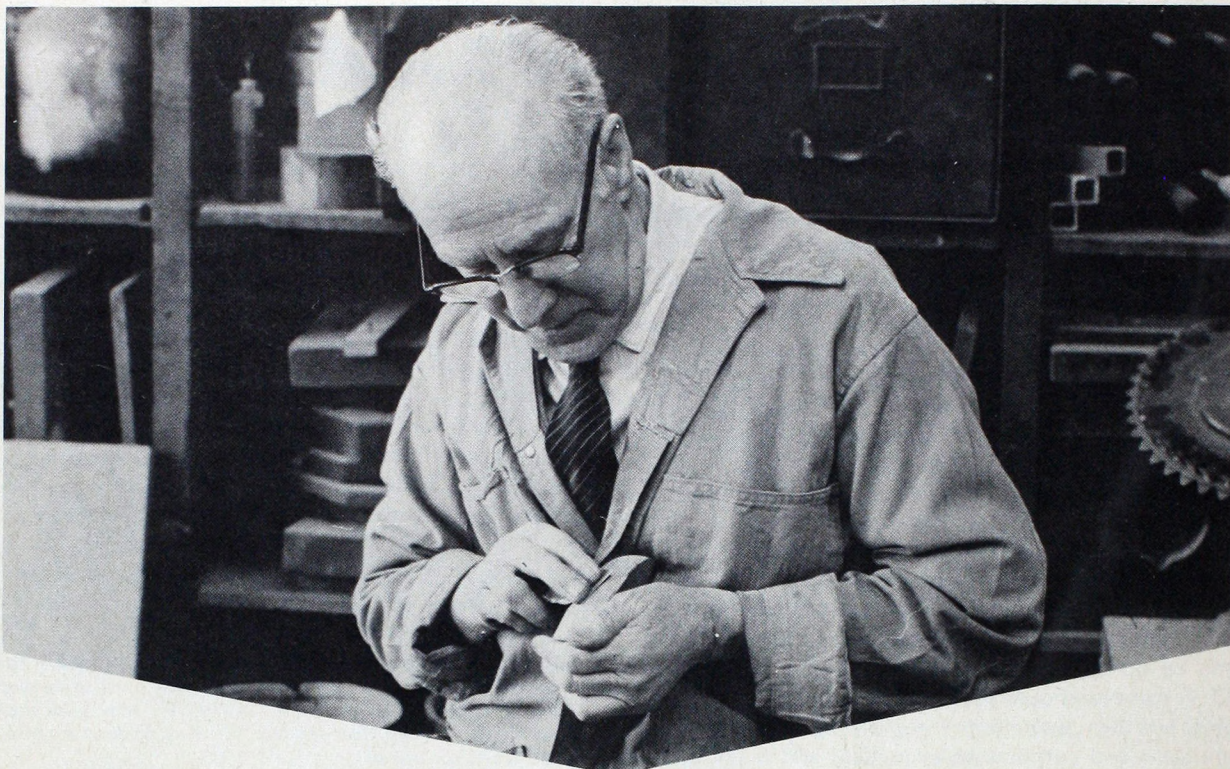
In a society plagued by shortages that have taken most of us by surprise — food and fuel and fresh air — let's make sure we do not overlook the really dangerous scarcities — a sense of what is important, a commitment to truth, and a submission to discipline.

Wrote "Scottie" Reston, "You can fiddle with an American's freedom at Watergate, but if you monkey with his car, brother, you're in trouble."

The measure of truth in that sentence is an indication of where our real shortages are.



Address correction requested



Where there's a Will, there's a...

●●● plan — an important part of your life is no longer left to chance.

You have worked hard. You've been frugal. And, you've accumulated some money and other property. This represents hours and days of toil . . . and maybe tears. In a real sense, your estate — great or small — is part of your life . . . and you don't want it wasted.

But, do you have a will? Seven out of eight people die without wills. Among these are people who were very frugal and responsible . . . while they lived. But at death, the lack of a will caused extra costs. The result: severe shrinkage of their estates. And, a much different distribu-

tion of their assets than they would have wanted.

When you do not exercise your privilege to make a will, state laws decide what will be done with your possessions after your death. Probably, this formula will be much different than your own wishes.

By the grace of God, you've lived a Christian life. You'll also want a Christian will . . . one which provides for your family and remembers the work of God. *Your will can be your most enduring Christian testimony!*

Don't delay. Procrastination is the thief of time . . . especially in will preparation. Write today for your FREE guide to making a will.

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Ron Arnold, Director — Stewardship Department

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